

## Chapter 05

*They that loue God, muſt loue his natural Sonne IESVS, and his ſonnes 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 euerlaſting, 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. Laſt of al, he warneth them not to communicate with Idols.*

**W**hoſoeuer beleeueth that IESVS is Chriſt, is borne of God. And euery one that loueth him which begat, loueth him alſo 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 beleeueth that IESVS is the Sonne of God? <sup>6</sup> This is he that came by water & bloud IESVS Chriſt: not in water only, but in water and bloud. And it is the Spirit which teſtifieth, that Chriſt is the truth.

<sup>7</sup> For there be <sup>8</sup>three which giue teſtimonie in heauen, the Father, the Word, and the Holy Ghoſt. And theſe three be one. <sup>8</sup> And there be three which giue teſtimonie in earth: the ſpirit, water, and bloud and theſe three be one. <sup>9</sup> If we receiue the teſtimonie of men, the teſtimonie of God is greater. Becauſe this is the teſtimonie of God which is greater, that he hath teſtified of his Sonne. <sup>10</sup> He that beleeueth in the Sonne of God, hath the teſtimonie of God in himſelf. He that beleeueth not the Sonne, maketh him a lier: becauſe he beleeueth not in the teſtimonie which God hath teſtified of his Sonne. <sup>11</sup> And this is the teſtimonie, that God hath giuen vs life euerlaſting. 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.

*Mt. 7, 7.*  
*21, 22.*  
*1. Io. 3, 22.*  
 if we know

<sup>13</sup> These 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 shal aske according to his wil, he heareth vs. <sup>15</sup> And ‘we know’ that he heareth vs whatfoeuer we shal aske: we know that we haue the petitions which we request of him.

*Luc. 24, 45.*

*ὁδίκια*  
 not to death.

*ἀπὸ τῶν*  
*εἰδῶλων*

<sup>16</sup> He that knoweth his brother to finne a finne not to death, let him aske, and life shal be giuen him, finning not to death. There is <sup>♠</sup>a finne to death: <sup>♠</sup>for that I say not that any man aske. <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 wickednesse. <sup>20</sup> And we know that the Sonne of God commeth: and he hath giuen vs vnderstanding, that we may know the true God, & may be in his true Sonne. This is the true God, & life euerlasting. <sup>21</sup> My litle children, keep your selues <sup>♠</sup>from Idols. Amen.

## ANNOTATIONS

*Mat. 11, 30.*

*βαρεῖαι*

3 His commandements are not heauie.) How can the Protestants say that Gods commandemēt̃s cā not possibly be fulfilled or kept in this life, seeing that the Apostle saith, *they be not heauie*: and Chrift saith, *his yoke is sweete, and his burden light*? See for the full vnderstanding of this place, S. Aug. *de perfectione iustitiæ c. 10.* The heretikes in fauour of their foresaid error, rather translate, *His commandements are not grieuous*, then, *are not heauie*.

The commandements possible to be kept.

Heret. translation.

<sup>7</sup> Three which giue testimony.) An expresse place for the distinction of three Persons, and the vnity of nature and essence in the B. Trinitie; against the Arians and other like Heretikes, who haue in diuers Ages found themselves so pressed with these 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 those textes that make against them. But because we are not now troubled with Arianisme so much as with Caluinisme, we need not stand vpon the variety of reading or

Three persons & one substance in the B. Trinitie.

The Arians corrupt the text of Scripture.

exposition of this passage. See S. Hierom, in his *epistle put before the 7. Canonical or Catholike Epistles*.

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* (saith S. Auguftin *de correptione & gratia* c. 12.) *that a finne to death is to leaue faith working by charitie euen til death*. So likewise in the words before, *a finne not to death*, is not that which we call a venial finne, but any that a man committeth and continueth not therein til death.

What is a finne to death.

16 For that I say not.) If the finne to death whereof he speaketh, be the finne wherein a man dieth without repentance, according to S. Auguftines wordes before rehearsed: then the praier which he speaketh of, muft needs be praier for the dead. Because he speaketh 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 contrariwise in a manner diffuading & discouraging vs from praying for such as continued in wickednes euen til their liues end. And S. Auguftin setteth downe the Churches practise agreeable to the Apostles meaning, *li. 21. c. 24. de Ciuitate Dei*. *If there be any* (saith he) *that perfitt til death in impenitencie of hart, doth the Church now pray for them, that is, for the foules of them that so are departed?* So saith he. And this is the cause, that *Concilium Bracharense primum cap. 34.* forbideth to pray for such as die in desperation, or kill themselves: and the reason, why the Church forbeareth to pray for Heretikes that die in their heresie, or mainteine heresie vnto death and by their death.

