**error of Balaam for reward, and perished  
in the gainsaying** (either instrumental,  
“perished in gainsaying, as K.,” or local,  
“perished in,” i.e, as included in, “the  
g. of K.,” i.e. when we read of K. and  
his company perishing in their gainsaying,   
we read of these too, as perishing  
after the same example. This latter  
seems preferable, on account of the parallelism   
with the other two clauses) **of  
Korah** (the common point being, that  
they like Korah despised God’s ordinances.  
*Gainsaying*, because Korah and his company   
*spoke against Moses*).

**12, 13.**] *Continuation of the description  
of these ungodly men.* 2 Pet. ii. 13, 17.—  
**These are rocks** [**which are**] **in your  
love-feasts** (the Greek word [*spiladés*] is  
interpreted to mean *rocks under water*.  
They were the rocks on which the love-feasts   
[agapæ] stood in danger of being  
wrecked. It is unnecessary and unjustifiable   
to attempt to give the word any other  
meaning, as some have done on account  
of the “*spots*” [*spiloi*] in 2 Pet. ii. 13.  
But each passage must stand on its own  
ground), **feasting with you** (it *may* mean,  
feasting together : but the other is more  
probable) **fearlessly** (without any fear of  
the consequences for themselves; or, as  
some take it, for *you*), **pasturing their  
own selves** (using the *love-feasts* not for  
their legitimate purpose, the realization of  
the unity of Christians by social union, but  
for *their own* purposes, the enjoyment of  
their lusts, and the furtherance of their  
schemes. See Ezek. xxxiv. 1; the parallelism   
of which has however been too  
far pressed here hy Grotius and Bengel,  
“*feeding themselves, not the flock:*”  
which thought does not seem to be in the  
context, but merely that they feed and  
pasture *themselves* in the *love-feasts*,  
having no regard to the Shepherd [or  
shepherds] set over them): **clouds without water**   
(see on *“wells without water”*  
in 2 Pet. ii. 17, Water is *expected* from  
clouds), **carried out of course by winds**  
(here *our* text is the more concise: St.  
Peter having, as above, the “*wells without   
water*” separate from the “*clouds  
carried by a storm.*” Prov. xxv. 14.  
**carried away**, borne by, or as above,  
borne out of their course, hither and  
thither), **autumn trees** (i.e. as trees are  
in the late autumn: **without fruit** explaining   
it, see below: “trees as in late  
autumn, without fruit or leaves.” It  
does not mean that their fruit is withered,  
as Beza [and consequently A. V.]), **without   
fruit** (as trees at the time above  
mentioned; but there is nothing in this  
word to indicate whether fruit bas been  
on them or not), **twice dead** (it is not  
easy to explain these words in reference  
to trees. For that we must do so, and  
not desert the similitude, and understand   
it of spiritual death twice inflicted,  
or of death here and in eternity, must he  
evident by “*plucked up by the roots*”  
following. The most likely reference of  
the word is to the double death in a tree,  
which is not only as it seems to the eye in  
common with other trees, in the apparent  
death of winter, but really dead: dead to  
appearance, and dead in reality), **rooted  
out** (the various descriptive clauses form  
a climax: not only without leaves and  
fruit, but dead: not only dead, but plucked  
up and thrown aside. “Tous ces mots sont  
des métaphores énergiques pour montrer  
le néant de ces impures, la légèreté de leur  
conduite, la stérilité de leur foi et absence  
de leurs bonnes mœurs.” Arnaud):

**13.**] **wild waves of the sea, foaming up  
their own shames** (see Isa. lvii. 20: “The