

*He exhortheth them to ftand to their old faith, shewing them by examples, that it is damnable not to continue and be conftant: 8. inueighing againft the lecherie, blaſphemie, apoſtaſie, banketing of the heretikes, 14. and that their dānation was long foretold. 19. Catholikes therefore to be vnmoueable, to reprove the obftinate, to recouer al not deſperate, to confirme the weake, and to liue themſelues vertuouſly and without mortal finne, which by God's grace they may doe.*

**I**ude the ſeruant of IESVS Chriſt, and brother of Iames: to them that are in God the Father beloved, and in IESVS Chriſt preferred, and called. <sup>2</sup> Mercie to you, and peace and charitie be accompliſhed. <sup>3</sup> My Deareſt, taking al care to write vnto you of your common ſaluation, I thought it neceſſarie to write vnto you: beſeeching you to contend for the faith once deliuered to the Saints. <sup>4</sup> For there are certaine men ſecretly entred in (which were long agoe preſcribed vnto this iudgement) impious, transferring the grace of our God <sup>a</sup>)into riotouſnes, and denying the only Dominatour, & our Lord IESVS Chriſt. <sup>5</sup> But I wil admoniſh you, that once know al things, that <sup>b</sup>)IESVS, fauing the people out of the land of Ægipt, ſecondly deſtroied them which beleued not. <sup>6</sup> But the Angels which kept not their principalitie, but forooke their owne habitation, he hath referued vnder darkeneſſe in eternal bonds vnto the iudgement of the great day. <sup>7</sup> As Sodom and Gomorrhe, and the cities adioyning in like manner hauing fornicatæd, and going after other fleſh, were made an example, fuſtaining the paine of eternal fire. <sup>8</sup> In

*2. Pet. 2.*  
*Nu. 14, 37.*  
*Gen. 19.*  
*exfornicatæ*

<sup>a</sup> Diuers Heretikes abuſe the libertie of Chriſtes grace and Ghofpel, to the fulfilling of their carnal luſtes and concupiſcences.

<sup>b</sup> This is our Sauour, not Iofue, as S. Hierom noteth. *ep. 17.* See *Abac. c. 3. v. 18.*

like manner these also defile the flesh, and <sup>a</sup>)despise dominion, & blaspheme maiestie. <sup>9</sup> When Michael the Archangel, disputing with the Diuel, made altercation <sup>♣</sup>for the body of Moyfes, he durst not inferre iudgement of blasphemie, but said, Our Lord ‘command’ thee. rebuke <sup>10</sup> But these, what things foeuer certes they are ignorant of, <sup>♣</sup>they blaspheme: and what things foeuer naturally, as dumme beafts, they know, in those they are corrupted.

because they <sup>11</sup> Woe vnto them, ‘which’ haue gone in the way of *Gen. 4, 8.* <sup>♣</sup>Cain: and with the errour of Balaam, haue for reward *Nu. 12.* powred out themselues, and haue perished in the contradiction of Core. <sup>12</sup> These are in their bankets, spots, *Nu. 16.* feasting together without feare, feeding themselues, clouds without water which are carried about of winds, trees of autumnne, vnfruitful, twife dead, plucked vp by the roots, <sup>13</sup> raging waues of the sea, foming out their owne confusions, wandering ftarres: to whom the storme of darkneffe is referued for euer. <sup>14</sup> And of these prophesied Enoch, the seuenth from Adam, saying: Behold our Lord is come in his holy thousandes, <sup>15</sup> to doe iudgement against al, and to reprove al the impious, of al the workes of their impietie whereby they haue done impioufly, and of al the hard things which impious finners haue spoken against him. <sup>16</sup> These are murmurers, ful of complaints, walking according to their owne desires, and their mouth speaketh pride, admiring persons for gaine sake.

