

JUDE.

"In the latter part of the apostolical age many false teachers had arisen, and were going about speaking perverse things to draw away disciples after them, as Paul had foretold to the elders in Ephesus, Acts xx. 30. [See preface to John.] In drawing the disciples after them, these teachers had nothing in view but to increase their own gains, that they might have wherewithal to spend upon their lusts. For the first Christians having a great affection for their teachers, willing y and liberally contributed to their maintenance. The false teachers, therefore, to draw the vicious part of mankind after them, perverting Paul's doctrine of justification by faith, without the works of the law, resolved the whole of Christianity into the speculative belief and outward profession of the gospel. [See preface to James.] And having thus cancelled the obligations of morality, they taught their disciples to live in all manner of licentiousness; and at the same time flattered them with the hope of the favor of God, and of obtaining eternal life.

"One of the perverse things, which these corrupt teachers spoke for the purpose of alluring the wicked, was, that God is so good that he will not punish men for indulging those natural appetites, which he himself has implanted in their nature; nor be displeased with them for committing a few sins which can do him no harm, but which are necessary to their present happiness. Wherefore, to show the impiety and falsehood of that doctrine, and to secure the disciples from being seduced by it, the Apostle Jude wrote this epistle, in which, by facts recorded in the Jewish Scriptures, he proved, that as God had already punished the angels who sinned, notwithstanding their numbers, so he will at length most assuredly punish all obstinate sinners in the severest manner."—*Macknight*.

THE REVELATION MADE TO JOHN THE APOSTLE.

AFTER the Lord Jesus, by his messenger, had dictated seven letters to seven different congregations in Asia Minor, in which he pointed out and specified blemishes in their conduct, and aberrations from the simplicity of the gospel, and exhorted to reformation, he proceeds to reveal to this Apostle, in his old age, and through him to all the congregations of disciples, the destinies of his cause in this world. Under the most striking and impressive symbols, the history of the Christian community is delineated. The triumphs of the Christian cause over the persecutions of Pagan Rome; the apostacy of Christians under papal Rome; the rise, progress, and catastrophe of the con of perdition; the antichristian system—are all distinctly narrated in the sacred symbols of prophecy. The ultimate downfall of all opposition; the general and complete triumphs of Christianity; the subjugation of the kingdoms of this world to the dominion of the King of kings; the final consummation of the present system of things, and the glorious introduction of a new and heavenly state of things—are the wonderful and sublime topics, which are exhibited in this book; the *design* of it is repeatedly declared in the book itself, and felicities pronounced upon them who read, study, and understand the book. It was designed for the comfort of Christians, under all the dark and gloomy scenes through which the kingdom of Jesus should pass. There is a knowledge of this book attainable by all Christians,