938 JUDE. 24, 25.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 ing them out of the fire; and of save with fear, pulling   
 + So our others have compassion with fear +, them out of the fire;   
 oldest hating even °the garment spotted even the garment spotted   
 “by the flesh. \*\*¢But unto him by the flesh. 4 Now unto   
 that is able to keep you ¢ from fall- him that is able to you   
 4 See note. ing, and \*to present you faultless | falling, and to pre-   
 before the presence of his glory with sent you faultless before   
 e Coli. . exceeding joy, \*5'to the only wise the presence of his glory   
 God our Saviour through Jesus with exceeding joy, %lo   
 the only wise God our   
 Saviour, be glory and ma-   
 Christ our Lord +, be glory, majesty, both now and ever. power,   
 So all dominion and power,   
 ‘oldest timet, and now, and to before ages.   
 $80 all   
 oldest Amen.   
   
   
   
 original word which suit the context.— should become defiled by it.—The follow-   
 This is the first class: that of those who ing clause is explanatory of “in fear”),   
 oppose themselves, who must be convicted hating (not, “seeing that ye hate,” nor   
 and down-argued. According to the eom- “thongh ye hate:” the present participle   
 monly reeeived text, the rendering will simply falls under and expands the former   
 be, as A.V., some have compassion, clause, thus forming part of the command)   
 making a difference,” viz., between them even the (or, “¢heir”) garment which   
 and the others); but others save (attempt has received defilement from the flesh   
 to save; this, and not the absolute com- (hating not merely fleshly pollution itself,   
 mand, is implied in the original word), but even the traces and outskirts of it;   
 snatching them from the fire (the same even that, be it what it may, which has   
 passage in the prophets, Zech. iii. 1—8, its mark and stain upon it. On the sense,   
 which has already been before St. Jude’s see Rev. iii.   
 mind in ver, 9, again furnishes him with 24, 25.) ConcrupINe Doxoroey, con-   
 the material of this figure. There we ceived in terms referring to their state of   
 vead, “Is not this a brand plucked out danger and necessity of divine upholding.   
 of the fire?” compare also Amos iv. 11. But (this word, as in Rom. xvi. 25, closes   
 ‘The firé is probably not future eternal off all other considerations and sums up   
 fire: but the present hell into which their all in this one. It is not at all given by   
 corrupt doctrines and practices have cast the “now” of the A. V., which conveys   
 them, not however without reference to its strictly temporal idea to the hearer) to   
 ending in fire eternal. This is the second Him that is able (exactly thus, Rom. xvi.   
 class; including, perhaps, any over whom. 25) to keep you without falling, and to   
 your influence extends, as younger mem- set [you] bofore-the-presence-of His glory   
 bers of the Church, &e., whom yon can (which will be revealed when the Son of   
 thus resene by snatching them out of the man shall come, in His glory, and of Iis   
 fire of temptation and peril), and others Father, and of the holy angels, Luke ix.   
 compassionate in fear (on what account, 26, in the “manifestation of the glory of   
 is shewn by what follows : “ lest yous- the great God and of our Saviour Jesus   
 selves should suffer pollution.” This is Yirist,” Tit. ii. blameless (sce 1 Thess.   
 the third class: consisting of those whom . 13) in (clement, in which they will be   
 not falling in the way of so as personally found) great-rejoicing (the word signifies   
 to couvict, nor having influence over so a8 the exuberance of triumphant joy: the   
 to rescue, the believers could only compas- corresponding verb oceurs in 1 Pet. i. 6),   
 sionate [and on occasion given, lovingly to the only God our Saviour through   
 help] as led away hopelessly to their rnin: Jesus Christ our Lord (on the union of   
 dnt in shewing such compassion, they were God with Saviour, see Introduction to   
 to maintain a wholesome fear of their the Pastoral Epistles, § 1. 34. Observe   
 deadly error, for fear they themselves the qualification here), be glory, majesty,