

ALBUM

**LEGEND
MEMORANDA**

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Jude's Memoranda

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INTRODUCTION

This is the only N.T. letter described as "Catholic". It appears to be directed at the church world-wide. POLYBIUS (Flourished 167BC) uses the word for a "letter to the world" and again for the "history of the world" whilst Aristotle speaks of universally accepted "propositions" and "proofs" as [καθολου]

The catholic spirit of our faith must care that the gospel is appreciated everywhere as is water for instance both on account of its supply as for its purity; that we wear "compassion" as our badge (*M Henry*); being Christ-like, showing mercy as a counter balance to the world's misery (*A/B Trench*); looking with enthusiasm to the Lord's Parousia or visit as the larger answer to the worldwide crisis-but snatching men from the fire in the current climate of desperation before that hour which is dreaded by all mankind comes and while it is called "today". The carefully crafted Greek of Jude could be described as philosophical sound bites. As I point out in my comments in the Greek-English commentary Jude's use of words is economical for which I now suggest the best reason is an Aramaic original. Compound verbs and subtle layers of meaning is familiar to Aramaic that has its apparent origin in that language background. In this Study-guide I do not discard the Greek base but insert alongside the Greek terminology the Aramaic to provide valuable additional insights so the result is really a better

pressing urge(Ar.Aphel) as a farmer would use in herding cattle but **a reminder**(Ar.Pael)as a hostess might consult her diary of guests. This is the “legend” or purpose of Jude’s epistle general expressed in Greek by HUPOMNEMATA(The carpenter’s note)mirrors the Aramaic MU‘HEDUTHA written in this instance *to put us in mind* of past judgment. His unique work warrants the “unremitting attention” of the church in the modern age.

It is with this purpose in view I have produced the commentary in the form of an extended tract. Like much of scripture the book is as well suited to the "closing time" as to the "opening time" of the church.

Albion Court, March 2018

JUDE'S GRANDSONS HAD A TELLING TESTIMONY

In AD 96 Jude’s two farmer grand-sons ZOCER and JAMES came before DOMITIAN the Roman emperor who instigated a harsh spate of persecution.(Sourced from Philip of Side) The brothers were of course members of David’s household. They testified to owning 25 acres between them-proving their hard working lifestyle by offering to his view their calloused hands. Such an impression was made that **the current persecution instantly stopped** though in 106 Simon-their cousin died as a martyr under TRAJAN. (Sourced from Eusebius quoting "*HEGESIPPUS*")

SHORT DOCUMENT 1

Jude is a very short book of 14 sentences in our English translation. The author Jude himself purposed to glorify the sovereign Lord who “kept” HIS own in all ages. Jude is first and foremost "a servant"

‘hBADA—though he was indeed of the household of the carpenter of Nazareth and shared that home with Jesus. Note how he refers to his

JACOB. He speaks of being called for the sake of the Gentiles who are “invited into the house of God the Father” and “beloved ones” –“kept ones” in the house of Yeshua the Messiah. This “duo” expression RAHIMIN/NA^tIRIN(In the Father’s deepest compassionate affection and kept or watched like sheep by the Saviour)speaks of double interest. See how he whose loss of James unhesitatingly commends the unfailing watch-care of Jesus the Christ. The maelstrom of heresy assaulting the church at this time accounts for *the call to accentuate* the Lord’s “keeping power” among His people. The acknowledgement of the Gentile members of the faith as being *in God* and *in Christ* B’ELOHA and B’YESHUA demonstrates the worldwide vision of Jude encapsulated in the words of Christ to Nicodemus Ben GURION-"God so loved the world that he gave **HIS only begotten SON** that whosoever believes in HIM should not perish but have everlasting life!"[John 3.16]

A LUKE-WARM AGE ENVISAGED

Jude's descriptive epithet for **people of the latter-day** (our times) is NEPHESHYA(v19) This Aramaic term “natural(animal) soul” being "given soul & body to the sensual" described by the Greek term [φάρκοι] (cf *Dean Alford in loco.*) .The Aramaic is clear “The Spirit is not anywhere near LOTH to belonging to them.” Latter day scoffers “”stand aloof” PARASH. Again we have the typical Aramaic “duo”expression-“They are *standing aloof* while *they are sensual* ones”. PARASHIN NEPHESHNIA. They divide as darkness from light.

