

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 publish,  
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 vnderftood 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 word

Tranflation of  
the Scriptures  
into the vul-  
gar tōgues,  
not abfolutely  
neceffarie or  
profitable, but  
according to the  
time.

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 medicinal 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 God's 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 Diocefan 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 feveral 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 al 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 al wise and godly persons wil 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 Gouvernours 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, reason, 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, Priefts, 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 thē: 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 fo outragious 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, fo for the common people it is oftentimes profitable to faluation, not to be curious, but to follow their Pafours in finceritie and fimplicite: whereof excellently faith

The Scriptures muft be deliuered in meafure & difcretiõ, 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 fimplicite and finceritie of faith, as it were with milke, fo 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 Christ 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 disposition 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 suggestion 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 Apoftle 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 Apoftle 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 Tertullian'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 obserued in al places & times, but as a pulpit man, agreably to that audience and his peoples default: nor making it therfore (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, *Languishing about queftions*  
 of only faith, fidge, new phrafes and figures, *euer*  
*learning, but neuer comming to knowledge*, reading and  
 tofsing 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 fhel to be broken before we come to the

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. hift.*  
*li. 2. c. 9.*

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 ſaluation: 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 ſtates 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 diforder, women teach not their husbands, children their parents, yong fooles their old and wife fathers, the ſcholars their Maifters, 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 feeth: but the great corruption & decay of faith hereby, none ſee but wife men, who only know,

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

Scriptures as profanely cited as heathē Poetes.

that, were the Scriptures neuer fo truely tranflated, 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 errours. 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 errours. *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 thēfelues 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 thēfelues God's owne word indeed.

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 infted 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 opiniōs. For which they are bold alfo partly to difauthorize quite,

Scriptures erroneoufly expoūded according to euery wicked man's priuat fanfie.

Al Heretikes pretend Scriptures.

The Scriptures haue beē falſely and heretically tranflated into the vulgar tongues, and fundrie other waies facrilegiouſly abufed, and fo giuen to the people to read.

partly to make doubtful, diuers whole books allowed for Canonical Scripture by the vniuerfal Church of God this thousand yeares and vpward: to alter al the authentical and Ecclesiaftical words vfed fithence our Chriftianitie, into new prophane nouelties of fpeeches agreeable to their doctrine: to <sup>a</sup>)change the titles of workes, to put out the names of Authours, to charge the very Euan-gelift with following vntrue tranflation, to adde whole fentences proper to their Sect, into their pfalmes 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 fuch facrilegious treacherie, made the Diuels word.

To fay nothing of their intolerable liberty and licence to change the accuftomed callings of God, Angel, men, places, & things vfed by the Apoftles and al antiquitie, in Greek, Latin, and al other languages of Chriftian Nations, into new names, fometimes falſely, and alwaies ridiculoſly and for oftentation taken of the Hebrewes: to frame and fine the phraſes of holy Scriptures after the forme of prophane Writers, fticking not, for the fame to fupply, adde, alter, or diminish as freely as if they tranſlated Liuie, Virgil, or Terence. Hauing no religious reſpect to keep either the maieſtie or fincere ſimplicite of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtin ſpeaketh, which kind the holy Ghoſt did chooſe of infinit wiſedom to haue the diuine myſteries rather vttered in, then any other more delicate, much leſſe in that meretricious manner of writing that fundrie of theſe new tranſlatours doe vſe: of which fort Calvin himſelfe and his pue-fellowes ſo 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

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

*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.*

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

*Iofias Sim-  
lerus in vita  
Bullingers.*

and fcholars to beware of his tranflation, as one that 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) *caupona- tion* and *adulteration* of God's word, then they. Befides many wicked gloffes, prayers, confeffions of faith, containing both blaſphemous errorrs <sup>a)</sup>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.

2. Cor. 2, 17.

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 phãtaſies, for the pure and bleſſed word of truth; much alfo 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 verſiõs as hitherto you haue beẽ 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 defiring 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 errorrs, 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

The purpoſe  
& commoditie  
of ſetting forth  
this Catholike  
edition.

