

THE PREFACE TO THE READER
TREATING OF THESE THREE
POINTS: of the tranflation of
Holy Scriptures into the vulgar
tongues, and namely into Eng-
lish; of the caufes why this New
Teftament is tranflated accord-
ing to the ancient vulgar Latin
text; and of the manner of tranflat-
ing the fame.

The holy Bible long fince tranflated by vs into Eng-
lish, and the old Teftament lying by vs for lack of good
meanes to publish the whole in fuch fort as a work of
fo great charge and importance requireth; we haue yet
through God's goodnes at length fully finished for thee
(moft Christian Reader) al the NEW TESTAMENT; which
is the principal, moft profitable, & comfortable peece of
holy Writ: and, as wel for al other inftitution of life and
doctrine, as fpecially for deciding the doubts of thefe
daies, more proper and pregnant then the other part
not yet printed.

Which tranflation we doe not for al that pub-
lish, vpon erroneous opinion 1. of neceffitie, that the
holy Scriptures should alwayes be in our mother tongue,
or 2. that they ought, or were ordained by God, to
be read indifferently of al, or 3. could be eafily vn-
derftood of euery one that readeth or heareth them in a
known language; or 4. that they were not often, through
man's malice or infirmitie, pernicious and much hurtful
to many; 5. or that we generally and abfolutely deemed
it more conuenient in it-felf, & more agreable to God's

Tranflation
of the Scrip-
tures into the
vulgar tōgues,
not abfolutely
neceffarie or
profitable, but
according to the
time.

word and honour, or edification, of the faithful, to haue them turned into vulgar tongues, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe we translate this sacred Booke; but vpon special consideration of the present time, state, and condition of our countrie, vnto which diuers things are either necessarie, or profitable and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable.

1. In this matter, to marke only the wisdom & moderation of holy Church and the Governours thereof on the one side, and the indiscrete zeale of the popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and specially of pride & disobedience, haue made claime in this case for the common people, with plausible pretences many, but good reasons none at all. The other, to whom Christ hath giuen charge of our foules, the dispensing of Gods mysteries and treasures (among which, holy Scripture is no small store) and the feeding his familie in season with food fit for euery sort, haue neither of old nor of late, euer wholly condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publike authoritie prescribed, commanded, or authentically euer recommended any such interpretation to be indifferently vsed of all men.

The Churches wisdom and moderation concerning vulgar translation.

Mt. 24, 45.
1. Cor. 4, 1.

Bib. Sanct.
li. 4.

Hiero. ep. 134.

Bib. Sanct.
lib. 4.

The Armenians say they haue the Pfalter and some other peeces translated by S. Chryostom into their language, when he was banished among them: and George the Patriarch, in writing his life, signifieth no lesse. The Slaunians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom; and some would gather so much by his owne wordes in his epistle to Sophronius, but the place indeed proueth it not. Vulpilas surely gaue the Scriptures to the Goths in their owne tongue, & that before he was an Arrian. It is almost three hundred yeares, since Iames Archbishop of Genua, is said to haue

The Scriptures in the vulgar languages of diuers Nations.

Ancient Catholike translations of the Bible into the Italian, French, & English tongue.

translated the Bible into Italian. More then two hundred yeares agoe, in the daies of Charles the fifth, the French King, was it put forth faithfully in French, the sooner to shake out of the deceiued peoples hands, the false heretical translations of a Sect called *Waldenses*.

Li. 1. hift.

Angl. c. 1.

In our owne countrie, notwithstanding the Latin tongue was euer (to vse Venerable Bede's wordes) common to all the Prouinces of the same for meditation or studie of Scriptures, & no vulgar translation commonly vsed or occupied of the multitude, yet they were extant in English euen before the troubles that Wicleffe & his followers raised in our Church, as appeareth, as wel by the testimony of Malmesburie recording that V. Bede translated diuers partes into the vulgar tongue of his time, & by some peeces yet remaining; as by a prouincial Constitution of Thomas Arundel Archbishop of Canturburie, in a Councel holden at Oxford: where strait prouision was made, that no heretical version set forth by Wicleffe, or his adherents, should be suffered, nor any other in or after his time be published or permitted to be read, being not approued & allowed by the Diocesan before: alleaging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one tongue into another, though by learned & Catholike men. So also it is there insinuated, that neither the Translations set forth before that Heretikes time, nor other afterward being approued by the lawful Ordinaries, were euer in our countrie wholly forbidden, though they were not (to say the truth) in quiet and better times (much lesse when the people were prone to alteration, heresie, or noueltie) either hastily admitted, or ordinarily read of the vulgar, but vsed only, or specially, of some deuout religious & contemplatiue persons, in reuerence, secrecie, and silence, for their spiritual comfort.

Now since Luther's reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by fundry Sects, and for the better preferuation or reclaime of many good soules endangered thereby, haue published the Bible in the feuerall languages of almost all the principal Prouinces

Li. 1. c. 47.

An anciēt prouincial constitution in England concerning English translations. See *Linwood. li. 5. tit. de Magiftris.*

The like Catholike and vulgar translations in many countries, since Luther's time.

of the Latin Church: no other books in the world being so pernicious as heretical translations of the Scriptures, poisoning the people vnder colour of diuine authoritie, & not many other remedies being more foueraigne against the same (if it be vsed in order, discretiō, & humilitie) then the true, faithful, and sincere interpretation opposed therevnto.

2. Which causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely & without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses gifts are to be bestowed to the most good of the faithful: and therefore neither generally permitteth that which must needs doe hurt to the vnworthy, nor absolutely condemneth that which may doe much good to the worthie. Wherevpon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Council of Trent in this behalfe, and confirmed by supreme authoritie, that the holy Scriptures, though truly and Catholically translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other then such as haue expresse licence therunto of their lawful Ordinaries, with good testimony from their Curates of Confeffours, that they be humble, discrete, and deuout persons, and like to take much good, and no harme thereby. Which prescript, though in these daies of ours it can not be so precisely obserued, as in other times and places, where there is more due respect of the Churches authoritie, rule, and discipline: yet we trust all wise and godly persons will vse the matter in the meane while, with such moderation, meeknes, and subiection of hart, as the handling of so sacred a Book, the sincere senses of God's truth therein, and the holy Canons, Councils, reason, and religion doe require.

Wherin, though for due preferuation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proud, curious, and contentious wittes, the Governours of the Church

The Churches order & determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

Ind. lib. prohibit. regul. 4.

guided by God's Spirit, as euer before, fo also vpon more experience of the maladie of this time then before, haue taken more exact order both for the Readers and Tranflatours in these later Ages, then of old: yet we muft not imagin that in the primitiue Church, either euery one that vnderftood the learned tongues wherein the Scriptures were written, or other languages into which they were tranflated, might without reprehention, read, reafon, difpute, turne and toffe the Scriptures: or that our Forefathers fuffered euery Scholemaifter, fcholer, or Grammarian that had a litle Greeke or Latin, ftraight to take in hand the holy Teftament: or that the tranflated Bibles into the vulgar tongues, were in the hands of euery husband-man, artificer, prentice, boies, girles, miftrefle, maid, man: that they were fung, plaied, alleaged, of euery tinker, tauerner, rimer, minftrel: that they were for rable talke, for ale-benches, for boats and barges, and for euery prophane perfon and companie: No, in thofe better times men were neither fo il, nor fo curious of themfelues, fo to abufe the bleffed book of Chrif: neither was there any fuch eafy meanes before printing was inuented, to difperfe the copies into the hands of euery man, as now there is.

They were then in Libraries, Monafteries, Colledges, Churches, in Bishops, Priests, and fome deuout principal Lay-mens houfes and hands: who vfed them with feare and reuerence, and fpecially fuch parts as pertained to good life and manners, not meddling, but in pulpit and fchooles (and that moderately too) with the hard and high myfteries and places of greater difficultie. The poore plough-man, could then in labouring the ground, fing the Hymnes and pfalmes either in knowen or vnknown languages, as they heard them in the holy Church, though they could neither read nor know the fenfe, meaning, and myfteries of the fame. Such holy perfons of both fexes, to whom Saint Hierom in diuers Epiftles to them, commendeth the reading and meditation of holy Scriptures, were diligent to fearch al the godly hiftories and imitable examples of chaftitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the world: they

The holy Scriptures neuer read of al perfons indifferently, at their pleafure.

Where and in whose hands the Scriptures were in the primitiue Church.

How the laytie of thofe daies did read the: with what humilitie and religion, and information of life and manners.

noted fpecially the places that did breed the hatred of finne, feare of God's iudgement, delight in fpiritual cogitation: they referred themfelues in al hard places, to the iudgement of the Ancient Fathers and their Maifters in religion, neuer prefuming to contend, controule, teach or talke of their owne fenfe and phantafie, in deep queftions of diuinitie. Then the Virgins did meditate vpon the places and examples of chaftitie, modeftie and demureneffe; the married, on coniugal faith and continence; the parents, how to bring vp their children in faith and feare of God; the Prince, how to rule; the fubiect, how to obey; the Prieft, how to teach; the people, how to learne.

3. Then the fcholer taught not his Maifter, the sheep controuled not the Pafteur, the yong ftudent fet not the Doctour to fchoole, nor reproued their Fathers of errour and ignorance. Or if any were in thofe better daies (as in al times of herefie fuch muft needs be) that had itching eares, tikling tongues and wittes, curious and contentious difputers, hearers, and talkers rather then doers of God's word: fuch the Fathers did euer sharply reprehend, counting them vnworthy and vnprofitable Readers of the holy Scriptures. Saint Hierom in his Epiftle to Paulinus, after declaration that no handy-craft is fo bafe, nor liberal fcience fo eafy, that can be had without a Maifter (which S. Auguftin alfo affirmeth, *De vtilitate cred. cap. 7.*) nor that men perfume in any occupation to teach that they neuer learned, *Only (faith he) the art of Scripture is that which euery man chalengeth: this the chatting old wife, this the doting old man, this the bragging Sophifter, this on euery hand, men perfume to teach before they learne it.* Againe, *Some with poife of lofty words deuife of fcripture matters among women: otherfome (fy vpon it) learne of women, what to teach men, and left that be not enough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderftand neuer a whit themfelues, to fay nothing of fuch as be of my facultie: who ftepping from fecular learning to holy fcriptures, & able to tickle the eares of the multitude with a fsmooth tale, thinke al they fpeake, to be the Law of God.* This he wrote

The Fathers sharply reprehend as an abufe, that al indifferently should read, expound, & talke of the Scriptures.

