

Chapter 02

If any finne mortally, he muft not despaire. 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 Minifters of Antichrift: but true Chriftians muft continue in their old faith, confidering the reward, & that they need not goe to fchole to any Heretike, the Holy Ghoft himfelf being the Scholemaifter of the Church. 29. He doth earnestly inculcate iuftice and good workes.

παράκλητον

My litle children, thefe things I write to you, that you finne not. But and if any man fhall 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 alfo for the whole worldes. 3 And in this we know we haue knowen him, if we obferue his commandements. 4 He that faith he knoweth him, and keepeth not his commandements, is a lier, and the truth is not in him: 5 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. 6 He that faith he abideth in him, ought euen as he walked, himfelf alfo to walke.

7 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. 8 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. 9 He that faith he is in the light, and hateth his brother, is in the darkeneffe euen vntil now. 10 He that loueth his brother, abideth in the light, and fcandal is not in him. 11 But he that hateth his brother, is in the darkeneffe, and walketh in the darkeneffe, and knoweth

not whither he goeth, because the darkenes hath blinded his eyes.

¹² I write vnto you litle children, because your finnes are forgiuen you for his name. ¹³ I write vnto you fathers, because you haue knowen him which is from the beginning. I write vnto you yong men, because you haue ouercome the wicked one. ¹⁴ I write to you infants, because you haue knowen the Father. I write vnto you yong men, because you are ftrong, and the word of God abideth in you, and you haue ouercome the wicked one. ¹⁵ Loue not the world, nor those things which are in the world. If any man loue the world, the charitie of the Father is not in him. ¹⁶ Because ^a)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. ¹⁷ And the world passeth, and the concupifcence thereof. But he that doeth the wil of God, abideth for euer.

¹⁸ Litle children, it is the laft houre, & as you haue heard, that Antichrift commeth: now there are become [♣]many Antichrifts, whereby we know, that it is the laft houre. ¹⁹ [♣]They went out from vs; but [♣]they ^b)were not of vs. For if they had been of vs, they would furely haue remained with vs: but [♣]that they may be manifeft that they are not al of vs. ²⁰ But you haue the vnction from the Holy one, and [♣]know al things. ²¹ 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. ²² Who is a lier, but he which denieth that IESVS is Chrif? This is Antichrift which denieth the Father and the Sonne. ²³ Euery one that denieth the Sonne, neither hath he the Father. He that confeffeth the Sonne, hath

ὁ ἀντίχριστος

χρῖσμα
Chriftma,
whereof Chrif
& Chriftians.

^a How al finne & tentation proceed of these three, see S. Thomas in *Summe. 1. 2. quæft. 77. art. 5.*

^b They were of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. But they were not of the constant fort, or of the elect & predestinat: for then they had taried within, or returned before their death.

the Father also. ²⁴ You, that which you haue ^{a)}heard from the beginning, let it abide in you. If that abide in you which you haue heard from the beginning, you also shall abide in the Sonne & the Father. ²⁵ And this is the promise which he promised vs, life euerlasting.

²⁶ These things haue I written to you concerning them that seduce you. ²⁷ 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 all things, and it is true, and it is no lie. in it. And as it hath taught you, abide 'in him.' ²⁸ And now little children abide in him: that when he shall appeare, we may haue confidence, and not be confounded of him in his coming. ²⁹ If you know that he is iust, know ye that every one also ^{b)}which doeth iustice, is borne of him.

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 all finnes: but in the former place he warned vs only of our frailty, that we should not arrogate to our selues 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 Christ, and in every 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 all derogation, but much to the honour of Christ's aduocation. To him folly and only it agreeth to procure vs mercie before God's face, by the general ranfom, price, & payment of his blood for our deliuerie, as is said in the sentence 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,

How Christ is our only Aduocate.

^a Keep that firmly & constantly which you haue heard euen from the beginning, by the mouth of the Apostles; & not that only which you haue receiued by writing.

^b We see it is Apostolical doctrine, that men may doe or worke iustice, and that so doing they be iust by their workes proceeding of God's grace, & not by faith or imputation only.

because he is our only Redeemer. And hereupon he alone immediately, by and through himself, and without the aid or assistance of any other, man or Angel, in his owne name, right, and merits, confidently dealeth in our causes before God our iudge, & to procureth our pardon, which is the highest degree of aduocation that can be.

Al which notwithstanding, yet the Angels, and Saints, & our fellowes aliue, may and doe pray for vs, and in that they deale with God by intercession to procure mercie for vs, may iustly be called our Aduocates: not so as Christ is, who demandeth all things immediately by his owne merits, but as secondary Intercessours, who neuer aske nor obtaine any thing for vs, but *per Christum Dominum nostrum*, by and through Christ our common Lord, Aduocate, and Redeemer of mankind. And behold how S. Augustin (*Tract. 1. in ep. Io. vpon these very words*) prevented the Heretikes cauations. *Sed dicit aliquis, &c. But some man wil say, Doe not the Saints then pray for vs? doe not Bishops then or Prelates and Pastours 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 (lest the Heretikes should say, there is a difference betwixt the liuing and the dead in this case) thus the same holy Father writeth *vpon the 85. Psalm in fine. Our Lord Iesus Christ doth yet make intercession for vs, al the Martyrs that be with him, pray for vs: neither wil their intercession cease, til we cease our groanings.*

In this sense therefore whosoever praieth for vs, either aliue 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 call 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 Apostolical. *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 themselves 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.

2 For the whole worlds.) S. Augustin gathereth hereof against the Donatists, and all other Heretikes, that would driue

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

Saints in heauen pray for vs.

The B. virgin is our Aduocate.

Angels are our Protectours.

The Catholike Church is the only true Church.

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

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

the Church into corners or some certaine countries, from the vniuersalitie of al Nations (whereof it was named by the Apoftles, Catholike) that the true religion, and Church, and consequently the effects of Christs propitiation, death, and aduocation, pertaineth not to one Age, nation, or people, but to the whole world. S. Auguftin *upon this place to. 9. tract. 1. in ep. Io.*

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

18 Many Antichrifts.) *The holy Apoftle S. Iohn* (faith S. Cyprian) *did not put a difference betwixt one herefie or fchifme and another, nor meant any fort that fpecially feparated themfelues, but generally called al without exception, Antichriftes, that were aduerfaries to the Church, or were gone out from the fame. And a litle after, It is euident that al be here called Antichriftes, that haue feuered themfelues 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 precurfours of that one and fpecial Antichrift, which is to come at the laft end of the world, & which is called here immediately before, *ὁ ἀντίχριστος, that peculiar and fingular Antichrift.*

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, therefore 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.

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

Not only faith.

Al Heretikes are Antichrifts, the fore-runners of the great Antichrift.

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

The Catholikes can not be proued to haue gone out.

How Heretikes are of the Church, before they fal.

partakers of al the Sacraments with other their fellowes, yet indeed were of naughtie life & conscience when they were within, and fo being rather as il humours and superfluous 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 prefience of God, and in respect of the fmal benefit they shal haue by their temporal fmal abode there, be not of or in the Church, though according to this present ftate, they are truely members thereof. *Li. de corrept. & gr. c. 9. & de dono perfeuer. c. 8.*

19 That they may be manifft.) God permitteth heresie 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 heresie or tentation driueth out the other light & vnftable perfons.

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 personally, 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 guifts and graces in the fame Holy Spirit, to his faluation. Neither need any to feeke truth at 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.*

By heresies
conftant Catho-
likes are knowen.

Euery good
Catholike is fu-
ficiently taught
by the Church to
faluation.