

Sixtus of Siena, O.P.

BIBLIOTHECA SANCTA — BOOK I

With the front matter: the title, the dedication to Pius V, and the general preface. On the divine volumes: their canon, and the order and authority of the sacred books

English translation — Bibliotheca Sancta, Book I

Note on the Latin sources. This English version is drawn from two copies of Sixtus's *Bibliotheca Sancta*. The front matter and pages 6–108 were translated from the 1586 Cologne edition (Maternus Cholinus), which carries few marginal notes; the marginal glosses were then supplied from a second, more heavily annotated copy of the same work. From page 109 onward the translation is made directly from that margin-rich copy. The printed leaf- and page-numbers in both copies are frequently misprinted, so pages are aligned by content and scan sequence rather than by the printed folios.

BIBLIOTHECA SANCTA — THE HOLY LIBRARY

Title Page

(PDF p. 6 — unnumbered leaf; full-width title page with the printer's device.)

THE HOLY LIBRARY,

gathered by **Friar SIXTUS OF SIENA, of the Order of Preachers**, out of the principal authors of the Catholic Church, and digested into **eight books**, whose inscriptions [titles] the following page will indicate.

To the Most Holy PIUS V, Supreme Pontiff, Best and Greatest.

Revised anew by the same Author before he departed from among the living, and augmented; and now in very many places purged of faults; and enriched with a new Chronographic Table, [drawn up] according to the collation of the times.

A work, after the sacred Bible, supremely necessary to all who profess true and sincere Theology.

With three most copious indices.

THIRD EDITION.

(Printer's device: an ornamental cartouche with a wreathed medallion bearing the motto) — **Psal. 46** [so printed; the verse is Ps. 64:12 Vulg.]: "Thou shalt bless the crown of the year of thy goodness" (*BENEDICES CORONAE ANNI BENIGNITATIS TVAE*).

AT COLOGNE, At the house of Maternus Cholinus. In the year 1586.

With the Favor and Privilege of His Imperial Majesty (Cum Gratia & Privileg. Caes. Maiest.).

[manuscript notes of the Spanish censors on this copy: "Expurgado 1640 — Ba(p). Davila" ("Expurgated, 1640"), and below: "Y corregido según el expurgatorio del año de 1632" ("And corrected according to the expurgatory (index) of the year 1632")]

(PDF p. 7 — unnumbered leaf; full-width.)

THE NUMBER AND ORDER OF THE EIGHT BOOKS which are contained in this work

On the number, partition, and authority of the divine volumes (<i>De numero, partitione, & auctoritate diuinorum voluminum</i>)	Book 1
On the scriptures and writers of whom mention is made in the sacred volumes (<i>De scripturis, & scriptoribus, quorum in sacris voluminibus fit mentio</i>)	Book 2
On the art of expounding the sacrosanct volumes (<i>De arte exponendi sacrosancta volumina</i>)	Book 3
On the Catholic expositors of the sacred volumes (<i>De Catholicis sacrorum voluminum expositoribus</i>)	Book 4
On the annotations and censures upon the expositors of the volumes of the Old Testament (<i>De annotationibus, & censuris in expositores voluminum vet. Testamenti</i>)	Book 5

On the annotations and censures upon the expositors of the volumes of the New Testament (<i>De annotationibus, & censuris in expositores voluminum noui Testamenti</i>)	Book 6
On those [writings], or against those [men], who have assailed the volumes of the New Testament (<i>De his, vel aduersus eos, qui noui Testamenti volumina oppugnarunt</i>)	Book 7
On those [writings], or against those [men], who have assailed the volumes of the Old Testament (<i>De his, vel aduersus eos, qui vet. Testamenti volumina oppugnarunt</i>)	Book 8

The usefulness of these [books] the Preface of the whole Work, following, will demonstrate.

(PDF p. 8 — unnumbered leaf; full-width dedication.)

DEDICATION

To the Most Blessed Father and Supreme Bishop of the Christian Religion, PIUS V, Pontiff Best and Greatest: Friar Sixtus of Siena, of the Order of Preachers, [wishes] FELICITY.

Many indeed, and well-nigh innumerable, MOST BLESSED FATHER, are the things illustriously done by you before you were raised, by the gift of the divine benignity and with the immense applause of the whole world, to the summit of the supreme Pontificate. But among the other works of [your] pious solicitude, which you accomplished in contending for the defense of the Catholic religion against all the heresies of this pitiable age, far more admirable is that truly divine providence of yours, whereby you delivered the whole Library of the Christian Commonwealth from the peril of the ruin intended [against it] by the heretics. For when, among the ten most eminent Cardinals with whom rested the supreme authority of the sacrosanct Roman Inquisition, you held the first place, there came forth, with you as its author, that most holy decree concerning the repairing of the Library of the whole Christian Church — which the most abandoned heretics of our times had so corrupted with their diseases and plagues, that nothing else was to be expected but its most certain destruction, had you not suddenly brought aid. For first you commanded that the books of nefarious doctrine be sought out through the whole Christian world and publicly burned. Then you took care that all the writings of Catholic writers — and especially the writings of the ancient Fathers, contaminated with the dregs and infected with the poisons of the heretics of our age — be expurgated and cleansed of blemish. Lastly you ordered that a Catalog, or Index, be published of all authors and books of heretical name, which were to be barred from the ecclesiastical Library and cast away by all Christian readers.

I, kindled by this most burning zeal of your piety, have gathered the eight volumes of the HOLY LIBRARY (*BIBLIOTHECAE SANCTAE*); in which I have embraced all those things which seem most to pertain, both to the reading and elucidating of all the authors and books which, approved by your most wise judgment, you have declared worthy of the Christian Library; and to the confuting of all the authors and books which, condemned by your most just decree, you have pronounced unworthy of the same Christian Library. And since certain pious and learned men have judged that this — whatever there is of my labor — would profit in no small measure the students of the sacred letters, and on that account have also exhorted [me] to send it forth to the public: I have dared to consecrate it to the most pious name of your Beatitude, judging that it befits no one more that a Holy Library be dedicated [to him] than you, THE MOST HOLY REPAIRER OF THE CHRISTIAN LIBRARY — and by me singularly above all [others]: whom you once recalled from the infernal regions [from the very jaws of death], and dug out from the darkness of errors, and illumined with the light of sincere truth; and, having led [me] to the observance of a loftier discipline, clothed [me] with the habit of your own holy profession — you yourself, with your own vestments, with your own hands; and

adopted [me] as a son reborn by your spirit; and have so cherished me in this sacred Order of Preachers by your benignity and liberality, ever unto this very day, that I am indebted to no one on earth more than to you. And since it is not permitted [me] to attest in any other manner a mind mindful of so many immortal benefits, I have thought that this labor, such as it is — a witness of my not ungrateful will — should be inscribed [dedicated] to your Beatitude: whom, I pray, may God, Best and Greatest, long preserve unharmed for the dignity of the Apostolic See and for the aiding of the Christian Commonwealth, and flourishing in all affluence of felicity.

At Venice, in the year from the Nativity of Christ 1566, on the Kalends of October [October 1].

(PDF p. 9 — unnumbered leaf; full-width with marginal glosses.)

PREFACE of Friar Sixtus of Siena, of the Order of Preachers, upon the eight books of the Holy Library

With such clouds of ignorance indeed are all mortals encompassed, and overwhelmed with such darkness of errors, that by their own strength they cannot lift the bedimmed eyes of the mind to that most refulgent splendor of the divine light, in the beholding of which consists the highest and true felicity of man. God, the creator of all things, taking pity on this so profound gloom of the human mind, has bestowed very many remedies upon our blindness: among which that most excellent light of Christian wisdom stands foremost, revealed in the holy books of the divine oracles, whose most brilliant rays show, amid the devious and dark by-paths of this life, the unencumbered way to eternal beatitude.

1

And lest any difficulty either of foreign speech and unknown tongue, or any obscurity of abstruse meaning, should in any part becloud for readers the flashing brightness of the divine volumes, He summoned into His Church, out of all the nations of the whole world, various interpreters, expositors, and doctors, nobly imbued with the secular disciplines and divinely inspired with skill in sacred things, who should pour over the blessed scriptures of both Testaments into the principal languages of the nations, and should unlock the mysteries hidden in them not only with living words and the animated sound of the voice, but should also, with pen and ink, piously and perspicuously unfold them in pages and codices destined to endure the longer — leaving to us, upon all the parts of both the old and the new instrument [Testament], divers works of sacred explanation: that is, Translations, Introductions, Partitions, Annotations, Paraphrases, Enarrations, Homilies, Sermons, Meditations, Disputations, Collations, Coacervations [accumulations], Commentaries, Collectanea, Compendia, and other innumerable writings of the interpretative kind like to these, digested according to the diversity of talents and the variety of the times.

And lest either the carelessness of men, or the injury of time — which obliterates all things — should bring destruction upon such distinguished monuments of letters, God first raised up not a few prelates and pastors of the Church, kindled with ardor for the evangelical doctrine and for ecclesiastical discipline, who gathered up the toils and vigils of the sacred authors, sought out through the whole world not without great labor and enormous expense, and with great fidelity — or rather religious scruple — copied them out in most correct codices; and thereafter out of these erected libraries in the chief churches, in the colleges of priests, and in the monasteries of monks, stocked full with the most precious lucubrations of the holy doctors of the Church: so that the custody of so divine a thing might rest with those whose chief concern it is to pass their whole mortal life in the studies of eternal life, and not only to meditate on the laws of God day and night, according to the sentence of David ², but also to instruct others delivered over to their care, and to school them both in the evangelical precepts and in the [evangelical] counsels.

3

For nothing is more useful for the training and teaching of the people of the Church than the divine furniture of books, and the writings of the noble chieftains of the Church, containing nothing that does not belong to the celestial and immortal goods. For from these, as from the most fertile and ever-verdant fields bedewed with the dew of Mount Hermon, the Christian people is fed with wholesome nourishment; the thirst of the hearers is quenched as from the purest fountains of living water and from the eternal rivers of paradise; and against spiritual diseases, as from medicinal gardens, are gathered the most efficacious remedies of herbs and flowers that perish by no old age. From these, just as from a most opulent treasury of riches, the poverty of needy souls is enriched; nor otherwise than from the best-furnished armories are weapons taken up, whereby the madnesses of infidels and the furies of heretics are laid low. From these, no otherwise than from a school and training-ground of all the virtues, the whole life, manners, and duties of the Christian man are formed: the unlearned are taught, the learned are exercised, the fallen are helped, that they may rise; the standing [are admonished], lest they fall; the naked are armed with spiritual arms; the armed are led forth into battle; those in the fight are heartened, lest they be conquered; the conquering are admonished, lest they lose their victory. In sum, there is nothing anywhere either honorable, or useful, or delightful — nothing great or rare — which could be desired in these [books] for [attaining] Christian erudition, for piety of life, and for the gaining of true felicity.

4

But, our sins so deserving it, it has come to pass that upon this sacred treasure of the ecclesiastical Library — which God, by such great solicitude of our forefathers, willed [*luit*, →]

¹ The necessity and usefulness of the Holy Library ² Ps. 1:2 ³ The usefulness of ecclesiastical books ⁴ The Holy Library has suffered eleven injuries from the wicked men of our age, indicated by the numbers set in the margin

(PDF p. 10 — unnumbered leaf; the Preface continues. Running head: "*F. Sixti Senensis in octo Bibliothecae sanctae libros praefatio.*")

[→] to be preserved for the use of the Church, there have now — O grief! — been brought loss and disaster, to be bewailed with many tears, by the ignorance together with the avarice, the rashness, the ambition, and the impiety of many utterly abandoned men of this wicked age.

¹ Among whom, first, the printers and certain booksellers, seeking nothing by their craft except gain, daily send forth new broods of books — adulterine, supposititious, pseudepigraphous, and bastard — having set upon the frontispieces of the works, without any judgment or shame, the false inscriptions of illustrious authors, that thereby they may sell them both dearer and faster. By this artifice, to be sure, they have foisted upon us, among many spurious births, the *Questions on Genesis* of Philo the Jew; the *Questions to the Gentiles* of Justin, philosopher and martyr; the *Questions to Antiochus* of St. Athanasius; the *Paraphrase on Job* of Origen, and Commentaries of the same on the same book; likewise the *Commentaries on the Psalms* of Arnobius the Rhetor; the *Homilies on the Gospels* of Eusebius of Emesa; the *Explanations on the Apocalypse* of Ambrose; the three books of Jerome *On Proverbs*, and three books *On the Lamentations of Jeremiah*; the eight books of Eucherius *On the histories of Genesis and of Kings*; and along with these very many other works falsely fathered, especially under the names of the ancient Fathers — whose doctrines, style, and times stand farther from their own titles and inscriptions than heaven from earth.

² And with a not dissimilar, but more impudent trickery, these same men — as the adage has it, getting themselves two sons-in-law from a single daughter — have oftentimes printed what was the work of but one author separately, and even in the same printing-house, under the diverse titles of two or three authors: exhibiting to us (that I may meanwhile adduce a few little instances out of so many for example) the *Homilies on Leviticus* printed in separate volumes, once under the name of Origen and again the very same under the name of Cyril; bringing forward likewise the same commentaries on the epistles of Paul, inscribed

in some codices to Athanasius, but in others to Theophylact; similarly publishing the same *Paraphrase on Ecclesiastes*, first fore-titled with the inscription of Gregory of Neocaesarea, and then, the following year, with that of Gregory Nazianzen; selling the same commentaries on Proverbs, at first claimed for Bede, and soon after for Jerome; divulging also the same commentations on Job, in many volumes, under the name of Philip the Priest, but in most fore-titled with the style of Bede the Priest — under which [name] they have also issued the *Collectanea* of the same Bede *On the Hexameron*, struck off at the same time under the appellation of Junilius the African; and the same explanations of the Psalms, bearing in the earlier edition the inscription of Hugh of [St.] Cher (*Hugonis Carensis*), but in the later, that of Alexander of Hales.

³ A detriment far greater and graver than these have the impious heretics of our times brought upon the divine Library: who, that they might win credit for their heresies from the authority of distinguished authors, have set upon the books of nefarious doctrine published by themselves the well-graced names and surnames of the Catholic Fathers — by this kind of imposture, forsooth, enticing to themselves greedy and incautious readers, to whom they might vend dregs and excrements for ambrosia and nectar, and death-dealing poisons smeared over with honey for remedies and antidotes. Thus in recent years they published abroad the pernicious volume of Oecolampadius against the Sacrament of the body of Christ under the title of *Bertram the Priest, On the body and blood of the Lord, to Charlemagne*; and, conversely, the work of Carlstadt against the venerators of images, with the inscription of *Charlemagne, On the cult of images, to the sixth synod gathered in the East*. And again they sent forth another work — of Calvin — under the name of *Alcuin, the preceptor of Charlemagne, to the same Emperor Charles*. In this fashion they transformed the book of Henry Bullinger against the visible church into a book of *St. Athanasius, On the true and pure church*. So too they changed the little work of Bucer against the merits of good works into another little work, with the lying inscription of *John, bishop of Rochester (episcopi Roffensis), On the mercy of God*. And with a like fraud they turned the Italian sermons of Bernardino Ochino, apostate and heretic, into the sermons of Thomas [Stella], of the Order of Preachers, bishop of Justinopolis [Capodistria].

⁴ **And as though** this detestable metamorphosis of writings might seem, to these Proteuses and masked play-actors, of no moment or of very little: they have again, with a boldness far more pestilent, rushed upon the labors of the orthodox Fathers, usurping to themselves — above all in the writings of the ancients — a certain tyrannical power of judging, of censuring, of calling into doubt, of repudiating, of mutilating, of rescinding, and, at the lust of their fancy, of removing and utterly abolishing whatever did not please their own insane taste. Of these — that I may not review them one by one — let Oecolampadius, Luther, and Erasmus suffice for example. The first of whom removed the books of Ambrose *On the sacraments* out of the Ambrosian works, as if unworthy of Ambrose their parent, for no other cause than that they overthrew his heresy concerning the sacrament. The second cast utterly away all the works celebrated under the name of Dionysius the Areopagite — brought forward now for so many ages, under his authority, by great authors in testimony of the weightiest matters — offended, as he himself says, by their Platonic dreams, and by their unskilled and fri- [gidis →]

¹ I. ² II. ³ III. ⁴ IIII.

(PDF p. 11 — unnumbered leaf; the Preface continues. Running head: "F. Sixti Senensis in octo...")

[→ fri-]gid allegories, in which that author would be forever playing. But the third [Erasmus] — whom the heretics, by way of honor, do not blush to call the *Censor of the ecclesiastical library* — snatched up the censor's rod against sacred authors of great name with such authority (not to say temerity), that out of their distinguished lucubrations he either removed a great part altogether, or reduced it into the lowest classes of worthless writers: taking away from Cyprian well-nigh half of his labors; from Jerome, a fourth; from Ambrose, one tome out of four; from Chrysostom, the half of one tome; from Augustine, more than sixty books or opuscula — of which, though I grant that some were not undeservedly expunged, yet very many

were unworthily and rashly hissed off.

¹ I pass over the innumerable and almost infinite volumes of pontifical law and of scholastic theology, which the impious fury of the heretics has shamefully cast out of the sacred Libraries as tyrannical, barbarous, and sophistical, and has even burned up in public conflagrations of flames.

² **I omit**, for brevity's sake, certain profane defilers who, as cockle with wheat and lees with wine, mix into the writings of the Fathers their own trifles, old-wives' songs, and errors, with such a mingling and such a joining that they cannot be torn away from the authors' true works without loss of the whole work, and can only with difficulty even be distinguished: of which kind are Prefaces, Arguments, Coronides [tail-pieces], Appendices, Corollaries, Summaries, Glossemata, Annotations, Scholia, Castigations, Observations, Censures, Antidotes, and a thousand other by-works (*parerga*) of most impudent temerity, conferred [inflicted] by Oecolampadius and Lucianus upon Chrysostom, by Beatus Rhenanus upon Tertullian, and by Erasmus upon Hilary, Jerome, and Augustine — and lately condemned by decree of the holy Roman Church.

³ And, lest I delay the reader longer in a matter so manifest, I say nothing of the translations and printings of the sacred authors, in so many places deliberately altered, depraved, falsified by the heretics, and violently wrested to their own heresies. I come rather to the blessed writers of both Testaments: whom, though above all — on account of the majesty of the divine word and the undoubted authority of our faith — they ought to have kept untouched and left inviolate, yet against none have these boars, more than sylvan [wild], raged more savagely.

⁴ Of whom some, raising the beginning of contention from the very translations of the divine scripture, proclaim with sacrilegious voice that all the editions which the church of the faithful has down to this day venerated as true and certain are for the greater part badly translated, wrongly copied, contaminated, altered, in many places falsified, scraped away, added to, and in every way most vilely handled; and that therefore, for the sincere reading of the holy volumes, there is need of new, true, and emended versions: such as in recent years have been sent forth by Pellican, Zwingli, Luther, Münster, Erasmus, Castellio, and several other authors of profane novelties — who out of the Greek and Hebrew fount have translated the holy Bible into the various tongues of divers nations according to the good pleasure of their own dogmas, with scholia, glossemata, arguments, summaries, titles, and most pestilent indices adjoined: whereby they compel the divine scriptures to speak whatever they themselves have willed, and whatever of impiety they have devised.

⁵ Others, having assailed the very authority of the divine letters more criminally and more impiously, diminish for us the number of the volumes of both Testaments and reduce it to a smaller sum: among whom Luther and Zwingli first eliminate from the old Testament the books of Wisdom, of Ecclesiasticus, of Tobias, of Esther, of Judith, of Baruch, of the Maccabees, and a part of Daniel, as apocrypha and writings of uncertain authority and credit. And from the new instrument [Testament] the same men take away from us the epistle of Paul to the Hebrews, the Epistles of James and of Jude, the second of Peter, and the second and third epistles of John, as being too little evangelical and unworthy of the apostolic name. Calvin cuts out of the Gospel of John the history of the adulterous woman. Musculus lops off the last chapter from the Gospel of Mark, of whose author and inscription Erasmus had some time before entertained doubts. Erasmus tears away from the new testament the Apocalypse of John, previously condemned by Luther, and pronounces that they are deceived who believe it to be [the work] of John the Evangelist — from whose earlier [first] epistle he also cut away that most celebrated testimony *Of the Unity of the Trinity* [1 John 5:7], as adventitious and thrust in from elsewhere by the Homousians [defenders of the *homoousion*].

⁶ And the raving Fanatics and the Anabaptists proudly boast that the whole body of divine scripture has been corrupted on every side, but especially in the evangelical and apostolic letters: inasmuch as in them many testimonies out of the Mosaic and prophetic books were rashly and falsely inserted by half-Jewish Christians.

⁷ Others, on the contrary, wishing to augment the number of the holy books, bring forward under the name of divine authors certain apocryphal writings: such as are the Protoevangelium of James, the Gospel of the Nazarenes, the Gospel of Nicodemus, the epistle of Paul to the Laodiceans, the Visions of Esaias, and other things of this kind, lately struck off by the presses of the heretics and illustrated with scholia. Such also are the Hebrew [Gospel] of Mat- [*thaei* →]

¹ V. ² VI. ³ VII. ⁴ VIII. ⁵ IX. ⁶ X. ⁷ XI.

(PDF p. 12 — unnumbered leaf; the Preface continues. Running head: "F. Sixti Senensis in octo Bibliothecae sanctae libros praefatio.")

[→ Mat-]thew's Gospel; the Hebrew epistle of Paul to the Hebrews; and the Hebrew volumes of Tobias, Judith, and the Maccabees, far different from our vulgate edition — which Münster, having partly translated them himself out of the Latin into the Hebrew speech, and partly fabricated them, has put under the press and published, as though faithfully taken from the ancient archives of the Jews and from the very archetypes of their authors.

And, lest by enumerating each thing singly I weary the reader with too long a preface, let it suffice to have pointed out these things only, by way of example: which indeed, together with the other impostures of this kind — to be plainly detected by us in the course of the present work — have so tossed the precious treasures of the divine Library topsy-turvy, and, rolling them up together with the filthy off-scourings of the heretics, have confounded them into one chaos of undivided commixture, that nothing is now more difficult than, in so great a confusion of writings, to discern the true from the false, the pious from the impious, the pure from the impure; to distinguish the legitimate and truly genuine from the spurious; and to separate the deprivations of impostors from the entire and uncontaminated writings of the authors.

Considering — I myself — this so great calamity of the orthodox Library, not without immense sadness of heart and the constant brooding of a grieving mind, I judged that I should be doing a thing neither wholly superfluous, nor at all unserviceable for the repairing of this loss, if out of the most approved writers I should weave together the present work, divided into eight books: whose arguments — that from these you may comprehend at a single glance the matter, the usefulness, and the order of the whole undertaking from its very beginning — I shall briefly set forth in this place.

¹

The first book, then, treating of the divine volumes of both Testaments, will expound most diligently the several arguments of them, their authors, their authority, and the times of the matters described by their authors.

The second will review all the writings — extant and not extant, the true and undoubted as well as the apocryphal and pseudepigraphous — of all the writers of whom mention is made in the sacred volumes; and will lucidly explicate their arguments, and many obscure things in them.

The third, embracing the art of expounding the holy volumes, will show, by most apt rules and examples, almost sixty modes of explaining the holy writings, employed by the Catholic expositors.

The fourth, containing a catalog of those who have illustrated the divine volumes with Catholic interpretations, will comprehend, of all the expositors who from the three-hundredth year before the birth of Christ down to these times have expounded the holy books rightly and piously: their names, their race [nation], their dignity, their century, the number and variety of their commentaries, their language, their style, their kind of exposition, their method of expounding — and especially the various judgments of illustrious men concerning the principal expositors. To this will be added, in the place of an appendix, an *Index (Elenchus)* of the Hebrew expositors of the divine volumes; and likewise a brief admonition *On the causes of*

false inscriptions, and by what conjectures their falsity may be detected.

The fifth, claiming to itself the censor's right over the expositors of the divine volumes of the old Testament, will contain annotations, censures, castigations, observations, and elucidations of the most erudite doctors of the church upon various passages in the explanations of the nobler expositors — partly to be read with caution, partly to be avoided altogether, partly to be piously interpreted, or at least modestly excused.

The sixth will contain, with the same annotating zeal and order, censures and annotations upon the explainers of the books of the new Testament.

The seventh, contending against those who have attempted to obscure the books of the New testament with their heresies, will most sharply confute — both out of the divine letters themselves and out of the writings of the ancient fathers — all the heresies which from the ascension of Christ down to this day have arisen against the several scriptures of the new Testament.

The eighth, with the same weapons, will overthrow all the heresies stirred up by the heretics against the several volumes of the old Testament.

These things, therefore, digested into eight books according to the order proposed, we have gathered together for no other cause than by a pious zeal of helping to serve the public convenience of all lovers of the sacred letters: that — the ambushes being detected, and the perils and well-nigh all the obstacles being removed, which the fraud of the heretics has set in opposition to those greedy of celestial wisdom — it may be permitted to the students of the holy scriptures to range at large through the ample and pleasant fields of the sacrosanct Library, with the greatest delight of mind, more freely, more boldly, and without stumbling. Wherefore I exhort the pious readers — for whose sake we have undertaken this labor, such as it is, with many vigils, sweats, and the expense of good hours — that, if they find any things in my writings which they judge to pertain to the profit of readers, they give thanks to the excellent authors of the church, from whose immor- [immor- →]

¹ The arguments of the eight books of the Holy Library

(PDF p. 13 — unnumbered leaf; end of the Preface. Running head: "F. Sixti Senensis in octo Bibliothecae sanctae libros praefatio.")

[→ immor-]tal monuments we have borrowed whatever of good we have contributed hither. But if they detect anything said less than rightly, or strayed into through imprudence (for we too are men, and in many things, as the Apostle says, we all offend), again I beseech and implore them not to attribute it either to arrogance, or to malice, or to any other private affections of mine, but rather to ascribe it to my weakness and slenderness [of powers], modestly correcting and sincerely emending whatever things shall seem to them worthy of castigation. For I myself — a cast-down manikin, and not ignorant of my own lowest condition — not only, as is fitting, do I as a suppliant offer myself and all my writings to the apostolic judgment of the Holy Roman Church, but I also willingly and gladly subject the same to the reckoning [vote] of every candid reader for castigation and emendation: admonishing those who are about to read these things not to exact from me ornaments of words and elegance of elocution — which I neither profess, nor, if I did profess it, could I preserve it in so various and unequal a collection of divers writings — but to receive kindly from me the truth of the matters, set forth in such speech and order as was possible; and to embrace with their whole heart the ready willingness of my mind, my burning desire of helping, and my labor expended for the common profit of all good men: praying our Lord Jesus Christ, that out of His most bountiful goodness He may breathe favorably upon the beginning of our work, and after the beginning may grant prosperous successes even to the end. But now, to the labor of the sacrosanct Library already marked out, let us begin to set our hands.

(End of the Preface. The catchword "F. SIXTI" joins to the title-block of Book One overleaf.)

LIBER PRIMVS — BOOK ONE

Of Friar Sixtus of Siena, of the Order of Preachers: On the Divine volumes — [being] the FIRST BOOK of the *Bibliotheca Sancta* (the Holy Library)

The first book of this sacrosanct Library — in which, as the first foundations of the whole work to come, we have laid down the enumeration of all the divine volumes, their order, partition, authority, authors, arguments, and the times of the matters comprehended in them — we wish to be divided into three Sections: ¹ of which the first will contain the holy Scriptures and Writers, of the old as well as of the new testament, placed in the first order of the sacred Canon. The second will review the holy Scriptures and Writers of both testaments pertaining to the second order of the Canon. To the third and last Section we shall relegate the apocryphal Scriptures and Writers, inserted in various places of the old as well as of the new testament — showing all these things, now from the very testimonies of the divine scripture, now from the monuments of the ancient fathers, now from probable arguments, with the utmost fidelity and brevity. But before we expound the order of the proposed partition, the method of teaching seems to require that first of all we explain what the Canonical and the Apocryphal scriptures are, and in what way the Canonical writings of the first and of the second order differ between themselves.

ON THE DIVINE SCRIPTURES AND WRITERS OF THE FIRST ORDER — SECTION ONE

What the Canonical and the Apocryphal scripture, and [their] Writers, are.

The Divine or Canonical scriptures ² (which the Greeks call διαθηκόγραφα, that is, *Testamentary writings*) are those which, according to the tradition of our forefathers, are believed to have been divinely inspired by the Holy Spirit Himself for our instruction: whose authority is so great, that it is an abomination (*nephas*) to doubt concerning their trustworthiness. And the Divine and Canonical writers ³ are those who, at the dictation of the divine spirit, wrote the canonical scriptures with such constancy of faithfulness, that not to believe them most firmly is impious. Concerning their venerable authority ⁴ Augustine, writing to Jerome, says this: "I have learned to pay this fear and honor to those writers alone who are called canonical, that I hold most firmly that none of them erred in writing. And if I stumble upon anything in them which seems contrary to the truth, I shall reckon nothing else than either that the codex is faulty, or that the translator has not attained what was said, or that I have by no means understood it — of this I shall have no doubt. But the others I read in such wise that, however much they excel in sanctity or in doctrine, I do not therefore think a thing true because they so judged, but because they were able to persuade me, either through those canonical authors or by probable reasons, that it does not depart from the truth." Thus far Augustine. ⁵

Moreover, the canonical books of the old as well as of the new testament are distinguished between themselves by two orders: ⁶ of which the one is prior, the other posterior — prior, I say, and posterior not in authority, or certainty, or dignity (for each receives its excellence and its majesty from the same Holy Spirit), but in [the Church's] cognition [of them], and in time; by which two things it comes about that the one order precedes, the other follows.

