


ARAMAIC BIBLE COMPANION

Jude's Memoranda

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INTRODUCTION

This is the only N.T. letter described as "Catholic". It was clearly 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. His use of words is economical and yet there is frequently found in Jude compound verbs and subtle layers of meaning that call for prurience. Jude does not short change us by the brevity of his profound analysis of the church then and now. I believe Jude intended to write in the "memo" style and that his unique work warrants the unremitting attention of the whole modern age and the church in particular.

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

JUDE'S GRAND SONS 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" [δουλος] -though he was indeed of the household of the carpenter of Nazareth and shared that home with Jesus. Note how he refers to his brother James and identifies with this saintly man of the family. He makes no reference to his brother Simeon who succeeded James as leader of the Jerusalem church or indeed to James' death though I suspect both events were recent and are

implicit in the affectionate reference to James. The letter would be written circa 66-67AD. The writer's purpose is not to attract attention but to help shaken believers lean on the love of God the heavenly Father which is ready to fill every willing life world-wide. See how he puts his own continuance in the faith down to the unfailing watch-care of Jesus the Christ. The maelstrom of heresy assaulting the church at this time brought teaching on the person and work of Christ into the eye of the storm. The mind of Jude is truly catholic-he is adamant that Jesus taught the Father's love alongside HIS own **Messianic claim**. This is forever encapsulated in that gospel in a nutshell shared with 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 [φυχικοι](v19) This Greek term means "soulish"/ "self-centred"/ "psychic" and its sense rests midway between "being bound soul & spirit to communion with God" or the other Greek term πνευματικοι and being "given soul & body to the sensual" or the Greek term [φαρκοι] (cf *Dean Alford in loco.*) The doom of the "self-regarding" is writ because they are not truly godly even though they are not fully sold out to sensuality. They are slightly religious and ostensibly sensual

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 members of this corrupt order through the history of the world and takes significant issue with their SATANIC master. Within the book is testimony in equal proportion to the lives of those whose lives were lived to adorn the gospel, viz Jude, James, Michael, Moses, Enoch, the apostles, the Christians-and people snatched from ruin.

THE MEMORANDA 5

We read in verse 5 "I am laying this out clearly"(The Message) or "I will put you in remembrance"(Authorised Version). Jude is simply saying, "Here's a memo". Joseph, the father of Jude and *in loco parentis* of our LORD would use memoranda in his carpenter's shop. Tradesmen in those days used HUPOMNEMATA (The Greek word for memos) daily –as notes of specification which they and customers alike could check out by way of reference.

FULLNESS 2

Mercy peace and love be yours in full measure. Jude would have everyone whom Jesus Christ called to know utter and complete mercy, utter and complete peace, utter and complete love. He is aware through the wonderful life of the "Master"

[Δεσποτης] that each of these benefits is not meant to be divisible into fractions more of which we find as we travel with God. His mercy and peace and love are complete. He can use the passive of the verb [πληθυνθειη] which speaks of that which has become full and complete. The NIV pretty well makes the transition from "multiplied mercy peace and love" to "its fullness". The NIV also follows the International Bible Societies' improved text on the full designation of Jesus Christ as "our only Sovereign and LORD"

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* but in the light of a more pressing

need of the hour he put that topic about which he was well qualified to speak on the back burner?(cf Mk12.37 Mark who must have been writing simultaneously or maybe earlier rejoiced that "the common people heard Him[Jesus] with joy") Since those days Pentecost had come and gone promoting a quite exhilarating acceptance of salvation in Christ among all nations in the first century. A treatise on this "oneness" of the church would have been most interesting. The "urgent desire" [σπουδη] of 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.

- (1) The need for the church to "re-build" [εποικοδομω] after persecution and in view of the envisaged fall of Jerusalem
- (2) The ever pressing call for Christ like commitment to the will of God as the Holy Spirit stirs the church **to pray**.
- (3) The high premium set on morally guarded lives in expectation of **Christ's coming**
- (4) The importance of compassion on those who have doubts and different views
- (5) The priority of evangelism and snatching men as firebrands from judgment whilst demonstrating and preaching holiness of life

These, then, are the matters concerning "the common salvation" that lay heavily on the heart of Jude.

ATTEMPTED DATING OF THE EPISTLE

From internal evidence we are told by Jude that the Church stood under a serious threat on several fronts. First, it needed to "re-built" (I cite "The need of the Church" under the section *Jude on the common salvation*) I believe the need to rebuild mainly refers to the church instant upon the turmoil of the Neronian persecution. The loss of James the LORD'S brother at the earliest in 62AD or at latest 66A.D. was compounded by the crucifixion of the apostle Peter in Rome almost simultaneously and the further severe blow of Paul's death hard on the heels of the earlier martyrdoms. Clement of Rome who was companion to Peter & Paul became a steadying influence in the Gentile church at Rome. He wrote an epistle on the year John was banished to Patmos (95AD) in which he referred back to the death of the apostle Paul-clearly feeling that the church might be about to lose its only surviving 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 the new growing theatre of Christianity Asia Minor-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 James remains dedicated to serve Christ and is writing 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 acceptable. Whilst I have since taken soundings of other writers (as Halley who firms on 67A.D., and RENAN who prefers 57A.D assuming it to be a tract against CARPOCRATES' immoral gnosticism, and Salmon who locates the epistle in the apostolic era before Domitian 51-96)I have found nothing to compel me to swerve from that conclusion.

