

ARTICLE XII.

Of Good Works.

Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgement; (1) yet are they pleasing and acceptable to God in Christ, (2) and do spring out necessarily of a true and lively faith, insomuch that by them a lively faith (3) may be as evidently known as a tree discerned by the fruit.

The propositions.

1. Good works do please God.
2. No work is good except it spring from faith.
3. Good works are the outward signs of the inward belief.

Proposition I.

Good works do please God.

The proof from God's word.

Though God accepteth not man for his works, but for his dear Son's sake; yet, that good works, after man his justification, do please God, it is a clear truth everywhere to be read in the holy scripture. For,

God hath commanded them to be done, and requireth righteousness, not only outward of the body, but also inward of the mind, and hath appointed for the virtuous and godly rewards both in this life, and in the world to come, and to the wicked punishments spiritual, corporal, and of body and soul eternal in the pit of hell.

And this is believed and acknowledged by the churches⁴.

Matt. v. 16. John xv. 12. Phil. ii. 14, &c. 1 Thess. iv. 3, &c. 2 Tim. ii. 13. James ii. Matt. v. 22, 28. Acts xxiv. 16. Matt. v. 3. Mark x. 29, 30. 1 Tim. iv. 8. Matt. vii. 21, &c. Jer. v. 25. Rom. xiii. 2. Matt. x. 33. Matt. xxi. 41, &c. 1 Cor. vi. 9, 10. Heb. xii. 14, &c. 25. Rev. xxi. 8. Conf. Helv. ii. c. 16. Basil. Art. viii. Bohem. c. 7. Gal. Art. xxii. Belg. Art. xxiv. August. Art. vi. & xx. Saxon. Art. iii. v. vi. Wittemb. c. 7. Suevica, c. 4.

⁴ Placent vero approbanturque a Deo opera, quæ a nobis fiunt per fidem, &c.—Harm. Conf. Sect. x. p. 172. Conf. Helv. Post. cap. xvi. Fiunt itaque opera fidelium non ut satisfaciant pro peccatis suis sed solummodo ut his Deo Domino nostro pro maximis beneficiis nobis in Christo exhibitis, se aliquo modo gratos esse declarent.—Ibid. p. 174. Conf. Basil. Art. viii. [ix.] Ex his manifestum fit et planum, ea opera quæ ex fide fiunt Deo placere, et luculenta gratia affici, &c.—Ibid. p. 182. Conf. Bohem. cap. vi. Tantum abest... ut bene et sancte vivendi studium fides extinguat, ut etiam illud augeat, et inflammet in nobis unde bona opera necessario consequuntur.—Ibid. p. 183. Conf. Gall. Art. xxii. Hæc vero opera a sincera fidei hujus radice emanantia, ideo demum bona et Deo grata sunt, quia per illius gratiam sanctificantur.—Ibid. p. 186. Conf. Belg. Art. xxiv. Item docent quod quum fide reconciliamur, necessario sequi debeat justitia bonorum operum

The errors and adversaries unto this truth.

This truth is oppugned by adversaries of divers kinds. For Some hold, that seeing man is justified by faith, he may live as he listeth; as the Libertines¹.

Some think that to attend upon virtue, and to practise good works, is a yoke too heavy, and intolerable; as the Simonians².

Some utterly cast off all grace, virtue, and godliness, as did the Basilidians³, the Actians⁴, the Circumcellians⁵, and do the Machivilians and Atheists. Some permit, though not all manner, yet some sins: so allowed was both whoredom and

Iren. Theod.

Iren. Lib. i.

c. 23.

Epiph. Lib.

iii.

Aug. contra

Fet. Lib. i. c.

24.

quæ Deus nobis mandavit....Placet igitur hæc obedientia, &c.—Ibid. p. 189. Conf. Aug. 1540. Art. vi. Quamquam...hæc nova obedientia procul abest a perfectione legis, tamen est justitia et meretur præmia, &c.—Ibid. p. 196. Art. xx. Item docent ...quod oportent bona opera mandata a Deo facere propter voluntatem Dei, &c.—Ibid. p. 190. Conf. 1531. Art. vi. Præterea docent quod necesse sit bona opera facere...propter voluntatem Dei.—Ibid. p. 201. Art. xx. ...Tenenda est norma de bonis operibus...et hæc opera interiora et exteriora fiunt cultus Dei, quum fiunt in fide et referuntur ad hunc finem ut Deus hac obedientia celebretur.—Ibid. p. 211. Conf. Saxon. Art. vi. [vii.] Et tamen sciat oportere inchoari obedientiam et justitiam bonæ conscientiæ, et hanc...in reconciliatis Deo placere, propter mediatorem, &c.—Ibid. p. 215. Art. viii. [ix.] Ceterum etsi vita æterna datur propter Filium Dei renatis tamen simul etiam est merces bonorum operum, &c.—Ibid. p. 217. Art. ix. [x.] Docemus bona opera divinitus præcepta, necessario facienda esse et mereri, gratuita Dei clementia, sua quædam sive corporalia sive spiritualia præmia.—Ibid. p. 219. Conf. Virtemb. cap. vii. Nam quicquid lex tradidit, huc spectat, hoc unum requirit, ut tandem ad Dei imaginem solidam reformemur, &c.—Ibid. p. 223. Conf. Suev. cap. iv.]

[¹ Unumquemque oportere naturalem inclinationem sequi, atque sic agere et vivere ut libebit, &c.—Calv. Opp. Amstel. 1667-72. Tom. viii. p. 391. b. Instr. adv. Libert. cap. xx.]

[² Secundum enim ipsius gratiam (dicit Simon) salvari homines, sed non secundum operas justas. Nec enim esse naturaliter operationes justas, sed ex accidenti; quemadmodum posuerunt, qui mundum fecerunt angeli, per hujusmodi præcepta in servitute deducentes homines.—Iren. Adv. Hær. Oxon. 1702. Lib. i. cap. 20. p. 95. οὐ γὰρ διὰ πράξεων ἀγαθῶν, ἀλλὰ διὰ χάριτος τεύξεσθαι τῆς σωτηρίας οὐ δὴ χάριν οἱ τῆς τούτου (sc. Σίμωνος) συμμορίας πᾶσαν ἐτόλμων ἀσέλγειαν.—Theod. Opp. Lut. Par. 1642-84. Tom. iv. p. 193. Hær. Fab. Lib. i. c. l.]

[³ Contemnere autem et idololatria, et nihil arbitrari, sed sine aliqua trepidatione uti eis: habere autem et reliquarum operationum usum indifferentem et universæ libidinis.—Iren. Adv. Hær. Lib. i. cap. 23. p. 98.]

[⁴ Καὶ γὰρ οὐκ ἀγεται αὐτοῖς περὶ βίου σεμνότητος, οὐ περὶ νηστείων, οὐ περὶ ἐνταλμάτων Θεοῦ, οὐ περὶ τίνος ἑτέρου τῶν εἰς ζωὴν ἀνθρώποις ἐκ Θεοῦ προστεταγμένων.—Epiph. Opp. Paris. 1622. Tom. i. p. 916. Adv. Hær. Lib. iii. Tom. i.]

[⁵ Vestros autem fructus si consideremus; omitto tyrannicas in civitatibus et maxime in fundis alienis dominationes, omitto furorem Circumcellionum, et præcipitatorum ultro cadaverum cultus sacrilegos et profanos, bacchationes ebrietatum, et sub uno Optato Gildonio decennalem totius Africæ gemitum: &c.—August. Opp. Paris. 1836-8. Tom. ix. col. 355. Contr. Litt. Petil. Lib. i. cap. 24.]

unclean pollutions, by the Carpocratians⁶ and Valentinians⁷, and is of the Jesuits⁸ and Papists⁹: and perjury in the time of persecution by the Basilidians¹⁰, Helchesaites¹¹, Priscillianists¹², Henricians¹³, and Family of Love¹⁴; and violating of promise, yea and oaths made unto heretics, as they call them, by the Papists¹⁵.

Cl. Alex. Str. Lib. iii. Epiph. Theodoret. Spar. discov. pag. 13. Constit. Othonis, de concub. Cler. removendis. Philast. Iren. Euseb. Lib. vi. c. 32. August.

D. Bernard. sup. Cant. ser. 65. Display H. 5. b. Conc. Const. Sess. 19. & Sochleus Hist. Hussit. Lib. ii. p. 75.

[⁶ Οἱ δὲ ἀπὸ Καρποκράτους καὶ Ἐπιφάνους ἀναγόμενοι, κοινὰ εἶναι τὰς γυναικὰς ἀξιούσιν. After mentioning the abominable impurities practised and encouraged by these heretics, he observes, τοιαῦτα δὲ οἶμαι τῶν κυνῶν καὶ σῶν καὶ τράγων λαγυεῖαι νομοθετεῖν τὸν Καρποκράτην ἔδει.—Clem. Alex. Opp. Oxon. 1715. p. 511. Strom. Lib. iii. c. 2. Εἰσι δὲ ἐν ἀσωτία διατελοῦντες οὗτοι, καὶ πᾶν ὅτιον ἐργαζόμενοι πρὸς εὐκταθεῖαν σωμάτων, κ.τ.λ.—Epiph. Opp. Tom. i. p. 104. Adv. Hær. Lib. i. Tom. ii. Hær. 27.]

[⁷ Καὶ γὰρ τὰς Ἑλληνικὰς ἑορτὰς ἐπετελοῦν, καὶ εἰδωλοθύτων μετελαμβάνον καὶ φιληδονίαις δουλεύουσι, καὶ πᾶν ὅτιον πονηρὸν ἀδιακρίτως τολμῶσιν.—Theod. Opp. Tom. iv. pp. 200, 1. Hæret. Fab. Lib. i. c. 7.]

[⁸ The stews are in Rome *cum approbatione*. The stews are in Rome as lawful as any citizen: as lawful as any magistrate: as lawful as any order of religion. The stews are at Rome *cum approbatione* as lawful as the pope is himself.—A Sparing Discoverie of our English Jesuits, 1601. p. 13.]

[⁹ ...Præcipimus, ut ubi clerici et maxime in sacris ordinibus constituti, qui in domibus suis vel alienis detinent publice concubinas, eas prorsus a se removeant infra mensem, &c. In the annotation on this constitution, various interpretations are given of the word 'publice'; after which the annotator proceeds: Tu dic publice, quando multitudini se patere non expavet...secus ergo si secreta intra domum propriam vel alienam detineat hanc concubinam: nam tunc pœnam hujus constitutionis non incurret: cum domus rem secretam, non autem publicam denotat.—Constitut. Othon. Parrhis. 1506. De Concub. Cler. Remov. fol. xxii.]

[¹⁰ Prohibit etiam pati martyrium homines pro nomine Christi, dicens ita ignoras quid desideras, &c.—Philastr. Lib. de Hær. in Biblioth. Patr. Paris. 1624. Tom. iv. col. 9. Quapropter et parati sunt ad negationem qui sunt tales, imo et magis ne pati quidem propter nomen possunt, cum sint omnibus similes.—Iren. Adv. Hær. Lib. i. cap. 23. p. 99.]

[¹¹ Φησὶ δὲ ὅτι τὸ ἀρνήσασθαι ἀδιάφορόν ἐστι· καὶ ὁ μὲν νοήσας, τῷ στόματι ἐν ἀνάγκαις ἀρνήσεται· τῇ δὲ καρδίᾳ οὐχί.—Euseb. Eccl. Hist. Cant. 1720. Lib. vi. c. 38, pp. 300, 1.]

[¹² Nec in eo malo debemus Priscillianistarum esse participes...Ipsi enim soli, vel certe maxime ipsi reperiuntur, ad occultandam suam quam putant veritatem, dogmatizare mendacium: atque hoc tam magnum malum ideo justum existimare, quia dicunt in corde retinendum esse quod verum est; ore autem ad alienos proferrere falsum, nullum esse peccatum.—August. Opp. Tom. vi. col. 756. Ad Consent. Lib. cap. 2.]

[¹³ Denique indixere (ut dicitur) latebras sibi, firmaverunt sibi sermonem nequam. Jura, perjura: secretum prodere noli...Patet vos...flagitiose præsumere de perjurio.—Bernard. Opp. Par. 1719. Vol. i. col. 1494. In Cant. Ser. lxx. § 2.]

[¹⁴ They may answer to every demandant (not being one of their sect) in such sort as they think best shall please him. For they say they are bound to deal truly with no man in word or deed that is not of their congregation: alleging that he is no neighbour, and that therefore they may abuse him at their pleasure.—Display of the Fam. Lond. 1579. fol. H. 5. b. See also Ibid. fol. H. 4. b. and Sents. 10 and 47. of the Admonition to Christ. Vittel.]

[¹⁵ Præsens sancta synodus ex quovis salvoconductu per imperatorem, reges,

Policy of the
Turkish
Emp. cap. 24.

Some (as the Turkish priests¹ called *Seiti* and *Chagi*) take it to be no sin, but a work meritorious, by lies, swearing, yea forswearing, to damnify Christians what they can. Much like unto these are the equivocating Jesuits, in deluding and deceiving Protestant princes, and their officers, by their doubtful speeches, even when they are sworn to answer plainly and truly by their lawful magistrates.

Matt. vii. &
xxiii.

Some suppose that God is pleased with lip-service only, and outward righteousness, as the hypocritical Pharisees, or pharisaical hypocrites.

Proposition II.

No work is good, except it spring from faith.

The proof from God's word.

All which man doth is not pleasing unto God, but that only which proceedeth from a true faith in Jesus Christ: so saith God in his word.

Rom. viii. 8.

"They that are in the flesh cannot please God."

Gal. v. 6.

"In Jesus Christ neither circumcision availeth any thing, neither uncircumcision; but faith, which worketh by love."

Tit. i. 15.

"Unto the pure are all things pure; but unto them that are defiled and unbelieving is nothing pure."

Heb. xi. 6.

"Without faith it is impossible to please God."

et alios sæculi principes, hæreticis vel de hæresi diffamatis, putantes eosdem sic a suis erroribus revocare, quocumque vinculo se adstrinxerint, concesso, nullum fidei catholicæ, vel jurisdictioni ecclesiasticæ præjudicium generari, vel impedimentum præstari posse seu debere declarat, quo minus, dicto salvoconductu non obstante, liceat iudici competenti et ecclesiastico de hujusmodi personarum erroribus inquirere, et alias contra eos debite procedere eosdemque punire, quantum justitia suadebit, si suos errores revocare pertinaciter recusaverint, etiam si de salvoconductu confisi, ad locum venerint iudicii, alias non venturi: nec sic promittentem, cum fecerit quod in ipso est, ex hoc in aliquo remansisse obligatum.—Concil. Harduin. Paris. 1715. Tom. viii. col. 462. Concil. Constant. Sess. xix. ...petebat (Hieronymus) audiri, sub salvo tamen conductu: qui ei sic datus est, ut justitia semper salva maneret, et quantum fides orthodoxa exigeret. Qualis et Joanni Hus datus fuisse creditur. Quod si rex Sigismundus in suo conductu, ea cautela usus non fuit, concilium tamen declaravit, aliter hæreticis conductum dari non debere.—Cochlæ. Hist. Hussit. apud S. Vict. prope Mogunt. 1549. Lib. ii. p. 72.]

[¹ Both of these sorts of priests, the *Seiti* and the *Chagi* are, for the most part, a most wicked and detestable kind of men. For being much and often called, or rather hired, to testify as witnesses in matters before the magistrate, they will for a ducat take a thousand false oaths, especially if it be against a Christian; against whom to use perjury or false witness they hold it no impiety, but rather a good and meritorious deed.—Policy of the Turk. Emp. Lond. 1597. p. 74.]

And although the works of the believing do please God, yet are they not so perfect that they can satisfy the law of God. Therefore even of the regenerate and justified saith our Saviour Christ: "Pray, Forgive us our debts;" "Say, We are unprofitable servants." And St Paul,

Matt. vi. 12.
Luke xvii. 10.
Rom. vii. 14.

"We know that the law is spiritual, but I am carnal, &c."

"We, which have the firstfruits of the Spirit, even we do sigh in ourselves, &c., and have infirmities."

Rom. viii. 23.

"Ye cannot do the same thing that ye would."

Gal. v. 17.

Which is the faith and confession of the churches².

Conf. Helv.
ii. cap. 16.
Basil. Art.
viii. Bohem.
cap. 7. Gal.
Art. xxii.
Belg. Art.
xxiv.

Errors and adversaries unto this truth.

Therefore we mislike and condemn the opinions of the Valentinians and Papists.

Art. iii. v.
vi. Wittemb.
c. 7. Suevica,
c. 4.
Iren. Lib. i.
c. 1.

