

that was of the water and by the water, by the worde of God.

As touching the beautie thereof, & things which were therein except them which were in the arke.

6 Wherefore the world that then was, perished, ouerflowed with the water.

7 But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

Psal. 90. 4.

8 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, as a thousand yeres, & a thousand yere, as one day.

Eccl. 3. 3.

9 The Lord is not slacke concerning his promes (as some men count slackenes) but is pacient toward vs, and wolde haue no man to perish, but wolde all men to come to repentance.

He speaketh not here of the secret & eternal counsell of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel where by all are called and bidde to the banquet. Mat. 24. 44. 1. thes. 5. 2. genl. 3. 3. & 16. 15.

10 \*But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seing therefore that all these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

12 Loking for, and hasting vnto the com-

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat?

13 But we loke for new heauens, and a new earth, according to his promes, wherein dwelleth righteousnes.

1sa. 65. 17. & 66. 22. reuel. 21. 1.

14 Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may be founde of him in peace, without spotte and blameles.

In quiet conscience.

15 \*And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to you,

Rom. 2. 4.

16 As one, that in all his Epistles speaketh of these things: among the which some things are hard to be vnderstand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction.

Albeit his epistles were writ to peculiar Churches, yet they containe a general doctrine appertaining to all men. As no man condemneth the brightness of the sunne because his eye is not able to susteine the clearnes thereof: so the hardness of we can not some time compass or perfectly vnderstande in the Scriptures, ought not to take away from vs the vie of Scriptures. Or, wastie.

17 Ye therefore beloued, seing ye knowe these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glorie bothe now and for euer more. Amen.

# THE FIRST EPI- stle general of Iohn.

## THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man should thereby take a boldnes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeuour him self to kepe his commandements, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laste of all he doeth earnestly exhorte them vnto brotherly loue, and to beware of deceiuers.

Iohn 8. 12. The frutes of our faith must declare whether we be ioynd in God or no: for God being very pure & light will not haue fellowship with them which are in sinne and darkenes. In an euil conscience, & without the feare of God. That is, Christ with vs and we with our selues. 1. pet. 1. 9. 2. cor. 1. 6. 1. King 8. 46. 2. chro. 6. 36. ppo. 20. 9. ecclie. 7. 20. i If we be not ashamed, earnestly & openly to acknowledge our selues before God to be sinners.

### CHAP. I.

2 True witness of the euerlasting words of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

a That is, Christ God eternal. b That is, Christ being man.



That which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of the Word

c Which giueth life and had it in him self, Ioh 14. d Before all be ginning. e The effect of the Gospels, y we all being ioyned together in Christ by faith, shal be the sonnes of God.

de of life, (For the life appeared, and we haue sene it, and beare witness, and shewe vnto you the eternal life, which was with the Father, and appeared vnto vs.)

That, I say, which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellow-

ship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioye may be full.

5 This then is the message which we haue heard of him, and declare vnto you, that God is light, & in him is no darkenes.

6 If we say y we haue fellowship with him, and walke in darkenes, we lye, & do not truly.

7 But if we walke in the light as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, we deceiue our selues, and truth is not in vs.

9 If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

10 If

<sup>10</sup> If we say we haue not sinned, we make him a lier, and his<sup>10</sup> worde is not in vs.

CHAP. II.

<sup>a</sup> Christ is our Aduocate. <sup>10</sup> Of true loue, & how it is tried. <sup>18</sup> To beware of Antichrist.

<sup>1</sup> MY babes, these things write I vnto you, that ye sinne not: and if any mā sinne, we haue an<sup>a</sup> Aduocat with the Father, Iesus Christ, the Iust.

<sup>2</sup> And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes of<sup>b</sup> the whole worlde.

<sup>3</sup> And hereby we are sure that we<sup>c</sup> knowe him, if we kepe his commandements.

<sup>4</sup> He that saith, I knowe him, and kepeth not his commandements, is a lier, and the trueth is not in him.

<sup>5</sup> But he that<sup>d</sup> kepeth his worde, in him is the loue of God perfite in dede: hereby we knowe that we are in him.

<sup>6</sup> He that saith he remaineth in him, oght euen so to walke, as he hathe walked.

<sup>7</sup> Brethren, I write no newe<sup>e</sup> commandement vnto you: but an olde commandement, which ye haue had from the beginning: the<sup>f</sup> olde commandement is the worde, which ye haue heard from the beginning.