<sup>17</sup> But you, my Dearest, be mindful of the words which haue been spoken before by the Apostles of our *1. Tim. 4.* Lord IESVS Chrif, <sup>18</sup> who told you, that in the last *2. Tim. 3.* time shal come mockers, according to their owne desires *2. Pet. 2.* walking in impieties. <sup>19</sup> <sup>♣</sup>These are they which segregate themselues, sensual, hauing not the Spirit. <sup>20</sup> But you, your my Dearest, building your selues vpon ‘our’ most holy faith, in the Holy Ghost, praying, <sup>21</sup> keep your selues

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<sup>a</sup> Such heretikes, that wil not be subiect to any superiour, or that refuse to obey the lawes either of Spiritual or Temporal Rulers. In which kind (specially in blaspheming the supreme Spiritual Magistrate) the Protestants do passe.

in the loue of God, expecting the mercie of our Lord IESVS Chrif vnto life euerlafting. <sup>22</sup> And thefe certes reprove being iudged: <sup>23</sup> but them faue, pulling our of the fire. And on other haue mercie in feare: hating alfo that which is carnal, the spotted cote.

<sup>24</sup> And to him that is able to preferue you without finne, and to fet you immaculate before the fight of his glorie in exultation in the comming of our Lord IESVS Chrif, <sup>25</sup> to the only God our Sauour by IESVS Chrif our Lord be glorie and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

## ANNOTATIONS

9 For the body of Moyfes.) When, why, or how this altercation or combat was between S. Michael and the Diuel about Moyfes body, no man can declare. Only this we fee that many truthes and ftories were kept in the mouthes and harts of the faithful, that were not written in Scriptures canonical, as this was among the Iewes.

Truths vnwritten, and knowen by tradition.

10 They blafpheme.) He fpeaketh of Heretikes, who being ignorant in God's myfteries and the diuine doctrine of his Church, when they can not reprove the things, then they fal to execrations, irrifions, and blafphemies againft the Priefts, Church, and Sacraments, and whatfoeuer is godly.

Ignorance maketh Heretikes blafpheme.

11 Cain, Balaam, Core.) The Apoftle would haue Heretikes fpecially to be knowen, by the refemblance they haue, firft to Cain, in that for enuy that his brothers feruice and Sacrifice was accepted and his reiected, flew his faid brother, and was a fugitiue from the face and citie of God, which is the Church. Secondly, by their refemblance to Balaam, who for money was induced to curfe God's people, as couetoufnes is cōmonly the caufe that firft maketh Heretikes & falfe Prophets. Whereupō S. Aug. faith: *He is an Heretike that for temporal commodities fake either coineth or followeth new opinions. S. Auguft. li. de vtil. cred. cap. 1.* And laftly, by the refemblance they haue with the ancient and notorious Schifmatike Core, and his companions, who forfooke the ordinarie Priefthood appointed by God, and would needs doe Sacrifice themfelues without lawful calling.

Heretikes refembled to Cain, Balaam, and Core.

Such indeed be al Heretikes, and fuch be al their facraments, feruice, and offices in their Church, as Cores were in his schifmatical tabernacles. And as pride was the caufe of his reuolting from the obedience of Moyfes and Aaron his Priefts and true

Gouernours; fo is intolerable pride the caufe of al Heretikes forfaking their lawful Paftours and Rulers, and namely of forfaking Chriftes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De confid. li. 2. cap. 8.* To al fuch forfakers the Apoftle here giueth the curfe and Væ due to the faid three, Cain, Balaam, and Core, and telleth them that the ftorme of darkenes and eternal damnation is prouided for them: moft liuely defcribing al Heretikes (as in fome we to our woe haue experience by their māners in our daies) in al this paffage euen to the end of the Epiftle.

19 Thefe are they which fegregate themfelues.) The conditions of Heretikes in the later daies, that is, euer fince Chrift's time, not of thefe only of our Age. For there were many that forfooke Gods Church and *fegregated themfelues* from the fellowship of the faithful euen in the primitiue Church: that we may the leffe maruel at thefe mens fegregating themfelues, and going out from the reft, into feveral Sects, which S. Auguftin therefore calleth *Segregations*.

Al Heretikes fegregate themfelues.