

Homily 5

Faith and Good Works

Introduction

There are no good works outside of faith.

In the last sermon it was declared to you what the lively and true faith of a Christian is—that it does not cause someone to be idle, but to be occupied in bringing forth good works, as occasion serves. Now by God's grace we shall declare the second thing to be noted about faith—**that without it, no good work can be done that is accepted and pleasant to God.**

- Faith doesn't just bring forth good works - no good work can be done *outside* of faith.

For our Saviour Christ says, "As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine; you are the branches. Whoever abides in me and I in them, they are the ones who bear much fruit, for apart from me you can do nothing" (John 15:4-5). And St Paul proves that Enoch had faith because he pleased God, for without faith (he says), "it is not possible to please God" (Hebrews 11:5-6). And again to the Romans he says that "whatever work is done without faith, it is sin" (Romans 14:23).

- What is faith according to John 15?
- Is there a difference between "bearing" fruit and "producing" fruit? Which do we do?
 - Philippians 2:12-13

Faith gives life to the soul. **Those who lack faith are dead to God** just as those whose bodies lack souls are dead to the world. Without faith, everything we do is dead in God's eyes, however great and glorious it may seem to other people. In the same way as an engraving or a painting is only a dead representation of a thing itself, and is without life or any sort of movement, so also in God's eyes are the works of all those who do not have faith. They *appear* to be lively works, but they are *in fact* dead and do not lead to everlasting life. They are but shadows and shows of lively and good things, and not good and living things in reality.

- Ephesians 2:1 - we are all dead in our sins and are only made alive when we put our faith in Christ. Then, and only then, are we able to do "good works," (Eph. 2:10).
- "Good" works by a non-believer are "dead" works.

For true faith gives life to the works, and out of such faith comes good works that are very good works indeed. But without faith, no work is good before God.

- Works done by a non-believer may *seem* good, but to God they are filthy rags (Isa. 64:6). They mean nothing to him.
- Only through faith are works "good" to God, because they come from an actual living person.

Only One Thing is Necessary

- What is the relationship between faith and works?
- Is it faith + works, both working simultaneously?

As St Augustine says: “We must set no good works *before* faith, nor think that before faith a person may do any good works: for such works, although they seem to people to be praiseworthy, yet they are in fact only vain,” and not allowed before God. “They are like the course of a horse that runs out of the track, which makes a great effort, but to no purpose. Let no one therefore,” says he, “reckon on their good works before their faith. **Where faith is not, good works are not.**”

- What is it about faith that makes the work "good?"

The intent,” he says, “makes the good works, but faith must guide and order the intent of the person.” And Christ says, “If your eye is bad, your whole body is full of darkness” (Matthew 6:23). “The eye signifies the intent,” says St Augustine, “with which someone does a thing.” So that the one who does not do their good works with a godly intent, and a true faith that works by love, their whole body, that is to say the whole number of their works, is dark, and there is no light in them. For good deeds are not measured by the facts themselves, and so distinguished from vices, but by the ends and intents for which they were done. An unbelieving person could clothe the naked, feed the hungry, and do other such works, yet because they do not do them in faith, for the honour and love of God, they are but dead, vain, and fruitless works to him. It is faith which commends the work to God: for (as St Augustine says), “whether you will or not, ‘that work which does not come from faith, is nothing.’” Where faith in Christ is not the foundation, there is no good work, whatever building we make.

- By "godly intent" does Augustine mean, "Perfectly pure motives?"

There is one work, in which are all good works—that is, faith, which expresses itself by love. If you have it, you have the *ground of all good works*. For the virtues of strength, wisdom, temperance, and justice are all referred to this same faith. Without this faith we do not have them, but only the names and shadows of them, as St Augustine said: “All the life of those who lack true faith is sin, and nothing is good, without him who is the author of goodness. **Where he is not, there is only false virtue, even in the best works.**” And St Augustine, expounding this verse of the Psalm—“The swallow has found a nest where she may keep her young birds” (Psalm 84:3)—says that Jews, heretics, and pagans do good works (they clothe the naked, feed the poor, and do other good works of mercy), but *because they are not done in the true faith*, the birds are lost. But if they remain in faith, then faith is the nest and safeguard of their birds, that is to say, the safeguard of their good works, that the reward of them is not utterly lost. And this matter (which St Augustine disputes about at length in many books), St Ambrose concludes in a few words saying, “The one who would withstand vice by nature, either by natural will or reason, garnishes the time of this life in vain and does not attain the very true virtues. **For without the worshiping of the true God, that which seems to be virtue, is vice.**”

- The Rich Young Ruler as an example: what was the one thing he lacked? He did not worship the one and only God (faith being implied here), so all his observance of the law is useless.
- The Great Commandment: Love the Lord your God with all your heart, soul, and mind.
- Faith in Christ fulfills this command.