<sup>8</sup> Againe, a newe commandement I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

<sup>9</sup> He that saith that he is in the light, and hateth his brother, is in darkenes vntil this time.

<sup>10</sup> He that loueth his brother, abideth in the light, and there is none occasion of euil in him.

<sup>11</sup> But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whether he goeth, because that darkenes hathe blinded his eyes.

<sup>12</sup> Litle children, I write vnto you, because your sinnes are forguen you for<sup>h</sup> his Names sake.

<sup>13</sup> I write vnto you, fathers, because ye haue knowen him that is frō the beginning. I write vnto you, yong men, because ye haue ouercome the<sup>i</sup> wicked.

<sup>14</sup> I write vnto you, babes, because ye haue knowē the Father. I haue writē vnto you, fathers, because ye haue knowen him, that is from the beginning. I haue writen vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue ouercome the<sup>j</sup> wicked.

<sup>15</sup> Loue not the<sup>k</sup> worlde, nether the things that are in the worlde. If any mā loue the<sup>l</sup> worlde, he loue of the Father is not in him.

<sup>16</sup> For all that is in the worlde (as the luste of the<sup>m</sup> flesh, the<sup>n</sup> luste of the eyes, & the<sup>o</sup> pride of life) is not of<sup>p</sup> the Father, but is of the worlde.

And the worlde passeth awaye, and the luste thereof: but he that fulfilleth the wil of God, abideth euer.

<sup>18</sup> Babes, it is the last time, and as ye haue heard that Antichrist shal come, eue now are there many Antichrists: whereby we knowe that it is the last time.

<sup>19</sup> They went out from vs, but they were not of vs: for if they had bene of vs, they wolde haue continued with vs. But this<sup>q</sup> cometh to passe, that it might appere, that they are not all of vs.

<sup>20</sup> But ye haue an<sup>r</sup> ointement frō him, that is<sup>s</sup> Holie, & ye haue knowen all things.

<sup>21</sup> I haue not writen vnto you, because ye knowe not<sup>t</sup> the trueth: but because ye knowe it, and that no lye is of the trueth.

<sup>22</sup> Who is a lier, but he that denyeth that Iesus is<sup>u</sup> Christ: the same is the Antichrist that denyeth the Father and the Sonne.

<sup>23</sup> Whosoever denyeth the Sonne, the same<sup>v</sup> hathe not the Father.

<sup>24</sup> Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning, shal remaine in you, ye also shal continewe in the Sonne, & in the Father.

<sup>25</sup> And this is<sup>w</sup> the promise that he hathe promised vs, euen eternal life.

<sup>26</sup> These things haue I writen vnto you, concerning them that deceiue you.

<sup>27</sup> But the anointing which ye receiued of him, dwelleth in you: and ye nede not that any man teache you: but as the same<sup>x</sup> Anointing teacheth you of all things, & it is true, & is not lying, & as it taught you, ye shal abide<sup>y</sup> in him.

<sup>28</sup> And now, <sup>z</sup> litle children, abide in him, that when he shal appere, we may be bolde, and not be ashamed before him at his coming.

<sup>29</sup> If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. III.

<sup>1</sup> The singular loue of God toward vs. <sup>7</sup> And how we againe oght to loue one another

<sup>1</sup> Beholde, what loue the Father hathe shewed on vs, that we shulde be<sup>a</sup> called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

<sup>2</sup> Dearly beloued, now are we the sonnes of God, but yet it doeth not appere what we shalbe: and we knowe that when<sup>b</sup> he shal appere, we shalbe<sup>c</sup> like him: for we shal be<sup>d</sup> like him as he is.

<sup>3</sup> And euerie man that hathe this hope in him, purgeth him self, euen as he is pure.

<sup>4</sup> Whosoever<sup>e</sup> comitteth sinne, transgresseth also the Law: for sinne is the transgression of the Law.

<sup>5</sup> And ye knowe that he appeared that he

<sup>a</sup> Christ is our ouerlie Aduocate and atonement: for the office of intercession and redemption are ioyned together.

<sup>b</sup> That is, of them which haue embraced the Gospel by faith in all ages, degrees, & places: for there is no saluation without Christ.

<sup>c</sup> That is, by faith and fo-bey him for knowledge can not be without obedience.

<sup>d</sup> Whereby he loueth God: so that to loue God is to obey his worde.

<sup>e</sup> Or, doctrine.

