

A SERMON<sup>a</sup>  
OF THE SALVATION OF MANKIND  
BY ONLY CHRIST OUR SAVIOUR FROM SIN  
AND DEATH EVERLASTING.

BECAUSE all men be sinners and offenders against God, and breakers of his law and commandments, therefore can no man by his own acts, works, and deeds, seem they never so good, be justified and made righteous before God; but every man of necessity is constrained to seek for another righteousness or justification, to be received at God's own hands, that is to say, the remission, pardon, and<sup>b</sup> forgiveness of his sins and trespasses in such things as he hath offended. And this justification or righteousness, which we so receive by<sup>c</sup> God's mercy and Christ's merits, embraced by faith, is taken, accepted, and allowed of God for our perfect and full justification.

For the more full understanding hereof, it is our parts and duty<sup>d</sup> ever to remember the great mercy of God; how that, all the world being wrapped in sin by breaking of the law, God sent his only Son our Saviour Christ into this world to fulfil the law for us, and by shedding of his most precious blood to make a sacrifice and satisfaction or (as it may be called) amends to his Father for our sins, to assuage his wrath and indignation conceived against us for the same. Insomuch that infants, being baptized and dying in their infancy, are by this sacrifice washed from their sins, brought to God's favour, and made his children and inheritors of his kingdom of heaven. And they which in act or deed<sup>e</sup> do sin after their baptism, when they turn<sup>f</sup> again to God unfeignedly, they are likewise washed by this sacrifice from their sins in such sort that there remaineth not any spot of sin that shall be imputed to their damnation. This is that justification or righteousness which St. Paul speaketh of when he saith,<sup>α</sup> *No man is justified by the works of the law, but freely by*

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*Margin Notes:* 2d ¶, near end of 1st sentence: The efficacy of Christ's passion and oblation. *Mar.:* α  
Rom. 3:[20, 22, 24].

<sup>a</sup> A SERMON] AN HOMILY *till* 1549 W.    <sup>b</sup> remission, pardon, and *omitted after* 1549 G.

<sup>c</sup> receive by] receive of *from* 1562 B.    <sup>d</sup> duty] duties *from* 1576.

<sup>e</sup> in act or deed] actually *till* 1559.    <sup>f</sup> they turn] they convert and turn *till* 1559.

*faith in Jesus Christ. And again he saith,<sup>β</sup> We believe in Christ Jesu,<sup>g</sup> that we be justified freely by the faith of Christ, and not by the works of the law; because that no man shall be justified by the works of the law.*

And, although this justification be free unto us, yet it cometh not so freely unto<sup>h</sup> us that there is no ransom paid therefore at all.

But here may man's reason be astonied, reasoning after this fashion. If a ransom be paid for our redemption, then it is<sup>k</sup> not given us freely: for a prisoner that payeth<sup>l</sup> his ransom is not let go freely; for, if he go freely, then he goeth without ransom; for what is it else to go freely than to be set at liberty without payment<sup>m</sup> of ransom?

This reason is satisfied by the great wisdom of God in this mystery of our redemption; who hath so tempered his justice and mercy together, that he would neither by his justice condemn us unto the everlasting<sup>o</sup> captivity of the devil and his prison of hell, remediless for ever without mercy, nor by his mercy deliver us clearly without justice or payment of a just ransom, but with his<sup>p</sup> endless mercy he joined his most upright and equal justice. His great mercy he shewed unto us in delivering us from our former captivity without requiring of any ransom to be paid or amends to be made upon our parts; which thing by us had been impossible to be done. And, whereas it lay not in us that to do, he provided a ransom for us, that was, the most precious body and blood of his own most dear and best beloved Son Jesu Christ; who, besides his ransom,<sup>q</sup> fulfilled the law for us perfectly. And so the justice of God and his mercy did embrace together, and fulfilled the mystery of our redemption. And of this justice and mercy of God knit together speaketh St. Paul in the third chapter to the Romans: [Rom. 3:[23–25].] *All have offended and have need of the glory of God,<sup>1</sup> but are<sup>r</sup> justified freely by his grace by redemption which is in Jesu Christ; whom God hath set<sup>s</sup> forth to us for a reconciler and peacemaker<sup>2</sup> through faith in his blood, to shew his righteousness.* And in the tenth chapter: [Rom. 10:[4].] *Christ is the end of the Law unto*

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*Margin Notes:* β [Gal. 2: 16]. 2d ¶: An objection.<sup>i</sup> 3d ¶: An answer.<sup>n</sup>

<sup>g</sup> Christ Jesu] Jesu Christ *from* 1548.      <sup>h</sup> freely unto] freely to 1547 G 1.      <sup>i</sup> An objection] Objection *from* 1547 G 5.

