

- 6 And this is the loue, that we shulde walke after his<sup>a</sup> commandements. This commandement is, that as ye haue heard from the beginning, ye shulde walke in it.
- 7 For manie deceiuers are entred into the worlde, which confesse not y<sup>e</sup> Iesus Christ is come in the flesh. He that is suche one, is a deceiuer and an Antichrist.
- 8 Loke to your selues, that we lose not the things, which we haue done, but that we may receiue a ful reward.
- 9 Whofoeuer transgresseth, and abideth not in the doctrine of Christ, hath not God. He that continueth in the doctrine of Christ, he hath bothe the Father and the Sonne.
- 10 If there come anie vnto you, and bring not this doctrine, receiue him not to house, neither bid him, f<sup>e</sup> God speede.
- 11 For he that biddeth him, God speede, is partaker of his euil dedes. Although I had manie things to write vnto you, yet I wolde not write with paper and ynce: but I trust to come vnto you, and speake mouth to mouth, that our ioye may be ful.
- 12 The sonnes of thine<sup>o</sup> elect sister grete thee, Amen.

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

<sup>d</sup> By suffering our selues to be seduced.

<sup>e</sup> He that passeth the limites of pure doctrine.

<sup>Rem. 16, 17.</sup>

<sup>f</sup> Have nothing to do w<sup>th</sup> him, neither shewe him anie signe of familiaritie or acquaintance

<sup>o</sup> Or, worthie.

## THE THIRD EPI- stle of Iohn.

3 He is glad of Gaius that he walketh in the truth, 8 Exhorteth them to the louing vnto the poore Christen in their persecution, 9 Sheweth the unkinde dealing of Diotrephes, 12 And the good reporte of Demetrius.



He Elder vnto the beloued Gaius, whome I loue in the truth.

Beloued, I with chiefly y<sup>e</sup> thou prosperedst & faredest wel, as thy soule prospereth.

3 For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth.

4 I haue no greater ioye then this, that is, to heare that my sonnes walke in<sup>a</sup> veritie,

5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, & to<sup>b</sup> strangers,

6 Which bare witness of thy loue before the Churches. Whome if thou bringest of their iourney as it<sup>c</sup> besemeth according to God, thou shalt do wel,

7 Because that for his Names sake they wet forth, and toke nothing of the Gentiles.

8 We therefore ought to receiue suche, that we might be helpers to the truth.

9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I wil declare his dedes which he doeth, prating against vs with malicious wordes, and not therewith content, neither he him self receiue the brethren, but forbiddeth them y<sup>e</sup> wolde, and thrusteth them out of the Church.

11 Beloued, folowe not that which is euil, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not sene God.

12 Demetrius hath good reporte of all men, and of the truth it self: yea, and we our selues beare recorde, and ye knowe that our recorde is true.

13 I haue manie things to write: but I wil not with ynce and pen write vnto thee.

14 For I trust I shal shortly se thee, and we shal speake mouth to mouth. Peace be with thee. The friends salute thee. Grete the friends by name.

<sup>a</sup> That is, in godlie contentation, as they haue bothe the knowledge & feare of God.

<sup>b</sup> By keeping hospitalitie.

<sup>c</sup> If y<sup>e</sup> furnisheth the with necessities towarde their iourney, knowing y<sup>e</sup> the Lord faith, He that receiue the, receiue the

<sup>o</sup> Or, known.

## THE GENERAL Epistle of Iude.

### THE ARGUMENT.

Saint Iude admonisheth all Churches generally to take hede of deceiuers which go about to drawe awaye the hearts of the simple people from the trueith of God, and willett them to haue no societie with suche, whome he setteth forth in their liuelie colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithful and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

Iude



a The faithfull  
are sanctified  
of God the Fa-  
ther in the Son  
ne by the ho-  
lie Gost.  
b That he shul-  
de kepe you,  
Iohn 17.6.

c Against the  
assaultes of Sa-  
tan and heret-  
ikes  
d That ye shul-  
de kepe it for  
euer.

e He confir-  
meth their  
heare against  
the contenters  
of religiō and  
Apostates, shew-  
ing that suche  
men trouble  
not the Church  
at all aduēti-  
res, but are  
appointed the  
reuerce by the  
deceimnat coun-  
sel of God.

2 Tim. 14. 37.

3. Pet. 2. 4.

f Their in-  
credulitie was  
the soveraine of  
all their euil.

10. original.

Gen. 19. 24.

g Then shalbe  
their extreme  
punishment.  
h More horri-  
ble pollucio.

i Which the-  
we the selues  
dull and im-  
pudent.

k It is more  
like that this  
example was  
writ in some  
of those booke  
of the Scriptu-  
re which are  
now lost, Nōb.  
3574. iof. 10. 13.

2. chro 9. 29.

l In Zacharie  
3. 2 Christ vnder  
the name of the Angel  
rebuked Satan  
as knowing y  
he went about  
to hinder the  
Church; but he  
re we are ad-  
monished not  
to seke to reuē-  
ge our selues  
by euil speaking,  
but to referre the  
thing to God. m By  
their carnal iudgement.  
\* Gre. 4. 3.