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

of our estimation, or of pride and contention, by wrangling words wilfully persist in them, but be most glad to heare 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 disaduantage 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 phraes which by long vse are made venerable, though to some prophane or delicate eares they may seeme more hard or barbarous, as the whole stile 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 speech which by long vse had preuailed in the old readings or recitings of scriptures.

*Mt. 22.* as, *Neque nubent neque nubentur*, in *Tertullian. li. 4.* in *Marcion.* in *S. Hilarie in c. 22. Mat.* and in al the

*Mar. 8.* 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.*

*Hebr. 7.* 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*

The religious care & sinceritie obserued in this translation.

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

*Mat. 6. 20. 22.*



*miniftrari, fed miniftrare:* and, *Neque nubent, neque nubentur:* in his commentaries vpon thefe places: and,  
*Lu. 13. Non capit Prophetam 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 offeufe 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 truely 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 reprobat 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 whofe 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

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

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

expositions of the holy Fathers, the decrees of the Catholike Church and moſt ancient Councils: which meanes whoſoever truſteth not, for the ſenſe of holy Scriptures, but had rather follow his priuate iudgement or the arrogant ſpirit of theſe Sectaries, he ſhal worthily through his owne wilfulnes be deceiued: beſeeching al men to looke with diligence, ſinceritie, and indifferencie, into the caſe that concerneth no leſſe then euery ones eternal ſaluation or damnation.

Which if he doe, we doubt not but he ſhal 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 God's words, or at leaſt not contained in the ſame, and finally he ſhal proue this ſaying of S. Auguſtin to be moſt true: *Multi ſenſus &c. Many ſenſes of holy Scriptures lie hidden, & are knowen 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 refelled. 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 vntil the end of the world, againſt the Donatiſtes and Luciferians and other of the like error: how many againſt al other heretikes, which it were too long to rehearſe? Of which ſenſes and expositions of holy Scripture the approued Authors and auouchers, ſhould otherwiſe either not be knowen at al, or not ſo wel knowen, as the contradictions of proud heretikes haue made them.*

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

In *Pſal. 67.*  
*prope. finem.*

Thus he faith of fuch 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 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 about 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

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.

that no man perfume vpon any pretence to reiect or refuse the fame.

6. It is the graueft, fincereft, of greateft maieftie, leaft partialitie, as being without al respect of controuerfies and contentions, fpecially thefe of our time, as appeareth by thofe places which Erafmus and others at this day tranflate much more to the afuantage of the Catholike caufe. Moft graue,  
leaft partial.

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 fol-  
lowing 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. au-  
thoritate.*

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 Councils, 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 differ 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 fame, 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* Al the reft  
miſliked of  
the Sectaries  
thēſelues, each  
reprehending  
another.

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

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.*

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

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

*Li. 5. cõt.  
Marcio.*

*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 Ecclefiaftical 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 IESVM, ex Deo non eft, Euary fpirit that diffolueth IESVS, is not of God:* & Beza confeffeth that Socrates in his Ecclefiaftical Hiftorie readeth fo in the Greek, *πᾶν πνεύμα ὃ λύει τὸν χριδὸν &c.*

*Li. 12. c. 4.*

*Li. 7. c. 32.*

*δικαιώμα-  
τα σακηγή*

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

It is truer then the vulgar Greek text itfelf.

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

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

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 &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 superfluities 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.

Superfluities in the Greek which Erafmus calleth trifling and rash additions.

See No.  
*Teft. gr. Ro. Stephan. in folio, & Crispins.*

Yea the Greek text in thefe superfluities condemneth it-felf, and iuftifieth the vulgar Latin exceedingly; as being

marked throughout in a number of places, that such & such words or sentences are superfluous. In all which places our vulgar Latin hath no such thing, but is agreeable to the Greek which remaineth after the superfluities be 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 shall be more tolerable for the land of Sodom and Gomorrhé 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 superflouly 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 premises, 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 Aduersarie himself, their greatest and latest translator of the Greek, doth auouch against Erasmus in behalfe of the old vulgar Latin translation, in these notorious words: *How vnworthily and without cause (saith he) doth Erasmus blame the old Interpreter as differing from the Greek? He dissented, 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

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 &

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

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 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 iustificying the old translation.

