

## THE THIRD PART OF THE CATECHISM.

### OF THE LAW.

*Father.* Now followeth the third part of the Catechism, which thou saidst, as I remember, is the law. *Son.* Truth it is.

*Father.* Of what law speakest thou? *Son.* Not of man's, but of God's law.

*Father.* What is this law of God? *Son.* It is a doctrine containing the certain <sup>What the law is.</sup> and unchangeable will of God, teaching what things are holy and pleasant to God, and contrariwise what things are ungodly and displeasing unto him; again, commanding what we ought to do, and forbidding what we ought to leave undone.

*Father.* Give me examples of this thing. *Son.* Among the precepts which God will have to be done of us, these are comprehended: "Thou shalt love the Lord thy <sup>Deut. vi.</sup> God with all thy heart, with all thy mind, and with all thy strengths." Again: "Remember that thou keep holy the sabbath-day." The contrary commandments, I <sup>Exod. xx.</sup> speak of such as forbid us those things which we ought not to do, are these and such like: "Thou shalt have no strange gods in my sight." "Thou shalt not take the name of the Lord thy God in vain." "Thou shalt not steal," &c.

*Father.* To whom did God give his law? *Son.* He first of all gave it generally to all men, writing it in their hearts, whereby every man did know when he did well or otherwise, his conscience either commending or condemning him for his act: afterward the Lord our God gave it to the people of Israel, when he was determined to erect and stablish a new commonweal among the Israelites; that by this means they might know the certain and express will of God, and frame their lives according to the same.

*Father.* By whom did God deliver his law to the people of Israel? *Son.* By his servant Moses.

*Father.* Where? *Son.* In the mount Sinai.

*Father.* At what time? *Son.* The third month after that the people of Israel <sup>Exod. xix.</sup> were delivered out of Egypt; in the year 430 after the promise made to Abraham <sup>At what time the law was given.</sup> concerning that blessed seed; and after the flood in the year 797; and from the beginning of the world, in the year 2454.

*Father.* After what manner was this law of God given? *Son.* With great glory, written with the finger of God in two tables of stone. For when this law of God should be given and published to the people of Israel, God himself, that mighty Lord, came down into the mount Sinai with fire; and there was heard great thundering and much lightning seen in the air. And there was a thick cloud upon the mount, and a noise of a trumpet exceeding mighty, insomuch that the people which were in the tents were wonderful afraid; for the smoke of the mount went up as the smoke of a furnace; so that the whole mount was exceeding terrible, and the noise of the trumpet was wonderful mighty.

*Father.* To what end did God give his law to the people of Israel? *Son.* Not only to the Israelites in times past gave God his law, (I speak not of the ceremonial or judicial, but of the moral law;) but to us also, and to so many as profess godliness, is that law given, and we owe now no less obedience to it, than heretofore the Jews did; so that we also, which are called Christians, ought diligently to do whatsoever is there commanded, and leave undone whatsoever is there forbidden.

*Father.* I grant. But my question is, to what end, or for what purpose God gave this law?

*Son.* First, that it should be unto us a certain, sure, and undoubted doctrine, opening and declaring the everlasting and unchangeable will of God, whereof we may learn both how to frame our life according to the good pleasure of God, and also what works we ought to do, wherewith we may please God, and serve him according to his holy will; lest we, following our own foolish fancies, corrupt judgments, blind zeals, and fleshly good intents, should attempt and do those things which are dis- <sup>Why God gave his law.</sup>

Deut. xii. pleasant and unacceptable to the Lord our God; seeing it is written: "Ye shall not do every man what seemeth him good in his own eyes." Again: "That I command thee, do thou only to the Lord: neither put thou any thing thereto, nor take ought therefrom." Item: "Ye shall put nothing to the word which I command you, neither do ought therefrom, that ye may keep the commandments of the Lord thy God, which I command you." The holy apostle also saith: "We are the workmanship of God, created in Christ Jesu unto good works, which God hath prepared that we should walk in them."

The names of the law of God in the holy scripture. And for this cause hath the law of God divers names in the holy scriptures, which tend unto this end. The prophet Esay and the psalmograph also call the law of God "a witness", because it testifieth, sheweth, and declareth unto us the good will and pleasure of God. Esay writeth thus: "If any man want light, let him look upon the law and witness," &c. David saith: "The witness of the Lord is true, and giveth wisdom even unto babes."

Moreover, David, Salomon, and our Saviour Christ calleth the law of God "a light." For as the light doth shew to him that walketh in darkness the way perfectly, and how he may safely walk, and without jeopardy; so likewise the law of God sheweth a christian man how he ought to direct his ways, and to walk according to the will of God, neither declining on the right hand nor on the left. And as "he that walketh in darkness knoweth not whither he goeth," yea, for want of light he goeth out of his way, stumbleth, falleth, hurteth himself, and many times casteth himself into great danger; so, in like manner, he that walketh in the blind darkness and dark blindness of carnal reason, not having the light of God's law, whereunto he may direct his footsteps, falleth into most filthy errors and heresies, embraceth idolatry and superstition in the stead of the true worshipping of God, and, forsaking the alone true God, honoureth idols and false gods: as we may see in the kingdom of the pope, where, for lack of the light of God's word, who is able to express, what false religion, what superstition, what idolatry, what hypocrisy, what heresy, what monstrous sects, what errors, what wicked opinions, what kinds of all abominations do reign? Contrariwise, where the light of God's word reigneth, there is an whole sea of good and godly things; but where the darkness of men's traditions bear rule, there is a world of all evils. Without this light of God's law we utterly know not how we ought to direct our pathways according to the will of God. Look what the "pillar of fire" was to the children of Israel, when they passed through the Red sea, in the night time; the very same unto us, which are tossed with the troublous waves of this world, is the law and word of God. The psalmograph saith: "Thy word, O Lord, is a lantern to my feet, and a light to my pathways." Salomon also saith: "The commandment is a lantern, and the law a light." David once again saith: "The commandment of the Lord is bright, and giveth light to the eyes." Hither pertaineth the saying of our Saviour Christ: "This is condemnation, that light is come into the world, and men have loved darkness more than light." St Peter also saith: "We have a sure word of prophecy; and ye do well that ye take heed thereunto, as unto a light that shineth in a dark place, until the day dawneth, and the day-star arise in your hearts."

James i. Furthermore, St James compareth the law of God to a glass. For as in a glass we see what is fair or foul in our face, so likewise when we look in the law of God, we easily see and perceive what is well or evil in our doings; so that through the benefit of this glass, I mean the law of God, we are provoked to amend those things that are amiss, which otherwise should remain and continue in us unto our damnation.

Secondly, forasmuch as man of himself is nothing else than a very lump of pride, and soon forgetteth his vileness, nakedness, corrupt and sinful nature, boasting himself even before God to be somewhat, when he is nothing else than mere vanity, and worthy of praise, when he is most worthy of everlasting damnation; as we may see in the parable or history of the proud Pharisee and sinful publican, and in divers other of the holy scripture; God, willing to paint, shew, and set forth man to himself, as it were in his native colours, gave unto him his law, that by the consideration thereof he might learn to know himself, his misery, weakness, impiety, sin, and his

unableness to fulfil the law of God, seeing the law is spiritual, and we are carnal; as Rom. vii. St Paul testifieth: "By the law," saith he, "cometh the knowledge of sin." Again: Rom. iii. "I know not sin, but by the law. For I had not known concupiscence or lust (to Rom. vii. be sin), except the law had said, Thou shalt not covet, or lust. But sin took an Exod. xx. occasion by the means of the commandment, and wrought in me all manner of con- Deut. v. cupiscence. For verily without the law sin was dead. I once lived without law: but when the commandment came, sin revived; and I was dead. And the very same commandment, which was ordained unto life, was found to be unto me an occasion of death. For sin took occasion by the means of the commandment, and so deceived me, and by the self commandment slew me. Wherefore the law is holy, and the commandment holy, just, and good. Was that then which is good made death unto me? God forbid! Nay, it was sin, that it might appear, how that sin, by the means of that which is good, had wrought death in me; that sin, by the means of the commandment, might be out of measure sinful. For we know that the law is spiritual; but I am carnal, sold under sin, because I allow not that which I do. For what I would, that do I not; but what I hate, that do I. If I do now that which I would not, I grant to the law that it is good. So then now it is not I that do it, but sin that dwelleth in me. For I know that in me (that is to say, in my flesh) dwelleth no good thing," &c.

This end of the law is necessary to be known. For without this knowledge, we esteem of ourselves, of our strengths, of our free will, might, and power, more than becometh us: yea, we think ourselves through our own good works and merits worthy of the favour of God, remission of sins, the gift of the Holy Ghost, and everlasting life, when we be least of all worthy of those things. But the law uttereth and sheweth us unto ourselves, and maketh evident, plain, and open before our eyes, our own wickedness, misery, and wretchedness; as we may see in Adam, Heva, Cain, David, Saul, Mary Magdalene, Peter, &c. Yea, the law accuseth, condemneth, killeth, and casteth us down headlong into hell-fire, with all our works and merits, because we do not fulfil the law with such purity of heart, as the law doth require, according to this saying of our Saviour Christ: "Did not Moses give you a law, and yet none of John vii. you keepeth the law?" Hereto belongeth the saying of St Peter: "Why tempt ye Acts xv. God, that ye would put a yoke on the disciples' necks, which neither our fathers nor we were able to bear?" Neither differeth the saying of Moses from this purpose: "Cursed be every one that abideth not in all things which are written in the book of Deut. xxvii. the law, and fulfilleth them." In consideration whereof the law is called "the killing Gal. iii. letter," "the ministry of death and damnation," "the power of sin," &c. Rom. iv. 2 Cor. iii. 1 Cor. xv.

Thirdly, God hath given us his law unto this end, that, after we have perfectly learned of the law our corruption, our wicked nature, our impiety, our pronity unto sin, our slackness unto all goodness, and finally, our febleness, yea, our nothing in fulfilling the holy, good, and righteous law of God, (lest we, beholding our damnation for not satisfying the will of God, should despair, and be made by this means inheritors of hell-fire,) it should be unto us a schoolmaster to point and lead us unto Christ, which is "the end and perfect fulfilling of the law, to make righteous so many as Rom. x. believe on him;" that we, apprehending and laying hand through strong faith on his perfection and fulfilling of the law, might be counted righteous before God, and so become heirs of everlasting glory. For by this means, namely, through faith in Christ, we obtain that of God, which cannot be obtained of the law through works, that is to say, the favour of God, remission of sins, quietness of conscience, the gift of the Holy Ghost, and in fine, everlasting life, as these scriptures following do abundantly testify.

Our Saviour Christ saith: "Think not that I am come to break the law or the Matt. v. prophets. No, I am not come to break, but to fulfil." All things written in the law or in the prophets Christ hath unto the uttermost fulfilled, not for himself, but for us, that his fulfilling should be recounted our fulfilling, if we believe on him. This witnesseth St Paul, saying: "Christ is the perfect fulfilling of the law, to justify every Rom. x. one that believeth on him." Again: "Christ hath delivered us from the curse of the Gal. iii. law, while he was made accused for our sake: for it is written, Cursed is every Deut. xxi.

Gal. iii. one that hangeth on the tree." Item: "The law was our schoolmaster to drive us unto Christ, that we might be made righteous by faith. But after that faith is come, now are we no longer under a schoolmaster. For ye are all the sons of God by the faith which is in Christ Jesus." Also in another place: "The law made nothing perfect, but was an introduction of a better hope; by which hope we draw nigh unto God." Once again he saith: "When the time was full come, God sent his Son, born of a woman, and made bond unto the law, to redeem them which were under the law; that we through election might receive the inheritance that belongeth unto the natural sons." Hereto appertaineth part of St Paul's sermon, which blessed Luke reciteth in his chronicle of the apostles' acts: "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 which ye could not be justified by the law of Moses."

Fourthly, God ordained his law, that it should be a bit or a bridle to restrain the evil and disobedient persons from their evil and disobedience, and by this means at the least compel them to walk in an order, and do that which is good and righteous, if not for the love of God, yet for the fear of punishment, as the poet saith:

"Oderunt peccare boni virtutis amore;  
Oderunt peccare mali formidine pœnæ."

1 Tim. i. Of this use or end of the law speaketh St Paul, saying: "We know that the law is good, if a man use it lawfully; understanding this, how that the law is not given unto a righteous man, but unto the unrighteous and disobedient, to the ungodly and to sinners," &c. Again: "Rulers are not to be feared for good works, but for evil. Wilt thou be without fear of the power? Do well then; and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou do evil, then fear; for he beareth not the sword for nought, but is the minister of God to take vengeance on them that do evil."

These are the principal and chief causes, which I have now rehearsed, wherefore God hath given us his law, as I have learned of the holy scriptures.

*Father.* How many commandments doth this law of God contain? *Son.* Ten: whereof four appertain unto God, teaching what our duty is toward the Lord our God, how we ought to serve, honour, and worship him; again, how we ought to call upon, praise, and glorify his holy name, and behave ourself in all things that concern the glorious majesty of God. The other six teach us what our duty is toward our neighbour, and how we ought to behave ourselves toward him, both in thought, word, and deed.

Exod. xx. And for this cause God gave this his law written in two tables of stone: the one containing, as ye have heard, our duty toward God; the other, toward our neighbour.

*Father.* Rehearse the first commandment.

The first commandment. *Son.* "I am the Lord thy God, which have brought thee out of the land of Egypt, even out of the house of bondage: Thou shalt have no strange gods in my sight."

Why God is called the Lord. *Father.* Wherefore doth God use so solemn and noble preface in the beginning of his commandments? Why calleth he himself "the Lord"? *Son.* The Lord is a name of great majesty and wonderful high excellency, which name is properly due unto our God alone, as he saith by the prophet: "I am the Lord: this is my name. I will give my glory to none other, nor my honour to graven images." And he calleth himself by this name, "the Lord," to declare and set forth unto us his might, power, and authority, which he of right hath to command all creatures, of whom he alone is the creator, that by this means we may diligently address ourselves unto the perfect accomplishment of his holy and blessed will.

Why God calleth himself our God. *Father.* Why doth he call himself "our God"? *Son.* In calling himself "our God," he giveth us to understand, that he alone is and will be our high goodness, comfort, help, defence, health, treasure, abundance of all good things, horn of plenty, and bottomless fountain, out of the which we may abundantly draw whatsoever is necessary either

for the soul or for the body, both in this world and in the world to come; as he said to Abraham: "I am the Almighty God (or as some read, *El Shadai*, that is, a God mighty in power, abundant in riches, sufficient to reward plentifully, and lacking of nothing): walk before me, and be without spot. I will make my covenant between me and thee, and thy seed after thee, throughout their posterities, that it may be an everlasting covenant; so that I will be the God of thee, and of thy seed after thee." Again: "Fear not: I am thy shield, and thy exceeding great reward." Gen. xvii. xv.

*Father.* For what cause is mention made here of the deliverance out of Egypt, seeing not we, which are called Christians, but the Jews, were delivered out of Egypt, that house of bondage, even from the tyranny of that most wicked king, Pharaoh? *Son.* Their corporal deliverance was a figure of our spiritual deliverance, manumission, and freedom. For as the Israelites were delivered from the captivity of the cruel Egyptians by the out-stretched arm and mighty hand of that most mighty God; even so likewise are we, which are of the household of faith, delivered and made free from the power of the devil, and from the bondage of the world, and from the yoke of sin, death, and damnation, by the passion and death of our Lord and Saviour Jesus Christ; yea, and that of God's mere mercy and undeserved liberality, which hath chosen us a peculiar and several people unto himself, and given us the liberty of his most dear sons and the fellowship of everlasting life. In the preface therefore of his law, God maketh mention of the Israelites' deliverance out of Egypt to this end, that we thereby should be put in remembrance of our deliverance out of the spiritual Egypt, that is to say, the tyranny of Satan and hell-fire, and by this means be provoked the more earnestly to embrace the law of God, and to frame our lives according to the same. Exod. xiv.

*Father.* What doth God require of us in this first commandment, "Thou shalt have no strange gods in my sight"? *Son.* First, in that we are forbidden to have any strange gods in his sight, he signifieth plainly unto us, that he is the one and alone true God, and that there is none other God but he alone, neither in heaven, nor in earth, nor under the earth. What God requirith of us in the first commandment.

*Father.* How provest thou that by the holy scripture? *Son.* Moses saith: "Take heed, and imprint it well in your heart, that the Lord is God, both above in heaven, and beneath upon the earth, and that there is none other God." Again: "The Lord is God, and there is none other God but he only." Item: "Hear, O Israel, the Lord our God is one Lord only." God himself saith: "See now that I, I am, and there is none other God but I." Again: "Hear, O my people, for I assure thee, O Israel, if thou wilt hearken unto me, there shall be no strange god in thee, neither shall thou worship any other God. I am the Lord thy God, which brought thee out of the land of Egypt." By the prophet Esay he saith also: "I am, I am the Lord, and there is none other Saviour. I am the Lord, and besides me there is none other God. Consider, that I am he, before whom there was never any God, neither shall there be any after me. I am only the Lord." Again: "I am the Lord, and besides me there is no God." Hereto agreeth the saying of St Paul: "We know that there is none other God but one. For although there be that are called gods (as there be gods many, and lords many), yet have we but one God, even that Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him." Deut. iv. Deut. vi. Psal. lxxxii. Isai. xliii. Isai. xlv. 1 Cor. viii.

*Father.* Of this matter we heard abundantly afore in the declaration of the articles of the christian faith. Go forth to express the will of God concerning the first commandment, as thou beganest. *Son.* Secondly, as I am commanded here to believe, confess, and grant, that there is but one only true and everlasting God, so likewise is it required of me that I put my faith, hope, trust, and confidence in no creature either in heaven or in earth, but in this one God alone; looking for all good things at his hand, be they worldly or heavenly; and thanking him for all the benefits that I receive, whether they appertain unto the body or unto the soul, with this confession, that whatsoever I have, being good and godly, I have it altogether of his mere mercy and undeserved liberality. For, as St Paul saith: "What hast thou, that thou hast not received? If thou hast received it, why dost thou glory as though thou hadst not received it?" St James also saith: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." 1 Cor. iv. James i.

*Father.* How provest thou that thy whole faith, trust, and confidence ought to depend on this God alone? *Son.* Salomon saith: "Have thy faith, or put thy trust and confidence, in the Lord with all thy heart, and lean not to thine own wisdom." Prov. iii. The prophet Jeremy pronounceth that man "accursed, which trusteth in man, maketh flesh his strength, and suffereth his heart to depart from the Lord." Jer. xvii. But he calleth that man "blessed, which setteth his faith and putteth his confidence in the Lord," depending wholly on him, and looking for all good things at his hand. St Paul also saith: Heb. xi. "Without faith it is not possible to please God. For he that cometh unto God must believe that God is, and that he is a rewarder of them that seek him." To be short, our Saviour Christ saith: "Have your faith and confidence in God." Mark xi.