Hier.
ep. 103. c. 6.

then, when this maladie of arrogancie and presumption in diuine matters, was nothing so outrageous as now it is.

*In orat. de
doferatio.
in disputa.
feruãda.*

S. Gregorie Nazianzen made an oration of the moderation that was to be vsed in these matters: where he faith, that some in his time thought themselves to haue al the wisedom in the world, when they could once repeat two or three words, and them il couched together, out of Scriptures. But he there diuinely discourseth of the orders and differences of degrees: how in Chriftes myftical body, some are ordeined to learne, some to teach: al are not Apoftles, al Doctours, al Interpreters, al of tongues and knowledge, not al learned in Scriptures & diuinitie: that the people went not vp to talke with God in the mountaine but Moyfes, Aaron, & Eleazar: nor they neither but by the difference of their callings: that they that rebel againft this ordinance, are guilty of the confpiracie of Core & his Complices: that in Scripture there is both milke for babes, and meat for men, to be difpenfed, not according to euery one's greedines of appetit, or wilfulnes, but as is moft meet for each one's neceffitie and capacitie: that as it is a shame for a Bishop or Prieft to be vnlearned in God's myfteries, so for the common people it is oftentimes profitable to faluation, not to be curious, but to follow their Pafours in finceritie and fimplicitie: whereof excellently faith

The Scriptures must be deliuered in meafure & discretiõ, according to each man's need and capacitie.

*De agone
Chrift. c. 53.*

S. Auguftin, *Fidei fimplicitate & finceritate lactati, nutriamur in Chrifto; & cum parui fumus, maiorum cibos non appetamus*, that is, *Being fed with the fimplicitie and finceritie of faith, as it were with milke, so let vs be nourished in Chrift: and when we are litle ones, let*

*De bono
perfeuer. c. 16.*

vs not count the meates of the elder fort. Who in another place testifieth, that the word of God can not be preached nor certaine myfteries vttered to al men alike, but are to be deliuered according to the capacitie of the

1. Cor. 3.

hearers, as he proueth both by S. Paules example, who gaue not to euery fort ftrong meate, but milke to many,

Io. 16.

as being not fpiritual, but carnal and not capable: and

by our Lord's also, who spake to some plainely, & to others in parables, and affirmed that he had many things to vtter which the hearers were not able to beare.

How much more may we gather, that al things that be written, are not for the capacitie and diet of euery of the fimple Readers, but that very many myfteries of holy Writ, be very farre aboue their reach, & may and ought to be (by as great reason) deliuered them in meafure and meane moft meet for them? Which indeed can hardly be done, when the whole book of the Bible lieth before euery man in his mother tongue, to make choice of what he list. For which cause the said Gregorie Nazianzen wisheth the Christians had as good a law as the Hebrewes of old had: who (as S. Hierom also witneffeth) tooke order among themfelues that none should read the *Cantica Canticorum* nor certaine other peeces of hardest Scriptures, til they were thirtie yeares of age.

And truly there is no cause why men should be more loth to be ordered and moderated in this point by God's Church and their Pastours, then they are in the vse of holy Sacraments: for which as Chrif hath appointed Priests and Ministers, at whose hands we must receiue them, and not be our owne caruers: so hath he giuen vs Doctours, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the law and our faith at their mouths: because our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apostle faith) by hearing of the Preachers lawfully sent: though reading in order and humilitie, much confirmeth and aduanceth the same. Therefore this holy Booke of the Scriptures, is called of S. Ambrose, *Liber sacerdotalis, the booke of Priestes*, at whose hands and difpofition we must take and vse it. *Li. 2. ad Grat.*

4. The wife wil not here regard what some wilful people doe mutter, that the Scriptures are made for al men, and that it is of enuie that the Priests doe keep the holy Booke from them. Which fuggestion commeth of the same serpent that seduced our first parents, who perswaded them, that God had forbidden them that tree of knowledge, lest they should be as cunning as himself,

The Iewes law for not reading certaine bookes of holy Scripture vntil a time.

The popular obiections of withholding the Scriptures from the people, answered.

In orat. de mode. in disp. serua. in fine. Hiero. in proæm. commenten. in Ezech.

Eph. 4.

Ro. 10. 17.

Gen. 3.

and like vnto the Higheft. No, no, the Church doth it to keep them from blind ignorant prefumption, and from that which the Apofte calleth *falfi nominis fcientiam*, knowledge *falfely fo called*: and not to embarre them from the true knowledge of Chrift. She would haue al wife, but *vfque ad fobrietatem*, vnto *fobrietie*, as the Apofte fpeaketh: she knoweth the Scriptures be ordained for euery ftate, as meates, elements, fire, water, candle, kniues, fword, and the like; which are as needful (moft of them) for children as old folkes, for the fimple as the wife: but yet would marre al, if they were at the guiding of other then wife men, or were in the hands of euery one, for whofe preferuation they be profitable. She forbiddeth not the reading of them in any language, enuieth no man's commoditie; but giueth order how to doe it to edification, and not deftruction: how to doe it without cafting *the holy to dogs*, or *pearles to fwine*: (See *S. Chryfoft. ho. 24. in Matth* declaring thefe hogs & dogs to be carnal men & Heretikes, that take no good of the holy myfteries, but thereby doe both hurt themfelues & others:) how to doe it agreeably to the foueraigne finceritie, maieftie, and depth of Myfterie contained in the fame. She would haue the prefumptuous Heretike, notwithstanding he alleage them neuer fo faft, flying as it were through the whole Bible, and coting the Pfalmes, Prophets, Ghospels, Epiftles, neuer fo readily for his purpofe, as Vincentius Litinenfis faith fuch mens fashion is: yet she would according to Tertulian's rule, haue fuch mere vfurpers quite difcharged of al occupying and poffeffion of the holy Teftament, which is her old and only right and inheritance, and belongeth not to Heretikes at al, whom Origen calleth *Scripturarum fures*, *theeues of the Scriptures*. She would haue the vnworthy repelled, the curious repreffed, the fimple meafured, the learned humbled, and al forts fo to vfe them or abfteine from them, as is moft conuenient for euery ones faluation: with this general admonition, that none can vnderftand the meaning of God in the Scriptures except Chrift open their fenfe, & make them partakers of his holy Spirit in the vnitie of his myftical

1. *Tim. 6, 20.*

Ro. 12, 3.

Mat. 7, 6.

Li. de prefcriptionibus.

Orig. in 2. ad Ro.

Luc. 24.

Why the Church permitteth not euery one at their pleafure to read the Scripture.

The holy Scriptures to carnal men & Heretikes, are as pearles to fwine.

bodie: and for the reft, she committeth it to the Paftour of euery prouince and people, according to the difference of time, place, and perfons, how and in what fort the reading of the Scriptures is more or leffe to be procured or permitted.

5. Wherin, the varietie of circumftances caufeth them to deale diuerfly: as we fee by S. Chryfoftom's people of Conftantinople, who were fo delicate, dul, worldly, and fo much giuen to dice, cardes, fpecially ftage-plaies or theaters (as S. Gregorie Nazianzen witneffeth) that the Scriptures & al holy lections of diuine things were lothfome vnto them: whereby their holy Bishop was forced in many of his fermons to crie out againft their extreme negligence and contempt of God's word, declaring, that not only Eremites and Religious (as they alleaged for their excufe) but fecular men of al forts might read the Scriptures, and often haue more need therof in respect of themfelues, then the other that liue in more puritie and contemplation; further infinuating, that though diuers things be high and hard therin, yet many godly hiftories, liues, examples, & precepts of life and doctrine be plaine; and finally, that when the Gentils were fo cunning and diligent to impugne their faith, it were not good for Chriftians to be too fimple or negligent in the defenfe thereof: as (in truth) it is more requifite for a Catholike man in thefe daies when our Aduerfaries be induftrious to impeach our beleefe, to be skilful in Scriptures, then at other times when the Church had no fuch enemies.

To this fenfe faid S. Chryfoftom diuers things, not as a Teacher in fchoole, making exact and general rules to be obferued in al places & times, but as a pulpit man, agreably to that audience and his peoples default: nor making it therefore (as fome peruerfly gather of his words) a thing abfolutely needful for euery poore artificer to read or ftudie Scriptures, nor any whit fauouring the prefumptuous, curious, and contentious iangling and fearching of God's fecrets, reproued by the forefaid Fathers, much leffe approving the excefsiue pride and madnes of thefe daies, when euery man and woman is

S. Chryfoftom's exhortations to the reading of holy Scriptures; & when the people is fo to be exhorted.

S. Chryfoftom maketh nothig for the popular and licentious reading of Scriptures vfed amōg the Proteftants now adaies.

*In vita
Athanaſij.*

*Ho. 2. in Mat.
& ho. 3. de
Laza. & ho. 3.
in 2. ad Theſſ.
& alibi ſape.*

become not only a Reader, but a Teacher, controul-
 & iudge of Doctours, Church, Scriptures and al: fuch
 as either contemne or eafily paffe ouer al the moral
 parts, good examples, and precepts of life (by which
 as wel the fimple as learned might be much edified)
 and only in a manner, occupie themfelues in dogmatical,
 myftical, high, and hidden fecrets of God's counfels, as of
 Predeftination, reprobation, election, prefci-
 ence, forfaking of the Iewes, vocation of the Gentils, and other in-
 comprehenfible myfteries, *Languifhing about queftions*
 of only faith, fidge, new phrafes and figures, *euer*
learning, but neuer comming to knowledge, reading and
 tofing in pride of wit, conceit of their owne cunning,
 and vpon prefumption of I can not tel what fpirit, fuch
 bookes fpecially and Epiftles, as S. Peter foretold that
 the vnlearned and inftable would depraue to their owne
 damnation.

Euery fimple
 artificer amōg
 them readeth
 much more
 the deepeft &
 hardeft queftiōs
 of holy Scrip-
 ture, then the
 moral parts.

