936 JUDE. Wij   
   
 AUTHORIZED VERSION REVISED. | AUTHORIZED VERSION.   
 p2retiiis. ine after their own lusts; and P their walking after their own   
 speaketh great lusts; and their mouth   
 mouth swelling speaketh great swelling   
 9 Prov; words, Thaving men’s persons in words, having men’s per-   
 we admiration for the sake of adyan- sons in admiration because   
 27 But, beloved, remember of advantage, % But,   
 2 Pet. 2. ye the words which were spoken Beloved, remember ye the   
 before by the apostles of our Lord words which were spoken   
 Jesus Christ; 18 that they told you before of the apostles of   
 there should be mockers in the last our Lord Jesus Christ ;   
 18 how that they told you   
 | there should be mockers in   
 | the last time, who should   
 “ita. godly lusts. 19 These be they ‘who walk after their own un=   
 i" separate themselves, % sensual, not godly lusts. 1 These be   
 they who separate them-   
 4. | selves, having not   
 15.   
 teeth and withont words blame another remark that he does not say they told xs,   
 who displeases them. Murmurers against: but you; hereby again not indeed making   
 what, is not said: probably against the it certain that he included himself among   
 appointments and ordinances of God) dis- the Apostles, but. making it very uncer-   
 satisfied with their lot (Philo uses the tain, whether he intends to exclude him-   
 Greck word of the Israelites complaining self) that at the last of the time (sce   
 in the wilderness), walking according to notes on 2 Pet. iii. Heb. i. 2: 1 Pet. i.   
 their lusts (this is closely connected with : i.e, at the end of the world, in the   
 the preceding: it is their hase desires last\_age of the Church) there shall be   
 \* eraving satisfaction which make them scoffers (men who sport with what is holy   
 guerulous and discontented), and their and good. The prophecy is contained in   
 mouth speaketh great swelling things 2 Tim. ifi. 1, Tim. iv. 1, Acts xx. 29, and   
 (see 2 Pet. ii. note), admiring [men’s] doubtless formed a constant subject of viva   
 persons (holding mere outward appear- voce warning. 2 Pet. iii, 2 ean hardly   
 ances, dignities, of men in admiration) for be supposed to be referred to, for that.   
 the sake of advantage. place is, as this, a reminiscence of things   
 17, 18.] Ezhortation to remember how before said by the Apostles, and nearly in   
 the ‘Apostles forewarned them of these the same words), walking according to   
 men.—But ye, beloved (sce again below, their own lusts of impieties (so literally   
 ver. 20), remember the words which were indicating the direction, or perhaps the   
 before spoken by the Apostles of our Lord character of those desires. Compare the   
 Jesus Christ (this can hardly be cited as same words above, ver. 16).   
 evidence on one side or the other on the 19.] Last characteristics of these men.   
 question whether St. Jude himself was an These are they that separate (or “are   
 Apostle. He might use the expression, separating,” viz. from the Church, having   
 being himself an Apostle: he is certainly no real sympathy with the spirit of the   
 more likely to have used it, not being one. Gospel :—that draw lines of distinction,   
 According to the critical text, St. Peter by walking after their own desires, not in   
 uses the same expression, without the the path of the Church’s obedience, thns   
 “us,” 2 Pet. iii, and whichever view separating both themselves from you, and   
 is taken as to the genuineness or otherwise you from themselves), sensual (we have   
 of 2 Peter, there could be no intention by no English word for the quality here im-   
 such an expression to exclude either the plied in the Greck word paychtkos ; and   
 real or the pretended St. Peter from the our biblical psychology is, by this defect,   
 number of the Apostles), that they told entirely at fault. The psyche is the centre   
 you (whether by writing, or by word of of the personal being, the “1” of each in-   
 mouth, does not appear: so that we can- dividual, It is in each man bonnd to the   
 not say, with Bengel, “hence we see that man’s higher part, and to the body,   
 they to whom Jude is writing, had heard man’s lower part; drawn upwards by the   
 the other Apostles also.” It is worthy of one, downwards by the ether. He who