*Father.* Requireth God in this commandment nothing else but faith in him? *Son.* Not only faith, but also love, which issueth and proceedeth out of faith, as fruit out of the tree, yea, and that "from a pure heart, and a good conscience, and a faith unfeigned," Gal. v. as St Paul saith, doth God require in this commandment. Psal. i. 1 Tim. i.

*Father.* Declare that by the scriptures. *Son.* Moses saith: "Hear, O Israel, the Lord our God is one Lord only. And thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy might." Deut. vi. In the gospel we read that a certain scribe demanded of Christ: "Which is the chiefest commandment of all?" To whom he answered on this manner: "Hear, O Israel, the Lord our God is one God; and thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength." Mark xii. "And the scribe said unto him, Master, verily thou hast said right. For there is but one God, and there is none other besides him. And to love him with all thy heart, with all thy mind, with all thy soul, and with all thy strength, is more than brent-offerings and sacrifices." Deut. vi. xxx.

*Father.* What requireth God in this commandment besides faith and love? *Son.* Fear: yea, and that not servile or thrall, but childish and reverent. For God is to be believed as God, loved as a father, feared as a Lord.

*Father.* Let me hear that proved by the scriptures. *Son.* Moses saith: "Now, Israel, what requireth the Lord thy God of thee, but that thou fear the Lord thy God; and that thou walk in all his ways, and love him, and serve the Lord thy God with all thy heart, and with all thy soul; and that thou keep the commandments of the Lord and his ordinances, which I command thee this day, that thou mayest prosper?" Prov. iii. Salomon also saith: "Fear the Lord, and depart from evil: so shall thy navel be whole, and thy bones strong." Mal. i. God himself saith by the prophet: "A son honoureth his father, and a servant his master. If I now be a father, where is my honour? if I be the Lord, where is my fear?"

*Father.* Requireth God in this precept any other thing, besides faith, love, and fear? *Son.* Yea.

*Father.* What is that? *Son.* Honour and service.

*Father.* Where is that proved? *Son.* Moses saith: "Thou shalt honour the Lord thy God, and serve him alone." Deut. vi.

*Father.* What is the true honour and service of God? *Son.* To honour and serve him according to his word, and to do those works, not which carnal reason and blind zeal fancieth, but which God himself commandeth. Of this honour and service speaketh the Lord Christ in the gospel on this manner: "The true worshippers shall worship the Father in spirit and truth; for the Father will have such to worship him. God is a spirit, and they that worship him must worship him in spirit and truth." John iv. Zachary the priest also saith: "God hath delivered us from the power of our enemies, that we should serve him in holiness and righteousness before him all the days of our life." Luke i.

*Father.* May we not also honour and serve other, as angels, saints, or images, as we do God? *Son.* God forbid! God himself saith by the prophet: "I am the Lord: this is my name. I will give my glory to none other, nor mine honour to graven images." Isai. xlii. We read in the holy scriptures, that when Cornelius the centurion, esteeming more of Acts x. Peter than he ought to judge of a man, "fell down before Peter, and worshipped him, Peter took him up again, and said, Arise; for I am a man also." The people of Lystra, Acts xiv. for a miracle which was wrought among them, called Paul and Barnabas gods, and

would have worshipped them as gods. "But Paul rent his clothes, and cried out, saying, Ye men, why do ye these things? We are mortal men also like unto you, and preach unto you the gospel, that ye should turn from these vain things unto the living God, which made heaven and earth," &c. St John also fell down before the angel to worship him; but the angel forbad him, saying: "Look, that thou do it not. Rev. xix. xxii. I am the fellow-servant of thee and of thy brethren, which have the testimony of Jesu. Psal. cxv. Worship God." All the angels, saints, and blessed spirits cry with one voice: "Not to us, O Lord, not to us, but to thy name give the glory, for thy mercy and truth's sake." They all with one accord cast their crowns before the throne of God's majesty, praising and honouring him both day and night, worlds without end, and saying: "Thou art Rev. iv. worthy, O Lord our God, to take the glory, honour, and power; for thou hast made all things, and by thy will they are and were created." How grievously did the prophet Helias rebuke the Israelites, which worshipped both God and Baal! Were not these his words, "How long will ye halt on both sides? If the Lord be God, follow 1 Kings xviii. him: if Baal be he, follow him"?

*Father.* God then in this his first commandment requireth of us faith, love, fear, and honour. *Son.* Yea, verily, and that from the very bottom of the heart only and alone, as he saith by Salomon: "O son, give me thy heart." For as "God is a spirit," so will Prov. xxiii. John iv. he be worshipped in spirit and truth. And the law of God requireth not only of us outward honest and godly works, but also the pure affects and uncorrupt motions of the mind, with a perfect consent to the law of God concerning the full and due accomplishment of the same. Such as honour and worship God otherwise, God rejecteth and casteth them away by his prophet, saying: "This people draweth nigh unto me, and honoureth me with their lips; but their heart is far from me. Verily, they worship me in vain." Isai. xxix. Matt. xv.

*Father.* Hitherto have we heard, what we ought to do concerning the accomplishment of this first commandment. Declare now also what we are forbidden here to do, that we fall not into the transgression and breaking of this commandment, and so displease the Lord our God. *Son.* We are forbidden to believe, love, fear, and honour those whom the gentiles and heathen have heretofore through ignorance reputed and taken for gods, when indeed they are nothing but idols, yea devils, as the psalmograph saith: "The gods of the heathen are devils: it is the Lord that made the heavens." We are Psal. xcvi. forbidden also to use the art of magic, witchcraft, sorcery, charms, incantations, conjurations, &c.; to set our affiance and trust in any creature; to glory in ourselves, blood, kindred, wisdom, strength, riches, beauty, cunning, learning, eloquence, &c.; to seek health either of body or soul, as the giver thereof, at any creature in heaven or in earth, but only at the mighty hand of God, from whom alone "cometh every good and perfect James i. gift;" again, to receive or set forth any doctrine that fighteth with the word of God; in fine, to do any thing whereby the glory of God may be obscured, or his holy religion evil reported.

*Father.* In forbidding us to have strange gods, why doth God use these words, "in my sight"? *Son.* There is nothing hidden from the face of God, which "searcheth Psal. vii. Jer. xl. xvii. Rev. ii. Heb. iv. the hearts and reins;" to whose eyes also "all things are open and naked:" therefore doth God require of us in this precept not only an outward reverence of the body, but also the inward honour of the mind, yea, and that a pure and faithful mind, utterly estranged from all idolatry, superstition, hypocrisy, &c.

*Father.* Rehearse the second commandment.

*Son.* "Thou shalt make thee no graven or carved image, nor likeness at all of The second commandment. any thing that is in heaven above, or in earth beneath, or in the waters under the earth. Thou shalt not bow before them, nor worship them. For I the Lord thy God am a strong and jealous God, punishing the wickedness of the parents in the children until the third and fourth generation of them that hate me; and shew mercy until thousands unto those that love me, and keep my commandments."

*Father.* There are some writers, yea, and those of no obscure fame, (as I may speak nothing of the long custom used in the church, which hath utterly left out this commandment, and to supply the number hath divided the tenth commandment into

two, that is, into the ninth and tenth, contrary to the mind of the lawgiver, whose words, and the order also of the same, ought by no means either to be corrupted, altered, or changed,) which thrust out of the decalogue or ten commandments this second commandment, as a ceremonial law, serving for the time, but now of none effect concerning us Christians, to whom it is, say they, lawful to have the images of Christ and of saints in churches, private houses, or elsewhere, without any offence or breach of God's commandment; and therefore, to supply the number of the ten commandments, they also divide, as I said before, the tenth commandment into the ninth and tenth, making of one two, according to the custom used in the pope's church. *Son.* As touching the custom of reciting the ten commandments according to the appointment of the bishop of Rome, in the which is utterly omitted this second commandment concerning the forbidding either of making or worshipping of images, it cannot be denied but it is wicked and ungodly, and left out of the pope and of his adherents of a set purpose for the maintenance of images in churches, brought in by the devil and anti-christ contrary to the word of God; and therefore ought this custom utterly to be broken, and every commandment to be restored to his proper place, and so to be recited of the Christians, as it is now used in the best reformed churches.

And as for the judgments, or rather opinions and fancies, of certain learned men in this our age, which in this behalf remain still infected with the dirty dregs of that whore of Babylon, I can by no means approve and allow them. For whereas they say, that the second commandment concerning images is ceremonial, and only served for the people of Israel, and not for us, so that it is lawful for us to have images in our temples, chapels, houses, &c. notwithstanding this commandment; I utterly deny this their doctrine, and affirm it to be most wicked and utterly estranged from the truth of God's word. For if this law be ceremonial, and we set without the limits thereof, then followeth it, that as it is lawful for us to have images in our churches, so is it lawful also to reverence, worship, or honour them: which is so great an absurdity, that I think they themselves will not allow it, except they be sworn chaplains to pope Gregory III., which made a law, that images should not only be had in churches, as laymen's books, according to the doctrine of pope Gregory I., but that they also should be worshipped and had in greater reverence than ever they were before, and that whosoever were of a contrary opinion, he should be excommunicated and condemned for an heretic<sup>1</sup>. For throughout the whole course of God's law there is not one commandment so fortified and confirmed with the testimonies of the holy scripture, and so urged to be observed and kept of God's people, as this is, concerning the not having or worshipping of images. Therefore as the first, so likewise the second commandment abideth moral, and requireth like obedience. And whereas they exclude it from the number of the ten commandments, and rack that one tenth commandment into two for to supply the number, they do most unjustly, and contrary to the doctrine of the ancient fathers and old catholic doctors of Christ's church.

For as our catechist declared unto us, Athanasius, Origenes, Chrysostomus, Gregorius Nazianzenus, Hieronymus, Ambrosius, with divers other, both of the ancient and late writers, number this precept among the ten commandments; and hold that it is a moral law, no less appertaining unto us Christians now, than it did in times past unto the Jews. He said, moreover, unto us, that in the church of God among the Jews, in the old law, there was no image suffered neither of God nor of any saint; although who knoweth not, what a great number of godly persons there lived before the coming of Christ, both patriarchs, judges, kings, priests, Levites, prophets, matrons, virgins, &c.? He added furthermore, that, almost five hundred years after Christ's ascension, images could not be suffered to have any place in the temples of the Christians. He told us also an history of a certain holy bishop named Epiphanius, which, coming into a church to pray, saw a veil there hanging, wherein was painted the image of Christ, or of some saint. So soon as he saw it, being greatly offended thereat, he cut the image away, and said, that "it is contrary to the authority of the holy scrip-

[<sup>1</sup> In a council held at Rome, A. D. 732. See Concil. Stud. Labbei. Lut. Par. 1671—2. Tom. VI. cols. 1463, 4, 85.]

Images not  
lawful in the  
temples of  
the Christ-  
ians.

Images in  
temples de-  
stroyed.  
Epiphanius.



tures to have the image of any man in the church of Christ.<sup>2</sup> He told us moreover of one Serenus, bishop of Massilia<sup>3</sup>, which did not only take away images out of the churches throughout all his diocese, but he also brake them on pieces, and brent them. He brought forth also unto us certain laws and decrees of most noble and virtuous emperors<sup>4</sup>; again, certain councils<sup>5</sup>, in the which it was decreed and enacted, that all images should be taken out of the churches and burnt openly; and that from henceforth no man should presume to make an image either of Christ or of any saint, nor cause it to be painted on the walls of the church where christian men come together for to pray. He alleged unto us the sentence of the great and ancient clerk Lactantius, which saith, that “God cannot be truly worshipped in that place where an image is<sup>6</sup>.” Again: “If your saints (saith he), if the holy mother of Christ be in heaven, why do ye not lift up your eyes unto heaven? Why do ye rather look unto walls and unto stocks, than unto that place where ye believe that they are? What mean the temples, the tabernacles, yea, and (to be short) what mean those images<sup>7</sup>?” In fine, he said, that the use of images came from the heathen unto us, and alleged Eusebius<sup>8</sup> with certain other for his authors; and that therefore they ought by no means to be placed in the temples, chapels, oratories, or houses of the Christians.

*Father.* I can none otherwise but praise thee for thy good remembrance concerning the doctrine of your catechist, a man both godly and learned. But the image-mongers object and say, that they are laymen's calendars, and are the very same to the lewd, simple, and ignorant people, that books are to the wise, discreet, and learned men. *Son.* What wisdom, knowledge, or learning can a man get of that thing which is a very block or stone, and utterly without sense? Can the dumb teach to speak? the blind to see? the deaf to hear? the lame to go? the dead to live? Can that which hath no understanding, no wisdom, no learning, teach us to understand, to be wise and learned? O unprofitable schoolmasters! O rude teachers! O too much beast-like instructors! “They have mouths,” as the psalmograph saith, “and speak not: eyes have they, but they see not. They have ears, and hear not: noses have they, but they smell not. They have hands, and handle not: feet have they, but they cannot go; neither can they speak through their throat.” They are not able to wipe away the dust from their faces. They have sceptres and swords in their hands,

Laws and decrees of princes and bishops against the having of images in churches.

Lactantius.

Placing of images in churches came from the old idolaters. Eusebius.

The objections of the image-mongers answered.

Images are not profitable books for the lay.

Psal. cxv.

Bar. vi.

[<sup>2</sup> Præterea quod audivi quosdam murmurare contra me, quia quando simul pergebamus ad sanctum locum, qui vocatur Bethel, ut ibi collectam tecum ex more ecclesiastico facerem, et venissem ad villam, quæ dicitur Anablatha, vidissemque ibi præteritis lucernam ardentem, et interrogassem, quis locus esset, didicissemque esse ecclesiam, et intrassem ut orarem: inveni ibi velum pendens in foribus ejusdem ecclesiæ tinctum atque depictum, et habens imaginem, quasi Christi, vel sancti cujusdam: non enim satis memini, cujus imago fuerit. Cum ergo hoc vidissem, in ecclesia Christi contra auctoritatem scripturarum hominis pendere imaginem, scidi illud, et magis dedi consilium custodibus ejusdem loci, ut pauperem mortuum eo obvolverent et efferrent. Illique contra murmurantes dixerunt: Si scindere voluerat, justum erat, ut aliud daret velum, atque mutaret. Quod cum audissem, me daturum esse pollicitus sum.....Nunc autem misi quod potui reperire, et precor ut jubeas presbyteros ejusdem loci suscipere velum a latore, quod a nobis missum est; et deinceps præcipere, in ecclesia Christi ejusmodi vela, quæ contra religionem nostram veniunt, non appendi.—Epiphan. Op. Par. 1622. Epist. ad Joan. Episc. Hieros. Hieron. Interp. Tom. II. p. 317.]

[<sup>3</sup> Præterea indico dudum ad nos pervenisse, quod fraternitas vestra, quosdam imaginum adoratores aspiciens, easdem in ecclesiis imagines confregit atque projecit. Et quidem zelum vos, ne quid manu factum adorari posset, habuisse laudavimus;

sed frangere easdem imagines non debuissè indicamus. Idcirco enim pictura in ecclesiis adhibetur, ut hi qui literas nesciunt, saltem in parietibus videndo legant quæ legere in codicibus non valent.—Gregor. Magni Papæ I. Op. Par. 1705. Lib. ix. Indict. ii. Epist. cv. Ad Serenum Massiliens. Episc. Tom. II. col. 1006.]

[<sup>4</sup> See below, page 71, note 2.]

[<sup>5</sup> See below, page 71, note 5.]

[<sup>6</sup> Quare non est dubium, quin religio nulla sit, ubicumque simulacrum est.—Lactant. Op. Lut. Par. 1748. Divin. Institut. Lib. ii. De Orig. Error. cap. xix. Tom. I. p. 185.]

[<sup>7</sup> Nempè ideo timetis, quod eos esse in cælo arbitramini: neque enim, si dii sunt, aliter fieri potest. Cur igitur oculus in cælum non tollitis? et advocatis eorum nominibus, in aperto sacrificia celebratis? Cur ad parietes, et ligna, et lapides potissimum, quam illo spectatis, ubi eos esse creditis? Quid sibi templa, quid aræ volunt? quid denique ipsa simulacra?—Id. ibid. cap. ii. p. 116.]

[<sup>8</sup> Καὶ θαυμαστὸν οὐδὲν τοὺς πάλαι ἐξ ἑθνῶν εὐεργετηθέντας πρὸς τοῦ Σωτῆρος ἡμῶν ταῦτα πεποιηκέναι: ὅτε καὶ τῶν ἀποστόλων αὐτοῦ τὰς εἰκόνας Παύλου καὶ Πέτρου, καὶ αὐτοῦ δὴ τοῦ Χριστοῦ, διὰ χρωμάτων ἐν γραφαῖς σωζομένας ἱστορήσαμεν ὡς εἰκὸς τῶν παλαιῶν ἀπαρχολάκτας, οἷα σωτῆρας, ἔθνη καὶ ἀποστολῆς παρ' ἑαυτοῖς τοῦτον τιμᾶν εἰωθῶτων τὸν τρόπον.—Hist. Eccles. Script. Amst. 1695—1700. Euseb. Pamph. Lib. vii. cap. xviii. p. 216.]

but they are not able to defend themselves. They have candles brenning before them, but they see none of them, neither take they any pleasure of the light. If the house bren over their heads, they are not able to flee that they may escape the danger of brenning. If they fall down to the ground, they cannot rise up again. If any man striketh them, they cannot revenge their quarrel. If the worms eat them, they feel it not. If the owls, sparrows, doves, or any other fowls or beasts file<sup>1</sup> upon their heads, they perceive it not, neither are they angry at the matter. In fine, they be utterly unprofitable both to themself and to all other; so far is it off, that such idle idols and mumming mawmets can teach us any good thing. By the lessest creature that ever God made may we learn better to know God than by these dumb images, seem they never so glorious in the eyes of the foolish.

Psal. xix.

Rom. i.

“The heavens,” saith David, “shew forth the glory of God; and the very firmament declareth his handy-works.” Hereto appertaineth the saying of St Paul: “That which may be known of God is made open to men. For God hath shewed it unto them, that the invisible things of God (that is, his everlasting power and Godhead) might be seen, while they are considered by the works from the creation of the world; so that they are without excuse, inasmuch as they knew that there is a God, and have not praised him as God, nor thanked him, but became vain in their imaginations, and their foolish heart was blinded. When they counted themselves wise, they became fools, and turned the glory of the incorruptible God into the similitude of the image of a corruptible man,” &c.

Hab. ii.

Isai. xliiv.

Wisd. xiv.

