THE EPISTLE OF JUDE.

1 Jude, See Introductory Notes. 
A the servant of Jesus Christ, and of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
B Mercy unto you, and peace, and love, be multiplied.
C Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.
D For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord and God, and our Lord Jesus Christ.
E I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt,
F after ward destroyed them that believed not.
G And the angels which kept not their first estate, but left their own habitation, hath he reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
H Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.


-5-16 (E. p. 1890). RETRIBUTION. (Extended Alternation.)


C 9 Yet Michael, See Dan. 10, 13.
archangel. See 1 Thess. 4, 16. No other angel bears this title.

D 10 But these *speak evil of those things
which they *know not: but what they *know
naturally, as *brute beasts. In those things
they *corrupt themselves.

A 11 Woe *unto them! for they *have gone in the
way of Cain, and *ran greedily after the error
of Balaam for *reward, and *perished in the
*gainsaying of *Core.

B 12 These are *spots *in your *feasts of charity,
when they feast with you, *feeding *themselves
without fear; clouds they are without
water, carried about *of winds; trees *whose
fruit withereth, *without fruit, twice dead;
plucked up by the roots;
13 *Raging waves of the sea, *foaming out
their own shame; *wandering stars, to whom
*is reserved the *blackness of darkness "for
ever.

C 14 And Enoch also, the seventh *from Adam,
prophesied of these, saying, "*Behold, the
LORD cometh *with ten thousands of His
saints,
15 To execute *judgment upon all, and to
convince all *that are *ungodly among them;
*of all *their *ungodly deeds which they *have
*ungodly committed, and *of all their hard
speeches which *ungodly sinners have *spoken
against Him."

B 16 These are *murmurers, *complainers, walking
after their own lusts; and their mouth
*speaketh *great swelling words, *having men's
persons in admiration *because of *advantage.

D 17 But, *beloved, remember ye, the *words
which *were spoken before *of the *apostles of
our *Lord Jesus Christ;

C 18 How that they *told you *there should be
mockers *in the last time, *who should walk
after their own *ungodly lusts.
19 These be they who *separate themselves,
*sensual, having *not the *Spirit.

B 20 But ye, *beloved, *building up yourselves on
your most holy *faith, *praying *10 in the
Holy Ghost,
21 *Keep yourselves *in *the love of *God,
*looking for our *17 Lord Jesus Christ *unto eternallife.

Matt. 25. 31. Mark 8. 32. 18 upon = against.
Only here, but the texts read ezkena, as John 8. 9.

Jude 9-21
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Complainers. Gr. *memphistoioi.

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Jude 9-21
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THE REVELATION.
THE STRUCTURE OF THE BOOK AS A WHOLE.

INTRODUCTORY NOTES.

1. TITLE OF THE BOOK. Man calls it "The Revelation of St. John the Divine". But its God-given title is in the first verse, "The Revelation of Jesus Christ"; that is, the Unveiling, Revealing, and Presentation to earth and heaven of the Lord Jesus Christ (Messiah) as "KING OF KINGS and LORD OF LORDS".

   It is spoken of as:
   
   (a) "The Word of God" (1.1), in the sense in which the term occurs in the Old Testament (cp. 1 Chron. 17.3, Jer. 1.4, 15, Ezek. 1.3, Joel 1.1; &c);
   
   (b) "This prophecy" (1.9); therefore a prophetic message. The "blessing" here promised makes it clear that from this verse (and not 4.1, as many suppose) to the end the book concerns things yet future;
   
   (c) "The testimony of Jesus Christ" (1.2, 9). Either as testimony to Him as the Coming One (Genitive of the Object); or, the testimony He bore on earth (Gen. of the Subject; Ap. 17); probably both.

2. AUTHORITY. The testimony of Melito, bishop of Sardis (c. 170), quoted by Eusebius; Irenaeus (c. 180); the Muratorian Canon fragment (c. 200); Clement of Alexandria (c. 200); Tertullian (c. 220); Origen (c. 283); Hippolytus, bishop of Pontus (c. 240); &c., may fairly be accepted as to the writer being John the "beloved disciple" and apostle, as against the claims of a supposed John, "an Elder" (cp. Peter's address in 1 Pet. 5.1), resident in Asia, who is hailed by "the majority of modern critics" as being the author of the Johannine letters (see Introductory Notes to 1 John) and The Revelation (Ap. 197).

3. DATE OR WRITING. This by almost unanimous consent of the early Church writers is ascribed to the close of the reign of the Emperor Domitian, about A.D. 96. At the time of the so-called "Second General Persecution" of the "Christians".

4. TO WHOM IT WAS ORIGINALY SENT IS UNKNOWN. We have no clue, and therefore all speculations on the subject are valueless.

(For Characteristics, Scope, Symbolism, &c., of Revelation, see Ap. 197.)