THE FIRST EPISTLE OF JOHN.
THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Involution and Alternation.)

A | 1, 1—2, 17. CHRIST.

B | C | 2, 18—29. ANTICHRIST.

D | 3, 1—24. LOVE.

B | C | 4, 1—6. ANTICHRIST.

D | 4, 7—21. LOVE.

A | 5, 1—21. CHRIST.

NOTES.

1. Written by the apostle John, as is proved no less by its character than by external testimony. The similarity in tone and language to the Fourth Gospel shows both to be the work of that disciple whom Jesus loved (John 21, 7).

2. Written, as generally understood, to the "circle of Asiatic churches". But it is suggested that this First Epistle of John may be reckoned among the Diaspora and earlier epistles, for the following reasons:
   (a) The occurrence of the word parousia (2, 28). See Matt. 24, 3; 1 Thess. 2, 13, &c.
   (b) The significance of the possessive pronoun hémev (1, 3; 2, 2; see Notes), and
   (c) Paul's statement that John was one of the "pillars", i.e. teachers of the Law, and therefore a minister of the circumcision (see Gal. 2, 9).

The position that the epistle occupies canonically among the Diaspora writings strengthens the argument that it also is to be reckoned among them.

3. The contents are practical teaching in the light of the love of God. God is Life, is Light, is Truth, is Righteous, is Love, and we have fellowship with Him through the Lord Jesus Christ by the Holy Spirit. "We know that He abideth in us by the spirit which He hath given us" (3, 24). The apostle sets in vivid contrast the death, darkness, falsehood, hate, which are the characteristics of the devil who "sinneth from the beginning" (3, 8), and of those who are led by the spirit of error (4, 6), with the work of the Holy Spirit in believers. But the dominant conception running throughout the epistle is that of the love which constraineth, as it constrained Paul (2 Cor. 5, 14).

4. Written from Ephesus according to tradition, but no definite statement can be made as to either place or time of writing. The character of the contents indicates a much earlier date than is usually supposed (see Ap. 180).
THE FIRST EPISTLE OF JOHN.

1. 1-2, 17 (A, p. 1870). CONCERNING CHRIST. (Repeated Alternation.)

A

1. 1-2. 17 (A, p. 1870). CONCERNING CHRIST.
(Repeated Alternation.)

A

archet. See John 8. 44. Oec. nine times in this epistle.
handled. Gr. ϕανερώθη. See Acts 17. 27.
2. For-And.
bear witness. See John 1. 7, and p. 1511.
unto = to.
Eternal life. Gr. ἀεί. "Eternal life" occ. in this epistle six times.
Father. Ap. 98. III.
declare. Same as "show", v. 2.
that = in order that. Gr. hina.
fellowship. See 1 Cor. 1. 9.
Jesus Christ. Ap. 98. XI.
15. 11; 16. 14; 17. 12.
This then = And this.
message. Gr. ἀκούει. Only here and 3. 11.
do = at all. Gr. ou oudeis. A double negative.
This is the Fig. Pneumatos (Ap. 6), as in v. 8.
as. This refers to the Father. Cp. 2. 6.
one with another = with one another. Not with
fellow-believers, but with the Father and the Son.
Jesus Christ. The texts read "Jesus".
not = not (v. 6).
faithful. Ap. 150. III.
to. Gr. hina, as in v. 5. Lit. in order that He might
Name. See 5. 10. John 8. 44.
word. Ap. 121. 10.
In v. 13, 18 a different word is used. unto = to.
that ye = sin. Note carefully the tense force of
the Gr. hina here; "unto" to the end that ye may not (commit) sin (habitually)."
that. Gr. hina. sin
not = not may sin.
2 propitiation. Gr. hilemos. Only here and 4. 10.
Several times
sins. Ap. 128. II. II.
also. This should follow "world".
world.
3 hereby = in (Ap. 104. viii) this.
know.
4 truth. See 1. 5. in. Ap. 104.
5 word. Ap. 121. 10.

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5 word. Ap. 121. 10.

1871
I. JOHN

8 Abideth. See p. 1511.

2. 6.

He that saith he abideth in Him ought himself also so to walk, even as ye walked.

7 Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you, which thing is true in Him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because ye have known Him That is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

13 I have written unto you, fathers, because ye have known Him That is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.