A STORY OF THE WRETCHED AND THE GOOD

The book of Jude though short offers an amazing panorama of man's moral degradation over many aeons. It consists of 9 **memoranda** or "short notes" on arch members of the order of sensual passion through

Aramaic. In Greek the memo Hupomnemata-is a note pinned up.
Joseph, the father of Jude and in loco parentis of our LORD would use memoranda in his carpenter's shop. Innkeepers and tradesmen in those days used such notes (The Greek word for memos) daily –specific on dates and jobs which they and customers alike could check out by way of reference. *Jude is leaving short notes for regular reference.*

FULLNESS 2

Mercy peace and love be yours in full measure. The Aramaic expression SAGA *with the subjunctive* expresses a “wish” in the greeting-a “prayerful desire” that “these may abound or “increase **over a lifetime**”. Jude would have everyone whom Jesus Christ called to know utter and complete mercy, utter and complete peace, utter and complete love. In the Greek the verb is passive [πληθυνθειη]speaking of that which has become “full and complete”. The NIV following the International Bible Societies' improved text designates Jesus Christ as "**our only Sovereign and LORD**" where the Aramaic has YESHUA MESHIAHA. Jesus is termed “Messiah” of the Gentiles though western writers prefer “Sovereign”. He is God’s anointed and as such is “King” in the nomenclature of the eastern church. Christians following Luther and Calvin who distinguished Jesus from the Pope developed a preference for “Head” or “Lord(bishop)of the Church”since the opening of the age of Gentile evangelization. The anointing stands! Jesus Christ is in the still greater sense Lord(Messiah of God).

JUDE ON THE "COMMON SALVATION" 3

Jude had quite obviously decided to write a general epistle to circulate among the churches on the subject of *The Common Salvation(provided for Jew & Gentile, slave and free, rich and poor)* but in the light of a more pressing need of the hour he put that topic about which he was

patriarch of Antioch) v3 to make known to all the effective spread of the faith is not utterly frustrated. Jude returns to the original theme he was so keen to write about (v3) in a delightful concluding cameo that he gives us in **verses 20-23**. His brevity yields us the advantage of having the five particulars he had in his heart like a quiver of arrows.

In my Greek commentary the need for the church to "re-build"

[**εποικοδομεω**] after persecution is stressed and related to the fall of Jerusalem. But the Aramaic text is very urgent. When he was "anxious" and "at pains" YITZEPOTHA to instruct and be solicitous to write about the common "body" life D'GOA it weighed upon his mind NASA in an existential manner-AITH to write 'to "persuade" or advocate MAPIS the agony or "struggle" AGONA for the sake of the faith that was of one time entrusted like a baton or torch belonging to the holy ones.' Three reference points persuade me Jude is referring definitely to the death of James. First he ties his letter to "JAMES" or Yacob (v.1) and second *he speaks of the "agony" or struggle which implies Jacob of Old who wrestled* not with men or beasts but with God in a holy struggle. Also second his own brother was killed after being pushed from the pinnacle of the temple. Third the element of holiness of which he might otherwise have spoken more especially (pointing to the need for prayer, Christ's coming, the need for compassion and the priority of preaching holiness) had more effective testimony in the news instant at that moment among believers of the death of James. James was called "the holiest man in Jerusalem" who gained the nickname "camel knees" for his frequent humble praying position and its effect upon his knees.

SO TO ATTEMPTING A DATE FOR THE EPISTLE

On the slender but wholly feasible internal evidence above of the solemn threat to the Jerusalem Church not only through Nero and his persecution but ostensibly in the loss of James the LORD'S brother at the earliest in 62AD or at latest 66AD, compounded by the crucifixion

apostle.

Second, a Korah like challenge to the doctrine and in some quarters even to its leadership seems to have raised its head (I cite the section *Six Illustrations*)

Third, heretical thinking had plainly surfaced (I cite the sections entitled *The Main Thrust* and *False Men slip in Sideways*) Jude's memos are largely directed at the threat from "men who had crept in alongside" leaders -not least in that new growing theatre of Christianity Asia Minor with its "land of a thousand churches"-concerning which area Peter before his home-call had expressed utmost concern (1Peter1.1)

The loss of James the less, the LORD'S brother, is not plainly stated in the first line-though the tenor suggests that Jude remains dedicated to serve Christ and is writing plausibly in the light of his brother's heroic passing to those for whom the "love of the Father" is unchanging and the "watch-care" of Jesus Christ unwavering.

