

# THE CATHOLIKE EPISTLE OF S. IAMES THE APOSTLE.

## THE ARGVMENT 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 Apostle here touch expressly.

He saith therefore, that not only faith, but also good works are necessarie: that not only faith, but also good works 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 shal 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 works, & dehortheth from al sinne. But yet also namely to certaine, and from certaine: as, from acceptance of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and to prayer, 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

Which Iames  
wrot this  
Epistle.

to Iude, and which was the first Bishop of Hierufalem, of whom we read, *Act. 15.* and *21.* and also *Gal. 2.* of whose wonderful aufteritie and puritie of life, the Ecclesiastical ftories doe report. *Eufeb. li. 2. c. 22. Hiero. in Catalogo.*

Therefore as the old High-Priest had power and charge ouer the Iewes, not only in Hierufalem and Iurie, but also difperfed in other Countries (as we vnderftand *Act. 9. v. 1. & 2.*) fo S. Iames likewife, 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 also, writeth this Epiftle, *To the twelue Tribes that are in difperfon.* And in them, to al Chriftians vniuerfally difperfed through the world. *Ia. 1.*

The Proteftants  
abhorre the  
word *Catholike.*

The word Catholike, though in the title of this Epiftle & the reft following (called, the Catholike Epiftles) it be not wholly in the fame fenfe as it is in the Creed, yet the Proteftants fo feare and abhorre the word altogether, that in fome of their Bibles they leaue it cleane out, although it be in the Greek, and in fome they had rather tranflate ridiculoufly thus, *The General Epiftle, &c.* whereas thefe are famoufly knowen and fpecified in antiquitie by the name of Catholike Epiftles, for that they are written to the whole Church, not to any peculiar people or perfon, as S. Paules are.

*Eufeb. li. 2. hift. c. 22.*

## Chapter 01

*We haue to reioyce in perfecution (but if we be patient, and withal abfteine from al mortal finne) 9. confidering how we shal be exalted and crowned for it, when the perfecutour (who enricheth himfelf with our fpoiles) shal fade away. 13. But if any be tempted to fal, or to any other euil, let him not fay, 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 otherwife we may talke of Religion, but indeed it is no Religion.*

**I**ames the feruant of God and of our Lord IESVS Chrift, to the twelue Tribes that are in difperſion, greeting.

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

*Pf. 102, 15.* <sup>9</sup> But let the humble Brother glorie, in his exaltation: <sup>10</sup> and the rich, in humilitie, becauſe as the floure of graffe ſhal he paſſe: <sup>11</sup> for the funne roſe with heat, & parched the graffe, and the floure of it fel away, and the beautie of the ſhape therof periſhed: ſo the rich man alſo ſhal wither in his waies. <sup>12</sup> 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.

<sup>13</sup> ¶ 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. <sup>14</sup> But <sup>a</sup> euery one is tempted of his owne concupiſcence abſtracted and allured. <sup>15</sup> Afterward ¶ concupiſcence when it hath conceiued, bringeth forth finne. But ¶ finne when it is conſummate, ingendreth death.

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<sup>a</sup> The ground of tentation to finne, is our cōcupiſcence, and not God.

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<sup>16</sup> Doe not erre therfore, my deareft Brethren. <sup>17</sup> 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. <sup>18</sup> Voluntarily hath he begotten vs by the word of truth, that we may be fome beginning of his creature. <sup>19</sup> You know, my deareft Brethren, And let euery man be fwift to heare, but flow to fpeake, and flow to anger. <sup>20</sup> For the anger of man worketh not the iuftice of God.

*Prou. 17, 27.*

<sup>21</sup> For the which thing cafting away al vncleanneffe and aboundance of malice, in meekneffe receiue the engrafted word, which is able to faue your foules. <sup>22</sup> But be doers of the word, and not hearers only, deceauing your felues. <sup>23</sup> 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. <sup>24</sup> For he confidered himfelf, and went his way, and by and by forgot what an one he was. <sup>25</sup> But he that hath looked in <sup>a</sup>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 <sup>a</sup>bleffed in his deed. <sup>26</sup> And if any man thinke himfelf to be religious, not bridling his tongue, but feducing his hart, this man's religion is vaine. <sup>27</sup> <sup>a</sup>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

What faith is required in praier.

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

God is not Authour of euil.

13 Let no man fay that he is tempted of God.) We fee by this, that when the Scriptures (as in the *Pater nofter* and other places) feeme to fay, that God doth fometimes tempt vs, or lead vs

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<sup>a</sup> Beatitude or faluation confifteth in wel-working.

into tentation; they meane not, that God is any waies the Authour, caufer, or mouer of any man to finne, but only by permiffion, and becaufe by his gracious power he keepeth not the offender from tentations. Therefore the blafphemie of Heretikes, making God the Authour of finne, is intolerable. See *S. Auguft. fer. 9. de diuerf. c. 9.*

13 God is not a tempter of euils.) The Proteftants as much as they may, to diminish the force of the Apoftles conclufion againft fuch as attribute euil tentations to God (for other tentations God doth fend to trie mens patience and proue their faith) take and tranflate the word paffiuely, in this fenfe, that God is not tempted by our euils. Where more confonantly to the letter & circumftance of the words before & after, & as agreeably to the Greeke, it should be taken actiuelly as it is in the Latin, that God is no tempter to euil. For being taken paffiuely, there is no coherence of fenfe to the other words of the Apoftle.

Partial & wilful tranflation.