How unmeet a schoolmaster a blind idol, a dumb mawmet, a popish puppet, a dead image is to teach us any good thing, these words of the prophet declare manifestly: “What profiteth a graven image which the workman hath fashioned? a vain cast idol, and false lying image? Because the workman hath put his trust in it, therefore maketh he dumb images. But wo be unto him which saith to a block, Awake; and to a dumb stone, Arise! Can such one teach, or give any good instructions? Behold, it is laid over with gold and silver, and there is no breath in it. But the Lord in his holy temple is he whom all the world should fear.” The prophet Esay also saith, that “images are profitable for nothing;” and addeth moreover, that the labour in making them is utterly lost. How then can they be profitable to teach? How can they then be the books of the lewd people? “The seeking out of images,” saith the wise man, “is the beginning of whoredom; and the bringing up of them is the destruction of life. But they were not from the beginning, neither shall they continue for ever. The wealthy idleness of men hath found them out upon earth: therefore shall they come shortly to an end.” If the seeking out of images be the beginning of whoredom, that is to say, idolatry, which in the scripture is called whoredom, how can we be taught and brought unto God by them? If the bringing up of them be the destruction of life, how can they then bring us unto everlasting salvation? and how can they edify us and teach us the way of truth? Vain and unprofitable schoolmasters are these blind and dumb images.

Deut. vi.

When God determined to erect and set up the commonweal of the Israelites, he gave them not his image to look upon, that by the sight thereof they might learn to know him and to do his will (no, he only spake to them, any similitude of him they saw not, lest by this means they should have gone about to make his image, and have committed idolatry or spiritual whoredom with the same); but he gave them his holy word, charging and commanding them to hear and read that diligently, and to write it upon the gates and posts of their houses, that it might be always before their eyes, that they might the better frame their lives according to the same, and do that which is pleasant in the sight of God.

Isai. viii.

The prophet Esay sendeth not them that want the knowledge of God and of his holy word unto idols, images, and mawmets; but he commandeth them to make haste unto the holy scriptures, saying: “To the law and witness; if they speak not according unto this, they shall not have the morning light.” The psalmograph calleth not them blessed, which stand all the whole day gazing and looking on images, to see

[<sup>1</sup> File: defile.]

what they can pick out and learn of them; but he calleth them blessed and happy, which "delight in the law of the Lord, and exercise themselves in the studying, reading, Psal. i. and hearing of that day and night." Again, he calleth not them blessed, which hunt and seek after images, but them which "search the testimonies of the Lord, and seek Psal. cxix. him with their whole heart."

Furthermore, Christ, our Lord and Saviour, commandeth all those that will come unto the true knowledge of him, not to behold images, but to search the scriptures, saying: "Search the scriptures; for they are those that testify of me." He saith also: John v. "My sheep hear my voice." He saith not, My sheep look upon my image. Again: John x. "He that is of God heareth the word of God." He saith not, He that is of God John xviii. beholdeth the image of the Trinity, or of the crucifix.

Moreover, when the wisdom of God was determined to call all nations of the earth unto the knowledge of the way of salvation, Christ commanded not painters and carvers to be set a work in making images throughout the world, that the people by beholding them may turn from their idolatry unto the worshipping of the true God; but he sent forth his apostles to preach the gospel to every creature, that they believing Matt. xxviii. might be baptized in the name of the Father, and of the Son, and of the Holy Mark xvi. Ghost, and so obtain everlasting salvation. For, as St Paul saith: "Faith cometh Rom. x. by hearing; but hearing cometh by the word of God." We are made faithful by hearing and believing the word of God, and not by looking and tooting<sup>2</sup> upon images; which rather draw men from the true faith of God than allure them unto it; so far is it off, that they be meet schoolmasters to lead us unto God.

If the blessed apostle St John had thought images to be profitable books to bring men unto the knowledge either of God or of themselves, he would never have commanded us to "beware and to keep ourselves from images." But he knew right well, 1 John v. that nothing doth so much pluck away the minds of men from the honour of the true and living God (as daily experience teacheth, and as we have manifestly seen under the kingdom of the pope in the time of darkness, when the people went on pilgrimage unto images, sought their salvation of them, gilded them, costly arrayed them, gave gifts unto them, set up brenning candles before them, kneeled before them, made vows unto them, prayed unto them, asked all good things of them necessary either for the body or for the soul, gave thanks unto them, censed them, imputed working of miracles unto them, yea, and honoured them as gods, rather going for help unto them with the feet of the body, than repairing unto the alone true helping God with the feet of the mind), as these dumb and deaf idols; and therefore he chargeth us above all things to avoid images, and by no means to have any thing to do with them, but to flee from them as from the plague and pestilence, yea, as from the devil and from everlasting damnation.

"Let them all therefore," as the psalmograph saith, "be confounded, and be brought Psal. xcvi. unto utter confusion and shame, that worship carved idols, and glory in their images." And let us that fear God cast away all such fond fancies and doting dreams, and give diligent attendance to the hearing, reading, and preaching of God's word, and of that learn to know the way of salvation: so shall we be blessed, and come to the true knowledge of that alone true God and of his Son Jesus Christ; which thing bringeth unto us everlasting life, as the Lord himself saith: "This is everlasting life, John xvii. even to know thee the alone true God, and whom thou hast sent, Jesus Christ."

*Father.* Thou hast right well answered to the first and principal objection which the image-mongers make for the defence of their vain images, which doctrine they learned of pope Gregory I. as we have tofore heard<sup>3</sup>. But they say moreover, that images are not only profitable books for the lewd people, but that they also move the beholders of them marvellously unto devotion and true godliness. *Son.* This is so Images move not unto devotion. vain, as nothing is more vain; so false, as that which is most false; so foolish, as it may worthily be counted the self foolishness. Can that move unto devotion, which itself is without all motion and devotion? Can the dead corpse of a captain encourage the soldiers unto battle? Can a featherless eagle teach other birds to fly? Can a water-

[<sup>2</sup> Tooting; prying, peeping.]

[<sup>3</sup> See before, pp. 60, 1; notes 1, 3.]

less whale teach other fishes to swim upon the dry land? No more can these blockish idols, which are utterly without all senses, affects, and motions, move us unto devotion and unto the true worshipping of God, they themselves also being utterly godless, and most estranged from all that is godly. The holy apostle saith: "Neither he that planteth, nor yet he that watereth, is any thing worth; but the Lord God is altogether, which giveth the increase." If neither the planter nor the waterer (whereby are understand the preachers of God's word) profit nothing, except God giveth the increase, that is to say, worketh with their preaching through the influence of his holy Spirit (which thing to be true, divers places of the holy scripture declare manifestly); what are images then able to do, which have mouths, and speak not; eyes, and see not; noses, and smell not; hands, and feel not; feet, and go not?

*Father.* But God is able, say they, to work no less with the beholding of images in the hearts of men, than with the preaching of his word. *Son.* What God is able to do, we will not dispute now; although I know this to be an old refuge of the papists, and a sanctuary unto the which they flee in all their straits.

But let them shew by the word of God, that the beholding of images is no less an ordinary way appointed of God to bring men unto the knowledge of God and unto everlasting salvation, than the preaching of the word is, whereof St Paul speaketh on this manner: "Faith cometh by hearing; but hearing cometh by the word of God." The prophet David saith also: "I will teach the wicked thy ways; and the ungodly shall turn unto thee." Again: "The people, whom I knew not, have served me: through the hearing of the ear they were obedient unto me." And God himself saith by the prophet: "Like as the rain and snow cometh down from heaven, and returneth not thither again, but watereth the earth, maketh it fruitful and green, that it may give corn and bread unto the sower; so the word also, that cometh out of my mouth, shall not turn again void unto me, but shall accomplish my will, and prosper in the thing whereto I send it." Again: "I will watch diligently upon my word, to perform it." Moreover, St Paul calleth "the gospel of Christ the power of God unto salvation for all that believe it." And St James saith, that the word of God is of such efficacy, strength, virtue, might, and power, that "it is able to save the souls" of so many as receive it with meekness. Saith not also the Lord Jesus on this manner, "Now are ye clean, because of the word which I have spoken unto you"? Let the image-mongers prove by the holy scriptures, that the beholding of images worketh this conversion, this repentance, this faith, this newness of life, this salvation, &c., in the gazers of them, that the word of God doth in the faithful believers; and we will admit them, their doctrine, and images, and suffer them to have place in our churches. But this can they not do: therefore vain are they, vain is their doctrine, and vain are their images, yea, stumbling-blocks are they, thorns and pricks in the eyes of the simple, provoking rather unto abomination than unto devotion, unto wickedness than unto godliness, unto superstition than unto true religion, unto hypocrisy and idolatry than unto pure worshipping and serving of God, as experience hath heretofore taught us.

Again, our Saviour Christ saith: "I am the way, the truth, and the life. No man cometh unto the Father but by me." If no man cometh unto the Father but by Christ, what help then images in this behalf? What make they unto the furtherance of true godliness and true religion? How move they unto devotion? Again, he saith: "No man can come unto me, except my Father draw him." If no man can come unto Christ, except the heavenly Father draweth him by his holy Spirit, what profiteth then in this behalf the beholding of images? Are they of such inward working in the hearts of men, that they are able to convert them unto God, and to bring them unto Christ? Yea, they lead away men from Christ unto vain spectacles, from the living God unto dumb idols, from true religion unto wicked superstition; so far is it off, that they move any man unto godly devotion or devout godliness. It is the office of the Holy Ghost to bring us unto Christ, and not the part of dumb idols. The Holy Ghost is appointed of God to be our schoolmaster for to lead us into all truth, and not idle images and monstrous mawmets. To place images therefore in the temples of the Christians to this end, that they should be the books of the lewd people, or that they should move us unto devotion, is nothing else than to make the Holy Ghost, as

1 Cor. iiii.

Rom. x.

Psal. li.

Psal. xviii.

Isai. lv.

Jer. i.

Rom. i.

James i.

John xv.

John xiv.

John vi.

they use to say, Jack out of office, and to place a rabblement of vile and abominable idols in the stead of God's Spirit to be the teachers and schoolmasters of the faithful. Perish mought all those vain mawmets from the face of the earth, with all such as glory and rejoice in them, that all the honour may be given to our Lord, that living God alone, whose name be praised for ever!

*Father.* Amen. But these image-mongers have yet another defence for their idols, and say, that images are to be placed in churches, if for nothing else, yet for the adorning, decking, trimming, beautifying, and garnishing of the temples: which temples otherwise, say they, are more like barns than churches. *Son.* I answer with St Paul: "How agreeth the temple of God with images?" What concord is there between God's service and idol-service? Can God be worthily called upon in that place where so many mawmets stand, contrary to the commandment of God? Can God be worshipped there in spirit and truth, where so many idols are seen, which have neither spirit nor truth? What garnishing of the church is this, to see a sort of puppets standing in every corner of the church, some holding in their hands a sword, some a sceptre, some a spit, some a butcher's knife, some a gridiron, some a pair of pinsons<sup>1</sup>, some a spear, some an anchor of a ship, some a shoemaker's cutting-knife, some a shepherd's hook, some a cross, some a cup, some a boot, some a book, some a key, some a lamb, some an ox, some a pig, some a dog, some a basket of flowers, some a crosier-staff, some a triple cross, some an arrow, some an horn, some an hawk, &c.; some bearded, some unbearded, some capped, some uncapped, some weeping, some laughing, some gilded, some painted, some housed, some unhoused<sup>2</sup>, some rotten, some worm-eaten, some coated, some cloked, some gowned, some naked, some censed, some perfumed, some with holy water sprinkled, some with flowers and garlands garnished, &c.?

But why do I tarry in reciting these vain trifles and trifling vanities, wherewith the churches of the papists are stuffed? I think verily, that in the temples of the old pagans there was never found so much vanity and so many childish sights, as there be at this present day in those churches which are under the yoke and tyranny of that bloody bishop of Rome. These vain idols therefore do not adorn, but deform; not polite, but pollute; not deck, but infect, the temples of the Christians, and make them of the churches of God the synagogues of Satan; of houses of prayer, the vile cages of all filthy and unclean birds. For, as we heard before, Lactantius, that ancient and noble clerk, affirmeth plainly, that "God cannot be truly worshipped in that place where an image is<sup>3</sup>."

The primitive church knew no such kind of beautifying and garnishing their temples: all things were then simple, plain, and homely, and altogether without such vain sights, which rather pluck away men's minds from God, than allure them unto the true worshipping of him. For as "God is a spirit, so will he be worshipped in spirit and truth." The more simply all things are done in the church of Christ, the better is God served: "for that which before men seemeth to be of great estimation is before God great abomination." The temples of the Christians are then best garnished, when the people that are in them be gathered together in the unity of the Holy Ghost, with strong faith toward God, and with fervent love one toward another, to hear the word of God, to call on the name of the Lord, to thank him for his benefits, to eat the supper of the Lord, to make collections for the poor, and to exercise themselves in such works as are pleasant to God and profitable to the brethren. All other superfluous deckings and trimmings, as they be the daughters of foolish fancy, so likewise serve they rather the fond desires of carnal and superstitious people, than make any thing at all unto the true honour of the Lord our God, to whom alone be all glory for ever.

*Father.* Amen. Let these things suffice for this present concerning the objections of the image-mongers for the maintenance of their idols in churches, and to declare that this precept of not making nor worshipping images appertaineth no less now unto us Christians than it did in times past unto the Jews. But come off, tell me, what

[<sup>1</sup> Pinsons: pincers.]

stocking or boot.]

[<sup>2</sup> With, or without, housings, a kind of

[<sup>3</sup> See before, page 61, note 6.]

What God requireth of us in this second commandment. Gen. vi. viii.

is the good pleasure of God in the second commandment? *Son.* God, which is the searcher of the heart, and knoweth the corrupt, froward, and wicked nature of man, and how even from his cradle he is prone, bent, and wholly given unto all that is ungodly, and specially unto new, strange, and counterfeit worshipping of God, invented of his own idle brain, blind zeal, good intent, corrupt judgment, contrary to God's holy ordinance and appointment, which willeth none otherwise to be served, honoured, and worshipped, than he himself hath prescribed in his blessed law; to bridle this evil and corrupt affection of man, and to keep him within the limits of his godly commandments, that he run not a whore-hunting after strange idols, but worship him according to his own appointment, and none otherwise, first of all in this his second commandment—forasmuch as nothing doth so alienate, estrange, and pluck away the heart of man from God and from all godliness, as idols, mawmets, images, and puppets, which be made and set forth before the eyes of the simple and unlearned people, to preach and represent unto them the majesty of God, which by no means can be counterfeit, seeing itself is both infinite and incomprehensible, and cannot be feigned nor set forth, no, not so much as shadowed by the art of man, although never so cunning either of graving or painting, in any corporal substance—chargeth and straitly commandeth his people, even so many as take him for their Lord and God, that they make no graven or carved image, nor the likeness of any thing that is in heaven above, as the sun, moon, stars, &c.; or in earth beneath, as men, beasts, birds, worms, &c.; or in the waters under the earth, as fishes, and whatsoever liveth in the waters; lest by the making of such things they should go about after the manner of the heathen to counterfeit the majesty of God, and so, by beholding the same, at the last conceive an opinion on godhead and divine power to be in those images, and so fall to the worshipping of them, (as we read of divers nations both in God's and man's histories,) and by this means provoke God unto anger, which is both “a jealous God, and a consuming fire.”

Deut. xii.

Deut. iv.

It is not lawful to make the image of God.

*Father.* Is it not then lawful to make an image of God? *Son.* By no means: for it is plainly forbidden of God in this second commandment.

*Father.* Are there no more scriptures in the holy bible, which bear witness of this thing? *Son.* Yes, forsooth, very many.

Deut. iv.

*Father.* Recite part of them. *Son.* Moses, that most excellent prophet of God, saith: “The Lord spake unto you out of the midst of the fire. The voice of his words ye heard; nevertheless ye saw no image, but heard the voice only. And he declared unto you his covenant, which he commanded you to do, namely, the ten verses, and wrote them upon two tables of stone. And the Lord commanded me at the same time to teach you his ordinances and laws, that ye might do thereafter in the land into the which ye go to possess it. Keep well your souls therefore, (for ye saw no manner of image in the day when the Lord spake unto you out of the fire upon mount Horeb,) that ye destroy not yourselves, and make you any image that is like a man, or woman, or beast upon earth, or feathered fowl under the heaven, or worm upon the ground, or fish in the water under the earth; that thou lift not up thine eyes toward heaven, and see the sun, and the moon, and the stars, and the whole host of heaven, and be deceived, and worship and serve them, which the Lord thy God hath created to serve all nations under the whole heaven.”

Again: “Take heed unto yourselves, that ye forget not the covenant of the Lord your God, and that ye make no images of any manner of fashion, as the Lord thy God hath commanded. For the Lord thy God is a consuming fire and a jealous God. If when ye have begotten children, and childer's children, and have dwelt in the land, ye mar yourselves, and make you images of any manner of fashion, and do evil in the sight of the Lord your God to provoke him, I call heaven and earth to record over you this day, that ye shall shortly perish from the land into the which ye go over Jordan to possess it. Ye shall not dwell long therein, but shall utterly be destroyed.”

Lev. xix.

Deut. vii.

Also in another place: “Ye shall not turn yourselves unto images, and ye shall make you no gods of metal; for I am the Lord your God.” Item: “Thus shall ye do with those nations unto whom the Lord your God shall send you: ye shall overthrow their altars, break down their pillars, cut down their groves, and burn their

images with fire. For thou art an holy people unto the Lord thy God. Thee hath the Lord thy God chosen, that thou shouldest be his own peculiar people from among all nations that are upon earth." Again: "These are the ordinances and laws which ye shall keep, that ye do thereafter in the land which the Lord God of thy fathers hath given thee to possess, as long as ye live upon earth. Destroy all the places wherein the heathen, whom ye shall conquer, have served their gods, whether it be upon high mountains, upon hills, or among green trees. And overthrow their altars, and break down their pillars, and burn their groves with fire, and hew down the images of their gods, and bring the names of them to nought out of the same place." Once again he saith: "Cursed be he that maketh any carved image, or molten idol (an abomination unto the Lord, a work of the hands of the craftsman), and putteth it in a secret place. And all the people shall answer and say, Amen." Deut. xii. Deut. xxvii.

The prophet Esay also saith: "To whom will ye liken God? or what similitude will ye set up unto him? Shall the carver make him a carved image? and shall the goldsmith cover him with gold, or cast him into a form of silver plates? &c. Know ye not this? heard ye never of it? hath it not been preached unto you since the beginning? have ye not been informed of this since the foundation of the earth was laid, that he (God) sitteth upon the circle of the world, and all the inhabitants of the world are, in comparison of him, but as grasshoppers," &c. ? Isai. xi.

