

TO THE RIGHT VVELBELOVED ENGLISH READER GRACE AND GLORIE IN IESVS CHRIST EVER- LASTING

At laft through Gods goodnes (moft dearly beloued) we fend you here the greater part of the Old Teftament: as long fince you receiued the New; faithfully tranflated into Englifh. The refidue is in hãd to be finifhed: and your defire therof fhall not now (God profpering our intention) be long frufrate. As for the impediments, which hitherto haue hindered this vvorke, they all proceeded (as manie do know) of one general caufe, our poore eftate in banifhment. VVherin expecting better meanes, greater difficulties rather enfued. Neuertheles you will hereby the more perceiue our feruent good wil, euer to ferue you, in that we haue brought forth this Tome, in thefe hardeft times, of aboue fourtie yeares, ^{a)}fince this College was moft happely begune. VVherfore we nothing doubt, but you our deareft, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruit of our laboures, with like good affection, as we acknowlege them due, and offer the fame vnto you.

If anie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three facred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Teftament. Only here, as by an Epitome, we fhall repete the fumme of all, that is there more largely difcuffed. To this firft queftion therefore we anfwer, that both iuft reafon, & higheft authoritie of the Church, iudge it not abfolutely neceffarie, nor always conuenient, that holie Scriptures

The caufe of delay in fetting forth this Englifh Bible.

VVhy & how it is allowed to haue holie Scriptures in vulgar tongues.

^a 1568

should be in vulgar tongues. For being as they are, hard to be vnderstood, euen by the lerned, reason doth dictate to reasonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiēce also teacheth, that through ignorance, ioyned often with pride and presumption, manie reading Scriptures haue erred grosly, by mifunderstanding Gods word. VWhich though it be most pure in it self, yet *the sense being adulterated is as perilous* (faith Tertullian) *as the file corrupted.* S. Ambrose obserueth: that *vvhere the text is true, the Arrians interpretation hath errors.*

lib. de Prescrip. S. Auguftin also teacheth, that *heresies and peruerse doctrines entangling foules, and throwving them dovvne headlong into the depth, do not othervvise spring vp, but vvhen good (or true) Scriptures are not vvell (and truly) vnderstood, and vvhen that vvich in them is not vvell vnderstood, is also rashly & boldly auouched.*

lib. 2. ad Gratian. c. 1. For the same cause, S. Ierom vtterly difallowed, that al fortes of men & wemen, old & yong, presumed to read & talke of the Scriptures: wheras *no articene, no tradfman dare presume to teach anie facultie, vvich he hath not firft lerned.* Seing therefore that dangers, & hurtes happen in manie, the careful chief Paftores in Gods Church, haue alwaies moderated the reading of holie Scriptures, according to persons, times, and other circumstances; prohibiting some, and permitting some, to haue and read them, in their mother tongue. So S. Cryfoftom tranflated the Pfalmes & some other partes of holie Scriptures for the Armenians, when he was there in banishment. The Slauonians and Gothes say they haue the Bible in their languages. It was tranflated into Italian by an Archbyshop of Genua. Into French in the time of king Charles the fift: especially because the waldenfian heretikes had corruptly tranflated it, to maintaine their errors. VVe had some partes in English tranflated by Venerable Bede: as Malmesburie witneffeth. And Thomas Arundel Archbishop of Canturburie in a Councel holden at Oxford, ftraictly ordayned, that no heretical tranflation fet forth by wicliffe, and his complices, nor anie other vulgar Edition should

Scriptures being hard are not to be read of al.

Manie take harme by reading holie Scriptures.

Reading of Scriptures moderated.

