THE EPISODE OF JUDE.


B 3 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.

C 4 For there be 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 God, and our Lord Jesus Christ.

D 5 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,

E 6 And the angels which kept not their first estate, but left their own habitation, hath reserved in everlasting chains under darkness unto the judgment of the great day.

B 7 Even as Sodom and Gomorrha, 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.

B 8 Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities.


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C 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "The Lord rebuke thee."

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 natures of feasting, 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;

C 13 Raging waves of the sea, foaming out the shame of them; wandering stars, to whom is reserved the blackness of darkness for ever.

D 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints,

C 15 To execute judgment upon all, and to convince all things, 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.

D 16 These be they who separate themselves, sensual, having not the Spirit.

B 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 to abide, that ye should remember their words which were spoken by the Holy Ghost, looking for the mercy of our Lord Jesus Christ unto eternal life.

9 Michael. See Dan. 10. 13. archangel. See 1 Thess. 4. 15. No other angel bears this title.

D 10 contending. Ap. 192. 4. disputed. Gr. dialegomai. See Acts 17. 2. about. Ap. 104. xiii. 1. Moses. The seventy-ninth occ. of the name. See Matt. 8. 4. This dispute must have taken place after the death of Moses and his burial by Jehovah, for "death reigned from Adam to (untill) Moses" (Rom. 5. 14). The devil claimed Moses for the death-state, but God raised him as representative of those hereafter will be raised, as Elijah of those to be caught up without dying.


B 10 spots are hidden rocks, as the texts. Gr. spilos. Only here. The word in Eph. 5. 27 and 2 Pet. 2. 13 is spilos. feasts of charity. Lit. loves, i.e. love-feasts. Ap. 135. I. 1. when they feast=feasting. See 2 Pet. 2. 13.

C 11 have gone=went. Cain. His way was that of natural religion, not the way God had appointed.

D 12 spots=hidden rocks, as the texts. Gr. spilos. Only here. The word in Eph. 5. 27 and 2 Pet. 2. 13 is spilos. favors of charity. Lit. loves, i.e. love-feasts. Ap. 135. I. 1. when they feast=feasting. See 2 Pet. 2. 13.


B 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 should be mockers in the last time, who should walk after their own ungodly lusts.

D 19 these be they who separate themselves, sensual, having not the Spirit.
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. 3), in the sense in which the term occurs in the Old Testament (cp. 1 Chron. 17. 8. Jer. 1. 11: Ezek. 1. 3. Joel 1. 1.; &c): (b) "This prophecy" (1. 3): 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, 3): Either as testimony to Him as the Coming One (Genitive of the Object): or, the testimony He bore on earth (Gosm. 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 Muraetanian 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 epistles, 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 originally 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.)