

Chapter 03

Against proud Maifters and Authours of Sects. 5. Of the manifold finnes of the vnbridled tongue. 12. The difference betwixt proud, contentious, and worldly wifedom, and that wifedom which is heauenly, peaceable, modeft, and fo-forth.

Mt. 23, 8.

*Eccl. 14, 1.
19, 16.*

μεγαλαυχεῖ
little

can it yeald falt
& fweet water.

Be yee not ¹many Maifters, my Brethren, knowing that you receiue the greater iudgement. ²For in many things we offend al. If any man offend not in word; this is a perfect man. He is able alfo with bridle to turne about the whole body. ³And if we put bits into the mouths of horfes that they may obey vs, we turne about al their body alfo. ⁴And behold, the fhips, whereas they be great, and are driuen of ftrong winds: yet are they turned about with a litle fterne whither the violence of the directour wil. ⁵So the tongue alfo is certes a litle member, and vanteth great things. Behold how ‘much’ fire what a great wood it kindleth? ⁶And the tongue, is fire, a whole world of iniquitie. The tongue is fet amōg our mēbers, which defileth the whole bodie, and inflameth the wheele of our natiuitie, inflamed of hel. ⁷For al nature of beafts & foules & ferpēts & of the reft is tamed & hath been tamed by the nature of mā. ⁸But the tongue no man can tame, an vnquiet euil, ful of deadly poifon. ⁹By it we bleffe God and the Father; & by it we curfe men which are made after the fimilitude of God. ¹⁰Out of the felf-fame mouth proceedeth bleffing & curfing. Thefe things muft not be fo done, my Brethren. ¹¹Doth the fountaine giue forth out of one hole fweet and foure water? ¹²Can, my Brethren, the figge-tree yeald grapes, or the vine, figges? So neither ‘can the falt water yeald fweet.’ ¹³Who is wife and hath knowledge among you? Let him fhew by good conuerfation his working in mildneffe of wifedom. ¹⁴But if you haue bitter zeale, and there be contentions in your harts; glorie not and be not liers

againſt the truth. ¹⁵ For this is not ^a)wiſedom deſcending from aboue: but earthly, ſenſual, diueliſh. ¹⁶ For where zeale and contention is, there is inconfſtancie, and euery peruerſe worke. ¹⁷ But the wiſedom that is from aboue, firſt certes is chaſt; then peaceable, modeſt, ſuaſible, conſenting to the good, full of mercie and good fruits not iudging, without ſimulation. ¹⁸ And the fruit of iuſtice, in peace is ſowed, to them that make peace.

ANNOTATIONS

1 Many Maifters.) He meaneth principally Sect-maifters that make themſelues ſeueral Ring-leaders in fundry ſorts of new deuifed doctrines: euery one arrogating to himſelf to be Maifter, and none ſo humble as to be a ſcholer, either to God's Church and true Paſtours, or to other guides and Authours of the ſaid Sects. So did Zuinglius diſdaine to be Luthers ſcholer, and Caluin to be the follower of Zuinglius.

Many Maifters are many proud Sect-Maifters.

^a The difference betwixt the humane wiſedom, ſpecially of heretikes; & the wiſedom of the Catholike Church & her children.