The Canonical [books] of the first order, ⁷ which it is convenient to call *Protocanonical*, are books of undoubted credit; that is, concerning whose authority there was never in the catholic Church any doubt or controversy; but immediately from the beginning of the nascent Church they were received by the common consent of all the orthodox fathers, and taken up for the confirming of the authority of our faith: such as are,

in the old Testament, the five books of Moses, and in the new Testament the four gospels, and others like to these, to be numbered in their place.

The Canonical [books] of the second order ⁸ (which of old were called *Ecclesiastical*, and are now by us termed *Deuterocanonical*) are those concerning which — because they came to the knowledge of the whole Church not immediately in the very times of the Apostles, but long afterward — opinion among Catholics was at one time wavering. Such are, in the old Testament, the books of Esther, of Tobias, of Judith, and of Baruch; the epistle of Jeremiah; the wisdom of Solomon; Ecclesiasticus; the prayer of Azariah; the Hymn of the three children; the history of Susanna; the history of Bel; the first and second book of the Maccabees. And similarly in the new Testament: the last chapter of Mark; the history in Luke of the bloody Sweat of Christ and of the apparition of the Angel; the history in John of the adulterous woman; the epistle to the Hebrews; the epistle of James; the second epistle of Peter; the second and third epistle of John; the epistle of Jude; the Apocalypse of John; and other books of the same kind — which of old the ancient fathers of the Church held as Apocryphal and not Canonical, and permitted them to be read at first only among the catechumens, not yet capable of the canonical reading (as Athanasius testifies in the *Synopsis*); then, with time proceeding, they allowed them to be recited among all the faithful (as Rufinus writes in [his exposition of] the *Creed*), not for the confirmation of dogmas, but solely for the instruction of the people; and, because they were read publicly in the Church, they named them *Ecclesiastical* ⁹; but at the last they willed that they be taken up among the scriptures of irrefragable authority.

But the Apocryphal — that is, hidden, occult, or doubtful — scriptures are so called in two manners: ¹⁰ either because their author is uncertain, in which manner assuredly it can happen that even some of the canonical books are "Apocryphal," ¹¹ since it is not altogether certain and ascertained to the Church which of men was their scribe, although she believes most certainly that their author was the Holy Spirit; or they are called Apocryphal for another reason ¹² — that is, of hidden, unknown, uncertain, and obscure authority — because the ecclesiastical fathers did not know with certainty, nor dared to define, whether they were composed by their writers under the breathing [inspiration] of the Holy Spirit; and for this cause they willed not that they be brought forward for the confirmation of the dogmas of the Christian faith, nor be read publicly in the Church for the edification of the people and pronounced in the temples, but permitted them to be read only privately and at home. Such are the third and fourth books of Esdras; the third and fourth book of the Maccabees; likewise the [Appen- →]

[manuscript margin note of the Spanish censor beside this last paragraph: "These appendices ... are canonical, and by no means to be reckoned among the apocryphal scriptures, according to the decree of the Council of Trent, Session 4."]

¹ The first book is distributed into three Sections. ² What scripture is called Canonical. ³ Who the Canonical writers are. ⁴ The authority of the Canonical books is greatest. ⁵ On the authority of the Fathers, what St. Augustine holds: see Epistle 111; Against Julian the Pelagian, book 1 ch. 2, and book 2 near the end; and On Marriage and Concupiscence, book 2 ch. 29. ⁶ The canonical books are distinguished among themselves by two orders. ⁷ Which the canonical books of the prior order, or Protocanonical, are. ⁸ Which the canonical books of the posterior order, or Deuterocanonical, are. ⁹ Which books are called Ecclesiastical. ¹⁰ Scripture is called Apocryphal in two ways. ¹¹ Some canonical books are apocryphal in the first way. ¹² No canonical books are apocryphal in the latter way.

(printed p. 2 [PDF p. 15], verso — Section I continues; then the first Supputation table.)

[→ Appen-]dix of the book of Esther; the Appendix of the book of Job; the Appendix of the psalter; the Appendix of Paralipomenon; and the scriptures akin to these, which we have put off to the third Section. The name of "apocryphal" is also wont, in the pontifical decrees, to be transferred at times to the interdicted and utterly condemned writings of heretics; ¹ but of this signification we make no use for the present, precisely because we believe that in the vulgate Bibles of the catholics there is no part which the apostolic Church has either pronounced heretical or interdicted to christians. Since, then, the whole body of the Bible as it now stands among catholics is distinguished by a threefold difference of books — namely the canonical of the

first order, the canonical of the second order, and the apocryphal — ² we shall begin from the enumeration and manifold partition of the canonical volumes of the first order which are contained in the old Testament, as well among us as among the Hebrews; intending afterward to do the like for the books of the first order which the scripture of the new Testament embraces.

On the various reckonings of the Canonical books of the old Testament, which are placed in the first order of the sacred canon.

The volumes of the first order, which alone are held in authority among the Hebrews, ³ the Jews are wont to reckon up with a threefold variety of numbers. Some — among whom are Josephus and Philo — reckon the sacred books according to the number of the Hebrew letters: ⁴ so that, just as among the Hebrews there are twenty-two letters, by which all things that can be said and written are comprehended, so there should be twenty-two volumes in which are contained all things that can be known and declared concerning divine matters. This enumeration, among the Christians, Origen, Epiphanius, Gregory the Theologian, Jerome, and Rufinus have followed. ⁵ Others of the Jews — of whose number are Aben Ezra and David Kimchi — count twenty-four books of the old testament, ⁶ according to the same number of letters, the letter *Iod* being nevertheless thrice repeated, in honor of the divine name; for the Jews are accustomed to write that four-lettered name of God — which among them it is an abomination, for reverence of God, to utter with tongue and voice — with the letter *Iod* tripled, after the Chaldaic manner, in this fashion: יי. ⁷ This partition some of the ancient Greeks took up, because it agreed most aptly with the number of the twenty-four Greek letters; and very many of the Latins, ancient as well as more recent, embraced it with equal zeal, having regard to that mystic number of the twenty-four elders whom John brought forward in the Apocalypse — adoring the Lamb that opens the book sealed with seven seals, which no one could open, neither in heaven nor on earth, and crying out: "Worthy art thou, O Lord, to open the book, and to loose the seals thereof." ⁸ Again, some of the Hebrews have been accustomed to number twenty-seven books, ⁹ according to the number of the twenty-seven Jewish characters, resulting from the twenty-two simple elements of which the whole Hebrew alphabet consists, and from the five final — or repeated, or double — letters. For there are among the Hebrews five geminate or two-formed letters, ¹⁰ which at the end of words are written otherwise than at the beginning and in the middle, namely כ *caph*, מ *mem*, נ *nun*, פ *phe*, צ *zaddi*: which at the end of words are noted with these figures — ך *caph*, ם *mem*, ן *nun*, ף *phe*, ץ *zaddi*. Of these three reckonings the examples are these:

THE FIRST SUPPUTATION, enumerating the books of the old Testament as TWENTY-TWO, according to the number of the twenty-two letters of the Hebrew Alphabet, with the Jewish inscriptions [titles] of the books adjoined.

#	Letter	Book	Hebrew inscription	Transliteration & meaning
1	א	Genesis	בראשית	<i>Berescith</i> , that is, "In the beginning."
2	ב	Exodus	ואלה שמות	<i>Ve elle schemoth</i> , i.e., "And these are the names."
3	ג	Leviticus	ויקרא	<i>Va ikra</i> , i.e., "And he called."
4	ד	Numbers	וידבר	<i>Va iedaber</i> , i.e., "And he spoke."
5	ה	Deuteronomion	אלה הדברים	<i>Elle addeuarim</i> , i.e., "These are the words."

#	Letter	Book	Hebrew inscription	Transliteration & meaning
6	ו	Joshua	יהושע	<i>Ieoscua.</i>
7	ז	Judges & Ruth	שופטים ורות	<i>Scioptim, ve Ruth.</i>
8	ח	Kings 1 & 2 [1–2 Samuel]	שמואל	<i>Scemuel.</i>
9	ט	Kings 3 & 4	מלכים	<i>Melachim.</i>
10	י	Esaias	ישעיהו	<i>Iescahiiau.</i>
11	כ	Jeremias	ירמיה	<i>Irmeiau.</i>
12	ל	Ezechiel	יחזקאל	<i>Iechezkel.</i>
13	מ	The XII minor Prophets	תרי עשר	<i>Thirehesser</i> [Terei ■asar] — namely: Osee, Joel, Amos, Obadia, Jona, Micha, Nachum, Chauakkuk [Habacuc], Zephania, Chaggi [Aggeus], Zecharia, Malachi (each with its Hebrew name in a bracket beside).
14	נ	The book of Psalms	ספר תהלים	<i>Sepher Theillim.</i>
15	ס	Proverbs	משלי	<i>Miscle.</i>
16	ע	Job	איוב	<i>Iiob.</i>
17	פ	Daniel	דניאל	<i>Daniel.</i>
18	צ	Ezra	עזרא	<i>Ezra.</i>
19	ק	Paralipomenon	דברי הימים	<i>Diure haiamim.</i>
20	ר	Esther	אסתר	<i>Esther.</i>
21	ש	Ecclesiastes	קהלת	<i>Koeleth.</i>
22	ת	Canticle of Canticles	שיר השירים	<i>Scir ha scirim.</i>

(The number 13 stands misprinted "12" in the original; the twelve minor prophets are gathered by a brace beside entries 8–18 of the right-hand list. Catchword: "SVP-" — the Second Supputation follows.)

¹ In the pontifical decrees the condemned writings of heretics are called apocryphal. ² The body of the Bible is distributed into canonical books of the first order, of the second order, and apocryphal. ³ The volumes of the first order have authority among the Jews. ⁴ By Josephus and Philo as many sacred books are numbered as there are Hebrew letters. ⁵ Some Doctors of the Church approve the opinion of Josephus and Philo on the number of the sacred books. ⁶ There are 24 sacred books according to Kimchi and others. ⁷ In what manner the Jews write the name of God. ⁸ Rev 5:9 ⁹ Some of the Hebrews number 27 sacred books. ¹⁰ There are five geminate letters among the Hebrews.

(printed p. 3 [PDF p. 16], recto — full-width table pages. Running head: LIBER PRIMVS.)

THE SECOND SUPPUTATION, according to the twenty-four Hebrew elements, which result from the twenty-one [sic — twenty-two] Jewish characters and from the letter *Iod* thrice repeated for reverence of the divine name. It contains the books of the old Testament as twenty-four: whose number answers also to the twenty-four letters of the Alphabet of the Greeks, among whom the Greek inscriptions of the books are these:

#	Hebrew	Greek	Book	Greek inscription
1	א	A	Genesis	Γένεσις, that is, Generation.
2	ב	B	Exodus	Ἔξοδος, i.e., Exit, or setting-forth.
3	ג	Γ	Leviticus	Λευιτικόν, i.e., Leviticus.
4	ד	Δ	Numbers	Ἀριθμοί.
5	ה	E	Deuteronomion	Δευτερονόμιον, i.e., the second law.
6	ו	Z	Jesus Nave [Joshua]	Ἰησοῦς Ναυῆ.
7	ז	H	Judges	Κριταί.
8	ח	Θ	Kings 1 & 2	Βασιλείων α' και β'.
9	ט	I	Kings 3 & 4	Βασιλείων γ' και δ'.
10	י	K	Esaias	Ἡσαΐας.
11	י	Λ	Jeremias	Ἰερεμίας.
12	י	M	Ezechiel	Ἰεζεκιήλ.
13	כ	N	The XII Prophets	Προφῆται ιβ' — namely: Osee Ὡσηέ, Joel Ἰωήλ, Amos Ἀμώς, Abdiu Ἀβδιοῦ, Jonas Ἰωνᾶς, Michaeas Μιχαίας, Naum Ναούμ, Abbacum Ἀββακούμ, Sophonias Σοφονίας, Aggaeus Ἀग्γαῖος, Zacharias Ζαχαρίας, Malachias Μαλαχίας (<i>braced beside</i>).
14	ל	Ξ	Psalter	Ψαλτήριον.
15	מ	O	Proverbs of Solomon	Παροιμίας Σαλομ.
16	נ	Π	Job	Ἰώβ.
17	ס	P	Daniel	Δανιήλ.
18	ע	Σ	Esdras	Ἔσδρας.
19	פ	T	Paralipomenon	Παραλειπομένων, that is, "of things passed over."
20	ש	Υ	Esther	Ἑσθήρ.
21	ק	Φ	Ruth	Ῥούθ.
22	ר	X	Ecclesiastes	Ἐκκλησιαστής.
23	ש	Ψ	Canticle of Canticles	ᾠσμα ᾠμάτων.
24	ת	Ω	Lamentations of Jeremiah	Θρήνοι Ἰερεμίου.

**THE THIRD SUPPUTATION, according to the twenty-seven Hebrew letters
— namely the twenty-two simple letters which make up the Hebrew
Alphabet, and the five double or repeated letters — containing the books of
the old Testament as twenty-seven.**

#	Letter	Book
1	א	Genesis
2	ב	Exodus
3	ג	Leviticus
4	ד	Numbers
5	ה	Deuteronomion
6	ו	Joshua
7	ז	Judges
8	ח	Ruth
9	ט	Kings first
10	י	Kings second
11	כ	Kings third
12	ך	Kings fourth
13	ל	Paralipomenon first
14	מ	Paralipomenon second
15	ם	Esdras
16	נ	Nehemias
17	ן	Esther
18	ס	Job
19	ע	Psalter
20	פ	Proverbs
21	ף	Ecclesiastes

(The table continues overleaf, entries 22–27. Catchword: "22 ש".)

*(printed p. 4 [PDF p. 17], verso — the Third Supputation concludes; then the partitions of the canon begin.
Running head: BIBLIOTHECAE SANCTAE.)*

(conclusion of the Third Supputation table:)

#	Letter	Book
22	ץ	Canticle of Canticles
23	ק	Esaias
24	ר	Jeremias with the Threni [Lamentations]
25	ש	Ezechiel
26	ת	Daniel
27	ם [final]	The Twelve minor prophets

And let these things suffice to have been said of the supputations of the books of the old testament which are placed in the first order of the sacred canon. Now let us briefly say into how many and what kinds of partitions the same holy volumes are wont to be distributed, by the Greek as well as by the Latin and Hebrew authors.

ON THE VARIOUS PARTITIONS OF THE CANONICAL BOOKS of the old Testament which are placed in the first order of the sacred Canon

Three, as we have already shown, are the modes of reckoning the holy volumes of the old covenant among the sacred expositors: ¹ of whom those who follow the third supputation employ, as I judge, no partition for distinguishing the divine books. But they who embrace the first supputation discern the twenty-two books already enumerated by four partitions differing among themselves. And they to whom the second kind of enumeration is more pleasing distribute the twenty-four books into three partitions, each differing from the other: of which the first has three classes of books, the second four classes, and the third likewise four. Their co-ordinations are here subjoined in order.

THE FIRST PARTITION of the two-and-twenty volumes of the old Testament, into three classes ² — that is, into the books of the Law, of the prophets, and of the Psalms or Songs: which [partition] indeed (as Luke relates) our Lord Jesus Christ used after his resurrection, when, opening to the disciples the sense of the scriptures, he interpreted to them whatsoever things had been written of him in the Law, the Prophets, and the Psalms. Josephus also, in the first book against Apion the grammarian, followed the same partition.

The books of the Law, five: ³

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomion.

The books of the Prophets, thirteen: ⁴

6. Joshua. 7. Judges & Ruth. 8. Samuel. 9. Melachim [Kings]. 10. Paralipomenon. 11. Esdras. 12. Esther. 13. Job. 14. Esaias. 15. Jeremias & the Threni. 16. Ezechiel. 17. Daniel. 18. The XII minor Prophets.

The books of the Psalms, or Hymns, or Songs, four: ⁵

19. David. 20. Proverbs. 21. Ecclesiastes. 22. Canticle of Canticles.

THE SECOND PARTITION of the two-and-twenty Hebrew volumes, which Epiphanius, Bishop of Salamis, in the book entitled *On the parts of the divine scripture*, and John Damascene, in the 4th book *On the orthodox faith*, digested into four Quinaries [sets of five] — namely the Legal, the Hagiographic, the Poetic, and the Prophetic — and besides these into one Binary [set of two].

The first Quinary, of the Legal [books]:

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomion.

The second Quinary, of the Hagiographa:

6. Joshua. 7. Judges & Ruth. 8. The first of Kingdoms with the second. 9. The third of Kingdoms with the fourth. 10. The two of Paralipomenon.

The third Quinary, of the Songs:

11. Job. 12. Psalter. 13. Proverbs. 14. Ecclesiastes. 15. Canticles.

The fourth Quinary, of the Prophets:

16. The twelve minor Prophets. 17. Esaias. 18. Hieremias. 19. Ezechiel. 20. Daniel.

The Binary:

21. Esdras. 22. Esther.

THE THIRD PARTITION of the two-and-twenty ancient books of the first order, distributed into three classes by Gregory the Theologian [Nazianzen]: that is, into the historical, the Poetic, and the Prophetic books.

The historical books, twelve:

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. [5 Deu- →]

¹ There are three ways in which the books of the Old Testament are numbered. ² There are three classes of the volumes of the Old Testament. ³ The first class is of the books of the Law. ⁴ The second class contains the books of the Prophets. ⁵ The third class comprises the Psalms.

(printed p. 5 [PDF p. 18], recto — the partitions continue. Running head: LIBER PRIMVS.)

(the Third Partition, continued — the historical books:)

5. Deuteronomium. 6. Joshua. 7. Judges. 8. Ruth. 9. Kings first & second. 10. Kings third & fourth. 11. Paralipomenon. 12. Esdras.

The Poetic, or Song-books, five:

13. Job. 14. David. 15. Proverbs. 16. Ecclesiastes. 17. Canticles.

The Prophetic books, five:

18. The twelve minor Prophets. 19. Esaias. 20. Jeremias. 21. Ezechiel. 22. Daniel.

This series of the books Gregory the Theologian, in the book of his poems, briefly comprised in these Greek hexameters, with some pentameters:

Δέχνυστο τοῦτον ἐμεῖο τὸν ἔγκριτον, ὦ φίλ', ἀριθμόν·
ἱστορικαὶ μὲν ἔασι βίβλοι δυοκαίδεκα πᾶσαι,
τῆς ἀρχαιοτέρης Ἑβραϊκῆς σοφίης.
πρωτίστη Γένεσις, εἶτ' Ἑξοδος, Λευιτικόν τε,
ἔπειτ' Ἀριθμοί, εἶτα Δεύτερος Νόμος.
ἔπειτ' Ἰησοῦς, καὶ Κριταί, Ροῦθ ὀγδόη,
ἡ δ' ἐνάτη δεκάτη τε βίβλοι πράξεις Βασιλῶν,
καὶ Παραλειπόμεναι· ἔσχατον Ἑσδραν ἔχεις.
αἱ δὲ στιχηραὶ πέντε, ὧν πρῶτός γ' Ἰώβ·
ἔπειτα Δαυίδ· εἶτα τρεῖς Σολομώντειαι,
Ἐκκλησιαστής, ᾠσμα καὶ Παροιμίαι.
καὶ πένθ' ὁμοίως πνεύματος προφητικοῦ·
μῖαν μὲν εἰσιν ἐς γραφὴν οἱ δώδεκα·
Ὡσηὲ κ' Ἀμώς, καὶ Μιχαίας ὁ τρίτος,
ἔπειτ' Ἰωήλ, εἶτ' Ἰωνᾶς, Ἀβδίας,

Ναοὺμ τε, Ἀββακούμ τε, καὶ Σοφονίας,
Ἀγγαῖος, εἶτα Ζαχαρίας, Μαλαχίας.
μία μὲν οἶδε. δευτέρα δὲ Ἡσαΐας,
ἔπειθ' ὁ κληθεὶς Ἰερεμίας ἐκ βρέφους,
εἶτ' Ἰεζεκιήλ, καὶ Δανιήλου χάρις.
ἀρχαίας μὲν ἔθηκα δύω καὶ εἴκοσι βίβλους,
τοῖς τῶν Ἑβραίων γράμμασιν ἀντιθέτους.

Which we have rendered, after a fashion, thus [Sixtus's Latin verses, here Englished]:

Receive the number and the names of the holy books: and first the historical, twice six in order. Of these the first is Genesis, then Exodus, and Levites [Leviticus], and Numbers, and the will of the law repeated once again [Deuteronomy]. These Jesus [Joshua], the Judges (Critae), and Ruth the Moabitess follow. Next the ninth and the tenth hold the illustrious deeds of the Kings; in the eleventh come the annals [Paralipomenon]; the last is Esdras. There are likewise five books of song: of these the first is Job; next to him is David the king; and the Three of Solomon — namely Ecclesiastes, and Proverbs, and the Song. After these, next, five volumes of the holy Prophets: of which twice six are held in one book — Oseas and Amos, Michas, and Joel and Jonas, Abdias and Naum, Abacuh and Sophonias, glad Aggeus, Zacharias, and Malachias: these hold the first book; Esaia holds the second; after these, Irmeias [Jeremiah], called from his mother's womb; Ezechiel, the strength of the Lord; and Daniel the last. These seven, and thrice five, volumes of the old covenant figure forth the two-and-twenty elements [letters] of the men of Jerusalem.

Nor let it seem strange to you, excellent reader, that in this partition no mention is made by Gregory of the book of Esther, ¹ which the Hebrews receive into their canon. For Melito, bishop of Sardis, enumerating the canonical books in his epistle to Onesimus, also passes it by; and St. Athanasius, in the *Synopsis* of the divine scripture, expressly cuts it off from the canonical volumes ² — because in those times the authority of this book was not yet firm among all the churches, which certain additions ■■■■ [a word inked out by the censor], inserted into the book (as we shall afterwards point out), had rendered suspect.

THE FOURTH PARTITION of the two-and-twenty Hebrew volumes, distributed by the ancient Jews into three classes — that is, into the Legal, the Prophetic, and the Hagiographa — which Jerome, in the preface of the book of Kings, and Isidore, in the sixth of the *Etymologies*, embrace.

The Legal books, five:

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomion.

The Prophetic books, eight:

6. Joshua. 7. Judges & Ruth. 8. Samuel. 9. Melachim. 10. Esaias. 11. Jeremias with the Threni. 12. Ezechiel. 13. The twelve minor Prophets.

The books of the Hagiographa, nine:

14. Job. 15. Psalter. 16. Proverbs. 17. Ecclesiastes. 18. Canticles. 19. Daniel. 20. Paralipomenon, or chronicon. 21. Esdras & Nehemias. 22. Esther.

THE FIFTH PARTITION of the four-and-twenty books of the old Testament into three classes — namely the Legal, the Prophetic, and the Hagiographic — in use among the ancient Latins; of which Jerome makes mention in the preface of the book of Kings, and of Daniel.

The Legal books, five:

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomion.

The Prophetic books, eight:

6. Joshua. 7. Judges. [8 Sa- →]

¹ Why Gregory Nazianzen makes no mention of the book of Esther. ² Athanasius rejected the book of Esther.

(printed p. 6 [PDF p. 19], verso — the partitions conclude; the treatise on the several books begins. Running head: BIBLIOTHECAE SANCTAE.)

(the Fifth Partition, continued — the Prophetic books:)

8. Samuel. 9. Melachim. 10. Esaias. 11. Jeremias. 12. Ezechiel. 13. The twelve minor Prophets.

The books of the Hagiographa, eleven:

14. Job. 15. Psalms. 16. Proverbs. 17. Ecclesiastes. 18. Canticles. 19. Daniel. 20. Paralipomenon. 21. The two of Esdras. 22. Esther. 23. Ruth. 24. Cinoth, or the lamentations.

THE SIXTH PARTITION, by which the more recent Jews divide the עשרים וארבע *Hesrim ve Arba* — that is, the twenty-four — books of the old Testament into four series: namely into תורה *Thora*, i.e. the Law; into נביאים ראשונים *Neviim Risonim*, i.e. the former Prophets; into נביאים אחרונים *Neviim Acharonim*, i.e. the latter Prophets; and into כתובים *Chethuvim*, that is, the Scriptures — or, as the Greeks say, ἁγιογρᾶφα, that is, Holy writings.

The books of the תורה Thora — that is, of the Law, which is also called חומש Chomesci, i.e. the Quinary, from the number of its volumes — five:

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomion.

*The books of the נביאים ראשונים *Neviim Risonim*, that is, of the former Prophets, four:*

6. Joshua. 7. Judges. 8. Samuel. 9. Melachim.

*The books of the נביאים אחרונים *Neviim Acharonim*, that is, of the latter Prophets, four:*

10. Esaias. 11. Jeremias. 12. Ezechiel. 13. תרי עשר *Thire Hesser*, that is, the Twelve minor Prophets.

*The books of the כתובים *Chethuvim*, that is, of the Scriptures, eleven:*

14. Psalter. 15. Proverbs. 16. Job. 17. Daniel. 18. Ezra. 19. Paralipomenon. 20. Ruth. 21. Esther. 22. Ecclesiastes. 23. Canticle of Canticles. 24. Lamentations.

THE SEVENTH PARTITION of the four-and-twenty holy volumes of the old Testament, digested by the more recent Latins into four classes: namely into the legal, the Historical, the Paraenetic [hortatory], and the Prophetic.

The Legal books, five:

1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomion.

The Historical books, nine:

6. Joshua. 7. Judges. 8. Ruth. 9. Kings first, with the second. 10. Kings third, with the fourth. 11. The two of Paralipomenon. 12. Esdras. 13. Esther. 14. Job.

The Paraenetic books, three:

15. Proverbs. 16. Ecclesiastes. 17. Canticles.

The Prophetic books, seven:

18. David. 19. Esaias. 20. Jeremias. 21. The Threni. 22. Ezechiel. 23. Daniel. 24. The twelve minor Prophets.

ON THE ARGUMENTS, AUTHORS, AND TIMES of the books of the old Testament which are computed in the first order of the canon

Hitherto we have reviewed in general the diverse enumerations and the various partitions of the ancient books of the first order, which alone the Hebrews receive, and read written in Hebrew: now we shall explain one by one (*particulatim*) the authors of each, their arguments, and the times of the matters described in them.

PENTATEUCH

The book of the Law of the Lord, or the volume of the law of Moses (for by both names the sacred letters call it), is named by the Hebrews תורה *Thora*, that is, "Law," and by the Greeks Πεντάτευχος, *Pentateuchus*, that is, the Fivefold volume. This Moses — the son of Amram, grandson of Caath, great-grandson of Levi the patriarch, the leader of the Hebrews and their lawgiver — composed.¹ Which he himself also testifies thus in the book of Exodus: "And Moses wrote all the discourses of the Lord, and taking up the volume of the covenant of the law, in the hearing of the people..."² And again in Deuteronomy he adds: "After Moses had written the words of this law, and had completed them, he commanded the Levites who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God."³ But that which is added at the end of Deuteronomy concerning the death and burial of Moses, down to the close of the book⁴, some believe Esdras to have adjoined. Moreover, by what plan Moses digested this whole work into parts, and gave it its titles, is not sufficiently established. [*Hebraei* →]

¹ Moses wrote the Pentateuch. ² Exod 24:4,7 ³ Deut 31:24,25 ⁴ Deut 34:5,6

(printed p. 7 [PDF p. 20], recto — the Pentateuch continued; Joshua; Judges & Ruth begins. Running head: LIBER PRIMVS.)

[→ *Hebraei*] The Hebrews (as Philo the Jew in the book *On the world*, and Josephus in the first book against Apion, relate) divide the whole volume into five books, and inscribe them from the opening of those same books.

The first book, then, containing the succession of the human stock down to the death of Joseph — that is, the deeds of two thousand three hundred and eight years¹ — is called among them *Berescith*, that is, "In the beginning," because the book begins with these words. **The second**, containing the deeds of one hundred and forty-six years² — namely from the death of Joseph to the construction of the tabernacle in the desert — is called *Veellecemoth*, that is, "These are the names." **The third**, containing the history of one month³ — that is, from the erection of the tabernacle in the desert to the numbering of those who were apt for war — is called *Vaiikra*, that is, "And he called." **The fourth**, containing the narration of 38 years, nine months, and twenty days⁴ — that is, from the first day of the second month of the second year of the going-forth from Egypt, to the encampment in the plains of Moab upon the Jordan, where Moses afterward died — is called *Vaedaber*, that is, "And he spoke." **The fifth**, setting forth the deeds of the two last months of the life of Moses in the plains of Moab⁵, is called *Helle hadde varim*, that is, "These are the words."

But the Greeks, though following the same partition, inscribe the books far otherwise. For the first among them is called *Genesis*, that is, "generation," because the beginning of the world and the generation of the age are contained in it. The second *Exodus*, that is, "exit," which narrates the exit of the Israelite people from

Egypt. The third is inscribed *Leviticus*, because it comprehends the ministries of the Levites, the sacrifices, the laws, and the rites. The fourth *Arithmi*, that is, "Numbers," because in it those who came out of Egypt are numbered by tribes, and the number of the forty-two halting-places through the wilderness is reviewed. The fifth *Deuteronomion*, that is, "the second law," is so inscribed because in it a repetition of the law is made anew. Philo the Jew thinks that Moses was the author of these latter inscriptions ⁶, writing thus in the book *On the world*: "MOSES asserted the world to be begotten and incorruptible, in the sacred books; and they are five, of which he himself inscribed the first *Genesis*, which begins in this manner: In the beginning God made heaven and earth." And in the book *On the migration of Abraham*: "Rightly," says he, "did the sacred seer Moses entitle one entire book of the law *Exodus*, by a name agreeing with the oracles contained in it." Thus far he. To me, however, it seems more likely that not Moses, but the seventy interpreters — being Greeks — devised these new and Greek inscriptions of the books. ⁷

Now Moses gathered together in these books the history from the beginning of the world down to the hundred-and-twentieth year of his own life — in which, his teeth not loosened nor his eyes grown dim, in his whole body he put off mortality — that is, down to the year after the founding of the world two thousand four hundred and ninety-two, and before the birth of Christ one thousand four hundred and seventy ⁸, according to the Hebrew supputation of the holy scriptures and of Philo the Jew. But the remaining eight verses, from that place, *AND MOSES DIED*, to the end of the whole volume, Joshua is believed to have supplied after the death of Moses ⁹: although Josephus asserts that Moses, being presently to die, wrote of himself in the sacred volumes as dead ¹⁰, fearing lest, on account of his excellent virtues, the Jews should proclaim that he had been caught up [rapt] by God.

