

Errors and adversaries unto this truth.

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

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

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

Basil. Sermon de Spir. Sanct.

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

ARTICLE VI.

Of the sufficiency of the holy Scripture for salvation.

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

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

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

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

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

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

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

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

Of the names and number of the Canonical Books.

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

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

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

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

The Propositions.

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

Proposition I.

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

The proof from God's word.

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

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

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

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

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

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

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

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

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

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

The errors and adversaries unto this truth.

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

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

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

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

Apol. Steph.
fol. 358.

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

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

Bullin. con-
tra Catabap.
Lib. i.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[¹² See above, p. 78, note 4.]

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

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

Stella in Luc.
x. fol. 20.

Concil. Trid.
Sess. 4.

Russ. Com.
cap. 23.

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

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

Proposition II.

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

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

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

Adversaries to this truth.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And some the Book of Job; as the Anabaptists¹¹.

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

Proposition III.

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

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

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

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

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

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

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

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

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

[¹³ See above, p. 80, note 5.]

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

The adversaries unto this truth.

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

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

Some, the manifestations of Marcion² the heretic.

Some, the mysteries of Manes³ the heretic.

Others, Esaias' Ascensorium of Hierax⁴ the heretic.

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

The Canons of the Apostles, others.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Proposition IV.

Of the New Testament all the books are canonical.

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

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

Errors and adversaries unto this truth.

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

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

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

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

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

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

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

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

Holin. Chron. fol. 1299.

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