<sup>f</sup> When the Lawe was giuen.

<sup>g</sup> Loue thy neighbour as thy self, is the olde commandement taught in the Law: but whē Christ saith, So loue one another as I haue loued you, he giueth a newe commandement onely as touching the forme, but not as touching the nature of substance of the precept.

<sup>h</sup> Chap. 3. 14. He nameth all the faithful children, as he being their spiritual father, attributing to olde men knowledge of great things, to yong men strength, to children obedience & reuerence to their gouernours.

<sup>i</sup> For Christs sake.

<sup>j</sup> Or, the deuil.

<sup>k</sup> To liue in pleasure.

<sup>l</sup> Wantennes.

<sup>m</sup> Ambition & pride.

<sup>n</sup> As it is aduersarie to God.

<sup>o</sup> Lam. 4. 4.

<sup>p</sup> Lam. 4. 4.

<sup>q</sup> Lam. 4. 4.

<sup>r</sup> Lam. 4. 4.

<sup>s</sup> Lam. 4. 4.

<sup>u</sup> Which seemed to haue bene of our number, because for a timethey occupied a place in the Church. The grace of the holie Ghost which is Christ.

<sup>v</sup> In this Epistle which I now write vnto you.

<sup>w</sup> He that taketh away or diminisheth either of the naturcs in Christ, or he that con-foundeth or se-parateth them, els he that put-teth not differ-ence betwe-ne the person of the Sonne, & also he that beleueth not to haue remis-sion of sinnes by his onely sa-crifice, denieth Christ to be the true Messias.

<sup>x</sup> Then the infidels worship not the true God.

<sup>y</sup> But he that confesseth the Sonne, hathe also the Father.

<sup>z</sup> Christ communicateth himself vnto you and teacheth you by the holie Ghost & his ministers.

<sup>a</sup> Or, in Christ.

<sup>b</sup> By this name he meaneth the whole Church of Christ in general.

<sup>c</sup> Being made the sonnes of God in Christ, he sheweth what qualities we must haue to be discerned from bastards.

<sup>d</sup> That is, Christ.

<sup>e</sup> As the members and head are which make one perfect bodie.

<sup>f</sup> That is, to whome sinne doeth reigne, so he sekerly not to be satisfied.

1sa. 55. 9.  
1. pet. 3. 22.

might \*take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever sinneth, hathe not sene him, neither hathe knowen him.

7 Litle children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

Iohn 8. 44.  
e As appeared by Adam.

8 He that \*committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the Sonne of God, that he might lose the workes of the deuill.

9 Whosoever is borne of God, sinneth not: for his sinne remaineth in him, neither can he sinne, because he is borne of God.

f Which is the holie Ghost.  
g He can not be vnder the power of sinne because the Spirit of God correcteth his euil and corrupt affections.  
h He descendeth from the first table of 7 commandements to the seconde.

10 In this are the childre of God knowen, and the children of the deuill: whosoever doeth not righteousnes, is not of God, neither he that loueth not his brother.

11 For this is the message, that ye heard from the beginning, that \*we shulde loue one another,

Iohn 13. 24.  
e 15. 12.  
Gen. 4. 8.

12 Not as \*Cain which was of the wicked, and slewe his brother: & wherefore slewe he him? because his owne workes were euil, and his brothers good.

13 Marueile not, my brethren, though y<sup>e</sup> worlde hate you.

i This loue is the special fruite of our faith and a certaine signe of our regeneration.  
Chap. 2. 10.  
Leuit. 19. 17.

14 We knowe that we are translated from death vnto life, because we loue the brethren: \*he that loueth not his brother, abideth in death.

15 Whosoever hateth his brother, is a manslayer: & ye knowe that no manslayer hathe eternal life abiding in him.

Iohn 15. 13.  
apoc. 5. 2.

16 \*Hereby haue we perceiued loue, that he laid downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

1. ioh. 3. 14.

17 \*And whosoever hathe this worldes good and seeth his brother haue nede, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

k Which is not the cause, wherefore we are y<sup>e</sup> sonnes of God, but a moe certaine signe.

18 My litle children, let vs not loue in worde, nether in tongue onely, but in \*dede & in trueth.

l If our conscience being guilty of any thing, be able to condemne vs, muche more y<sup>e</sup> iudgement of God which knoweth our hearts better the we our selues, is able to condemne vs.

