

THE SECOND PART OF THE CATECHISM.

OF FAITH.

Father. OBSERVED Christ and his apostles that order of teaching also? *Son.* So teach the evangelical history. For Christ began his preaching on this manner: "Re-^{Mark i.}pent, and believe the gospel."

First he taught repentance, and afterward faith. And after his resurrection, when he sent forth his apostles to preach, he commanded them to "preach in his name^{Luke xxiv.} repentance and remission of sins to all nations." What other thing is it to preach^{What it is to preach remission of sins.} remission of sins, than to publish and set forth the doctrine of faith, which faith alone obtaineth the favour of God and forgiveness of sin? Where faith in the Son of God is, there is everlasting life; but where this faith is not, there is eternal death and damnation, as the scripture saith: "He that believeth on the Son (of God) hath^{John iii.} everlasting life; but he that believeth not on the Son (of God) shall not see life, but the wrath of God abideth upon him."

And according to this commandment of their Master Christ, the apostles observed and kept this order of teaching in their sermons. First they taught repentance, and afterward faith, as we may see in the chronicle of the apostles' acts, where we read that St Peter answered to this demand of the Jews, "What shall we do, ye men and brethren?" on this manner: "Repent ye of your sins, and let every one of you be baptized in the name of Jesu Christ," &c. What is it to be baptized in the name of Jesus Christ, but first stedfastly to believe, and undoubtedly to be persuaded that through the might and power of Christ our sins be forgiven, and we received and taken into the number of God's sons; and afterward in token of this grace and favour, whereby we do profess that we pertain no more unto the kingdom of Satan, but unto the kingdom of Christ, and will from henceforth serve him, and seek his glory all the days of our life? Again, in the same book: "Repent and turn, that your sins may be put away." Is it any other thing to turn, than to forsake incredulity and to believe, than to cast away the service of idols and to serve the living God in such "holiness and righteousness," as are accepted before him? In another place of the same book we read, that St Paul taught "repentance toward God and faith toward our Lord Jesus Christ." And in his epistle to the Hebrews, where he maketh mention of the principles of christian religion, he first of all nameth repentance, and afterward faith. His words are these: "Let us leave the doctrine pertaining to the beginning of a christian man, and let us go unto perfection, and now no more lay the foundation of repentance from dead works, and of faith toward God, of baptism, of doctrine, and of laying on of hands, and of resurrection from death, and of eternal judgment."^{Acts ii.}

Thus see we, that the order which Christ and his apostles observed in their sermons was first to teach the doctrine of repentance, and then of faith.

Father. Let this suffice for the order of the doctrine contained in the catechism. Tell me now what faith is. *Son.* "Faith," as the apostle defineth it, "is a sure confidence of things which are hoped for, and a certainty of things which are not seen."^{Acts iii.}

Father. This definition seemeth to be somewhat hard. What teacheth the apostle here? *Son.* Verily, that faith is a certain, assured, and an undoubted persuasion of the mind, conceived of the word of God through the operation of the Holy Ghost, concerning the performance and enjoying of such heavenly things as God hath promised in his holy scriptures to the faithful. Which things although reason cannot comprehend them, yet faith embraceth them, and believeth them to be most true and most certain; nothing doubting but that God in his time will most assuredly accomplish, perform, and bring to pass whatsoever he hath promised.^{Luke i.}

Father. But what are those things which, being not seen, are hoped for? *Son.* The things which are not seen, and yet be hoped and looked for of the faithful^{Acts xx.}

^{Heb. vi.}

^{Heb. xi.}

^{Acts iii.}

^{Luke i.}

^{Acts xx.}

^{Heb. vi.}

^{Heb. xi.}

^{What faith is.}

at God's hand, are deliverance from the tyranny of Satan, from the curse of the law, and from everlasting damnation, remission of sins, the gift of the Holy Ghost, hearing and granting of our prayers, regeneration unto a new birth, justification, resurrection of the dead, everlasting life, and whatsoever good, godly, precious, heavenly, comfortable, and glorious things are promised us of God in the holy scriptures. These things "the natural and unregenerate man understandeth not, neither can he comprehend them;" but faith, wrought in our hearts by the Holy Ghost, without any doubting believeth, hopeth, and looketh for the very same things, nothing despairing but that God, which in his holy word hath mercifully promised these things, as he is able, so will most liberally perform the same things in his time, although reason, which is altogether blind in matters of God, seeth not how it may be brought to pass.

1 Cor. ii.

Faith is the gift of God. 2 Cor. iii.

Hos. xiii.

John vi.

Isai. liv.
Jer. xxxi.

Father. Cometh not faith then of ourselves, but it is rather the gift of God? *Son.* Of myself? What cometh of ourselves that good is, which are not able of ourselves once to think a good thought? Our destruction cometh of ourselves, but our salvation cometh only of God. "No man can come unto me," saith Christ, "except my Father draweth him." "For it is written in the prophets, All shall be taught of God. Every one therefore, that hath heard of the Father and learned, cometh unto me."

Matt. xvi.

John vi.

Acts xiii.

Acts xvi.

Phil. i.

1 Cor. xii.
Rom. xii.
Eph. ii.

2 Thess. iii.

Mark ix.
Luke xvii.

Heb. xi.

John iii.

All virtues without faith are very sins before God. Rom. xiv.

Luke xvi.

The fruits of faith.

John i.

Gal. iii.

Father. Prove by the word of God, that faith is the gift of God, and cometh not of ourselves. *Son.* When Christ demanded of his disciples who he was, Peter, in the name of himself and of his fellows, answered: "Thou art Christ, the Son of the living God. Christ answered and said, Blessed art thou, Simon the son of Jonas; for flesh and blood hath not shewed this thing unto thee, but my Father which is in heaven." In the gospel of St John we read, that when the Jews asked of Christ what they should do, that they might work the works of God, he answered: "This is the work of God, that ye believe in him whom he hath sent." And in the Acts of the Apostles we read, that when Paul and Barnabas preached, "so many as were tofore ordained unto everlasting life, believed." Again, of a certain woman called Lydia, blessed Luke writeth, "that the Lord opened her heart to give attendance to these things that Paul spake." And blessed St Paul, writing to the Philippians, saith: "It is given to you, not only to believe in Christ, but also to suffer for him." And in another place he confesseth faith to be given unto men of God through the Holy Ghost. These testimonies of the holy scripture declare sufficiently that faith cometh "not of ourselves, but is the gift of God;" only given to them which are the vessels of mercy, and tofore ordained unto everlasting life. For, as the apostle saith, "All have not faith." To obtain therefore this most precious and noble gift of faith, we have need to pray with the father of the diseased child: "Lord, help mine unbelief." And with the apostles: "Lord, increase our faith."

Father. Is faith so necessary a thing unto salvation? *Son.* "Without faith it is not possible to please God. For he that cometh to God must believe that God is, and that he is a rewarder to them that seek him." "He that believeth not on the Son (of God) shall not see life, but the wrath of God abideth on him." The godless and heathenish people wrought in times past many notable and worthy acts, and outwardly glistened with goodly virtues; so that in outward appearance they might seem not unjustly to compare with the Christians: notwithstanding, forasmuch as they wanted this faith, whereof we now speak, all that ever they did was nothing but hypocrisy and abomination before God. "For whatsoever is not grounded on faith, the same is sin." And, "That which is worthy greater commendation before men is abominable before God."

Father. Why, what commodities bringeth faith to man? *Son.* By faith we be made the sons of God.

Father. How provest thou that? *Son.* In the gospel of St John it is written: "As many as received him, to them he gave power to be the sons of God, even to them that believe on his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And St Paul also writeth: "All ye are the sons of God, because ye have believed in Christ Jesu."

Father. What more? *Son.* By faith we, which afore were sinners and unrighteous, are justified and counted righteous before God for Christ's sake.

Father. Where is that proved? *Son.* St Paul saith: "We plainly affirm, that a man is justified by faith, without the works of the law." Again: "We, being justified by faith, have peace toward God through our Lord Jesus Christ." Also in another place he saith: "We know that a man is not justified by the deeds of the law, but by the faith of Jesu Christ. And we have believed on Jesu Christ, that we might be justified by the faith of Christ, and not by the deeds of the law; forasmuch as by the deeds of the law no flesh shall be justified."

Father. Have we any other profit by faith? *Son.* Yea, many and divers.

Father. What are they? *Son.* By faith are we espoused and married unto Christ, as Christ himself testifieth by the prophet Ose: "I will marry thee unto myself in faith," saith he, "and thou shalt know the Lord." Faith is that wedding-garment also, wherewith we be married unto Christ, according to the parable which we read in the gospel.

Furthermore, by faith Christ's fulfilling of the law is counted our fulfilling, as St Paul witnesseth, saying: "Christ is the fulfilling of the law, to justify all that believe." Again: "Christ hath delivered us (he speaketh of the faithful) from the curse of the law, inasmuch as he was made accused for our sake." And in the Acts of the Apostles we read thus: "Be it known unto you, ye men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins, and that by him all that believe are justified from all things, from the which ye could not be justified by the law of Moses." The wise man also saith: "In all thy works believe faithfully with all thy soul; for that is the keeping of the commandments. He that believeth on God giveth attendance to the commandments, and he that trusteth in him shall not be confounded."

Moreover, by faith our prayers are accepted and heard of God, as Christ himself saith: "All things whatsoever ye ask in prayer, if ye believe, ye shall receive them." Hereunto pertaineth the saying of St James: "Let him that pray ask in faith, and doubt not. For he that doubteth is like a wave of the sea, which is tossed of the winds, and carried with violence. Neither let that man think that he shall receive any thing of the Lord." Item, by faith our works are allowed before God as righteous for Christ's sake: as we read of Abel, whose sacrifice was approved of God, because it was done in faith. And so likewise were all the sacrifices which the holy patriarchs and other godly men offered in the old law. "Thine eyes, O Lord, look upon faith," saith the preacher Hieremy.

Finally, by faith we obtain everlasting life, as Christ witnesseth, saying, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that every one that believeth on him may not perish, but have everlasting life." Again: "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, have everlasting life." Also in another place: "I am the resurrection and life. He that believeth in me, although he be dead, yet shall he live: and every one that liveth and believeth in me, he shall never die."

Father. I commend thee, my dear child, that thou rememberest these things so well. But where are those things contained which we must believe, if we will receive the foresaid commodities and profits which thou hast rehearsed? *Son.* In the holy scriptures; but briefly and in a short sum, they are contained in the Apostles' creed, as they call it. For in that is comprehended in few words whatsoever is taught throughout the whole bible in many, necessarily to be believed unto everlasting salvation.

Father. Why is it called the Apostles' creed? *Son.* Either because the apostles, as some say, did make it together with one consent, and delivered it to the congregation of the faithful both to teach and to believe: or else, because it is agreeable in all points to the doctrine which the apostles taught by mouth, and left in writing unto their posterity; so that whosoever believeth and confesseth this doctrine, which is contained in this creed, may right well be counted in the number of the faithful Christians, and taken for a member of Christ's church.

Father. How many articles of the christian faith are there? *Son.* Twelve.

Father. Which are they?

In the holy scriptures only are all those things contained which of necessity are to be believed. Of the Apostles' creed. Why it is called the Apostles' creed.

- Son.* 1. I believe in God, the Father Almighty, maker of heaven and of earth.
 2. And in Jesus Christ, his only Son, our Lord.
 3. Which was conceived by the Holy Ghost, born of the virgin Mary.
 4. Suffered under Ponce Pilate, was crucified, dead, and buried: he descended unto hell.
 5. The third day he rose again from death.
 6. He ascended into heaven, and sitteth on the right hand of God the Father Almighty.
 7. From thence he shall come to judge the quick and the dead.
 8. I believe in the Holy Ghost.
 9. The holy universal church, which is the fellowship or company of saints.
 10. The forgiveness of sins.
 11. The rising again of the body.
 12. And everlasting life. Amen.

Father. Into how many parts is this symbol or creed of the apostles divided?

Son. Into four.

Father. Which are they? *Son.* The first part is of God and of the creation; and comprehendeth only one article. The second part is of Christ the Son of God, and of our redemption; and consisteth of six articles. The third part is of the Holy Ghost; and containeth one article. The fourth part is of our sanctification, and of the fruits and effects of faith; and comprehendeth four articles. And thus is this creed finished.

Father. Recite the first article.

Son. "I believe in God, the Father Almighty, maker of heaven and of earth."

Father. Why beginnest thou on this manner, "I believe in God"? *Son.* For "he that cometh to God must believe that God is, and that he is a rewarder to them that seek him." And "without faith it is not possible to please God." Yea, "whatsoever is not grounded on faith, the same is sin."

Father. What meanest thou when thou sayest, "I believe in God"? *Son.* I assuredly, undoubtedly, and most certainly am persuaded in my heart, that there is but one only true, living, immortal, and everlasting God, in whom alone I repose and set all mine affiance, trust, and confidence, and of whom only and of none other I hope and look for all good things, pertaining unto the soul or unto the body.

Father. What is God? *Son.* To define God, which is infinite, and whose majesty is unsearchable, it lieth not in my power. But I will make a certain description of God, as I have learned.

Father. Let me hear. *Son.* "God is a spirit," everlasting, infinite, almighty, true, most wise, righteous, gentle, merciful, kind, liberal, the fountain of all goodness, an essence of himself, without beginning or ending, unchangeable, abiding alway in one state, favouring the good, punishing the evil, "in whom we live, move, and have our being:" the Father, which from everlasting begat his Son, like unto himself: the Son, which is the true and lively "image" of the Father, being of the same eternity, might, power, and majesty: the Holy Ghost, which proceedeth from the Father and the Son: three Persons, and one alone true God.

Father. Why, are there three Persons in the Godhead, and yet but one God? *Son.* Yea, most certainly.

Father. Prove that by the scriptures. *Son.* When man should be made, God the Father said to the Son and to the Holy Ghost, "Let us make man like unto our own similitude and image." In these two words, *us* and *our*, is declared the plurality of Persons; and in these two words, *similitude* and *image*, is expressed the unity or singularity of the Godhead in the Trinity of Persons. The holy scripture testifieth, that Abraham saw three, and worshipped one: that is to say, three in the propriety of persons, and one in the unity of the divine substance. The prophet Esay heard seraphin crying: "Holy, holy, holy, the Lord God of hosts." By the thrice repetition of this word "holy," the three Persons in the Trinity are expressed unto us; but by the one denomination of God, one Deity, or one only divine substance of

The creed divided into four parts.

The first part of the christian faith. Heb. xi.

Rom. xiv.

What God is. John iv.

Acts xvii.

Heb. i. Psal. cx. John xv. xvi. 1 John v.

Of three Persons in the Godhead.

Gen. i.

Gen. xviii.

Isai. vi.

those three Persons is declared unto us: likewise as by the one naming of the Lord of hosts, the lordship, kingdom, majesty, power, and authority of this one God is understood to be all one and the same. The psalmograph also writeth on this manner: "By the Word of the Lord were the heavens made sure, and with the Spirit of his mouth all the power of them." Here likewise is set forth unto us, that there be three Persons in the Godhead. The Father is called the Lord, the Son the Word, and the Holy Ghost the Spirit. In the evangelical history we read that, when Christ was baptized, the Father from heaven was heard saying, "This is my well-beloved Son, in whom I have a great delight." We read also, that the Holy Ghost came down from heaven in the likeness of a dove, and rested upon Christ. Here is it most evident, that in that most blessed, glorious, and everlasting Godhead there are three Persons, the Father, the Son, and the Holy Ghost. And when our Saviour Christ sent forth his apostles to preach, he commanded them also to "baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost." The unity of the divine essence is set forth in this, that Christ saith, "in the name," and not in the names; as likewise by these three names, the Father, the Son, and the Holy Ghost, is declared, that there are three Persons in the divine substance. To be short, St John in his epistle doth in few words comprehend all this matter, saying: "They are they¹, which give witness in heaven, the Father, the Word, and the Holy Ghost; and these three are one."

Psal. xxxiii.

Matt. iii.
Mark i.
Luke iii
John i.

Matt. xxviii.

1 John v.

Father. Thou affirmest then, that in the divine essence, although there be three distinct Persons, yet is there but one God. *Son.* I do not only affirm and confess it with my mouth, but I also most certainly do believe it with my heart. "It is the Lord that made the heavens," which is the true and alone God; "as for the gods of the heathen, they are devils," as the psalmograph saith. And therefore in the confession of my faith I say, "I believe in God," and not in gods. For there is but one God, even the Father of our Lord Jesus Christ, as God himself testifieth, saying: "Behold, I am alone, and there is none other God besides me."

1 Cor. xviii.
Eph. iv.

Deut. xxxiii.

Father. Wherefore dost thou call God Father in the confession of thy faith, saying, "I believe in God the Father?" *Son.* For two causes. First, to declare that in the Godhead there are three distinct Persons, as we heard before, of the which God the Father is the first, which is the true and natural Father of his Son Jesus Christ our Lord, begotten from everlasting, very God of very God, and of the same substance with the Father. Secondly, to express, that as Jesus Christ is the Son of this first Person in the Deity by natural substance, so likewise through this Christ am I his son also, not by nature, but by adoption; so that God the Father is now also become my father, and hath made me by grace his son, and inheritor of his heavenly kingdom. And while I am in this world, he conserveth and keepeth me: he nourisheth and comforteth me: yea, and as a most loving and gentle father he blesseth me with all good things necessary both for soul and body.

Why we call
God Father.

Psal. ex.

Father. Prove me out of the holy scriptures, that God is the father of the faithful. *Son.* Moses saith: "Give praise unto our God. Is not he thy father, that hath made and created thee?" The prophet Esay saith: "Thou, O Lord, art our Father and Redeemer. Thy name is from everlasting." God himself saith by the prophet Jeremy: "Thou shalt call me, dear Father, and thou shalt turn no more away from me." Our Saviour Christ saith: "Call no man your father upon the earth; for one is your Father, which is in heaven." St Paul saith: "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear any more, but ye have received the Spirit of adoption, whereby we cry, Abba, dear Father. The same Spirit certifieth our spirit, that we are the sons of God. If we be sons, we are also heirs, the heirs, I mean, of God, and fellow-heirs with Christ." St John crieth out on this manner: "O behold, what a wonderful love God hath given to us, that we should be called the sons of God!" In fine, God saith: "I will be a father unto you; and ye shall be my sons and daughters."

Deut. xxxii.

Isai. lxiii.

Jer. iii.

for Matt. xxiii.

Rom. viii.

1 John iii.

2 Cor. vi.
Why God
is called
almighty.

Father. But wherefore dost thou call God not only a Father, but also Almighty?

[¹ A misprint probably for *three*.]

Psal. cxv.
Luke i.