Vde a seruant of Ie-  
sus Christ, and  
brother of Iames, to  
them which are called  
& sanctified of God  
the Father, and referred  
to Iesus Christ:

1 Mercie vnto you, and peace and loue be  
multiplied.

2 Beloued, when I gaue all diligence to  
write vnto you of the comune saluation,  
it was nedeful for me to write vnto you to  
exhorre you, that ye shulde earnestly con-  
tende for the maintenance of y<sup>e</sup> faith, which  
was once giuen vnto the Saintes.

3 For there are certeine me crept in which  
were before of olde ordeined to this co-  
demnation: vngodlie men they are which  
turne the grace of our God into wanton-  
nes, and denye God the onelie Lord, and  
our Lord Iesus Christ.

4 I wil therefore put you in remembrance,  
forasmuche as ye once knewe this, how  
that the Lord, after that he had deliuered  
the people out of Egypt, destroyed them  
afterwarde which beleued not.

5 The Angels also which kept not their  
first estate, but left their owne habitation,  
he hath reserved in euerlasting chaines  
vnder darkenes vnto y<sup>e</sup> iudgement of the  
great daye.

6 As Sodom and Gomorrhe, and the ci-  
ties about the, which in like maner as they  
did, committed, and followed strange flesh,  
are set forth for an ensample, and suffre  
the vengeance of eternal fyre.

7 Likewise notwithstanding these dreamers  
also defile the flesh, and despise gou-  
ernement, and speake euil of them that  
are in autoritie.

8 Yet Michael the Archangel, when he  
strove against the deuil, and disputed a-  
bout the bodie of Moses, durst not blame  
him with cursed speaking, but faith, The  
Lord rebuke thee.

9 But these speake euil of those things,  
which they knowe not: and whatsoever  
things they knowe naturally, as beastes,  
which are without reason, in those things  
they corrupt them selues.

10 Wo be vnto the: for they haue followed  
the way of Cain, and are cast away by the

deceite of Balaams wages; and perish in  
the gaine saying of Core.

11 These are spotted in your feasts of cha-  
ritie when they feast with you, without  
all feare, seding them selues: cloudes they  
are without water, caryed about of win-  
des, corrupt trees & without frute, twice  
dead, & plucked vp by the rootes.

12 They are the raging waues of the sea, fo-  
ming out their owne shame: they are wan-  
dring starres, to whome is reserved the  
blackenes of darkenes for euer.

13 And Enoch also the seuēth from Adam,  
prophecied of such, saying, Beholde,  
the Lord cometh with thousands of his  
Saintes,

14 To giue iudgement against all men, and  
to rebuke all vngodlie among the of all  
their wicked dedes, which they haue vn-  
godly committed, & of all their cruel spea-  
kings, which wicked sinners haue spoken  
against him.

15 These are murmurers, complainers, wal-  
king after their owne lustes: whose  
mouths speake proude things, hauing  
mens persones in admiration, because of  
a vantage.

16 But, ye beloued, remember the wordes  
which were spokē before of the Apostles  
of our Lord Iesus Christ,

17 How that they tolde you that there shul-  
de be mockers in the last time, which  
shulde walke after their owne vngodlie  
lustes.

18 These are makers of sectes, fleshlie, ha-  
uing not the Spirit.

19 But, ye beloued, edifie your selues in  
your most holie faith, praying in the ho-  
lie Gost,

20 And kepe your selues in y<sup>e</sup> loue of God,  
loking for the mercie of our Lord Iesus  
Christ, vnto eternal life.

21 And haue compassio of some, in put-  
ting difference:

22 And other saue with feare, pulling the  
out of the fyre, and hate euen the garment  
spotted by the flesh.

23 Now vnto him that is able to kepe you,  
that ye fall not, and to present you faultles  
before the presence of his glorie with  
ioye,

24 That is, to God onely wise, our Sauour,  
be glorie, and maiestie, and dominion, and  
power, bothe now and for euer, Amen.

FFf. ii.

Nom. 22. 23.

Nom. 16. 1.

2. Pet. 2. 16.

n For as Core,

Dathan, and

Abirō rose vp

and spake a-

gainst Moses,

so do these a-

gainst them y

are in autoritie

o These were

general feastes

which y<sup>e</sup> faith

ful kept, partly

ly to protect

their brother-

lie loue, & par-

tly to relieue

the needie, Ter-

tull in Apolo-

get. chap. 39.

Reuel. 1. 7.

p Either of

God, or of his

Church.

q This saying

of Enoch

might for the

worthines the

reof haue be-

ne as a comune

saying among

men of all ti-

mes, or els ha-

ue bene writ-

ten in some of

those booke

which now re-

maine not: yet

by the promi-

se of God, so

many are left

as are able to

instru vs in

the faith of Je-

sus Christ sa-

luation, Iohn

20. 31.

Psal. 16. 10.

¶ In vngodli-

nes and ino-

quitie.

1. Tim. 4. 1.

2. Tim. 1. 1.

2. pet. 3. 3.

r Of regenera-

tion.

Some may be

wone with ge-

lencies, other-

by sharpenes.

s By sharpe re-

probes to

drawe the out

of danger.

t He willett

not onely to

cut of the euil

but to take a-

way all occa-

sions which a-

re as prepara-

tories to the

same.