14 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

15 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

16 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

17 Little children, it is the last time: and as ye have heard that anticrist shall come, even now are there many antichrists; whereby we know that it is the last time.

18 They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not of us.

19 But ye have an unction from the Holy One, and ye know all things.

20 Who is a liar but he that denieth that Jesus is the Christ? He that denieth the Father and the Son, is the same hath not the Father: but he that acknowledgeth the Son hath the Father also.
Let that therefore abide in you, which ye have heard from the beginning.

If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

And this is the promise that he hath promised us, even eternal life.

These things have I written unto you, concerning them that seduce you;

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you:

and as the anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

And now, little children, abide in him; and he shall appear to him who keepeth his commandments.

If ye know that he is righteous, ye know that everyone that doeth righteousness is born of him.

Behold what manner of love the Father hath bestowed upon us, that we should be called sons of God: therefore the world knoweth us not, because it knew him not.

Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And every man that hath this hope in him purifieth himself, even as he is pure.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

And ye know that he was manifested to take away our sins; and in him is no sin.

I. JOHN.

24-29 (A2, p. 1872). Antichrist. Protection Against. (Alternation.)

The word heard: abiding in them.

His promise: eternal life.

The anointing: abiding in them.

His teaching: truth.

Confidence through abiding in him.

His righteousness: they born of him.

Same as "abide", v. 6.

Promise. Gr. epangelia, the only occ. in John's writings.


Seduce = lead astray, or cause to err.

Anointing. Same as "unction", v. 20.

Concerning. v. 26.


He is not (Ap. 105. I) a lie.

Ye shall. Omit.

Him. Or, it.


Same as "made manifest", v. 12.


Ashamed. Gr. aischumô. See 2 Cor. 10. 8.


Coming. See Matt. 24. 3.


Doeth = practiseth. Gr. poieôs, as 3. 7, 10.


Born = begotten. A Latin MS., the Fleury Palimpsest, instead of "ashamed, &c.", reads "confounded by him.

If in His presence ye have known Him that is faithful, know that every one that doeth the truth hath been born of Him." E. S. Buchanan. transl. in The Records Unrolled.

3. 1-24 (D, p. 1870). Love. (Alternation.)

Effect upon us.

The Son's love to us.

Effect upon us.


Father. Ap. 98. III.

Bestowed upon = given to.

In order that. Gr. hina.


God. Ap. 95. I. 1. all the texts add, "and we are (so)".


As = even as. Cp. 2. 6.

3. 3-15 (C, above). Effect Upon Us. (Division.)

Inward Purity. (Introversion and Extended Alternation.)

Purity.

Sin's character. Lawless.

Christ manifested. Reason.

Test of abiding.

Warning against deceivers.

Righteousness.

Sin's origin. The devil.

Christ manifested. Reason.

Test of being begotten of God.

3 in = upon (Ap. 104. ix. 2). i.e., set, or fixed on.

Purified. Gr. hagnizô. See Acts 21. 24. even as. See 2. 1. pure. Gr. hagios. See 2 Cor. 7. 11.

Whosoever = every one who.

Committeth = doeth, i.e., practiseth. See 2. 9.


Also. For = and.

The transgression, &c. Gr. anomia, as above.

Was manifested. Same as "appear", v. 2.

In order that (Gr. hina) He might.

Take away Gr. airô.


6 Whosoever abideth in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin is of the devil; for the devil sinneth from the beginning.

9 Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever d doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if one of the world hate you.

14 We know that we have passed from death unto life, because we love the brethren.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love of God, because He laid down His life for us: and we ought to lay down our lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

And 16 Hereby we know that we are of the truth, and shall assure our hearts before Him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us, then have we confidence toward God; 22 And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

23 And this is His commandment, That we love one another.

3. 10-15. OUTWARD MANIFESTATION. (Introspection and Alternation.)

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if one of the world hate you.

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21 Beloved, if our heart condemn us, then have we confidence toward God; 22 And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.

23 And this is His commandment, That we love one another.

3. -16. EFFECT UPON US. (Alternation.)

16 Hereby is In (Ap. 104. viii) this: perceive we we know, as in v. 1.

17 whoso = whoever.

18 in, in. No prep. Dat. case.


23 And this is His commandment, That we love one another.

16 Hereby is In (Ap. 104. viii) this: perceive we we know, as in v. 1.

17 whoso = whoever.

18 in, in. No prep. Dat. case.