Son. He is called Almighty, because he is able to do whatsoever his good pleasure is; and no man is of power to resist his godly will and determination. And this word, Almighty, is a great comfort unto me. For hereof I learn, that as God being my loving father hath a good mind and will graciously to help and succour me, so likewise hath he power and ability to aid and comfort me in all my troubles and necessities; so that in him there is both will and power.

Gen. xvii.

Jer. xxxii.

Matt. xix.

Luke i.

Father. Declare unto me by the holy scriptures, that God is almighty. *Son.* God said unto Abraham: "I am the Almighty God: walk before me, and be thou perfect." By the prophet Jeremy he saith also: "Behold, I am the Lord God of all flesh. Is there any thing too hard for me? Shall any thing be impossible in my sight, saith the Lord of hosts?" Our Saviour Christ saith also: "With God all things are possible." And the angel Gabriel said to Mary the virgin: "With God shall nothing be impossible."

Father. Thou believest with thy heart, and confessest with thy mouth, not only that God is a Father and Almighty, but also the creator and maker both of heaven and of earth. *Son.* I both believe and confess.

Why God
the Father
is called
maker of
heaven and
earth.

Father. Why callest thou God the Father maker of heaven and of earth? *Son.* I call God not only a Father, but also almighty. And in that he is almighty, he made both heaven and earth, and all things contained in them, both visible and invisible, yea, and that of nothing. And as he at the beginning made them of nothing, so likewise doth he now still defend, govern, and keep them, even with the same might and power, wherewith he made them at the beginning.

Gen. i.
Jer. xxxii.

Psal. cii.

Acts xvii.

Eph. iii.

Father. Shew unto me by the word of God, that God created all things. *Son.* Moses saith: "In the beginning God made heaven and earth." Jeremy saith: "It is thou, O Lord God, that hast made heaven and earth with thy great power and outstretched arm. For there is nothing too hard for thee." The psalmograph saith: "Thou, O Lord, at the beginning madest the earth; and the heavens are the works of thy hands." St Paul saith: "God made the world, and all things that are in it." Again: "God made all things."

Father. What comfort or doctrine dost thou gather of this, that God is the maker of heaven and earth? *Son.* Great comfort, and much doctrine.

For in believing on this God, which made both heaven and earth, I am right well assured, that I am free from the number of them which do believe, honour, and serve strange and false gods, yea, rather idols and devils; and that I am the servant, yea, the son by adoption, through Christ Jesu our Lord, of that one and alone true and everlasting God.

Rom. i.

Psal. xix.

Again, by the consideration of God's creatures I am taught to know God, his omnipotency, goodness, and providence, whose majesty otherwise I could never comprehend, nor attain unto any part of the knowledge of the same. But in them, as in a certain clear mirror or pleasant glass, I see and behold him, and learn partly to know him, as the apostle saith: "That which may be known of God is manifest among them: for God did shew it unto them: so that his invisible things, that is to say, his eternal power and Godhead, are understand and seen by the works from the creation of the world. So that they are without excuse; inasmuch as, when they knew God, they glorified him not as God, neither were thankful, but waxed full of vanities in their imaginations, and their foolish hearts were blinded." Hereto appertaineth the saying of the psalmograph: "The heavens declare the glory of God; and the very firmament sheweth his handy-work."

Moreover, hereof I learn that God created me and all his other creatures, both spiritual and corporal, both heavenly and earthly, of nothing, by his mighty power; and that I have my being, body, soul, wit, reason, discretion, wisdom, knowledge, health, wealth, riches, wife, children, and all that ever I have, of the bounteous liberality of this creator and maker of heaven and earth; which, as he by his power hath made me, so likewise by his wisdom and providence doth preserve, keep, govern, and defend me and all that I have.

1 Cor. iv.
James i.

And here am I taught that whatsoever good thing I have, it is the gift of God, the author of all goodness; and that therefore I ought not to be proud, nor to stand in mine

own conceit, which have nothing of myself that good is, no, not so much as once to think a good thought, much less to do any good work, but rather to humble myself before the presence of God's majesty, and to magnify and exalt his glorious name, for the benefits which he most graciously hath bestowed upon me without my deserts, and to labour unto the uttermost of my power to use his gifts unto the glory of his holy name, the profit of my neighbour, and the salvation of my soul.

Finally, this comfort have I also, that, forasmuch as I believe in that God the Father, which through his omnipotency and almighty power hath made all things contained in heaven and in earth, I shall lack no good thing necessary either for my body or for my soul; but, while I live in this world, my body shall have sufficient food and raiment for the conservation and maintenance of the same, and after this life my soul, being delivered from the prison of the body, shall enjoy the blessed inheritance of God's glorious and heavenly kingdom. For my wealth and comfort, for my joy and solace, hath God my Father created heaven and earth, and whatsoever is contained in them.

Father. Thou sayest well. But come off, tell me, why dost thou rather say, "I believe in God," than I believe that God is? *Son.* To believe that God is is common not only to the faithful but also to the unfaithful, yea, to the very devils, as St James saith: "Thou dost believe that there is but one God. Thou doest well. But the devils believe that also, and tremble." But to "believe in God" is to put our whole trust and confidence, not in any creature in heaven or in earth, not in any work or ceremony, but only and alone in this one true and everlasting God, which is the Father of our Lord Jesus Christ by nature, and the Father of the faithful by grace, of such omnipotency and almighty power, that at the beginning he made of nothing both heaven and earth, and whatsoever is contained in them; to look for assuredly all good things at his hands, meat, drink, clothe, wife, children, house, health, &c., remission of sins, quietness of conscience, the gift of the Holy Ghost, everlasting life, &c.; to depend only on him; in all necessities and troubles to flee unto him, as unto the only and alone haven of health; to yield ourselves to him both body and soul; to cleave to him and to his promises both in prosperity and adversity; and in fine, so wholly to repose, settle, and quiet our minds in him, that we honour him as our alone God, love him as our most gentle Father, and obey him as our most gracious Lord, which both can and also will help, aid, succour, preserve, and defend us, suffering us to want no good thing either for the body or for the soul, but giving us largely all good things, himself being the highest good, and the fountain or well-spring of all goodness. This faith, this persuasion, this trust, this confidence of God's goodness and mercy, have neither the unfaithful nor the devils; and therefore they "believe and tremble." The faithful have only this faith and confidence; and therefore they do believe and rejoice, as St Paul saith: "We, being justified by faith, are at peace with God through our Lord Jesus Christ: by whom we have a way in through faith unto this grace wherein we stand, and rejoice in the hope of the glory of God," &c.

Father. Let this suffice at this present for the first part of the christian faith, concerning God the Father. Let us now go in hand with the second part. What followeth?

Son. "And in Jesus Christ, his only Son, our Lord."

Father. What meanest thou by that? *Son.* I said unto you before, that there are three distinct and several Persons in the Godhead, the Father, the Son, and the Holy Ghost, and yet one only God. Of the first Person in the Deity, which is God the Father, you have heard the confession of my faith. Now in most goodly order followeth the second part of the christian faith, concerning the second Person in the Godhead, which is here called Jesus Christ, the only Son of God, and our Lord.

Father. What believest thou of this second Person in the Deity, Jesus Christ? *Son.* As with my heart I do believe, and with my mouth confess the first Person in the Godhead, that is to say, the Father Almighty, which made heaven and earth, to be very God; so likewise with my heart do I believe, and with my mouth confess, that the second Person in the Deity, that is to say, Christ Jesus, is very God, begotten

after an unoutspeakable manner of God the Father from everlasting, without any diminution of his divine substance, being of the same perfection, omnipotency, majesty, wisdom, eternity, glory, &c. And therefore, as I believe and put my whole trust and confidence in God the Father, and most certainly look for all good things at his hand, so in like manner do I believe and set all mine affiance and trust in God the Son, hoping to receive all prosperous things also of him, being the Son of God, and of the same might and power with God his Father.

Father. Prove by the holy scriptures that Jesus Christ is God. *Son.* Nothing is more easy. And although there be many, and almost innumerable, both sentences and histories in the holy scriptures, which do most evidently prove and declare that Christ Jesus is very God, yet may it seem for this present sufficient, out of so great a multitude, to select and choose out these few that follow.

Father. Agreed.

That Christ
is God.

Isai. ix.

Son. The prophet Esay saith: "Unto us a child is born, and unto us a son is given: upon his shoulder doth the kingdom lie, and he is called with his own name Wonderful, the Giver of Counsel, the Mighty God, the Everlasting Father, the Prince of Peace," &c.

Isai. xxv.

Again he saith: "In that day it shall be said, Lo, this is our God; we have waited for him, and he shall save us. This is the Lord, in whom we have hoped.

Isai. xxxv.

We shall be merry and rejoice in the salvation that cometh of him." Also in another place he saith: "They shall see the glory of the Lord, and the majesty of our God, &c. Behold that God cometh to take vengeance; and you shall see the reward that God giveth. God cometh his own self, and will deliver you. Then shall the eyes of the blind be lightened, and the ears of the deaf opened. Then shall the lame man leap as an hart, and the dumb man's tongue shall be loosened."

Bar. iii.

Baruch also saith: "This is our God, and there shall none other be compared unto him. It is he that hath found out all wisdom, and hath given her unto Jacob his servant, and to Israel his beloved. Afterward did he shew himself upon earth, and dwelt among men."

Psal. xlv.

The psalmograph also saith: "Thy seat, O God, endureth for ever: the sceptre of thy kingdom is a right sceptre."

Father. Let these testimonies of Christ's divinity suffice concerning the old testament. Recite me some out of the new testament. *Son.* All the books of the new testament do largely bear witness of the Deity of Christ. St Matthew, speaking of Christ, hath these words: "His name shall be called Emanuel, that is to say, God with us," or God and man. St John writeth that, when Thomas the apostle saw Christ risen from death, he cried out and said, "My Lord, and my God."

John xx.

John i.

And in the beginning of his gospel he setteth forth the divinity of Christ plenteously. "In the beginning," saith he, "was the Word, and the Word was with God, and God was the Word. He was at the beginning with God: all things were made by him; and without him nothing was made that is made," &c. Christ, speaking of himself,

John viii.
John vi.

saith: "Verily, I say unto you, before Abraham was, I am." Again: "I am that living bread which came down from heaven. If any man eat of this bread, he shall live for ever."

John viii.

John xvii.

Item: "Except ye believe that I am (God), ye shall die in your sins." "I and my Father are one." Also in another place: "This is everlasting life, even to know thee the alone true God, and whom thou hast sent, Jesus Christ."

Rom. ix.

Col. ii.

St Paul saith, that "Christ came of the fathers as concerning the flesh; which (Christ) is God, in all things worthy to be praised for ever. Amen." Again: "In Christ dwelleth all the fulness of the Godhead corporally," that is to say, naturally, truly, and effectually.

Tit. ii.

Col. i.

Heb. i.

1 John v.

Item: "We look for that blessed hope, and glorious appearing of the great God and our Saviour Jesu Christ." In other places St Paul calleth Christ the "image of the invisible God, first-begotten before all creatures," the "brightness of his glory, and the very image of his substance." And St John, speaking of Christ, saith: "The same is very God and everlasting life." Furthermore, the restoring of the blind to their sight, the raising up of the dead unto life, the cleansing of the lepers, the healing of them that were diseased with the palsy, the restoring of men possessed with devils and unclean spirits to their whole mind, the making of the deaf to hear and the dumb to speak, with the other miracles that Christ wrought, do evidently prove that Christ is very God.

Father. These things are more open than they may be denied. Now then, seeing it is manifestly declared and proved by the holy scriptures, that Christ Jesus, the second Person in the Godhead, is equal God with God the Father, dost thou also believe in him, repose thine affiance, put all thy trust and confidence in him, and look for all good things at his hand? *Son.* Yea, verily; and therefore, as I said before, "I believe in God the Father," so likewise say I now: "And I believe in Jesus Christ, his only Son, our Lord:" declaring my faith to be all one, both in God the Father, and in God the Son, which although they be two distinct and several Persons in the Deity, yet are they not two Gods, but one God. Our Lord and Saviour Christ saith: "Ye believe in God (the Father): believe ye also in me." For "I and my Father John xiv. John x. John xiv. are one." "He that seeth me seeth the Father also." "I am in my Father, and he is in me." And St John saith: "This is the commandment of God, that we believe 1 John iii. in the name of his Son Jesus Christ." For "he that believeth on the Son hath ever- John iii. lasting life: but he that believeth not on the Son shall not see life; but the wrath of God abideth on him."

Father. And out of this faith mayest thou boldly cry unto this second Person in the Deity, and crave all good things at his hand? *Son.* No less than unto the Father. For it is written: "All that believe on him (Christ) shall not be ashamed;" "for there Isai. xxviii. Rom. x. Joel ii. Acts ii. is one Lord of all, rich enough for all that call on him; so that every one that calleth on the name of the Lord shall be saved." And that we may be certain and not doubt, but that salvation cometh also unto us from this second Person in the Godhead, he is called Jesus. For so soundeth the article: "And in Jesus Christ, his only Son, our Lord."

Father. What signifieth this name *Jesus*? *Son.* Jesus is an Hebrew word, and What Jesus signifieth. signifieth a Saviour.

Father. Who gave the Son of God this name? *Son.* God the Father himself, as we read in the gospel. For Matthew writeth thus: "Behold, the angel of the Lord Matt. i. appeared unto Joseph in a dream, saying, Joseph, the son of David, fear not to take unto thee Mary thy wife. For that which is conceived in her is of the Holy Ghost. She shall bring forth a son; and thou shalt call his name Jesus: for he shall save his people from their sins." "And the angel said unto Mary, Lo, thou shalt conceive Luke i. in thy womb, and shalt bear a son, and shalt call his name Jesus."

Father. Why was this name *Jesus* appropriated and given to Christ of God the Why this name Jesus was given to Christ. Acts iv. Father? *Son.* To declare unto us that he alone is our Saviour, and that we ought to seek salvation only at his hand, as St Peter saith: "There is salvation in none other but in the Lord Jesus. Neither is there any other name under heaven given unto men, wherein we must be saved," but only the name of Jesu. And here is another noble and notable testimony of Christ's divinity. For in this that he is a Saviour, and saveth his people from their sins, it is evident that he is true and natural God. For none saveth, delivereth from sin, and giveth everlasting life, but God alone. But all these things doeth Christ. Therefore is Christ very God.

Father. Is Christ Jesus alone a Saviour? *Son.* Yea, verily. So teach the holy scriptures. And Christ himself saith by the prophet: "I, I am the Lord, and besides Isai. xliii. Hos. xiii. me there is no Saviour." Again: "Thy destruction, O Israel, cometh of thyself; but thy salvation cometh only of me." Neither angel in heaven, nor man in earth, nor any work that we do, seemeth it never so holy, perfect, and righteous, can save us, but this Lord Christ alone, which is called Jesus. Whosoever therefore seeketh salvation at the hand of any other, deceiveth himself, and, as much as in him is, robbeth Christ both of his name and glory. And whosoever presumeth to save other by his own holiness, virtue, or righteousness, he denieth Christ to be Jesus, and is led with the spirit of antichrist. Christ calleth all them that are grieved and heavy loaden with the Matt. xi. burden of sin unto him, and promiseth to ease them. He sendeth them not to other for to be eased. He "came to seek that was lost," and to give his life a ransom for Matt. xxviii. Luke ix. 1 Tim. i. many. "This is a true saying," saith St Paul, "and by all means worthy to be received, that Christ Jesus came into the world to save sinners." And St John saith: "To this end hath the Son of God appeared, that he should destroy the works of 1 John iii. 1 John iv. the devil." Again: "In this appeared the love of God toward us, that he sent his

only-begotten Son into the world, that we might live through him. In this is love; not that we loved God, but that he first loved us, and sent his Son to make agreement for our sins." Christ is so alone Jesus, that he only saveth, delivereth from sin, and giveth everlasting life. Whosoever falleth away from this Saviour, and hunteth after other, he doeth nothing else than throw himself headlong into everlasting damnation. Against such backsliders this Son of God, this Jesus, this alone Saviour of the world, crieth out by the prophet on this manner: "Be astonied, O ye heavens, be afraid, and be abashed at such a thing, saith the Lord. For my people hath done two evils; they have forsaken me, the well of the water of life, and digged them pits, yea, vile and broken pits, that hold no water." "Cursed is he," saith Jeremy, "that putteth his trust in man, and taketh flesh for his arm; and he whose heart departeth from the Lord. He shall be like the heath that groweth in the wilderness. As for the good thing that is to come, he shall not see it, but dwell in a dry place of the wilderness, in a salt and an unoccupied land. But O! blessed is the man that putteth his trust in the Lord, and whose hope the Lord himself is. For he shall be as a tree that is planted by the water side, which spreadeth out the root unto moistness, whom the heat cannot harm, when it cometh; but his leaves are green," &c.

Father. But this second Person in the Godhead is not only called Jesus, but also Christ. *Son.* So is it.

What Christ is.

Father. What is Christ to say? *Son.* Christ, in the Greek tongue, soundeth in our English speech, Anointed.

Why Jesus is called Christ.

Father. Why is he called Christ, or Anointed? *Son.* As God the Father would declare unto us by this name Jesus, that his Son is our alone Saviour, and therefore true and natural God, so that we should seek our salvation of none, but of him alone; so likewise by this name *Christ* he teacheth us, that his Son is our alone king, priest, and prophet.

Father. Why was Jesus anointed also with oil, after the manner of kings, priests, and prophets in the old law? *Son.* The oil wherewith they were anointed was corruptible, as they themselves were corruptible and mortal; but the oil wherewith Christ was anointed was uncorruptible, immortal, heavenly, and spiritual.

Psal. xlv.

Father. Of what oil speakest thou? *Son.* Of that oil which the psalmograph calleth the oil of gladness, saying: "Thou hast loved righteousness and hated wickedness; therefore hath God, even thy God, anointed thee with the oil of gladness more than all thy fellows."

John iii.

John i.

Father. What is this oil of gladness? *Son.* The Holy Ghost. With this oil, I mean the Holy Ghost, Christ is most abundantly anointed of God the Father, whereas the other faithful are anointed with this oil according to the measure which God hath given them; as St John Baptist saith: "God giveth not the Spirit by measure unto him," that is to say, Christ. But "of his fulness," and of the overflowing abundance of his Spirit, "have we all received."

Christ's kingdom is spiritual.

John xviii.

Eph. vi.

Zech. ix.

