

THE  
NEVV TESTAMENT  
OF IESVS CHRIST, TRANS-  
LATED FAITHFULLY INTO ENGLISH.

out of the authentical Latin, according to the best corrected copies of the same, diligently conferred vvith the Greeke and other editions in diuers languages: Vvith ARGVMENTS of bookes and chapters, ANNOTATIONS, and other necessarie helps, for the better vnderstanding of the text, and specially for the discouerie of the CORRUPTIONS of diuers late translations, and for clearing the CONTROVERSIES in religion, of these daies:  
IN THE ENGLISH COLLEGE OF RHEMES.

Pfal. 118.

*Da mihi intellectum, & scrutabor legem tuam, & custodiam illam in toto corde meo.*

That is,

Giue me vnderstanding, and I vvil searche thy lawv, and vvil keepe it vvith my vvhole hart.

S. Aug. tract. 2. in Epist. Ioan.

*Omnia que leguntur in Scripturis sanctis, ad instructionem & salutem nostram intentè oportet audire: maxime tamen memoria commendanda sunt, que adversus Hæreticos vident plurimum: quorum insidia, infirmiores quosque & negligentiores circumvenire non cessant.*

That is,


All things that are readde in holy Scriptures, vve must heare vvith great attention, to our instruction and saluation: but those things specially must be commended to memorie, vvich make most against Hereuikes: vvhoſe deceites crafe not to circumuent and beguile al the vv weaker sort and the more negligent persons.

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by Iohn Fogny.

1582.

CVM PRIVILEGIO.

THE CENSURE AND  
APPROBATION.

 VM huius versionis ac æditionis autho-  
res, nobis de fide & eruditione sunt probè  
cogniti, aliiq̃e S. Theologiæ & linguæ  
Anglicanæ peritissimi viri contestati sunt, nihil in  
hoc opere reperiri, quod non sit Catholicę Ecclesię  
doctrinæ, & pietati consentaneum, vel quod vilo  
modo potestati ac paci ciuili repugnet, sed omnia  
potius veram fidem, Reip. bonum, vitæque ac mo-  
rum probitatem promouere: ex ipsorum fide cen-  
semus ista vtiliter exædi & publicari posse.

PETRVS REMIGIVS, *Archidiaconus maior Metropolitana insignis  
Ecclesię Rhemensis, Iuris Canonici Doctor, Archiepiscopus Rhemensis  
generalis Vicarius.*

HVBERTVS MORVS, *Rhemensis Ecclesię Decanus, & Ecclesiasticus,  
& in sacratissima Theologia sacraliter Doctor.*

IOANNES LE BESGVE, *Canonius Rhemensis, Doctor Theologus,  
& Cancellarius Academia Rhemensis.*

GVLIELMVVS BALBVS, *Theologia professor, Collegij Rhemensis  
Archimagister.*

S. August. lib. 1. c. 3. de ferm. Do. in monte.

Paupertate spiritus peruenitur ad Scripturarũ cognitionem: vbi oportet hominem se mittem præbere, ne peruicacibus concertationibus indocilis reddatur.

*U'e come to the vnderstanding of Scriptures through poouertie of spirit: y'where  
a man muß shew him self meeke-minded, lest by sturdie conceitions, he become  
incapable and vnapt to be taught.*

THE



THE PREFACE TO  
THE READER TREATING OF  
THESE THREE POINTS: OF THE TRANSLATION OF HOLY SCRIPTURES INTO THE vulgar tongues, and namely into English: of the causes vvhy this nevv Testament is translated according to the auncient vulgar Latin text: & of the maner of translating the same.

**T**H E holy Bible long since translated by vs into English, and the old Testament lying by vs for lacke of good meanes to publish the vvhole in such sort as a vvorke of so great charge and importance requireth: vve haue yet through Gods goodnes at length fully finished for thee (most Christian reader) all the NEVV TESTAMENT, which is the principal, most profitable & cōmfortable peece of holy vvritten: and, as vvell for all other institution of life and doctrine, as specially for deciding the doubtēs of these daies, more propre and pregnant then the other part not yet printed.

Vv hich translation vve doe not for all that publish, vpon erroneous opinion of necessitie, that the holy Scriptures should alvvayes be in our mother tonge, or that they ought, or vvere ordained by God, to be read indifferently of all, or could be easily vnderstood of euery one that readeth or heareth them in a knowven language: or that they vvere not often through mans malice or infirmitie, pernicious and much hurtful to many: or that vve generally and absolutely deemed it more conuenient in it self, & more agreable to Gods word and honour or edification of the faithfull, to haue them turned into vulgar tonges, then to be kept & studied only in the Ecclesiastical learned languages: Not for these nor any such like causes doe vve translate this sacred booke, but vpon special consideration of the present time, state, and condition of our countrie, vnto vv hich, diuers things are either necessarie, or profitable and medicinable novv, that other vvise in the peace of the Church vv ere neither much requisite, nor perchance vv holly tolerable.

Translation of the Scriptures into the vulgar tongues, not absolutely necessarie or profitable, but according to the time.

In this matter, to marke onely the vv isedom & moderatiō of holy Church and the gouernours thereof on the one side, and the indiscrete zeale of the popular

The Churches vv ittedom and moderatiō con-

THE PREFACE

cerning vulgar translation. popular, and their factious leaders, on the other, is a high point of prudence. These later, partly of simplicitie, partly of curiositie, and especially of pride and 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 soules, the discerning of Gods mysteries and treasures (among vvhich holy Scripture is no small store) and the feeding his familie in season with foode fit for euery sort, haue neither of old nor of late, euer vvholy condemned all vulgar versions of Scripture, nor haue at any time generally forbidden the faithful to reade the same: yet they haue not by publicke authoritie prescribed, commaunded, or authentically euer recommended any such interpretation to be indifferently vsed of all men.