Faith Alone Saves

And yet most plainly to this purpose, St John Chrysostom writes in this way: “You shall find many which have not the true faith, and are not of the flock of Christ, and yet (it appears) *they flourish in good works*

of mercy. You shall find them full of pity, compassion, and given to justice, and yet for all that they have no fruit of their works, because the chief work is lacking. For when the Jews asked of Christ what they should do to do good works, he answered ‘This is the work of God, to believe in him whom he sent’ (John 6:28-29). He called faith the work of God. And as soon as someone has faith, they shall flourish in good works, for faith of itself is full of good works, and nothing is good without faith.”

- If you don't know God, how can you please him with works?
- You know God first in faith, then from that faith you do good works.

And he says, by way of a comparison, that “those who glisten and shine in good works, without faith in God, are like dead people, who have large and precious tombs, and yet it does not benefit them at all.” He continues: “Faith should not be naked, without good works, **for then it would not be true faith.**

- Why not?

And when it [faith] is joined to works, it is yet *above* the works. For as people first have life, and after that are nourished: so must our faith in Christ go before, and afterwards be nourished with good works. Life may be without nourishment, but nourishment cannot be without life. A person needs to be nourished by good works, but first they must have faith. The one who does good deeds, yet without faith, has no life. I can show a man who lived and came to heaven by faith without works; but without faith, no one ever had life. The thief who was hanged, when Christ suffered, did believe only, and the most merciful God justified him (Luke 23:40-43). It is true, and I will not contend about it, that he lacked time to do good works, or else he would have done them. But this I will surely affirm, that **faith alone saved him**. If he had lived and not regarded faith and the works of faith, he would have lost his salvation again. But this is what I am seeking to drive at: that faith by itself saved him, but works by themselves never justified anyone.”

- "Lost his salvation?"
- Chrysostom is pointing out that if the thief did not care about the works of faith, it would be shown that he was still in his sins. Notice: "would have lost his salvation *again*." He didn't have it before Christ... Chrysostom says that he'd be in the state he was before - dead in sin.

Here you have heard the mind of St Chrysostom, from which you may perceive that faith is not without works (when it has opportunity to do them), and that works cannot get us to everlasting life without faith.

What Are the Works of True Faith?

There were three things in a previous sermon especially noted of living faith. Two of these have been declared to you. The first, was that **faith is never idle**, without good works, when occasion serves. The second, was that **good works acceptable to God cannot be done without faith**. Now to go forward to the third part, that is: ***what kind of works they are which spring out of true faith***, and lead faithful people to everlasting life.

- In other words: what *is* a "good work?" What does faith actually bear?

This can be best learned from our Saviour Christ himself, who was asked by a certain great man the same question: “What works shall I do,” said a prince, “to come to everlasting life?” Jesus answered him, “If you want to come to everlasting life, keep the commandments.” But the prince, not satisfied with this,

asked further, "Which commandments?" (Luke 18:18-23; Matthew 19:16-18). The Scribes and Pharisees had made so many of their own laws and traditions, to bring people to heaven, besides God's commandments, that this man was in doubt about whether he should come to heaven by those laws and traditions or by the law of God, and therefore he asked Christ which commandments he meant. Christ answered him plainly, rehearsing the commandments of God, saying "You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness. Honour your father and your mother, and love your neighbour as yourself" (Matthew 19:18-19). By which words Christ declared that *the laws of God* are the very way that leads to everlasting life, and *not the traditions and laws of people*. So this is to be taken as a most true lesson taught by Christ's own mouth, that the works of the moral commandments of God are the very true works of faith, which lead to the blessed life to come.

- "Holy Scripture contains all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." (The 39 Articles of Religion, Art. 6)

Sin Leads to Idolatry: Israel in the Old Testament

But people's blindness and malice, even from the beginning, has always been ready to fall from God's commandments. Adam, the first man, had but one commandment, that he should not eat of the forbidden fruit. Despite God's commandment, he gave credit to the woman, seduced by the subtle persuasion of the serpent, and so followed his own will, and left God's commandment. And ever since that time, everyone who has come from him has been so blinded through original sin, that they have always been ready to fall from God and his law, and ***to invent a new way to salvation by works of their own devising***.

