

Errors and adversaries unto this truth.

This discovereth all them to be impious, and to err from the way of truth, which hold and affirm that the Holy Ghost proceedeth neither from the Father, nor the Son, but is one and the same person that Christ is; as the Arians do¹.

That the Holy Ghost proceedeth from the Father, but not from the Son; as at this day the Grecians², the Russians³, the Moscovites⁴, maintain.

That there is a double proceeding of the Holy Ghost, one temporal, the other eternal; an error of Peter Lombard⁵, uncontrolled hitherto, and therefore well liked of the Papists.

Basil. Sermon de Spir. Sanct.

Russ. Commonwealth, c. 23. Guagnin. de Relig. Moscov. Faber de Relig. Moscov. L. Sent. lib. 1. distinct. 14.

ARTICLE VI.

Of the sufficiency of the holy Scripture for salvation.

Holy Scripture (1) containeth all things necessary for salvation: so that whatsoever is not read therein, nor may

Spiritus Sanctum ab æterno ex Patre et Filio procedentem.—Ib. p. 34. Conf. Gall. Art. vi. Spiritus Sanctus vero potentia est et virtus quæ a Patre et Filio emanat.—Ib. p. 360. Credimus etiam et confitemur Spiritum Sanctum a Patre et Filio ab æterno procedere.—Ib. p. 38. Conf. Belg. Art. viii. xi. Credimus... Spiritum Sanctum, ab æterno procedere a Deo Patre et Filio—Ib. p. 48. Conf. Vittemb. cap. iiii. Spiritus Sanctus autem procedit a Patre et Filio.—Ibid. p. 29. Conf. Bohem. cap. iiii.]

[¹ Μηδὲ (τις) Ἰησοῦ προσηγορίαν ἐπὶ Πνεύματος τιθεῖναι βιάζεσθω — Basil. Opp. Par. 1721-30. Tom. ii. p. 585. Hom. de Spir. S. in App. The homily, however, says nothing about the Arians. The passage meant perhaps is in the Hom. c. Sabell. Arium &c.: Οὐδὲ πάλιν Ἰησοῦ καὶ πνεύματος ἐν πρόσωπῳ ἐστὶν ἰσχυρῶς εἰρηται' εἰ δὲ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστὶν αὐτοῦ· ὁ δὲ Χριστὸς ἐν ἡμῖν. ἐντεῦθεν γὰρ ἠπατήθησαν τινὲς, Πνεῦμα καὶ Χριστὸν τὸν αὐτὸν εἶναι.—Ibid. p. 193.]

[² Concerning the divine nature and the three persons, in the one substance of God, that the Holy Ghost proceedeth from the Father only, and not from the Son.—Russe Commonwealth. Lond. 1591. p. 97. c. 23.]

[³ Spiritum quoque sanctum a Patre tantum et non a Filio procedere confitentur.—Guagnin. de Relig. Moscov. in Collect. Script. de Russ. &c. Relig. Spiræ Nemet. 1582. p. 233.]

[⁴ Spiritum Sanctum a solo Patre nec a Filio procedere perinde atque Græci tenebantur [Moscovitæ].—Faber. Relig. Moscov. Ibid. p. 182.]

[⁵ Præterea diligenter adnotandum est, quod gemina est processio Spiritus Sancti: æterna videlicet, quæ ineffabilis est, qua à Patre et Filio æternaliter, et sine tempore processit: et temporalis, qua a Patre et Filio ad sanctificandam creaturam procedit.—Petr. Lombard. Sentent. Col. Agr. 1576. Lib. i. Distinct. xiv. p. 37.]

be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite, [and] necessary to salvation. (2) In the name of the Holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the church.

Of the names and number of the Canonical Books.

<i>Genesis.</i>	<i>The 1. Book of Chronicles.</i>
<i>Exodus.</i>	<i>The 2. Book of Chronicles.</i>
<i>Leviticus.</i>	<i>The 1. Book of Esdras.</i>
<i>Numbers.</i>	<i>The 2. Book of Esdras.</i>
<i>Deuteronomium.</i>	<i>The Book of Esther.</i>
<i>Josue.</i>	<i>The Book of Job.</i>
<i>Judges.</i>	<i>The Psalms.</i>
<i>Ruth.</i>	<i>The Proverbs.</i>
<i>The 1. Book of Samuel.</i>	<i>Ecclesiastes, or The Preacher.</i>
<i>The 2. Book of Samuel.</i>	<i>Canticles, or Song of Solomon.</i>
<i>The 1. Book of Kings.</i>	<i>4. Prophets the greater.</i>
<i>The 2. Book of Kings.</i>	<i>12. Prophets the less.</i>

(3) And the other books (as Hierome saith) the church doth read for example of life, and instruction of manners; but yet doth it not apply them to stablish any doctrine; such are these following:

<i>The 3. Book of Esdras.</i>	<i>Baruch the Prophet.</i>
<i>The 4. Book of Esdras.</i>	<i>Song of the 3 Children.</i>
<i>The Book of Tobias.</i>	<i>The Story of Susanna.</i>
<i>The Book of Judith.</i>	<i>Of Bel and the Dragon.</i>
<i>The rest of the Book of Hester.</i>	<i>The Prayer of Manasses.</i>
<i>The Book of Wisdom.</i>	<i>The 1. Book of Maccabees.</i>
<i>Jesus the Son of Sirach.</i>	<i>The 2. Book of Maccabees.</i>

(4) All the books of the New Testament, as they are commonly received, we do receive, and account them for canonical.

The Propositions.

1. The sacred Scripture containeth all things necessary (to be known and believed) for the salvation of man.
2. All the books in the volume of the Bible are not canonical, but some, and namely those here specified, are.
3. The 3. and 4. books of Esdras, the book of Tobias, &c. are apocryphal.
4. Of the New Testament all the books are canonical.

Proposition I.

The sacred Scripture containeth all things necessary (to be known and believed) for the salvation of man.

The proof from God's word.

The holy scriptures to be sufficient to instruct us in all things necessary to be known and believed for man's salvation, the Word of God teacheth.

Deut. iv. 2. "Ye shall put nothing unto the word which I command you (saith the Lord), neither shall ye take ought therefrom."

Ibid. xii. 32. "Whatsoever I command you, take heed you do it: thou shalt put nothing thereto, nor take ought therefrom. Thou shalt not turn away from it to the right hand, nor to the left, that thou mayest prosper whithersoever thou goest."

Prov. xxx. 5, 6. "Every word of God is pure, &c. Put nothing unto his words, lest he reprove thee, and thou be found a liar."

John xx. 31. "These things are written, that ye might believe, &c., and that in believing ye might have life through his name."

2 Tim. iii. 16, 17. "The whole scripture is given by inspiration of God, and is profitable to teach, to improve, to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works."

Rev. xxii. 18, 19. "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall diminish of the words of this book, God shall take away his part out of the book of life, and out of the holy city, and from those things which are written in this book."

Hereunto God's people both always have, and at this present do subscribe¹.

Conf. Helv. I. Art. 1. 4. & II. c. 1.
Basil. Art. x.
Bohem. c. 1.
Gal. Art. 11.
IV. v. Belg.
Art. VII.
Saxon. Art. 1.
Wittemb. c. 30.
Suevica, Art. 1.

[¹ Scriptura canonica, verbum Dei, Spiritu S. tradita, et per prophetas apostolosque mundo proposita, omnium perfectissima et antiquissima philosophia, pietatem omnem, omnem vitæ rationem sola perfecte continet.—Harm. Conf. Sect. 1. p. 9. Conf. Helv. Prior. Art. 1. Ceterum de traditionibus hominum quantumvis speciosis et receptis, quæcumque nos abducunt vel impediunt, ut de inutilibus et noxiis, sic illud domini respondemus, Frustra me colunt docentes doctrinas hominum.—Ibid. Art. iv. Credimus et confitemur scripturas canonicas sanctorum prophetarum et apostolorum utriusque Testamenti, ipsum verum esse verbum Dei... Et in hac scriptura sancta habet universalis Christi ecclesia plenissime exposita, quæcumque pertinent cum ad salvificam fidem, tum ad vitam Deo placentem, recte informandam. Quo nomine distincte a Deo præceptum est, ne ei aliquid vel addatur vel detrahatur.—Ibid. p. 3. Conf. Helv. Post. cap. 1. Confitemur quod quemadmodum nemo mandare potest, ea quæ Christus non mandavit: ita etiam nemo prohibere possit, quæ ipse non prohibuit.—Ibid. p. 7. Conf. Basil. Art. x.

The errors and adversaries unto this truth.

Therefore adversaries be we to all adversaries to this truth: especially to such as scorn, and contemptuously reject the book of God; as both did the Circumcellians², which defaced

Aug. contra Petil. Lib. 1. c. 27.

[Art. xi. Disp. 26]. Initio docent ministri ecclesiarum nostrarum uno consensu de sacra scriptura veteris et novi Testamenti...quod vera certa et fide digna sit, cui nulla alia humana scripta, quæcumque aut qualiacumque sint, æquiparari possint, ...verum et certum testimonium est...propitiæ voluntatis Dei, quam de se patefecit, sine qua scripturæ patefactione, nulla cognitio salutaris, neque fides, neque accessio est ad Deum.—Ibid. p. 8. Conf. Bohem. cap. 1. Hic unicus Deus talem se patefecit hominibus, primum, &c....deinde multo clarius in verbo suo, quod quidem initio certis quibusdam visis et oraculis patribus patefecit: deinde vero iis libris perscribi voluit, quos sacram scripturam vocamus.—Ibid. p. 10. Conf. Gall. Art. 11. Hos libros (sc. supra dictos) agnoscimus esse canonicos, id est, ut fidei nostræ normam et regulam habemus, idque non tantum ex communi ecclesiæ consensu, sed etiam multo magis ex testimonio et intrinseca Spiritus Sancti persuasione, &c.—Ibid. Art. iv. Credimus verbum his libris comprehensum ab uno Deo esse profectum, quo etiam uno, non autem hominibus, nitatur ipsius auctoritas. Cumque hæc sit omnis veritatis summa, complectens quicquid ad cultum Dei et salutem nostram requirit, neque hominibus, neque ipsis etiam angelis fas esse dicimus, quicquam ei verbo adicere vel detrahere, vel quicquam prorsus in eo immutare.—Ibid. Art. v. Credimus autem sacram hanc scripturam perfectissime omnem Dei voluntatem complecti, et in illa abunde ea omnia doceri, quæcumque ab hominibus credi necesse est, ut salutem consequantur. Itaque cum illic exactissime fuisse descripta sit omnis divini cultus ratio, quam Deus a fidelibus exigit: nulli hominum (quamvis apostolica dignitate prædito, ac ne ulli quidem angelo e cælo demisso, ut divus Paulus loquitur) fas est aliter docere, quam jam pridem in sacris scripturis edocti sumus. Quum enim vetitum sit, ne quis Dei verbo quidquam aut addat aut detrahat, satis eo ipso declaratur sacram hanc doctrinam omnibus suis numeris et partibus perfectam ac absolutam esse.—Ibid. p. 13. Conf. Belg. Art. vii. Cum certissimum sit, Deum sibi in genere humano, propter filium, et per eum, colligere ad vitam æternam ecclesiam voce doctrinæ, quæ scripta est in libris prophetarum et apostolorum: adfirmamus clare coram Deo et universa ecclesia in cælo et in terra, nos vera fide amplecti omnia scripta prophetarum et apostolorum &c.—Ibid. p. 14. Conf. Sax. Art. 1. Sacram scripturam vocamus eos canonicos libros veteris et novi Testamenti, de quorum autoritate in ecclesia nunquam dubitatum est. Hanc scripturam credimus et confitemur esse oraculum Spiritus Sancti, cælestibus testimoniis ita confirmatum ut si angelus de cælo aliud prædicaverit anathema sit....Sed, quod nonnulli sentiunt in hac scriptura non contineri omnem doctrinam, nobis ad veram et perpetuum salutem cognitum necessariam...videtur facilius posse dici quam probari.—Ibid. p. 15. Conf. Wirtemb. cap. xxx....Mandavimus concionatoribus nostris ne quid deinceps populo pro concione proponant, quod non aut in divinis scripturis sit traditum, aut ex iis certum habeat fundamentum...Et certe...nihil christianæ veritatis sanæque doctrinæ illi deesse poterit, qui totis viribus scripturam illam divinam consecrari, et amplecti studuerit.—Ibid. p. 19. Conf. Suev. Art. 1. § 1.]

[² Traditionem objiciunt, persecutionem objiciunt, falsum baptismum objiciunt: de solis Maximianistis ad omnia respondete. Quod enim majores eorum tradiderunt sanctos codices flammis, occultum esse arbitrantur: sed cum sacrilegio schismatis inquinatos in suis honoribus receperunt, hoc certe occultare non possunt.—August. Opp. Paris. 1836-8. Tom. ix. col. 357. Contra Litt. Petil. Lib. 1. 27.]

Apol. Steph.
fol. 358.

Nash in
Christ his
tears, p. 69. a.

Hist. David.
Georg.
Lindan. Lib.
i. cap. 1.

Bullin. con-
tra Catabap.
Lib. i.

Test. Ithem.
An. 1 Thess.
ii. 12.

Stap. antid.
Evang. in
Luc. x. 16,
p. 628.

Tract. de pro-
priet. Mo-
nach. c. 4.

and burnt the holy scriptures; and Pope Leo the X.¹, who termed the holy gospel a fable of Christ; and do the profane Atheists².

Also to such as debase the credit and estimation of the holy scriptures; as David George³ did; and both do the Papists⁴, who have an opinion, that the Scriptures of God are not sufficient to instruct mankind unto salvation; and the Anabaptists⁵, which deem not the holy Bible to be the word of God, with the Family of Love, in whose books nothing is more frequent than the terming of God's reverend ministers and preachers Scripture-learned.

Also to them, which with God's word do equal their own doctrines, injunctions, precepts, and traditions; as do the Papists. For of their doctrine say the Rhemists, "Whatsoever the lawful apostles, pastors or priests of God's church preach in the unity of the same church (meaning the new church of Rome), is to be taken for God's own word." To the same purpose, but more blasphemously, Stapleton⁶: "As the Jews were to believe Christ, so are we simply, and in every thing to believe the church (of Rome), whether it teacheth truth or errors."

Whatsoever by the authority of the church is commanded, ought of all men to be esteemed as the very gospel, saith

[¹ See Bale's Pageant of Popes (Eng. Transl.), Lond. 1574. Bk. vii. fol. 179. b.]

[² Because some late writers of our side have sought to discredit the story of Judith, of Susanna, and Daniel, and of Bel and the Dragon, they think they may thrust all the rest of the Bible (in like manner) into the Jewish Talmud, and tax it for a fabulous legend.—Christ's Teares over Jerusalem, by Tho. Nashe. Lond. 1593.]

[³ ... et hanc præsentem revelationem, quam perfectionis spiritum vocat, multimodis superare superiorum ætatum revelationes, et esse omnium rerum divinarum quæ revelandæ erant veluti complementum.—Hist. Dav. Georg. Daventr. 1642. p. 38.]

[⁴ Docent catholicæ Christi ecclesiæ adversarii, verbum Dei solis sacræscripturæ limitibus esse comprehensum, finibusque inclusum: nec quicquam præterea pro verbo Dei christianis agnoscendum, quod non sacris in literis continetur. Quod initio a veritate longe esse alienissimum demonstrabimus, veramque fidei Christianæ regulam et credendi normam necessario aliud esse constituendam, sicuti et hactenus a Patribus priscis, theologisque omnino omnibus, quam solam scripturam sacram.—Lindanus, Panopl. Evangel. Col. Agrip. 1560. Lib. i. c. 1. p. 1.]

[⁵ Thomas Muncerus....docebat....scripturam externumque verbum non esse verum Dei verbum, sed solum testimonium veri verbi, &c.—Bulling. Adv. Anabapt. (Simler. Vers. Lat.) Tiguri. 1560. p. 1. b. Lib. i. c. 1.]