1. *Tim. 6.*
 2. *Tim. c. 3.*

2. *Pet. 3.*

They delight in none more then in the Epiftle to
 the Romans, the *Cantica Canticorum*, the Apocalypfe,
 which haue in them as many myfteries as words. They
 find no difficultie in the facred Booke clafped with feuen
 feales. They afke for no Expofitour with the holy Eu-
 nich. They feele no fuch depth of God's fci-
 ence in the fcriptures, as S. Auguftin did when he cried out: *Mira*
profunditas eloquiorum tuorum, mira profunditas (Deus
meus) mira profunditas! horror eft intendere in eam,
horror honoris, & tremor amoris; that is, O wonderful
profoundnes of thy wordes; wonderful profoundnes, my
God, wonderful profoundnes! it maketh a man quake to
looke on it: to quake for reuerence, and to tremble for
the loue thereof. They regard not that which the fame
 Doctour affirmeth, that the depth and profunditie of
 wifedom, not only in the words of holy Scripture, but
 alfo in the matter & fenfe, is fo wonderful, that, liue a
 man neuer fo long, be he of neuer fo high a witte, neuer
 fo ftudious, neuer fo feruent to attaine the knowledge
 therof, yet when he endeth, he fhall confeffe he doth
 but begin. They feele not with S. Hierom, that the
 text hath a hard shel to be broken before we come to

They
 prefuppofe no
 difficulties,
 which al the
 learned Fathers
 felt to be in the
 Scriptures.

Apoc. 5, 1.
Act. 8.

Confefs.
lib. 12. cap. 14.

See *ep. 3. Aug.*

Hiero.
ep. 13. c. 4.

Ruff. Ec. hist.
li. 2. c. 9.

the kernel. They wil not ftay themfelues in only reading the facred Scriptures thirteen yeares together, with S. Bafil & S. Gregorie Nazianzene, before they expound them, nor take the care (as they did) neuer otherwife to interpret them, then by the vniforme confent of their Forefathers and tradition Apoftolike.

If our new Miniſters had had this cogitation and care that theſe and al other wife men haue, and euer had, our countrie had neuer fallen to this miferable ftate in religion, and that vnder pretence, colour, and countenance of God's word: neither ſhould vertue and good life haue been ſo pittifully corrupted in time of ſuch reading, toiling, tumbling and tranſlating the Booke of our life and faluation: wherof the more precious the right and reuerent vſe is, the more pernicious is the abuſe and prophanation of the ſame: which euery man of experience by theſe few yeares prooffe, and by comparing the former daies and manners to theſe of ours, may eaſily trie.

Looke whether your men be more vertuous, your women more chaſt, your children more obedient, your ſeruants more truſtie, your maids more modeſt, your freinds more faithful, your laytie more iuſt in dealing, your Clergie more deuout in praying: whether there be more religion, feare of God, faith and confcience in al ftates now, then of old, when there was not ſo much reading, chatting, and iangling of God's word, but much more ſincere dealing, doing, and keeping the ſame. Look whether through this diſorder, women teach not their husbands, children their parents, yong fooles their old and wife fathers, the ſcholars their Maiſters, the ſheep their Paſtour, and the People the Prieſt. Looke whether the moſt chaſt and ſacred ſentences of God's holy word, be not turned of many, into mirth, mockerie, amorous ballets & deteftable letters of loue and leudnes: their delicate rimes, tunes, and tranſlations much encreasing the ſame.

This fal of good life & prophaning the diuine myſteries, euerybody ſeeth: but the great corruption & decay of faith hereby, none ſee but wife men, who only know, that, were the Scriptures neuer ſo truely tranſlated,

Manners & life nothing amended, but much worfe, ſince this licentious toſing of holy Scriptures.

Scriptures as profanely cited as heathē Poetes.

Scriptures erroneouſly expoūded according to euery wicked man's priuat fanſie

yet Heretikes and il men that follow their owne fpirit and know nothing but their priuate fantafie, and not the fenfe of the holy Church and Doctours, muft needs abufe them to their damnation: and that the curious, fimple, and fenfual men which haue no taft of the things that be of the Spirit of God, may of infinit places take occafion of pernicious errors. For though the letter or text haue no error, yet (faith S. Ambrofe) the Arrian, or (as we may now fpeake) the Caluinian interpretation hath errors. *lib 2. ad Gratianum ca. 1.* and Tertulian faith: *The fenfe adulterated is as perilous as the ftyle corrupted. De Præfcrip.* S. Hilarie alfo fpeaketh thus: *Herefie rifeth about the vnderftanding, not about the writing. The fault is in the fenfe, not in the word. lib. 2. de Trinit. in principio* And S. Auguftin faith, that many hold the Scriptures as they doe the Sacraments, *ad fpeciem, & non ad falutem, to the outward shew, and not to faluation. de Baptis cont. Donat. li. 3. ca 19.* Finally al Sect-maifters and rauening wolues, yea the Diuels themfelues pretend Scriptures, alleage Scriptures, and wholly shroud thêfelues in Scriptures, as in the wool & fleece of the fimple sheep. Whereby the vulgar, in thefe daies of general difputes, can not but be in extreme danger of error, though their books were truely tranflated, & were truely in thêfelues God's owne word indeed.

Al Heretikes pretend Scriptures.

But the cafe now is more lamentable: for the Proteftants and fuch as S. Paul calleth *ambulantes in aftutia, walking in deceitfulnes*, haue fo abufed the people, and many other in the world, not vnwife, that by their falfe tranflations they haue infteed of God's Law and Teftament, and for Chriftes written wil and word, giuen them their owne wicked writing and phantafies, moft shamefully in al their verfions, Latin, English, and other tongues, corrupting both the letter and fenfe by falfe tranflation, adding, detracting, altering, tranfpofing, pointing, and al other guileful meanes: fpecially where it ferueth for the aduantage of their priuate opiniõs. For which they are bold alfo partly to difauthorize quite, partly to make doubtful, diuers whole books allowed for

The Scriptures haue beẽ falſely and heretically tranſlated into the vulgar tongues, and fundrie other waies ſacrilegiouſly abuſed, and ſo giuen to the people to read.

Canonical Scripture by the vniuerfal Church of God this thousand yeares and vward: to alter al the authentical and Ecclesiaftical words vsed fithence our Chriftianitie, into new prophane nouelties of fpeeches agreeable to their doctrine: to ^achange the titles of workes, to put out the names of Authours, to charge the very Euan-gelift with following vntrue tranflation, to adde whole sentences proper to their Sect, into their psalmes in meter, euen into the very Creed in rime. Al which the poore deceiued people fay and fing as though they were God's owne word, being indeed through such sacrilegious treacherie, made the Diuels word.

To say nothing of their intolerable liberty and licence to change the accuftomed callings of God, Angel, men, places, & things vsed by the Apostles and al antiquitie, in Greek, Latin, and al other languages of Chriftian Nations, into new names, sometmes falsely, and alwaies ridiculoufly and for ostentation taken of the Hebrewes: to frame and fine the phrafes of holy Scriptures after the forme of prophane Writers, fticking not, for the fame to supply, adde, alter, or diminish as freely as if they tranflated Liuie, Virgil, or Terence. Hauing no religious respect to keep either the maiestie or sincere simplicitie of that venerable style of Chriftes spirit, as S. Auguftin speaketh, which kind the holy Ghost did choofe of infinit wifedom to haue the diuine myfteries rather vttered in, then any other more delicate, much lesse in that meretricious manner of writing that fundrie of these new tranflatours doe vse: of which fort Caluin himfelfe and his pue-fellowes fo much complaine, that they professe, Satan to haue gained more by these new interpreters (their number, leuitie of spirit, and audacitie encreasing daily) then he did before by keeping the word from the people. And for a paterne of this mischeefe, they giue Castalion, adiuring al their churches and scholers to beware of his tranflation, as one that

Caluin
cōplaineth of
the new deli-
cate tranfla-
tours, namely
Castaliō:
himself and
Beza being as
bad or worfe.

*Beza an-
not. in c. 1.
Luc. 1. v. 78.*

*See the tenth
article of their
Creed in meter.*

*Pref. in
N. Test.
Gal. 1567.*

^a Al this their dealing is noted (as occasiō serueth) in the Annotations vpon this Testament: and more at large in the DISCOVERIE of heretical tranflations wherof we haue added a table in this edition.

*Iofias Sim-
lerus in vita
Bullingers.*

hath made a very fport and mockery of God's holy word. So they charge him: themfelues (and the Zuinglians of Zurick, whose tranflations Luther therefore abhorred) handling the matter with no more fidelitie, grauitie, or finceritie, then the other: but rather with much more falification, or (to vse the Apoftles wordes) *cauponation* and *adulteration* of God's word, then they. Befides many wicked gloffes, prayers, confeffions of faith, containing both blaſphemous errors ^{a)}and plaine contradictions to themfelues and among themfelues al priuileged and authorized to be ioyned to the Bible, and to be faid and fung of the poore people, and to be beleued as articles of faith & wholly conſonant to God's word.

We therefore hauing compaffion to fee our beloued Countriemen, with extreame danger of their foules, to vse only fuch prophane tranflations, and erroneous mens mere phātaſies, for the pure and bleſſed word of truth; much alſo moued therunto by the defires of many deuout perfons; haue fet forth, for you (benigne Readers) the new Teſtament to begin withal, truſting that it may giue occaſion to you, after diligent peruſing thereof, to lay away at leaſt fuch their impure verſiōs as hitherto you haue beē forced to occupie. How wel we haue done it, we muſt not be iudges, but referre al to God's Church and our Superiours in the ſame. To them we ſubmit our felues, & this, & al other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite aboliſhed: moſt humbly deſiring pardon if through our ignorance, temeritie, or other humane infirmitie, we haue any where miſtaken the ſenſe of the holy Ghoſt. Further promiſing, that if here-after we eſpie any of our owne errors, or if any other, either freind of good wil, or aduerſarie for deſire of reprehention, ſhal open vnto vs the ſame; we wil not (as Proteſtants doe) for deſenſe of our eſtimation, or of pride and contention, by wrangling words wilfully perſiſt in them, but be moſt glad to heare

2. Cor. 2, 17.

The purpoſe
& commoditie
of ſetting forth
this Catholike
edition.

