

# THE FIRST EPISTLE OF S. JOHN THE APOSTLE.

## THE ARGVMENT OF S. IOHNS THREE EPIS- TLES.

Of S. Iohn was said in the *Argument before his Ghospel*.  
Now here follow his three Epistles: one to al Catho-  
likes (though some ancient doe cal it, *Ad Parthos*;) the  
*Higinus ep. 1.* other two being very short, vnto a certaine Ladie, & to  
*to. 1. Con-* one Gaius. The effect of al is, to witnes vnto them the  
*cil. Auguft.* certaintie of the Catholike faith, & to exhort them to  
*li. 2. Euang.* continue ftill in it: alfo to loue the Catholike Church,  
*quæft. q. 39.* and fo, neither to become heretikes, nor Schifmatikes:  
but rather to auoid al fuch, as the fore-runners of An-  
tichrift, and to remember, that Catholikes need not to  
goe to fchoole to any fuch Maifters, hauing at home in  
the Catholike Church, the doctrine of the Holy Ghofte  
himself, who was giuen to the Church vifibly in the be-  
ginning, to lead her into al truth, and to continue with  
her for euer. Therefore he faith: *That which you haue*  
*1. Iohn. 2.* *heard from the beginning, let it abide in you.* Likewise a  
*v. 42.* litle after, *v. 27. and ep. 2. v. 6. This is the comman-*  
*dement, that as you haue heard from the beginning, you*  
*walke in the fame, becaufe many feducers are gone out*  
*into the world. and v. 8. & 9.*

And not only thus in general, but alfo in particular  
he expreffeth the points which the heretikes did then cal  
in queftion. Some were about Chrift himself. For they  
denied that IESVS is Chrift, that he is the very Sonne of  
God, that he is incarnate. *Ep. 1. c. 2. v. 22. and Ep. 2.*  
*v. 7.* And againft fuch it was that he wrote his Ghospel  
alfo, as he there fignifieth *Iohn. 20. v. 31.* Other points  
are about our iuftification, againft only faith, and for  
*De fid. &* good workes, as alfo S. Aug. noted, whose words were  
*op. c. 14.* cited before. Hereupon he faith: *If we fay we haue foci-*  
*etie with God, and walke in darkenes, we lie. Ep. 1.*

*c. 1. Againe, He that faith he knoweth God, and keepeth not his commandements, is a lier. Againe, This is the charitie of God, that we keep his commandements, and his commandements are not heauie. Finally, Children let no man feduce you. He that doth iuftice, is iuft, euen as he is iuft. Ep. 1. c. 3. v. 7. 8. 9. Likewife c. 2. v. 29. and indeed in al the three Epiftles throughout, he doth inculcate good workes & keeping the commandements, againft the herefie of only faith.*

*1. Iohn. 2. & 5.*

## Chapter 01

*Good caufe there is to beleue the Apoftles preaching. 5. And this is one point of their preaching, that to haue participation with God, we muft not only beleue, but alfo abftaine from al mortal finne, 8. though we al finne venially.*

**T**hat which was from the beginning, which we haue heard, which we haue feen with our eyes, which we haue looked vpon, and our hands haue handled, of the Word of life: (2 and the life was manifested: and we haue feen, and doe teftifie, and declare vnto you the life eternal which was with the Father, and hath appeared to vs) 3 that which we haue feen and haue heard, we declare vnto you, that 4 you alfo may haue focietie with vs, and our focietie may be with the Father and with his Sonne IESVS Chrif. 4 And thefe things we write to you, that you may reioyce, and your ioy may be ful.

5 And this is the annuntiation which we haue heard of him, and declare vnto you, That God is light, and in him there is no darkeneffe: 6 If we fhall fay that we haue focietie with him, and walke in darkeneffe, we lie, and doe not the truth. 7 But if we walke in the light, as he alfo is in the light: we haue focietie one toward another, and 8 the bloud of IESVS Chrif his Sonne cleanfeth vs 8 from al finne. 8 If we fhall fay 9 that we haue no finne, we feduce our felues, and the truth is not in vs. 9 If we

*Io. 8, 11.*

*Heb. 9. 1. Pet. 1. Apo. 1. 3. Reg. 8, 46. 2. Par. 6, 36.*

confeſſe our finnes, he is faithful & iuſt, for to forgiue vs our finnes, and to cleaſe vs from al iniquitie. <sup>10</sup> If we ſhal ſay that we haue not finned, we make him a lier, and his word is not in vs.

## ANNOTATIONS

3 You may haue ſocietie.) S. Iohn ſheweth manifeſtly, that whoſoeuer deſire to be partakers with God, muſt firſt be vnited to the Churches ſocietie, learne that faith, and receiue thoſe Sacraments, which the Diſciples receiued of the Truth it-ſelf, conuerſant with them in fleſh. So faith Venerable Bede *upon this place*. Whereby we ſee there is no Societie with God in Sectes or ſchiſmes, nor any-where but in the vnitie, fellowſhip, & communion of that Church which can proue it-ſelf to deſcend from the Apoſtles.

No ſaluation but in the Societie of the Church.

7 The blood of Ieſus.) Whether finnes be remitted by praiers, by faſting, by almes, by faith, by charitie, by Sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures doe plainly attribute remiſſion to euery of theſe) yet none of al theſe doe otherwiſe remit, but in the force, by the merit & vertue of Chriſts blood: theſe being but the appointed meanes & inſtruments by which Chriſt wil haue his holy blood to worke effectually in vs. Which meanes whoſoeuer contemneth, depriueth himſelf of the commoditie of Chriſt's owne blood & continueth ſtil in finne and vnclaneſſe, vaunt he himſelf neuer ſo much of Chriſt's death. Which point let the Proteſtants marke wel, and ceaſe to beguile their poore deceiued followers, perſuading them, that the Catholikes derogate from Chriſt's blood, or ſeeke remiſſion otherwiſe then by it, for that they vſe humbly the meanes appointed by Chriſt to apply the benefit of his holy blood vnto them.

Many meanes & inſtruments of remitting finne, but al by the force & merits of Chriſt's blood applied by them.

7 From al finne.) From original and actual, venial and mortal, *a culpa & poena*, that is from the fault and the paine due for the ſame. V. Bede faith, that Chriſt's Paſſion doth not only remit in Baptiſme the finnes before committed, but al other afterward alſo done by frailtie: yet ſo, if we vſe for the remiſſion of them, ſuch meanes as be requiſit and as Chriſt hath appointed, whereof he reckoneth ſome. *Bede upon this place*. See S. Auguſtin alſo *upon this place to. 9.* and S. Hierome *li. 2. con. Pelag. c. 3.*

Al remiſſion of finnes is by the Paſſion of Chriſt though by ſecundarie meanes alſo.