15 Concupifcence when it hath conceiued.) Concupifcence (we fee here) of it-felf is not finne, as Heretikes fallfely teach: but when by any confent of the mind we doe obey or yeald to it, then is finne ingendred and formed in vs.

Concupifcence of it-felf no finne.

15 Sinne confummate ingendreth death.) Here we fee that not al finne nor al confent vnto concupifcence is mortal or damnable, but when it is confummate, that is, when the confent of mans mind fully and perfectly yealdeth to the committing or liking of the acte or motion whereunto concupifcence moueth or inciteth vs.

Not euery finne mortal.

25 The law of perfect libertie.) The law of the Ghofpel and grace of Chrif, is called the law of libertie, in refpect of the yoke and burden of the old carnal ceremonies, and becaufe Chrif hath by his blood of the new Teftament deliuered al that obey him, from the feruitude of finne & the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Teftament euery man may follow his owne liking & confcience, 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 Teftament.

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

Good workes a part of mans iuftice.

## Chapter 02

*Againft acception of perfons. 10. From al and euery finne we muft abfteine, hauing in al our words and deeds, the Iudgement before our eyes: wherin workes of mercie*

*shal be required of vs, 14. and only faith, shal not auaille vs. 18. And that the Catholike by his workes sheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer fo much, and of iuftification thereby only, by the example of Abraham Ro. 4. For Abraham indeed was iuftified by workes alfo, 25. and likewife Rahab.*

**M**y Brethren, Haue not the faith of our Lord IESVS Chrif of glorie <sup>1</sup>in acception of perfons. <sup>2</sup>For if there fhall enter into your affembly a man hauing a golden ring in goodly apparel, and there fhall enter in a poore man in homely attire, <sup>3</sup>and you haue refpect to him that is clothed with the goodly apparel, and fhall fay to him, Sit thou here wel: but fay to the poore man, Stand thou there, or fit vnder my foot-ftoole: <sup>4</sup>doe you not iudge with your felues, and are become iudges of vniuft cogitations? <sup>5</sup>Heare, my deareft Brethren: hath not God chofen the poore in this world, rich in faith, and heires of the Kingdom which God hath promifed to them that loue him? <sup>6</sup>But you haue difhonoured the poore man. Doe not the rich opprefse you by might: and thefelues draw you to iudgemēts? <sup>7</sup>Doe not they blafpheme the good name that is inuocated vpon you? <sup>8</sup>If not-withftanding you fulfil the roial law according to the Scriptures, *Thou shalt loue thy neighbour as thy felf*, you doe wel: <sup>9</sup>But if you accept perfōs, you worke finne, reprobued of the Law as tranfgreffours. <sup>10</sup>And whofoeuer fhall keep the whole Law, but offēdeth in one, <sup>11</sup>is made guilty of al. <sup>12</sup>For he that faid, Thou fhalt not commit aduoutrie, faid alfo, Thou fhalt not kil. And if thou doe not commit aduoutrie, but fhalt kil; thou art made a tranfgreffour of the Law. <sup>13</sup>So fpeake ye, and fo doe, as beginning to be iudged by the law of libertie. <sup>14</sup>For <sup>15</sup>iudgement without mercie to him that hath not done mercie. And mercie exalteth it-felf aboue iudgement.

<sup>14</sup>What fhall it profit, my Brethren, if a man fay he hath faith, but hath not workes? Shal faith be able

*Leu. 19, 15.*

*Deu. 1, 16.*

*Pro. 24, 23.*

*Eccl. 42, 1.*

*Leu. 19, 18.*

*Mat. 22, 39.*

*Rom. 13.*

*Leu. 19, 37.*

*Deu. 1, 18*

κατακαυχᾶται

*Io. 3, 17.* to faue him? <sup>15</sup> And if a Brother or Sifter be naked, and lacke daily food, <sup>16</sup> and one of you fay to them, Goe in peace, be warmed and filled; but you giue them not the things that are neceffarie for the bodie; what fhall it profit? <sup>17</sup> So faith alfo, if it haue not workes, is dead in it-felf. <sup>18</sup> But fome man faith, Thou haft faith, and I haue workes: fhew me thy faith without workes; and I wil fhew thee by workes my faith. <sup>19</sup> Thou beleueft that there is one God. Thou doeft wel: the Diuels alfo beleuee and tremble. <sup>20</sup> But wilt thou know, <sup>a)</sup>ō vaine dead? man, that faith without workes is ‘idle?’ <sup>21</sup> ♪Abraham *Gn. 22, 10.* our Father was he not iuftified by workes offering Ifaac his fonne vpon the altar? <sup>22</sup> Seeft thou that ♪faith did worke with his workes: and by the workes the faith was confummate? <sup>23</sup> And the Scripture was fulfilled, faying, *Gen. 15, 6.* Abraham beleueed God, and it was reputed him to iuftice, and he was called ♪the freind of God. <sup>24</sup> Doe you fee that by workes a man is iuftified; & ♪not by faith *Ro. 4, 3.* only? <sup>25</sup> And in like manner alfo ♪Rahab the harlot, *Gal. 3.* was not fhe iuftified by workes, receiuing the meffengers, and putting them forth another way? <sup>26</sup> For euen as the bodie without the fpirit is dead: fo alfo ♪faith without workes is dead. *Iof. 2, 1. 18.* and *6, 22.*

## ANNOTATIONS

1 In acception of perfons.) The Apoftle meaneth not, as the Anabaptifts and other feditious perfons sometime gather hereof that there should be no difference in Common-weales or affemblies betwixt the Magiftrate and the fubiect, the free man and the bond, the rich and the poore, betwixt one degree & another: for God and nature, and the neceffitie of man, haue made fuch diftinctions, and men are bound to obferue them. But it is meant only, or fpecially, that in fpiritual gifts and graces, in matters of faith, Sacraments, and faluation, and beftowing the fpiritual functions and charge of foule, we muft efteeme of a poore man or a bond man, no leffe then of the rich man and the free, then of the Prince or the Gentleman: becaufe as Chrift himfelf calleth al, and endoweth al forts with his graces; fo in fuch and the like things we muft not be partial, but

Scripture abufed by the Anabaptiftes to make no diftinction of perfons.