^a See the 4. article of their Creed in meter, where they profeſſe that Chriſt deſcended to deliuer the Fathers, & afterward in their confeſiō of their faith, they deny *Limbus Patrum*.

of them, & in the next editiō or otherwise to correct them: for it is truth that we seeke for, and God's honour: which being had either by good intention, or by occasion, al is wel. This we professe only, that we haue done our endeauour with praier, much feare and trembling, lest we should dangerously erre in so sacred, high, and diuine a worke: that we haue done it with al faith, diligence, and sinceritie: that we haue vsed no partialitie for the disadvantage of our aduersaries, nor no more licence then is sufferable in translating of holy Scriptures: continually keeping our-selues as neer as is possible, to our text to the very words and phrases which by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole style of Scripture doth lightly to such at the beginning: acknowledging with S. Hierom, that in other writings it is enough to giue in translation, sense for sense, but that in Scriptures, lest we misse the sense, we must keep the very words. *Ad Pammach. epistola. 10. 1. ca. 2. in princip.* We must, saith S. Augustin, speake according to a set rule, lest licence of words breed some wicked opinion concerning the things contained vnder the words. *De ciuitate lib. 10. cap 12.* Wherof our holy Forefathers and ancient Doctours had such a religious care, that they would not change the very barbarismes or incongruities of speach which by long vse had preuailed in the old readings or recitings of scriptures. as, *Neque nubent neque nubentur*, in *Tertullian. li. 4.* in *Marcion.* in *S. Hilarie in c. 22. Mat.* and in al the Fathers. *Qui me confusus fuerit, confundar & ego eum*, in *S. Cyprian cp. 63. nu. 7. Talis enim nobis decebat sacerdos* (which was an elder translation then the vulgar Latin that now is) in *S. Ambrose c. 3. de fuga seculi.* and S. Hierom himself, who otherwise corrected the Latin translation that was vsed before his time, yet keepeth religiously (as himself professeth *Præfat. in 4. Euang. ad Damafum*) these and the like speeches, *Nonne vos magis pluris estis illis?* and, *filius hominis non venit ministrari, sed ministrare:* and, *Neque nubent, neque nubentur:* in his commentaries vpon these places: and, *Non capit Prophetam*

The religious care & sinceritie obserued in this translation.

See *S. Auguft.*
li. 3. confes.
c. 5.

Mt. 22.

Mar. 8.

Hebr. 7.

Mat. 6. 20. 22.

Lu. 13.

perire extra Hierufalem, in his commentaries in *c. 2. Ioel. fub finem*. And S. Auguftin, who is moft religious in al thefe phrafes, counteth it a fpecial pride and infirmitie in thofe that haue a litle learning in tongues, and none in things, that they eafily take offense of the fimple fpeeches or folecifmes in the fcriptures. *de doctrina Chrift. li. 2. cap 13*. See alfo the fame holy Father *li. 3. de doct. Chrift. c. 3. and tract. 2. in Euang. Ioan*. But of the manner of our tranflation more anone.

Now, though the text thus truly tranflated, might fufficiently, in the fight of the learned and al indifferent men, both controule the aduerfaries corruptions, and proue that the holy Scripture wherof they haue made fo great vantes, maketh nothing for their new opinions, but wholly for the Catholike Churches beleefe and doctrine, in al the points of difference betwixt vs: yet knowing that the good and fimple may eafily be feduced by fome few obftinate perfons of perdition (whom we fee giuen ouer into a reprobate fenfe, to whom the Ghofpel, which in it-felf is the odour of life to faluation, is made the odour of death to damnation, ouer whose eyes for finne and difobedience God fuffereth a veile or couer to lie, whiles they read the new Teftament, euen as the Apoftle faith the Iewes haue til this day, in reading of the old, that as the one fort can not find Chrift in the Scriptures, read they neuer fo much, fo the other can not find the Catholike Church nor her doctrine there neither) and finding by experience this faying of S. Auguftin to be moft true: *If the prejudice of any erroneous perfuafion preoccupate the mind, whatfoeuer the Scripture hath to the contrarie, men take it for a figuratiue fpeech*: for thefe caufes, and fomewhat to help the faithful Reader in the difficulties of diuers places, we haue alfo fet forth reafonable large ANNOTATIONS, thereby to shew the ftudious Reader in moft places pertaining to the controuerfies of this time, both the heretical corruptions and falfe deductions, & alfo the Apoftolike tradition, the expofitions of the holy Fathers, the decrees of the Catholike Church and moft ancient Councils: which meanes whofoeuer truffeth not, for the fenfe of holy Scriptures,

Of the ANNOTATIONS, why they were made, & what matter they conteine.

2. Cor. 2.

2. Cor. 2.

*De doct.
Chrift. lib. 3.
cap. 10.*

but had rather follow his private iudgement or the arrogant spirit of these Sectaries, he shall worthily through his owne wilfulness be deceived: beseeching all men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then every ones eternal saluation or damnation.

Which if he doe, we doubt not but he shall to his great contentment, find the holy Scriptures most cleerely and inuincibly to proue the articles of Catholike doctrine against our aduersaries, which perhaps he had thought before this diligent search, either not to be consonant to Gods words, or at least not contained in the same, and finally he shall proue this saying of S. Augustin to be most true: *Multi sensus &c. Many senses of holy Scriptures lie hidden, & are knowne to some few of greater vnderstanding: neither are they at any time auouched more commodiously and acceptably then at such times, when the care to answer heretikes doth force men therunto. For then, euen they that be negligent in matters of studie and learning, shaking of fluggishnes, are stirred vp to diligent hearing, that the Aduersaries may be refuted. Againe, how many senses of holy Scriptures, concerning Christes Godhead, haue been auouched against Photinus: how many, of his Manhood, against Manichæus: how many, of the Trinitie, against Sabellius: how many, of the vnitie in Trinitie, against the Arrians, Eunomians, Macedonians, how many, of the Catholike Church dispersed throughout the whole world, and of mixture of good and bad in the same vntill the end of the world, against the Donatistes and Luciferians and other of the like error: how many against all other heretikes, which it were too long to rehearse? Of which senses and expositions of holy Scripture the approved Authors and auouchers, should otherwise either not be knowne at all, or not so well knowne, as the contradictions of proud heretikes haue made them.*

Thus he faith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he giueth vs this goodly

Heresies make
Catholikes
more diligent to
search and find
the senses of
holy Scripture
for refuting of
the same.

In *Pfal. 67.*
prope. finem.

rule to be followed in al, as he exemplifieth in one. *Then doe we hold (faith he) the verity of the Scriptures, when we doe that which now hath seemed good to the Vniuerfal Church, which the authoritie of the Scriptures themfelues doth commend: fo that, for asmuch as the holy Scripture can not deceiue, whofoeuer is afraid to be deceiued with the obfcuritie of questions, let him therein afke counfel of the fame CHVRCH, which the holy Scripture moft certainly and euidently sheweth and pointeth vnto. Aug. li. 1. cont. Crefcon. c. 13.*

Now to giue thee alfo intelligence in particular, moft gentle Reader, of fuch things as it behoueth thee fpecially to know concerning our Tranflation: We tranflate the old vulgar Latin text, not the common Greek text, for thefe caufes.

1. It is fo ancient, that it was vfed in the Church of God aboute 1300. yeares agoe, as appeareth by the Fathers of thofe times.

2. It is that (by the common receiued opinion and by al probabilitie) which S. Hierom afterward corrected according to the Greek, by the appointment of Damafus then Pope, as he maketh mention in his Preface before the foure Euangelifts, vnto the faid Damafus: and in *Catalogo in fine*, and *ep. 102.*

Ep. 10.

3. Confequently it is the fame which S. Auguftin fo commendeth and alloweth in an Epiftle to S. Hierom.

4. It is that, which for the moft part euer fince hath been vfed in the Churches feruice, expounded in fermons, alleaged and interpreted in the Commentaries and writings of the ancient Fathers of the Latin Church.

Seff. 4.

5. The holy Council of Trent, for thefe and many other important confiderations, hath declared and defined this `only' of al other Latin tranflations, to be authentical, and fo only to be vfed and taken in publike leffons, difputations, preachings, and expofitions, and that no man perfume vpon any pretence to reiect or refufe the fame.

6. It is the graueft, fincereft, of greateft maieftie, leaft partialitie, as being without al refpect of controuerfies and contentions, fpecially thefe of our time, as appeareth

Many caufes why this new Teftament is tranflated according to the ancient vulgar Latin text. It is moft ancient.

Corrected by S. Hierom.

Commended by S. Auguftin.

Vfed and expounded by the Fathers.

Only authentical, by the holy Council of Trent.

Moft graue, leaft partial.

by those places which Erasmus and others at this day tranflate much more to the afuantage of the Catholike caufe.

7. It is fo exact and precife according to the Greek, both the phrafe and the word, that delicate Heretikes therefore reprehend it of rudenes. And that it followeth the Greek farre more exactly then the Proteftants tranflations, befide infinit other places, we appeale to thefe. *Tit. 3. 14. Curent bonis operibus præeffe, προϊάσθαι. Engl. bib. 1577, to mainteine good workes, and Heb. 10, 20. Viam nobis initiauit, ἐνεχάλνισεν. English Bib. be prepared.* So in thefe words, *Iuftifications, Traditions, Idols, &c.* In al which they come not neer the Greek, but auoid it of purpofe.

Precife in following the Greek.

8. The Aduerfaries themfelues, namely Beza, preferre it before al the reft. *InPræfat. no. Teft. an. 1556.* And againe he faith, that the old Interpreter tranflated very religioufly *Annot. in 1. Luc v. 1.*

Preferred by Beza himfelf.

Cochla. c. 11. de Cano. Script. auctoritate.

9. In the reft, there is fuch diuerfitie and diffenfion, and no end of reprehending one another, and tranflating eury man according to his fantaſie, that Luther ſaid, If the world ſhould ſtand any long time, we muſt receiue againe (which he thought abſurd) the Decrees of Councels, for preferuing the vnitie of faith, becauſe of fo diuers interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellow-tranſlatours, that had much rather difagree and diffent from the beſt, then ſeem themſelues to haue ſaid or written nothing. And Beza's tranſlation itſelf, being ſo eſteemed in our countrie, that the Geneua English Teſtaments be tranſlated according to the ſame, yet ſometime goeth ſo wide from the Greek & from the meaning in the holy Ghoſt, that themſelues which proteſt to tranſlate it, dare not follow it. For example, *Luc. 3. 36.* They haue put theſe words *The ſonne of Cainan*, which he wittingly and wilfully left out: and *Act. 1, 14.* they ſay, *With the women*, agreeably to the vulgar Latin: where he ſaith, *Cum vxoribus, with their wiues.*

Al the reft miſliked of the Sectaries theſelues, each reprehending another.

The new Te. printed the yeare 1580. in the title.

10. It is not only better then al other Latin tranflations, but then the Greek text it-felf in thofe places where they difagree.

It is truer then the vulgar Greek text itfelf.

The prooffe hereof is euident, becaufe moft of the ancient Heretikes were Grecians, and therefore the Scriptures in Greek were more corrupted by them, as the ancient Fathers often complaine. Tertullian noteth the Greek text which is at this day (*1. Cor. 15, 47.*) to be an old corruption of Marcion the Heretike, and the truth to be as in our vulgar Latin, *Secundus homo de cælo cæliftis*, *The fecond man from heauen heauenly*. So

Li. 5. cõt. Marcio.

read other ancient Fathers, and Erafmus thinketh it muft needs be fo, and Caluin himfelf followeth it *Inftit.*

The ancient Fathers for prooffe therof, and the Aduerfaries themfelues. Ambr. Hierom.