Scriptures tranflated into diuers tongues.

be suffered, til it were approved by the Ordinarie of the Dioceſe: alleaging S. Ieroms iudgement of the difficultie & danger in tranſlating holie Scriptures out of one tongue into an other. And therefore it muſt nedes be much more dangerous, when ignorant people read alſo corrupted tranſlations. Now ſince Luther, and his followers haue pretended, that the Catholique Romane faith and doctrine, ſhould be contrarie to Gods written word, & that the Scriptures were not ſuffered in vulgar languages, left the people ſhould ſee the truth, & vvithal theſe new maiſters corruptly turning the Scriptures into diuers tongues, as might beſt ſerue their owne opinions: againſt this falſe ſuggeſtion, and practiſe, Catholique Paſtores haue, for one eſpecial remedie, ſet forth true and ſincere Tranſlations in moſt languages of the Latin Church. But ſo, that people muſt read them with licence of their ſpiritual ſuperior, as in former times they were in like fort limited. Such alſo of the Laitie, yea & of the meaner lerned Clergie, as were permitted to read holie Scriptures, did not preſume to interprete hard places, nor high Myſteries, much leſſe to diſpute and contend, but leauing the diſcuſſion therof to the more lerned, ſearched rather, and noted the godlie and imitable examples of good life, and ſo lerned more humilitie, obedience, hatred of finne, feare of God, zeale of Religion, and other vertues. And thus holie Scriptures may be rightly vſed in anie tongue, *to teach, to argue, to correct, to inſtruct in iuſtice, that the man of God may be perfect, and* (as S. Paul addeth) *inſtructed to euerie good vvorke*, when men labour rather to be *doers of Gods wil & vvord, then readers or hearers only, deceiuing themſelues.*

2. *Tim. 3.*

Iac. 1.

But here an other queſtion may be propoſed: VVhy we tranſlate the Latin text, rather then the Hebrew, or Greke, which Proteſtantes preferre, as the fountaine tongues, wherein holie Scriptures were firſt written? To this we anſwer, that if in dede thoſe firſt pure Editions were now extant, or if ſuch as be extant, were more pure then the Latin, we would alſo preferre ſuch fountaines before the riuers, in whatſoever they ſhould be

A calumnious ſuggeſtion of Lutheranes.

VVhat part of Scriptures be moſt conuenient for vulgar readers.

VVhy we tranſlate the old Latin text.

More pure then the Hebrew or Greke now extant.

Tertullia li. 5.
cont. Marcion
S. Ambrose
li. 3. de Spirit.
San. c. 11.
S. Ierom. li. 1.
con. Iouiniã.

found to difagree. But the ancient best lerned Fathers, & Doctors of the Church, do much complaine, and teftifie to vs, that both the Hebrew and Greke Editions are fouly corrupted by Iewes, and Heretikes, since the Latin was truly tranflated out of them, whiles they were more pure. And that the fame Latin hath bene farre better conferued from corruptions. So that the old Vulgate Latin Edition hath bene preferred, and vfed for moft authentical aboue a thoufand and three hundred yeares.

in 49. Ifaia.

For by this verie terme S. Ierom calleth that Verfion *the vulgate or common*, which he conferred with the Hebrew of the old Teftament, and with the Greke of the New; which he alfo purged from faultes committed by writers, rather amending then tranflating it. Though in regard of this amending, S. Gregorie calleth it *the newv verfiõ* of S. Ierom: who neuertheles in an other place calleth the felf fame, *the old Latin Edition*, iudging it moft worthy to be folowed. S. Auguftin calleth it the *Italian*. S. Ifidorus witneffeth that *S. Ieroms verfion* was receiued and *aproued by al Chriftian Churches*. Sophronius alfo a moft lerned man, feing S. Ieroms Edition fo much eftemed, not only of the Latines, but alfo of the Grecians, turned the Pfalter & Prophetes, out of the fame Latin into Greke. Of latter times what fhall we nede to recite other moft lerned men? S. Bede S. Anfelme, S. Bernard, S. Thomas, S. Bonauenture, & the reft? VVho al vniformly allege this only text as authentical. In fo much that al other Latin Editions,

li. 20.
c. 24. mora.
Epift. dedicat.
ad Leander.
li. 2. Doct.
Chrift. c. 14.
lib. 6. Etym.
c. 5. & li. 1.
de Diuin
offic. c. 12.

Prefat.
in Iofue.