The Hebrews divide the whole Pentateuch into two-and-fifty distinctions, or titles ¹¹: that is, *Genesis* into eleven, *Exodus* into eleven, *Leviticus* into ten, *Numbers* into ten, *Deuteronomion* into ten. And these distinctions too they inscribe from their initial words, calling the first בראשית *berescit*, that is, "in the beginning"; the second נח *Noach*, or Noe; the third לך לך *lec leca*, that is, "going forth, go forth [get thee out]"; and so on with the others, down to the last. And all the *Pesukim* — that is, the verses — into which the Jews divide the whole Pentateuch, are five thousand eight hundred and thirty. ¹²

The same Moses wrote, as Jerome testifies in the epistle to Cyprian ¹³ — besides these five books (which Philo reports to have been composed by their author in the Chaldaic tongue ¹⁴) — also eleven Psalms ¹⁵: that is, from the ninetieth Psalm, whose title is *THE PRAYER of Moses the servant of GOD*, to the hundredth Psalm, which is fore-titled *IN Confession*. He composed also, as the Rabbins of the Jews hand down, the book of Job ¹⁶ — although the vulgate edition of the Greeks, at the end of that same volume, asserts that Moses translated the history of Job out of the Syrian speech into the Hebrew tongue. ¹⁷ There are also other writings borne about under the name of Moses, of which something is to be said in the following book.

JOSHUA

The book of Joshua (which the Hebrews call יהושע *Ieoscua*, the Greeks *Jesus* [son of] *Nave*) took its name from Osee, the son of Nun, whom Moses, changing his name, called Josua ¹⁸ — a leader most illustrious in the glory of war as well as of peace; who, as is read in the last chapter of this book, wrote after the death of Moses all the words which the Lord spoke to him, in the volume of the law of the Lord ¹⁹, adjoining to it the history *Of the passage of the sons of Israel through Jordan, Of the subversion of the impious kingdoms, Of the division of the land of promise*, and the other memorable sayings and deeds from the death of Moses down to the seventeenth year of his captaincy: in which year — Josephus being witness — this man, renowned in arms and in religion, died, in the hundred-and-twentieth year of his age; that is, in the year from the founding of the world two thousand five hundred and ten, and before the coming of Christ one thousand four hundred and fifty-two. ²⁰ The rest, which stand written from the death of Joshua to the end of this book, Esdras is by report said to have adjoined. ²¹ Theodoret, however, judges ²² that the whole book, too, was

compiled long after the death of Joshua out of an ancient commentary whose title was *THE BOOK OF THE JUST* — being led by the authority of the words which stand in the tenth chapter of this volume, namely: "*Are not these things*" (no doubt, the deeds of Joshua) "*written in the book of the Just?*" This book contains, among the Jews, six thousand and forty-five verses.²³

JUDGES, AND RUTH

The book of Judges (which by the Jews is called שופטים *Sciophitim*, by the Greeks κριται) is so named²⁴ because in it are contained the deeds of the judges and princes of Israel who were set over the people in the holy land after Joshua, down to the beginning of the kingdom of the Hebrews, in which kings reigned. And it is said that Samuel gathered this book together²⁵, [*eique* →]

¹ The book of Genesis contains the deeds of 2308 years. ² In Exodus are the deeds of 146 years. ³ Leviticus comprises the history of one month. ⁴ The book of Numbers contains the narration of 38 years. ⁵ Deuteronomy contains the deeds of two months. ⁶ Philo's opinion on the author of the inscriptions of the books of the law. ⁷ The seventy interpreters inscribed the books of the law with Greek names. ⁸ Moses died in the year from the founding of the world 2492, and before the birth of Christ 1470. ⁹ Joshua wrote the death of Moses. ¹⁰ Josephus's opinion was that Moses himself wrote his own death. ¹¹ The Hebrews divide the Pentateuch into 52 titles. ¹² The verses of the Pentateuch are 5830. ¹³ Jerome, Epistle 119, on the life of Moses. ¹⁴ Philo thinks Moses wrote in Chaldaic. ¹⁵ Moses wrote 11 Psalms. ¹⁶ In the judgement of the Rabbins he composed the book of Job. ¹⁷ Moses translated the book of Job from the Syrian speech into the Hebrew tongue. ¹⁸ Moses changed the name of Joshua. ¹⁹ What Joshua wrote. ²⁰ Joshua died in the 120th year of his age, in the year from the founding of the world 2510, and before the coming of Christ 1452. ²¹ Esdras completed the book of Joshua. ²² Theodoret's opinion. ²³ The book of Joshua has 6045 verses. ²⁴ The reason for the title of the book of Judges. ²⁵ Samuel is thought to have collected the book of Judges.

(printed p. 8 [PDF p. 21], verso — *Judges & Ruth concluded; Kings; Paralipomenon; Esdras. Running head: BIBLIOTHECAE SANCTAE.*)

[→ *eique*] and to have adjoined to it the history of Ruth the Moabitess. There are those who think Ezechias, and those who think Esdras, the authors of both volumes.¹ Now these two books contain the successions of three hundred and seventeen years² — namely from the death of Joshua to the first year of the principate of Heli, who began to judge Israel in the year from the founding of the world two thousand eight hundred and ten, that is, before Christ one thousand one hundred and fifty-two. The Jews divide the volume of Judges into six hundred verses, but the book of Ruth into eighty-five.³

KINGS FIRST, AND SECOND

The book of Samuel (which the Hebrews call שמואל *Scemuel*, and the Greeks and Latins the first and second of Kings) is believed to have been composed partly by Samuel the prophet, partly by the prophets Nathan and Gad.⁴ For Samuel gathered the deeds of Heli, of Saul, of David, and of himself, which are related in the first of Kings down to his own death — that is, down to the twenty-fifth chapter. But Nathan and Gad the prophets wrote the books of Kings from the death of Samuel to the end of the second book: which the first book of Paralipomenon seems to indicate plainly enough, at whose close these words are read: "*The deeds of David, the first and the last, are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the volume of Gad.*"⁵ And although the latter part of this first volume, from the twenty-fifth chapter to the end of the second book of Kings, comprehends the history of Saul and of David, the whole is nevertheless referred to Samuel, and is inscribed from his name — because he himself established Saul, the first king, in the kingdom⁶, and chose David for the king to be, and anointed him. Isidore, bishop of Seville, however, is of opinion that king David wrote [the history] down to the beginning of the third book — that is, down to the year from the founding of the world two thousand nine hundred and thirty, and to the year before the birth of Christ one thousand and thirty-two. The first book of Kings has among the Hebrews seven hundred ninety-seven verses; the second, six hundred seventy-nine: and each embraces the history of almost one hundred and twenty years.⁷

KINGS THIRD, AND FOURTH

The third and fourth book of Kings (which the Hebrews name מלכים *Melachim*, because in these the deeds of the Kings of Juda and of Israel are set forth in order) — by whom it was written is not sufficiently established.⁸ Some hand down that Esdras, others — among whom Procopius of Gaza, and Rabbi Moses Kimchi, and Isidore — that Jeremias collected this work into one volume.⁹ And this seems to me the nearer to truth, because the last chapter of the book of Kings agrees with the last chapter of the book of Jeremias in style, in words, and in narration. It appears that this volume was collected, by way of compendium, partly out of the books of the Days of the Kings of Juda and Israel, partly out of the writings of the prophets Nathan, Ahias the Silonite, Addo the Seer, and Semeias, Hozai, Jehu, and Esaias, which are very often cited in the third and fourth book of Kings. Now the present work contains the history of five hundred and thirty-seven years¹⁰ — that is, from the last old age of David down to the destruction of the city of Jerusalem, which befell in the year after the world was founded three thousand three hundred forty-seven, and before Christ six hundred and fifteen.¹¹ The third book of Kings has among the Hebrews eight hundred and nine verses; the fourth, seven hundred and twelve.¹²

THE TWO BOOKS OF PARALIPOMENON

These two books (which the Hebrews call דברי הימים *Diure haiamim*, that is, "Words of the days," or Annals, or Chronicles) the Greeks call Παραλειπομένων, *Paralipomenon*, that is, "of things passed over"¹³: because they explain, briefly and summarily, those things which, either in the Pentateuch, or in the books of Joshua, of Judges, and of Kings, were either omitted or not fully described. These books have no certain author¹⁴; yet Rabbi Salomon and Rabbi Moses Kimchi write, from the judgment of the elders, that Esdras was the author of both¹⁵, and that he compiled in them an epitome and chronicle of all the preceding books — namely, from the beginning of the divine scripture to the end of the fourth of Kings. Among the Hebrews the present history is contained in but a single book; which, by the Greeks as well as by the Latins, was divided on account of the greatness of the volume into two books¹⁶ — as some have done even with the dialogue *Brutus* of Cicero, distinguishing it into three parts. These two books, then, contain the sum of three thousand three hundred and forty-seven years.¹⁷

THE TWO BOOKS OF ESDRAS

Esdras, or עזרא *Ezra* (whom the first book of Paralipomenon calls [the son of] Josedech the priest, and whom the Hebrews think to be Malachias, the last of the prophets)¹⁸, son of Saraïas, the son of Azarias, twelfth [in descent] from Aaron the high priest, a scribe of the law of the Lord, ingenious and swift, published the book fore-titled with his own name — [written] indeed in Hebrew letters, and those first devised by himself¹⁹, but digested in the Chaldaic speech: in which he described the return of the Israelite people out of the Babylonian captivity into Judaea, and the restoration of the city of Jerusalem, and the building-up of the new temple. But the other book, which is inscribed the Second of Esdras, and treats through the same history, Nehemias wrote²⁰ — the son of Helchias, a priest, and, in the captivity, cupbearer of king Artaxerxes; whence also the preface of his book is: *The words of Nehemias, the son of Helchias*; and he, in almost all the chapters of his book, speaks of himself in the first person. Now this book is allotted the name of Esdras for two causes: first, because it contains the things which were done jointly by Esdras and Nehemias; next, because the two books, among the Hebrews as among the Greeks, are joined together into one volume, [though] among the Latins divided into two. Yet the Greek fathers dissent from us in this part: for the book which we inscribe the third of Esdras, and cast back among the Apocryphal writings, they place in the sacred canon²¹, and set it first in the order of the books of Esdras — deciding that the things which are narrated in it were done before those which are contained in the books of Esdras and Nehemias; and these [latter], which among us are the first and the second, they comprehend both under the second volume of Esdras. Wherefore among them the beginning of the first of Esdras runs thus: *Kai ἤ- [-ῶγεν →]*

¹ Some make Ezechias, and some Esdras, the author of the books of Judges and Ruth. ² The books of Judges and Ruth contain the deeds of 317 years. ³ The book of Judges has 600 verses; Ruth 85. ⁴ The book of Samuel was written partly by Samuel and partly by Nathan and Gad. ⁵ 1 Par 29:29 ⁶ Saul the first king of the Hebrews was established by Samuel. ⁷ The first book of Kings has 797 verses; the second 679; and each covers the history of about 120 years. ⁸ It is not established who wrote the 3rd and 4th books of Kings. ⁹ Jeremias is thought to have written both books. ¹⁰ The 3rd and 4th books of Kings comprise the history of 537 years. ¹¹ When the destruction of the city of Jerusalem happened. ¹² The 3rd book of Kings has 809 verses, and the 4th 712. ¹³ The reason for the title of the books of Paralipomenon. ¹⁴ No certain author of the books of Paralipomenon. ¹⁵ In the judgement of some, Esdras wrote both books. ¹⁶ The Hebrews have Paralipomenon in a single book, which the Greeks and Latins divided into two. ¹⁷ The books of Paralipomenon contain the deeds of 3347 years. ¹⁸ The Hebrews think the Esdras who wrote the first book of Esdras was Malachias the prophet. ¹⁹ Esdras devised the letters which the Hebrews now use. ²⁰ Nehemias wrote the second book of Esdras. ²¹ The Greeks think the third book of Esdras canonical.

(printed p. 9 [PDF p. 22], recto — *Esdras concluded; Esther deferred; Job; the Psalter begins. Running head: LIBER PRIMVS.*)

[→ Καὶ ἡγάγεν] Ἰωσίας τὸ πάσχα ἐν Ἱερουσαλήμ — that is, *And Josias kept the pasch in Jerusalem*; and it is divided into one hundred and nine chapters. But the second begins thus: Καὶ ἐν τῷ πρώτῳ ἔτει Κύρου βασιλέως Περσῶν — that is, *And in the first year of Cyrus, king of the Persians*; and it is cut into eighty chapters. There are borne about also other volumes under the name of Esdras, which you will find in the second book of this work. Esdras flourished together with Nehemias, restoring the city and the temple, in the year from the founding of the world three thousand four hundred and twenty-one ¹ — which was the third of the Jewish liberation, and before Christ the five hundred forty-first. And he died in extreme old age, after he had most faithfully restored from memory — and not without the divine power of the Godhead — almost all the divine scriptures ², burned by the Chaldaeans in the destruction of Jerusalem, as they were before; new letters, readier for writing, having been devised — lest the Jews should be mingled with the Samaritans, who had come from the gentile nations into Judaea; for before, down to that very time, they had had other letters, delivered namely by Moses, in common with the Samaritans ³; and the letters which the Jews now use differ only in figure [shape] from the Samaritan, or Mosaic.

ESTHER

The book אסתר *Ester* — although according to the order of the Hebrew canon and of Jerome's partition it should be reviewed in this place — nevertheless, because Melito bishop of Sardis, St. Athanasius, and Gregory the Theologian, on account of certain ■■■■ [word inked out by the censor] additaments (as we have already advised above) separated it by name from the other Testamentary writings, we too shall describe it in the following Section, in the very first place among the writings pertaining to the second order of the canon. ⁴

JOB

Of the book איוב *Iiob*, some judge the author to be Job himself ⁵, the son of Zareth, of the sons of Esau, fifth from Abraham, fourth from Esau; who, after the happy issue of his afflictions, by his own hand fulfilled [the desire of] writing down his victories — the very thing he had chiefly wished for in his calamity, saying: "Who will grant me that my discourses may be engraved in a book — or with an iron stylus, and a plate of lead, and a chisel — that they may endure forever, be hewn out in the rock?" ⁶ And in another place: "Who will grant me that the almighty may hear my desire, and that he who judges would himself write a book, that I may carry it on my shoulder, and put it round me as a crown; and proclaim it at my every step, and offer it as to a prince?" ⁷ There are those who think it was written either by the friends of Job, or by some one of the prophets. Origen — with whom the Rabbins of the Jews also agree — says that Moses first translated this holy history ⁸, composed either by Job or by his friends, out of the Syrian eloquence into the Hebrew speech, for the consolation of the Hebrews who, captives in Egypt, were oppressed by Pharaoh with unworthy servitude: that reading the vehement and terrible pains of the blessed man they might console one another; and might bear with patience and giving of thanks the evils that had encompassed them; and that, hearing of the most excellent recompense which God bestowed upon blessed Job after his endurance, they too might

hope for deliverance and await the benefits of the blessed reward of their labors.

This book was written, as Jerome testifies, in the Hebrew tongue, with Arabic and Syriac locutions at times intermingled⁹; and from the beginning of the volume to the start of the third chapter it proceeds, among the Hebrews, in loose [prose] oration; but from the beginning of the third chapter to the beginning of the forty-second chapter it glides along in Hexameter verses; from which place to the end the book concludes in prose. Rabbi Levi Ben Gerson, in his commentaries upon Job, writes that there were formerly those who rejected the eleven later chapters of this book — that is, from the thirty-second to the last — as adventitious¹⁰; for the reason that at the end of the thirty-first chapter, in the Hebrew codices, there is found written *תמו דברי איוב* *thammu diure Iob*, that is, "*The words of Job are ended.*"¹¹ Their opinion the same Rabbi Levi disapproves, saying that that versicle is to be referred, not simply to the end of all the discourses of Job, but only to the end of the disputations which Job had had with his three friends, Elipha, Baldad, and Sophar: after which disputations there follow at once the colloquies of the same Job with Eliu, the fourth of the friends. Now Job wrote the present book about the year of the founded world two thousand three hundred¹², comprising in it all the battles, victories, and triumphs of his spiritual warfare in most learned and most eloquent speech. And he suffered, as Athanasius witnesses, when he was seventy years old — so that all his years were two hundred and forty¹³; for after the plagues received he lived yet a hundred and seventy years: albeit the Hebrew verity testifies that from his recovered health he lived but a hundred and forty years. The Greeks divide the volume into thirty-two chapters; the Latins into forty-two. And there are those who among the Greeks distribute the same into twenty colloquies, in this order:

Of GOD to the Devil, one.	Of JOB to his friends, nine.
Of ELIPHAZ to Job, three.	Of SOPHAR to Job, two.
Of BALDAD to Job, three.	Of ELIU to Job, one.
Of GOD to Job, one.	

THE PSALTER

Concerning the author of the volume of the psalms (which in Hebrew is called *ספר תהלים* *Sepher theillim*, that is, the Book of Hymns; in Greek, *Ψαλτήριον*) there is a twofold opinion.¹⁴ Chrysostom and Augustine judge that David, king and prophet, was the author of all the psalms^{15 16}; of which he himself sang some with his own mouth, but of the rest of the psalms put forth only the arguments, and delivered them to the singers ordained by himself in the temple of God: who, taking the arguments received, wrote them out in songs, and fitted them to various chants and musical instruments, and inscribed them with their own names. This opinion appears to be drawn from the books of Kings and of Paralipomenon¹⁷, in which David is read to have been the distinguished psalmist of Israel, who with his own mouth sang to the lord certain psalms — as psalm 17, when the lord had delivered him out of the hand of Saul and of all his enemies, and psalm 104, when the ark of the lord was being brought back. And the same [David] appointed in the temple four thousand psalmists, singing to the lord upon instruments; among whom the chief were three who, beside him, should sing canticles in the temple on harps, psalteries, and cymbals — namely Eman, Idithun, and Asaph; who, Esdras testifies, praised God "by the hands of David the king," that is, by psalms written by the hand of king David¹⁸. But Jerome [*mus* →]

¹ At what time Esdras lived. ² Esdras restored the sacred Scriptures. ³ The Samaritans use the characters of the letters devised by Moses. ⁴ In the Synopsis of divine Scripture: the author's judgement on the book of Esther is to be approved. ⁵ The author of the book of Job. ⁶ Job 19:23-24 ⁷ Job 31:35-38 ⁸ Origen's opinion (in the first book on Job) on the author of the book of Job. ⁹ In what language the book of Job was written, according to St. Jerome in his preface on Job. ¹⁰ The error of certain persons refuted. ¹¹ Job 31. ¹² At what time the book of Job was written. ¹³ In the Synopsis of divine Scripture: Job lived 240 years. ¹⁴ Two opinions about the author of the Psalms. ¹⁵ David the author of all the Psalms, as Chrysostom (in the proem on the Psalms) and Augustine (City of God 17.14) will have it. ¹⁶ 2 Kings 23:1 ¹⁷ 2 Kings 22:1; 1 Paral. 16:4-5; 1 Paral. 23:5-6 ¹⁸ 2 Paral. 15

(printed p. 10 [PDF p. 23], verso — the Psalter: its several authors. Running head: BIBLIOTHECAE SANCTAE.)

[→ *Hierony-*]mus, in the epistles to Sophronius and to Cyprian ¹, following the opinion of Athanasius, determines that they err who judge all the psalms to be David's ², and not [the psalms] of those with whose names they are inscribed — namely of Asaph, of Idithun, of the sons of Corhe, of Eman the Ezrahite, of Moses, and of Solomon, and of the rest, whom Esdras comprehends in the first volume of Paralipomenon. ³ According to this opinion, then, there will be ten authors of this volume, whose names are set in the titles of the psalms: namely David, Salomon, Moses, Asaph, Ethan the Ezrahite, Eman the Ezrahite, Idithun, and the three sons of Corhe. Of whom:

DAVID, the son of Isai the Bethlehemite, king of Jerusalem, and prophet, put forth seventy-three psalms, fore-noted with his name in the Hebrew exemplars, namely:

III. IIII. V. VI. VII. VIII. IX. XI. XII. XIII. XIII. XV. XVI. XVII. XVIII. XIX. XX. XXI. XXII. XXIII. XXIII. XXV. XXVI. XXVII. XXVIII. XXIX. XXX. XXXI. XXXII [printed "XXII," a second time — a misprint]. XXXIII. XXXV. XXXVI. XXXVII. XXXVIII. XL. XLI. LI. LII. LIII. LIII. LV. LVI. LVII. LVIII. LIX. LX. LXI. LXII. LXIII. LXIII. LXV. LXVIII. LXIX. LXX. LXXXVI. CI. CIII. CVIII. CIX. CX. CXXII. CXXIII. CXXXI. CXXXII. CXXXIII. CXXXVIII. CXXXIX. CXL. CXLI. CXLII. CXLIII. CXLIII. CXLV.

He founded also, besides these, another nine-and-thirty psalms *anepigraphoi* — that is, which are placed in the psalter without anyone's name — namely:

I. II. X. XXXIII. XLIII. LXVI. LXVII. LXXI. CII. CIII. CV. CVI. CVII. CXI. CXII. CXIII. CXIII. CXV. CXVI. CXVII. CXVIII. CXIX. CXX. CXXI. CXXIII. CXXV. CXXVI. CXXVII. CXXVIII. CXXIX. CXXX. CXXXIII. CXXXV. CXXXVII. CXLVI. CXLVII. CXLVIII. CXLIX. CL.

Of which seven are cited under the name of David in the divine scriptures, namely:

- **The second psalm**, in the book of Acts, chap. XIII.
- **The seventeenth psalm**, in the second of Kings, chap. XXII.
- **The hundredth psalm**, in the first of Paralipomenon, chap. XVI.
- **The hundred-and-fifth psalm.**
- **The hundred-and-sixth psalm.**
- **The hundred-and-seventeenth psalm.**
- **The hundred-and-thirty-fifth psalm** — of which [last four] mention is made in the first volume of Esdras.

SALOMON, the son of king David, wrote one psalm ⁴, namely the seventy-second, which begins, "*O GOD, give thy judgment to the King*" — which some think was put forth by David on behalf of Solomon his son. Athanasius in the *Synopsis*, besides this psalm, attributes also two others to Solomon: that is, the sixty-sixth, whose beginning is, "*May GOD have mercy on us, and bless us*"; and the hundred-and-twenty-seventh, which begins, "*UNLESS the lord build the house.*" Origen, in the third book *Peri Archon* [περὶ Ἀρχῶν, On First Principles], relates that there were not wanting those who said that the psalms which are inscribed *THE CANTICLES OF THE STEPS* [Gradual psalms] were composed by Solomon. Among the Hebrews, however, the seventy-second psalm alone is inscribed to Solomon.

MOSES, the man of God (whom Aben Ezra the Jew thinks to have been one of the singers of David; but Jerome, in the explanation of the ninetyeth psalm, to Cyprian, asserts that he is Moses the writer of the divine law and leader of the Hebrews), wrote eleven psalms ⁵ — that is, from psalm XC, whose title is *THE PRAYER OF MOSES THE MAN OF GOD*, and whose beginning is, "*LORD, thou hast been made our refuge,*" up to the hundredth, which is inscribed *IN CONFESSION*, and begins, "*SHOUT with joy to God, all the earth.*" And since what is read in psalm XCVIII concerning Samuel the prophet — who was born many

ages after Moses — seems to oppose his [Jerome's] opinion, he says that the name of Samuel, on account of the excellence of his merit, was foreseen by Moses at the instinct of the prophetic spirit, and noted down in the letters [text].

ASAPH, the son of Barachias, chief of the singers who sounded upon cymbals of brass, and praised the lord, and ministered in the sight of the ark, composed twelve psalms⁶, namely:

L. LXXIII. LXXIII. LXXV. LXXVI. LXXVII. LXXVIII. LXXIX. LXXX. LXXXI. LXXXII. LXXXIII.

EMAN the Ezrahite — or, as the Greeks read, Heman the Israelite — a singer, son of Joel of the sons of Caath, most skilled with cymbals and trumpet, and in erudition and wisdom in a certain manner the equal of Ethan himself, composed one psalm, namely the eighty-eighth, whose beginning is, "*O LORD, the God of my salvation.*" And because he gave it to the sons of Corhe to be sung, he inscribed it as well with his own name as with theirs. Philo, however, in the book *On the times*, hands down [*tradiit* →]

¹ Jerome, Epistles 134 and 139 ² In the judgement of St. Athanasius and St. Jerome, David did not compose all the psalms. ³ 1 Par 15:17; 1 Par 25:1 ⁴ Which psalms Solomon composed. ⁵ Moses composed several psalms. ⁶ Which psalms Asaph composed.

(printed p. 11 [PDF p. 24], recto — the Psalter concluded; the Three Books of Solomon begin. Running head: LIBER PRIMVS.)

[→ *tradiit*] that this psalm was put forth long afterward, in the captivity of Babylon, and chanted assiduously through the seven years in which Joakim, king of the Jews, was unjustly oppressed in the prisons of Babylon.

ETHAN the Ezrahite, son of Chusi, of the sons of Merari, sounding upon cymbals of brass, endowed with such wisdom that — as the third book of Kings testifies — no mortal ever, save Solomon alone, was wiser than he^{1 2}, put forth one psalm³, namely LXXXIX, whose title is *THE ERUDITION [Maschil] OF ETHAN*, and its beginning, "*The MERCIES of the lord I will sing forever.*" Which psalm the same Philo, in the book cited a little before, writes was put forth many years later, for an act of thanksgiving, when Evilmerodach, king of the Assyrians, brought Joakim the king out of prison and began to hold him in honor at his court. There are those who affirm that Eman and Ethan — to whom Solomon is preferred in the third volume of Kings — neither put forth psalms nor were singers of psalms; but that the authors and psalmists both of this and of the foregoing psalm were that Eman and Ethan whom the first of the Annals [1 Paralipomenon], in the sixth chapter, reviews among the singers of the family of Levi. Let others more diligent than I sift this opinion.

The THREE SONS of Korach, or Chorhe, whose names are reviewed in the first of Paralipomenon — namely Asir, Elkana, and Abiasaph — these three with common labor composed eleven psalms⁴, that is:

XLII. XLIII. XLV. XLVI. XLVII. XLVIII. XLIX. LXXXIII. LXXXV. LXXXVII. LXXXVIII.

IDITHUM, a most eminent singer, who upon the harp prophesied over those who confessed and praised the lord, set to melody one psalm⁵, which is the thirty-ninth in number, and begins, "*I SAID, I will keep my ways.*"

AND these are the authors of the whole psalter, inscribed at the heads of the psalms according to the Hebrew verity: besides whom certain others also are set at the beginnings of the psalms in the Greek codices, as for instance:

EZECHIEL AND JEREMIAS, to whom is ascribed the sixty-fifth psalm, "*A hymn, O God, becometh thee in Syon.*"

The SONS OF JONADAB, with whose name is inscribed the seventy-first psalm, "*IN thee, O lord, have I hoped; let me not be confounded forever.*"

JEREMIAS the prophet, to whom is ascribed psalm CXXXVII, "*UPON the rivers of Babylon.*"

AGGAEUS AND ZACHARIAS, the prophets, with whose names are inscribed the psalms written below, namely:

CXXXVIII.	<i>I WILL CONFESS to thee, O lord.</i>
CXXXIII [CXXXIX].	<i>LORD, thou hast proved me.</i>
CXLVI.	<i>PRAISE the lord, O my soul.</i>
CXLVIII [CXLVII].	<i>PRAISE the lord, O Jerusalem.</i>
CXLIX [CXLVIII].	<i>PRAISE ye the lord from the heavens.</i>

Thus far of the authors of the book of Hymns — which Jerome affirms to consist, among the Hebrews, of various kinds of verse ⁶, not otherwise than the poems of Pindar among the Greeks and of Horace among the Latins. Rabbi David Kimchi teaches that this is the custom of the Hebrew poets: that the songs in which certain illustrious arguments are treated they dispose according to the series of the Hebrew alphabet, that they may be more easily imprinted on the memory, and, once imprinted, may cleave the more tenaciously. And in this order, as Cardinal Cajetan also shows, seven of the more excellent psalms of this volume were composed ⁷, namely:

XXV.	whose beginning is, <i>TO THEE, O lord, have I lifted up.</i>
XXXIII.	which begins, <i>I WILL BLESS the lord.</i>
XXXVII.	<i>BE NOT emulous</i> — which proceeds by an interpolated alphabet.
CXI.	<i>I WILL CONFESS to thee, O lord.</i>
CXII.	<i>BLESSED is the man that feareth the lord.</i>
CXLV.	<i>I WILL EXALT thee, O God</i> — which are contained in a simple alphabet.
CXVIII.	<i>BLESSED are the immaculate in the way</i> — which consists of eightfold alphabets, with eight verses always beginning from the same letter.