8 That we haue no finne.) We gather by theſe wordes and the former, that there be two fortes of finnes: one mortal, excluding vs from light & the ſocietie of God: another venial, which is found euen in thoſe that walke in the light, and are in the ſocietie of God. Alſo we note againſt the Pelagians, that we be truly called the ſonnes of God, and ſo iuſt indeed, though we be not without al finnes, euery one of vs, as wel iuſt as vniuſt, being taught and bound to confeſſe our offences, and to aſke pardon

Some finnes venial.

A man may be truly iuſt, notwithstanding venial finnes.

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S. Auguftin excepteth  
our B. Ladie from finnes.

Examples of venial  
finnes.

daily of God, by this petition of the *Pater nofter*, *Forgiue vs our debts*. Therefore S. Auguftin *li. de natura & grat. c. 36.* reckneth vp al the holy Patriarches, Prophets, and renowned iuft perfons, to haue been finners, euen when they were in grace, and iuftice: excepting alwaies our B. Ladie, *de qua propter honorem Domini, nullam prorfus, cum de peccati agitur, habere volo quæftionem; of whom, faith he, for the honour of our Lord, when we talke of finnes, I wil haue no queftion.* And Pelagius asking what finnes Abel and fuch iuft men did commit, S. Auguftin anfwereth, that they might laugh fometime immoderately, or ieft too much, or couet fome-what intemperately, or plucke fruit ouer greedily, or in eating take fome-what more then afterward was wel digefted, or haue their intention in time of praier fome what diftracted, and fuch like. Thus in fenfe S. Auguftin. Whereby we may learne which be venial finnes, that cõfift with true iuftice & can not alwaies be auoided euen of holy men in this life. In the booke *de fide ad Petram c. 41.* are excepted from this common rule of finners, the children which be newly baptized and haue not yet vfe of reafon to finne either mortally or venially.

c. 38.

*de dono perfeuerantis*  
c. 2.

## Chapter 02

*If any finne mortally, he muft not defpaire. 3. To know God rightly, is not to beleue only, but to keep his commandements: 7. and that this is no new doctrine, but the very primitiue, though a new life it is. 9. Therefore he that beleueth muft alfo loue his Brethren: 12. and that men muft not loue the world but doe that which God willeth. 18. Many are gone out of the Church and become Seducers, al the Miniſters of Antichrift: but true Chriftians muft continue in their old faith, confidering the reward, & that they need not goe to ſchole to any Heretike, the Holy Ghoſt himſelf being the Scholemaifter of the Church. 29. He doth earneſtly inculcate iuftice and good workes.*

**M**y litle children, theſe things I write to you, that you finne not. But and if any man ſhal finne, we haue an Aduocate with the Father, IESVS Chrift the iuft: 2 and he is the propitiation for our finnes: and not for ours only, but alſo for the whole worldes. 3 And in this we know we haue knowen

παράκλητον

him, if we obserue his commandements. <sup>4</sup> He that faith he knoweth him, and keepeth not his commandements, is a liar, and the truth is not in him: <sup>5</sup> But he that keepeth his word, in him in very deed the charitie of God is perfited: in this we know that we be in him. <sup>6</sup> He that faith he abideth in him, ought euen as he walked, himself also to walke.

<sup>7</sup> My Deareft, I write not a new commandement to you, but an old commandement which you had from the beginning. The old commandement is the word which you haue heard. <sup>8</sup> Againe a new commandement write I to you, which thing is true both in him and in you: becaufe the darkeneffe is paffed, and the true light now fhineth. <sup>9</sup> He that faith he is in the light, and hateth his brother, is in the darkeneffe euen vntil now. <sup>10</sup> He that loueth his brother, abideth in the light, and fcandal is not in him. <sup>11</sup> But he that hateth his brother, is in the darkeneffe, and walketh in the darkeneffe, and knoweth not whither he goeth, becaufe the darkenes hath blinded his eyes.

<sup>12</sup> I write vnto you litle children, becaufe your finnes are forgiuen you for his name. <sup>13</sup> I write vnto you fathers, becaufe you haue knowen him which is from the beginning. I write vnto you yong men, becaufe you haue ouercome the wicked one. <sup>14</sup> I write to you infants, becaufe you haue knowen the Father. I write vnto you yong men, becaufe you are ftrong, and the word of God abideth in you, and you haue ouercome the wicked one. <sup>15</sup> Loue not the world, nor thofe things which are in the world. If any man loue the world, the charitie of the Father is not in him. <sup>16</sup> Becaufe <sup>a</sup>al that is in the world, is the concupifcence of the flesh, and the concupifcence of the eyes, and the pride of life, which is not of the Father, but is of the world. <sup>17</sup> And the world paffeth, and the concupifcence thereof. But he that doeth the wil of God, abideth for euer.

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<sup>a</sup> How al finne & tentation proceed of thefe three, fee S. Thomas in *Summe. 1. 2. quæft. 77. art. 5.*

<sup>18</sup> Little children, it is the laft houre, & as you haue heard, that Antichrift commeth: now there are become  
<sup>19</sup> many Antichrifts, whereby we know, that it is the laft houre. <sup>19</sup> They went out from vs; but <sup>a</sup>they were not of vs. For if they had been of vs, they would furely haue remained with vs: but <sup>a</sup>that they may be manifest that they are not al of vs. <sup>20</sup> But you haue the vnction from the Holy one, and <sup>a</sup>know al things. <sup>21</sup> I haue not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth. <sup>22</sup> Who is a lier, but he which denieth that IESVS is Chrif? This is Antichrift which denieth the Father and the Sonne. <sup>23</sup> Euery one that denieth the Sonne, neither hath he the Father. He that confeffeth the Sonne, hath the Father alfo. <sup>24</sup> You, that which you haue <sup>b</sup>heard from the beginning, let it abide in you. If that abide in you which you haue heard from the beginning, you alfo fhall abide in the Sonne & the Father. <sup>25</sup> And this is the promife which he promifed vs, life euerlafting.

ὁ ἀντίχριστος

χρῖσμα *Chrifma*,  
 whereof *Chrift* &  
*Chriftians*.

<sup>26</sup> Thefe things haue I written to you concerning them that feduce you. <sup>27</sup> And you, the vnction which you haue receiued from him, let it abide in you. And you haue no need that any man teach you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide ‘in him.’ <sup>28</sup> And now little children abide in him: that when he fhall appeare, we may haue confidence, and not be confounded of him in his comming. <sup>29</sup> If you know that he is iuft, know ye that euery one alfo <sup>c</sup>which doeth iuftice, is borne of him.

in it.

<sup>a</sup> They were of vs for the time, that is, of and in the Church: otherwife they could not haue gone out. But they were not of the conftant fort, or of the elect & predefinat: for then they had taried within, or returned before their death.

<sup>b</sup> Keep that firmly & conftantly which you haue heard euen from the beginning, by the mouth of the Apoftles; & not that only which you haue receiued by writing.

<sup>c</sup> We fee it is Apoftolical doctrine, that men may doe or worke iuftice, and that fo doing they be iuft by their workes proceeding of God’s grace, & not by faith or imputation only.