The Valentinians³ say, that please God do spiritual

[² Docemus enim vere bona opera enasci ex viva fide per Spiritum Sanctum, et a fidelibus fieri secundum voluntatem vel regulam verbi Dei.—Harm. Conf. Sect. ix. p. 171. Conf. Helv. Post. cap. xvi. ...Hæc (sc. fides) per opera charitatis se sine intermissione exercet &c.—Ibid. p. 174. Conf. Basil. Art. viii. [ix. Disp. 22.] ...Hæc duo fides et charitas scaturigo sunt et norma omnium virtutum et bonorum operum, &c.—Ibid. p. 180. Conf. Bohem. cap. vii. Recipimus autem per fidem hanc sancte vivendi gratiam.—Ibid. p. 183. Conf. Gall. Art. xxii. Tantum abest igitur ut fides hæc justificans homines a recta sanctaque vivendi ratione avocet...ut contra absque illa nemo unquam quicquam boni propter Deum...agere atque operari possit.—Ibid. p. 186. Conf. Belg. Art. xxiv. Inter bona opera præcipuum est...fides ipsa et parit multas alias virtutes quæ existere non possunt, nisi prius corda fidei conceperint.—Ibid. p. 195. Conf. Aug. 1540. Art. xx. Et quia per fidem accipitur Spiritus Sanctus jam corda renovantur et induunt novos affectus, ut parere bona opera possint....Nam sine fide nullo modo potest humana natura, primi aut secundæ præcepti opera facere.—Ibid. p. 201. Conf. 1531. Art. xx. ...hæc externa disciplina, etiam sicubi est honestissima, nequaquam est impletio legis, nec meretur remissionem peccatorum, nec est iustitia illa, qua coram Deo accepti sumus, &c.—Ibid. p. 204. Conf. Saxon. Art. iii. Totum beneficium Filii Dei considerandum est: ita enim vult peccatum et mortem tollere, et nos ex regno diaboli eripere ut prorsus abolito peccato et deleta morte restituat in nobis æternam vitam.—Ibid. p. 210. Art. v. [vi.]. ...Hi veri cultus non possunt præstari sine luce Evangelii et sine fide.—Ibid. p. 212. Art. vi. [vii.]. Non est autem sentiendum quod iis bonis operibus quæ nos facimus in iudicio Dei...confidendum sit. Omnia enim bona opera, quæ nos facimus sunt imperfecta nec possunt severitatem divini iudicii ferre.—Ibid. p. 219. Conf. Virtemb. cap. vii. Hanc fidem vocat D. August. ...evangelicam, efficacem, videlicet per dilectionem. Hac demum regeneramur, et restituitur in nobis imago Dei. Hac quum perversi nati simus, nostris cogitationibus a puero ad malum tantum pronis, evadimus boni rectique.—Ibid. p. 222. Conf. Suev. cap. iv.]

[³ Ἡμᾶς μὲν γὰρ ἐν χρήσει τὴν χάριν λαμβάνειν λέγουσι· διὸ καὶ ἀφαιρέθησθε αὐτῆς. αὐτοὺς δὲ ἰδιόκτητον ἄνωθεν ἀπὸ τῆς ἀρήτου καὶ ἀνονομάστου συζυγίας· συγκατεληλυθῶσαν ἔχειν τὴν χάριν· καὶ διὰ τοῦτο προστεθῆσθε αὐτοῖς. διὸ καὶ ἐκ παντὸς τρόπου δεῖν αὐτοὺς αἰεὶ τὸ τῆς συζυγίας μελετᾶν μυστήριον...διὰ τοῦτο οὖν ἡμᾶς καλοῦς ψυχικοὺς ὀνομάζουσι, καὶ ἐκ κόσμου

men¹, (which are themselves only,) not by faith, but only by their knowledge of divine mysteries; and natural men do please him by their bodily labour and upright dealing.

Epiphani.

The said Valentinians² feigned three sorts or degrees of men: the first spiritual, who through bare knowledge; the next natural, who by labour and true dealing shall be saved; the third they call material, men utterly incapable of divine knowledge, and religious speculations, who must perish both in soul and body.

The Papists teach, that

Tapp. p. 108.

They not only are³ good works which God commandeth, but they also which be either voluntarily done of ourselves, or enjoined us by priests⁴.

Andrad. de fide, Lib. III.

They are good works, and acceptable before God, which are done without faith⁵.

Tapp. p. 180.

Works of themselves, without respect unto Christ, please God⁶.

είναι λέγουσι, και αναγκαίαν ημῖν τὴν ἐγκράτειαν, και ἀγαθὴν πρᾶξιν, ἵνα δὲ αὐτῆς ἔλθωμεν εἰς τὸν τῆς μεσότητος τόπον· αὐτοῖς δὲ πνευματικοῖς τε και τελείοις καλουμένοις μηδαμῶς.—Iren. Adv. Hær. Oxon. 1702. pp. 31, 32. Lib. I. c. 1. § 12.]

[¹ Spiritual men do please God, 1633, and the later editions.]

[² Ἀνθρώπων δὲ τρία γένη ὑφίστανται, πνευματικῶν, χοϊκῶν, ψυχικῶν, καθὼς ἐγένοντο Καὶν, Ἀβὲλ, Σὴθ. και ἐκ τούτων τὰς τρεῖς φύσεις, οὐκέτι καθ' ἑν, ἀλλὰ κατὰ γένος, και τὸ μὲν χοϊκὸν εἰς φθορὰν χωρεῖν, και τὸ ψυχικὸν εἰς τὰ βελτίονα ἔλθαι, ἐν τῷ τῆς μεσότητος τόπῳ ἀναπαύεσθαι· εἰς δὲ τὰ χεῖρω, χωρήσειν και αὐτὸ πρὸς τὰ ἴμοια. τὰ δὲ πνευματικά, ἃ εἰς κατασπίρησιν ἢ Ἀχαμῶθ, ἐκτοτε ἕως τοῦ νῦν δικαίαις ψυχαῖς παιδευθέντα ἐνθάδε, και ἐκτραφέντα διὰ τὸ νῆπια ἐκπεπέμψαι, ὑστερον τελειώτητος ἀξιωθέντα, νύμφας ἀποδοθήσεσθαι τοῖς τοῦ Σωτῆρος Ἀγγέλοις δογματίζουσι κ.τ.λ.—Epiphani. Opp. Paris. 1622. Tom. I. p. 192. Adv. Hær. Lib. I. Tom. II. Hær. 31.]

[³ They only are not, 1607.]

[⁴ Philippus Melancthon contra docet...hæc ipsa [bona] opera ideo faciendia quia a Deo præcepta sunt, non ut illis quicquam mereamur. Quæ vero et nostra electione, nostroque arbitrio, aut superiorum præscripto vel consilio assumpserimus, apud Deum nullius haberi momenti...Quem ejus errorem...improbat Alb. Pighius, &c....Non igitur ea sola opera Deo placent et bona sunt quæ Deus præcepit, nec solum ea quæ fiunt in proximi utilitatem; sed quæcunque conformia sunt, secundum omnes circumstantias suæ regulæ, &c.—Tapp. Opp. Col. Agrip. 1582. Art. xi. Tom. II. pp. 115, 6.]

[⁵ ...satis abunde explicavimus, D. Paulum ea appellare opera legis, quæ cum non ex fide proficiantur, externum tamen quoddam virtutis specimen habent...Ne tamen omni prorsus præmio destituta esse videantur, Mosis illa verba adjungit, Qui fecerit ea homo, vivet in eis: hoc est, supplicia legis violatoribus constituta effugiet.—Andrad. Orthodox. Explic. Colon. 1564. Lib. VI. De Justific. pp. 527, 8. Cf. Lib. III. De Peccat. pp. 274, 5.]

[⁶ See above, note 3.]

Men perfectly may keep the laws of God⁷. In which error also be the Anabaptists⁸ and Family of Love⁹.

Tapp. ibid.
Bullin. contra Anabapt. Lib. IV. c. 3. Display L. 6. a.

Proposition III.

Good works are the outward signs of the inward belief.

The proof from God's word.

Many are the reasons why good works are to be done, in part cited afore, p. 107, yet not the least cause is, that men may be known what they are. For the scripture saith, and sheweth, that thereby are known the good trees from the bad, the wheat from the chaff, the true disciples from the false, the sons of God from the children of Satan, the regenerate from the unbelievers.

Hereunto the saints and churches¹⁰ do subscribe.

[⁷ This is apparently not expressed in the place referred to.]

[⁸ Quæmadmodum in præcipuo dogmate justificationis et salutis per fidem Anabaptistæ graviter impingunt, ita in doctrina de fine seu usu et observatione legis multum aberrant: de quibus tamen nos accusant, quod falsa doceamus, et aiunt docere nos legem ab homine servari non posse, cum tamen omnes scripturæ legem servare jubeant.—Bulling. Adv. Anabapt. (Simler Vers. Lat.) Tiguri, 1560. p. 123. b. Lib. IV. c. 3.]

[⁹ Happily ye may object (as some have done that I have communed with), and say, it is impossible to do and keep the commandments.—Answer. What the scriptures last before recited [Eccles. xii. Fear God, and keep his commandments] doth require you have heard, and many more there might be alleged to the same effect, &c.—Letter of the Fam. in the Displaying. Lond. 1579. fol. L. 6. a.]

[¹⁰ Non...vilipendimus aut condemnamus opera bona: quum sciamus hominem nec conditum nec regeneratum esse per fidem, ut occiditur; sed potius ut indesinenter quæ bona et utilia sunt, faciat.—Harm. Conf. Sect. IX. p. 172. Conf. Helv. Post. cap. XVI. Quæ (sc. opera) fidei fructus sunt.—Ibid. p. 174. Conf. Basil. Art. VIII. [IX.] Disp. 22. Christiani in bonis operibus exercere se debent...ut hoc modo probent et demonstrent fidem suam, et ex his quod sint veri Christiani, hoc est viva membra et sectatores Christi esse agnoscantur.—Ibid. p. 180. Conf. Bohem. cap. VII. Unde (sc. e fide) bona opera necessario consequuntur.—Ibid. p. 183. Conf. Gall. Art. XXXI. Credimus veram hanc fidem...nos regenerare, atque veluti novos homines efficere, ut quos ad novam vitam vivendam excitet, et a peccati servitute liberos efficiat.—Ibid. p. 186. Conf. Belg. Art. XXIV. Quum autem in hac ipsa consolatione, fiducia qua acquiescimus in Filio Dei, vere sit motus accensus a Spiritu sancto, quo vivificatur cor, et liberatur ab externa morte, dicitur hæc conversio, regeneratio...Et fit homo jam vere domicilium Dei, qui est in eo efficax, &c.—Ibid. p. 209. Conf. Saxon. Art. III. Docemus bona opera divinitus præcepta, necessario faciendia esse.—Ibid. p. 219. Conf. Virtemb. cap. VII. Nolumus autem hoc sic intelligi, quasi salutem ac justitiam in ignavis animi cogitationibus fideve charitate destituta (quam informem vocant) ponamus: quandoquidem certi sumus neminem justum aut salvum fieri posse nisi amet summe Deum et imitetur studiosissime.—Ibid. p. 222. Conf. Sæv. cap. IV.]

Errors and adversaries unto this truth.

The faithful shew their works, yet neither to have them seen of men, as did the hypocritical Pharisees; nor thereby to merit heaven, as do the pharisaical Papists, whose doctrine is, that

Good works are meritorious¹.

Good works (as contrition, confession, and satisfaction done in penance) not only do merit, but are besides a sacrament for to attain reconciliation with God, and forgiveness of sins².

Life eternal is due unto good works by the justice of God³.

[¹ Though the holy apostle's special purpose be in this epistle to commend unto the Gentiles that trusted so much in their moral works, the faith in Christ: yet lest any man should think or gather untruly of his words, that Christian men's works were not meritorious or the cause of salvation, he expressly writeth, that God giveth as well everlasting life and glory to men, for and according to their good works, as he giveth damnation for the contrary works.—Test. Rhem. Rhemes, 1582. p. 387. Annot. Rom. ii. 6. *Every man shall receive according.* A most plain text for proof that men by their labours, and by the diversities thereof, shall be diversely rewarded in heaven: and therefore that by their works proceeding of grace, they do deserve or merit heaven, and the more or less joy in the same.—Ibid. p. 430. Ann. 1 Cor. iii. 8. *Either good or evil.* Heaven is as well the reward of good works, as hell is the stipend of ill works. Neither is faith alone sufficient to procure salvation, nor lack of faith the only cause of damnation: by good deeds men merit the one, and by ill deeds they deserve the other.—Ibid. p. 480. Ann. 2 Cor. v. 10. *God is not unjust.* It is a world to see what wringing and writhing the Protestants make to shift themselves from the evidence of these words, which make it most clear to all not blinded in pride and contention, that good works be meritorious, and the very cause of salvation, so far that God should be unjust, if he rendered not heaven for the same.—Ibid. p. 613. Ann. Hebr. vi. 10. *Faith did work with.* Some heretics hold, that good works are pernicious to salvation and justification: other that though they be not hurtful, but required, yet they be no causes or workers of salvation, much less meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods, and flights from the plain truth of God's word, are refuted by these words, when the apostles saith, That faith worketh together with good works: making faith to be a coadjutor, or co-operator with works, and so both jointly concurring as causes and workers of justification: yea afterward he maketh works the more principal cause when he resemblenth faith to the body, and works to the spirit, or life of man.—Ibid. p. 646. Ann. James ii. 22.]

[² *Sunt autem quasi materia hujus sacramenti [sc. Pœnitentiæ], ipsius pœnitentis actus, nempe contritio, confessio et satisfactio: qui quatenus in pœnitente ad integritatem sacramenti, ad plenamque et perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione partes pœnitentiæ dicuntur. Sane vero res et effectus hujus sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo.—Concil. Harduin. Paris. 1714. Tom. x. col. 91. Conc. Trid. Sess. xrv. cap. 3.]*

[³ See above, p. 116, note 2.]

Matt. vi. & vii.

Test. Rhem. an. Rom. ii. 6.
1 Cor. iii. 8.
2 Cor. v. 10.
Heb. vi. 10.
James ii. 22.
Concil. Trid. Sess. 14, c. 3.

Conc. Trid. Sess. 6, Can. 32.

ARTICLE XIII.

Of Works before Justification.

Works done before the grace of Christ, and the inspiration of his Spirit, (1) are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ, (2) neither do they make men meet to receive grace, or (as the school-authors say) deserve grace of congruity: yea rather, (3) for that they are not done as God hath willed and commanded them to be done, we doubt not but they have the nature of sin.

The propositions.

1. Works done before justification please not God.
2. Works done before justification deserve not grace of congruity.
3. Works done before justification have the nature of sin.

Proposition I.

Works done before justification please not God.

The proof from God's word.

Before men do please God, nothing that they do can please him. But men please not God, being not renewed, and justified by the Spirit. For, before men be regenerate, they are not grapes, but thorns; not⁴ figs, but thistles; not good, but evil trees; not lively, but dead boughs; not engrafted, but wild olives; not friends, but enemies; not the sons of God, but the children of wrath; which bring forth no good fruit. As the churches⁵ also acknowledge.

Errors [and] adversaries unto this truth.

Hereby the vanity of them is perceived which think, before man's justification his deeds do please God; such are the Papists, and were the Basilidians.

The Papists teach, that

[⁴ Nor, 1607.]

[⁵ Sed et non possent Deo placere dilectio et opera nostra si fierent ab injustis: proinde oportet nos prius justos esse quam diligamus aut faciamus opera justa.—Harm. Conf. Sect. xx. p. 169. Conf. Helv. Post. cap. xv. Humanæ vires sine Spiritu sancto, plenæ sunt impiis affectibus et sunt imbecilliores quam ut bona opera possint efficere coram Deo.—Adhæc, sunt in potestate diaboli, &c.—Ibid. p. 201. Conf. Aug. 1531. Art. xx.]

Matt. xii. 33.
Luke vi. 43.
John xv. 4.

Rom. xi. 17, 23.
Rom. v. 10.
Ephes. ii. 3.
Confess.
Helv. ii. c. 15.
August. Art. xx.

Andrad. de
Fide, Lib. III.
Tapp. p. 189.

Works done without faith do please God.

Good works, not in respect of Christ only, but in themselves considered, please God¹.

Clem. Alex.
Strom. Lib.
II.

The Basilidians² placed the doers of civil and philosophical righteousness, performed without faith in Christ, in the very heavens.

Proposition II.

Works done before justification deserve not grace of congruity.

[The proof from God's word³.]

The unregenerate, not yet justified, have nothing in them to move God to be gracious unto them; and being as they are, old, not new creatures; enemies, not favourers of godliness; the children of wrath, not of God; sinners, not virtuously bent; infidels, and not believers; of congruity deserve no grace at God's hands, which is the faith too and confession⁴ of other churches.

Eph. IV. 22.
Rom. VIII. 7.
Eph. II. 3.
Rom. V. 8.
Tit. I. 15.

Conf. Helv.
II. c. 16.
Bohem. c. 7.
Belg. Art.
XXIII.
August.
Art. IV. XX.
Saxon. Art.
III. & VIII.
Wittemb.
Art. V.

[¹ See above, p. 122, note 3.]

[² The passage meant may possibly be the following: "Ἦν μὲν οὖν πρὸ τῆς τοῦ Κυρίου παρουσίας εἰς δικαιοσύνην Ἑλληνιστὶ ἀναγκαία φιλοσοφία· οὐκ δὲ χρησίμη πρὸς θεοσέβειαν γίνεται, προκαίει δὲ οὐσα τοῖς τῆν πίστιν δι' ἀποδείξεως καρποῦν μένους.—Clem. Alex. Opp. Oxon. 1715. Tom. I. p. 331. Strom. Lib. I. cap. 5. This however is the sentiment of Clemens himself, not of the Basilidians.—Cf. Ibid. cap. 20. p. 377. καίτοι καὶ καθ' ἑαυτὴν ἐδικαίου πότε καὶ ἡ φιλοσοφία τοὺς Ἕλληνας κ.τ.λ.]

[³ Omitted in 1607.]