S. Ieroms lerning, pietie, diligence, and finceritie, together with the commodities he had of best copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we fo cõpare the fame with the best meanes that hath bene fince, furely no man of indifferent iudgement, wil match anie other Edition with S. Ieroms: but eafely acknowledge with the whole Church Gods particular prouidẽce in this great Doctor, as wel for expounding, as moft efpecialy for the true text and

Receiued by al Churches.

Turned into Greke.

Al others growne out of vfe.

S. Ierom excelled al other Doctors in tranflating & expounding holie Scriptures.

Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For besides that it is free from partialitie, as being most ancient of al Latin copies, and long before the particular Controuerfies of these dayes beganne; the Hebrew also & the Greke when they are truly translated, yea and Erafmus his Latin, in fundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that

His Edition free from partialitie.

Luc. 22. v. 20.
Prefat. Noui.
Testam.
Anno. 1556.
Luc. 1. v. 1.

Beza & his folowers take also exception against the Greke, when Catholiques allege it against them. Yea the same Beza preferreth the old Latin Verfion before al others, & freely testifieth, that the old Interpreter translated religiously. VVhat then do our councitriemen, that refuse this Latin, but depriue themfelues of the best, and yet al this while, haue fet forth none, that is allowed by al Protestantes, for good or sufficient.

Preferred before al other Editions by Beza.

None yet in England allowed for sufficient.

How wel this is donne the lerned may iudge, when by mature conference, they shal haue made trial therof. And if anie thing be mistaken, we wil ^a(as ftill we promise) gladly correct it. Those that translated it about thirtie yeares since, were wel knownen to the world, to haue bene excellent in the tongues, sincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are especially to geue notice. That whereas heretofore in the best Latin Editions, there remained manie places differing in wordes, some also in sense, as in long proceffe of time, the writers erred in their copies; now lately by the care & diligence of the Church, those diuers readings were maturely, and iuditioufly examined, and conferred with fundrie the best written and printed bookes, & so resolved vpon, that al which before were leift in the margent, are either restored into the text, or els omitted; so that now none such remaine in the margent. For which cause, we haue againe conferred this English translation, and conformed it to the most perfect Latin Edition. VVhere yet by the way we must geue the vulgar reader to vnderstand, that very few or none of the former varieties, touched Controuerfies of

VVhat is done in this Edition

Diuers readings resolved vpon, & none leift in the margent.

They touched not present controuerfies.

^a *Preface before the new Testam.*

this time. So that this Recognition is no way suspicious of partialtie, but is merely donne for the more secure conseruation of the true text; and more ease, and satisfaction of such, as otherwise should haue remained more doubtful.

Now for the strictnes obserued in translating some wordes, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete lerned reader, deeply weighing and considering the importance of sacred wordes, and how easely the translation may misse the sense of the Holie Ghost, wil hold that which is here donne for reasonable and necessarie.

We haue also the example of the Latin, and Greke, where some wordes are not translated, but left in Hebrew, as they were first spoken & written; which seeing they could not, or were not conuenient to be translated into Latin or Greke, how much lesse could they, or was it reason to turne them into English? S. Augustin also yeldeth a reason, exemplifying in the wordes *Amen* and *Alleluia*, for the more sacred authoritie thereof which doubtles is the cause why some *names of solemne Feastes, Sacrifices, & other holie things are reserved in sacred tongues*, Hebrew, Greke, or Latin. Againe for necessitie, English not hauing a name, or sufficient terme, we either kepe the word, as we find it, or only turne it to our English termination, because it would otherwise require manie wordes in English, to signifie one word of an other tongue. In which cases, we commonly put the explication in the margent. Briefly our Apologie is easie against English Protestantes; because they also reserve some wordes in the original tongues, not translated into English: as *Sabath, Ephod, Pentecost, Profelyte*, and some others. The sense wherof is in dede as foone lerned, as if they were turned so nere as is possible into English. And why then may we not say *Prepuce, Phase* or *Palch, Azimes, Breades of Propofition, Holocaust*, and the like? rather then as Protestantes translate them: *Forekinne, Passouer, The feast of fvyete breades, Shevv breades, Burnt offerings: &c.* By which termes, whether they be truly translated into English or no, we wil passe ouer.

