

*Deuteronomium,*

*Jeshua,*

*Judges,*

*Ruth,*

*The First Book of Samuel,*

*The Second Book of Samuel,*

*The First Book of Kings,*

*The Second Book of Kings,*

*The First Book of Chronicles,*

*The Second Book of Chronicles,*

*The First Book of Esdras,*

*The Second Book of Esdras,*

*The Book of Hester,*

*The Book of Job,*

*The Psalms,*

*The Proverbs,*

*Ecclesiastes; or Preacher,*

*Cantica, or Songs of Solomon,*

*Four Prophets the greater,*

*Twelve Prophets, the less.*

And the other Books (as *Hierome* saith) the Church doth read for example of life and instruction of manners; but yet doth it not apply them to establish any Doctrine; Such are these following :

*The third Book of Esdras,*

*The Fourth Book of Esdras,*

*The Book of Tobias,*

*The Book of Judith,*

*The rest of the Book of Hester,*

*The Book of Wisdom,*

*Jesus the Son of Sirach,*

*Baruch the Prophet,*

*The Song of the Three Children,*

*The Story of Susanna,*

*Of Bel and the Dragon,*

*The Prayer of Manasses,*

*The First Book of Maccabees,*

*The Second Book of Maccabees.*

All the books of the New Testament, as they are com-

monly received, we do receive, and account them Canonical.

#### VII. Of the Old Testament.

**T**HE Old Testament is contrary to the New: for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator between God and Man, being both God and Man. Wherefore they are not to be heard, which feign that the Old Fathers did look only for transitory Promises. Although the law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any common-wealth: yet notwithstanding no Christian man whatsoever is free from the Obedience of the Commandments which are called Moral.

#### VIII. Of the three Creeds.

**T**HE three Creeds, *Nicene* Creed, *Athanasius's* Creed, and that which is commonly called the *Apostles* Creed, ought thoroughly to be received and believed: for they may be proved by most certain warrants of holy Scripture.

#### IX. Of Original, or Birth-Sin.

**O**riginal Sin standeth not in the following of Adam (as the *Pelagians* do vainly talk) but it is the fault and corruption of the nature of every man, that naturally is ingendered of the offspring of Adam, whereby

whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the Spirit; and therefore in every person born into this world, it deserveth God's wrath and damnation. And this infection of nature doth remain; yea, in them that are regenerated, whereby the lust of the flesh, called in Greek, *φρόνημα σαρκός*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess, that concupiscence and lust hath of itself the nature of sin.

#### X. Of Free-will.

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

#### XI. Of the Justification of Man.

**W**e are accounted righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith,

and not for our own works or deservings. Wherefore, that we are justified by Faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

#### XII. Of good Works.

**A**lbeit that good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgement; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; inasmuch that by them a lively Faith may be as evidently known, as a tree discerned by the fruit.

#### XIII. Of Works before Justification.

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

#### XIV. Of Works of Supererogation.

**V**oluntary Works besides over and above God's commandments, which they call Works of Supererogation, cannot