23 And this is His commandment, That we love one another.
Beloved, believe not every spirit, but try the spirits; whether they are of God: because many false prophets are gone out into the world.

And hereby we know that the abideth in us, and the Spirit which He hath given us.

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And hereby we know that He abideth in us, and the Spirit which He hath given us.
4. 16.

16 And we have *known* and *believed* the *love* that *God* hath *to us.* *God* is *love,* and he that *dwelleth* in *love* *dwelleth* in *God,* and *God* is *in* him.

5. 13.

17 Herein is *our* *love made perfect,* that we may have *boldness* in the day of *judgment,* because *as* we *is* are *in this world.*

18 There is *no fear* in *love,* but *perfect* *love casteth out fear,* because fear hath *torment.* He that feareth is not *made perfect* in *love.*

19 We *love* Him, because He first *loved* us.

20 *If* a man saith, "I *love* *God,*" and hateth his brother, he is a liar: for he that *loveth* *not* his brother whom he hath *seen,* how can he *love* *God* whom he hath *not* *seen?*

21 And this commandment have we from Him, *that* he who *loveth* *God* *love* his brother also.

AL

5 Whosoever *believeth* that *Jesus* is the *Christ* is *born* of *God,* and every one that *loveth* Him *that* *begat* *loveth* him also that is *begotten* of *Him.*

2 By this we *know* that we *love* the *children* of *God,* when we *love* *God,* and *keep* His commandments.

3 For this is the *love* of *God,* that we *keep* His commandments; and His commandments are *not* grievous.

4 For whatsoever is *born* *of God* overcometh the *world,* and this is the victory that overcometh the *world,* even our *faith.*

5 Who is he that overcometh the *world,* but he that *believeth* that *Jesus* is the *Son* of *God?*

M

6 This is He That *came* *by* *water* and *blood,* even *Jesus* *Christ*; *not* *by* *water* only, but *by* *water* and *blood.* And it is the *Spirit* *that* beareth witness, because the *Spirit* is *true.*

7 For there are three that *bear* record *in* heaven, the *Father,* the *Word,* and the Holy *Ghost,* and these three agree in one.

8 And there are three that *bear* witness in earth, the *Spirit,* and the *water,* and the *blood: and these three agree in one.*

9 If we receive the *witness* of *men,* the *witness* of *God* is *greater:* for this is the *witness* of *God* which *He* hath *testified* of *His* *Son.*

10 He that *believeth* on *the Son* of *God* hath the *witness* in *himself:* he that *believeth* *not* *God* hath made Him a *liar,* because he *believeth* *not* the *record* that *God* *gave* *of* His *Son.*

11 And this is the *record,* that *God* hath given to us *eternal* *life,* and this *life* is in *His* *Son.*

12 He that hath *the Son* hath *life,* *and* he that *hath not* the *Son* of *God* hath *not* *life.*

L

13 These things *have I written* *unto you,* that you *believe* on the name of the *Son* of *God* *believed—have believed.* Ap. 150. I. 1. iii.

5. 1-21 (A, p. 1820). CHRIST. (Alternation.)


5. 1 Whosoever = Every one who.


Jesus. Ap. 95, X.

Christ. Ap. 98, IX.

born = begotten.


loveth. Ap. 185, I.

keep. The texts read "do*.

2 love. Ap. 185, ii.

that. Gr. hina. Keeping His commandments is a result of His love being shed abroad in our hearts (Rom. 5. 5). Ap. 119, 97, 119, 162, &c. keep. See Matt. 19, 17.

is. Ap. 106, I.


4 For = Because.


5 but = except. Gr. ex eis.

Son of God. Ap. 98, XV.


water. Referring to His baptism, when witness was given to Him by the voice from heaven and the descent of the Spirit.

Jesus Christ. Ap. 98, XI.


beareth witness. See 1, 2.

7 bear record = bear witness, as in v. 5.

in heaven, &c. The texts read, "the Spirit, and the water," &c., omitting all the words from "in heaven" to "out of the earth," (v. 6) inclusive. The words are not found in any Gr. MS. before the sixteenth century. They were first seen in the margin of some Latin copies. Hence they have crept into the text.


witness. Gr. marturia. See p. 1511.


testified. Same as "bear witness," v. 5.


not. Ap. 105, II.

bear record = bear witness, as above.

record. Same as "witness," v. 9.

gave. Lit. hath witnessed.