First if it agree with the Greek text (as commonly it doth, & in the greatest places concerning the controuersies 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 similibus forme*, &c. But Beza in both places correcteth the Greek text also as false.

The vulgar latin translation, is many waies iustificied 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 margin, 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 ἔργων; & *Marc. 8. v. 7. Et ipsos benedixit*, ἐυλογῆσας 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 forsake 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 faith) & better. And if al Beza's copies faile in this point and wil not help vs, Gagneie the French Kings Preacher, and he that might command 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 Greek text, *A litle fire what a great wood is kindleth:* But an approued 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 femel omnia, quoniam IESVS &c. and vers. 19. Segregant femetipfos:* likewise *2. Thes. 12. Quod elegerit vos primitias: ἀπαρχὰς* in some Greek copies. *Gagn. & 2. Cor. 9. Veftra amulatio, ὁ ὑμῶν ζῆλος* so hath one Greek copie. Beza.

*Codex veronensis.*

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

*κενοφωνίας*

*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 foluit IESVM, ex Deo non est.* So readeth *S. Irenæus li. 3. c. 18. S. Auguftin tract. 6. in Io. S. Leo epift. 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

The Greek Fathers.

*ἐπὶ προβατικῇ*

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 Masse-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.

6. Where there is no such signe or token of any ancient Greek copie in the Fathers, yet these later interpreters tel vs, that the old Interpreter did follow some other Greek copie. As *Marc 7, 3. Nifi crebro lauerint.* Erasmus thinketh that he did read in the Greek  $\pi\omega\kappa\nu\tilde{\eta}$  often: and Beza and others commend his coniecture, yea and the English Bibles are so translated. Whereas now it is  $\pi\omega\gamma\upsilon\tilde{\eta}$  which signifieth the length of the arme vp to the elbow. And who would not thinke that the Euangelist should say; The Pharisees wash often, because otherwise they eate not, rather then thus, *Vnles they wash vp to the elbow, they eate not?*

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

7. If al such coniectures, and al the Greek Fathers help vs not, yet the Latin Fathers with great content wil easily iustifie the old vulgar translation, which for the most part they follow and expound. As *Io. 7. 39. Nondum erat spiritus datus.* So readeth S. Augustin *Li. 4. de Trinit. c. 20. and li. 83. Quest. q. 62. and tract. 52. in Ioan. Leo ser. 2. de Pentecoste.* Whose authoritie were sufficient, but indeed Didymus also a Greek Doctour readeth so *li. 2. de Sp. sancto*, translated by S. Hierom, and a Greek copie in the Vaticane, and the Syriake new Testament. Likewise *Io. 21. 22. Sic eum volo manere.* So read S. Ambrose, in *Pfal. 45. & Pfal. 118. octonario Resp.* S. Augustin and Vene. Bede vpon S. Johns Ghospel.

The Latin Fathers.

Præfat. in  
4. Eu. ad  
Damascum.

8. And lastly, if some other Latin Fathers of ancient time, read otherwise, either here or in other places, not all agreeing with the text of our vulgar Latin, the cause is, the great diuersitie and multitude, that was then of Latin copies, (wherof S. Hierom complaineth) til this one vulgar Latin grew only into vse. 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 last place readeth, *Si sic eum volo manere, li. 1. adu. Ionin.* It is according to no Greek copie now extant. And if yet there be some doubt, that the readings of some Greek or Latin Fathers, differing from the vulgar Latin, be a check or condemnation to the same: let Beza: that is, let the Aduersarie himself, tel vs his

*Præfat. citata.* opinion in this case also. *Whofoeuer, faith he, shal take vpon him to correct these things* (speaking of the vulgar Latin translation) *out of the ancient Fathers writings, either Greek or Latin, vnles he doe it very circumspectly & aduisedly, 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 say: We may not by and by thinke that the vulgar Latin is faultie and to be corrected, when we read otherwise in the Fathers either Greek or Latin, becaufe they did not alwaies exactly cite the words, but followed some commodious and godly sense therof.

