586 TITUS. 101;   
 AUTHORIZED VERSION REVISED.   
 rake rin order that, denying ungodliness AUTHORIZED VERSION,   
   
 that, denying ungodliness   
 Rom. h and \* worldly lusts, we should live and worldly lusts, we   
 Eph. i. soberly, and justly, and godly, in should live soberly, righte-   
 st Coli, the present world; 3\* looking for ously, and godly, in this   
 1 John 16. that blessed “hope, and the \* mani- present world; 3 looking   
 e\* festation of the glory of the great for that blessed hope, and   
 Saviour Jesus the glorious appearing of   
 God and l4y of our Himself for the great God and our   
 Saviour Jesus Christ 3   
 “who gave himself for us,   
 y Gal.i.4.& Eph, v.2 1 Tim.   
   
 js said of the purpose), denying (not, the great God deseribes the Father, and   
 ‘having denied’) ungodliness and the our Saviour Jesus Christ the Son. It is   
 lusts of the world (‘all worldly lusts.’ obvious that in dealing with (1), we shall   
 Worldly, belonging to that world which be deciding with regard to (2) also. has   
 lieth in the wicked one, and is without, been the view of the Greek orthodox Fathers,   
 God: see 1 John ii. 15—17), we might and of most ancient and modern Com-   
 live soberly, and justly (better than mentators. That the former so interpreted   
 ‘ righteously, —‘ by its forensic the words, is obviously not [as it has been   
 objective sense in St. Paul, introducing a considered] decisive of tne question, if   
 confusion, where the question is of moral they ean be shewn to bear legitimately   
 rectitude), and godly, in the present life another meaning, and that meaning to be   
 (as St. Bernard says, soberly respects our- the one most likely to have been in the   
 selves,—justly, our neighbour,—godly, our mind of the writer. The passage must   
 God.—These three comprising our disei- be argued primarily on its own ground,   
 pline in faith and love, he now comes to not primarily on the consensus of the   
 hope); locking for the blessed hope (here, Greck Fathers. No one disputes that it   
 as in Gal. v. 5, Col. i. 5 nearly ohjec- may mean that which they have inter-   
 tive,—the hope, as embodying the thing preted it: and there were obvious reasons   
 hoped for), and manifestation (hope and why they, having licence to do so, should   
 manifestation belong together) of the choose this interpretation. But it is our   
 glory (Chrysostom says, ‘He speaks here object, not being swayed, in this or any   
 of two manifestations ; the former of grace, other interpretation, by doctrinal con-   
 the latter of glory.” Nothing could be more siderations one way or the other, to en-   
 unfortunate than the rendering of the quire, not what the words may mean, bat   
 A. V., “glorious appearing,” by which what they do mean, as far as we may be   
 the whole sense is obseured) of the great able to ascertain it.—I have in my Greek   
 God (the Father: see below) and of our ‘Test. argued first from the constrnetion   
 Saviour Jesus Christ (as regards the of the sentence, and then from the Apostle’s   
 sense, an exact parallel is found in Matt. usage of the expression “God our Saviour :”   
 xvi. 27, “The Son of man is about to and from both of these considerations I   
 come in the glory of His Father,” eom- have deduced that it is not probable he   
 pared with Matt. xxv. 31, “ When the Son meant to apply the whole of this to our   
 of man shall come in His glory.” See Lord, but the former portion to the   
 also 1 Pet. iv. The glory which shall Father, and the latter to the Son. The   
 Le revealed at the appearing of our Saviour yeasoning on the second point may be in-   
 Jesus Christ is His own glory, and that telligible to the English reader. The   
 of His Father [John xvii, 3; 1 Thess. iii. expression “ God our Saviour” oeeurs six   
 13]. This sense has been obscured by times in these Epistles, onee in Luke   
 the foolish rendering of the A. see (i. 47], and onee in the Epistle of   
 above. And we now come to consider the Jude. If the writer kere identities this   
 meaning of the words the great God and expression, ‘the great God and our Saviour,’   
 our Saviour Jesus Christ. Two views have with the Lord Jesus Christ, calling Him   
 been taken of them: (1) that the great \*God and our Saviour,’ it will be at least   
 God and our Saviour are to be taken probable that in other places where he   
 together as the description of Christ, speaks of “God our Saviour,” he also   
 —‘of Jesus Christ, the great God and designates our Lord Jesus Christ. Now   
 our Saviour: (2) that, as given above, is that so? On the contrary, in I Tim.i. 1,