<sup>k</sup> then it is] then is it *from* 1547 G 5.      <sup>l</sup> payeth] payed 1582, 1623.      <sup>m</sup> without payment] without paying *from* 1576.

<sup>n</sup> An answer] Answer *from* 1576.      <sup>o</sup> everlasting] perpetual *till* 1559.      <sup>p</sup> with his] without his 1623 b.

<sup>q</sup> his ransom] this ransom *from* 1559.      <sup>r</sup> but are] *inserted in* 1559.      <sup>s</sup> set] sent *from* 1574.

1 Egent gloria Dei. *Vulg.*

2 'Ον προέθετο ὁ Θεὸς ἰλαστήριον. Quem proposuit Deus propitiationem (al. propitiatorem): *Vulg.*

*righteousness to every man that believeth. And in the eighth chapter:[Rom. 8: [3–4].] That which was impossible by the Law, inasmuch as it was weak by the flesh, God sending his own Son in the similitude of sinful flesh by sin<sup>3</sup> damned sin in the flesh, that the righteousness of the Law might be fulfilled in us, which walk not after the flesh, but after the Spirit.*

In these foresaid places the Apostle toucheth specially three things, which must go<sup>t</sup> together in our justification: upon God's part, his great mercy and grace; upon Christ's part, justice, that is, the satisfaction of God's justice, or the price of our redemption by the offering of his body and shedding of his blood with fulfilling of the law perfectly and throughly; and upon our part, true and lively faith in the merits of Jesu<sup>u</sup> Christ; which yet is not ours but by God's working in us. So that in our justification is not only God's mercy and grace, but also his justice, which the Apostle calleth *the justice of God*;<sup>y 4</sup> and it consisteth in paying our ransom and fulfilling of the law. And so the grace of God doth not shut out<sup>x</sup> the justice of God in our justification, but only shutteth out<sup>y</sup> the justice of man, that is to say, the justice of our works, as to be merits of deserving our justification. And therefore St. Paul declareth here nothing upon the behalf of man concerning his justification, but only a true and lively faith; which nevertheless is *the gift of God*,<sup>δ</sup> and not man's only work without God. And yet that faith doth not shut out<sup>z</sup> repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is justified; but it shutteth them out<sup>b</sup> from the office of<sup>c</sup> justifying. So that, although they be all present together in him that is \*justified, yet they justify not all together. Nor that<sup>d</sup> faith also\* doth not shut<sup>e</sup> out<sup>f</sup> the justice of our good works, necessarily to be done afterward<sup>g</sup> of duty towards God, (for we are most bounden to serve God in doing good deeds commanded by him in his holy Scripture all the days of our life;) but it excludeth them so that we may not do them to this intent, to be made good<sup>h</sup> by doing of them. For all the good works that we can

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\*former line 29\*

*Margin Notes:* 1st ¶, 1st sentence: Three things must go together in our justification. Mid-paragraph at "And yet that ... : How it is to be understand<sup>a</sup> that faith justifieth without works. γ [Rom. 3:21–22, 25–26]. δ [Eph. 2:8].

<sup>t</sup> must go] must concur and go *till* 1559. <sup>u</sup> of Jesu] of Jesus *from* 1576. <sup>x</sup> shut out] exclude *till* 1559.

<sup>y</sup> shutteth out] excludeth *till* 1559. <sup>z</sup> Same as note "x". <sup>a</sup> understand] understood 1587, 1595, 1623.

<sup>b</sup> shutteth them out] excludeth them *till* 1559. <sup>c</sup> office of] office or 1582, 1563. <sup>d</sup> Nor that] Nor the 1569–1623 a.

<sup>e</sup> Nor that faith also doth not shut] Neither doth faith shut 1623 b. <sup>f</sup> shut out] exclude *till* 1559.

<sup>g</sup> afterward] afterwards *from* 1574. <sup>h</sup> made good] made just 1623 b.

3 Καὶ περὶ ἁμαρτίας. Et de peccato: *Vulg.*

4 Δικαιοσύνη Θεοῦ. Justitia Dei: *Vulg.*

do be unperfect, and therefore not able to deserve our justification: but our justification doth come freely, by the mere mercy of God; and of so great and free mercy that, whereas all the world was not able of their selves to pay any part towards their ransom, it pleased our heavenly Father, of his infinite mercy, without any our desert or deserving, to prepare for us the most precious jewels of Christ's body and blood, whereby our ransom might be fully paid, the law fulfilled, and his justice fully satisfied. So that Christ is now the righteousness of all them that truly do believe in him. He for them paid their ransom by his death. He for them fulfilled the law in his life. So that now in him and by him every true Christian man may be called a fulfiller of the law; forasmuch as that which their infirmity lacketh<sup>i</sup> Christ's justice hath supplied.