Why some wordes are not translated into vulgar English.

Some Hebrew wordes not translated into Latin, nor Greke.

More authoritie in sacred tongues.

Some wordes can not be turned into English.

Protestantes leaue some wordes vnterminated.

li. 2. Doct.
Christ. cap. 11.

Sure it is an English man is ftill to feke, what they meane, as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and fallſly tranſlated, for aduantage of doctrine in matter of faith. VVherein as we dare boldly auouch the ſinceritie of this Tranſlation, and that nothing is here either vntruly, or obſcurely donne of purpoſe, in fauour of Catholique Romane Religion: ſo we can not but complaine, and chalenge Engliſh Proteſtantes, for corrupting the text, cōtrarie to the Hebrew, & Greke, which they profeſſe to tranſlate, for the more ſhew, and mainteyning of their peculiar opinions againſt Catholiques. As is proued in the *Diſcouerie of manifold corruptiōs*. For example we ſhal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God ſpeaking to Cain) the Hebrew wordes in Grammatical conſtruction may be tranſlated either thus: *Vnto thee alſo perteyneth the luſt THEROF, & thou ſhalt haue dominion ouer IT:* or thus; *Alſo vnto thee HIS deſire ſhal be ſubiect, & thou ſhalt rule ouer HIM:* though the coherēce of the text requireth the former, & in the Bibles printed 1552. and. 1577. Proteſtantes did ſo tranſlate it: yet in the yeare 1579. and 1603. they tranſlate it the other way, rather ſaying, that Abel was ſubiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiſcence or luſt of finne is ſubiect to mans wil, or that man hath powre of free wil, to reſiſt (by Gods grace) temptation of finne. But as we heare in a new Edition (which we haue not yet ſene) they trãſlate it almoſt as in the firſt. In like forte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie tranſlated ENIM (FOR) Proteſtants wil by no meanes admitte it, becauſe (befides other argumentes) we proue therby Melchifedechs Sacrifice. And yet themſelues tranſlate the ſame, as S. Ierom doth, Gen. 20. v. 3. ſaying: *FOR ſhe is a mans vvife.* &c. Againe Gen. 31. v. 19. the Engliſh Bibles. 1552. and 1577. tranſlate *Theraphim*, IMAGES. VVhich the Edition of 1603. correcting, tranſlateth IDOLES. And the marginal Annotation wel proueth, that it ought to be ſo tranſlated.

Corruptions in Proteſtantes Tranſlations of holie Scriptures.

Of purpoſe againſt Catholique doctrine

Againſt free wil.

Againſt Melchifedechs ſacrifice.

And againſt holie Images.

VWith this then we wil conclude moft deare (we fpeake to you al, that vnderftand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or profefse with vs the fame Catholique Religion) to you al we prefent this worke: dayly befeching God Almightye, the Diuine VVifedom, Eternal Goodnes, to create, illuminate, and replenifh your fpirites, with his Grace, that you may attaine eternal Glorie. Euerie one in his meafure, in thofe manie Manfions, prepared and promifed by our Sauour in his Fathers houfe. Not only to thofe which firft receiued, & folowed his Diuine doctrine, but to al that fhould afterwarde beleue in him, & kepe the fame preceptes. For there is one God, one alfo Mediatour of God and men: Man Chrift Iefus. VWho gaue himfelf a Redemption for al. VVherby appeareth his wil, that al fhould be faued. VVhy then are not al faued? The Apoftle addeth: that they muft firft come to the knowlege of the truth. Befcaufe without faith it is impoffible to pleafe God. This groundworke therfore of our creation in Chrift by true faith, S. Paul labored moft ferioufly by word and writing, to eftablifh in the hartes of al men. In this he confirmed the Romanes by his Epiftle, cōmending their faith, as already receiued, and renowned in the whole world. He preached the fame faith to manie Nations. Amongft others to the lerned Athenians. VVhere it femed to fome, as abfurde, as ftrange; in fo much that they fcornfully called him *a vvord-fovver*, and Preacher of new gods. But S. Auguftin alloweth the terme for good, which was reprochfully fpoken of the ignorant. And fo diftinguifhing between *Reapers*, and *Sovvers* in Gods Church, he teacheth, that wheras the other Apoftles reaped in the Iewes, that which their Patriarches and Prophetes had fowne; S. Paul fowed the feede of Chriftian Religion in the Gentiles. And fo in respect of the Ifraelites, to whom they were firft fent, calleth the other Apoftles *Meffores*, *Reapers*, and S. Paul, being fpecially fent to the Gentiles, *Seminatorem a Sovver, or Seminarie Apoftle*. VVhich two fortes