What the Apoftle meaneth by acception of perfons.

<sup>a</sup> He fpeaketh to al heretikes that fay, faith only without workes doth iuftifie, calling them vaine men, and comparing them to Diuels.

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count al to be fellowes, Brethren, and members of one head. And therefore the Apoflle faith with a fpecial claufe, That we should not hold or haue the Chriftian faith with or in fuch differences or partialities.

How he that offendeth in one commandement, is guilty of al.

10 Is made guilty of al.) He meaneth not, that whofoeuer is a theefe, is alfo a murderer, or that euery murderer is an aduouterer alfo: or that al finnes be equal, according to the Stoikes & the Herefie of Iouinian: much leffe, that he fhall haue as great damnation that tranfgreffeth one commandement, as if he had offended againft euery precept: but the fenfe is, that it fhall not auaille him to faluation, that he feemeth to haue kept certaine & not broken al the commandements: feeing that any one tranfgreffion of the law, proueth that he hath not obferued the whole, which he was bound to doe, fo farre as is required, & as is poffible for a man in this life. S. Auguftin difputing profoundly in his 29. *Epiftle to S. Hierom*, of this place of S. Iames, expoundeth it thus: that he which offendeth in one, that is, againft the general and great commandement of loue or charitie (becaufe it is in a manner al, as being the fumme of al, the plenitude of the law, and the perfection of the reft) breaketh after a fort and tranfgreffeth al, no finne being committed but either againft the loue of God, or of our neighbour.

Workes of mercie exceeding grateful to God.

13 Iudgement without mercie.) Nothing giueth more hope of mercie in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither fhall any be vfed with extreme rigour in the next world, but fuch as vfed not mercie in this world. *Auguft. de pec. merit. li. 2. c. 3.* Which is true, not only in refpect of the iudgement to euerlafting damnation, but alfo of the temporal chaftifement in Purgatorie, as S. Auguftin fignifieth, declaring that our venial finnes be washed away in this world with daily workes of mercie, which otherwife fhould be chaftified in the next. See *epift. 29. aforefaid in fine*, and *li. 21. de Ciu. Dei. c. 17. in fine*.

The proud and impudent dealing of the heretikes againft this Epiftle, becaufe it is fo plaine againft only faith.

14 What fhall it profit, if a man fay he hath faith?) This whole paffage of the Apoflle is fo cleere againft iuftification or faluation by only faith, damnably defended by the Proteftants, & fo euident for the neceffitie, merit, & concurrence of good workes, that their firft Authour Luther and fuch as exactly follow him, boldly (after the manner of Heretikes) when they can make no shift nor falfe glosse for the text, deny the booke to be Canonical Scripture. But Caluin and his companions difagreeing with their Maifters, confeffe it to be holy Scripture. But their shiftes & fond glosse for anfwer of fo plaine places, be as impudent as the denying of the Epiftle was in the other: who would neuer haue denied the booke, thereby to shew themfelues Heretikes, if they had thought thofe vulgar euafions that the Zuinglians and Caluinifts doe vse (wherof they were not ignorant) could haue ferued. In both forts the Chriftian Reader may fee, that al the



Heretikes vantage of expresse Scriptures & the word of God, is no more but to delude the world. Whereas indeed, be the Scriptures neuer so plaine against them, they must either be wrested to found as they say, or els they must be no Scriptures at al. And to see Luther, Caluin, Beza, & their fellowes, fit as it were in iudgement of the Scriptures to allow or disallow at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censures vpon this Canonical Epistle, the Apocalyphe, the Machabees, and other.

21 Abraham, was he not iustified by workes?) It is much to be noted that S. Augustin in his booke *de fide & operibus* c. 14. writeth, that the heresie of only faith iustifying or sauing, was an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Pauls profound disputation in the *Epistle to the Romans*, wherein he commended so highly the faith in Christ, that they thought good workes were not available: adding further, that the other three Apostles, Iames, Iohn, and Iude, did of purpose write so much of good workes, to correct the said error of only faith, gathered by the misconstruction of S. Pauls words. Yea when S. Peter (*Ep. 2. c. 3.*) warneth the faithful that many things be hard in S. Pauls writings, and of light vnlerned men mistaken to their perdition; the said S. Augustin affirmeth, that he meant of his disputation concerning faith, which so many Heretikes did mistake to condemne good workes. And in the *preface of his commentarie vpon the 81. Psalme*, he warneth al men, that this deduction vpon S. Pauls speech, *Abraham was iustified by faith, therefore workes be not necessarie to saluation*: is the right way to the gulfe of Hel and damnation.