#### THE SECOND PART OF THE SERMON OF SALVATION.

YE have heard of whom all men ought to seek their justification and righteousness, and how also this righteousness cometh unto men by Christ's death and merits. He heard also how that three things are required to the obtaining of our righteousness; that is, God's mercy, Christ's justice, and a true and a lively faith, out of the which faith springeth good works. Also<sup>j</sup> before was declared at large that no man can be justified by his own good works, because<sup>k</sup> that no man fulfilleth the law according to the full request<sup>l</sup> of the law. And St. Paul in his Epistle to the Galathians proveth the same, saying thus: [Gal. 3:[21].] *If there had been any law given which could have justified,<sup>5</sup> verily righteousness should have been by the law.* And again he saith, [Gal. 2:21.] *If righteousness be by the law, then Christ died in vain.* And again he saith, [Gal. 5:4.] *You that are justified in the<sup>m</sup> law<sup>6</sup> are fallen away from grace.* And furthermore he writeth to the Ephesians [Eph. 2:[8–9].] on this wise: *By grace are ye saved through faith; and that not of yourselves, for it is the gift of God; and not of works, lest any man should glory.* And, to be short, the sum of all Paul's dis-

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<sup>i</sup> lacketh] lacked *from* 1574. <sup>j</sup> THE SECOND PART—works. Also] *not in* 1547 or 1548, *the Homily not being then divided.*

<sup>k</sup> because] *omitted after* 1549 G. <sup>l</sup> full request] strict rigour 1623 b. <sup>m</sup> in the] by the *from* 1547 G 5.

<sup>5</sup> Νόμος ὁ δυνάμενος ζωοποιῆσαι. Lex quae posset vivificare: *Vulg.*

<sup>6</sup> Ἐν νόμῳ. In lege: *Vulg.*

putation is this: that,<sup>ε</sup> if justice comes of works, then it cometh not of grace; and, if it come of grace, then it cometh not of works. And to this end tendeth all the Prophets, as St. Peter saith [Acts 10:[43].] in the tenth of the Acts. *Of Christ all the Prophets*, saith St. Peter, *do witness, that through his Name all they that believe in him shall receive the remission of sins.*

And after this wise to be justified, only by this true and lively faith in Christ, speaketh<sup>n</sup> all the old and ancient authors, both Greeks and Latins. Of whom I will specially rehearse three, Hilary, Basil, and Ambrose. St. Hilary saith these words plainly in the ninth Canon upon Matthew:<sup>7</sup> “Faith only justifieth.” And St. Basil, a Greek author, writeth thus:<sup>8</sup> “This is a<sup>o</sup> perfect and a whole<sup>p</sup> rejoicing in God, when a man avaunteth<sup>q</sup> not himself for his own righteousness, but knowlegeth himself to lack true justice and righteousness, and to be justified by the only faith in Christ. And Paul,” saith he, “doth glory in the contempt of his own righteousness, and that he looketh for *the<sup>r</sup> righteousness of God by faith.*” [Phil. 3:[9].] These be the very words of St. Basil. And St. Ambrose, a Latin author, saith these words:<sup>9</sup> “This is the ordinance of God, that he which believeth<sup>s</sup> in Christ should be saved without works, by faith only, freely receiving remission of his sins.”<sup>t</sup> Consider diligently these words. Without works, by faith only, freely we receive remission of our sins. What can be spoken more plainly than to say that freely, without works, by faith only, we obtain remission of our sins?

These and other like sentences, that we be justified by faith

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*Margin Notes:* ε [Rom. 11:6.]. 1st ¶: Faith only justifieth, is the doctrine of old doctors.

<sup>n</sup> speaketh] speak 1623 b. <sup>o</sup> thus: This is a] thus: This is a perfect and an whole glorying in God, when a man doth not boast himself for his own justice, but knoweth himself certainly to be unworthy of true justice, but to be justified by only faith in Christ. This is a 1547 G 1 and 2 and W 1, so giving two versions of the same passage. <sup>p</sup> and a whole] and whole 1623. <sup>q</sup> avaunteth] avaunceth 1547 G 2, 1548–1569, advaunceth 1547, 1576, advanceth 1582, 1623. <sup>r</sup> for the] for his till 1547 G 6. <sup>s</sup> that he which believeth] that he which believe 1559, 1562; that which believe 1563; that they which believe from 1569, except 1587 and 1595, where that we which believe. <sup>t</sup> his sins] their sins from 1569, except 1587 and 1595.