[⁴ Referimus tamen mercedem hanc, quam Dominus dat, non ad meritum hominis accipientis: sed ad bonitatem...Dei promittentis atque dantis.—Harm. Conf. Sect. IX. p. 173. Conf. Helv. Post. cap. XVI. Deinceps docetur, quare et quo consilio...opera bona prastari debeant: nimirum non hac de causa ut homines justificationem aut salutem per hanc et remissionem peccatorum consequantur.—Ibid. p. 188. Conf. Bohem. cap. VII. ...De nobis ullisve meritis nostris nihil quicquam præsumimus.—Ibid. p. 185. Conf. Belg. Art. XXXIII. ...Ut remissio peccatorum certa sit, docet eam gratis donari: hoc est non pendere ex conditione dignitatis nostræ, nec dari propter ulla præcedentia opera, aut dignitatem sequentium.—Ibid. p. 187. Conf. Aug. 1540. Art. IV. ...sentiendum est, donari nobis remissionem peccatorum et fieri nos ex injustis justos...gratis propter Christum, non propter dignitatem contritionis, aut aliorum operum præcedentium aut sequentium.—Ibid. p. 192. Art. XX. In the edition of 1531: Principio quod opera nostra non possint reconciliare Deum aut mereri remissionem peccatorum et gratiam et justificationem.—Ibid. p. 199. Et contumelia est Filii Dei fingere ulla nostra opera merita esse...deliramenta clare damnamus quæ fingunt disciplinam illam...mereri remissionem seu de congruo seu de condigno, &c.—Ibid. p. 205. Conf. Saxon. Art. III. Inanis est imaginatio fingentium obedientiam Deo placere sua dignitate et esse meritum condigni, ut loquantur, et justitiam coram Deo quæ sit meritum vitæ æternæ.—Ibid. p. 214. Art. VIII. [IX.] Credimus...quod...necessariæ sint hæ virtutes, fides, spes, et charitas, et quod homo has virtutes non ex se concipere possit, sed accipiat ex favore et gratia Dei.—Ibid. p. 218. Conf. Vittemb. Art. V.]

Errors and adversaries unto this truth.

This overthroweth the popish assertions concerning merits of congruity⁵; and that by good works man is justified before God, and made heir of eternal life⁶.

Test. Rhem.
an. Act. x. 2.
Concil.
Trid. Sess.
6. c. 16.

As evil works deserve hell-fire, so eternal happiness is deserved by good works⁷.

Andrad. de
Fide, Lib. VI.

Proposition III.

Works done before justification have the nature of sin.

The proof from the word of God.

Whatsoever men do, not yet justified before God, it is sin: for of such persons the best works which they do, even their fasting^a, praying^b, alms-deeds^c, sacrificing unto God^d, pro-

^a Wherefore have we fasted, and thou seest it not? We have punished ourselves, and thou regardest it not, Isai. LVIII. 3. Did you fast unto me? Zech. VII. 5. They have their reward, Matt. VI. 16.

^b Ho that turneth away his ear from hearing the law, even his prayer shall be abominable, Prov. XXVIII. 9. When thou prayest be not as the hypocrites, &c.; they have their reward, Matt. VI. 5.

^c Take heed that ye give not your alms before men, &c.; they have their reward, Matt. VI. 1, 2.

^d Will I eat the flesh of bulls, or drink the blood of goats? Psal. I. 13. Bring me no more oblations in vain: incense is an abomination unto me, &c. Isai. I. 13. He that killeth a bullock is as if he slew a man; he that sacrificeth a sheep, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; ho that remembereth incense, as if he blessed an idol, Isai. LXVI. 3.

[⁵ After quoting Bede and St Augustine, the annotator continues, Whereby it appeareth that such works as are done before justification, though they suffice not to salvation, yet be acceptable preparatives to the grace of justification, and such as move God to mercy, as it might appear also by God's like provident mercifulness to the eunuch, though all such works preparative come of grace also; otherwise they could never deserve at God's hand of congruity or any otherwise toward justification.—Test. Rhem. Rhemes, 1582. Ann. Acts x. 2. p. 320.]

[⁶ Atque ideo bene operantibus usque in finem, et in Deo sperantibus proponenda est vita æterna, et tanquam gratia filii Dei per Christum Jesum misericorditer promissa, et tanquam merces ex ipsius Dei promissione bonis ipsorum operibus et meritis fideliter reddenda.—Concil. Harduin. Paris. 1714. Tom. X. col. 39. Conc. Trid. Sess. VI. cap. 16.]

[⁷ Quod quidem D. Paulus satis aperuit ad Thessalonicenses scribens, Nos ipsi (inquit) in vobis gloriamur in Ecclesiis...Si tamen justum est apud Deum retribuere retributionem iis qui vos tribulant, et vobis qui tribulamini requiem, &c...quæ quidem satis indicant, non minus sempiternam felicitatem justorum esse præclaris operibus debitam, quam æternos cruciatus eorum sceleribus qui non noverunt Deum, neque obediunt Evangelio, &c.—Andrad. Orthodox. Explic. Colon. 1564. Lib. VI. De Justific. p. 517.]

phesying, and working of miracles, even in the name of Christ^o, yea, all their actions whatsoever^t, are abominable before God.

And this is agreeable to the confessions¹ of our brethren.

The adversaries unto this truth.

Erred therefore hath the council of Trent, in pronouncing them accursed which hold that all works of man² whatsoever done before his justification are sin³.

ARTICLE XIV.

Of Works of Supererogation.

Voluntary works, (1) besides, over and above, God's commandments, which they call works of supererogation, cannot be taught without arrogancy and impiety. (2) For by them men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his sake, than of bounden duty is required: whereas Christ saith plainly, When ye have done all that are commanded to you, say, We be unprofitable servants.

The propositions.

1. Works of supererogation cannot be taught without arrogancy and impiety.

2. Works of supererogation are the subversion of godliness and true religion.

^o Lord, Lord, have we not by thy name prophesied? and by thy name cast out devils? and by thy name done many great works? Then will I profess to them, I never knew you: depart from me, ye that work iniquity, Matt. vii. 22, 23.

^t Whatsoever is not of faith is sin, Rom. xiv. 23. Unto them that are defiled and unbelieving is nothing pure; but even their minds and consciences are defiled, Tit. i. 15. Without faith it is impossible to please God, Heb. xi. 6.

[¹ See above, p. 121, note 3, and p. 125, n. 5.] [² Men, 1607.]

[³ Si quis dixerit opera omnia, quæ ante justificationem fiunt, quacunque ratione facta sint, vere esse peccata, vel odium Dei mereri...anathema sit.—Concil. Harduin. Paris. 1714. Tom. x. col. 41. Conc. Trid. Sess. vi. De Justificatione, Can. 7.]

Proposition I.

Works of supererogation cannot be taught without arrogancy and impiety.

The proof from God's word.

Works of supererogation (which are voluntary works besides, over and above the commandments of God) are often condemned in the holy scripture, where we are commanded to walk, not after the laws of men, but according to the statutes of God, and to hear, not what man speaketh, but what Christ doth say: and he, teaching the duty of Christians, setteth before them, as their rule and direction, the law and word of God; and more than that he doth neither urge nor require.

And against man's injunctions:

"They worship me in vain (saith he) who for doctrine teach the commandments of men." Mark vii. 7.

"Teach them to observe all things whatsoever I have commanded you." Matt. xxviii. 20.

"My sheep hear my voice, and know not the voice of strangers." John x. [5] 27.

Which doctrine, ordinances, and works whatsoever (besides, over and above that which God hath revealed and imposed), is called of the apostle, sometimes ordinances of the world, voluntary religion, sometime the doctrine of devils, and cursed. And the same is condemned in all churches⁴ reformed after the word of God.

[⁴ Diximus autem antea legem Dei, quæ voluntas Dei est, formulam nobis præscribere bonorum operum...Etenim non probantur Deo opera, et nostro arbitrio delecti cultus, quos Paulus nuncupat *εθελοθρησκείας*.—Harm. Conf. Sect. ix. p. 171. Conf. Helv. Post. cap. xvi. Ianc doctrinam (justificationis) horribiliter obruerunt olim quædam absurdæ persuasiones, in quibus inducti, contra auctoritatem scripturæ et veteris Ecclesiæ sinxerunt homines legi Dei satisfacere....Et monachos perfectos esse, et ampliora et præstantiora opera præstare, quam lex Dei flagitat.—Ibid. p. 197. Conf. Aug. 1540. Art. xx. Fiunt itaque opera fidelium, non ut satisfaciunt pro peccatis suis.—Ibid. p. 174. Conf. Basil. Art. viii. [al. ix.] Disp. 24. ...vota monastica, peregrinationes, interdicta matrimonii et usus ciborum...ceteræque res omnes ejusmodi, quibus opinantur quidam se gratiam et salutem mereri. Ea vero omnia non tantum rejicimus, propter falsam meriti opinionem ipsis adjunctam, sed etiam quoniam sunt humana commenta et jugum ex hominum auctoritate conscientiis impositum.—Ibid. Sect. xvi. p. 181. Conf. Gall. Art. xxiv. Horrenda est omnino in Deum blasphemia, asserere Christum minime sufficere, sed aliis quoque rebus opus esse.—Ibid. Sect. ix. p. 185. Conf. Belg. Art. xxxi. Idem accidit post apostolos, per varias observationes, per oblationem in missa, per intercessionem hominum mor-

The errors and adversaries unto this truth.

Therefore both arrogant and ungodly be the Papists, which teach and speak in the commendation of such works; and namely, Petrus à Soto¹, the Rhemists², yea, and the council of Trent³.

In his Assert. Cathol. fidel. Annot. marg. Luke x. 35. 1 Cor. ix. 23. 2 Cor. viii. 14. Conc. Trid. Sess. 6. c. 10.

tuorum, et multæ monstrosæ superstitiones excogitatae sunt.—Ibid. p. 203. Conf. Saxon. Art. III. (Monachi finxerunt)...oportere satisfactiones esse opera non debita lege Dei....Dicimus opera indebita, de quibus ipsi loquuntur, non esse cultus Dei aut compensationes, sed pertinere ad hoc dictum: Frustra colunt me mandatis hominum.—Ibid. Sect. viii. p. 156. Art. XVII.]

[¹ After speaking of the command to love God, of which he says, Sed illi nullus quicquam superaddere potest, he proceeds: At vero quod ad rerum externarum usum attinet, habet vera fides juxta propheticum et apostolicam doctrinam quædam juberi vel prohiberi præceptis, quibus non obedire peccatum est, quædam vero proponi sub consilio, cui non parere nullum peccatum est, sed minus bonum, obedientia vero illorum gratior, per quam videlicet supererogamus nonnihil his, ad quæ ex necessitate tenemur.—Petr. à Soto. Assert. Cathol. Fid. Antverp. 1557. De Lege. p. 16.]

[² St Augustin saith that the apostle (1 Cor. ix.) according to this place did supererogate, that is, did more than he was needed or was bound to do, when he might have required all duties for preaching the gospel, but would not. *Li. de op. Monach. c. 5.* Wherefore it cometh that the works which we do more than precept be called works of supererogation; and whereby it is also evident against the protestants that there be such works.—Test. Rhem. Rhemes, 1582. Marg. Annot. p. 168. The passage of St Luke's Gospel (x. 35) upon which the above is a comment, is rendered in the Rhemish version, "And whatsoever thou shalt supererogate, I at my return will repay thee:" and the marginal gloss is, *supererogaveris, προσδανήσῃς. And I do all things for the gospel that I may be made partaker thereof.* A singular place to convince the protestants that will not have men work well in respect of reward at God's hand: the apostle confessing expressly, that all this that he doeth either of duty, or of supererogation above duty...all is the rather to attain the reward of heaven.—Ibid. p. 444. Ann. 1 Cor. ix. 23. *Let in this present time your abundance supply their want.* This place proveth plainly that the fastings and satisfactory deeds of one man be available to others, yea and that holy saints or other virtuous persons may, in measure and proportion of other men's necessities and deservings, allot unto them, as well the supererogation of their spiritual works, as those that abound in worldly goods may give alms of their superfluities to them which are in necessity. Which interchange and proportion of things the apostle doth evidently set down.—Ibid. p. 485. Ann. 2 Cor. viii. 14.]

[³ Sic ergo justificati...per observationem mandatorum Dei et ecclesiæ, in ipsa justitia, per Christi gratiam accepta, co-operante fide bonis operibus, crescunt atque magis justificantur—Concil. Harduin. Paris. 1714. Tom. x. col. 36. Conc. Trid. Sess. VI. c. 10.]

Proposition II.

Works of supererogation are the subversion of godliness and true religion.

The proof from God's word.

Where the works of supererogation are taught, and in regard, the law of God there is broken, against the will of Christ, and men's traditions may be observed. Matt. v. 19.
Mark vii. 7.

The holy scripture must be contemned, as not sufficient enough to bring men unto the knowledge of salvation, which St Paul saith is able to instruct in righteousness, that the man of God may be absolute, being made perfect unto all good works. 2 Tim. iii. 16.
17.

God, who is only wise, is made unwise, in not prescribing so necessary works. 1 Tim. i. 17.

Faith and other spiritual and most special virtues are brought into oblivion.

Perfection is imputed not unto faith in Jesus Christ, but unto works: and, which is most detestable, unto the works too not commanded, but forbidden of God, ordained by men.

The law of God is thought to be thoroughly satisfied, and more duties performed than man needed to have done.

The same think our brethren⁴ of these works.

Conf. Helv. II. &c. as in the former Prop.

The adversaries unto this truth.

Contrariwise the Papists of supererogatory works: they do merit (say they) remission of sins, and that not for the doers of them only, but for others besides⁵. Test. Rhem. an. 2 Cor. viii. 14.

They are tokens of the forgiveness of sins, so well as baptism; yea deliver from the wrath of God, so well as Christ⁶. Conf. Aug. Art. xx.

Are greater, and more holy, than are the works commanded in the Decalogue, or law moral⁷. Petrus à Soto Assert. Cath. de Lege.

And so preferring their own works and inventions before God his law, sacraments, and the blood of Christ, both ought this doctrine of works supererogatory to be counted the doctrine of devils, and the maintainers thereof taken for the subverters of godliness and true religion.

[¹ See above, p. 129, note 4.]

[⁵ See above, p. 130, note 2.]

[⁶ There is apparently an error in the reference. But see, Syll. Conf. Oxon. 1827. p. 222, 3. Conf. Aug. 1540. Art. de Abus. &c. De Vot. Monach. Constat autem monachos docuisse quod factitiæ religiones mereantur remissionem peccatorum, &c....Item opponunt iræ Dei, non propitiatorem Christum, sed propria opera &c.]

[⁷ See above, p. 130, note 1.]

ARTICLE XV.

Of Christ alone without sin.

Christ in the truth of our nature was made like unto us in all things, sin only except, (1) from which he was clearly void, both in his life¹ and spirit. He came to be the Lamb without spot, who, by sacrifice of himself once made, should take away the sins of the world: and sin, (as St John saith) was not in him. But (2) all we the rest, although baptized, and born again in Christ, yet offend in many things; and if we say we have no sin, we deceive ourselves, and the truth is not in us.

The propositions.

1. Christ is truly and perfectly righteous.
2. All men besides Christ, though regenerate, be sinners.

Proposition I.

Christ is truly and perfectly righteous.

The proof from God's word.

That Christ was pure from sin, it is abundantly to be seen in the holy scriptures.

He was both conceived and born without sin.

He appeared to loose, but not to fulfil, the works of Satan.

He lived, and was tempted, yet without sin, and did no sin, knew no sin, nor had any sin in him.

He died a guiltless and just man, even by the testimony of Paul, Peter, Stephen, yea of his adversary and judge, Pilate.

As ours, such are² the confessions³ of the purer churches.

[¹ Flesh, 1691.]

[² Such is, &c. 1607.]

[³ Is (Christus) ... carnem nostræ (peccato solum excepto, quoniam illibatam esse hostiam oportebat) per omnia similem... in mortem tradidit.—Harm. Conf. Sect. vi. p. 104. Conf. Helv. Prior. Art. xi. (Christum) juxta humanam (naturam)... nobis hominibus... per omnia similem, excepto peccato.—Ibid. p. 100. Conf. Helv. Post. cap. xi.... qui (sc. Christus) animam et corpus... absque omni peccato assumpsit.—Ibid. p. 107. Conf. Bohem. cap. 6. Homo, inquam, ... nobisque per omnia, excepto peccato, similis.—Ibid. p. 109. Conf. Gall. Art. xiv. Qui (Filius Dei)... veram naturam humanam cum omnibus ipsius infirmitatibus, excepto peccato, vere assumpsit.—Ibid. p. 113. Conf. Belg. Art. xviii.]

Matt. i. 20.
Luke i. 35.
1 John iii. 8.

Heb. iv. 15.
1 Pet. ii. 22.
2 Cor. v. 21.
1 John iii. 5.

Rom. v. 6.
&c.
Acts iii. 14.
Acts vii. 52.
Matt. xxvii. 24.
John xix. 4.
6.
Conf. Helv. i. Art. xi. & ii. c. 11.
Bohem. c. 4.
7. Gal. Art. xiv. Belg. Art. xviii.

Errors and adversaries to this truth.

Cursed therefore before God are the Jews, which said that Christ was a violater of the sabbath. Matt. xli. 10. Luke xlii. 14. John v. 16.

That he taught, being not lawfully authorized thereunto. Matt. xxi. 23.

That he forbad tribute to be given unto Cæsar. Luke xxiii. 2.

That he was the destroyer of the law. Matt. v. 17.

That he overthrew all religion, and moved the commons unto rebellion. Luke xxiii. 5.

In this state with the Jews are.

The Marcionites⁴, which said that he dissolved the law, the prophets, and all the works of God. Iren. Lib. i. cap. 29.

The Saturnians⁵, which blazed that his coming into the world was to overthrow the God of the angels. Theodoret.

Our new heretics, viz. Matthew Hamant⁶ in England, which divulged that Christ was a sinful man and an abominable idol; and Leonardus Vairus⁷ among the papists, which hath written, that Christ was *Veneficus*, or a common poisoner of men and women. Holtn. Chro. fol. 1299. Leon. Vairus, De Fasc. Lib. ii. c. 11. circa finem.

Proposition II.