Li. 1. cõt. Iou. c. 7.

li. 2. c. 13. parag. 2. Againe S. Hierom noteth that the Greek text (*1. Cor. 7, 33.*) which is at this day, is not the *Apoftolical veritie* or the true text of the Apoftle: but that which is in the vulgar Latin, *Qui cum vxore fet, folicitus eft qua funt mundi, quomodo placeat vxori, & diuifis eft*, *He that is with a wife, is careful of worldly things, how he may please his wife, and is diuided or diftracted*. The Ecclefiastical hiftorie called the Tripartite, noteth the Greek text that now is (*1. Io. 4, 3.*) to be an old corruption of the ancient Greek copies, by the Nestorian Heretikes, and the true reading to be as in our vulgar Latin, *Omnis fpiritus qui diffoluit IEVm, ex Deo non eft*, *Euery fpirit that diffolueth IEVS, is not of God*: & Beza confeffeth that Socrates in his Ecclefiastical Hiftorie readeth fo in the Greek, *πᾶν πνεύμα ὃ λύει τὸν χριὸν &c.*

Li. 12. c. 4.

Li. 7. c. 32.

But the prooffe is more pregnant out of the Aduerfaries themfelues. They forfake the Greek text as corrupted, and tranflate according to the vulgar Latin, namely Beza and his fcholars the English tranflatours of the Bible, in thefe places. *Hebr. chap. 9. vers. 1.* faying, *The firft couenant*, for that which is in the Greek, *The firft tabernacle* Where they put, *couenant*, not as of the text, but in another letter, as to be vnderftood, according to the vulgar Latin, which moft fincerely leaueth it out altogether, faying: *Habuit quidem & prius iuftificationes &c.* *The former alfo indeed had iuftifications*

δικαιώματα σκηνή

The Caluinifts themfelues often forfake the Greek as corrupt, and tranflate according to the ancient vulgar latin text.

καιρῶ
 κυρίῳ
 εἰς ὑποκρίσιν

 &c. Againe *Ro. 12. vers. 11.* they tranflate not according to the Greek text, *Tempori feruientes, feruing the time*, which Beza faith muft needs be a corruption: but according to the vulgar Latin, *Domino feruientes, feruing our Lord*. Againe, *Apoc. 11. vers. 2.* they tranflate not the Greek text, *Atrium quod intra templum eft, the court which is within the temple*, but cleane contrarie, according to the vulgar Latin, which Beza faith is the true reading, *Atrium quod eft foris Templum, the court which is without the Temple*. Only in this laft place, one English Bible of the yeare 1562. followeth the error of the Greek. Againe, *2 Tim. 2. vers. 14.* they adde, *but*, more then is in the Greek, to make the fenfe more commodious and eafie, according as it is in the vulgar Latin. Againe *Ia. 5. 12.* they leaue the Greek, and follow the vulgar Latin faying, *Left you fal into condemnation. I doubt not (faith Beza) but this is the true and fincere reading, and I fufpect the corruption in the Greek came thus &c.* It were infinit to fet downe al fuch places, where the Aduerfaries (fpecially Beza) follow the old vulgar Latin & the Greek copie agreeable therunto, condemning the Greek text that now is, of corruption.

Againe, Erafmus the beft tranflatour of al the later, by Beza's iudgemēt, faith that the Greek fometime hath superfluties corruptly added to the text of holy Scripture, as *Mat. 6.* to the end of the *Pater nofter*, thefe words, *Becaufe thine is the Kingdom, the power and the glorie, for euer-more*. Which he calleth, *nugas*, trifles rashly added to our Lord's praier, & reprehendeth Valla for blaming the old vulgar Latin becaufe it hath it not. Likewife *Ro. 11. 6.* thefe words in the Greek, and not in the vulgar Latin: *But if of workes, it is not now grace: otherwife the worke is no more a worke:* and *Mar. 10. 29.* thefe words, *or wife*, and fuch like.

See No.
Teft. gr. Ro.
Stephan. in fo-
lio, & Crispins.

Yea the Greek text in thefe superfluties condemneth it-felf, and iuftifieth the vulgar Latin exceedingly; as being marked throughout in a number of places, that fuch & fuch words or fentences are superflous. In al which places our vulgar Latin hath no fuch thing, but is agreeable to the Greek which remaineth after the superfluties be

Superfluties
 in the Greek
 which Erafmus
 calleth trifling
 and rash addi-
 tions.

taken away. For example, that before mentioned in the end of the *Pater noster*, hath a marke of superfluitie in the Greek text thus `'. and *Marc 6. 11.* these words, *Amen I say to you; it shal be more tolerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie;* and *Mat. 19. 22.* these words, *And be baptized with the Baptisme that I am baptized with?* Which is also superfloufly repeated againe *vers 23.* and such like places exceedingly many: which being noted superfluous in the Greek, and being not in the vulgar Latin, proue the Latin in those places to be better, truer, and more sincere then the Greek.

Wherupon we conclude of these premisses, that it is no derogation to the vulgar Latin text, which we translate, to disagree from the Greek text, whereas it may notwithstanding be not only as good, but also better. And this the Aduerfarie himself, their greatest and latest translate of the Greek, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious words: *How vnworthily and without cause (faith he) doth Erasmus blame the old Interpreter as differing from the Greek? He differed, I grant, from those Greek copies which he had gotten: but we haue found, not in one place, that the same interpretation which he blameth, is grounded vpon the authoritie of other Greek copies, & those most ancient. Yea in some number of places we haue obserued, that the reading of the Latin texts of the old Interpreter, though it agree not sometime with our Greek copies, yet it is much more conuenient, for that it seemeth he followed some better and truer copie.* Thus farre Beza. In which words he vnwittingly, but most truly, iustifieth and defendeth the old vulgar Translation against himself and all other cauillers, that accuse the same, because it is not alwaies agreeable to the Greek text: Whereas it was translated out of other Greek copies (partly extant, partly not extant at this day) either as good and as ancient, or better and more ancient, such as S. Augustin speaketh of, calling them *doctiores & diligentiores, the more learned and diligent Greek copies*, wherunto the latin translations that faile

The vulgar latin translation agreeth with the best Greek copies, by Beza's owne iudgement.

When the Fathers say, that the Latin text must yeald to the Greek and be corrected by it, they meane the true & vncorrupted Greeke text.

Beza præf. N. Testam. 1556. See him also Annotat. 13. Act. v. 20.

in any place, muſt needs yeald. *Li. 2 de doct. Chriſt. c. 15.*

And if it were not too long to exemplifie and proue this, which would require a treatiſe by it-ſelf, we could ſhew by many & moſt cleere examples throughout the new Teſtament, theſe fundrie meanes of iuſtifying the old tranſlation.

Fiſt if it agree with the Greek text (as cōmonly it doth, & in the greateſt places concerning the con-
trouerſies of our time, it doth moſt certainly) ſo farre the Aduerſaries haue not to complaine: vnles they wil complaine of the Greek alſo, as they doe *Ia. 4 v. 2.* and *1. Pet. 3. v. 21.* where the vulgar Latin followeth exactly the Greek text, ſaying, *Occiditis*; and, *Quod vos ſimilis forme*, &c. But Beza in both places correcteth the Greek text alſo as falſe.

The vulgar latin tranſlation, is many waies iuſtified by moſt ancient Greek copies, & the Fathers.

2. If it diſagree here and there from the Greek text, it agreeth with another Greek copie ſet in the margent, wherof ſee examples in the foreſaid Greek Teſtaments of Robert Steuens and Criſpin throughout: namely *2. Pet. 1, 10. Satagite vt per bona opera certam veſtram vocationem faciatis* διὰ τῶν ἀγαθῶν ἐργῶν; & *Marc. 8. v. 7. Et ipſos benedixit*, ἐυλογηſας αὐτὰ.

3. If theſe marginal Greek copies be thought leſſe authentical then the Greek text, the Aduerſaries thēfelues tel vs the cōtrarie, who in their tranſlations often follow the marginal copies, and forfake the Greek text: as in the examples aboue mentioned *Rom. 11. Apoc. 11. 2. Tim. 2. Iac. 5.* &c. it is euidēt.

4. If al Eraſmus Greek copies haue not that which is in the vulgar Latin, Beza had copies which haue it, and thoſe moſt ancient (as he ſaith) & better. And if al Beza's copies faile in this point and wil not help vs, Gag-
neie the French Kings Preacher, and he that might com-
mand in al the Kings Libraries, he found Greek copies that haue iuſt according to the vulgar Latin: & that in ſuch place as would ſeeme otherwiſe leſſe probable: as *Iac. 3. v. 5, Ecce quantus ignis quam magnā filuā incendit? Behold how much fire what a great wood is kindleth*: A man would thinke it muſt be rather as in the

Codex veronensis.

Greek text, *A little fire what a great wood is kindleth:* But an approved ancient Greek copie alleaged by Gagneie, hath as it is in the vulgar Latin. And if Gagneis copies also faile sometime, there Beza and Crispin supply Greek copies fully agreeable to the vulgar Latin. as *ep. Iude vers 5. Scientes semel omnia, quoniam IEVS &c.* and *vers. 19. Segregant femetipfos:* likewise *2. Thes. 12. Quod elegerit vos primitias:* ἀπαρχὰς in some Greek copies. *Gagn. & 2. Cor. 9. Vestra amulatio, ὁ ὑμῶν ζῆλος* so hath one Greek copie. Beza.

κενοφωνίας

5. If all their copies be not sufficient, the ancient Greek Fathers had copies and expounded them agreeable to our vulgar Latin, as *1. Tim. 6, 20. Prophanas vocum nouitates.* So readeth S. Chrysoftom and expoundeth it against Heretical and erroneous nouelties. Yet now we know no Greek copie that readeth so. Likewise *Io. 10, 29 Pater meus quod mihi dedit maius omnibus est.* So readeth S. Cyril and expoundeth it *li. 7. in Io. c. 10.* likewise, *1. Io. 4, 3. Omnis Spiritus qui soluit IEVM, ex Deo non est.* So readeth *S. Irenæus li. 3. c. 18. S. Augustin tract. 6. in Io. S. Leo epist. 10. c. 5.* beside Socrates in his *Ecclesiastical historie li. 7 c. 22.* and the *Tripartite li. 12 c. 4.* who say plainly, that this was the old and the true reading of this place in the Greek. And in what Greek copie extant at this day is there this text *Io. 5. 2. Est autem Hierosolymis probatica piscina?* and yet S. Chrysoftom, S. Cyril, and Theophylacte read so in the Greek, and Beza faith it is the better reading. And so his the Latin text of the Romane Maffe-book iustified, and eight other Latin copies, that read so. For our vulgar Latin here, is according to the Greek text, *Super probatica.* and *Ro. 5. v. 17. Donationis & Iustitia.* So readeth Theodorete in Greek. & *Lu. 2 v. 14.* Origen and S. Chrysoftom read, *Hominibus bonæ voluntatis,* and Beza liketh it better then the Greek text that now is.

