CERTAINTY OF CHRIST’S COMING ESTABLISHED AGAINST CERTAIN SCOFFERS  
WHO SHALL CALL IT INTO DOUBT. EXHORTATIONS are intermingled, and follow  
as a CONCLUSION.

**1.] This Epistle now, beloved, a second**(so literally) **write I unto you: in which  
Epistles** (the A. V. well, “*in both which:”*  
viz. this and the first) **I stir up your pure  
mind** (the original word signifies that  
aspect of the spiritual being of man, in  
which it is turned towards the outer world;  
his mind for business and other interests,  
guiding him in action, And this may be  
said to be **pure**, when, the will and affection being turned to God, it is not obscured  
by fleshly and selfish regards: the opposite  
being “*darkened in their mind,*” Eph. iv.  
18. It seems impossible to reproduce in  
English these distinctions; we can only  
give them a general rendering, and leave  
all besides for explanatory notes) **in  
reminding** (see the same expression, ch i.  
13); **that ye should remember the words  
spoken before by the holy prophets** (i. e.  
the Old Test. prophets, as referred to above,  
ch. i. 19 ff.), **and the commandment of the  
Lord and Saviour given by your apostles**(“*your* Apostles” as we call St. Paul *the  
Apostle of the Gentiles*. It is quite impossible that the common reading can  
stand,—having absolutely no authority:  
and difficult, even if it did, to render as the  
A.V. “*of us the Apostles*”):**—knowing  
this first** (Jude introduces the same prophetic fact with “*how that they told you*,”  
ver. 18), **that there shall come in the last  
of the days** (see note on Heb. i. 1. It  
slightly differs from “*at the end of the  
days*,” as extending by the plural, the expression, though perhaps not the meaning,  
over a wider space: see Jude 18) **scoffers  
in [their] scoffing** (scoffers making use of  
scoffing: see Rev. xiv. 2, “*harpers harping with their harps:”* 2 Sam. xx. 22, “*the  
wise woman in her wisdom went unto all  
the people.*”

On the sense, see Jude  
18), **walking according to their own lusts**(so Jude 11 and 16, here combined), **and  
saying, Where is the promise of his coming**(implying that it is nowhere, has passed  
and disappeared: **His**, viz. of Christ:  
whose name would be understood as of  
course)**?** **for from the day when the fathers  
fell asleep, all things continue thus from  
the beginning of creation** (we cannot after  
**thus** supply “as they were,” as A. V.:  
**thus** simply referring to the present; as  
they are, as we now see them: and the  
words “*from the beginning of the creation*,” belonging only to the verb continue.  
This being so, we still have two predicatory  
clauses belonging to the verb: “*since the  
fathers fell asleep*,” and “*from the beginning of the creation*.” The way of explaining this must be, that the time of waiting  
for the promise necessarily dates from the  
death of the fathers, and the duration of  
things continuing as they are now extends  
back beyond the death of the fathers: so