they shall receive its eternal);

**13 b, 14.] imagining a pleasure delicate living  
for a day** (the interpretations of these last  
words have been various. Some take them  
as meaning *day by day*, which seems unallowable. Some, as A. V., take them for  
“*in the daytime*,” as implying absence of  
all shame; but this would give a very lame  
and frigid sense, and is inconsistent with  
what is laid to the charge of these persons,  
which is not revelling or rioting, but delicate living, which those who practise carry  
on as much in the daytime as by night,  
being the habit of their lives. There can  
be little doubt that the true rendering is  
as the vulgate has it, and as we have given  
it, **which is but for a day**)**; spots** (but  
“*rocks*:” see Jude 12, where see note) **and  
blemishes** (disgraces, disfigurements, causing shame), **luxuriating in their deceits**(i. e. as explained by Huther, in those  
things or materials of luxury, which they  
have fraudulently gotten, the abstract for  
the concrete. But, granting that interpretation as the words stand, there seems  
to be considerable doubt and difficulty  
about both reading und meaning, which  
can hardly be explained to the English  
reader. I may say that it arises from the  
confusion, here and in Jude, between *agapais*, love-feasts, and *aputais*, deceits.  
Here, the preponderance of MS. testimony  
is for the latter of these: in Jude, for the  
former. But it may be questioned whether *agapais*, love-feasts, was not the  
original reading here as well as there.  
And on this supposition, the meaning will  
be, that in their love-feasts [see on Jude]  
they find occasion of luxuriating and delicate living, while feasting with you) **while  
they feast with you** (this at all events  
refers to the love-feasts, whatever be read  
above. See on Jude)**, having eyes full of  
an adulteress** (so literally: meaning that  
their prurient imagination has ever the  
forbidden image before it, as if they saw it  
with their eyes), **and that cannot be made  
to cease from sin** (see 1 Pet. iv. 1), **laying  
baits for unstable souls** (unfixed, not formed  
nor established in faith and the feature of  
piety), **having a heart practised in covetousness, children of curse** (i. e. as in  
2 Thess, ii. 8; John xvii. 12, persons devoted to the curse, accursed. But the  
A. V., “*cursed children*,” does not give  
the meaning, “*children*” being used in  
the original simply with reference  
their origin, *the curse*),

**15.]** The last  
clauses, comprising our ver. 14,  
have no representatives in Jude. Now  
again the parallelism begins, see Jude 11:  
but the sentiment is more expanded here.  
**Which have forsaken the right way** (see  
Acts xiii. 10) **and are gone astray, following out the way of Balaam** (not merely  
figuratively, the way [of life], but literally,  
seeing that it was by a *journey* that  
Balaam displeased God: compare the frequent repetition of the word in Num. xxii. 23, and the words of the angel in ver. 32  
there) **[the son] of Bosor** (*Bosor* seems  
to be a Galilean form, which [Matt. xxvi.  
73] St. Peter would naturally use, of Beor,  
the name of Balaam’s father in Numbers),  
**who loved the wages of unrighteousness**(viz. which he vainly thought he might get  
by disobeying the command of God. See  
Bp. Butler’s masterly sermon on the character