Father. Hath God anointed Christ to be our king? *Son.* Yea, verily. But as his anointing is spiritual, so likewise is he a spiritual king; and his kingdom also is spiritual, as he said to Pilate: "My kingdom is not of this world." He ruleth not with the sword of the flesh, but with "the sword of the Spirit, which is the word of God." Therefore saith the prophet: "Behold, thy king cometh unto thee, meek, poor, humble, or lowly, sitting upon an ass," &c. He ruleth in the hearts of the faithful with his Spirit and word, defending them from the tyranny of the devil, from the captivity of sin, from the curse of the law, from the sting of death, from the torments of hell, and from everlasting damnation. For this cause he is called "the Prince of peace." Neither is his kingdom temporal, but perpetual, as the angel saith: "He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the seat of his father David; and he shall reign over the house of Jacob for ever, and of his kingdom shall be none end." For he is "the King of kings, and Lord of lords."

Luke i.

Mic. iv.

Dan. vii.

Rev. xix.

The profit of Christ's kingdom.

Father. What profit have we by this kingdom of Christ? *Son.* Great and much. You heard before that Christ, being anointed of God his Father to be our king, preserveth and governeth us by his word and Spirit, and leadeth us in the way of holiness and righteousness. Again, he defendeth us from the cruelty of Satan, from the raging

lusts of the flesh, from the vain pleasures of the world, from the thralldom of sin, from the curse of the law, from the sting of death, from the pains of hell, and from eternal damnation, and hath gotten for us an heavenly and everlasting kingdom. And through this his kingdom he hath also made us kings and conquerors of all our enemies; so that we may triumphantly and with rejoicing hearts say: "Death, where is thy sting? Hell, where is thy victory? The sting of death is sin; and the strength of sin is the law: but thanks be unto God, which hath given us the victory, through our Lord Jesus Christ." Hereto pertaineth the saying of St Paul: "Christ through death did put him down, that had lordship over death, that is to say, the devil, that he might deliver them which through fear of death were all their lifetime in danger of bondage."

1 Cor. xv.
Hos. xiii.

Heb. ii.

Father. Is Christ also our priest? *Son.* Yea, the one and alone priest of the new testament, whose priesthood as it is most high and most excellent, so is it everlasting and perpetual, as the psalmograph saith: "Thou art a priest for ever after the order of Melchisedech."

Christ alone
is our priest.

Psal. cx.
Heb. vii.

Father. Why is Christ called a priest? *Son.* First, because he, being the true paschal lamb without spot, offered himself on the altar of the cross, a sweet-smelling sacrifice unto God the Father, for the sins of the whole world, and, by the virtue of that one and alone sacrifice once offered for all, he "hath made perfect for ever them that are sanctified;" so that now we have no need of any other oblations or sacrifices to be offered unto God for our sins. For this our Bishop, with the one and alone sacrifice of his blessed body, hath fully and unto the uttermost finished and brought to pass whatsoever is necessary for our salvation, as the apostle saith: "We are sanctified and made holy by the offering up of the body of Jesu Christ done once for all." Secondly, because he being our alone mediator, advocate, and intercessor, and sitting on the right hand of God the Father, doth continually pray for us, and appeaseth the wrath of God daily kindled against us through sin, as St John testifieth: "If any man," saith he, "sin, we have an advocate with the Father, Jesus Christ the righteous. And he it is that obtaineth mercy for our sins; not for our sins only, but for the whole world's."

Exod. xii.
John i.
Eph. v.

Heb. ix. x.

Heb. x.

1 Tim. ii.
Rom. viii.
Heb. x.

1 John ii.

Father. What doth this priesthood of Christ profit us? *Son.* Very much. For in this that he is our alone high and everlasting priest, he hath offered sacrifice, as ye have heard, to God his Father, which sacrifice is he himself; and by this means hath he pacified the Father's wrath, satisfied for our sins, reconciled us unto God, made us his sons, and fellow-heirs with him of everlasting glory. Again, through this his priesthood, he is made unto God the Father our mediator, advocate, and intercessor, prayeth for us, pleadeth our cause, appeaseth God's wrath, and obtaineth for us all good things necessary either for body or for soul. Moreover, by this his priesthood he hath made us priests to offer spiritual sacrifices acceptable to God through him, that is to say, ourselves, our souls and bodies, to be a lively, holy, and well-pleasing sacrifice unto God; again, our prayers, praises, thanksgivings, and such other good works, even the fruits of our faith, as St Paul saith: "By Christ offer we the sacrifice of praise alway to God, that is to say, the fruit of those lips which confess his name. To do good and to distribute forget not; for with such sacrifices God is well pleased." "Ye are an holy priesthood," saith St Peter, "for to offer up spiritual sacrifices acceptable to God by Jesus Christ." Again: "Ye are a chosen generation, a royal priesthood, an holy nation, and a peculiar people, that ye should shew the virtues of him that called you out of darkness into his marvellous light."

The profit
of Christ's
priesthood.

1 Pet. ii.
Rom. xii.

Heb. xiii.

1 Pet. ii.

Father. Is Christ also a prophet? *Son.* Yea, verily, even the very same prophet, of whom it is thus written: "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And whosoever will not hearken unto my words which he shall speak in my name, I will be avenged of him." That Christ is this very prophet, the people also at his coming confessed, saying: "Of a truth this is that prophet that should come into the world."

Christ is our
prophet.
Deut. xviii.
Acts vii.

John vi.

Father. What profit have we by this, that Christ is a prophet? *Son.* In that he is that prophet, which God so many years before his coming promised to send, we are

well assured that he is a schoolmaster sent from God unto us, and hath the words of God in his mouth, and teacheth us the truth, which we ought both diligently to hear, and stedfastly to believe, according to this saying: "This is my well-beloved Son, for whose sake I am well pleased with man; hear him." Of his prophecy, doctrine, or preaching, Christ himself speaketh on this manner by the prophet: "The Spirit of the Lord is upon me, because he hath anointed me, and sent me to preach good tidings unto the poor, that I might bind up the wounded hearts, that I might preach deliverance to the prisoners, and open the prison to them that are bond, that I might declare the acceptable year of the Lord, and the day of the vengeance of our God, that I might comfort all them that are in heaviness, that I might give unto them that mourn in Sion beauty in the stead of ashes, joyful ointment for sighing, pleasant raiment for an heavy mind; that they might be called excellent in righteousness, a planting of the Lord for him to rejoice in." Hereunto belongeth the saying of the woman of Samaria: "I know that Messias shall come, which is called Christ; and that, when he cometh, he will shew and declare unto us all things." Furthermore, in that Christ is a prophet, he doth also anoint us with the oil of gladness, which is the Holy Ghost, and giveth us also the gift of prophecy, that we both can understand the holy scriptures, and also teach them to other unto the edifying of his church, as he himself saith by the prophet: "I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." Again: "I will put my laws in their minds, and in their hearts I will write them; and I will be their God, and they shall be my people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for they shall know me from the least to the most of them."

Father. Let these things suffice concerning the names of Christ and his office. Why dost thou call him the only Son of God? *Son.* I am taught by the word of God, which is an infallible verity, so to do.

Father. Prove by the word of God, that Christ is the Son of God. *Son.* God himself saith: "Out of Egypt have I called my Son." Again: "I will be his Father, and he shall be my Son." Item: "Thou art my Son; this day have I begotten thee." Peter, with his fellow apostles, John Baptist, Nathaniel, Martha, with all the faithful of the new testament (as I may speak nothing of the wicked and damnable spirits), confessed Christ to be the Son of God. Christ said to the blind man, whom he had restored unto his sight: "Dost thou believe in the Son of God? He answered and said, Who is he, Lord, that I may believe in him? Jesus said unto him, Thou hast seen him, and he it is that talketh with thee. And he said, I believe, O Lord; and worshipped him." And the eunuch said unto Philip: "I believe that Jesus Christ is the Son of God." God the Father himself with an open voice from heaven twice pronounced Christ to be his Son, saying: "This is my well-beloved Son, in whom I have a singular delight; hear him." St Paul also saith: "Christ was begotten of the seed of David as pertaining to the flesh, and declared to be the Son of God with power," &c. Again: "God in times past diversly and many ways spake unto the fathers by the prophets; but in these last days he hath spoken unto us by his Son, whom he hath made heir of all things, by whom also he made the world: which Son also is the brightness of his glory, and the very image of his substance," &c. Moreover St John saith: "These things are written, that ye may believe that Jesus is Christ, the Son of God, and that ye thus believing might have life through his name."

Father. Thou hast proved sufficiently, that Christ Jesus is the Son of God; but thy creed teacheth that he is the only Son of God. Declare that also by the word of God. *Son.* Christ himself saith: "God hath so dearly loved the world, that he gave his only-begotten Son, that every one that believeth on him may not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world should be saved by him. He that believeth on him is not condemned: but he that believeth not is already condemned, because he hath not believed on the name of the only-begotten Son of God." St John Baptist also saith: "No man hath seen God at any time. The only-begotten Son, which is in the bosom of the Father, he hath declared him." St John the evangelist also writeth

Matt. xvii.

Isai. lxi.
Luke iv.

John iv.

Joel ii.
Acts ii.
Jer. xxxi.
Heb. viii.Why Christ
is called the
only Son of
God.Hos. xi.
Matt. ii.
2 Sam. vii.
Heb. i.
Psal. ii.
Matt. xvi.
John vi.
John i.
John xi.
Mark i.
Matt. viii.
Mark v.
Luke viii.
John ix.

Acts viii.

Matt. iii.
Matt. xviii.
2 Pet. i.
Rom. i.

Heb. i.

John xx.

John iii.


John i.

in his epistle: "In this appeareth the love of God toward us; because that God sent his only-begotten Son into the world, that we might live through him." 1 John iv.

Father. If Christ be the only Son of God, how cometh it then to pass, that the faithful are also called the sons of God in so many places of the holy scripture? *Son.* Christ Jesus is the true and natural Son of God, begotten of his Father from everlasting, before all worlds, of the same substance, majesty, might, and power, with his Father. The elect and faithful people are also the sons of God, not by nature, but by adoption. Christ is the Son of God by nature; but the faithful are the sons of God by adoption.

Father. What meanest thou by this word adoption? *Son.* I call adoption when one doth take a child, which is not his own proper child, begotten of his own body, for his own proper and legitimate child, giving unto him all rights and titles, as though he were truly and naturally his child, not as though he were bound unto it, but doeth it of his own free goodness, and of the very love that he beareth toward him. Even so be we the sons of God by Jesus Christ, in whom and for whose sake God doth love us, adopt, choose, and receive us for his children, and maketh us inheritors of his everlasting and glorious kingdom, as St Paul saith: "Blessed be God the Father of our Lord Jesus Christ, which hath blessed us with all manner of spiritual blessings in heavenly things by Christ, according as he had chosen us in him before the foundation of the world was laid, that we should be holy and without blame before him through love, and ordained us before through Jesus Christ to be sons and heirs unto himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherewith he hath made us accepted in his well-beloved Son, by whom we have redemption through his blood, even the forgiveness of sins, according to the riches of his grace," &c. Again: "Not of the deeds of righteousness which we wrought, but of his mercy hath God saved us, by the fountain of the new birth and the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, that we, being justified by his grace, should be heirs of everlasting life through hope." Eph. i. Tit. iii.

Therefore, when the scripture calleth Christ the Son of God, it is to be understand that he is the Son of God by nature and by the divine substance. But when it nameth the faithful to be the sons or children of God, it is meant by grace and adoption. And so are these sentences to be understand: "So many as received him (Christ), to them he gave power to be the sons of God," &c. "As many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage to fear any more, but ye have received the Spirit of adoption, whereby we cry, Abba, dear Father. The same Spirit certifieth our spirit that we are the sons of God. If we be sons, we are also heirs, the heirs, I mean, of God, and fellow-heirs with Christ." "Ye are all the sons of God, because ye have believed in Christ Jesu." "Behold, what love the Father hath shewed on us, that we should be called the sons of God." John i. Rom. viii. Gal. iii. 1 John iii

Father. What learnest thou of this, that Christ is the only-begotten Son of God? *Son.* By this I am fully and most certainly persuaded, that Jesus Christ, the second Person in the Deity (in whom I do believe as in the Father), is true, perfect, immortal, and everlasting God, begotten of God the Father before all worlds, of the same majesty, nature, substance, might, and power with the Father. For even as of the substance of a true man there is none born but a true man, so likewise of the substance of the true God there is none born but true God. Every thing begetteth the thing that is like unto itself in nature and substance. 

Father. What doth it profit thee, that Christ is the Son of God, yea, God himself? *Son.* Very much. For in that he is God, or the Son of God, he is able to forgive me my sins, to beget me of new by his Holy Spirit, to defend me from mine enemies, to save me, to give me all good things necessary both for body and soul, to make me the son of God and heir of everlasting glory. What the Godhead of Christ profiteth.

Father. But wherefore callest thou Christ our Lord? *Son.* For he is the "Lord of lords, and King of kings." I with my heart therefore believe, and with my mouth confess Christ also to be our Lord. 1 Tim. vi. Rev. xvii xix.

Father. Prove by the word of God, that Christ is our Lord. *Son.* Christ himself saith by the prophet: "I am the Lord; this is my name: my glory will I give to Isai. xlii.

John xiii. none other, neither mine honour to graven images." Again: "Ye call me master and Lord, and ye say well; for so am I in deed." St Paul also saith: "God is faithful, by whom ye are called unto the fellowship of his Son Jesus Christ, our Lord." Again: "Grace be unto you, and peace from God the Father, and our Lord Jesus Christ." Item: "There is but one Lord, even Jesus Christ; by whom are all things, and we by him."

What profit we have in this, that Christ is our Lord.

Father. What profit have we by this, that Christ is our Lord? *Son.* In that he is our Lord, we are taught, first of all, that we ought to serve, honour, magnify, and praise him above all things, and to seek his glory in all our life and conversation, and by no means to commit any thing, whereby the majesty of his name should be obscured or hindered, according to this commandment: "Thou shalt honour the Lord thy God, and him alone shalt thou serve." Secondly, he is called our Lord, that is to say, the Lord of the faithful, because that he through his almighty power doth mightily defend us, and deliver us from the tyranny of all our enemies, sin, death, devil, and hell, and careth and provideth for us, as a bounteous lord and master doth for his true and faithful servants; so that no good thing shall want unto us, profitable either for body or for soul.

Deut. vi. Matt. iv.

Father. Hitherto have we heard of the divinity of Christ, that is to say, that Christ is the only-begotten Son of God, and therefore true God: again, that he is our Lord, our buckler, our shield, our strong and mighty tower, yea, our horn of plenty and fountain of all goodness. But come off: is this second Person in the God-head, whom thou in thy creed callest Jesus Christ, only God, and not also man? *Son.* My Lord and Saviour Christ Jesus is not only God, but also man, as the next article of the christian faith doth right well declare.

Father. What is that? Rehearse it. *Son.* This is it:

"Which was conceived by the Holy Ghost, born of the virgin Mary."

Of the humanity of Christ.

Father. What dost thou believe and confess in this article? *Son.* That Christ Jesus, the natural Son of God, at the time appointed of his heavenly Father from everlasting, became man, not after the common order of men, but after a supernatural manner, even by the marvellous working of the Holy Ghost, taking his perfect humanity of the substance of the most pure and undefiled virgin Mary; and when the time of her deliverance came, he was truly and naturally born of her, and brought forth into this world; so that, as he is true God of the nature and substance of his Father before all worlds, even from everlasting, so likewise is he true man of the nature and substance of his mother Mary.

Father. Are there then two natures in the Lord Christ? *Son.* Yea, verily, the nature of God, and the nature of man.

Father. And are both these natures in one person? *Son.* Yea, and that without any confusion or separation, so that whole Christ is very God and very man in one and unseparable person.

Father. How dost thou prove by the word of God, that Christ was conceived in the virgin Mary's womb without the seed of man, only by the supernatural and wonderful operation of the Holy Ghost? *Son.* The holy scriptures are evident. For thus writeth blessed Luke: "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel went in unto her, and said, Hail, full of grace, the Lord is with thee: blessed art thou among women. And when she saw him, she was abashed at his saying, and cast in her mind what manner of salutation that should be. And the angel said unto her, Fear not, Mary; for thou hast found grace with God. Lo, thou shalt conceive in thy womb, and shalt bear a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the seat of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom shall be none end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Therefore also that holy thing, which shall be

Luke i.

born, shall be called the Son of God." St Matthew also hath these words: "When Matt. i. Mary, Christ's mother, was betrothed to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and loth to defame her, was minded to put her away secretly. While he thus thought, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, the son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. She shall bring forth a son; and thou shalt call his name Jesus; for he shall save his people from their sins. All this was done to fulfil that which was spoken of the Lord by the prophet, saying, Behold, a maid shall be with Isai. vii. child, and shall bring forth a son; and they call his name Emmanuel, which is by interpretation, God with us," or God and man.

Father. What doth it profit us, that Christ received his perfect humanity and man-head of the virgin Mary without the company of man, only by the marvellous and above-natural working of the Holy Ghost? *Son.* The commodity and profit hereof is greater than it can be expressed. It is not unknown unto you, that all we sinned, and justly for our sin were condemned unto everlasting damnation in Adam; so that Rom. v. both we and all our acts are altogether filthy, unpure, and unclean. Our generation, our conception, our birth, our life, our working, our thinking, our breathing, and whatsoever besides we are, have, or do, it is altogether unpure and unclean. For "that John iii. is born of flesh is flesh." "A corrupt tree cannot bring forth good fruits." "By Matt. vii. nature we all are the children of wrath." And therefore David shamed not thus Eph. ii. to write of himself and of his being: "Behold, my father begat me in wickedness, Psal. li. and my mother conceived me in sin."

Now to be delivered from this filthy uncleanness and unclean filthiness, it was requisite that one should be born free and utterly estranged from this filthy generation and conception, wherein all we the children of Adam are wrapped, which, by his pure, clean, and holy conception, and blessed nativity and birth, should put away and cleanse the filthiness of our most filthy generation, conception, and birth, which we received of old sinful Adam. And because none among all creatures was found, either Heb. iv. in heaven or in earth, of such purity and cleanness, that might work and bring this most noble and excellent benefit of everlasting salvation unto mankind, therefore the heavenly Father of his unoutspeakable clemency, goodness, mercy, charity, and love, sent his only-begotten Son into this world, to take upon him the nature of man, but yet not after the common order of nature, but far otherwise, without the help of man, even by the wonderful virtue and power of the Holy Ghost, by this means becoming man, and yet not of the seed of man, (for so should his conception and nativity have profited us nothing at all; for of the unclean what can be cleansed?) and "like unto us in all things, sin alone except."

Father. It was necessary then, that the Son of God should be incarnate by the Holy Ghost, and not by any workman? *Son.* Yea, verily, for this incarnation of the Son of God wrought by the Holy Ghost is after a certain manner our regeneration; so that through it we, which before were the cursed children of Adam, begotten and conceived of unclean seed, are purified, and made in Christ of carnal spiritual, of filthy clean, of unrighteous righteous, of the fire-brands of hell the sons of God, and heirs of his everlasting glory.

