II. JOHN — III. JOHN.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

(Introversion.)

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

1 The elder. See 2 John 1.
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. 22. 1 Cor. 1. 14.
the. Omit. truth. See p. 1511.
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joy. See 1 John 1. 4.
Children. See 1 John 1. 4.
soul. Ap. 110. V. 1. As Gaius had a sound mind, John desires for him a sound body also.
truly. Gr. euodoumai. See Rom. 1. 10.
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truly. Gr. euodoumai. See Rom. 1. 10.
my = mine own.
walk = walking.
truth = the truth.
faithful = as a faithful (deed). Ap. 150. III.
doest= work best. to. Ap. 104. vi. to. The texts read "that to". The brethren referred to were strangers. Cp. Heb. 13. 2. 
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. REMEMBRANCE.
E | 6-16. RETRIBUTION.
D | 17. REMEMBRANCE.
C | 18, 19. UNGODLY. SEPARATING.
B | 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.