Articles by Edward F. Armstrong

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The Bible at the World's Fair (Mar 1966)

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When the final figures of attendance at the World's Fair were released, it was a surprise to learn that 27,020,857 people had visited the Vatican Pavilion. This was the largest number of people to visit any pavilion, with one exception.

The question arises, what attracted so many millions to this building? In 1964, the main attractions were the "Pieta" by Michael Angelo, the "Little Shepherd" and other works of art. In 1965 the Vatican Pavilion was loaned Bibles, the principal one being the "Wycliffe", our first manuscript Bible in English, translated from the Latin version of Jerome in 1380 by John Wycliffe.

Then there was also the "Gutenburg Bible" of forty-two lines. It is interesting to note that this was the first Bible, and probably the first complete book, printed from movable metal type in 1450-1455.

John Gutenberg intended his book to be as handsome in letter, and in ink and format as possible, and great expense and a number of years went into the effort. It was printed at Mainz, Germany, and was also from the Latin version by Jerome.

The writer was at the Vatican Pavilion in August, 1965, to view these Bibles. The people were there three and four deep to get a look at the Holy Books. So, in addition to the works of art, the people wanted to view the display of these wonderful, rare Bibles. And now, a most

important thing has happened, the Roman Catholics are permitted to read and own a Bible. There also were at the Fair faithful Evangelicals, displaying rare Bibles and presenting gospel tracts and booklets to the people.

We might consider a short history of the man whom God raised up to give us our first manuscript Bible in the English language. Remember he was a Roman Catholic priest, and that it was one of his Bibles that was displayed at the World's Fair.

John Wycliffe was born at Yorkshire, England, and entered Queen's College, Oxford, at 16 years of age. He was made Chancellor of Oxford at 36, and Theological Lecturer at 48.

In the documents which have come down to us, it is interesting to see how earnestly the person and work of the Lord Jesus Christ were pressed upon the attention of the hearers. Services of one kind or another were recognized as having something to do with the acceptance of the sinner, and men had confidence in them, instead of depending only on that blood which has been shed for many for the remission of sins.

The following is an excerpt from Wycliffe's writing (this is of great importance as we preach the gospel today to Roman Catholics):

"Many think that if you give a penny to a pardoner, they shall be forgiven the breaking of all the commandments of God, but I say thee for certain though thou have Priests and Friers to sing for thee, and each day hear many masses, and found Charities, and Colleges, and go on long pilgrimages all thy life, and give all thy goods to pardoners, all this will not bring the soul to Heaven."

This remarkable man was a devout student of Scripture; it was his constant companion, his absolute standard of appeal, and he showed the most intimate acquaintance with its text.

“The Sacred Scriptures,” he said, “are the property of the people, and one which no one should be allowed to wrest from them. Christ and His apostles converted men by making known the Scriptures in a form familiar to them.”

“God grant us,” runs the prayer in the Old Wycliffe preface, “To ken and kepe well Holie writ, and to suffer joiefulli some paine for it at the Taste.”

What a meaning that prayer must have had when the readers of this Bible were burned with the copies around their necks, or when they were hunted as if they were wild beasts.

John Wycliffe wrote a number of tracts and books; one is called “The Last Age of the Circle,” The manuscript is in Trinity College in Dublin. In this tract, he points out the security God gives to those who believe in the name of the Lord Jesus Christ. Well might he be called “the Morning Star of the Reformation.” Wycliffe’s Bible was the version that unlocked the treasures of God’s Word to the English nation.

It was a privilege a short time ago to read and hold in my hand a priceless copy of this Bible. It has a remarkable history because it was owned by Margaret Boyer, the loving daughter of Sir Thomas More, Lord Chancellor of England during the reign of Henry VIII. He was the most powerful man in the realm at this time and a Catholic of great renown. He hated the name of Wycliffe “without a cause” (John 15:25), yet his

daughter's Bible in excellent condition has come down to us after almost 600 years.

Is it not inspiring to read in Old English this beautiful text written by hand?:

"For God lued so the world; that he zaf his own bigetun sone; that eche man that bileueth in him perisch not; but have everlastynge liif."

Let us briefly review Wycliffe's third and final trial on the charge of heresy. It was held in May, 1378, at London. He had suffered much for the Word of God. He stood before his judges a very sick man, looking older than his 54 years.

