

## Chapter 02

*As not only Prophets, but also Falso-prophets were in the old Testamēt, so now likewise there shall be Maisters of Heresie, to the damnation of themselves, and of their followers. 4. And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true beleeuers with the example of Lot) because of their railing at their Superiours and Prelates, their blaspheming of Catholike doctrine, their voluptuous liuing, their lecherie, their couetousnes, their manner of seducing, and the persons seduced, 20. for whom it had been lesse damnable, if they had neuer been Chriftians.*

1. *Tim.* 4.

*Iude.*

δεσπότην

**B**ut there were also Falso-prophets in the people, as also in you there shall be lying maisters which shall bring in Sects of perdition, and denie him that hath bought them, the Lord: bringing vpon themselves speedie perdition. <sup>2</sup> And <sup>a</sup>many shall follow their riotousnes, by whom the way of truth shall be blasphemed. <sup>3</sup> And in auarice shall they <sup>b</sup>with feined words make merchādise of you. Vnto whom the iudgemēt now long since ceafeth not: and their perdition flumbereth not. <sup>4</sup> For if God spared not Angels finning: but with the ropes of Hel being drawen downe into Hel deliuered them to be tormented, that they should be referued vnto iudgement: <sup>5</sup> and he spared not the original world, but kept the eight, Noe, the Preacher of iustice, bringing in the deluge vpon the world of the impious. <sup>6</sup> And bringing the cities of the Sodomites & of the Gomorrheites into ashes, he damned them with subuerfion, putting an example of them that shall doe

*Gen.* 7.

*Gen.* 19.

<sup>a</sup> Heretikes (of whom he prophecith here) doe gaine scholers, by preaching libertie, and by their owne licentious life, which is specially ioynd to the heresie of these daies.

<sup>b</sup> Al the sweet words of heretikes, speaking much of the word of the Lord, the Ghospel, IESVS CHRIST &c. are but termes of art to buie and sel poore mens foules.

*Gen. 19.* impiously: <sup>7</sup> and deliuered iuft Lot oppreffed by the iniurie and luxurious conuerfation of the abominable men.

*Gen. 16.* <sup>8</sup> For in fight and hearing he was iuft: dwelling with them who from day to day vexed the iuft foule with vniuft workes.

<sup>9</sup> Our Lord knoweth to deliuer the godly from temptation, but to referue the vniuft vnto the day of iudgement to be tormented: <sup>10</sup> <sup>a)</sup>and efpecially them which walke after the flefh in concupifcence of vnclēneffe, and contemne dominion, bold, felf-pleafers: they feare not to bring in Sects, blaſpheming. <sup>11</sup> Whereas Angels being greater in ftrength and power, beare not the execrable iudgement <sup>b)</sup>againft them. <sup>12</sup> But theſe men as vnreaſonable beaſts, naturally tending to the fnare and into deſtruction, <sup>c)</sup>in thoſe things which they know not, blaſpheming, ſhal periſh in their corruption, <sup>13</sup> receiuing the reward of iniuſtice, eſteeming for a pleaſure the delights of a day: *coinquinationes* and ſpots, flowing in delicacies, in their feaſtings rioting with you, <sup>14</sup> hauing eyes ful of adulterie and inceſſant finne: alluring vnſtable foules, hauing their hart exerciſed with auarice, the children of malediction: <sup>15</sup> leauing the right way they haue erred, hauing followed the way of Balaam of Bofor, *Nu. 22. 23.* which loued the reward of iniquitie, <sup>16</sup> but had a check of his madneffe, the dumme beaſt vnder the yoke, ſpeaking with man's voice, prohibited the fooliſhnes of the Prophet.

<sup>17</sup> Theſe are fountaines without water, and clouds, toffed with whirle-winds, to whom the miſt of darkeneffe is referued. <sup>18</sup> For ſpeaking the proud things of vanitie, they allure in the defires of fleſhly riotouſnes, thoſe that

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<sup>a</sup> The ſpecial properties of Heretikes.

<sup>b</sup> From our Lord.

<sup>c</sup> So heretikes blaſpheme the higheſt myſteries of our faith through ignorance.

escape a litle, which conuerfe in error, <sup>19 a)</sup>promifing  
 them libertie, whereas themfelues are the flaues of cor-  
*Io. 8, 34.* ruption. For wherewith a man is ouercome, of that he  
*Ro. 6, 16.* is the flaue alfo. <sup>20</sup> For if flying from the coinquinations  
 of the world in the knowledge of our Lord and Sauour  
*Mt. 12, 45.* IESVS Chrif, they againe intangled with the fame be  
 ouercome: the later things are become vnto them worfe  
 then the former. <sup>21</sup> For it was better for them not to  
 know the way of iuftice, then after the knowledge, to  
 turne backe from that holy commandement which was  
 deliuered to them. <sup>22</sup> For, that of the true prouerb is  
*Pro. 26, 11.* chanced to them, The dogge returned to his vomit:  
*εἰς κυλισμὸν* and, The fow washed into her wallowing in the mire.

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<sup>a</sup> Who euer promifed more libertie to their followers then Luther, Caluin, and the like, taking away penance, fafting, continencie or chaftitie, keeping of vowes, neceffitie of good workes (becaufe faith doeth al) obedience to Ecclefiastical Pafours and Councels, and fuch like?