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 this Aramaic original of this gospel) Jude is akin to the Hebrew writer who again and again accentuates **the uniqueness** of the "faith" given as a basis for salvation holiness. Jude equally is not willing to underplay the difficulties. The generation of which he was part had to "agonise" for the message it heralded. The technical word "**contend**" [επαγωνιζομαι] is not about "contesting with others" in debate so much as "standing for goals and vital prophetic matters" and it is so used in scripture in connection with "goal" or "aim" or "proofs" and also for "symptoms" of illness and "remedies" proposed by a physician [Greek τεκμαρ] cf Acts 1.3 The conclusion to be drawn is that we are to stand loyal to the time-honoured truth of the gospel and 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. A series of *memoranda* illustrate the need "to be vigilant" "to be committed" and "to give our all". The effect of the middle voice use of the Greek verb [εξαγωνισζεσθαι] is a call to commitment of everything we have to Christ in our day and to send out the call to drink in the truth and nothing less.

FALSE MEN SLIP IN SIDEWAYS 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". [παρεισεδυσαν] The insidious danger of false persons insinuating their 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 & Enoch 1.9] 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 so 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 principles of Christ on which the Church is founded.

MEMORANDUM 1 5

The Exodus and Entrance Memorandum

The Lord saved the people in **a once-for-all** Exodus-and among them were some who "did not believe". In the "Deuteronomy" period of law 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**" aspect of salvation -nothing can be added to it 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 6

The Fallen Angels Memorandum

The angels who fell "Left their own active beloved beautifully administered home". [οικητηρον] Jude tells us that they were "losers"[απολιποντας] who left their home with the LORD without hope of return. This was abandonment. The loss was stupendous- irretrievable-profound. Jude does not say that "the angels fell" but he says they "did not guard" [τηρεω]their home -they failed in vigilance when Lucifer sought to disenchant them with the joys and peace they experienced in all its fullness. The ironic consequence is that they have been now "set under guard" [τετηρεκεν] in a "dark or evening world" [ζοφος] in "eternal bonds" [αι-διος -bonds going on while God lives] pending judgment of the "great day" which our LORD in Matthew 25.41 confirmed results in the casting of the devil and his angels into hell. This is further annotated in the Apocalypse 20 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 are "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 "eternal judgment" [αιωνιος κριματος Hebrews 6.2 with 5] These angels who sinned "once" were not spared-2Peter2.4 –so we should appreciate our salvation. Everyone should register this vital "memo" about eternal punishment as a prompt to deep repentance and 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 7

The Sodom & Gomorrah Memorandum

The men of Sodom & Gomorrah are described as "hypnotised" in their same- sex culture 8. Jude shows the pentapolis was as one-following the "fashion" [τροπον] of Sodom. It is still so. Numerous 'alternative lifestyle" sinners live hypnotised-dreaming it is alright. But the men of Sodom had a rude awakening. They were "polluting" their bodies μαινουσι - "painting ivory with scarlet"-making the beautiful grotesque. (Leviticus 20.13) Such falsetto living has deeply penetrated cities worldwide. Billy Graham once said, "If God doesn't judge America he will have to apologise to Sodom & Gomorrah"- "conflagration & Inundation". Gen 19(v7) Sodomites "went behind"[οπισω](not after) strange flesh." (This being literal speech of the actual homosexual approach)The people of Sodom are "set forth" [προκεινται In this very sense Thucydides speaks about a penalty advised before and Aeschylus and Sophocles also use the term.] as a "specimen" [δειγμα literally "a sample of merchandise"] Sodom is Gods bazaar –every culture must buy into & digest this judgment. Sodom is "God's full cup of wrath"[υπεχυσαι]. There are 30 biblical warnings from Sodom - which tends to underscore the fact that everyone should put this "memo" somewhere 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 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" [d [gz]. cf also Romans 8.33 where we read "God defends the elect".

The issue is also this- saints' "bodies" are precious as are their souls. The scriptures tells us that "Christ shall change our lowly bodies and make them like unto his own glorious body" (Philippians 3.21) So much for the Gnostic notion of the evil body. So much for the blasphemous thought of those early Gnostics and present day peddlers of old Watchtower heresy who did and would still reduce the Sovereign God and our LORD Jesus Christ to the angelic status of a created being.

Jude explains that men blaspheme what they do not know by sight and then goes on to show that man well understands the "physical things" φυσικως- and yet runs headlong to destruction by the abuse of what he knows and understands well enough to live differently and aright. Man is guilty of living without ethics 'as if' he were an animal not possessed of **communication by oracle(or) intelligent speech** [αλογα ζωα] Woe to them. 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 v11a

The Cain Memorandum.