History records how purple robes and gowns of satin, monks and abbots, Bishops and Doctors of the Church, assembled for the trial of John Wycliffe, the parish priest of Lutterworth; the great hall was crowded. Eyes were fixed on the pale, stern man who stood before the dais, stood silently facing his judges. He was alone this time (Matt. 26:56), and no doubt thought of his previous trials when the people, the nobles and the King were standing by his side. He had learned since then not to put his trust in Princes. All had forsaken him whom the Church had resolved to crush.

The judges had taken their seats and the accused stood waiting for the charges to be read, when suddenly there was a quick cry of terror, a strange rumbling sound filled the air, the walls of the hall trembled to their base. The city of London had been shaken by an earthquake. All grow pale with superstitious awe; twice before had the arraignment of Wycliffe been strangely interrupted. The elements seemed to be in league with the troubles of the Church. Shall they give up the trial? "No!" thunders the

Archbishop rising in his place, “We will not give up this trial! This earthquake but portends the purging of the Kingdom. For as there are in the bowels of the earth noxious vapors which only by a violent earthquake can be purged away, so are there evils brought by such men upon this land which only by a very earthquake can ever be removed; let the trial go forward.”

After three days deliberation, Wycliffe’s teaching was condemned and he was excommunicated. He was allowed to return to his parsonage at Lutterworth, and there, with his old Latin manuscripts, he labored on at the great work of his life, translating the Bible into the “Modir Tonge”. England thus received for the first time in her history a version of the Scriptures in the language of the people.

God took him home before he was able to complete all of the Bible. He died on the last Sunday of 1384, in England. England lost one of her best and greatest sons, one who had ventured his life for the freedom of the Bible.

Sometime after John Wycliffe’s death a petition was presented to the Pope praying him that he order Wycliffe’s body be taken out of consecrated ground and buried in a dunghill. This petition was refused; however, 40 years later, by a decree of the Council of Constance, his bones were dug up and burned, and the ashes flung into the River Swift, from whence they went through rivers and seas, into the ocean. The ashes of Wycliffe are an emblem of his teaching which is now dispersed over all the world. It was the translation of Wycliffe that was displayed at the Catholic Pavilion at the New York World’s Fair in 1965.

In our October number of “Food for the Flock,” Page 157, we read these words: “Sometimes one wonders when he reads the confessions of individuals in this system, how they can remain connected with it at all, with the knowledge they had of the Lord.” Yes, there are many things hard to understand. William Tyndale was a great scholar and God used him to give us in English our first Bible from the Greek and Hebrew languages. Being a Roman Catholic priest, it is wonderful to see how God instructed him and delivered him again and again from the commandments of men. After his arrest and imprisonment he wrote these beautiful words:

“Oh, what a happy thing it is to suffer for righteousness’ sake! If I am afflicted on earth with Christ, I have joy in the hope that I shall be glorified with Him in Heaven. Trials are most wholesome medicine and I will endure them with patience. My God will not forsake me. Oh, Christ, Thy blood saves me, God, as great as He is, is mine with all that He hath.”

In our 1611 Authorized Version of the Bible, Dr. Miles Smith, chief translator, gives a long preface from “The Translators to the Reader.” It is most unfortunate that it is left out of our Bibles today as it would be most helpful to all Christians.

Dr. Smith says: “Whosoever attempeth anything for the public, especially if it pertain to religion, and the opening and the clearing of the Word of God, the same setteth himself upon a stage to be gloured upon by every evil eye. Yes, he casteth himself headlong upon the pikes to begored by every sharp tongue. For he that meddleth with their customs, and though they find no content in that which they have, yet they cannot abide to hear of

altering. Zeal, to promote the common good, whether it be by devising anything ourselves, or revising that which hath been laboured by others deserveth certainly respect and esteem, yet findeth cold entertainment in the world. It is welcomed by suspicion instead of love. It is sure to be misconstrued and in danger to be condemned."

"The Holy Scriptures" (Translators to the Reader): "If we are ignorant, they will instruct us, If out of the way, will bring us home; If out of order, they will transform us, If dull, quicken us, If cold, warm us."

Our Bible (Feb 1967)

From Food for the Flock, Vol. 13 No. 2, Feb 1967.

“For the scripture came never by the will of man; but holy men of God spake as they were moved by the Holy Ghost” — 2 Peter 1:21 (Tyndale Translation —1534.