19 For thereby we knowe that we are of the trueth & shal before him assure our hearts.

Iohn 17. 7.  
e 16. 23.

20 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

mat. 21. 22.  
chap. 5. 24.

21 Beloued, if our heart condemne vs not, then haue we boldenes towarde God.

Iohn 6. 29.  
e 17. 3.

22 \*And whatsoeuer we aske, we receiue of him, because we kepe his commandements, and do those things which are pleasing in his sight.

Iohn 13. 24.  
e 15. 10.

23 \*This is then his commandement, That we beleue in the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement.

24 \*For he that kepeth his commandements,

dwelleth in him, and he in him: & hereby we knowe that he abydeth in vs, euen by the Spirit which he hathe giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 How the Spirit of God may be knowne from the spirit of error. 7 Of the loue of God and of our neighbours.

1 D<sup>e</sup>rely beloued, beleue not euerie spirit, but trye the spirits whether they are of God: for many false Prophetes are gone out into the worlde.

a The which boast that they haue the Spirit to preache or prophetic.

2 Hereby shal ye knowe the Spirit of God, Euerie spirit that confesseth that Iesus Christ is come in the flesh, is of God.

b Who being very God came from his Father and toke vpon him our flesh. He y<sup>e</sup> confesseth or preacheth this truly, hathe the Spirit of God, els not.

3 And euerie spirit which confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the spirit of Antichrist, of whome ye haue heard, how y<sup>e</sup> he shulde come & now already he is in the worlde.

c He began to buylde the myserie of iniquitie.  
d Satan the prince of the worlde.

4 Litle children, ye are of God, and haue overcome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

Iohn 8. 47.  
e With pure affection & obedience.

6 We are of God, \*he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of trueth, and the spirit of error.

7 Beloued, let vs loue one another: for loue cometh of God, & euerie one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

Iohn 3. 16.  
f Trueth is, y<sup>e</sup> God hathe declared his loue in many other things, but herein hathe passed all other.

9 \*In this appeared y<sup>e</sup> loue of God toward vs, because God sent his onely begottē Sonne into the worlde, that we might liue through him.

10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our sinnes.

11 Beloued, if God so loued vs, we ought also to loue one another.

Iohn 1. 18.  
1. ioh. 6. 16.

12 \*No man hathe sene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfite in vs.

13 Hereby knowe we, that we dwell in him, and he in vs: because he hathe giuen vs of his Spirit.

14 And we haue sene, and do testifie, that the Father sent the Sōne to be the Sauour of the worlde.

h So that his confession proceedeth of faith.

15 Whosoever confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.

i Or, inwardly.  
j By inspiring it into vs.

16 And we haue knowen, and beleued the loue that God hathe in vs. God is loue, & he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfite in vs, that we shulde haue boldenes in the day of iudgement: for as he is, euen so are we in this worlde.

**k** Suche as  
shulde trouble  
the consciēce.

18 There is no <sup>k</sup> feare in loue, but perfect loue casteth out feare: for feare hathe painefulnes: and he that feareth, is not perfect in loue.

19 We loue him, because he loued vs first.

**l** For god preteeth him self so vs in them, which beare his image.

20 If anie man say, I loue God, and hate his brother, he is a lyer: for how can he that loueth not his brother whome he hathe sene, loue God whome he hathe not sene?

*Iohn 13.43. & 15.12.*

21 \* And this commandement haue we of him, that he which loueth God, shulde loue his brother also.

CHAP. V.

*2.10.13 Of the frutes of faith. 14.20 The office, autoritie, & diuinitie of Christ. 21 Agains images.*

**a** Is regenerat by the vertue of his Spirit.

**W**hofoeuer beleueth that Iesus is the Christ, is <sup>a</sup> borne of God, & euerie one that loueth him, which begate, loueth him also which is begottē of him.

**b** The loue of God must go before, or els we ca not loue aright.

2 In this we knowe that we loue the children of God, when we loue <sup>b</sup> God, & kepe his commandements.

*Mat. 22.39.*

3 For this is the loue of God that we kepe his commandements: and his <sup>c</sup> commandements are not <sup>c</sup> grieuous.

**c** They are easie to the sonnes of God, who are led with his Spirit: for they delite therein.

4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercometh the worlde, <sup>euen</sup> our faith.

*1. Cor. 15.57.*

5 \* Who is it that ouercometh the worlde, but he which beleueth that Iesus is the Sōne of God?

