

# THE BOOKS OF THE NEW TESTAMENT, ACCORDING TO THE COVNT OF THE CATHOLIKE CHVRCH.

## 4. GHOSPELS.

The Ghospel of S. Matthew.

The Ghospel of S. Marke.

The Ghospel of S. Luke.

The Ghospel of S. Iohn.

The ACTS of the Apoftles.

S. PAVLES EPIT. 14.

The Epiftle to the Romanes.

The 1. Epiftle to the Corinthians.

The 2. Epiftle to the Corinthians.

The Epiftle to the Galatians.

The Epiftle to the Ephefians.

The Epiftle to the Philippians.

The Epiftle to the Coloffians.

The 1. Epiftle to the Theffalonians.

The 2. Epiftle to the Theffalonians.

The 1. Epiftle to the Timothee.

The 2. Epiftle to the Timothee.

The Epiftle to Titus.

The Epiftle to Philemon.

The Epiftle to the Hebrewes.

THE 7. CATHOL. EPITLES.

The Epiftle of S. Iames.

The 1. Epiftle of S. Peter.

The 2. Epiftle of S. Peter.

The 1. Epiftle of S. Iohn.

The 2. Epiftle of S. Iohn.

The 3. Epiftle of S. Iohn.

The Epiftle of S. Iude.

The APOCALYPSE of S. Iohn the Apoftle.

*1. The infallible authoritie and excellencie of them aboue al other writings.*

*S. Aug.  
li. 11. cont.  
Fauft. c. 5.*

The excellencie of the Canonical authoritie of the old and New Teftament, is diftincted from the books of later Writers: which being confirmed in the Apoftles times, by the fucceffion of Bishops, and propagations of Churches, is placed as it were in a certaine throne on high, wherunto euey faithful and godly vnderftanding muft be fubiect and obedient. There, if any thing moue or trouble thee as abfurd, thou maieft not fay: The Author of this book held not the truth: but, either the copie is faultie, or the Tranflatour erred, or thou vnderftandeft not. But in the workes of them that wrote afterward, which are contained in infinit books, but are in no cafe equal to that moft facred authoritie of Canonical Scriptures, in which foeuer of them is found euen the fame truth, yet the authoritie is farre vnequal.

*2. The difcerning of Canonical from not Canonical, and of their infallible truth, & fenfe, commeth vnto vs, only by the credit we giue vnto the Catholike Church through whole commendation we beleue both the Ghofpel & Chrift himfelf. Wheras the Sectaries meafure the matter by their fantasies and opinions.*

*S. Aug. cont.  
Epift. fundamenti cap. 5.*

I for my part, would not beleue the Ghofpel, vnles the authoritie of the Catholike Church moued me. They therfore whom I obeyed faying, Beleeue the Ghofpel; why should I not beleue them faying, Beleeue not <sup>a</sup>Manichæus? Choofe whether thou wilt. If thou wilt fay, Beleeue the Catholikes: loe they warne me that I giue no credit vnto you: and therfore beleeuing them, I muft needs not beleue thee. If thou fay: Beleeue not the Catholikes: it is not the right way, by the Ghofpel to driue me to the faith of Manichæus, becaufe I beleued the Ghofpel it-felf by the preaching of Catholikes.

*Againe li. de vtilit. cre-dend. c. 14.*

I fee that concerning Chrift himfelf, I haue beleued none, but the confirmed and affured opinion of Peoples and Nations: and that thefe Peoples haue on euey fide poffeffed the Myfteries of the Catholike Church. Why should I not therfore moft diligently require, fpecially

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<sup>a</sup> Luther, Caluin.

among them, what Chrifft commanded, by whofe authoritie I was moued to beleue, that Chrifft did command fome profitable thing? Wilt thou (ô Heretike) tel me better what he faid, whom I would not thinke to haue been at al, or to be, if I muft beleue, becaufe thou faieft it? What groffe madnes is this, to fay, Beleue the Catholikes that Chrifft is to be beleued: and learne of vs, what he faid.

*Againe cont.  
Faustum  
l. 11. cap. 2.*

Thou feeft then in this matter what force the authoritie of the Catholike Church hath, which euen from the moft grounded and founded Seats of the Apoftles, is eftablished vntil this day, by the line of Bishops fucceeding one another, and by the confent of fo many peoples. Wheras thou faieft, This is Scripture, or, this is fuch as Apoftles, that is not; becaufe this foundeth for me, and the other againft me. Thou then art the rule of truth. Whatfoeuer is againft thee, is not true.

*3. No Heretikes haue right to the Scriptures, but are vfurpers: the Catholike Church being the true owner and faithful keeper of them, Heretikes abufe them, corrupt them, and vtterly feeke to abolifh them, though they pretend the contrarie.*

*Tertullian li.  
De præfcriptionibus,  
bringeth in  
the Catholike  
Church ſpeak-  
ing thus to  
al Heretikes.*

Who are you, when, and from whence came you? what doe you in my poffeffion, that are none of mine? By what right (Marcion) doeft thou cut downe my wood? Who gaue thee licence ( <sup>a</sup>ô Valentine) to turne the courfe of my fountaines? By what authoritie (Apelles) doeft thou remoue my bounds? And <sup>b</sup>you the reft, why doe you fow and feed for thefe companions at your pleafure? It is my poffeffion, I poffeffe it of old, I haue affured origins therof, euen from thofe Authours whofe the thing was. I am the heire of the Apoftles. As they prouided by their Teftament, as they committed it to my credit, as they adiured me, fo doe I hold it. You fuely they difherited alwaies and haue caft you off as forainers, as enemies.