Thus did Peter explain the origin of the Old Testament Scriptures, and by clear implication, that of the New Testament also. The Holy Ghost is, therefore, the author of the Scriptures, Old and New Testaments. “Why has God given us the Bible? This is the question which meets us when we have marked how, and from whom, the Bible has come to us. If God has in very truth performed this miracle — if Holy Men of God spake as they were borne along by the Holy Spirit — then we may rest assured that the Bible supplies a want which nothing else can satisfy.”

From “The Bible Whence It Came”

J. Urguhart (J. Richie)

When the authorized Bible, 1611, King James, which we use was finished, it had a long preface called, “The Translators to the Reader,” which is not now printed with our Bibles. In it Dr. Miles Smith, chief translator, in the name of his colleagues, brings before the reader a great variety of topics connected with the translation of the Scriptures which had been made in former times. Let us read carefully what the preface says, for it is important to all of us:

“The Scriptures we are commanded to search: Gospel of John 5:39 and Isaiah 8:20.

They are commended that searched and studied them: Acts 17:11.

They are reproved that were unskillful in them, or slow to believe them: Matthew 22:29 and Luke 24: 25.

If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us; if in heaviness, comfort us; if dull, quicken us; if cold, inflame us."

The preface continues: "The original Scriptures being from Heaven, not from earth; the author being God, not man; the editor, the Holy Spirit, not the wit of the Apostles or Prophets; God's word, God's testimony, God's oracles, the Word of Truth, the Word of Salvation, and the effects light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost. Lastly, the end and reward of the study thereof, fellowship with the Saints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never shall fade away. Happy is the man that delighteth in the Scripture, and thrice happy that meditateth in it day and night."

Translation necessary:

"But how shall men meditate in that which they cannot understand? How shall they understand that which is kept close in an unknown tongue? As it is written 'Except I know the power of the voice. I shall be to him that speaketh a barbarian, and he that speaketh shall be a barbarian to me'—1 Corinthians 14. The Apostle excepteth no tongue; not Hebrew, the Ancientness, not Greek, the most copious, not Latin, the finest. The

Scythian counted the Athenian, whom he did not understand barbarous; so the Roman did the Syrian.

“Translation it is that openeth the window, to let in the light; that breaketh the shell, that we may eat the kernel; that putteth aside the curtain, that we may look into the most Holy place; that removeth the cover of the well, that we may come by the water.”

The translators bring before us the three languages; Hebrew, Greek and Latin. See the Gospel of John 19:20, as this is an important verse regarding the following translations.

“While God would be known only in Jacob, and have His Name great in Israel, and in none other place, which spake all of them the language of Canaan, that is, Hebrew.

“But when the fullness of time drew near, the Son of God should come into the world, whom God ordained to be a reconciliation through faith in His blood, not of the Jew only, but also of the Greek, yea, of all them that were scattered abroad; then, Lo, it pleased the Lord to stir up the spirit of a Greek prince, (Greek for descent and language), even of PTOLEMY PHILADELPHUS 285 B.C. to procure the translating of the book of God out of Hebrew into Greek. This is the translation of the seventy interpreters, or Septuagint, LXX, commonly so called, which prepared the way for our Saviour among the Gentiles by written preaching, as John the Baptist did among the Jews By Vocal.”:

It may be of interest to our readers to know there was a Greek Hexapla in which the LXX, Septuagint, was a part, compiled by Origin. Howbeit, the Edition of the Seventy, LXX, went away with the credit, also was used by the

Greek Fathers for the ground and foundation of their commentaries.

“Justinian, The Emperor, enjoining the Jews, his subjects, to use especially the translation of the Seventy, LXX, render for the reason thereof, because they were, as it were, enlightened with Prophetical grace, and delivered the sense thereof according to the truth of the Word, as the Spirit gave them utterance. This may suffice touching the Greek translation of the Old Testament.” Pages 2-3 Preface to our Authorized Bible.

The Septuagint was displayed at the World’s Fair in 1965 and it was opened at the 23rd Psalm and read by thousands of people, some of whom had never seen a Bible before. What a beautiful translation:

Verse 1: “The Lord tends me as a Shepherd, and I shall want nothing.

Verse 2: “In a place of green grass, there He has made me dwell; He has nourished me by the water of rest.

Verse 3: “He has restored my soul: He has guided me into the paths of righteousness, for His Name’s sake.