**d** That is, regeneration.

6 This is that Iesus Christ that came by <sup>d</sup> water <sup>e</sup> & blood, not by water onely, but by water and blood: and it is the <sup>f</sup> spirit, <sup>g</sup> which beareth witness: for the Spirit is <sup>g</sup> truth.

**e** The water & blood that came out of his side, declare <sup>h</sup> we haue our sinnes washed by him, & he hath made full satisfactiō for the same.

7 For there are thre, which beare recorde in heauen, the Father, the Worde, and the holie Gost: and these thre are one.

**f** Our minde inspired by <sup>i</sup> holie Gost.

8 And there are thre, which beare recorde in the earth, the spirit and the water and the blood: and these thre agre in one.

**g** Which testifyeth to our hearts, that we be <sup>j</sup> children of God.

9 If we receiue the witness of men, the witness of God is greater: for this is the wit-

ness of God, which he testified of his Sōne.

10 \* He that beleueth in the Sōne of God, hathe the witness <sup>h</sup> in him self: he that beleueth not God, hathe made him a lyer, because he beleued not the recorde, <sup>i</sup> which God witnessed of his Sonne.

11 And this is the recorde, that God hathe giuen vnto vs eternal life, and this life is in his Sonne.

12 He that hathe the Sonne, hathe life: and he that hathe not the Sonne of God, hathe not life.

13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternal life, and that ye may beleue in the Name of the Sonne of God.

14 And this is the assurance, that we haue in him, <sup>k</sup> that if we aske anie thing according to his wil, he heareth vs.

*Mat. 7.7.*

15 And if we knowe that he heareth vs, whatfoeuer we aske, we knowe that we haue the petitions that we haue desired of him.

*& 21.22.*

16 If anie man se his brother sinne a sinne, that is not vnto death, let him aske, and he shal giue him life for them that sinne not <sup>l</sup> vnto death. \* There is a sinne <sup>l</sup> vnto death: I say not that thou shuldest praye for it.

*chap. 3.22. h* Although euerie sinne be to death, yet God through his mercie pardonech his in his Sonne Christ.

17 All vnrighteousnes is sinne, but there is a sinne not vnto death.

*Mat. 12.31. mar. 3.29.*

18 We knowe that whosoever is borne of God, <sup>k</sup> sinneth not: but he that is begotten of God, <sup>l</sup> kepeth him self, & the <sup>m</sup> wicked <sup>n</sup> toucheth him not.

*luk. 12.10. i* As theis is whome God doeth so forsa ke that they fall into vter despair.

19 We knowe that we are of God, and the whole worlde <sup>o</sup> lyeth in wickednes.

*k* Gueth not him self so ouer to sinne, <sup>y</sup> he forgettech God

20 But we knowe that the Sonne of God is <sup>p</sup> come, & hathe giue vs a minde to knowe him, which is true: and we are in him that is true, <sup>q</sup> that is, in his Sonne Iesus Christ: this same is verie <sup>r</sup> God, and eternal life.

*l* Takech heed that he sinne not.

21 Babes, kepe your selues fro idols, Amē.

*m* That is, Satan.

# THE SECONDE Epistle of Iohn.

*He writeth vnto a certeine ladie, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 Warneth them to beware of suche decessors as deme that Iesus Christ is come in the flesh, 8 Praseth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.*

**o** Or, worship & noble.

**T**he Elder to the <sup>o</sup> elect Ladie, and her children, whome I loue in <sup>a</sup> the trueth: and not I onely, but also all that haue knowen <sup>y</sup> truerh, For the trueths sake

**a** According to godlines & not <sup>w</sup> anie worldlie affection.

which dwelleth in vs, and shalbe with vs for euer:

3 Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sonne of the Father, with <sup>b</sup> truerh and loue.

4 I reioycd greatly, that I founde of thy children walking <sup>c</sup> in trueth, as we haue receiued a commandement of the Father.

5 And now beseeche I thee, Ladie, (not as writing a new commandement vnto thee, but that same which we had from the beginning) that we <sup>r</sup> loue one another.

*n* With a mortal wounde.

*luk. 24.45. o* That is, all me generally, as of them selues lye as it were buried in euil

*p* Christ verie God.

*q* Meaning fro euerie forme and faction of thing which is set vp for anie deuotiō to worship God.

*r* We can not receiue <sup>y</sup> grace of God, except we haue the true knowledge of him, of the which knowledge loue procedeth.