Jerome, however, in the epistle to Paula Urbica ⁸, writes that only five psalms are found disposed alphabetically ⁹, and that they are deceived who reckon more. Epiphanius, in the book *On weights and measures*, writes that the volume of the psalms is distinguished among the Jews into five small books, or sections: of which the first runs from the first [psalm] to the fortieth; the second from the forty-first to the seventy-first; the third from the seventy-second to the 88th; the fourth from the eighty-ninth to the hundred-and-fifth; the fifth from the hundred-and-sixth to the last. And at the end of all of these is set a double *Amen*, which the LXX rendered *Fiat, fiat* [So be it, so be it]. Chrysostom judges that Esdras, after the Babylonian captivity, gathered these psalms, dispersed here and there, into this volume which we now have. ¹⁰ But Athanasius in his *Synopsis* writes that this was done before the captivity by the friends of king Ezechias — asserting that out of the psalms of David, which he affirms to have been three thousand, they collected only a hundred and fifty ¹¹, the rest being hidden away, lest they should come into the hands of all. All the aforesaid ten psalmographers flourished at nearly the same times ¹² — namely about the year of the founded world 2940 [printed *bis* 1940], but before Christ 1400 [so printed; the figures do not agree]. There are borne about also other writings under the name of David, which are reviewed in the following volume.

THE THREE BOOKS OF SOLOMON

SALOMON — or שלמה *Scelomo*, who in the sacred letters is called also יְדִידִיָּה *Iedidia*, and קְהֶלֶת *Koeleth* — son of king David, and king of Jerusalem ¹³; whose like God himself testified never to have been before,

nor to have been after, nor to be hereafter: he composed, according to the number of his names, three books.
¹⁴ Of which the first the Hebrews call מְשָׁלִי *Misle*, the Greeks Παροιμῖαι, the Latins *Proverbia* [Proverbs]; because in it adages, similitudes, and certain common sentences concerning the various events of human affairs [*eventi-* →]

¹ Ethan's wisdom was great. ² 3 Reg 4:31 ³ Ethan composed one psalm. ⁴ The sons of Korah composed several psalms. ⁵ Idithun composed one psalm. ⁶ Among the Hebrews the psalms consist of various kinds of verse. ⁷ Seven psalms are arranged according to the order of the alphabet. ⁸ Jerome, Epistle 155 ⁹ Jerome thinks only 5 psalms are arranged alphabetically. ¹⁰ Chrysostom thinks Esdras collected the psalms into one volume; but Athanasius attributes this to Ezechias. ¹¹ Out of three thousand psalms only 150 survive. ¹² At what time the psalmographers flourished. ¹³ 3 Kings 3:1 ¹⁴ Solomon wrote three books.

(printed p. 12 [PDF p. 25], verso — the *Three Books of Solomon* concluded; *Esaïas*; *Jeremias*. Running head: BIBLIOTHECAE SANCTAE.)

[→ *eventi-*]bus are referred [gathered], necessary for the ordering of life. Its latter part — namely from the twenty-fifth chapter to the end — Sebna and the other scribes of Ezechias, king of Juda, collected out of other volumes. ¹ Now the book of Proverbs contains, as the author of the *Hebrew Questions upon the third book of Kings* writes, nine hundred and fifteen verses; in which three thousand parables are comprehended ² — those, no doubt, of which it is written in the third volume of Kings: "*And Salomon spoke three thousand parables.*" ³

The SECOND book Salomon himself inscribed קהלת *Cohleth*; the Greeks, Ἐκκλησιαστής, *Ecclesiastes*; we may call it *the Preacher (Concionator)* ⁴: because his discourse, as Jerome says ⁵, is directed not to one man in particular, as in the Proverbs, but to all men generally — teaching that all things which are in the world are perishable and brief, and for this cause to be desired not at all. But the Hebrews, judging a little otherwise, will have both Salomon himself and this book to be called קהלת *Koeleth* on account of the admirable wisdom which was copiously gathered together in Salomon and in this volume.

The THIRD is called by the Hebrews שִׁיר הַשִּׁירִים *Scir hascirim*, by the Greeks ᾠσμα ᾠσμάτων, by us the *Canticle of Canticles* ⁶: because it is more excellent and more illustrious than the other canticles, whether of Salomon or of other authors — containing, under the metaphor of the bridegroom and the bride, wondrous mysteries, and the ineffable philanthropy [loving-kindness] of God toward the soul of man. This book — together with the exordium of the book of Genesis, and the beginning and end of Ezechiel — the ancient hebrews, on account of its hidden senses, attended with such veneration that they would not have it read except after the thirtieth year of age. ^{7 8} And among Christians very many expositors of no contemptible name, led by the same reverence, have judged that the explanation of this little book is not to be touched in youth, but to be reserved as a solace of Christian old age and a viaticum of the holy passage — after the example of those holy men Bernard of Clairvaux, Gilbert of Hoyland, Thomas Aquinas, and John Gerson, to whom it befell happily to put off mortality in the meditation and exposition of this work. ⁹ There are those who say that the sentences of these three books were collected by Esaïas the prophet ¹⁰ out of the various books of Canticles and of Proverbs which the divine scripture records to have been composed by Salomon; and that they were preserved by the instinct of the holy spirit, as being more useful than the rest, and compacted into these three little books. These Isidore, from Josephus and Jerome, affirms to have been written by Salomon in hexameter and pentameter verses ¹¹, and that the last part of the book of Proverbs is closed with an alphabet [acrostic], which is reckoned in Iambic trimeter. It is agreed that Salomon, besides these books, wrote other volumes also, among which the book of Wisdom is counted; but of these we shall speak in the following volume. Salomon died in the year from the founding of the world two thousand nine hundred and seventy, in the ninety-second year before the nativity of Christ [so printed; read: the nine hundred ninety-second].

ESAIAS

IESCAEIAHU ישעיהו — or, as we say, Isaias, or Esaias, or Jesaias, which is interpreted *the Salvation of the lord* — prophet, son of Amoz, a citizen of Jerusalem, noble in race, of the tribe of Juda, wrote the book of his prophecies: which, the holy spirit enlightening him, he pronounced under four kings of Juda succeeding one another ¹² — namely Ozias, Joatham, Achaz, and Ezechias — against Judaea and Jerusalem, and against the nations, chiefly the Babylonian, Philistine, Damascene, Egyptian, Idumaeae, and Tyrian. And in this book, as Jerome says, whatever of Physics, of Ethics, of Logic — whatever of the mysteries of the holy scriptures the human tongue and the sense of mortals can receive — he embraced, with a grace of speech and an elegance of polished diction supreme above the other prophets. ¹³ The narration of the whole book is prose, distinguished by cola and commata and finished in all its rhythms, except three canticles — namely of the Vineyard, of the city of Syon, and of king Ezechias — which, together with the prayer of Esaias, Isidore testifies to march in hexameter and pentameter verses. Now Esaias brought forth, concerning the advent of Christ our savior, his incarnation, miracles, preaching, life, passion, death, resurrection, and glory, testimonies so many, so magnificent, and so open, that he seems not to prophesy of his events to come, but rather to write a history of his deeds already past — and to fill the part of an evangelist rather than of a prophet. ¹⁴ And hence, I judge, our lord JESUS Christ chose for himself this one among all the prophets, to read and expound publicly first in the synagogue of his own country. ¹⁵ Esaias dies under the most impious king Manasses, cut asunder into two parts by his command ¹⁶, because he had called the nobles of the royal house princes of the Sodomites, and had said that he had seen God sitting upon a lofty throne. And he was buried under the oak of Rogel, in the tribe of Benjamin, about the year from the founding of the world three thousand two hundred and forty, and before the birth of Christ the seven hundred twenty-eighth. He is said to have written besides these things others also, which we shall note in the book next following.

JEREMIAS

IRMEIAHU ירמיהו — or, as we say, Jeremias, that is, *the Exalted* — prophet and priest, from Anathoth, a hamlet three miles from Jerusalem, son of Helchias the high priest, who in the eighth year of Josias, king of Juda, found in the house of the lord the book of the divine law ¹⁷, lost for many years through the negligence of the preceding kings: he began, when still quite a youth, to prophesy, and to commit his vaticinations to letters — in a speech indeed unpolished, and well-nigh rustic ¹⁸, but sublime in the majesty of its senses. Now he wrote — Baruch, the son of Neerias, taking it down from his mouth ¹⁹ — the book of his prophecies and visions, which he received from heaven, concerning the disaster of the Jews and the future church of Christ, through two-and-forty years: that is, from the thirteenth year of king Josias down to the destruction of the city and the removal of the remnants of Juda into Egypt. To which volume Baruch adjoined a last chapter, borrowed in almost the same words from the end of the fourth book of Kings, so that, by the commemoration of the disaster of Jerusalem which is related in that chapter, he might pave a way for readers to the next following book — איכה *Eca*, or קינות *Kinoth*, that is, the book of *Lamentations*: in which Jeremias the prophet bewailed with mournful song the lamentable overthrow of the city and the captivity of the people, [the songs] being digested [*digestis* →]

¹ Who wrote the last part of the Proverbs. ² The book of Proverbs contains 915 verses, comprising 3000 parables. ³ 3 Reg 4:32 ⁴ Why the second book of Solomon is called Ecclesiastes. ⁵ Jerome, on Ecclesiastes ch. 1 ⁶ Why the third book of Solomon is entitled the Canticle of Canticles. ⁷ Diligently note, against the heretics of our time, who contend that the scriptures are to be read by all. ⁸ Jerome, in the preface of the commentary on Ezechiel. ⁹ Four most illustrious men died while expounding the Canticle of Canticles. ¹⁰ Isaias is thought to have collected the sentences of Proverbs, Ecclesiastes, and Canticles out of the books of Solomon. ¹¹ In the judgement of some, these three books were written in verse. ¹² Under which kings Isaias wrote. ¹³ Great praise of Isaias. ¹⁴ Isaias rather an evangelist than a prophet. ¹⁵ Luke 4:17 ¹⁶ The death of Isaias, and its cause. ¹⁷ Jeremias' father found the book of the law in the house of the lord. ¹⁸ Jeremias' speech is unpolished. ¹⁹ Baruch, the scribe of Jeremias.

(printed p. 13 [PDF p. 26], recto — *Lamentations concluded; Ezechiel; Daniel*. Running head: *LIBER PRIMVS*.)

[→ *digestis*] [the songs] being digested into Alphabetic order by verses, in such a manner that the first should begin from *Aleph*, the second from *Beth*, the third from *Ghimel*, and so on to the end — imitating in this David and Salomon, of whom the latter composed the last part of the Proverbs, the former seven psalms, in metrical alphabets. Now in these lamentations there are four alphabets: of which the two first, as Jerome testifies, are written in a verse not very unlike the Sapphic meter, since a *comma* [closing colon] of heroic verse concludes three versicles which are joined to one another and begin from a single letter; but the third alphabet is woven in trimeter, and the triple verses begin from three letters each — but the same [letter thrice]; the fourth alphabet is like the first and the second. Rabbi Salomon judges this book of Lamentations to be that which — as you have it in Jeremias, chapter thirty-six — the profane king Joachim, when its beginning had been read, cast into the fire, and in hatred of the prophecy burned up; and that Jeremias, summoning Baruch the scribe, at God's command dictated it anew, and added the fourth alphabet with its threefold series of letters, whereas in the earlier exemplar he had set down only three simple alphabets. Jeremias lived under the kings Josias, Joachim, and Sedechias, down to the removal of the remnants of Juda into Egypt — whither he too was carried off by Joanan, son of Caree; and he perished in Taphnes [*Thaaphnes*], overwhelmed with stones by his own people ¹, and was buried in that same place, about the year from the founding of the world three thousand three hundred and fifty: although Victorinus the martyr and very many other most ancient fathers opine otherwise, who taught that he is still alive ², and is to be slain, together with Elias, by Antichrist in the last age of the world. There are borne about also certain other writings under his name, of which we shall speak in the following book.

EZECHIEL

IECHEZKEL יחזקאל, or Ezechiel — which is interpreted *the strength* or *the dominion of the lord* — prophet and priest, son of Buzi a priest, and himself a priest, of the land of Sarera, wrote a prophetic book of the visions and oracles revealed to him by God within the space of twenty years — that is, from the fifth year of the deportation of king Jechonias, with whom he himself was led away into Chaldaea (and he began to prophesy by the river Chobar), down to the twenty-fifth year of the same deportation, which was the first captivity of Juda, when the wrath of God dropped down upon Jerusalem. His style is neither eloquent enough, nor altogether rustic, but tempered out of both. Moreover, the mysteries of his narration are wrapped in such obscurities that among the Hebrew Rabbins it has been provided by tradition that no one should ever dare to explicate the first chapter of the book, nor the end — that is, the eight later chapters — unless he have completed the 30th year of his age. ³ Jerome — who first of all expositors dared to compose commentaries on the whole of Ezechiel ⁴ — expressed the most abstruse difficulty of this book by the most apt similitude of the Cretan labyrinth ⁵, in these verses of Virgil:

Here is the toil, that house, and the inextricable maze; as once in lofty Crete, the labyrinth, they say, held a path woven between blind walls, and a doubtful deceit of a thousand ways, whereby the unretraced and irtraceable wandering might baffle the signs of those who followed.

May the Spirit himself unloose the wiles and windings of that house; and, I pray, its blind traces — thou being our guide, O Christ!

Ezechiel dies in Chaldaea, cut down by the leader of his own nation ⁶, whom he had rebuked for the worship of idols; and he was buried in the land of the Spyrians, in the field of Maur, in the tomb of Sem and Arphaxad, the forefathers of Abraham, about the year from the founding of the world three thousand three hundred and sixty. Josephus, in the tenth of the *Antiquities*, relates that Ezechiel, besides this book, composed also another volume of vaticinations; concerning which, see in the book that follows next after this one.

DANIEL

DANIEL דַּנְיֵאל, that is, *Judged by the lord*, a prophet of the tribe of Juda, born of the royal nobles in upper Bethebero, not far from Jerusalem — while he was yet a boy, was led away to Babylon with Joakim, king of Juda, in the third year of his reign; and he was made an eunuch of the king of the Chaldaeans, that in him might be fulfilled the vaticination of Esaia, which he uttered over king Ezechias, saying: "*Of thy sons, who shall be born of thee, they shall take away, and they shall make eunuchs in the house of the king.*"⁷ He put forth the book of his prophecy, in which he comprehended illustrious and most certain vaticinations concerning all the kingdoms of the whole world, and especially concerning the glorious and eternal kingdom of Christ⁸; and he compressed into the same volume all the histories of all nations which were written after his times. For the exact understanding of which, Jerome admonishes that a manifold history of the Chaldaeans, Greeks, and Latins is necessary⁹ — namely of Sutorius [Callinicus], Diodorus, Hieronymus [of Cardia], Polybius, Posidonius, Claudius Theon, Andronicus, and Josephus, and of those whom Josephus adduces; but chiefly of Titus Livius, Trogus Pompeius, and Justin, who narrate the whole history of Daniel's last vision, and describe, from Alexander down to Caesar Augustus, the wars of Syria and Egypt — that is, of the Seleuci, the Antiochi, and the Ptolemies.

It is to be observed, moreover, that this whole book is completed in four parts: of which the first — that is, from the beginning to those words of the second chapter, namely, *THE CHALDAEANS ANSWERED THE KING IN SYRIAC*¹⁰ — is narrated in the hebrew speech. The second, which proceeds thence to the vision of the third year of Balthasar — that is, to the end of the seventh chapter — is written in Hebrew letters indeed, but in the Syrian, that is, the Chaldaic, tongue. The third, to the end of the twelfth chapter, is written again in hebrew eloquence. The fourth and last, concerning Susanna and Bel, was written in greek, out of the Greek edition of Theodotion of Ephesus — who also inserted the prayer of Azarias and the hymn of the three children, put forth by himself in greek, into the third chapter of the same book. This book, moreover, begins, among us as among the Hebrews, thus: *In the third year of the reign of Joachim, king of Juda, came Nabuchodonosor, king of Babylon, etc.* But the vulgate edition of the greeks, and the very *Synopsis* of Athanasius (in which the beginnings of all the sacred volumes are recorded), take the beginning of the book from the history of Susanna — because it befell while Daniel was yet a boy¹¹ — in these words: Καὶ ἦν ἀνὴρ οἰκῶν ἐν Βαβυλῶνι, καὶ ὄνομα αὐτῷ Ἰωακείμ, that is, *And there was a man dwelling in Babylon, and his name was Joa- [-chim →]*

¹ Jeremias was stoned by the Jews ² Some thought that Jeremias lives together with Elias ³ It was not lawful for the Jews before the 30th year of age to read the first and the eight last chapters of Ezechiel ⁴ Jerome, in the preface to book 1 of his Commentary on Ezechiel ⁵ The same, in the preface to book 14 of his Commentary on Ezechiel ⁶ Ezechiel was slain by the leader of the Jews in Chaldaea ⁷ Esa. 39.d ⁸ Daniel prophesied most excellently of the eternal kingdom of Christ the Lord ⁹ Jerome, in the preface to his Commentary on Daniel ¹⁰ Dan 2:4 ¹¹ The history of Susanna befell while Daniel was still a boy

(printed p. 14 [PDF p. 27], verso — *Daniel concluded; Osea, Joel, Amos, Abdias, Jonas; Michaeas begins. Running head: BIBLIOTHECAE SANCTAE.*)

[→ -chim], etc., down to the end of the same history, which in our codices also is contained in chapter 14 [so printed; the history of Susanna stands as chapter 13 in our codices]. Which being completed, there follow immediately those words, *In the third year of the reign of Joachim* — whence our exemplars, together with those of the Hebrews, take their beginning. Now this same book, according to the hebraic verity, ends in those words: *But thou, Daniel, go to the appointed end, and thou shalt rest, and shalt stand in thy lot at the end of the days* — which among us are read at the close of the twelfth chapter; but the Greeks, together with us, finish the present book in those words of the history of Bel and the dragon: Καὶ κατεβρώθησαν παραχρῆμα ἐνώπιον αὐτοῦ — that is, *And they were devoured in a moment before him.* Daniel lived in the captivity of Babylon, most acceptable to the kings of the Assyrians; and he died in the times of Cyrus, king of the Persians, in Babylon, and there was buried with great honors, about the year from the founding of the world *ter 1400* [thus mixed in the print; i.e. three thousand four hundred].¹ His book, together with the volume of Ezechiel, Isidore reckons to have been written down by the wise men of the Hebrews. The Greeks

divide the whole volume into twelve visions: of which the first contains the history of Susanna, the last the destruction of the Dragon and the rapture of Abakuk.

OSEA

HOSCEA הושע, that is, *Saviour*, son of Beerī, sprung from the town of Belometh, in the tribe of Isachar, wrote a book *commatice* [in short clauses], and as it were digested by sentences, of the prophecies put forth by himself against the ten tribes of Israel under the name of Ephraim, of Samaria, and of the house of Joseph: in which, beyond the other prophets, he vaticinated of the vocation of the gentiles and the reprobation of the Hebrews.² He lived under Ozia, Joathan, Achaz, and Ezechia, kings of Juda, synchronous with Esaias the prophet; and he died, and was buried in his own country, about the year from the founding of the world three thousand three hundred and forty.³

JOEL

IOEL יואל, that is, *Beginning*, son of Pethuel, sprung from the field of Bethor, of the tribe of Ruben, wrote a little book of prophetic forewarnings; in which he foretold what great evils hung over the world⁴, and especially over the two tribes which are called Juda and Jerusalem, and Jacob, on account of its many and grievous crimes — announcing also mysteries concerning the kingdom of Christ and the mission of the holy spirit. He was famous under king Joram, son of Achab, king of Israel: in whose times he both foresaw and experienced the great famine that was to be in the land; and he departed this life a little after, and with glory and honor was buried in Bether, about the year from the founding of the world three thousand and fifty, but before Christ the nine hundred and eighth.⁵

AMOS

AMOS עמוס, that is, *Bearing*, from the town of Thecue — which Epiphanius places in the tribe of Zabulon, but Jerome hands down to be six miles distant, toward the southern quarter, from holy Bethlehem, in the tribe of Juda⁶ — since he was not a prophet, nor the son of a prophet, but a plebeian man and a shepherd⁷, plucking the mulberries of the brambles, suddenly and by divine miracle called into the order of prophets: he prophesied against the ten tribes of Israel, some things also against the nations neighboring the land of Israel, and against the kingdom of Juda, preaching even against the temple itself; and he transmitted his vaticinations to posterity in a single volume. He was famous under Ozia, king of Juda, and Jeroboam, son of Joas, king of Israel: by whom, and by the son of Amasias, priest of Bethel — whom he himself had rebuked concerning the two golden calves — he fell, transfixed with a nail through the temples, about the year from the founding of the world three thousand one hundred and ten.⁸

ABDIAS

OVADIA עבדיה, or Abdias, that is, *the Worshipper of God*, was born, as Epiphanius writes, in Sichem [*Sichera*] in the field of Leththacmar. He, before he began to prophesy, bore the dignity of a Semicenturion, or Quinquagenarius [captain of fifty], under Ochozias, king of Israel: by whom when — after two companies of fifty had been consumed by celestial fire — he had been sent to apprehend Helias the prophet, deserting the king he adhered to him, and was made his disciple. But Jerome judges that he was that man who⁹, as is read in the third book of Kings¹⁰, in the times of Achab and Jezabel fed a hundred prophets hidden away in caves. Certain of the Rabbins think that he was a proselyte from Idumaea [*Aedomea*], because his little book of prophecy was written chiefly against the Edomites [*Aedomeos*] — that is, the Chaldaeans [so printed] — and the nations which afflicted Israel. He lived about the year from the founding of the world three thousand and sixty¹¹: whose sepulcher in the times of Jerome was to be seen in Sebaste, which of old was Samaria, together with the mausoleum of Heliseus the prophet and of John the Baptist.

JONAS

IONA יונה, whose name signifies a *Dove*, as is had in the third volume of Kings ¹², was the son of Amithai the prophet, from the region of Opher, from the hamlet of Geth — which in the times of Jerome was called Diocaesaria [so printed; Jerome says rather that it lay at the second milestone from Sepphoris, itself then called Diocaesarea], situated at the second milestone from Sephorim toward Tyberias, in the tribe of Aser. Yet Epiphanius hands down that he was born in Gath, or in Chauathamaum, in the tribe of Dan, not far from Azotus, a city of the Palestinians, near the sea; and that he was the son of the widow of Sarepta, whom Helias the prophet raised up when dead at Sarepta of Sidonia ¹³ — the mother afterward saying to him, *NOW I have known that thou art a man of God, and the truth is in thy mouth* ¹⁴: and for this cause the boy was called the son of Amithai, that is, *of truth*, because, Helias the prophet speaking true, he was brought forth again into this light. He, when he had come to man's estate, prophesied first of the restitution of Damascus, and of Hemath, and of the borders of the kingdom of Israel, made through Hieroboam, king of Israel; then, sent to Ninive, the metropolis of the Assyrians, founded by king Ninus beside the river Lycus, he converted that city by his preaching to penitence: and this history — in which the death and resurrection of Christ is figured — he committed to a small book. He lived in the times of Osea, Amos, and Esaias; and he died in the land of Saar, and in the same place was buried in the cave of Cenezaeus the judge, about the year from the founding of the world three thousand two hundred and forty. ¹⁵

MICHAELAS

MICHA מיכה, that is, *Humility*, prophet, born in Morasti [*in Morastite*] — which, near Eleutheropolis of Palestine, in the tribe of Ephraim, is a hamlet not great; or, as Jonathan the Chaldaean hands down, from the city of Maresa, which is in the tribe of Juda — wrote a book of the vaticinations which [*in →*]

¹ Daniel died in Babylon in the year of the world 3400 ² Osea, beyond the other prophets, foretold the calling of the Gentiles and the rejection of the Hebrews ³ Osea died in the year of the world 3340 ⁴ Joel foretold the evils that hung over the whole world ⁵ Joel died 908 years before Christ the Lord ⁶ Jerome, on chapter 6 of Jeremiah ⁷ Amos was a herdsman of cattle ⁸ Amos was slain in the year of the world 3110 ⁹ Jerome, in his commentary on the first chapter of Abdias ¹⁰ 3 Kings 18 ¹¹ Abdias lived in the year of the world 3060 ¹² 3 Kings 14 — so printed (matching the body's "third volume"), but the margin-rich edition reads 4 Kings 14:25, the true reference for Jonas son of Amittai ¹³ Jonas was thought to be that son of the widow of Sarepta whom Elias restored to life ¹⁴ 3 Kings 17:24 ¹⁵ Jonas died in the year of the world 3240

(printed p. 15 [PDF p. 28], recto — Michaelas concluded; Nahum, Abacuch, Sophonias, Aggaeus, Zacharias, Malachias; the Kimchi appendix begins. Running head: LIBER PRIMVS.)

[→ *in*] the days of Joatham, Achaz, and Ezechias, kings of Juda, he pronounced over Samaria and Jerusalem — vaticinating against the kings, judges, priests, and false prophets, who had cast away the word of the lord and had followed impiety; and the advent also of Christ the Saviour, and the place of his nativity, he openly foretold. ¹ He dies cast headlong from a high place; and he was buried in Morasti, his own country, near the Polyandrium [common burying-place], in the year from the founding of the world almost three thousand two hundred and forty. ²

NAHUM

NACHUM נחום, or Nahum, that is, *the Consoler*, as Epiphanius asserts, born in the town of Elkesei beyond the river Jordan toward Begabar, of the tribe of Simeon — or, as it pleases Jerome, from Helchesei, which was a ruined hamlet in Galilaea ³ — vaticinated, after Jonas the prophet, against the Ninivites, because, after the pardon obtained from God, they had again perpetrated heavier crimes; and he concluded in a small volume his prophecy *Of the subversion of Ninive* and of the whole kingdom of the Assyrians — which is thought to have been afterward accomplished by Nabuchodonosor in the first year of his empire. ⁴ He dies under the impious king Manasses, and was buried in Bagabar, about the year from the founding of the world

three thousand two hundred and forty-five.⁵

ABACUCH

CHAVAKKUK חבקוק, or Abacuch, that is, *the Wrestler*, prophet, sprung from the field of Bezochar, of the tribe of Simeon: at God's command — as is written in the second chapter of his own prophecy — he drew up a book of vaticinations against Babylon and Nabuchodonosor, king of the Chaldaeans, who overthrew Jerusalem and the temple, and brought upon the kingdom of the Jews evils so great as they had never suffered from any tyrant. He lived in the age of the Babylonian captivity⁶; at which time also he was carried off with a dinner by an angel into Chaldaea, to Daniel shut up in the den of the Lions⁷; and he departed this life two years before the return of the Judaic people from Babylon, and with great honors was interred in his own field, in the year from the founding of the world *ter 1400 and 16* [thus mixed in the print; i.e. three thousand four hundred and sixteen].⁸ There is numbered also another Apocryphal writing of Abacuch, in the following volume.

SOPHONIAS

ZEPHANIA צפניה, or Sophonias, that is, *the Secret* [hidden one] *of the lord*, prophet, a Sarabathide — that is, from the mountain Sarabatha — son of Chusi, grandson of Gedalias, great-grandson of Amarias, great-great-grandson of Ezechias, composed one book, in which with wondrous and luminous brevity he ran through the vaticinations put forth by himself concerning the overthrow of Jerusalem and the devastation of the whole kingdom of the Jews. He was famous under Josias, king of Juda, synchronous with Jeremias the prophet, in the year from the founding of the world three thousand three hundred and thirty.⁹

AGGAEUS

CHAGGI חגי, or Aggaeus, that is, *Festive* and *Glad*, returned while quite a youth from Babylon into Judaea, and by his vaticinations impelled the people to the re-edification of the temple of God, threatening them with innumerable evils unless they pressed on with the building: and he saw with his own eyes the structure of the temple completed, and there, first of all men, sang ALLELUIA in the praise of God¹⁰; and his joyful prophecies — of the return of the people, of the re-edification of the temple, and of the overthrow of the hostile nations — he left digested in a very short book. He dies at Jerusalem fifty years after the return from Babylon, in the year from the founding of the world *ter 1469* [thus mixed in the print; i.e. three thousand four hundred and sixty-nine].¹¹

ZACHARIAS

ZECHARIA זכריה, that is, *Mindful of the lord*, prophet, and son of Barachias, grandson of Iddo, from the land of the Chaldaeans [printed *Chalst■orum*], wrote a book, beyond the other twelve prophets the longest and the most obscure, having almost the same argument as Aggaeus — of the re-edification of the temple, yet treating more fully of the city of Jerusalem than of the temple — and containing visions exceedingly obscure, not unlike the visions of Daniel; in explicating which many illustrious wits, as well of the Jews as of the Christians, have sweated. He passed away, worn out with long old age, in Judaea, and was interred next to Aggaeus the prophet, about the year from the founding of the world *ter 1450* [i.e. three thousand four hundred and fifty].

MALACHIAS

MALACHI מלאכי, or Malachias, that is, *my Angel* or *my Messenger*: he is thought by some to have been an Angel, who coming from heaven assumed a body, that he might vaticinate to Israel the things which had been commanded by God — which opinion Jerome fastens upon Origen.¹² But Epiphanius writes that he

was born in the town of Sopha, in the tribe of Zabulon, and obtained the name of Angel because he was of surpassing beauty, and endowed with most blameless manners. Jonathan the Chaldaean and the rest of the Hebrews hold that he was Esdras the scribe and priest, because all the things which are contained in his book this prophet also commemorates, saying: *THE LIPS of the priest keep knowledge, and they require the law from his mouth, because he is the angel of the lord.*¹³ But whosoever he may have been who wrote the book under the name of Malachias, it matters little; since the authority of his book labors under no suspicion, but is cited by the Evangelists in testimony of the truth. Malachias was famous about the year from the founding of the world three thousand four hundred¹⁴, in the year before Christ almost the five hundredth; and he wrote this book against the impure life of his people, and especially against the wicked manners of their priests: who, after the return from Babylon and the restoration of the temple, having turned back again to their former foulnesses, had begun to offer the oblations and the divine sacrifices with contaminated souls and bodies.

APPENDIX

APPENDIX FROM THE BOOK OF THE WAYS OF THE HOLY TONGUE of Rabbi Moses Kimchi: in which, according to the tradition of the Rabbins, are most briefly run through the writers of the holy books of the first order, which alone are in authority among the Hebrews.