Father. As Christ was conceived by the Holy Ghost, so was he born of the maid Mary. *Son.* So saith the article of our faith.

Father. But how is that proved by the scriptures? *Son.* That the Lord Christ should be born of a maid, it was prophesied many years before Christ was born. For thus saith the prophet Esay: "Behold, a maid shall conceive or be with child, and shall bring forth a son; and they shall call his name Emmanuel." Isai. vii. St Matthew saith: Matt. i. "Jacob begat Joseph the husband of Mary, of whom Jesus was born, which is called Christ." The angel Gabriel said unto Mary: "Behold, thou shalt conceive in thy Luke ii. womb and bear a son, and shalt call his name Jesus." St Paul saith: "When the Gal. iv. time was full come, God sent his Son, made of a woman, and made bond unto the law."

Father. What is meant when we say, Christ was born of the virgin Mary? *Son.*

Nothing else, than that Christ is true, perfect, and natural man, taking this his humanity or manhood of the pure and undefiled virgin Mary; so that, as he is true, perfect, and natural God of the substance of God the Father, so likewise is he true, perfect, and natural man of the substance of Mary his mother. And as Christ from everlasting was begotten very God of God his Father, without any mother; so likewise was he born at the time appointed very man of the virgin Mary his mother, without any father, only by the virtue and power of the Holy Ghost.

Father. This is then a certain and undoubted verity, that Christ brought not his body with him from heaven, and so passed through the virgin Mary, as the water goeth through the conduit, but received his perfect humanity of the substance of Mary his mother; so that as of God his Father he is true and natural God, so likewise of Mary his mother he is true and natural man. *Son.* This is so certain, as nothing is more certain. For St Paul saith, speaking of Christ: "He in no condition taketh on him the angels, but the seed of Abraham taketh he on him." Again: "Forasmuch as the children were partakers of flesh and blood, he also himself took part with them." Item: "Jesus Christ the Son of God was begotten of the seed of David, as pertaining to the flesh." Also in another place: "Christ, as concerning the flesh, came of the Israelites." For this cause in the holy scriptures is Christ called "the seed of the woman," "the Son of David," "the fruit of Mary's womb," "the Son of man," &c.

Father. What profit have we by this, that Christ is true and perfect man, and "like unto us in all things, sin alone except"? *Son.* Very much. For in that he is not only God, but also man, yea, and that pure and undefiled man, conceived, born, and living without all sin, he is of sufficient dignity, worthiness, and perfection before God the Father, to be our Mediator and peace-maker, to be our high priest and everlasting bishop, to be a sweet-smelling sacrifice for our sins, to be head of the congregation, to be the Lord of the faithful, to subdue Satan, to destroy hell, to deliver us from the bond of sin and from the curse of the law, and to enrich us with all heavenly and spiritual blessings; for whatsoever we have offended in our wicked and sinful flesh, that same hath Christ the Lord recompensed and satisfied in his most blessed, pure, and holy flesh. And his recompence and satisfaction is accepted of God the Father for our own recompence and satisfaction, as the prophet saith: "A child is born to us, and a son is given to us;" that is to say, to our singular commodity and great profit.

Father. How cometh this to pass? *Son.* By his passion and death, as the article following declareth.

Father. Rehearse it.

Son. "Suffered under Ponce Pilate, was crucified, dead, and buried: He descended unto hell."

Father. What doth this article teach thee? *Son.* I learn of this article two things. First, my too much misery and wretchedness, into the which I was cast both by mine own sin and Adam's; which misery and wretchedness was so great and unrecompensable, that from it neither I myself, nor no creature for me, either in heaven or in earth, could deliver me; so that remediless I must perish and everlastingly be damned. Secondly, the exceeding great and unmeasurable mercy and love of my heavenly Father toward me, which without all my deserts, even of his own mere goodness, so greatly tendered my salvation, that he, having but one only-begotten Son, was content to give him unto the death for my sake; so that I, believing on him, and looking for health and everlasting life at my heavenly Father's hand through the passion and death of this his dearly-beloved Son, might be delivered from this my wretchedness, be made free from the tyranny of Satan, and become partaker of everlasting glory, as the Lord Christ himself witnesseth, saying: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lift up, that none that believeth on him perish, but have everlasting life. For God loved the world so dearly, that he gave his only-begotten Son, that none that believe in him should perish, but have everlasting life." Hereto belongeth the saying of St Paul: "God doth wonderfully set forth his love that he hath to us, seeing that, while we were yet sinners, Christ died for us. Much more then

Heb. ii.

Rom. i.

Rom. ix.

Gen. iii.
Matt. xv.
Luke i.

Matt. xvi.

Heb. iv.

What profit
we have by
the humanity
of Christ.

Isai. ix.

John iii.

Rom. v.

now, seeing we are justified in his blood, shall we be saved from wrath through him. For if, when we were yet enemies, we were reconciled to God by the death of his Son; much more, seeing we are reconciled, we shall be preserved by his life. Not only so, but we also joy in God by the means of our Lord Jesus Christ, by whom we have now received the atonement."

Father. Whatsoever therefore Christ suffered in his body, did he suffer it for thee and for thy salvation? *Son.* That is my belief. All that ever Christ did or suffered in his humanity, was altogether done and suffered for my sake. He came down from heaven for my sake. He was incarnate by the Holy Ghost and born of the virgin Mary for my sake. He was circumcised and baptized for my sake. He fasted, prayed, preached, wrought miracles for my sake. He suffered his passion and death for my sake. He rose again for my sake. He is ascended into the kingdom of his Father for my sake. He at the last day shall come again unto the judgment for my sake, and place me with him in the glory of his Father, where I shall most blessedly remain worlds without end. For Christ is mine: how then can it be, but that, whatsoever Christ hath, the same is mine also?—as St Paul saith: "God spared not his own Son, Rom. viii. but gave him for us all: how shall he not with him give us all things also?"

Father. Declare unto me by the word of God that Christ suffered under Ponce Pilate. *Son.* In the prayer, which the apostles after Christ's ascension made unto God the Father, these words are contained: "Of a truth, O Lord, against thy holy child Acts iv. Jesus, whom thou hast anointed, both Herod and also Ponce Pilate, with the gentiles, and the people of Israel, gathered themselves together in this city, for to do whatsoever thy hand and thy counsel determined before to be done." St Paul unto bishop Timothy writeth on this manner: "I give thee charge in the sight of God, 1 Tim. vi. which quickeneth all things, and before Jesu Christ, which under Ponce Pilate witnessed a good witnessing, that thou keep the commandment, and be without spot." David also saith: "The kings of the earth stood up, and the rulers took counsel Psal. ii. together against the Lord, and against his Anointed." The evangelical history sheweth Matt. xxvii. most evidently, that Christ suffered under Ponce Pilate. And the Lord Jesus him- Mark xv. self divers times before his passion said unto his disciples, that he should "be betrayed Luke xxiii. to the heathen, and mocked, and scourged, and spitted on, and slain," &c. Matt. xx. Mark x. Luke xviii.

Father. What profit hast thou by this, that Christ suffered such and so great torments and pains? *Son.* I am not able to express it. The pains, plagues, and punishments, which I both in body and soul ought most worthily to have suffered even in hell-fire, for my great and innumerable sins committed against the majesty of God, those did my Lord and Saviour Christ Jesus most willingly suffer in his most blessed, innocent, guiltless, and pure body, at the will of his Father, to deliver me from everlasting pains and torments, which most justly were due unto me; so that it is truly said of the Lord Christ by the psalmograph: "The rebukes of them which rebuked thee fell on me." Again: "I am fain to pay the things which I never took."

Father. Prove by the scriptures that the pains which Christ suffered, he suffered them for thy sake, for thy profit and salvation. *Son.* Christ Jesus is that immaculate and unspotted "Lamb of God," "which never committed any sin, neither was there any Exod. xii. John i. guile found in his mouth." For himself there was no need to suffer. For us therefore 1 Pet. ii. and for our sins he suffered whatsoever he suffered. And that this is true, the holy scriptures declare manifestly. Esay the prophet speaketh on this manner: "We Isai. liii. reckoned him so simple and so vile, that we hid our face from him. Howbeit, of a truth, he took away our infirmities, and bare our sorrows and pains. And yet we judged him as though he had been plagued and cast down of God (for his sins): whereas he notwithstanding was wounded for our offences, and smitten for our wickedness. For the pain of our punishment was laid upon him; and with his stripes are we made whole. As for us, we all have gone astray like sheep, every one hath turned his own way. But through him the Lord hath pardoned all our sins." And a little after the prophet, speaking in the person of God, saith: "The punishment came upon him for the sins of my people." St Peter also saith: "Christ hath once 1 Pet. iii. suffered for sins, the just for the unjust, for to bring us to God." Again: "Christ 1 Pet. iv. hath suffered for us in the flesh." These scriptures with many more do most plainly

declare, that those pains which the Lord Christ suffered, he suffered them not for his own (which were utterly none), but for our sins, that we, through the temporal pains of his most innocent and pure body, might be delivered from the eternal and everlasting pains of hell-fire.

Father. Was Christ compelled to suffer these pains, either suffered he them gladly and willingly? *Son.* It pleased the heavenly Father of his mere mercy toward mankind, that his only-begotten Son should become man, and suffer those pains which were due unto man for his sin, that by this means the justice of God might be both pacified and satisfied, and man delivered from his most miserable captivity, and made free from the bitter torments of hell. The Son of God, taking upon him the nature of man, and like to man in all things, sin alone except, shewed himself in all things conformable to the will of his heavenly Father, and most willingly "obeyed him unto the death, even the death of the cross," that by this means he, suffering temporal pains in his innocent body, might deliver mankind from the everlasting pains both of body and soul.

For thus writeth the prophet of Christ: "He was offered, because it was his good pleasure." And by the same prophet he himself saith: "I offered my back unto the smiters, and my cheeks to the nippers: I turned not my face from shame and spitting." And by the psalmograph he saith: "I will offer sacrifice unto thee willingly." He speaketh of the sacrifice of his body. Again: "Sacrifice and offering thou wouldst not have, but a body hast thou ordained me. Burnt offerings and sin-offerings hast thou not allowed. Then said I, Lo, I come: in the beginning of the book it is written of me, that I should do thy will, O God." The prophet also saith of him: "When he was pained and troubled, he did not once open his mouth. He was led as a sheep to be slain, yet was he as still as a lamb before the shearer, and did not once open his mouth." His voluntary going up unto Jerusalem, when the time of his passion began to draw nigh, declareth evidently that the passion of Christ was willing and not constrained. When he was apprehended in the garden, and Peter fought for his defence, were not these his words unto thee, Peter? "Put up thy sword into his place: for all that take the sword shall perish with the sword. Or thinkest thou, that I cannot pray my Father now to send me more than twelve legions of angels? But how then should the scriptures be fulfilled? For thus must it be." Doth not the evangelical history plainly declare, that those which were sent to take Christ could not abide the speech of him, but fell down as dead before him, and could lay no hand on him till he suffered them? Are not these the words of Christ? "Therefore doth my Father love me, because I give over my life, that I may take it again. No man taketh it from me; but I give it over of myself. I have power to give it over, and I have power to take it again."

Father. Where suffered Christ these pains? *Son.* Upon the cross. For so hath our article: "He suffered under Ponce Pilate, was crucified," that is to say, fastened to the cross. As through the fruit of a tree mankind perished, so through pains suffered on a tree mankind is restored to his former blessed state. The one tree brought death and damnation; the other, life and salvation.

Father. Declare unto me by the word of God, that Christ was crucified and fastened to the cross. *Son.* It was figured by the brasen serpent, which Moses set up in the wilderness at the commandment of God, that Christ should also be lifted up and nailed on the cross. For so doth Christ himself apply this figure, saying: "Like as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." The evangelists write on this manner: "After they came into that place, which is called Calvary, there they crucified Jesus and the two thieves; one on his right hand, the other on his left hand." When "Pilate said unto the Jews, Behold your king! they cried, Away with him, away with him, crucify him, crucify him! Pilate said unto them, Shall I crucify your king? The bishops answered, We have no king, but an emperor. Then he delivered Jesus unto them to be crucified." The angel said to the women: "Ye seek Jesus crucified." St Paul saith: "We preach Christ crucified." Again: "Christ Jesus became obedient to his Father unto the death, even the death of the cross."

Father. What profit have we by this, that Christ was crucified or fastened to the cross? *Son.* The profit is great and incomparable.

Phil. ii.

Isai. liii.

Isai. l.

Psal. liv.

Psal. xl.

Isai. liii.

Matt. xx.
Mark x.
Luke xxviii.

Matt. xxvi.

John xviii.

John x.

Num. xxi.

John jii.

Luke xxiii.

John xix.

John xx.
[Matt. xxviii.]
1 Cor. i.
Phil. ii.What profit
we have in
this, that

First, in that Christ was crucified and nailed on the cross, and there suffered most intolerable pains, he by his bitter torments and punishments took away that damnation which we most righteously in Adam had deserved by eating of the forbidden fruit, and whatsoever besides we of ourselves have committed worthy the pains of hell-fire. "For as by the sin of one (Adam) condemnation came on all men, even so by the justifying of one cometh the righteousness that bringeth life upon all men. For as by one man's disobedience many became sinners, so by the obedience of one (Christ) shall many be made righteous."

Christ was fastened to the cross.

Rom. v.

Secondly, Christ, being crucified and fastened to the tree, became accursed for our sake, and by this means delivered us from the curse of the law, as St Paul testifieth, saying: "Christ hath delivered us from the curse of the law, and was made accursed for us. For it is written, Cursed is every one that hangeth on tree."

Gal. iii.

Deut. xii.

Thirdly, the crucifying or fastening of Christ unto the cross preacheth to us, that as he was lifted up on the cross, so likewise, by the virtue of his passion, shall he lift us up unto the kingdom of his Father, as he himself saith: "Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I were lift up from the earth, will draw all men unto me. This said Jesus (writeth the evangelist), signifying what death he should die."

John xii.

Fourthly, in that Christ was fastened to the cross, we are taught, that as Adam through a tree did sin, and by that means cast both himself and all his posterity under the power of the devil; so likewise Christ Jesus through a tree delivered us from the tyranny and power of the devil, and set us again at liberty to serve the living God "in holiness and righteousness all the days of our life."

Luke i.

Fifthly and finally, Christ crucified hath not only "put out the hand-writing that was against us contained in the law written, and fastened it to his cross, and hath spoiled rule and power, and hath made a shew of them openly, and hath triumphed over them in his own person," but he hath also "reconciled all things unto God, and through the blood of his cross he hath set at peace both things in heaven, and things in earth;" so that we, which afore were reputed "aliens from the commonweal of Israel, and utterly without Christ," are now "no more strangers and foreigners, but citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ being the head corner-stone, in whom every building coupled together groweth unto an holy temple in the Lord."

Col. ii.

Eph. ii.

Father. Christ was not only crucified for us, but he also died for us and for our sins. *Son.* That is most certain. For this is the article of our faith:

"He suffered under Ponce Pilate, was crucified, dead, and buried."

Father. Prove by the word of God, that Christ died. *Son.* Daniel prophesied of Christ's death on this manner: "After those sixty-two weeks shall Christ be slain; and they shall have no pleasure in him." Christ himself, long before he died, many and divers times told his disciples that he should be slain and suffer death at Jerusalem. Bishop Caiphas also prophesied of Christ's death, when he said: "It is more expedient for us, that one die for the people, than that all the people should perish." "This spake he," saith the evangelist, "not of himself, but, forso much as he was high priest of the same year, he prophesied. For Jesus must die for the people, and not for the people only, but that he should gather together the children of God, which were scattered abroad." "Jesus," saith St Matthew, "cried with a loud voice, and gave up the ghost." Blessed Luke writeth thus: "Jesus, crying with a loud voice, said, O Father, I commend my spirit into thy hands. And immediately he gave up the ghost." St John writeth thus: "When Jesus knew that all was performed, that the scripture might be fulfilled, he said, I am athirst. There stood a vessel full of vinegar. They filled a sponge with vinegar, and wound it about with hyssop, and held it to his mouth. Now when Jesus had received the vinegar, he said, It is finished; and bowed his head, and gave up the ghost."

Dan. ix.

Matt. xvi.

xvii. xx.

Mark x.

Luke ix.

xviii.

John xi.

Matt. xxvii.

Luke xxiii.

John xiv.

The apostles of Christ, in their sermon, spake on this manner to the Jews: "Ye men of Israel, hear these words: Jesus of Nazareth, the man approved of God among you with miracles, wonders, and tokens, which God did by him in the midst of

Acts ii.

you, as ye yourselves know also, him (after that he was delivered by the determinate counsel and foreknowledge of God), have ye taken by the hands of unrighteous persons, and crucified him, and slain him," &c.

Of Christ's death St Paul maketh mention almost in all his epistles. I will rehearse certain sentences out of his writings. "God," saith he, "doth wonderfully set forth his love toward us, in that Christ died for us when we were yet sinners." Again: "I delivered unto you that which I also received, which is, that Christ died for our sins." Also in another place: "Let the same mind be in you that was in Christ Jesu, which, being in the shape of God, thought it no robbery to be equal with God, but made himself of no reputation, and took upon him the shape of a servant, became like another man, and was found in his apparel as a man: he humbled himself, and became obedient unto the death, even the death of the cross." Hereto appertaineth the saying of St Peter: "Christ died once for our sins, the righteous for the unrighteous," &c.

Father. What profit have we by the death of Christ? *Son.* Christ by his temporal death hath for our sake overcome everlasting death, whereunto through sin we were subject and thrall, as Christ himself saith by the prophet: "O death, I will be thy death." Like unto this is that which St Paul writeth: "Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sin: the strength of sin is the law: but thanks be unto God, which hath given us the victory through our Lord Jesus Christ." Again, Christ by his death hath overcome him which had the rule of death, as St Paul testifieth, saying: "Christ through death destroyed him that had the rule of death, that is to say, the devil; and hath set them at liberty, which through the fear of death all their life-time were subject unto bondage." Furthermore, Christ by his death hath made a full and perfect satisfaction to God the Father for all our sins, and hath offered unto him such a sacrifice for all our wickednesses and trespasses, that it sufficeth without either any repetition of the same, or without any other sacrifice to be added thereunto, for all the offences that have been or shall be committed unto the world's end, as St Paul saith: "With one only oblation hath he (Christ) made perfect for ever them that are sanctified." Again: "We are made holy by the offering of the body of Jesus Christ done once for all." Moreover, by the death of Christ we are not only delivered from all our sins, but also reconciled unto God, received into his favour, and made his sons and inheritors of everlasting glory, as St Paul saith: "If we were reconciled unto God by the death of his Son, when we were yet enemies, much more shall we be saved by him now that we are reconciled." Again: "Our Saviour Jesus Christ (by his death) hath taken away the power of death, and hath brought life and immortality."