*loco citato.*

And lastly (which is in it-self very plaine) that we may see this Apostle did purposely thus commend vnto vs the necessitie of good workes, & the inanity and insufficiencie of only faith, to correct the error of such as misconstrued S. Pauls words for the same: the said holy Doctour noteth that of purpose he tooke the very same example of Abraham, whom S. Paul said to be iustified by faith, and declareth that he was iustified by good workes, specifying the good worke for which he was iustified and blessed of God, to wit, his obedience and immolation of his only sonne. But how S. Paul faith that Abraham was iustified by faith, see the *Annotations vpon that place, Ro. 4. v. 1.*

Li. 83. q. q. 76.

22 Faith did worke with.) Some Heretikes hold, that good workes are pernicious to saluation and iustification: other, that though they be not hurtful but required, yet they be no causes or workes of saluation, much lesse meritorious, but are as effects and fruits issuing necessarily out of faith. Both which fictions, falsehoods, & flights from the plaine truth of Gods word, are refuted by these words, when the Apostle faith, That faith worketh together with good workes: making faith to be a coadiutor or co-operatur with workes, and so both ioynly concurring as causes

Only faith, an old heresie.

S. Iames & the rest inculcate good workes against the error of only faith falsely gathered of S. Pauls words.

S. Augustines whole disputation in this point very notable, & directly against only faith.

Heresies against good workes.

Workes concur with faith as causes of iustification.

and workers of iuftification: yea afterward he maketh workes the more principal caufe, when he refembleth faith to the body, and workes to the fpirit or life of man.

Workes make vs iuft indeed before God.

23 The freind of God.) By this alfo another falfe and friuolous euafion of the Heretikes is ouertaken, when they feine, that the Apoftle here when he faith, workes doe iuftifie, meaneth that they shew vs iuft before men, and auaile not to our iuftice before God. For the Apoftle euidently declareth that Abraham by his workes was made or truely called the freind of God, and therefore was not (as the Heretikes fay) by his workes approued iuft before man only.

The Proteftants fay by *faith only*: S. Iames cleane contrarie, *Not by faith only*.

24 Not by faith only.) This propofition or fpeech is directly oppofit or contradictorie to that which the Heretikes hold. For the Apoftle faith, Man is iuftified by good workes, and not by faith only. But the Heretikes fay, Man is not iuftified by good workes, but by faith only. Neither can they pretend that there is the like contradiction or contrarietie betwixt S. Iames fpeeches and S. Paules. For though S. Paule fay, man is iuftified by faith, yet he neuer faith, by faith only, nor euer meaneth by that faith which is alone, but alwaies by that faith which worketh by charitie, as he expoundeth himfelf. Though concerning workes alfo, there is a difference betwixt the firft iuftification, whereof S. Paul fpecially fpeaketh: and the fecond iuftification, whereof S. Iames doth more fpecially treat. Of which thing <sup>a</sup>els-where there is enough faid.

*Gal. 5.*

The manifold meaning of certaine Fathers, when they fay, *Only faith*.

The Fathers indeed vse fometimes this exclufiue, *folā, only*, but in farre other fenfe then the Proteftants. For fome of them thereby exclude only the workes of Moyfes law, againft the Iewes: fome, the workes of nature and moral vertues without the grace or knowledge of Chrift, againft the Gentils: fome, the neceffitie of external good workes where the parties lacke time and meanes to doe them, as in the cafe of the penitent theefe: fome, the falfe opinions, fectes, and religions contrarie to the Catholike faith, againft Heretikes and mifcreants: fome exclude reafon, fenfe, and arguing in matters of faith and myfterie, againft fuch as wil beleue nothing but that they fee or vnderftand: fome the merit of workes done in finne before the firft iuftification: fome, the arrogant Pharifaical vinting of man's owne proper workes and iuftice, againft fuch as referre not their actions and good deeds to God's grace. To thefe purpofes the holy Doctours fay fometimes, that only faith faueth and ferueth: but neuer (as Proteftants would haue it) to exclude from iuftification and faluation, the cooperation of mans free-wil, difpofitions and preparations of our harts by praiers, penance, and facramēts, the vertues of hope and charitie, the purpofe of wel-working and of the obferuation of God's commandements: much leffe, the workes and merits of the children of God, proceeding of

<sup>a</sup> See the *annot. vpon the epiftle to the Romans c. 2. v. 11.*

grace and charitie, after they be iuftified & are now in his fauour: which are not only difpofitions and preparations to iuftice, but the meritorious caufe of greater iuftice, and of faluation.

25 Rahab.) This Apoftle alleageth the good workes of Rahab by which she was iuftified, and S. Paul (*11. Heb.*) faith she was iuftified by faith. Which are not contrarie one to the other: for both is true that she was faued by faith, as one faith, and that she was faued by her workes, as the other faith. But it were vntruely faid, that she was faued either by only faith as the Heretikes fay; or by only good workes, as no Catholike man euer faid. But becaufe fome Iewes and Gentil Philofophers did affirme; they, that they should be faued by the workes of Moyfes law; thefe, by their moral workes: therfore S. Paul to the Romans difputed fpecially againft both, prouing that no workes done without or before the faith of Chrif, can ferue to iuftification or faluation.

26 Faith without workes is dead.) S. Iames (as the Proteftants  
feine) faith that faith without good workes is no faith, and that therfore it iuftifieth not, becaufe it is no faith; for he faith that it is dead without workes as the bodie is dead without the foule, and therefore being dead hath no actiuity or efficacie to iuftifie or faue. But it is a great difference, to fay that the body is dead, and to fay that it is no body: euen fo it is the like difference, to fay that faith without workes is dead, and to fay that faith without workes is no faith. And if a dead body be not-withftanding a true body, then according to S. Iames comparifon here, a dead faith is not-withftanding a true faith, but yet not auailable to iuftification, becaufe it is dead, that is, becaufe it is only faith without good workes.