This Edition dedicated to al that vnderftand Englifh.

Chrift redemed al, but al are not faued. True faith firft neceffarie.

Act. 17. v. 18.
Ser. 42.
de Sanct.

The twelue Apoftles were firft Reapers, before they were Sowers. S. Paul at firft a Sower, or Seminarie Apoftle

<p><i>S. Aug. de utilis. cred. c. 1. Mat. 15.</i></p> <p><i>Pfalm. 124.</i></p> <p><i>2. Cor. 6.</i></p> <p><i>Luc. 10.</i></p> <p><i>Tit. 1.</i></p> <p><i>Mat. 25.</i></p> <p><i>1. Cor. 13.</i></p>	<p>of Gods workmen are ftill in the Church, with diftinct offices of Paftoral cures, and Apoftolical miffions, the one for perpetual gouernment of Catholique countries: the other for conuerfion of fuch, as either haue not receiued Chriftian Religion, or are relapsed. As at this time in our country, for the diuers fortes of pretended religions, thefe diuers fpiritual workes are neceffary, to teach and feede al Britan people. Becaufe fome in error of opinions preach an other Gofpel, wheras in veritie there is no other Gofpel. They preach in dede new doctrines, which can not faue. Others folow them beleuing falshood. But <i>vwhen the blinde lead the blinde</i> (not the one only, but) <i>both fal into the ditch.</i> Others conforme themfelues, in external fhew, fearing them that can punifh, and kil the bodie. But <i>our Lord vvil bring fuch as decline into</i> (vniuft) <i>obligations, vvith them that vvorke iniquitie.</i> The Reliques and final flock of Catholiques in our country, haue great fadnes, and forow of hart; not fo much for our owne affliction, for that is comfortable, but for you our brethren, and kinfemen in flefh and bloud. VVifhing with our owne temporal damage whatfoeuer, your faluation. Now is the acceptable time, now are the dayes of faluation, the time of Grace by Chrift, whose dayes manie Kinges & Prophetes defired to fee: they faw them (<i>in fpirite</i>) and reioyced. But we are made partakers of Chrift, and his Myfteries; fo that our felues neglect not his heauenly riches: if we receiue & kepe the beginning of his fubftance, firme vnto the end; that is, the true Catholique faith; building theron good workes by his grace; without which we can not thinke a good thought, by which we can do al thinges neceffarie to faluation. But if we hold not faft this ground, al the building fayleth. Or if confeffing to know God in wordes, we denie him in deedes, committing workes of darknes; or omitting workes of mercie, when we may doe them to our diftreffed neighbors; briffly if we haue not charitie, the forme and perfection of al vertues, al is loft, and nothing worth. But if we builde vpon firme grounde, gold, filuer, and precious ftones, fuch building fhall abide, and make our vocation fure by good workes as</p>	<p>Paftoral cures and Apoftolical miffions.</p> <p>New doctrine is falfly called the Gofpel.</p> <p>The feduced, and externally conformable are punifhed with the authors of iniquitie.</p> <p>Grace in the new Teftamēt more abundant then in the old.</p> <p>Both wicked workes, and omiffion of good workes are damnable.</p>
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1. *Pet. 1.* S. Peter fpeaketh. Thefe (faith S. Paul) are the heyres
Apoc. 7. of God, coheyres of Chrif. Neither is the number
of Chrifts bleffed children coũted, as of the Iewes, an
hundred fourtie foure thoufand, of euerie tribe of Ifrael
twelue thoufand figned; but a moft great multitude of
Catholique Chrifians, which no man can number, of al
nations, and tribes, and peoples, and tongues, ftand-
ing before the throne of the lambe, clothed in white
robes, and palmes (*of triumph*) in their handes: hau-
ing ouercome tentations in the vertuous race of good
life. Much more thofe which alfo indure perfecution
for the truthes fake, fhall receiue moft copious great re-
wardes in heauen. For albeit the paffions of this time
(*in themfelues*) are not ^a)condigne, to the glorie to come,
that fhall be reueled in vs: yet our tribulation, which
2. *Cor. 4.* prefently is momentanie, and light, worketh (*through
grace*) aboue meafure exceedingly an eternal weight of
glorie. VVhat fhall we therefore meditate of the efpecial
prerogatiue of Englifh Catholiques at this time? For
to you it is geuen for Chrif, not only that you beleue
in him, but alfo that you fuffer for him. A litle now, if
you muft be made penfue in diuers tentations, that the
1. *Pet. 1.* probation of your faith, much more precious then gold,
which is proued by the fire, may be found vnto praife,
and glorie, and honour, in the reuelation of Iefus Chrif.
Manie of you haue fufteyned the fpoile of your goodes
with ioy, knowing that you haue a better and a perma-
nent fubftance. Others haue benne depriued of your
children, fathers, mothers, brothers, fifters, and nereft
frendes, in readie refolution alfo, fome with fentence of
death, to lofe your owne liues. Others haue had trial
of reproches, mockeries, and ftripes. Others of bandes,
prifons, and banifhmentes. The innumerable renowned
late Englifh Martyres, & Confeffors, whofe happie foules
for confeffing true faith before men, are now moft glori-
ous in heauen, we paffe here with filence; becaufe their
due praife, requiring longer difcourfe, yea rather Angels,
then Englifh tongues, farre furpaffeth the reach of our