Father. Great are the benefits, I confess, which we have obtained by the death of Christ; so that it is not without a cause said of the holy apostle St Paul: "God forbid that I should rejoice in any thing, but in the cross," that is to say, the passion and death, "of our Lord Jesu Christ." But what was done with the body of Christ, after that it was crucified and dead? *Son.* It was buried. For so is the article of our faith:

"He suffered under Ponce Pilate, was crucified, dead, and buried."

Father. Declare unto me by the word of God, that Christ was buried. *Son.* The prophet Esay speaketh of Christ's burial on this manner: "His grave shall be given him with the condemned, and his crucifying with the thieves." The four evangelists write that, when Christ was once dead, "Joseph of Aramathia, a good, just man, which was a disciple of Jesus, and one that consented not unto the wicked counsel and deed of the Jews, but waited for the kingdom of God, went unto Pilate, and besought him that he might take down the body of Jesus. And Pilate gave him licence. Then took he down the body of Jesus." "There came also Nicodemus, (which afore came unto Jesus by night,) and brought of myrrh and aloes mingled together about an hundred pound weight. They took the body of Christ, and wound it in fine linen clothes, and laid it in a new sepulchre, wherein was never man laid afore, hewn out of a rock; and they rolled a great stone to the door of the sepulchre, and went their way." St Paul also saith: "Christ died for our sins according to the scriptures, and was buried."

Father. What doth it profit us that Christ was buried? *Son.* First, in that Christ was buried, it doth evidently declare unto us, that his passion and death were not fantastical, but true, certain, and unfeigned. Again, that as his body was covered in the grave, so likewise should the sins of the faithful be covered for his sake, and never be imputed unto them nor laid unto their charge. Thirdly, the burying of Christ hath brought this to pass, that our grave, which before was the dungeon of hell, should be translated and turned into a sweet, quiet, and holy dormitory, or resting-place, in the which the godly rest, abiding the joyful day of their resurrection. Finally, Christ was buried, that we also, being dead through repentance, and buried with him by baptism, should through grace from henceforth rise out of sin and walk in a new life.

What profit we have by Christ's burial.

Rom. vi.

Father. What followeth in the creed?

Son. "He went down unto hell."

Father. How provest thou that Christ went down unto hell? *Son.* Christ himself by the prophet David saith: "Thou shalt not leave my soul in hell, neither shalt thou suffer thy Holy One to see corruption." St Peter also saith: "Christ hath once suffered for our sins, the just for the unjust, for to bring us unto God, and was slain after the flesh, but quickened after the Spirit; in the which Spirit he also went and preached unto the spirits that were in prison," &c.

Psal. xvi.
Acts ii.
1 Pet. iii.

Father. What profit have we by Christ's descension and going down unto hell? *Son.* By this means are we well assured, that Christ hath overcome the devil, broken the serpent's head, destroyed the gates of hell, vanquished the infernal army, and utterly delivered us from everlasting damnation, as Christ himself saith by the prophet: "O death, I will be thy death. O hell, I will be thy destruction." So that now with joyful hearts and triumphant voices we may well say with the apostle: "Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sin: the strength of sin is the law: but thanks be unto God, which hath given us the victory through our Lord Jesus Christ."

What profit we have by Christ's descension unto hell.

Hos. xiii.

1 Cor. xv.

Father. Suffered Christ pains also in hell? *Son.* Nothing less. For whatsoever pains were to be suffered for our sins and wickednesses, he suffered them all in his blessed body on the altar of the cross. He went not down unto hell as a guilty person to suffer, but as a valiant prince to conquer, and as a most puissant and glorious king to triumph over his enemies, and to make us also lords and conquerors of Satan and of all his infernal army.

Father. When Christ by his passion and death had wrought this most noble work of our redemption, paid our ransom, satisfied for our sins, appeased God's wrath, and reconciled us unto his favour, what did he then?

Son. "The third day he rose again from death."

Father. How provest thou that by the word of God? *Son.* Long before the coming of Christ into the flesh it was prophesied not only that Christ should suffer and die (as we afore have heard), but also that he should rise again unto life, yea, and that on the third day. By the prophet speaketh Christ himself on this manner: "He shall make us alive after two days, and on the third day he shall raise us up again, and we shall live before him." Was not the swallowing up of Jonas into the whale's belly, and the deliverance of him again unto the land the third day, a very figure of Christ's death and of his resurrection? "Jonas," saith the scripture, "was in the belly of the fish three days and three nights." "And the Lord spake unto the fish; and it cast out Jonas again upon the dry land." Certes Christ applieth it unto himself, saying: "As Jonas was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights." The prophet David, speaking in the person of Christ, saith: "I laid me down and slept, but I rose up again; for the Lord sustained me." Again: "My flesh shall rest in hope. For thou shalt not leave my soul in hell, neither shalt thou suffer thy Holy One to see corruption. But thou shalt shew unto me the way of life, and make me full of joy with thy countenance."

Of the resurrection of Christ.

Hos. vi.

Jonah ii.

Matt. xii.
Luke xi.

Psal. iii.

Psal. xvi.
Acts ii.
xiii.

Christ divers times before his passion declared unto his disciples, that he should rise again on the third day from death unto life. Christ himself, many times before his

passion and death, declared unto his disciples that, after he was slain, he should rise again unto life the third day following. The evangelists rehearse his words on this manner: "From that time," saith blessed Matthew, "began Jesus to declare unto his disciples, that he must go unto Jerusalem, and suffer many things of the elders, and of the scribes, and of the head priests, and be slain, and rise again on the third day." Again: "Jesus, going up unto Jerusalem, took his twelve disciples with him secretly, and said unto them, Behold, we go up unto Jerusalem; and the Son of man shall be betrayed to the chief priests and scribes; and they shall condemn him unto the death, and they shall deliver him to the heathen to mock, scourge, and crucify him; and on the third day he shall rise again." The like words read we in Mark and Luke.

Moreover (as I may let pass the history of Christ's resurrection, lively and largely described of the four evangelists), the angel of God beareth witness of Christ's resurrection on this manner, speaking to the women which came to Christ's sepulchre for to anoint his body: "I know that ye seek Jesus, which was crucified. He is not here, but is risen again, as he told you afore." Again: "Why seek ye the living with the dead? He is not here, but is risen. Remember how he said unto you, when he was yet in Galilee, that the Son of man must be betrayed into the hands of sinful men, and be crucified, and on the third day rise again."

Furthermore, the apostles testify of Christ's resurrection on this wise: "God hath raised up again Jesus, whereof all we are witnesses." St Paul also maketh many times mention of Christ's resurrection. In a certain sermon, as blessed Luke writeth, he spake these words: "God raised up Jesus from the dead on the third day, which was seen many days of them which went up with him from Galilee unto Jerusalem," &c. In his epistles he hath these sentences, and many such like: "Jesus Christ died for our sins, and rose again for our justification." "It is Christ which died, yea rather, which is risen again." "I delivered that unto you which I received, that Christ died for our sins according to the scriptures, and that he was buried, and rose again on the third day according to the scriptures." "Remember that Jesus Christ, which came of the seed of David, rose again from the dead."

Father. These testimonies of the holy scripture concerning Christ's resurrection may seem abundantly for this present to suffice. But come off, tell me, what profit have we by Christ's resurrection? *Son.* Such and so great, that without it all is in vain whatsoever Christ hath done for us.

For, first of all, by his glorious resurrection he hath shewed himself a most noble and valiant conqueror of death, devil, and hell, and by this his most victorious conquest hath he delivered us from the cruelty and tyranny of our enemies; I mean, death, devil, and hell; so that now we be no more captives and bond-slaves unto them, but sons and heirs of God, yea, and fellow-heirs with the Lord Jesu of his Father's kingdom; so that we may triumphantly say with St Paul: "Death, where is thy victory? Death, where is thy sting? The sting of death is sin; and the power of sin is the law: but thanks be unto God, which hath given us the victory through our Lord Jesus Christ."

Secondly, by Christ's resurrection we be justified and made righteous before God, as St Paul saith: "Christ Jesus died for our sins, and rose again for our justification," or righteous-making.

Thirdly, Christ by his resurrection hath made us certain and sure of the resurrection of our bodies and of everlasting life, as Christ himself saith: "I am the resurrection and life. He that believeth in me, although he be dead, yet shall he live; and every one that liveth and believeth in me, he shall not die everlastingly." St Paul also saith: "As by Adam all die, so likewise by Christ all shall be made alive." Again: "If we believe that Jesus Christ died and rose again, even so shall God also bring with him again those which are fallen asleep by Jesus." Item: "Our conversation is in heaven, from whence we look for a Saviour, even the Lord Jesus Christ, which shall transfigure and change this our vile body, that he may make it like to his own glorious body, according to the power wherewith he is able to make all things subject unto himself."

Fourthly and finally, Christ by his glorious resurrection hath given us power,

through the Holy Ghost, to shake off the miserable yoke of dead works, and the bondage of wicked and ungodly conversation, and to garnish ourselves with all kind of godly virtues; so that from henceforth we should walk in a new life, and pass over the time of this our pilgrimage in holiness, righteousness, and truth, doing alway that which is acceptable before the majesty of the Lord our God, as St Paul saith: "We are buried together with Christ through baptism into death, that as Christ was raised up from the dead through the glory of his Father, so likewise we should walk in a new life." Again: "If ye be risen again together with Christ, seek for those things which are above, where Christ is sitting on the right hand of God. Be careful about heavenly, and not earthly things. For ye are dead; and your life is hid in Christ with God. Whensoever Christ your life shall appear, then shall ye also appear with him in glory. Mortify therefore your earthly members," &c. Once again he saith: "If one died for all, then were all dead; and he died for all, that they which live should no more from henceforth live to themselves, but to him which died for them and rose again."

Father. What did Christ after his resurrection? *Son.* After that the Lord Christ had shewed himself alive certain days to his disciples, declaring by divers most certain arguments that he was unfeignedly and truly risen again from death, by this means shewing himself to be an Almighty God, and Lord over sin, devil, death, and hell, he by the power of his Godhead, leaving this world, ascended into heaven visibly and corporally, yea, and that in the presence of his disciples, where he now remaineth, and shall remain unto the day of judgment, sitting on the right hand of God his Father. For so is the article of our faith, as it followeth in order:

"He ascended into heaven, and sitteth on the right hand of God the Father Almighty."

Father. Prove me by the word of God, that Christ after his resurrection ascended and went up into heaven. *Son.* We have many and divers testimonies in the holy scriptures of Christ's ascension unto the kingdom of his Father.

Father. Let me hear.

Son. That prince-like prophet David writeth of Christ's ascension, yea, rather prophesieth on this manner: "Thou art gone up on high, and hast led captivity captive, and hast received gifts for men." Again: "God is gone up with great rejoicing, the Lord is ascended with the sound of a trumpet." Blessed St Mark writeth of Christ's ascension on this manner: "After the Lord had spoken these things, he was taken up into heaven, and sat down on the right hand of God." St Luke hath these words: "Jesus led out his disciples unto Bethania, and, lifting up his hands, he blessed them. And it came to pass that when he had blessed them, he departed from them, and was carried up into heaven." In the chronicle of the apostles' acts we read thus: "And when Jesus had spoken these things, while they beheld, he was taken up; and a cloud received him up out of their sight. And while they looked stedfastly up to heaven, as he went, behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come, even as ye have seen him go into heaven."

Christ in his last sermon maketh mention divers times of his ascension. "I go my way," saith he, "unto him that sent me; and none of you asketh me, Whither goest thou? But because I have said such things to you, your hearts are full of sorrow. Nevertheless I tell you the truth, it is expedient for you that I go my way: for if I go not away, that Comforter will not come unto you," &c. Again: "I went out from the Father, and came into the world; and I leave the world again, and go to the Father."

The blessed apostle St Paul writeth on this manner: "God hath raised up Christ from death, and set him on his right hand in heavenly things, above all rule, power, might, and dominion, and above all names that are named, not in this world only, but also in the world to come; and hath put all things under his feet, and hath made him above all things the head of the congregation, which is his body and fulness of

Psal. lxxviii. him that filleth all in all." Again: "He is gone up on high, and hath led captivity captive, and hath given gifts unto men. That he ascended, what meaneth it, but that he also descended first of all into the lowest parts of the earth? He that descended is even the same also that ascended up above all heavens to fulfil all things." Item: Eph. iv. "Christ is not entered into the holy places that are made with hands, which are but figures of true things; but he is entered into the very heaven, for to appear now in the sight of God for us."

Father. In the article which thou recitedst, there is not only contained, that Christ "ascended into heaven," but also that he "sitteth on the right hand of God" his Father. This latter part of the article would I have proved by the holy scriptures, I mean, that Christ sitteth on the right hand of God.

Son. Like as the psalmograph prophesied of the ascension of Christ, so likewise speaketh he of Christ's sitting on the right hand of God on this manner: "The Lord said unto my Lord, Sit on my right hand, till I make thine enemies thy footstool." Psal. cx. Christ himself saith: "Ye shall see the Son of man sitting on the right hand of power." St Paul hath these testimonies concerning this matter: "It is Christ that died, yea, rather that rose again, which also is on the right hand of God, and maketh intercession for us." "If ye be risen with Christ, seek after those things that are above, where Christ is sitting on the right hand of God." Christ "in his own person hath cleansed our sins, and is set on the right hand of the Majesty on high." "This man (Christ), after he had offered one sacrifice for sins, sat him down for ever on the right hand of God, and from henceforth tarrieth till his foes be made his footstool." St Peter also saith: "Jesus Christ is on the right hand of God, and is gone into heaven, angels, power, and might subdued unto him."

Father. What profit have we by the ascension of Christ? *Son.* Great and large.

Father. What is it?

Son. First of all, in that Christ ascended into heaven, he hath not only subdued our enemies, the devil, the world, the flesh, sin, death, hell, damnation, &c., gloriously triumphing over them for our sake; but he hath also given us many noble and precious gifts, as the Holy Ghost, faith, love, hope, joy, quietness of conscience, patience, long-suffering, temperance, goodness, meekness, continence, &c., which thing David expresseth very aptly in this verse: "Thou art gone up on high, and hast led captivity captive, and given gifts unto men."

Secondly, in that Christ is gone up into heaven, we are well assured that he is gone, being our head, to prepare a place for us, being his members, as he himself saith: "Ye believe in God; believe also in me. In my Father's house there are many mansions. If it were otherwise, I would have told you. I go to prepare you a place. And if I go away to prepare you a place, I will come again, and take you unto myself, that where I am you also may be with me."

Thirdly, in that Christ is ascended into heaven, he is become our Mediator, Advocate, and Intercessor, pleadeth our cause before God his Father, and obtaineth all good things of him abundantly for us. "Christ," saith St Paul, "is on the right hand of God, and maketh intercession for us." "If any man sinneth," saith St John, "we have an Advocate with the Father, Jesus Christ that righteous one. And he it is that obtaineth mercy for our sins; not for our sins only, but also for all the world's."

Fourthly, by the ascension of Christ we have a most certain and sure testimony of our ascension into the kingdom of heaven, and that we shall there remain for ever both body and soul with our head Christ, having such joys as "eye never saw the like, ear never heard the like, no tongue is able to express the like, nor heart able to conceive and think the like." And this is it, that Christ hath in his prayer unto his heavenly Father: "O Father, whom thou hast given me, I will that, where I am, they also be with me, that they may see my glory which thou gavest me."

Father. But what meaneth the scripture to remember and affirm, that Christ sitteth on the right hand of God the Father, when God the Father hath neither right nor left hand? *Son.* Truth it is, that God the Father, the first Person in the Godhead, hath neither hand nor foot, neither any other corporal member, as we have, (for, as

Christ saith, "God is a spirit," and "a spirit hath neither flesh nor bones;)" there-
fore the scriptures in this behalf are to be understand, not as the bare letter sound,
but as it may agree with the other scriptures. John iv.
Luke xxiv.

Father. What is it then to sit on the right hand of God? *Son.* To sit on the right
hand of God is nothing else, than Christ, God and man, to be of the same might and
power, of the same glory and majesty with God the Father, to be king, Lord, ruler,
and governor over all things both in heaven and in earth, as he himself saith: "All
power is given unto me in heaven and in earth;" so that the same honour and praise
is due to Christ, God and man, which is due to God his Father. What it is to
sit on the
right hand
of God.
Matt. xxviii.

Father. What doth it profit us, that Christ sitteth on the right hand of God the
Father? *Son.* Very much. It certifieth us, that we have a king and a Lord in heaven,
which hath a care for us, loveth and tendereth us, and defendeth us from our ene-
mies, and giveth us all good things; so that we need not fear devil, world, flesh, sin,
death, hell, curse, law, damnation, and whatsoever is contrary or enemy to our health,
commodity, and salvation: moreover it assureth us, that we, after this our exile and
banishment from our native country, which is heaven, shall also be citizens of that
blessed kingdom, enjoy the glory of heaven, and behold the majesty of God face to
face, sitting with our head Christ in the glorious palace of his Father, worlds without
end, noble, triumphant, and victorious conquerors over all our enemies, as St Paul
saith: "God, which is rich in mercy, through his great love wherewith he hath
loved us, even when we were dead by sin, hath quickened us together in Christ (for
by grace are ye saved), and hath raised us up together, and made us sit together with
him in heavenly things through Christ Jesus," &c. What profit
we have by
Christ's
sitting on the
right hand
of God.
Eph. ii.

Father. Remaineth there any other thing concerning our Lord and Saviour Christ
Jesus in the articles of the christian faith? *Son.* Christ Jesus, as we have heard,
for our salvation took flesh, and was born of the undefiled and pure maid Mary
through the wonderful operation of the Holy Ghost, suffered death, rose again from
death unto life, ascended by the power of his Godhead into heaven, where he sitteth
now at the right hand of God his Father. As he hath done all these things afore-
said for us and for our salvation, so likewise at the end of this wretched and transitory
world shall he come again to give judgment over all flesh, and to render unto every
one according to his deeds, rewarding the righteous with everlasting glory, and the un-
righteous with everlasting punishment. For thus soundeth the article which followeth:

"From thence shall he come to judge both the quick and the dead."

