

## Chapter 04

*By concupifcence and loue of this world, we are made enemies to God: but we should rather humble vs to him, punishing our felues for our finnes. 11. Against detraction & rash iudging. 13. To remember alwaies the vncertaintie of our life.*

**F**rom whence are warres and contentions among you? Are they not hereof? of you cōcupifcences which warre in your members? <sup>2</sup> You couet, & haue not. You kil, and enuie; and can not obtaine. You contend and warre: and you haue not: becaufe you aske not. <sup>3</sup> You aske, and receiue not: becaufe you aske amiffe: that you may cōfume it on your concupifcences.

1. Io. 2, 15 <sup>4</sup> Aduouterers, know you not that the freindfhip of this world, is the enemy of God? Whofoeuer therefore wil be a freind of this world, is made an enemy of God.

*Prou. 3, 35.* <sup>5</sup> Or doe you thinke that the Scripture faith in vaine: *To enuie doth the fpirit couet which dwelleth in you?*

*1. Pet. 5, 5.* <sup>6</sup> And <sup>a</sup>)giueth greater grace. For the which caufe it faith, *God refifteth the proud and giueth grace to the humble.*

<sup>7</sup> Be fubiect therefore to God, but refift the Diuel, and he wil fly from you. <sup>8</sup> <sup>b</sup>)Approch to God, & he wil approach to you. Cleanfe your hands, ye finners: and <sup>c</sup>)purifie your harts, ye double of mind. <sup>9</sup> Be miferable, and mourne, & weep: let your laughter be turned into mourning; and ioy, into forrow. <sup>10</sup> Be humbled in the

*1. Pet. 5, 6.* fight of our Lord, and he wil exalt you. <sup>11</sup> <sup>c</sup>) Detract not one from another, my Brethren. He that detracteth from his Brother, or he that iudgeth his Brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a Iudge. <sup>12</sup> For there is one Law-maker, and Iudge that

Μὴ καταλα-  
λεῖτε ἀλλήλων

<sup>a</sup> The boldnes of Heretikes adding here the word, *Scripture*, to the text thus, *And the Scripture giueth greater grace.*

<sup>b</sup> Free-wil and man's owne endeauour neceffarie in comming to God.

<sup>c</sup> He forbiddeth detractiō, euil fpeaking, flandering.

*Ro. 14, 4.* can deftroi and deliuer. <sup>13</sup> But thou, what art thou that iudgeft thy neighbour?

Behold now you that fay, To day or to morrow we wil goe into that citie, and there certes wil fpend a yeare, and wil traffike, and make our gaine (<sup>14</sup> who are ignorant what fhall be on the morrow. For what is your life? It is a vapour appearing for a litle while, and afterward it fhall vanifh away) <sup>15</sup> for that you fhould fay, <sup>a</sup>)If our Lord wil: and, if we fhall liue, we wil doe this or that. <sup>16</sup> But now you reioyce in your arrogancies. Al fuch reioycing is wicked. <sup>17</sup> To one therefore knowing to doe good, and not doing it: to him it is finne.

## ANNOTATIONS

8 Purifie your harts.) Man (we fee here) maketh himfelf cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal caufe of the fame. Yet Proteftants thinke we derogate from Chrifts Paffion, when we attribute fuch effects to our owne workes, or to other fecundarie helps and caufes.

Man's working with God's grace, is no derogatiō thereunto.

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<sup>a</sup> Al promifes and purpofes of our worldly affaires are to be made vnder condition of God's good liking & pleafure: and it be cōmeth a Chriftiā man to haue vfuallly this forme of fpeech in that cafe, *If God wil, if God otherwife difpofe not.*