Praier for the dead.

Some of the dead may not be praised for.

And that the place is most 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 remission of any finne in this life: all finnes (of what sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be so long as they be in this world. And we see that the Church praiereth, and is often heard, for Heretikes, Iewes, Turkes, Apostataes, and what other infidels or ill men soeuer, during their liues. And it is great blasphemy that the Calvinistes utter vpon this place: to wit, that Apostasie & certaine other finnes of the reprobate, can not be forgiven at all in this life. Which they hold, only to auoid the sequels of praying for the dead vpon these words of S. Iohn. Besides that they must take vpon them presumptuously, to know and discern of Gods secrets, who be reprobate, and who be not, and according to that, pray for some, and not for other-some: all which is most wicked and absurd presumption.

It is proued that the Apostle speaketh of praying for the dead.

The Calvinists blasphemy, to auoid this sense of the Apostle.

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. Firſt he had a reuelation by the words of God, that they would continue in their wickednes, as we haue not of any certaine perſon, whereof S. Iohn here ſpeaketh. Secondly, Ieremie was not forbidden to pray for the remiſſion of their finnes, nor had denial to be heard therein for any man's particular caſe, whereof the Apoſtle here ſpeaketh: but he was told that they ſhould not eſcape the temporal puniſhment & affliction which he had deſigned for them, and that he would not heare him therein.

21 From idols.) It is ſo knowne a treacherie of Heretikes to tranſlate *idola* images (as here and in a number of places, ſpecially of the English Bible printed the yeare 1562) that we need not much to ſtand vpon it. As this alſo is ſeen to al the world, that they doe it of purpoſe to ſeducer the poore ignorant people, and to make them thinke, that whatſoeuer in the Scriptures is ſpoken againſt the idols of the Gentils (which the Prophet calleth *Simulacra Gentium*) is meant of pictures, ſacred images, & holy memories of Chriſt and his Saints. Againſt ſuch ſeducers the ſecond ſacred Councel of Nice, called the ſeuenth Synod, decreeth thus *Act. 4. pag. 122. Quicumque ſententias ſacre ſcripturæ de Idolis, contra venerandas imagines addueunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt quod Chriſtiani adorant imagines vt Deos, anathema.* that is, *Anathema to al them that bring the ſentences of holy Scripture touching Idols, againſt the venerable images. Anathema to them that cal the venerable images, Idols. Anathema to them that ſay, Chriſtians adore images as Gods.*

Now in their later tranſlation the Heretikes perceiuing that the world feeth their vnhoneſt dealing, corrected themſelues in ſome 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 moſt euident that neither euery Idol is an image, nor euery image an idol: and that, howſoeuer 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 vſe 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 Cæſar's face vpon the coine that Chriſt called for, is an image, but not an idol: and the Heretikes dare not tranſlate that text of Scripture thus, *whoſe idol is this ſuperſcription?* nor cal the Queenes image, the idol of the Queene: nor Chriſt, 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 ſo indeed, and not idols. Which conuinceth, that the Heretikes be falſe and corrupt tranſlatours

Heret. tranſlation againſt ſacred images.

The 2. Councel of Nice pronounceth anathema, that is a curſe againſt the Caluinifts.

The great difference of idol and image.

*Pſal. 113.*

Edit. Colon.  
an. 1567.

The Bible of  
the yeare 1577.

in this place and other the like, confounding these two words as if they were al one.

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, whofe 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, whofe shape may be expreffed? So doth the faid Nicene Councel argue againft the Heretikes which at that time were the Aduerfaries of images.

And note here, that eight hundred yeares agoe, they were ftraight counted Heretikes, that began to fpeake againft images, & that Councel was called purpofely for them, and condemned them for Heretikes, & confirmed the former ancient reuerence and vfe of 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 bloudy fluxe. Which image was alfo approued by miracles, as the Ecclefiaftical hiftorie telleth, and namely Eufebius *Eccl. hift. li. 7. c. 14.*

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

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

The 2. Councel of Nice was gathered againft image breakers. The antiquitie of holy images.

The vfe and fruite of holy images.