The Greek Fathers.

ἐπὶ προβατικῇ

6. Where there is no such signe or token of any ancient Greek copie in the Fathers, yet these later interpreters tell vs, that the old Interpreter did follow some other Greek copie. As *Marc 7, 3. Nifi crebro lauerint.*

Erafmus thinketh that he did read in the Greek $\pi\alpha\kappa\nu\eta$ *often*: and Beza and others commend his coniecture, yea and the English Bibles are fo tranflated. Whereas now it is $\pi\alpha\gamma\mu\eta$ which fignifieth the length of the arme vp to the elbow. And who would not thinke that the Euangelift should fay; The Pharifees wash often, becaufe otherwife they eate not, rather then thus, *Vnles they wash vp to the elbow, they eate not?*

See Annot.
Louan. in
N. Teft. &
anno. Luca
Brugen.
in biblia.

7. If al fuch coniectures, and al the Greek Fathers help vs not, yet the Latin Fathers with great content wil eafily iuftifie the old vulgar tranflation, which for the moft part they follow and expound. As *Io. 7. 39. Nondum erat fpiritus datus.* So readeth S. Auguftin *Li. 4. de Trinit. c. 20. and li. 83. Queft. q. 62. and tract. 52. in Ioan. Leo fer. 2. de Pentecofte.* Whofe authoritie were fufficient, but indeed Didymus alfo a Greek Doctour readeth fo *li. 2. de Sp. fancto*, tranflated by S. Hierom, and a Greek copie in the Vaticane, and the Syriake new Teftament. Likewife *Io. 21. 22. Sic eum volo manere.* So read S. Ambrofe, in *Pfal. 45. & Pfal. 118. octonario Resp.* S. Auguftin and Vene. Bede vpon S. Iohns Ghofpel.

The Latin Fa-
thers.

Præfat. in
4. Eu. ad
Damaſum.

8. And laftly, if fome other Latin Fathers of ancient time, read otherwife, either here or in other places, not al agreeing with the text of our vulgar Latin, the caufe is, the great diuerfitie and multitude, that was then of Latin copies, (wherof S. Hierom complaineth) til this one vulgar Latin grew only into vfe. Neither doth their diuers reading make more for the Greek, then for the vulgar Latin, differing oftentimes from both. As when S. Hierom in this laft place readeth, *Si fic eum volo manere, li. 1. adu. Ionin.* It is according to no Greek copie now extant. And if yet there be fome doubt, that the readings of fome Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the fame: let Beza: that is, let the Aduerfarie himfelf, tel vs his opinion in this cafe alfo. *Whofoeuer, faith he, ſhal take vpon him to correct theſe things* (ſpeaking of the vulgar Latin tranflation) *out of the ancient Fathers*

Præfat. citata.

writings, either Greek or Latin, vnles he doe it very circumfpectly & aduifedly, he shal furely corrupt al rather then amend it, becaufe it is not to be thought, that as often as they cited any place, they did alwaies looke into the book, or number euery word. As if he should fay: We may not by and by thinke that the vulgar Latin is faultie and to be corrected, when we read otherwife in the Fathers either Greek or Latin, becaufe they did not alwaies exactly cite the words, but followed fome commodious and godly fenfe therof.

Thus then we fee that by al meanes the old vulgar Latin tranflation is approued good, and better then the Greek text it-felf, and that there is no caufe why it should giue place to any other text, copies, or readings. Marie if there be any faults euidently crept in by thofe that heretofore, wrote or copied out the Scriptures (as there be fome) them we grant no leffe, then we would grant faults now adaies committed by the Printer, and they are exactly noted of Catholike Writers, namely in al Plantins Bibles fet forth by the Diuines of Louan: and the holy Council of Trent willeth that the vulgar Latin text be in fuch points throughly mended, and fo to be moft authentical. Such faults are thefe *In fide*, for, *in fine*: *Præficientiam*, for, *præfentiam*: *Sufcipiens*, for, *Sufpiciens*: and fuch like very rare. Which are euident corruptions made by the copiftes, or growen by the fimilitude of words. Thefe being taken away, which are no part of thofe corruptions and differences before talked of, we tranflate that text which is moft fincere, and in our opinion and as we haue proued, incorrupt. The Aduerfaries contrarie, tranflate that text which themfelues confeffe both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latin, as is before declared.

And if we would here ftand to recite the places in the Greek which Beza pronounceth to be corrupted, we should make the Reader to wonder, how they can either fo plead otherwife for the Greek text, as though there were no other truth of the new Testament but that: or how they tranflate only that (to deface, as they

The few and final faults negligently crept into the vulgar Latin tranflation.

The Caluinefts confeffing the Greek to be moft corrupt yet tranflate that only, and hold that only for authentical Scripture.

Seff. 4.

thinke, the old vulgar Latin) which themfelues fo shamfully difgrace, more then the vulgar Latin, inuventing corruptions where none are, nor can be, in fuch vniuerfal confent of al both Greek and Latin copies. For example, *Mat. 10. The firft Symon, who is called Peter.* I thinke (faith Beza) this word *πρῶτος*, *firft*, hath beē added to the text of fome that would eftablifh Peters Primacie. Againe *Luc. 22. The Chalice that is shed for you.* It is moft likely (faith he) that thefe words being fometime but a marginal note, came by corruptiō out of the margēt into the text. Againe *Act. 7. Figures which they made, to adore them.* It may be fufpect (faith he) that thefe words, as many other, haue crept by corruption into the text out of the margent. And *1. Cor. 15.* He thinketh the Apoftle faid not *νῆκος*, *victorie*, as it is in al Greek copies, but *νεῖκος*, *contention*. And *Act. 13.* he calleth it a manifeft error, that in the Greek that is, *400 yeares*, for, *300.* And *Act. 7. v. 16.* he rekneeth vp a whole catalogue of corruptions: namely *Marc 12. v. 42. ὁ ἐὶ κοδράντης*, *which is a farthing*: and *ἀντη εἰν ἔρημος Act. 8. vers. 26. This is defert.* And *Act. 7. v. 16.* the name of Abraham, and fuch like. Al which he thinketh to haue been added or altered into the Greek text by corruption.

But among other places, he laboureth exceedingly to proue a great corruption *Act. 7 v. 14.* where it is faid (according to the *Septuaginta*, that is, the Greek text of the old Teftament) that Iacob went downe into Aegypt with 75. foules. And he thinketh thefe words *τοῦ καινάν*, *which was of Cainan*, to be fo falfe, that he leaueth them cleane out in both his editions of the new Teftament: faying, that he is bold fo to doe, by the authoritie of Moyfes. Whereby he wil fignifie, that it is not in the Hebrew text of Moyfes or of the old Teftament, and therefore it is falfe in the Greek of the new Teftament. *Luc. 3. v. 36.* Which confequence of theirs (for it is common among them and concerneth al Scriptures) if it were true, al places of the Greek text of the new Teftament, cited out of the old according to the *Septuaginta*, and not according to the Hebrew

In Annot. No.
Teft. an. 1556.

An. Do. 1556.
‡ 1565.

They ftanding precifely vpon the Hebrew of the old, and Greek text of the new Teftament, muft of force denie the one of them.

(which they know are very many) should be false, and so by tying themselves only to the Hebrew in the old Testament, they are forced to forsake the Greek of the new: or if they will maintain the Greek of the new, they must forsake sometime the Hebrew in the old. But this argument shall be forced against them elsewhere.

By this title, the Reader may see what gay patrones they are of the Greek text, and how little cause they have in their own judgements to translate it, or vantage of it, as in derogation of the vulgar Latin translation, & how easily we might answer them in a word why we translate not the Greek: forsooth because it is so infinitely corrupted. But the truth is, we do by no means grant it so corrupted as they say, though in comparison we know it less sincere and incorrupt than the vulgar Latin, and for that cause and others before alleged we preferre the said Latin, and have translated it.

If yet there remaine one thing which perhaps they will say, when they can not answer our reasons aforesaid; that we preferre the vulgar Latin before the Greek text, because the Greek maketh more against vs: we protest that as for other causes we preferre the Latin, so in this respect of making for vs or against vs, we allow the Greek as much as the Latin, yea in sundrie places more than the Latin, being assured that they have not one, and that we have many advantages in the Greek more than in the Latin, as by the Annotations of this new Testament shall evidently appeare: namely in all such places where they dare not translate the Greek, because it is for vs and against them. As when they translate, δικαιοματια, *ordinances*, and not *iustifications*, and that of purpose as Beza confesseth *Luc. 1, 6. παραδοσεις, ordinances or instructions*, and not *traditions*, in the better part. *2 Thess. 2, 15. πρεσβυτερους Elders*, and not *Priests: ειδωλα, images* rather than *idols* And especially when S. Luke in the Greek so maketh for vs (the vulgar Latin being indifferent for them & vs) that Beza faith it is a corruption crept out of the margin into the text. What need these absurd diuises and false dealings with the Greek text, if it made for them more than for

They say the Greek is more corrupt than we will grant them.

We preferre not the vulgar Latin text, as making more for vs. The Greek maketh for vs more than the vulgar Latin.

For the real preference.

Luc. 22. v. 20.

vs, yea if it made not for vs againft them? But that the Greek maketh more for vs, fee *1. Cor. 7.* In the Latin, *Defraud not one another, but for a time, that you giue your felues to praier:* in the Greek, *to fasting and prayer. Act. 10, 30.* in the Latin, Cornelius faith, *From the fourth day paft vntil this houre I was praying in my houfe, and behold a man &c.* in the Greek, *I was fasting, and praying. 1. Io. 5, 18.* in the Latin: *We know that euey one which is borne of God finneth not: But the generation of God preferueth him &c.* In the Greek, *But he that is borne of God preferueth himfelf. Apoc. 22, 14* in the Latin, *Bleffed are they that wash their garments in the bloud of the Lamb &c.* in the Greek, *Bleffed are they that doe his commandements Rom. 8, 38. Certus fum &c. I am fure that neither death nor life, nor other creature is able to feparate vs from the charitie of God:* as though he were affured or we might and should affure our-felues of our predeftination: in the Greek, *πέπεισμαι, I am probably perfuaded that neither death nor life &c.* In the Euangelifts about the Sacrifice and B. Sacrament, in the Latin thus: *This is my bloud that shal be shed for you:* and in S. Paul, *This is my body which shal be betraied or deliuered for you:* both being referred to the time to come & to the Sacrifice on the Croffe: in the Greek, *This is my bloud which is shed for you,* and, *my body which is broken for you:* both being referred to that present time when Chrifft gaue his body and bloud at his fupper, then sheading the one and breaking the other, that is facrificing it Sacramentally and myftically. Loe thefe & the like our aduantages in the Greek more then in the Latin.

