

## THE ARGUMENT OF THE EPISTLE OF S. IAMES

This Epistle (as the rest following) is directed specially, as S. Augustin saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls words. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apistle here touch expressly.

He saith therefore, that not only faith, but also good workes are necessarie: that not only faith, but also good workes doe iustifie: that they are acts of Religion, or seruice and worship of God: that to keep al the commandments of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of temptation to sinne: that we must stay our selues from sinning, with feare of our death, of the Iudgement, of hel: and stirre our selues to doing of good, with our reward that we shall haue for it in heauen. These points of the Catholike faith he commendeth earnestly vnto vs, inueighing vehemently against them that teach the contrarie errors. Howbeit he doth withal admonish not to neglect such, but to seeke their conuersion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to al good workes, & dehortheth from al sinne. But yet also namely to certaine, and from certaine: as, from accep- tion of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and to praier, to almes, to humilitie, confession and penance: but most comiously to patience in persecution.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25. of Iulie, which was S. Iohns brother, and whose martyrdom we haue *Act. 12.* but he, whom the Church worshippeth the first of Maie, who is called *Frater Domini, our Lordes brother*, and brother to Iude, and which was the first Bishop of Hierusalem, of whom we read, *Act. 15.* and *21.* and also *Gal. 2.* of whose wonderful austeritie and puritie of life, the Ecclesiastical stories doe report. *Euseb. li. 2. c. 22. Hiero. in Catalogo.*

Which Iames  
wrot this  
Epistle.

Therefore as the old High-Priest had power and charge ouer the Iewes, not only in Hierufalem and Iurie, but also disperfed in other Countries (as we vnderftand *Act. 9. v. 1. & 2.*) fo S. Iames likewise, being Bishop of Hierufalem, and hauing care not only of thofe Iewes with whom he was refident there in Iurie, but of al the reft  
*Ia. 1.* also, writeth this Epiftle, *To the twelue Tribes that are in difperffion.* And in them, to al Chriftians vniuerfally disperfed through the world.