[⁶ Sicut Christo Judæi, sic nos ecclesiæ simpliciter credere debemus; non quidem sive vera doceat sive non, sed sive id nobis constet sive non.—Stapleton. Opp. Lut. Par. 1620. Tom. iii. p. 163. Antid. Evang. in Luc. x. 16.]

abbot Trithemius⁷ of popish precepts: and our English Rhemists: "He, that despiseth the church's or her lawful pastors' precepts, offendeth no less than if he contemned God's express commandments." And of their traditions; "He, that refuseth ecclesiastical traditions, deserveth to be thrown out of the church among the heathen, as well as he which refuseth the gospel," saith Didacus Stella⁸, and the council of Trent. With like affection of godliness, and reverence, embrace we, and worship the books of the Old and New Testament, and ecclesiastical traditions, saith the council⁹. The like opinion have the Moscovites¹⁰ of traditions.

To them, finally, are we adversaries, which above the Scriptures do prefer their own (1) inventions; as did the philosophers; whereof one said of Moses, that good man maketh a trim discourse, but proveth nothing; and the Grecians, to whom the gospel is foolishness: and (2) imaginations; as did the Manichees¹¹, David George¹², and do the Turks, and Family of Love¹³: (3) or traditions; as do the Papists, who more cruelly do punish the violaters of their own traditions and ordinances, than they do the breakers of God's commandments: (4) or

[⁷ Quicquid ergo auctoritate ecclesiæ præcipitur; tanquam evangelium ab omnibus habeatur.—Trithem. Opp. Mogunt. 1605. p. 728. De Propr. Monach. cap. 4.]

[⁸ Non minus meretur inter ethnicos ejici qui ecclesiasticas traditiones recusat, quam qui evangelium recusat.—Stella in Luc. Lugd. 1583. Tom. ii. in. cap. x. fol. 20.]

[⁹ Sacrosancta œcumenica et generalis Tridentina synodus...omnes libros tam veteris quam novi Testamenti, cum utriusque unus Deus sit auctor, nec non traditiones ipsas, tum ad fidem, tum ad mores pertinentes, tanquam vel ore tenus a Christo, vel a Spiritu Sancto dictatas, et continua successione in ecclesia catholica conservatas, pari affectu ac reverentia suscipit ac veneratur.—Concil. Harduin. Paris. 1714. Tom. x. col. 22. Conc. Trid. Sess. iv.]

[¹⁰ They hold with the Papists, that their church traditions are of equal authority with the written word of God.—Russe Commonwealth, Lond. 1591. c. 23.]

[¹¹ Καὶ ἀφ' ἑαυτοῦ διανοηθεῖς, (ὁ Σκυθιανός) ἐπλάσαστο ῥήματα τοιαῦτα, οὐκ ἀπὸ τῆς θείας γραφῆς εὐράμενος, καὶ Πνεύματος ἁγίου φθογγῆς, ἀλλὰ ἀπὸ λογισμῶν ἀνθρωπίνας φύσεως τῶν δειλαίων φάσκων.—Epiphani. Opp. Paris. 1622. Tom. i. p. 619. Adv. Hær. Lib. ii. Tom. ii. Hær. 66. Epiphanius speaks of Scythianus as the first originator of the Manichæan heresy, which was afterwards more fully developed by Manes.]

[¹² See above, p. 78, note 4.]

[¹³ Articles gathered out of the books of H. N. and which are taught by the Family of Love. 1. Inprimis, that H. N. can no more err or miss the right, than Moyses, the prophets, or Christ and his apostles....8. Item, that his books are of equal authority with the holy scripture, and are written with the same spirit.—Displaying of the Fam. Lond. 1579. A. 6.]

Test. Rhem.
An. 1 Thess.
iv. 8.

Stella in Luc.
x. fol. 20.

Concil. Trid.
Sess. 4.

Russ. Com.
cap. 23.

I Cor. i. 23.
Epiphani.
Hist. D.
Geor.
Polley of the
Turkish
Emp. cap. 3.
Display, a. 6.

statutes, edicts, judgments, proclamations, &c., proceeding from the brain of man; as Machiavel doth, and his scholars.

Proposition II.

All the books in the volume of the Bible are not canonical, but some are.

That some books, and namely those above mentioned, are canonical, it hath been granted by the best learned and most godly of long time. And as all Reformed Churches in the world are of the same judgment with us, so in their public confessions¹ some have so accounted and judged of them as we do.

Confess. Gal.
Art. III.
Belg. Art. IV.

Adversaries to this truth.

Therefore (to speak first of the canonical books of the Old Testament) much have they offended which either rejected all, or allowed but some of the books of the Old Testament: of the former sort were the Severians², Basilides³, Carpocrates³, and the Manichees⁴; are the Catabaptists⁵: of the latter were sundry, whereof

Trithem. de
Eccles. scrip.
Epiphan.
Epiphan.
Aug. de bono
perf. Lib.
II. c. 11.
Zuingl. Lib.
cont. Cata-
bapt.
D. Whit. de
S. Scrip.
contr. Bellar.
q. I. c. 3.

Some received no more but only the five books of Moses; as the Sadducees⁶.

Some, of all the books in the Old Testament, reject the

[¹ See Coll. Conf. Lips. 1840. p. 329. Conf. Gall. Art. III. and Ibid p. 361. Conf. Belg. Art. IV. The two lists of canonical books agree entirely with that in the Article.]

[² Vetus testamentum non suscipiunt. Trithem. de Script. Eccl. p. 8. § 8. In Fabric. Biblioth. Eccl. Hamb. 1718.]

[³ The editor has been unable to verify these references.]

[⁴ ... Quod et Manichæi non accipiunt, qui non solum omnes veteris instrumenti scripturas in ulla auctoritate non habent; verum etiam eas quæ ad novum pertinent Testamentum sic accipiunt, ut suo quodam privilegio, imo sacrilegio, quod volunt sumant, quod nolumt rejiciant. — August. Opp. Paris. 1836-8. Tom. x. col. 1411. De Dono Persev. 26.]

[⁵ In hoc aliquando fuistis, ut totum vetus instrumentum negaretis, &c.... Verba eorum quæ hic tractamus, paulo diligentius expende. Paulus, inquit, docet anathema esse quicquid non in evangelio atque sermonibus apostolorum contineatur. Vides ut aperte vetus instrumentum fastidiunt! — Zuing. Opp. Tigur. 1545. Tom. II. Lib. contr. Catabapt. pp. 10, 11.]

[⁶ Primi omnium Sadducæi nullas scripturas recipiebant, nisi quinque libros Mosis. — Whitak. Opp. Theolog. Genev. 1610. Tom. I. col. 261. De S. Script. Controv. I. Quæst. I. c. 3. Park. Soc. Ed. p. 30.]

works of Moses, and namely his four last books; as the Russ. Com. Moscovites⁷.
c. 23.

Some embraced the law only, and the prophets; as the Samarites⁸.
Cyril. Cat. 18.

Some esteemed neither the law, nor the prophets; as the Appelleans⁹.
Tertul. de præa. Hæret.

Some had in contempt the book of the Canticles; as Sebastian Castello¹⁰.
Beza in vita Calv.

And some the Book of Job; as the Anabaptists¹¹.

Whitak. de S. Scrip. contra Bellar. q. I. c. 3.

Proposition III.

The third and fourth Books of Esdras, the Book of Tobias, &c. be Apocrypha.

That divers, and namely these books mentioned, are Apocrypha, we are neither the first that said, nor they alone, which affirm the same. For so judge of them did the ancient council at Laodicea¹², and do the churches reformed, and namely in France¹³, and Belgia¹⁴.

Can. 59.
Conf. Gal.
Art. 3.
Conf. Belg.
Art. IV.

[⁷ They will not read publicly certain books of the canonical scripture, as the books of Moses: specially the four last, Exodus, Leviticus, Numeri, and Deuteronomy, which they say are all made disauthentic, and put out of use by the coming of Christ. — Russe Commonwealth, c. 23.]

[⁸ Μετάβηθι μοι λοιπόν ἐπὶ Σαμαρείτας οἱ, νόμον δεχόμενοι μόνον, προφήτας οὐκέτι καταδέχονται· οἷς ἀργὸν εἶπε τὸ παρὸν ἀνάγνωσμα τοῦ Ἰεζεκιηλ. προφήτας γὰρ, ὡς εἶπεν, οὐ δέχονται. — Cyril. Hierosol. Opp. Paris. 1720. Catech. 18.]

[⁹ Legem et prophetas repudiat (Apelles). — Tertull. Opp. Lutet. 1634. p. 254. A. de Præscrip. Hæret. 51.]

[¹⁰ Domi vero Sebast. ille Castellio... indignatus quod suas ineptias in Gallica novi Testamenti versione Calvinus non probasset, eousque efferbuit, ut exotica quædam docere non contentus, palam etiam Canticum Salomonis, tanquam impuram et obscœnam cantionem ex canone expungi juberet. — Beza, in Vit. Calvin. prefixed to Calvin. Opp. Tom. I. Amstelod. 1671.]

[¹¹ Jobi librum Anabaptistæ hodie rejicere atque irridere dicuntur &c. — Whitak. Opp. Theol. Tom. I. col. 261. De S. Script. Quæst. I. c. 3. Park. Soc. Ed. p. 33.]

[¹² Ὅτι οὐ δεῖ ἰδιωτικούς ψαλμοὺς λέγεσθαι ἐν τῇ ἐκκλησίᾳ, οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνον τὰ κανονικά τῆς καινῆς καὶ παλαιᾶς διαθήκης. — Concil. Harduin. Paris. 1715. Tom. I. col. 791. Concil. Laodicen. Can. 59. The 60th Canon contains a list of the canonical books, in which those of the Apocrypha are omitted.]

[¹³ See above, p. 80, note 5.]

[¹⁴ Differentiam porro constituimus inter libros istos sacros, et eos quos Apocryphos vocant: utpote quod Apocryphi legi quidem in ecclesia possint, et fas sit ex illis eatenus etiam sumere documenta, quatenus cum libris canonicis consonant:

The adversaries unto this truth.

So that they are to be held, and taken heed of, as seducers, which upon the church would thrust either other men's works and devices, not comprised in the Bible, as would

Some, the new prophets, Barcobas and Barcolf, of Basilides¹ the heretic.

Some, the manifestations of Marcion² the heretic.

Some, the mysteries of Manes³ the heretic.

Others, Esaias' Ascensorium of Hierax⁴ the heretic.

Others, the Gospel after the Egyptians, after St Andrew, St James the lesser, St Peter, St Bartholomew, the twelve Apostles, Barnabas, Nicodemus, Thaddeus.

The Canons of the Apostles, others.

Others, the acts of St Abdie, St Andreas, St Paul, Peter, Philip, Thomas.

Others, the Revelation of St Paul, Peter, Stephen, Thomas⁵.

Others, the books of the Anabaptists, of H. N., with popish legends, and the like.

Or, the books Apocrypha, within the volume of the Bible;

at nequaquam ea est ipsorum autoritas et firmitudo, ut ex illorum testimonio aliquod dogma de fide et religione christiana certo constitui possit.—Coll. Conf. p. 362. Conf. Belg. Art. vi.]

[¹ Ὅν εἰς ἡμᾶς κατήλθεν..... Ἀγρίππα Κάστρος ἰκανώτατος κατὰ Βασιλείδου ἐλεγχος..... ἐκφαίνων δ' οὖν αὐτοῦ τὰ ἀπόβρητα φησὶν αὐτὸν εἰς μὲν τὸ εὐαγγέλιον τέσσαρα πρὸς τοῖς εἰκοσι συντάξει βιβλία· προφήτας δὲ ἑαυτῷ ὀνομάσαι Βαρκαββᾶν καὶ Βαρκόφ, κ.τ.λ.—Euseb. Eccl. Hist. Cant. 1720. Lib. iv. c. 7. p. 145.]

[² This should rather be "the manifestations of Apelles the heretic," for the allusion is to him, in the passage of Tertullian which is doubtless intended. Habet præterea privatas, sed extraordinarias lectiones suas, quas appellat phaneroscis Philumenes cujusdam puellæ, quam quasi prophetissam sequitur.—Tertull. Opp. Lutet. 1634. p. 254. v. De Præscrip. Hæret. 51.]

[³ Manichæ, 1607. Statim autem inter discipulos de novo quodam et inaudito dogmate disputare cœpit.—Magdeburg. Eccl. Hist. Basil. 1559, &c. Cent. iii. cap. xi. col. 295.]

[⁴ Βούλεται δὲ τὴν τελείαν αὐτοῦ σύστασιν ποιῆσθαι ἀπὸ τοῦ Ἀναβατικῶν Ἡσαίου κ.τ.λ.—Eriphan. Opp. Paris. 1662. Tom. i. p. 711. D. Adv. Hæret. Lib. ii. Tom. ii.]

[⁵ Most of these spurious writings are mentioned by Eusebius (Eccl. Hist. Lib. iii. c. 25. p. 118): ὧν οὐδὲν, he observes, οὐδαμῶς ἐν συγγράμματι τῶν καταδοχῶν ἐκκλησιαστικῶν τις ἀνὴρ εἰς μνήμην ἀγαγεῖν ἤξισεν.—See also Eriphan. Opp. Tom. i. p. 506.]

Euseb. Eccl. Hist. Lib. iv. c. 8.

Tertul. de Hæret. Magdeburgh. Eccles. Hist. Cent. 3. cap. 11. Eriphan.

Concil. Trid. Sess. 4. decr. de Can. Script.

as the Papists⁶, who therefore anathematize and curse so many as take them not for canonical.

Proposition IV.

Of the New Testament all the books are canonical.

Although some of the ancient fathers and doctors accepted not all the books contained within the volume of the New Testament for canonical; yet in the end they were wholly taken and received by the common consent of the church of Christ in this world, for the very word of God, as they are at this day almost in all places where the gospel is preached and professed.

Howbeit, we judge them canonical, not so much because learned and godly men in the church so have, and do receive and allow of them, as for that the Holy Spirit in our hearts doth testify that they are from God. They carry a sacred, and divine authority with them, and they do also agree in all points with the other books of God in the Old Testament.

Errors and adversaries unto this truth.

Therefore in admitting all and every of these books, and acknowledging them to be canonical, we demonstrate ourselves to be against

Such as rejected all the New Testament, as did the Jews, and our Matthew Hamant⁷.

Such, as allowed part, but not the whole New Testament; and these were of divers sorts: whereof

Some allowed of the evangelists, only Matthew, as the Cerdonites⁸, and Ebionites⁹; others only Luke, as the

Holin. Chron. fol. 1299.

Euseb. Lib. iii. c. 27. Iren. Lib. i. c. 26.

[⁶ After including the apocryphal books in the list of the canonical scriptures, the council proceeds: Si quis autem libros ipsos integros cum omnibus suis partibus, prout in ecclesia catholica legi consueverunt, et in veteri vulgata Latina editione habentur, pro sacris et canonicis non susceperit, et traditiones prædictas sciens et prudens contempserit, anathema sit.—Concil. Harduin. Paris. 1714. Tom. x. col. 23. Concil. Trident. Sess. iv. Decret. de Canon. Script.]

[⁷ Holinsh. Chron. Lond. 1587. Vol. iii. fol. 1299.]

[⁸ This is not stated by Eusebius. In the place referred to he is speaking of the Ebionites, who he says only acknowledged the gospel according to the Hebrews.—Eccles. Hist. Cant. 1720. p. 121. Lib. iii. c. 27.]

[⁹ Solo autem eo, quod est secundum Matthæum, evangelio utuntur (Ebionæi).—Iren. Adv. Hæret. Oxon. 1702. p. 102. Lib. i. c. 26.]

Iren. *ibid.*
ibid. Lib. III.
c. 11.
August. *Lib.*
de util. cred.
Euseb.

Marcionites¹; others only John, as the Valentinians².

Some accepted only the Acts of the Apostles, as the Tatians; others, of all other books rejected the said Acts, as the Manichees³, and the Severites⁴.