For fasting.

For free-wil.

Againft only faith.

Againft fpecial affurance of faluation.

For the Sacrifice of Chrifft's body and bloud.

But is the vulgar tranflation, for al this Papiftical, and therefore doe we follow it? for fo fome of them cal it, and fay it is the worft of al other. If it be, the Greek (as you fee) is more, and fo both Greek and Latin and confequently the holy Scriptures of the new Teftament is Papiftical. Againe if the vulgar Latin be Papiftical, Papiftrie is very ancient, and the Church of God for fo many hundred yeares wherin it hath vfed and allowed this tranflation, hath been Papiftical. But

The Proteftāts condemning the old vulgar tranflation as making for vs, condemne thēfelues.

Againft D. Sand. Roche pag. 147. See Kem. in exam. Concil. Trident. Seff. 4.

wherin is it Papiftical? forfooth in thefe phrafes and
Mt. 3. & 11. fpeaches, *Pænitetiam agite, Sacramentum hoc mag-*
Eph. 5. *num eft, AVE GRATIA PLENA, Talibus hoftiis promer-*
Luc. 1. *atur Deus;* and fuch like. Firft, doth not the Greek fay
Heb. 13. the fame? See the Annotations vpon thefe places. Sec-
 ondly, could he tranflate thefe things Papiftically or par-
 tially, or rather prophetically fo long before they were
 in controuerfie? Thirdly, doth he not fay for, *pæniten-*
Mar. 1. *tiam agite,* in another place, *pœnitementi:* and doth
 he not tranflate other myfteries by the word *Sacramen-*
tum, as *Apoc. 17. Sacramentum mulieris* and as he
 tranflateth one word, *Gratia plena,* fo doth he not
 tranflate the very like word, *plenus vlceribus,* which
 themfelues doe follow alfo? Is this alfo Papiftrie? When
 he faid, *Hebr. 10. 29. Quantum deteriora merebitur*
Luc. 16. v. 20. *fupplicia &c.* & they like it wel enough, might he not
 haue faid according to the fame Greek words, *Vigilate*
vt mereamini fugere ifta omnia & ftare ante filium ho-
minis. Luc. 21, 36. and, *Qui merebuntur sæculum il-*
lud & refurrectionem ex mortuis &c. Luc. 20, 35. and
Tribulationes quas fuftinetis, vt mereamini regnum Dei,
pro quo & patimini. 2. Theff. 1, 5. Might he not (we
 fay) if he had partially effectated the word merits, haue
 vfed it in al thefe places, according to his and your
 owne tranflation of the fame Greek word *Heb. 10, 29?*
 Which he doth not, but in al thefe places faith fimplly
Vt digni habeamini, and, *Qui digni habebuntur.* And
 how can it be iudged Papiftical or partial, when he
 faith, *Talibus hoftiis promeretur Deus, Heb. 23?* Was
in ep. ad Heb. Primafius alfo, S. Auguftines fcholer, a Papift, for v-
 fing this text, and al the reft that haue done the like? Was
Ep. 14. & 18. S. Cyprian a Papift, for v-
 fing fo often this fpeach, *promereri Dominum iuftis operibus, pænitentia &c?* or
 is there any difference, but that S. Cyprian vfeth it as a
 deponent more latinly the other as a paffiue leffe finely?
 Was it Papiftrie, to fay, *Senior for Prefbiter, Miniftran-*
tibus for facrificantibus or liturgiam celebrantibus, fim-
ulachris for idolis, fides tua te faluam fecit fometime for
fanum fecit? Or shal we thinke he was a Caluinift for

The Papiftrie
 therof (as they
 terme it) is
 in the very
 fentēces of the
 Holy Ghoft,
 more then in
 the tràflation.

tranflating thus, as they thinke he was a Papift, when any word foundeth for vs?

Againe, was he a Papift in these kind of words
Mat. 16. only, and was he not in whole sentences? as, *Tibi dabo clauēs, &c. Quis quid solueris in terra, erit solutum & in cælis:* and, *Quorum remiseritis peccata, remittuntur eis;* and, *Tunc reddet unicuique secundum opera sua;* and, *Nunquid poterit fides saluare eum? Ex operibus iustificatur homo & non ex fide tantum;* and, *Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt;* and, *Mandata eius grauiā non sunt;* and, *Heb. 11.* *Aspexit in remunerationem.* Are al these and such, Papiftical tranflations, because they are most plaine for the Catholike faith which they cal Papiftrie? Are they not word for word as in the Greek, and the very words of the holy Ghoft? And if in these there be no accusation of Papiftical partiality, why in the other? Lastly, are the Ancient Fathers, General Councils, the Churches of al the west part, that vse al these speaches and phrafes now so many hundred yeares, are they al Papiftical? Be it so, and let vs in the name of God follow them, speake as they spake, tranflate as they tranflated, interpret as they interpreted, because we beleue as they beleued. And thus farre for defense of the old vulgar Latin tranflation, and why we tranflated it before al others: Now of the manner of tranflating the same.

In this our tranflation, because we wish it to be most sincere, as becommeth a Catholike tranflation, & haue endeauoured so to make it: we are very precise & religious in following our copie, the old vulgar approved Latin; not only in sense, which we hope we alwaies doe, but sometime in the very words also and phrafes: which may seeme to the vulgar Reader & to common English eares not yet acquainted therewith, rudeness or ignorance: but to the discreet Reader that deeply weigheth and considereth the importance of sacred words and speaches, and how easily the voluntarie Tranflatour may misse the true sense of the Holy Ghoft, we doubt not but our consideration and doing therein, shal seem reasonable and necessarie: yea and that al sorts of Catholike Readers

The manner of this tranflatiō and what hath been obserued therein.

wil in short time thinke that familiar, which at the first may seeme strange, & wil esteeme it more, when they shall otherwise be taught to vnderstand it, then if it were the common knowne English.

For example, we translate often thus, *Amen, amen, I say vnto you*; which as yet seemeth strange. But after a while it wil be as familiar, as *Amen* in the end of all prayers and Psalmes. And euen as when we end with, *Amen*, it foundeth farre better then, *So be it*: for in the beginning, *Amen, Amen*, must needs by vse and custome found farre better, then, *Verily verily*. Which indeede doth not expresse the affeueration and assurance signified in this Hebrew word. Besides that it is the solemne and vsual word of our Sauiour to expresse a vehement affeueration, and therefore is not changed, neither in the Syriake, nor Greek, nor vulgar Latin Testament, but is preferred and vsed of the Euangelists and Apostles themselves, euen as Christ spake it *propter sanctiorem auctoritatem* as S. Augustin saith of this and of *Alleluia*, for the more holy and sacred authoritie thereof. *li. 2. Doct. Christ. c. 11.* And therefore doe we keep the word *Allelu-ia. Apoc. 19.* as it is both in Greek and Latin, yea and in all the English translations, though in their books of common prayer they translate it, *Praise ye the Lord*. Againe if *Hofanna, Raca, Belial*, and such like be yet vnterminated in the English Bibles, why may not we say, *Corbana*, and *Parasceue*: specially when they Englishing this later thus, *the preparation of the Sabbath*, put three words more into the text, then the Greek word doth signifie. *Mat. 27, 62.* And others saying thus: After the day of *preparing*, make a cold translation and short of the sense: as if they should translate, Sabbath, *the resting*: For, *Parasceue* is as solemne a word for the Sabbath eue, as *Sabbath* is for the Iewes seauenth day, and now among Christians much more solemner, taken for Good-friday only. These words then we thought

Certaine wordes not English nor as yet familiar in the English tongue.

See *ānot. Io. c. 8. v. 14. & Apoc. c. 19. v. 4.*

No. Test. an. 1580. Bibl. an. 1577.

Mat. 14. v. 42.

farre better to keep in the text, & to tel their signification in the margent or in a table ^a)for that purpose, then to disgrace both the text and them with tranflating them. Such are also these words, *The Pasch*, *The feaft of Azymes*, *The bread of Propofition*. Which they tranflate: *The Paffe-ouer*, *The feaft of fweet bread*, *The shew bread*. But if *Pentecoft Act. 2.* be yet vntranflated in their Bibles, and seemeth not ftrange; why should not *Pasch* and *Azymes* fo remaine also, being folemne feasts, as *Pentecoft* was? or why should they english one rather then the other? fpecially wheras *Paffe-ouer* at the first was as ftrange, as *Pasch* may seem now, and perhaps as many now vnderftand *Pasch*, as *Paffe-ouer*. And as for *Azymes*, when they english it, *the feaft of fweet bread*, it is a false interpretation of the word, and nothing expreffeth that which belongeth to the feaft, concerning vnleauened bread. And as for their terme of *shew bread*, it is very ftrange and ridiculous. Againe, if *Profelyte* be a receiued word in the English Bibles *Mat. 23. Act. 2.* why may not we be bold to say, *Neophyt. 1. Tim. 3?* fpecially when they tranflating it into English, doe falsely expresse the signification of the word thus, a *yong fcholer*. Whereas it is a peculiar word to signifie them that were lately baptized, as *Catechumenus*, signifieth the newly instructed in faith not yet baptized, who is also a yong fcholer rather then the other, and many that haue been old fcholers, may be *Neophyts* by differing Baptisme. And if *Phylacteries* be allowed for English *Mat. 23.* we hope that *Didrachmes* also, *Prepuce*, *Paraclete*, and fuch like, wil eafily grow to be currant and familiar. And in good footh there is in al these fuch neceffitie, that they can not conueniently be tranflated. As when S. Paul faith, *concifio, non circumcifio*; how can we but follow his very words and allufion? And how is it poffible to expresse *Euangelizo*, but as we doe, *Euangelize?* for *Euangelium* being the Ghospel, what is *Euangelizo* or to *Euangelize*, but to shew the glad tydings of the Ghospel,

Bibl. 1577.
Mat. 26, 17.