Father. Let me hear it proved by the holy scriptures, that Christ shall come
from heaven to judge the quick and the dead. *Son.* As I may let pass the testi-
monies of the old testament concerning Christ's coming unto the judgment, which indeed
are very many, Christ himself describeth his manner of coming unto the judgment on
this wise: "As the lightning cometh out of the east, and shineth unto the west, so
shall the coming of the Son of man be." "Then shall all the kindreds of the earth
mourn, and they shall see the Son of man come in the clouds of heaven with power
and great glory. And he shall send his angels with the great voice of a trumpet;
and they shall gather together his chosen from the four winds, and from the one end
of the whole world to the other." Again: "When the Son of man cometh in his
glory, and all the holy angels with him, then shall he sit on the seat of his glory;
and before him shall be gathered all nations. And he shall separate them one from
another, as a shepherd divideth the sheep from the goats. And he shall set the sheep
on the right hand, and the goats on the left," &c. Hereto appertaineth the saying of
St Paul: "The Lord himself shall come down from heaven with a shout, and the
voice of the archangel, and trumpet of God; and the dead in Christ shall arise,"
&c. Again: "The day of the Lord shall come, even as a thief in the night. When
they shall say, Peace and no danger, then cometh on them sudden destruction, as the
travailing of a woman with child; and they shall not escape." Of Christ's
coming unto
the judg-
ment.
Matt. xxiv.
Matt. xxv.
1 Thess. iv.
1 Thess. v.

Now have we heard the manner of Christ's coming unto the judgment lively described
and set forth. I will also rehearse a few sentences out of the new testament concerning
Christ's judgment. Christ himself saith: "The Son of man shall come in the glory of
Matt. xvi.

his Father with his angels, and then shall he reward every man according to their deeds." Again he saith: "The Father judgeth no man, but hath given all the judgment to the Son; that all should honour the Son, as they honour the Father." "Christ," saith St Peter in a certain sermon, as blessed Luke writeth, "commandeth us, that we should preach to the people, and testify that it is he which was appointed of God to be the judge of the quick and the dead." And in his epistle he writeth on this manner: "All men shall render an accompts unto him", that is to say, Christ, "which shall judge both the quick and the dead." St Paul also saith: "We shall all appear before the judging-place of Christ." Again: "We must all appear before the judging-seat of Christ, that every man may receive his reward according unto that which he hath done in his body, whether it be good or evil." Hitherto appertaineth the saying of the holy apostle Judas in his epistle: "Behold, the Lord shall come with thousands of saints to give judgment over all men."

Father. What meanest thou by "the quick and the dead"? *Son.* By "the quick" I understand them which shall be alive in this world, when Christ shall come unto the judgment; and by "the dead", such as have slept in the heart of the earth from the beginning of the world unto the last day.

Father. Why, shall any live in this world when Christ shall come to the judgment?

Son. Yea, verily. For thus writeth St Paul: "Behold I shew you a mystery. We shall not all sleep, but we shall all be changed, and that in a moment, in the twinkling of an eye, at the sound of the last trump. For the trump shall blow, and the dead shall rise again incorruptible, and we all shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." Again, he saith: "This say we unto you in the word of the Lord, that we, which live and are remaining in the coming of the Lord, shall not come yer¹ they which sleep. For the Lord himself shall descend from heaven with a shout, and the voice of the archangel, and trump of God. And the dead in Christ shall arise first: then shall we which live and remain be caught up with them also in the clouds to meet the Lord in the air. And so shall we ever be with the Lord."

Father. What profit shall the coming of Christ unto the judgment bring unto us?

Son. This world, which is altogether set on wickedness, shall then have an end. The wicked and bloody tyrants of this world, with all the ungodly of the same, shall come unto confusion, their tyranny and wickedness being made open to the whole world. Yea, these wicked themselves shall confess: "O, these be they whom we sometime had in derision, and thought their ways to be very foolishness." The faithful and godly shall then be wholly delivered and made free from the tyranny of the devil, the world, and the flesh, and receive that which long tofore they hoped and looked for, I mean, everlasting salvation. They shall see God "face to face," "even as he is." They shall be clad with the white vesture of immortality. They shall receive the crown of glory. Finally, they shall have such joys as "eye² never saw the like, ear never heard the like, no tongue is able to express the like, nor any heart is able to conceive or think the like."

Father. Hitherto thou hast not altogether unaptly declared the two first parts of the christian faith, concerning God the Father and God the Son. It remaineth that we approach unto the third part of the christian belief, which concerneth the third Person in the Godhead, I mean, the Holy Ghost. What saith the article of our faith in this behalf?

Son. "I believe in the Holy Ghost."

Father. Why sayest thou, "I believe in the Holy Ghost"? *Son.* When I say, "I believe in the Holy Ghost", it is thus much in effect: I believe with my heart, and confess with my mouth, that the Holy Ghost, the third Person in the Deity, is equal God with God the Father and God the Son, in essence, power, and majesty, of whom also, as of the Father and of the Son, one true, living, immortal, and everlasting God, I look for all good things appertaining unto the body or unto the soul.

John v.
Acts x.

1 Pet. iv.
Rom. xiv.
2 Cor. v.

What is meant by the quick and the dead.

1 Cor. xv.

1 Thess. iv.

What profit we have by Christ's coming unto the judgment.

1 John v.

Wisd. v.

Luke xxii.

1 Cor. xiii.
1 John iii.
Rev. vi.

Isai. lxiv.
1 Cor. ii.

The third part of the christian faith.

Of the Holy Ghost.

[¹ Come yer, or come er: come ere, or before, anticipate.]

[² Folio, ye.]

Father. How provest thou that the Holy Ghost is God? *Son.* Because I say no less, "I believe in the Holy Ghost," than, "I believe in God the Father, and in Jesus Christ his only Son." For we may believe in none but in God alone. But I believe in the Holy Ghost; therefore the Holy Ghost is God. That the Holy Ghost is God.

Father. I would hear gladly this thing proved by the word of God. *Son.* Nothing is more easy. In the first book of Moses we read on this manner: "In the beginning God made heaven and earth. And the earth was void and empty; and darkness was upon the deep. And the Spirit of God moved upon the water." Here see we, that the Spirit of God, which otherwise we call the Holy Ghost, was in the beginning at the creation of things, not a spirit then made with other creatures, but a Spirit from everlasting, proceeding from the Father and the Son, maker of all things with the Father and the Son, being also of like majesty and power, as David witnesseth, saying: "The heavens were made through the word of the Lord, and all the host thereof through the Spirit of his mouth." Here are the three Persons in the Godhead lively set forth in the work of the creation, the Lord, the Word, and the Spirit. Hereof doth it follow that as the Lord, whereby is signified the Father, is God, and as the Word, whereby is understand the Son, is God, so likewise is the Spirit, which is the Holy Ghost, God. Therefore in the creation of man it is not in vain said thus: "God spake, Let us make man." He saith not, I will make man, or let me make man, but he saith, "Let us, us, us," namely, the Father, the Son, and the Holy Ghost, true God, one in divine essence, and three in Persons. Gen. i.

So likewise read we of Abraham, which saw three persons, but worshipped one. Gen. xviii.

Again, in a certain psalm we read on this manner: "Whither shall I go from thy Spirit? or whither shall I fly from thy presence? If I climb up into heaven, thou art there: if I go down to hell, thou art there also," &c. This sentence of the psalmograph proveth manifestly and truly the Holy Ghost to be God. For none can be in all places at one time, but God alone. The Holy Ghost is in all places at one time; therefore is the Holy Ghost God. Psal. cxxxix.

The prophet Esay also saith: "Who hath reformed^s the Spirit of the Lord? or who is of his counsel to teach him? At whom hath he asked counsel to make him understand, and to learn him the way of judgment; to teach him science, and to instruct him in the way of understanding? Behold all people are in comparison of him as a drop to a bucket-full, and are counted as the least thing that the balance weigheth," &c. These words of the prophet testify also abundantly that the Holy Ghost is very God; forasmuch as he is reformed of no man, asketh counsel of no man, craveth understanding, doctrine, knowledge, &c., of no man, but hath all these things in himself and of himself: yea, all these things flow out of him unto other, as out of a most rich and plenteous fountain or head-spring; so that, whatsoever goodness we have, it cometh from this Spirit and Holy Ghost, the author, giver, and worker of all good things. Isai. xl.

Father. Are there any testimonies of the divinity of the Holy Ghost contained in the new testament? *Son.* Very many; yea, and those both noble and notable.

Father. Rehearse one or two. *Son.* In the baptism of Christ, when the Father made himself open by a voice from heaven, and the Son by taking man's nature upon him, the Holy Ghost shewed himself in the likeness of a dove, to declare that the Holy Ghost is of all one majesty with the Father and the Son, and yet a distinct Person from them both. Our Saviour Christ commanded his disciples to "teach all nations, and to baptize them in the name of the Father, and of the Son, and of the Holy Ghost." Except the Holy Ghost were true God, truly giving everlasting salvation, he should not be joined in the works of our salvation with the Father and the Son. But forasmuch as we be baptized in the name of the Holy Ghost, so must it needs follow, that he is undoubtedly very true God. Moreover, in the chronicle of the apostles' acts we read that the Holy Ghost filled the whole house, and sat upon each one of the apostles severally; so that they were all filled with the Holy Ghost. But this thing can no creature do, I mean, be in divers places at once, as we read here of the Holy Ghost: Matt. iii. Mark i. Luke iii. Matt. xxviii. Acts ii.

therefore followeth it necessarily that he is true God, of like might, power, and majesty, with the Father and the Son. St John also saith: "There are three which bear witness in heaven, the Father, the Word, and the Holy Ghost; and these three are one." Who seeth not also by this testimony of St John, that the Holy Ghost is very God, and of the same power, might, and majesty with the Father and the Son?

1 John v.

What profit
the Deity
of the
Holy Ghost
bringeth.

Father. These testimonies may suffice for this present concerning the divinity of the Holy Ghost. But come off, tell me, what doth it profit thee that the Holy Ghost is God, and that thou dost believe in him? *Son.* So greatly, that otherwise I cannot be saved.

First, in that the Holy Ghost is God, he maketh me which believe in him, of a wretched unclean creature, an holy creature. For he is called the Holy Ghost, not only because he is holy for himself and in himself, or that there may be a difference between him and the wicked and unholy spirits; but also because he sanctifieth and maketh the elect people of God holy, pure, and clean. For as the Father hath created me, and the Son hath redeemed me, so likewise hath the Holy Ghost sanctified me; without whom I am nothing else but a lump of unholiness, and a very monster of wickedness, as St Paul saith: "If any man hath not the Spirit of Christ, he is not of God." And Christ himself saith: "That which is born of flesh is flesh, and that which is born of the Spirit is spirit." Therefore prayeth the prophet David on this manner: "Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy Holy Spirit from me. O give me the comfort of thy help again, and stablish me with thy free Spirit."

Rom. viii.

John iii.

Psal. ii.

John xiv.

Secondly, this Holy Spirit is a comforter unto us, whensoever either Satan, or the law, or the wrath of God, or sin, or the fear of everlasting damnation, troubleth and disquieteth us and our weak conscience. He also encourageth us valiantly to resist the assaults of Satan, studiously to mortify the lusts of the flesh, stoutly to contemn and despise both the tyranny and flattery of the world, and with a good courage through the strength of faith and innocency of life to walk before the Lord our God.

1 Cor. ii.

Thirdly, forasmuch as we of ourself are nothing but beast-like, rude, gross, ignorant, and utterly without knowledge of God and of his holy mysteries, this Holy Ghost is a teacher and schoolmaster unto us, informing us of all things appertaining unto our salvation, and leading us into all truth necessary for our profession, as Christ said to his disciples: "The Comforter, that Holy Spirit, whom the Father shall send in my name, he shall teach you all things, and bring to your remembrance all that ever I have said unto you." Again: "When he, which is the Spirit of truth, shall come, he shall lead you into all truth."

John xiv.

John xvi.

Fourthly, this Holy Ghost altereth the whole man, making him of the bond-slave of Satan the free servant of God; of the child of wrath the dearly-beloved son of God; of the firebrand of hell the inheritor of everlasting glory; as St Paul saith: "They that are led with the Spirit of God, they are the sons of God." Again: "Where the Spirit of the Lord is, there is liberty."

Rom. viii.

Fifthly, he garnishes us with many glorious and heavenly gifts, which we cannot have of ourselves, as faith, hope, love, patience, long-suffering, peace, joy, meekness, temperance, pureness, innocency, gentleness, goodness, mercy, liberality, &c.

Gal. v.

Sixthly, if at any time through the contemplation of our own frailness, or the consideration of God's high justice, we should fear to have access to the merciful throne of God's grace, this Holy Spirit helpeth, comforteth, assisteth us, yea, and prayeth for us; not only that, but he also through his most sweet and comfortable motions encourageth our minds, that we ourselves also have a certain reverent boldness with our prayers to approach unto the glorious throne of his divine majesty, even as loving children unto their most loving and dear father, as the apostle saith: "Who-soever are led by the Spirit of God are the sons of God. For ye have not received the spirit of bondage to fear any more, but ye have received the Spirit of adoption, whereby we cry, Abba, dear Father. The same Spirit certifieth our spirit that we are the children of God. If we be children, then are we heirs also, I mean, the heirs of God and fellow-heirs with Christ." Again: "The Spirit helpeth our weakness. For we know not what we should desire as we ought: nevertheless the Spirit

Rom. viii.

itself maketh intercession mightily for us with unoutspeakable groanings. Howbeit he that searcheth the heart knoweth what the mind of the Spirit is; for he maketh intercession for the saints according to the pleasure of God."

To end, if any end may be found in so overflowing, unsearchable, and bottomless sea of all good and heavenly things, this Holy Ghost is "the earnest of our inheritance," whereby we are assured in our heart of God's good will toward us, that he loveth us, keepeth and defendeth us, blesseth us with all both ghostly and bodily benefits, and hath made us his sons and heirs of his most glorious kingdom. Eph. i.

Father. Hitherto hast thou declared unto me thy faith concerning that true, living, immortal, and everlasting God, one in divine substance, and yet in that divine substance three several Persons, God the Father, which made thee; God the Son, which redeemed thee; and God the Holy Ghost, which sanctifieth thee. What now remaineth? *Son.* The fourth part of the christian faith, which comprehendeth four articles. Rom. viii.

Father. Rehearse the first.

Son. "I believe that there is an holy universal church, which is the fellowship or company of saints." The fourth part of the christian faith.
Of the church.

Father. But wherefore sayest thou rather, "I believe that there is one holy universal church," than on this manner, I believe in the holy universal church? *Son.* My faith and my belief must be set and reposed in God alone, forasmuch as salvation cometh from him alone, and not in creatures, be they never so holy and perfect. For vain is the salvation that cometh from man, yea, "cursed be he that putteth his trust and confidence in man, and maketh flesh his arm." If I should say, I believe in the holy universal church, then must I also grant that the church is God, and by this means make four persons in the Godhead, which God forbid. My belief is not in the body, but in the head, which is Christ Jesus our Lord and alone Saviour. Psal. iii.
Jer. xvii.

Father. What meanest thou by this word "church"? *Son.* Nothing else than a company of people gathered together, or a congregation. And this word "church" in the holy scriptures is taken not only for the fellowship or company of the good and faithful, but also of the wicked and unfaithful. St Paul, beside many other places, speaking of that church, which is the company of saints, hath these words: "Christ loved the church, and gave himself for it to sanctify it, and cleansed it in the fountain of water by the word, to make it unto himself a glorious church, having no spot, nor wrinkle, nor any such thing, but that it should be holy and without blame." Of that church, which is the company of the wicked, ungodly, and unfaithful, speaketh that prince-like prophet David on this manner: "I hate and utterly abhor the church of the malignant and wicked: as for the ungodly, I will by no means keep company with them." What this word church signifeth.
Eph. v.
Psal. xxvi.

Father. Why dost thou call the church of Christ "holy"? *Son.* To discern it from other churches, which are unholy. The ethnicks, the Jews, the Mahometans, the anabaptists, the Arians, with all the rabble of heretics and sectaries, have their churches also; but all those churches are the synagogues of Satan, unpure, filthy, stinking, vile, abominable, full of all sin and wickedness. The church of Christ alone, alone is holy, pure, "without spot or wrinkle," as it is written: "Thou art all fair, O my love; and no spot is there in thee." In this church all goodness is to be found: without this church is nothing but sin, wrath, and damnation. Again, the church of Christ is called holy, not for the holiness of itself, (for what member of that church hath not also his infirmity in this life? as it is written, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Item: "All we offend in many things,") but for the holiness of Christ, the Son of God, which is the head of the church, which also hath given to his church his holiness, innocency, righteousness, and whatsoever good thing he hath more, himself being the fountain of all goodness, and hath with all these things clothed, decked, adorned, garnished, and trimmed the church, as his most dear spouse; so that now, being clothed with Christ's holiness, she may right well be called holy, and without spot or wrinkle. The church of Christ is also called holy, because it is sanctified and made holy of the Holy Ghost, which governeth, ruleth, defendeth, and saveth her, and moveth her continually with his Why the christian church is called holy.
Eph. v.
Cant. iv.
1 John i.
James iii.
Eph. i.
Col. i.

heavenly inspiration unto the fervent study, exercise, and increase of all virtue and godliness.

Why the christian church is called catholic or universal. John iv.

Mark xvi.

Luke xxiv.

Matt. xxiv.

Father. Why is this church called "catholic" or universal? *Son.* Because it is not bound to one certain place, kingdom, or empire, but is dispersed throughout the whole world; so that in all places God hath his elect and chosen people, which believe in him, call on his holy name, and worship him according to his word, even "in spirit and truth", according to this commandment of Christ: "Go throughout the whole world, and preach the gospel to every creature." Again: "Ye shall be witnesses of me, even unto the furthestmost part of the world." Item: "The gospel of the kingdom shall be preached throughout the whole world for a witness unto all nations."

Christ's church is but one only church.

Cant. vi.

1 Tim. iii.

Matt. xvi. Eph. ii.

Matt. vii.

Luke xxii.

Matt. xxiv. John x.

Certain signs whereby the church of Christ may be known from the synagogue of antichrist.

Father. Why dost thou rather say and confess, that there is one holy catholic or universal church, than many churches; seeing there are in the world so many companies, fellowships, or congregations of the faithful, that call on the name of the Lord? *Son.* As there is but one head of this holy catholic or universal church, which is the Lord Christ Jesus alone, so likewise is there but one holy church, as it is written: "One is my dove and my darling. She is the only beloved of her mother, and dear unto her that bare her. When the daughters saw her, they said she was blessed." And, although this holy church in her members be dispersed and scattered abroad throughout the world, so that there be in divers countries divers companies, that profess and confess Christ and his holy gospel; yet, forasmuch as they are gathered and linked together in one faith and one doctrine, under one head Christ, into whose name alone they are consecrate and sworn, all those so great and so many multitudes are counted and called but one church, which church "is the house of the living God, the pillar and ground of truth," so stedfastly founded on the rock Christ, that "the very gates of hell shall never be able to prevail against her;" so surely "built upon the foundation of the apostles and prophets," that though abundance of rain descend, and the winds blow, yet can they not move her; yea, though Satan goeth never so much about to sift her, yet shall her faith never fail, but remain perfect, whole, and sound. For this church is that holy congregation or fellowship of God's elect, which cannot err, nor be brought into error, much less perish and be damned.