Iren. *Lib.* III.
c. 12.

Some, of St Paul's epistles, took the Epistles unto Timothy and Titus only to be canonical, as Marcion⁵ the heretic.

Theodor. *arg.*
in *Epist.*
Pauli ad
Titum.
Althem.
in c. e. *Epist.*
Ja.
Wigand.
Syntag. Lib.
v.
See Whitak.
against W.
Rainolds, c.
7.

Some, as apocryphal, refused the Epistle unto Philemon⁶: others the Epistle unto the Hebrews, the Epistle of St James, as Althemerus⁷; others, the first, and second Epistles of John, with the Epistle of Jude, as Wigandus⁸; others, the Epistle unto the Hebrews, of James, the two last of John, and of Jude, as cardinal Cajetane⁹.

Lib. de 600.
error. Pontif.

Some rejected the book of St John's Revelations, or the Apocalypse, as Heshusius¹⁰: we are also against them which

[¹ See below, note 5.]

[² Hi autem, qui a Valentino sunt, eo quod est secundum Johannem plenissime utentes &c.—*Ibid.* p. 190. Lib. III. c. 11.]

[³ Nihil mihi videtur ab eis impudentius dici...quam scripturas divinas esse corruptas...Sienim dicerent eas sibi penitus accipiendas non putasse...esset utcumque tergiversatio eorum rectori, vel error humanior. Hoc enim de illo libro fecerunt qui Actus Apostolorum inscribitur.—August. *Opp.* Paris. 1836-8. Tom. VIII. col. 103. De Util. Cred. 7.]

[⁴ Χρῶνται μὲν οὖν οὗτοι νόμῳ καὶ προφήταις, καὶ εὐαγγελίοις, ἰδίως ἑρμηνεύοντες τῶν ἱερῶν τὰ νοήματα γραφῶν βλασφημοῦντες δὲ Παύλου τὸν Ἀπόστολον, ἀθετοῦσιν αὐτοῦ τὰς ἐπιστολάς, μὴ δὲ τὰς πράξεις τῶν Ἀποστόλων καταδεχόμενοι.—Euseb. *Eccl. Hist.* Lib. IV. c. 29. p. 193.]

[⁵ Marcion, et qui ab eo sunt, ad intercidendas conversi sunt scripturas, quasdam quidem in totum non cognoscentes, secundum Lucam autem evangelium, et epistolas Pauli decurtantes, hæc sola legitima esse dicunt, quæ ipsi minoraverunt.—Iren. *Adv. Hær.* Lib. III. c. 12. p. 198. 2.]

[⁶ The editor has been unable to verify this reference.]

[⁷ This work has not been met with.]

[⁸ Judæ epistolam etiam hæc arguunt non esse genuinam, quod non apostolum sed servum &c.—Wigand. *Syntagma*, Basil. 1585. Pars II. p. 393.]

[⁹ Was not Cajetane a pillar of your church?...Doth not this famous cardinal of Rome set down in plain words that "the author of the epistle to the Hebrews doth gather insufficient arguments to prove Christ to be the Son of God: that the second and third of John are not canonical scripture: that the epistle of Jude is apocryphal...and namely of S. James' epi. that the salutation is profane, having nothing of God nor of Jesus Christ?—Whitaker's Answer to M. Rainolds' Refutation. Lond. 1585. cap. I. p. 7.]

[¹⁰ Manifestus et non tolerandus error est, quod pontificii suo arbitrio sacræ scripturæ canonem dilatant...et quos libros orthodoxi Patres libero judicio a canonica scriptura Spiritus Sancti separarunt, apostolicis literis adæquant, videlicet Tobiam &c....Apocalypsin Johannis.—Heshusius, *Sexcenti Errores*, &c. Francof. ad Moen. 1585. I. Loc. de Sac. Scrip. p. 5. It does not seem however that Heshusius himself questioned the canonicity of the book, as he twice refers to it in his preface.]

allowed neither the whole New Testament, nor those books wholly, which they embraced, as the Marcionites¹¹, who defaced all those places in the gospel after Luke, and in the epistles, which concerned either the divinity or humanity of our Saviour Christ.

Iren. *Lib.* II.
cap. 29.

And lastly are we against them which receive the whole New Testament, but deface and put out such texts as mislike them; as the Turks¹², who scrape out whatsoever they find touching the passion of Christ, alleging how it was added purposely by the Jews in derision of Christians.

Aul. Tur.
Lib. II. pag.
60.

ARTICLE VII.

Of the Old Testament.

(1) *The Old Testament is not contrary to the New. For both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and man, being both God and man.* (2) *Wherefore they are not to be heard, which feign that the old fathers did look only for transitory promises. Although the law given from God by Moses, as touching (3) ceremonies and rites, do not bind Christian men, (4) nor the civil precepts thereof ought of necessity to be received in any commonwealth; yet, notwithstanding, (5) no Christian man whatsoever is free from the obedience of the commandments which are called moral.*

[¹¹ Et super hæc, id quod est secundum Lucam Evangelium circumcidens, et omnia quæ sunt de generatione Domini conscripta auferens, et de doctrina sermonum Domini multa auferens, in quibus manifestissime conditorem hujus universitatis suum Patrem confitens Dominus conscriptus est; semetipsum esse veraciorem, quam sunt hi, qui evangelium tradiderunt, apostoli, suasit discipulis suis; non evangelium, sed particulam evangelii tradens eis. Similiter autem et apostoli Pauli epistolas absceidit, auferens quæcunque manifeste dicta sunt ab apostolo de eo Deo, qui mundum fecit, quoniam hic Pater Domini nostri Jesu Christi, et quæcunque ex prophetis memorans apostolus docuit, prænuntiantibus adventum Domini.—Iren. *Adv. Hær.* p. 104. Lib. I. c. 29.]

[¹² Inter sacras literas habent nostra evangelia, quæ vocant *Ingil*, sed ex iis decerpunt et adimunt passionem Christi, dicentes, eam in irrisionem Christianorum a Judæis adjunctam esse.—Aulæ Turcicæ &c. *Descriptio*, Basil. 1577. Lib. II. p. 50.]

The propositions.

1. The Old Testament is not contrary to the New.
2. The old fathers looked for eternal happiness through Christ, as well as for temporal blessings.
3. Christians are not bound at all to the observation of the Judaical ceremonies.
4. The judicial laws of the Jews are not necessarily to be received or established in any commonwealth.
5. No Christian man whatsoever is freed from the obedience of the law moral.

Proposition I.

The Old Testament is not contrary to the New.

The proof from God's word.

That the Old Testament is not contrary to the New, it may be proved by many invincible arguments; yet it is most apparent, in that our Saviour Christ, very God, and very man, (as above, Art. II., hath been declared) is offered unto mankind for his eternal salvation by them both. For

We learn that there is one, and no Christs more, in the New; and we learn the same in the Old.

That Christ is the Son of God in the New; we learn the same in the Old.

That Christ is very Man in the New; we learn that he should be so from the Old.

That Christ was born at Bethlehem in the New; we learn that he should be so from the Old.

That Christ was born of a virgin in the New; we learn that he should be so from the Old.

That Christ was honoured of wise men in the New; we learn that he should be so from the Old.

That he rode upon an ass unto Jerusalem, from the New; we learn that he should so do from the Old.

That he was betrayed in the New; we learn that he should be so from the Old.

That he suffered not for his own, but for our transgressions, in the New; we learn that he should so do from the Old.

In the New that he rose again from the grave; from the Old, that he should so do.

Acts iii. 25.
Gal. iii. 8, 16.
Gen. xxii. 18.

Matt. xvi. 16.
Acts xiii. 33.
Psal. ii. 7.

Heb. ii. 14,
15, 16.
Esa. xl. 1, &
liii. 3.

Matt. ii. 1.
Mic. v. 2.

Matt. i. 23.
Esa. vii. 14.

Matt. ii. 11.
Esa. lx. 6.

Matt. xxi. 1.
Zech. ix. 9.

Luke xxii.
47.
Zech. xi. 12.

Acts viii. 33.
1 Cor. xv. 3.
1 Pet. ii. 24.
Esa. liii. 5.
Acts ii. 24,
31.
1 Cor. xv. 4.

And in the New, that he ascended into heaven; and in the Old, that he should so do.

Matt. xii. 40
Psal. xvi. 10.
Jonas i. 17. &
ii. 10.
Ephes. iv. 8.
Psal. lxxviii.
18.

The adversaries unto this truth.

We are then adversaries to all them which reject, as of no reckoning, the Old Testament; as did both old heretics, as Basilides, Carpocrates, and the Manichees; and the new Libertines², who say the Old Testament is abrogated.

See afore
Art. vi.
Prop. 2.
Bulling. cont.
Anab. Lib.
iii. c. 14.

Proposition II.

The old fathers looked for eternal happiness through Christ, as well as for temporal blessings.

The proof from God's word.

The old fathers to have looked not only for transitory promises, but also for eternal happiness through Christ, the holy scripture doth manifest.

St Paul saith,

Brethren, I would not have you ignorant that all our fathers were under the cloud, and all passed through the Red Sea; and did eat the same spiritual meat; and did all drink the same spiritual drink: (for they drank of the spiritual rock that followed them; and the rock was Christ).

By faith Noe was made heir of the righteousness which is by faith.

By faith Moses, when he was come to age, refused to be called the son of Pharaoh's daughter, and chose rather to suffer adversity with the people of God, than to enjoy the pleasures of sin for a season; esteeming the rebukes of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward, &c.

All these through faith obtained good report, and received not the promise; God providing a better thing for us, that they without us should not be made perfect.

[¹ See page 80, note 8.]

[² Sexto et ultimo loco inter abominandos Anabaptistas eos statuimus, qui vetus Testamentum rejiciunt, qui testimonia quæ ex illo adducuntur ad declaranda et confirmanda dogmata christianæ fidei, aut ad errores et falsa dogmata refutanda non recipiunt, et aiunt, Testamentum vetus abrogatum esse, quod Paulus docent, Hebr. viii. Mosem item habere tectam et velatam faciem.—Bulling. Adv. Anabapt. Tiguri. 1560. Lib. ii. cap. xv. p. 74.]

John viii. 56.
Rom. iv. 18.

Abraham rejoiced to see my day. Abraham above hope believed under hope, that he should be the father of many nations.

1 Pet. i. 10.

Of which salvation the prophets have inquired and searched.

Helv. ii. c.
13. Saxon.
Art. iii.

This truth was never doubted of in the church of God, and publicly acknowledged by some confessions¹.

The adversaries unto this truth.

They are not then to be heard, which think the fathers, and faithful people before Christ his time, hoped only for temporal, and not for spiritual; and if for spiritual, yet not for eternal happiness; as did many of the Jewish atheists, and Sadducees, and do the Family of Love, which make the promises of happiness by temporal blessings to be accomplished in this transitory life.

Psal. liii. 1.

Acts xxlii. 28.

Hence H. N.² very strangely allegorizeth of the land of promise, when he calleth it, The good land of the upright, and concordable life; and saith that The lovely being or nature of the love is the life, peace, and joy, mentioned Rom. xiv. 6; and the land of promise, wherein honey and milk floweth, spoken of Exod. iii. a. xiii. a. Deut. viii. b. This and more a great deal to this effect hath H. N.

In his book
entit. 'The
spir. Land of
peace,' c. 18.
p. 10, & c. 25.
p. 4.

Proposition III.

*Christians are not bound at all to the observation of the
Judaical ceremonies.*

The proof from the word of God.

That neither the whole law ceremonial of the Jews, nor any part thereof, is necessarily to be observed of us Christians,

[¹ ... certissimum est, eos qui ante legem et sub lege fuerunt, non omnino destitutos fuisse evangelio. Habuerunt enim promissiones evangelicas insignes, &c.... Habuerunt autem veteres non tantum externas vel terrenas, sed spirituales etiam celestesque promissiones in Christo.—Harmon. Conf. Genev. 1581. pp. 124, 5. Conf. Helv. Post. c. xiii. Ut autem beneficia hujus Mediatoris nota essent generi humano, et nobis applicarentur, edita est promissio statim initio post lapsum primorum parentum, &c.—Ibid. p. 129. Conf. Saxon. Art. iii.]

[² But as long as they dwell in the horrible confused land, they understand not that they are decayed and corrupted, nor yet that they have missed the true entrance to the good land of the upright and concordable life, &c.—H. N. Spiritual Land of Peace, cap. xviii. 10. p. 32. For the same lovely being of the love, is the life, peace (Rom. xiv. b.), and joy, and the land of promise (Exod. iii. a. xiii. a.; Deut. viii. b.), wherein honey and milk floweth.—Ibid. cap. xxv. 4. p. 40. b.]

the holy scripture teacheth us by Peter's vision, the apostles' decree, and by the doctrine of St Paul.

As all believe, so some churches³ publicly acknowledge the same.

Acts x. 13.
Acts xv. 24,
29.
Gal. ii. 3, 4,
and iv. 10,
11. Eph. ii.
14, 15. Col. ii.
16, 17.
Conf. Gal.
Art. xxiii.
Belg. Art.
xxv.

Errors and adversaries to this truth.

In a wrong opinion, therefore, be they who are of mind, either that the law ceremonial wholly is to continue, and be in use, or that part thereof is yet in force, and must be.

The former of these was the opinion of the false prophets, the Cerinthians⁴, the Ebionites⁵, and is of the Jews, Armenians, and Family of Love⁶: the latter is an error of our home Sabbatarians. For, say they,

Acts xv. 1, 2.
Euseb.
Iren. Lib. i.
c. 26.
H. N. Evang.
c. 13. sect. 4,
9.
D. B. Sab.
doctrine, l.
Book, p. 11.

The sabbath was none of the ceremonies which were justly abrogated at the coming of Christ.

When all Jewish things have been abrogated, only (be their very words) the sabbath hath continued still in the church in his [own] proper force, that it might appear that it was of a nature far differing from them.

Ibid. p. 20.

Whereas all other things were so changed, that they were clean taken away, as the priesthood, the sacrifices, and sacraments, *this day* (meaning the sabbath-day) *was so changed*,

Ibid. p. 41.

[³ Credimus omnes legis figuras adventu Jesu Christi sublatas esse, quamvis earum veritas et substantia nobis in eo constet, in quo sunt omnes impletæ.—Harmon. Confess. p. 129. Conf. Gall. Art. xxiii. Credimus omnes ceremonias et figuras legis, omnes denique umbras cessasse, Christi adventu: adeo ut earum quoque usus inter Christianos jam tolli abolerique debeat.—Ibid. Conf. Belg. Art. xxv.]

[⁴ This opinion is not attributed to Cerinthus by Eusebius. But see Hieron. Epist. in Opp. August. Par. 1836-8. Tom. ii. col. 260. Si hoc verum est, in Cerinthi et Ebionis hæresim delabimur, qui credentes in Christum propter hoc solum a patribus anathematizati sunt, quod legis ceremonias Christi evangelio miscuerunt.]

[⁵ Apostolum Paulum recusant (Ebionæi) apostatam eum legis dicentes...et circumciduntur, ac perseverant in his consuetudinibus, quæ sunt secundum legem, uti et Hierosolymam adorent, quasi domus sit Dei.—Iren. Adv. Hær. Oxon. 1702. p. 102. Lib. i. c. 26.]

[⁶ For this same Messiah or anointed, is the sabbath-day (Exod. xx. b.; Deut. v. b.), which the Lord hath commanded to be always had in remembrance that we (when the same cometh) might rest therein and hallow or sanctify the same: wherein the law, the service of the priesthood of Aaron, out of Levi, and the elders' testament, doth cease (Heb. vii. 8. b.), and hath accomplished his service. For the same anointed which cometh at that time (Act. i. b.; Phil. iii. c.) out of heaven, with his anointing of the holy Ghost; in the spirit, and is the very-like-being (Col. i. b.; Heb. i. a.) of the godhead itself, he is a priest (Ps. cx. a.; Heb. v. vi. vii. b. ix. b. x. b.) of the most highest, higher and greater of dignity than Aaron, &c.—H. N. Evang. Regni. Lond. 1652. p. 69. cap. xiii. § 4, 5. See also Ibid. § 8, 9.]

that it yet remaineth : which sheweth, that though all the other were ceremonial, and therefore had an end, this (sabbath) [only] was moral, and therefore abideth still.