All men besides Christ, though regenerate, be sinners.

The proof from God's word.

All men either be regenerate or unregenerate; the unregenerate be all sinners, unrighteous, and sin in whatsoever they do. Proved p. 125. Proved, p. 127.

[⁴ Jesus autem (dixit Marcion)... in hominis forma manifestatum his qui in Judæa erant, dissolventem Prophetas et Legem, et omnia opera ejus Dei qui mundum fecit, quem et Cosmocratorem dicit.—Iren. Adv. Hær. Oxon. 1702. Lib. i. cap. 29. p. 104.]

[⁵ ... τὸν πατέρα φησὶ τοῦ Χριστοῦ καταλύσαι βουλόμενον μετὰ τῶν ἄλλων ἀγγέλων καὶ τὸν τῶν Ἰουδαίων Θεόν, ἀποστεῖλαι τὸν Χριστὸν εἰς τὸν κόσμον ἐπὶ σωτηρίᾳ τῶν εἰς αὐτὸν πιστευόντων ἀνθρώπων.—Theodoret. Opp. Paris. 1642-84. Tom. iv. p. 194. Hær. Fab. Lib. i. cap. 3.]

[⁶ See above, p. 49, note 11.]

[⁷ The statement in the text is a misrepresentation. Vairus is commenting on the words, "Like the deaf adder which... refuseth to hear the voice of the charmer &c." (Ps. lviii. 4), and says, Per quam quidem similitudinem obduratam contra Christum Judæorum perfidiam propheta ostendere vult: quia ipsi ne ejus et apostolorum verba audirent, aspicias more suas obturabant aures.... Quid ergo venenum nisi frigidam poenitentiam notat? quæ carni et sanguini contraria est. Ergo Christus et Apostoli venefici erant qui tale venenum concionando conficiebant, poenitentiam asperitatem docendo. Utque de Venefico in bonam partem sumpto intelligeretur, inquit, Venefici incantantis sapienter.—Leon. Vairus, De Fascino, Paris. 1583. Lib. ii. c. xi. p. 157.]

Proved, pp. 99, 100.
Proved,
p. 120.

Eccles. vii. 20.
Gal. v. 17.

1 Tim. i. 15.

James iii. 2.

1 John i. 8.

Matt. vi. 12.

Conf. August.
Art. xx. Sax.
Art. iii.

The regenerate also be not without their sins, both original and actual.

"Besides, there is no man just in the earth that doth good and sinneth not," saith the preacher. "Ye cannot do the same things that ye would."

"Christ Jesus came into the world to save sinners, of whom I am chief," saith St Paul.

"In many things we sin all," is St James' saying; and St John, "If we say we have no sin, we deceive ourselves, and the truth is not in us."

"Pray therefore, Forgive us our debts."

A truth believed and confessed by all churches, expressed by some¹.

The errors and adversaries unto this truth.

Many adversaries hath this truth had, and hath; as the Papists, the Manichees, the Catharans, the Donatists, the Pelagians, Family of Love, Marcionites, Adamites, and Carprocratians. For

The Papists say that the blessed virgin was pure from all sin, both original² and actual. For (these are their own words)

"Our Lady never sinned."

Our Lady "sinned not so much as venially in all her life³;" she exactly fulfilled the whole law, that is, was without sin⁴.

Also of St Francis they write, that for virtue and godliness he was like unto Christ, and hath fulfilled every jot of the law⁵.

¹ Sicut Adæ Deo non parenti, omnis creatura rebellis extitit: sic B. Francisco, omnia præcepta divina implenti, creatura omnis famulata est: omnia Deus subiecit sub pedibus ejus.—Alcor. Franc. [Francoph. 1542. fol. I. i.]

[¹ In hac tanta infirmitate et immunditie naturæ, sancti non satisfaciunt legi.—Harm. Conf. ix. p. 196. Conf. Aug. 1540. Art. xx. See also above, p. 126, n. 4.]

[² 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, &c.—Concil. Harduin. Tom. x. col. 29. Conc. Trid. Sess. v. De Pecc. Orig. can. 5.]

[³ Test. Rhem. Rhemes, 1582. Annot. Col. i. 24. p. 538, and Annot. Mar. iii. 33, p. 94.]

[⁴ Verum quidem est ... forte de facto neminem quidem fuisse (Beatiss. semper virginem propter honorem Domini semper excipio) qui totam legem exacte impleverit, id est, sine peccato fuerit.—Stapleton. Opp. Par. 1620. p. 36. Antid. Evang. in Matt. xii. 50.]

Concil. Trid. Sess. 5. decreto de Pecc. Orig. Test. Rhem. an. Col. i. 24. Annot. Mar. iii. 33. Stapl. Antid. Kvang. in Matt. xii. 50. p. 118.

The Manichees⁵ and Catharans⁶ thought they could not sin so much as in thought.

The Donatists dreamed how they were so perfect as they could justify other men⁷.

Some were of opinion, as the Pelagians⁸ and Family of Love⁹, how they were so free from sin as they needed not to say, "Forgive us our trespasses." Which Family also teacheth how there be men living as good and as holy as ever Christ was¹⁰;—an error of Christopher Vitels¹¹, a chief elder in the said Family;—and that he, which is a Familist, is either as perfect as Christ, or else a very devil.

Some deemed themselves as pure as Paul, Peter, or any men, as the Marcionites¹²; yea, as Adam and Evah before their fall, as the Adamites¹³; yea, as Jesus Christ himself, as the Carprocratians¹⁴.

[⁵ Ut præteream Manichæum, Priscillianum, &c. ... quorum omnium ista sententia est; posse ad perfectionem, et non dicam ad similitudinem sed æqualitatem Dei humanam virtutem et scientiam pervenire; ita ut asserant se ne cogitatione quidem et ignorantia, quum ad consummationis culmen ascenderint, posse peccare.—Hieron. Opp. Par. 1693-1706. Tom. iv. col. 484. Dial. adv. Pelag. Prolog. in Lib. i.]

[⁶ Miror autem quosdam sic obstinatos esse ut dandam non putent lapsis penitentiam, aut penitentibus existiment veniam denegandam, cum scriptum sit: Memento unde cecideris, et age penitentiam et fac priora opera, &c.—Cypr. Opp. Oxon. 1682. Epist. 55. p. 110. In Edit. Erasm. Lib. iv. Ep. 2.]

[⁷ Linguae autem dolosæ sunt eorum, qui cum facta sua noverint, non solum se dicunt justos esse homines, sed etiam justificatores hominum.—August. Opp. Paris. 1836-8. Tom. ix. col. 371. Contr. Litt. Petil. Lib. ii. cap. 35.]

[⁸ Item placuit, ut quicunque verba ipsa dominicæ orationis, ubi dicimus, *Dimitte nobis debita nostra*, ita volunt a sanctis dici, ut humiliter non veraciter, hoc dicatur, anathema sit... Hucusque de fide contra Pelagianos.—Concil. Harduin. Paris. 1715. Tom. i. col. 1219. Concil. Milevit. can. viii.]

[⁹ The passage intended is probably this: They scorn all those that say, *Good Lord, have mercy upon us, miserable sinners*: saying, they that so say declare themselves never to amend, but still to be miserable sinners, whereas we do live perfectly, and sin not.—Displaying, &c. Lond. 1579. fol. H. 5.]

[¹⁰ This reference has not been found.]

[¹¹ They hold, that he which is one of their congregation is either as perfect as Christ, or, &c.—Displaying of the Fam. Lond. 1579. fol. H. 6. b.]

[¹² These were not the Marcionites, but the followers of the heretic Marcus. Καὶ μαθηταὶ δὲ αὐτοῦ τινες... τελείους ἑαυτοὺς ἀναγορεύοντες ὡς μηδενὸς δυναμένου ἐξισωθῆναι τῷ μεγέθει τῆς γνώσεως αὐτῶν, μηδ' ἂν Παῦλον, μηδ' ἂν Πέτρον εἶπης, μηδ' ἄλλον τινα τῶν Ἀποστόλων· ἀλλὰ πλείω πάντων ἐγνωκέναι, κ. τ. λ.—Iren. Adv. Hær. Oxon. 1702. Lib. i. c. 9. p. 60.]

[¹³ Ἦγούνται γὰρ τὴν ἑαυτῶν ἐκκλησίαν εἶναι τὸν Παράδεισον, καὶ αὐτοὺς εἶναι τοὺς περὶ Ἀδὰμ καὶ Εὐάν.—Epiphani. Opp. Paris. 1622. Tom. i. p. 450. Adv. Hær. Lib. ii. Tom. i. Hær. 52. See above, p. 101, note 6.]

[¹⁴ See above, p. 101, note 5.]

Hier. in prol. Dial. contra Pelag. Cyp. Lib. iv. ep. 2. Aug. Lib. ii. contra Petil. c. 14.

Conc. Melit. cap. 8. Displ. H. 6.

Answ. to the Fam. Libert. Lib. iiii.

Displ. H. 6. B.

Iren. Lib. i. cap. 9. Epiphani.

Iren. Lib. i. c. 24.

ARTICLE XVI.

Of Sin after Baptism.

(1) *Not every deadly sin willingly committed after baptism is sin against the Holy Ghost, and unpardonable. Wherefore the grant of repentance is not to be denied to such as fall into sin after baptism.* (2) *After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and by the grace of God (we may) rise again and amend our lives. And therefore they are to be condemned which say, they can no more sin as long as they live here, (3) or deny place of forgiveness to such as truly repent.*

The Propositions.

1. Every sin committed after baptism is not the sin against the Holy Ghost.
2. The very regenerate may depart from grace given, and fall into sin, and yet rise again unto newness of life.
3. No men utterly are to be cast off as reprobates which unfeignedly repent.

Proposition I.

Every sin committed after baptism is not the sin against the Holy Ghost.

The proof from God's word.

Though every sin, in itself considered, deserveth damnation; yet is there a sin which shall be punished with many, and a sin which shall be punished with few stripes; a sin unto death, and a sin not unto death; a sin against the Father, and the Son, which shall be forgiven; and a sin against the Holy Ghost, which never shall be forgiven.

So in their extant Confessions witness the churches in Bohemia, Saxony, and Helvetia¹.

Errors and adversaries unto this truth.

Diversely has this doctrine been oppugned. For

[¹ ... peccata secundum hos gradus et hoc ordine considerari et æstimari possunt. Primum omnium et maximum atque gravissimum peccatum omnino fuit Adami peccatum. ... Alterum est innatum et hæreditarium, &c. ... Tertium genus peccatorum est eorum quæ actualia vocantur, &c.—Harm. Conf. Sect. iv. p. 74. Conf. Bohem.

Luke xii. 47, 48.
1 John i. 5, 16.
Matt. xii. 31.
Mark iii. 29.
Luke xii. 10.
Confess. Bohem. c. 4.
Conf. Saxon. Art. x.
Conf. Helv. ii. c. 8.

Some have thought all sins to be like and equal, as the Stoics², Pelagians³, and Jovinians⁴.

Some have taught, as Manes the heretic, how none of the godly fathers, and others from the beginning of the world, till the 15. year of Tiberius the emperor (though earnestly they did repent) were saved; but were all punished alike with utter confusion⁵.

Some give out that such persons be utterly out of God's favour and condemned, which depart out of this world, either afore they are baptized, as the Papists⁶ do, or afore they come unto years of discretion, as [the] Hieracites⁷ did.

Proposition II.

The very regenerate may depart from grace given, and fall into sin, and yet rise again unto newness of life.

The proof from the word of God.

That the regenerate may fall into sin, and yet rise again, it is a doctrine grounded upon the scriptures. For in them we evidently may see, that fall they may, partly by the admonitions of our Saviour unto the man healed of the palsy, John v. 14.

cap. iv. Necessè est igitur discerni peccata, quæ in sanctis in hac mortali vita manent, nec excutiant Spiritum Sanctum, ab aliis peccatis propter quæ homo rursus fit reus iræ Dei et æternarum pœnarum.—Ibid. p. 87. Conf. Saxon. Art. x. ... omnia alia peccata ... qualicumque nomine nuncupentur, sive mortalia sive venialia, sive illud quoque quod vocatur peccatum in Spiritum Sanctum, quod nunquam remittitur. Fatemur etiam peccata non esse æqualia, &c.—Ibid. p. 68. Conf. Helv. Post. cap. viii.]

[² Alia est philosophorum et Stoicorum ratio ... qui dicunt omnia peccata paria esse.—Cyp. Opp. Oxon. 1682. Ep. lv. p. 107.]

[³ There seems to be an error in the reference.]

[⁴ ... hæc vera est Antichristi prædicatio quæ inter Johannem et ultimum pœnitentem nullam facit esse distantiam ... Si non licet a virtutibus paululum declinare, et omnia peccata sunt paria, &c.—Hieron. Opp. Par. 1693-1706. Tom. iv. col. 213. Adv. Jov. Lib. ii.]

[⁵ Εἶτα ἐφη, ὅτι τὰ παλαιὰ ἔτη οὐδέτις ἐσώθη, ἀλλὰ ἀπὸ τοῦ πεντεκαίδεκτου ἔτους Τιβερίου Καίσαρος ἀχρι τῶν αὐτοῦ χρόνων.—Epiphan. Opp. Paris. 1622. Tom. i. p. 698. Adv. Hær. Lib. ii. Tom. ii. Hær. 66.]

[⁶ Secunda quæstioncula est: qua pœna puniuntur pueri in limbo: sine baptismate cum solo originali defuncti. Ad quam sic respondetur, quod pœna conveniens puerorum, qui cum solo peccato originali decesserunt in limbo, est subtractio gratiæ et per consequens carentia visionis divinæ ad quam homo per gratiam ordinatur.—Bart. Sibylle Spec. Peregrin. Quæst. Lugd. 1516. Prim. Dec. cap. iii. Quæst. v. fol. 104.]

[⁷ Οὐ δέχεται δὲ τοὺς παῖδας τοῦς τελευτῶντας πρὸ γνώσεως, ἀλλ' ἀποβάλλει αὐτοὺς τῆς νομιζομένης ἐλπίδος. φάσκει γὰρ τούτους μὴ κληρονομεῖν βασιλείαν οὐρανῶν, ἐπειδὴ φησι οὐκ ἠγωνίσαντο.—Epiphan. Opp. Paris. 1622. Tom. i. p. 711. Adv. Hær. Lib. ii. Tom. ii. Hær. 67.]

Concil. Miletit.
D. Hieron. advers. Jovin. Epiphan.

Spec. peregr. quæst. dec. i. cap. 3. q. 5. Position. in-goldstad. de Purg. Epiphan.

John viii. 11. and unto the adulteress; of St Paul unto the Ephesians, Eph. iv. 21, 22. Colossians, Hebrews, and Timothy; and of St Peter unto Coloss. iii. 8. all the godly; and partly by the examples of David, Solomon, Peter, who egregiously and very offensively did fall: 1 Tim. i. 19. 2 Tim. iv. 3. 2 Tim. ii. 22. and that they do fall, it is most evident by the fifth petition of the Lord's prayer, were nothing else to prove the same; but see afore, Art. xi. Prop. 3. Art. xii. Prop. 2. Art. xv. Prop. 2.

Next, that being fallen, they may rise again and be saved, it is apparent both by the exhortations of the angel unto the churches of Ephesus, Pergamus, and Thyatira; and by the examples of Peter, who denied, and yet afterward confessed his master Christ; and of all the disciples, who fled, and yet returned.

This both granted is, and published for truth, by the churches¹.

The adversaries unto this truth.

Unto this truth subscribe will not

Either the Catharans², Novatians³, Jovinians⁴, which

[¹ ... non ita arcte includimus ecclesiam, ut omnes illos extra ecclesiam esse doceamus ... in quibus aliquando deficit fides, non tamen penitus extinguitur, aut prorsus desinit ... scimus quid evenerit S. Petro negatori, et quid quotidie evenire soleat electis Dei fidelibus errantibus et infirmis.—Harm. Conf. Sect. x. p. 7. Conf. Helv. Post. cap. xvii. For the reference to Conf. Bohem. c. 5. see next Prop. p. 140, note 2. In c. 8. the doctrine referred to is merely implied, where it is said, that those are to be the subjects of church discipline, qui in manifestis peccatis sine poenitentia et obdurato corde versantur, &c.—Harm. Conf. x. pp. 12, 13. Postulat Deus, et quidem juramento conversionem. Quare non placent ei retinentes propositum peccandi.—Ibid. iv. p. 87. Conf. Saxon. Art. x. Et ad ministerium hæc pertinent ... vocem absolutiois impertire petentibus, qui non perseverant in manifestis delictis.—Ibid. x. p. 24. Conf. Saxon. Art. xi. Quod in hac ecclesia sit vera peccatorum remissio.—Ibid. x. p. 27. Conf. Virtemb. Art. xxxii. There is an error in the reference to the Conf. Suev.]

[² Solos se mundos et Christianos esse contendebant: reliquos vero omnes immundos et hæreticos.—Magdeburg. Eccl. Hist. Basil. 1559. &c. Cent. xii. c. 5. fol. 852.]

[³ Επειδήπερ τῇ κατὰ τούτων (sc. τῶν ἐξηθνεηκότων κατὰ τὸν τοῦ διωγοῦ κайρὸν) ἀρθεῖ ὑπερηφανία Νούατος τῆς Ῥωμαίων ἐκκλησίας πρεσβύτερος, ὡς μικρὴ ὄσως αὐτοῖς σωτηρίας ἐλπίδος, μὴδ' εἰ πάντα τὰ εἰς ἐπιστροφήν γνησίαν καὶ καθαρὰν ἐξομολόγησιν ἐπιτέλοιεν, ἰδίας ἀρέσεως τῶν κατὰ λογισμοῦ φυσίωσιν καθαρὸς αὐτοὺς ἀποφηνάντων ἀρχηγὸς καθίσταται.—Euseb. Eccl. Hist. Cant. 1720. Lib. vi. cap. 43. p. 309.]