## ANNOTATIONS

1 That you finne not.) S. Iohn (faith V. Bede *upon this place*) is not contrarie to himself, in that he seeketh here to make them without finne, whom he said in the last chapter could not be without al finnes: but in the former place he warned vs only of our frailty, that we should not arrogate to our felues perfect innocencie; here he prouoketh vs to watchfulnes and diligence in refitting and auoiding finnes, specially the greater, which by God's grace may more easily be repelled.

1 An aduocate.) The calling and office of an Aduocate, is in many things proper to Chrif, and in euery condition more singularly and excellently agreeing to him then to any Angel, Saint, or creature liuing: though these also be rightly and truly so called, and that not only without al derogation, but much to the honour of Chrif's aduocation. To him folly and only it agreeth to procure vs mercie before God's face, by the general ranfom, price, & paiment of his bloud for our deliuerie, as is said in the fentence following, *And he is the propitiation for our finnes, and not for ours only, but for the whole worlds*. In which fort he is our only Aduocate, becaufe he is our only Redeemer. And hereupon he alone immediately, by and through himself, and without the aid or affiftance of any other, man or Angel, in his owne name, right, and merits, confidently dealeth in our caufes before God our iudge, & so procureth our pardon, which is the higheft degree of aduocation that can be.

How Chrif is our only Aduocate.

Al which notwithstanding, yet the Angels, and Saints, & our fellowes alieue, may and doe pray for vs, and in that they deale with God by interceffion to procure mercie for vs, may iuftly be called our Aduocates: not so as Chrif is, who demandeth al things immediately by his owne merits, but as fecondary Interceffours, who neuer aske nor obtaine any thing for vs, but *per Chrifum Dominum nostrum*, by and through Chrif our common Lord, Aduocate, and Redeemer of mankind. And behold how S. Auguftin (*Tract. 1. in ep. Io. upon these very words*) preuented the Heretikes cauillations. *Sed dicit aliquis, &c. But fome man wil fay, Doe not the Saints then pray for vs? doe not Bishops then or Prelates and Paltours pray for the people? Yes, faith he: Marke the Scriptures, and you shal find that the Apostles praied for the people, & againe desired the people to pray for them, and so the head praieth for al, and the members one for another*. And likewise (left the Heretikes should fay, there is a difference betwixt the liuing and the dead in this cafe) thus the fame holy Father writeth *upon the 85. Psalme in fine*. *Our Lord Iefus Chrif doth yet make interceffion for vs, al the Martyrs that be with him, pray for vs: neither wil their interceffion ceafe, til we ceafe our groanings*.

How Angels, Saints, & men alieue are our Aduocates.

Saints in heauen pray for vs.

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In this fenſe therefore whoſoeuer praieth for vs, either alieue or dead, is our Aduocate: as S. Auguſtin (*ep. 59. to Paulinus circa med.*) calleth Biſhops, the peoples Aduocates, when they giue them their benediction or bleſſing. So doth the holy Church cal our B. Lady our Aduocate, by the very words of S. Irenæus, that you may ſee ſuch ſpeeches be no new inuentions of the later Ages, but Apoftolical. *The obedient Virgin MARIE (faith he) is made the Aduocate of the diſobedient virgin Eue.* And to confound the Proteſtants plainely, in that they thinke or pretend that the aduocation or patronage of Saints ſhould be iniurious to Chriſt, remember that our Sauour acknowledgeth Angels to be deputed for the protection (which is nothing els but aduocation) of infants before the face of God, beſides the plaine examples in the old Teſtament. *Gen. 48. v. 16. Tob. 5, 27. & c. 12. v. 12. Dan. 10.* And this not only the Catholike Church, but the very English Proteſtants themſelues in their ſeruice booke and in the Collect of Michel-mas day, profeſſe, and pray for the ſame protection or aduocation of Angels, and defend the ſame againſt their yonger brethren the Puritanes.

*Iren. li. 3. c. 31. & li. 5. poſt med.*

*D. Hiero. in Mat. c. 18.*

The Catholike Church  
is the only true Church.

2 For the whole worlds.) S. Auguſtin gathereth hereof againſt the Donatiſts, and al other Heretikes, that would driue the Church into corners or ſome certaine countries, from the vniuerſalitie of al Nations (whereof it was named by the Apoſtles, Catholike) that the true religion, and Church, and confequently the effects of Chriſts propitiation, death, and aduocation, pertaineth not to one Age, nation, or people, but to the whole world. S. Auguſtin *vpon this place to. 9. tract. 1. in ep. Io.*

Not only faith.

4 He that faith he knoweth.) To know God here, ſignifieth (as it doth often in the Scriptures) to loue, that is, as in the laſt chapter, to be in ſocietie with him, and to haue familiar and experimental knowledge of his graces. If any vant himſelfe thus to know God, and yet keepeth not his commandements, he is a lier, as al Caluiniftes and Lutherans, that profeſſe themſelues to be in the fauour of God by only faith: affirming, that they neither keep, nor poſſibly can keep his commandements.

Al Heretikes are Antichriſts, the fore-runners  
of the great Antichriſt.

18 Many Antichriſts.) *The holy Apoſtle S. Iohn (faith S. Cyprian) did not put a difference betwixt one hereſie or ſchiſme and another, nor meant any fort that ſpecially ſeparated themſelues, but generally called al without exception, Antichriſtes, that were aduerſaries to the Church, or were gone out from the ſame. And a litle after, It is euident that al be here called Antichriſtes, that haue ſeuered themſelues from the charitie and vnitie of the Catholike Church.* So writeth he *ep. 76. nu. 1. ad Magnum* Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precurſours of that one and ſpecial Antichriſt, which is to come at the laſt end of the world, & which is called here immediately before, *ὁ ἀντίχριστος, that peculiar and ſingular Antichriſt.*



19 They went out from vs.) An euident note and marke, whereby to conuince al Heretikes and falfe Teachers, to wit, that being once of the common Catholike Chriftian fellowship, they forfooke it, and went out from the fame. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetius, Arius, Macedonius, Pelagius, Neftorius, Eutyches, Luther, Caluin, and the like, were of the common focietie of al vs that be Chriftian Catholikes, they went out from vs whom they faw to liue in vnitie of faith & religion together, & made themfelues new Couenticles, therfore they were (as the Apoftle here sheweth) Antichriftes, and we and al that abide in the ancient fellowship of Chriftian religion, that went not out of their fellowship, in which we neuer were, nor out of any other focietie of knowen Chriftians, can not be Schifmatikes or Heretikes, but muft needs be true Chriftian Catholike men. Let our Aduerfaries tel vs, out of what Church we euer departed, when, and where, and vnder what perfons it was that we reuolted, as we can tel them the yeare, the places, the Ringleaders of their reuolt.

The marke of al heretikes is, their going out of the Catholike focietie.

The Catholikes can not be proued to haue gone out.