And therfore it is a great impudencie in Heretikes, and a hard shift, to fay that the faith of which the Apoftle difputeth al this while, is no true or properly called faith at al. It is the fame faith that S. Paul defined and commended in al the *11. chapter to the Hebrewes*, and the fame which is called the Catholike faith, and the fame which being formed & made aliue by charitie, iuftifieth. Mary true it is, that it is not that fpecial faith which the Heretikes feine only to iuftifie, to wit, when a man doth firmly beleue as an article of his faith, that himfelf fhall be faued. This fpecial faith it is not whereof the Apoftle here fpeaketh. For neither he, nor S. Paul, nor any other facred Writer in al the holy Scriptures euer fpeake or knew of any fuch forged faith.

S. Paul nameth faith & S. Iames workes, caufes of iuftification: but neither the one, faith only, nor the other, workes only.

Faith without workes is a true faith, but not auailable: as the body without the fpirit is a true body, though it be dead.

What faith the Apoftle fpeaketh of: & that he knew no fpecial faith.

## 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.*

**B**e yee not <sup>1</sup>many Maifters, my Brethren, knowing that you receiue the greater iudgement. *Mt. 23, 8.*  
<sup>2</sup>For in many things we offend al. If any *Eccl. 14, 1. 19, 16.*  
 man offend not in word; this is a perfect man. He is  
 able alfo with bridle to turne about the whole body.  
<sup>3</sup>And if we put bits into the mouths of horfes that they  
 may obey vs, we turne about al their body alfo. <sup>4</sup>And  
 behold, the fhyps, 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. <sup>5</sup>So the  
 tongue alfo is certes a litle member, and vanteth great *μεγαλαυχῆ*  
 things. Behold how ‘much’ fire what a great wood it *little*  
 kindleth? <sup>6</sup>And 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. <sup>7</sup>For al nature of beafts  
 & foules & ferpēts & of the reft is tamed & hath been  
 tamed by the nature of mǎ. <sup>8</sup>But the tongue no man can  
 tame, an vnquiet euil, ful of deadly poifon. <sup>9</sup>By it we  
 bleffe God and the Father; & by it we curfe men which  
 are made after the fimilitude of God. <sup>10</sup>Out of the felf-  
 fame mouth proceedeth bleffing & curfing. Thefe things  
 muft not be fo done, my Brethren. <sup>11</sup>Doth the foun-  
 taine giue forth out of one hole fweet and foure water?  
<sup>12</sup>Can, my Brethren, the figge-tree yeald grapes, or the  
 vine, figges? So neither ‘can the falt water yeald fweet.’ *can it yeald falt &*  
<sup>13</sup>Who is wife and hath knowledge among you? *fweet water.*  
 Let him fhew by good conuerfation his working in mildneffe  
 of wifedom. <sup>14</sup>But if you haue bitter zeale, and there  
 be contentions in your harts; glorie not and be not liers  
 againft the truth. <sup>15</sup>For this is not <sup>a</sup>wifedom defcending  
 from aboue: but earthly, fenfual, diuelish. <sup>16</sup>For where  
 zeale and contention is, there is inconftancie, and euery

<sup>a</sup> The difference betwixt the humane wifedom, fpecially of heretikes;  
 & the wifedom of the Catholike Church & her children.

peruerfe worke. <sup>17</sup> But the wifedom that is from aboue, firft certes is chaft; then peaceable, modeft, fuafible, confenting to the good, ful of mercie and good fruits not iudging, without fimulation. <sup>18</sup> And the fruit of iuftice, in peace is fowed, to them that make peace.

## ANNOTATIONS

1 Many Maifters.) He meaneth principally Sect-maifters that make themfelues feueral Ring-leaders in fundry forts of new deuifed doctrines: euery one arrogating to himfelf to be Maifter, and none fo humble as to be a fcholer, either to God's Church and true Paftours, or to other guides and Authours of the faid Sects. So did Zuinglius difdaine to be Luthers fcholer, and Caluin to be the follower of Zuinglius.

Many Maifters are many proud Sect-Maifters.

## 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. Againft 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>1. Io. 2, 15</sup> <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>1. Pet. 5, 5.</sup> <sup>a)</sup>giueth greater grace. For the which caufe it faith, *God refifteth the proud and giueth grace to the humble.*

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

<sup>7</sup> Be fubiect therfore to God, but refift the Diuel, and he wil fly from you. <sup>8</sup> <sup>a)</sup>Approch to God, & he wil approach to you. Cleanfe your hands, ye finners: and •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>b)</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 can deftroy and deliuer. <sup>13</sup> But thou, what art thou that iudgeft thy neighbour?

*1. Pet. 5, 6.*

Μὴ καταλαλεῖτε ἀλλήλων

*Ro. 14, 4.*

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 vanish away) <sup>15</sup> for that you fhould fay, <sup>c)</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 therfore knowing to doe good, and not doing it: to him it is finne.

## ANNOTATIONS

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

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 Chrift's Paffion, when we attribute fuch effects to our owne workes, or to other fecundarie helps and caufes.