Ibid. p. 7.

The commandment (of sanctifying every seventh day, as in the *Mosaical* Decalogue) is natural, moral, and perpetual (is their doctrine¹.)

Proposition IV.

The judicial laws of the Jews are not necessarily to be received, or established in any commonwealth.

The proof from God's word.

Acts xv. 20,
28, 29.

The truth hereof appeareth by the apostles' decree; which sheweth whereunto only the primitive church necessarily was tied.

Rom. xiii. 1.
1 Pet. ii. 13,
14.

By the apostles' doctrine, which enjoineth Christians to yield obedience unto the ordinances of their lawful governors and commanders whosoever.

Acts xvi. 37.
Acts xxii. 26,
&c.
Acts xxv. 11,
12.

By the apostles' example, and namely of the blessed St Paul, who took benefit, and made good use of the Roman and imperial laws.

Adversaries unto this truth.

This truth neither is, nor ever was, oppugned by any church. Only among ourselves some think us necessarily tied unto all the judicials of Moses; as the Brownists². For they say, The laws judicial of Moses belong as well unto Christians as they did unto the Jews.

Barrow's disc.
cov. pag. 127.1 Reply,
sect. 1, 2.
Anatom. of
abuses, 2
Part. D. b.

Others, that we are bound, though not unto all, yet unto some of the judicials; as holdeth T. C.³, and Philip Stubs⁴.

[¹ Nic. Bownde's *Doctrines of the Sabbath*, Lond. 1595. Book i. pp. 11, 20, 41, 7.]

[² But the statutes and judgements of God which are delivered and expounded unto us by his holy prophets, endure for ever; the pure wisdom, the upright justice, the true exposition and faithful execution of his moral law: which laws were not made for the Jews' state only (as Mr Calvin hath taught) but for all mankind, especially for all the Israel of God, from which laws it is not lawful in judgement to vary or decline either to the one hand or to the other.—Barrow's *Discovery of the False Church*, 1590. p. 96.]

[³ There are also civil punishments, and punishments of the body likewise, appointed by the word of God, in divers places in Exodus. He that sacrificeth to other gods, and not to the Lord alone shall die the death....The execution of this

Proposition V.

No Christian man whosoever is freed from the obedience of the law moral.

The proof from God's word.

Think not that I am come to destroy the law or the prophets: I am not come to destroy them, but to fulfil them. For truly I say unto you (saith our Saviour Christ) till heaven and earth perish, one jot or one tittle of the law shall not scape, till all things be fulfilled: whosoever therefore shall break one of these least commandments, and teach men so, shall be called the least in the kingdom of heaven, &c.

Matt. v. 17,
18, 19.

If thou wilt enter into life, keep the commandments, &c. Thou shalt not kill; Thou shalt not commit adultery; Thou shalt not steal; Thou shalt not bear false witness; Honour thy father and thy mother.

Matt. xix.
17, 18, 19.

Do we make the law of none effect through faith? God forbid: yea, we establish the law. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. The public confessions of the churches of God in France⁵ and Belgia agree with this doctrine.

Rom. iii. 31.

1 Cor. vii. 19.

Art. xxiii.
Art. xxv.

law appeareth in the Chro. by king Asa, who made a law, that all those that did not seek the Lord should be killed. And thus you see the civil punishment of contemners of the word and prayers.—Cartwright, *First Reply*, p. 28. ...Although the judicial laws are permitted to the discretion of the prince and magistrate, yet not so generally as you seem to affirm, and as I have oftentimes said, that not only it must not be done against the word, but according to the word and by it.—Ibid. p. 36. See also *Second Reply*, 1575. p. 95.]

[⁴ S. What kind of punishment would you have appointed for these notorious bloody swearers? P. I would wish (if it pleased God) that it were made death: For we read in the law of God, that whosoever blasphemed the Lord, was presently stoned to death, without all remorse. Which law *judicial* standeth in force to the world's end.—Stubs' *Anatomie of Abuses*, Lond. 1585. p. 82.]

[⁵ *Legis tamen doctrina et prophetis nobis utendum est, tum ad vitam nostram formandam, tum ut eo magis in promissionibus evangelicis confirmemur.*—Harm. Conf. p. 129. Ex Gall. Conf. Art. xxiii. Interim tamen manet nobis illarum [sc. ceremoniarum legis] veritas et substantia in Christo, in quo omnes impletae fuerunt. Ideoque legis et prophetarum testimoniis adhuc utimur, ut nos ipsos in evangelii doctrina confirmemus: et omnem vitam nostram honeste ad Dei gloriam juxta ipsius voluntatem, componamus.—Ibid. Ex Belg. Conf. Art. xxv.]

The errors and adversaries unto this truth.

Whereby are condemned, as most wicked and unsound, the opinions

Aug. contra Faust. Epist. xi. and lxxiv.

Of the Manichees¹, who found fault with the whole law of God as wicked, and proceeding not from the true God, but from the prince of darkness.

Bredwell detect. p. 119.

Of Brownist Glover², whose opinion was, That love now is come in the place of the ten commandments.

Sim. Pauli meth. par. 2. de lege Dei, pag. 64.

Of Johannes Islebuis, and his followers, the Antinomies³, who will not have God's law to be preached, nor the consciences of sinners to be terrified and troubled with the judgments of God.

Bannister's error.

Of Bannister⁴ (among ourselves) who held, how it is utterly evil for the elect so much as to think, much less to speak or hear of the fear of God (which the law preacheth).

ARTICLE VIII.

Of the three Creeds.

(1) *The three Creeds, Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed, ought thoroughly to be received and believed. For (2) they may be proved by most certain warrants of holy Scripture.*

The propositions.

1. The Nicene, Athanasian, and Apostolical Creeds ought to be received and believed.

[¹ Unde autem tibi videtur legem Moysi nihil a Paganismo distare?—August. Opp. Par. 1836-8. Tom. viii. col. 461. Cont. Faust. Lib. xvi. c. 10. Cf. etiam Libb. xvii-xix. Non quod Legem juxta Manichæum...destruamus.—Ibid. Tom. ii. col. 262. Epist. 75. al. 11. Legem per famulum Dei Moysem datam, non a vero Deo dicunt (Manichæi), sed a principe tenebrarum.—Ibid. col. 1289. Epist. 236. al. 74.]

[² Bredwell's Detection, London, 1568. p. 119.]

[³ Clamores et furores Antinomorum de tollenda legis doctrina ex ecclesia, &c.—Sim. Paul. Method. Sec. Pars, Magdeb. 1573. De Lege Dei, p. 54. b. Cf. p. 2. b. disputatio...ab Islebio mota, &c.]

[⁴ This work the editor has been unable to meet with.]

2. The three Creeds, viz. the Ni., Athan., and of the Apostles, may be proved by the holy scripture.

Proposition I.

The Nicene, Athanasian, and Apostolical Creeds, ought to be received and believed.

This proposition the churches of God, both anciently and in these days⁵, do acknowledge for true.

Conf. Helv. ii. c. 11. Gal. Art. v. Belg. Art. ix. Saxon. Art. i.

The adversaries unto this truth.

Therefore much out of the way of godliness are they, which term the Apostles' creed, a forged patchery; as Barrow doth⁶: and Athanasius', Sathanasius' creed; so did Gregorius Paulus⁷ in Polonia, and the new Arians⁸ and Nestorians in Lithuania.

Bar. dis. p. 76.

Genebr. Lib. iv. p. 1158. Surlius, Chr. pag. 329.

Myself, some twenty-eight years ago, heard a great learned man, whose name upon another occasion afore is expressed (to whose acquaintance I was artificially brought), which in private conference between him and myself termed worthy Zanchius a fool, and an ass, for his book *De Tribus Elohim*, which refuteth the new Arians; against whose founders the creeds of Athanasius and Nicene were devised. Him attentively I heard, but could never since abide for those words; and indeed I never saw him since.

[⁵ Quæcunque de incarnationis Domini nostri Jesu Christi mysterio, definita sunt ex scripturis sanctis, et comprehensa symbolis ac sententiis quatuor primarum et præstantissimarum synodorum, celebratarum Nicenæ, Constantinopoli, Ephesi et Chalcedone, una cum beati Athanasii Symbolo, ...credimus corde sincero, &c.—Harm. Conf. vi. p. 103. Conf. Helv. Post. c. xi. Quamobrem etiam tria illa symbola, nempe Apostolicum, Nicænum et Athanasianum, idcirco approbamus, quod sint illi verbo Dei scripto consentanea.—Ibid. i. p. 11. Conf. Gall. Art. v. Itaque libenter tria illa symbola hic recipimus, nempe Apostolorum, Nicenæ et Athanasii.—Ibid. ii. p. 38. Conf. Belg. Art. ix. Et hæc ipsa symbola (sc. Apost. Nic. et Athan.), et eorum nativam sententiam sine corruptelis semper constanter amplexi sumus, et Deo juvante, perpetuo amplectemur.—Ibid. i. p. 14. Conf. Saxon. i.]

[⁶ Barrow's Discovery of the False Church. 1590. p. 76.]

[⁷ In Polonia...Gregorius Paulus...tres esse Deos, symbolum Athanasii esse Sathanasii, &c.—Genebrard. Chronograph. Lugd. 1609. Lib. iv. p. 746.]

[⁸ In Lituania sunt multi Arriani et Nestoriani...qui vocant...symbolum non Athanasianum, sed Sathanasianum, &c.—Surlius, Comment. Brev. Rer. Gest. &c. Colon 1574. p. 251.]

Proposition II.

The three Creeds, viz., the Nicene, Athanasian, and of the Apostles, may be proved by the Holy Scripture.

The proof from God's word.

Than this assertion nothing is more true: for the creeds, I mean these three creeds, speak first,

Of one and the same God, who¹ we are to believe is for essence but one, in persons three, viz. the Father, the Creator; the Son, the Redeemer; the Holy Ghost, the Sanctifier. Next of the people of God, which we must think and believe is,

The holy and catholic Church.

The communion of saints,

Pardoned of all their sins,

And appointed to arise from death, and to enjoy eternal life, both in body and soul.

Deut. vi. 4. Mal. ii. 10. 1 Cor. viii. 4. Eph. iv. 5, 6. Matt. iii. 17. Gal. iv. 6. 1 John v. 7. Ps. cxxxiv. 3. Esa. liii. 4. Rom. v. 18. Gal. iii. 13. Eph. ii. 16. 1 John ii. 2. 2 Cor. i. 21, 22. 1 Pet. i. 2. Eph. i. 3, 4, & ii. 21. Col. i. 22. Esa. liv. 2. Ps. lxxxvii. 4. Esa. lxiv. 22. Rev. xxl. 4. Acts i. 8, &c. Eph. ii. 14. Rev. v. 9. Eph. iv. 15. 1 Cor. x. 16. Heb. x. 25. 1 Joh. i. 7. Matt. xviii. 23, &c. Col. ii. 13. Joh. v. 28. 1 Cor. xv. Phil. iii. 21. Joh. vi. 39. 1 Pet. i. 4.

Adversaries unto this truth.

Therefore we are enemies to all adversaries of this doctrine, or any whit of the same in them comprised, whether they be Atheists, Jews, Sadducees, Ebionites, Tritheites, Anti-Trinitarians, Apollinarians, Arians, Manichees, Nestorians, Origenians, Turks, Papists, Familists, Anabaptists, or whosoever.

ARTICLE IX.

Of Original, or Birth-sin.

(1) *Original sin standeth not in the following of Adam, (as the Pelagians do vainly talk;) but (2) it is the fault and corruption of the nature of every man, that naturally is ingenerated of the offspring of Adam, whereby man is very far gone from original righteousness, and is² inclined to*

[¹ whom, 1607.]

[² So 1607 and 1633. And is of his own nature inclined &c., 1675.]

evil, so that the flesh lusteth³ against the spirit; and therefore in every person born into the world, it deserveth God's wrath and damnation. (3) And this infection of nature doth remain, yea in them that are regenerated, whereby the lust of the flesh, called in Greek φρόνημα σαρκός, which some do expound the wisdom, some the sensuality, some the affection, some the desire, of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that (4) concupiscence and lust hath of itself the nature of sin.

The propositions.

1. There is original sin.
2. Original sin is the fault, and corruption of the nature of every man, &c.
3. Original sin remaineth in God his dear children.
4. Concupiscence, even in the regenerate, is sin.

Proposition I.

There is original sin.

The proof from God's word.

In the holy Scripture we find of original sin, the cause, the subject, and the effects: the cause thereof is Adam's fall, partly by the subtle suggestions of the devil, partly through his own freewill; and the propagation of Adam his corrupted nature unto his seed and posterity.

Except a man be born again, he cannot see the kingdom of God, saith our Saviour Christ. As by one man sin entered into the world, and death by sin, and so death went over all men: forasmuch as all men have sinned, saith St Paul. As new-born babes, desire the sincere milk of the word, that ye may grow thereby, saith St Peter. And St James, Of his own will begat he us with the word of truth, that we should be as the first-fruits of his creatures. And the forementioned Apostle Paul again, You that were dead in trespasses and sins, &c., and were by nature the children of wrath, as well as others. But God, which is rich in mercy, through his great love wherewith he loved us, even when we were dead by sins, hath quickened us together in Christ, &c.

[³ Lusteth always against &c., 1675.]

Matt. xii. 34.
Rom. viii. 7.
1 Cor. ii. 14.
1 John iii. 1,
& v. 19, 20.
Matt. v. 19.
Acts viii. 30,
& xv. 9.
Rom. i. 21.
James i. 13,
14.
Matt. xv. 19.
1 John iii. 21.
Rom. i. 18.
Col. iii. 5, 6.
John viii. 24.
Rom. v. 12.
James i. 15.
Rom. v. 18.
Conf. Helv. i.
Art. viii. &
ii. c. 8.
Basil. Art. ii.
Bohem. c. 4.
Gal. Art. ix.
xi.
Belg. Art.
xv.
August. Art.
i. Saxon.
Art. ii.

The subject thereof is the old man, with all his powers, mind, will, and heart. For in the mind there is darkness, and ignorance of God, and his will: and in the will, and heart of man there is concupiscence, and rebellious affections against the law of God.

And the effects of this birth, or original sin, are first actual sins; and they both inward, as ungodly affections; and outward, as wicked looks, profane speech, and devilish actions; next, an evil conscience, which bringeth the wrath of God, death, and eternal damnation.

All churches of God believe this, and some in their public confessions¹ testify so much.