- The essence of sin is idolatry - setting up oneself and one's own laws over God and His laws.

Indeed, almost the whole world, forsaking the true honour of the only eternal living God, wandered about in their own fantasies: some worshiping the sun, the moon, and the stars; some Jupiter, Juno, Diana, Saturn, Apollo, Neptune, Ceres, Bacchus, and other dead men and women. Some were not satisfied with this, and worshiped diverse kinds of beasts, birds, fish, fowl, and serpents, with every country, town, and house being in a way divided, setting up images of such things as they liked, and worshiping them. Such was the roughness of the people, after they fell to their own fantasies and left the eternal, living God and his commandments, that they devised innumerable images and gods. In which error and blindness they remained, until such time as Almighty God, pitying their blindness, sent his true prophet Moses into the world, to reprove and rebuke this extreme madness, and to teach the people to know the only living God and his true honour and worship.

- Why does the homily bring up Moses?

But the corrupt inclination of mankind was so much given to follow their own fantasy, and (as we might say) to favour its own bird, that all the admonitions, exhortations, benefits, and threatenings of God could not keep them from such inventions. For despite all the benefits of God shown to the people of Israel, when Moses went up to the mountain to speak with Almighty God, he had been there only a few days when the people began to invent new gods. And as it came into their heads, they made a calf of gold, and knelt down and worshiped it (Exodus 32:1-6). And after that, they followed the Moabites, and worshiped Baal-peor the Moabites' God (Numbers 25:1-3).

- The law was powerless to stop us from going after other gods.

Read the book of Judges, the book of the Kings, and the Prophets, and there you shall find how unsteadfast the people were, how full of inventions, and more ready to run after their own fantasies than God's most holy commandments. There shall you read of Baal, Moloch, Chemosh, Milcom, Baal-peor, Ashtaroth, Bel, the Dragon, Priapus, the brazen Serpent, the twelve signs, and many others, to whose images the people with great devotion invented pilgrimages, preciousy adorning and censing them, kneeling down and offering to them, thinking this a high merit before God and to be esteemed above the precepts and commandments of God. Although at that time God commanded no sacrifice to be made except only in Jerusalem, they did the exact opposite and made altars and sacrifices everywhere, in hills, in woods, and in houses, not regarding God's commandments but esteeming their own fantasies and devotions **to be better than them**.

- The Old Testament is full of stories of the sinfulness of Israel - not Israel's successes and victories.
- Why do we think that our laws, our desires, are better than God's laws and desires?

And these errors were so spread abroad, that not only the uneducated people, but also the priests and teachers of the people were corrupted, partly by glory and covetousness and partly, by ignorance, blindly deceived with the same abominations. Things were so bad that King Ahab had only Elijah as a true teacher and minister of God, but eight hundred and fifty priests who persuaded him to honour Baal and Asherah and to sacrifice to them in the woods or groves (1 Kings 18:19-22). And so continued that horrible error, until the three noble Kings—Jehoshaphat, Hezekiah, and Josiah—God's chosen ministers, clearly destroyed them and brought the people back from such false inventions to the very commandments of God. For this, their immortal reward and glory remains and shall remain with God for ever (2 Chronicles 17:3-6, 30:14, 31:1, 34:3-7).

Human Traditions: *The Pharisees*

Besides these inventions already mentioned, people's inclination to have their own holy devotions devised new sects and religious groups, called Pharisees, Sadducees, and Scribes. They had many holy and godly traditions and ordinances (as it seemed by the outward appearance, and the great glistening of their works), but in fact they all *tended to idolatry, superstition, and hypocrisy*. Their hearts within were full of malice, pride, covetousness, and all wickedness. Against these sects and their pretended holiness, Christ cried out more strongly than he did against any other people, saying and often rehearsing these words "Woe to you, Scribes and Pharisees, you hypocrites! For you clean the vessel on the outside, but within you are full of greed and filthiness. You blind Pharisee, and hypocrite! First make the inward part clean" (Matthew 23:25-26). For despite all their great traditions and outward shows of good works, devised by their own imagination, by which they appeared to the world as the most religious and holy people, Christ (who saw their hearts) knew that they were inwardly, in the sight of God, most unholy, most abominable, and the furthest away from God of all people.