*Seff. 4.* Thus then we see that by al means the old vulgar Latin translation is approved good, and better then the Greek text it-self, and that there is no cause why it should giue place to any other text, copies, or readings. Marie if there be any faults evidently crept in by those that heretofore, wrote or copied out the Scriptures (as there be some) them we grant no leffe, then we would grant faults now adaiies committed by the Printer, and they are exactly noted of Catholike Writers, namely in al Plantins Bibles set forth by the Diuines of Louan: and the holy Council of Trent willeth that the vulgar Latin text be in such points throughly mended, and so to be most authentical. Such faults are these *In fide*, for, *in fine*: *Præficientiam*, for, *præfentiam*: *Sufcipiens*, for, *Sufpiciens*: and such like very rare. Which are euident corruptions made by the copistes, or grown by the similitude of words. These being taken away, which are no part of those corruptions and differences before talked of, we translate that text which is most sincere, and in our opinion and as we haue proued, incorrupt. The Aduerfaries contrarie, translate that text which themselves confesse 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 stand to recite the places in the Greek which Beza pronounceth to be corrupted,

The few and small faults negligently crept into the vulgar Latin translation.

The Caluinefts confessing the Greek to be most corrupt yet translate that only, and hold that only for authentical Scripture.

we should make the Reader to wonder, how they can either fo plead otherwise for the Greek text, as though there were no other truth of the new Teftament but that: or how they tranflate only that (to deface, as they thinke, the old vulgar Latin) which themfelues fo shamefully difgrace, more then the vulgar Latin, inuenting 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  $\pi\rho\omega\tau\omicron\varsigma$ , *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 fome-time 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  $\nu\acute{\iota}\chi\omicron\sigma$ , *victorie*, as it is in al Greek copies, but  $\nu\epsilon\acute{\iota}\chi\omicron\sigma$ , *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 εἰ κοδράντης, which is a farthing:* and *ἀυτη 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  $\tau\omicron\upsilon\ \kappa\alpha\iota\nu\acute{\alpha}\nu$ , *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

In Annot. No.  
Teft. an. 1556.

An. Do. 1556.  
& 1565.

They ftanding  
precifely  
vpon the He-  
brew of the  
old, and Greek  
text of the new  
Teftament

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 (which they know are very many) should be falfe, and fo by tying themfelues only to the Hebrew in the old Teftament, they are forced to forfake the Greek of the new: or if they wil mainteine the Greek of the new, they muft forfake fometime the Hebrew in the old. But this argument shal be forced againft them elfwhere.

By this litle, the Reader may fee what gay patrones they are of the Greek text, and how litle caufe they haue in their owne iudgements to tranflate it, or vant of it, as in derogation of the vulgar Latin tranflation, & how eafily we might anfwer them in a word why we tranflate not the Greek: forfooth becaufe it is fo infinitely corrupted. But the truth is, we doe by no meanes grant it fo corrupted as they fay, though in comparifon we know it leffe fincere and incorrupt then the vulgar Latin, and for that caufe and others before alleaged we preferre the faid Latin, and haue tranflated it.

If yet there remaine one thing which perhaps they wil fay, when they can not anfwer our reafons aforefaid; that we preferre the vulgar Latin before the Greek text, becaufe the Greek maketh more againft vs: we proteft that as for other caufes we preferre the Latin, fo in this refpect of making for vs or againft vs, we allow the Greek as much as the Latin, yea in fundrie places more then the Latin, being affured that they haue not one, and that we haue many aduantages in the Greek more then in the Latin, as by the Annotations of this new Teftament shal euidently appeare: namely in al fuch places where they dare not tranflate the Greek, becaufe it is for vs and againft them. As when they tranflate, δικαιώματα, *ordinances*, and not *iuftifications*, and that of purpofe as Beza confeffeth *Luc. 1, 6. παραδόσεις, ordinances or inftructions*, and not *traditions*, in the better part. *2 Thefs. 2, 15. πρεσβυτέρους Elders*, and not *Priefts: εἰδωλα, images* rather than *idols* And efpecially

They fay the Greek is more corrupt thē we wil grant thē.

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

For the real preference.