[¹ Atque hæc lues, quam originalem vocant, genus totum sic pervasit, ut nulla ope iræ filius inimicusque Dei nisi divina per Christum curari potuerit.—Harm. Conf. Sect. iv. p. 72. Conf. Helv. Prior. Art. viii. Fuit homo ab initio a Deo conditus ad imaginem Dei, &c. ... sed instinctu serpentis et sua culpa a bonitate et rectitudine deficiens, peccato morti variisque calamitatibus factus est obnoxius. Et qualis factus est lapsu, tales sunt omnes qui ex ipso prognati sunt: peccato, inquam, morti, variisque obnoxii calamitatibus.—Ibid. p. 67. Conf. Helv. Post. cap. viii. Confitemur hominem ab initio secundum Dei imaginem ... integre factum. Est autem sua sponte lapsus in peccatum: per quem lapsum totum humanum genus corruptum et damnationi obnoxium factum est.—Ibid. p. 72. Conf. Basil. Art. ii. Homo ... mandatum Dei transgressurus est in eo, quod diabolo et mendacibus verbis hujus obtemperavit &c. ... atque ita tam se quam genus suum in peccatum et mortem, omnique generis in hoc vita miserias, et pœnas insuper æternas præcipitavit.—Ibid. p. 74. Conf. Bohem. cap. iv. Credimus hominem, creatum purum et integrum et imagini Dei conformem, sua ipsius culpa excidisse a gratia quam acceperat ... adeo ut ipsius natura sit prorsus corrupta, et ... omnem illam integritatem, sine ulla prorsus exceptione, amiserit.—Ibid. p. 77. Conf. Gal. Art. ix. Credimus hoc vitium esse vere peccatum, quod omnes et singulos homines, ne parvulis quidem exceptis adhuc in utero matrum delitescens, æternæ mortis reos coram Deo peragat.—Ibid. Art. xi. Credimus Adami inobedientia peccatum quod vocant originis, in totum genus humanum sparsum, et effusum fuisse. Est autem peccatum originis corruptio totius naturæ et vitium hereditarium, quo et ipsi infantes in matris utero polluti sunt, &c.—Ibid. p. 79. Conf. Belg. Art. xv. Item docent quod post lapsum Adæ, omnes homines naturali modo propagati nascentes habeant peccatum originis Intelligimus autem peccatum originis ... reatum, quo nascentes propter Adæ lapsum rei sunt iræ Dei et mortis æternæ: et ipsam corruptionem humanæ naturæ propagatam ab Adam.—Ibid. p. 80. Conf. Aug. 1540. Art. ii. Item docent, quod post lapsum Adæ omnes homines secundum naturam propagati nascantur cum peccato, hoc est sine metu Dei, sine fiducia erga Deum, et cum concupiscentia.—Ibid. Conf. 1531. Dicimus omnes homines post lapsum primorum parentum, qui nascuntur ex commissione maris et femine, nascentes secum afferre peccatum originis, &c. ... Hos defectus et hanc totam depravationem dicimus esse peccatum, non tantum pœnam peccati, &c.—Ibid. p. 85. Conf. Sax. Art. ii.]

The errors and adversaries unto this truth.

Thus armed with authority, and forces from the word of God, and assisted with the neighbour churches, we offer battle,

1. To the Jews², Carpoerations², and Family of Love³, who flatly deny there is any original sin.

2. To the Papists, which say, that Original sin is of all the least sin, and less than any venial sin.

Original sin is only the debt of punishment for the sin of Adam, and not his fault.

Original sin is not properly sin. All this hath Ruardus Tapperus⁴.

Such as are infected only with original sin are free from all sensible punishment⁵.

3. To Florinus, and Blastus⁶, who make God the author of sin.

4. To the Sabbatarians among us, who teach, that the life of God in Adam before his fall could not continue without a sabbath⁷.

The sabbath was ordained before the fall of Adam⁸, and that not only to preserve him from falling, but also that

[² These references the editor has been unable to verify.]

[³ The passage meant is perhaps this: They hold that they ought not to say David's Psalms as prayers; for they are righteous and without sin.—Displaying of the Fam. &c. Lond. 1579. H. 8. b.]

[⁴ Ideo docet idem beatus Thomas ... Quod peccatum originale quamvis maximum sit malum, quia totius naturæ corruptio, minimum tamen est peccatum, et minus minimo peccato veniali.—Tapp. Opp. Colon. 1582. Tom. i. Art. ii. p. 40. b. Quidam putant originale peccatum esse reatum pœnæ pro peccato primi hominis, id est, debitum vel obnoxietatem qua addicti sumus pœnæ temporali et æternæ pro primi hominis actuali peccato, &c.—Ibid. p. 37. b. Nec proprie peccatum erat in primo parente gratiæ et justitiæ originalis privati, &c.—Ibid. p. 42. a.]

[⁵ Peccatum originale non contrahitur per aliquam delectationem ejus qui ipsam contrahit. Ergo videtur quod non sit ejus curatio per aliquam pœnam, &c.—Thom. Aquin. in Quat. Libr. Sentent. Venet. 1586. In Lib. iv. Dist. xvi. Quæst. i. Art. ii. p. 98.]

[⁶ Damnatus præterea Florinum et Blastum ... et omnes qui Deum faciunt auctorem peccati.—Coll. Conf. Lips. 1840. p. 478. Conf. Helv. Post. viii.]

[⁷ The life of God, which was in him (Adam), could not continue without those holy and spiritual means appointed for that purpose, and therefore he was commanded to keep holy the seventh day.—Nich. Bownde's Doct. of the Sabbath. Lond. 1595. Bk. i. p. 15.]

[⁸ Now if Adam because he might fall, did stand in need of this day, to preserve him from falling, how much more we, &c. ... if it was needful for Adam (I say) being now most perfect, to have a day allotted out unto him, by true sanctifying of which he might still abide in his perfection, &c.—Ibid.]

being holy and righteous still, he might have been preserved in the favour of God¹; which D. B. delivereth in his sabbath-doctrine.

5. We are also adversaries to the like curiously affected who enquire²,

Whether it was God's will that Adam should fall?

Whether God enforced our first parents to fall?

Why God stayed not Adam from falling? &c.

Proposition II.

Original sin is the fault and corruption of the nature of every man, &c.

The proof from God's word.

Original sin is not the imitation of Adam his disobedience: for the scripture speaketh of no such thing; neither doth God's people so think; and some churches, by their extant confessions, with us deny the same; as the church in France, and the Low Countries³: but it is partly the imputation of Adam his disobedience unto us, and partly the fault and corruption of man's nature, as the churches⁴ also acknowledge.

[¹ Nay, what a blockish presumption were it for a man to think that Adam was bound to sanctify the Sabbath, according to the Commandment; that being holy and righteous still, he might have been preserved in the favour of God for ever, and that we ourselves...might make less account of these means, &c.—Ibid. Bk. ii. p. 182.]

[² Reliquas quæstiones, an Deus voluerit labi Adamum, aut impulcrit ad lapsum? aut quare lapsum non impediverit? et similes quæstiones deputamus inter curiosas, &c.—Coll. Conf. p. 478. Conf. Helv. Post. viii.]

[³ Credimus totam Adami sobolem hac contagione infectam esse, quam peccatum originale vocamus, vitium videlicet ex propagatione manans, non autem ex imitatione duntaxat, sicut Pelagiani senserunt.—Harm. Conf. Sect. iv. p. 77. Conf. Gall. Art. x. Pelagianorum errorem damnamus, qui hoc peccatum originis nihil aliud esse asserunt, quam imitationem.—Ib. p. 80. Conf. Belg. Art. xv.]

[⁴ Peccatum autem intelligimus esse nativam illam hominis corruptionem, ex primis illis nostris parentibus, in nos omnes derivatam vel propagatam, qua concupiscentiis pravis immersis, ... nihil boni ex nobis ipsis facere, imo ne cogitare quidem possumus.—Ib. p. 67. Conf. Helv. Post. viii. Peccatum originale ... vitium videlicet ex propagatione manans.—Ib. p. 77. Conf. Gall. Art. x. ... Innatum et hæreditarium peccatum originis in quo omnes concipimur et in hunc mundum nascimur.—Ib. p. 74. Conf. Bohem. cap. iv. Ib. p. 80. Conf. Aug. 1540. Art. ii. Vid. supra, p. 96. n. 1. Est itaque peccatum originis, et propter lapsum primorum parentum et propter hanc depravationem quæ lapsum secuta est, nascentes reos esse iræ Dei et dignos æterna damnatione, &c.—Ibid. p. 85. Conf. Saxon. Art. ii. Credimus et confitemur hominem initio justum ... postea autem propter inobedientiam Spiritu sancto privatum, ... Idque malum non in uno tantum Adamo constituisse, sed propagari in omnem posteritatem ejus.—Ibid. p. 88. Conf. Virtemb. cap. iv.]

Conf. Gal. Art. x.
Conf. Belg. Art. xv.
Rom. v. 12, 16.
Conf. Aug. Art. ii.
Saxon. Art. ii. Wittemb. c. 4.
Rom. iii. 23. & vii. 18.
Eph. ii. 3.
Conf. Helv. ii. c. 8. Gal. Art. x. Bohem. cap. 4. August. Art. ii. Saxon. Art. ii. Wittemb. c. 4.

The adversaries unto this truth.

Adversaries unto this truth are,

The Pelagians⁵, and Family of Love⁶, who say that original sin cometh not by propagation, but by imitation.

Such as ascribe original sin in no sort unto man, but either unto God, as did the Hermogenians⁷, or unto the devil, as did the Valentinians⁸.

The Manichees⁹, who preached that this sin is another and a contrary substance within us, and proceedeth¹⁰ not from our corrupted nature.

The Apollinarians¹¹, who held original sin to be from nature.

The Papists¹², who affirm, that some persons, and namely the Virgin Mary, is free from this original sin.

Proposition III.

Original sin remaineth in God his dear children.

The proof from God's word.

“I allow not that which I do; for what I would, that do I not; but what I hate, that do I; saith St Paul.”

[⁵ Sentiunt ... ipsum peccatum non propagatione in alios homines ex primo homine, sed imitatione transisse.—August. Opp. Paris. 1836-38. Tom. x. col. 196. De Peccat. Mer. Lib. i. 9.]

[⁶ This reference the editor has been unable to verify.]

[⁷ ... Nescio qua possit evadere sententia Hermogenis, qui Deum, quoquomodo de materia malum condidit, sive voluntate, sive necessitate, sive ratione, non putet mali auctorem.—Tertull. Opp. Lut. 1634. p. 273. v. Adv. Herm. c. 16.]

[⁸ The editor has been unable to verify this reference.]

[⁹ Carnalem concupiscentiam, qua caro concupiscit adversus spiritum, non ex vitia in primo homine natura nobis inesse infirmitatem; sed substantiam volunt esse contrariam; sic nobis adhaerentem, ut quando liberamur atque purgamur separetur a nobis, et in sua natura etiam ipsa immortaliter vivat.—August. Opp. Tom. viii. col. 52. De Hæres. xlvi.]

[¹⁰ Proceeded, 1607.]

[¹¹ Τί γὰρ περὶ τῆς ἀμαρτίας ὀριζόμενοι ταῦτα λαλεῖτε, φυσικὴν εἶναι τὴν ἀμαρτίαν λέγοντες, κατὰ τὸν ἀσεβέστατον Μανιχαῖον; ταῦτα οὕτως φρονεῖτε, κατήγοροι γινόμενοι τοῦ δημιουργοῦ τῆς φύσεως.—Athanas. Opp. Colon. 1686. Tom. i. p. 627. c. De Incarn. Christi.]

[¹² Declarat tamen hæc ipsa sancta synodus, non esse suæ intentionis comprehendere in hoc decreto, ubi de peccato originali agitur, beatam et immaculatam virginem Mariam, Dei genetricem.—Concil. Harduin. Paris. 1714. Tom. x. col. 29. Conc. Trid. Sess. v. Decret. de Pecc. Orig. 5. ... originale peccatum, a quo fuit beatissima virgo in utero sanctificata.—Albert. Mag. Opp. Lugd. 1651. Tom. xx. p. 38. Super Missus. Quæst. 36. § 2. The editor has been unable to meet with the work of Paulus de Palatio here referred to.]

August. de Pec. Meritis, c. 1, 2, 3. Display in Allen's Conf.

Tertul.

August.

August. de Hæres.

Athan. de Incarn. Christi.

Concil. Trid. Sess. 5. decr. de Pec. Orig. Alb. Mag. c. 74, super Evang. Missus est, &c. Paulus de Palatio, in Matt. c. 11, p. 463.

Rom. vii. 15.

- Gal. v. 17. "The flesh lusteth against the spirit, and the spirit against the flesh: so that ye cannot do the same things that ye would."
- James I. 14. "Every man is tempted, when he is drawn away by his own concupiscence, and is enticed."
- 1 Pet. ii. 11. "Dearly beloved, I beseech you as strangers abstain from fleshly lusts, which fight against the soul."
Nothing is more true in the judgement of God's people¹.

Conf. Helv.
I. Art. VIII.
& II. c. 8.
Basil. Art. II.
Gal. Art. XI.
Saxon. Art.
XI.

The errors and adversaries unto this truth.

We stand therefore in this point,

Against the Papists², who say, that original sin was not at all, much less remained in the Virgin Mary.

Against Giselbertus³, whose doctrine is, that baptism once received, there is in the baptized no sin at all, either original or actual.

Concil.
Basil. Sess.
36. Test.
Rhem. an-
not. Rom. v.
14.
Giselb. Lib.
altercat.
Synag. &
Ecclcs. c. 8.

[¹ Nam si quid frugis hic bonæ superstes est, vitium nostris assidue debilitatum, in pejus vergit. Superat enim mali vis, et nec rationem persequi, nec mentia divinitatem excolere sinit.—Harm. Conf. IV. p. 72. Conf. Helvet. Prior. Art. VIII. Docemus ... in regeneratione remanere infirmitatem. Cum enim inhabitat in nobis peccatum, et caro in renatis oblectetur Spiritui, in finem usque vitæ nostræ, non expedit omnino perficiunt regenerati quod instituerant.—Ibid. p. 71. Conf. Helv. Post. IX. Not stated in the Confession of Basle. Vid. Ibid. p. 72. Conf. Basil. Art. II. Affirmamus quoque hoc vitium, etiam post baptismum, esse vere peccatum quod ad culpam attinet quamvis qui filii Dei sunt minime idcirco condemnentur ... præterea hanc perversitatem semper edere fructus aliquos malitiæ et rebellionis; adeo ut etiam qui sanctitate excellunt, quamvis ei resistent, multis tamen infirmitatibus et delictis sint contaminati, quamdiu in hoc mundo versantur.—Ibid. p. 77. Conf. Gall. Art. XI. Alia sunt peccata in renatis retinentibus fidem et bonam conscientiam, quæ non sunt corruptelæ fundamenti, nec sunt delicta contra conscientiam, sed sunt reliquæ peccati originis, caligo, dubitationes, carnalis securitas, &c.—Ibid. p. 87. Conf. Saxon. Art. XI.]

[² Nos vero ... doctrinam illam disserentem gloriosam virginem Dei genetricem Mariam, præveniente et operante divini numinis gratia singulari, nunquam actualiter subjacuisse originali peccato; sed immunem semper fuisse ab omni originali et actuali culpa, sanctamque et immaculatam; tanquam piam et consonam cultui ecclesiastico, fidei catholicæ rectæ rationi et sacræ scripturæ, ab omnibus catholicis approbandam fore tenendam et amplectendam diffinimus et declaramus, &c.—Concil. Harduin. Paris. 1715. Tom. VIII. col. 1266. Concil. Basil. Sess. XXXVI. Sin did reign, and thereupon death and damnation even till Moses *inclusivè*, that is to say, even till the end of his law. And that not in them only which actually sinned as Adam did, but in infants which never did actually offend, but only were born and conceived in sin ... Christ only excepted, being conceived without man's seed, and his mother for his honour and by his special protection (as many godly devout men judge) preserved from the same.—Test. Rhem. Rhemes, 1582. Annot. Rom. v. 14.]

[³ There is apparently an error in the reference.]

Against the Family of Love⁴, who affirm that the elect and regenerate sin not.

Against the Carpocratians⁵, whereof some boasted themselves to be every way as innocent as our Saviour Christ.

Against the Adamites, both old⁶ and new⁷, who said they were in so good a state as Adam was before his fall, therefore without original sin.

Against the Begadores in Almaine⁸, affirming they were impeccable, and had attained unto the very top and pitch of perfection in virtue and godliness.

H. N. Document. sent. c. 2. § 1. c. 13. § 5.
Iren. Lib. I. c. 24.

Epiph. Anac. Sylv. Hist. Bohem. c. 41.

Carranza, Summa Conc.

Proposition IV.

Concupiscence, even in the regenerate, is sin.

[The proof from God's word⁹.]

Concupiscence in whomsoever lusteth against the Spirit, Gal. v. 17.