Father. There is at this present day great contention concerning the church, every sect sweating to prove that they are the church of God, and that all other, which dissent from them, are synagogues of Satan: come off, tell me therefore, how the true church of Christ may be known from the malignant and wicked churches, which are led with the spirit, not of God, but of the devil. *Son.* Albeit many signs, tokens, and marks might here be rehearsed, whereby we may easily discern the church of Christ from the synagogue of antichrist, the people of God from the bond-slaves of Satan, the vessels of mercy from the vessels of wrath; yet will I recite at this present only four tokens, or marks, whereby we may truly and undeceivably know the true catholic and apostolic church.

John viii.

John x.

Father. Which are those four? *Son.* The first is, the sincere, true, and uncorrupt preaching of God's word, without the intermixture or mingling of man's doctrine, in the which God, that mighty Lord, hath opened himself, his will, his mercy, and favour to his faithful congregation, as it is written: "He that is of God heareth the words of God." Again: "My sheep hear my voice;" "as for a stranger, they follow him not, but fly from him; for they know not the voice of strangers."

1 Cor. xi.

The second is, the true administration of the sacraments according to the institution and ordinance of Christ, as we read of St Paul entreating of the supper of the Lord: "That which I delivered unto you received I of the Lord. For the Lord Jesus, the same night in the which he was betrayed, took the bread," &c.

The third is, fervent prayer and the diligent invocation of God in the name of our alone Mediator Jesus Christ, with continual thanksgiving for his benefits.

The fourth is, ecclesiastical discipline according to the prescript and appointment of God's word.

Although many other signs, notes, tokens, and marks, might here be rehearsed, whereby also the church of Christ may easily be discerned from the synagogue of

antichrist, yet these be the principal and chief; so that, in whatsoever congregation these aforesaid signs be found, there may we well affirm and say the true church of Christ to be, and the faithful people of God.

Father. But what dost thou mean by calling the holy universal church “the company or fellowship of saints”? *Son.* These words, “The company or fellowship of saints” or holy men, do nothing else in a manner than declare what the holy universal church is; verily, a company of saints or of holy and godly-disposed persons knit together by one Spirit, in one faith, in one hope, in one love, in one baptism, in one doctrine, having one head, which is Christ Jesus, and serving one God, which is the Father of our Lord Jesus Christ, “in holiness and righteousness all the days of their life.” For this fellowship of saints, although they be dispersed never so far abroad, yea, in all quarters under the sun, not only in Europa, but also in India, Persia, &c., be they Jews or gentiles, barbarous or Scythians, have, hold, and maintain one baptism, one faith, one God and Lord, one doctrine, and are led with one Spirit, and make one flock, whereof Christ Jesus is the pastor and shepherd. And in this company or fellowship of saints all things appertaining unto everlasting salvation are common, as the favour of God, remission of sins, quietness of conscience, the gift of the Holy Ghost, and everlasting life; yea, in this holy fellowship there is such a love and hearty good will one toward another (for they are members all of one body, and therefore like affected and minded), that there is also, as I may so speak, a certain community of temporal things among them, as we read in the Apostles’ Acts of Christ’s church at the beginning; so that the rich have not too much, nor the poor too little, but a certain equality is among them, no man wanting, that is of that holy fellowship, but having sufficient to satisfy his necessity; such and so great care one for another reigneth in them, provoked thereunto by the Holy Ghost, which ruleth and governeth that holy congregation and fellowship of saints.

Father. I cannot disallow that thou speakest. But as concerning this word “saint,” methink it ought rather to be appropriated unto the saints departed and reigning in glory with Christ, than unto us, which live in this world and are subject to many infirmities. *Son.* The holy scriptures, both of the old and new testaments, do rather ascribe this word “saint” unto us in this world, which believe in Christ, than unto the godly, which are now in glory with their head Christ. And we are termed saints by the Holy Ghost in the divine scriptures, first, to put us in remembrance that we are made saints, that is to say, holy, pure, and blameless, by the free grace of God through faith for Christ’s sake, and so recounted just and righteous before God for the righteousness not of ourselves, but of our Mediator Christ Jesus: secondly, that we should endeavour ourselves unto the uttermost of our power in all our manners, life, and conversation, to answer to our name, that is to say, to be saints, I mean holy, pure, blameless, good, righteous, merciful, gentle, liberal, and altogether virtuous, “putting on that new man which is shapen after the image of God in true righteousness and holiness,” as it is written: “Even as he which hath called you is holy, even so be ye holy also in your conversation; for it is written, Be ye holy, for I am holy.”

Father. What doth it profit thee to believe that there is an holy universal church, which is the company or fellowship of saints, that is to say, of godly and virtuous persons? *Son.* Very much. For in believing that there is such an holy church, I am well ascertained and fully persuaded, that I also am a member of the same church, and partaker of all the goods of the church, having Christ my head, my bridegroom, and most loving friend, and with him all that ever he hath.

Father. What good things are these, which thou hast or hereafter shalt have, because thou art a member of this holy church? *Son.* Even those that are contained in the three last articles of the christian faith now next ensuing.

Father. Rehearse them.

Son. “The forgiveness of sins.”

I believe that I, being a member of this holy church, shall have through the blood of Christ remission and forgiveness of all my sins, be they never so many, great, and grievous; yea, and that not only before or at the time of baptism, but also after

Why the church is called the company or fellowship of saints.

Luke i.

Acts iv.

2 Cor. viii.

Saint.

Why the faithful in this world are called saints.

Eph. iv.

Col. iii.

1 Pet. i.

Lev. xix.

What it profiteth to believe that there is an holy universal church.

Rom. viii.

Of the forgiveness of sins.

baptism, even all my life-time and unto the very death, sin I never so oft through the frailness of nature or of ignorancy, or otherwise, if I repent, bewail my sins, crave remission and forgiveness of them through the blood of Christ, with strong faith in the merciful promises of God, that Father of mercies and God of all consolation, yea, and that “not only seven times, but seventy times seven times.” For as there is no time wherein we do not sin, even so is there no time wherein the grace and benefit of forgiving our sins is barred and shut up from us of God, if we crave it in the name of Christ, as St John testifieth: “If we say we have no sin, we deceive ourselves, and the truth is not in us. But if we confess our sins, God is faithful and righteous to forgive us our sins and to cleanse us from all wickedness.”

Father. Is there remission of sins in none other congregation, but in the congregation or church of Christ only? *Son.* No, verily. For to him that is no member of this holy church sin is not remitted but retained.

Father. Prove by the holy scriptures, that there is remission of sins laid up in God's treasure-house for all sinners that repent in faith. *Son.* Are not these the words of God by the prophet? “If the ungodly will turn away from all his sins that he hath done, and keep all my commandments, and do the thing that is equal and right, doubtless he shall live and not die. As for all his sins that he did before, they shall not be thought upon, but in his righteousness that he hath done he shall live. For I have no pleasure in the death of a sinner, saith the Lord God, but rather that he convert and live.” Again: “As truly as I live, saith the Lord God, I have no pleasure in the death of the wicked, but much rather that the wicked turn from his way and live. Turn you, turn you from your ungodly ways, O ye of the house of Israel. O, wherefore will ye die?” Also in another place: “It is commonly said, if a man putteth away his wife, and she goeth from him and marrieth with another, should he resort any more unto her after that? Is not this field then defiled and unclean? But as for thee, thou hast played the harlot with many lovers; yet turn again unto me, saith the Lord.” Item: “Thou shrinking Israel, turn again, saith the Lord, and I will not turn my face from you; for I am merciful, saith the Lord, and I will not always bear displeasure against you,” &c. “O ye shrinking children, turn again, saith the Lord; and I will be married with you.”

As I may pass over almost innumerable testimonies of the old testament, which do most manifestly declare, that there is plenty of mercy and abundance of remission of sins laid up in store with God for all sinners that repent and unfeignedly turn unto their Lord God; to whom is it unknown, how lovingly and mercifully Christ Jesus the Lord calleth unto him all such as are grieved and heavy loaden with the burden of sin, and promiseth that he will ease them and give them rest? How oft doth he call them that thirst, and promiseth to give them of the water of life freely! How oft doth he confess that he came “to call sinners unto repentance,” and “to seek up that which was lost”! What other thing do the parables of the stray sheep, of the lost goat, and of the riotous son preach unto us, than that there is mercy in store for all penitent sinners? Are not these the words of Christ? “Verily I say unto you, there shall be joy in heaven before the angels of God over one sinner that repenteth, more than over ninety and nine which need no repentance.” What other thing also do the histories of Matthew the publican, of Mary Magdalene, of Simon Peter, of Zache the publican, of the thief, of the incestuous Corinthian, of Paul, of Onesimus, and of such like, than preach unto us, that there is grace, favour, mercy, and remission of sins laid up in store in God's treasure-house for all sinners that repent in faith, being members of this holy universal church? Therefore I may right well say: “I believe the forgiveness of sins.”

Father. We then are all sinners? *Son.* Yea, verily. For “in many things we all offend.” “We are all unprofitable servants.” “There is no difference. All have sinned, and want the glory of God.” “There is no man so righteous on the earth which sinneth not.” “Who is able to say, My heart is clean, and I am free from sin?” “All our righteousnesses are as a defiled cloth.” If God should enter into judgment with us, and deal with us according to our deserts, no man that liveth should be found righteous in his sight.

Matt. xviii.



1 John i.

There is no forgiveness of sins, but only in the church of Christ.

Ezek. xviii.

Ezek. xxxiii.

Matt. xi.

Isai. lv.

John vii.
Rev. xxii.
Matt. ix.
Luke xix.
Luke xv.

Matt. ix.
Luke vii.
Matt. xxvi.
Luke xix.
xxiii.
2 Cor. ii.
Philem.

All men are sinners.
James iii.
Luke xvii.
Rom. iii.
Psal. xiv.
Prov. xx.
Isai. lxiv.
Psal. cxliiii.

Father. We may then, although never so sinful, believe, hope, and look for remission of our sins boldly at the hand of God, if we unfeignedly repent and turn unto the Lord our God. *Son.* Nothing is more true. And therefore our Saviour Christ taught us daily to pray on this wise: "And forgive us our trespasses, as we forgive them that trespass against us." Matt. vi.

Father. Who forgiveth sins? *Son.* God alone, as it is written: "No man can forgive sins, but God alone." And God himself saith: "I am he, yea, I am he indeed, which putteth away thy sins, yea, and that for my own sake, and I will remember them no more." "The Lord," saith the psalmograph, "is full of compassion and mercy, long-suffering, and of great goodness. He will not always be chiding, neither will he keep his anger for ever. He dealeth not with us after our sins, neither rewardeth he us according to our wickedness. For look how high the heaven is in comparison of the earth, so great is his mercy also toward them that fear him. Look how wide the east is from the west, so far doth he set our sins from us. Yea, like as a father pitieth his own children, even so is the Lord merciful unto them that fear him. For he knoweth whereof we be made, he remembereth that we are but dust." "Who is like unto thee, O God," saith the prophet Miche, "which pardonest wickedness, and forgiveest the offences of the remnant of thine heritage? Thou keepest not thine anger for ever. And why? thy delight is to have compassion. Thou shalt turn again, and be merciful unto us; yea, thou shalt put down our wickednesses, and cast all our sins into the bottom of the sea." God alone forgiveth sins. Matt. ix. Mark ii. Psal. ciii. Mic. vii.

Father. What moveth God to be so gentle and merciful unto us, that he will so bounteously forgive us all our sins, when we repent and turn unto him? *Son.* His own nature, which is altogether good and gracious, and "hateth nothing of all those things that he hath made." "He hath saved me," saith David, "because it was his pleasure." Again: "Freely, and for none of their deserts, shalt thou save them, O Lord." "It lighteth not," saith St Paul, "in any man's will or running, but in the mercy of God." And God himself saith: "I shew mercy to whom it pleaseth me to shew mercy, and have compassion on whom it is my pleasure to have compassion." Again: "I am he, yea, I am he indeed, which putteth away thy sins, yea, and that for mine own sake." Item: "Thy destruction cometh of thyself, O Israel; but thy salvation cometh only of me." What moveth God to forgive us our sins. Wisd. xi. Psal. xviii. Rom. ix. Exod. xxxiii. Isai. xliii. Hos. xiii.

Father. But seeing that God is not only gracious but also righteous, not only a rewarder but also a revenger, not only a Saviour but also a condemner, how cometh it to pass, that his mercy excelleth his justice, and his judgment giveth place to grace and favour, so that we be not punished according unto justice, but forgiven according unto mercy? *Son.* Christ Jesus is that dearly-beloved Son of God, for whose sake God the Father is well pleased with man. He is our peace-maker. "He by his blood hath pacified all things both in heaven and earth." He hath reconciled us unto God his Father, and set us at one. He is "the perfect fulfilling of the law to justify every one that believeth." He is that "Lamb of God, which taketh away the sin of the world." He is that "Mediator between God and man, which gave himself a ransom for all men." He is that Advocate, which pleadeth our cause before God the Father, and easily obtaineth pardon and forgiveness of our sins. He is that high and everlasting Bishop, "which sitteth on the right hand of God, and maketh intercession for us." He is that Saviour, which "came into the world to save sinners." He is that mighty and valiant conqueror, which hath delivered us from the tyranny of Satan, from the captivity of sin, from the curse of the law, from the danger of desperation, from the dart of death, and finally from the torments of everlasting damnation. To be short, he is our "wisdom, righteousness, sanctification, and redemption, that, as it is written, He that rejoiceth should rejoice in the Lord." God the Father giveth us all good things for Christ's sake. Matt. iii. Eph. ii. Col. ii. Eph. ii. Rom. x. John i. 1 Tim. ii. 1 John ii. 1 Cor. i. Jer. ix.

Father. How or by what means do we obtain and come ye¹ this exceeding great grace, favour, and mercy, concerning the remission of our sins at the hand of God for Christ's sake? *Son.* By faith, as St Paul saith: "Of grace are ye saved through faith, and that not of yourselves; for it is the gift of God, and cometh not of works, lest any

[¹ Perhaps a mere error for *come by*.]

Acts x. man should boast himself." St Peter also saith: "Of Christ all the prophets bear witness, that through his name all they that believe in him shall receive forgiveness of sins." St Paul agreeth with this, as blessed Luke testifieth, saying: "Be it known, ye men and brethren, that through this man (Christ) is preached unto you the forgiveness of sins; and from all the things whereby ye might not be justified by the law of Moses, by this man (Christ) every one that believeth is justified." Item: "There is no difference: all have sinned, and want the glory of God; but freely are they made righteous even by his grace through the redemption that is done by Christ Jesu, whom God hath set for a mercy-seat through faith in his blood, to shew the righteousness which availeth before him, in that he forgiveth the sins which were done before under the sufferance of God, which he suffered, that at his time he might shew the righteousness which availeth before him, that he only might be righteous, and the righteous-maker of him which is of the faith of Jesu."

What profit we have by believing remission of sins.
1 Cor. ii.

Father. What doth it profit thee that thou believest the forgiveness of sins? *Son.* By this I am certified and well assured in my conscience, that I am a member of Christ's church. For none doth rightly believe but such as appertain unto the holy congregation of the Christians. Again, that I am partaker of all the merits of Christ's passion and death. Thirdly, that by the blood of Christ all my sins are washed away and utterly forgiven, so that they shall never more be imputed unto me, nor laid unto my charge: not only that, but also that, as all evils be taken away from me by the death and blood of Christ, so likewise by the same are all good things given unto me, as it is written: "Ye are washed, ye are sanctified, ye are made righteous, by the name of the Lord Jesu, and by the Spirit of our God."

1 Cor. vi.

Father. Let this suffice for this present concerning the article of the forgiveness of sins. What followeth?

Son. "I believe the resurrection of the body."

Of the resurrection.

Father. What meanest thou by this? *Son.* I believe with my heart, and confess with my mouth, that God by his almighty power at the last day shall raise up from death unto life the bodies of all men, women, and children, that have lived and died from the time of Adam's creation unto the day of judgment, be they good or bad, faithful or unfaithful, and by whatsoever death they perished, whether they were consumed unto ashes by fire, or devoured of wild beasts, or eaten of the fowls of the air, or swallowed up of the fishes in the waters. Those very same bodies, wherein they lived sometime here upon earth, shall be restored unto them; so that, body and soul linked together, they shall "all stand before the judging-place of Christ," and there receive their reward according to the works which they have done, be they good or bad.

Rom. xiv.

Father. Let me hear it proved by the word of God, that the bodies of the dead shall rise again, and be restored to life at the last day. *Son.* The scriptures are plentiful in this behalf.

Job xix.

The holy man Job speaketh on this manner: "I know, and am fully persuaded, that my Redeemer doth live, and that at the last day I shall rise out of the earth, and be clothed again with my skin, and shall see God in my flesh, whom I myself shall see, and mine eyes shall behold, and none other. This hope lieth buried up in my breast."

Isai. xxvi.

The prophet Esay saith: "Thy dead shall live again, our bodies shall rise again. Awake and rejoice, ye that dwell in the dust: for thy dew is the dew of life and light."

Ezek. xxxvii.

The prophet Ezechiel saith: "The hand of the Lord came upon me, and carried me out in the Spirit of the Lord, and let me down in a plain field that lay full of bones; and he led me round about by them; and behold, the bones that lay upon the field were very many, and marvellous dry also: then said he unto me, Thou son of man, thinkest thou these bones may live again? I answered, O Lord God, thou knowest. And he said unto me, Prophesy thou upon these bones, and speak unto them, Ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will put breath into you that ye may live. I will give you sinews, and make flesh grow upon you, and cover you with skin, and so give you both that ye may live, and know that I am the Lord. So I prophesied, as he had commanded me. And as I was prophesying, there came a noise and a great motion; so that the bones ran every one to another.

Now, when I had looked, behold, they had sinews, and flesh grew upon them, and above they were covered with skin; but there was no breath in them. Then said he unto me, Thou son of man, prophesy thou toward the wind: prophesy and speak to the wind, Thus saith the Lord God, Come, O thou air, from the four winds, and blow upon these slain, that they may be restored to life. So I prophesied, as he had commanded me. Then came the breath unto them; and they received life, and stood up upon their feet, a marvellous great sort." And a little after: "Thus saith the Lord God: Behold, I will open your gates, O my people, and take you out of your sepulchres, and bring you into the land of Israel again. So shall ye know that I am the Lord, when I open your graves and bring you out of them. My Spirit also will I put in you; and ye shall live." The prophet Daniel saith also: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, some to perpetual shame and reproof." Dan. xii.