<sup>1</sup> Fides enim sola justificat. *Hilar. Pictav. Comment. in Matth. c. VIII, § 6; Opp. 646 D, ed. Paris. 1693.*

<sup>2</sup> Αὔτη γὰρ δὴ ἡ τελεία καὶ ὀλόκληρος καύχησις ἐν Θεῷ, ὅτε μήτε ἐπὶ δικαιοσύνη τις ἐπαίρεται τῇ ἑαυτοῦ, ἀλλὰ ἔγνω μὲν ἐνδεῆ ὄντα ἑαυτὸν δικαιοσύνης ἀληθοῦς, πίστει δὲ μόνη τῇ εἰς Χριστὸν δεδικαιωμένον. καὶ καυχᾶται Παῦλος ἐπὶ τῷ καταφρονῆσαι τῆς ἑαυτοῦ δικαιοσύνης, ζητεῖν δὲ τὴν διὰ Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει. *Basil. Homil. XX, De Humilitate, § 3; Opp. II, 158 E.*

<sup>3</sup> Quia hoc constitutum est a Deo, ut qui credit in Christum salvus sit sine opere, sola fide, gratis accipiens remissionem peccatorum. *Hilar. Diac. Comment. in Epist. 1 ad Cor. I, 4; Ambros. Opp. II, Append. 112 D.* The passage is here given as Erasmus edited it in 1527. The Benedictine editors put a colon after opere, and read accipit instead of accipiens.

only, freely, and without works, we do read oftentimes in the most<sup>u</sup> best and ancient writers. As, beside Hilary, Basil, and St. Ambrose before rehearsed, we read the same in Origen, St. Chrysostom, St. Cyprian, St. Augustine, Prosper, Oecumenius, Photius,<sup>x</sup> Bernardus, Anselm,<sup>10</sup> and many other authors, Greek and Latin. Nevertheless, the sentence, that we be justified by faith only, is not so meant of them, that the said justifying faith is alone in man, without true repentance, hope, charity, dread, and fear<sup>z</sup> of God, at any time or season.<sup>a</sup> Nor when they say that we be justified freely, they mean not that we should or might afterward be idle, and that nothing should be required of our parts afterward; neither they mean not so<sup>b</sup> to be justified without our good<sup>c</sup> works that we should do no good works at all, like as shall be more expressed at large hereafter. But this saying,<sup>d</sup> that we be justified by faith only, freely, and without works, is spoken for to take away clearly all merit of our works, as being unable<sup>e</sup> to deserve our justification at God's hands; and thereby most plainly to express the weakness of man and the goodness of God, the great infirmity

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*Margin Note:* By Nevertheless...: Faith alone, how it is to be understand.<sup>y</sup>

<sup>u</sup> most] omitted 1623 b.    <sup>x</sup> Photius] Phocius 1547 G 2 – 1576; Procius 1582, 1623 a; Proclus 1623 b.

<sup>y</sup> understand] understood 1623.    <sup>z</sup> and fear] and the fear *from* 1547 G 6.    <sup>a</sup> or season] and season *from* 1547 G 6.

<sup>b</sup> they mean not so] mean they that we are so 1623 b.    <sup>c</sup> without our good] without good 1623.

<sup>d</sup> saying] proposition *till* 1559.    <sup>e</sup> unable] insufficient *till* 1559.

<sup>10</sup> See *Origen. Comment. in Epist. ad Rom. Lib. III; Opp. IV, 517 b C, E:*

*Chrysost. in Epist. ad Rom. Hom. VII, §§ 3, 4; Opp. IX, 487 B, 488 E:*

*Rufin. Espositio in Symbolum Apostolorum, and Arnold. Carnotens. Sermo de Ablutione Pedum, both formerly ascribed to Cyprian, and still appended to his works; pp. 27, 46, ed. Oxon.; coll. ccxxvi (§ 40), cxxii, ed. Paris.: Cyprian. Epist. LXIII ad Paris.: Caecil., Opp. p. 149, ed. Oxon., p. 105 ed. Paris:*

*Augustin. Enarrat. II in Psal. XXXI, § 6; De Fide et Oper. § 21; De Spir. et Lit. §§ 11, 16, 45; Opp. IV, 174 c; VI, 177 c; X, 90 D, 93 E, 109 D:*

