

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant: 8. inueighing against 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 themfelues vertuoufly and without mortal finne, which by God's grace they may doe.

Iude the feruant of IESVS Chrif, and brother of Iames: to them that are in God the Father beloued, and in IESVS Chrif preferred, and called. ² Mercie to you, and peace and charitie be accomplished. ³ My Deareft, taking al care to write vnto you of your common faluation, I thought it neceffarie to write vnto you: befecching you to contend for the faith once deliuered to the Saints. ⁴ For there are certaine men fecretly entred in (which were long agoe prefcribed vnto this iudgement) impious, transferring the grace of our God ^a)into riotoufnes, and denying the only Dominatour, & our Lord IESVS Chrif. ⁵ But I wil admonish you, that once know al things, that ^b)IESVS, fauing the people out of the land of Ægipt, fecondly deftroied them which beleued not. ⁶ But the Angels which kept not their principalitie, but forfooke their owne habitation, he hath referued vnder darkeneffe in eternal bonds vnto the iudgement of the great day. ⁷ As Sodom and Gomorrhe, and the cities adioyning in like manner hauing fornicatæ, and going after other flesh, were made an example, fuffaining the paine of eternal fire. ⁸ In like

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

^a Diuers Heretikes abufe the libertie of Chriftes grace and Ghofpel, to the fulfilling of their carnal luftes and concupifcences.

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

manner theſe alſo defile the fleſh, and ^a)deſpiſe dominion,
 & blaſpheme maieſtie. ⁹ When Michael the Archangel,
 diſputing with the Diuel, made altercation [¶]for the body
 of Moyſes, he durſt not inferre iudgement of blaſphemie,
 rebuke but ſaid, Our Lord ‘command’ thee. ¹⁰ But theſe, what
 things ſoeuer certes they are ignorant of, [¶]they blaſpheme:
 and what things ſoeuer naturally, as dumme beaſts, they
 know, in thoſe they are corrupted.

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

¹⁷ But you, my Deareſt, be mindful of the words
 which haue been ſpoken before by the Apoſtles of our
 Lord IESVS Chriſt, ¹⁸ who told you, that in the laſt
 time ſhal come mockers, according to their owne deſires
 walking in impieties. ¹⁹ [¶]Theſe are they which ſegregate
 themſelues, ſenſual, hauing not the Spirit. ²⁰ But you,
 your my Deareſt, building your ſelues vpon ‘our’ moſt holy
 faith, in the Holy Ghoſt, praying, ²¹ keep your ſelues
 in the loue of God, expecting the mercie of our Lord

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

IESVS Chrif vnto life euerlafting. ²² And thefe certes reprove being iudged: ²³ but them faue, pulling our of the fire. And on other haue mercie in feare: hating alfo that which is carnal, the fpotted cote.

²⁴ 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, ²⁵ 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 alteration 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 known 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 Priests, Church, and Sacraments, and whatfoeuer is godly.

Ignorance
maketh Heretikes
blafpheme.

11 Cain, Balaam, Core.) The Apoftle would haue Heretikes fpecially to be known, 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 refem-
bled to Cain, Bal-
aam, and Core.

Such indeed be al Heretikes, and fuch be al their facraments, feruice, and offices in their Church, as Cores were in his schifmat-ical tabernacles. And as pride was the caufe of his reuolting from the obedience of Moyfes and Aaron his Priests and true Gouvernours; 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 provided 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 Chrifts 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 therfore calleth *Segregations*.

Al Heretikes fegregate themfelues.