19 They were not of vs.) He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fel into their herefie or fchifme: but partly that many of them which afterward fal out, though they were before with the reft, and partakers of al the Sacraments with other their fellowes, yet indeed were of naughtie life & confcience when they were within, and fo being rather as il humours and fuperfluous excrements, then true and liuely parts of the body, after a fort may be faid not to haue been of the body at al. So S. Auguftin expoundeth thefe words in his *commentarie vpon this place, tract. 3.* but els-where, more agreeably as it feemeth, that the Apoftle meaneth, that fuch as wil not tarie in the Church, but finally forfake it to the end, in the prefence of God, and in refpect of the final benefit they shal haue by their temporal final abode there, be not of or in the Church, though according to this prefent ftate, they are truly members thereof. *Li. de corrept. & gr. c. 9. & de dono perfeuer. c. 8.*

How Heretikes are of the Church, before they fal.

19 That they may be manifft.) God permitteth herefie to be, that fuch as be permanent, conftant, and chofen members and children of the Catholike Church, only knowen to God before, may now alfo be made manifft to the world, by their conftant remaining in the CHVRCH, when the wind and blaft of euery herefie or tentation driueth out the other light & vnftable perfons.

By herefies conftant Catholikes are knowen.

20 Know al things.) They that abide in the vnitie of Chriftes Church, haue *the vnction*, that is, the Holy Ghoft, who teacheth al truth. Not that euery member or man thereof hath al knowledge in himfelf perfonally, but that euery one which is of that happie focietie to which Chrift promifed and gaue the Holy Ghoft, is partaker of al other mens gifts and graces in the fame Holy Spirit, to his faluation. Neither need any to feeke truth at

Euery good Catholike is fufficiently taught by the Church to faluation.

Heretikes hands or others that be gone out, when it is within themfelues, and only within themfelues in God's Church. *If thou loue vnitie* (faith S. Auguftin) *for thee alfo hath he, whofoeuer hath any thing in it. Take away enuie, it is thine which I haue, it is mine which thou haft, &c. Tract. 32. in Euang. Ioan.*

## Chapter 03

*It is not for the fonnes of God, to finne mortally, but for the fonnes of the Diuel, wherby they are knowne one from another, & not by only faith. 11. True faith is, that we alfo loue our Brethren, giuing both our life and fubftance for them. 19. Such vnfeined loue may haue great confidence before God. 23. Because the keeping of his commandements doth much please him, which confift in faith and charitie.*

**S**ee what manner of charitie the Father hath giuen vs, that we fhould be named and be <sup>a</sup>the fonnes of God. For this caufe the world doth not know vs, becaufe it hath not knowē him. <sup>2</sup> My Deareft, now we are the fonnes of God; & it hath not yet appeared what we fhall be. We know that when he fhall appeare, we fhall be like to him: becaufe we fhall <sup>b</sup>fee him as he is. <sup>3</sup> And euery one that hath this hope in him, <sup>c</sup>fanctifieth himfelf, as he alfo is holy. <sup>4</sup> Euery one that committeth finne, committeth alfo iniquitie: and <sup>d</sup>finne is iniquitie. <sup>5</sup> And you know that he appeared to take away our finnes: and finne in him there is none. <sup>6</sup> Euery one that abideth in him, <sup>e</sup>finneth not: and euery one that finneth, hath not feen him, nor knowen him. <sup>7</sup> Litle children, let no man feduce you. <sup>f</sup>He that doeth iuftice, is iuft: euen as he alfo is iuft. <sup>8</sup> He that committeth finne,

*Ef. 53, 4.*

*1. Pet. 2, 24.*

*Io. 8, 44.*

<sup>a</sup> Not by nature, as Chrift is: but by grace and adoption.

<sup>b</sup> How we fhall fee God & be like vnto him in the next life, fee S. Auguftin, *ep. 111. 112 & li. 12. de ciuit. Dei. c. 29.*

<sup>c</sup> This teacheth vs that man fanctifieth himfelf by his free-wil working together with Gods grace. S. Auguftin *vpon this place.*

is of the diuel: becaufe the diuel <sup>¶</sup>finneth from the beginning. For this, appeared the Sonne of God, that he might diffolue the workes of the diuel. <sup>9</sup> Euery one that is borne of God, committeth not finne: becaufe his feed abideth in him, and he can not finne becaufe he is borne of God. <sup>10</sup> In this are the children of God manifest, and the children of the diuel. Euery one that is not iuft, is not of God, and he that loueth not his brother. <sup>11</sup> Be-  
*Io. 13, 15.* cause this is the annuntiation, which you haue heard  
*Gen. 4, 8.* from the beginning, That you loue one another. <sup>12</sup> Not  
 as Cain, who was of the wicked, and killed his brother.  
 And for what caufe killed he him? Becaufe his workes  
 were wicked: but his brothers, iuft.

<sup>13</sup> Maruel not, Brethren, if the world hate you.  
<sup>14</sup> We know that we are tranflated from death to life, be-  
 cause we loue the Brethren. He that loueth not, abideth  
 in death. <sup>15</sup> Whofoeuer hateth his brother, is a mur-  
*Io. 15, 13.* derer. And you know that no murderer hath life eu-  
 erlafting abiding in himfelf. <sup>16</sup> In this we haue knowen  
 the charitie of God, becaufe he hath yealded his life for  
 vs: and we ought to yeald our liues for the Brethren.  
*Ia. 2, 15.* <sup>17</sup> He that fhall haue the fubftance of the world, and  
 fhall <sup>a</sup>fee his brother haue need, and fhall fhut his bowels  
 from him: how doth the charitie of God abide him?

<sup>18</sup> My litle children, let vs not loue in word, nor in  
 tongue but in deed and truth. <sup>19</sup> In this we know that  
 we are of the truth: and in his fight we fhall perfuade our  
 harts. <sup>20</sup> For if our hart doe reprehend vs, God is greater  
 then our hart, and knoweth al things. <sup>21</sup> My Deareft, if  
 our hart doe not reprehend vs, we haue confidence to-  
*Mt. 21. Io. 14.* ward God. <sup>22</sup> And whatfoeuer we fhall aske, <sup>¶</sup>we fhall re-  
*1. Io. 5.* ceiue of him: becaufe we keep his commandements, and  
*Io. 17, 3.* doe thofe things which are pleafing before him. <sup>23</sup> And  
*13, 34.* this is his commandement, that we beleue in the name

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<sup>a</sup> Euery man is bound to giue almes according to his abilitie, when  
 he feeth his brother in great neceffitie.

## FIRST EPISTLE OF S. JOHN

of his Sonne IESVS Chrif: and <sup>a</sup>)loue one another, as he hath giuen commandement vnto vs. <sup>24</sup> And he that keepeth his commandements, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs. *Io. 14, 23.*

## ANNOTATIONS

Concupifcēce remain-  
ing after Baptifme is no  
finne, without confent.