God himself saith by the aforesaid prophet: "To whom now will ye liken me? and whom shall I be like, saith the Holy One?" Again: "Whom will ye make me like in fashion or image, that I may be like him? which take out silver and gold out of your purses and weigh it, and hire a goldsmith to make a god of it, that men may kneel down and worship it. Yet must he be taken on men's shoulders, and borne, and set in his place, that he may stand and not move. Alas, that men should cry unto him which giveth no answer, and delivereth not the man that calleth upon him from his trouble! Consider this well, and be ashamed. Go into your own selves, O ye runagates; remember the things which are past since the beginning of the world, that I am God, and that there is else no God, yea, and that there is nothing like unto me." Isai. xlvi.

The prophet Esay saith once again: "All carvers of images are but vain, and their labour lost. They must bear record themselves that, seeing they can neither see nor understand, they shall be confounded. Who should now make a god, or fashion an idol that is profitable for nothing? Behold, all the fellowship of them must be brought to confusion. Let all the work-masters come and stand together from among men: they must be abashed and confounded one with another. The smith taketh iron, and tempereth it with hot coals, and fashioneth it with hammers, and maketh it with all the strength of his arms: yea, sometime he is faint for very hunger, and so thirsty that he hath no more power. The carpenter (or image-carver) taketh the timber and spreadeth forth his line: he maketh it with some colour: he planeth it: he ruleth it, and squareth it, and maketh it after the image of a man, and according to the beauty of a man, that it may stand in a temple. Moreover, he goeth out to hew down cedar-trees: he bringeth home elms and oaks and other timber of the wood, or else the fir-trees which he planted himself, and such as the rain hath swelled, which wood serveth for men to burn. Of this he taketh and warmeth himself withal: he maketh a fire of it to bake bread, and afterward maketh a god thereof to honour it, and an idol to kneel before it. One piece he burneth in the fire: with another he roasteth flesh, that he may eat roast his bellyful: with the third he warmeth himself, and saith, Aha! I am well warmed, I have been at the fire. And of the residue he maketh him a god, and an idol for himself. He kneeleth before it, he worshippeth it, he prayeth unto it, and saith, Deliver me, for thou art my God. Yet men neither consider nor understand, because their eyes are stopped that they cannot see, and their hearts that they cannot perceive. They ponder not in their minds (for they have neither knowledge nor understanding) to think thus: I have brent one piece in the fire; I have baked bread with the coals thereof; I have roasted flesh withal, and eaten it: shall I now of the residue make an abominable idol, and fall down before a rotten piece of wood? Thus he doth but lose his labour, and his heart, which

is deceived, doth turn him aside, so that none of them can have a free conscience to think: May not I err? Consider this, O Jacob and Israel; for thou art my servant: I have made thee, that thou mightest serve me. O Israel, forget me not. As for thine offences, I drive them away like the clouds, and thy sins as the mist. Turn thee again unto me; and I will deliver thee."

Jer. x. The prophet Jeremy saith also: "They hew down a tree in the wood with the hands of the workman, and fashion it with the axe: they cover it over with gold or silver: they fasten it with nails and hammers, that it move not. It standeth as stiff as the palm-tree: it can neither speak nor go, but must be borne. Be not ye afraid of such; for they can do neither good nor evil. But there is none like unto thee, O Lord: thou art great; and great is the name of thy power."

Hos. xiii. God him[self] saith by the prophet Osee: "Of their silver they make them molten images, like the idols of the heathen; and yet all is nothing but the work of the craftsman, &c. Therefore they shall be as the morning cloud, and as the dew that early passeth away, and like as dust that the wind taketh away from the floor, and as smoke that goeth out of the chimney. I am the Lord thy God, which brought thee out of the land of Egypt, that thou shouldst know no God but me only, and that thou shouldst have no Saviour but only me."

As I may at the last cease to gather the testimonies of the old testament, which both forbid and condemn the making of such images, as pluck the minds of men from the living God unto dumb mawmets, I would wish all men diligently to read and remember the thirteenth, fourteenth, fifteenth, and sixteenth chapters of the book of Wisdom, and the sixth chapter of the prophet Baruch; which lively paint and set forth in their true colours these images, idols, and mawmets, which many have in so great admiration, with all the vanities and abominations of them.

*Father.* Doth not also the new testament judge of images even as the old? *Son.* Yes, verily. The Holy Ghost varieth not in his doctrine. Paul and Barnabas said unto the people: "We preach unto you, that ye should turn from these vanities (they speak of images and of image-service) unto the living God, which made heaven and earth, and the sea, and all things that are therein." St Peter<sup>1</sup> likewise said to the congregation of God: "My judgment is, that we trouble not them which from among the gentiles are turned to God, but that we write unto them, that they abstain themselves from the filthiness of images." St John saith: "Babes, keep yourselves from images."

Acts xiv. *Father.* But come off, my dear child, tell me, Is it not lawful for the Christians

Acts xv. in no condition to have images? *Son.* There be some that so think, of whose judgment I am not. All such may worthily be resembled to the Turks, which, as they say, take this commandment of God so straitly, that they can by no means suffer any image to be made, no, not in profane and civil things.

1 John v. *Father.* Is it then lawful in politic, civil, and worldly matters to have images? *Son.* It is not forbidden, which thing we may right well be learned in that gospel, where we read, that certain men came unto Christ, demanding of him, whether it were lawful to pay tribute unto Cæsar, or not. Christ, willing them to shew him a piece of the money, asked, whose image and superscription that was which was graven on the coin? And when they said, "The emperor's," he answered, "Give unto the emperor that which is the emperor's, and give unto God that which is God's." We read not here that Christ did condemn the image that was graven in the coin, neither that he said, Cast away this money for the image sake; for it is unlawful even in civil and profane things to have images: but, to declare that the use of images in profane and worldly matters is not unlawful, he approved the money, notwithstanding the image. And it is not to be doubted, but that money also, which he commanded Peter to take out of the fish's mouth, and to give it for tribute unto the emperor's officers, was also such money as was then customably paid to the emperor for tribute, having the emperor's image upon it. Again, the money, which the disciples of Christ carried about with them for their relief and for the comfort of the poor which followed Christ, was also without all doubt of that money which was coined with the image

Of images  
lawful to be  
had.

Matt. xxii. [1 An oversight, it would appear, for St James.]



and superscription of the emperor. All these things declare manifestly that in politic, civil, profane, and worldly things the use of images is not unlawful.

*Father.* If in politic and worldly matters, why not also in divine and holy things?

*Son.* In the one is no peril; in the other, great danger, as we have learned too much by experience.

*Father.* Did not God command Moses, after that he had given this law concerning Num. xxi. images, to make the brasen serpent, and to set it up in the wilderness for the people of Israel to behold? *Son.* I grant. Notwithstanding, that was but a figurative image, serving for the time, prefiguring Christ, as we may see in the gospel, and therefore is now utterly abolished: as all figures, clouds, and shadows of the old testament vanished, when Christ, which is the very truth and light, came. John iii. Yea, long before the coming of Christ, that noble and godly king Ezechias, when he saw the people abuse this image, kneel unto it, honour it, and burn incense unto it, he threw it down and utterly destroyed it, although set up at the commandment of God: which thing he would never have done, if he had known that commandment of setting up the brasen serpent to be moral (for every moral law is the certain, undoubted, unchangeable, and everlasting will of God); but being well assured that it was but a ceremonial law, serving for the time, and a figure or shadow of a better thing to come, when he saw it abused, so that by that means the glory of God was obscured, yea, and that honour given to an image which alone is due to the living God, he plucked it down, burnt it, and utterly destroyed it. For this is diligently to be noted, that no particular commandment taketh away the virtue of a general or universal law, as this law of images is in the book of God.

*Father.* Thou holdest then, that although it be tolerable, yea, and lawful in politic and worldly things, to have images, yet in matters appertaining unto godliness and religion it is neither tolerable nor lawful. *Son.* Not only I, but the holy fathers also of the primitive church were of that opinion, as we have tofore heard: "God is a spirit; and they that worship him must worship him in spirit and truth." John iv. Now, saith Lactantius, "God is never truly worshipped in that place where an image is": which thing made that holy bishop St Epiphanius, when he saw an image in the church, to take it away, and to cut it in pieces, affirming, that it is contrary to the authority of God's word to have images in the church of Christ<sup>2</sup>: which thing also made many noble princes and holy bishops to give commandment, that all images of God, of Christ, of angels, and of saints, should be taken out of churches, and burnt openly, and from henceforth that no images should be made and brought into such places as christian men use to resort unto for to pray unto their Lord God: if any did presume to do the contrary, he should suffer such punishments as was appointed by the law for such and so grievous offenders<sup>4</sup>.

*Father.* If it be not lawful to make images for religion sake, then is it not lawful for us to honour and worship them, as the custom was, and yet is, in the pope's church. It is neither lawful to make images for religion sake, nor to worship them. *Son.* No, verily. For as God in this commandment saith, "Thou shalt make thee no graven image," &c.; so likewise saith he, "Neither shalt thou bow down before them, nor worship them."

*Father.* Here then are we forbidden in the way of religion not only to make images, but also to worship them. Against the worshipping of images. *Son.* Truth it is.

*Father.* Declare unto me by other scriptures also, that it is not lawful to worship images. *Son.* God saith by his servant Moses: "I am the Lord your God: ye shall make you no idols, nor image in your land, to bow yourselves thereto. For I am the Lord your God." Moses also saith: "Beware, that thou make no covenant with the indwellers of the land, that thou comest into, lest they be the cause of thy ruin in the midst of it; but their altars shalt thou overthrow, and break down their gods, and root out their groves. For thou shalt have none other God, (for the Lord is called Jealous, because he is a jealous God;) lest, if thou make any agreement with the indwellers of the land, when they go a whoring after their gods, and do sacrifice unto their gods, they call thee, and thou eat of their sacrifice, and lest thou take their daughters unto thy sons to wives, and the Lev. xxvi. Exod. xxxiv.

[<sup>2</sup> See before, page 61, note 6.] [<sup>3</sup> See before, page 61, note 2.] [<sup>4</sup> See below, page 71, notes 2 and 5.]

Deut. xi. same go a whoring after their gods, and make thy sons to go a whoring after their gods also." Again: "Beware, that your heart be not deceived, that ye go aside and serve other gods, and worship them; and then the wrath of the Lord wax hot upon you, and he shut up the heaven that there come no rain, and the earth give not her increase, and ye perish shortly from the good land which the Lord hath given you." Item: "If there rise up a prophet or dreamer among you, and give thee a token or wonder, and that token or wonder, which he spake of, come to pass, and then say, Let us go after other gods (whom thou knowest not), and let us serve them; thou shalt not hearken unto the words of such a prophet or dreamer. For the Lord your God proveth you, to wete, whether ye love him with all your heart and with all your soul. For ye shall walk after the Lord your God, and fear him, and keep his commandments, and hearken unto his voice, and serve him, and cleave unto him. As for that prophet or dreamer, he shall die; because he hath spoken to turn you away from the Lord your God."

Psal. xevii. The psalmograph also saith: "Confounded be all they that worship carved images, and they that delight in vain gods." The wise man saith: "The honouring of abominable images is the cause, the beginning, and the end of all evil." God himself saith by the prophet Esay: "I am the Lord, this is my name. I will give my glory to none other, nor my honour to graven images." Hereto pertaineth the saying of St Paul: "Be not worshippers of images." "For no worshippers of images shall inherit the kingdom of God:" yea, as St John saith: "They shall have their part in that lake that burneth with fire and brimstone, which is the second death."

Besides these sentences of the holy scripture, which utterly condemn the honouring and worshipping of images, we have manifest examples in the word of God of certain holy men, which did rather choose to suffer death, than they would serve, honour, or worship images. What a number of prophets and godly men did that most wicked woman, queen Jesebel, kill and murder, because they would not bow their knee to that foul idol, Baal! Read we not also in the book of Daniel the prophet, that three young men did rather choose to be put into a fiery furnace, and there to be burnt unto ashes, than they would once fall down before the golden image at the commandment of king Nabuchodonosor? Was not this their answer to the king, "O Nabuchodonosor, we ought not to consent unto thee in this matter. For why? our God whom we serve is able to keep us from the hot burning oven, O king, and can right well deliver us out of thy hands. And though he will not, yet shalt thou know, O king, that we will not serve thy gods, nor do reverence to the image which thou hast set up." Read we not again that Daniel was commanded of the king to worship a certain image at Babylon called Bel? But Daniel answered and said, "I may not worship things that are made with hands, but the living God, which made heaven and earth, and hath power upon all flesh."

What shall I speak of all the holy martyrs which were in the primitive church, and many years after, that suffered most bitter torments, yea, and very death, because they would not bow down before images, and honour them?

Image-service is such and so great abomination not only before God, but also in the sight of all good men, that we read of certain noble princes, which could by no means abide such wickedness to be used in their kingdoms, and therefore utterly destroyed all those idols, images, puppets, and mawmets, that plucked away the people's hearts from the honour of the living God unto image-service. Read we not, that king Ezechias put away the high places, and brake down the pillars, and rooted out the groves, and brake the brasen serpent, which Moses had made? "For unto that time had the children of Israel burnt incense unto it." Read we not also, that king Josias destroyed and utterly took away the images and idols, and all the abominations which were seen in the land of Juda and at Jerusalem; and that he commanded all the vessels to be taken out of the temple, which were made for Baal, and for the grove, and for all the host of heaven, and that he burnt them without Jerusalem in the valley of Cedron, and caused the dust of them to be carried unto Bethel? Again, that he did break down the altars which Manasses had made in the two courts of the house of the Lord, and caused the dust of them to be cast into the brook of Cedron; and the altar at Bethel, and the high place that Jeroboam made, which both he destroyed and made them unto dust, and burnt up the grove, &c.?

Read we not, moreover, that the wicked king Manasses, because that he walked after

Deut. xi.

Deut. xiii.

Psal. xevii.

Wisd. xiv.

Isai. xlii.

1 Cor. x.

1 Cor. vi.

Rev. xxi.

Dan. iii.

B. &amp; Dr.

2 Kings xviii.

2 Kings xxiii.

2 Chron. xxxiii.

the abominations of the heathen, builded the high places, which his father Ezechias had broken down, set up altars, made grevous<sup>1</sup>, worshipped all the host of heaven, caused carved images and idols to be made and set up in the house of the Lord, shed much innocent blood, and did that which was evil in the sight of the Lord, was taken of the host of the king of the Assirians, bound with chains, and so led away prisoner unto Babylon? Which Manasses being in trouble, after that he had humbled himself and prayed unto the Lord his God, his prayer was heard, and the Lord "brought him again to Jerusalem, even to his kingdom; so that Manasses knew that the Lord is God. Afterward put he away the strange gods and idols out of the house of the Lord, and all the altars which he had builded upon the mount of the house of the Lord, and in Jerusalem, and cast them out of the city, &c."

What shall I speak of Constantine the Great, of Leo III., of Valens and Theodosius, of Philip, of Constantine, &c., most noble and worthy emperors, and of Sabanus, king of the Bulgarians<sup>2</sup>, with divers other godly princes, which all banished idols, images, or mawmets out of their dominions, and would by no means suffer them to be remaining in those places, where christian men resort and come together to pray; lest the people should fall from the honour of the one and alone true living God, and be allured unto the vain worshipping of most vain images, and so heap the wrath and vengeance of God upon them, which as all sins, so likewise the sin and abomination of image-service, most highly doth detest and abhor?

What shall I here rehearse the most godly and virtuous acts of the reverend and holy bishops, Epiphanius, bishop of Cyprus<sup>3</sup>, and Sirenus, bishop of Massilia<sup>4</sup>, and such like, which by no means could abide either images or image-service in their diocese?

I pass over the most holy and christian councils, Agathense, Tolitane, Elibertine<sup>5</sup>, &c., which decreed that all pictures or images should be had out of the churches, and that nothing that is honoured or worshipped should be painted on the church-walls.

[<sup>1</sup> The true reading is no doubt *groves*.]

[<sup>2</sup> The following authorities may be adduced in regard to the princes above named :

*Ἐπιτείνας δ' ἔτι μᾶλλον ὁ βασιλεὺς τὴν πρὸς τὸν Θεὸν ὄσιαν, διδασκαλίαν κατὰ τῆς εἰδωλοκρατίας πλάνης τῶν πρὸ αὐτοῦ κερκατηκῶτων τοῖς κατὰ πᾶν ἔθνος ἐπαρχεῶταις κατέπεμψε.*—Hist. Eccles. Script. Græc. Amst. 1695—1700. Euseb. Pamph. de Vit. Constant. Lib. II. cap. xlvii. p. 383.

Relatum est in veterum annalibus de Leonis Augusti imperio, et ejus moribus; quodque is Theodosio Imper. defuncto in Byzantio urbe, quæ Constantinopolis dicitur, factus imperator, edicto cavuit, ut omnes quidem sanctorum imagines, quæ in Christianorum fanis ac templis forent, abolerentur. . . . Sed libitum est verba ex libris Augustalibus referre, quo id totum melius innotescat; quoniam et Valens et Theodosius Augusti Imp. præfecto prætorio ad hunc modum scripserunt: Cum sit nobis cura diligens in rebus omnibus superni numinis religionem tueri, signum salvatoris Christi nemini quidem concedimus, coloribus, lapide, aliave materia fingere, insculpere, aut pingere. Sed quodcunque reperitur tolli jubemus, gravissima pœna eos mulctando, qui contrarium decretis nostris et imperio quicquam taverint.—Petr. Crinit. De Honest. Discip. Lugd. 1585. Lib. IX. cap. IX. pp. 278, 9.

At Constantinus [Papa] habita synodo, non modo Philippici et Joannis monachi opinionones improbat, verum etiam decernit, ut sanctorum patrum imagines, qui sex conciliis ab omnibus probatis interfuerant, in porticu beati Petri depingerentur, cum intellexisset eas a Philippico e parietibus sanctæ Sophiæ ignominia causa abrasas fuisse.—Plat. De Vit. Pont. Rom. Col. 1568. Constantinus I. p. 107. See also Cent. Eccles. Hist. Magd. Basil. 1560—74. Cent. VIII. cap. iii. col. 31.

Nam Leo anno imperii sui nono, consilio cujus-

dam nomine Beser, et episcopi Nacoliæ, decretum promulgavit, ne in ulla ecclesia cujuslibet sancti, aut martyris, aut angeli imago habeatur.—Cent. Magd. *ibid.* col. 33.

Imperator [Constantinus Copronymus] ergo edicta proponit quibus imagines adorari vetat: et synodi decreta suscipi jubet, et reliquias sanctorum igni tradit.—*Id. ibid.* col. 37.

Bulgares contra Sabinum regem suum arma capiunt, propter imaginum adorationem defendendam; quam ille, a Constantino imperatore et a recte sentientibus doctoribus persuasus, damnabat, et abolere nitebatur.—*Id. ibid.* col. 39. See also Paul. Diac. Hist. Miscell. Lib. XXI. capp. xvii. xviii. Lib. XXII. capp. xxiv. xxxix. Lib. XXXII. cap. vii.]

[<sup>3</sup> See before, page 61, note 1.]