[⁴ Non posse peccare hominem [dicebat Jovinianus] aut a diabolo subverti, lavacro regenerationis plena fide accepto. ... Suo præterea baptismo plus tribuit, quam eorum qui a se dissentiebant.—Magdeburg. Eccl. Hist. Cent. iv. c. 5. fol. 381.]

Rev. ii.

Luke xxii. 55. Acts ii. 23. &c. & iii. 13. & iv. 10, &c. Matt. xxvi. 56. Conf. Helv. ii. c. 17. Bohem. c. 5. S. Sax. Art. x. xi. Wittem. Art. xxxii. Suevica, Art. xv.

Magdeburg. Eccles. Hist. cent. xii. c. 5. Eus. Lib. vi. c. 43. Magdeburg. Eccles. Hist. cent. iv. c. 5.

think God's people be regenerate into a pure and angelical state, so that neither they be, nor can be, defiled with any contagion of sin.

Either the Libertines, whose opinions were, that Whosoever hath God's Spirit in him cannot sin.

David sinned not after he had received the Holy Ghost⁵. Regeneration⁶ is the restoring of the estate whercin Adam was placed afore his fall.

Or the Papists, who are of mind, that The works⁷ of men justified are perfect in this life.

No man⁸ which is fallen into sin can rise again, and be saved, without their sacrament of penance.

St Francis attained unto the perfection of holiness, and could not sin at all^a.

Proposition III.

No men utterly are to be cast off as reprobate which unfeignedly repent.

[The proof from God's word.]

Such as do fall from grace, and yet return again unto the Lord by true repentance, are to be received as members of God's church: and this by the scripture is verified. For there we read that

“God would have all men saved.”

^a Vis ad apicem venire perfectionis? Vitam cum moribus attende B. Francisci.

[⁵ That whosoever hath God's Spirit cannot sin, and that the prophet David did not sin, after that time he had received the Holy Ghost.—Wilkinson's Confut. of Certain Articles, &c. London, 1579. Artic. xiv. p. 66. b.]

[⁶ Hoc enim principium sumunt; nempe regenerationem esse restitutionem innocentia, in qua Adam, antequam peccasset, constitutus erat. Hunc autem innocentia statum sic accipiunt, nihil dignoscere, nec inter album quod aiunt et nigrum discernere; quia hoc Adæ peccatum fuit, comedere de fructu scientia boni et mali.—Calv. Opp. Amstelod. 1667-72. Tom. viii. p. 389. Instruct. Adv. Libert. cap. xviii.]

[⁷ Non solum opera justorum severum Dei judicium sustinent, ut reprehendi non possint, etiam diligentissime examinata discussis circumstantiis ac diaboli accusatione audita. Nihil enim culpæ, nihil deformitatis habent ... verum etiam mercedem secundum justitiam, et non mere ex gratia accipiunt.—Tapp. Opp. Colon. Agr. 1582. Tom. ii. Art. viii. p. 17. b.]

[⁸ Si quis dixerit, eum, qui post baptismum lapsus est, non posse per Dei gratiam resurgere; aut posse quidem, sed sola fide amissam justitiam recuperare sine sacramento poenitentia, ... anathema sit.—Conc. Harduin. Paris. 1714. Tom. x. col. 43. Conc. Trid. Sess. vi. De Justificatione, Can. 29.]

Wilkinson against the Fa. of Love, Art. xiv. Calv. contra Liber. fol. 217.

Tapp. p. 189.

Conc. Trid. Sess. 6. Can. 29.

Matt. xi. 28. 1 Tim. ii. 4.

Luke xv. 7. God is always ready to receive the penitent into favour: for "there is joy in heaven for the sinner that converteth."

Luke xix. 41, 42, &c. Christ is grieved when sinners will not repent.

James v. 20. "He shall save a soul from death, and hide a multitude of sins, which converteth a sinner from going astray out of his way."

2 Pet. iii. 9. "The Lord would have no man to perish, but all men to come to repentance."

1 John i. 9. "If we acknowledge our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Rev. ii. 5, 16. He exhorteth his erring people to repent, and do their first works: neither refuseth he the sinner that repenteth, as appeareth in the example of the prodigal son, and of the debtor.

Luke xv. 20. Matt xviii. 26, &c.

God then being so gracious and merciful, man after his ensample is both by all good means to provoke sinners unto repentance, and, they testifying the same, to receive them into favour.

Gal. vi. 1. So did St Paul will the Galatians. "Brethren (saith he), if a man be fallen by occasion into any fault, ye which are spiritual restore such an one with the spirit of meekness, considering thyself, lest thou also be tempted."

So did he enjoin the Corinthians, when he said,

2 Cor. ii. 5, 6, 7. "If any hath caused sorrow, the same hath not made me sorry, but partly (lest I should more charge him) you all. It is sufficient unto the same man, that he was rebuked of many. So that now, contrariwise, ye ought rather to forgive, and comfort (him), lest the same should be swallowed up with overmuch heaviness."

Philem. 12.

When also he said, "Receive him," (meaning Onesimus).

And so teach the churches¹.

Confess. Helv. ii. c. 14. Bohem. c. 5. August. Art. xi. Saxon. Art. iii. Wittemb. Art. xii.

[¹ Docemus... et omnibus peccatoribus aditum patere ad Deum, et hunc omnia omnibus fidelibus condonare peccata, excepto uno illo peccato in Spiritum Sanctum.—Harm. Conf. Sect. viii. p. 140. Conf. Helv. Post. cap. xiv. ... Deinceps docetur de sacra pœnitentia, quæ doctrina omnibus peccatoribus consolationem præstat ingentem, et in genere omnibus hominibus, tam incipientibus discere, quam proficientibus Christianis, etiam lapsis peccatoribus, iis tamen qui per gratiam Dei conversi respiciunt, ad salutem admodum utilis est et necessaria.—Ibid. p. 141. Conf. Bohem. cap. v. De pœnitentia docent, quod lapsis post baptismum contingere possit remissio peccatorum, quocunque tempore, quum convertuntur. Et quod

Errors and adversaries unto this truth.

Adversaries unto this truth are they,

First, which leave nothing but the unappeasable wrath of God to such as do sin after baptism: as did both in old time the Montanists² and Novatians³, and of late years Melchior Hoffman⁴, the arch-heretic of his days, and the anabaptists in Germany⁵, and the Barrowists⁶ among ourselves in England.

Next, who say, that, being once regenerate, sin is cut away, as with a razor, so that the godly cannot sin, and therefore need no repentance; so did the Messalians⁷, and do the Family of Love⁸.

ecclesia talibus, redeuntibus ad pœnitentiam, impertire absolutionem debeat.—Ibid. p. 147. Conf. Aug. 1540. Art. ix. Certissimum est prædicationem pœnitentia ad omnes homines pertinere, et accusare omnes homines. Ita et promissio universalis est, et omnibus offert remissionem peccatorum, &c.—Ibid. p. 152. Conf. Saxon. Art. iii. Quum semper nobis agnoscenda sint peccata nostra et credendum quod remittantur nobis peccata propter Christum, sentimus semper etiam in hac vita nobis agendam esse pœnitentiam.—Ibid. p. 158. Conf. Virtemb. Art. xii.]

[² Illi ad omne pene delictum ecclesiæ obserant fores, nos quotidie legimus: malo pœnitentiam peccatoris, quam mortem, &c.—Hieron. Opp. Paris. 1693-1706. Tom. iv. Pars i. col. 65. Epist. 27. ad Marc.]

[³ See above, p. 135, note 6.]

[⁴ Quod si quis accepta gratia denuo voluntarie peccaret, hunc nunquam deinceps in gratiam recipi.—Bulling. Adv. Anabapt. Tiguri. 1560. p. 656. Lib. ii. cap. 13.]

[⁵ ... Novatianis non multum dissimiles nostrum quoque seculum habet quosdam ex anabaptistis ... Fingunt enim regenerari Dei populum in baptismo in puram et Angelicam vitam ... Quod si post baptismum quis delinquat, nihil præter inexorabile Dei iudicium illi relinquunt.—Calv. Opp. Amstelod. 1667-72. Tom. ix. Institut. Lib. iv. cap. 1. § 23. p. 276.]

[⁶ With Novatus the wicked heretic, ye take away all hope of salvation from those which offend of knowledge willingly, inasmuch as ye make every obstinate persisting in the least error to separate from the faith and communion of Christ.—Gyfford's Reply to Barrow and Greenwood, Lond. 1591. p. 96.]

[⁷ Baptismus auferre priora peccata instar novaculæ; nec professe cuiquam nisi oratione prorsus excindantur, ut deinceps non sit necesse jejuniis corpus reprimere, aut doctrina refrenare, possitque omni petulantia carere.—Magdeburg. Eccl. Hist. Basil. 1559, &c. Cent. iv. c. 5. fol. 387.]

[⁸ Whosoever also cometh into this good city of Peace, he becometh altogether born anew in the Spirit, (1 Pet. 1. 2), under the obedience of the Love, through the said Love and her service. For he is changed in every part, as in senses, thoughts, and mind. (Rom. 12. Eph. 4. c.)—H. N. Spiritual Land of Peace. cap. xxxiii. 5. p. 51. Also there the one doth see no unclean thing in the other. For it is there, all of God, spiritual, holy, and good (Eph. 1. 2. Apo. 21. a.); and pure are all their works and thoughts.—Ibid. cap. xxxiv. 11. p. 53. For all there, whatsoever is manly, the same is every one; lords, kings, and priests: and do

D. Hieron. adv. Marc. Cyp. Epist. 4. ad Antonian. Bullin. contra Anab. Lib. ii. c. 13. Calv. Institut. Gifford. Reply. Magd. Eccles. Hist. cent. 4. cap. 5. H. N. spirit. land, cap. 33. § 5, cap. 34. § 11, c. 37. § 8, & Prov. cap. 5, § 15, and crying voice, § 6.

Lastly, the desperate, whose sins being either infinite, or abominable, they think how God he neither can, nor will forgive them: such in times past were Cain and Judas; in our fathers', Franciscus Spira¹ and one Doctor Kraus²; and in our days, Bolton³, even he that first hatched that sect in England, which afterward was termed Brownism.

ARTICLE XVII.

Of Predestination and Election.

(1) *Predestination to life is the everlasting purpose of God, whereby,* (2) *before the foundations of the world were⁴ laid, he hath* (3) *constantly decreed by his counsel secret to us, to deliver from curse and damnation* (4) *those whom he hath chosen* (5) *in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to*

bear their dominion over sin, death, devil, and hell.—Ibid. cap. xxxvii. 8. p. 57. In the true Love, the kingdom of heaven bideth stedfast; upon the earth; everlastingly; in perfection: and there cometh with the same, in the true Love, the eternal life, to the elected holy ones of God upon the earth.—H. N. Proverbs. Cap. v. 15. For that cause come now all to this hill (Esa. 2. a.) or house of Love: and purge, amend, (Ezech. 16.) or hallow your being under the obedience of the Love of Jesus Christ in the out-flowing waters of the same: to the end that your sins may become washed away (Act. 3. c.): and ye even so led into the rest (Heb. 3. b. 4) of all the children of God and holy ones of Jesu Christ.—First Epistle, (A Crying Voice, &c.) chap. ii. § 6.]

[¹ Dei misericordiam proponitis: at Deus me abjecit. Allegatis Christi gratiam atque interpellationem? Ego Christum abnegavi. Credere me jubetis? nequeo. Sum hostis judicatus, vestrum mandatum mihi est impossibile. ... Hinc est quod in salo jactor desperationis... Vult Deus me sustinere hanc poenam peccati, vult in me statuere exemplum iræ suæ vestra causa, &c.—Hist. Fr. Spier. Basil. 1550. p. 109. See above, p. 59, note 8.]

[² Idem anno Domini 1527 accidit illi misero Doctori Hallensi Kraus, qui dicebat: Ego negavi Christum, ideo jam stat coram Patre, et accusat me. Illam cogitationem, præstigiis diaboli captus, tam fortiter conceperat ut nulla adhortatione aut consolatione, nullis divinis promissionibus pateretur eam sibi excuti, atque ita desperavit, et seipsum miserrime occidit.—Luther. Opp. Witeberg. 1554, &c. Tom. v. p. 325, 6. Comm. in Gal. cap. 3.]

[³ I said that the fearful end of one Bolton, about twenty years past, would not be forgotten... for the truth is, he did for the same causes that you do, utterly condemn the whole church of England, and was with sundry others separated from it. And (as it is constantly affirmed) he was an elder in their secret church, and afterward falling into deep despair, he could not be recovered, but did hang himself.—Gyfford's Reply, Lond. 1591. p. 17.]

[⁴ Was, 1607.]

honour. Wherefore, they which be endued with so excellent a benefit of God (6) be called according to God's purpose by his Spirit working in due season: (7) they through grace obey the calling: they be justified freely: they be made sons of God by adoption: they be made like the image of his only-begotten Son Jesus Christ: they walk religiously in good works: and at length, by God's mercy, they attain to everlasting felicity. (8) As the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their mind to high and heavenly things, as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God: so, for curious and carnal persons, lacking the Spirit of Christ, to have continually before their eyes the sentence of God's predestination, is a most dangerous downfall, whereby the devil doth thrust them either into desperation, or into wretchlessness of most unclean living, no less perilous than desperation. Furthermore, (9) we must receive God's promises in such wise as they be generally set forth unto us in holy scripture: and, (10) in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God.

The Propositions.

1. There is a predestination of men unto everlasting life.
2. Predestination hath been from everlasting.
3. They which are predestinate unto salvation cannot perish.
4. Not all men, but certain, are predestinate to be saved.
5. In Christ Jesus, of the mere will and purpose of God, some are elected, and not others, unto salvation.
6. They who are elected unto salvation, if they come unto years of discretion, are called both outwardly by the word, and inwardly by the Spirit of God.

7. The predestinate are both justified by faith, sanctified by the Holy Ghost, and shall be glorified in the life to come.

8. The consideration of predestination is to the godly wise most comfortable, but to curious and carnal persons very dangerous.

9. The general promises of God, set forth in the holy scriptures, are to be embraced of us.

10. In our actions, the word of God, which is his revealed will, must be our direction.

Proposition I.

There is a predestination of men unto everlasting life.

The proof from God's word.

That of men, some be predestinate unto life, it is a truth most apparent in the holy scripture by the testimony both of Christ himself, who saith,

Matt. xx. 23. "To sit at my right hand, and at my left hand, is not mine to give, but (it shall be given) to them for whom it is prepared of my Father."

Ibid. xxii. 14. "Many are called, but few chosen."

Ibid. xxiv. 22. "For the elects' sake those days shall be shortened."

Luke xii. 32. "Fear not, little flock; for it is your Father's pleasure to give you a kingdom,"

Ibid. xvii. 34. "I tell you, in that night there shall be two in one bed; the one shall be received, and the other shall be left."

John vi. 37. "All that the Father giveth me shall come unto me."

Acts xiii. 40. Witnessed also is this by the evangelist Luke, and Paul; the one saith, how of the Gentiles at Antioch "so many as were ordained unto eternal life believed;" and the other, "those whom he knew before he did also predestinate."

2 Cor. ii. 15, 16. "We are unto God the sweet savour of Christ, in them that are saved, and in them which perish: to the one we are the savour of death unto death; and to the other, the savour of life unto life."

Eph. i. 3, 4, 5. "Blessed be God, even the Father of our Lord Jesus Christ, which, &c., hath chosen us in him, before the foundation of the world, &c., who hath predestinate us to be adopted through Jesus Christ unto himself, &c."

Matt. xxv. 34, 41. The examples also of the elected creatures, man and angels; of the two brethren, Abel and Cain; Isaac and Ismael; Jacob and Esau; of the two eunuchs of K. Pharaoh;

Gen. ii. 4.
Rom. ix. 7, &c.
Mal. i. 2, 3.
Rom. ix. 13.
Gen. xi. 20.

of the two kingdoms, Juda and Israel; the two peoples, Jews and Gentiles; the two apostles, Peter and Judas; the two thieves upon the cross, the two men in the field, the two women at the mill; make to the illustration of this truth.

All churches consent with this doctrine.

The errors and adversaries unto this truth.

Err therefore do they which stand in opinion that Some are appointed to be saved, but none to be damned.

In souls, some persons; but in soul and body together, none shall be saved. Of this mind were the old heretics, viz. the false apostles, the Carpocratians¹, the Valentinians², the Cerdonites³, the Manichees⁴, and the Hieracites⁵, and of their opinion be the Family of Love⁶.

Proposition II.

Predestination hath been from everlasting.

The proof from God's word.

Predestination began before all times. "It will be said" (saith our Saviour Christ), "Come, ye blessed of my Father, inherit ye the kingdom prepared for you from the foundations of the world."

"God hath chosen us in Jesus Christ before the foundation of the world."

"God hath saved us, &c., according to his own purpose and"

[¹ This reference the editor has been unable to verify.]