I respect Halley's dating on account of the internal evidence of the narrative I came to believe that date to be feasible. Whilst I have since taken soundings of other writers (Halley firms on 67A.D., and Renan who prefers 57A.D assuming it to be a tract against CARPOCRATES' immoral Gnosticism) I agree firmly, however, with Dr.Salmon of Trinity (Dublin) who gives the epistle a time frame in the apostolic era **before Domitian 51-96). I would home in on 61AD when James died-a date in line with *Josephus Ant.xx.9*** putting the letter within the decade determined by Dr.Salmon, a renowned scholar of my old alma mater and within a few years of Renan's dating too. The material event of James' death with a date in the early second half of the first century.

THE MAIN THRUST OF THE EPISTLE

The main thrust of the letter, however, is about "**contending for the faith**" the gospel **once-for all** given us by Christ. (Emphatic in Matthew 28:19 and throughout the early Aramaic of Matthew) Jude like

necessarily a loan word because it has both an ancient Aramaic and Greek provenance and these two languages coalesced in Syria and Asia Minor]. The lesson to be learned is that we should quickly act to spot a mal-function in the body and make instant remedy. Groups such as the Antinomians and Gnostics had even then come to view posing an even greater threat than that of the Judaizers and there was a pressing need to urge upon the believers that the church was to voyage through troubled seas in coming days. Jude's *memoranda series* illustrate the need "to be vigilant" "to be committed" and "to give our all". The effect of the **passive participle** "when I have been persuading"(v3) is a call to commitment to drink in the truth and nothing less. The Aramaic suggests Jude had been orally urging saints to whom he writes emphatically.

FALSE MEN SLIP IN SIDWAYS 4

Jude was aware of people slipping into the ranks of the church like "contraband wine", like an insidious "Trojan horse" in the city, like "customs" or social habit, like "ideas" that gradually "motivate". Modern renderings of the Greek speak of "men who slip in sideways". The Aramaic reads "ENOSHIN M'Hlnotha meaning an "invasion"-so virtually a Trojan horse. The insidious danger of false persons flaunting erroneous views even at a high level within the church is pointed out by Paul in Galatians 3.1. Jude like Paul is confident that "the judgment of evildoers was fore-ordained" as foretold in the ancient prophecy of Enoch.[Jude 14-15 & Enoch1.9]

John Calvin too in the difficult early days of Reformation shared this confidence that evil is both restrained by the Holy Spirit and shall fall under ultimate judgment. From age to age the false and true sit uncomfortably close. Jesus told us it would be thus in His parable of the "tares and the wheat". Christians in every age need to be aware of the symptoms of weakness in the church and contend for the great prophetic

after Sinai God destroyed them. The book of **Deuteronomy** cf v5 [δευτερος] in chapter 28 makes the vital link between "blessing" and "obedience". In **Deuteronomy 10.16 & 30.6** lies the secret of a circumcised heart-a heart that feel the blood that was shed for the sinner. **In Deuteronomy 1.36** Caleb "wholly follows" the LORD "gives his all"-as did Joshua Moses NAASHON etc. This first memo of Jude is a permanent reminder of the need to recognise the "**once for all**" HADAH Z'BAN aspect of salvation. When the people failed in the wilderness unless when given sight of the fiery serpent they looked to this single source of redemption they perished. Nothing can be added to the Passover of Christ and nothing must be taken from it-it is all about **the sufficiency of the blood of the cross to wash the guilty sinner clean.** *There can be no better response than that of Francis Ridley HAVERGAL who wrote,*

*Take my life and let it be
Consecrated LORD to Thee
Take my moments and my days
Let them flow in ceaseless praise.*

MEMORANDUM 2 (verse 6)

THE "FALLEN ANGELS" MEMORANDUM

The angels who fell "Left their own active beloved beautifully administered home" in Aramaic "their summit living and established dwelling" RISHNOTHUN h'MURA [Greek οικητηρον] Jude says "were leavers" SHEBAQ [Greek απολιποντας] who did not remain. This word does not exclude returning in general use but *if they retained hope of return* it was vain. The loss was stupendous- irretrievable-profound. Jude does not say that "the angels fell" but he says they "did not guard" NATARA [Greek τηρεω] their home -they failed in vigilance when Lucifer sought to disenchant them with the joys and peace they