[<sup>4</sup> See before, page 61, note 2.]

[<sup>5</sup> Placuit, picturas in ecclesia esse non debere; ne quod colitur, et adoratur, in parietibus depingatur.—Concil. Eliberti in Concil. Stud. Labbei. Lut. Par. 1671-2. can. xxxvi. Tom. I. col. 974.

The 11th canon of the 12th council of Toledo is probably that intended by the author, in which we find: Cultores idolorum, veneratores lapidum, accensores facularum, et excolentes sacra fontium vel arborum admonemus.—*Id.* Tom. VI. col. 1234. See also the 2nd canon of the 16th council of Toledo.—*Id. ibid.* col. 1337.

As respects the council of Agde, the canons, as printed by Labbè, do not seem to contain any thing to the point. Durandus, however, says: Concilium Agathen. de consec. distin. 3. cap. *placuit*, inhibet picturas in ecclesiis fieri, et quod colitur et adoratur in parietibus depingi.—Gul. Durand. Rat. Div. Offic. Venet. 1609. Lib. I. cap. iii. 4. fol. 9. 2. But as these words are almost identical with the canon of Elvira, quoted above, Durandus was perhaps in error.]

All these things heretofore rehearsed do evidently declare, what is to be thought both of images made for religion sake, and also of the worshipping and honouring of the same.

*Father.* Now, my good child, forasmuch as in this second commandment of God we are not only forbidden to make images, but also to bow down to them, and to worship them; tell me what is meant or understand by the bowing down unto an image. *Son.* To bow down to, or before an image, which in Greek is *προσκυνεῖν*, and in the Latin *adorare*, is reverently with the body to fall down before it, to kneel unto it, to set it in a place where we use to worship God, to garnish it with costly array and precious jewels, to kiss it, to put off our cap unto it, and to shew any gesture of reverence outwardly unto it. All these things doth God forbid to be given to images in this his second commandment.

*Father.* Yet all these things are done to images in the pope's churches. *Son.* Truth it is. For in divers popish books we read on this manner: "To all them that say this prayer following before the image of the crucifix, pitifully beholding the same, and devoutly kneeling upon their knees, are granted as many days of pardon, by divers popes of Rome, as be gravel stones in the sea, or grasses on the earth<sup>1</sup>." Moreover, who knoweth not this to be a custom in the synagogues of the pope both on Good Friday, as they call it, and on Easter-day in the morning, to creep unto the cross, to kneel unto it, to kiss it, to offer gifts unto it, &c., while the priests and the clerks sing on this manner, *Crucem tuam adoramus, Domine, &c.*<sup>2</sup> "We worship thy cross, O Lord;" which is plain and manifest idolatry, and a work directly against the commandment of God?

St Ambrose writeth on this manner: "Helene found a title or superscription, but she worshipped the king, and not the tree; for this is an heathenish error, and the vanity of the ungodly; but she worshipped him that did hang on the tree, written in the title, &c."<sup>3</sup> With what conscience then can the papists compel, as they do, the simple Christians to worship the cross, contrary to the doctrine both of the holy scriptures and of the ancient godly writers? This kind of worshipping required the devil at Christ's hand; but he answered: "Avoid, Satan. For it is written, Thou shalt worship the Lord thy God, and him alone shalt thou serve." This worship refused Simon Peter to be given unto him of Cornelius the centurion. "Stand up," saith he, "I am a man also." This worship also refused the angel, when John fell down at his feet, and said unto John: "See that thou do it not. For I am thy fellow-servant, and one of thy brethren, and of them that have the testimony of Jesus. Worship thou God." If the apostle of Christ and the angel of God refused to be worshipped with falling down before them, and with kneeling unto them, is it reason that this worship, I mean, kneeling and bowing of the body, should be given to dumb idols and vain images? "Confounded and put to utter confusion and shame mought all they be," saith the psalmograph, "which worship," that is to say, kneel down before, "graven images," or do any outward reverence unto them.

*Father.* We are not only commanded of God in this his second commandment, that we should not bow down before any image, but also that we should not worship nor honour them. What is meant by worshipping or honouring of images? *Son.* As by bowing down before an image is understand all outward reverence, which with our body we give unto it, whether it be by setting it in that place where we come together to honour God, as in churches, chapels, oratories, &c., or by kneeling unto it, or putting off our cap unto it, or garnishing it, or kissing it, &c.; so likewise by worshipping an image is meant to pray unto it, to offer gifts and sacrifices unto it, to go on pilgrimage

[<sup>1</sup> Bishop Burnet, in the Collection of Records appended to his History of the Reformation, has printed, Vol. II. Book I. No. 26, several extracts exhibiting the chief indulgences in the English offices. Among them are some which resemble that in the text, though not couched in precisely the same words.]

[<sup>2</sup> The hymn thus commencing may be found repeatedly used in the Romish services. See Missale ad Us. et Consuetud. Sarum. Par. 1527. In die

Parasc. fol. 89. 2. Also, In Invent. Sanct. Cruc. iii. Maii.; and In Exalt. Sanct. Cruc. xiv. Sept. See also Portifor. seu Breviar. ad Us. Eccles. Sarrisbur. Par. 1510. In Exalt. Sanct. Cruc. &c. It is common in modern books of Romish worship.]

[<sup>3</sup> Invenit ergo titulum, regem adoravit, non lignum utique; quia hic gentilis est error, et vanitas impiorum: sed adoravit illum, qui pependit in ligno, scriptus in titulo.—Ambros. Op. Par. 1686—90. De Obiit. Theodos. Orat. 46. Tom. II. col. 1211.]

What it is to bow down before an image.

O abomination!

Matt. iv. Deut. vi.

Acts x.

Rev. xix. xxi.

Psal. xcvi.

What it is to honour or worship images.

unto it, to seek health, help, and salvation at it, to flee unto it in our necessities, to put our faith, hope, and confidence in it, and to make it, as I may so speak, a very God; which is plain idolatry and image-service.

*Father.* These things also are done at this present day in the kingdom of the pope.

*Son.* It is the more to be lamented. All good and godly men ought to study, unto the uttermost of their power, to banish these so great and grievous pestilences from the bounds of Christendom, that all the worship, honour, glory, and praise may be given to God alone, as he himself saith by the prophet: "I am the Lord: this is my name. I will give my glory to none other, nor my honour to graven images." In the Acts of the Apostles we read, that when the men of Lystra, with Jupiter's priest, brought oxen and garlands, and would have done sacrifice to Paul and Barnabas, because of the miracle that Paul wrought among them, in healing a man which was impotent of his feet, and a cripple even from his mother's womb, and cried out with a loud voice, saying, "The gods are become like unto men, and are come down unto us; calling Barnabas Jupiter, and Paul Mercurius, because he was the preacher;" the apostles rent their clothes, and ran in among the people, crying and saying: "Ye men, why do ye this? We are mortal men also like unto you, and preach unto you the gospel, that ye should turn from these vain things unto the living God, which made heaven, and earth, and the sea, and all that therein is." If the apostles of Christ refused to be honoured, to have gifts and sacrifices offered unto them, &c., is it then seemly that such honour should be given to dumb images, idols, and mawmets? Neither outward worship nor inward honour ought to be given unto such vanities. "Blessed is that man," saith the psalmograph, "whose hope, affiance, and trust is in the name of the Lord, and that hath not regarded these vanities and foolish fond fantasies." These image-mongers may justly be resembled to the priests of Baal, which called on the name of Baal from the morning unto the noon-day, and yet were not heard. So likewise these new Baalites and idolaters, though they cry never so much upon these idols and images, yet shall they never be heard. "For they have ears and hear not, &c. They that make them are like unto them, and so are all such as put their trust in them. But let Israel trust in the Lord; for he is their succour and defence."

*Father.* Hitherto have we heard what the good will and pleasure of God is in this his second commandment, concerning images. Go forth now, and declare unto me that which followeth in this precept. *Son.* The words that follow are these:

"For I the Lord thy God am a strong and a jealous God, punishing the wickedness of the parents in the children, until the third and fourth generation of them that hate me, and shew mercy until thousands, unto those that love me and keep my commandments."

*Father.* Why doth the Lord our God call himself "a strong God"? *Son.* To declare that his divine majesty is so great, infinite, unmeasurable, and incomprehensible, so excellent and far passing the reach and compass of man's wit or reason, that it can by no means be expressed or set forth by any similitude, likeness, or image, that man can devise. For seeing that heaven and earth, and all that ever is contained in them, cannot represent God, much less are vile and vain images able to do this, which are made with man's hand, and have neither life nor moving, nor any thing at all that is like our most strong and mighty God, as both Esay and Baruch do right well testify. He is also called a strong God, to declare that he is of sufficient might and power to help and to defend all those that put their trust in him, with whatsoever kind of adversity they be assailed; and that, as he is able, so likewise he will always be present with his saving health unto all such as unfeignedly cleave unto him, refusing utterly all false gods, idols, images, mawmets, puppets, &c., and seeking their health and salvation both of body and of soul at his merciful hand only and alone.

*Father.* But why doth he call himself "a jealous God"? *Son.* To declare that he by no means can abide that that glory which is due from us to him alone should be given to any creature, although never so excellent, either in heaven or in earth, much less to vain images, dumb idols, monstrous mawmets, and popish puppets; no, nor any part of that glory; as he saith by the prophet: "I am the Lord: this is my name:

I will give my glory to none other, nor my honour to graven images." As of God we receive all good things appertaining either unto the body or unto the soul, so likewise owe we unto God alone all our faith, love, fear, service, honour, glory, praise, &c., as Moses saith: "Thou shalt honour the Lord thy God, and serve him alone." And as a true wedded husband, that loveth his wife dearly, tendereth her above all creatures, resteth in her love only, rejoiceth and delighteth in her alone, cherisheth her, and maketh sufficient provision for her in all things, so that at his hand she hath abundantly all good things, yea, and that without any lack, cannot abide that his wife should give her love, or any part of her love to any other man, but to him alone; so in like manner cannot God suffer, which hath taken us to his spouse, and married us unto him in faith, that we should set our love upon any other but upon him alone, of whom we receive all good things necessary both for body and soul, or that we should give the glory and praise of our salvation to any but to him alone. Therefore to declare how impatient he is of any rival or paramour, and how vehement his love is toward us, and how fervently again he requireth of us to be loved, he compareth himself to a jealous lover or husband, and us to a wife; signifying by this comparison how pure, chaste, and unspotted, yea, and utterly estranged from all other creatures, our love toward God ought to be. This perceived the psalmograph right well, when he said: "Thou destroyest all them that run a whore-hunting from thee. But it is good for me to cleave hard to God, and to put my trust in the Lord God."

*Father.* What is it to run a whore-hunting from God? *Son.* To forsake the Lord our God, and to follow creatures; to pluck our faith and love from God, and to give it unto strange gods; to seek health and salvation, remission of sins and everlasting life, at the hand of any, either in heaven or in earth, saving only at the hand of the Lord our God, which alone is the author, beginner, and finisher of our salvation. And to pluck us away from this whore-hunting and spiritual whoredom, which is nothing else than idolatry or image-service, he doth not only call himself a jealous God, but he also addeth, that he will punish the wickedness of the parents "in the children, until the third and fourth generation of them that hate him."

*Father.* What wickedness is that which God will so extremely punish? *Son.* Every sin is wickedness. God will by no means suffer the transgression and breaking of his holy commandments unpunished: as it is written: "Wo be unto them that sin, and keep not my commandments, saith the Lord; for I will not spare them." Again: "Cursed is every one which abideth not in all things that are written in the book of the law, that he may do them." And albeit all kind of sins do greatly offend the majesty of God, so that he will leave none of them unpunished; yet this sin of idolatry or image-service do most highly displease him: neither will he by any means suffer the transgression and breaking of this second commandment, which forbiddeth idolatry and image-service, to escape without punishment, as divers histories of the holy scripture do manifestly declare. And therefore it is here to be noted by the way, that God calleth the idolaters, image-servants, or worshippers of strange gods, his enemies and such as hate him. Is it to be thought that such can escape unpunished? It is not therefore without a cause, that God, tendering our health and salvation, in this his second commandment forbiddeth both the making and worshipping of images. If we will avoid the worshipping of images, let us cease to make them, and place them in our temples, chapels, oratories, &c.; and so shall we easily escape from the danger of idolatry or image-service, which is so grievous an offence, and so wicked and abominable sin before the Lord our God, that he threateneth to punish it in the children of the idolatrous fathers, until the third and fourth generation.

*Father.* This seemeth to me very lamentable, that God should punish the wickedness of the parents in their children's children. *Son.* This on this wise is to be understand. If the children of the parents, which were wicked idolaters, commit that same idolatry which their fathers have committed, and continue in the same wickedness wherein their forefathers have lived, then will God not only punish the parents which have so offended, but also their children, yea, and their children's children, which commit the like offence, yea, and that so much the more grievously, because they be

Deut. vi.  
Matt. iv.

Eph. v.  
Hos. ii.

1 Cor. iv.  
James i.

Psal. lxxiii.

What is it to  
run a whore-  
hunting from  
God.

Isai. v.

Deut. xxvii.  
Gal. iii.

the idolatrous children of idolatrous fathers, and have more pleasure to walk in the wicked steps of their most wicked fathers, than to give ear to the righteous laws of the most righteous God.

*Father.* But what if the parents be wicked and the children godly, as it sometime chanceth, and as we also find in the holy scriptures, shall the children notwithstanding be plagued and punished for their fathers' offences? *Son.* God forbid. For it is written: "The soul that sinneth shall die. If a man be godly, and do the thing that is equal and right (he eateth not upon the hills: he lifteth not his eyes up to the idols of Israel: he defileth not his neighbour's wife: he meddleth with no menstruous woman: he grieveth nobody: he giveth his debtor his pledge again: he taketh none other man's good by violence: he parteth his meat with the hungry: he clotheth the naked: he lendeth nothing upon usury: he taketh nothing over: he writhed<sup>1</sup> with his hand from doing wrong: he handleth faithfully betwixt man and man: he walketh in my commandments, and keepeth my laws, and performeth them faithfully); this is a righteous man: he shall surely live, saith the Lord God. If he now beget a son that is a murderer and a shedder of blood; if he do one of these things (though he do not all); he eateth upon the hills; he defileth his neighbour's wife; he grieveth the poor and needy; he robbeth and spoileth; he giveth not the debtor his pledge again; he lifteth up his eyes unto idols, and meddleth with abominable things; he lendeth upon usury, and taketh moreover; shall this man live? he shall not live. Seeing he hath done all these abominations, he shall die: his blood shall be upon him. Now if this man beget a son also, that seeth all his father's sins which he hath done, and feareth, neither doth such like; namely, he eateth not upon the mountains; he lifteth not his eyes up to the idols of Israel; he defileth not his neighbour's wife; he vexeth no man; he keepeth no man's pledge; he neither spoileth nor robbeth any man; he dealeth his meat with the hungry; he clotheth the naked; he oppreseth not the poor; he receiveth no usury, nor any thing over; he keepeth my laws, and walketh in my commandments; this man shall not die in his father's sin, but shall live without fail. As for his father, because he oppressed and spoiled his brother, and did wickedly among his people, he is dead in his own sin. And yet say ye: Wherefore then should not this son bear his father's sin? Therefore, because the son hath done equity and right, hath kept all my commandments and done them; therefore shall he live in deed. The soul that sinneth shall die. The son shall not bear the father's offences, neither shall the father bear the son's offence. The righteousness of the righteous shall be upon himself; and the wickedness of the wicked shall be upon himself also."

Of these words, which I have borrowed out of the prophet Ezechiel, is it plain and evident, that, although the parents be wicked and idolatrous, yet if their children be not polluted and defiled with the same wickedness and idolatry, but lovers of God, studious of his holy word, and diligent walkers in his laws and commandments; they shall be free from those plagues and punishments which their wicked and ungodly fathers have most justly deserved, and be no partakers of God's displeasure, indignation, and vengeance in this behalf. Therefore, where it is said that God will punish the wickedness of parents "in the children, until the third and fourth generation," it is to be understand of those children which, having wicked fathers, follow the steps of their fathers, committing the same wickedness which they tofore have committed, without repentance or amendment of life. The other, which are free from the wickedness of their parents, are also free from the curses and plagues of God, and be in the number of those which are mentioned in the end of this second commandment.

*Father.* What is that? *Son.* "And shew mercy until thousands, unto those that love me and keep my commandments."

*Father.* What learnest thou of these words? *Son.* Verily, that as God is righteous and severe in punishing the wicked doers, which transgress his commandments, so likewise is he merciful, gentle, and liberal to all such as love him, and study to frame their lives according to his holy word; as the apostle saith: "Unto them that are contentious, and not obedient to the truth, but obey unrighteousness, shall come indig-

[<sup>1</sup> Writhed with: turned away.]

nation and wrath, trouble and anguish, upon all the souls of men that do evil, of the Jew first, and also of the Greek. But unto all them that do good (shall come) praise and honour and peace, unto the Jew first, and also the Greek. For there is no respect of persons before God."

*Father.* What is meant by this, that God, in plaguing the wickedness of the parents in the children, will only extend his punishment until the third and fourth generation, yea, and that none otherwise, except they follow the wickedness of their fathers, as we heard tofore; but in shewing mercy unto those that love him and keep his commandments, he saith, that he will extend and stretch forth his merciful kindness and kind mercy until thousands, that is to say, infinite generations? *Son.* This declareth unto us, that the mercy of God is greater than his anger, and that he is more bent to loving-kindness than to severe justice. And with this agreeth the saying of that blessed virgin Mary: "His mercy," saith she, "endureth throughout all generations upon them that fear him." The psalmograph also saith: "The Lord 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 will not deal with us after our sins, nor reward 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 will 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, &c. The merciful goodness of the Lord endureth for ever and ever upon them that fear him, and his righteousness upon their childer's children; even such as keep his covenant, and think upon his commandments to do them."

*Father.* We have largely talked of all things concerning this second commandment of God; whereof we have learned, that we ought to make no image of God, nor of any other thing for religion sake, nor yet give any adoration or worship to them, but serve the Lord our God "in spirit and truth;" forasmuch as he is a spirit, and is chiefly delighted with spiritual things. Go forth now, and recite unto me the third commandment.

*Son.* "Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltless that taketh his name in vain."

