teeth and without words blame another  
who displeases them. Murmurers against  
what, is not said: probably against the  
appointments and ordinances of God) **dissatisfied   
with their lot** (Philo uses the  
Greek word of the Israelites complaining  
in the wilderness), **walking according to  
their lusts** (this is closely connected with  
the preceding: it is their hase desires  
craving satisfaction which make them  
querulous and discontented), **and their  
mouth speaketh great swelling things**  
(see 2 Pet. ii. 18 note), **admiring** [**men’s**]  
**persons** (holding mere outward appearances,   
dignities, of men in admiration) **for  
the sake of advantage.**

**17,18.**] *Exhortation to remember how  
the Apostles forewarned them of these  
men.*—{17}**But ye, beloved** (see again below,  
ver. 20), **remember the words which were  
before spoken by the Apostles of our Lord  
Jesus Christ** (this can hardly be cited as  
evidence on one side or the other on the  
question whether St. Jude himself was an  
Apostle. He *might* use the expression,  
being himself an Apostle: he is certainly  
more likely to have used it, not being one.  
According to the critical text, St. Peter  
uses the same expression, without the  
“*us,*” 2 Pet. iii. 2: and whichever view  
is taken as to the genuineness or otherwise  
of 2 Peter, there could be no intention by  
such an expression to exclude either the  
real or the pretended St. Peter from the  
number of the Apostles), {18} **that they told  
you** (whether by writing, or by word of  
mouth, does not appear: so that we cannot   
say, with Bengel, “hence we see that  
they to whom Jude is writing, had heard  
the other Apostles also.” It is worthy of  
remark that he does not say *they told us*,  
but *you*; hereby again not indeed making  
it certain that he included himself among  
the Apostles, but making it very uncertain,   
whether he intends to *exclude* himself)   
**that at the last of the time** (see  
notes on 2 Pet. iii. 8: Heb. i. 2: 1 Pet. i.  
20: i.e, at the end of the world, in the  
last\_age of the Church) **there shall be  
scoffers** (men who sport with what is holy  
and good. The prophecy is contained in  
2 Tim. iii. 1, 1 Tim. iv. 1, Acts xx. 29, and  
doubtless formed a constant subject of viva  
voce warning. 2 Pet. iii, 1, 2 can hardly  
be supposed to be referred to, for that  
place is, as this, a reminiscence of things  
before said by the Apostles, and nearly in  
the same words), **walking according to  
their own lusts of impieties** (so literally;  
indicating the direction, or perhaps the  
character of those desires. Compare the  
same words above, ver. 16).

**19.**] *Last characteristics of these men.*  
**These are they that separate** (or “are  
separating,” viz. from the Church, having  
no real sympathy with the spirit of the  
Gospel:—that draw lines of distinction,  
by walking after their own desires, not in  
the path of the Church’s obedience, thus  
separating both themselves from you, and  
you from themselves), **sensual** (we have  
no English word for the quality here implied   
in the Greek word *psychíkos*; and  
our biblical psychology is, by this defect,  
entirely at fault. The **psyche** is the centre  
of the personal being, the “I” of each individual.   
It is in each man bound to the  
man’s higher part, and to the body,  
man’s lower part; drawn upwards by the  
one, downwards by the ether. He who