Verse 4: “Yea, even if I should walk in the midst of the shadow of death, I will not be afraid of evils; For Thou art with me; Thy rod and Thy staff, these have comforted me.

Verse 5: “Thou has prepared a table before me in the presence of them that afflict me; Thou has thoroughly anointed my head with oil; and Thy cup cheers me like the best wine.

Verse 6: “Thy mercy also shall follow me all the days of my life; and my dwelling shall be in the House of the Lord for a very long time.”

“We now come to the translations of Hebrew and Greek into Latin. There were also within a few hundred years after Christ, many translations into the Latin tongue; for this tongue also was very fit to convey the law and the Gospel by, because in those times very many countries of the West, yea, of the South, East, and North, spoke or understood Latin, being made provinces to the Romans. But now the Latin translations were too many to be all good, for they were infinite. This moved Eusebius Hieronymus, better known to us as Jerome, a most learned man, and the best linguist without controversie, of the age, or of any that went before him, to undertake the translating of the Old Testament out of the very fountains themselfes; which he performed with that evidence of great learning, judgment, industry and faithfulness”. (Preface Page —Authorized Bible).

“Jerome was not willing at first to undertake this translation. ‘It is a thankless task,’ he said, ‘and will only arouse bitter prejudice amongst those who will think that ignorance and holiness are one and the same.’ However, he was persuaded to attempt it, amid much advice to be very tender of the prejudice of the Weak Brothers, whose consciences were so sensitive about meddling with the Scripture.

“It was a very serious undertaking, and no other scholar in the Church of those days would have been competent to attempt it. But Jerome was a man of great resources. He was no novice in the task of translating; he had learned the Hebrew from the Palestine Rabbis; he had teachers from the College of Tiberias; he had access to Hebrew manuscripts. He produced the most valuable translation of the Bible that has ever been made before modern days. “No other work has had such an influence

on the history of the Bible. For more than a thousand years it was the parent of every version of the Scriptures in Western Europe, and even now, when the original Greek and Hebrew manuscripts are so easily accessible, the Rhemish and Douai testaments are translations from this famous 'Vulgate Bible of Jerome'."

(The Old Testament — J. P. Smyth, Dublin)

The writer has a well preserved copy of a small Vulgate "Biblia Cum Concordantus" (Bible with Concordance) printed in Lyons, France in 1526, and was formerly owned by the Chancellor Chichester Cathedral, England. Many of the Catholic faith, high and low have seen this wonderful Holy Book that God has preserved for us all these years — 440 to be exact.

Our Bible (Mar 1967)

From Food for the Flock, Vol. 13 No. 3, Mar 1967.

Before we pass on to our English translations, mention should be made of the Greek and Latin New Testament by Erasmus, 1516, a renowned Dutch scholar who taught at Cambridge University, England, and of Martin Luther who translated the New Testament into German in 1522. Both were known to William Tyndale.

We now come to the labors of those who used the providential advantages of the art of printing, and the spread of the knowledge of Greek and Hebrew, for the setting forth of the Scriptures in the vernacular tongue.

The instrument in the hand of God for translating the New Testament and part of the Old Testament for the first time out of the original languages into English was William Tyndale, whose memory is on this account to be held in veneration by all who prize the Word of God.

If the labor of John Wiclif was a means of blessing in giving an English translation from the Latin Vulgate (See “Food for the Flock” —”The Bible” — March, 1966), how much more was that of Tyndale in rendering it from the original, and giving it forth in print.

Wiclif could only draw the water of truth from a stream which was flowing from the fountain; Tyndale could go to the well-spring itself, and give forth the water not sparingly, but with a liberal hand. Let us look at this man who is called the most spiritual of all reformers.

He became a monk, and the convent which he joined was that of the Observant Friars at Greenwich, England.

(It is well to remember at this time that all religious services in England were in Latin, and the people were in pain of death for owning a Bible, or a part thereof).

What his motives were in becoming a monk, it may not be easy precisely to say, but perhaps it was with him as with so many before him; his conscience was aroused, he wished to have peace with God, and he sought, in the observance of a conventual discipline, to attain to the holiness for which he was longing. It is not possible to penetrate the motives by which Tyndale was actuated, but if it were so, it follows that as yet he was in ignorance of the finished work of the Lord Jesus Christ, and the assured salvation through His precious blood to everyone that believeth. The seclusion of a cloister, with its routine of observances, might suit one who was going about to establish his own righteousness, but not the soul which really felt the polluting stain of sin, and was conscious of the need of something to put it truly away.

