

Chapter 01

We haue to reioyce in perfecution (but if we be patient, and withal absteine from al mortal finne) 9. confidering how we shal be exalted and crowned for it, when the perfecutour (who enricheth himself with our spoiles) shal fade away. 13. But if any be tempted to fal, or to any other euil, let him not say, God is the Authour of it, who is the Authour of al good only. 19. Such points of the Cath. faith we muft be content to learne without contradiction & anger, and to doe accordingly. 26. Because otherwise we may talke of Religion, but indeed it is no Religion.

Iames the feruant of God and of our Lord IESVS Chrif, to the twelue Tribes that are in difperſion, greeting.

Ro. 5, 3. ²Efteeme it, my Brethren, al ioy, when you ſhal fal into diuers tentations: ³ knowing that the probation of your faith worketh patience. ⁴ And let patience haue a perfect worke: that you may be perfect & entire, failing in nothing. ⁵ But if any of you lacke wifedom, let him aske of God who giueth to al men aboundantly, and vpbraideth not: and it ſhal be giuen him. ⁶ But let him ⁷ aske in faith nothing doubting. For he that doubteth, is like to a waue of the fea, which is moued & caried about by the wind. ⁷ Therefore let not that man thinke that he ſhal receiue any thing of our Lord. ⁸ A man double of mind is inconftant in al his waies.

Pf. 102, 15. ⁹ But let the humble Brother glorie, in his exaltation: ¹⁰ and the rich, in humilitie, becauſe as the floure of graffe ſhal he paſſe: ¹¹ for the funne roſe with heat, & parched the graffe, and the floure of it fel away, and the beautie of the ſhape therof perifhed: ſo the rich man alſo ſhal wither in his waies. ¹² Bleſſed is the man that ſuffereth tentation: for when he hath been proued, he ſhal receiue the crowne of life, which God hath promiſed to them that loue him.

¹³ ¶ Let no man when he is tempted, ſay that he is tempted of God. For ¶ God is not a tēpter of euils, and

he tēpteth no man. ¹⁴ But ^{a)}euery one is tempted of his owne concupifcence abftracted and allured. ¹⁵ Afterward [♣]concupifcence when it hath conceiued, bringeth forth finne. But [♣]finne when it is confummate, ingendreth death.

¹⁶ Doe not erre therefore, my deareft Brethren. ¹⁷ Euery beft guift, and euery perfect guift, is from aboue, defcending from the Father of lights, with whom is no tranfmutation, nor fhadowing of alteration. ¹⁸ Voluntarily hath he begotten vs by the word of truth, that we may be fome beginning of his creature. ¹⁹ You know, my deareft Brethren, And let euery man be fwift to heare, but flow to fpeake, and flow to anger. ²⁰ For the anger of man worketh not the iuftice of God.

Prou. 17, 27.

²¹ For the which thing cafting away al vncleanneffe and aboundance of malice, in meekneffe receiue the engraffed word, which is able to faue your foules. ²² But be doers of the word, and not hearers only, deceauing your felues. ²³ For if a man be a hearer of the word, and not a doer, he fhall be compared to a man beholding the countenance of his natiuitie in a glaffe. ²⁴ For he confidered himfelf, and went his way, and by and by forgat what an one he was. ²⁵ But he that hath looked in [♣]the law of perfect libertie, and hath remained in it, not made a forgetful hearer, but a doer of the worke; this man fhall be ^{b)}bleffed in his deed. ²⁶ And if any man thinke himfelf to be religious, not bridling his tongue, but feducing his hart, this man's religion is vaine. ²⁷ [♣]Religion cleane and vnfpotted with God and the Father, is this, to vifit pupilles and widowes in their tribulation: and to keep himfelf vnfpotted from this world.

Mat. 7, 21.
Ro. 2, 13.

ANNOTATIONS

6 Aske in faith nothing doubting.) The Proteftants would proue by this, that no man ought to pray without affurance that he fhall obtaine that which he asketh. Where the Apoftele meaneth

What faith is required in praier.

^a The ground of tentation to finne, is our cōcupifcence, and not God.

^b Beatitude or faluation confifteth in wel-working.

nothing els, but that the asker of lawful things may not either mistruft God's power & hability, or be in diffidence and depaire of his mercie: but that our doubt be only in our owne vnworthineffe or vndue asking.

13 Let no man fay that he is tempted of God.) We see by this, that when the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or lead vs into tentation; they meane not, that God is any waies the Authour, causer, or mouer of any man to sinne, but only by permission, and because by his gracious power he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the Authour of sinne, is intolerable. See *S. Auguft. ser. 9. de diuers. c. 9.*

God is not Authour of euil.

13 God is not a tempter of euils.) The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the word passiuely, in this sense, that God is not tempted by our euils. Where more consonantly to the letter & circumstance of the words before & after, & as agreeably to the Greeke, it should be taken actiuely as it is in the Latin, that God is no tempter to euil. For being taken passiuely, there is no coherence of sense to the other words of the Apostle.

Partial & wilful translation.

15 Concupiscence when it hath conceived.) Concupiscence (we see here) of it-self is not sinne, as Heretikes falsely teach: but when by any consent of the mind we doe obey or yeald to it, then is sinne ingendred and formed in vs.

Concupiscence of it-self no sinne.

15 Sinne consummate ingendreth death.) Here we see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mans mind fully and perfectly yealdeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs.

Not euery sinne mortal.

25 The law of perfect libertie.) The law of the Gospell and grace of Chrif, is called the law of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Chrif hath by his blood of the new Testament deliuered al that obey him, from the seruitude of sinne & the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Testament euery man may follow his owne liking & conscience, and may choofe whether he wil be vnder the lawes & obedience of Spiritual or Temporal Rulers, or no.

What is the law of libertie in the New Testament.

27 Religion cleane.) True religion standeth not only in talking of the Scriptures, or only faith, or Chriftes iustice: but in puritie of life, and good workes, specially of charitie and mercie done by the grace of Chrif. This is the Apostolical doctrine, and farre from the Heretical vanitie of this time.

Good workes a part of mans iustice.

ἀπειραστός κακῶν