984 JUDE. 2   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
   
 Balaam for reward, and perished Balaam for reward, and   
 oxunbat ein the gainsaying of Korah, perished in the gainsaying   
 $icorsi.3t, 124These are the rocks in your ° love- of Core. \ These are   
 spots in your feasts of   
 feasts, when they feast with you charity, when they feast   
 without fear, pasturing their own with you, feeding them-   
 tterartt selves: ‘clouds they are without selves without fear: clouds   
 2 water, ®carried taway by winds; they are without water,   
 g Epheive trees without fruit, twice carried about of winds ;   
 hb karat dead, plucked up by the roots; trees whose fruit withereth,   
 as » 18traging waves of the sea, \*foam- without fruit, twice dead,   
 ing out their own shame; wander- plucked up by the roots ;   
 13 raging waves of the   
 sea, foaming out their own   
   
 error of Balaam for reward, and perished having no regard to the Shepherd [or   
 in the gainsaying (cither instrumental, shepherds] set over them): clouds with-   
 “perished in gainsaying, as K..” or local, ont water (sce on “wells without water”   
 “perished in,” i.e, as included in, “the in 2 Pet. ii. 17, Water is expected from   
 g. of K.,” i.e. when we read of K. and clouds), carried out of course by winds   
 his company perishing in their gainsay- (here our text is the more concise: St.   
 ing, we read of these too, as perishing Peter having, as above, the “wells with-   
 after the same example. ‘This latter out water” separate from the “clouds   
 seems preferable, on account of the pa- carried by a storm.” Prov. xxv. 14.   
 rallelism with the other two clauses) of carried away, borne by, or as above,   
 Korah (the common point being, that borne out of their course, hither and   
 they like Korah despised God’s ordinances. thither), autumn trees (i.e. trees are   
 Gainsaying, because Korah and his com- in the late autumn: without fruit ex-   
 pany spoke against Moses). plaining it, see below: “trees as in late   
 12, 18.] Continuation of the description autumn, without fruit or leaves.” It   
 of these tingodly men. 2 Pet. ii. 13, 17.— oes not mean that their fruit is withered,   
 These are rocks [which are] in your as Beza [and consequently A. V.]), with-   
 love-feasts (the Greck word [spiladés] is out fruit (as trees at the time above   
 interpreted to mean rocks under water. mentioned; but there is nothing in this   
 ‘They were the rocks on which the love- word to indicate whether fruit bas been   
 feasts [agapw] stood in danger of being on them or not), twice dead (it is not   
 wrecked. It is unnecessary and unjustifi- easy to explain these words in reference   
 able to attemptto give the word any other to trees. For that we must do so, and   
 meaning, as some have done on account not desert the similitnde, and under-   
 of the “spots” [spiloi] in 2 Pet. ii. 13. stand it of spiritual death twice inflicted,   
 But each passage must stand on its own or of death here and in eternity, must he   
 ground), feasting with you (it may mean, evident by “plucked up by the roots”   
 feasting together : but the other is more following. ‘The most likely reference of   
 probable) fearlessly (without any fear of the word is to the double death in a tree,   
 the consequences for themselves; or, as which is not only as it seems to the eye in   
 some take it, for you), pasturing their common with other trees, in the apparent   
 own selves (using the Jove-feasts not for death of winter, but really dead: dead to   
 their legitimate purpose, the realization of appearimee, and dend in reality), rooted   
 the unity of Christians by social union, but. out (the various descriptive clauses form   
 for their own purposes, the enjoyment of a climax: not only without leaves and   
 their lusts, and the furtherance of their fruit, but dead: not only dead, but plucked   
 schemes. See Ezek. xxxiv. 1; the pa- upand thrown aside. Tous ees mots sont   
 rallelism of which has however been too des métaphores énergiques pour montrer   
 far pressed here hy Grotius and Bengel, le néant de ces impures, In Iégdreté de leur   
 “feeding themselves, not the flock :” conduite, In stérilité lenr foi et absence   
 which thought does not seem to be in the de leurs bonnes murs.” Arnaud):   
 context, but merely that they feed and 13.] wild waves of the sea, foaming up   
 pasture themselves in the love-feasts, their own shames (sec Isa. Ivii. 20: “The