*Father.* What is the will of God in this law? What requireth he of us? *Son.* First, he forbiddeth us to abuse his holy name through false, light, or vain swearing, or to call his name unto witness in any matter, except it be godly, charitable, true, grave, weighty, and necessary. Again, he chargeth us straitly, that we do not usurp his glorious name in any kind of superstition, sorcery, enchantment, witchcraft, conjuration, invocation of devils and wicked spirits: Item, that we do not dishonour the name of the Lord our God through our evil behaviour. Secondly, he requireth of us that in matters of faith, or in grave and weighty causes of controversies, where an oath is necessarily required, and ministered unto us by them which are in authority, we swear not by the name of any creature that is in heaven or in earth, but only by his blessed and glorious name: again, that in all our necessity, sickness, sorrow, and care, we flee unto the name of no creature neither in heaven nor in earth, but only unto his holy name for aid, help, and succour, which is "a strong tower" for all them that resort unto it; seeing that "there is no name given unto men under the cope of heaven wherein they may receive salvation" either of body or of soul, but this one only name of that most mighty Lord our God. Also, that in our prosperity, when all things go well with us, we shew ourselves thankful unto him, laud, praise, magnify, and extol his holy, blessed, and glorious name: Item, that we set forth, preach, and declare his holy word, and avance his pure and true religion, without the intermixture or mingling of any man's doctrine. Finally, that we to the uttermost of all our power, even with our whole strength both of body and soul, seek continually the advancement, glory, and honour of God's most glorious and honourable name, never attempting, either in word, deed, or thought, that may in any point before men obscure or deface the majesty of the Lord our God.

*Father.* How provest thou by the word of God, that we are forbidden in this

The mercy of God is greater than the anger of God.

Luke i.

Psal. ciii.

John iv.

The third commandment. Exod. xx. Deut. v. What God requireth of us in the third commandment.

Prov. xviii.

Acts iv.

Pray in adversity: praise in prosperity.



third commandment falsely, lightly, or vainly to swear by the name of God? *Son.* God saith by his servant Moses: "Ye shall not swear falsely by my name, neither shalt thou unhallow the name of thy God; for I am the Lord." By the prophet Zachary he also saith: "The things that ye shall do are these: speak every man the truth unto his neighbour: execute judgment truly and peaceably within your gates: let none of you imagine evil in his heart against his neighbour; and love no false oaths; for all these are the things that I hate, saith the Lord." Jesus the son of Syrach writeth on this manner: "Hear me, O ye children: I will give you a doctrine, how ye shall order your mouth: whoso keepeth it shall not perish through his lips, nor be hurt through wicked works. As for the sinner, he shall be taken in his own vanity: he that is proud and cursed shall fall therein. Let not thy mouth be accustomed with swearing; for in it there are many falls. Let not the naming of God be continually in thy mouth; for like as a servant which is oft punished cannot be without some sore, even so whatsoever he be that sweareth and nameth God shall not be clean purged from sin. A man that useth much swearing shall be filled with wickedness; and the plague shall never go from his house. If he beguile his brother, his fault shall be upon him: if he knowledgeth not his sin, he maketh a double offence; and if he swear in vain, he shall not be found righteous, for his house shall be full of plagues. The words of the swearer bringeth death, (God grant that it be not found in the house of Jacob!) but they that fear God eschew all such things, and lie not weltering in sin."

Our Saviour Christ also forbiddeth all manner of vain and light swearing in these words: "Ye have heard how it was said to them of old time, Thou shalt not forswear thyself, but shalt perform thy oath to God. But I say unto you, Swear not at all; neither by heaven, for [it] is God's seat; nor yet by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King: neither shall thou swear by thy head, because thou canst not make one hair white or black. But your communication shall be yea, yea, nay, nay; for whatsoever is more than that cometh of evil." St James also saith: "Above all things, my brethren, swear not; neither by heaven, neither by earth, neither by other oath. Let your yea be yea, and your nay, nay; lest ye fall into dissimulation."

*Father.* Where are we forbidden in the holy scripture to usurp the name of the Lord, of God, in any kind of superstition, sorcery, enchantment, &c.? *Son.* God saith: "Ye shall not turn yourselves to the soothsayers, neither shall ye ask any thing at the expounders of tokens, that ye be not defiled by them; for I am the Lord your God." Again: "If any soul turn him to the soothsayers and expounders of tokens, so that he goeth a whoring after them, I will set my face against that soul, and will root him out from among his people. Sanctify yourselves therefore, and be holy; for I am holy, even your God. And keep ye my statutes, and do them; for I am the Lord that sanctified you." Moses also saith: "When thou comest into the land which the Lord thy God shall give thee, thou shalt not learn to do the abominations of these nations, that there be not found among you that maketh his son or daughter go through the fire, or a prophet, or a chooser out of days, or that regardeth the birds' crying, or a witch, or a conjurer, or soothsayer, or an expounder of tokens, or that asketh any thing of the dead. For whosoever doth such is abomination unto the Lord." The prophet Esay also saith: "If they say unto you, Ask counsel at the soothsayers, witches, charmers, and conjurers, then make them this answer: Is there a people anywhere that asketh not counsel at his god, whether it be concerning the dead or the living? If any man want light, let him look upon the law and testimony," &c.

*Father.* Are we also forbidden here to dishonour the name of the Lord our God through our wicked and evil behaviour? *Son.* Yea, verily. For God himself complaineth in the holy scripture, that his name is greatly dishonoured and evil spoken of among the heathen, because of the corrupt manners and ungodly conversation of such as profess his name. Therefore the holy apostle St Peter exhorteth us, that we "lead an honest conversation among the heathen; that whereas they backbite us as evil-doers, they, judging us of our good works, may glorify God in the day of

Lev. xix.

Zech. viii.

Eccles. xxiii.

Matt. v.  
Lev. xix.  
Exod. xx.  
Deut. x.

James v.

Lev. xix.

Lev. xx.

Deut. xviii.

Isai. lviii.

Isai. lii.  
Ezek. xxxvi.  
Rom. ii.

1 Pet. ii.

Matt. v. visitation." And our Saviour Christ commandeth us, that our "light should so shine before men, that they may see our good works, and glorify our Father which is in heaven." For as nothing in this world doth more dishonour the name of God than the wicked life of such as with their mouth "profess God, and with their deeds deny him;" so likewise nothing in this life doth more avance and set up the glorious majesty of the name of the Lord our God, than when such as profess his holy name live godly, virtuously, and honestly.

*Father.* Is it lawful for a christian man in any case to swear? *Son.* Yea, in all such cases as I tofore rehearsed.

Heb. vi. *Father.* How is that proved? *Son.* St Paul saith: "An oath is the end of all controversy, or strife." And God himself saith: "O Israel, if thou wilt turn thee, then turn unto me, saith the Lord. And if thou wilt put away thine abominations out of my sight, thou shalt not be moved; and shalt swear, The Lord liveth, in truth, in equity, and in righteousness." Again: "If they (that trouble my people) will learn the ways of them to swear by my name, The Lord liveth, like as they have learned my people to swear by Baal, then shall they be reckoned among my people. But if they will not obey, then will I root out the same folk, and destroy them, saith the Lord." Moses also saith: "Thou shalt fear the Lord thy God, and him only shalt thou serve, and swear by his name." The psalmograph also saith: "All they that swear by him (that is to say, God) shall be commended." Again: "He shall dwell in the tabernacle of God, and rest upon his holy hill, that sweareth unto his neighbour, and disappointeth him not." It is so far off from sin to swear in a true and necessary cause, that we read, that God himself did swear. The psalmograph hath these words: "The Lord sware, and will not repent, Thou art a priest for ever after the order of Melchisedech." In the books of the prophets we read that the manner of swearing which God used was this: "As truly as I live." The evangelical history declareth, that Christ's oath was this: "Verily, verily, I say unto you." St Paul also did swear, as we may see in his epistles. What shall I speak of Abraham and Abimelech, of Joseph, of the princes of Israel, of Josue, of David, and such like? All these histories do evidently declare, that it is not forbidden by God's law for a christian man to swear by the name of the Lord his God, and to call God for a witness in a true and just cause, and specially when it is required of the magistrates and head rulers for the avoiding of controversies, that peace and quietness may be had among their subjects.

*Father.* May magistrates then lawfully require an oath of their subjects? *Son.* Yea, most lawfully.

Gen. xxiv. *Father.* Where is that declared in the word of God? *Son.* We read, that Abraham required an oath of his servant; and the servant sware at his master's commandment. Gen. xxi. King Abimelech required an oath of Abraham, which was a stranger in his land; Gen. xxvi. and Abraham did swear. Abimelech also, king of the Philistines, required an oath of Isaac, that he should do him and his people no harm; and Isaac agreed to his request, and sware. Gen. xxxi. Jacob sware unto Laban, when he was required. Gen. xlvii. Jacob, otherwise called Israel, required of his son Joseph an oath, that he should not bury him in Egypt, but among his fathers; and Joseph sware. Divers such like examples are to be found in the holy scriptures, which do plainly declare, that christian men may lawfully take an oath, when it is required of them by such as are in authority. Are not Exod. xxii. these the words of the law of God? "If a man deliver his neighbour money or vessels to keep, and it be stolen from him out of his house; if the thief be found, he shall restore double. But if the thief be not found, then shall the good man of the house be brought before the gods" (that is to say, before the magistrates, or head rulers), and "shall swear that he hath not put his hand unto his neighbour's good."

*Father.* Doth this third commandment of God require of us also, that in all our adversity and trouble we flee unto the name of God, as unto a strong tower, for help and succour, and diligently with strong faith call upon it? *Son.* Yea, verily. For Psal. l. this is the commandment of God: "Call on me in the day of thy trouble, and I will deliver thee, and thou shalt honour me." And as we are commanded to call on the name of God in our trouble, so likewise are we most graciously promised to be heard,

as it is written: "Every one that calleth on the name of the Lord shall be saved." Joel ii. Acts ii. Rom. x. Psal. xci.  
 And God himself saith by the psalmograph: "Because he hath put his trust in me, I will deliver him: I will defend him, because he hath known my name. When he calleth upon me, I will hear him: yea, I am with him in his trouble, and I will deliver him, and bring him to honour. With long life will I satisfy him, and shew him my salvation."

*Father.* Is it also required of us in this commandment that we be thankful to the name of the Lord our God for his benefits? *Son.* Is it not reason that we be thankful to him and praise his name, of whom we receive all that we have, appertaining either unto the body or unto the soul, that good is or godly? J Cor. iv. James i.

*Father.* It is indeed reason and right. *Son.* This is the commandment of God by the psalmograph: "Offer unto God the sacrifice of praise or thanksgiving." And Psal. i.  
 God himself saith: "Whoso offereth unto me thanks and praise, he honoureth me; and this is the way whereby I shall shew him the salvation of God." The psalmograph himself also saith: "I will praise the name of God with a song, and magnify it with thanksgiving; and it shall please God better than a bullock that hath horns and hoofs." Psal. lxxix.

*Father.* Are we commanded also in this law to confess and set forth the true religion and doctrine of God to other, whensoever the glory of God doth require, and the salvation of the brethren, although the cross, yea, death itself should follow? *Son.* Yea, that is our duty; and whosoever doth it not, he transgresseth this commandment of God, and hath no portion in the inheritance of God's kingdom, as our Saviour Christ testified, saying: "Whosoever confesseth me before men, him will I confess also before my Father which is in heaven. But whosoever denieth me before men, him will I also deny before my Father which is in heaven." Again: "Whosoever is ashamed of me and of my sayings before this whorish and sinful generation, of him shall the Son of man also be ashamed, when he cometh in the glory of his Father with the holy angels." Not to confess the truth of God, when the glory of God and the salvation of our neighbour require, is none other thing than to deny the truth and to blaspheme the name of God, and to envy God his glory and praise. And "what doth it profit a man to win the whole world, and at the last to lose his own soul? Or what can a man give to redeem his soul withal?" In God's cause, and in the matter of truth, they are not to be feared that slay the body, and that done, they can do no more; but that Lord is to be feared which is able to destroy both body and soul in hell-fire. "For the truth strive thou unto the death," saith the wise man, "and God shall fight for thee against thine enemies." Matt. x. Luke xii. Mark viii. Luke ix. Matt. xvi. Matt. x. Eccus. iv.

*Father.* Besides these things heretofore rehearsed, are we bound by this commandment to seek the glory of God's most holy name above all things, and not to attempt any thing either in thought, word, or deed, that may in any point obscure the honour of it? *Son.* Who doubteth of that? For this thing only ought to be the alone study of a true Christian, even to the uttermost of his power to advance the glory of God's most glorious name. Therefore thus stirreth up the psalmograph himself, and saith: "Magnify the Lord, O my soul, and all that is within me praise his holy name. Praise the Lord, O my soul, and forget not all his benefits; which forgiveth all thy sins, and healeth all thine infirmities; which saveth thy life from destruction, and crowneth thee with mercy and loving-kindness," &c. Psal. ciii.

*Father.* But what mean these words that follow in the commandment? "For the Lord will not hold him guiltless that taketh his name in vain." *Son.* In these words the Lord our God, which is a mighty and jealous God, yea, and a consuming fire, declareth how greatly he is angry with them that do abuse his holy name, and honour it not on such sort as is above specified. And although God gave ten commandments, which he will diligently to be observed of all men, yet to none of them all specially doth he add any threatenings but only to the second and third commandments: by this signifying unto us, that although his godly majesty detesteth, abhorreth, and hateth all sins, yet the sin of idolatry and the abusing of his holy name most chiefly; and that whosoever transgresseth these two commandments, he will most extremely plague and punish them; in this world temporally, and in the world to come eternally, except they repent and amend. Deut. iv. Exod. xx.

*Father.* Are there any sentences in the holy scripture which also declare the anger, wrath, and vengeance of God against all such as transgress this commandment, and abuse his holy name? *Son.* Many and divers.

*Father.* Rehearse some of them. *Son.* God himself saith by the prophet Moses: "Whosoever blasphemeth his God shall bear his sin; and he that blasphemeth the name of the Lord shall die the death. The whole congregation shall stone him. As the stranger, so shall he of the household be also. If he blaspheme the name (of God), he shall die." And in the prophet Zachary we read on this manner: "I turned me, lifting up mine eyes, looked, and behold, a flying book. And he said unto me, What seest thou? I answered, I see a flying book, of twenty cubits long, and ten cubits broad. Then said he unto me, This is the curse that goeth forth over the whole earth. For all thieves shall be judged after this book, and all swearers shall be judged according to the same. I will bring it forth, saith the Lord of hosts, so that it shall come to the house of the thief, and to the house of him that falsely sweareth by my name, and shall remain in his house, and consume it with the timber and stones thereof." The wise man also saith: "Let not thy mouth be accustomed with swearing; for in it there are many falls. Let not the naming of God be continually in thy mouth; for like as a servant which is oft punished cannot be without some sore, even so whatsoever he be that sweareth and nameth God shall not be clean purged from sin. A man that useth much swearing shall be filled with wickedness; and the plague shall never go from his house, &c. The words of the swearer bring death."

*Father.* These authorities of the holy scripture declare evidently, how greatly God abhorreth the abuse of his holy name, either through false, vain, or light swearing, or otherwise; so that it is not without a cause said in this precept, that "the Lord will not hold him guiltless that taketh his name in vain." But let us go forth and hear the fourth commandment. *Son.* The fourth commandment of God is this:

"Remember that thou keep holy the sabbath-day. Six days shalt thou labour, and do all thy work. But the seventh day is the sabbath of the Lord thy God. In it shalt thou do no manner of work, neither thou, nor thy son, nor thy servant, nor thy maid, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven, and earth, and the sea, and all that in them is, and rested on the seventh day. Therefore the Lord blessed the seventh day, and hallowed it."

*Father.* What is the will of God in this commandment? *Son.* God in this his law requesteth of us two things: First, that we keep holy the sabbath-day: Secondly, that on the seventh day we rest from all worldly and bodily business, labours, and works, that we may the more freely serve the Lord our God, and consider the things which appertain unto the salvation of our souls.

*Father.* What signifieth this word *sabbath*? *Son.* Rest, and ceasing from servile labour and outward works.

*Father.* What is it to sanctify the sabbath-day? *Son.* Not to pass over that day idly in lewd pastimes, in banqueting, in dicing and carding, in dancing and bear-baiting, in bowling and shooting, in laughing and whoring, and in such like beastly and filthy pleasures of the flesh; nor yet in bargaining, buying and selling, as they do which run to fairs and markets on the sabbath-day and on other holy and feasting days (for this is not to sanctify, but to profanate, not to hallow, but to defile the sabbath-day); but, all such madneses and wickedneses laid aside, and the mind utterly sequestered from all worldly things, and the body free from all servile works, to address ourselves, and to apply our whole mind and body unto godly and spiritual exercises; as unto the consideration of the mighty power of God in creating all things both in heaven and in earth, yea, and that of nothing, through his word, for the wealth and commodity of man: again, unto the consideration of God's unoutspeakable goodness in preserving and maintaining those his creatures for the use and profit of man: Item, unto the humble and reverent hearing or reading of God's holy word; unto the faithful and diligent calling on the name of God by fervent prayer; unto the unfeigned and hearty

Lev. xxiv.

Zech. v.

Eccelus. xxiii.

The fourth  
command-  
ment.  
Exod. xx.  
Deut. v.

What God  
requireth of  
us in the  
fourth com-  
mandment.

What it is to  
sanctify the  
sabbath-day.

thanksgiving to God for his benefits no less diversly than plenteously declared unto us; unto the worthy receiving of the holy mysteries of the body and blood of our Lord and Saviour Christ Jesu; unto the visiting, counselling, comforting, and helping of the poor and miserably afflicted persons; unto the utter giving over of all the studies, devices, and works of the old man; unto the earnest embracing of the fruits of the Spirit; and in fine, unto the whole giving over of ourselves unto the good will of God, to work in us by his holy Spirit whatsoever his blessed pleasure shall be, that he alone may live, rule, reign, and triumph in us.

*Father.* Are there any sentences in the holy scripture, which confirm this law of the sabbath-day? *Son.* Yea, many and divers. *Father.* Rehearse part of them.

*Son.* God said to Moses: "Speak unto the children of Israel, and say: Keep my sabbath; for it is a token between me and you and your posterities, that ye may know how that I am the Lord which halloweth you: therefore keep my sabbath; for it shall be holy unto you. Whoso unhalloweth it shall die the death. For whoso doeth any work therein shall be rooted out from among his people. Six days shall men work; but upon the seventh day is the sabbath, that is to say, the holy rest of the Lord. Whoso doeth any work upon the sabbath-day shall die the death. Therefore shall the children of Israel keep the sabbath, that they may keep it also among their posterities for an everlasting covenant. An everlasting token is it between me and the children of Israel. For in six days made the Lord heaven and earth, but upon the seventh day he rested, and was refreshed." Again he saith unto Moses: "Speak unto the children of Israel, and say unto them: These are the feasts of the Lord, which ye shall call holy days. Six days shalt thou work; but the seventh day is the rest of the sabbath, and shall be called holy. Ye shall do no work therein; for it is the sabbath of the Lord, wheresoever ye dwell."