*Luc. 22. v. 20.*

when S. Luke in the Greek fo maketh for vs (the vulgar Latin being indifferent for them & vs) that Beza faith it is a corruption crept out of the margent into the text. What need these abfurd diuifes and falfe dealings with the Greek text, if it made for them more then for 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 euery 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 himself. 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 Chrift gaue his body and bloud at his fupper, then sheading the one and breaking the other, that is facrificing it Sacramentally and myftically. Loe these & the like our aduantages in the Greek more then in the Latin.

For fasting.

For free-wil.

Against only faith.

Against special affurance of faluation.

For the Sacrifice of Chrift's body and bloud.

But is the vulgar tranflation, for al this Papiftical, and therefore doe we follow it? for fo some of them cal it, and fay it is the worst of al other. If it be, the Greek (as you see) is more, and fo both Greek and

The Proteftants condemning the old vulgar tranflation as making for vs, condemne these felues.

*Against D. Sand. Rocke pag. 147. See Kem. in exam. Concil. Trident. Seff. 4.*

Latin and confequently the holy Scriptures of the new Teftament is Papiftical. Again 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 wherin is it Papiftical? forfooth in thefe phrafes and fpeeches, *Pænitetiam agite, Sacramentum hoc magnum eft, AVE GRATIA PLENA, Talibus hoftiis promeratur Deus*; and fuch like. Firft, doth not the Greek fay the fame? See the Annotations vpon thefe places. Secondly, could he tranflate thefe things Papiftically or partially, or rather prophetically fo long before they were in controuerfie? Thirdly, doth he not fay for, *pænitetiam agite*, in another place, *pœnitementi*: and doth he not tranflate other myfteries by the word *Sacramentum*, 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 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 hominis. Luc. 21, 36.* and, *Qui merebuntur sæculum illud & 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 fimply *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 Primafius alfo, S. Auguftines fcholer, a Papift, for vſing this text, and al the reſt that haue done the like? Was S. Cyprian a Papift, for vſing fo often this ſpeech, *promereri Dominum iuſtis operibus, pænitentia &c*? or is there any difference, but that S. Cyprian vſeth it as a deponent more latinly the other as a paſſiue leſſe finely? Was it Papiftrie,

*Mt. 3. & 11.  
Eph. 5.  
Luc. 1.  
Heb. 13.*

*Mar. 1.*

*κεχαριτωμένη  
είλωμένος  
Luc. 16. v. 20.*

*No. Te. 1580.*

*in ep. ad Heb.*

*Ep. 14. & 18.*

The Papiftrie therof (as they terme it) is in the very ſentēces of the Holy Ghoſt, more then in

to say, *Senior* for *Prefbiter*, *Miniftrantibus* for *facrifican-*  
*tibus* or *liturgiam celebrantibus*, *fmulachris* for *idolis*,  
*fides tua te faluam fecit* fometime for *fanum fecit*? Or  
shal we thinke he was a Caluinift for tranflating thus, as  
they thinke he was a Papift, when any word foundeth  
for vs?

Againe, was he a Papift in thefe kind of words  
*Mat. 16.* only, and was he not in whole sentences? as, *Tibi dabo*  
*clauēs, &c. Quis quid folueris in terra, erit folutum &*  
*Io. 20.* *in cælis:* and, *Quorum remiferitis peccata, remittuntur*  
*Mat. 16.* *eis;* and, *Tunc reddet vnicuique fecundum opera fua;*  
*Iac. 2.* and, *Nunquid poterit fides faluare eum? Ex operibus*  
*1. Tim. 5.* *iuftificatur homo & non ex fide tantum;* and, *Nubere*  
*volunt, damnationem habentes, quia primam fidem ir-*  
*1. Io. 5.* *ritam fecerunt;* and, *Mandata eius grauiā non funt;*  
*Heb. 11.* and, *Afpexit in remunerationem.* Are al thefe and fuch,  
Papiftical tranflations, becaufe they are moft 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 thefe there be no accufation  
of Papiftical partiality, why in the other? Laftly, are the  
Ancient Fathers, General Councils, the Churches of al  
the weft part, that vfe al thefe fpeeches and phrafes now  
fo many hundred yeares, are they al Papiftical? Be it  
fo, and let vs in the name of God follow them, fpeake as  
they fpake, tranflate as they tranflated, interpret as they  
interpreted, becaufe we beleeeue as they beleeeued. And  
thus farre for denfence of the old vulgar Latin tranflation,  
and why we tranflated it before al others: Now of the  
manner of tranflating the fame.