<sup>a</sup> ô Luther, Zwinglius, Caluin.

<sup>b</sup> Their ſcholars & followers.

*Againe in the  
fame book.*

Encountering with such by Scriptures, auaileth nothing, but to ouerturne a man's ftomake or his braine. This herefie receiueth not certaine Scriptures: and if it doe receiue fome, yet by adding and taking away, it peruerteth the fame to ferue their purpofe: and if it receiue any, it doth not receiue them wholly: and if after a fort it receiue them wholly, neuertheles by diuifing diuers expofitions, it turneth them cleane another way, &c.

*4. Yet doe they vant themfelues of Scriptures exceedingly, but they are neuer the more to be trusted for that.*

*S. Hierom  
aduerfus Lucife-  
rianos in fine.*

Let them not flatter themfelues, if they feem in their owne conceit to affirme that which they fay, out of the chapters of Scripture; wheras the Diuel alfo fpake fome things out of the Scriptures: and the Scriptures confift not in the reading, but in the vnderftanding.

*Vincentius  
Lirenfis l.  
cont. pro-  
phanas hærefum  
Nouationes.*

Here perhaps fome man may aske, whether Heretikes alfo vfe not the teftimonies of diuine Scripture. Yes indeed doe they, and that vehemently. For thou shalt fee them flie through euery one of the Sacred books of the Law, through Moyfes, the books of the Kings, the Pfalmes, the Apoftles, the Ghospels, the Prophets. For whether among their owne fellowes, or ftrangers; whether priuatly, or publikely; whether in talke, or in their books; whether in bankets, or in the ftreets: they (I fay) alleage nothing of their owne, which they endeauour not to shadow with the words of Scripture alfo. Read the workes of Paulus Samofatenus, of Prifcillian, of Eumonian, of Iouinian, <sup>a)</sup>of the other plagues and peftilences: thou shalt find an infinit heap of examples, no page in a manner omitted or void, which is not painted and coloured with the fentences of the new or old Teftament. But they are fo much the more to be taken heed of, and to be feared, the more fecretly they lurke vnder the shadowes of God's diuine Law. For they know their ftinkes would not eafily pleafe any man almoft, if they were breathed out nakedly & fimply themfelues alone, & therefore they fpinkle them as it were with certaine

<sup>a</sup> Of Caluin, of Iuel, of the reft.

pretious spices of the heauenly word: to the end that he which would easly despise the errour of man, may not easly contemne the Oracles of God. So that they doe like vnto them, which when they wil prepare certaine bitter potions for children, doe first anoint the brimmes of the cup with honie, that the vnwarie age, when it shal first feel the sweetnes, may not feare the bitternes.

5. *The cause why, the Scriptures being perfit, yet we vse other Ecclesiastical writings and traditions.*

*Vincentius Lirinensius in his golden booke before cited, aduersus prophanas hærefum Nouationes.*

Here some man perhaps may aske, for as much as the Canon of the Scriptures is perfit, and in al points very sufficient in itself, what need is there, to ioine therunto the authoritie of the <sup>a</sup>)Ecclesiastical vnderstanding? For this cause surely, for that al take not the holy Scripture in one and the same sence, because of the deepnes therof: But the speaches therof, some interpret one way, and some another way; so that there may almost as many senses be picked out of it, as there be men. For Nouation doth expound it one way, & Sabellius another way, otherwise Donatus, otherwise Arius, Eunomius, Macedonius, otherwise Photinus, Appolinaris, Priscillianus, otherwise Iouinian, Pelagius, Celestius, lastly otherwise Nestorius. <sup>b</sup>)And therefore very necessarie it is because of so great windings and turnings of diuers errours, that the line of Prophetical & Apostolical interpretation, be directed according to the rule of the Ecclesiastical and Catholike sence or vnderstanding.

*S. Bafil li. de Spiritu Sancto. cap. 27.*

Of such articles of religion as are kept & preached in the Church, some were taught by the written word, other some we haue receiued by the tradition of the Apostles, deliuered vnto vs as it were from hand to hand in mysterie secretly: both which be of one force to Christian religion: and this no man wil deny that hath any litle skil of the Ecclesiastical rites or customes. For if we goe about to reiect the customes not contained in Scripture, as being of small force, we shal vnwittingly

<sup>a</sup> So he calleth the Churches sence, & the Fathers interpretatiōs of Scriptures.

<sup>b</sup> Otherwise Wicliffe, Luther, Caluin, Puritanes.

## BOOKS OF THE NEW TESTAMENT

& vnawares mangle the Ghospel it-felf in the principal parts therof, yea rather, we shal abridge the very preaching of the Ghospel, and bring it to a bare name.