10 & 21 8 as a world where Satan continues bound after a short period of re-emergence into our world and where Satan and evil angels “were cast”, where the beast and the false prophet “are” and where seven types of human being found faithless and spiritually dead at the last judgment also have their “heritage” [μερος Apocalypse 21.8] there-the “fearful” the unbelieving”, the abominable” “the murderers”, the “whoremongers” the “sorcerers” the idolaters” and “all who lived and spoke false”. This memorandum is a vital piece of the tapestry of scripture which warns of DINA D’YOMA “judgment of the day” [The Greek has αιωνιος κριματος cf Hebrews 6.2 with the significance God’s final verdict valid for ever.

These angels who “sinned once” *were not spared*-2Peter2.4 –so we should appreciate our salvation. Everyone should register this vital “memo” which reminds of us judgment and the second death. It ought to prompt mankind to deep repentance and be a means of promoting spiritual vigilance.

My response and no doubt yours would be-Thank God I know God's grace,

*Amazing grace how sweet the sound
That saved a wretch like me;
I once was lost, but now am found,
Was blind but now I see. (John Newton)*

MEMORANDUM 3 (verses 7-8)

THE SODOM & GOMORRAH MEMORANDUM

The men of Sodom & Gomorrah “Were in the house of dreams” B’HALMA (*Greek “hypnotised” ενηυπνιαζομαι*) in their same- sex culture v.8. Jude shows that the Sodom centred pentapolis was united as one following the “fashion” DAMUTHA [Greek τροπον] of Sodom. It is still so. Numerous ‘alternative lifestyle” sinners live hypnotised-

“conflagration & inundation”. Gen 19(v7) Sodomites “went **posterior to**” **AHARA** [Greek οπισω "behind"] (not after) strange flesh.” (This exposes the posture of a homosexual sex act). *The divine placing of them “under” the sea reflects their perversion.* The people of Sodom are “constituted” **SIM** [Greek προκεινται "**set forth**"] as “demonstrations” **TAKHWITHA** of eternal fire **when** they are condemned to judgment. [Thucydides speaks about a penalty advised before and Aeschylus and Sophocles also uses the term.] as a "specimen" [**δειγμα** literally "a sample of merchandise"] Sodom is **God's bazaar**—every culture must buy into & digest this judgment. Sodom is “God’s full cup of wrath” There are 30 biblical warnings from Sodom -which tend to underscore the fact that everyone should retain this "memo" in the heart where it can never be forgotten.

*When I stand before the throne
Clothed in beauty not my own
Then LORD shall I fully know
Not till then how much I owe.*

MEMORANDUM 4 (verses 9-10)

THE MICHAEL MEMORANDUM

This angel’s name, "Who is like God?" is a rebuke to pride. He monitors and stands for Israel in the latter day—we might say He is even now poised in her defence. (Daniel 10:12, 21. 12:1. Rev 12.7) Joshua the priest of Zechariah 3.2 was defended. Moses despite evidence of pride in Numbers 20 7-14 was defended by Michael who said to Satan “The Lord prepare your end” [אזע]. cf also Romans 8.33 where we read "God defends the elect".

The devil is here the “backbiter, chewer-swallower” who distinctly seeks to ruin man in the flesh. Michael the *lead angel* was with the devil when he was indirectly making asseverations **CAD D’AN** about the

the unknown and past history shows his destruction is down to what he should not do but does. One current example of blasphemy is blaspheming the Holy Spirit and one example of destruction is the “aids” condition for which the safest remedy is avoidance of illicit sex. This memo forcibly reminds us that we shall be **judged on the truth we know** and sinful man will give account of the "things done in the body".

*From Tierra del Fuego to the utmost parts of sea
When the sinner meets His Maker
what a judgment that will be!*

MEMORANDUM 5 (verse 11a)

THE CAIN MEMORANDUM

“Woe to them who AZALU went off into the distance [Greek **marched** as an army **επορευθησαν**] on the path of Cain [acquisition] after the deceptive idolatry or devilish deception THhAIOTHA of Balaam for the reward or wages of debauched lust or ravished joy and in the rebellion of Qore they perished.” The man Cain killed his brother but did not acquire what he had- God's good favour. He left Eden to built the first city but he didn't dedicate it to God's glory. In the face of known sin he simply ran from God's presence. He felt the bitterness of guilt and never knew the rest and sweetness of forgiveness. The double tragedy of Cain is that he followed his sin by the decision “**I shall be hid from your face**”. When sin continually paced about his door he did not master it. Genesis4.7. It became his despot. He was a man without deliverance. How we need this memo to hasten us to the hem of Christ's garment and draw us to a place of repentance when the voice of Jesus calls us.