In this our tranflation, becaufe we wish it to be  
moft fincere, as becommeth a Catholike tranflation, &  
haue endeauoured fo to make it: we are very precife &  
religious in following our copie, the old vulgar approued  
Latin; not only in fenfe, which we hope we alwaies doe,  
but fometime in the very words alfo and phrafes: which  
may feeme to the vulgar Reader & to common English  
eares not yet aquainted therewith, rudeneffe or igno-  
rance: but to the difcret Reader that deeply weigheth  
and confidereth the importance of facred words and fpeeches,

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



and how eafily the voluntarie Tranflatour may miffe the true fenfe of the Holy Ghoft, we doubt not but our confideration and doing therin, fhall feem reafonable and neceffarie: yea and that al forts of Catholike Readers wil in fhort time thinke that familiar, which at the firft may feem ftrange, & wil efteem it more, when they fhall otherwife be taught to vnderftand it, then if it were the common knowen English.

For example, we tranflate often thus, *Amen, amen, I fay vnto you*; which as yet feemeth ftrange. But after a while it wil be as familiar, as *Amen* in the end of al praiers and Pfalmes. And euen as when we end with, *Amen*, it foundeth farre better then, *So be it*: fo in the beginning, *Amen, Amen*, muft needs by vfe and cuftom found farre better, then, *Verily verily*. Which indeed doth not exprefse the affeueration and affurance fignified in this Hebrew word. Befides that it is the folemne and vfual word of our Sauour to exprefse a vehement affeueration, and therefore is not changed, neither in the Syriake, nor Greek, nor vulgar Latin Teftament, but is preferued and vfed of the Euangelifts and Apoftles themfelues, euen as Chrift fpake it *propter fanctiorem authoritatem* as S. Auguftin faith of this and of *Alleluia, for the more holy and facred authoritie therof. li. 2. Doct. Chrift. c. 11.* And therefore doe we keep the word *Allelu-ia. Apoc. 19.* as it is both in Greek and Latin, yea and in al the English tranflations, though in their books of common praier they tranflate it, *Praife ye the Lord*. Againe if *Hofanna, Raca, Belial*, and fuch like be yet vntranflated in the English Bibles, why may not we fay, *Corbana*, and *Parafceue*: fpecially when they Engliſhing this later thus, *the preparation of the Sabbath*, put three words more into the text, then the Greek word doth fignifie. *Mat. 27, 62.* And others faying thus: After the day of *preparing*, make a cold tranflation and ſhort of the fenfe: as if they ſhould tranflate, Sabbath, *the reſting*: For, *Parafceue* is as folemne a word for the Sabbath eue, as *Sabbath* is for the Iewes feauenth day, and now among Chriftians much more folemner, taken for Good-friday only. Theſe words then we thought

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

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

*No. Teft. 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 <sup>a</sup>)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 sweet bread*, *The shew bread*. But if *Pentecoft Act. 2.* be yet vntranflated in their Bibles, and seemeth not strange; why should not *Pasch* and *Azymes* so remaine also, being solemne feasts, as *Pentecoft* was? or why should they english one rather than the other? specially wheras *Paffe-ouer* at the first was as strange, as *Pasch* may seem now, and perhaps as many now vnderstand *Pasch*, as *Paffe-ouer*. And as for *Azymes*, when they english it, *the feaft of sweet 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 strange 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?* specially when they tranflating it into English, doe falsely expresse the signification of the word thus, a *yong scholer*. 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 scholer rather than the other, and many that haue been old scholers, may be *Neophyts* by differing Baptisme. And if *Phylacteries* be allowed for English *Mat. 23.* we hope that *Didrachmes* also, *Prepuce*, *Paraclete*, and such like, wil easily grow to be currant and familiar. And in good footh there is in al these such necessitie, that they can not conueniently be tranflated. As when S. Paul saith, *concifio, non circumcifio*; how can we but follow his very words and allusion? And how is it possible to expresse *Euangelizo*, but as we doe, *Euangelize?* for *Euangelium*