4 Sinne is iniquitie.) Iniquitie is not taken here for wickednes, as it is commonly vfed both in Latin and in our language, as is plaine by the Greek word ἀνομία, fignifying nothing els but a fwaruing or declining from the ftraight line of the law of God or nature. So that the Apoftle meaneth, that euery finne is an obliquitie or defect from the rule of the law: but not contrarie, that euery fuch fwaruing from the law, should be properly a finne, as the Heretikes doe vntruely gather, to proue that concupifcence remaining after Baptifme is a very finne, though we neuer giue our confent vnto it. And though in the *5. chapter following verf. 17.* the Apoftle turne the fpeech, affirming euery iniquitie to be a finne, yet there the Greek word is not the fame as before, ἀνομία, but ἀδικία. By which it is plaine that there he meaneth by *iniquitie*, mans actual and proper tranfgreffion which muft needs be a finne. See S. Auguftin *cont. Iulian. li. 5. c. 5.* S. Ambr. *li. de Apologia David. c. 13.*

Heretical expofition of  
Scriptures.

6 Sinneth not.) Iouinian & Pelagius fallfely (as Heretikes vfe to doe) argued vpon thefe words and thofe that follow vers. 9: the one, that the baptized could finne no more; the other, that no man being or remaining iuft could finne. But among many good fenfes giuen of this place, this feemeth moft agreeable, that the Apoftle should fay, that mortall finne doth not confift together with the grace of God, & therefore can not be committed by a man continuing the fonne of God. And fo is the like fpeech in the 9. verfe following to be taken. See S. Hierom *li. 2. cont Iouinianum c. 1.*

No man in grace  
finneth mortally.

True iuftice.

7 He that doeth iuftice.) He doeth inculcate this often, that man's true iuftice or righteoufnes confifteth in doing or working iuftice, and that fo he is iuft, and biddeth them not to be feduced by Heretikes, in this point.

8 Sinneth from the beginning.) The Diuel was created holy and in grace, and not in finne: but he fel of his owne free wil from God. Therefore thefe words *from the beginning*, may be interpreted

<sup>a</sup> Left any man should thinke by the words next before, only faith in Chrif to be commanded or to pleafe God, he addeth to faith, the commandement of charitie or loue of our neighbour.

thus, from the beginning of finne, and fo the Apofte wel fay, The Diuel committed the frst finne. So S. Auguftin *li. 11. de cie. Dei c. 15.* expoundeth it. The moft fimple meaning feemeth to be, that he finned from the beginning of the world, not taking the beginning precifely for the frst infant or moment of the creation, but ftraight vpon the beginning, as it muft needs alfo be taken in *S. Iohn's Ghofpel c. 8, 44.*

How the Diuel  
finned frō the be-  
ginning.

22 We shal receiue, becaufe.) Let the Proteftants be afhamed to fay, that we obtaine al of God by only faith, the Apofte here attributing it to the keeping of God's commandements. Note here alfo that God's commandements are not impoffible to be kept, but were then, and are now obferued of good men.

Not only faith.

## Chapter 04

*We may not beleeeue al that boaft of the fpirit, but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Chrift:) whether their doctrine be not worldly, and themfelues difobedient hearers of the Apoftles. 7. We muft loue one another, confidering the exceeding loue of God in fending his Sonne to faue vs. 17. An argument of perfect charitie is, if we haue nothing in our confcience to feare in the day of iudgement. 19. And an argument that we loue God is, if we loue our Brethren.*

**M**y Deareft, <sup>1</sup>beleeeue not euery fpirit, but <sup>2</sup>proue the fpirits if they be of God: becaufe many falfe Prophets are gone out into the world. <sup>3</sup>In this is the fpirit of God knowen. <sup>4</sup>Euery fpirit that confeffeth IESVS Chrift to haue come in flefh, is of God: <sup>5</sup>and euery fpirit <sup>6</sup>that diffolueth IESVS, is not of God: and this is Antichrift, of whom you haue heard that he commeth, and now he is in the world. <sup>7</sup>You are of God, litle children, and haue ouercome him. Becaufe greater is he that is in you, then he that is in the world. <sup>8</sup>They are of the world: therefore of the world they fpeake, and the world heareth them. <sup>9</sup>We are of God. He that knoweth God, heareth vs. He that is not of God, heareth vs not. <sup>10</sup>In this we know the fpirit of truth, and the fpirit of errour.

τὸ τοῦ ἀν-  
τιχρίστου

*Io. 8, 47.  
10, 17.*

<sup>7</sup> My Deareft, let vs loue one another: becaufe charitie is of God. And euery one that loueth is borne of God, & knoweth God. <sup>8</sup> He that loueth not, knoweth not God: becaufe God is charitie. <sup>9</sup> In this hath the charitie of God appeared in vs, becaufe God hath fent his only-begotten Sonne into the world that we may liue by him. <sup>10</sup> In this is charitie: not as though we haue loued him, but becaufe he hath loued vs, and fent his Sonne a propitiation for our finnes. *Io. 3, 16.*

<sup>11</sup> My Deareft, if God hath fo loued vs, we alfo ought to loue one another. <sup>12</sup> God <sup>a</sup>no man hath feen at any time. If we loue one another, God abideth in vs, and his charitie in vs is perfited. <sup>13</sup> In this we know that we abide in him, and he in vs: becaufe he of his Spirit hath giuen to vs. <sup>14</sup> And we haue feen, and doe teftifie, that the Father hath fent his Sonne the Sauour of the world. <sup>15</sup> Whofoeuer fhall confeffe that IESVS is the Sonne of God, God abideth in him, and he in God. <sup>16</sup> And we haue known and haue beleued the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him. <sup>17</sup> In this is charitie perfited with vs, <sup>♣</sup>that we may haue confidence in the day of iudgement: becaufe as he is, we alfo are in the world. <sup>18</sup> <sup>♣</sup>Feare is not in charitie: but perfect charitie cafteth out feare, becaufe feare hath painefulnes. And he that feareth, is not perfect in charitie. <sup>19</sup> Let vs therfore loue God, becaufe God firft hath loued vs. <sup>20</sup> If any man fhall fay, that I loue God; and hateth his brother, he is a lier. For he that loueth not his brother whom he feeth, God whom he feeth not, how can he loue? <sup>21</sup> And this commandement we haue from God: *Io. 13, 34. 15, 12.* that he which loueth God, loue alfo his brother.

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<sup>a</sup> No man in this life, nor with corporal eyes, cā fee the proper effence or fubftance of the Deitie. See S. Auguft. *ad Paulin. de vidēdo Deo. ep. 112.*

## ANNOTATIONS

1 Beleeue not euery fpirit.) That is, Receiue not euery doctrine of such as boast themfelues to haue the fpirit. For there be many falſe Prophets, that is to ſay, Heretikes, which ſhal goe out of the Church, and challenge the fpirit, and vant of God's word, Scripture, and Ghofpel, which indeed be feducers.

Heretical boasting of the fpirit.

