



spake as they were moued by the holie 14 Hauing eyes ful of adulterie, and that  
Gost. can not cease to sinne, beguiling vnstable  
soules: they haue hearts exercised with co  
uetousnes, cursed children,

CHAP. II.

*He prophesieth of false teachers, and sheweth their pu  
nishment.*

*Act. 20, 29. 1  
1. Tim. 4, 2.  
Iude. 12.*

1 **B**Vt\* there were false prophetes also  
Among the people, euē as there shal  
be false teachers among you: which priue  
ly shal bring in damnable heresies, euen  
denying the Lord, that hathe boght them,  
& bring vpon them selues swift dānation.

*10r. insolent & 2  
wanton.*

2 And manie shal followe their damna  
ble wayes, by whome the way of trueth  
shal be euil spoken of,

*a This is eui  
dently sene  
in the Pope &  
his Priests, w  
by lies & flat  
teries sel mens  
soules, so that  
it is certaine  
that he is not  
the successour  
of Simon Pe  
ter, but of Si  
mon Magus.  
Iob. 4, 18.  
Iude 6.  
Gen. 7, 2.  
Gen. 19, 24.*

3 And through couetousnes shal they with  
fained wordes make \*merchandise of you,  
whose iudgement long agone is not farre  
of, and their damnation slepeth not.

4 For if God spared not the \* Angels, that  
had sinned, but caste them downe into hell  
and deliuered them into chaines of dar  
kenes, to be kept vnto damnation:

*Gen. 19, 16.*

5 Nether hathe spared the olde worlde, but  
saued \* Noe the eight *persone* a preacher of  
righteousnes, and broght in the flood vpō  
the worlde of the vngodlie,

6 And \* turned the cities of Sodome and  
Gomorrhe into ashes, condemned them  
and ouerthrewe them, and made them an  
ensample vnto them that after shulde liue  
vngodlie,

7 \* And deliuered iuste Loth vexed with  
the vnclenlie conuersation of the wicked,  
8 (For he being righteous, and dwelling a  
mong them, in seing and hearing, vexed  
his righteous soule from day to day with  
their vnlawful dedes.)

9 The Lord knoweth to deliuer the god  
lie out of tentation, and to referue the  
vniust vnto the day of iudgement to be  
punished:

10 And chiefly them that walke after the  
flesh, in the lust of vnclennes, and despise  
the gouernement, *which are* presumptuous,  
and stand in their owne conceite, and fea  
re not to speake euil of thē that are in dig  
nitie.

*1. King. 22, 22  
Iob. 1, 12.*

*b Albeit the  
Angels con  
demne the  
vices and ini  
quities of wic  
ked magistra  
tes, yet they  
blame not the  
autoritie and  
power which  
is giuen them  
of God.*

11 Where as the Angels which are greater  
bothe in power and might, \* giue not brai  
ling iudgement against them before the  
Lord.

*c As beasts  
without rea  
son or wit fol  
lowe whether  
nature leadeth  
them: so these  
wicked men  
destitute of  
Spirit of God,  
onely seke to  
fulfil their sen  
sualitie, and as  
they are ves  
sels made to  
destruō, & appointed to this iudgement, so they fall into the snares of Satan  
to their destrūō. d For in your holie feasts they sit as members of Church  
where as in dede they be but spottes, & so deceiue you, read Iude 12.*

12 But these as *c* brute beasts, led with sen  
sualitie and made to be taken, and des  
troyed, speake euil of those things which  
they knowe not, and shal perish through  
their owne corruption.

13 And shal receiue the wages of vnrighte  
ousnes, as they which counte it pleasure to  
liue deliciously for a season. Spottes *they*  
*are* and blottes, *d* deliting them selues in  
their deceiuings, in feasting with you,

15 Which forsaking the right waye, haue  
gone astraye, following the way of \* Ba  
laam, *the sonne* of Bofor, which loued the  
wages of vnrighteousnes.