11 hath given = gave. See Rom. 6, 23.

eternal. Ap. 151, II, b, i.


12 life = the life (v. 11).

13 have I written = I wrote.

unto. That believe, &c. This clause is omitted by all the texts and by the Syrian.
I. JOHN.

5. 13.

God; that ye may know that ye have eternal life; and that ye may believe on the name of the Son of God.

14. And this is the confidence that we have in Him, that if we ask anything according to His will, He heareth us:

15. And if we know that He hear us whatsoever we ask, we know that we have the petitions that we desired of Him.

16. If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17. All unrighteousness is sin: and there is not a sin without an punishment.

18. We know that whoever is born of God sineth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19. And we know that we are of God, and the whole world lieth in the wickedness.

M.

20. And we know that the Son of God is come, and hath given us an understanding, that we may know Him That is true, and we are in Him That is true, even in His Son Jesus Christ. This is the true God, and eternal life.


5. 21.

and...may. The texts read "even unto you that..."
confidence. See 2. 21.
according to. Ap. 104. x. 2.
will. Ap. 102. 2.
desired have desired. Same as "ask", v. 14.
that. The sin unto death was one that might result in the brother being cut off. Cp 1 Cor. 11. 29, where many had sinned unto death—"many sleep". See also Jas. 5. 14, 16, where there is the same recognition of sickness being due to some special sins, as in 1 Cor. 11. 30, and of intercessory prayer as here. It is not a single act, but a continued habit.
that. See also John 17. 12. 2 Thees. 2. 2. Rev. 3. 16.
himself. Most texts read "him".
toucheth. Gr. raptomai. In John's writings only three other Gospels, generally in connection with the Lord's miracles. Elsewhere, 1 Cor. 7. 1; 2 Cor. 6. 17. Col. 2. 21. wicked one, wickedness. The wicked one, as v. 18. He is the prince of this world (John 14. 30, &c.), and the god of this age (2 Cor. 4. 4). 20. He that, &c. This refers to the Lord. As the Jehovah of the O.T. He was the keeper of Israel (Ps. 121. 5, &c., &c.). See also John 17. 12; 2 Thees. 2. 2. Rev. 3. 16.
true. Ap. 175. 2. This refers to the Father. Cp. 2. 6; 24; 3. 24; 4. 12-16. This, &c. Also referring to the Father, the source of life (John 5. 26), which life was manifested in His Son (1. 2), and is given to us through, and in, Him (v. 11, 12 above, and Rom. 6. 23).
Little children. Ap. 108. ii. keep, guarded, as Jude 21. from. Ap. 504. iv. idols. As in 1 Cor. 8. 4. An idol may not be a material one, but may consist in whatever a man seeks to for help, apart from the Living God. See Eph. 5. 5. Col. 3. 5. Amen. The texts omit.

THE SECOND EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

A | 1-3. ELECT LADY AND CHILDREN: BENEDICTION.
B | 4-6. CHILDREN WALKING ACCORDING TO THE FATHER'S COMMANDMENT.
C | 7-8. WARNING AGAINST DECEIVERS.
B | 9-11. TRANSgressors REJECTING CHRIST'S TEACHING.
A | 12. JOY FULFILLED: CHILDREN OF ELECT SISTER. SALUTATION.

1877
THE SECOND AND THIRD EPISTLES OF JOHN.

NOTES.

The likeness of these two epistles indicates that both were by one writer, and in each case the internal evidence supports the traditional belief that both were written by the apostle John. Several of the early fathers quote the Second Epistle, certain passages of which so closely resemble parts of the First Epistle as to confirm the view of its being by the same writer.

The Second Epistle is addressed "unto the elect lady and her children," and some have understood a certain church and its members. A few, however, gives good grounds for believing that an individual is meant. The Third Epistle is to "Gaius the beloved," a noble believer. The name was a common one, and the bearer may not be of those mentioned in Acts, &c.

The probability is that both epistles were written from Ephesus about the same time, but nothing is known definitely as to either place or time of writing.

The reader will readily see the Structure of these two short epistles. Each takes the form of an Introduction, the intermediate members marking exhortation and warning. The Third Epistle contains a personal element, commendation of Gaius and Demetrius, and condemnation of Diotrephes.

THE SECOND EPISTLE OF JOHN.