Innumerable
faued by Chrif.

They are more
happie that fuf-
fer perfecution
for the truth.

Englifh
Catholiques
moft happie in
this age.

The due praife
of Martyres,
and other glo-
rious Sainctes
excedeth mortal
tongues.

^a VVorthie, or comparable in dignitie.

conceiptes. And fo we leaue it to your deuout meditation. They now fecure for themfelues, and folicitous for vs their deareft clients, inceffantly (we are wel affured) intercede before Chrifts Diuine Maieftie, for our happie confummation, with the conuerfion of our whole countrie. To you therefore (deareft friendes mortal) we direct this fpeech: admonifhing ourfelues & you, in the Apoftles wordes, that for fo much as we haue not yet refifted tentations to (laft) bloud (and death itfelf) patience is ftill neceffarie for vs, that doing the wil of God, we may receiue the promife. So we repine not in tribulation, but euer loue them that hate vs, pittying their cafe, and reioycing in our owne. For neither can we fee during this life, how much good they do vs; nor know how manie of them fhall be (as we hartely defire they all may be) faued: our Lord and Sauour hauing payde the fame price by his death, for them and for vs. Loue al therefore, pray for al. Do not lofe your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not flacke. Now the iuft liueth by faith, beleeuing with hart to iuftice, and confeffing with mouth to faluation. But he that withdraweth himfelf fhall not pleafe Chrifts foule. Attend to your faluation, deareft countriemen. You that are farre of, draw nere, put on Chrif. And you that are within Chrifts fold, kepe your ftanding, perfeuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN

Rom. 10.
Heb. 10.

Patience
neceffarie to
the end of mans
life.

Perfecution
profitable.

Confeffion of
faith before
men neceffarie
to faluation.

From the Englifh College in Doway, the Octaues of AL SAINCTES. 1609.

The God of patience and comfort geue you to be of one mind, one tovwards another in IESVS Chrif; that of one mind, vvith one mouth you may glorifie God.