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

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

<sup>c</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.*

## Chapter 05

*By the damnation to come vpon the vnmerciful rich, he exhortheth the persecuted to patience, & by their owne reward, and by examples. 12. Not to fweare at al in common talke. 13. In affliction, to pray: in prosperitie, to sing: in ficknes, to cal for the Priests, and that they pray ouer them & anoile them with oile: and that the sicke persons confesse their finnes. 19. Finally, how meritorious it is to conuert the erring vnto the Catholike faith, or the finner to amendement of life.*

**G**oe to now ye rich men, weep, <sup>a</sup>howling in your miferies which shal come to you. <sup>2</sup> Your riches are corrupt; and your garments are eaten of moths. <sup>3</sup> Your gold and filuer is rufted; and their ruft shal be for a testimonie to you, and shal eate your flesh as fire. You haue stored to your selues wrath in the last daies.

<sup>4</sup> Behold <sup>a</sup>the hire of the worke-men that haue reaped your fields, which is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabbath.

<sup>5</sup> You haue made merie vpon the earth: and in riotoufnes you haue nourished your harts in the day of slaughter.

condēned <sup>6</sup> You haue ‘prefented’ and flaine the iust one: and he refuted you not.

<sup>7</sup> Be patient therefore, Brethren, vntil the comming of our Lord. Behold, the husband-man expecteth the pretious fruit of the earth: patiently bearing til he receiue <sup>b</sup>the timely and the lateward. <sup>8</sup> Be you also patient, and confirme your harts: because the comming of our Lord ‘wil approach.’ <sup>9</sup> Grudge not, Brethren, one against another: that you be not iudged. Behold, the iudge standeth before the gate. <sup>10</sup> Take an example,

is at hand.

*exitus mali*

Brethren, of labour and patience, the Prophets, which spake in the name of our Lord. <sup>11</sup> Behold we account

<sup>a</sup> A feareful description of the miferies that shal befall in the next life to the vnmerciful couetous men.

<sup>b</sup> He meaneth either fruit or raine.

them bleffed that haue fuffered. The fufferance of Iob you haue heard, and the end of our Lord you haue feen, becaufe our Lord is merciful and pitieful. <sup>12</sup> But before al things, my Brethren, ¶fweare not, neither by heauen, *Mt. 5, 34.* nor by earth; nor other othe whatfoeuer. But let your talke be, yea, yea: no, no: that you fal not vnder iudgement.

<sup>13</sup> Is any of you in heauineffe? let him pray. Is he of cheereful hart? let him fing. <sup>14</sup> Is any man ficke among you? ¶let him bring in the Priests of the Church, and let them pray ouer him, ¶anoiling him with oile in the name of our Lord. <sup>15</sup> And ¶the praier of faith ¶shal faue the ficke: and our Lord ¶shal lift him vp: and if he be in finnes, ¶they shal be remitted him. <sup>16</sup> ¶<sup>a</sup>)Confesse therefore your finnes one to another: and pray one for another, that you may be faued. For the continual praier of a iuft man auaieth much. <sup>17</sup> Elias was a man like vnto vs, paffible: and with praier ¶he praied that it might not raine vpon the earth, and it rained not for three yeares and fixe moneths. <sup>18</sup> And he praied againe: and the heauen gaue raine, and the earth yealded her fruit. *3. Reg. 17. Ecc. 48. Luc. 4, 25.*

<sup>19</sup> My Brethren, if any of you shal erre from the truth, and a man conuert him: <sup>20</sup> he muft know that he ¶which maketh a finner to be conuerted from the error of his way, ¶shal faue his foule from death, and <sup>b</sup>)couereth a multitude of finnes. *3. Reg. 18, 41.*

## ANNOTATIONS

The finnes crying to Heauen.

4 The hire.) To with-hold from the poore or labourer the hire or wages that is due or promifed to him for his feruice or worke done, is a great iniquitie, and one of thofe fiue finnes which in holy writ be faid to cal for vengeance at God's hand, as we fee here. They be called in the Catechifme, *Sinnes crying to heauen.* The other foure be, murder, *Gen. 18. v. 20.* Vfurie, *Exod. 22. v. 27.* The finne againft nature, *Gen. 18. v. 20.* The oppreffion

<sup>a</sup> The Heretikes tranflate, *Acknowledge your finnes &c.* So litle they can abide the very word of *confelsion.*

<sup>b</sup> He that hath the zeale of conuerting finners, procureth thereby mercie & remiffion to himfelf which is a fingular grace.



and vexation of widowes, pupilles, ftrangers, and fuch like. *ib.* & *Exod. 3. v. 9.*

12 Sweare not.) He forbiddeth not al othes, as the Anabaptifts fallfely fay. For in iuftice and iudgemēt we may be by our lawful Magiftrate put to fweare, and may lawfully take an othe, as alfo for the aduantaging of any neceffarie truth when time and place require. But the cuftom of fwearing, and al vaine, light, & vnneceffarie othes in our daily fpeech doe difpleafe God highly, and are here forbidden by the Apoftle, as alfo by our Sauour. *Mat. 5.*

14 Let him bring in the Priefts.) The Proteftants for their fpecial hatred of the holy order of Priefthood, as els-where often, fo here they corrupt the text evidently, tranflating *Prefbyteros*, Elders. As though the Apoftle had meant men of age, and not fuch as were by holy office, Priefts. S. Chryfoftom who knew the fenfe and fignification of the Greeke word according to the Ecclefiastical vfe and the whole Churches iudgement, better then any Proteftant aliue, taketh it plainly for *Sacerdotes*, that is, Priefts. *li. 3. Sacerdotie prope initium.* And if they confeffe that it is a word of office with them alfo, though they cal them Elders, and not Priefts; then we demand whether the Apoftle meane here men of that function which they in their new Churches cal Elders.

