840   
 2 PETER. Mi,   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 xsues and despise government. \* Presump- ness, and despise govern-   
 tuous, selfwilled, they are not afraid | ‘ment. Presumptuous ave   
 +See, to rail at + dignities. 11 Whereas they, selfwilled, they are   
 yiuee. Y angels, though they be greater in not afraid to speak evil   
 strength and might, bring not rail- | of dignitics. Whereas   
 ing judgment against them before jangels, which are greater   
 rierxis. the Lord. 1 But these, \* as irra- in power and might, bring   
 jnot railing accusation   
 against them before the   
 tional animals, born to be taken and | Lord. 12 But these, as   
 destroyed, speaking evil of the things natural brute beasts, made   
 that they understand not, shall even to be taken and destroyed,   
 perish in their corruption, 1 4 re- speak evil of the things   
 a Phil, ceiving the reward of unrighteous- that they understand not ;   
 ness: counting as pleasure » that and shall utterly perish   
 delicate living which is but for a in their own corruption 3   
 See Rom, Wand shall receive the   
 xii 13. reward of unrighteousness,   
 as they that count the plea-   
   
 10,] but chiefly (see Jude 8) those pression probably taken from the study of   
 ‘who go after the flesh (more general here the original text in this place or in Jide)   
 than in Jude, where “ other,” or “strange before the Lord (“before the Loni the   
 flesh,” defines the particular sin. Here, Tudge, actually present, they are afraid,   
 all following after unlawful carnal Insts is and abstain from judgment,” Bengel) a   
 meant) in lust of pollution (lust, hanker- railing judgment (see Jude 9, in allusion   
 ing after unlawful and polluting nse of the to railing al above).   
 flesh), and despise lordship (so in Jude 8, 12—22.] Further description and de-   
 where see note). Darers (the construction nunciation of these persons. 12] See   
 suddenly alters to a description of the Jude 10. In words this verse is very   
 wicked persons who were the object in the to that, but in meaning quite dif   
 former sentence), selfwilled (sce note on ferent: and this fact, so often occurring   
 Titus i. 7, where the word is explained), in the passage, confirms the view   
 they tremble not [when] speaking evil of the common matter taken in the In-   
 of (railing at) glories (3o literally: but troduction, viz., that it a portion of the   
 what is meant by this, is somewhat doubt- utterauce of the Spirit used independently   
 ful: see on Jude. We might take the word by the two inspired writers. See the sepa-   
 here, as there also, in its widest sense, as rate sense of each, in the notes on each.   
 any dignities or glories, hnman or divine, But (contrast to the angels, just men-   
 were it not for the example there follow- tioned) these, as irrational animals, born   
 ing). 11.] Whereas (i. ¢. cases naturally for (with a view to) capture and   
 where:” nearly the same as whereas) destruction (j. not to take and to de-   
 angels, being greater [than they] in stroy, but to be taken and destroyed),   
 strength and might (the participle \* de- speaking evil (as they do) in the matter   
 ing” carries a slight reasoning force with of things which they know not, in their   
 it: “being,” i. e. “though they be:” and corruption (in their practising, and fol-   
 the thought shews foreibly the unbe- lowing ont, of this corruption to which   
 comingness of their irreverence, seeing they have devoted themselves) shall even   
 that even angels, who are so far above perish (shall go on till they perish; not   
 them, yet do not bring railing accusations only being found in it, living in it, nd-   
 against glories), bring not against them vaneing in it, but going on also to its   
 (viz. glories, dignities : the interpreta- final issue, viz. perdition),   
 tion, bad angels, fallen from their heavenly 13 a.] receiving as they shall [the] re-   
 estate, but regarded here according to ward of unrighteousness (exactly as in   
 their essential condition as sons of glory. ver. 15, wages or retribution for un-   
 Compar “excess of glory ob- righteousness: the only difference being   
 seured,” of Satan,—an ex that Bulaam followed its temporal wages,