original word which suit the context.—  
This is the first class: that of those who  
oppose themselves, who must be convicted  
and down-argued. According to the commonly   
received text, the rendering will  
be, as A.V., “*of some have compassion,  
making a difference,*” viz., between them  
and the others); **but others save** (attempt  
to save; this, and not the absolute command,   
is implied in the original word),  
**snatching them from the fire** (the same  
passage in the prophets, Zech. iii. 1–3,  
which has already been before St. Jude’s  
mind in ver. 9, again furnishes him with  
the material of this figure. There we  
read, “*Is not this a brand plucked out  
of the fire?*” compare also Amos iv. 11.  
The **fire** is most probably not future eternal  
fire: but the present hell into which their  
corrupt doctrines and practices have cast  
them, not however without reference to its  
ending in fire eternal. This is the second  
class; including, perhaps, any over whom  
your influence extends, as younger members   
of the Church, &c., whom you can  
thus rescue by snatching them out of the  
fire of temptation and peril), {23} **and others  
compassionate in fear** (on what account,  
is shewn by what follows: “*lest you yourselves   
should suffer pollution.*” This is  
the third class: consisting of those whom  
not falling in the way of so as personally  
to convict, nor having influence over so as  
to rescue, the believers could only compassionate   
[and on occasion given, lovingly  
help] as led away hopelessly to their ruin:  
but in shewing such compassion, they were  
to maintain a wholesome fear of their  
deadly error, for fear they themselves  
should become defiled by it.—The following   
clause is explanatory of “*in fear*”),  
**hating** (not, “seeing that ye hate,” nor  
“though ye hate:” the present participle  
simply falls under and expands the former  
clause, thus forming part of the command)  
**even the** (or, “*their*”) **garment which  
has received defilement from the flesh**  
(hating not merely fleshly pollution itself,  
but even the traces and outskirts of it;  
even that, be it what it may, which has  
its mark and stain upon it. On the sense,  
see Rev. iii. 4).

**24, 25.**] CONCLUDING DOXOLOGY, conceived   
in terms referring to their state of  
danger and necessity of divine upholding.  
{24} **But** (this word, as in Rom. xvi. 25, closes  
off all other considerations and sums up  
all in this one. It is not at all given by  
the “*now*” of the A.V., which conveys  
strictly temporal idea to the hearer) **to  
Him that is able** (exactly thus, Rom. xvi.  
25) **to keep you without falling, and to  
set** [**you**] **before-the-presence-of His glory**  
(which will be revealed when the Son of  
man shall come, *in His glory, and of His  
Father, and of the holy angels,* Luke ix.  
26, in the “*manifestation of the glory of  
the great God and of our Saviour Jesus  
Christ,*” Tit. ii. 18) **blameless** (see 1 Thess.  
iii. 13) **in** (element, in which they will be  
found) **great-rejoicing** (the word signifies  
the exuberance of triumphant joy: the  
corresponding verb occurs in 1 Pet. i. 6),  
{25} **to the only God our Saviour through  
Jesus Christ our Lord** (on the union of  
*God* with *Saviour*, see Introduction to  
the Pastoral Epistles, § 1. 34. Observe  
the qualification here), **be glory, majesty,**