*Prosper. Aquitan. ad Rufin. de Grat. et Lit. Arbitr. §§ 8, 10:*

*Oecumen. in Epist. ad Rom. IV, 16, Comment. cap. V, p. 253 D ed. Paris. 1631.*

*Photius ap. Oecumen. in Epist. ad Rom. V, 2, Comment. cap. VI, p. 258 A:*

*Bernard. in Cantica Serm. LXVII, § 10; Opp. I, 1506 C, D:*

*Herv. Dolens. in Epist. ad Rom. III, 28, IV, 1–3, int. Anselm. Opp. II, 24 A, 25 C, ed. Colon. 1612: (see Cave, Litt. Hist. an. 1130).*

The passages here cited from Rufinus and Arnoldus Carnotensis are placed, as extracts from Cyprian, under the head "Sola Fides" in the second volume of Cranmer's *Collectiones ex S. Scriptur. et Patribus*, preserved in the British Museum, Reg. MSS, 7 B, XII. The passage from Photius also is placed there under the same head. The other passages (except the one from Cyprian), together with many more of similar import, are comprised in the collection first published by Dr. Jenkyns in his edition of Cranmer's Works, vol. II, pp. 121–137, with the title "Notes on Justification, with Authorities from Scripture" &c., from a MS in Cranmer's hand at Lambeth. No extract on this subject from the genuine works of Cyprian is contained in either collection.

of ourselves and the might and power of God, the imperfectness of our own works and the most abundant grace of our Saviour Christ; and thereby wholly<sup>f</sup> for to<sup>g</sup> ascribe the merit and deserving of our justification unto Christ only and his most precious bloodshedding.

This faith the holy Scripture teacheth: this<sup>h</sup> is the strong rock and foundation of Christian religion: this doctrine all old and ancient authors of Christ's Church do approve: this doctrine advanceth<sup>i</sup> and setteth forth the true glory of Christ, and beateth down<sup>j</sup> the vain glory of man: this whosoever denieth is not to be<sup>k</sup> counted<sup>l</sup> for a true Christian<sup>m</sup> man, nor for<sup>n</sup> a setter forth of Christ's glory, but for an adversary of<sup>o</sup> Christ and his Gospel, and for a setter forth of men's vainglory.

And, although this doctrine be never so true, as it is most true indeed, that we be justified freely without all merit of our own good works (as St. Paul doth express it), and freely by this lively and perfect faith in Christ only (as the ancient authors use to speak it), yet this true doctrine must be also truly understand<sup>q</sup> and most plainly declared; lest carnal men should take unjustly occasion thereby to live carnally after the appetite and will of the world, the flesh, and the devil. And because no man should err by mistaking of this doctrine,<sup>r</sup> I shall<sup>s</sup> plainly and shortly so declare the right understanding of the same, that no man shall justly think that he may thereby take any occasion of carnal liberty to follow the desires of the flesh, or that thereby any kind of sin shall be committed, or any ungodly living the more used.

First, you shall understand that in our justification by Christ it is not all one thing, the office of God unto man, and the office of man unto God. Justification is not the office of man, but of God. For man<sup>u</sup> cannot make himself righteous<sup>x</sup> by his own works, neither in part, nor in the whole; for that were the greatest arrogancy and presumption of man that Antichrist could set up<sup>y</sup> against God, to affirm that a man might by his own works take away and purge his own sins, and so justify

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*Margin notes:* 1st ¶, 1st half: The profit of the doctrine of Faith only justifieth. 1st ¶, 2d half: What they be that impugn the doctrine of Faith<sup>p</sup> only justifieth. 2d ¶: A declaration of this doctrine, Faith<sup>t</sup> without works justifieth.

<sup>f</sup> thereby wholly] therefore wholly *from* 1547 G 6.    <sup>g</sup> wholly for to] wholly to *from* 1547 G 3.

<sup>h</sup> teacheth: this] teacheth us: this 1623.    <sup>i</sup> advanceth] avaunceth 1547 G 3 – 1569.    <sup>j</sup> beateth down] suppresseth *till* 1559.

<sup>k</sup> not to be] not be 1623 a.    <sup>l</sup> counted] reputed *till* 1559, accounted 1623.    <sup>m</sup> a true Christian] a Christian *from* 1547 G 6.

<sup>n</sup> nor for] not for 1559–1569, 1587.    <sup>o</sup> adversary of] adversary to *from* 1547 G 6.

<sup>p</sup> What ... doctrine of Faith] What ... doctrine, Faith 1623 b.    <sup>q</sup> understand] understood 1587, 1595, 1623.

<sup>r</sup> mistaking of this doctrine] mistaking of this true doctrine 1547 G 1.    <sup>s</sup> I shall] I will 1623 b.

<sup>t</sup> doctrine, Faith] doctrine of Faith 1563–1623 a.    <sup>u</sup> For man] or man 1582, 1623.