[² Τρίαν οὖν ὄντων, τὸ μὲν ἕλικόν, ὃ καὶ ἀριστερόν καλοῦσι, κατὰ ἀνάγκην ἀπόλλυσθαι λέγουσιν ἅτε μηδεμίαν ἐπιδείξασθαι πνοὴν ἀφθαρσίας δυνάμενον· τὸ δὲ ψυχικόν, ὃ καὶ δεξιὸν προσαγορεύουσιν, ἅτε μέσον ἐν τοῦ τε πνευματικῆ καὶ ἕλικῆ, ἐκέϊσε χωρεῖν ὅπου ἂν καὶ τὴν πρόσκλισιν ποιήσῃται· τὸ δὲ πνευματικὸν ἐκπεπέμφθαι ὅπως ἐνθάδε τῷ ψυχικῷ συζυγῆν μορφωθῆ...καὶ τὸν Σωτῆρα δὲ ἐπὶ τοῦτο παραγεγοῦναι τὸ ψυχικόν (λέγουσι)...ὅπως αὐτὸ σώσῃ. And again a little below, ὡς γὰρ τὸ χροικόν ἀδύνατον σωτηρίας μετασχεῖν. κ.τ.λ. Iren. Adv. Hær. Oxon. 1702. Lib. i. cap. 1. § 11. pp. 29, 30.]

[³ Irenæus mentions this as one of the dogmas of Marcion (Lib. i. cap. 29, p. 104), but he does not attribute it to Cerdo.]

[⁴ Ex qua vena falsitatis vos manare cognoscite, qui dicitis nunc esse resurrectionem tantummodo animarum per prædicationem veritatis; corporum autem quam prædicaverunt apostoli, futuram negatis—August. Opp. Par. 1836-8. Tom. viii. col. 329, 30. Con. Faust. Lib. iv. cap. 2.]

[⁵ Βούλεται γὰρ καὶ οὗτος (sc. Ἰέρακας) τὴν σάρκα μὴ ἀνίστασθαι τὸ παράπαν, ἀλλὰ τὴν ψυχὴν μονωτάτην.—Eriphan. Opp. Paris, 1622. Tom. i. p. 709. Adv. Hær. Lib. ii. Tom. ii. Hær. 67.]

[⁶ These references have not been found.]

Luke xliii.
20, 40, 43
Matt. xxiv.
40, 41.

1 Cor. xv. 12.
Clem. Strom.
Lib. iv.
Irenæus.
Irenæus.
August. contra Faust.
Lib. iv. cap. 16.
Eriphan.
H. N. Instr.
Art. v. § 24.
Prophecy of the Spirit.
cap. 16. § 7.

Matt. xxv.
34.

Ephes. i. 4.

2 Tim. i. 9.

grace, which was given to us through Christ Jesus before the world was."

The public confessions of the churches, namely in Helvetia, Basil, and France¹, bear witness hereunto.

Adversaries unto this truth.

Those wrangling sophisters then are deceived, who, because God is not included within the compass of any time, but hath all things to come as present continually before his eyes, do say, that God he did not in the time long ago past only, but still in the time present, likewise doth predestinate.

Proposition III.

They which are predestinate unto salvation cannot perish.

The proof from God's word.

- John vi. 37. "All that the Father giveth me shall come to me; and him that cometh to me I cast not away;" saith Christ.
- John x. 28, 29. "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand, &c.... None is able to take them out of my Father's hand." "The gates of hell shall not overcome the church."
- Matt. xvi. 18.
- Rom. viii. 30. "Moreover, whom he predestinated², them he also glorified."
- Rom. xi. 29. "For the gifts and calling of God are without repentance."
- 1 John ii. 19. "They went out from us, but they were not of us: for if they had been of us, they would have continued with us." So the churches of God; as afore in this Article.

The errors and adversaries unto this truth.

Wander then do they from the truth which think

[¹ Deus ab æterno prædestinavit, vel elegit libere et mera sua gratia, nullo hominum respectu, sanctos quos vult salvos facere in Christo, juxta illud apostoli, Deus elegit nos in ipso, antequam jacerentur fundamenta mundi.—Harm. Conf. Sect. v. p. 93. Conf. Helv. Post. Art. x. Credimus... Jesum Christum ab æterno prædestinatum vel præordinatum esse a Patre, salvatorem mundi.—Ibid. p. 99. Art. xi. Confitemur Deum, antequam mundum creasset, eos omnes elegisse, quos hæreditate æternæ beatitudinis donare vult.—Ibid. p. 95. Conf. Basil. Art. i. [Disp. 3.]. Credimus ex hac corruptione et damnatione universali, in qua omnes homines natura sunt submersi, Deum alios quidem eripere, quos videlicet æterno et immutabili suo consilio sola sua bonitate et misericordia, nulloque operum ipsorum respectu in Jesu Christo elegit.—Ibid. Conf. Gall. Art. xii.]

[² Predestinate, 1607.]

That the very elect, totally and finally, may fall from grace, and be damned.

That the regenerate may fall from the grace of God; may destroy the temple of God, and be broken off from the vine, Christ Jesus: which was one of Glover's³ errors.

That the number of those which be predestinate may both increase and be diminished: so thought the Pelagians.

Proposition IV.

Not all men, but certain be predestinate to be saved.

The proof from God's word.

We deny that all, and affirm that a certain chosen and select⁴ company of men be predestinate: and so doth God's word. "Rejoice that your names are written in heaven."

"I know mine, and am known of mine," is the saying of Christ Jesus.

"I suffer all things for the elect's sake," saith St Paul. The very same with us do the churches⁵ affirm.

Adversaries unto this truth.

We are therefore against them which teach, how not certain, but all, even the most ungodly, and damnable, yea, the very devils, shall be saved: of which opinion were the Origenists⁶, and are the Catabaptists⁷.

All men be elected unto life everlasting.

There is no hell, nor future and eternal misery at all;

[³ Now he [Glover] saith: It is manifest in the word of God, that if we be not stirred up to take heed, we may quench and so put clean out the Spirit of Christ, we may fall away from the grace of God, we may destroy the temple of God, we may be broken off from the vine Christ Jesus, &c.—Bredwell's Detect. Lond. 1568. p. 85.]

[⁴ So the edition of 1691. All the previous editions have 'chosen and company,' which might perhaps have been an error for, 'and chosen company.']

[⁵ See last Prop. p. 146, note 1, and add: Credimus Deum... seipsum... demonstrasse... et misericordem et justum: misericordem quidem, eos damnatione et interitu liberando et servando quos in æterno suo consilio pro gratuita sua bonitate per Jesum Christum Dominum nostrum elegit, absque ullo operum ipsorum respectu. Justum vero, alios in illo suo lapsu et perditione relinquendo, &c.—Harm. Conf. Sect. v. p. 96. Conf. Belg. Art. xvi.]

[⁶ Origenes, qui... fingit Satanam conversum iri, damnatorum poenas cessaturas et alia his etiam absurdiora.—Wolfg. Muscul. Comm. in Pauli Epist. Basil. 1578. In Ep. ad Philip. Præf. p. 4.]

[⁷ See above, p. 67, note 7.]

Confess.
[Helvet.] 2.
c. 10, 11.
[Basil.] Art.
I.
[Gall.] Art.
xii.

Bredwell's
Detect. p. 85.

Luke x. 20.

John x. 14.

2 Tim. ii. 10.

Conf. Helv.
ii. cap. 10.
Basil. Art. i.
Gal. Art. xii.
Belg. Art.
xvi.

Wolfg. Musc.
in epist. ad
Philip. præf.

Bullin. contr.
Catabap. Lib.
i.

Nash, in Chr. his Tears, p. 58. Ramsey's and Allen's Conf.

but only either in man's opinion, as hold the Atheists¹; or in the heart and conscience of man in this life, as the Familists² maintain.

No certain company be foredestined unto eternal condemnation.

None, more than others, be predestinate unto salvation; which was an error of Henry Bolseck³.

In like sort we condemn such as either curiously enquire who, and how many, shall be saved or damned; or give the sentence of reprobation upon any men⁴ whosoever; as do the Papists upon Calvin, Beza, and Verone, when they call them reprobates.

Proposition V.

Of the mere will and purpose of God some men in Christ Jesus are elected, and not others, unto salvation.

The proof from God's word.

In the scripture we read of man's predestination, the cause efficient to be the everlasting purpose of God^a; the cause formal, God his infinite mercy and goodness^b; the cause material, the blood of Christ^c; the cause final, or end, why both

^a That the purpose of God might remain according to election, Rom. ix. 11. Who doth predestinate us, &c. according to the good pleasure of his will, Ephes. i. 5. Not according to our works, but according to his own purpose and grace, 2 Tim. i. 9.

^b I will show mercy to whom I will show mercy, Exod. xxxiii. 19, Rom. ix. 15.

^c He hath chosen us in Christ, &c., and hath predestinated us through Christ unto himself, Eph. i. 4, 5. Ye were not redeemed with corruptible things, &c., but with the precious blood of Christ, as of a Lamb undefiled and without spot, which was ordained before the foundation of the world, but was declared in the last times for your sakes, 1 Pet. i. 18, 19, 20.

[¹ They follow the Pironicks, whose position and opinion it is, that there is no hell or misery but opinion.—Nashe's Christ's Teares over Jerusalem. Lond. 1593. p. 58. b.]

[² This reference has not been found.]

[³ Hanc vero gratiam generalem esse: item non esse hos potius quam illos ad salutem prædestinatos.—Calvin. Opp. Amstelod. 1671. Tom. ix. Pars 2. p. 64. Epist. Ministr. Basil.]

[⁴ ... the proud pens of Calvin, Beza, Verone, and such reprobates, &c.—Test. Rhem. Rhemes, 1582. Ann. Rom. xi. 33. p. 412.]

God the Father hath loved, and Christ for his elect hath suffered, is the glory of God^d, and the salvation of man^e.

And this do all the churches^f militant, and reformed, with a sweet consent, testify and acknowledge.

Errors and adversaries unto this truth.

Hereby is discovered the impiety of those men which think that,

1. Man doth make himself eligible for the kingdom of heaven by his own good works and merits; so teach the Papists.

"The kingdom of heaven" (say they) "is prepared for them that are worthy of it, and deserve it by their well-doing^g."

Licet electis gloria ex æterna Dei prædestinatione dimanet, non tamen provenit, nisi ex eorum operibus, &c. Sine nobis non glorificamur^h. 1. Although from God's eternal predestination glory floweth to the elect, yet for all that it springeth not but from their own works, &c. Without ourselves we are not glorified.

2. God beheld in every man whether he would use his grace well, and believe the gospel or no; and as he saw a man affected, so he did predestinate, choose, or refuse him.

3. Besides his will, there was some cause in God why he chose one, and cast off another man; but this cause is hidden from us.

4. Men by nature be elected and saved; an error of the Basilidians and Valentiniansⁱ.

^d Who doth predestinate us, &c. to the praise of the glory of his grace, Eph. i. 6. The Lord hath made all things for his own sake: yea, even the wicked for the day of evil, Prov. xvi. 4.

^e Those whom he knew before, he did also predestinate to be made like to the image of his Son, that he might be the firstborn among many brethren, Rom. viii. 29. Hath not the potter power of the clay to make of the same lump one vessel to honour, and another unto dishonour? Rom. ix. 21.

[^f See above, p. 146, note 1, and p. 147, note, 5.]

[^g Test. Rhem. Rhemes, 1582. Ann. Matt. xx. 23. p. 58.]

[^h Stell. in Luc. Evang. Lugd. 1583. Tom. ii. fol. 35. Enarr. in cap. x.]

[ⁱ Ἐνταῦθα φυσικῆν ἡγοῦνται τὴν πίστιν οἱ ἀμφὶ τὸν Βασιλεῖδην καθὼ καὶ ἐπὶ τῆς ἐκλογῆς τάττουσιν αὐτὴν, τὰ μαθήματα ἀναποδείκτως εὐρίσκουσιν καταλήψει νοητικῆ. Οἱ δὲ ἀπὸ Οὐαλεντίνου τὴν μὲν πίστιν τοῖς ἀπλοῖς

Test. Rhem. an. Matt. xx. 23.

Stella in Luc. c. 10. fol. 35.

Clem. Alex. Strom. Lib. ii. 4.

Theoph. in
Matth. 22.
Calvin. epist.
Minist. Helv.
fol. 104.

5. It is in man's¹ power to be elected, the error of Theophylact² and of Bolseck³.

6. God is partial and unjust for choosing some, and refusing others; calling many, and electing but few.

Proposition VI.

They who are elected unto salvation, if they come unto years of discretion, are called both outwardly by the word, and inwardly by the Spirit of God.

The proof from God's word.

Though true it be, the Lord knoweth all and every of his elect, yet hath he revealed unto us certain notes and tokens whereby we may see and certainly know whether we be of that number, or not. For such as be ordained unto everlasting life, if they live long in this world, they one time or other be called unto the knowledge of salvation, by the preaching of God's word; they obey that calling, through the operation of the Holy Ghost working within them; they feel in their souls the same Spirit bearing witness unto their spirits how they are the children of God; and finally, they walk religiously in all good works.

These things are most evident, and clear in the holy Scripture, where is set down both the calling of the predestinate^a,

^a Whom he predestinate them also he called, Rom. viii. 30. God separated me from my mother's womb, and called me by his grace, Gal. i. 15. He hath called you to his kingdom and glory, 1 Thess. ii. 12. He hath saved us, and called us with an holy calling, 2 Tim. i. 9. They that are on his side, called, chosen, and faithful, Rev. xvii. 14.

ἀποκείμενους ἡμῖν, αὐτοῖς δὲ τὴν γνώσιν, τοῖς φύσει σωζομένοις, κ. τ. λ.—Clem. Alex. Opp. Oxon. 1715. Tom. i. Strom. Lib. ii. c. 3. p. 433. ... φύσει σωζόμενον, ὡς Οὐαλεντίνος βούλεται, τινός, καὶ φύσει πιστοῦ καὶ ἐκλεκτοῦ ὄντος, ὡς Βασιλείου νομίζει.—Ibid. Tom. ii. Lib. v. c. l. p. 645.]

[¹ Man his power, 1607.]

[² Πολλοὶ δὲ εἰσὶ κλητοὶ, πολλοὺς γὰρ καλεῖ ὁ Θεός, μᾶλλον δὲ πάντας ὀλίγοι δὲ ἐκλεκτοὶ, ὀλίγοι γὰρ οἱ σωζόμενοι καὶ ἄξιοι τοῦ ἐκλεγεῖναι παρὰ Θεοῦ ὥστε τοῦ μὲν Θεοῦ τὸ καλεῖν, τὸ δὲ ἐκλεκτοὺς γενέσθαι, ἢ μὴ, ἡμέτερόν ἐστι.—Theophylact. Opp. Venet. 1754-63. Tom. i. p. 119. A. In Matth. xxii.]

[³ ... non ideo salutem consequi homines, quia electi sint; sed ideo eligi quia credant....Hic autem impostor cum electionem ex fide pendere fingit, tum fidem ipsam non minus ex proprio motu hominis quam ex cœlesti inspiratione oriri.—Calv. Opp. Amstelod. 1671. Tom. ix. Pars ii. p. 64. Epist. Minist. Helv.]

and their obedience to the word being called^b, and their adoption by the Spirit to be the children of God^c; and last of all, their holiness of life, and virtuous conversation^d.

All churches reformed consent hereunto.

Errors and adversaries unto this truth.

Sundry adversaries hath this truth, and

First, the Papists, who teach that none are to think or persuade themselves that they are of the number of the predestinate unto salvation, but to be ever doubtful thereof^e.

^b Your obedience is come abroad among all, Rom. xvi. 19. In Christ also ye trusted, after ye heard the word of truth, Eph. i. 13. Jesus Christ is in you, except ye be reprobates, 2 Cor. xiii. 5.

^c Ye received the Spirit of adoption, whereby we cry, Abba, Father; the same Spirit bearing witness with our spirit that we are the children of God, Rom. viii. 15, 16. After this manner pray ye, Our Father, &c. Matt. vi. 9. And because ye are sons, God hath sent forth the spirit of his Son into your hearts, which crieth, Abba, Father, Gal. iv. 6.

^d He hath chosen us in him, &c. that we should be holy and without blame before him in love, Eph. i. 4. We are his workmanship, created in Christ Jesus unto good works, which God hath ordained, that we should walk in them, Eph. ii. 10. For the grace of God, &c. hath appeared, and teacheth us that we should deny ungodliness and worldly lusts, and that we should live soberly, and righteously, and godly, in this present world, Tit. ii. 11, 12.

[^e Nemo quoque, quamdiu in hac mortalitate vivitur, de arcano divinæ prædestinationis mysterio usque adeo præsumere debet, ut certo statuat se omnino esse in numero prædestinationum, &c.—Concil. Harduin. Paris, 1714. Tom. x. col. 37. Conc. Trid. Sess. vi. cap. 12. Si quis dixerit hominem renatum et justificatum teneri ex fide ad credendum se certo esse in numero prædestinationum; anathema sit.—Ibid. De Justif. can. 15.]

I am sure. This speech is common in St Paul, according to the Latin translation, when he had no other assured knowledge but by hope: as Rom. 15, 14; 2 Tim. 1, 5; Heb. 6, 9: where the Greek word signifieth only a probable persuasion. And therefore except he mean of himself by special revelation, or of the predestinate in general, (in which two cases it may stand for the certitude of faith or infallible knowledge) otherwise that every particular man should be assured infallibly that himself should be justified, and not that only, but sure also never to sin, or to have the gift of perseverance, and certain knowledge of his predestination: that is a most damnable false allusion and presumption, condemned by the fathers of the holy council of Trent. Sess. 6, c. 9, 12, 13.—Test. Rhem. Rhemes, 1582.—Ann. Rom. viii. 38. *That we may know the things that of God are given to us.* The protestants that challenge a particular spirit revealing to each one his own predestination, justification, and salvation, would draw this text to that purpose. Which importeth nothing else, (as is plain by the apostle's discourse) but that the Holy Ghost hath given to the apostles, and by them to other Christian men, to know God's ineffable gifts bestowed upon the believers in this

Concil. Trid.
Sess. 6. c. 12.
Can. 15. Test.
Rhem. an-
not. Rom.
viii. 38. an.
1 Cor. ii. 12.
an Phil. ii.
12.