1 Proue the fpirits.) It is not meant by this place, as the Proteſtants would haue it, that euery particular perſon ſhould of himſelf examine, trie, or iudge who is a true or falſe Doctour, and which is true or falſe doctrine. But the Apoſtle here would euery one to diſcerne theſe diuerſities of fpirits, by taking knowledge of them to whom God hath giuen the giſt of diſcerning fpirits and doctrines (which S. Paul expreſſly faith is giuen but to ſome, and not to euery one, *1. Cor. 12.*) & by obeying the Church of God, to whom Chriſt hath giuen the Spirit of truth. And this is only the ſure way to proue the fpirits and doctrines of theſe daies. And al they that would bring vs from our Paſtours and the Churches iudgement, to our owne priuate trial, ſeeke nothing els but to driue vs to miſerable vncertainty in al our beleefe: As Caluin doth, who *upon this place* faith, that priuate men may examine the general Councels doctrines.

The Church only, not euery priuate man, hath to proue & diſcerne fpirits.

*Io. 14, 16.*

Caluin.

2 Euery fpirit that confeſſeth.) The Apoſtle ſpeaketh according to that time, and for that part of Chriſtian doctrine which then was ſpecially to be cōfeſſed, taught, & mainteined againſt certaine wicked Heretikes, Corinthus, Ebion, & the like, that taught wickedly againſt the Perſon and both natures of Chriſt IESVS. The Apoſtle therefore giueth the faithful people this tokē to know the true Teachers of thoſe daies frō the falſe. Not that this marke would ſerue for al times, or in caſe of al other falſe doctrines, but that it was then a neceſſarie note. As if a good Catholike Writer, Paſtour, or parents would warne al theirs, now in theſe daies, to giue eare only to ſuch Teachers as acknowledge Chriſt our Sauour to be really preſent, and ſacrificed in the B. Maffe, & that al ſuch are true Preachers and of God, the reſt to be of the Diuel, or to be counted the fpirit of Antichriſt. Which fpirit of Antichriſt (he faith) was come euen then, and is no doubt much more now in al Heretikes, al being precurfours of that great Antichriſt which ſhal come towards the later end.

To confeſſe or deny any article which the Cath. Church teacheth, is at al times a certaine marke of Catholike or Heretike.

3 That diſſolueth.) To diſſolue, looſe, or ſeparate IESVS a-funder, was proper to al thoſe old Heretikes that taught either againſt his Diuinitie, or Humanitie, or the Vnitie of his Perſon, being of two natures, as Cerinthus, Ebion, Neſtorius, Eutyches, Manes, or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may ſee that the cōmon Greek copies be not euer authentical, & that our old approued tranſlation may not alwaies be examined by the Greek that now is, which the Proteſtants only follow: but that it is to be preſuppoſed, when our

Many old hereſies that diſſolued Chriſt.

The Greek text corrupted by old heretikes.

old Latin text differeth plainely from the Greek, that in old time either al or the more approued Greek reading was otherwife, & that often the faid Greek was corrupted then or fince by Heretikes or otherwife. For of the Greeks, S. Irenæus *li. 3. c. 18*: among the Latin Fathers, S. Auguftin *tract. 6. in fine*, S. Leo *ep. 10. c. 5.* and Venerable Bede did read as we doe. And this reading maketh more againft the faid Heretikes, then that which the common Greek now hath, to wit, *Every ſpirit that confeſſeth not Chriſt to haue come in fleſh, is not of God.* Which is alfo in effect faid before vers. 2. And that therfore it was corrupted and altered by Heretikes, fee the words of Socrates alfo a Greek Writer, very agreeable to this purpoſe. *Nectorius* (faith he) *being eloquent by nature*, which is often in Heretikes, *accounted himſelf therfore learned, & diſdained to ſtudy the old Interpreters, counting himſelf better then them al: being ignorant that in S. Iohns Catholike epiftle the old* (Greek) *copies had: EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD.* So faith he, adding moreouer that fuch as would ſeparate the diuinitie from the diſpenſation of Chriſt's humanitie, took out of the old copies this ſenſe. For which the old Expoſitours noted that theſe which would looſe IESVS, had corrupted this Epiftle. See alſo the *Tripartite li. 12. c. 4.*

*li. 7. c. 32.*

A ſure marke of true  
or falſe Teachers.

6 In this we know.) This is the moſt ſure & general marke to know the true ſpirits and Prophets from the falſe: that thoſe which be of God, wil heare and obey their Apoſtles & lawful Paſtours ſucceeding the Apoſtles, & ſubmit themſelues to the Church of God: the other, that be not of God, wil not heare either Apoſtle, Paſtour, or Church, but be their owne Iudges.

Againſt the Proteſtants  
ſpecial faith and  
prefumptuous ſecu-  
ritie of ſaluation.

17 That we may haue confidence.) Confidence called in Latin *Fiducia*, is neither, al one with faith, nor a perſuaſion infallible that maketh a man no leſſe ſecure and certaine of his ſaluation, then of the things that we are bound to beleue, as the Proteſtants falſely teach: but it is only a hope wel corroborated, confirmed, and ſtrengthned vpon the promiſes and grace of God, and the parties merits. And the words both following and going before, proue alſo euidently againſt the Proteſtants, that our confidence and hope in the day of iudgement dependeth not only vpon our apprehenſion of Chriſt's merits by faith, or vpon his grace and mercie, but alſo vpon our conformitie to Chriſt in this life, in charitie and good workes. And that is the doctrine of S. Peter when he ſaid, *Labour, that by good workes you may make ſure your vocation and election*: and S. Paules meaning, when he ſaid, *I haue fought a good fight, there is laid vp for me a crowne of iuſtice, which our Lord wil render to me in that day a iuſt iudge.*

*2. Pet. 1, 10.*

*2. Tim. 4, 7.*

The feare of God in iuſt  
men, conſiſteth with  
charitie.

18 Feare is not in Charitie.) The Heretikes very falſly vnderſtand this place ſo, that Chriſtian godly men ought to haue no doubt, miſtruſt, or feare of hel and damnation. Which is moſt euidently againſt the Scriptures, commending euery-where vnto vs the awe and feare of God and his iudgements. *Feare him* (faith



our Sauour *Mat. 10.) that can cast body and foul into hel. And Pfal. 118. Pearfe my flesh with thy feare.* Which feare of God's iudgements caused S. Paul and al good men to chaftife their bodies, left they should be reprobate and damned. And the wife man for this caufe affirmeth him to be happie, *that is euer fearful.*

*1. Cor. 9.* And holy Iob faith, *I feared al my workes.* And the Apostle, *Phil. 2.* *With feare and trembling worke your faluation.* Which kind of feare is euen in the iufteft men and moft ful of charitie, confifting wel with the fame vertue, and is calleth *Filialis timor*, becaufe it is fuch as the good child ought to haue toward his Father.