*Phi. 3.*

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<sup>a</sup> See in the end of this Book after al the Tables, an explication of such words as are not familiar to the vulgar Reader.

being the Ghospel, what is *Euangelizo* or to *Euangelize*, but to shew the glad tydings of the Ghospel, of the time of grace, of al Chrif't's benefits? Al which fig-nification 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 vfual 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 mol-lifie the fpeeches or phrafes, but religioufly keep them word for word, and point for point, for feare of miffing, or refraining the fenfe of the holy Ghoft to our phantafie. As *Eph. 6. Againft the fpirituals 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 purpofe, 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 tranflate, *The fpirit breatheth where he wil, &c* leauing it indifferent to fignifie either the holy Ghoft, or wind: which the Proteftants tranflating, *wind,* take away the other fenfe more common and vfual in the Ancient Fathers. We tranflate *Luc. 8. 23. They were*

Why we fay, *our Lord,* not, *the Lord* (but in cer-taine cafes) fee the Annot. 1. Tim. 6. Catholike ter-mes proceeding from the very text of Scrip-ture.

Certaine hard fpeeches and Phrafes.

The Proteftants prefumptuous boldnes and lib-ertie in tranflat-ing.

filled, not adding of our owne, *with water*, to mollifie the fentence, as the Proteftants doe: and *c. 22. This is the chalice, the New Teftament, &c* and not, *This chalice is the New Teftament: &c.* likewise, *Mar. 13. Thofe daies shal be fuch tribulation*, not as the Aduerfaries, *in thofe daies*, both our text and theirs being otherwife: likewise *Iac. 4, 6. And giueth greater grace*, leauing it indifferent to the *Scripture*, or to the *holy Ghoft*, both going before. Whereas the Aduerfaries to to boldly & prefumptuoufly adde, faying: *The Scripture giueth*, taking away the other fenfe, which is farre more probable. Likewise *Hebr. 12, 21.* we tranflate, *So terrible was it which was feen, Moyfes faid, &c.* neither doth Greek or Latin permit vs to adde, *that* Moyfes faid, as the Proteftants perfume to doe. So we fay *Men Brethren, A widow woman, A woman a fifter, Iames of Alphæus*, and the like. Sometime alfo we follow of purpofe the Scriptures phrafe: as, *The hel of fire*, according to Greek and Latin; which we might fay perhaps, *the firy hel*, by the Hebrew phrafe in fuch fpeeches, but not, *hel fire*, as commonly it is tranflated. Likewise *Luc. 4, 36.* What *word* is this, that in power and authoritie he commandeth the vnclene fpirits? as alfo, *Luc. 2.* Let vs paffe ouer, and fee the *word* that is done. Where we might fay, *thing*, by the Hebrew phrafe; but there is a certaine maieftie and more fignification in the fpeeches, and therefore both Greek & Latin keep them, although it is no more the Greek & Latin phrafe, then it is the English. And why should we be fquamish at new words or phrafes in the Scripture, which are neceffarie: when we doe eafily admit and follow new words coyned in court and in courtly or other fecular writings?

We adde the Greek in the margent for diuers caufes. Sometime when the fenfe is hard, that the learned Reader may confider of it and fee if he can help himfelf better then by our tranflation. As *Luc. 11. Nolite extolli. μὴ μετεωρίζεσθε.* and againe *Quod fupereft date eleemofynam. τὰ ενόντα.* Sometime to take away the ambiguitie of the Latin or English; as *Luc. 11. Et domus fupra domum cadet.* Which we muft needs english,

The Greek added often in the margent for many caufes.

*Mat. 5.*

Gehenna ignis.

and houfe vpon houfe shal fal. By the Greek, the fenfe is not, one houfe shal vpon another; but if one houfe rife vpon it-felf, that is againft it-felf, it shal perish. 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 otherwise 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 fignificant.

