INTRODUCTION. ] JUDE. (cm. xxr.   
   
 ciality about the circumstances of those addressed, but it is difficult   
 exactly to define it. They seem to have been Jews, from the fact of   
 the altogether Judaic spirit of the Epistle : from its appeal to Jewish   
 traditions, and perhaps to Jewish books. They evidently dwelt among   
 an abundant and a wicked population, probably of a commercial character.   
 Hence some have thought of Corinth as their abode : some of Egypt, to   
 which land it is said the physical phenomena are suitable (vv. 12 ff.) :   
 some of a commercial city in Syria, seeing that Palestine, where St.   
 Jude dwelt, must at the time of writing the Epistle have been in a state   
 of commotion, to which’there is no allusion in it.   
   
   
   
   
   
 SECTION Iv.   
 TIME AND PLACE OF WRITING.   
   
   
   
 1. On the former of these it is impossible to speak with any degree of   
 certainty. Our principal indications are, the state of the church which   
 may be inferred from the Epistle, the apparent use made in it of the   
 apocryphal book of Enoch, and the reference made to the previous   
 teaching of the Apostles.   
 2. The state of the church indicated is one not far advanced in his-   
 torical development. ‘Those errors which afterwards expanded into   
 heresies were as yet in their first stage. The evil men were as yet   
 mixed with the church, rocks of danger in their feasts of love. They   
 had not yet been marked off and stigmatized: for this very purpose the   
 Epistle is written, that they might no longer be latent in the bosom of   
 the church. All this points to an carly date.   
 8. The datum furnished by the apparent allusion to the apocryphal   
 book of Enoch, guides us to no certain result. It is even yet matter of   
 uncertainty, when that book was written®. So that this consideration   
 brings us no nearer to our desired result.   
 4. The fact that St. Jude (ver. 17) refers his readers to previous   
 teaching by the Apostles, is hardly of more value for our purpose. On   
 the one hand the imperfect tense (ver. 18) seems to speak of the   
 Apostles as if their work was done and they were passed away,—“ they   
 used to tell you:” on the other, it might fairly be used of men who   
 were dispersed and carrying on their work in other parts. ‘Then again,   
 the language seems necessarily to imply that the readers had for them-   
 selves heard the Apostles. No safe inference can be drawn from the   
 words that they were written after the apostolic age: nay, the natural   
 inference is rather the other way. They appear to point to a time   
   
   
   
   
   
   
   
 2 See below, § v. par. 8.   
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