But there is a kind of feare which ftandeth not with charitie, and is cleane againft hope alfo, that which bringeth fuch perplexitie and anxietie of confcience, that it induceth a mā to miftruft or defpaire of God's mercies. That feruile feare alfo which maketh a man often to leaue finning & to doe the external workes of iuftice, not for any loue or delight he hath in God or his lawes, but only for feare of damnation, though it be not il in it-felf, but very profitable, as that which helpeth toward the loue of God, yet it ftādeth not with charitie neither, but is daily more & more leffened, & at length quite driuen out by charitie. Of thefe kind of feares then the Apostle fpeaketh, and (as fome expound) of the feare of men alfo, of which our Sauour faith, *Mat. 10.* *Feare not them that kil the body.*

What feare agreeth not with charitie.

Seruile feare is not il.

## Chapter 05

*They that loue God, muft loue his natural Sonne IESVS, and his fonnes by adoption, & keep his commandements, which to the regenerate are light. 4. But not, vnles they continue in the Catholike faith, namely of this article, that IESVS is the Sonne of God, and therefore able to giue vs life euerlafting, 14. and al our petitions 16. and our praiers for al our Brethren that finne not vnto death, dying in their mortal finnes by impenitence. Laft of al, he warneth them not to communicate with Idols.*

**W**hofoeuer beleeueth that IESVS is Chrif, is borne of God. And euery one that loueth him which begat, loueth him alfo which was borne of him. <sup>2</sup> In this we know that we loue the children of God: when as we loue God, and keep his commandements. <sup>3</sup> For this is the charitie of God,

that we keep his commandements: and <sup>4</sup>his commandements are not heauy. <sup>4</sup> Because al that is borne of God, ouercommeth the world: And this is the victorie which ouercommeth the world, our faith. <sup>5</sup> Who is he that ouercommeth the world, but he that beleueth that IESVS is the Sonne of God? <sup>6</sup> This is he that came by water & bloud IESVS Chrif: not in water only, but in water and bloud. And it is the Spirit which teftifieth, that Chrif is the truth.

*Mat. 11, 30.*

*1. Cor. 15, 57.*

<sup>7</sup> For there be <sup>4</sup>three which giue teftimonie in heauen, the Father, the Word, and the Holy Ghoft. And thefe three be one. <sup>8</sup> And there be three which giue teftimonie in earth: the fpirit, water, and bloud and thefe three be one. <sup>9</sup> If we receiue the teftimonie of men, the teftimonie of God is greater. Because this is the teftimonie of God which is greater, that he hath teftified of his Sonne. <sup>10</sup> He that beleueth in the Sonne of God, hath the teftimonie of God in himfelf. He that beleueth not the Sonne, maketh him a lier: becaufe he beleueth not in the teftimonie which God hath teftified of his Sonne. <sup>11</sup> And this is the teftimonie, that God hath giuen vs life euerlafting. And this life is in his Sonne. <sup>12</sup> He that hath the Sonne, hath life. He that hath not the Sonne of God, hath not life.

*Io. 3, 36.*

<sup>13</sup> Thefe things I write to you, that you may know that you haue eternal life which beleue in the name of the Sonne of God. <sup>14</sup> And this is the confidence which we haue toward him: that, whatfoeuer we fhall afke according to his wil, he heareth vs. <sup>15</sup> And ‘we know’ that he heareth vs whatfoeuer we fhall afke: we know that we haue the petitions which we requeft of him.

*Mt. 7, 7. 21, 22.*

*1. Io. 3, 22.*

if we know

<sup>16</sup> He that knoweth his brother to finne a finne not to death, let him afke, and life fhall be giuen him, finning not to death. There is <sup>4</sup>a finne to death: <sup>4</sup>for that I fay not that any man afke. <sup>17</sup> Al iniquitie, is finne. And there is a finne ‘to death.’ <sup>18</sup> We know that euery one which is borne of God, finneth not: but the generation of God preferueth him, and the wicked one toucheth him not. <sup>19</sup> We know that we are of God, and the whole world is fet in wickedneffe. <sup>20</sup> And we know that the Sonne of

ἀδικία

not to death.

*Luc. 24, 45.* God commeth: and he hath giuen vs vnderftanding, that we may know the true God, & may be in his true Sonne. This is the true God, & life euerlafting. <sup>21</sup> My little children, keep your felues <sup>♠</sup> from Idols. Amen.

ἀπὸ τῶν  
εἰδώλων

## ANNOTATIONS

- Mat. 11, 30.* 3 His commandements are not heauie.) How can the Protestants fay that Gods commandemēts cā not poffibly be fulfilled or kept in this life, feeling that the Apoftle faith, *they be not heauie*: and Chrift faith, *his yoke is fweete, and his burden light?* See for the ful vnderftanding of this place, S. Aug. *de perfectione iuftitiæ c. 10.* The heretikes in fauour of their foresaid errour, rather tranflate, *His commandements are not grieuous*, then, are not heauie.
- βαρεῖαι
- 7 Three which giue testimonie.) An expresse place for the diftinction of three Perfons, and the vnitie of nature and effence in the B. Trinitie; againft the Arians and other like Heretikes, who haue in diuers Ages found themfelues fo preffed with thefe plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greek and Latin many waies: euen as the Protestants handle thofe textes that make againft them. But becaufe we are not now troubled with Arianifme fo much as with Caluinifme, we need not ftand vpon the varietie of reading or expofition of this paffage. See S. Hierom, in his *epiftle put before the 7. Canonical or Catholike Epiftles.*
- 16 A finne to death.) A finne to death is another thing then a mortal finne. For it is that mortal finne only, whereof a man is neuer penitent before his death, or in which he continueth til death, and dieth in it. *I affirme* (faith S. Auguftin *de correptione & grat. c. 12.*) *that a finne to death is to leaue faith working by charitie euen til death.* So likewife in the words before, *a finne not to death*, is not that which we cal a venial finne, but any that a man committeth and continueth not therin til death.
- 16 For that I fay not.) If the finne to death whereof he fpeaketh, be the finne wherin a man dieth without repentance, according to S. Auguftines wordes before rehearfed: then the praier which he fpeaketh of, muft needs be praier for the dead. Be- caufe he fpeaketh of praying, or not praying, for them that died in deadly finne, exhorting vs to pray, and encouraging vs to doe it with confidence to be heard, if we pray for them that departed this life not in deadly finne: and contrariwife in a māner diffuading & discouraging vs from praying for fuch as continued in wickednes euen til their liues end. And S. Auguftin fetteth downe the Churches praife agreeable to the Apoftles meaning, *li. 21. c. 24. de Ciuit. Dei.* *If there be any* (faith he) *that perfift*
- The commande-  
ments poffible to  
be kept.
- Heret. tranflation.
- Three perfons &  
one fubftance in  
the B. Trinitie.
- The Arians cor-  
rupt the text of  
Scripture.
- What is a finne to  
death.
- Praier for the  
dead.
- Some of the dead  
may not be praied  
for.