*Nomb. 22, 23.  
Iude 11.*

16 But he was rebuked for his iniquitie:  
for the domme asse speaking with mans.  
voyce, forbade the foolishnes of the Pro  
phet.

17 \* These are welles without water, and  
*c* cloudes caryed about with a tempest, to  
whome the blacke darkenes is referued for  
euer.

*Iude 12.  
e They haue so  
me appearece  
outwarde, but  
within they a  
re drie and bar  
ren, or at moſte  
they cause but  
a tempest.*

18 For in speaking swelling wordes of va  
nitie, they beguile with wantōnes through  
the lustes of the flesh them that were clea  
ne escaped from them which are wrapped  
in errour,

19 Promising vnto them libertie, and are  
them selues the \* seruants of corruption:  
for of whome focuer a man is ouercome,  
euen vnto the same is he in bondage.

*Iohn 8, 34.  
Rom. 6, 20.*

20 \* For if they, after they haue escaped frō  
the filthines of the worlde, through the  
*f* knowledge of the Lord, & of the Sauour  
Iesus Christ, are yet tågled againe therein,  
and ouercome, the latter end is worse with  
them then the beginning.

*Mat. 12, 45.  
Ebr. 6, 4.  
E. 10, 26.  
f Which commeth  
by hearing the Gos  
pel preached*

21 For it had bene better for them, not to  
haue knowen the way of righteousness, thē  
after they haue knowen it, to turne frō the  
holie *c* commandement giuen vnto them.

*Or. doctrine.*

22 But it is come vnto them, according to  
the true prouerbe, \* The dogge is retur  
ned to his owne vomit: and, The sowe  
that was washed, to the wallowing in the  
myer.

*Prou. 29, 10*

CHAP. III.

*3 He sheweth the impietie of them which mocke at Gods  
promises. 7 After what sorte the end of the worlde  
shalbe. 8 That they prepare them selues thereunto.  
16 Who they are which abuse the writings of S. Paul,  
and the rest of the Scriptures, 18 Concluding with  
eternal thanks to Christ Iesus.*

1 **T**His seconde Epistle I now write vn  
to you, beloued, wherewith *a* I stirre  
vp, and warne your pure mindes,

*a For we fall  
quickly aslee  
pe and forget  
that which we  
are taught.*

2 To call to remēbrance the wordes, which  
were tolde before of the holie Prophetes,  
and also the commandement of vs the A  
postles of the Lord and Sauour.

3 \* This first vnderstand, that there shal come  
in the last dayes, mockers, which wil  
walke after their lustes,

*1. Tim. 4, 20  
2. Tim. 3, 1.  
Iude 18.*

4 And say, Where is the promes of his cō  
ming<sup>s</sup> for since the fathers dyed, all things  
continue a like from the beginning of the  
creation.

*b He meaneth  
thē which had  
once professed  
Christian reli  
gion, but beca  
me afterwar  
de contemners  
& mockers, as  
Epicurians &  
atheistes.*

5 For this they *b* willingly knowe not, that  
the heauens were of olde, and the earth

that was of the water and by the water, by the worde of God.

As touching the beautie thereof, & things which were therein except them which were in the arke.

6 Wherefore the world that then was, perished, ouerflowed with the water.

7 But the heauens & earth, which are now, are kept by the same worde in store, and reserued vnto fyre against the day of iudgement, and of the destruction of vngodlie men.

Psal. 90. 4.

8 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, \* as a thousand yeres, & a thousand yere, as one day.

Eccl. 33. 39.

1 Tim. 2. 4. He speaketh not here of the secret & eternal counsell of God, whereby he electeth whome it pleaseth him, but of the preaching of the Gospel whereby all are called and bidde to the banquet. Mat. 24. 44. 1. thes. 5. 2. genl. 3. 3. & 16. 15.

9 The Lord is not slacke concerning his promes (as some men count slackenes) but is pacient toward vs, and wolde haue no man to perish, but wolde all men to come to repentance.