MOSES, the man of God, wrote the five fifths of the law — that is, the Pentateuch — except eight verses, from these words, *AND MOSES DIED*, etc., to the end of the law; and the book of Job.

JEHOSCUA [Joshua] wrote his own book, and the eight verses of the law.

[SA- →]

¹ Michaeas openly foretold the advent of the Saviour and the place of his birth ² Michaeas died in the year of the world 3240 ³ Jerome, in the preface to Nahum ⁴ Nineveh was overthrown by Nabuchodonosor ⁵ Nahum died in the year of the world 3245 ⁶ Abacuch lived in the time of the Babylonian captivity ⁷ Dan 14:35 ⁸ Abacuch died in the year of the world 3416 ⁹ Sophonias flourished in the year of the world 3330 ¹⁰ Aggaeus, first of all, sang Alleluia in the temple rebuilt after the Babylonian captivity ¹¹ Aggaeus died in the year of the world 3469 ¹² Jerome, in the preface to his Commentary on Malachias ¹³ Malach. 2 ¹⁴ Malachias flourished in the year of the world 3400

(printed p. 16 [PDF p. 29], verso — the Kimchi appendix concluded; the New Testament first-order canon; Mattheus; Marcus begins. Running head: BIBLIOTHECAE SANCTAE.)

[→ SA-]**MUEL** wrote his own book — that is, the first and second of Kings, as we call them — and the book of Judges, and Ruth.

ISAIAS wrote his own book, and the book of Proverbs, and the book of the Canticle of Canticles, and the book of Ecclesiastes.

JEREMIAS wrote his own book, and the book of Kings, and the book of the Threni [Lamentations].

THE MEN OF THE GREAT SYNAGOGUE wrote the book of Jehezkel, and the book of the Twelve — that is, of the Twelve minor prophets — and the book of Daniel, and the volume of Esther.

DAVID AND THE TEN PROPHETS wrote the book of Hymns, that is, of the psalms.

EZRAS wrote his own book, [and] the genealogies of the words of the days — that is, of Paralipomenon — as far as those words, *AND THE SONS OF JOSAPHAT HAD BRETHREN*.

THE NUMBER of the verses of the law: five thousand eight hundred and forty-five.

OF THE PROPHETS: nine thousand two hundred and ninety-four.

OF THE HAGIOGRAPHIA: eight thousand and sixty-four.

THERE IS FOUND, therefore, as the sum of all the verses of the reading of the Bible: twenty-three thousand two hundred and three verses.

OF THE SCRIPTURES AND WRITERS OF THE NEW TESTAMENT, which are numbered in the first order of the Canon

THE various supputations and the diverse partitions of the scriptures and writers of the old testament being completed — of the Protocanonical, which are placed in the first order of the canon — we must now proceed to the books of the same order which are had in the new testament: of which the most certain index, and through all the successions of the catholic fathers the undoubted and most approved, is this:

1	Ματθαῖος,	Matthaeus.
2	Μάρκος,	Marcus.
3	Λουκᾶς,	Lucas.
4	Ἰωάννης,	Joannes.
5	Πράξεις τῶν Ἀποστόλων	The Acts of the Apostles.
	Παύλου ἐπιστολαὶ ιγ'.	The epistles of Paul, XIII — namely:
6	Πρὸς τοὺς Ῥωμαίους,	To the Romans.
7	Πρὸς τοὺς Κορινθίους α'.	To the Corinthians, the first.
8	Πρὸς τοὺς Κορινθίους β'.	To the Corinthians, the second.
9	Πρὸς τοὺς Γαλάτας,	To the Galatians.
10	Πρὸς τοὺς Ἐφεσίους,	To the Ephesians.
11	Πρὸς τοὺς Φιλιππησίους,	To the Philippians.
12	Πρὸς τοὺς Κολοσσαεῖς,	To the Colossians.
13	Πρὸς τοὺς Θεσσαλονικεῖς α'.	To the Thessalonians, the first.
14	Πρὸς τοὺς Θεσσαλον. β'.	To the Thessalonians, the second.
15	Πρὸς τὸν Τιμόθεον α'.	To Timothy, the first.
16	Πρὸς τὸν Τιμόθεον β'.	To Timothy, the second.
17	Πρὸς τὸν Τίτον,	To Titus.
18	Πρὸς τὸν Φιλήμονα,	To Philemon.
19	Πέτρου ἐπιστολὴ α'.	The epistle of Peter, the first.
20	Ἰωάννου ἐπιστολὴ α'.	The epistle of John, the first.

MATTHAEUS

MATTHAEUS — who is also Levi, an Apostle from a publican ¹ — first of all, in Judaea, for the sake of those who had believed from the circumcision, composed the Gospel of Christ, as Irenaeus witnesses, in Hebrew letters and words. ² Who afterward first translated it into Greek is not sufficiently certain. Moreover, Jerome testifies that the author's Hebrew exemplar itself was preserved in his own times in the library of Caesarea, which Pamphilus the Martyr had built up; and that he himself obtained the faculty of copying it from the Nazaraeans, who, dwelling in Beroea, a city of Syria, used a similar Hebrew volume. Hence it is that, since Matthaeus wrote in Hebrew, in bringing forward the testimonies of the old scripture he does not follow the edition of the seventy interpreters cited by the other evangelists, but produces each testimony according to the Hebraic verity. ³ This gospel is divided by the more ancient latins, according to the partition of Hilary, into 33 canons; and according to the section of Christian Drutman [Druthmar], into 67 canons; but among the more recent Latins into 8 chapters; among the Greeks, according to Euthymius, or Oecumenius, into 68 chapters; but according to Suidas into 68 titles, and 355 chapters; Ammonius similarly, and Eusebius,

into 355 chapters. This gospel was written, as Eusebius relates, in the third year of the Emperor Caius Caligula — that is, in the eighth year from the ascension of Christ. ⁴ Its author Matthaeus, having set out into Aethiopia for the preaching of Christ, and thence returned, fell asleep in Hiera, a city of Parthia, and there was buried, in the year from the birth of Christ 50. He is reported to have written certain other things also, of which it shall be spoken in the following book.

MARCUS

MARCUS, bishop of Alexandria, and evangelist, whose name was John, had for mother Mary — she who in her own house kindly received the apostles, as Lucas in the Acts of the Apostles thus testifies: *But Peter, CONSIDERING, came to the house of Mary, the mother of John, who was surnamed Marcus; where many were gathered together, and praying.* ⁵ He first, as Origen says, before the dominical pas-[-sio →]

¹ Luke 5:27 ² St. Matthew wrote the Gospel of Christ in Hebrew ³ Matthew brings forward the testimonies of the Old Testament according to the Hebrew verity ⁴ Matthew's Gospel was written in the eighth year from the ascension of Christ ⁵ Acts 12:12

(printed p. 17 [PDF p. 30], recto — Marcus concluded; Lucas; Joannes; the Acts of the Apostles begins. Running head: LIBER PRIMVS.)

[→ -sio]n, followed Christ among the seventy-two disciples ¹; then, after the ascension of Christ, he was joined to Barnabas his uncle, and to Paul — as Lucas commemorates in the same book, and as Paul indicates, making mention of him in the epistle to the Colossians and in the second to Timothy. ² Lastly — as Papias in the first book of *The Dominical Words*, and Clemens in the sixth book of the ὑποτυπώσεις [Hypotypeses, Outlines], write — he gave himself to Peter, the prince of the apostles, as companion, disciple, and interpreter: which the former epistle of Peter also demonstrates, in which he himself called Marcus his son according to the spirit. ³ Being asked therefore at Rome by the brethren, he wrote a brief gospel in the Greek speech ⁴, according to that which he had heard Peter relating — agreeing in all things so closely with those which Matthaeus had written a little before, that he seemed to be his follower and abbreviator. When Peter had heard this, he approved it, and by his own authority delivered it to the church to be read; whence also by some it has been called the gospel of Peter. ⁵ But Marcus, taking his own gospel, went on into Aegypt; and there, first of all announcing Christ at Alexandria, he established a church of such doctrine and continence of life that Philo, the most eloquent of the Jews, wrote a most lauded book about it. He died in the eighth year of Nero, leaving behind the codex of his gospel, which — after the tenth year from the assumption of the saviour, as Chrysostom says — he had published abroad in Aegypt. ⁶ Our countrymen divide this gospel into 16 chapters; the Greeks, in Suidas, into 48 titles and 56 chapters; in Ammonius and Eusebius, into 235 chapters; in Oecumenius and Euthymius, into 48 chapters — of which the last, fore-noted *OF THE ASKING FOR THE BODY OF THE LORD*, ends in these words: *Trembling and fear had seized upon them; and they said nothing to any man: for they were afraid* ⁷ — but the rest which follow, up to the end, they do not enumerate. It is said that some things besides these were written by Marcus, which are noted in the following volume.

LUCAS

LUCAS the Evangelist — whom Paul, writing to the Romans, called Lucius ⁸ — Antiochene by country, physician by profession, most skilled in the Greek speech ⁹: first, as Origen writes, he adhered to Christ with the other seventy disciples, and received from him the seeds of piety; but afterward, made a follower of Paul and the inseparable companion of all his peregrination, he wrote — fifteen years after the assumption of the Saviour, by the permission of Paul, to Theophilus, a man most faithful and most loving of God — a gospel in the Greek tongue: of whom the same Paul says, *We have sent with him our brother, whose praise is in the gospel through all the churches* ¹⁰; and to the Colossians, *Lucas, the most dear physician, saluteth you* ¹¹; and

to Timothy, *Only Lucas is with me* ¹². There are nevertheless those who think that Lucas was not with the lord in the flesh, and wrote not according to the things which he had seen, but as he had learned from Paul and the other apostles — which he himself seems thus to have shown in his preface: *ACCORDING as they have delivered them unto us, who from the beginning themselves saw, and were ministers of the word.* ¹³ Chrysostom judges that as often as Paul in his epistles says, *ACCORDING TO MY GOSPEL* ¹⁴, he signifies the volume of Lucas. But Origen, in the dialogue *Of the right faith in God*, writes that Paul learned the narration of the evangelical history from Lucas and Marcus. Lucas lived eighty-four years, having no wife; and when he had preached the gospel to the Alexandrians, and to the whole region which lies adjacent to it, as far as Pentapolis, he died at Alexandria; and there he was buried in Bucolis with Ictas [*cum Ictare* — so printed], who was the first martyr in Lycia; whom Alexander the bishop translated, and laid where all the bishops are buried. His bones were translated to Constantinople in the twentieth year of Constantius. Simon Metaphrastes wrote his life in Greek. Oecumenius and Euthymius distribute this gospel into eighty-three heads; Ammonius and Eusebius into 343 chapters; Ambrose into one hundred sixty-four titles; Beda into 93 chapters; but the more recent Latins dissect it into twenty-four chapters.

JOANNES

JOANNES, Apostle and Evangelist, brother of James the greater, son of Zebedee, from the village of Bethsaida of the region of Galilaea, a fisherman by trade, learned letters neither before nor after his vocation ¹⁵; but when at the supper he reclined upon the breast of the lord, he drank in such knowledge as no one of mortals has ever obtained. ¹⁶ He therefore, the last of all, many years after the taking of Jerusalem, wrote a gospel in the Greek speech, being asked by the bishops of Asia, against Cerinthus and other heretics, and chiefly against the dogma of the Ebionites then rising up ¹⁷, who asserted that Christ was not before Mary — whence he was even compelled to declare his divine nativity. But they report also another cause of this writing: that, when he had read the volumes of Matthaeus, Marcus, and Lucas, he approved indeed the text of the history, and confirmed that they had spoken true things, but [saw] that they had woven the history of one year only — that in which he also suffered — after the imprisonment of John. Passing over, therefore, the year whose acts had been set forth by the three, he narrated the deeds of the earlier time, before John was shut up in prison — as can be manifest to those who shall diligently read the volumes of the four gospels. Which thing also takes away the dissonance which seems to be between the other evangelists and the gospel of Joannes. This gospel our men distinguish into 21 chapters; Oecumenius and Euthymius — not counting the title of the woman taken in adultery — distribute it into eighteen chapters or titles; Ammonius and Eusebius, the same title being passed over, divide it into 232 chapters. He lived almost a hundred years, of which he passed nearly forty at Ephesus, down to Domitian, by whom he was banished to the island of Pathmos; on his being slain, and his decrees rescinded, under Nerva he returned to Ephesus, and there persevering until Trajan, he founded and ruled all the churches of Asia; and, worn out with old age, he died in the 68th year after the passion of the lord, and was buried near the same city. ¹⁸ Many of the ancient Greeks judge that he is still alive, on account of those words which the lord spoke: *THERE ARE some of them standing here that shall not taste death, till they see the son of man coming in his kingdom* ¹⁹; and, *SO I will have him to remain till I come; what is it to thee?* ²⁰ Simon Metaphrastes, a Greek author, wrote his life. Josephus the Jew, the Tiberine Count [Count Joseph of Tiberias], found his gospel, translated into the Hebrew speech by an uncertain author, in the treasury [*gazophylacium*] of Tyberias, and delivered it to the church in the year from the birth of Christ 370. But of the remaining writings, if any have been put forth under his name, we shall speak in the second volume of this work.

THE ACTS OF THE APOSTLES

THE BOOK whose title is Πράξεις ἀποστόλων — that is, the acts of the Apostles — Lucas the Evangelist wrote in the Greek speech to Theophilus, a most perfect man, after his gospel was finished: which, although

it be inscribed the Acts of the Apostles, yet chiefly [*acta* →]

¹ Mark was one of the seventy-two disciples of the Lord ² Coloss. 4:10; 2 Tim. 4:11 ³ 1 Pet 5:13 ⁴ Mark wrote his Gospel in Greek ⁵ Mark's Gospel is called by some the Gospel of Peter ⁶ Mark published his Gospel in the tenth year after the Lord's ascension ⁷ Mark 16:8 ⁸ Rom. 16:21 ⁹ Lucas of Antioch, a physician and one of the seventy-two disciples, wrote his Gospel fifteen years after the Lord's ascension ¹⁰ 2 Cor. 8:18 ¹¹ Coloss. 4:14 ¹² 2 Tim. 4:11 ¹³ Luke 1:2 ¹⁴ 2 Tim. 2:8 ¹⁵ John the Evangelist learned letters neither before nor after his calling ¹⁶ John 13:23 ¹⁷ John wrote his Gospel against Cerinthus and the Ebionites ¹⁸ John lived almost a hundred years, and died in the 68th year after the Lord's passion ¹⁹ Matt. 16:28 ²⁰ John 21:22

(printed p. 18 [PDF p. 31], verso — the Acts concluded; the Epistles of Paul, with the death of Paul. Running head: BIBLIOTHECAE SANCTAE.)

[→ *acta*] it contains the acts of the holy spirit ¹: so that, as the gospels comprehend the actions of Christ, so this book narrates the actions which the holy spirit wrought through the apostles after he descended into them — fulfilling that vaticination which Christ had promised in the gospel, saying: *AMEN I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do.* ² Which indeed this book testifies to have been fulfilled in the apostles: whose tongue converted the whole circle of the earth to the true worship of God, and the very shadow of whose body, and whose half-girdles [aprons], put forth unheard-of miracles. ³ Moreover, the greatest part of the things which are treated here are the acts of Paul, who labored more than all, and underwent greater perils than the rest ⁴: which Lucas, knowing exactly — as one who had journeyed together with him and lived in his company — wrote most diligently ⁵, from the beginning of his conversion down to the two years of Paul's abiding at Rome; that is, down to the fourth year of Nero, which was the sixty-first from the birth of Christ. This book — translated into the Hebrew tongue — Josephus the Jew, the Tiberine Count, found in the Treasury of the Jews of Tyberias, in the year from the birth of Christ three hundred and seventy. The Greeks distinguish this volume into forty chapters; but the Latins into twenty-eight chapters. There is a report that Lucas wrote some things beyond these, to be noted in the following book.

THE EPISTLES OF PAUL

PAULUS the Apostle — who before was Saul, outside the number of the twelve apostles; of the tribe of Benjamin, from Gischala, a town of Judaea; brought up at Tarsus of Cilicia; erudited in the law at Jerusalem by Gamaliel; and compelled to the faith by Christ through an unlooked-for revelation ⁶ — wrote the thirteen epistles written below.

TO THE ROMANS, one, sent from Corinth by Phoebe, a minister of the church of Cenchrae: in which he strives to recall to mutual concord the Romans, lately converted from the Jews and from the gentiles, who were contending with grave and perilous altercation among themselves about the dignity and merits of those who were to be admitted to the Christian religion and chosen for the ecclesiastical ministries. This epistle is divided among the Greeks into 20 chapters; among the more recent Latins into sixteen chapters; but among the old Latins — as appears from the commentaries of Ambrose — into 50 chapters.

TO THE CORINTHIANS, two. Of which he wrote the former from Ephesus, by Stephanas and Fortunatus [printed *Fortunarum*], studying to allay their dissensions and the diverse factions which certain arrogant professors of worldly wisdom had stirred up, chiefly concerning the preachers of the gospel, concerning the divine sacraments, and the ministers of the sacraments. It has among the Greeks 9 chapters; among the younger Latins sixteen; among the old, seventy-three.

THE LATTER he sent from Philippi of Macedonia, by Titus and Lucas, admonishing them to follow the sincere ministers of the Gospel and dispensers of the sacraments, but to reject the false and evil. It is distinguished by the Greeks into ten chapters; by the neoteric Latins into thirteen; by the ancients into twenty-seven.

TO THE GALATIANS, one, from Rome: in which he gravely chides the Galatians, drawn back to Judaism by false Apostles, and recalls them from the servitude of the Mosaic law, into which they had relapsed, to Evangelical liberty. It contains among the Greeks 12 chapters; among the Latins, six.

TO THE EPHESIANS, one, from Rome, by Tychicus, out of the prisons: in which he briefly prescribes the form of Christian life which they, already built up in the faith, had earnestly asked of him at Ephesus. It has among the Greeks ten chapters; among the Latins, six.

TO THE PHILIPPIANS, one, from the prisons of the city of Rome, by Epaphroditus: exhorting the clergy of the Philippians to mutual concord, and to the guarding of Ecclesiastical unity against the pseudo-apostles who were thrusting in Judaism and contriving the division of the Church. The Greeks divide it into eight chapters; the Latins into 4.

TO THE COLOSSIANS, one, written from Ephesus, out of bonds, by Tychicus: in which he corrects the Colossians, still entangled in many Jewish and Greekish superstitions, showing that there is no access to God from any other quarter than through Christ. In Greek it is divided into ten chapters; in Latin into four.

TO THE THESSALONIANS, two. Of which he wrote the former from Athens, by Tychicus, animating them that, as they had stood firm in the faith once received, so they should bear the persecutions brought upon them for Christ with an eager and unbroken spirit. It has among the Greeks seven chapters, and among the Latins likewise.

THE LATTER he wrote from the same place, and by the same man: again confirming their souls to the manly toleration of afflictions for Christ's sake, promising that neither should the reward be wanting to them, nor vengeance to their adversaries. It has among the Greeks five chapters; among the Latins, three.

TO TIMOTHY, two. Of which he sent the first from Laodicea of Phrygia, by Tychicus the deacon, instructing him in the things which become a master and pastor of the church. It has among the Greeks eighteen chapters, but six among the Latins.

THE SECOND, however, from Rome, out of bonds: confirming him, detained in the Church; and at the same time admonishing him not to be cast down by the storms of persecutions, but by his [Paul's] example to prepare his soul for martyrdom. The Greeks part it into 9 chapters; the Latins into four.

TO TITUS, one, from Nicopolis of Macedonia: instructing him how — the ministers of the church being ordained, and the false Apostles hissed off — he should govern the sheep entrusted to him. The chapters of the Greeks are four; of the Latins, three.

TO PHILEMON the Phrygian, one, from the bonds of the city of Rome, by Onesimus: in which he reconciles the same Onesimus — the fugitive slave of Philemon, and a pilferer — to his master, demonstrating the duties of a lord toward his slave and of a slave toward his lord. The Greeks divide it into two chapters; the Latins into none.

PAULUS the Apostle DIES in the city of Rome — after he had preached thirty-five years, from Jerusalem even into Spain — beheaded in the thirteenth year of Nero, that is, in the seventieth year from the advent of the Saviour, on the twenty-ninth day of the month of July.⁷ And he is reported, besides these, to have written very many things, which are reviewed in the second book of this work.

[EPI- →]

¹ The Acts of the Apostles chiefly contain the acts of the Holy Spirit ² John 14:12 ³ Acts 5:15; 19:12 ⁴ 1 Cor 15:10 ⁵ St. Luke accurately described the deeds done by St. Paul in the Acts of the Apostles ⁶ Acts 22:3, 7 ⁷ St. Paul suffered martyrdom at Rome in the year of the Lord 70

(printed p. 19 [PDF p. 32], recto — the Catholic epistles of Peter and John; *SECTIO SECUNDA* begins mid-page. Running head: *LIBER PRIMVS.*)

THE CATHOLIC EPISTLE OF PETER

[→ *EPI*-] **SIMON PETRUS**, son of Joannes, of the province of Galilaea, of the village of Bethsaida, brother of Andrew the Apostle, and prince of the Apostles — after the episcopate of Antioch, bishop of the Roman Church and first pontiff of the whole Christian church — wrote, by Sylvanus, a faithful brother, one epistle, which is named Catholic, to the Christians of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, who had lately come from Judaism to the faith of Christ: confirming them in the faith, and admonishing them that, their former life being left behind, they should enter upon a new one, and, as strangers and pilgrims, abstain from carnal desires, prepared to render an account of all things in the day of judgment. This epistle the Latins divide into four chapters, but the Greeks into eight. He dies at Rome, when he had held the pontifical chair for twenty-five years, in the last year of Nero: by whom he was fastened to a cross with his head turned to the ground and his feet raised on high, asserting that he was unworthy to be crucified in the same manner as his lord. And he was buried at Rome in the Vatican, beside the triumphal way, in the year from the birth of Christ the seventieth. Writings of various kinds are cited by the ancient fathers under the name of Peter, noted by us in the following book.

THE CATHOLIC EPISTLE OF JOHN

JOANNES, Apostle and Evangelist, whom our Lord Jesus Christ loved exceedingly, wrote one epistle, which is styled Catholic, to every age of Christians — boys, young men, and old men. In it he treats Theologically of the eternal word, teaching the causes of his advent and manifestation; and he discourses most copiously of the charity of God toward us, and of the mutual love to be exercised among us. It is divided among us into five chapters, but by the Greeks into seven chapters. The divine Augustine, in the second volume of the *Evangelical Questions*, seems to indicate that this epistle was sent by Joannes to the Parthians, writing thus: *IT WAS SAID by Joannes in the epistle to the Parthians: DEARLY BELOVED, now we are the sons of God, and it hath not yet appeared what we shall be; we know that when he shall appear we shall be like to him, because we shall see him as he is* ¹ — which words indeed are read in the third chapter of this epistle. This same thing Higinus, the seventh pontiff of the Roman Church after Peter, insinuates in his first epistle to all the faithful of Christ, where he has these words: *AND AGAIN Joannes the Evangelist himself to the Parthians: THERE ARE THREE, saith he, that give testimony in heaven — the Father, the Word, and the Holy Spirit; and these three are one* ² — which words are contained in the 5th chapter of this epistle.

OF THE DIVINE SCRIPTURES AND WRITERS of both Testaments
belonging to the second order of the Canon — *SECTIO SECUNDA*

SINCE in the first Section of this work we have enumerated the Protocanonical authors of the books of both Testaments, which pertain to the First order of the sacred canon, it follows that in this second Section we should briefly designate the Deuterocanonical writers of the books as well of the old as of the new Testament, which are placed in the Second order of the same canon: beginning from the books of the old Testament, concerning which the orthodox fathers of old entertained doubts, and which the Hebrews — the book of Esther excepted — do not receive among the divine writings. Of these the index is this:

1	אסתר Esther,	Esther.
2	טוביה Tobias,	Tobias.
3	יהודית Judith,	Judith.

4	χύοραΒ ברוך,	Baruch.
5	Ἐπιστολή Ἰερεμίου	The Epistle of Jeremias.
6	Σοφία Σαλομῶντος,	The Wisdom of Solomon.
7	Σοφία Σειράχ,	The Wisdom of Sirach, or Ecclesiasticus.
8	<i>The supplement of Daniel, that is:</i> Προσευχὴ Ἀζαρίου, Ὡδὴ τριῶν παιδῶν, Σωσάννης Ἱστορία, Περὶ Δράκοντος τοῦ Βήλ,	The Prayer of Azarias. The Hymn of the three children. The history of Susanna. Of the Dragon Bel.
9	Μακκαβαίων α΄.	The first of Maccabees.
10	Μακκαβαίων β΄.	The second of Maccabees.

ESTHER

THE BOOK of ESTHER אסתר, as Isidore supposes, Esdras wrote.³ Eusebius in the Chronicles judges that the author of this book was later than Esdras, and that the history which is described in this book happened after the death of Esdras: because it is not likely that Esdras would have passed over so [*cele-* →]

¹ 1 John 3 ² 1 John 5 ³ The opinions of the learned on the writer of the book of Esther

(printed p. 20 [PDF p. 33], verso — *Esther concluded; Tobias; Judith begins. Running head: BIBLIOTHECAE SANCTAE.*)

[→ *cele-*]brated a history, if it had happened in his own times. Philo the Jew, in the volume of his chronography, asserts that the writer of this book was Joachim, Pontiff of the Hebrews, son of Jesus the high Priest: who — Mardochaeus the Hebrew, the adoptive father of Esther herself, exhorting him by letters — committed this history to writing; and instituted the solemnity of פורים *Purim*, that is, *of Lots*, in memory of the Judaic liberation, which the present history commemorates to have been wrought by the counsel and prayers of Esther.¹ Very many of the Latins hand down that this volume was written in Hebrew by Mardochaeus; whom those words of the ninth chapter of this book also seem to favor: *And so Mardochaeus WROTE all things, and, comprehending them in letters, sent them to the Jews;* and a little below, *And the Jews RECEIVED the things which Mardochaeus had commanded by letters to be done... and all the deeds which are contained in the volume of the epistle — that is, of this book.*² Now Mardochaeus wrote all the things which are had from the beginning of the book down to those words which are set at the beginning of the tenth chapter in this manner: *Mardochaeus, of Judaic race, was second from king Assuerus, and great among the Jews, and acceptable to the people of his brethren, seeking good things for his people, and speaking the things which pertained to the peace of his seed.*³ But the remaining six chapters, to the end of the book, were added by an uncertain Greek writer out of diverse histories, but chiefly out of the eleventh book of the *Antiquities* of Josephus — from which the copy of the letters of Aman, and the copy of the epistle of king Artaxerses, which are recited in the thirteenth and sixteenth chapters of this book, were taken word for word. The beginning of this book, according to the Hebraic verity and our vulgate edition, stands thus: *In the days of king Assuerus, who reigned from India even unto Aethiopia,* etc. But in the [Greek] vulgate translation, thus: ἔτους δευτέρου βασιλεύοντος ἀρταξέρξου τοῦ μεγάλου, τῇ μιᾷ τοῦ νισάν, ἐνύπνιον εἶδε μαρδοχαῖος — that is, *In the second year, Artaxerxes the great reigning, on the first day of the month Nisan, Mardochaeus saw a dream,* etc. — which things in our codices are contained in the whole eleventh and twelfth chapters; after which are straightway subjoined the words already set down, *In the days of king Assuerus, who reigned from India.* Now the end of this book among the Hebrews is concluded in that sentence, *Seeking good things for his people, and speaking the things which pertained to the peace of his seed* — which sentence in our exemplars is the beginning of the tenth chapter. But among the Greeks this book receives its end where the eleventh chapter of our edition begins — namely in those words, *In the*

fourth year, Ptolemaeus and Cleopatra reigning, etc., as far as, son, in Jerusalem. Our codices, however, interpose six chapters from this place to the end of the volume. And it came to pass that, on account of these rags of appendices, inserted here and there by certain writers ■■■■ [a word inked out by the censor], this book — although Hebrew, and received by the Hebrews — very late received canonical authority among the Christians. [printed margin: *Why the book of Esther was for a time not received by all catholics (Cur aliquando liber Esther non fuerit ab omnibus catholicis receptus). MS note in ink: the whole book is canonical according to the Tridentine synod (integer liber est canonicus iuxta Tridentinam).*] Whence neither Melito, bishop of Sardis, nor Gregory Nazianzen enumerated it among the sacred books; and Athanasius cast it out by name from the catalog of the canonical volumes as spurious [nothum]. At last the third council of Carthage computed it among the sacred volumes. Mardochaeus was famous together with Joachim, son of Jesus the high priest, under Artaxerses, king of the Persians and Medes; ⁴ and he died in the 198th year of his life, about the year from the founding of the world *ter 1600* [thus mixed in the print; i.e. three thousand six hundred].

