

Chapter 03

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

See what manner of charitie the Father hath giuen vs, that we should be named and be ^{a)}the finnes of God. For this cause the world doth not know vs, because it hath not knowē him. ² My Deareft, now we are the finnes of God; & it hath not yet appeared what we shal be. We know that when he shal appeare, we shal be like to him: because we shal ^{b)}see him as he is. ³ And euery one that hath this hope in him, ^{c)}sanctifieth himself, as he also is holy. ⁴ Euery one that committeth finne, committeth also iniquitie: and ^{d)}finne is iniquitie. ⁵ And you know that he appeared to take away our finnes: and finne in him there is none. ⁶ Euery one that abideth in him, ^{e)}finneth not: and euery one that finneth, hath not seen him, nor knowen him. ⁷ Litle children, let no man seduce you. ^{f)}He that doeth iustice, is iuft: euen as he also is iuft. ⁸ He that committeth finne, is of the diuel: because the diuel ^{g)}finneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the workes of the diuel. ⁹ Euery one that is borne of God, committeth not finne: because his feed abideth in him, and he can not finne because he is borne of God. ¹⁰ In this are the children of God manifest, and the children of the diuel. Euery one that is not iuft, is

*Ef. 53, 4.
1. Pet. 2, 24.*

Io. 8, 44.

^a Not by nature, as Chrif is: but by grace and adoption.

^b How we shal see God & be like vnto him in the next life, see S. Auguftin, *ep. 111. 112 & li. 12. de ciuit. Dei. c. 29.*

^c This teacheth vs that man sanctifieth himself by his free-wil working together with Gods grace. S. Auguftin *upon this place.*

not of God, and he that loueth not his brother. ¹¹ Because this is the annuntiation, which you haue heard
Io. 13, 15. from the beginning, That you loue one another. ¹² Not
Gen. 4, 8. as Cain, who was of the wicked, and killed his brother.
And for what caufe killed he him? Because his workes
were wicked: but his brothers, iuft.

¹³ Maruel not, Brethren, if the world hate you.
¹⁴ We know that we are tranſlated from death to life, be-
cauſe we loue the Brethren. He that loueth not, abideth
in death. ¹⁵ Whoſoeuer hateth his brother, is a mur-
derer. And you know that no murderer hath life eu-
Io. 15, 13. erlaſting abiding in himſelf. ¹⁶ In this we haue knowen
the charitie of God, becauſe he hath yealded his life for
vs: and we ought to yeald our liues for the Brethren.
Ia. 2, 15. ¹⁷ He that ſhal haue the ſubſtance of the world, and
ſhal ^aſee his brother haue need, and ſhal ſhut his bowels
from him: how doth the charitie of God abide him?

¹⁸ My litle children, let vs not loue in word, nor in
tongue but in deed and truth. ¹⁹ In this we know that
we are of the truth: and in his fight we ſhal perſuade our
harts. ²⁰ For if our hart doe reprehend vs, God is greater
then our hart, and knoweth al things. ²¹ My Deareſt, if
our hart doe not reprehend vs, we haue confidence to-
Mt. 21. Io. 14. ward God. ²² And whatſoeuer we ſhal aſke, ^awe ſhal re-
1. Io. 5. ceiue of him: becauſe we keep his commandements, and
Io. 17, 3. doe thoſe things which are pleaſing before him. ²³ And
13, 34. this is his commandement, that we beleue in the name
of his Sonne IESVS Chriſt: and ^bloue one another, as
Io. 14, 23. he hath giuen commandement vnto vs. ²⁴ 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.

^a Euery man is bound to giue almes according to his abilitie, when
he ſeeth his brother in great neceſſitie.

^b Left any man ſhould thinke by the words next before, only faith
in Chriſt to be commanded or to pleaſe God, he addeth to faith,
the commandement of charitie or loue of our neighbour.

ANNOTATIONS

4 Sinne is iniquitie.) Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greek word ἀνομία, signifying nothing els but a swaruing or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that euery finne is an obliquitie or defect from the rule of the law: but not contrarie, that euery such swaruing from the law, should be properly a finne, as the Heretikes doe vntruely gather, to proue that concupiscence remaining after Baptisme is a very finne, though we neuer giue our consent vnto it. And though in the 5. chapter following vers. 17. the Apostle turne the speech, affirming euery iniquitie to be a finne, yet there the Greek word is not the same as before, ἀνομία, but ἁδικία. By which it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression which must needs be a finne. See S. Augustin *cont. Iulian. li. 5. c. 5.* S. Ambr. *li. de Apologia David. c. 13.*

Concupiscence remaining after Baptisme is no finne, without consent.

6 Sinneth not.) Iovinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these words and those that follow vers. 9: the one, that the baptized could finne no more; the other, that no man being or remaining iust could finne. But among many good senses giuen of this place, this seemeth most agreeable, that the Apostle should say, that mortal finne doth not consist together with the grace of God, & therefore can not be committed by a man continuing the sonne of God. And so is the like speech in the 9. verse following to be taken. See S. Hierom *li. 2. cont Iovinianum c. 1.*

Heretical exposition of Scriptures.

No man in grace sinneth mortally.

7 He that doeth iustice.) He doeth inculcate this often, that man's true iustice or righteousnes consisteth in doing or working iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

True iustice.

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 these words *from the beginning*, may be interpreted thus, from the beginning of finne, and so the Apostle wel say, The Diuel committed the first finne. So S. Augustin *li. 11. de cie. Dei c. 15.* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the world, not taking the beginning precisely for the first instant or moment of the creation, but straight vpon the beginning, as it must needs also be taken in *S. Iohn's Gospel c. 8, 44.*

How the Diuel sinned from the beginning.

22 We shall receiue, because.) Let the Protestants be ashamed to say, that we obtaine al of God by only faith, the Apostle here attributing it to the keeping of God's commandements. Note here also that God's commandements are not impossible to be kept, but were then, and are now obserued of good men.

Not only faith.