<sup>x</sup> make himself righteous] justify himself 1547–1551, making himself righteous 1559–1563, 1587.

<sup>y</sup> set up] erect *till* 1559.

himself. But justification<sup>z</sup> is the office of God only; and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him, by his free mercy, and by the only merits of his most dearly beloved Son, our only Redeemer, Saviour, and Justifier, Jesus Christ. So that the true understanding of this doctrine, We be justified freely by faith without works, or that we be justified by faith in Christ only, is not that this our own act, to believe in Christ, or this our faith in Christ, which is within us, doth justify us and deserve<sup>a</sup> our justification unto us; for that were to count ourselves to be justified by some act or virtue that is within ourselves. But the true understanding and meaning thereof is, that, although we hear God's word and believe it, although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never so many good works<sup>b</sup> thereunto, yet we must renounce the merit of all our said virtues of faith, hope, charity, and all our other<sup>c</sup> virtues and good deeds, which we either have done, shall do, or can do, as things that be far too weak and insufficient and unperfect to deserve remission of our sins and our justification; and therefore we must trust only in God's mercy, and in that<sup>d</sup> sacrifice which our High Priest and Saviour Christ Jesus, the Son of God, once offered for us upon the cross, to obtain thereby God's grace, and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn<sup>e</sup> unfeignedly to him again. So that, as St.<sup>f</sup> John Baptist, although he were never so virtuous and godly a man, yet in this matter of forgiving of sin he did put the people from him, and appointed them unto Christ, saying thus unto them, [John 1:[29].] *Behold, yonder is the Lamb of God, which taketh away the sins of the world;* even so, as great and as godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have only by him remission of our sins or justification. So that our faith in Christ, as it were, saith unto us thus: It is not I that take away your sins, but it is Christ only; and to him only I send you for that purpose, forsaking<sup>g</sup> therein all your good virtues, words, thoughts, and works, and only putting your trust in Christ.

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*Margin Note:* By 1st sentence: Justification is the office of God only.

<sup>z</sup> But justification] But in justification 1559–1576.    <sup>a</sup> deserve] merit *till* 1559.    <sup>b</sup> many good works] many works 1623.

<sup>c</sup> all our other] all other 1582, 1623.    <sup>d</sup> and in that] and that *from* 1559.    <sup>e</sup> turn] convert *till* 1559.

<sup>f</sup> that, as St.] that St. 1623 b.    <sup>g</sup> forsaking] renouncing *till* 1559.

## THE THIRD PART OF THE SERMON OF SALVATION

IT hath been manifestly declared unto you that no man can fulfil the law of God, and therefore by the law all men are condemned: whereupon it followeth<sup>h</sup> necessarily that some other thing should be required for our salvation than the law; and that is a true and a lively faith in Christ, bringing forth good works and a life according to God's commandments. And also you heard the ancient authors' minds<sup>i</sup> of this saying,<sup>k</sup> Faith in Christ only justifieth man, so plainly declared, that you see<sup>l</sup> that the very true meaning<sup>m n</sup> of this proposition (or saying<sup>o</sup>), We be justified by faith in Christ only, according to the meaning of the old ancient authors, is this: We put our faith in Christ, that we be justified by him only, that we be justified by God's free mercy and the merits of our Saviour Christ only, and by no virtue or good work<sup>p</sup> of our own that is in us, or that we can be able to have or to do, for to deserve the same, Christ himself only being the cause meritorious thereof.

Here you perceive many words to be used, to avoid contention in words with them that delight<sup>q</sup> to brawl about words, and also to shew the true meaning, to avoid evil taking<sup>r</sup> and misunderstanding: and yet peradventure all will not serve with them that be contentious; but contenders will ever forge matter<sup>s</sup> of contention, even when they have none occasion thereto. Notwithstanding, such be the less to be passed upon, so that the rest may profit, which will be more<sup>t</sup> desirous to know the truth than, when it is plain enough, to contend about it, and with contentious<sup>u</sup> and captious cavillations<sup>x</sup> to obscure and darken it. Truth it is that our own works do not justify<sup>y</sup> us, to speak properly of our justification; that is to say, our works do not merit or deserve remission of our sins, and make us, of unjust, just before God; but God of his mere<sup>z</sup> mercy, through the only merits and deservings<sup>a</sup> of his Son Jesus Christ, doth justify us. Nevertheless, because faith doth directly send us to

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<sup>h</sup> followed] followeth *from* 1574. <sup>i</sup> minds] mind 1549 G. <sup>k</sup> this saying] this proposition *till* 1559. <sup>l</sup> THE THIRD PART—that you see] Thus you do see 1547 *and* 1548, *the Homily not being then divided*.

