THE EPISTLE OF
JUDE.

A 1 Jude. the 1 servant of 2 Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called:
2 Mercy unto you, and peace, and love, be multiplied.

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 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 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 afterward destroyed them that believed not.

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

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


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


B I. Lawlessness.


D I. Corruption.


B I. Spires in love-feasts.


D I. Walking after lusts.

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."

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.

11 Woe unto them! for they have gone in the way of Cain, and are greedy after the error of Balaam for reward, and are mingled in the gossipsing of Core.

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, whose fruit without, 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 forever.

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 2 of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him.

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.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you that 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.

20 But gr. beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.


10 disputed. Gr. dialogomai. See Acts 17, 2. about. Ap. 104. xiii. 1. Moses, the seventy-ninth occ. of the name. See Matt. 8, 14. This dispute must have taken place after the death of Moses and his burial by Jehovah, for "death reigned from Adam to (until) Moses" (Rom. 5, 14). The devil claimed Moses for the death-state, but God raised him as representative of those hereafter to be raised, as Elijah of those to be caught up without dying. not. Ap. 105. I. bring against. Gr. epipheo. See Acts 19, 12. railing accusation. Lit. judgment (Ap. 177, 7) of railing (Gr. blasphemia).

11 have gone. went. Cain. His way was that of natural religion, not the way God had appointed. ran greedily. rushed. Lit. were poured out. Gr. ekchino. Often transl. shed. reward. Same word as in 2 Pet. 2, 13, 18. perished. Gr. apollumi. See John 17, 12. gainsaying. Gr. antilogo. See Heb. 8, 16; 12, 2. In five places where the Heb. has "Meribab", the Sept. transl. it by antilogo. Num. 20, 13; 27, 14. Deut. 9, 11; 33, 9. Ps. 81, 7.


THE REVELATION.

THE STRUCTURE OF THE BOOK AS A WHOLE.

A | 1. INTRODUCTION.

B | 2, 3. THE PEOPLE ON THE EARTH.

C | (1) 4. 6. IN HEAVEN. (The Throne, the Book, and the Lamb.)

D | (2) 7. 8-14. ON EARTH. (The Six Seals and 144,000.)

E | (3) 11-16. IN HEAVEN. (The Great Multitude and the Seventh Seal.)

F | (4) 19-20. ON EARTH. (The Earthquake and Two Beasts.)

G | (5) 21-22. 4. THE PEOPLE ON THE NEW EARTH.

H | 22. 6-21. CONCLUSION.

(Note. The Structures in the Notes are taken from Dr. E. W. Bullinger’s comprehensive work, The Apocalypse, but as not all in that volume are here given, the lettering is not consecutive throughout. This, however, does not interfere with the study of the Structures presented.)

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: 5. Jer. 1: 11-13; Ezek. 1: 1; 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, 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; cp. 17: 2); probably both.

2. AUTHORSHIP. The testimony of Melito, bishop of Sardis (c. 170), quoted by Eusebius; Irenæus (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 eldership, 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 OF 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.)