"They once **marched** as an army [επορευθησαν] in the way of Cain [acquisition] The man Cain killed his brother but did not acquire what he had- God's good favour. He 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. Genesis 4.7. 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
I hid from Him, and under running laughter.
Francis Thompson "The Hound of Heaven"*

MEMORANDUM 6 11b

The Balaam memorandum.

In Numbers 22-3 we read his story. John the divine says "He taught Israel to sin" (Apocalypse 2.14). That means he introduced loose 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 the people 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 flowed [εζεχυθησαν] 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.

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 12

The Korah Memorandum.

Korah means "bald" –here is a man without any appearance of glory or standing-whose face did not shine. This man led a revolt against Moses. His 250 men bearing censors came to the tabernacle of Israel with every intention of replacing Moses & Aaron in a man-made religion of "strange fire". Moses interceded for Israel and the ground swallowed Korah and company. To put it plainly there was an earthquake with a very specific epicentre and Korah and his "B" team were standing in the direct path of judgment.

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

SIX ILLUSTRATIONS 13

These men who have not genuine faith are:-

- (1) Spots/sunken reefs 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; Korah's unholy zeal and divisiveness brought sorrow.
- (2) Shepherding independently [εατους]-i.e setting up a leadership that is not anointed.
- (3) Clouds without water-fruitless leaders-whose doctrine comes from every quarter like the changeable winds
- (4) Autumn trees-fruitless and rootless-spiritually dead
- (5) Angry foaming waves –bound to divide and break relationships-carrying filth and flotsam
- (6) Wandering stars doomed to darkness-mile tail

MEMORANDUM 8 14-16

The Enoch Memorandum.

The 1773 discovery of the Ethiopic bible brought the prophecy of Enoch to light. That saint had a chiselled theology. He was first to preach about judgment; the earliest man in scripture to speak of the "second coming" of Christ, and first to experience "rapture" for he was taken to heaven and was not found or buried in the earth. He lived before the deluge or "flood" and such people are called "prediluvian". Another of his "firsts" is that he was first to speak of "saints". Aland Black Metzger Wikgren (& Martini 1988 contributor) in the apparatus of the 1966 -1988 editions of the *United Bible Societies Greek Text* list 14 references to this outstanding ancient figure.

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.**

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
And the morning breaks eternal bright and fair
When the saved of earth shall gather over on the other shore
Tell me friend, will you be there?

MEMORANDUM 9 17-19

Memorandum of the Apostles.

Peter who took the lead among the apostles said that in the last days "scoffers"[εμπαικται] would come-"Those who enjoy naked sport" 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 [αποδιοριζοντες εατους] -self confident without the Spirit. The work of Jesus Christ has been established on the firm basis of the teaching of prophets and apostles -Jesus Christ being the Chief corner stone. 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?"** for since the fathers fell asleep all things continue as they were from the beginning of creation. For this they willingly are ignorant of, that **by the word of God the heavens were of old and the earth standing out of the water: whereby the world that then was, being overflowed with water, perished.**" 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. His brother Simeon would continue till the opening of

In these final days of the Church's ministry when the earth is evidently taken by the birth pangs of a new and very different age we need to be humbled before our creator and confess as people and nations that we have defied God through deifying science-in terrible pride assaulting the very throne of heaven promoting the idea of our own evolution without His creative hand and adding the insult of rejecting the reality of the flood as a judgment on our race. **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)
And God said to Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold I will destroy them with the earth (Gen.6.13)

THE LOVELY CAMEO OF THE GOSPEL 20-23

Jude sets apart the Christian under the gospel

- (1) "Beloved" to the Father in the Son
- (2) Rebuilding themselves in the faith featuring holiness
- (3) Praying in the Spirit
- (4) Guarding one another in God's love
- (5) Looking for the mercy of our Lord Jesus towards eternal life
- (6) Showing mercy –parting sinners locked with others,
- (7) Snatching them from the fire-hating the lust-soiled inner garment of the male.

THE BLESSING

To Him who is able to maintain a watch(cf Christ's Gethsemane Vigil) over us, to keep us from tripping not to speak of falling [πταιω..πιπτω], to make us stand in close to Him without accusation and with great joy[στησαι κατενωπιον της δοξης αυτου αμωμος εν αγαλλιασει] John enjoyed being a close bosom friend of our LORD in his life time and is able to assure us that by faith in his redemption we shall stand close before Him at the Bema of judgment "spotless and stainless" and sharing the deepest joy we ever knew when we meet the Master. He **concludes "TO THE ONLY WISE GOD OUR SAVIOUR be glory shared majesty** [μεγαλοσυνη] **dominion and authority-now and for all the 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 expansive in scope. There is no modern book so challenging to the whole tenor of man's pursuit of pleasure and money and sex and science theory. The writing of Jude has provided a most arresting tractate for the Church of the 21st century and for the world itself. Everyone in every fellowship should be urged to read the book of Jude and file these memos in his or her heart against the Day of Judgment.

MARANATHA

Bob Coffey

L'shuvkha Marya

(To the glory of the Lord)

Aramaic & Greek Bible Companion