Phi. 3.

^a See in the end of this Book after al the Tables, an explication of fuch words as are not familiar to the vulgar Reader.

of the time of grace, of al Chrif's benefits? Al which figuration is loft, by tranflating as the English Bibles doe, *I bring you good tydings. Luc. 2. 10.* Therefore we fay *Depofitum, 1. Tim. 6.* and, He exinanited himself, *Philip. 2.* and, You haue refflorished, *Philip. 4.* and, *to exhauft. Hebr. 9, 28* becaufe we can not poffibly attaine to exprefse thefe words fully in English: and we thinke much better, that the Reader ftaying at the difficultie of them, should take an occafion to looke in their table, or otherwife to afke the ful meaning of them, then by putting fome vful English words that exprefse them not, fo to deceiue the Reader. Sometime alfo we doe it for another caufe. As when we fay, *The aduent of our Lord,* and, *Impofing of hands,* becaufe one is a folemne time, the other a folemne action in the Catholike Church: to fignifie to the people, that thefe & fuch like names come out of the very Latin text of the Scripture. So did *Penance, doing penance, Chalice, Prieft, Deacon, Traditions, Altar, Hoft,* and the like (which we exactly keep as Catholike termes) proceed euen from the very words of Scripture.

Moreouer, we prefume not in hard places to mollifie the fpeeches or phrafes, but religiously keep them word for word, and point for point, for feare of miffing, or refraining the fenfe of the holy Ghof to our phantafie. As *Eph. 6. Againt the fpiritualls of wickednes in the celeftials:* and, *What to me and thee woman?* wherof fee the Annotation vpon this place: and *1. Pet. 2. As infants euen now borne, reaſonable, milke without guile defire ye.* We doe fo place, *reaſonable,* of purpoſe, that it may be indifferent both to infants going before, as in our Latin text; or to milke that followeth after, as in other Latin copies and in the Greek. *Io. 3.* we tranſlate, *The fpirit breatheth where he wil, &c* leauing it indifferent to fignifie either the holy Ghof, or wind: which the Proteftants tranſlating, *wind,* take away the other fenſe more common and vful in the Ancient Fathers. We tranſlate *Luc. 8. 23. They were filled,* not adding of our owne, *with water,* to mollifie the ſentence, as the Proteftants doe: and *c. 22. This is the chalice,*

Why we fay, *our Lord,* not, *the Lord* (but in certaine cafes) fee the Annot. 1. Tim. 6. Catholike termes proceeding from the very text of Scripture.

Certaine hard ſpeeches and Phrafes.

The Proteftants prefumptuous boldnes and libertie in tranſlating.

the New Testament, &c and not, *This chalice is the New Testament: &c.* likewise, *Mar. 13.* *Those daies shal be such tribulation,* not as the Aduerfaries, *in those daies,* both our text and theirs being otherwise: likewise *Iac. 4, 6.* *And giueth greater grace,* leauing it indifferent to the *Scripture,* or to the *holy Ghost,* both going before. Whereas the Aduerfaries to to boldly & presumptuously adde, saying: *The Scripture giueth,* taking away the other sense, which is farre more probable. Likewise *Hebr. 12, 21.* we translate, *So terrible was it which was seene, Moyfes said, &c.* neither doth Greek or Latin permit vs to adde, *that* Moyfes said, as the Protestants presume to doe. So we say *Men Brethren, A widow woman, A woman a fift, James of Alphæus,* and the like. Sometime also we follow of purpose the Scriptures phrase: as, *The hel of fire,* according to Greek and Latin; which we might say perhaps, *the fire hel,* by the Hebrew phrase in such speeches, but not, *hel fire,* as commonly it is translated. Likewise *Luc. 4, 36.* *What word is this, that in power and authoritie he commandeth the vnclene spirits?* as also, *Luc. 2.* *Let vs passe ouer, and see the word that is done.* Where we might say, *thing,* by the Hebrew phrase; but there is a certaine maiestie and more signification in the speeches, and therefore both Greek & Latin keep them, although it is no more the Greek & Latin phrase, then it is the English. And why should we be squamish at new words or phrases in the Scripture, which are necessarie: when we doe easily admit and follow new words coyned in court and in courtly or other secular writings?

We adde the Greek in the margent for diuers causes. Sometime when the sense is hard, that the learned Reader may consider of it and see if he can help himself better then by our translation. As *Luc. 11. Nolite extolli. μή μετεωρίζεσθε.* and againe *Quod superest date elemosynam. τὰ ενόντα.* Sometime to take away the ambiguity of the Latin or English; as *Luc. 11. Et domus supra domum cadet.* Which we must needs english, *and house vpon house shal fall.* By the Greek, the sense is not, one house shal vpon another; but if one house rife

The Greek added often in the margent for many causes.

Mat. 5.

Gehenna ignis.

vpon it-felf, that is againft it-felf, it fhall perifh. According as he fpeaketh of a Kingdom deuided againft it-felf, in the words before. And *Act. 14. Sacerdos Ionis qui erat*, in the Greek, *qui*, is referred to Iupiter. Sometime to fatisfie the Reader, that might otherwife conceiue the tranflation to be falfe. As *Philip. 4, v. 6. But in euery thing by praier, &c. ἐν παντὶ προσευχῆ*, not in al prayer, as in the Latin it may feem. Sometime when the Latin neither doth, nor can reach to the fignification of the Greek word, we adde the Greek alfo as more significant. *Mat. 4. Illi foli feruies, him only fhall thou ferue, λατρεύσεις* And *Act. 6. Nicolas a ftranger of Antioch, προσήλυτος & Ro. 9 the feruice ἡ λάτρεία. & Eph. 10. to perfite, inftuarare omnia in Chrifto, ἀνακεφαλαιώσασθαι*. And, *Wherin he hath gratified vs, ἐχαρίτωσεν. & Eph. 6. Put on the armour, πανοπλίαν*: and a number the like. Sometime, when the Greek hath two fenfes, and the Latin but one, we adde the Greek. *2. Cor. 1. By the exhortation wherewith we alfo are exhorted: the Greek fignifieth alfo confolation, &c* And *2. Cor. 10. But hauing hope of your faith increafing, to be, &c.* where the Greek may alfo fignifie, *at or when your faith increafeth*. Sometime for aduantage of the Catholike caufe, when the Greek maketh for vs more then the Latin: as *Act. 15. Seniores, πρεσβυτέρους. Vt digni habeamini, ἵνα ἀξιωθήτε. Qui effundetur, τὸ ἐκχυνόμενον, Præcepta, παραδόσεις. And Io. 23. ποίμεινε, Pafce & rege. And Sometime to fhew the falfe tranflation of the Heretike. As when Beza faith, *Hoc peculum in meo fanguine qui, τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. Luc. 22. & Quem oportet cælo contineri, ὃν δεῖ οὐρανὸν δέξασθαι, Act 3* Thus we vfe the Greek diuers waies, & efteem of it as it is worthie, and take al commodities therof for the better vnderftanding of the Latin, which being a tranflation, can not alwaies attaine to the full fenfe of the principal tongue, as we fee in al tranflations.*

Item we adde the Latin word fometime in the margin, when either we can not fully exprefle it, (as *Act. 8. They tooke order for Steuens funeral, Curauerunt Stephanum*, and, Al take not this word, *Non omnes capiunt*.) or

The Latin text fometime noted in the margent.

when the Reader might thinke, it can not be as we tranflate; as, *Luc 8.* A storme of wind descended into the lake, and *they were filled, & complebantur:* and *Io. 5.* when Iesus knew that he had now a long time, *quia iam multum tempus haberet;* meaning, in his infirmitie.

This precise following of our Latin text, in neither adding nor diminishing, is the cause why we say not in the title of the Gospels in the first page, S. Matthew, S. Mar. S. Iohn: because it is so neither in Greek nor Latin: though in the tops of the leaves following, where we may be bolder, we adde, S. Matthew, &c. to satisfie the Reader: Much unlike to the Protestants our Aduersaries, which make no scruple to leaue out the name of Paul in the title of the Epistle to the Hebrewes, though it be in euery Greek book which they translate. And their most authorized English Bibles leaue out (Catholike) in the title of S. Iames Epistle and the rest, which were famously known in the primitive Church by the name of *Catholicæ Epistolæ.* *Euseb. hist. Eccl. li. 2. c. 22.*

Bab. an. 1579.
1580. an. 1577.
1562.

Item we giue the Reader in places of some importance, another reading in the margent, specially when the Greek is agreeable to the same, as *Iohn. 4. tranfiet de morte ad vitam.* Other Latin copies haue, *tranfit,* and so it is in the Greek.

In the beginning of Gospels Matthew, Mark, &c. not S. Matthew, S. Mark, &c.

Another reading in the margent.

We bind not our-selues to the points of any one copie, print, or edition of the vulgar Latin, in places of no controuersie, but follow the pointing most agreeable to the Greek and to the Fathers commentaries. As *Col. 1. 10. Ambulantes digne Deo, per omnia placentes. Walking worthy of God, in all things pleasing.* ἄξιως τοῦ κυρίου, εἰς πᾶσαν ἀρέσκειαν. *Eph. 1. 17.* We point thus, *Deus Domini nostri Iesu Christi, pater gloria:* as in the Greek, and S. Chrysoftom, & S. Hierom both in text and commentaries. Which the Catholike Reader specially must marke, lest he find fault, when he seeth our translation disagree in such places from the pointing of Latin Testament.

The pointing sometime altered.

We translate sometime the word that is in the Latin margent, and not that in the text, when by the

The margent reading sometime preferred before the text.

Greek or the Fathers we see it is a manifest fault of the writers heretofore, that mistook one word for another. As, *in fine*, not, *in fide*, *1. Pet. 3. v. 8. præsentiam*, not, *præscientiam*, *2. Pet. 1. v. 16 Heb. 13. latuerunt*, not, *placuerunt*.

Thus we have endeavoured by all means to satisfy the indifferent Reader, & to help his understanding every way, both in the text, and by Annotations: and withal to deal most sincerely before God and man, in translating & expounding the most sacred text of the holy Testament. Fare well good Reader, and if we profit thee any whit by our poor pains, let us for God's sake be partakers of thy devout prayers, & together with humble and contrite heart call upon our Saviour Christ to cease these troubles and storms of his dearest Spouse: in the mean time comforting ourselves with this saying of S. Augustin: *That Heretikes, when they receive power corporally to afflict the Church, do exercise her patience: but when they oppose her only by their evil doctrines or opinions, then they exercise her wisdom. De civit. Dei li. 18. ca. 51.*