ie JUDE. 933   
   
   
 AUTHORIZED VERSION. AUTILORIZED VERSION REVISED.   
 but said, The Lord rebuke but said, ¥The Lord rebuke thee. » Zech. tia.   
 thee, \° But these speak 102 But these speak evil of whatever z2Pet.ii.12.   
 evil of those things which things they know not: but whatever   
 they know not: but what things they know naturally, as the   
 they know naturally, as irrational animals, in these they cor-   
 brute beasts, in those rupt themselves.   
 things they corrupt them- for they went in the Woe unto them, 4   
 selves. 1! Woeuntothem!   
 for they have gone in the Yoh   
 way of Cain, and ran and ran greedily after the error of vty i.   
 greedily after the error of |   
   
   
 A.V. @ railing accusation: a sentence Scripture itself).   
 savouring of, belonging to, evil speaking), 10.] Contrast of the behaviour of these   
 but said, The Lord rebuke thee (the persons to that just related. 2 Pet. ii, 12.   
 source of the tradition to which St. Jude ‘These on the other hand, whatever things   
 hero refers as familiar to his readers, is they know not, speak evil of (the refer-   
 not known with any certainty. Origen enco in whatever things they know not is   
 says, “In the Ascension of Moses, of which to the spiritual world, ‘Those who under-   
 book the Apostle Jude makes mention in stand dominion and glories above of human   
 his Epistle, Michael the archangel, dis- authorities, are at a loss for an explana-   
 puting with the devil concerning the body tion here : so Arnand, “il est assez difficile   
 of Moses, says...” No such tradition is do précisor, quelles étaient ccs choses   
 found in any apocryphal or rabbinical book qu’ ignoraient cesi mpies”): but whatever   
 nowextant. In the targum of Jonathan on things naturally, as the irrational ani-   
 Deut. xasiv. 6, it is that the grave mals, they understand (viz. the objects   
 of Moses was given into the special custody of sense: of which the flesh, ver. 8, has   
 of Michael. Some have given an allego- already been mentioned as one. natu-   
 rical interpretation, understanding by the rally, i.e. instinetively:. In 2 Pet. ii. 12,   
 body of Moses the law, or Jewish polity, the comparison to irrational creatures is   
 or even people: and, thus interpreting, not confined to the sort of knowledge   
 fix the occasion very variously: at the which they have, but is extended to the   
 giving of the law: at the siege under persons themselves and their conduct), in   
 Hezekiah, or the rebuilding under Ze- these (in the element and region of thesc)   
 rubbabel. All such explanations are of they corrupt themselves (or, are de-   
 course out of the question: and the literal, prayed).   
 matter of fact alone to be held fast. It is, 11.) The description is interrupted by   
 however, remarkable, that the same words, @ denunciation on them for having fol-   
 The Lord rebuke thee, are spoken by lowed in the steps of former ungodly men.   
 the angel to the devil in Zech. ili. 1—3. ‘Woe unto them (so also St. Paul, 1 Cor.   
 This has led some, e. g. Bede, to imagine, ix. 16, “woe és uuto me:” from which   
 that this was the occasion referred to, when it appears that Bengel is not exact, when   
 Joshua and Satan stood as adversaries con- he says “that this apostle only, and in   
 cerning the deliverance of from cap- this place only, uses the imprecation”):   
 tivity. ‘The only straightforward conclu- for they went by the way (the past   
 sion is, that Sti Jude took the incident tenses are probably anticipatory, as look-   
 from primitive tradition, which tradition, ing back on their course: as those in   
 slightly modified, is also given by the pro- John xvii,—“I glorified Thee on the   
 phet Zechariah. ‘That the incident is re- earth, fo? In an English version we are   
 Tated as matter of fact, and not as an sometimes [though not here] compelled   
 “argumentum I. ad hominem,” is evident to render these by our perfect, “they   
 by the very form of it. ‘That, being thus have gone,” &c.) of Cain (how? I have   
 related as matter of fact, it is matter treated somo of the exphinations in my   
 of fact, is a conclusion which will or will Greek ‘Test. The most probable answer   
 not be made, according as we are or are is that given by Sticr and Huther, that the   
 not, persuaded of the anthenticity of our point of comparison is that selfish regard   
 Epistle as a part of canonical Scripture: and envy which was at the root of Cain’s   
 and according as we esteem that canonical sin), and rushed after @ literally) the   
 3P