As I may at the last come to the testimonies of the new testament, are not these the words of our Saviour Christ unto the Sadducees, which denied the resurrection of the dead and the immortality of the soul? "As concerning the resurrection of the dead, have ye not read what is spoken unto you of God, which saith, I am the God [of] Abraham, and the God of Isaac, and the God [of] Jacob? Now is not God the God of the dead, but of the living." Christ said unto Martha of her brother Lazarus that was dead: "Thy brother shall rise again. Martha answered, I know that he shall rise again in the resurrection at the last day." In another place the Lord Christ, appointing whom we should call unto our table, namely, the poor, the halt, the lame, the blind, &c. saith, that although they be not able to make us amends, yet shall we be recompensed in the resurrection of the righteous. And that we should not be doubtful of the resurrection of the dead, we read that our Saviour Christ, that most mighty conqueror of sin, devil, death, and hell, raised up certain that were dead unto life, as the widow's son of Naim, the daughter of Jairus, and Lazarus, with divers other. We read also that, after Christ's resurrection, "the graves did open, and the bodies of many saints which slept arose, and came out of the graves, and came into the holy city, and appeared to many." Blessed Luke in the chronicle of the apostles' acts writeth, that St Peter raised up from death unto life a certain woman named Tabitha, otherwise called Dorcas; again, that St Paul likewise wrought the like miracle upon a certain young man that was dead, named Eutychus. Matt. xxii. Exod. iii. Matt. xxii. John xi. Luke xiv. Luke vii. Luke viii. John xi. Matt. xxvii. Acts ix. Acts xx.

Father. Are there no testimonies of the resurrection of the dead in the epistles of St Paul? *Son.* St Paul in all his epistles writeth of nothing so oft and so largely as of the resurrection of the dead. In his epistle unto the Romans he writeth on this manner: "If we be dead with Christ, we believe also that we shall live with him." Again: "If we be engraft in death like unto him, then shall we also undoubtedly be partakers with him of the resurrection." In his first epistle to the Corinthians he writeth this: "God hath raised up the Lord (Jesus), and he shall raise up us also by his power. Know ye not, that your bodies are the members of Christ?" If our bodies be the members of Christ, then must they also be glorified with their head, Christ. In the fifteenth chapter of the foresaid epistle, the blessed apostle doth prove the resurrection of the dead with so manifest reasons and invincible arguments, that it is wonder that the very godless epicures should doubt of it; which chapter I would wish that all true Christians should diligently commend to memory. I will only give you a taste of it, and of that judge you the residue. Rom. vi. 1 Cor. vi. 1 Cor. xv.

Father. It is well said, my son. Let me hear.

Son. "If there be no resurrection of the dead, then is Christ not risen. If Christ be not risen, then is our preaching in vain, and your faith also is in vain; yea, and we are found false witnesses of God, because we have testified against God, that he hath raised up Christ, whom he hath not raised up, if the dead rise not again. For if the dead rise not again, then is Christ also not risen again. But if Christ be not risen again, then is your faith in vain, and ye are yet in your sins: they also that are fallen asleep in Christ are perished. If in this life only we have hope in Christ, then are we of all men most miserable. But now is Christ risen from the dead, and is become the first-fruits of them that sleep. For by one man cometh death, and by one man the resur-

rection of the dead. For as they all die in Adam, so shall they all be made alive in Christ," &c.

2 Cor. iv. In his second epistle to the Corinthians he writeth thus: "We know that he which raised up the Lord Jesus, shall raise us up also by the means of Jesus." Also to the Phil. iii. Philippians: "Our conversation is in heaven, from whence we look for a Saviour, even the Lord Jesus Christ, which shall change this our vile body, that he may make it like unto his own glorious body, according to the working whereby he is able also to subdue all things unto himself." Item to the Thessalonians: "We would not, brethren, that ye should be ignorant concerning them which are fallen asleep, that ye sorrow not as other do, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep by Jesus shall God bring with him. For this we say unto you in the word of the Lord, that we which live and are remaining in the coming of the Lord, shall not come ere they which sleep. For the Lord himself shall come down from heaven with a shout, and voice of the archangel, and with the trump of God; and the dead in Christ shall arise first: then shall we, which live and remain, be caught up with them also in the clouds to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort yourselves one another with these words."

Father. We have heard testimonies concerning the resurrection of the dead out of the holy scriptures abundantly. But shall the wicked and ungodly rise again also at the day of judgment, no less than the faithful and godly? *Son.* Yea, verily.

Father. Where doth that appear in the holy scripture? *Son.* In divers and sundry places.

Father. Let me hear.

Dan. xii. *Son.* The prophet Daniel saith: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, some to perpetual shame and reproof." Our John v. Saviour Christ saith also: "The hour cometh, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of damnation." And in the gospel of St Matthew, where Christ describeth and setteth Matt. xxv forth the form and manner of his judgment, we read that at the last day, "when he shall come in his glory, and all the holy angels with him, he shall sit upon the seat of his glory; and all people shall be gathered before him. And he shall separate them one from another, as a shepherd divideth the sheep from the goats. And he shall set the sheep on his right hand, and the goats on his left. Then shall he say unto them that shall be on his right hand, Come hither, ye blessed of my Father, inherit ye the kingdom which was prepared for you from the beginning of the world, &c. Then shall he say unto them also that shall be on the left hand, Depart from me, ye cursed, into the everlasting fire, which is prepared for the devil and his angels, &c. And these shall go into everlasting pain, but the righteous into everlasting life."

Rev. xxii. Here is it evident, that all men, both good and bad, faithful and unfaithful, righteous 2 Cor. v. and unrighteous, shall rise again at the day of judgment, and come before the high judge Christ, there to receive a reward according unto their deeds, as Christ himself saith: "Behold, I come out of hand, and my reward with me, that I may give to every one according unto his works." Hereto agreeth the saying of St Paul: "We must all appear before the judgment-seat of Christ, that every one may receive in his body, according to that he hath done, whether it be good or bad."

Father. With what bodies shall the dead rise again? *Son.* Even with the very same bodies wherein sometime they lived in this world.

Father. What, mortal, corruptible, heavy, weak, sick, diseased, &c.? *Son.* Nothing less; but immortal, uncorruptible, light, or quick, strong, heathful, perfect, &c.

Father. How can it be the same body, when it is so altered? *Son.* The very same body, wherein we have lived here, shall be restored unto us through the mighty power of God, with all the parts and members of the same. The alteration of the body shall be not in substance, but in quality. Our bodies are now mortal and corruptible; but at the resurrection they shall be immortal and uncorruptible.

Father. Declare by the word of God, that the very same bodies, which we have now, shall be restored unto us at the day of judgment. *Son.* The holy man Job

saith: "I know, and am fully persuaded, that my Redeemer doth live, and that at the last day I shall rise out of the earth, and be clothed with my skin, and shall see God in my flesh; whom I myself shall see, and mine eyes shall behold, and none other. This hope lieth buried up in my breast." These words are so plain, that nothing can be spoken more plainly. St Paul also saith: "This corruptible must put on uncorruption, and this mortal must put on immortality. But when this corruptible shall put on uncorruption, and this mortal shall put on immortality, then shall the word be fulfilled that is written: Death is swallowed up into victory. Death, where is thy sting? Hell, where is thy victory? The sting of death is sin: the strength of sin is the law: but thanks be unto God, which hath given us the victory through our Lord Jesus Christ."

Job xix.

1 Cor. xv.

Isai. xxv.
Hos. xiii.
Heb. ii.

Moreover, we read, that in times past, in the Aquilian and Carthagian church, men did use to pronounce this article on this manner: "I believe the resurrection even of this body¹." They added to the article these words, "Even of this," to the intent that it might be plainly and evidently expressed, that none other body like unto this shall be raised up or made, but even this very self-same body, wherein we now live, stand, sit, hear, see, walk, sleep, wake, &c.; yea, and which useth itself here with the soul in all manner of good works.

Father. What doth it profit thee, that thou dost believe the resurrection of this body? *Son.* First, it putteth me in remembrance, that in this world I am nothing else but a stranger and a pilgrim, and must away from hence, and that therefore I ought not to set my mind upon the things of this world, but rather "seek after those things which are above, where Christ sitteth on the right hand of God."

What profit we have by believing the resurrection of the body.

Col. iii.

Secondly, so often as I say or remember this article of the christian faith, it beateth into my heart a certain reverent fear toward the Lord my God, wherewith I am provoked to be ware and circumspect, that I commit none unclean thing with this my body, which, being dead, shall once rise again and stand before the judgment-seat of Christ, there to render an accompts, even before the whole world, of all things that it hath done, be it good or bad; but rather so order it in all my doings, that in this world it may be the temple of the Holy Ghost, and after this life reign with our head Christ in the glory of his Father worlds without end.

Thirdly, it encourageth me greatly to suffer in this my body, both patiently and thankfully, whatsoever cross is laid upon me for the glory of my Lord God, and for the testimony of his truth, yea, although it were very death; being perfectly persuaded that this my body, thus afflicted for the Lord's sake, shall once again be restored unto me after a more perfect and blessed state, than I ever had it in this world, even in all points "like to the glorious body of our Lord and Saviour Jesus Christ."

Phil. iii.

Fourthly, it occasioneth me patiently to bear the departing of my friends, and of such as I most tenderly love, seeing that I am well assured in my heart by the word of God, that they shall live again, not only in soul, which is immortal and never dieth, but in body, although taken away by death, and resolved into earth, dust, and ashes.

Fifthly and finally, it provoketh me to be studious of good works, always attempting some good and godly deed in this my body, seeing my labour shall not be vain, but at the resurrection of the righteous, whatsoever good deed I have wrought, it shall abundantly be recompensed me both in body and in soul.

Father. What remaineth of the articles of the christian faith? *Son.* One only article, which is this:

Of everlasting life.

"And I believe everlasting life. Amen."

Father. What meanest thou by that? *Son.* I believe with my heart, and con-

[¹ Et ideo satis caute ecclesia nostra fidem symboli docet, quæ in eo quod a ceteris traditur 'carnis resurrectionem,' uno addito pronomine tradidit 'hujus carnis resurrectionem.'—Symbolum Ruffini in Hieron. Op. Par. 1693—1706. Tom. V. col. 144. Ruffinus was a presbyter of the church of Aquileia; but his exposi-

tion of the creed was formerly attributed to Cyprian, and is generally now appended to that father's works. Hence, perhaps, the Carthaginian church was understood to have adopted the same addition to the article. See for further authorities as to the church of Aquileia, Pearson's Exposition of the Creed, Art. xi.]

fess with my mouth, that after this transitory and miserable life, which is rather a shadow of a life, if not a death, both my body and soul being linked again together, through the mighty power of God, shall live for ever in the kingdom of God, without all trouble, pain, sickness, or taste of death any more, in such perfect joy and true felicity, as "eye never saw the like, ear never heard the like, no tongue is able to express the like, nor any heart is able to conceive or think the like." The righteous shall glisten as the shining of heaven, yea, "they shall be as the angels of God." They shall see God "face to face," even "as he is," with all the holy angels and blessed saints of God, which have been from the beginning of the world unto the end of the same; and with them shall they rejoice, glory, and triumph with an unoutspeakable gladness, praising the most high majesty of God, worlds without end.

Father. Declare unto me by the word of God, that there is an everlasting life after this transitory, frail, and short life, which we lead in this world. *Son.* The prophet Daniel saith: "Many of them that sleep in the dust of the earth shall awake; some to everlasting life, some to perpetual shame and reproof. The wise, such as have taught other, shall glisten as the shining of heaven; and those that have instructed the multitude unto godliness shall be as the stars world without end." Esdras also hath these words: "I say unto you, O ye heathen, that hear and understand: Look for your shepherd, he shall give you everlasting rest. For he is nigh at hand, that shall come in the end of the world. Be ready to the reward of the kingdom. For the everlasting light shall shine upon you for evermore. Flee the shadow of this world: receive the joyfulness of your glory: I testify my Saviour openly. O receive the gift that is given you, and be glad, giving thanks unto him that hath called you to the heavenly kingdom." The Lord Christ saith also: "The righteous shall go into everlasting life." Again: "God hath so dearly loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life." Again, in the same chapter: "He that believeth on the Son hath everlasting life." Also in another place: "My sheep hear my voice, and I know them, and they follow me, and I give them everlasting life, and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave me them, is greater than all; and no man is able to pluck them out of my Father's hand. I and the Father am one." Item: "O Father, my hearty desire is, that they, whom thou hast given me, may be with me where I am, that they may see my glory, which thou hast given me." The blessed apostle St Paul saith: "We know surely that, if our earthly house of this dwelling were destroyed, we have a building ordained of God, an house not made with hands, but everlasting in heaven."

Father. Is this everlasting life the free gift of God, or is it deserved by our own good deeds? *Son.* Deserved? What deserve we of ourselves, or by our own works, but the wrath of God and everlasting damnation, if God should deal with us according to our deserts? "Everlasting life," as Paul saith, "is the gift of God through Jesus Christ our Lord." And Christ himself saith: "Fear not, ye little flock; for it is your Father's good pleasure to give you a kingdom." Again: "My sheep hear my voice, and I know them, and they follow me, and I give them everlasting life." Item: "Be thou faithful unto the death; and I will give thee the crown of life." Hereto appertaineth the saying of St John: "This is the witness, that God hath given us everlasting life, which life is in his Son." "He that hath not the Son hath not life." Again: "We know that the Son of God is come, and hath given us a mind to know the true God; and we are in him which is true, even in his Son Jesus Christ. This is the true God, and everlasting life."

Father. Is this everlasting life given of God to all men indifferently? I mean, so well to the bad as to the good, and to the unfaithful as to the faithful? *Son.* Everlasting life is only given to the faithful: as for the unfaithful, they "have their portion in that lake which brenneth with fire and brimstone," "where is weeping and gnashing of teeth," and "where the worm" that gnaweth the consciences of the damned, "shall never die." Our Saviour Christ saith: "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that every one that believeth in him

Isai. lxiv.
1 Cor. ii.
Wisd. iii.

Matt. xxii.

1 John iii.

Dan. xii.

2 Esdr. ii.

Matt. xxv.

John iii.

John x.

John xvii.

2 Cor. v.

Rom. vi.

Luke xii.

John x.

Rev. ii.

1 John v.

Rev. xxi.

Matt. xxii.

Isai. lxvi.

John iii.

may not perish, but have everlasting life." Again: "Verily, verily, I say unto you, John v. Whosoever heareth my word, and believeth on him that sent me, he hath everlasting life, and cometh not into judgment, and is removed from death unto life." Also in another place: "Verily, verily, I say unto you, He that believeth on me hath ever- John vi. lasting life." Item: "He that believeth on the Son hath everlasting life: he that John iii. believeth not on the Son shall not see life, but the wrath of God abideth upon him." These aforesaid scriptures, with many other, do manifestly declare, that everlasting life is only laid up in God's treasure-house for the faithful, and not for the unfaithful; so that as the one sort, that is to say, the faithful, shall enjoy everlasting life, so likewise the other part, I mean, the unfaithful, shall be cast headlong into "that lake that brenneth with fire and brimstone."

Father. And shall the bodies of the faithful enjoy this everlasting life, no less than the souls? *Son.* Both joined together by the mighty power of God shall be partakers alike of this everlasting life.

Father. How can that be, when the holy apostle saith, "Flesh and blood cannot 1 Cor. xv. inherit the kingdom of God"? And the Lord Christ saith: "No man goeth up into John iii. heaven, but he that came down from heaven, even the Son of man, which is in heaven."

Son. Truth it is, that our bodies, as we received them of Adam, (for "that is born John iii. of flesh is flesh," and "by nature we are all the children of wrath,") cannot inherit Eph. ii. the kingdom of God: for so are they sinful, mortal, and corruptible. But being regenerate, and born anew by the Spirit of God and holy baptism, and the qualities being changed at the resurrection of the righteous, I mean, corruption into uncorrup- 1 Cor. xv. tion, and mortality into immortality, the very same bodies, wherein we have lived, without any alteration of the substance, shall enjoy the kingdom of God, as St Paul 2 Cor. v. declareth in divers places of his epistles, and as we have abundantly heard heretofore. 1 Thess. iv.

Father. What is this everlasting life? *Son.* The perfect fruition, sight, and knowledge of God's majesty in his glorious kingdom. "We now see God through a glass 1 Cor. xiii. in a dark speaking, but then shall we see him face to face. We now know God unperfectly, but then shall we know him, even as he now knoweth us." We now behold the majesty of God only with the eyes of our faith, and "it hath not yet 1 John iii. appeared what we shall be; but we know that, when Christ the Lord shall appear, we shall be like him, and shall see him even as he is." We now, being clad with this mortal and corruptible body, are not at home with the Lord; but "when this mortality shall be swallowed up of immortality, and this corruption of uncorruption," then shall we be at home with the Lord, and dwell in "an house not made with 2 Cor. v. hands, but everlasting in heaven."

Father. What doth it profit thee to believe everlasting life? *Son.* So greatly, that without this faith the belief of all the other articles profit me nothing at all. So oft as I consider this blessed, glorious, immortal, and everlasting life, it maketh me to fight valiantly against the devil, the world, and the flesh, to seek the glory of the Lord my God unfeignedly, to obey his holy word, will, and commandment, to frame my life according to his pleasure, to do good to all men, yea, even to my very enemies, to bear all kind of adversity, not only patiently but also thankfully; in fine, to wish for to be loosened out of this miserable and wretched body, and to be with my Lord and Saviour Christ in the kingdom of his Father, where I shall see face to face the glorious majesty of the Lord my God, the Father, the Son, and the Holy Ghost, and understand those heavenly mysteries and secrets, which I, being clad with this gross, mortal, corruptible, and sinful body, can by no means attain unto; where also I shall have the company of the blessed angels, and of all the elect and chosen people of God, which have lived from the beginning unto the end of the world, and with them rejoice in the Lord our God worlds without end.

Father. Wherefore dost thou at the end of the articles of the christian faith say, "Amen"? *Son.* To declare that even from the very heart I do believe all those articles of the christian faith to be true, which I have now rehearsed, and that whatsoever is contained in them is a most undoubted verity, and hath or shall come to pass unfeignedly, as is in them contained. And thereunto I say once again, Amen.

Father. We have now handled the two first parts of the Catechism, wherein thou hast not only satisfied, but also overcome my expectation. And I thank my Lord God for thee, my dear child, that he hath through his holy Spirit, in this thy tender age, so graciously endued thee with the knowledge of his holy word. And I beseech him for his mercies' sake to continue his fatherly favour toward thee, and daily more and more to increase the knowledge of his blessed will in thee, that thou mayest at the last become a perfect man in Christ, and serve the Lord thy God in holiness and righteousness all the days of thy life. *Son.* God give me grace so to do!
