6. JUDE. 931   
   
   
 AUTHORIZ D VEN SION. AUTHORIZED VERSION REVISED.   
 and denying the only Lord ing the only Master t, yord t Seat ove   
 God, and our Lord Jesus Jesus Christ. 51 wish and our Lord to t seat or   
 Christ. 5 I will therefore put you in remembrance, knowing   
 put you in remembrance, as ye do all [fthese] things once t Netsprenea   
 though ye once knew this,   
 how thal the Lord, having for all, how that ™+ Jesus, having 4% im ort 9.   
 saved the people out of the saved the people out of the land of U'The ancient   
 lund of Egypt, afterward Egypt, + secondly "destroyed them authorities   
 destroyed them that be- that believed not. 6 And the ° angels tome readin   
 lieved not. © And the an- which kept not their dignity, but God, some   
 gels which Rept not their left their own habitation, he ? hath Sirrandrine   
 first estate, but left their reserved in everlasting chains under | and atcan   
 pin habitation, he hath re- SiS veo ge   
 served in everlasting chains inte fests   
 judgment darkness great day.|1arkness unto the judgment of the So alt onr   
 oJohn vill, p2 Petit, iter wi   
 Heb. ti4.17, but Christ,” in which there is no such   
 words might mean, “perverting the grace difficulty, ‘The only account to ae given   
 of our God in the direction of, for the pur- seems, that, the Person designated by the   
 ‘poses of lasciviousness but the meaning two names being the same, they became   
 of the verb used is simply to change, not sometimes convertibly used in popular ex-   
 to pervert: and we therefore must under- hhortation), having saved the people (on   
 stand, as above, that they made the state the fact, see Exod. xiy. 19, xxxiii. 20.23,   
 of grace and Christian liberty into a state xxxii. 2, Isa. Ixiii. in which last place   
 of [moral] licence and wantonness), and however the Septuagint version has “ Out   
 denying (cee 2 Pet. ii, 1) only Master, of all their affliction not an ambessador,   
 and our Lord Jesus Christ (in 2 Pet. ii. 1 nor yet an angel, but he himself named   
 Master is used of Christ: which cirenm- them) out of the land of Egypt, secondly   
 stance inight tempt us to refer it Christ (not as AL V., “afterward,” but it indi-   
 here also. But probability seems to weigh cates a second deed of the Lord, His first-   
 on the other side. In every other place mentioned having been the deliverance out   
 [Luke ii, 29, Acts iv. 24, Rev. vi. 10, Jer. of Egypt) destroyed them that believed   
 iv. 10 in the Septuagint translation] Mas- not (viz. by forbidding their entrance into   
 ter is used of God : 2) the addition \* only” the land of promise [see Heb. iii. 18],   
 scems to bind this meaning to it here: slaying them in the wilderness. ‘This ex-   
 3) the denial of God by disobeying His ample is not mentioned in 2 Pet. ii, but   
 law is the explanatory Divine vengeance. instead of it, the of the flood).   
 last clause: First Master and unbelieving 6.] Second example : the rebel angels.   
 Israel distinguishable, if both Heb. iii. See ® Pet. fi. 4. And (the connexion with   
 Christ). But (solemn contrast to the eon- the foregoing is very close) angels, thoso   
 duct just mentioned) I wish to remind which kept not (angels is probabl   
 you, knowing as ye do (better here than finite, and then what follows d   
 “tulthongh ye know,” on aecount of the those angels who are meant) their own   
 term “once for ail” which follows. The dignity (ome interpret as A. V., “first   
 A. V. is altogether wrong) once for all estate,” “ original condition ;” some again,   
 (i.e. having once for all received the © the government which was over thew,”   
 Knowledge of) all things (all that refers viz. that of God. But secing that angels   
 to that of which I am speaking: the eluuse are often in the New Test. called “ govern-   
 carries with it a latent admonition, to ments,” or “powers,” as they also were   
 apply other examples for yourselves), that among the Jews, and that such meaning   
 Jesus (critical principles ‘seem to require answers best to the parallel clause which   
 this remarkable reading. It is not entirely follows, there can be little doubt that the   
 recedented by 1 Cor. x. 4: for there St. rendering government, or principality, or   
 Paul uses not the personal human name, dignity, is right. ‘The fact alluded to is   
 probably that which is obscurely indicated   
 in Gen. vi. 2. See Introduction), but left   
 their own [proper] habitation (viz. hea-