TOBIAS

TOBIA טוביה — which sounds among us *the Goodness of the lord* — son of Tobiel, grandson of Hannanael, of the tribe and city of Nephthalim, which is in Galilaea toward the western border (as is had from his history, which goes about, put forth in the Hebrew speech): at the command of Raphael the Archangel, who cured him of his blindness, he wrote his book in the Chaldaic tongue; ⁵ in which he digested the calamities and the divine consolations which he, a captive with all his family, experienced in Ninive, in the time of Salmanasser, king of the Assyrians — who, in the ninth year of Osee, king of Israel, and the sixth year of Ezechias, king of Juda, Samaria being taken, carried Israel over to the Assyrians, and placed them in Hayla and in Abor, beside the river Goza, in the cities of the Medes. The divine Jerome translated this book out of the Chaldee speech into Latin, with the labor of a single day; and the third council of Carthage — at which Augustine was present, about the year of the Lord CCCCX — received it into the canon of the holy scriptures: although long before, the most holy pontiffs Clemens the first, Roman, Anacletus, and Alexander had used its testimonies for the proving of the dogmas of our faith. We saw in former years, under the name of TOBIAS, a book written in Hebrew letters and tongue, brought from the city of Constantinople; ⁶ in which Tobias himself, speaking of himself in the first person from the beginning to the end of the volume, narrated his own history; and its beginning was of this fashion: זה ספר טובי בן טוביאל בן חננאל בן אריאל בן נכאל בן עשאל — that is, *This is the book of Tobi, son of Tobiel, son of Hannanael, son of Ariel, son of Gabeel, son of Hasael*, etc. Which when we had read through, we found that many things abound in it which are not in our canonical book of Tobias, and that far more are lacking in it which are had among us. This hebrew book seems to have some similitude with the greek volume of Tobias, in which Tobias, speaking of himself in direct narration, is brought in through many chapters; and the exordium of the history has the same words, written in this manner: Βίβλος λόγων Τωβίτ τοῦ Τωβιήλ, τοῦ Ἀνανιήλ, τοῦ Ἀριήλ, τοῦ Γαβαήλ, τοῦ Ἀσαήλ — that is, *The Book of the words of Tobi, son of Tobiel*, etc., as above. Tobias lived, according to the vulgate edition of the Latins, CII years; but according to the translation of the Greeks, CLVIII years; and he died and was buried honorably in Ninive, about the year from the founding of the world *ter 1370* [thus mixed in the print; i.e. three thousand three hundred and seventy]. In his volume, the things which are read concerning his death and burial are believed to have been superadded by Tobias the son of Tobias, and are not had in the hebrew exemplar. The Greeks divide the present book into nine hundred and three chapters [*nongenta tria* — so printed; perhaps for *nonaginta tria*, ninety-three], the Latins into fourteen.

JUDITH

JEHUDITH יְהוּדִית:⁷ Philo the Jew, in the volume of his Chronography, asserts that this book was written by Joachim the high priest, son of Jesus the high priest; who described in it the victory of Jehudith the Bethulian, of the tribe of Ruben — a rare and incomparable woman — and the liberation of the besieged fatherland, which was wrought through her in the 13th year of Artaxerses the first; who in the divine scripture is surnamed Assuerus, and Nabuchodonosor; and who with his colleague Cyrus first held empire over the Medes, Persians, and Assyrians [*impe-* →]

¹ Esth. 9:24 ² Esth. 9:20, 23 ³ Esth. 10:3 ⁴ At what time Mardocheaus lived ⁵ Tobias wrote his book in the Chaldaic tongue ⁶ The author saw a book under the name of Tobias written in Hebrew letters and tongue ⁷ Who wrote the book of Judith

(printed p. 21 [PDF p. 34], recto — *Judith concluded; Baruch; the Epistle of Jeremias; the Wisdom of Salomon; Ecclesiasticus begins. Running head: LIBER PRIMVS.*)

[→ *impe-*]rium, as is read in the first book of Esdras and in the volume of Daniel. This book Jerome made Latin from the Chaldee; and — it having been put forth before in greek by an uncertain interpreter — the sacrosanct synod of Nicaea had adopted it into the canon of the holy scriptures, about the year of the Lord CCCXXIII. Judith lived, as Philo witnesses, a hundred and twenty-five years: of which she persevered for a hundred and five years, after the fatherland had been liberated by her, in holy widowhood, departing from human affairs about the year from the founding of the world *ter* 1560 [thus mixed in the print; i.e. three thousand five hundred and sixty]. Joachim the priest, the writer of her history, is believed to have survived her by a little. The beginning of this book, which among us is, *Now Arphaxat, king of the Medes, had subjugated many nations to his empire*, in the vulgate codices of the Greeks begins in these words: ἔτους δωδεκάτου τῆς βασιλείας Ναβουχοδονόσορ ὃς ἐβασίλευσεν ἐν νινευῇ τῇ πόλει τῇ μεγάλῃ, ἐν ταῖς ἡμέραις ἀρφαξάδ, ὃς ἐβασίλευσεν μῆδων ἐν ἐκβατάνοις — that is, *In the twelfth year of the reign of Nabuchodonosor, who reigned in Assyria in Ninive the great city, in the days of Arphaxad, who reigned over the Medes in Ecbatana*, etc. Many things also are had scattered here and there in the same Greek exemplars which our vulgate edition does not acknowledge. The Greeks cut this book into sixty chapters, the Latins into sixteen.

BARUCH

BARUCH בְּרֻךְ, that is, *Blessed*, prophet, son of Neerias, grandson of Maasias,¹ great-grandson of Sedechias, great-great-grandson of Sedei, disciple and scribe of Jeremias the prophet: when after the overthrow of the city he had come into Babylon from Aegypt — whither he had been carried off with Jeremias — he wrote in the Hebrew speech a prophetic book, in which he bewept the calamity of the Chaldaic captivity and the causes of that same calamity — namely the incredulity and ingratitude of the Judaic people — with vaticinations intermixed concerning the happy return of the Jews into their fatherland, concerning the promise of the New testament, and concerning the coming of the son of God into flesh. Which book when he himself had read — the whole people which was captive in Babylon hearing and weeping — before king Jeconias and his nobles, it pleased them all that the book, together with moneys, should be sent to Jerusalem (or rather to the ruins of Jerusalem, already burnt) to Joachim, son of Helchias, and to the other priests who remained in the city from the remnants of the captivity: that with assiduous prayers they might supplicate God for the salvation of the captive people and for the safety of king Nabuchodonosor. The book was put forth, read, and sent to Jerusalem in the fifth year of the devastation of Jerusalem and of the Babylonian captivity, in the first month, on the seventh day of the month. This book the council of Florence and the council of Trent enumerate in the canonical catalog; Cyril likewise, bishop of Jerusalem, a thousand and two hundred years ago, reviews the same among the divine writings of irrefragable authority, in the fourth of the orations which are had among his catecheses. Hilary, in the fourth book *Of the trinity*, cites the testimonies of this book under the name of Jeremias² — which others of the ancients also are wont to do, attributing, namely, what is the disciple's to the master.

THE SECOND EPISTLE OF JEREMIAS (*IEREMIAE PISTOLA II. [so printed, for EPISTOLA]*)

THE LITTLE BOOK — whether admonition, or second epistle, of Jeremias the prophet — which is annexed to the volume of Baruch in the vulgate edition, Jeremias dictated, Baruch his scribe taking it down; and after the overthrow of the city he delivered it to the people, soon to be led away into captivity by the Chaldaeans: that by this writing he might admonish them, lest, having entered Babylon, when they should see the golden gods of that region, they should desert the worship of their own God and adore the idols of the Chaldaeans. The author of the second book of the Maccabees remembers this writing, in chapter 2, in these words: ³ *IT IS FOUND in the descriptions of Jeremias the prophet, that he commanded those who were transmigrating to take fire; and he gave them a law, that they should not forget the precepts of the lord, and that they should not err in their minds, seeing the idols of gold and silver, and their other ornaments.* This also is numbered among the other Testamentary writings.

THE WISDOM OF SALOMON

THAT the author of the BOOK of Wisdom was Salomon is established from those things which the author himself wrote of himself in the ninth chapter of this volume, saying: *BUT THOU, O LORD, hast chosen me to be king of thy people, and judge of thy sons and daughters; and hast said that I should build a temple in thy holy mount, and an altar in the city, a similitude of thy tabernacle which thou preparedst from the beginning.* It appears also that the sentences of this book, although founded by Solomon, were nevertheless collected by a greek writer, and written down in greek in this volume. ⁴ Augustine at one time judged the writer of this book to have been Jesus, son of Syrach; which afterward, inquiring more diligently, he retracted in the second volume of the *Retractations*. There are those who think the work to be of Philo the Jew the younger, a man most celebrated for greek eloquence, who discharged an embassy on behalf of his nation to the emperor Caius. Others judge it to be of the other, the elder Philo the Jew, who flourished almost a hundred and seventy years before the advent of our Saviour, in the times of Onias the high priest. With whose opinions not only do the aforesaid words of this volume seem to conflict, but Josephus himself also most openly protests, when in the first book against Apion he reviews the elder Philo not among the Jews, but among the ethnic historians — and those especially who never read the sacred books. But of this matter it shall be spoken by us more fully, God approving, in the eighth book of this work. The third synod of Carthage, the great council of the Lateran, and Pope Gelasius fitted it into the order of the canonical volumes.

ECCLESIASTICUS

THE WISDOM of Syrach is inscribed *Ecclesiasticus* for this cause, ⁵ because, as Augustine says, it merited to be received into the Authority of the Church, and to be numbered among the prophetic books; but by the Greeks it has been called Πανάρετος [All-virtuous], from every virtue which is contained in it. This book Jesus, son of Syrach, of Jerusalem, wrote in the Hebrew tongue; and Jerome testifies, in the preface of the Proverbs to Chromatius, that he found it written in Hebrew. But his grandson, himself also called Jesus — and, as Damascene hands down in the fourth book of the *Orthodox faith*, having Syrach for father — turned the volume from hebrew into Greek. Isidore, in the sixth book of the *Etymologies*, judges that the interpreter of this book, who in the preface [calls himself] the grandson of Jesus, [*nomi-* →]

¹ The argument of the book of Baruch ² The testimonies of the book of Baruch are cited under the name of Jeremias ³ 2 Macc. 2:1 ⁴ The sentences of the book of Wisdom are indeed Solomon's, though collected by some Greek writer ⁵ Why Ecclesiasticus is so titled

(printed p. 22 [PDF p. 35], verso — *Ecclesiasticus concluded; the Supplement of Daniel; the two books of Maccabees. Running head: BIBLIOTHECAE SANCTAE.*)

[→ *nomi-*]nates himself the grandson of Jesus the high priest, lived in the times of Aggaeus and Zacharias — which indeed seems absurd to very many, because three hundred years intervened between this man and that. For the interpreter of the present work, the grandson of Jesus, was famous when Ptolemaeus Euergetes was reigning as king of AEGYPT, in the year from the founding of the world three thousand seven hundred. The third Council of Carthage, in chapter 43, received the present volume among the canonical writings — yet under the name and title of SALOMON; ¹ inscribing it so, perhaps, either because, as Augustine noted in the book *Of the city of God*, the custom of those times prevailed that it should be called by the appellation of Salomon; or because the volume itself either had been collected out of the sentences of Salomon, or at least seemed not unworthy of Salomon. Subscribing to the decree of this council, the most blessed pontiffs Innocent and Gelasius inserted the same book among the canonical scriptures.

THE SUPPLEMENT OF DANIEL

THE SUPPLEMENT of the book of Daniel — which is not had in the Hebrew, but was transcribed by Jerome out of the Greek edition of Theodotion — contains four things: namely the prayer of Azarias and the hymn of the three children (which among us are read in the third chapter of Daniel); the history of Susanna (which the Greeks set at the beginning of the book of Daniel); and the narration of Bel, placed at the end of the volume as well in our codices as in the Greek. Concerning these there was of old a huge altercation among the highest nobles of the church. ² Athanasius, in the *Synopsis*, teaches that this whole appendix was written by the prophet Daniel himself, and received among the canonical scriptures. Origen, in tractate 31 on Matthew, witnesses that the same was of old retained in the church with the highest veneration. Eusebius and the younger Apollinarius judge that this matter pertains not at all to the prophecy and deeds of Daniel the prophet, of the tribe of Juda, which are had in the sacred canon; but that it is part of a certain history or prophecy which Abakuk, son of Juda, of the tribe of Levi — a different man from him who is numbered among the twelve prophets — wrote concerning another certain Daniel, a priest, son of Abda. Which thing they confirm from the title and beginning of the history of Bel, which among the seventy interpreters is set down in the manner that follows: Προφητεία τοῦ ἀββακούμ υἱοῦ τοῦ Ἰουδᾶ, ἐκ φυλῆς Λευὶ — that is, *The Prophecy of Abbakum, son of Juda, of the tribe of Levi*. After which title the exordium of the book begins thus: ἄνθρωπός τις ἦν ἱερεὺς ὀνόματι Δανιήλ, υἱὸς τοῦ Ἀβδᾶ, συμπότης τοῦ Βασιλέως τῆς Βαβυλῶνος — that is, *There was a certain man, a priest, by name Daniel, son of Abda, table-companion of the King of Babylon*. Julius Africanus conjectures this part to be the fabrication of a Greek writer, on account of the words which are contained in the history of Susanna, where Daniel answers the elders — ἀπὸ τοῦ σχίνου σχίσαι, ἀπὸ τοῦ πρίνου πρίσαι [from the mastick tree, to cleave; from the holm oak, to saw] — which etymologies cohere so with the Greek speech that they cannot be accommodated to the Hebrew tongue. ³ But of this kind of controversy we have discoursed enough and more in the 5th and 8th books of this work. The Catholic Church — from the times of the Apostles even until now chanting daily the hymn of the three children among the divine praises, and every year repeating the prayer of Azarias, together with the history of Susanna and of Bel and of Abakuk the dish-bearer, in the sacred mysteries of the forty-day fast — has won canonical authority for this appendix. There have also been feigned certain things, written under the title of DANIEL, to be reviewed in the following volume.

THE FIRST AND SECOND BOOKS OF THE MACCABEES

THE HISTORY of the Maccabees — whom the Jews call חשמונאי *Chasmonai*, that is, born of Asamoneus — comprehended in two volumes, seems to have been written by three diverse authors. ⁴ That its first book is of a Hebrew author, and written in Hebrew, the very phrase indicates; and Jerome, in the Preface of Kings, confirms that he read it written in the Hebraic tongue. The second book — which, its first chapter and half of the second being removed, begins thus: *Of Judas Machabaeus, and his brethren*, etc. — a Greek writer, from thence to the end of the whole Work, contracted into an epitome out of the five books of Jason of Cyrene;

which he himself confesses in the Preface, saying: *The five books comprehended BY Jason of Cyrene we have attempted to abridge in one volume.* ⁵ This abbreviator Jerome, in the second volume against the Pelagians, judges to have been Josephus, son of Mathathias; but Honorius, presbyter of Autun, in the book *Of the Ecclesiastical writers*, thinks it was Philo the Jew. The Third part of this history — which is compressed into the two epinician [victory] epistles from the beginning of the second book to the middle of its second chapter — the Senate of Jerusalem wrote: one of these epistles being sent to the Jews inhabiting Aegypt, the other to Aristobulus, preceptor of the King of Aegypt. And these, since they touch upon the victories described in the two books of the Maccabees, were deservedly placed by the Fathers after the end of the former volume and before the beginning of the latter, as looking equally to both. That these books, as well the first as the second, were received by the Church of God into the sacred Canon a thousand two hundred years ago, ⁶ Augustine asserts in the 18th [book] *Of the City of God: The books OF THE MACCABEES*, he says, *not the Jews, but the Church holds for Canonical, on account of the vehement and wondrous passions of certain Martyrs, who, before Christ had come in the flesh, contended for the law of God even unto death, and endured evils most grievous and horrible.* Thus he. Josephus nevertheless, at the close of the book which he inscribed *Of the Maccabees*, most constantly affirms that the martyrdoms of the old man Elezar, and of the seven sons with their mother, comprehended in the second volume of this history, are held even among the Hebrews among the sacred letters. Now the first book of the Maccabees contains the wars which, against the impious nations, ⁷ on behalf of the people of God, four most valiant captains of the Hebrews — namely Mathathias the priest, great-grandson of Asamoneus the priest, and thereupon his three sons, Judas, Jonathas, and Simon, one after the other — waged through two-and-forty continuous years: namely from the year of the founded world *ter 1788* [thus mixed in the print; i.e. three thousand seven hundred eighty-eight] — which is the year CLXXIV before Christ, and the CXXXVII of the kingdom of the Greeks noted at the beginning of this book — down to the year from the founding of the world three thousand eight hundred and thirty, which is the year [*annus* →]

¹ Why Ecclesiasticus is said to be Solomon's ² The varied opinion of the learned on the appendix of the supplement of Daniel ³ Book 5, annotation 243, and book 8, Heresy 6 ⁴ By whom the history of the Maccabees was written ⁵ 2 Macc. 2:24 ⁶ The books of the Maccabees were canonical in the time of St. Augustine ⁷ The argument of the first book of Maccabees

(printed p. 23 [PDF p. 36], recto — *Maccabees concluded; the sum of Old Testament years; the second order of New Testament scriptures begins; the End of Mark. Running head: LIBRI PRIMVS [sic].*)

[→ *annus*] the year before the birth of Christ 132, and 178 of the kingdom of the Greeks: in which year Simon was slain by the fraud of Ptolemaeus; in whose death the whole canonical history of the Maccabees is concluded. For the history which is narrated in the latter book ¹ is almost nothing else than a broader and fuller repetition of the things done by Judas Maccabaeus under the two Antiochi, father and son, down to the first year of king Demetrius and the slaughter of Nicanor — which are narrated in the first seven chapters of the first of Maccabees. But since these two volumes have taken their title from the illustrious surname of the Maccabees, it is pleasing here briefly to subjoin what I myself have read concerning the origin of this surname in the commentaries of Rabbi Isaac ben Schola; it stands thus: JUDAS, son of Mathathias, when he was about to enter battle against Antiochus, the enemy of the Jews, gave to his soldiers, as a watchword of war, that sentence of Moses in Exodus, chapter 15: יהוה באלים כמוך *Mi chemocha baelim Iehoua* — that is, *Who is like unto thee among the strong, O lord?* — and he commanded it to be inscribed on the standards of each of the ranks, as an omen of certain victory, by these four letters מכבי, that is, M, C, B, I; which are the initials of the four words aforesaid, and signify their sense entire. ² But when the common run of the soldiers had begun, for brevity's sake, to pronounce these four letters not according to the entire sentence which they render, but according to the single word only which first results from their combination — namely MACCABAEI — little by little the military custom prevailed, that the author of this watchword, Judas, and their posterity, should be called by the surname of MACCABEES.

THE SUM, therefore, of all the books of the old testament embraces the number of three thousand eight hundred and thirty years, that is: ³

FROM the beginning of Genesis to the death of Moses, described at the end of the Pentateuch, two thousand four hundred ninety-two years.

THENCE to the construction of the first temple, which is had in the third of Kings, chapter six, four hundred and forty years.

HENCE to the restoration of the second temple, which is read in the volume of Esdras, 125 years [so printed].

THENCE to Christ, according to the supputation of the weeks of Daniel, there are four hundred and ninety years: that is, from the restoration of the second temple to the death of Simon — which imposes the end upon the canonical writings of the ancient testament — three hundred fifty-eight years; and from the death of Simon to Christ, 132 years.

THERE ARE therefore, from the founding of the world to Christ, three thousand nine hundred sixty-two years. ⁴

OF THE SECOND ORDER of the Scriptures of the new Testament

THUS FAR of the Second order of the scriptures of the old testament, which the Jews reject; there follows now the Second order of the scriptures of the new testament, concerning which there was at one time controversy among orthodox Christians. Their catalog is this:

1	The last chapter of Mark.
2	Luke's history of the bloody sweat of Christ, and of the angelic consolation to him; which is contained in the twenty-second chapter of the same gospel.
3	John's history of the woman taken in adultery; which is read in the eighth chapter of the same gospel.
4	Paul's epistle to the Hebrews.
5	The epistle of James.
6	The second epistle of Peter.
7	The second epistle of John.
8	The third epistle of John.
9	The epistle of Jude.
10	The Apocalypse, that is, the Revelation of John.

THE END OF MARK

THE END of MARK — that is, the last chapter of his gospel, namely from that place, *AND JESUS RISING EARLY THE FIRST DAY OF THE SABBATH*, ⁵ to the end, in which the apparition of Christ to Magdalen and his ascension into heaven is narrated — as appears from the monuments of the ancients, was not straightway from the beginning of the nascent church received among the canonical scriptures. ⁶ Jerome, in the third question to Hedibia, dissolving the contradiction which seems to be between Matthew, saying that Christ rose on the evening of the sabbath, and Mark, saying that Jesus rose early on the first day of the sabbath, writes thus: *OF THIS question the solution is twofold: for either we do not receive the testimony of Mark, which is carried in but few gospels — almost all the books of Greece not having this chapter at the end —*

especially since it seems to narrate things diverse and contrary to the other Evangelists; or this must be answered: that both speak true — Matthew showing when the lord rose, on the evening of the sabbath; but Mark, when Magdalen saw him. Thus Jerome; to whom Euthymius subscribing, in the explanation of the same chapter, immediately after those words of Mark, *THEY SAID NOTHING TO ANY MAN, FOR THEY WERE AFRAID*, etc., speaks thus: *CERTAIN* of the interpreters assert that in this place the gospel of Mark was completed, and that the things which follow are a more recent addition; yet it behooves to explain this also, since it is in no way repugnant to the truth. I judge that this last chapter was at one time suspect to some of the fathers on account of certain apocryphal periods, rashly inserted by an uncertain author; of which Jerome, in the second dialogue against the Pelagians, cites certain words in this manner: *IN CERTAIN exemplars*, he says, and chiefly in the Greek codices, according to Mark, at the end of his gospel it is written: *AFTERWARD*, when the eleven had sat down at table, *JESUS* appeared to them, and upbraided their incredulity and the hardness of their heart, because they had not believed those who had seen him rising again. And they made satisfaction, saying: *THIS AGE* is the substance of iniquity and incredulity, which suffereth not, through the unclean spirits, the true virtue of God to be apprehended; therefore even now reveal thy justice, etc. Which addition indeed — because it smacks of the dogma of the Manichaeans — has deservedly been cut away and cast out of all exemplars, as well Greek as Latin. Augustine, in the third book *Of the consent of the Evangelists*, receives the present chapter from beginning to end with the same veneration as the whole gospel of Mark,⁷ and under the name of Mark the Evangelist harmonizes this same with the sayings of the other Evangelists. Beda, near the end of the fourth book of the commentaries on Mark, [says] this [*hoc* →]

¹ The argument of the second book of Maccabees ² Whence the Maccabees received their name ³ How many years the books of the Old Testament comprise ⁴ How many years elapsed from the founding of the world to Christ ⁵ Mark 16:9 ⁶ Many of old doubted about the last chapter of the Gospel of St. Mark ⁷ St. Augustine acknowledges the last chapter of the Gospel of St. Mark as part of sacred Scripture

(printed p. 24 [PDF p. 37], verso — the End of Mark concluded; the Bloody Sweat; the Pericope of the Adulteress; the Epistle to the Hebrews begins. Running head: BIBLIOTHECAE SANCTAE.)

[→ *hoc*] recognizing this last chapter, by the authority of the whole church, as the proper and genuine [chapter] of Mark the Evangelist, and expounding it, says these things: *IT IS TO BE NOTED* that, by as much as Mark began his gospel later than the rest, by so much he stretched forward to longer times in his writing: for, writing nothing of the nativity of the lord himself or of his precursor, nor of his infancy or boyhood, he began from the beginning of the evangelical preaching, which was done by John, and arrived in his narration at that time in which the Apostles disseminated that same word of the gospel through the whole world by their preaching. To these fathers the whole chorus of the Latin fathers, before and after them, assents without any hesitation; and the universal church of Christians every year, in the feasts of the lord's assumption [ascension], pronounces and chants with so open a voice that it is Mark the Evangelist's, that of its author as well as of its authority no one but an impious man can doubt.¹

THE HISTORY OF THE BLOODY SWEAT OF CHRIST, and of the Angel's consolation to him, from the Gospel of Luke, Chap. XXII

THE HISTORY of the bloody sweat of Christ, and of the Angelic consolation to him, which Lucas describes in the 22nd chapter of his gospel, is placed in the second order of the canonical scriptures for this reason: that some of the ancients at one time entertained doubts about it,² and that many very old codices of the catholics did not have it — as Hilary testifies in the tenth [book] *Of the trinity*, in these words: *NOR indeed must we be ignorant that in very many codices, both greek and Latin, nothing is found written either of the coming of the Angel or of the bloody sweat of Christ. For those in doubt, therefore, whether these things in the various books are either lacking or superfluous, this is left uncertain to us because of the diversity of the books.* This Jerome also, in the second dialogue against the Pelagians, seems to indicate,

saying thus: *IN certain codices, as well greek as Latin, it is found, Luke writing: There appeared to him an Angel from heaven, comforting him — no doubt, the lord Saviour.* By which form of speech the divine Jerome intimates that not all codices had those words. But I suspect that this history was of old rejected by certain orthodox men with a zeal pious indeed, but simple,³ because it seemed to favor the Arrian heretics, who from this and testimonies like it built up [the claim] that the son of God is not in the same nature of the impassible God with the father. For another testimony also, concerning the weeping of Christ, similar to this one, was for this cause removed from the gospel of Luke by some catholics — Epiphanius plainly shows it in the book *Anchoratus*, writing these things: *Christ WEPT also, as it is had in the Gospel according to Luke in the uncorrupted exemplars; and holy Irenaeus uses that testimony in the work against heresies, against those who say that Christ appeared in appearance [only]. But certain of the orthodox took the word away, fearing, and not understanding its end and force and strength. For Christ, set in anxiety, sweated; and his sweat was as drops of blood; and an Angel was seen comforting him.* Thus Epiphanius. It is established that this history — which Dionysius the Areopagite cites and approves in the book *Of the celestial hierarchy* — was received into the canon of the sacred volumes by the common consent of the whole Church; and it was provided by ecclesiastical sanction, under pain of anathema, that no one should dare to condemn its authority. Whence also among the other ecclesiastical anathematisms which are enumerated by Athanasius in the sixth volume *Of the beatitude of the son of God*, this one too is reviewed: *IF ANY MAN SHALL DENY THAT THE TRUE MAN, WHOM THE SON OF GOD ASSUMED, SWEATED BLOOD — ANATHEMA TO HIM.*

THE FORMER PART OF THE EIGHTH CHAPTER of the Gospel according to John

THE HISTORY of the WOMAN taken in adultery,⁴ which is had in the eighth chapter of John, the Church received into the canon many years after the Gospel of John, and declared it to be part of the Gospel of John — although before, it was not extant in many exemplars of the Greeks and Latins; as Jerome writes in the second volume against the Pelagians, and as Euthymius, in the commentaries on the same chapter, has left witnessed in these words: *But it BEHOOVES TO KNOW that the things which are had from this place up to that where it is said, AGAIN THEREFORE JESUS SPOKE TO THEM, SAYING, I AM THE LIGHT OF THE WORLD*⁵, *in the more exact exemplars either are not found, or are pierced through with the obelus, because they seem illegitimate and added; and the argument for this is, that no one has interpreted them. To us nevertheless the mind is to declare these things also, because they are not without utility — as also the Chapter concerning the woman taken in adultery, which is placed among them.* Thus he. But certain of the more ancient judge that the present history was translated hither out of a certain Apocryphal Gospel according to the Hebrews, in which Eusebius, in the third [book] of the *Ecclesiastical history*, indicates from the testimony of Papias that such a narration was described, in these words: *PAPIAS at the same time also subjoins a certain history of an adulterous woman, who was accused by the Jews before the lord; and this parable is had, written in the Gospel which is called ACCORDING TO THE HEBREWS.* But the sacrosanct Church — every year, in the time of the Quadragesimal fast, chanting this history in the sacred mysteries under the name of the Gospel — has conferred on it an authority equal with the other chapters of the same Gospel; and the divine Ambrose, in the second epistle to Studius, asserts that this same [history] was always celebrated in the Church, and chanted by the mouth of all the faithful as an evangelical writing of John.

THE EPISTLE TO THE HEBREWS

THE EPISTLE to the Hebrews effects two things chiefly.⁶ First, against certain hebrews lately converted, who thought the observance of the law was to be mingled with the Gospel, it shows that from the advent of Christ the shadows of the Mosaic law have ceased, and that in place of the old testament a new and far more excellent one has succeeded. Then it consoles those who, for the faith of Christ, were bearing persecutions and various afflictions [*per- →*]

¹ He is impious who doubts the authority of the last chapter of the Gospel of St. Mark ² Some of the ancients doubted about the bloody sweat of Christ the Lord ³ Why the history of the bloody sweat of Christ was suspect to the ancient Doctors ⁴ There was once doubt about the history of the woman taken in adultery ⁵ John 8 ⁶ The argument of the epistle to the Hebrews

(printed p. 25 [PDF p. 38], recto — *Hebrews concluded; the epistle of James; the second of Peter; the second and third of John. Running head: LIBER PRIMVS.*)

[→ *per-*]severingly bearing. Concerning this epistle — its author as much as its authority — there was of old no light controversy between the Greek and Latin fathers ¹: very many of the Latins asserting that it is not Paul's, and for this cause not receiving it among the canonical scriptures; as appears from the writings of Jerome, who, making mention of its authority on the sixth chapter of Esaias, says thus: *PAULUS, in the epistle to the Hebrews, which the Latin custom does not receive*, etc.; and on chapter 8 of Esaias: *The BLESSED Apostle, in the epistle which is written to the Hebrews, although the Latin custom does not receive it among the canonical scriptures*, etc. Of the author also the same Jerome, in the catalog of illustrious men, writes thus: *The EPISTLE which is carried to the Hebrews is believed even to this day not to be Paul's, on account of the distance of its style and speech; but either Barnabas's, according to Tertullian, or Luke the Evangelist's, according to some, or even Clement's, of the city of Rome*. Yet it must be known that the most ancient nobles of the church, of the Latin as well as of the Greek church, venerated this epistle as a writing of Paul — even as Jerome, in the epistle to Dardanus, confesses in these words ²: *The EPISTLE which is inscribed to the Hebrews is received as [the epistle] of Paul the Apostle, not only by the churches of the Orient, but by all writers of the Greek speech — although very many judge it to be either Barnabas's or Clement's. But it matters nothing whose it is, since it is of an ecclesiastical man, and is celebrated daily in the reading of the churches. And if the custom of the Latins does not receive it — neither indeed do the churches of the Greeks receive the Apocalypse of John with the same liberty ³; and nevertheless we receive both, by no means following the custom of this time, but the authority of the ancient writers, who for the most part use the testimonies of each, not as they are sometimes wont [to use] the apocrypha, but as ecclesiastical and canonical*. Thus Jerome, of the author and authority of this epistle — of which we shall discourse most copiously in the seventh book of this work. Paul therefore wrote, or dictated, this epistle in the hebrew speech ⁴; but Lucas the Evangelist, or Clemens the Roman Pontiff, adorned it in the greek speech, yet not in its senses. This epistle the most sacred synod of Nicaea received among the sacred volumes as written by Paul the Apostle; and the council of Laodicea, the third of Carthage, and the council of Orange [*Aurusicanum*] referred it into the sacred catalog. It was sent from the city of Rome, out of bonds, by Timothy; and it is divided among the Latins into thirteen chapters, but among the Greeks into 22 chapters.