The said Papists deliver, that so many persons as are not marked with the sign of the cross upon their forehead are damned and reprobate¹; also, that they which will be saved must be Franciscans², at leastwise become members of the church of Rome³.

Secondly, the Anti-nomies⁴, which think the outward calling by the word (though they have not the inward calling by the Spirit, and be destitute of good works) a sufficient argument of their election unto life.

Thirdly, the Puritans, who, among other assurances given them from the Lord of their salvation, make their advancing of the presbyterial kingdom (by the putting down of bishops, chancellors, &c.) a testimony that they shall have part in that glory which shall be revealed hereafter⁵.

Fourthly, the Schwenfeldians, and all such as, depending upon immediate and divine revelations, condemn and contemn the ordinary calling of God by the ministry of his word.

time of grace: that is Christ's Incarnation, Passion, presence in the Sacrament, and the incomprehensible joys of heaven.—Ibid. Ann. 1 Cor. ii. 12. p. 428. *With fear and trembling.* Against the vain presumption of heretics that make men secure of their predestination and salvation, he willett the Philippians to work their salvation with fear and trembling, according to that other scripture, *Blessed is the man that always is fearful*, Proverb. 28, v. 14.—Ibid. Ann. Phil. ii. 12. p. 530.]

[¹ *Nor any green thing.* The heretics never hurt or seduce the green tree, that is, such as have a living faith working by charity; but commonly they corrupt him in faith who should otherwise have perished for ill life, and him that is reprobate, that hath neither the sign of the cross (which is God's mark) in the forehead of his body, nor the note of election in his soul.—Ibid. Ann. Apocal. ix. 4. p. 716.]

[² The passage meant is perhaps the following: *Hic enim ordo (sc. S. Francisci) quoad sua membra repletus est quasi flumen sapientia &c....Quare non immerito in Domino ordo honoratur et honorabitur. In medio populi gloriabitur. Et in ecclesiis Altissimi aperiet os suum. In medio populi exaltabitur. Et in multitudine electorum habebit laudem, &c.—Lib. Aureus Conf. Franc. Bonon. 1590. Lib. 1. Pars II. p. 101.]*

[³ ... the Catholic and Romane church, ... out of whose companie and obedience ther is neither salvation in the next, nor anie true peace and securitie in this world.—(Alan's) Defence of English Catholics, &c. Chap. viii. p. 192.]

[⁴ ... Antinomica sexta extitit, quæ furenter contendit quovis scelere pollutissimos salvari, modo credant Evangelii promissionibus.—Sim. Pauli, Method. Sec. Pars. Magd. 1573. De Lege Dei, p. 42. b.]

[⁵ ... but when he (Christ) cometh to shew himself in his glorious majesty; it shall be said unto all these sorts of adversaries: *Those mine enemies, &c., Luke xix. 27.* The which fearful sentence that we may avoid, let every one of us (as may stand with our several callings) carefully endeavour to advance this kingdom here, which (among other assurances given us from the Lord) shall be a testimony unto us that we shall have part, &c.—Demonstration of Discipline, Pref. to the Reader, prop. fin.]

Test. Rhem. annot. Apoc. ix. 4. Conform. F. Lib. 1. fol. 101. Answer to the exce. of Just. cap. 8. pag. 192. Simon. Pauli meth. par. 2. de lege Dei.

Demon. of Dis. epist. ded.

Lastly, the Russians⁶, Catabaptists⁷, and Family of Love⁸, who believe that themselves only, and none besides, shall be saved.

Spartan. de Relig. Ruthen. c. 2. Zuing. contr. Catab. fol. 107. Display H. 6. b. D. 5.

Proposition VII.

The predestinate are both justified by faith, sanctified by the Spirit, and shall be glorified in the life to come.

The proof from God's word.

Divers be the effects of man's predestination; but chiefly it bringeth to the elect justification by faith in this life^a, and in the life to come glorification^b; always a conformity to the image of the only-begotten Son of God, both in suffering troubles here, and in enjoying immortal glory hereafter^c; as testify all the churches in their confessions.

^a Know that a man is not justified by the works of the law, but by the faith of Jesus Christ, Gal. ii. 16. They which be of faith are blessed with faithful Abraham, Gal. iii. 9.

^b Moreover, whom he predestinate, them also he called; and whom he called, them also he justified; and whom he justified, them he also glorified, Rom. viii. 30. Come, ye blessed of my Father, inherit ye the kingdom prepared for you, Matth. xxv. 34.

^c If we be children, we are also heirs, even the heirs of God, and heirs annexed with Christ; if so be that we suffer with him, that we may also be glorified with him, Rom. viii. 17. And as we have borne the image of the earthly, so shall we bear the image of the heavenly, 1 Cor. xv. 49.

[⁶ *Se vero solos esse veros christianos asseverant, sectatores Christi et Apostolorum, et sic esse de numero salvandorum.—Sacran. Rel. Ruth. cap. 2, p. 188. in Coll. Script de Russ. &c. Rel. Spir. Nem. 1582.]*

[⁷ The passage meant is perhaps this: *Rursus cum eosdem nisi baptizati sint salvos factos esse negas, insignem temeritatem magna cum impietate mixtam prodis: qua Dei judicium ita tibi vendicas, quasi nemo salvari possit, præter quem tu salute dignum pronunciareris, &c.—Zuingl. Opp. Tigur. 1545. Tom. II. Ad Lib. Balth. Resp. p. 105. b.]*

[⁸ See above, p. 67, note 8. The second reference the editor has been unable to verify. But the assertion is frequently to be met with in the works of H. N. Thus, There is no true christianity but the communalty of the holy ones in the love of Christ Jesus.—Joh. 17. c. Ephe. 4. a. b. Without the Family there is no forgiveness of sins; for this is the true christianity the Family of Love, &c.—See Wilkinson's Confutation. Lond. 1579. e. 3, 4.]

The errors and adversaries unto this truth.

Tritthenem. de Eccl. Script. Wolf. Musculus in epist. ad Phil. præf. Euseb. Eccl. Hist. Lib. vii. c. 23. Philastrius.

This is flatly against Papias¹, Justinus², and all Millenaries³, who deny the eternity of man's happiness, and dream of I know not what bliss in this life, to endure a thousand years, but no longer.

Also against the Manichees⁴, who said the soul only shall be saved.

Also against those heretics which deny the resurrection of the flesh, as did the Carpocratians⁵, Manichees⁶, and others.

Clem. Alex. Strom. Lib. iv. Aug. contra Faust. Lib. iv. c. 16. See above Art. iv. proposit. 1. Epiphani. Positiones Ingoldstad. de Purgat.

Likewise against the Hieracites⁷, who have a phantasy, that no children departing this life before they come unto years of discretion and knowledge shall be saved. So the Papists do teach, that no infants dying unbaptized do go to heaven, but to another place adjoining unto hell, called Limbus Puerorum⁸.

Proposition VIII.

The consideration of predestination is to the godly wise most comfortable; but to curious and carnal persons very dangerous.

The proof from God's word.

This doctrine of predestination is to the godly full sweet, pleasant, and comfortable, because it greatly confirmeth their faith in Christ, and increaseth their love toward God.

[¹ Hic novitatem mille annorum primus invenit, post quos Christum denuo in carne regnaturum cum electis super terram somniavit.—Fabric. Biblioth. Hamburg. 1718. Trithem. de Script. Eccl. p. 7. § 9.]

[² ...mille annis, quibus pii post resurrectionem ante iudicium extremum et rerum consummationem, corporale regnum in hoc mundo habituri sunt: quod et senserunt Papias, Justinus, et alii.—Wolf. Musc. In D. Pauli Epist. &c. Basil. 1578. Præf. Ep. Philip. p. 4.]

[³ ... Νέπωας ἦν ἐπίσκοπος τῶν κατ' Αἴγυπτον Ἰουδαϊκώτερον τὰς ἐπιγγελεμένας τοῖς ἀγίοις ἐν ταῖς θείαις γραφαῖς ἐπαγγελίας ἀποδοθῆσθαι διδάσκων, καὶ τινα χιλιάδα ἐτῶν τρυφῆς σωματικῆς ἐπὶ τῆς ξηρᾶς ταύτης ἔσσεσθαι ὑποτιθέμενος.—Euseb. Eccl. Hist. Cant. 1720. p. 349. Lib. vii. c. 24.]

[⁴ Hominis quidem animam de Deo esse proprie putantes, corpus autem a diabolo factum esse arbitrantur.—Philast. Lib. de Hær. in Biblioth. Patr. Paris. 1624. Tom. iv. col. 15.]

[⁵ There seems to be an error in the reference. But see August. Opp. Par. 1836-8. Tom. viii. col. 40. c. De Hær. cap. 7. Resurrectionem corporis simul cum lege abjiciebat (Carpocrates).]

[⁶ See above, p. 64, note 2.]

[⁷ See above, p. 137, note 7.]

[⁸ The work referred to has not been found; but see Spec. Peregrin. Quæst. Lugd. 1516. Prim. Dec. cap. iii. Quæst. v. fol. 102. In centro terræ sunt quatuor loca subalternatim posita. Primus est sinus sive limbus patrum perfectorum.

"I account the afflictions of this present time are not worthy of the glory which shall be shewed unto us." Rom. viii. 18.

"If God be on our side, who can be against us? who spared not his own Son, but gave him for us all to death; how shall he not with him give us all things also? who shall lay anything to the charge of God's chosen? it is God that justifieth; who shall condemn? &c." Ibid. 31, 34.

"Ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the possession purchased unto the praise of his glory." Eph. i. 13, 14.

"Grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption." Eph. iv. 30.

But to the wicked and reprobate the consideration hereof is very sour, unsavoury, and most uncomfortable; as that which they think (though very untruly and sinfully) causeth them either to despair of his mercy, being without faith; or not to fear his justice, being extremely wicked: whereas neither from the word of God, nor any confession of the church, can any man gather that he is a vessel of wrath prepared to damnation; but contrariwise, by many and great arguments may persuade himself that God would⁹ not his destruction; as in the next Proposition immediately ensuing plainly may appear.

Errors and adversaries to this truth.

Therefore they are to be taken as much out of the way which say, that this doctrine leadeth either unto desperation, which is without all comfort; or unto looseness of life, and so unto atheism, and therefore to be published neither by mouth nor book; and so thought both the Pelagians¹⁰ and the

Secundus, purgatorium sive locus purgandorum. Tertius, limbus puerorum. Postremus est infernus damnatorum. See also above, p. 137, note 6.]

[⁹ Will'd, 1675.]

[¹⁰ ... ea quæ de epistola Apostoli Pauli Romanis scribentis ad manifestationem divinæ gratiæ prævenientis electorum merita proferuntur, a nullo unquam ecclesiasticorum ita esse intellecta, ut nunc sentiuntur, affirmant. Cumque ut ipsi ea exponant secundum quorum velint sensa deposuimus; nihil se profitentur invenisse, quod placeat, et de his taceri exigunt, quorum altitudinem nullus attigerit. Eo postremo pervicacia tota descendit, ut fidem nostram ædificationi audientium contrariam esse definiant; ac sic, etiamsi vera sit, non promendam: quia et perniciose non recipienda tradantur, et nullo periculo quæ intelligi nequeant, concticeantur.—Prosper. Opp. Venet. 1782. Tom. i. Epist. ad August. de Reliq. Pelag. Hær. p. 6.]

Prosper. in Epist. ad Aug. de reliquis Pelag. hæresis.

Magd. Eccl.
Hist. Cent. 5.
c. 5. p. 620.
Display in an
Epist. of the
Families,
I. 7. b.

Predestinates¹ (a sort of heretics so called) in old time, and the Family of Love² in our days, who term the doctrine of predestination a licentious doctrine, and say it filleth all the prisons almost in England.

Proposition IX.

The general promises of God set forth in the holy scripture are to be embraced of us.

The proof from God's word.

That men the better may avoid both desperation and carnal security, they are to have always in mind, that,

1. The promises of grace and favour to mankind are universal: as,

Matt. xi. 28. "Come unto me, all ye that are weary and laden, and I will ease you."

John iii. 17. "God sent not his Son into the world, that he should condemn the world; but that the world through him might be saved."

1 Tim. ii. 4. "God will that all men shall be saved, and come unto the knowledge of the truth."

2. The doctrine of the gospel for the free remission of sins, is to be preached not unto a few, but universally and generally unto all men.

Matt. xxviii. 19. "Go therefore, and teach all nations, baptizing them, &c."

Mark xvi. 15, 16. "Go into all the world, and preach the gospel to every creature. He that shall believe and be baptized shall be saved; but he that will not believe shall be damned."

3. The seals of the covenant be appointed to be given to all men, and members of the visible church, or which are desirous to be incorporated thereinto. For,

Matt. xxviii. 19. "All are to be baptized, and all are to participate of the bread and cup at the Lord's Supper."

Matt. xxvi. 26, 27. 1 Cor. xi. 24, 25. 4. As the disobedience of Adam brought condemnation

[¹ Hoc tempore Prædestinatorum hæresis cœpit serpere: qui ideo Prædestinati vocantur, quia de prædestinatione et divina gratia disputantes adserebant, quod nec pie viventibus prosit bonorum operum labor, si a Deo ad mortem prædestinati fuerint, nec impiis obsit, quod impie vivant, si a Deo prædestinati fuerint ad vitam.—Magdeburg. Eccl. Hist. Basil. 1559, &c. Cent. v. c. 5. fol. 620.]

[² At this present our brethren in Christ (for their good faith's cause they have in your licentious doctrine of predestination and free election) fill all the prisons almost in England.—Letter of the Family in the Displaying, &c. fol. I. 7. b.]

upon all men, so the blood and obedience of Christ is able and all-sufficient to wash away all sins, and that of all men.

5. No man ever truly repented but he was received again into favour; so was David after his adultery, Manasses after his idolatry, Peter after his apostasy, the thief upon the cross, the Ninevites.

2 Sam. xii.
13.
2 Chron.
xxxiii. 12, 13.
John xxi. 15,
&c.
Luke xxiii.
42, 43.
Jonas iii. 10.

The adversaries unto this truth.

They are not to be heard then which say, that

The number of the elect is but small; and seeing we are uncertain whether we be of that company or no, we will proceed in our course as we have begun.

God is an acceptor of persons, and so unjust in choosing some and refusing others.

God hath predestinate all those persons to eternal death which are not in the state of true repentance: which was one of Glover's errors³.

Bredwell's
Detect. p. 96.

It is the part therefore of all and every man

Not to refuse the mercies of God both generally and graciously offered unto all men by his word and sacraments.

Not to despair in respect either of the greatness or multitude of his sins.

Nor yet to provoke the Lord to execute his vengeance upon them, through profaneness of life, or security.

Proposition X.

In our actions the word of God, which is his revealed will, must be our direction.

The proof from God's word.

In our doings, but chiefly in the matter of predestination; we are to follow not our own judgement, and what seemeth good in our own opinions, but the will of God, and that will too, not which is concealed from us, viz. of God his omnipo-

[³ And thus he [Glover] babbleth: First, God hath from the beginning purposed, appointed, elected, and chosen in Christ, such only to be in the state of salvation, the children of God, and heirs of everlasting life, which are in the state of true repentance and amendment of life, holy and blameless before God in love and charity, and so made according to the likeness and image of Christ. Secondly, God hath from the beginning purposed, appointed, predestinate, elect and chosen all such to be condemned to eternal death which are not in that state of true repentance and amendment of life.—Bredwell's Detection. Lond. 1568. p. 96.]

tency, whereby he governeth at his pleasure the things by himself created; whereof mention is made both in the Psalms, in the prophet Isaiah, and other places of his word: but of his favour and good pleasure towards man, revealed in the holy scriptures by Jesus Christ, whom we are to hear.

Subscribed hereunto have and do God's church everywhere.

The adversaries unto this truth.

This truth is gainsaid by the Phrygians, Montanists, and Messalians¹, also by the Enthusiasts², Anabaptists³, and Family of Love⁴, which leave the written word of God, and rely upon their own dreams, visions, and lying revelations. Hence proceedeth the contempt of God's written word, and of the preachers, and all religious exercises thereof. For saith the Family of Love, "No difference is there between a ceremonial either letter-doctor christian and an uncircumcised heathen⁵."

Theodor. Lib. iii. de Hæret. fab. Beza, Ep. 81. Sleidan, com. Lib. vi. H. N. Evang. c. 13. § 6.

In a letter of theirs unto the B. of Roch. in Wilk. Confut.

ARTICLE XVIII.

Of obtaining eternal salvation only by the name of Christ.

(1) *They also are to be had accursed that presume to say, that every man shall be saved by the law or sect which*

[¹ Αἱ δὲ τῆς Πρισκίλλης καὶ Μαξιμίλλης προφητεία ὑπὲρ τὸ Θεοῦ εὐαγγέλιον τετίμηται παρ' αὐτοῖς (sc. τοῖς Μονταλισταῖς.)—Theod. Opp. Par. 1642-84. Tom. iv. p. 227. Hæret. Fab. Lib. iii. c. 2. εἶτα ὑπὸ τοῦ σφῆς ἐκβακχεύσαντος δαίμονος ἐξαπατηθέντες, ἀποκαλύψει ἐωρακῆναι φασί, καὶ τὰ ἐσόμενα προλέγειν ἐπιχείρουσιν.—Ibid. p. 243. Lib. iv. c. 11.]

