**2.] And many shall follow after  
their licentiousnesses** (the connexion of  
depraved moral conduct with erroneous  
doctrine was in the early ages of the church  
almost universal; see the Pastoral Epistles  
passim, and below vv. 18, 19. In Jude,  
the two are expressed co-ordinately: “*turning the grace of our God into lasciviousness, and denying the only Master and  
our Saviour Jesus Christ*”), **on whose  
account** (*by reason of whom*, i. e. from the  
*licentious ways* of those who follow after  
the false teachers: for to these, and not  
to the false teachers themselves, is the  
“*whom*” most likely referable. It is those  
who, seeming to be in the way of truth,  
yet favour and follow false teachers, that  
cause most seandal to the way of truth  
itself) **the way of truth** (see Acts ix. 2;  
xix. 9, 23) **shall be evil spoken of** (“by  
those without, not knowing the difference  
between true and false Christians.” Bengel).

**3.] And in** (i. e. living in, girt  
about with, as their element, not as A.V.  
“*through*”) **covetousness with feigned  
speeches they will make gain of you** (these  
false teachers would care not for their sect,  
but for their gain)**: for whom** (viz. the false  
teachers) **the sentence** (of God, decreeing  
their *destruction*) **from long since is not  
idle** (i. e. is working itself out, is living  
and in action), **and their destruction  
slumbereth not** (i. e. is awake, and ready to  
seize them: *destruction* being personified).

**4–11.]** *Argument, enforced by three  
historical proofs, that God will assuredly  
punish these wicked persons.*

**4.]** *First historical proof: the punishment of  
the apostate angels*. Compare Jude 6. **For**  
(connect with the position immediately  
preceding) **if God spared not angels having  
sinned** (how, is not here specified; but Jude,  
ver. 6, is more particular: see note there. It  
not as A. V. “that sinned:” but carries a  
reasoning force, giving the reason of *God’s  
not sparing them:* “for their sin”), **but  
casting them into hell** (literally, into **Tartarus**; the heathen name for hell, as Gehenna was the Jewish) **delivered [them]  
over** (here, as often, used with an implied  
idea of punishment) **to dens** (the other  
reading “*chains*,” has perhaps come from  
the parallel place in Jude, and would seem  
to suit the sense better: see there) **of darkness in custody** (literally “*being kept*.”  
The readings are in great confusion, from  
the combined influence of the parallel  
place in Jude, and our ver. 9) **unto** (with  
a view to: or merely temporal, *until:* but  
this is not probable here, as the want of  
mention of the *Great Day*, as in Jude  
6, removes all definite allusion to the *time*of the judgment) **judgment;**

**5.]** *Second historical proof: the flood*.  
(Wanting in Jude)—**and spared not the  
ancient world, but preserved** (here first  
comes in the idea of the preservation of  
the righteous, which is worked out further in the next verse) **Noah the eighth person** (i. e. with seven others: according