*Mat. 4. Illi foli feruies, him only shal thou ferue, λατρεύσεις*

And *Act. 6. Nicolas a stranger 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 wherwith 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 *Seniores, πρε-*

*Act. 15. σβυτέρους. Vt digni habeamini, ἵνα ἀξιωθῆτε. Qui ef-*

*2. Thef. 2.*

*1. Cor. 11.*

*fundetur, τὸ ἐκχυνόμενον, Præcepta, παραδόσεις*. And *Io. 23. ποιμαίνε, Pafce & rege*. And Sometime to shew 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 vse the Greek diuers waies, & esteem 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 ful fenfe of the principal tongue, as we fee in al tranflations.

Item we adde the Latin word fometime in the margent, when either we can not fully exprefse it, (as *Act. 8.*

The Latin text fometime noted in the margent.

They tooke order for Steuens funeral, *Curauerunt Stephanum*, and, Al take not this word, *Non omnes capiunt*.) or when the Reader might thinke, it can not be as we tranflate; as, *Luc 8*. A ftorme of wind defcended into the lake, and *they were filled, & complebantur*: and *Io. 5*. when Iefus knew that he had now a long time, *quia iam multum tempus haberet*; meaning, in his infirmitie.

This precife following of our Latin text, in neither adding nor diminishing, is the caufe why we fay not in the title of the Ghofpels in the firft page, S. Matthew, S. Mar. S. Iohn: becaufe it is fo neither in Greek nor Latin: though in the tops of the leaues following, where we may be bolder, we adde, S. Matthew, &c. to fatisfie the Reader: Much vnlike to the Proteftants our Aduerfaries, which make no fcruple to leaue out the name of Paul in the title of the Epiftle to the Hebrewes, though it be in euery Greek book which they tranflate. And their moft authorized English Bibles leaue out (Catholike) in the title of S. Iames Epiftle and the reft, which were famously known in the primitiue Church by the name of *Catholicæ Epiftolæ*. *Eufeb. hift. Eccl. li. 2. c. 22*.

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

Item we giue the Reader in places of fome importance, another reading in the margent, fpecially when the Greek is agreable to the fame, as *Iohn. 4. tranfiet de morte ad vitam*. Other Latin copies haue, *tranfit*, and fo it is in the Greek.

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

Another reading in the margent.

We bind not our-felues to the points of any one copie, print, or edition of the vulgar Latin, in places of no controuerfie, but follow the pointing moft agreable to the Greek and to the Fathers commentaries. As *Col. 1. 10. Ambulantes digne Deo, per omnia placentes. Walking worthy of God, in al things pleafing. ἄξιως τοῦ κυρίου, εἰς πᾶσαν ἀρέσκειαν. Eph. 1. 17. We point thus, Deus Domini noſtri Iefu Chrifti, pater gloria: as in the Greek, and S. Chryfoftom, & S. Hierom both in text and commentaries. Which the Catholike Reader fpecially muſt marke, left he find fault, when he feeth our tranflation difagree in fuch places from the pointing of Latin Teftament.*

The pointing fometime altered.

We tranflate fometime the word that is in the Latin margent, and not that in the text, when by the Greek or the Fathers we fee it is a manifeft fault of the writers heretofore, that miftook one word for another. As, *in fine*, not, *in fide*, *1. Pet. 3. v. 8. præfentiam*, not, *præficientiam*, *2. Pet. 1. v. 16 Heb. 13. latuerunt*, not, *placuerunt*.

The margent reading fometime preferred before the text.

Thus we haue endeauoured by al meanes to fatisfie the indifferent Reader, & to help his vnderftanding euery way, both in the text, and by Annotations: and withal to deale moft fincerely before God and man, in tranflating & expounding the moft facred text of the holy Teftament. Fare wel good Reader, and if we profit thee any whit by our poore paines, let vs for God's fake be partakers of thy deuout prayers, & together with humble and contrit hart cal vpon our Sauour Chrifto ceafe thefe troubles and ftormes of his deareft Spoufe: in the meane time comforting ourfelues with this fay- ing of S. Auguftin: *That Heretikes, when they receiue power corporally to afflict the Church, doe exercife her patience: but when they oppugne her only by their euil doctriens or opinions, then they exercife her wifedom. De ciuit. Dei li. 18. ca. 51.*