I. **1, 2.** *Address and greeting.*] {1} **Judas, a  
servant of Jesus Christ** (**servant**, probably  
not here in the wider sense, in which all  
Christians are servants of Christ—but in  
that special sense in which those were  
bound to His service who were employed  
in the preaching and disseminating of His  
word. On the absence of any official designation,   
see Introduction), **and brother  
of James** (see Introduction), **to the called**  
(in the sense of St. Paul; effectually drawn,  
by God the Father to the knowledge of  
the Gospel), **beloved in** (the phrase is one  
not elsewhere found, and difficult of interpretation.   
The meanings “*by,*” “*on account   
of,*” understanding “*beloved by the  
writer,*” are hardly admissible. The only  
allowable sense seems to be, “in the case  
of,” “as regards,” understanding of course  
that the love of the Father is spoken of)  
**God the Father** (St. Paul ordinarily in his  
greetings says “God *our* Father,” Rom. i.7,  
1 Cor. i. 3, 2 Cor. i. 2, Eph. i. 2, Phil.  
i. 2, Col. i. 2, 2 Thess. i. 1, (2?) Philem. 3.  
But he has **God the Father** absolutely in  
the following places; Gal. i. 1, 2, Eph. vi.  
23, Phil. ii. 11, (2 Thess. i, 2?) 2 Tim. i. 2,  
Titus i. 4; as also St. Peter, 1 Pet. i. 2, 2  
Pet. i. 17: St. John, 2 John 3. It became  
more frequently used, as might be expected,   
in the later days of the canon), **and  
kept for Jesus Christ** (reserved, to be His  
at the day of His coming. If the question  
be asked, kept by whom? the answer must  
be, by God the Father: though constructionally   
the words are not connected. The  
participles are *perfect*, giving the signification   
“from of old and still”): {2} **Mercy to  
you, and peace, and love, be multiplied**  
(all three proceeding from God: God's  
mercy, God’s peace, God’s love: see ver.  
21. In the somewhat similar passage,  
Eph. vi. 23, the love and faith are clearly,  
in themselves, the gift of God: mutual  
love, or love towards God. But the other  
seems better here).

**3, 4.**] *Purpose, and occasion, of the  
Epistle.*

**3.**] **Beloved** (only found, in  
the beginning of an Epistle, here and  
3 John 2), **giving all diligence** (the phrase  
is only found here. It implies more than  
mere earnest desire: a man’s diligence is  
necessarily action as well as wish) **to write  
to you concerning the common salvation**