

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.

That 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 testifie, 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 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 the bloud of IESVS Chrif his Sonne cleanfeth vs from al finne. 8 If we fhall fay that we haue no finne, we feduce our felues, and the truth is not in vs. 9 If we confesse our finnes, he is faithful & iuft, for to forgiue vs our finnes, and to cleanfe vs from al iniquitie. 10 If we fhall fay that we haue not finned, we make him a lier, and his word is not in vs.

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

ANNOTATIONS

3 You may haue focietie.) S. Iohn sheweth manifestly, that whofoeuer desire to be partakers with God, muft first be vnited to the Churches focietie, learne that faith, and receiue thofe Sacraments, which the Difciples receiued of the Truth it-felf, conuerfant

No faluation but in the Societie of the Church.

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.

7 The blood of Iesus.) Whether finnes be remitted by praier, 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 whofoeuer contemneth, depriueth himself of the commoditie of Christs owne blood & continueth still in sinne and vncleanesse, vaunt he himself neuer so much of Christs death. Which point let the Protestants marke wel, and cease to beguile their poore deceiued followers, perswading them, that the Catholikes derogate from Christs 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.

7 From al sinne.) 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 Christs 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 requisite 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.*

8 That we haue no sinne.) We gather by these wordes and the former, that there be two sortes 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 finnes 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 offenses, and to aske pardon daily of God, by this petition of the *Pater noster*, *Forgiue vs our debts*. Therefore S. Augustin *li. de natura & grat. c. 36.* reckoneth vp al the holy Patriarches, Prophets, and renowned iust persons, to haue been finners, euen when they were in grace, and iustice: excepting alwaies our B. Ladie, *de qua propter honorem Domini, nullam profus, cum de peccati agitur, habere volo quaestionem; of whom*, faith he, *for the honour of our Lord, when we talke of finnes, I wil haue no question*. And Pelagius asking what finnes

c. 38.

Many meanes & instruments of remitting sinne, but al by the force & merits of Christs blood applied by them.

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

Some finnes venial.

A man may be truly iust, notwithstanding venial finnes.

S. Augustin excepteth our B. Ladie from finnes.

Examples of venial finnes.

*de dono perfeu-
erantis c. 2.*

and such like. Thus in sense S. Augustin. Whereby we may learne which be venial finnes, that consist with true iustice & 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 vse of reason to finne either mortally or venially.