For several years we hardly know anything of Tyndale. It is probable that he was in his seclusion at Greenwich; all those gifts which he was afterwards to use in God's service being buried for a time in a cloister, and yet so far as he was concerned this period may have been anything but lost time. He was afterward to "endure hardness, as a good soldier of Jesus Christ."

During a discussion with a very learned doctor, Tyndale made this pledge:

"If God spare me life, ere many years, I will cause the boy that driveth the plough, to know more of the Scriptures than you do."

A bold pledge, but nobly redeemed.

From this moment, we find Tyndale prosecuting the object which was upon his mind — the translation and publication of the Scriptures in English.

(Hexapla — Pages 40-41-42)

Tyndale now arrived in London from his native Gloucestershire. He had come with the highest recommendation to be in the Bishop's palace, but God ruled otherwise. Tyndale's own account of his stay in London says: "And so in London I abode almost a year, and marked the course of the world, and heard our preachers how they boasted themselves and their authority, and beheld the pomp of our prelates, and how busied they were, as yet they are, to set peace and unity in the world — and saw things whereof I defer to speak at this time; and understood at the last, not only that there was no room in my Lord of London's Palace to translate the New Testament, but also there was no place to do it in England, as experience doth now openly declare", and so Tyndale went forth into exile, bidding a last farewell to his native land. He was content to be without his country, that he might serve his country. He goes not for his own sake, but to safeguard the great work committed to his trust; and the wisdom of the step was abundantly proved by after events.

Sometime about the month of May, 1524, he sailed to Hamburg, never to set foot on his native land again; nearly two years had now passed. His life in exile had not been a smooth one, and he had bitter experiences to which his faith exposed him; but at last he had surmounted all difficulties and accomplished the work on which for years the whole energies of his mind had been concentrated. At length, by God's mercy, his proud

boast at Sodbury had been realized, and the poorest of his countrymen, the very boy at the plough, if he could read, might know the Holy Scriptures as well as any Doctor did; and so history records.

The issue of the first New Testament forms too important an event in the life of Tyndale to be passed with the mere historical narrative of its occurence. May I call your attention to a Scripture found in the Acts of the Apostles, Chapter 9, Verses 15-16, in your Authorized Bible? Kindly read it as I quote from Tyndale's translation:

"The Lord said unto him, go thy ways; for he is a chosen vessel unto me, to bear My name before the Gentiles, and Kings, and the children of Israel; For I will shew him how great things he must suffer for My name's sake."

We had forty-seven translators for our Authorized Bible, but Tyndale is alone under the divine guidance of the Holy Spirit.

It has been recorded that our 1611 translators had every comfort and protection in their work, but Tyndale labored under fear of death every hour.

According to the testimony of an imminent German authority "Buschius," six thousand copies of the New Testament were printed at Worms in 1526, and due to the prohibition, they were eagerly sought for and burned, so that from this edition only three copies remain.

In Tyndale's preface to the Penateuch, 1530, he writes, "I perceived by experience how that it was impossible to establish the lay people in any truth, except the Scripture were plainly laid before their eyes in their

mother tongue, that they might see the process, order, and meaning of the text."

Writing to his friend, John Frith, who is about to die a martyr for Christ, he says, "I call God to record against the day we shall appear before our Lord Jesus, to give a reckoning of our doings, that I never altered one syllable of God's Word against my conscience, nor would this day! If all that is in the earth, whether it be pleasure, honour, or riches, might be given me."

And so this faithful servant of God and martyr of Christ, whose labors for his Lord had led him into paths of suffering here, but who will, according to the promise on which his soul is stayed, appear before Christ at His coming, bearing His image. Vainly did his enemies show their hatred in burning his lifeless body; it was but a testimony that his service to Christ had drawn forth the enmity of Satan; and though his scattered ashes had no place of burial, yet He who has promised to change our vile body to make it like unto His own glorious body can well guard unto that day the scattered ashes of His martyred servants, as He can the mouldering bodies of those who lie in their graves until He shall come (1 Thess. 4:16).

The life of Tyndale is in all its circumstances the history of the introduction of the Scriptures in English into England. A poor, exiled monk, wandering from country to country was thus made by God, the means of incalculable blessing to his countrymen, and when, at length, his weary wanderings ended in imprisonment, he had the joy that he had been laboring in the service of a Master who both could and would reward his every toil.

