

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

1. Io. 2, 15

*Prou. 3, 35.*

1. Pet. 5, 5.

<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 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

1. Pet. 5, 6.

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 neccessarie 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 iudgeſt thy neighbour?

Behold now you that ſay, To day or to morrow we wil goe into that citie, and there certes wil ſpend a yeare, and wil traffike, and make our gaine (<sup>14</sup> who are ignorant what ſhal be on the morrow. For what is your life? It is a vapour appearing for a litle while, and afterward it ſhal vaniſh away) <sup>15</sup> for that you ſhould ſay, <sup>a</sup>) If our Lord wil: and, if we ſhal liue, we wil doe this or that. <sup>16</sup> But now you reioyce in your arrogancies. Al ſuch 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 ſee here) maketh himſelf cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cauſe of the ſame. Yet Proteſtants thinke we derogate from Chriſt's Paſſion, when we attribute ſuch effects to our owne workes, or to other ſecundarie helps and cauſes.

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

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<sup>a</sup> Al promiſes and purpoſes of our worldly affaires are to be made vnder condition of God's good liking & pleaſure: and it be cōmeth a Chriſtiā man to haue vſually this forme of ſpeech in that caſe, *If God wil, if God otherwiſe diſpoſe not.*