[⁴ There is demanded, How the children of Love or of God do behave themselves, &c. ... As touching this matter, there is much found witnessed in the holy scripture, (Levit. xix.; Deut. vi.; Mark xii.; Luke x.; Rom. xiii.), and it is also clearly testified in the serviceable Word (4 Spc. 23.) of the Holy Spirit of Love, that the true children of God have a good disposition and nature: and that they keep themselves always therein, uprightly, graciously, and peaceably, both before God and man ... for they are even from the youth up of their new birth, exercised in all well-doing and love. For that cause also, they cannot bring forth anything else but all good and love.—H. N. (Henry Nicholas) Documental Sentences, cap. II. § 1. For at that time when we have turned our love so wholly to the Word and his requiring; there can no assaulting indamage or hinder us: yea, although there came an hundred thousand. For we are so fast-knit and established with the love of our heart, on the Word and his requiring, that they all are not able to pluck us from the Word, nor to make us consent to any evil or vanity. For the Lord the strong God is then our helper, and releaser from all evil. (Matth. vi. b.; Luke xi. a.)—Ibid. cap. XIII. § 5.]

[⁵ Quapropter et ad tantum elationis proventi sunt, ut quidam quidem similes se esse dicant Jesu ... Si quis autem plus quam ille contempserit ea, quæ sunt hic, posse meliorem quam illum esse.—Iren. Adv. Hær. Oxon. 1702. p. 100. Lib. I. c. 24.]

[⁶ Εἰ δὲ δόξειε τινα, ὡς καὶ τοῦτο λέγουσιν, ἐν παραπτώματι γενέσθαι, οὐκεὶ τοῦτον συνάγουσι. φάσκουσι γὰρ αὐτὸν τὸν Ἀδὰμ τὸν βεβρωκότα ἀπὸ τοῦ ξύλου, καὶ κρινουσι ἐξεῶσθαι ὡς ἀπὸ τοῦ Παραδείσου, τουτέστι τῆς αὐτῶν ἐκκλησίας.—Epiph. Opp. Paris. 1622. Tom. I. p. 459. Adv. Hær. Lib. II. Tom. I.]

[⁷ Inter hæc et alia apud Bohemos nefanda et inaudita prius emisit hæresis. Picardus quidem ex Gallia Belgica ... Filium Dei se dixit, et Adam vocari ... Aiebat ceteros homines servos esse, se vero, et qui ex eis nascerentur, liberos.—Æn. Sylv. Hist. Bohem. Helmsted. 1699. cap. XII. p. 62.]

[⁸ In eodem (sc. Concil. Vienn. General. sub Clem. V. celebrato) damnati sunt errores Begardorum et Beguinarum mulierum Alemaniarum. Primus, quod homo in vita præsentis tantum et talem perfectionis gradum potest acquirere, quod reddetur penitus impeccabilis, et amplius in gratia proficere non valebit.—Carranza, Summa Omn. Concil. Lovan. 1681. p. 381.]

[⁹ Omitted in 1607.]

1 Pet. ii. 11. fighteth against both the soul and the law of the mind, and therefore (but that there is no condemnation to them which are in Christ Jesus) it bringeth death and damnation.

1 Rom. vii. 23. Rom. viii. 1. Gal. v. 17, 21. James i. 14, 15. Col. iii. 5. "Mortify therefore your members which are upon earth," (saith St Paul unto the Colossians) "fornication, uncleanness, the inordinate affection, evil concupiscence, &c.; for the which things' sake the wrath of God cometh on the children of disobedience."

1 Pet. ii. 11. And unto all Christians St Peter, "I beseech you, as strangers, abstain from fleshly lusts."

Confess. Helv. ii. c. 9. Sax. Art. ii. x. To the same purpose is both the doctrine, and confessions¹ of God's people.

Errors and adversaries unto this truth.

Therefore we mislike their opinions, as unsound, which say that concupiscence either is no sin at all, or but a venial sin: the former was an assertion of the Pelagians², and is of the Papists; that latter was one of Glover's³ errors.

Francis, the monk of Colen, counted concupiscence no sin, but said it was as natural, and so no more offensive before God for man to lust, than for the sun to keep his course.

Petrus Lombardus⁴ saith, that concupiscence afore baptism is both a punishment and a sin; but after baptism is no sin, but only a punishment.

The church of Rome both teacheth⁵, that the power of lusting is not, but the use of wicked concupiscence is evil, and

[¹ Harm. Conf. iv. p. 71. Conf. Helv. Post. cap. ix. See above, p. 100, n. 1. ... Ex-
presse nominamus hæc mala depravationem quæ sæpe nominatur ab antiquis scrip-
toribus mala concupiscentia ... Hanc malam concupiscentiam dicimus esse pecca-
tum.—Ibid. p. 86. Conf. Saxon. Art. ii. Reprehendus est etiam error adversa-
riorum ... qui dicunt malum concupiscentiæ nobiscum nascens non esse peccatum
nec malum pugnans cum lege seu voluntate Dei ... confiteatur vero dolore, adhuc in
renato multa peccata et magnas sordes esse dignas ira Dei.—Ibid. Art. ix.]

[² Damnant Pelagianos qui negant peccatum originis et sentiunt defectus illos
seu concupiscentiam esse rei indifferentes seu pœnas tantum, &c.—Coll. Conf. p.
80. Conf. Aug. 1540. Art. ii.]

[³ See below, p. 103, note 7.]

[⁴ Nec post baptismum remanet (concupiscentia) ad reatum, quia non imputa-
tur in peccatum, sed tantum pœna peccati est: ante baptismum vero, pœna est et
culpa.—Pet. Lombard. Sent. Col. Agr. 1576. Lib. ii. Dist. xxxii. p. 212.]

[⁵ Itaque hoc interdicto (sc. Non concupisces, &c.) non ipsa concupiscendi vis,
qua tum ad bonum, tum ad malum uti licet, sed usus pravæ cupiditatis, quæ carnis
concupiscentia, et peccati fomes vocatur, ac, si animi assensionem adjunctam habeat,
semper in vitis numeranda est, omnino prohibetur.—Catech. Conc. Trid. Rom.
1566. p. 288.]

numbered amongst most grievous sins; and decreeth⁶ how concupiscence is not sin, but proceedeth from sin, and inclineth unto sin.

Glover⁷, the Brownist, said, that the intemperate affections of the mind, issuing from concupiscence, are but venial sins.

ARTICLE X.

Of Free-Will.

(1) *The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and good works, (2) to faith and calling upon God: Wherefore we have no power to do good works pleasant and acceptable to God, (3) without the grace of God⁸ preventing us, that we may have a good will, and working with us, when we have that good will.*

The propositions.

1. Man of his own strength may do outward and evil works before he is regenerate.
2. Man cannot do any work that good is and godly, being not yet regenerate.
3. Man may perform and do good works, when he is prevented by the grace of Christ, and renewed by the Holy Ghost.

[⁶ Hanc concupiscentiam quam aliquando Apostolus peccatum appellat, sancta synodus declarat ecclesiam catholicam nunquam intellexisse peccatum appellari, quod vere et proprie in renatis peccatum sit; sed quia ex peccato est, et ad peccatum inclinat.—Concil. Harduin. Paris. 1714. Tom. x. col. 29. Concil. Trid. Sess. v. Decr. de Pecc. Orig. 5.]

[⁷ Then, because he saw likewise, that the way was not so smooth and fair, but you should prick your feet often with the thorns of concupiscence, and ray your clothes with the clay of intemperate affections, he telleth you those be but venial sins against which you have not grace given you of God.—Bredwell's Detection. Lond. 1568. p. 69. In p. 119 the following are given as some of Glover's opinions: 1. That the first motions are no sin. 2. That there are sins of their own nature venial.]

[⁸ Grace of God by Christ preventing us, 1675.]

Proposition I.

Man of his own strength may do outward and evil works before he is regenerate.

The proof from God's word.

We deny not, that man, not regenerate, hath free-will to do the works of nature, for the preservation of the body, and bodily estate; which thing had and have the brute beast, and profane gentiles, as it is also well observed in our neighbour churches¹. Besides, man hath free-will to perform the works of Satan, both in thinking, willing, and doing that which is evil. For the imaginations of the thoughts of man's heart only are evil continually, evil even from his youth. A truth confessed by our brethren².

Errors and adversaries unto this truth.

A false persuasion is it therefore, that man hath no power to move either his body so much as unto outward things, as Laur. Valla³ dreamed; or his mind unto sin, as the Mani-

Confess.
Helv. ii. c. 9.
August.
Art. XVIII.
Saxon. Art.
III. IV. VII.

Gen. vi. 5.
Ibid. viii. 21.
Conf. Helv.
ii. c. 9. &
i. Art. IX.
Bohem. c. 4.

Simon Pauli
Meth. par. 2.
de Lib. Ar.

[¹ Ceterum nemo negat in externis et regenitos, et non regenitos habere liberum arbitrium. Habet enim homo hanc constitutionem cum animantibus aliis (quibus non est inferior) communem, ut alia velit, alia nolit.—Harm. Conf. Sect. iv. p. 70. Ex. Helv. Conf. Post. c. ix. De libero arbitrio docent, quod humana voluntas habeat aliquam libertatem ad efficiendam civilem justitiam et deligendas res rationi subjectas.—Ibid. p. 81. Conf. Aug. Art. xviii. Expresse discernimus disciplinam seu justitiam quam potest efficere homo non renatus, a justitia fidei, et novitate de qua concionatur evangelium.—Conf. Saxon. Art. iii. Semper in ecclesia homines recte eruditi ... docuerunt in homine libertatem voluntatis talem esse ad regendos externos motus membrorum, qua etiam non renati utrunque disciplinam, quæ est externa obedientia juxta legem, præstare possint.—Ibid. Art. iv. ... Externam disciplinam homines naturalibus viribus utrunque præstare possunt.—Ibid. Art. viii. Syll. Conf. pp. 249, 259, 262.]

[² Quoad malum sive peccatum, homo non coactus vel a Deo vel a diabolo, sed sua sponte, malum facit; et hac parte liberrimi est judicii.—Harm. Conf. Sect. iv. p. 69. Conf. Helv. Post. cap. ix. Sic homini liberum arbitrium tribuimus, ut qui scientes et volentes agere nos bona et mala experimur quod mala quidem agere sponte nostra queamus.—Ibid. p. 72. Conf. Helv. Prior. Art. ix. ... Hominis libera voluntas, quæ tamen ad malum conversa, per libidinem et cupiditates malas, perverseque concupiscendo, malum deligit. ... duæ legis tabulæ, prima et secunda, Mosa a Deo datæ sunt ut in primis se noscerent homines, quod in peccatis concepti et nati, et statim ab ortu et natura sua peccatores sint, pleneque cupiditatum et inclinationum seu proclivitatum malarum.—Ibid. p. 74. Conf. Bohem. cap. iv.]

[³ Error Vallæ ... nullam omnino esse humanæ voluntatis libertatem, etiam quod ad locomotivam attinet, sed omnia etiam impiorum hominum scelera fieri fatali necessitate.—Sim. Paul. Meth. Pars Sec. Magdeb. 1572. De Lib. Arb. p. 93. b.]

chees⁴ maintained, affirming how man is not voluntarily brought, Aug. Ep. 29. but necessarily driven unto sin.

Proposition II.

Man cannot do any work that good is and godly, being not as yet regenerate.

The proof from God's word.

"The wisdom of the flesh is enmity against God: for it is not subject to the law of God, neither indeed can be. They that are in the flesh cannot please God." Rom. viii. 7.

"The natural man perceiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14.

"No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3.

"We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is from God." 2 Cor. iii. 5.

"Without me ye can do nothing," saith our Saviour Christ. Which is the confession⁵ of the godly reformed. John xv. 5.

The adversaries unto this truth.

Adversaries unto this truth are all such as hold that naturally there is free-will in us, and that unto the best things. So thought the Pharisees, the Sadducees, the Pelagians⁶, and

[⁴ The passage intended is probably this: ... Manichæus ... dicit ... naturam boni cogi male facere ab ea natura mali, quæ bonum non potest velle.—Aug. Opp. Paris. 1836-8. Tom. x. col. 1551. c. contr. Julianum, Lib. i. c. 97.]

[⁵ ... Bona vero amplecti et persequi nisi gratia Christi illustrati, excitati et impulsivi non queamus.—Harm. Conf. iv. p. 72. Conf. Helvet. Post. cap. ix. Proinde nullum est ad bonum homini arbitrium liberum nondum renato, vires nullæ ad perficiendum bonum.—Ibid. p. 70. Conf. Helv. Post. cap. ix. ... Natura nostra vitata est, ac in tantam propensionem ad peccandum devenit, ut nisi eadem per Spiritum sanctum redintegretur, homo per se nihil boni faciat aut velit.—Ibid. p. 72. Conf. Basil. Art. ii. Voluntas enim hominis quæ antea libera erat, nunc ita corrupta, perturbata et debilitata est ut nunc deinceps a se sineque gratia divina, nullum plenum delectum seu arbitrium optionemve, et neque studium aut propensionem, necum facultatem habeat, bonum quod Deo placeat deligendi.—Ibid. p. 75. Conf. Bohem. cap. iv. Sed non habet (humana voluntas) vim sine Spiritu sancto efficiendæ justitiæ spiritualis, &c.—Ibid. p. 81. Conf. Aug. 1540. Art. xviii. Nulla enim mens, nulla voluntas Dei voluntati acquiescit, in qua Christus ipse non sit prius operatus, quod et ipse nos docet, dicens, sine me nihil potestis facere.—Ibid. p. 79. Conf. Belg. Art. xiv.]

[⁶ Sunt enim quidam tantum præsumentes de libero humanæ voluntatis arbitrio, ut ad non peccandum nec adjurandos nos divinitus opinentur, semel ipsi

Conf. Helv.
i. Art. ix. &
ii. c. 9.
Basil. Art. ii.
Bohem. c. 4.
August. Art.
xviii.
Belg. Art.
xiv.

August. de
Pec. Mer.
Lib. iii.

Idem contra Petil. cap. 19. Zuing. contra Catabapt. Gab. Biel. 3. Sent. dist. 37. Conc. Trid. Sess. 6, c. 1. Test. Rhem. an. Matt. xx. 16. Ibid. annot. marg. p. 408. Hills' quart. 13. reas.

the Donatists¹: and the same affirm the Anabaptists² and Papists. For say the Papists,

Man by the force and power of nature may love God above all things³.

Man hath free-will to perform even spiritual and heavenly things⁴.

"Men believe not but of their own free-will." "It is in a man's free-will to believe, or not to believe, to obey, or disobey, the gospel or truth preached⁵."

The Catholic (Popish) religion teacheth free-will⁶.

Proposition III.

Man may perform and do good works, when he is prevented by the grace of Christ, and renewed by the Holy Ghost.

The proof from God's word.

In a man prevented by the grace of Christ, and regenerate by the Holy Spirit, both the understanding is enlightened,

naturæ nostræ concessio liberæ voluntatis arbitrio.—August. Opp. Paris. 1836-8. Tom. x. col. 243. De Pecc. Mer. Lib. II.]

[¹ Petil. dixit: Dicit enim Dominus Christus, *Nemo venit ad me, nisi quem Pater attraxerit*. Cur autem vos non liberum arbitrium unicuique sequi permittitis, cum ipse Dominus Deus liberum arbitrium dederit hominibus, viam tamen justitiæ ostendens, ne quis forsitan nescius deperiret?—Ibid. Tom. IX. col. 433. Contr. Litt. Petil. Lib. II. § 185.]

[² Jam liberum arbitrium et proxime istud operum justitiam erigunt: si enim nostræ est vel electionis vel potestatis ambulare in resurrectione Christi, aut cum eo in mortem sepeliri, jam liberum est cuique et Christianum esse et optimum.—Zuingl. Opp. T'igur. 1545. Tom. II. p. 18. b. Elench. Contr. Catabapt.]

[³ Si quis voluerit ingredi ad vitam æternam, necesse est ut servet mandata ex charitate: quia necesse est, ut servet mandata meritorie, et par consequens ex charitate.—Gab. Biel. Comment. in Sent. Brixia. 1574. in Lib. III. Dist. 37. p. 356.]