Therefore he said to them "Hypocrites! The Prophet Isaiah truly spoke of you when he said 'This people honour me with their lips, but their heart is far from me. Those who teach merely human doctrines and commandments, worship me in vain.' For you leave the commandments of God, to keep your own

traditions” (Matthew 15:6-9. Isaiah 29:13). Although Christ said, “They worship God in vain, who teach merely human doctrines and commandments”, he did not mean by this to overthrow all human commandments; for he himself was always obedient to rulers and their laws, which are made for good order and governance of the people.

- There are human rites and traditions that are helpful and good.
- "The Church has power to decree Rites or Ceremonies, and authority in Controversies of Faith: and yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one place of Scripture, that it be repugnant to another," (The 39 Articles of Religion, Art. 20).

But he reproved the laws and traditions made by the Scribes and Pharisees, which were not made only for the good order of the people (as the civil laws were) but were set up so high that they were made out to be for the right and pure worshiping of God, **as if they were equal with God's laws, or above them.** For many of God's laws could not be kept, but were compelled to give way to their rules. This arrogance God detested, that people should so advance their laws, to make them equal with God's laws in which the true honouring and right worshiping of God consists, and to make his laws for them to be left aside. God has appointed his laws so we can honour what pleases him. **His pleasure is also that all human laws which are not contrary to his laws, shall be obeyed and kept, as good and necessary for every Commonwealth, but not as things in which his honour principally rests.** And all civil and human laws, either are or should be made to help people better keep God's laws, so that God should be better honoured by them.

- What makes a human law good - does it help you obey God's law?

However, the Scribes and Pharisees were not content that their laws should be no higher esteemed than other positive and civil laws, nor would they allow them to be considered like other temporal laws. They called them holy and godly traditions, and would have them esteemed not only for a right and true worshiping of God (as God's laws indeed are), but also for the most high honouring of God, to which the commandments of God should give place. And for this reason, Christ so strongly spoke against them, saying, “Your traditions which people think of so highly are an abomination before God” (Luke 16:15). It is common with such traditions that they lead to the transgression or breaking of God's commandments, and to more devotion in keeping the traditions and a greater conscience about breaking them, than concern for the commandments of God.

The Scribes and Pharisees so superstitiously and scrupulously kept the Sabbath that they were offended with Christ because he healed sick people on it, and with his apostles because they being very hungry, gathered the ears of corn to eat on that day, and because his disciples did not wash their hands as often as the traditions required (Matthew 12:1-14). The Scribes and Pharisees quarreled with Christ saying, “Why do your disciples break the traditions of the elders?” But Christ objected that in order to keep their own traditions they taught people to break the very commandments of God. For they taught the people such a devotion that they offered their goods into the treasure house of the Temple, under the pretense of honouring God, but left their fathers and mothers (to whom they were chiefly bound) unhelped. And so they broke the commandments of God, to keep their own traditions (Matthew 15:1-6. Mark 7:9).

They esteemed an oath made by the gold or offering in the Temple, more than an oath made in the name of God himself, or of the Temple (Matthew 23:16-22). They were more studious to pay their tithes of small things, than to do the greater things commanded of God, such as works of mercy, or to do justice, or to deal sincerely, uprightly, and faithfully with God and people. These (says Christ) ought to be done, and the other not left undone. And in short, they were of so blind judgment, that they stumbled at a straw, and leaped over a block. They would (as it were) carefully take a fly out of their cup, but drink down a whole camel (Matthew 23:23).

And therefore Christ called them blind guides, warning his disciples from time to time to avoid their doctrine (Matthew 23:24). For although they seemed to the world to be most perfect people, both in living and teaching, yet their life was but hypocrisy, and their doctrine sour yeast, mingled with superstition, idolatry, and preposterous judgment, **setting up human traditions and ordinances, in place of God's commandments.**

The Works of False Religion: Roman Catholicism

So that everyone might rightly judge of good works, it has been declared in the second part of this sermon, what kind of good works God would have his people to walk in, ***namely such as he has commanded in his holy scripture, and not such works as people have invented out of their own brains, from a blind zeal and devotion, without the word of God.*** By mistaking the nature of good works, mankind has most highly displeased God, and has moved away from his will and commandments.