If they fay no, as they muft needs (for Elders with them are not deputed fpecially to publike praying or adminiftration of the Sacraments, fuch as the Apoftle here requireth to be fent for) then they muft needs grant, that their Elders anfwere not to the function of thofe which in the new Teftament are called *Prefbyteri* in Greek and Latin, and therfore both their tranflation to be falfe and fraudulent, and alfo their naming of their new degrees or orders to be fond and incongruous.

If they fay their Minifters be correfpondent to fuch as were called *Prefbyteri* in holy writ & in the Primitiue Church, & that they are the man whom the Apoftle willeth to be called for to anoile the ficke & to pray for him, why doe they not thē tranflate *Prefbyteros* Minifters? which they might doe with as good reafon, as cal fuch as they haue taken infteed of our Catholike Priefts, Minifters. Which word being in large acception cōmon to al that haue to doe about the celebration of diuine things, was neuer appropriated by vfe either of Scripture or of the holy Church, to that higher function of publike adminiftration of the Sacraments and Seruice, which is Priefthood: but to the order next vnder it, which is Deaconship. And therfore if any should be called Minifters, their Deacons properly should be fo termed. And the Proteftants haue no more reafon to keep the ancient Greek word of Deacons, appropriated to that office by the vfe of antiquity, then to keep the word Prieft, being made no leffe peculiar to the ftate of fuch only as Minifter the holy Sacraments, & offer the Sacrifice of the Altar. But thefe fellows follow neither God's word, nor Ecclefiastical vfe,

What othes are lawful, what are not.

Heretical tràflation againft Priefthood.

Neither their *Elders* (fo called) nor their Minifters, can be thofe whom the Apoftle here calleth, *Prefbyteros*.

They haue no reafon to cal their Minifters by that name.

Their Deacons should rather be called Minifters.

They should keep  
the name Priest,  
as wel as Deacon.

The Sacrament of  
EXTREME VNCTION.

The Heretikes obiections  
against the said  
Sacrament, answered:  
and withal it is proued  
to be a Sacrament.

nor any reafon, but mere phantafie, noueltie, and hatred of God's Church. And how litle they follow any good rule or reafon in thefe things may appeare by this, that here they auoid to tranflate *Priefts*, and yet in their Communion booke, in their order of vifiting the ficke, they commonly name the Minifter, *Priest*.

14 Anointing with oile.) Here is the Sacrament of extreme Vnction fo plainly promulgated (for it was intituted, as al other Sacraments of the new Teftament, by our Sauour Chrift himfelf, and, as Venerable Bede thinketh and other ancient Writers, the anointing of the ficke with oile *Marc. 6.* pertaineth thereunto) that fome Heretikes, for the euidence of this place alfo (as of the other for good workes) deny the Epiftle. Other (as the Caluinifts) through their confidence of cunning shifts and gloffes, confeffing that S. Iames is the Authour, yet condemne the Church of God for vſing and taking it for a Sacrament. But what difhonour to God is it (we pray them) that a Sacrament should be intituted in the matter of oile, more then in the element of water? Why may not grace and remiffion of finnes be annexed to the one as wel as to the other, without derogation to God?

But they fay, Sacraments endure for euer in the Church, this but for a feafon in the Primitiue Church. What Scripture telleth them that this general and abſolute preſcription of the Apoftle in this caſe should endure but for a feafon? When was it taken away, abrogated, or altered? They ſee the Church of God hath alwaies vſed it vpon this warrant of the Apoftle, who knew Chriſt's meaning and intitution of it better then theſe deceiued men, who make more of their owne fond gueſſes & coniectures, grounded neither on Scripture nor vpon any circumſtāce of the text, nor any one authentical Authour that euer wrote, then of the expreſſe word of God. It was (ſay they) a miraculous practiſe of healing the ficke, during only in the Apoftles time, and not long after. We aſke them whether Chriſt appointed any certaine creature or external element vnto the Apoftles generally to worke miracles by. Himſelf vſed ſometimes clay & ſpittle, ſometimes he ſent thē that were diſeaſed, to waſh themſelues in waters: But that he appointed any of thoſe or the like things for a general medicine or miraculous healing only, that we read not. For in the beginning, for the better inducing of the people to faith and deuotion, Chriſt would haue miracles to be wrought by fundry of the Sacraments alſo. Which miraculous workes ceaſing, yet the Sacraments remaine ſtil vnto the worldes end.

Againe we demand, whether euer they read or heard that men were generally commanded to ſeeke for their health by miraculous meanes? Thirdly, whether al Prieſts, or (as they cal them) Elders, had the giſt of miracles in the primitiue Church? No, it can not be. For though ſome had, yet al theſe indifferently of whom the Apoftle ſpeaketh, had not the giſt: and many that were not Prieſts had it, both men and women, which yet could not

be called for as Priests were in this case. And though the Apostles and others could both cure men and reuiue them againe, yet there was no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly had any external element or miraculous practise, vnles it were a Sacrament, the promise of remission of all kind of actual finnes ioyned vnto it? Or could S. Iames institute such a ceremonie himself, that could faue both, body and soule by giuing health to the one, and grace and remission to the other? At other times these contentious wranglers, raile at God's Church, for annexing only the remission of venial finnes to the element of water, made holy by the Priests blessing thereof in the name of Christ, and his word: and loe here they are driuen to hold that S. Iames prescribed a miraculous oile or creature which had much more power & efficacy. Into these traits are such miscreants brought that wil not beleue the expresse word of God, interpreted by the practise of God's vniuersal Church.

