

THE CATHOLIKE EPISTLE OF S. IUDE THE APOSTLE.

THE ARGVMENT OF THE EPISTLE OF S. IUDE.

Mt. 13. In the Ghospel theſe are called *Fratres Ieſu, the Brethren*
Mt. 10. of Ieſus: Iames, and Iofeph, and Simon, and Iude.

Their father is called Alphæus, where Iames is termed,
Mat. 13. *Iames of Alphæus:* and their mother, *Maria Iacobi*
minoris, Marie the mother of Iames the yonger & of

Ioh. 19. *Iofeph.* Which Marie in another place being called
Maris Cleophæ, we perceiue their father was named both
Alphæus and alſo Cleophas. And that this Cleophas was

Eufeb. hiſt. brother to Iofeph our Ladies husband, Hegſippus tel-
li. 3. c. 10. leth vs. Therefore becauſe Iofeph was called the father of
Chriſt, his brothers children were called the Brethren,
that is (according to the cuſtom of the ſcripture alſo)
the kinfmen of our Lord; & not becauſe they were the
children of Iofeph himſelf by another wife, much leſſe (as
Heluidius the Heretike did blaſpheme) by our B. Ladie
the perpetual Virgin MARIE. Howbeit ſome good Au-
thours ſay, that their mother Marie was the natural fifter
of our Ladie, and that therefore they are called, *Fratres*
Domini, the Brethren of our Lord.

Luc. 6. Mt. 10. Howſoeuer that be, three of them are reckened
among the 12. Apoſtles, Iames, and Simon Cananæus,
and Iude. Yea and that they were ſome-what more
then Apoſtles, though leſſe then Peter, S. Paul ſignifi-
eth, where he ſaith ſpeaking of himſelf and Barnabas: *As*
alſo the other Apoſtles, and the Brethren of our Lord,
and Cephas. 1. Cor. 9.

And as S. Luke calleth this Iude, *Iude of Iames,* ſo
he calleth himſelf in this Epistle of his, *Iude the ſeruant*
of Ieſus Chriſt, and the brother of Iames. S. Matthew
Mt. 10. Mar. 3. and S. Marke doe cal him *Thaddæus,* as *Lebbæus* alſo
in the Greeke. His feaſt and his brother Simons together,
the Church keepeth Octob. 28. called *Simon and Iudes*
day.

His Epiftle is an Inuectiue againft al heretikes (as it were a Commentarie of 2. Pet. 2.) and namely (as S. Aug hath told vs) againft thofe, which mifconftrd S. Pauls Epiftles and held *Only faith*, whom he calleth therefore, *Men that transferre or peruert the grace of God into riotoufnes*, v. 4. exhorting Catholikes to be conftant and vnmoueable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For heretikes (faith he) *fegregate themfelues* from the Church and from her faith. v. 19. pag. 342, 396.

He exhorteth 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, blafphemie, apoftafie, 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 delperate, 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 accomplifhed. ³ My Deareft, taking al care to write vnto you of your common faluation, I thought it neceffarie to write vnto you: befeeching 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 admonifh you, 2. Pet. 2.

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

that once know al things, that ^{a)}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, fuftaining the paine of eternal fire. ⁸ In like manner thefe alfo defile the flefh, and ^{b)}despife dominion, & blaspHEME maieftie. ⁹ When Michael the Archangel, difputing with the Diuel, made altercation [♣]for the body of Moyfes, he durft not inferre iudgement of blaspHEmie, rebuke but faid, Our Lord ‘command’ thee. ¹⁰ But thefe, what things foeuer certes they are ignorant of, [♣]they blaspHEME: and what things foeuer naturally, as dumme beafts, they know, in thofe they are corrupted.

becaufe they ¹¹ Woe vnto them, ‘which’ haue gone in the way of [♣]Cain: and with the error of Balaam, haue for reward powred out themfelues, and haue perifhed in the contradiction of Core. ¹² Thefe are in their bankets, fpots, feafting together without feare, feeding themfelues, clouds without water which are carried about of winds, trees of autumnne, vnfruitful, twife dead, plucked vp by the roots, ¹³ raging waues of the fea, foming out their owne confufions, wandering ftarres: to whom the ftorme of darkneffe is referued for euer. ¹⁴ And of thefe prophecied Enoch, the feuenth from Adam, faying: Behold our Lord is come in his holy thoufands, ¹⁵ to doe iudgement againft 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 fpoken againft him. ¹⁶ Thefe are murmurers, ful of complaints,

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

^b Such heretikes, that wil not be fubiet to any fuperiour, or that refufe to obey the lawes either of Spiritual or Temporal Rulers. In which kind (fppecially in blaspHEming the fupreme Spiritual Magiftrate) the Proteftants do paffe.

walking according to their owne defires, and their mouth
fpeaketh pride, admiring perfons for gaine fake.

¹⁷ But you, my Deareft, be mindful of the words
which haue been fpoken before by the Apoftles of our
Lord IESVS Chrifft, ¹⁸ who told you, that in the laft
time fhall come mockers, according to their owne defires
walking in impieties. ¹⁹ ¶ Thefe are they which fegregate
themfelues, fenfual, hauing not the Spirit. ²⁰ But you,
my Deareft, building your felues vpon ‘our’ moft holy
faith, in the Holy Ghoft, praying, ²¹ keep your felues
in the loue of God, expecting the mercie of our Lord
IESVS Chrifft vnto life euerlafting. ²² And thefe certes
reproue 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.

1. *Tim.* 4.

2. *Tim.* 3. 2. *Pet.* 2.

your

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
Chrifft, ²⁵ to the only God our Sauour by IESVS Chrifft
our Lord be glorie and magnificence, empire and power
before al worlds, and now and for al worlds euermore.
Amen.

ANNOTATIONS

Truths vnwritten, and
known by tradition.

9 For the body of Moyfes.) When, why, or how this al-
tercation 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.

Ignorance maketh
Heretikes blafpheme.

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 reproue the things, then they fal to execrations,
irrifions, and blafphemies againft the Priests, Church, and Sacra-
ments, and whatfoeuer is godly.

Heretikes refembled to
Cain, Balaam, and Core.

11 Cain, Balaam, Core.) The Apoftle would haue Heretikes
fppecially 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 couetounes 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.

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 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 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 therfore calleth *Segregations*.

Al Heretikes fegregate themfelues.