I fled HIM, down the nights and down the days;

I fled HIM, down the arches of the years;

I fled HIM, down the labyrinthine ways

Of my own mind; and in the mist of tears

sexuality into the nation he could not curse and with foreign spouses came foreign customs along with idolatry. The 'entry to Canaan' paralleled the "church's beginnings' Those days by Nebo were heady days. The great leader raised his healthy brass seraph and whoever looked that way as Moses passed with the emblem of the cross or directed their gaze to that uplifted pole recovered instantly from the deadly bite of the poisonous fiery serpent. What a healthy lot Israel were-ready for anything until this relapse and rout occurred. They were smitten with love sickness and so a people who had been "clear as the moon" in reflecting their Sovereign God and "terrible as an army with banners" before the kings and giants of the Golan went through a harrowing episode that was visited by God's judgment. The spirit of Aphrodite makes life a web of confusion and the free love of Eros pays terrible dividends in brokenness but Israel **were ravaged** ASHTARHU with sinful ecstasy and Baalite idolatry in considerable numbers to enjoy these pleasures of sin for a season just as Balaam himself rushed about to turn prophecy into a hard cash trade. Jude says there are "wages" of debauchery and this warning is not to be taken lightly. **The reward of Balaam as ever** will be only here and now and it will be short-lived. We need this memo. Every Christian man and woman needs it. When we stop praying we need it. When the chambers of the mind are filled with filth it is the principal need. It calls us back to the healing seraph-back to the old rugged cross.

On a hill far away stood an old rugged cross
 The emblem of suffering and shame;
 And I love that old cross where the dear Son of God
 For a world of lost sinners was slain

MEMORANDUM 7 (verse 12)

THE KORAH MEMORANDUM (Korah) "The Lord said unto Moses, 'Behold I have chosen Korah and all his congregation against thee: and they have taken the sons of Israel with them, saying, We will not have thee, because thou art holy, and we are filthy.'

wind-driven; like fruitless trees-twice dead.

The memo stands alongside the story of Elijah and the prophets of Baal as a telling recall to biblical faith. Let's be done as *William Booth* once said with:-

“Religion without the Holy Spirit
Christianity without Christ
Forgiveness without regeneration
Morality without God and
Heaven without Hell.”

FIVE ILLUSTRATIONS (verses 12- 13)

These men who have not genuine faith are:-

- (1) **Spots** of defilement KATHAM in your love-feasts. When they share your feasts-Easter Pentecost etc. they “spoil” the fellowship by indulgence. ACHAN'S covetousness brought defeat to Israel's army; Core's unholy zeal and divisiveness brought sorrow.
- (2) **Clouds** without rain wandering before the wind
- (3) **Trees** whose produce died away existing but fruitless-they have died a second time TINIANUTH-their roots lifted out of the earth
- (4) **Waves** swelling GALLA which by the power of their frothiness or nonsense ROATH show their shame BEHATHTH –a reference to dividing and breaking relationships by carrying filth and flotsam
- (5) **Stars** wandering or shooting for whom the gloom or obscurity AMATNA of the darkness of eternity is reserved. The reference we recognize is to shooting stars perishing in the climax of their long tail. Each of these five similies applies in both Old and New dispensations.

MEMORANDUM 8 (verses 14-16)

THE ENOCH MEMORANDUM

The 1773 discovery of the Ethiopic bible brought the prophecy of Enoch

references to this outstanding ancient figure.

Conversely Enoch the seventh (generation) from Adam also prophesied of these when he said “Behold the Lord who (ever)lives is coming with thousand thousands BERABOTHA of his saints QADESHA”

In Enoch 60.8 **Grumbling malcontents** –walking like beasts to dens of lust-**the march of hedony is a mark of society as the days advance toward Christ's return.** Men are lovers of pleasure more than lovers of God. Their mouths talk endlessly. Never were there more "chat shows". Now "twittering" on line joins Television and Telephonic talk. The world is full of words- words -words. “Their faces gaze for reward”- everything is about money. This is the priority- "they flatter others for reward" This expression which may also read –**their faces wonder at the benefit of grace.**

Enoch’s pronouncement on the coming of the Lord also entailed “enacting judgment upon or above all and **to reprove** all souls who deserve it of all **their works** that they carried out wickedly and because of all their harsh or **severe words** which these wicked sinners spoke.”