THE EPISTLE OF JAMES

JACOBUS the Apostle, son of Alphaeus, by surname *the Just* (whom Paul, writing to the Galatians, calls the brother of the lord ⁵, and Mark calls the less ⁶), was the first bishop of Jerusalem ⁷. Him Epiphanius thinks to have been the son of Joseph, the spouse of the virgin Mary; but Jerome [thinks him] begotten of Mary, the sister of the lord's mother, the wife of Alphaeus. He wrote to the twelve tribes of the dispersion, then first converted to Christ, one epistle — of the variety of temptations; of faith justifying out of works; of the things which become as well the rich as the poor; of the utility of patience; and of the priests to be brought in over the sick. ⁸ Which epistle was neither believed, immediately in the very times of the apostles, to be James the Apostle's, nor taken up among the canonical writings — Eusebius, in the second volume of the ecclesiastical history, and Jerome, in the catalog of ecclesiastical writers, affirm it; but long afterward it was numbered among the canonical books by the sacrosanct councils of Laodicea, of Carthage, and the others following. This epistle the Latins have distinguished into five, the Greeks into seven chapters. Jacobus the Apostle dies, cast headlong from the highest summit of the temple of Jerusalem, in the seventh year of Nero, when he had presided over the church for thirty years; and he was buried beside the temple, where he had been cast down,

in the year from the birth of our Saviour the sixty-third ⁹. Jerome, on the seventeenth chapter of Esaias, indicates that some of the ancient authors exempted this Jacobus, the brother of the lord, from the number of the twelve apostles whom Christ first chose, and called him the thirteenth apostle — as also [they called] Paul the fourteenth. There are extant under the name of this Apostle diverse writings, which shall be reported in the book next following.

THE SECOND EPISTLE OF PETER

SIMON PETRUS, the author of that epistle which is placed in the former order of the canon, wrote also another epistle to those Hebrews who had lately believed ¹⁰: *Of the faith of Christ, fore-announced by the prophets through the Holy Spirit; Of seducers to be avoided; Of the time to be passed not negligently; Of the preparation for the imminent day of judgment.* The argument and order of which epistle Peter himself explains in its third chapter ¹¹, saying thus: *BEHOLD, this second epistle I write to you, my dearly beloved; in which I stir up by way of admonition your sincere mind, that you may be mindful of those words which I foretold, [spoken] by the holy prophets, and of the precept of us, who are apostles of the lord* — and the rest which follows. Concerning the author and authority of this epistle, Origen, Eusebius, and Jerome hand down that there was at one time doubt; the sacrosanct synod of Laodicea and the council of Carthage decreed that it should be inserted among the canonical volumes under the name of Peter. The Latins have dissected it into three, the Greeks into four chapters.

THE SECOND AND THIRD EPISTLES OF JOHN

JOANNES, Apostle and Evangelist, besides that first epistle always approved by all the churches, wrote also two other epistles ¹²: the one, *of the right faith to be kept, and of heretics to be shunned*, to Gaius; the other, *Of hospitality*, to Electa. Which [latter], as Jerome indicates, certain of the orthodox judged to be of another certain John, a presbyter, whose sepulcher was shown in the city of Ephesus — because in these he wrote himself "the presbyter," and wrote to one woman and to a single Gaius, against the custom of the catholic epistles; which for this reason are called catholic, that is, universal, or encircling ¹³, because they were written not distinctly to one person, nation, or city, but universally to all the faithful. Both, how-[-ever (*men* →)]

¹ Concerning the epistle to the Hebrews there was long doubt whether it was canonical ² The epistle to the Hebrews was canonical in the time of St. Jerome ³ The church of the Greeks did not formerly receive the Apocalypse ⁴ The epistle to the Hebrews was written in Hebrew ⁵ Gal. 1:19 ⁶ Mark 15:40 ⁷ St. James was the first bishop of Jerusalem ⁸ The argument of the epistle of St. James ⁹ St. James the apostle died in the year of the Lord 63 ¹⁰ The argument of the second epistle of St. Peter ¹¹ 2 Pet. 3:1 ¹² The arguments of the two epistles of St. John ¹³ Why the epistles are called Catholic

(printed p. 26 [PDF p. 39], verso — the epistles of John concluded; Jude; the Apocalypse; *SECTIO TERTIA* begins mid-page. Running head: *BIBLIOTHECAE SANCTAE*.)

[→ *men*] the aforesaid most sacred councils received both into the canon as John's. Of these the Greeks divide the former into two chapters, the latter into three.

THE EPISTLE OF JUDE

JUDAS the Apostle — who is also Thaddaeus, or Lebbaeus; brother, as he himself testifies in the salutation of his epistle, of James the less, and the same, as Matthaeus writes, a brother of our Lord Jesus Christ, born of Alphaeus and Maria of Cleophas, sister of the virgin Mary — wrote to those who had already believed a certain small epistle, *Of the faith once received, to be manfully defended*, and *Of seducers to be fled from*, over whom a great punishment hung. ¹ Which epistle — because its author took up a testimony out of the apocryphal book of Enoch, and brought forth, out of another obscure volume which is inscribed the *Ascension of Moses*, the history of Michael disputing with the devil about the body of Moses — very many of the ancients, as Jerome and Eusebius testify, cast out of the canon; but by its antiquity and use it earned

authority even to the times of Jerome, and was computed among the holy scriptures by the aforesaid holy synods. The greeks distinguish it into three chapters, the Latins into none. This apostle died at Berytus, and there was buried, in the year of the lord LX ², after he had for a long time preached the gospel to the Edessenes and to all Mesopotamia.

THE APOCALYPSE

THE APOCALYPSE — that is, the Revelation — of Joannes the Evangelist, which contains a prophecy of the future tribulations of the church, from the beginning of the nascent church to the end of the world: certain of the most ancient greek fathers thought it should be cast off from the canon as foreign to the diction and tongue of Joannes the Evangelist, referring it to Joannes the presbyter, who obtained a monument at Ephesus not far from the sepulcher of Joannes the Evangelist. Yet Dionysius the Areopagite, Papias, Justinus, Irenaeus, Dionysius bishop of the Corinthians, Basil, Epiphanius, Gregory the Theologian, and with these the universal assembly of the Latin fathers, counted it among the legitimate and genuine writings of John the apostle; and the aforesaid most sacred councils reviewed it among the canonical volumes. Andreas, Archbishop of Caesarea of Cappadocia, dissected the book — according to the mystery of the four-and-twenty elders who are described in it — into four-and-twenty parts, and distinguished each of these, in honor of the most blessed Triad, into three chapters, so that the sum of all the chapters is LXXII; which among the Latins XXII chapters comprehend. Eusebius in the chronicles noted that the Apocalypse was put forth in the fourteenth year of the emperor Domitian, by whom Joannes the apostle was banished into the island of Pathmos, [where] he saw the revelations described in this book, in the year from the birth of Christ 97. ³ Yet Andreas and Arethas, bishops of Caesarea, following the opinion of Tertullian and Epiphanius, hand down that the Apocalypse was written about thirty-eight years before this time, under Nero (in the second year of whose empire Joannes, after the martyrdom of Peter and Paul, was carried off to Pathmos); and that in this volume are contained many visions and vaticinations of the future destruction of Jerusalem, and of the everlasting casting-away of the Judaic nation.

OF THE APOCRYPHAL SCRIPTURES INSERTED INTO THE DIVINE SCRIPTURE — SECTIO TERTIA

WE HAVE RUN THROUGH, in the two preceding Sections, all the canonical writings as well of the first as of the second order — which the Greeks call Διαθηκόγραφα, that is, Testamentary, and which all catholic doctors profess to be true, native, and genuine. It remains that in the third and last Section of this book I should run through certain Apocryphal scriptures — that is, of obscure author and of ambiguous authority — which many of the ancient fathers reproved as illegitimate, and mingled among the sacred volumes by uncertain writers. Their catalog is this:

1	The Accession of the second book of Paralipomenon.
2	The third book of Esdras.
3	The fourth book of Esdras.
4	The Appendix of the book of Esther.
5	The Appendix of the book of Job.
6	The Augment [<i>Auctarium</i>] of the Psalter.
7	The Addition to the book of Ecclesiasticus.
8	The little Preface of the Lamentations of Jeremias.
9	The third book of Maccabees.
10	The fourth book of Maccabees.

THE APPENDIX OF THE SECOND BOOK OF PARALIPOMENON

THE APPENDIX of the second book of Paralipomenon ⁴ — which some think was copied out of the books of Hozai, a most ancient writer — contains the prayer of Manasses, king of Jerusalem, when he was detained captive in Babylon; which is had neither in the hebrew nor in the greek vulgate exemplars. Yet it is most certainly established that this king, in the bonds of Babylon, offered to God a prayer from his inmost heart — the divine scripture witnessing this in the latter volume of the annals, in these words: *THE PRINCES of the king of the Assyrians took Manasses, and bound with chains and fetters they led him into Babylon; who, after he was straitened, prayed to the lord his God, and did penance exceedingly before the God of his fathers; and he entreated him, and besought him intently; and God heard his prayer* ⁵; and a little after: *But his prayer, and the hearing thereof, are written in the words of Hozai* ⁶ — although the greek edition, in place of Hozai, has ἐπὶ τῶν λόγων τῶν ὁρώντων, that is, *In the words of the seers*. But whether Manasses brought forth this prayer or another, nothing certain is had. The Latin fathers received it among the holy writings, and, as appears from the ordinary gloss, illustrated it with annotations applied. This prayer is said to be extant in Greek in the Bibles of the library of Saint-Victor of Paris [*bibliothecae Victorinae Parisiorum*].

[LIBRI →]

¹ The argument of the epistle of Jude the Apostle ² Jude departed this life in the year of the Lord 60 ³ At what time the Apocalypse was written is disputed among weighty authors ⁴ What the Appendix of the second book of Paralipomenon contains ⁵ 2 Par. 33:11-13 ⁶ 2 Par. 33:19

(printed p. 27 [PDF p. 40], recto — the Appendix of Esther; the third and fourth books of Esdras begin. Running head: LIBER PRIMVS.)

THE APPENDIX OF THE BOOK OF ESTHER

[→ LIBRI] **THE APPENDIX of the book of Esther** ¹ — which embraces the seven later chapters, that is, from about the beginning of the tenth chapter to the end of the book — is woven of various rags and patchworks [*centones*]; of which nothing at all is extant in the exemplars of the Hebrews, but in the Greek these are had, namely:

THE EPISTLE, OR EDICT, OF ARTAXERXES FOR THE DESTROYING OF THE NATION OF THE JEWS: which our edition has transferred from the third chapter of the Greek codex (according to our supputation) into the thirteenth chapter.

THE PRAYER OF MARDOCHAEUS; THE LAMENT OF ESTHER, AND HER ENTRANCE, TERRIFIED, TO THE KING: which among us are had in the thirteenth, fourteenth, and fifteenth chapters; in the Greek codices they are had near the end of the fourth chapter, immediately after those words, Καὶ βαδίσας Μαρδοχαῖος ἐποίησεν — that is, *And Mardochaeus, going, did all things which Esther had commanded him*.

LIKEWISE THE EDICT OF ARTAXERXES FOR THE LIBERATION OF THE JEWS: which our codices report in the sixteenth chapter; in the Greek exemplars it is placed a little before the end of the eighth chapter, immediately after those words, *Now the sum of the epistle was this*.

LIKEWISE THE DREAM OF MARDOCHAEUS, OF THE LITTLE FOUNTAIN GROWING INTO A GREAT RIVER: which among us is contained in the tenth chapter; and the rest, up to those words of the eleventh chapter, *In the second year, Artaxerxes reigning*, etc., are had among the Greeks at the end of the whole volume.

THE DREAM ALSO OF THE TWO DRAGONS: which is narrated from about the beginning of the eleventh chapter — that is, from those words, *In the second year, Artaxerxes reigning* — to the end of the twelfth chapter, has been borrowed from the first chapter of the Greek edition.

JOSEPHUS, in the eleventh book of the Hebrew *Antiquities*, chapter six, recites the two aforesaid epistles, or edicts, of king Artaxerxes in the same words, from head to foot, so faithfully that it is uncertain to us whether he received these from the vulgate edition of the Greeks, or whether the author of the Greek edition copied the same out of Josephus.

BUT IT COMES TO MIND in this place at once to admonish and to exhort the pious and benevolent Reader, that he not accuse me of temerity because I have removed these seven last chapters from the canonical writings and reduced them into this last order of the Apocrypha² — as if I had forgotten the decree of the Holy synod of Trent, which under the threat of anathema commands all the books to be received entire, as they have been accustomed to be read in the Catholic Church and are had in the old vulgate Latin edition. For that canon is to be understood of the true and genuine parts which look to the integrity of the books, not however of certain torn Appendices and ragged additions, rashly set on by some unknown author and sewn on anyhow. And of such a sort, surely, are these last chapters — which not only Hugo the Cardinal, Nicolaus of Lyra, Dionysius the Carthusian, and the other more recent interpreters deny to be canonical, but the divine Jerome also cuts them away from the whole volume of Esther as a vitiated part, and (that I may use his own words) one patched together out of ragged endings of words — out of things which could be said and heard on the spur of the moment, as scholars in the schools are wont to devise upon a theme taken up: "which words he could have used who suffered the injury, or he who did the injury." Origen also, in the epistle to Julius Africanus, hisses off these same additions. [*MS note in ink beside this passage, in a cursive hand, apparently: This opinion — let it not conflict with the Council of Trent, which the author wrongly twists and interprets (Haec sententia ne repugnat Concilio Tridentino, quod autor male torquet, et interpretatur).*]

THE THIRD AND FOURTH BOOKS OF ESDRAS

THE THIRD BOOK of Esdras³ — in which almost all the same things are repeated which are narrated in the first and second volumes of Esdras — is not had among the Hebrews, but is extant only among the Greeks, distinguished into one hundred and nine chapters, or titles. But the fourth book, embracing the visions and chiefly the nocturnal dreams of Esdras himself, is neither among the Greeks nor among the Hebrews. Jerome, in the preface of that same work, rejects both among the Apocrypha, as writings as much of obscure author as of uncertain authority, and calls the things which are narrated in them dreams. The Greeks however not only receive the third book in the sacred canon, but even place it before the two legitimate and undoubted volumes of Esdras and Nehemias in the catalog of the divine scripture, for the cause which was spoken above.⁴ Among whom Athanasius, writing the third book against the Arrians, brings in the testimony of Zorobabel, noted in the third chapter of this volume, as of a scripture of solid authority, against the followers of Arrius. But among the Latins, Augustine, acknowledging this same third book as genuine [a book] of Esdras, writes thus in the eighteenth [book] *Of the city of God: ABOUT THE SAME time of the liberation of the people from the Babylonian servitude, Esdras also wrote — who has been held a writer of deeds rather than a Prophet; unless perhaps he is to be understood to have prophesied in this, that, a question having arisen among certain young men as to what was of most avail in things — when one had said KINGS, another WINE, the third WOMEN, which for the most part command kings — yet that same third demonstrated that truth is victorious over all things. For, the Gospel being consulted, we know that Christ is the truth.* The divine Ambrose also thinks the fourth book was put forth by Esdras himself not without divine revelation, asserting that Paul the Apostle followed the opinion of Esdras in those things which, near the end of the former epistle to the Corinthians, he had written of the diverse orders of the brightness and glory of the elect rising again. And this opinion Ambrose himself received as a testimony of

the weightiest authority for confirming the dogma of the dwelling-places of holy souls after their separation from the body, writing thus in the book *Of the good of death: But that there are dwelling-places of souls is strongly proved by the testimonies of scripture; since in the books of Esdras also we read that, when the day of judgment shall have come, the earth shall give back the bodies of the departed, and the dwelling-places shall give back the souls which were commended to them. These are the habitations of which the lord says that there are many mansions with his father. And I have used the writings of Esdras, that [the gentiles] may know [cant →]*

¹ What the Appendix of the book of Esther contains ² This opinion of Sixtus is not to be approved, since it conflicts with the fourth session of the Council of Trent, which he himself twists so that he may not seem to conflict with it — a printed marginal annotation in the later edition, hostile to Sixtus, paralleling but distinct from the Spanish censor's manuscript note recorded below ³ The arguments of the third and fourth books of Esdras ⁴ What the Doctors of the Church report concerning the third and fourth books of Esdras

(printed p. 28 [PDF p. 41], verso — the third and fourth books of Esdras continued: their authority and suspect dogmas. Running head: BIBLIOTHECAE SANCTAE.)

[→ cant] the Gentiles that those things which are admired in the books of philosophy have been translated from ours. And below he adds: *WHICH was the earlier, Esdras or Plato? For Paulus followed the sayings of Esdras, not of Plato: for Esdras revealed, according to the revelation conferred upon him, that the just shall be with Christ and with the saints. Hence also that famous Socrates says that he hastens to those his own Gods. Ours, assuredly, are the things which stand supreme in the letters of the philosophers. Let us not therefore fear that end owed by all, in which Esdras found the remuneration of his devotion, the Lord saying to him: FOR THOU shalt be received up with men, and shalt converse with the residue, with my son, and with those like thee.* Thus Ambrose; who also, in the second commentary on Luke, alleges out of the seventh chapter of this book a prophecy of the time of the advent of Christ, and of his death, and of the future conversion of the world to Christ. And the words of the vaticination are these: *MY SON JESUS SHALL BE REVEALED, with those who shall rejoice with him, who are left, in four hundred years; and it shall be after these years, and my son Christ shall die, and the world shall be converted.* Finally, in the epistle to Horontianus, which is the twenty-first in number, he persuades that the fourth book of Esdras should be read, because in it the soul is demonstrated to be of celestial substance, and the trifles of the philosophers concerning its substance are confuted. From these things it appears of how great authority this book was with Ambrose: out of which, many years before, the divine Cyprian seems to have taken what he wrote against Demetrianus — namely that the world is growing old, and is now hastening to its imminent end; and that this is easily perceived from the decrement of all things, since the powers of the elements, of plants, and of animals have been diminished and weakened, and the bodies of men especially are now smaller and feebler than they were of old. Which opinion, indeed, there is no doubt that Cyprian drew from the fifth chapter of this book, where these words are read: *THE WORLD now draweth near to old age. Ask her that beareth, Wherefore they whom thou hast now brought forth are not like to those who were before thee, but lesser in stature? and she herself shall say to thee: Some there are who were born in the vigor of youth, and others who were born under the time of old age, when the womb was failing. Consider therefore thou also, that ye are of lesser stature than those who were before you, and those who come after you [shall be] lesser than you, as of creatures now growing old, and passing beyond the strength of youth.* ¹ The Catholic Church also venerates this book: she who, every single year, on the third day [Tuesday] of Pentecost, begins the sacrosanct mysteries of the mass from that sentence which is read in the second chapter of this volume: *RECEIVE the delight of your glory, giving thanks to God, who hath called you to the celestial kingdoms* ²; and in the solemnities of martyrs she chants out of the same chapter, concerning the rewards of those who have valiantly fallen for Christ, that verse: *NOW they are crowned, and receive the palm.* ³ From the authority, therefore, of these witnesses and testimonies I judge it to have come about that this book was joined to the divine scriptures; which afterward, more diligently examined, the common consent of almost all the fathers judged should be held among the Apocrypha ⁴ — and that, as I suppose, on account of certain

suspect dogmas handed down in it, which seem openly to contradict the rules of the orthodox faith. Of which sort are these:

IN THE FOURTH CHAPTER he says that the souls of the saints are detained in certain hidden store-chambers in the lower world ⁵, until the number of all the elect be fulfilled, and the day of the last and supreme judgment come, in which all shall be led out thence together. And in the fifth chapter, pursuing the same opinion, he likens the day of the last judgment and retribution to a crown: in which, as there is neither first nor last, but all things at once, so in the retribution of eternal felicity the swiftness of the former souls shall not outstrip the tardiness of the last, but all together, and at the same time, shall obtain the awaited beatitude. Which opinion, although the divine Ambrose, in the book already cited, seems to have approved, yet the later fathers, in the council of Florence, reproved.

LIKEWISE, chapter 6, he relates that God on the fifth day, among the other animals, created two greatest living creatures, the one called Henoah [Behemoth], the other Leviathan; whose immense masses of body since not even the seventh part of the earth could hold together in fellowship, God disjoined them in place: and he placed Henoah in one of the seven parts of the earth, in which there are a thousand mountains; but Leviathan he set in another of the seven parts of the earth, in which are all the waters which God on the third day commanded to be gathered into one place; and there he keeps him, that he may prepare food out of him for whom he will, and when he will. Which narration indeed seems to have affinity with that fable of the Jews ⁶ which I remember to have read of old in the Thalmudic books, in the fourth order, third tractate; in which the Rabbins write that God on the fifth day created two fishes of well-nigh boundless magnitude, called Leviathans; the vastness of whose bodies when he weighed with himself in his mind — fearing lest every kind of fish should be swallowed down by such great beasts, and lest by them the whole sea should be rendered impassable to ships, and thus the commerce of the human race be utterly taken away if offspring were propagated from them — he slew the female, and out of her salted flesh prepared most delicate salt-meats, to be eaten by the just and his elect after this life; but the male he reserved alive for himself, that he might play with him daily in six hours of the day, according to that sentence of the hundred-and-second psalm [so this edition prints — *psalmi centesimi secundi*; the correct citation is Psalm 103:26 (= Hebrew Ps 104:26), which the alternate edition gives as *centesimi tertij*, with the margin *Psalm. 103. 26*]: *THAT DRAGON, whom thou hast formed to mock him* — for which the Hebrews read לִיתֵן זֶה יִצְרֵת לְשַׁחֵק בּוֹ *Leuijathan ze iatsartha lesachek bo*, that is, *this Leviathan, whom thou hast created, that thou mightest play with him*. [In this primary scan the type is damaged just here: the Hebrew is broken and gapped, the transliteration drops the word *lesachek* (printing only "*Leuijathan zeia-zaretha ... hekuo*"), and the gloss leaves a blank where *eo* should stand ("*ut cum ■ ludes*"). The complete reading given above is supplied from the alternate copy, its PDF p. 46, where the sentence prints entire and undamaged.]

LIKEWISE, in the fourteenth chapter, teaching at what time the world shall have its end ⁷, he hands down that the last old age of the world is at hand, and the end of mundane duration; whose whole time is divided into twelve parts: of which, since ten parts and the half of the eleventh part have already passed, nothing remains beyond, save what is left after the half of the eleventh — that is, the residue of the eleventh part, with the twelfth part, the last of all. Which things, if they were true, the world must needs have ceased a thousand five hundred years ago. For if the time which intervened from the creation of the world to Esdras contains, according to the supputation of the divine scripture, about three thousand four hundred and seventy years, and this sum of years embraces ten parts and a half of the twelve parts of the whole mundane age, it follows that the residue of time from Esdras to the end of the world should not exceed the number of 500 years; whereas nevertheless from Esdras even to the pre-[-sent] [*sentem* →]

¹ 4 Esd. 5:50-55 ² 4 Esd. 2:36-37 ³ 4 Esd. 2:45 ⁴ Why the fourth book of Esdras is held apocryphal ⁵ The author of the fourth book of Esdras thinks the souls of the saints are detained in the lower world until the day of judgment; which opinion is condemned by the Church and conflicts with the scriptures ⁶ A fable ⁷ The author of the fourth book of Esdras is a false prophet

(printed p. 29 [PDF p. 42], recto — the fourth of Esdras concluded; the Appendix of the book of Job, with the Septuagint genealogy in Greek. Running head: LIBER PRIMVS.)

[→ *sentem*] year MDLX, in which we write these things, almost two thousand years have flowed by. Besides these things, Jerome, in the declamation against Vigilantius, objects to Vigilantius himself that in confirmation of his heresy he brought forth a certain Apocryphal book of Esdras, in which it was written that after death no one may dare to pray for another. I suspect that the book cited by Vigilantius is this very one; because there is reported in it a certain sentence not altogether unlike that other sentence of John in the sixth chapter of the Apocalypse — from which Vigilantius, as Jerome testifies, strove to build up [the claim] that after death no one's prayer for another is to be heard; especially since John asserts that the souls of the holy martyrs, set beneath the altar of God, could not obtain even for themselves the judgment and retribution which they earnestly sought, crying with a great voice: *HOW LONG, O lord, dost thou not judge and avenge our blood?* — and it was said to them that they should wait until the number of their fellow-servants should be fulfilled.¹ To which place plainly very similar is another place, in the sixth chapter of this book, in which it is narrated how the souls of the saints, shut away in their store-chambers, demand of God the day of judgment and retribution, saying: *HOW LONG, O lord, do we hope thus? and when shall come the fruit of our reward?*² — and answer is made to them that they should wait until the number of the elect among them be fulfilled, and the measure of the times of the whole age be fulfilled; before whose completion their bodies are not to be raised. It is likely that Vigilantius coupled this testimony with the aforesaid authority of John, and twisted both to his own purpose. For these causes, therefore, I should believe this book was rejected by the fathers. Some also judge it to be of another Esdras than he who is the author of the first book: since this one, at the beginning of this book, writes that he descended from Aaron through nineteen generations; but that one, in the seventh chapter of his book, writes that he was begotten from Aaron through only fifteen generations.

THE APPENDIX OF THE BOOK OF JOB

THE BOOK of Job, in all the exemplars of the Greeks, as well ancient as recent, has at its very end — immediately after the last period of the volume — annexed, out of the edition of the seventy interpreters, a certain genealogy of Job and of his friends, alluding not a little to the genealogy of the sons of Esau described in the book of genesis; which is read neither in the Hebrew nor in the latin codices. Its words are these: γέγραπται δὲ αὐτὸν πάλιν ἀναστήσεσθαι μεθ' ὧν ὁ κύριος ἀνίστησιν. οὗτος ἐρμηνεύεται ἐκ τῆς συριακῆς βίβλου, ἐν μὲν γῇ κατοικῶν τῇ αὐσίτιδι, ἐπὶ τοῖς ὁρίοις τῆς ἰδουμαίας καὶ ἀραβίας. προὔπηρχε δὲ αὐτῷ ὄνομα ἰωβάλ. λαβὼν δὲ γυναῖκα ἀράβισσαν, ἐγέννα υἱόν, ᾧ ὄνομα ἐννών. ἦν δὲ αὐτὸς πατὴρ μὲν ζαρέ τῶν ἡσαὺ υἱῶν υἱός, μητὴρ δὲ βοσόρρας· ὥστε εἶναι αὐτὸν πέμπτον ἀπὸ Ἀβραάμ. καὶ οὗτοι οἱ βασιλεῖς οἱ βασιλεύσαντες ἐν ἐδῶμ, ἧς καὶ αὐτὸς ἦρξε χώρας· πρῶτος βαλὰκ ὁ τοῦ βεώρ, καὶ ὄνομα τῇ πόλει αὐτοῦ δένναβὰ. μετὰ δὲ τὸν βαλὰκ ἰωβὰλ ὁ καλούμενος ἰώβ. μετὰ δὲ τοῦτον ἄσων, ὁ ὑπάρχων ἡγεμὼν τῆς θαιμανίτιδος χώρας. μετὰ δὲ τοῦτον ἀδὰδ υἱὸς βαδὰδ, ὁ ἐκκόψας μαδιὰν ἐν τῷ πεδίῳ μωάβ, καὶ ὄνομα τῇ πόλει αὐτοῦ γεθαίμ. οἱ δὲ ἐλθόντες πρὸς αὐτὸν φίλοι, ἐλιφάζ τῶν ἡσαὺ υἱῶν, θαιμανῶν βασιλεύς· βαλδὰδ ὁ σαυχαίων τύραννος· σῶφαρ ὁ μιναίων βασιλεύς. The sense of which narration, that I may render word for word, is this: *Now it is written that he shall rise again with those whom the Lord raiseth up. This man is interpreted out of the Syriac book [as] dwelling in the region Ausitis, on the borders of Idumaea and Arabia; and his name before was Jobal. Taking therefore an Arabian wife, he begot a son by name Ennon. And he was himself the son, by his father, of Zare, of the sons of Esau; by his mother, of Bosorra; so that he is himself the fifth from Abraham. And these are the kings who reigned in Edom — over which region he himself also ruled: first Balach, son of Beor, and the name of his city was Dennaba; and after Balach, Jobab, who is called Job; and after these Ason, who was captain of the Thamanitid region; after him Adad, son of Badad, who smote Madian in the region of Moab, and the name of his city was Getthaim. And the friends who came to him: Eliphaz, of the*

sons of Esau, king of the Themanites; Baldad, tyrant of the Sauchaeans; Sophar, king of the Mynaeans. And these words, although they are extant neither among the Hebrews nor among the Latins, yet all the Greek Fathers receive them with the highest veneration, and very many even expound them diligently. There are still read — in the Greek catena of explanations on Job, which, written by hand, I keep in my own Library — various annotations upon this genealogy, by Origen, Chrysostom, Julianus, Severus, Euagrius, and Olympiodorus.