By the prophet Esay God also saith: "Keep equity, and do right, &c. Blessed is the man that doth this, and the man's child, which keepeth the same; even he that taketh heed that he unhalloweth not the sabbath, that is, he that keepeth himself that he do no evil, &c. Unto them that keep my sabbath, and hold greatly of the thing that pleaseth me, and keep my covenant, will I give in my household and within my walls a better heritage and name, than if they had been called sons and daughters. I will give them an everlasting name that shall not perish, &c. All they which keep themselves, that they unhallow not the sabbath, namely, that they fulfil my covenant; them will I bring unto my holy mountain, and make them joyful in my house of prayer." Again, God by the same prophet saith: "If thou on the sabbath-day turnest thy foot away from doing thine own will and pleasure in my holy day, then shalt thou be called unto the pleasant, holy, and glorious sabbath of the Lord, where thou shalt be in honour; so that thou do not after thine own imagination, neither seek thine own will, nor speak thine own words. Then shalt thou have thy pleasure in the Lord, which shall carry thee high above the earth, and feed thee with the heritage of Jacob thy father; for the Lord's own mouth hath so promised."

By the prophet Jeremy God speaketh also on this manner: "Take heed for your lives, that ye carry no burden upon you in the sabbath-day, to bring it through the gates of Jerusalem: ye shall bear no burden also out of your houses in the sabbath. Ye shall do no labour therein, but hallow the sabbath, as I commanded your fathers. Howbeit, they obeyed me not, neither hearkened they unto me, but were obstinate and stubborn, and neither obeyed me, nor received my correction. Nevertheless if ye will hear me, saith the Lord, and bear no burden into the city through this gate upon the sabbath; if ye will hallow the sabbath, so that ye do no work therein; then shall there go through the gates of this city kings and princes, that shall sit upon the seat of David, &c. But if ye will not be obedient unto me, to hallow the sabbath, so that ye will bear your burdens through the gates of Jerusalem upon the sabbath; then shall I set fire upon the gates of Jerusalem, and it shall burn up the houses of Jerusalem, and no man shall be able to quench it."

Again, by the prophet Ezechiel he saith: "Walk not in the statutes of your forefathers: keep not their ordinances, and defile not yourselves with their idols; for I am the Lord your God. But walk in my statutes: keep my laws and do them:

hallow my sabbaths; for they are a token betwixt me and you, that ye may know how that I am the Lord."

*Father.* Are the Christians also no less bound unto the observation and keeping of the sabbath-day than the Jews were in times past? *Son.* As concerning the seventh day, which was the Jews' sabbath, wherein they were commanded to rest and cease from all outward labour, we be free from that law, and are no more bound to the restful keeping thereof than of any other day. In consideration whereof, the godly fathers of Christ's church turned the Jews' sabbath-day into the Sunday, which is now called the sabbath of the Christians, to declare, that we Christians are free from the keeping of the aforesaid Jewish sabbath, and that it is in the liberty of the christian magistrates to appoint what day they will to be the sabbath of the Christians; and therefore we shall note, that the law concerning the sabbath-day is partly ceremonial, and partly moral. It is ceremonial, as touching the external rest, and the self seventh day, which now is abrogated with all the other Mosaical ceremonies through the coming of Christ; so that in this behalf we be free from that law. Notwithstanding, as touching the keeping of the public ministry, I mean, the Christians to repair together unto their temples on some certain day in the week at the appointment of the godly christian rulers, to pray unto God, to give thanks to God for his benefits, to hear God's word, to receive the holy mysteries of the body and blood of our Saviour Christ, &c., and, that they may do these things the more conveniently, to sequester both their bodies and minds from all worldly things and servile works, &c.; in this behalf this law concerning the sabbath abideth moral, and is to be observed also of the Christians, not only spiritually, but also corporally, except some grave, weighty, urgent, and necessary cause persuadeth to the contrary, that by this means they may learn the better to exercise themselves in matters of God and godliness, and seek by that temporal rest, how they may attain unto the perpetual rest of the world to come.

*Father.* Declare to me by the word of God, that the Christians are free from the sabbath of the Jews. *Son.* Our Saviour Christ said unto the Pharisees (when they found fault with his disciples, because that "they being hungry plucked of the ears of the corn, and did eat on the sabbath-day, saying unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath), Have ye not read, what David did, when he was hungry, and they also that were with him? How he entered into the house of God, and did eat the shew-breads, which were not lawful for him to eat, neither for them that were with him, but only for the priests? Or have ye not read in the law, how that the priests in the temple break the sabbath, and yet are blameless? But I say unto you, that there is one here greater than the temple. But if ye knew what this were, I have pleasure in mercy and not in sacrifice, ye would not have condemned innocents. For the Son of man is Lord even over the sabbath." In another place he also saith: "The sabbath was made for man, and not man for the sabbath. Therefore is the Son of man Lord even over the sabbath." St Paul also saith: "Seeing ye now know God (yea, rather are known of God), how is it that ye turn you back again unto the weak and beggarly traditions, whereunto ye desire again afresh to be in bondage? Ye observe days, and months, and times, and years. I am in fear of you, lest I have bestowed labour on you in vain." Again: "Let no man trouble your consciences about meat, or drink, or for a piece of an holy day, as the holy day of the new moon, or of the sabbath-days, which are the shadow of the things that were to come." Item: "Bodily exercise profiteth little; but godliness is profitable unto all things, as a thing which hath promises of the life that now is, and of the life to come."

*Father.* It appeareth by the words of the apostle in his epistle to the Hebrews, that we Christians have also a sabbath. *Son.* What are those words?

*Father.* Thus saith he: "There remaineth yet a sabbath or rest unto the people of God. For he that is entered into the rest of God ceaseth from his works, as God doth from his. Let us make haste, therefore, to enter into that rest, lest that any man fall after the same example of unbelief."

*Son.* This sabbath or rest, whereof the apostle here speaketh, is not corporal, but spiritual; not worldly, but ghostly; not outward, but inward; consisting rather in the

Whether the Christians be bound unto the observation of the sabbath-day as the Jews were.

The law of the sabbath is partly ceremonial, and partly moral.

Note well.

Matt. xii.

1 Sam. xxi.

Hos. vi.

Mark ii.

Gal. iv.

Col. ii.

1 Tim. iv.

Heb. iv.

The sabbath of the Christians.

quietness or rest of the mind than of the body, being a very figure of that godly and everlasting quietness and rest, which through Christ we shall have after this life in the kingdom of God the Father. For a christian man being at quiet with God in his conscience, by ceasing from doing evil works, and by conforming of himself unto the will of God, even in this world hath heaven in his breast, as I may so speak: even as the faithful man, which believeth in Christ, hath everlasting life even in this world, as it is written: "He that believeth on the Son hath everlasting life." John iii. The sabbath therefore of the Christians is spiritual and everlasting, not to be observed one day in the week only, after the manner of the Jews, but every day so long as we live, by ceasing to do evil, and by studying to do good, as it is written: "There shall be a new moon for the other, and a new sabbath for the other; and all flesh shall come to worship before me, saith the Lord." Isai. lxvi.

*Father.* Notwithstanding these things, which thou hast spoken of the spiritual, inward, and everlasting sabbath of the Christians, thou dost not take away the sabbaths and feastful days, which are appointed of the rulers of Christ's church to be observed of their subjects, that they may the more quietly give themselves to spiritual and godly exercises. *Son.* God forbid. For so should I sin both against faith and charity. Against faith: because I should directly strive against God's word, which commandeth not to resist but humbly to obey the godly and righteous ordinances of the high powers, forasmuch as "there is no power but of God;" and "he that resisteth the power resisteth the ordinance of God, and purchaseth to himself everlasting damnation." Against charity: because I should transgress and break that good and godly order, which is both confirmed by public authority, and also received with the common consent of all faithful congregations, avancing greatly both the glory of God, and making not a little to the increase of our knowledge in the mysteries of our salvation through the blood of Christ. Feastful days appointed by the magistrates are to be observed.

*Father.* And is it lawful for us upon our sabbaths and feastful days in any case to labour? *Son.* "It is lawful," as our Saviour Christ saith, "to do good even on the sabbath-day." We read, that on the sabbath-day Christ healed divers persons that were diseased, and restored them to their health, to give us an example to do the like, when either faith, charity, or necessity requireth. For to the true godly, every day is the sabbath-day; forasmuch as they spend every day in holy works, and have nothing to do with such deeds, as be uncomely to be done of true Christians; forasmuch also as every day they lift up their minds unto God, call on his holy name by fervent prayer, praise his glorious majesty, and have their meditation in the law of the Lord, yea, and that in the midst of their godly travails and labours. Notwithstanding, except great necessity or urgent causes do require that we should work on the sabbath-day, or on other feastful days appointed by public authority unto holy exercises, we ought not to break that godly quietness on such holy days, but diligently apply our minds (all worldly business set apart) unto such heavenly and godly studies and actions, as the solemnity of those feasts requireth. If any man without necessary cause attempteth the contrary, he greatly offendeth, as I have heretofore said. Rom. xiii. 1 Pet. ii. Heb. xiii. Of labour on the feastful days. Luke vi.

*Father.* But wherefore doth God in this law make mention of labour, commanding us to work six days in the week, and to rest on the seventh? *Son.* God at the beginning, so soon as man had transgressed and broken his holy commandment in paradise, and had eaten of the forbidden fruit, enjoined Adam, and in him all his posterity, this penance, that in the sweat of his brows and in the labour of his hands he should eat his bread, and get his living, until he returned into the earth: for earth he was, and unto earth he should return. Therefore, whereas the Lord our God had from the beginning laid this yoke of labour upon all men's neck, commanding them to work and to travail for their living so long as they remained in this vale of misery, no day excepted, and is now determined to erect and set up a comely order in the public weal of the Israelites, wherein he will have his wonderful works considered, his word preached, his glorious name called upon and praised, his people brought unto the knowledge of his holy will, matters of their soul-health regarded, spiritual exercises practised, &c.; he reneweth here his former penance of labour laid Of labour. Gen. iii.

upon man for his disobedience, commanding him not to live idly, dissolutely, and slothfully, but diligently to travail by all lawful means to get his living with the labour of his hands and the sweat of his brows, yea, and that six days in the week : notwithstanding, that such godly exercises, whereof I have tofore spoken, may the more conveniently be brought to pass, he exempteth man from labour and servile occupations on the sabbath-day, commanding him on that day to rest, and to give himself to corporal quietness, that he may the more freely give his mind to spiritual and godly things, and on that day no less to seek after things pertaining unto the salvation of his soul, than he the six days past laboured for the things which concern the health and preservation of his body. And to provoke man the more earnestly both unto labour and also unto the hallowing of the sabbath-day, God setteth forth himself an example unto us of them both, that is to say, of labour on the six days, and of rest on the sabbath, which is the seventh day; affirming that "in six days he made heaven, and earth, and the sea, and all that in them is, and rested on the seventh day," so that "he blessed the seventh day, and hallowed it."

Gen. ii

*Father.* We are then commanded of God in this precept two things: first, six days to labour; secondly, to rest from labour on the seventh day, yea, and that unto this end, that we may pass over that day in godly and spiritual exercises. *Son.* So is it.

*Father.* Are there any other places of the holy scripture, which command us to labour with our hands, and to get our living with the sweat of our brows? *Son.*

We have plenty, both of sentences and of examples. God said unto Adam immediately after his fall: "In the sweat of thy face shalt thou eat thy bread, until thou dost return unto the earth, out of the which thou art taken. For earth thou art, and to earth shalt thou return." The psalmograph saith: "Thou shalt eat the labours of thy hands: so shalt thou be blessed, and it shall go well with thee." That mirror of patience saith: "A man is born to labour, and a bird to fly." The wise man saith: "Go to the emmet, thou sluggard, consider her ways, and learn to be wise. She hath no guide, nor overseer, nor ruler; yet in the summer she provideth her meat, and gathereth her food together in the harvest. How long wilt thou sleep, thou sluggish man? When wilt thou arise out of thy sleep? Yea, sleep on still a little; slumber a little; fold thine hands together yet a little, that thou mayest sleep: so shall poverty come unto thee, as one that travelleth by the way, and necessity like a weaponed man." But if thou be not slothful, thy harvest shall come as a springing well, and poverty shall flee far from thee. Again: "Whoso gathereth in summer is wise; but he that is sluggish in harvest bringeth himself to confusion." "An idle hand maketh poor; but a quick labouring hand maketh rich." Also in another place: "Whoso is slothful and slack in his labour is the brother of him that is a waster." Item: "Delight not thou in sleep, lest thou come unto poverty; but open thine eyes, that thou mayest have bread enough." "A slothful body will not go to plough for cold of the winter: therefore shall he go a begging in summer, and have nothing."

Gen. iii.

Psal. cxxviii.

Job v.

Prov. vi.

Prov. x.

Prov. xx.

Eph. iv.

1 Thess. iv.

2 Thess. iiii.

St Paul also saith: "Let him that stole steal no more, but let him rather labour with his hands the thing which is good, that he may give unto him that needeth." Again: "We beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to meddle with your own business, and to work with your own hands, as we commanded you; that ye may behave yourselves honestly toward them that are without, and that nothing be lacking unto you." Item: "When we were with you, this we warned you of, that if any would not work, the same should not eat. For we have heard say, that there are some which walk among you inordinately, working not at all, but being busy-bodies. Them that are such we command and exhort by our Lord Jesus Christ, that they work with quietness, and eat their own bread."

*Father.* Rehearse some examples of labour out of the holy scripture. *Son.* Adam, even in paradise, was commanded of God to keep and to till the garden. Cain was a plowman. Abel was a shepherd. Thubal exercised music. Thubal-cain was a worker in brass and iron. Noe was an husbandman, and planted a vineyard. Abraham, Isaac, Jacob, and many of the ancient patriarchs were keepers of sheep.

Examples of  
labour.  
Gen. ii.  
Gen. iv.

Gen. ix.

Gen. xiii.  
xxvi. xxix.  
xxxvii.



Joseph was a magistrate and ruler in the commonweal. Moses was a shepherd, and afterward a governor in the public weal of Israel. The children of Israel laboured painful in the land of Egypt. David kept sheep, and afterward was king over Israel. The prophet Elizeus was a plowman and tilled the earth. The prophet Amos was a shepherd and kept sheep.

Gen. xli.  
Exod. iii.  
Exod. i.  
1 Sam. xvi.  
1 Kings xix.  
Amos i.

Joseph, the husband of Mary the virgin was a carpenter. Christ likewise was a carpenter, and laboured for his living, till he came to the office of preaching. Many of Christ's disciples were fishermen. Matthew the evangelist was a custom-gatherer. Luke the evangelist was a physician. Tabitha, otherwise called Dorcas, made coats and garments with her own hands for the poor people. A certain godly and religious woman, called Lydia, was a seller of purple. Aquila and Priscilla his wife were makers of tents: of the which occupation St Paul also was, which lived not idly, nor yet of the sweat of other men's brows, but got his living with the labours of his own hands, because he would be chargeable to no man, as these his words do manifestly declare: "We labour and work with our own hands." Again: "Ye yourselves know, how ye ought to follow us. For we behaved not ourselves inordinately among you: neither took we bread of any man for nought; but wrought with labour and sweat night and day, because we would not be chargeable to any of you: not but that we had authority, but to make ourselves an ensample unto you, to follow us. For when we were with you, this we warned you of, that if any would not work, the same should not eat." Also in another place he saith: "I have desired no man's silver, gold, or vesture: yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Matt. xlii.  
Mark vi.  
Matt. iv.  
John xxi.  
Matt. ix.  
Col. iv.  
Acts ix.  
Acts xvi.  
Acts xviii.  
1 Cor. iv.  
2 Thess. iii.

*Father.* Is it not lawful then for christian men to cease from work on those six days, seeing that God saith, "Six days shalt thou labour, and do all thy work"? *Son.* Even as on the sabbath-day, wherein we are commanded to cease from bodily labour, it is lawful, when charity or necessity requireth, to work, as we have tofore heard; so likewise is it lawful on the other six days to abstain also from labour, when the glory of God, or any other necessary cause, doth require.

*Father.* As God setteth forth himself unto us an example of labour for six days; so doth he of rest for the seventh day. "For in six days the Lord made heaven, and earth, and the sea, and all that in them is, and rested on the seventh day." *Son.* Truth it is.

*Father.* Of the sabbath-day and of the sanctifying thereof, we have tofore sufficiently heard. Rehearse therefore the next commandment.

*Son.* "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee."

The fifth commandment.

*Father.* This commandment pertaineth not unto the person of God, as the other four, which we have tofore heard. *Son.* No, verily. For the law of God was written with the finger of God in two tables of stone. The first table containeth four commandments, and those pertain unto the worshipping and honouring of God. The other table comprehendeth six, and those concern our duty toward our neighbour. Of the which six this is the first, which I have now rehearsed.

Exod. xxxi.

*Father.* Why is the commandment concerning our duty toward our parents set next in order to the precepts, which concern our office and duty toward God? *Son.* To declare that, next unto God, we owe the chief honour, worship, and reverence to our father and mother.

*Father.* What is it to "honour thy father and thy mother"? *Son.* Not only to give them outward reverence, to rise up unto them, to give them place, to put off our caps, to kneel unto them, to ask them blessing, &c., but also honourably to esteem them, godly to think of them, heartily to love them, humbly to obey them, diligently to pray for them, charitably to conceal and hide their faults, in all honest things to gratify them, in their need to help and succour them, and in fine, at all times to do all good things for them, whatsoever lieth in our power.

What it is to honour our father and mother.

*Father.* Are there other testimonies contained in the holy scripture, which also require this duty of us toward our parents? *Son.* Yea, very many.

Lev. xix. *Father.* Rehearse some of them. *Son.* Moses saith: "Let every one reverence his  
 Ecclus. iii. father and mother." Jesus, the son of Syrach, writeth on this manner: "Hear me,  
 your father, O my dear children, and do thereafter, that ye may be safe. For the  
 Lord will have the father honoured of the children; and look, what a mother com-  
 mandeth her children to do, he will have it kept. Whoso honoureth his father, his  
 sins shall be forgiven him; and he that honoureth his mother is like one that gathereth  
 treasure together. Whoso honoureth his father shall have joy of his own children;  
 and when he maketh his prayer, he shall be heard. He that honoureth his father  
 shall have long life; and he that is obedient for the Lord's sake, his mother shall  
 have joy of him. He that feareth the Lord honoureth his father and mother, and  
 doeth them service, as it were to the Lord himself Honour thy father in deed, in  
 word, and in all patience, that thou mayest have God's blessing; and his blessing shall  
 abide with thee for ever. The blessing of the father buildeth up the houses of the  
 children; but the mother's curse rooteth out the foundations. Rejoice not when thy  
 father is reproved; for it is not honour unto thee, but a shame. For the worship of  
 a man's father is his own worship; and where the father is without honour, it is the  
 dishonesty of the son. My son, make much of thy father in his age, and grieve him  
 not as long as he liveth. And if his understanding fail, have patience with him, and  
 despise him not in thy strength. For the good deed that thou shewest to thy father  
 shall not be forgotten; and when thou thyself wantest, it shall be rewarded thee (and  
 for thy mother's offences thou shalt be recompensed with good, yea, it shall be found  
 for thee in righteousness), and in the day of trouble thou shalt be remembered. Thy  
 sins also shall melt away, like as the ice in the fair warm weather. But he that  
 forsaketh his father shall come to shame, and he that despiseth his mother is cursed  
 Ecclus. vii. of God." Again he saith: "Honour thy father from thy whole heart; and forget  
 not the sorrowful travail that thy mother had with thee. Remember that thou was  
 born through them; and how canst thou recompense them the things that they have  
 Tob. iv. done for thee?" Old Toby said to his son: "Hold thy mother in honour all the  
 days of thy life. For thou oughtest to remember what and how great perils she  
 suffered for thee in her womb." Our Saviour Christ also hath these words in the  
 Matt. xv. gospel: "God commandeth, saying, Honour father and mother; and he that curs-  
 Eph. vi. eth father and mother, let him die the death." St Paul likewise saith: "Ye children,  
 obey your fathers and mothers in the Lord; for that is right. Honour thy father and  
 mother (the same is the first commandment in the promise); that thou mayest prosper,  
 Col. iii. and live long on earth." Again: "Ye children, obey your fathers and mothers in all  
 things; for that is well-pleasing unto the Lord."