[⁴ Primum declarat sancta synodus ad justificationis doctrinam probe et sincere intelligendam, oportere ut unusquisque agnoscat et fateatur, quod cum omnes homines in prævaricatione Adæ innocentiam perdidissent, facti immundi, et ut Apostolus inquit; natura filii iræ... usque adeo servi erant peccati, et sub potestate diaboli ac mortis, ut non modo gentes per vim naturæ; sed ne Judæi quidem per ipsam etiam literam legis Moysi inde liberari aut surgere possent: tametsi in eis liberum arbitrium minime extinctum esset, viribus licet attenuatum et inclinatum.—Concil. Harduin. Paris. 1714. Tom. X. col. 33. Concil. Trident. Sess. VI. Decr. de Justif. cap. I.]

[⁵ Test. Rhem. Rhemes, 1582. p. 58. Annot. on Matt. xx. 16, and p. 408. Marg. Annot. on Rom. x. 16.]

[⁶ The Catholic (doctrine) affirmeth that we have free-will.—Hills' Quartion of Reasons of Catholic Religion, Antwerp. 1600. Reason XIII. p. 66.]

so that he knoweth the secrets and will of God, and the mind is altogether changed, and the body enabled to do good works.

To this purpose the scriptures are plentiful.

"I will put my law in their inward parts, and write it in their hearts." Jer. xxxi. 33.

"No man knoweth the Father but the Son, and he to whom the Son will reveal him." Matt. xi. 27. Luke x. 22.

"Blessed art thou, Simon, the son of Jonas; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi. 17.

"No man can say that Jesus is the Lord, but by the Holy Ghost." 1 Cor. xii. 3.

"To one is given by the Spirit the word of wisdom; and to another the word of knowledge by the same Spirit; and to another faith by the same Spirit; and to another the gifts of healing by the same Spirit; and to another the operations of great works; and to another prophecy; and to another the discerning of spirits; and to another diversities of tongues; and to another the interpretation of tongues; &c." 1 Cor. xii. 8.

God, he "purifieth man's heart;" "worketh in us both the will and the deed;" "the Spirit helpeth our infirmities; for we know not what to pray as we ought, &c." "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God." Acts xv. 9. Phil. ii. 13. Rom. viii. 26. 1 Cor. vi. 11.

"Unto you it is given for Christ, that not only ye should believe in him, but also suffer for his sake." Phil. II. 29.

And this do the churches⁷ of God believe and confess.

[⁷ In regeneratione, intellectus illuminatur per Spiritum sanctum ut et mysteria et voluntatem Dei intelligat. Et voluntas ipsa non tantum mutatur per Spiritum sed etiam instruitur facultatibus, ut sponte velit et possit bonum.—Harm. Conf. Sect. IV. p. 70. Conf. Helv. Post. cap. IX. Efficitur autem spiritualis justitia in nobis, quum adjuvamus a Spiritu sancto.—Ibid. p. 81. Conf. August. 1540. Art. XVIII. Etsi enim ipsa (humana voluntas) sua sponte volensque prolapsa concidit, a se tamen viribusque propriis non potuit a lapsu resurgere, neque hodie etiam absque Dei propitia ope quicquam potest.—Ibid. p. 75. Conf. Bohem. cap. IV. Homo nequaquam potest se liberare a peccato et morte æterna, viribus naturalibus: sed hæc liberatio et conversio hominis ad Deum et novitas spiritualis fit per Filium Dei vivificantem nos Spiritu suo sancto, ut dictum est: si quis Spiritum Christi non habet, hic non est ejus. Et voluntas accepto Spiritu sancto, jam non est otiosa.—Ibid. p. 86. Conf. Saxon. Art. IV. al. Art. V.]

ARTICLE XI.

Of the Justification of Man.

We are accounted righteous before God, only for (1) the merit of our Lord and Saviour Jesus Christ (2) by faith, and (3) not for our own works or deservings.

Wherefore that we are justified by faith only is a most wholesome doctrine, and very full of comfort, &c.

The propositions.

- | | | |
|---|---|---|
| <ol style="list-style-type: none"> 1. Only for the merit of our Lord and Saviour Christ, 2. Only by faith, 3. Not for our own works or deservings, | } | <p>are we accounted righteous before God.</p> |
|---|---|---|

Proposition I.

Only for the merit of our Lord and Saviour Christ we are accounted righteous before God.

The proof from the word of God.

By Christ his blood only we are cleansed.

John i. 29.

He is "the Lamb of God, which taketh away the sin of the world."

Rom. iii. 24.

"We are justified freely by his grace, through the redemption that is in Christ Jesus."

1 Cor. vi. 20.
1 Pet. i. 19.
1 John i. 7.

We are bought with a price, even with the precious blood of Christ, the Lamb undefiled and without spot, which cleanseth us from all sin.

By his only righteousness we are justified.

Rom. v. 19.

"By the obedience of one many be made righteous."

Ibid. x. 4.

"Christ is the end of the law for righteousness unto every one that believeth." "He of God is made unto us wisdom, and righteousness, and sanctification, and redemption:" and "we are made the righteousness of God in him." And therefore "from heaven we look for the Saviour, even the Lord Jesus Christ."

1 Cor. i. 30.

2 Cor. v. 21.

Phil. iii. 20.

Conf. Helv.
ii. c. 15.
Bohem. c. 6.
Gal. Art.
xviii.
Belg. Art.
xxii.
August. Art.
iv.

And this is the faith and confession¹ of all churches reformed.

Witteb.
Art. v.
Suevica, c. 3.

[¹ Certissimum est autem omnes nos esse natura peccatores et mortuos... justificari autem id est absolvi a peccatis et morte, a Juce Deo, solius Christi gratia

Errors and adversaries to this truth.

This truth is neither believed nor acknowledged,

Of the Atheists, who are neither persuaded of the life to come, nor understand the mysteries of man's salvation through the merits of Christ.

Nor of the Pharisees and their followers, who think that by civil and external righteousness we are justified before God. Mat. v. 20.

Nor of Matthew Hamant², who held that man is justified by God's mere mercy without respect unto the merits of Christ. Holin. Chro. fol. 1290.

Nor of Galeotus Martius³, which was of opinion that all nations and persons whosoever, living according to the rules of nature, should be saved and inherit everlasting happiness. P. Jovius. Elog. doct. vii. p. 97.

Nor of the Turks⁴, who think that so many as either go Lonic. Turc. Hist. Com. i. Lib. ii. par. 2. c. 14, 15, 18.

et nullo nostro merito aut respectu.—Harm. Conf. Sect. ix. p. 168. Conf. Helv. Post. cap. xv. Et hæc justitia, seu justificatio est remissio peccatorum, sublatio pœnæ æternæ, quam Dei severa justitia deposcit, et Christi justitia seu imputatione hujus convestiri, &c. ... Viva autem et nunquam exarescens scaturigo hujus justificationis est ipse Dominus noster Jesus Christus solus, operibus illis suis salvificis, &c.—Ibid. pp. 176-7. Conf. Bohem. cap. vi. Credimus totam nostram justitiam positam esse in peccatorum nostrorum remissione... omnique virtutum et meritorum opinione abjecta, in sola Jesu Christi obedientia prorsus acquiescimus, quæ quidem nobis imputatur, tum ut tegantur omnia nostra peccata, tum etiam ut gratiam coram Deo nanciscamur.—Ibid. p. 183. Conf. Gall. Art. xviii. Quæ fides Jesum Christum cum omnibus suis meritis amplectitur, illumque sibi, ceu proprium effectum vindicat, nihilque deinceps extra illum quærît... Christus igitur ipse est nostra justitia, qui omnia sua nobis merita imputat, &c.—Ibid. p. 184. Conf. Belg. Art. xxii. ... quod gratis nobis propter Christum donentur remissio peccatorum et justificatio per fidem, qua credere et confiteri debemus, hæc nobis dari propter Christum, qui pro nobis factus est hostia, et placavit patrem.—Ibid. p. 187. Conf. Aug. 1540. Art. iv. The confession of 1531 has, Item docent, quod homines non possint justificari coram Deo propriis viribus, meritis aut operibus, sed gratis justificentur propter Christum, per fidem; quum credunt se in gratiam recipi et peccata remitti propter Christum qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso.—Ibid. p. 188. Homo enim fit Deo acceptus, et reputatur coram eo justus propter solum Filium Dei, Dominum nostrum Jesum Christum, per fidem.—Ibid. p. 218. Conf. Virteb. Art. v. Primum igitur, quum jam aliquot annis, ad justificationem hominis requiri propria ejus opera traditum sit, nostri hanc totam divinæ benevolentiae Christianique merito acceptam referendam, solaque fide percipi docuerunt.—Ibid. p. 221. Conf. Suev. cap. iii.]

[² Holinsh. Chron. Lond. 1587. Vol. iii. fol. 1299.]

[³ Scripsit etiam (Galeottus) et malo quidem infortunio, quædam in sacra moralique philosophia: nam ex ea lectione, quum omnibus gentibus integre et puriter veluti ex justa naturæ lege viventibus æternos cœlestis auræ fructus paratos diceret, a cucullatis sacerdotibus accusatus damnatusque est.—Paul. Jov. Elog. Vir. Doct. p. 90. Basil. 1577.]

[⁴ Docetur in libris Turcarum atque Æthiopum, eum, qui peregrinatione sus-

on pilgrimage unto Mecca, or do kiss the sepulchre of Mahomet, are justified before God, and thereby do obtain remission of their sins.

Display in
Allen's Conf.

Nor of the Family of Love¹, who teach by the shedding of Christ his blood is meant the spreading of the Spirit in our hearts.

Nor of the Papists, whose doctrine is, that

Test. Rhem.
an. Rom. viii.
17.

1. Though Christ hath suffered for all men in general, yet not only each man must suffer for his own part in particular, but also that the works of one man may satisfy for another².

Ibid. annot.
Col. i. 24.

Vaux, Ca-
tech. cap. 4.
Test. Ithem.
an. Joh. xiii.
10.

2. They teach next, that sins venial are done away and "purged by prayer, alms-deeds, by the worthy receiving of the blessed sacrament of the altar, by taking of holy water, knocking upon the breast with holy meditation, the bishop's blessing and such like³," by holy water and such ceremonies, sacred ceremonies⁴, as

Test. Rhem.
an. marg.
pag. 258.

*Confiteor, tundo, conspergor, conteror, oro,
Signor, edo, dono, per hæc venialia pono :*

that is,

I am confest unto the priest ;
I knock mine heart and breast with fist ;
With holy water I am besprent,
And with contrition all yrent ;

cepta, Mecham semel adierit, æternæ beatitudinis certum esse, nec unquam vel purgatorio igni, vel aliis pœnis infernalibus afficiendum.—Lonicer. Turc. Hist. Francf. 1584. Tom. i. p. 112. Lib. ii. Part. 2. c. 14. In templo cum per tres horas continuas precationi indulerunt, inde quanto possint impetu cursim in proximi montis fastigium tendunt, ea festinatione, ut per totum corpus sudor diffundatur. Nam una cum sudore omnes peccati labes defluere persuasum habent.—Ibid. p. 114. c. 15. Hoc sepulcrum (sc. Mahometis) illud est, quod Turcæ et Æthiopes magna religione et frequentia petunt, remissionem peccatorum sibi pollicentes, si illud exosculati fuerint.—Ibid. p. 117. c. 18.]

[¹ The reference appears to be to "A Confession made by two of the Family of Love, &c." in the "Displaying of the Family," by J. R. (John Rogers), Lond. 1579. If so there is an error in the reference. See Hen. More's Theolog. Works, Lond. 1708. Bk. vi. c. 16. pp. 182-3.]

[² See above, p. 58, notes 6, 7.]

[³ Vaux, Catech. Antv. 1574, c. 4. p. 70.]

[⁴ And because this (the washing of the disciples' feet) was only a ceremony, and yet had such force, both now and afterward used of the apostles, that it purged smaller offences and filthiness of the soul, as St Ambrose and St Bernard gather, it may not seem strange that holy water and such ceremonies may remit venial sins.—Test. Rhem. Rhemes, 1582. Annot. Joh. xiii. 10. "Venial sins taken away by sacred ceremonies," is the marginal annotation on the above passage, p. 258.]

I pray to God and heav'nly host ;
I cross my forehead at every post ;
I eat my Saviour in the bread ;
I deal my dole when I am dead :
And doing so, I know I may
My venial sins soon put away.

And sins mortal, not by the merits of Christ only, but many ways besides are cleansed, think the said Papists ; as by the merits of dead saints, namely of St Mary the Virgin :

*Threnosa compassio dulcissimæ Dei Matris
Perducat nos ad gaudia summi Dei Patris⁵.*

The pitiful compassion of God's best pleasing Mother
Bring us to the joys of God the Sovereign Father.

And of Thomas Becket :

*Tu per Thomæ sanguinem, quem pro te impendit,
Fac nos, Christe, scandere, quo Thomas ascendit⁶.*

Horæ B.
Virg. S. Mar.
secundum
usum Sarum.

By the blood of Thomas, which he for thee expended,
Make us, Christ, to climb up where Thomas ascended.

By Agnus Deis⁷, whereof they say,

Peccatum frangit, ut Christi sanguis, et angit⁸.

Cerem. Lib.
i. tit. 7.

It breaketh sin, and doeth good,
As well as Christ his precious blood.

By reading certain parcels of scripture, according to their
vulgars ;

*Per Evangelica dicta,
Deleantur nostra delicta⁹.*

Breviar. se-
cundum
Sarum.

Through the sayings and words evangelical,
Our sins blot out, and vices all.

Proposition II.

Only by faith are we accounted righteous before God.

The proof from God's word.

"Only believe ;" "all that believe in Christ shall receive"
Mar. v. 36.
Acts x. 43.

[⁵ Horæ Beatiss. V. Mariæ ad Usum Sarisb. Eccl. Par. 1535. fo. xxii. where
"summi cœli patris."]

[⁶ Ibid. fo. xix.]

[⁷ Agnos Deis, 1607 and 1633.]

[⁸ Ceremon. Lib. Rom. 1560. Lib. i. Tit. 7. p. 38.]

[⁹ Per hæc sancta evangelica dicta deleantur peccata atque universa mala delicta
nostra. Amen.—Horæ Beatiss. Virg. Mar. &c. fo. ii.]

- Acts xiii. 39. remission of sins;" "from all things, from which ye could not be justified by the law of Moses, by Christ every one that believeth is justified."
- Rom. i. 16. "The gospel is the power of God unto salvation to every one that believeth."
- Rom. iv. 5. "To him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for righteousness."
- Rom. x. 4. "Christ is the end of the law for righteousness to every one that believeth."
- Gal. ii. 16. "Know that a man is not justified by the works of the law, but by the faith of Jesus Christ, &c."
- Gal. iii. 8, 9. "God would justify the gentiles through faith, &c. They which be of faith, are blessed with faithful Abraham."
- Ephes. ii. 8. "By grace are ye saved, through faith, and that not of yourselves."
- Phil. iii. 8, 9. "Yea, doubtless, I think all things but loss for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and do judge them to be dung, that I might win Christ, and might be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, even the righteousness which is of God through faith."

Confess.
Helv. ii.
c. iij.
Basil. Art.
viii. Bohem.
c. 4, 7.
Gal. Art. xx.
Belg. Art.
xxii.
August. Art.
iv.
Saxon. Art.
iii. viii.
Wittemb.
Art. iv.
Suevica, cap.
3.

The churches of Christ by their public confessions¹ give testimony unto this truth.