So you have heard how much the world, from the beginning until Christ's time, was always ready to fall from the commandments of God, and to seek other means to honour and serve him, by means of a devotion created out of their own heads. And you have heard how people set up their own traditions, as high or above God's commandments, which has happened also in our times (which is more to be lamented) no less than it did among the Jews, and that by the corruption or at least by the negligence of those who chiefly ought to have preserved the pure and heavenly doctrine left by Christ.

What person, having any judgment or learning joined with a true zeal for God, does not see and lament that such false doctrine, superstition, idolatry, hypocrisy, and other enormities and abuses have entered into Christ's religion? Little by little, through such sour yeast, the sweet bread of God's holy word has been much hindered and laid aside. *The Jews in their blindness never had so many pilgrimages to images, nor indulged in so much kneeling, kissing, and censing of them as has been used in our time.* Sects and false religions were only ever a small minority among the Jews, and were not as superstitiously abused in an ungodly way as they have been recently among us. Such sects and religions had so many hypocritical and pretended works in their state of religion (as they arrogantly named it) that their lamps (as they said) always ran over, able to satisfy not only for their own sins but also for all their other benefactors and religious brothers and sisters, as they had persuaded the multitude of ignorant people in their ungodly and crafty way.

In various places they kept merit markets, full of their holy relics, images, shrines, and works of overflowing abundance ready to be sold. And all things which they had were called holy—holy cowls, holy girdles, holy pardons, holy beads, holy shoes, holy rules—and all full of holiness. And what thing

can be more foolish, more superstitious, or ungodly, than for men, women, and children, to wear a Friar's coat to supposedly deliver them from fevers or pestilence? Or when they die, or when they are buried, to cause such a thing to be cast upon them, in the hope of being saved by this?

Thanks be to God, this superstition has been little used in this realm, but in various other countries it has been, and is still used among many, both educated and uneducated.

Superstitious monastic vows

We must pass over the innumerable superstitions that there have been in strange apparel, in silence, in Dormitory, in Cloister, in Chapter, in choice of meats and drinks, and in such like things. Rather, let us consider what enormities and abuses have been in the three chief principal points, which they called the three essentials or three chief foundations of religion, that is to say, **obedience, chastity, and wilful poverty**.

First, under the pretense or colour of *obedience* to their "father in religion" (which obedience they made themselves) they were made free by their rule and Canons from obedience to their natural father and mother, and from obedience to Emperor and King and all temporal power—whom by God's law they were very much duty bound to obey. And so by professing who they were not bound to obey, they forsook their due obedience.

And it would be better to pass over in silence how their profession of *chastity* was kept, and let the world judge of that which is well known, rather than with unchaste words to express their unchaste life, and therefore offend chaste and godly ears.

And as for their *wilful poverty*, when they had possessions, jewels, plate, and riches they were equal or above merchants, gentlemen, Barons, Earls, and Dukes. Yet by this subtle term of sophistry, *proprium in commune*, that is to say, *proper in common*, they mocked the world, claiming that despite all their possessions and riches they were keeping their vow, and were in wilful poverty.

But for all their riches, they might never help father nor mother, nor others who were indeed very needy and poor, without the permission of their father Abbot, Prior, or Warden. They might take from anyone, but they should not give anything to anyone, no not even to those whom the laws of God bound them to help. And so through their traditions and rules, they resisted the laws of God. And, therefore, what Christ said to the Pharisees might be most truly said of them: "You break the commandments of God by your traditions. You honour God with your lips, but your hearts are far from him" (Matthew 15:3, 8).

And they *prayed longer prayers by day and by night*, under pretense or colour of such holiness, to get the favour of widows and other simple folks, that they might sing trentals, and hold services for their husbands and friends, and admit or receive them into their prayers. This confirms the saying of Christ about them, "Woe to you, Scribes and Pharisees, hypocrites! For you devour widows' houses, under colour of long prayers: therefore your damnation shall be the greater. Woe to you, Scribes and Pharisees, hypocrites! For you travel by sea and by land to make more Novices, and new brethren, and when they

are let in, or received into your sect, you make them the children of hell, worse than your yourselves are” (Matthew 23:14-15).

May God be honoured, for putting light in the heart of his faithful and true minister of most famous memory, King Henry VIII, and giving him the knowledge of his word and an earnest affection to seek his glory, and to put away all such superstitious and Pharisaical sects invented by Antichrist and set up against the true word of God and the glory of his most blessed name, just as he gave the same spirit to the most noble and famous Princes, Jehoshaphat, Josiah, and Hezekiah.

