

Chapter 03

It is not for the sonnes of God, to finne mortally, but for the sonnes 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 subftance for them. 19. Such vnfeined loue may haue great confidence before God. 23. Because the keeping of his commandements doth much pleafe him, which confift in faith and charitie.

See what manner of charitie the Father hath giuen vs, that we fhould be named and be ^{a)}the sonnes of God. For this caufe the world doth not know vs, becaufe it hath not knowē him. ² My Deareft, now we are the sonnes 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 ^{b)}fee him as he is. ³ And euery one that hath this hope in him, ^{c)}fanctifieth himfelf, as he alfo is holy. ⁴ Euery one that committeth finne, committeth alfo 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 feen him, nor knowen him. ⁷ Litle children, let no man feduce you. ^{f)}He that doeth iuftice, is iuft: euen as he alfo is iuft. ⁸ He that committeth finne, is of the diuel: becaufe the diuel ^{g)}finneth from the beginning. For this, appeared the Sonne of God, that he might diffolue the workes of the diuel. ⁹ 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. ¹⁰ In this are the children of God manifelt, 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 Chrifft is: but by grace and adoption.

^b 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.*

^c This teacheth vs that man fanctifieth himfelf 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 from the beginning, That you loue one another. ¹² Not 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 tranflated from death to life, because we loue the Brethren. He that loueth not, abideth in death. ¹⁵ Whofoeuer hateth his brother, is a murderer. And you know that no murderer hath life euerlafting abiding in himfelf. 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.

¹⁷ He that fhall haue the fubftance of the world, and fhall ^afee his brother haue need, and fhall fhut 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 fhall perfuade our harts. ²⁰ For if our hart doe reprehend vs, God is greater then our hart, and knoweth al things. ²¹ My Deareft, if our hart doe not reprehend vs, we haue confidence toward God. ²² And whatfoeuer we fhall afke, ^awe fhall receiue of him: because we keep his commandements, and doe thofe things which are pleafing before him. ²³ And this is his commandement, that we beleeeue in the name of his Sonne IESVS Chrif: and ^bloue one another, as 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 feeth his brother in great neceffitie.

^b 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.

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 sinne 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 sinne, as the Heretikes doe vntruely gather, to proue that concupiscence remaining after Baptisme is a very sinne, 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 sinne, 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 sinne. See S. Augustin *cont. Iulian. li. 5. c. 5.* S. Ambr. *li. de Apologia David. c. 13.*

Concupiscence remaining after Baptisme is no sinne, without consent.

6 Sinneth not.) Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these words and those that follow vers. 9: the one, that the baptized could sinne no more; the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreeable, that the Apostle should say, that mortal sinne 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 Iouinianum 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 righteousness 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 sinne: but he fel of his owne free wil from God. Therefore these words *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle wel say, The Diuel committed the first sinne. 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.