[¹ Ergo quia fides Christum justitiam nostram recipit, et gratia Dei in Christo omnia tribuit, ideo fidei tribuitur justificatio, &c.—Harm. Conf. Sect. ix. p. 169. Conf. Helv. Post. cap. xv. Confitemur remissionem peccatorum per fidem in Jesum Christum crucifixum.—Ibid. p. 174. Conf. Basil. Art. viii. (al. Art. ix. Disp. 22.) Hæc sola fides et hæc intimi cordis in Jesum Christum Dominum nostrum fiducia justificat, seu justum facit hominem coram Deo, absque ullis operibus, &c. ... Eos qui, per solam fidem in Christum Jesum, gratia divina gratis absque ullis meritis justii facti sunt et Deo accepti, &c.—Ibid. pp. 176-8. Conf. Bohem. capp. vi. vii. Credimus nos sola fide fieri hujus justitiae participes, &c.—Ibid. p. 183. Conf. Gall. Art. xx. Merito igitur jureque dicimus cum D. Paulo, nos sola fide justificari seu fide absque operibus legis.—Ibid. p. 185. Conf. Belg. Art. xxii. Hic honos Christi non debet transferri in nostra opera. Ideo Paulus dicit, gratis salvati estis. Item, ideo ex fide gratis, ut sit firma promissio, &c.—Ibid. pp. 187-8. Conf. Aug. 1540. Art. iv. See also Proposit. i. note 1. p. 109. In ecclesiis nostris dicitur, fide sola justificamur, quod sic intelligimus et declaramus: Gratis propter solum Mediatorem, non propter nostram contritionem seu alia nostra merita donamur remissione peccatorum et reconciliatione.—Ibid. p. 206. Conf. Saxon. Art. iii. Primum statuatur renatus se reconciliatum esse Deo, sola fide, id est, fiducia Mediatoris, et personam certo reputari justam propter Filium Dei Mediatorem, gratis propter ipsius meritum.—Ibid. p. 214. Conf. Saxon. Art. viii. [ix.] Sentimus, veteres ac majores nostros recte dixisse. Nos coram Deo sola fide justificari.—Ibid. p. 218. Conf. Virtemb. Art. v. Conf. Suev. cap. iii. See above, Proposit. i. note 1. p. 109.]

The errors and adversaries unto this truth.

Partakers of the profit and sweetness of this doctrine are not they which be altogether ignorant of this mystery.

Nor they who know the same, but apply it not to their own souls and consciences, but altogether despise the same; as did Pilate, in condemning Christ; Herod, in killing James; Agrippa, in not defending Paul; the Jews, in persecuting the apostles; and do the devils, and many ungodly persons, tyrants, false Christians, and apostates.

Nor they which teach not a sure confidence in Jesus Christ, but an historical knowledge of him; as do the Papists².

Nor they which hold that all and every man is to remain doubtful whether he shall be saved or no; as do the same Papists³.

[² The notion mentioned in the text is nowhere expressly laid down in the Catechism. Its language is as follows: *Quid fidei nomine intelligitur? Dei donum et lumen quo illustratus homo, firmiter assentitur atque adhæret iis, quæ ut credantur, sunt divinitus revelata, et ab ecclesia nobis proposita. Cujusmodi sunt, Deum esse trinum et unum, e nihilo creatum mundum, Deum factum esse hominem, &c.*—Canis. Opus Catechist. Colon. 1606. cap. i. Quæst. iv. p. 3.

Faith is the gift of God, and light whereby we be lightened within, and assuredly be induced to believe all things that be revealed in Christ's church to us, either by word written, or unwritten.—Vaux. Catech. Antv. 1574. c. i. p. 3. *For us to whom it shall be reputed.* By this it is most plain against our adversaries, that the faith which was reputed for justice to Abraham, was his belief of an article revealed to him by God, that is to say, his assent and credit given to God's speeches: as in his posterity according to the Spirit, it is here plainly said that justice shall be reputed to us by believing the articles of Christ's death and resurrection, and not by any fond special faith, *fiducia*, or confidence of each man's own salvation, to establish the which fiction, they make no account of the faith catholic, that is, wherewith we believe the articles of the faith, which only justifieth, but call it by contempt an historical faith: so as they may term Abraham's faith, and our lady's faith, of which it was said, *Beata quæ credidisti*. Blessed art thou that hast believed. And so in truth they deny as well the justification by faith as by works.—Test. Rhem. Rhemes, 1582. Ann. Rom. iv. 24. p. 393. In the Annot. on 1 Tim. iii. 15, it is said that the church as free from all error is to be believed. "We must believe, hear, and obey the same, as the touch-stone, pillar, and firmament of truth. For all this is comprised in that principle, *I believe the catholic church*. And therefore the council of Nice said, *I believe in the church, that is, I believe and trust the same in all things.*"—Ibid. p. 572.]

[³ Sed neque illud asserendum est, oportere eos, qui vere justificati sunt, absque ulla omnino dubitatione apud semetipsos statuere, se esse justificados; neminemque a peccatis absolvi ac justificari, nisi eum qui certo credat se absolutum et justificatum esse; &c.—Concil. Harduin. Paris. 1714. Tom. x. col. 36. Conc. Trid. Sess. vi. cap. 9.

Let us have. Whether we read, *Let us have peace*, as divers also of the Greek doctors (Chrysost. Orig. Theodor. Œcum. Theophyl.) do, or, *We have peace*, it

Nor they which teach that man is justified,

Either by works without faith, as did the false apostles in Asia, and do the Turks and Anabaptists¹:

Or by faith and works, as both the pseud-apostles at Hierusalem, the Ebionites², and the Papists³, with the Russians⁴;

Or neither by faith, nor works, as they which contemn both faith in Christ Jesus, and good works too, hoping yet to be saved, as the carnally secure worldlings.

Neither shall they be partakers of the sweetness of this truth, which say, that for Christians to trust only by Christ his passion, or by faith only to be saved, is a breach of the first commandment, as Vaux⁵; is the doctrine of devils, as Friar Laurence à Villavincenza⁶; and the doctrine of Simon Magus, as do the Rhemists⁷.

maketh nothing for the vain security and infallible certainty which our adversaries say every man ought to have upon his presumed justification by faith, that himself is in God's favour and sure to be saved: *peace towards God*, being here nothing else but the sincere rest, tranquillity and comfort of mind and conscience, upon the hope he hath that he is reconciled to God. Sure it is that the catholic faith, by which and none other men be justified, neither teacheth nor breedeth any such security of salvation. And therefore they have made to themselves another faith which they call *Fiducium*, quite without the compass of the creed and scriptures.—Test. Rhem. Rhemes, 1582. Ann. Rom. v. 1. p. 394.]

[¹ Rather should the Anabaptists seem to be of your sort (sc. the Papists) than of theirs. For they have in a manner the same opinion of free will, and of justification by works, that you have.—Bale, *Mystery of Iniquity*. Genev. 1545. p. 53.]

[² Δείν δὲ πάντως αὐτοῖν τῆς νομικῆς θρησκείας, ὡς μὴ ἂν διὰ μόνης τῆς εἰς τὸν Χριστὸν πίστεως, καὶ τοῦ κατ' αὐτὴν βίου σωθησομένων.—Euseb. Eccl. Hist. Cant. 1720. Lib. iii. c. 27. p. 121.]

[³ Not only faith (as you may perceive), but love or charity, obtaineth remission of sins.—Test. Rhem. Marg. Annot. (Luke vii. 47) p. 157. *This do and thou shalt live*. Not by faith only, but by keeping God's commandments we obtain life everlasting: not only by believing but by doing.—Annot. Luke x. 28. He that believeth in Christ with faith which worketh by charity (as the apostle speaketh) shall not be condemned at the latter day nor at the hour of his death, &c.—Annot. John iii. 18. p. 224. This apostle allegeth the good works of Rahab, by which she was justified, and S. Paul (Heb. xi.) saith she was justified by faith. Which are not contrary one to the other, for both is true, that she was saved by faith, as one saith: and that she was saved by her works, as the other saith.—Annot. James ii. 25. p. 647.]

[⁴ For the means of justification they agree with the papists, that it is not by faith only apprehending Christ, but by their works also.—Russe Commonwealth, Lond. 1591. c. 23. p. 98.]

[⁵ Vaux, Catech. Antwerp. 1574. c. iii. p. 28. In answer to the question, Who breaketh the first commandment by presumption of God's mercy?]

[⁶ This reference the editor has been unable to verify.]

[⁷ This wicked sorcerer Simon is noted by S. Irenæus, Lib. i. c. 20 and others, to have been the first heretic and father of all heretics to come in the church of

Nor they, finally, which maintain how the truly righteous apprehend not Christ by faith, but have him and his righteousness essentially and inherent within them: which is an error of the Catharists⁸, Papists⁹, Osiandrians¹⁰, and Family of Love¹¹.

Proposition III.

We are accounted righteous before God, not for own works or deservings.

The proof from God's word.

Besides what hath been said, that works have no place nor portion in the matter of our justification, it is evident in the holy scripture, where we find, that

All men be sinners, and destitute of the glory of God; and therefore that no man can be justified by his own works.

Eternal life cometh unto us, not by desert, but partly of promise, partly of gift.

The just shall live by faith; and the law is not of faith.

Moreover, as the godly in old time were, so Christians in these days are, and shall be justified: but the godly were justified, not for any good works or worthiness of their own: so justified was Abraham, the Jews, the Samaritans, Paul, the Eunuch, the Jailor, and the Ephesians.

All churches reformed¹², with a sweet consent, applaud, and confess this doctrine.

God. He taught only faith in him, without good life and works, to be enough to salvation.—Test. Rhem. Annot. Acts viii. 18.]

[⁸ This assertion, as regards the Catharists, is merely inferential. Isidore only says: *Cathari propter munditiam ita se nominaverunt. Gloriantes enim de suis meritis, negant penitentibus veniam peccatorum*.—Isidor. Opp. Col. Agrip. 1617. Etymol. Lib. viii. c. 5. fol. 65. c.]

[⁹ Quæ enim justitia nostra dicitur, quia per eam nobis inhærentem justificamur, illa eandem Dei est, quia a Deo nobis infunditur per Christi meritum.—Concil. Harduin. Paris. 1714. Tom. x. col. 39. Conc. Trid. Sess. vi. cap. 16.]

[¹⁰ Admittit quidem (Osiander)...remissionem peccatorum intercedere in homine justificando: sed in primo et summo gradu locans spectrum essentialis justitiæ quod ipse finxit, nihil aliud relinquit gratiæ Dei acceptationi, quam ut sit inferior quædam appendix.—Calv. Opp. Amstel. 1667-72. Tom. ix. Epist. contr. Osiand. p. 190. a. Osiandri fanaticum delirium de essentiali justitia non multo magis, opinor, te vel sanæ quæquam mentis hominem exercuerit.—Bez. Epist. Genev. 1575. Ep. i. p. 12.]

[¹¹ Touching Christ's perfection...we utterly deny this to be wrought as you affirm in us: for neither doth he work this perfection in us, nor by us, but merely without us.—Ans. to Lett. of the Fam. in the Displ. Lond. 1579. fol. N. 8.]

[¹² Interim...non sentimus per opera bona nos salvari...Gratia enim soliusque Christi beneficio servamur. Opera necessario ex fide progignuntur; at improprie his salus attribuitur, quæ propriissime ascribitur gratiæ.—Harm. Conf. Sect. ix.

⁹ Tim. i. Bale, *Myst. of Iniquity*. p. 53.

Acts xv. 1. Rus. Lib. iii. c. 24. Test. Rhem. an. Luke vii. marg. Luke x. 28. John iii. 18. James ii. 25. Russ. Comm. weal, c. 23.

Catech. c. 3.

De formand. S. concion. Lib. i. c. 11. Test. Rhem. an. Act. viii. 18.

Isidor. etym. Lib. viii. c. de hæres. Concil. Trid. Sess. 6, cap. 16, 7. Calvin. contra Osiand. epist. fol. 303. Theod. Beza, Epist. i. Display in Allen's Confess.

Ps. xiv. 2, 3. Ps. liii. 2, & ii. 4. Rom. iii. 12. Acts ii. 39. Acts iii. 25. Acts xiii. 32. 2 Tim. i. 1. John xvii. 2. Rom. vi. 23. 1 John v. 11. Rev. ii. 10. Gal. iii. 11, 12. Rom. iv. 1, 2. Gal. iii. 6. Heb. xi. 17. Acts ii. 44, &c. Acts viii. 12. Acts xxii. 16, &c. 1 Tim. i. 14, 16. Phil. iii. 6, 9. Acts viii. 36. Acts xvi. 31, &c. Eph. ii. 4, 5. Conf. Helv. tr. c. 16. Basil. Art. viii. Bohem. c. 7. Gal. Art. xxii. Belg. Art. xxiv. August. Art. vi. 20.

The errors and adversaries unto this truth.

Adversaries hereunto are,

Matt. v. 21,
&c.
Matt. xv. 2.

The Pharisees, who thought men were justified by external righteousness, moral and ceremonial.

2 Tim. i.
Acts xv. 2.

The false apostles in Asia and at Jerusalem.

Gab. Biel.
Lib. II. Dist.
27. q. 1.

The pharisaical Papists¹, who against the justification by faith alone, do hold a justification by merits, and that of congruity, dignity, and condignity.

Concil. Trid.
Sess. 6, Can.
32.

The said Papists teach, besides², that life eternal is due unto us of debt; because we deserve it by our good works.

Petrus à
Soto, Asser.
eath. de bonis
oper.

They teach, finally³, that by good works our sins are purged.

p. 172. Conf. Helv. Post. c. xvi. Justitiam et satisfactionem pro peccatis nostris non tribuimus operibus quæ fidei fructus sunt.—Ibid. p. 174. Conf. Basil. Art. viii. [ix]. Deinceps docetur quare et quo consilio seu fine pietatis Christianæ opera bona præstari debeant, nimirum non hac de causa ut homines justificationem aut salutem per hæc et remissionem peccatorum consequantur.—Ibid. p. 180. Conf. Bohem. c. vii. ...Profitemur bona opera quæ duce ipsius Spiritu edimus, non respici a Deo, ut per ea justificemur, aut filii Dei censi mereamur, &c.—Ibid. p. 184. Conf. Gall. Art. xxii. Hæc vero opera...ad nos...justificandos, nullius sunt prorsus momenti. Fide enim in Christum justificamur et quidem priusquam bona ulla opera ediderimus.—Ibid. p. 186. Conf. Belg. Art. xxiv. Sentiendum est nos consequi remissionem peccatorum, et personam pronuntiari justam gratis, &c.—Ibid. p. 190. Conf. Aug. 1540. Art. vi. Item docent...quod oporteat bona opera ...facere...non ut confidamus per ea opera justificationem coram Deo mereri.—Id. Edit. 1531. ...Diserte docet Paulus gratis nobis donari remissionem peccatorum, et justificationem, non propter nostrorum operum dignitatem, &c.—Ibid. p. 193. Conf. Aug. 1540. Art. xx. Principio quod opera nostra non possint reconciliare Deum, aut mereri remissionem peccatorum et gratiam et justificationem.—Ibid. p. 199. Edit. 1531.]

[¹ Actus meritorius est actus a voluntate libere elicited ad retribuendum aliquod præmium acceptatus....Meritum condigni sive de condigno est actus a voluntate elicited ad præmium alicui secundum debitum justitiæ retribuendum. Consistit autem justitia illa in quadam proportione meriti ad præmium et æqualitatem...Meritum de congruo est actus libere elicited, acceptatus ad aliquid retribuendum; non ex debito justitiæ, sed ex sola acceptantis liberalitate. Et hoc meritum non coexigit æqualitatem dignitatis cum retributo, neque in operante nec in opere, nec in retribuente.—Gab. Biel. Comment. in Sentent. Brixianæ, 1574. In Lib. II. Dist. xxvii. Quæst. I. p. 138.]

[² Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita: aut ipsum, justificatum bonis operibus, quæ ab eo per Dei gratiam, et Jesu Christi meritum, cujus membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ, si tamen in gratia descenderit, consecutionem atque etiam gloriæ augmentum; anathema sit.—Concil. Harduin. Tom. x. col. 43. Conc. Trid. Sess. vi. De Justific. Can. 32.]

[³ Sentiendum itaque, ...bonis operibus, quæ ex divina gratia fiunt, ita esse fidendum, ut et ad expianda peccata, iram Dei placandam, et vitam æternam consequendam necessaria sint, et utilia.—Petr. à Soto, Assert. Cathol. Fid. Antwerp. 1557. De Bon. Oper. p. 20.]