## FIRST EPISTLE OF S. JOHN

til death in impenitencie of hart, doth the Church now pray for them, that is, for the foules of them that fo are departed? So faith he. And this is the caufe, that *Concilium Bracharenfe primum cap. 34.* forbideth to pray for fuch as die in desperation, or kil themfelues: and the reafon, why the Church forbearcth to pray for Heretikes that die in their herefie, or mainteine herefie vnto death and by their death.

It is proued that the  
Apoftle fpeaketh of  
praying for the dead.

And that the place is moft properly or only meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any finner yet liuing, nor for the remiffion of any finne in this life: al finnes (of what fort foeuer) being pardonable, fo long as the committers of them be in cafe and ftate to repent: as they be fo long as they be in this world. And we fee that the Church praieth, and is often heard, for Heretikes, Iewes, Turkes, Apoftataes, and what other infidels or il mē foeuer, during their liues. And it is great blafphemie that the Caluiniftes vtter vpon this place: to wit, that Apoftafie & certaine other finnes of the reprobate, can not be forgiuen at al in this life. Which they hold, only to auoid the fequele of praying for the dead vpon thefe words of S. Iohn. Befides that they muft take vpon them prefumptuoufly, to know and difcerne of God's fecrets, who be reprobate, and who be not, and according to that, pray for fome, and not for other-fome: al which is moft wicked and abfurd prefumption.

The Caluinifts blafphemie,  
to auoid this fenfe of the  
Apoftle.

As for their allegation, that S. Ieremie the Prophet was forbidden to pray for the Iewes, & warned that he should not be heard, *Chap. 4. 11. 14.* there is great difference. Firft he had a reuelation by the words of God, that they would continue in their wickednes, as we haue not of any certaine perfon, whereof S. Iohn here fpeaketh. Secondly, Ieremie was not forbidden to pray for the remiffion of their finnes, nor had denial to be heard therein for any man's particular cafe, whereof the Apoftle here fpeaketh: but he was told that they should not efcape the temporal punishment & affliction which he had defigned for them, and that he would not heare him therein.

Heret. tranflation  
againft facred images.

21 From idols.) It is fo known a treacherie of Heretikes to tranflate *idola* images (as here and in a number of places, fpecially of the English Bible printed the yeare 1562) that we need not much to ftand vpon it. As this alfo is feen to al the world, that they doe it of purpofe to feduce the poore ignorant people, and to make them thinke, that whatfoeuer in the Scriptures is fpoken againft the idols of the Gentils (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, facred images, & holy memories of Chrift and his Saints. Againft fuch feducers the fecond facred Councel of Nice, called the feuenth Synod, decreeth thus *Act. 4. pag. 122.* *Quicumque fententias facre fcripturæ de Idolis, contra venerandas imagines addueunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Chriftiani*

*Pfal. 113.*

Edit. Colon. an. 1567.

The 2. Councel of Nice  
pronounceth anathema,  
that is a curfe  
againft the Caluinifts.

*adorant imagines vt Deos, anathema.* that is, *Anathema to al them that bring the sentences of holy Scripture touching Idols, againft the venerable images. Anathema to them that cal the venerable images, Idols. Anathema to them that fay, Chriftians adore images as Gods.*

The Bible of  
the yeare 1577.

Now in their later tranflation the Heretikes perceiuing that the world feeth their vnhoneft dealing, corrected themfelues in fome places, and in this place haue put, *idols*, in the text, but to giue the people a watch-word that the Churches images are to be comprifed in the word, *idols*, they haue put, *images*, in the margent. But concerning this matter, it is moft euident that neither euery Idol is an image, nor euery image an idol: and that, howfoeuer the origine or etymologie of the word, *idol*, may be taken in the Greek, yet both the words & the things be in truth and by the vfe of al tongues, farre differing. The great dragon that the Babylonians adored (*Dan. 14.*) was an idol, but not an image: the Cherubins in Salomons Temple were images, but not idols: and the face of the Queene in her coine or els-where, as Cæfar's face vpon the coine that Chrift called for, is an image, but not an idol: and the Heretikes dare not tranflate that text of Scripture thus, *whose idol is this fuperfcription?* nor cal the Queenes image, the idol of the Queene: nor Chrift, the idol of his Father: nor woman, the idol of the man: nor man, the idol of God. Al which in Scripture be named images for al that, and be fo indeed, and not idols. Which conuinceth, that the Heretikes be falfe and corrupt tranflatours in this place and other the like, confounding thefe two words as if they were al one.

The great difference of idol and image.

*Exod. 25.*

But as for the hauing of images or purtraites of holy things, not only in priuate houfes, but alfo in Churches, God himfelf doth warrant vs, who commanded euen the Ieres themfelues (a people moft prone to idolatrie, and that after he had giuen them a fpecial precept of not hauing, making, or worshipping of idols) to make the images of Angels (the Cherubins) and that in the foueraigne holieft place of adoration that was in the Temple, and about the Arke. Yea and in refpect of which facred images partly, they did (as S. Hierom faith *ep. 17. c. 3.*) fo great reuerence to the holy place called *Sancta fanctorum*. If they then were warranted & commanded to make and haue in fo great reuerence the images of mere fpirits or Angels, whose natural shape could not be expreffed: how much more may we Chriftians haue and reuerence the images of Chrift, his B. mother, the Apoftles and other Saints, being men, whose shape may be expreffed? So doth the faid Nicene Council argue againft the Heretikes which at that time were the Aduerfaries of images.

Sacred images in Churches, by God's owne warrant.

And note here, that eight hundred yeares agoe, they were ftraight counted Heretikes, that began to fpeake againft images, & that Council was called purpofely for them, and condemned them for Heretikes, & confirmed the former ancient reuerence and vfe of

The 2. Council of Nice was gathered againft image breakers.

## FIRST EPISTLE OF S. JOHN

The antiquitie of holy  
images.

facred images. Which began euen in our Sauours time or litle after, when good religious folke for loue and reuerence made his image, namely the woman that he healed of the bloody fluxe. Which image was also approued by miracles, as the Ecclesiastical historie telleth, and namely Eusebius *Eccl. hist. li. 7. c. 14.*

who also witneffeth that the images of Peter and Paul were in his daies. As you may see also in S. Aug. (*li. de consenf. Euangelift. c. 10.*) that their pictures commonly stood together in Rome, euen as at this day. Of our Ladies image see S. Gregorie *li. 7. ep. 5. indict. 2. ad Iannar & ep. 53.* in whom also (*li. 7. ep. 109.*) you may see the true vse of images, and that they are the books of the vnlearned, and that the people ought to be instructed and taught the right vse of them, euen as at this day good Catholike folke doe vse them to help and increafe their deuotion in al Catholike Churches: yea the Lutherans themselues reteine them ftill. S. Damascene wrote three books in defence of facred images againft the forefaid Heretikes.

*loco citato*

The vse and fruite  
of holy images.