*Father.* Are there any ensamples contained in the holy scriptures of such as practised  
 this obedience toward their parents? *Son.* Yea, verily.

Examples of  
 obedience  
 unto the  
 parents.  
 Gen. xxii. *Father.* Recite part of them. *Son.* Isaac shewed such obedience to his father  
 Abraham, that when he at the commandment of God should have been offered for a  
 sacrifice unto the Lord, he did not once resist his father, but willingly suffered himself  
 to be bound, and to be laid on the altar above upon the wood, being ready also to  
 be slain of his father, if God had not otherwise provided. Likewise read we of young  
 Tobias, which, when his father sent him unto a far country about certain businesses of  
 his, refused not to take so great a journey upon him, but meekly answered his father,  
 Tob. v. and said: "Father, all that thou hast commanded me will I do, and that diligently."  
 As I may let pass the other examples; have we not Christ Jesus our Lord and Saviour  
 a perfect example in this behalf? First, in as much as he is the only-begotten Son  
 Phil. ii. of God, he so obeyed the good will and pleasure of his heavenly Father, that "when  
 he was God and equal with God, he made himself of no reputation, taking on him  
 the shape of a servant, and became like unto men, and was found in his apparel as a  
 man. He humbled himself and became obedient unto the death, even the death of the  
 cross." Again, in that he is man, and the son of Mary the virgin, read we not, that  
 he, being a child, was obedient to Mary his mother, and to Joseph her husband? Are  
 Luke ii. not these the words of blessed Luke? "Jesus went down with them, and came to  
 Nazareth, and was obedient unto them."

*Father.* Owe we such honour and obedience to our fathers and mothers, that we

are bound by the commandment of God to obey them in all things, and to do whatsoever they command us? *Son.* The honour and obedience is great, I confess, which the children owe to their parents: notwithstanding, if they command any thing contrary to the word of God, in this behalf they are not to be obeyed. The honour due unto parents is so far to be executed, as it may stand with the honour of God. If it doth in any point obscure that, then is it utterly to be rejected and cast away. And we may right well and with a good conscience say: "We must obey God more than men." Therefore the apostle saith very aptly: "Ye children, obey your fathers and mothers in the Lord; for that is right." Fathers and mothers are none otherwise to be obeyed, than in the Lord, that is to say, than their obedience may stand with the Lord's pleasure and with his holy word. If they command contrary to this, they are by no means to be obeyed. The Father of the spirit and of the new man is more to be honoured and obeyed, than the father of the flesh and of the old man. The honour and obedience toward God, which the law of the first table requireth of us, is more to be regarded, than the honour and obedience toward man, which the law of the second table requireth of us.

*Father.* Give me an ensample of such things, as wherein we may not obey our parents. *Son.* Let it so be, that our parents were so wicked and ungodly, that they would command us to forsake the true living God and his pure religion, and to follow strange gods, and the trifling traditions of men: in this behalf they are not to be obeyed, but we must rather obey God, which saith by Moses his servant, "Thou shalt honour the Lord thy God, and him alone shalt thou serve." Again: "That I command thee, do that only to the Lord: look thou neither put ought thereunto, nor pluck any thing from it." Moreover, let this be the case, that some evil-disposed father and mother would entice their daughter for lucre's sake to play the whore, and to make her body common to other: in this behalf she may by no means obey the commandment of her parents, but she must rather obey God, which saith, "Thou shalt not play the whore: there shall be no whoremonger among the sons of Israel, nor no whore among the daughters of Israel."

*Father.* Prove by the word of God, that the wicked commandments of ungodly parents are not to be obeyed. *Son.* God saith by the prophet: "Walk not in the commandments of your fathers: keep not their ordinances, and defile not yourselves with their idols; for I am the Lord your God. But walk in my statutes: keep my laws, and do them." Again he saith by another prophet: "Be ye not like your fathers, unto whom the prophets cried aforetime, saying, Thus saith the Lord God of hosts: Turn you from your evil ways and from your wicked imaginations. But they would not hear, nor regard me, saith the Lord." Hereto pertaineth the saying of that most noble and virtuous king Ezechias: "Be not ye like your fathers and your brethren, which trespassed against the Lord God of their fathers, which gave them up to be destroyed, as ye see. And now be not ye stiff-necked, like as were your fathers, but yield yourselves unto the Lord, and enter into his holy place, which he hath sanctified for ever, and serve the Lord your God; and the fierceness of his wrath shall turn away from you." Our Saviour Christ saith also: "Think not that I am come to send peace into the earth. I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they that are of his own household. He that loveth father or mother more than me is not worthy of me."

*Father.* Hitherto hast thou right well declared, what it is to honour father and mother, and how far honour and obedience is to be shewed unto them. Now declare unto me what is meant by the words that follow: "That thy days may be long in the land, which the Lord thy God giveth thee." *Son.* That we, which of ourselves and of our own nature are too much ingrate, unthankful, ungentle, unkind, yea, churlish, and very unmindful of benefits, those specially, which come from our parents, whom we think to do too little for us, when they be most beneficial toward us, may be provoked, moved, and stirred the more diligently to satisfy this commandment, I mean, to honour our father and mother, God addeth to this his precept a pleasant, bounteous,

How far  
parents are  
to be obeyed.

Acts v.  
Eph. vi.

Deut. vi.

Deut. xii.

Deut. xxiii.

Ezek. xx.

Zech. i.

2Chron. xxx.

Matt. x.

and liberal promise; which is this, that such as honour their parents from the bottom of their heart, and seek to pleasure them to the uttermost of their power, shall have in this world many good and cheerful days, long, yea, and that quiet and joyful life, good success in all their affairs, abundance of worldly substance, health, peace, rest, comfort, joy, glory, honour, &c. and see their children's children unto the third and fourth generation, as it is written: "Behold, thus shall the man be blessed that feareth the Lord. The Lord from out of Sion shall so bless thee, that thou shalt see Jerusalem in prosperity all thy life long; yea, that thou shalt see thy childer's children, and peace upon Israel."

Psal. cxxviii.

Children disobedient to their parents ought to be punished.  
Deut. xxi.

*Father.* And shall all these good things chance to those children also, that un-reverently behave themselves toward their parents? *Son.* Nothing less. For of such children speaketh the holy scripture on this manner. First, God the Father saith: "If any man hath a son, that is stubborn and disobedient, that he will not hearken unto the voice of his father and the voice of his mother, and they have chastened him, and he would not hearken unto them; then shall his father and his mother take him, and bring him out to the elders of that city, and unto the gate of the same place, and say unto the elders of the city, This our son is stubborn and disobedient, and will not hearken unto our voice; he is a rioter, and a drunkard. And all the men of that city shall stone him with stones unto death. And thou shalt put evil away from thee; and all Israel shall hear and fear." Again: "Whosoever he be, that curseth his father or his mother, let him die; for he that curseth his father and mother, his blood be upon him." And again: "He that smiteth his father or mother, let him be slain for it." Also in another place: "Cursed be he that curseth his father and his mother; and all the people shall say, Amen."

Lev. xx.

Exod. xxi.

Deut. xxvii.

Prov. xix.

Prov. xx.

Prov. xxx.

The wise man also saith: "He that hurteth his father, and shutteth out his mother, is a shameful and an unworthy son." "Whoso curseth his father and mother, his light shall be put out in the midst of darkness." "Whoso laugheth his father to scorn, and setteth his mother's commandment at nought; the ravens pick out his eyes in the valley, and devoured be he of the young eagles." What miserable end abideth those children which dishonour and disobey their parents, the histories of Heli the priest's children, and of Absolom David's son, do sufficiently declare.

1 Sam. iv.

2 Sam. xvlii.

*Father.* It is good therefore, my dear child, that all children give ear to this admonition of the wise man: "Be obedient to thy father that begot thee, and despise not thy mother when she is old." "Do so that thy father and mother may be glad of thee; and that she that bare thee may rejoice."

Prov. xxliii.

But come off, tell me, doth this fifth commandment of God bind us only unto the honour, reverence, service, and obedience of our parents? *Son.* Our schoolmaster, and also our catechist, taught us that this commandment of God doth not only require of us honour and obedience toward our fathers and mothers, but also toward the temporal magistrates, and the ministers of God's word, and toward our elders and all such as be our superiors and governors. For if it be meet and convenient, that we should honour and obey them which are the parents of this our body; is it not also seemly, that we do honour and obey the temporal magistrates, through whose benefit this our body is well governed and enjoy peace and quietness? again, that we reverence the spiritual magistrates, I mean the preachers of God's word, which beget us anew, not with mortal and corruptible seed, but with immortal and uncorruptible seed, I mean, the precious word of God, that word of life and everlasting salvation? Is it not also comely, that we honour and reverence such as excel us, not only in age, but also in learning, wisdom, knowledge, counsel, experience, &c.? All these aforesaid to honour, reverence, and obey, this commandment of God bindeth us: which thing to neglect is great wickedness.

Of honour and obedience toward our superiors.

*Father.* Prove by the word of God, that we ought to honour and obey the temporal magistrates, no less than our carnal parents. *Son.* Salomon saith: "My son, fear thou the Lord and the king, and keep no company with them that slide back from his fear." Moses saith: "Thou shalt not rail upon the gods (he meaneth the magistrates, which exercise the office of God in the commonweal, and represent the majesty of God), neither blaspheme the ruler of the people." Our Saviour Christ saith: "Give

Of honouring the magistrates.  
Prov. xxiv.

Exod. xxii.

Matt. xxii.

the temporal ruler the things that appertain unto the temporal ruler." St Paul saith: "Let every soul submit himself unto the authority of the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth power resisteth the ordinance of God. But they that resist shall receive to themselves damnation, &c. Wherefore ye must needs obey, not only for fear of vengeance, but also because of conscience. And even for this cause pay ye tribute. For they are God's ministers, serving for the same purpose. Give to every man therefore his duty; tribute, to whom tribute belongeth; custom, to whom custom is due; fear, to whom fear belongeth; honour, to whom honour pertaineth." Again he saith: "Warn them that they submit themselves to rule and power, that they obey the officers," &c. St Peter also saith: "Submit yourselves unto all manner ordinance of man, for the Lord's sake; whether it be unto the king, as unto the chief head; either unto rulers, as unto them that are sent of him for the punishment of evil-doers, but for the praise of them that do well." Again: "Fear God: honour the king."

*Father.* Have we any examples in the holy scripture of this honour and obedience toward the higher powers? *Son.* Very many, both in the old and new testament. The Israelites, specially such as were the faithful people of God, were obedient always to Moses their magistrate, and to the other rulers appointed by him, not only men of the temporality, but also of the spirituality, as they say; I mean, the priests and the Levites. When Josua in Moses' stead was appointed ruler by God over the Israelites, and commanded them to do certain things at the appointment of God; they answered all with one voice, and said: "All that thou hast commanded us, we will do; and whithersoever thou sendest us, we will go. Even as we obeyed Moses in all things, so will we obey thee: only the Lord thy God be with thee, as he was with Moses. And whosoever he be, that doth disobey thy mouth, and will not hearken unto thy words in all that thou commandest him, let him die. Only be strong and of a good courage." And as the Israelites obeyed Moses and Josua, so likewise did they obey the judges and kings that succeeded them according to the law of God.

And this obedience toward the higher powers, as I said before, was not only practised of the temporality, but also of the spirituality, to declare that all degrees of estates owe obedience to the temporal power; for Aaron the high priest was obedient to Moses, whom God appointed ruler over his people, and did whatsoever he commanded him. Achimelech the high priest and all the other priests of the Lord were obedient to king Saul, and called themselves his servants, and him their lord, not once resisting the fury of the most furious king, but rather choosing to suffer death patiently under so great a tyrant, than once to resist him disobediently. What shall I speak of David, Salomon, Ezechias, Josaphat, Josias, &c., which had the bishops, priests, and Levites and other spiritual ministers always humble subjects, and obedient unto them without any resistance?

As I may at the last come to the new testament; did not Mary the mother of Christ, and Joseph her husband, obey the commandment of Augustus the emperor, when the whole world should be taxed, and went into their city Bethlehem? Did not Christ teach obedience toward the high powers? Did he not pay tribute? Was not he content to die under the temporal rulers, and confess that their power was given them from above? Did not the apostles of Christ so in like manner both teach and do? Did not Paul willingly ever obey the public magistrates, Festus and Felix, with such like? These histories do sufficiently declare, what honour, reverence, and obedience we owe to the temporal rulers.

Neither lack we in the holy scriptures histories also, which do manifestly declare, what a great sin disobedience is, and how grievously God hath punished it. To whom are the histories of Dathan and Abiron, of Zamri and Baasa unknown? of the which the two first, for their sedition, conspiracy, and disobedience against the higher powers were swallowed up alive of the earth, with all that ever they had, so that they went down quick unto hell; the other two most miserably perished. I pass over the histories of Miriam, Aaron's sister, of Theudas, and of Judas Galileus and such like, whom God, for their disobedience toward the higher powers, suffered not to escape unpunished. It is good to follow the example of David, which shewed such honour and reverence

Rom. xiii.

Tit. iii.

1 Pet. ii.

Examples of obedience to the magistrates. Exod. xxxii.

Josh. i.

The spirituality is not exempted from obedience to the magistrates. Exod. xxxii.

1 Sam. xxii.

Luke ii.

Matt. xvii.  
Matt. xxii.  
Mark xiv.  
Luke xxii.  
John xix.

Acts xxv.

Disobedience punished.

Num. xvi.  
1 Kings xvi.Num. xii.  
Acts v.

1 Sam. xxvi. to king Saul, being both a wicked ruler, and also his mortal enemy, that he would not once hurt him, nor yet suffer any other to do it, although he had sufficient opportunity and occasion at divers times to have slain him, if he had been minded. "The Lord forbid," saith he, "that I should lay my hand on him." Again: "Kill him not. For who," saith he, "shall lay hands on the Lord's anointed, and be not guilty? The Lord liveth, he dieth not, except the Lord smite him, or that his day be come to die, or else go to battle, and there perish."

How far princes are to be obeyed. *Father.* What if the princes be wicked, and command us to do wicked things? Shall we then also obey them? *Son.* In this behalf we owe them no honour, no reverence, no obedience. So long as they are the ministers of God, that is to say, seek the glory of God, the advancement of his holy religion, the increase of virtue, and the suppression of vice, we are bound by the commandment of God to obey them, not only for fear of punishment, but also for conscience sake: but if they cease to be the ministers of God, the promoters of his true religion, the avancers of virtue, and the suppressers of vice, we owe them no honour, no reverence, no obedience in this behalf; but with a good conscience we may say unto them with the apostles: "We must obey God more than men."

*Father.* How provest thou by the word of God, that magistrates commanding wicked things are not to be obeyed? *Son.* God is the highest magistrate, and his will is to be tendered before the fancy of any inferior magistrate. Therefore if the inferior magistrate commandeth any thing that is contrary to the commandment of the highest magistrate, I mean God, it is not to be obeyed, but utterly to be rejected and cast away, as these examples of the holy scripture do manifestly prove.

Exod. i. That wicked king Pharaoh gave out this most wicked commandment to midwives of Egypt, that they should kill all the men-children of the Israelites, and by no means suffer them to live. But the midwives fearing God would not in any condition obey this commandment of the king, but suffered the men-children to live. When king Saul

1 Sam. xxii. commanded his footmen that stood about him to kill the priests of the Lord, the king's servants would not once move their hands to fall upon the priests of the Lord, neither would they once touch them. King Nabuchodonozor caused a golden image to be made, and commanded that all his subjects should fall down before it and worship it. Notwithstanding, the servants of God, Sidrach, Misach, and Abednago would by no means worship that idol, but rather choosed to be cast into an hot brenning oven,

Dan. iii. and so to be consumed unto ashes, than they would once obey the most wicked commandment of so wicked a king. King Darius made a law, that whosoever did ask any petition either of any god or man within thirty days, except it were only of him, the same person should be cast into the lions' den. But Daniel the servant of God would by no means obey this commandment of the king, but choosed rather to be cast into the lions' den, and so be devoured, than he would cease so long time to pray unto the Lord his God.

Dan. vi. Mathathias, when he was commanded of king Antiochus' commissioners to do sacrifice, and to burn incense unto idols, and to forsake the law of God, as many of Juda and Jerusalem had done according to the king's commandment, utterly refused it, and stoutly brast out into the words, saying: "Though all nations obey the king Antiochus, and fall away every man from keeping of the law of their fathers, though they consent to his commandments, yet will I and my sons and my brethren not fall from the law of our fathers. God forbid we should: that were not good for us, that we should forsake the law and ordinances of God, and to agree unto the commandments of king Antiochus. Therefore we will do no such sacrifice, neither break the statutes of our law, to go another way."

1 Macc. ii. And when he had spoken these words, there came one of the Jews, which openly in the sight of all did sacrifice unto the idols upon the altar, in the city of Modin, according to the king's commandment. When Mathathias saw this, it grieved him at the heart, so that his reins shook withal, and his wrath kindled for very zeal of the law. With that he start up, and killed the Jew beside the altar, and slew the king's commissioner, that compelled him to do sacrifice, and destroyed the altar at the same time: such a zeal had he unto the law of God, like as Phineches did unto Zamri, the son of Salom.

Num. xxv. that his reins shook withal, and his wrath kindled for very zeal of the law. With that he start up, and killed the Jew beside the altar, and slew the king's commissioner, that compelled him to do sacrifice, and destroyed the altar at the same time: such a zeal had he unto the law of God, like as Phineches did unto Zamri, the son of Salom.