A 1 The elder unto the elect lady and her children, whom I love in truth; and not I only, but also all they that have known the truth;

2 For the truth’s sake which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

B 4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that, as ye have heard from the beginning, ye should walk in it.

C 7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, lest that we lose those things which we have wrought, but that we receive a full reward.

B 9 Whosoever transgresseth and abideth not in the doctrine of Christ, hath not the Father; he that abideth in the doctrine of Christ, hath both the Father and the Son.

THE THIRD EPISTLE OF JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Involution.)

A | 1, 2. SALUTATION.
   B | 3, 4. WITNESS AS TO WALK IN THE TRUTH.
   C | 5-8. CONDEMATION: LOVE TO STRANGERS.
   D | 9, 10. MALICIOUS OF DIOCTREPHESES.
   C | 11. EXHORTATION: FOLLOW GOOD.
   B | 12. WITNESS AS TO WALK IN THE TRUTH.
   A | 13, 14. SALUTATION.

A 1 ° THE elder ° unto the ° wellbeloved ° Gaius, 2 ° whom ° love ° in ° the ° truth.

B 3 ° For ° rejoiced greatly, when ° the brethren came ° and ° testified ° of ° the ° truth ° that ° is ° in ° thee, ° even ° as ° thou ° wouldest ° in ° the ° truth.

C 4 ° I ° have ° no ° greater ° joy ° than ° to ° hear ° of ° my ° children ° walk ° in ° the ° truth.

D 5 ° Beloved ° thou ° dost ° faithfully ° whatsoever ° thou ° dost ° to ° the ° brethren, ° and ° to ° strangers;
   6 ° Which ° have ° borne ° witness ° of ° thy ° charity ° before ° the ° church: ° whom ° if ° thou ° bring ° forward ° on ° their ° journey ° after ° a ° godly ° sort ° thou ° shalt ° do ° well:
   7 ° Because ° that ° for ° His ° name ° sake ° they ° went ° forth ° taking ° nothing ° of ° the ° Gentiles.
   8 ° And ° therefore ° ought ° to ° receive ° such ° that ° we ° might ° be ° fellow ° helpers ° of ° the ° truth.

D 9 ° I ° wrote ° unto ° the ° church: ° but ° Diotrephes, ° who ° loveth ° to ° have ° the ° preeminence ° among ° them, ° receiveth ° us ° not.

1 ° THE elder. ° See ° 2 ° John ° 1.
   unto ° to ° wellbeloved ° Ap. ° 135. ° III. ° Same ° as ° "beloved", ° v. ° 2, ° &c.
   Gaius. ° It ° is ° impossible ° to ° say ° whether ° this ° was ° the ° same ° as ° any ° one ° of ° the ° others ° of ° the ° same ° name ° mentioned ° Acts ° 19, ° 29; ° 20. ° 4. ° Rom. ° 16. ° 23. ° 1 ° Cor. ° 1. ° 14.
    2 ° wish ° sign ° Pry. ° 164. ° I. ° 1.
   4 ° prosper ° Gr. ° euodounai. ° See ° Rom. ° 1. ° 10.
   ° be ° in ° health ° Gr. ° hugioi. ° See ° Luke ° 5. ° 31.
   ° soul ° Ap. ° 110. ° V. ° 1. ° As ° Gaius ° had ° a ° sound ° mind.
   ° John ° desires ° for ° him ° a ° sound ° body ° also.
   2 ° rejoiced ° greatly ° See ° 2 ° John ° 4.
   ° the. ° Omil.
   ° testified ° Gr. ° martyriou. ° See ° p. ° 1511.
   ° the ° truth ° &c. ° Lit. ° thy ° truth.
   4 ° no ° not ° Ap. ° 105. ° I.