Jude explains that these are the people who “constantly raise complaint(against the righteous) RATAN and level accusations HADAL in every affair or property matter ZABIN while they live exactly in line with their aroused lusts RAGIGTHA and their mouth or united voice PUM talks secrets GANIKHTHA and they sing praises SHABAH for profit.”

We desperately need Enoch's memo to shake us out of our ease and bring to the heart of modern man the sense of the soon coming Christ and the work of the Spirit of God to convince men in peril of the absolute need for God's grace and salvation. This is a memo to rein in the critic and develop a humble seeking after the LORD while He may be found.

When the trumpet of the LORD shall sound

And time shall be no more

ZABANA there will be those who mock BUZAKHA who live exactly as they like departing (from right) for wickedness. These are actively distinguishing mind and sensuality M'PARASHIN NEPHENIA – because **they have not the Spirit** with them.”

Peter who took the lead among the apostles records in his Greek text of 2Peter3.3 that in the last days "scoffers"[**εμπαικται**] would come- “Those who enjoy naked fun" or “deceivers". It is probably best to combine both ideas in this warning-it is a socio-religious deception. Such men stand absolutely apart and independent as to defined boundaries [**Greek v.19 αποδιοριζοντες εατους**] -self confident without the Spirit. Peter who opened the door of faith to the Gentile world at Pentecost also wrote of halcyon days in the end times when "there shall come in the last days scoffers, walking after their own lusts and saying "**Where is the promise of HIS coming?**

Of all these great men Christ appointed to go into the world after his resurrection(including Paul) everyone died as a martyr excepting John the divine and he endured terrible persecution.

Perhaps the most recent who resisted unto blood (Hebrews 12.4) was Jude's brother James. The huge respect he commanded and the fact that he alone of all Christians was permitted to enter the Holy of Holies in Jerusalem left the church forlorn but not forsaken. James had steered the church from the first council till 66AD.

In these final days of the Church's ministry when the earth is evidently in the grip of the birth pangs of a new and very different age we must not deify science in its terrible pride as it assaults the very throne of heaven promoting evolution and dismissing His creative hand and adding the insult of rejecting the reality of the flood –God’s judgment on our sin. **We need this memo** to turn us to our spiritual foundations from the ever shifting views of men whose knowledge has puffed them up and will let them down eternally.

In the beginning God created the heavens and the earth (Genesis 1:1)

- (2) Be founded on your holy faith from the (one) at the top D'RISH
(3) When you are leaning(on Him) in prayer through the Spirit
(4) Conversely let us for our part guard us in the **love** of God
(5) While we expect SACAN by grace our life of eternity.
(6) Snatching numbers MANAH who live from the fire.
(7) When they have repented have compassion on such with reverence
hating the garment defiled from the flesh.

THE BLESSING (verses 24-24)

To Him who is able to watch NATAR(cf Christ's Gethsemane Vigil)
over us, to keep us from slipping SHURATHA and without defilment
MOTHMA and we shall rise or stand without a flaw. He **concludes**
"WE SHALL STAND BEFORE HIS GLORY WITH (or) BY THE
ONE WHO ALONE IS GOD OUR SAVIOUR BY THE HAND OF
JESUS THE MESSIAH OUR LORD WITH JOY-TO HIM IS
PRAISE AND DOMINION AND HONOUR AND MAJESTY
NOW AND INTO ALL ETERNITY or AGES Amen.

When with the ransomed in glory
His face I at last shall see
Twill be my joy through the ages
To sing of HIS love for me.
How marvellous how wonderful
And my song shall ever be
How marvellous O how wonderful
Is my Saviour's love for me.

EPILOGUE

There is hardly any book of scripture so economical in words and yet so

programme as the author requested. The whole rhyme and reason for this book is the posting of short notes as prompts and reminders to the church living in the setting of the last days to “look up” and foster promotion and holy expectation of Christ’s kingdom-in a word to be more like Enoch.

MARANATHA

Bob Coffey Westgate Greek-English commentary 2015

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Commentaries

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FINIS