Martyrs have suffered in various causes; Christian martyrs have laid down their lives for many precious portions of God's truth, but William Tyndale was emphatically a martyr for the Word of God.

In the middle of the last century, a letter from his own hand was discovered in Belgium. It had reposed unread amidst the Archives of the Council of Brabant for more than three hundred years. It is written in Latin to someone in authority, and as we read this beautiful letter, we are reminded of 2 Timothy, Chapter 4, Verse 13, "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, and especially the parchments." So let us read this remarkable, very rare letter:

"I believe right Worshipful, that you are not ignorant of what has been determined concerning me (by the Council of Brabant); therefore, I entreat Your Lordship and that by the Lord Jesus, that I am to remain here (in Vilvorde) during the winter, You will request the procureur to be kind enough to send me from my goods which he has in his possession, a warmer cap, for I suffer extremely from a cold in the head, being afflicted with a perpetual catarrh, which is considerably increased in this cell. A warmer coat also, for that which I have is very thin; also a piece of cloth to patch my leggings. My overcoat is worn out. He has a woollen shirt of mine, if he will be kind enough to send it. I have also with him leggings of thicker cloth for putting on above; he also has warmer caps for wearing at night. I wish also his permission to have a lamp in the evening, for it is wearisome to sit alone in the dark. But above all, I entreat and beseech your clemency to be urgent with the procureur that he may kindly permit me to have my

Hebrew Bible, Hebrew Grammar, and Hebrew Dictionary, that I may spend my time with that study. And, in return, may you obtain your dearest wish, provided always it be consistent with the salvation of your soul. But, if before the end of winter, a different decision be reached concerning me, I shall be patient, abiding the Will of God to the glory of the grace of my Lord Jesus Christ, whose Spirit, I pray, may ever direct your heart. Amen." W. Tyndale (Vilvorde Prison was eighteen miles from Antwerp, and there Tyndale remained until he was put to death).

The Bible (June-July 1968)

From Food for the Flock, Vol. 14 No. 6, June-July 1968.

Bibles are being printed today with the Apocrypha or Hidden Books, and the question arises, especially among young Christians, why do not we have the Apocrypha in the Bibles we use?

Mr. Edward Armstrong of Miami, Florida, is fortunate enough to own a copy of the first Bible the publishers of which were courageous enough to leave out the Apocrypha. This Bible was printed before the King James Version (1611). Here are the reasons why the Hidden Books were left out of that particular version, and of many others since.

The preface begins: “An admonition to the Christian reader concerning the Apocrypha Books; wherein are showed the reasons and grounds wherefore they are here omitted, as not Canonical, and not to be accounted amongst the books of undoubted truth, as the Holy Scriptures are to be held.

“The marks of a Canonical writing in the Old Testament are these: First, that it is written of a Prophet: by reason whereof the Canonical Books of the Old Testament are named the Prophetical Writings (Rom. 16:26), and the Prophetical Word (2 Pet. 1:19), and consequently it is not written since the days of the Prophets.

“Second, that which is written in the Hebrew tongue for the Scriptures of the Old Testament are written for the Children of Israel, which only used the Hebrew tongue.

“Third, that by the Jewish Church (Acts 7:38) it hath been acknowledged and held to be a Canonical Book; for the Jews were trusted with the Words of God (Psa. 147:19. Rom. 3:2), and commanded to keep them faithfully (Deut. 31:30).

“Fourth, that nothing is found in it, but that which is holy and true, and nothing opposite or contrary unto the truth, or the main doctrine in the Canonical Books comprehended.

“Now that these marks are not found in the aforementioned Apocryphal Books that appeareth by them most clearly: for none of them was written by a Prophet, as being all of them written after the time of Malachi, and the authors of the same books confess themselves, that no Prophet hath been in their time, as appeareth (Mac. 4:46 and 9:27. 2 Mac. 2:21).

Neither are the books written in Hebrew but in Greek; yea, that Fourth Book of Esdras is not found but in Latin.

It appeareth likewise that the Lord Jesus and His holy Apostles have not held these Books to be Canonical, being they never cite anything out of them, as they do out of other Books, and of whose divinity they bear witness everywhere, and never of these Apocryphal.

Hereunto add that in most of these Books are found divers untrue, impertinent, fabulous and contradictory things, not agreeing with the truth, nor with the Canonical Books.”