11—16. 2 PETER, 842   
   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED,   
 time, Spots they are and day :© spots and blemishe sporting: ¢ Jeter:   
 Uemishes, sporting them- themselve in their deceits while   
 selves with their own de- 4 they feast with you: 1M having ¢ycorsa,   
 ceirings while they feast eyes full of + adultery, and that thicnfus!   
 with you; ™ having cyes   
 Full of adultery, and that cannot be made to ase from sin :   
 cannot cease from sin alluring unstable souls: ¢ having an ee"   
 guiling unstable souls an | reised with covetous pr   
 heart they have exercised heart children of the eurse ; 5 which   
 with covetous practices ;   
 cursed forsaken : the which forsaken the right way, and   
 way, and are gone astray, are gone astray, following the way   
 following the way of Ba-| jof f Balaam [fthe son] of Bosor,   
 Taam the son of Bosor, who loved the wages of unri hx   
 who loved the wages of wn- ness; 16 but had a rebuke shteous 7,   
 vighteonsness; \* but was Jude i 7   
 rebuked for his iniquity t Not expected   
 theory   
 they shall receive its eternal) 13 b, cate living, while feasting with you) while   
 14] imagining a pleasure delicate living they feast with you (this at all events   
 for a day (the iuterpretations of these last refers to the love-feasts, whatever be read   
 words have been various. Some take them above. See on Jude), having eyes full of   
 as meaning day by day, which seems un- an adulteress (so literally: meaning that   
 allowable. Some, as A. V., take them for their prorient imagination has ever the   
 “in the daytime,” as implying absence of forbidden image before it, as if saw it   
 all shame ; but this would give a very lame with their eyes), and that cannot be made   
 and frigid sense, and is inconsistent with to cease from sin (sce 1 Pet. iv. 1), laying   
 what is laid to the charge of persons, baits for unstable souls not formed   
 which is uot revelling or rioting, but deli- nor established in faith and the feature of   
 ate living, those who practise earry piety), having a heart practised in covet-   
 on-as much in the daytime as by night, ousness, children of curse (i, e. as in   
 being the habit of their lives. There can 2 Thess, ii. 8; John xvii. 12, persons de-   
 be little doubt that the true rendering is voted to the eurse, accursed. But the   
 ais the vulgate has it, as we have given A. V., “eursed children,” does not give   
 it, which is but for a day); spots (but the meaning, “children” being used   
 “rocks?” see Jude 12, where see note) and the original’ simply with reference   
 blemishes (disgraces, disfigurements, caus- their origin, the curse), 15.)   
 ing shame), luxuriating in their deceits clauses, comprising our   
 (icc. as explained by Huther, in those have no representatives in Jude, Now   
 things or materials Iusury, which they again the parallelism see Jude 11:   
 have fraudulently gotten, the abstract for Dut the sentiment is more expanded here.   
 the concrete. But, granting that inter- ‘Which have forsaken the right way (see   
 pretation as the words stand, there seems Acts xiii, 10) and are gone astray, follow-   
 1o be considerable doubt und dif ing out the way of Balaam (not merely   
 ahout both ¢ und meaning, wl figuratively, the way [of life], literally,   
 can hardly be explained to the English seeing that it was by a journey that   
 reader, I may say that it arises from the Balam displeased God: conipare the f   
 confusion, here and in Jude, between aga- quent repetition of the word in Num. xxii.   
 is, love-feasts, and aputais, deceits. 23, and the words of the angel in ver. 32   
 Mere, the preponderance of MS. testimony there) [the son] of Bosor (Bosor secws   
 is for the latter of these: in Jude, for the to be'a Galilean form, which [Matt. xvi.   
 former, But it may be questioned whe- 73] St. Peter would naturally use, of Beor,   
 ther agapais, love-feasts, was not the the name of Balaam’s father in Numbers),   
 original reading here as well as there. who loved the wages of unrighteousness   
 And on this supposition, the meaning will (viz. which he vainly thought he might get   
 be, that in their love-feasts [see ou Jude] by disobeying the command of God. §   
 they End occasion of luxuriating and deli- Bp. Butler’s masterly sermon on the cha-