Remission of finnes annexed to creatures.

Holy water.

Venerable Bede in 9. *Luc.* faith thus. *It is cleere that this custome was deliuered to the holy Church by the Apostles themselves, that the sicke should be anointed with oile consecrated by the Bishops blessing.* See for this & for the assertion & vse of this Sacrament, *S. Innocentius ep. 1. ad Decentium Eugubinaem c. 8. to. 3. Conc. & l. 2. de visitatione infirmorum in S. Augustin c. 4. Concil. Cabilonense 2. cap. 48. Concil. Wormationse cap. 72. to. 3. Conc. Aquisgræ. c. 8. Florentium,* and other later Councils. *S. Bernard in the life of Malachie in fine.* This holy oile because the faithful saw to haue such vertue in the primitive Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort which the Apostles prescribed, as the Aduersaries vnlearnedly object vnto vs: but as Christians now doe (and then also did) concerning the water of Baptisme, which they vsed to take home with the after it was hallowed, & to giue it their diseased to drinke.

Holy oile blessed by the Bishop.

The peoples deuotion toward such hallowed creatures.

15 The praier of faith.) He meaneth the forme of the Sacrament, that is, the words spoken at the same time when the partie is anointed, which no doubt are most ancient & Apostolike. Not that the word or praier alone should haue that great effect here mentioned, but ioyned with the foresaid vnction, as is plaine.

The Sacramental words.

15 Shal faue.) The first effect of this Sacrament is, to faue the soule, by giuing grace & comfort to withstand the terrors and tentations of the enemy, going about (specially in that extremitie of death) to driue men to desperation or distresse of mind and other damnable inconueniences. The which effect is signified in the matter of this Sacrament specially.

The three effects of this Sacrament.

15 Shal lift him vp.) When it shal be good for the saluation of the partie, or agreeable to God's honour, this Sacrament restoreth also a man to bodily health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make

## EPISTLE OF S. IAMES

the partie fodenly whole, but by God's ordinarie prouidence & vfe of fecond caufes, which otherwife should not haue had that effect, but for the faid Sacrament. This is the fecond effect.

Priefts (and not Elders) are the Miniſters of this Sacramēt.

15 They ſhal be remitted him.) What finnes fo euer remaine vnremitted, they ſhal in this Sacrament and by the grace thereof be remitted, if the perſons worthily receiue it. This is the third effect. S. Chryſtoſtom of this effect faith thus: *They* (ſpeaking of Priefts) *doe not only remit finnes in Baptiſme, but afterward alſo, according to the ſaying of S. Iames: If any be ficke, let him bring in the Priefts &c. Li. 3. de Sacord. prope initium.* Let the Proteſtants marke that he calleth *Preſbyteros, Sacerdotes*: that is *Priefts*, and maketh them the only Miniſters of this Sacrament, and not elders or other lay-men. By al which you ſee this Sacrament of al other to be maruelous plainely ſet forth by the Apoſtle. Only ficke men and (as the Greek word giueth) men very weake muſt receiue it: only Priefts muſt be the Miniſters of it: the matter of it is holy oile: the forme is praier, in ſuch fort as we ſee now vfed: the effects be as is aforeſaid. Yet this ſo plaine a matter and ſo profitable a Sacrament, the enimie by Heretikes would wholly abolish.

ἀσθενεῖ τις

Confeſſion.

16 Confeſſe therfore.) It is not certaine that he ſpeaketh here of ſacramental Confeſſion, yet the circumſtance of the letter wel beareth it, and very probable it is that he meaneth of it: and Origen doth ſo expound it *ho. 2. in Leuit. & Venerable Bede writeth thus, In this ſentence* (faith he) *there muſt be this diſcretion, that our daily & litle finnes we cōfeſſe one to another, vnto our equals, and beleue to be ſaued by their daily praier. But the vncleannes of the greater leproſie let vs according to the law open to the Prieſt, and at his pleaſure in what manner and how long time he ſhal command, let vs be careful to be purified.* But the Proteſtants flying from the very word *Confefſion* in deſpite of the Sacrament tranſlate thus, *Acknowledge your faults one to another.* They doe not wel like to haue in one ſentence, Priefts, praying ouer the ficke, anointing them, forgiuing them their finnes, confeſſion, and the like.

*In hunc locum.*

Truths vnwritten & known by tradition.

17 He praied.) The Scriptures to which the Apoſtle alludeth, make no mention of Elias praier. Therfore he knew it by tradition or reuelatiō. Whereby we ſee that many things vnwritten be of equal truth with the things written.

Conuerting of foules.

20 Maketh to be conuerted.) Here we ſee the great reward of ſuch as ſeeke to conuert Heretikes or other finners from error and wickednes: and how neceſſarie an office it is, ſpecially for a Prieſt.

Our ſaluation attributed to men, without derogation to Chriſt.

20 Shal faue.) We ſee, it derogateth not from God, to attribute our ſaluation to any man or Angel in heauen or earth, as to the workers thereof vnder God, by their praiers, preaching, correction, counſel, or otherwife. Yet the Heretikes are ſo fooliſh and captious in this kind, that they can not heare patiently, that

our B. Lady or others should be counted meanes or workers of our  
faluation.