<sup>m</sup> true meaning] true sense *till* 1559. <sup>n</sup> declared, that you see that the very true meaning] declared, that you see the very true sense, &c. Thus you do see that the very true sense 1549 G, 1551. <sup>o</sup> or saying] *added in* 1559.

<sup>p</sup> work] works 1582, 1623. <sup>q</sup> delight] delighteth 1547 G 1. <sup>r</sup> taking] talking 1547 G 2 – 1549 G, 1595.

<sup>s</sup> matter] matters *from* 1569. <sup>t</sup> more] the most 1623. <sup>u</sup> contentious] contentions 1547 G 1 *and* 2.

<sup>x</sup> cavillations] cavillation *from* 1569. <sup>y</sup> do not justify] doth not justify 1547 G 1. <sup>z</sup> mere] own *from* 1574.

<sup>a</sup> and deservings] or deserving 1547 G 1.

Christ for remission of our sins, and that by faith given us of God we embrace the promise of God's mercy and of remission of our sins, which thing none other of our virtues or works properly doeth, therefore Scripture<sup>b</sup> useth to say, that faith without works doth justify. And, forasmuch that it is all one sentence in effect to say, Faith without works, and, Only faith, doth justify us, therefore the old ancient fathers of the Church from time to time have uttered our justification with this speech, Only faith justifieth us; meaning none other thing than St. Paul meant when he said, Faith without works justifieth us. And, because all this is brought<sup>c</sup> to pass through the only merits and deservings of our Saviour Christ, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh from us, therefore, in that respect of merit and deserving, we forsake<sup>d</sup> as it were altogether again faith, works, and all other virtues. For our own imperfection is so great, through the corruption of original sin, that all is imperfect<sup>e</sup> that is within us, faith, charity, hope, dread, thoughts, words, and works, and therefore not apt to merit and deserve<sup>f</sup> any part of our justification for us. And this form of speaking we use<sup>g</sup> in the humbling of ourselves to God, and to give all the glory to our Saviour Christ, which is best worthy to have it.

Here you have heard the office of God in our justification, and how we receive it of him freely, by his mercy, without our deserts, through true and lively faith. Now you shall hear the office and duty of a Christian man unto God, what we ought on our part<sup>h</sup> to render unto God again for his great mercy and goodness. Our office is not to pass the time of this present life unfruitfully and idly after that we are baptized or justified, not caring how few good works we do to the glory of God and profit of our neighbours: much less it is<sup>i</sup> our office, after that we be once made Christ's members, to live contrary to the same, making ourselves members of the devil, walking after his inticements and after the suggestions of the world and the flesh; whereby we know that we do serve the world and the devil, and not God. For that faith which bringeth forth, without repentance, either evil works or no good works is<sup>k</sup> not a right, pure, and lively faith, but a dead, devilish, counterfeit,

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*Margin Note:* 2d ¶, by Our office is not...: They that preach, Faith only justifieth, do not teach carnal liberty, or that we should do no good works.

<sup>b</sup> therefore Scripture] therefore the Scripture 1623 b. <sup>c</sup> this is brought] this brought 1582, 1623.

<sup>d</sup> forsake] renounce *till* 1559. <sup>e</sup> imperfect] unperfect *from* 1574. <sup>f</sup> deserve] discern 1582, 1623 a.

<sup>g</sup> we use] use we *from* 1547 G 6. <sup>h</sup> part] party 1547 G 1 and 2. <sup>i</sup> it is] is it *from* 1559. <sup>k</sup> works is] work is 1623 b.