ORIGEN, at the end of the commentaries on Job, which the royal Library of the French [Bibliotheca regia Gallorum] lately sent forth into the light, after the aforesaid context of the genealogy subjoins another addition, out of the thirty-third chapter of Genesis [so printed], taken over in almost the same words; and he expounds it with a brief little annotation. The words of the addition are these: ἀπέθανε δὲ ἀδάδ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ σαμαδὰ ἐκ μασσεκάς. ἀπέθανε δὲ σαμαδὰ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ σαοὺλ ἐκ ῥοβεῶθ τῆς παρὰ ποταμόν. ἀπέθανε δὲ σαοὺλ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ βαλλαενῶν υἱὸς ἀχοβῶρ. ἀπέθανε δὲ βαλλαενῶν υἱὸς ἀχοβῶρ, καὶ ἐβασίλευσεν ἀντ' αὐτοῦ ἀράδ υἱὸς βαράδ, καὶ ὄνομα τῇ πόλει αὐτοῦ φογῶρ. ὄνομα δὲ τῇ γυναικὶ αὐτοῦ μετεβεήλ, θυγάτηρ ματραῖθ υἱοῦ μαιζοῶβ. That is: *And Adad died, and Samada of Masseca reigned in his stead. [And Samada died,] and Saul of Robooth, which is by the river, reigned in his stead. And Saul died, and Ballaenon, son of Achobor, reigned in his stead; and he being dead, Arad, son of Barad, reigned in his stead, and the name of his city was Phogor; and his wife was called Metebeel, daughter of Matraith, son of Mazoob.* Then follow these things also: θεμὰν υἱὸς ἐλιφάζ ἡγεμόνος ἰδουμαίας. οὗτος ἐρμηνεύεται ἐκ τῆς συριακῆς βίβλου, ἐν μὲν γῇ κατοικῶν αὐσίτιδι, ἐν πέρασιν τοῦ εὐφράτου· προὔπηρχε δὲ αὐτῷ ὄνομα ἰῶβ, καὶ ἦν αὐτῷ πατὴρ ζαρὲ ἀπὸ ἀνατολῶν ἡλίου. That is: *Theman, son of Eliphaz, captain of Idumaea. This man is interpreted out of the Syriac book [as] dwelling in the land Hussitis, within the bounds of the Euphrates; and his name before was Job, and his father was Zare, from the rising of the Sun.* Thus far the Addition of the genealogy of Job; which Jerome rejects as uncertain and foreign to the Hebraic verity, writing thus in the questions upon Genesis: *THE FIRSTBORN* [Na- →]

¹ Rev. 6:10-11 ² 4 Esd. 4:35

(printed p. 30 [PDF p. 43], verso — the Appendix of Job concluded; the Appendix of the Psalter, with Psalm 151 in Greek and Latin; the Appendix of the Wisdom of Syrach begins. Running head: BIBLIOTHECAE SANCTAE.)

[→ Na-]chor, the brother of Abraham, by Melcha his wife: of his daughter was born Huz, from whose stock Job descends — even as it is written in the exordium of his volume: THERE WAS A MAN in the land of Huz, by name Job. Wrongly, therefore, do certain men suppose Job to be of the race of Esau; since that which is had at the end of his book — namely, that it was translated out of the Syrian speech, and that he was the fourth from Esau — and the rest of the things which are contained there, are not had in the Hebrew volumes. Thus he [Jerome].

THERE IS EXTANT also, in certain ancient [Bibles] of the Latins, and in all the Bibles of the Greeks, a certain little speech [oratiuncula] of the wife of Job, expounded by well-nigh all the Greek interpreters; which Origen, in the epistle to Julius Africanus, denies to pertain to the verity of the Hebraic scripture. It is contained in the second chapter of this book, in these words: χρόνου δὲ πολλοῦ προβεβηκότος, εἶπεν αὐτῷ ἡ γυνὴ αὐτοῦ, μέχρι τίνος καρτερήσεις λέγων, ἰδοὺ, ἀναμένω χρόνον ἔτι μικρὸν, προσδεχόμενος τὴν ἐλπίδα τῆς σωτηρίας μου. ἰδοὺ γὰρ, ἠφάνισται σου τὸ μνημόσυνον ἀπὸ τῆς γῆς. υἱοὶ καὶ θυγατέρες, ἐμῆς κοιλίας ὠδίνες καὶ πόνοι, οὓς εἰς τὸ κενὸν ἐκοπίασα μετὰ μόχθων. σύ τε αὐτὸς ἐν σαπρίᾳ σκωλήκων κάθησαι, διανυκτερεύων αἶθριος. καγὼ πλανήτις καὶ λάτρις, τόπον ἐκ τόπου περιερχομένη, καὶ οἰκίαν ἐξ οἰκίας, προσδεχομένη τὸν ἥλιον, πότε δύσεται, ἵνα ἀναπαύσωμαι τῶν μόχθων μου καὶ τῶν ὠδίνων, αἱ με νῦν συνέχουσιν. ἀλλὰ εἶπέ τι ῥῆμα πρὸς κύριον, καὶ τελεύτα.

That is: Now when much time had gone before, his wife said to him: How long wilt thou persevere, saying, Behold, I await yet a little time, receiving the hope of my salvation? For behold, thy memorial is blotted out from the earth — the sons and daughters, the pangs and labors of my womb, whom in vain I brought forth laboriously, with vexations; and thou thyself sittest in the rottenness of worms, passing the night under the open sky; and I, a wanderer and a drudge, going about from place to place and from house to house, awaiting the sun, when it shall set, that I may rest from my labors and my pangs, which now hold me fast. But speak some word against the lord, and die.

THE APPENDIX OF THE PSALTER

THERE IS EXTANT in the Greek Psalters, according to the edition of the seventy interpreters, immediately after the end, a psalm inscribed to David outside the number of the hundred and fifty psalms; of which I have hitherto been able to find some mention in no explanator of the divine scripture — whether Greek, or Hebrew, or Latin — save in the one divine Athanasius; who, in the Synopsis of the divine scripture, reviewing this psalm by name among the canonical writings, writes thus: *AGAINST GOLIATH, PSALM 151. This psalm is inscribed peculiarly to David, and outside the number of the rest, when in single combat he had laid low Goliath.* And the same [Athanasius], at the end of the same work, the testimony of the book of Paralipomenon being cited, adds that David put forth three thousand psalms; out of which the friends of king Ezechias selected only a hundred and fifty, but hid away the rest. And it is possible that this is one of those; which, because it is short, it has pleased [me] to insert here, as well in Greek as in Latin, together with its own inscription.

Οὗτος ὁ ψαλμὸς ἰδιόγραφος τοῦ Δαβὶδ ἐστὶ, καὶ ἔξωθεν τοῦ ἀριθμοῦ τῶν ἑκατὸν καὶ πεντήκοντα ψαλμῶν, ὅτε ἐμονομάχησε πρὸς τὸν Γολιάθ.

Μικρὸς ἤμην ἐν τοῖς ἀδελφοῖς μου· καὶ νεώτερος ἐν τῷ οἴκῳ πατρὸς μου, ἐποίμαινον τὰ πρόβατα τοῦ πατρὸς μου.

Αἱ χεῖρές μου ἐποίησαν ὄργανον, καὶ οἱ δάκτυλοί μου ἤρμοσαν ψαλτήριον.

Καὶ τίς ἀναγγελεῖ τῷ κυρίῳ μου; αὐτὸς κύριος, αὐτὸς εἰσακούει.

Αὐτὸς ἐξαπέστειλε τὸν ἄγγελον αὐτοῦ, καὶ ἦρέ με ἐκ τῶν προβάτων τοῦ πατρὸς μου, καὶ ἔχρισέ με ἐν τῷ ἐλαίῳ τῆς χρίσεως αὐτοῦ.

Οἱ ἀδελφοί μου καλοὶ, καὶ μεγάλοι, καὶ οὐκ εὐδόκησεν ἐν αὐτοῖς ὁ κύριος.

Ἐξῆλθον εἰς συνάντησιν τῷ ἀλλοφύλῳ, καὶ ἐπικατηράσατό με ἐν τοῖς εἰδώλοις αὐτοῦ.

Ἐγὼ δὲ σπασάμενος τὴν παρ' αὐτοῦ μάχαιραν, ἀπεκεφάλισα αὐτόν, καὶ ἦρα ὄνειδος ἐξ υἱῶν Ἰσραὴλ.

TRANSLATION

This psalm was written by David himself, outside the number of the hundred and fifty, when in single combat he had engaged with Goliath.

LITTLE was I among my brethren, and younger in the house of my father: I pastured the sheep of my father.

MY HANDS constructed an instrument [organum], and my fingers fitted together a psaltery.

AND WHO shall announce [it] to my lord? the lord himself — he himself hears.

HE HIMSELF sent his angel, and took me from the sheep of my father, and anointed me with the oil of his anointing.

MY BRETHREN [were] fair and great: and the lord was not well pleased in them.

I WENT OUT to meet that alien [Goliath]: and he cursed me by his idols.

BUT I, wresting from him his own sword, beheaded him, and took away the reproach from the sons of Israel.

EVTHYMIVS touched upon this Psalm in passing, in the Preface of the commentaries on the Psalms.

THE APPENDIX OF THE WISDOM OF SYRACH [*the heading's italic Y is worn and prints almost as a T: "S■RACH"*]

THERE IS FOUND, in almost all Latin codices, after the end of the Wisdom of Syrach, or Ecclesiasticus, a certain prayer of Salomon; which is nothing else than a fragment, or the former part, of that prayer which Salomon put forth at the dedication of the temple, copied word for word out of the eighth chapter of the third book of Kings. Which prayer, although it has a certain author, one of irrefragable credit, and is not apocryphal, yet — since it has been cut off from thence by some unknown author, lopped like a limb from its proper body, and has been added into this place superfluously and rashly, against the credit of the Hebrew and Greek exemplars — it has pleased [me] to cast it back among the apocryphal additions. It is likely that the adder of this fragment, whoever he was, added to this volume just so many lines out of the aforesaid prayer of Salomon as would suffice to fill up the space which, on the last [leaf], as gener[-ally]

[runque →]

(printed p. 31 [PDF p. 44], recto — the Syrach Appendix concluded; the little Preface of the Lamentations; the third and fourth books of Maccabees. Running head: LIBER PRIMVS. Signature: E 4.)

[→ runque] [as gene]rally happens, had remained empty on a page of the book; which [lines] afterward, through the imprudence of those who copy out all things without any discrimination, whatsoever they be, were spread abroad into the other Latin codices.

THE LITTLE PREFACE OF THE LAMENTATIONS OF JEREMIAS

THE LITTLE PREFACE of the Threni [Lamentations], which the Latin codices carry before the beginning of the Lamentations of Jeremias, is not among the Hebrews; who begin this book — written throughout in a fourfold alphabet [four alphabetic acrostics] — from the word אכה [so printed, lacking the yod of איכה] *Eca*, that is, *How*, commencing from א Aleph, the first letter of the Hebrew Alphabet; and from this word they name the book אכה *Ecà*. But the other words which are read before this word were added, as is believed by many, by the seventy interpreters, wishing to connect the lamentation of the devastated city with the narration of the devastation of the same city, which is described at the close of the book of Jeremias. Now these are the words of this preface among the seventy interpreters: Καὶ ἐγένετο μετὰ τὸ αἰχμαλωτισθῆναι τὸν ἰσραὴλ, καὶ ἱερουσαλὴμ ἐρημωθῆναι, ἐκάθισεν ἱερεμίας κλαίων, καὶ ἐθρήνησε τὸν θρήνον τοῦτον ἐπὶ ἱερουσαλὴμ, καὶ εἶπεν — that is: *And it came to pass, after Israel was brought into captivity, and Hierusalem was made desert, Jeremias sat weeping, and wailed this lamentation over Hierusalem, and said.* The Hebrews do not receive this argument, because it does not seem to them likely that Jeremias wrote, or saw in the spirit, these Threni after the destruction of Hierusalem, but before the destruction: for it is a prophecy. Whence they also hand down that king Joachim read these Threni before the overthrow of the city; and, some verses out of them having been read, cast the book into the fire: which the prophet a little afterward wrote out again much more copiously; even as he himself testifies in the 36th chapter of his own prophecy.

THE THIRD BOOK OF MACCABEES

THE THIRD BOOK of Maccabees¹ — whose argument is the marvelous and ever-memorable liberation of the Jews, whom, bound in troops with chains, Ptolemaeus Philopater, fourth king of Egypt, exposed in the Hippodrome of the city of Alexandria, to be trampled down by maddened elephants — is utterly unknown to the Hebrews; although Josephus, in the second volume against Apion, touched briefly, in passing and quite summarily, on the sum of this history. Yet it is had everywhere in almost all the codices of the Greeks, and even in very many volumes of the Latins. Athanasius makes mention of this book in the Synopsis; and Eusebius in the chronicles: which [book] Clemens, the third Roman pontiff after Peter, in the book of the apostolic canons, canon 84, had long before numbered among the canonical books. There are those who judge it to have been put forth by Josephus, from the similarity of the style. But the things which are narrated in it were done before those which are reported in the first and second books of Maccabees, by almost fifty years — that is, under Antiochus the great, most friendly to the Jews, about the year from the founding of the world three thousand seven hundred and thirty-eight [*ter millesimum septingentesimum trigesimum octauum*]; and it pertains not at all to the history of the Maccabees, although they [these copies] carry its inscription. The beginning of the book is: Ὁ δὲ Φιλοπάτωρ μαθὼν παρὰ τῶν ἀνακομισθέντων τὴν γενομένην τῶν ὑπ' αὐτοῦ κρατουμένων τόπων ἀφαίρεσιν ὑπὸ Ἀντιόχου — that is: *But Philopater, learning from those who had returned that the places which he himself had held had been taken away, Antiochus [being the taker] [as printed in the italic Latin: At Philopater, cognoscens ex his, qui redierant, locos, quos ipse tenuerat, Antiochum abstulisse — "But Philopater, learning from those who had returned that Antiochus had taken away the places which he himself had held"]*.

THE FOURTH BOOK OF MACCABEES

THE FOURTH [book] of Maccabees,² which the Synopsis of Athanasius reviews among the apocryphal writings, contains a history of one-and-thirty years — that is, the deeds of Joannes Maccabaeus, who from the conquered Hyrcanus received the surname of Hyrcanus. He, after his father Simon had been slaughtered by the fraud of Ptolemaeus, obtained the pontificate of his nation together with the principate; and immediately led out an army against his father's striker-down. Then he joined a league with Antiochus, king of Syria; upon whose death he took many cities of Syria by force. First of all the captains of the Jews, he hired foreign soldiery at his own pay³: he dug out three thousand talents from the sepulcher of David. He renewed the league with the Romans, already entered upon by his father: he routed Antiochus Cizygenus [Cyzicenus], king of Syria, conquered in war: Samaria, the rival of the city of Hierosolyma, captured after a whole year of siege, he leveled to the ground; and, torrents having been led into it, he removed by the flooding of the waters even the very ruins of the destroyed city, and all its traces: the walls of Hierosolyma, collapsed with age, he restored. Which things happily accomplished, he dies in the thirty-first year of his rule — a man most illustrious under a threefold name, that is, in priesthood, in principate, and in prophecy — namely in the hundredth year before the birth of Christ. In which [year] the fourth and last book of Maccabees leaves off: whose beginning, out of a Greek codex which we read at Lyons, written by hand, in the Library of Sanctes Pagninus, a most learned man, among the preachers [the Dominicans], runs thus: Καὶ μετὰ τὸ ἀποκτανθῆναι τὸν Σίμωνα ἐγενήθη Ἰωάννης υἱὸς αὐτοῦ ἀρχιερεὺς ἀντ' αὐτοῦ — that is: *And after Simon was slain, Joannes his son was made high priest in his stead*. The series of the history and the narration is almost the same as that in Josephus, in the thirteenth book of the Antiquities; but the style, abounding in Hebraic idioms, is far unlike. It is likely that this [book] was translated by an unknown interpreter out of the book of the days of the priesthood of Joannes; of which, at the close of the first of Maccabees, it is written thus:⁴ *THE REST of the discourses of Joannes, and of his wars, and of the good virtues in which he bore himself bravely, and of the building of the walls which he erected, and of his deeds — behold, these are written in the book of the days of his priesthood and principate*.

From these things it is gathered, not obscurely, that they are deceived who think the fourth book of Maccabees to be that one in which Josephus described the agony of the Maccabee mother and of her seven

sons; which also is had in some Bibles of the Greeks, with the inscription Ἰωσήπου εἰς τοὺς μακκαβαίους [*of Josippus (Josephus), On the Maccabees*].

[RECA- →]

¹ The argument of the third book of Maccabees ² Argument of the fourth book of Maccabees ³ John Maccabaeus, first of the Jewish captains to hire foreign soldiery at his own pay ⁴ 1 Macc 16:23-24

(printed p. 32 [PDF p. 45], verso — the RECAPITULATION of all the volumes of both Testaments begins: Augustine's partition. Running head: BIBLIOTHECAE SANCTAE.)

RECAPITULATION OF ALL THE VOLUMES OF BOTH TESTAMENTS

[→ RECA-] **THIS FIRST BOOK being finished** — which we took upon ourselves to write concerning the divine volumes, or concerning the scriptures and the holy writers — we at length exhibit to thee three Partitions of all the scriptures of both testaments and of both orders: the first, that of the divine Augustine; the second, that of the recent scholastics; but the third, that which is our own.

THE FIRST PARTITION OF THE BOOKS OF THE DIVINE SCRIPTURE

THE FIRST PARTITION of the books of the divine scripture — pertaining as well to the first as to the second order of the sacred canon — was dissected by the divine Augustine, in the second book *Of Christian doctrine*, into two sections: the one of the old, the other of the new testament. Of which the former contains the four-and-forty old books, distinguished into two classes, that is, the Historical and the Prophetical; the latter contains the eight books of the new testament.

OF THE BOOKS OF THE OLD TESTAMENT — SECTIO PRIMA

<i>Historical books, XXII.</i>		<i>Prophetical — that is, of those who are properly called Prophets — books XXII.</i>	
1	Genesis	23	David
2	Exodus	24	Proverbia
3	Leviticus	25	Ecclesiastes
4	Numeri	26	Cantica
5	Deuteronomion	27	Sapientia
6	Josue	28	Ecclesiasticus
7	Judicum	29	Esaïas
8	Ruth	30	Hieremias with the Threni
9	Regum primus [1 Kings]	31	Ezechiel
10	Regum secundus	32	Daniel
11	Regum tertius	33	Osee
12	Regum quartus	34	Joël
13	Paralipomenon primus	35	Amos
14	Paralipomenon secundus	36	Abdias

<i>Historical books, XXII.</i>		<i>Prophetical — that is, of those who are properly called Prophets — books XXII.</i>	
15	Job	37	Jonas
16	Tobias	38	Michaeas
17	Esther	39	Nahum
18	Judith	40	Abacuch
19	Esdrae primus	41	Sophonias
20	Esdrae secundus	42	Aggaeus
21	Maccabaeorum primus	43	Zacharias
22	Maccabaeorum secundus	44	Malachias

OF THE BOOKS OF THE NEW TESTAMENT — SECTIO SECVNDA

OF THE GOSPELS — of Matthaeus, Marcus, Lucas, and Joannes — four books. **OF THE EPISTLES** of Paul, fourteen: one book. **OF THE APOSTOLIC ACTS:** one book. **OF THE CATHOLIC epistles** — that is, II of Peter, III of Joannes, I of Jacobus, and I of Jude: one book. **OF THE APOCALYPSE** of Joannes the Evangelist: one book.

WHICH BOOKS indeed of the new Testament — the volume of the Apocalypse being omitted — Gregorius the Theologian [Gregory Nazianzen], some years before Augustine, in the same place which we cited above, sang not inelegantly in these verses:

ἤδη ἀρίθμει καὶ νέου μυστηρίου.

Ματθαῖος μὲν ἔγραψεν ἑβραίοις θαύματα χριστοῦ.

Μάρκος δ' ἰταλίῃ. Λουκᾶς ἀχαΐαδι.

Πᾶσι δ' ἰωάννης, κήρυξ μέγας, οὐρανοφοίτης.

ἔπειτα πράξεις τῶν σοφῶν ἀποστόλων.

Δέκα δὲ παύλου τέσσαρές τ' ἐπιστολαί.

ἐπτάδε καθολικαί, ὧν ἰακώβου μία. *[the word ἰακώβου is printed in a heavily ligatured, compressed form]*

Δύω δὲ πέτρου, τρεῖς δ' ἰωάννου πάλιν.

[That is: Now number also (the books) of the new mystery. Matthaeus wrote for the Hebrews the miracles of Christ; Marcus for Italy; Lucas for Achaia; but Joannes, the great herald, the heaven-walker, for all. Then the Acts of the wise apostles; and ten and four epistles of Paul; and seven catholic, of which one is of Jacobus, two of Peter, and three again of Joannes...]

[ἰούδα →]

(printed p. 33 [PDF p. 46], recto — Gregory's verses concluded, with the Latin rendering; the second Partition, of the scholastics. Running head: LIBER PRIMVS.)

[→ ἰούδα]

ἰούδα δὲ ἐστὶν ἐβδόμη. πάσας ἔχεις.

Εἴ τι δὲ τούτων ἐκτός, οὐκ ἐν γνησίοις.

which may be turned thus:

Now indeed run through the mysteries of the new law.

Matthaeus gave to the Hebrews the miracles of Christ;

Marcus wrote for Italy; for thee, Graecia, Lucas:

heaven-wandering Joannes scattered his writings for all [Caeliuagus — the italic type could also be read Calinagus; caelivagus, "sky-wandering," renders the Greek οὐρανοφοίτης].

Joined to these, thou shalt presently discern the famous apostolic deeds.

Next number the twice-seven little books of Paul;

the seven Catholic [epistles], among which the first is of Jacobus,

and the twin ones of Peter: then follow the three of Joannes;

seventh after these succeeds the epistle of Jude.

They will hardly be legitimate, if any writings be carried about outside these.

THE SECOND PARTITION OF ALL THE BOOKS OF HOLY SCRIPTURE

THE SECOND PARTITION of all the books of holy Scripture — pertaining as well to the first as to the second order of the sacred canon — was distinguished by the scholastics into two Sections: the one of the old, the other of the new testament; of which each is digested into four classes of volumes, that is, into the Legal, Historial, Sapiential, and Prophetal books.

OF THE BOOKS OF THE OLD TESTAMENT — SECTIO PRIMA

<i>Legal books, five.</i>		<i>Sapiential books, five.</i>	
1	Genesis	23	Proverbia
2	Exodus	24	Ecclesiastes
3	Leviticus	25	Cantica
4	Numeri	26	Sapientia
5	Deuteronomion	27	Ecclesiasticus
<i>Historial books, XVII.</i>		<i>Prophetal books, XVII.</i>	
6	Josue	28	David
7	Judicum	29	Esaias
8	Ruth	30	Hieremias with the Threni, & Baruch
9	Regum primus	31	Ezechiel
10	Regum secundus	32	Daniel
11	Regum tertius	33	Oseas
12	Regum quartus	34	Joël
13	Paralipomenon primus	35	Amos
14	Paralipomenon secundus	36	Abdias
15	Esdras primus	37	Jonas
16	Esdras secundus	38	Michaeas
17	Tobias	39	Nahum
18	Judith	40	Abacuch

<i>Legal books, five.</i>		<i>Sapiential books, five.</i>	
19	Esther	41	Sophonias
20	Job	42	Aggaeus
21	Maccabaeorum primus	43	Zacharias
22	Maccabaeorum secundus	44	Malachias

THE SECOND SECTION, OF ALL THE BOOKS OF THE NEW TESTAMENT, digested into the same four Classes

LEGAL, FOUR BOOKS; that is: Matthaeus, Marcus, Lucas, Joannes.

HISTORIAL, ONE BOOK; that is: The Acts of the Apostles.

SAPIENTIAL, TWO BOOKS; that is: The fourteen epistles of Paul the Apostle, The seven Catholic epistles.

PROPHETAL, ONE BOOK; that is: The Apocalypse of Joannes.

[PAR- →]

(printed p. 34 [PDF p. 47], verso — the third Partition, Sixtus's own: protocanonical, deuterocanonical, apocryphal. Running head: BIBLIOTHECAE SANCTAE.)

THE THIRD PARTITION — ΒΙΒΛΙΟΓΡΑΦΩΝ (PARTITIO TERTIA BΙΒΛΙΟΓΡΑΦΩΝ)

[→ PAR-] **That is, of the biblical scriptures**, distributed by us into three Sections: of which the first contains the Πρωτοκανονικά, that is, the canonical writings of the first order; the second the Δευτεροκανονικά, that is, the canonical scriptures of the second order; the third the Ἀπόκρυφα, or all the additions of scriptures of uncertain authority.

ΠΡΩΤΟΚΑΝΟΝΙΚΩΝ — THAT IS, OF THE CANONICAL SCRIPTURES OF THE FIRST ORDER. SECTIO PRIMA. (ΠΡΩΤΟΚΑΝΟΝΙΚΩΝ, ID EST, SCRIPTVRARVM CANONICARVM PRIMI ORDINIS. SECTIO PRIMA.)

<i>FROM THE OLD TESTAMENT.</i>		<i>FROM THE NEW TESTAMENT.</i>	
1	Genesis.	1	Matthaeus.
2	Exodus.	2	Marcus.
3	Leviticus.	3	Lucas.
4	Numeri.	4	Joannes.
5	Deuteronomion.	5	The Acts of the Apostles.
6	Josue.	6	To the Romans.
7	Judicum, & Ruth.	7	To the Corinthians, the first.
8	Samuelis, first & second.	8	To the Corinthians, the second.
9	Melachim [Kings], first & second.	9	To the Galatians.

FROM THE OLD TESTAMENT.		FROM THE NEW TESTAMENT.	
10	The two books of Paralipomenon.	10	To the Ephesians.
11	The two books of Esdras.	11	To the Philippians.
12	Job.	12	To the Colossians.
13	Psalterium.	13	To the Thessalonians, the first.
14	Proverbia.	14	To the Thessalonians, the second.
15	Ecclesiastes.	15	To Timothy, the first.
16	Cantica.	16	To Timothy, the second.
17	Esaias.	17	To Titus.
18	Jeremias with the Threni.	18	To Philemon.
19	Ezechiel.	19	The first epistle of Peter.
20	Daniel.	20	The first epistle of Joannes.
21	The twelve Prophets.		

ΔΕΥΤΕΡΟΚΑΝΟΝΙΚΩΝ — THAT IS, OF THE CANONICAL SCRIPTURES OF THE SECOND ORDER. SECTIO SECVNDA. (ΔΕΥΤΕΡΟΚΑΝΟΝΙΚΩΝ, *ID EST, CANONICARVM secundi ordinis scripturarum. SECTIO SECVNDA.*)

FROM THE OLD TESTAMENT.		FROM THE NEW TESTAMENT.	
1	Esther.	1	The last chapter of Marcus.
2	Tobias.	2	The history of the agony of Christ, & of the Angel's consolation.
3	Judith.	3	The history of Joannes concerning the adulterous woman.
4	Baruch.	4	The epistle to the Hebrews.
5	The epistle of Hieremias.	5	The epistle of Jacobus.
6	Sapientia.	6	The second epistle of Peter.
7	Ecclesiasticus.	7	The second epistle of Joannes.
8	The Addition of Daniel, i.e. {the Prayer of Azarias; the Hymn of the three boys; the history of Susanna; the history of Bel} [printed as a bracketed cluster beside the entry]	8	The third epistle of Joannes.
9	Maccabaeorum, the first.	9	The epistle of Jude.
10	Maccabaeorum, the second.	10	The Apocalypse.

ΑΠΟΚΡΥΦΩΝ — THAT IS, OF SCRIPTURES OF A HIDDEN AND UNCERTAIN
KIND. SECTIO TERTIA. (ΑΠΟΚΡΥΦΩΝ, *HOC EST, OCCVLTÍ ET INCERTI
generis scripturarum. SECTIO TERTIA.*)

1	The appendix of the second book of Paralipomenon.
2	The third book of Esdras.
3	The fourth book of Esdras.
4	The appendix of the book of Esther.
5	The accession of the book of Job.
6	The appendix of the Psalter.
7	The preface of the Lamentations.
8	The appendix of Ecclesiasticus.
9	Maccabaeorum, the third.
10	Maccabaeorum, the fourth.

[*HÆC* →]

(printed p. 35 [PDF p. 48], recto — the leaf is MISNUMBERED "47" (a pagination misprint). Book I's closing paragraph and *FINIS*; Book II's title-block opens mid-page. Running head: *LIBER SECVNDVS*.)

[→ *HÆC*] **THESE THINGS, in sum, we have had to say** concerning the holy scriptures comprehended in the vulgate codex of the Bibles; hereafter, in the following book, we shall narrate the writers and writings which are cited by the divine authors of the sacred volumes — concerning which Origen, in the first homily on the Canticle of Canticles, writes thus: *IT IS LABORIOUS, if we should wish to inquire how great a commemoration of many books is made in the divine scriptures, of which no reading at all has been handed down to you; nay, not even among the Jews have we found the use of readings of this kind. Which [books] — whether because they contained some things above human intelligence, it pleased the holy spirit to take them out of the midst; or because they were of those scriptures which are called Apocrypha, inasmuch as many things are found in them corrupted, and handed down by the elders against the true faith — it did not please them that place be given them, nor that they be admitted to authority. It is above us to pronounce concerning such things. Yet this is manifest: that many examples have been brought forth, whether by the Apostles or by the Evangelists, and inserted into the new testament, which we never read in these scriptures which we hold canonical; yet they are found in the Apocrypha, and are evidently shown to have been taken up out of them.* Thus far the words of Origen; with which it is fitting to set an end to the present book.

THE END OF THE FIRST BOOK