The Armenians say they haue the Psalter and some other peeces translated by S. Chrysostom into their language, vvhich he vvas banished among them, and George the Patriarch, in vvvriting his life, sigatien no leise. The Slauians asirme they haue the Scriptures in their vulgar tongue, turned by S. Hierom, and some vvoid gather so much by his owne vvordes in his epistle to Sophronius, but the place in deede proueth it not. Vulpilas surely gaue the Scriptures to the Gothes in their owne tonge, and that before he vvas an Arrian. It is almost three hundred yeres, since Iames Archbishop of Genoua, is said

to haue translated the Bible into Italian. More then two hundred yeres agoe, in the daies of Charles the fifth, the Frenche king, vvas it put forth faithfully in Frenche, the sooner to shake out of the decciued peoples hâdes, the falsie heretical translations of a secte called *Vvaldenses*. In our owne countrie, notwithstanding the Latin tonge vvas euer (to vse Venerable Bedes vvordes) common to all the prouinces of the same for meditation or studie of scriptures, and no vulgar translation commonly vsed or occupied of the multitude, yet they vvere extant in English euen before the troubles that vvas left and his folowverstaied in our Church, as appeareth, as well by some peeces yet remaining, as by a prouincial Constitution of Thomas Arundel Archbishop

of Canturburie, in a Council holden at Oxford, vvhich strait prouision vvas made, that no heretical version set forth by Vvicleffe, or his aduerentes, should be suffered, nor any other in or after his time be published or permitted to be readde, being not approued and allowed by the Diocesane before: alleging S. Hierom for the difficultie and danger of interpreting the holy Scripture out of one toage into an other, though by learned and 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 lawfull 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 vvere prone to alteration, heretic, or noueltie; either hastily aduered, or ordinarily readde of the vulgar, but vsed onely, or specially, of some deuout religious and contemplatiues persons, in reuerence, secrecie, and silence, for their spiritual comforte.

Now since Luthers reuolt also, diuers learned Catholikes, for the more speedy abolishing of a number of false and impious translations put forth by sundry sectes, and for the better preservation or reclaiming of many good soules endangered thereby, haue published the Bible in the several languages of almost all the principall prouinces of the Latin Church: no other booke 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

cerning vulgar translation.

The Scriptures in the vulgar languages of diuers nations.

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

An auncient prouincial constitution in England concerning English translations. See *Lincolne lib. 1. tit. de Magistris.*

The like Catholike and vulgar translations in many countries, since Luthers time.

*Act. 24. 45. 1 Cor. 4. 1.*

*2 Th. 2. 11. 4.*

*Hier. 4. 134.*

*2 Th. 2. 11. 4.*

*Li. 1. biff. Angl. 1. 1.*

TO THE READER.

being more soueraine against the same ( if it be vsed in order, discretion, and humilitie ) then the true, faithful, and sincere interpretation opposed therevnto.

Vvhich causeth the holy Church not to forbid vtterly any Catholike translation, though she allow not the publishing or reading of any absolutely and without exception, or limitation: knowing by her diuine and most sincere wisdom, how, where, when, and to whom these her Maisters and Spouses gittes 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 worthy. Vvherevpon, 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 supream authoritie, that the holy Scriptures, though truely and Catholically translated into vulgar tongues, yet may not be indifferently readde of all men, nor of any other then such as haue expresse licence therevnto of their lawfull Ordinarie: with good testimonie from their Curates or Confessors, that they be humble, discrete and deuout persons, and like to take much good, and no harme thereby. Vvhich prescript, though in these daies of ours it can not be so precisely obserued, as in other times & places, where there is more due respecte of the Churches authoritie, rule, and discipline: yet we truit all wise and godly persons will vse the matter in the meane while, with such moderation, meekness, and subiection of hart, as the handling of so sacred a booke, the sincere senses of Gods truth therein, & the holy Canons, Councils, reason, and religion do require.

*Ind. lib. prohib. regu 44.*

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

Vvherein, though for due preservation of this diuine worke from abuse and prophanation, and for the better bridling of the intolerable insolencie of proude, curious, & contentious wittes, the gouernours of the Church guided by Gods Spirit, as euer before, so also vpon more experience of the maladic of this time then before, haue taken more exacte order both for the readers and translatours in these later ages, then of old: yet we must not imagin that in the primitiue Church, either every one that vnderstoode the learned tongues wherein the Scriptures were written, or other languages into which they were translated, might without reprehension, read, reason, dispute, turne and toss the Scriptures: or that our forefathers suffered euery schole-maister, scholer, or Grammarian that had a litle Greeke or Latin, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues, were in the handes of euery husband-man, artificer, prentice, boyes, girls, mistresse, maids, man: that they were sung, plaid, alleaged, of euery tinker, tauerne, rimer, minstrel: that they were for table talk, for aiebenches, for boates and barges, and for euery prophane person and companie. No, in those better times men were neither so ill, nor so curious of them selues, so to abuse the blessed booke of Christ: neither was there any such easy meanes before printing was inuented, to disperse the copies into the handes of euery man, as now there is.

The holy Scriptures neuer read of a persons indifferently, at their pleasure.

They were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other deuout principal Lay mens houses and handes: who vsed them with feare and reuerece, and specially such partes as pertained to good life and maners, not meddling, but in pulpit and schooles (and that moderately) with the hard and high mytteries and places of greater difficultie. The poore ploughman, could then in labouring the ground, sing the hymnes

vvhose handes the Scriptures were in the primitiue Church.