- Why the praise of King Henry VIII?

God grant all of us, the King’s faithful and true subjects, to feed on the sweet and savoury bread of God’s own word, and (as Christ commanded) to avoid all Pharisaical yeast of human false religion.

- No matter the leader, if they serve to get rid of false religion and establish a religion that puts God’s word first and foremost, that is praiseworthy.

Although that was, before God, most abominable and contrary to God’s commandments and Christ’s pure religion, it was praised as a most godly life, and the highest state of perfection—as though a person might be more godly, and more perfect by keeping human rules, traditions, and professions than by keeping the holy commandments of God.

Roman Catholic Abuses

More human traditions over God’s law

And briefly to pass over the ungodly and counterfeit religion, let us rehearse some other kinds of Roman Catholic superstitions and abuses, such as Beads, Lady Psalters, and Rosaries, Fifteen Os, St Bernard’s Verses, St Agatha’s Letters, Purgatory, Masses satisfactory, Stations, Jubilees, pretended relics, or hallowed beads, bells, bread, water, psalms, candles, fire, and other such things. We could speak of superstitious fastings, of fraternities or brotherhoods, of pardons, and other such merchandise, which were so esteemed and abused to the great prejudice of God’s glory and commandments, that they were made most high and most holy things, *by which to attain to everlasting life, or the cancellation of sin.*

Indeed, vain inventions, unfruitful ceremonies, and ungodly laws, decrees, and councils of Rome were in such a way advanced that nothing was thought comparable in authority, wisdom, learning, and godliness to them. So that the laws of Rome (as they said) were to be received by everyone like the four Evangelists, and all the laws of Princes must give way to them.

And the laws of God were also partly left aside, and less esteemed, so that these laws, decrees, and councils with their traditions and ceremonies might be more duly kept, and had in greater reverence. Thus were the people so blinded through ignorance with the godly show and appearance of those things, that they thought the keeping of them to be a more holy, a more perfect service and honouring of God, and more pleasing to God, than the keeping of God’s commandments.

Such has been the corrupt inclination of mankind, *ever superstitiously given to make new ways of honouring God out of their own heads, and then to have more affection and devotion to keep those than to*

search out God's holy commandments and to keep them. And, furthermore, to take God's commandments for human commandments, and human commandments for God's commandments, indeed, for the highest and most perfect and holy of all God's commandments. And so was all confused, so that only a few well-educated people, and but a small number of them, knew or at the least wanted to know and affirm the truth, to separate or sever God's commandments from human commandments.

And so grew much error, superstition, idolatry, vain religion, preposterous judgment, great contention, with all ungodly living.

Truly Honoring God

Or, the Two Greatest Commandments

Therefore, as you have any zeal to rightly and purely honour God, as you have any regard to your own souls, and to the life that is to come which is both without pain and without end—***apply yourselves chiefly above all things to read and hear God's word.*** Mark diligently in it what his will is, and with all your effort apply yourselves to follow that.

First, you must have an assured faith in God, and *give yourselves wholly to him.* Love him in prosperity and adversity, and dread to offend him evermore.

Then for his sake love all people, friends and foes, because they are his creation and image, and redeemed by Christ as you are. Consider in your minds how you may do good to all, as you are able, and hurt no one. Obey all your superiors, and governors, serve your masters faithfully and diligently, as well in their absence as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by God's commandments. Do not disobey your fathers and mothers, but honour them, help them, and please them as you are able to. Do not oppress others, or kill or beat them, neither slander nor hate anyone. But love all people, speak well of all, help and assist everyone, as you can, indeed, even your enemies who hate you, who speak evil of you, and who hurt you. Take no-one's goods, nor covet your neighbour's goods wrongfully, but content yourselves with that which you obtain lawfully. And also bestow your own goods charitably, as need requires.

Flee all idolatry, witchcraft, and perjury. Commit no kind of adultery, fornication, or other impurity, in will nor in deed, with anyone else's spouse or otherwise. And labouring continually during this life to thus keep the commandments of God (in which consists the pure, principal, and right honour of God and which, done in faith, God has ordained to be the right course and pathway to heaven), you shall not fail, as Christ has promised, to come to that blessed and everlasting life, where you shall live in glory and joy with God forever—to whom be praise, honour and dominion, for ever and ever. Amen.