10 \*But the day of the Lord wil come as a thief in the night, in the which the heauens shal passe away with a noyce, and the elements shal melt with heate, and the earth with the workes, that are therein, shalbe burnt vp.

11 Seing therefore that all these things must be dissolued, what maner persones ought ye to be in holie conuersation and godlines,

12 Loking for, and hasting vnto the com-

ming of the day of God, by the which the heauens being on fyre, shalbe dissolued, & the elements shal melt with heat?

13 But we loke for new heauens, and a new earth, according to his promes, wherein dwelleth righteousnes. Isa. 65. 17. & 66. 22. reuel. 21. 1.

14 Wherefore, beloued, seing that ye loke for suche things, be diligent that ye may be founde of him in peace, without spotte and blameles.

In quiet conscience.

15 \*And suppose that the long suffering of our Lord is saluation, euen as our beloued brother Paul according to the wisdome giuen vnto him wrote to you,

Albeit his epistles were writ to peculiar Churches, yet they containe a general doctrine appertaining to all men.

16 As one, that in all his Epistles speaketh of these things: among the which some things are hard to be vnderstand, which they that are vnlearned and vnstable, peruert, as they do also other Scriptures vnto their owne destruction.

As no man condemneth the brightness of the sunne because his eye is not able to susteine the clearnes thereof: so the hardness of we can not some time compass or perfectly vnderstande in the Scriptures, ought not to take away from vs the vie of Scriptures. Or, wastie.

17 Ye therefore beloued, seing ye knowe these things before, beware, lest ye be also plucked away with the error of the wicked, and fall from your owne stedfastnes.

18 But growe in grace, and in the knowledge of our Lord and Sauour Iesus Christ: to him be glorie bothe now and for euer more. Amen.

# THE FIRST EPI- stle general of Iohn.

## THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluation doeth consist onely in Christ, lest that any man should thereby take a boldenes to sinne, he sheweth that no man can beleue in Christ, onles he doeth endeuour him self to kepe his commandements, which thing being done, he exhorteth them to beware of false prophetes, whome he calleth Antichrists, and to trye the spirits. Laste of all he doeth earnestly exhorte them vnto brotherly loue, and to beware of deceiuers.

Iohn 8. 12. The frutes of our faith must declare whether we be ioynd in God or no: for God being verye puritie & light will not haue fellowship with them which are in sinne and darkenes. In an euil conscience, & without the feare of God. That is, Christ with vs and we with our selues. 1. pet. 1. 9. 1. ioh. 1. 6. 1. King 8. 46. 2. chro. 6. 36. ppo. 20. 9. ecclie. 7. 20. i If we be not ashamed, earnestly & openly to acknowledge our selues before God to be sinners.

### CHAP. I.

2 True witness of the euerlasting words of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

a That is, Christ God eternal. b That is, Christ being man.



That which was from the beginning, which we haue heard, which we haue sene with our eyes, which we haue looked vpon, and our hands haue hadled of the Word

of life, (For the life appeared, and we haue sene it, and beare witness, and shewe vnto you the eternal life, which was with the Father, and appeared vnto vs.)

That, I say, which we haue sene & heard, declare we vnto you, that ye may also haue fellowship with vs, and that our fellow-

ship also may be with the Father and with his Sonne Iesus Christ.

4 And these things write we vnto you, that your ioye may be full.

5 This then is the message which we haue heard of him, and declare vnto you, that God is light, & in him is no darkenes.

6 If we say we haue fellowship with him, and walke in darkenes, we lye, & do not truly.

7 But if we walke in the light as he is in the light, we haue fellowship one with another, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne.

8 If we say that we haue no sinne, we deceiue our selues, and truth is not in vs.

9 If we acknowledge our sinnes, he is faithful and iust, to forgie vs our sinnes, & to cleanse vs from all vnrighteousnes.

10 If

c Which giueth life and had it in him self, Ioh. 14. d Before all be ginning. e The effect of the Gospels, y we all being ioynd together in Christ by faith, shal be the sonnes of God.