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   ° Which ° have ° borne ° witness ° of ° thy ° charity ° before ° the ° church: ° whom ° if ° thou ° bring ° forward ° on ° their ° journey ° after ° a ° godly ° sort ° thou ° shalt ° do ° well:
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   ° Because ° that ° for ° His ° name ° sake ° they ° went ° forth ° taking ° nothing ° of ° the ° Gentiles.
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   Gaius. ° It ° is ° impossible ° to ° say ° whether ° this ° was ° the ° same ° as ° any ° one ° of ° the ° others ° of ° the ° same ° name ° mentioned ° Acts ° 19, ° 29; ° 20. ° 4. ° Rom. ° 16. ° 23. ° 1 ° Cor. ° 1. ° 14.
    2 ° wish ° sign ° Pry. ° 164. ° I. ° 1.
   4 ° prosper ° Gr. ° euodounai. ° See ° Rom. ° 1. ° 10.
   ° be ° in ° health ° Gr. ° hugioi. ° See ° Luke ° 5. ° 31.
   ° soul ° Ap. ° 110. ° V. ° 1. ° As ° Gaius ° had ° a ° sound ° mind.
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   ° Which ° have ° borne ° witness ° of ° thy ° charity ° before ° the ° church: ° whom ° if ° thou ° bring ° forward ° on ° their ° journey ° after ° a ° godly ° sort ° thou ° shalt ° do ° well:
   ° Because ° that ° for ° His ° name ° sake ° they ° went ° forth ° taking ° nothing ° of ° the ° Gentiles.
   ° And ° therefore ° ought ° to ° receive ° such ° that ° we ° might ° be ° fellow ° helpers ° of ° the ° truth.

D 9 ° I ° wrote ° unto ° the ° church: ° but ° Diotrephes, ° who ° loveth ° to ° have ° the ° preeminence ° among ° them, ° receiveth ° us ° not.

10 10 If ° there ° come ° any ° unto ° you, ° and ° bring ° not ° this ° doctrine ° receive ° not ° into ° your ° house ° neither ° bid ° him ° God ° speed ° or ° is ° partaker ° of ° his ° evil ° deeds.

A 12 Having ° many ° things ° to ° write ° unto ° you ° I ° would ° not ° write ° with ° pen ° and ° ink ° but ° I ° trust ° to ° come ° unto ° you ° and ° speak ° face ° to ° face ° that ° our ° joy ° may ° be ° full.

13 13 The ° children ° of ° you ° elect ° sister ° greet ° thee. ° Amen.

Ap. ° 118. ° 2, ° a. ° there ° any ° any ° one ° (Ap. ° 123. ° 3) cometh ° unto ° Ap. ° 104. ° xv. ° 3. ° neither ° &c ° and ° not ° (Ap. ° 105. ° II. ° bid ° God ° speed ° Lit ° say ° Hail ° (Gr. ° charis ° to ° rejoice ° See ° Matt ° 28. ° 49. ° is ° partaker ° partake ° Gr. ° koinonéo. ° See ° Rom. ° 16. ° 27. ° 1 ° Tim. ° 5. ° 22. ° evil ° Ap. ° 128. ° III. ° 1. ° would ° Ap. ° 102. ° 8. ° with ° by ° means ° Ap. ° 104. ° v. ° 1. ° paper ° Gr. ° charis ° Only ° here ° ink ° See ° 2 ° Cor. ° 8. ° 3. ° trust ° hope ° our ° The ° texts ° read ° "your" ° greet ° salute ° Amen ° The ° texts ° omit °

Gr. ° epidechomai. ° Only ° here ° and ° v. ° 10.
THE EPISTLE OF JUDE.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introduction.)

A | 1, 2. SALUTATION.
B | 3. EXHORTATION.
C | 4. UNGODLY. DENYING.
D | 5-7. REMEMBRANCE.
D | 8-16. RETRIBUTION.
C | 17. REMEMBRANCE.
B | 18-19. UNGODLY. SEPARATING.
A | 20-23. EXHORTATION.
A | 24, 25. DOXOLOGY.

NOTES.

1. Written by "Judas, a servant of Jesus Christ, and brother of James". This is how he describes himself, and we know nothing more of him, save that in Matt. 13. 55 and Mark 6. 3 "Judas" is mentioned as one of the Lord's brethren (see Ap. 182). A very early tradition assigns the authorship to Jude. The James to whom he was brother was doubtless the writer of the Epistle of James, the pillar of the church at Jerusalem (see Acts 15. 13; Gal. 2. 9).

2. Written probably from Palestine to Hebrew Christians both of the "Dispersion" and those living in Palestine, if we may decide from the Jewish character of the epistle.

3. The contents in part bear a strong resemblance to portions of 2 Peter, but of the originality of both no one need doubt. The tone is one of stern reproof in regard to certain serious evils brought in by men who had professed to receive the grace of God, and he warns of the certainty of the Divine judgment, illustrating from the Old Testament history.

4. The date can be gauged only approximately, but it is thought to have been very early, perhaps A. D. 41-46. See Ap. 180.