[² Itaque, mi Philippe, quæcumque ab istis Enthusiastis de Deo divinisque rebus extra verbum illud scriptum dicuntur, si quis rimari studeat, perinde mihi facere videtur ac si velit cum ratione insanire. Sunt autem extra verbum, non modo quæ sunt aperte commentitia, sed etiam quæ allegoricis illis fictionibus nituntur, &c.—Bez. Epist. Genev. 1575. Ep. vii. p. 63. This is doubtless the passage referred to: there is a mere allusion to the Enthusiasts in the 81st Epistle.]

[³ In hoc tempore vigeat novum doctrina genus eorum qui dicuntur anabaptistæ....Jactant etiam visiones et somnia, &c.—Sleidan. Comment. Argent. 1555. Lib. vi. fol. 87.]

[⁴ Where now then the law and the services do in such wise change by the believers of the Anointed; to wit, out of the figures into the true being; and out of the letter, or serviceable word, into the revealing of the holy Spirit of Christ; there is also then (by those same) the priest's office changed, &c.—H. N. Evang. Reg. London. 1652. cap. xiiii. § 6. p. 70.]

[⁵ Wilkinson's Confutation, Lond. 1579. fol. A. 4.]

he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For Holy Scripture doth set out unto us (2) only the Name of Jesus Christ whereby men must be saved.

The propositions.

1. The profession of every religion cannot save a man, live he never so virtuously.
2. No man ever was, is, or shall be saved, but only by the name or faith of Jesus Christ.

Proposition I.

The profession of every religion cannot save a man, live he never so virtuously.

The proof from the word of God.

This we cannot but acknowledge to be a truth, if we believe the scriptures; for they testify that Jews and Gentiles are all under sin, culpable before God, and deprived of the glory of God.

All men that would be saved must be born again of the Holy Ghost.

No man is justified by the works of the law, either ceremonial or moral.

God hateth the doctrine of the Nicolaitans, and of Balaam.

The reprobate, whose names are not written in the book of the life of the Lamb, they do worship the beast.

Punishments eternal and intolerable are threatened both to the beast and the false prophet, and likewise to all such as will not go out of Babylon, and to all idolaters.

The Confessions⁶ of God's people are to this end and purpose.

[⁶ Itaque in omni doctrina Evangelica primum ac præcipuum hoc ingeri debet, sola nos Dei misericordia et gratia Christiane merito servari: quo ut intelligant homines quam opus habeant, peccata eis per legem et Christi mortem luculentissime sunt indicanda.—Harm. Conf. Sect. vii. p. 126. Conf. Helv. Prior. Art. xii. Docemus legem hanc (Dei) non datam esse hominibus, ut ejus justificemur observatione: sed ut ex ejus indicio infirmitatem potius, peccatum atque condemnationem agnoscamus, et de viribus nostris desperantes, convertamur ad Christum in fide: Aperte enim Apostolus, Lex iram, ait, operatur.—Ibid. p. 123. Conf. Helv. Post. cap. xii. Hoc enim omnino constat, quod post lapsum Adæ nemo hominum e servitute peccati et regno mortis condemnationisque se in libertatem vindicare, aut ad veram cum Deo reconciliationem pervenire possit, nisi tantum per unicum mediatorem inter Deum et hominem Jesum Christum in fide viva, &c.—Ibid.

Rom. iii. 9, 19, 23.

John iii. 3.

Gal. iii. 10, Acts xv. 24, 28.

Col. ii. 16, 20.

Gal. v. 18.

Rom. iii. 20, 28.

Rev. ii. 15.

Ibid. 14.

Rev. xiii. 8.

Rev. xx. 10.

Rev. xviii. 4.

Rev. xxi. 8.

Conf. Helv. i. Art. xii. & ii. c. 12.

Bohem. c. 6.

Gal. Art. xxii. xxiii.

Belg. Art. xxii. xxiii.

August. Art. iv. v. xxi.

Wittemb. Art. v. vi.

Suevica, c. 3.

Errors and adversaries unto this truth.

Then to be held accursed are they which affirm that The observation of the Judaical ceremonies is necessary unto salvation; as did the false apostles, the Ebionites¹, and the Cerinthians².

Such throughout the world as lead an upright life, and be morally righteous, whatsoever their religion is, shall be saved; as many of the philosophers were, in the opinion of the Valentinian³ and Basilidian heretics, of Galeatus Martius⁴, and Erasmus Roterodam⁵.

That men externally may possess any religion, and notwithstanding be saved, if their affections and heart be with the Family of Love⁶.

That all those which live uprightly and do good deeds, shall be of equal happiness in the kingdom of heaven, be they Turks, Christians, Jews, or Moors. A Turkish error⁷.

That men may embrace and follow the sect and religion which they have most mind unto; and so doing, please God, and shall be saved. The Lampatians' doctrine⁸.

Sect. vi. p. 106. Conf. Bohem. cap. vi. The references generally do not contain any direct support of the statement in the proposition.—See Harm. Conf. Sect. ix. p. 183, and vii. p. 129. Conf. Gall. Artt. xxii. xxiii. Ibid. Sect. ix. pp. 184, 5. Conf. Belg. Artt. xxii. xxiii. Ibid. pp. 188, 9. Conf. Aug. Artt. iv. v. Ibid. p. 218. Conf. Virtemb. Art. v. and Sect. vii. p. 131. cap. vi. Ibid. Sect. ix. p. 221. Conf. Suev. cap. iii.]

[¹ See above, p. 89, note 5.]

[² Docet autem [Cherinthus] circumcidi et sabbatizari, &c.—Philastr. Lib. de Hær. in Bibl. Patr. Paris, 1624. Tom. iv. col. 10.]

[³ See above, p. 126, note 2.] [⁴ See above, p. 109, note 3.]

[⁵ Ubi nunc agat anima Ciceronis fortasse non est humani iudicii pronunciare. Me certe non admodum aversum habituri sint in ferendis calculis qui sperant illam apud superos quietam vitam agere...Si Judæis ante proditum Evangelium sufficiebat ad salutem rudis quædam et confusa de rebus divinis credulitas: quid vetat quo minus ethnico, cui ne Mosi quidem lex erat cognita, rudior etiam cognitio profuerit ad salutem: præsertim quum vita fuerit integra, nec integra solum verum etiam sancta? &c. Erasm. Epist. Præf. ad Cic. Tusc. Quæst. Lond. 1577.]

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

[⁷ And they affirm, that there shall be no difference between Turks and Christians, Jews and Moors; neither shall one be known from another, but all such as have lived well, and have done good deeds in the sight of God, shall be of equal beauty and blessedness.—Pol. of the Turk. Empire. Lond. 1597. c. 23, p. 68. Nec ullum (aiunt) inter Turcas et Christianos fore discrimen, nec inter Æthiops et Judæos, sed eandem eorum, qui coram Deo bona præstitissent opera, fore et formam et felicitatem.—Lonicer. Chron. Turc. Francof. 1578. Tom. i. Lib. ii. Pars 2, c. 22, p. 121.]

[⁸ Λαμπετιανοί, οἱ ἀπὸ Λαμπετίου τινος οὕτω προσαγορευόμενοι, οἵτινες τοῖς

Acts xv. 1.
Iren. Lib. 1.
cap. 26.
Philastrus.

Clem. Alex.
Lib. 11. 4.
Paul. Jovius
Elog. doct.
Vir. p. 97.
Præf. sua in
Tuscul.
quæst.
H. N. præf.
to his 3 Re-
form. § 2, 6.

Pol. of the
Turk. Emp.
Lonicer.
Turk. Hist.
Tom. i. Lib.
ii. par. 2.
cap. 12.
Damascene.

That no sect ever erred, or were out of the way to heaven. A fancy of the Rhetorians⁹.

D. Aug. ep.
ad Quod-vult
Deum.

Proposition II.

No man ever was, is, or shall be saved, but only by the Name or faith of Jesus Christ.

The proof from God's word.

This we cannot but acknowledge to be true, if also we believe the scriptures, which say, that

“Among men there is given none other name under heaven, whereby we must be saved.” Acts iv. 12.

“Through (Jesus Christ) his name, all that believe in him shall receive remission of sins.” Acts x. 43.

“In thee (*viz.* Christ Jesus) shall all the gentiles be blessed.” Gal. iii. 8.

And this is the faith and confession of the reformed churches¹⁰.

Conf. Helv. i.
Art. x. xi.
& ii. cap. 11.
13. Basil.
Art. iv.
Bohem. cap.
4, 10.
Gal. Art.
xiii. xvi.
xvii.
Belg. Art.
xvii. xx.
xxi. xxii.
August. Art.
iii.
Saxon. Art.
iii.
Wittemb.
c. 8.
Suevica,
cap. 2.

The errors and adversaries unto this truth.

Many ways this truth very heretically is oppugned. For, Some teach that we are saved, not by Christ, but (as the

βουλομένοι ἐπὶ τὸ αὐτὸ ζῆν, καὶ ἐν κοινοβίοις διαγεῖν ἐπιτρέπουσιν ἐκείστω ὅταν ἐν ἐθέλῃ καὶ δοκιμάζῃ πολιτείας ταύτην μετεῖναι, καὶ ὃ προαιρεῖται σχῆμα ἀμφιενδύσθαι. οὐδὲν γὰρ φησιν ἠναγκασμένως ποιεῖν τὸν Χριστιανὸν ὅτι γέγραπται, ἔκουσίως θύσω σοὶ καὶ πάλιν, ἐκ θελήματός μου ὁμολογήσομαι αὐτῷ.—Damascen. Opp. Venet. 1748. Tom. i. p. 109. De Hæres. 98.]

[⁹ A Rhetorio quodam exortam hæresim dicit nimium mirabilis vanitatis, quæ omnes hæreticos recte ambulare et vera dicere affirmet: quod ita est absurdum, ut mihi incredibile videatur.—August. Opp. Par. 1836-8. Tom. viii. col. 59. d. Lib. de Hær. ad Quodvult-deum, 72.]

[¹⁰ Hujus igitur hominis...damnationi addicti...nunquam tamen curam gerere Deus pater desit: id quod ex primis promissionibus, legeque tota...et a Christo in hæc destinato præstitoque perspicuum est.—Harm. Conf. Sect. vi. pp. 103, 4. Conf. Helv. Prior. Art. x. Hic Christus...carnem...in mortem tradidit, ad universi peccati expiationem.—Ibid. Art. xi. ...credimus hunc Jesum Christum, Dominum nostrum, unicum et æternum generis humani adeoque totius mundi esse servatorem, in quo per fidem servati sint, quotquot ante legem, sub lege et sub Evangelio salvati sint, et quotquot adhuc in finem usque seculi salvabuntur.—Ibid. p. 102. Conf. Helv. Post. cap. xi. See also Sect. vii. pp. 124, 5. Conf. Helv. Post. cap. xiii. Nec quisquam quicquam usquam habet rerum omnium, quibus se possit a peccatis suis et condemnatione eripere et liberare aut redimere extra Christum, &c.—Ibid. pp. 105, 6. Conf. Bohem. cap. iv. Sed pro certo habendum esse existimamus... quod nec veteris, nec novi Testamenti hominibus contingat æterna salus, propter merita operum legis, sed tantum propter meritum Domini nostri Jesu Christi, per fidem.—Ibid. Sect. vii. p. 133. Conf. Virtemb. cap. viii. For the references to the other confessions, see above, p. 56, note 1.]

Iren. Lib. I.

Iren.

Holin. Chro.
fol. 1299.Deza resp. ad
repetit. Jo.
And. Cal. p.
8.Epiphani.
Eus. Lib. VII.
c. 31.
Geneb. Chro.
Lib. III. p.
354, 708.
Hist. D.
Geor.
Stow.
Conspiracy
for pre-
tended re-
formation.

Philaster.

Valentinians¹ said) by the labour of their hands, and by their own good works; (as Simon Magus² boasted) by his fair Helene; (as Matthew Hamant³) by other means, and that all persons which worshipped Christ, are abominable idolaters; as Neuserus and Silvanus⁴ believed by Mahomet, and therefore they revolted from Christianity unto Turcism.

Others confess that we are saved by the name of Christ, but either not by the right and true Christ; for they said, themselves and every of themselves were Christ: as in old time did Saturninus⁵, Manes⁶, Desider. Burdegal⁷ and Eudo de Stella; and of late years, at Basil, David George⁸, and in England, first, one John Moore⁹, and afterward William Hacket¹⁰: the former was whipt for the same at Bethlehem, in the second of Queen Elizabeth; the other hanged and quartered in Cheapside, anno 1591.

Or by the true Christ, but either distinguish between Jesus and Christ, saying, Jesus was one man, and Christ another; as did the Marcionites¹¹.

[¹ Iren. Adv. Hær. Oxon. 1702. Lib. i. cap. 1. § 11. p. 29. See above, p. 121, note 3.]

[² Rather by himself. Quapropter et ipsum venisse, uti eam assumeret primam et liberaret eam a vinculis, hominibus autem salutem præstaret per suam agnitionem.—Ibid. Lib. i. cap. 20. p. 95.]

[³ See above, p. 109, and p. 49, note 10.]

[⁴ Nec enim illi (sc. Neuserus et Silvanus) duntaxat erroris, aut etiam blasphemiam alicujus arguebantur in quam induci quispiam possit ex falsa scripturæ interpretatione, sed quod aperte Christum negarent, apostolica scripta ludibrio haberent, quid amplius? quod Mahometis de Deo sententiam aperte amplecterentur, &c.—Bez. ad Repetit. Jac. Andr. &c. Calumn. Respon. Genev. 1578. p. 8.]

[⁵ It does not appear that Saturninus professed to be the Christ himself... τὸν δὲ σωτήρα [φάσκει] ἀπεστᾶλθαι ἀπὸ πατρὸς κατὰ γνώμην τῶν δυνάμεων, ἐπι καταλύσει τοῦ Θεοῦ τῶν Ἰουδαίων καὶ ἐπι σωτήρια τῶν πειθομένων.—Epiphani. Opp. Paris. 1622. Tom. i. p. 63. Adv. Hær. Lib. i. Tom. ii. Hær. 23.]

[⁶ Χριστὸν αὐτὸν μορφᾶσθαι ἐπειρᾶτο.—Euseb. Eccl. Hist. Cantab. 1720. p. 365. Lib. vii. c. 31.]

[⁷ Desiderius quidam Burdegalensis cuculla et tunica ex pilis caprarum amictus. Christum se simulans arde magica miracula quædam edere conatur.—Genebrard. Chron. Lugd. 1609. Lib. iii. p. 474. Nothing apparently said about Eudo de Stella.]

[⁸ Attamen ejus (sc. Christi) Spiritum et animam adhuc restare, imo jam rediisse et denuo atque adeo præstantiori modo incarnatam vel hypostaticæ cum alicujus hujus temporis hominis spiritu velut unitam atque resuscitatam se nunc prodere per cœlestem et novam hanc Christi Davidis doctrinam, &c.—Hist. Dav. Georg. Daventr. 1642, p. 48.]

[⁹ The tenth of April was one William Geffrie whipped, &c....for that he professed one John Moore to be Christ our Saviour...they had lain prisoners nigh a year and a half, the one for professing himself to be Christ, the other a disciple of the same Christ.—Stow, Chron. Lond. 1587. fol. 1194.]

[¹⁰ See above, p. 68, note 1.]

[¹¹ This opinion is not attributed to the Marcionites by Philastrius.]

Or, say there be two Christs, one revealed already in the days of Tiberius the emperor, who came for the salvation of the Gentiles; another yet to come, for the redemption of the Jews: so thought the same Marcionites¹². Nestorius¹³ held also there were two Christs, whereof one was very God, the other very man born of a woman.

Or, publish how none were saved by the true Christ, till the 15. year of the foresaid Tiberius; an heresy of Manes¹⁴, and his company.

Others besides (as the Family of Love) understand all things written of Christ allegorically, and not according to the letter of God's word. For they teach, that whatsoever is written of Christ must in us, and with us be fulfilled¹⁵.

Others have thought, yea have spoken blasphemously of the constant and holy martyrs, who, for the name of Christ, gave their lives in England in the reign of Queen Mary; some saying, they were stark fools, as did Christopher Vitel¹⁶, a chief elder in the Family of Love; others, (as Westphalus, and Marbachius)¹⁷ that they were the devil's martyrs.

[¹² Constituit Marcion alium esse Christum, qui Tiberianis temporibus a Deo quondam ignoto revelatus sit in salutem omnium gentium; alium qui a Deo creatore in restitutionem Judaici status sit destinatus, quandoque venturus.—Tertull. Opp. Paris. 1634. p. 506. c. Adv. Marc. Lib. iv. 6.]

[¹³ Nestorius autem, contrario Apollinari morbo, dum sese duas in Christo substantias distinguere simulat, duas introducit repente personas; et inaudito scelere duos vult esse filios Dei, duos Christos: unum Deum, alterum hominem; unum qui ex patre, alterum qui sit generatus ex matre.—Vincent. Lir. Adv. Hær. Paris. 1619. Comm. i. cap. xvii. p. 26.]

[¹⁴ See above, p. 137, note 5.]

[¹⁵ See above, p. 59, note 9.]

[¹⁶ The editor has been unable to verify this reference.]

[¹⁷ Scribitis in libris vestris: clamatis pro concionibus, de quibus in Galliis et Belgis, et in Anglia et Scotia supplicium sumptum est, Martyres esse Diaboli... Non vos homines condemnatis?...quid in omnibus parochiis Jacobus Fabricula? quid per hosce menses Marbachius Heidelbergæ?—Sturmius, Quart. Antipapp. Neap. Palat. 1580. Pars iii. p. 189.]

Tertul. Lib.
iv. contra
Marc.Vincent. Lir.
adv. hæreses.

Epiphani.

H. N. Proph.
of the Spir.
c. 19. § 3.Answer to
the Fam. Let.
Lib. iii. a.
Sturmius,
Antipap. 4.
par. 3. p. 189.