and feigned faith, as St. Paul and St. James call it.<sup>5</sup> For even the devils know and believe that Christ was born of a virgin, that he fasted forty days and forty nights without meat and drink, that he wrought all kind of miracles, declaring himself very God. They believe also that Christ for our sakes suffered most painful death, to redeem us<sup>l</sup> from everlasting<sup>m</sup> death, and that he rose again from death the third day: they believe that he ascended into heaven, and that he sitteth on the right hand of the Father, and at the last end of this world shall come again and judge both the quick and the dead. These articles of our faith the devils believe; and so they believe all things that be written in the New and Old Testament to be true: and yet for all this faith they be but devils, remaining still in their damnable estate, lacking the very true Christian faith. For the right and true Christian faith is, not only to believe that holy Scripture and all the foresaid articles of our faith are true, but also to have a sure trust and confidence in God's merciful promises to be saved from everlasting damnation by Christ; whereof doth follow a loving heart to obey his commandments. And this true Christian faith neither any devil hath, nor yet any man which, in the outward profession of his mouth and in his outward receiving of the Sacraments, in coming to the church and in all other outward appearances, seemeth to be a Christian man, and yet in his living and deeds sheweth the contrary. For how can a man have this true faith, this sure trust and confidence in God, that by the merits of Christ his sins be forgiven,<sup>n</sup> and he<sup>o</sup> reconciled to the favour of God, and to be partaker of the kingdom of heaven by Christ, when he liveth ungodly and denieth Christ in his deeds? Surely no such ungodly man can have this faith and trust in God. For, as they know Christ to be the only Saviour of the world, so they know also that wicked men shall not enjoy<sup>p</sup> the kingdom of God. They know that God *hateth unrighteousness*,<sup>5</sup> that *he will destroy all those that speak untruly*; that *those that<sup>q</sup> have done good works*,<sup>n</sup> which cannot be done without a lively faith in Christ, *shall come forth into the resurrection of life, and those that have done evil shall come unto the resurrection<sup>r</sup> of judgment*. And very<sup>s</sup> well they know also that *to them that be contentious*,<sup>o</sup> and *to them that will not be obedient unto the truth, but will*

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*Margin Notes:* ζ [2 Tim. 3:5; Tit. 1:16. James 2:17–20, 26. See below, p. 36.] 2d sentence: The devils have faith, but not the true faith. By For the right...: What is the true and justifying faith. By And this true Christian...: They that continue in evil living have not true faith. ζ Ps. 5:[5–6]. η [John 5:29]. θ [Rom. 2:8–9].

<sup>l</sup> us] omitted 1582, 1623. <sup>m</sup> everlasting] eternal till 1559. <sup>n</sup> forgiven] remitted till 1559. <sup>o</sup> and he] and be 1582, 1623 a.  
<sup>p</sup> enjoy] possess till 1559. <sup>q</sup> that those that] that those which 1582, 1623. <sup>r</sup> unto the resurrection] unto resurrection all except 1547 W 2 and 3, 1582, and 1623. <sup>s</sup> And very] Very from 1559.

*obey unrighteousness, shall come indignation, wrath, and affliction, &c.*

Therefore, to conclude, considering the infinite benefits of God shewed and given<sup>t</sup> unto us mercifully without our deserts; who hath not only created us of nothing, and from a piece of vile clay, of his infinite goodness, hath exalted us, as touching our soul, unto his own similitude and likeness; but also, whereas we were<sup>u</sup> condemned to hell and death everlasting,<sup>x</sup> hath given his own natural Son (being God eternal, immortal, and equal unto himself in power and glory) to be incarnated, and to take our mortal nature upon him with the infirmities of the same, and in the same nature to suffer most shameful and painful death for our offences, to the intent to justify us and to restore us to life everlasting; so making us also his dear beloved<sup>y</sup> children, brethren<sup>l</sup> unto his only Son our Saviour Christ, and inheritors for ever with him of his eternal kingdom of heaven: these great and merciful benefits of God, if they be well considered, do neither minister unto us occasion to be idle and to live without doing any good works, neither yet stirreth us by<sup>z</sup> any means to do evil things; but contrariwise, if we be not desperate persons, and our hearts harder than stones, they move us to render ourselves unto God wholly with all our will, hearts, might, and power; to serve him in all good deeds, obeying his commandments during our lives; to seek in all things his glory and honour, not our sensual pleasures and vainglory; evermore dreading willingly to offend such a merciful God and loving Redeemer in word, thought, or deed. And the said benefits of<sup>a</sup> God, deeply considered, do move<sup>b</sup> us for his sake also to be ever ready to give ourselves to our neighbours, and, as much as lieth in us, to study with all our endeavour to do good to every man. These be the fruits of the true<sup>c</sup> faith: to do good, as much as lieth in us, to every man; and, above all things and in all things, to advance<sup>d</sup> the glory of God, of whom only we have our sanctification, justification, salvation, and redemption. To whom be ever glory, praise, and honour world without end. Amen.

*Margin Note:* ι [Heb. 2: 11.]

<sup>t</sup> given] exhibited *till* 1559.

<sup>u</sup> were] have 1623 b.

<sup>x</sup> death everlasting] death eternal *till* 1559.

<sup>y</sup> beloved] *omitted after* 1551, *except in* 1587 *and* 1595.

<sup>z</sup> us by] us up by *from* 1574.

<sup>a</sup> said benefits of] said benefits to 1623 b.

<sup>b</sup> considered, do move] considered, move *from* 1548.

<sup>c</sup> of the true] of true *from* 1574.

<sup>d</sup> advance] *avaunce* 1547 G 3 – 1563.