THE THIRD EPISTLE OF THE APOSTLE JOHN.

1 The old man to his friend Gaius, whom I truly love,
2 I pray above all, friend, that you may be prosperous and well, just as your soul prospers; for I was exceedingly delighted when brethren came and testified of your truth, and how you walk in the truth. I have no greater delight than to learn that my children conduct themselves always in the truth.
3 You practise faith, friend, when you bestow benefits on the brotherhood who are even strangers; they testify of your friendship before the assembly, how well you have done in having helped them forward for the sake of God. Because for the sake of that Name they went out, taking nothing from the heathen. Such we ought therefore to support, so that we may be workers together for the truth.
4 I wrote something to the assembly; Diotrephes, however, who likes to make himself prominent among them, rejects us. If I come, therefore, I will make him remember his conduct, sneering at us with vile expressions; and indeed, not content with these, he did not receive the brethren, and hindered those who would, and expelled them from the assembly.

Do not, friend, imitate the bad, but the good. The well-doer is from God; the wrong-doer has not seen God. Demetrius is well reported of by all, as well as by the truth itself; yes, and we also give evidence, and you know that our evidence is reliable.

I have much to write to you; but I am unwilling to communicate to you with pen and ink. Very soon, however, I hope to see you, when we can speak by word of mouth. Peace to you. The friends send you regards. Remember the friends by name.

(The two short Letters were written from Ephesus, probably between the years 88 and 90 A.D.)

THE EPISTLE OF JUDE.

1 Jude, a servant of Jesus Christ, and brother of James, to the beloved by God the Father, and surely called in Jesus Christ:
2 Mercy to you; and may peace and love be perfected.
3 Friends, while I was making every effort to write to you in reference to our common salvation, I was impelled to write to you, urging you to strive energetically for the faith which was once for all entrusted to the holy. For some impious men have crept in stealthily, who were of old prescribed for this crime, who pervert the gift of our God into profligacy, denying our only Master and Lord Jesus Christ.

Solemn Warning against Hypocritical Unbelievers.

I now desire to remind you, although you once knew it, that the people having been saved out of the land of Egypt, those who afterwards would not believe perished. Those angels also who did not guard their own dominion, but abandoned their proper duty, He reserves in custody in the spirit land, under darkness, for a great Day of Judgment. Like Sodom and Gomorrah, and their surrounding towns—who in the same way gave themselves up to prostitution, going after foul sensuality—are placed as a
warning, committed to a punishment 8 of perpetual fire. In the same way, most certainly, these dreamers also corrupt the body; they despise government; they libel authorities. But the archangel Michael, in his encounter with the Devil, when he judicially argued respecting the body of Moses, dared not indulge in an abusive defence; but simply said, "The LORD reprove you." These, however, sneer at whatever they are not acquainted with; but in whatever they physically understand, like irrational animals, in these they corrupt themselves.

Woe to them! because they have marched the way of Cain, and with error they have rushed for the wages of Balaam, and shall perish in the revolt of Korah. These, when they associate with you in your love-feasts are offences, gorging themselves without reverence; rainless clouds, tossed about by the winds; fruitless, autumn-withering trees, twice felled, uprooted; wild raging sea-waves, foaming out their own disgrace; wandering stars, for whom the gloom of darkness is reserved for ever.

Respecting these, indeed, Enoch, the seventh from Adam, also foretold, saying: "Behold, a Master will come with His holy myriads, to execute judgment upon all; and He will convict all the impious of their impious actions of which they have been notoriously guilty, and for all the perversities which impious sinners have uttered against Him." These are inveterate fault-finders, proceeding in accordance with their own inordinate desires; their mouth is full of arrogance; they are flattering admirers for the sake of gain.

But you, friends, remember the 17 instructions which were previously uttered by the apostles of our Lord Jesus Christ; how they told you that 18 in the latter time scoffers should appear, seeking after their own impious passions. These are the 19 agitators—sensual, not possessed of a soul. But you, friends, building up yourselves upon your most holy faith, praying with a holy spirit, guard yourselves in the love of God, expecting the mercy of our Lord Jesus Christ in life eternal. Some indeed pity, with fear; some indeed reprove—making a difference; but 23 pitying, save from the fire; hating even the clothing which has been polluted with sensuality.

Now to Him Who is able to guard you from stumbling, and to support you blameless before the presence of His majesty with exquisite delight, to the only God our Saviour, honour, majesty, dominion, and might, before all time, now, and throughout all the ages, through Jesus Christ our Lord. Amen.

(This letter was written in Palestine probably about the year 65 or 66 A.D. The Apostle Peter evidently had either read it, or had a copy before him when penning his own second Letter.)

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THE REVELATION

BY

JOHN THE DIVINE

Introduction.

1 THE Revelation of Jesus Christ, which God granted to Him, to inform His servants what must speedily happen; and He communicated it by sending through His Messenger to His servant John: who gave testimony of the message of God, and the evidence of Jesus Christ, which things he had seen. Happy are the reader and the hearers of this prophecy who observe its records; for the time is at hand!

Greetings to the Assemblies in Asia-Minor.

John to the seven assemblies which are in Asia-Minor: Blessing and peace to you from the One Who is, and Who was, and Who comes; and from the