to a well-known formula, constantly fond  
in Greek,) **preacher of righteousness** (the  
fact, that Noah was thus a preacher of  
[moral] righteousness to the depravity of  
his age, is found alluded to in Josephus:  
“But Noah, disgusted with their proceedings, and afflicted with their evil  
counsels, exhorted them to repentance in  
heart and life”), **bringing** (i. e. “*when  
He brought*,” or “*and brought*”) **the flood  
on the world of ungodly men;**

**6.]** *Third historical proof: the destruction of Sodom and Gomorrah*, Jude  
7. **And burning to ashes the cities of  
Sodom and Gomorrah condemned [them]  
to** (better than “*with*”) **overthrow** (*catastrophe:* the same word that is used in  
the Greek Septuagint version of the history in Genesis), **laying down an example**(see Jude 7) **of** (i. e. that which might  
shew forth the fate of) **those that should  
in after time live ungodly;**

**7.] and rescued** (the contrast, the deliverance of  
the righteous, is here brought out at more  
length. This contrast is wanting in Jude,  
where only the punitive dealings of God  
are treated) **righteous Lot** (*righteous*, as  
repeating the *righteousness* of ver. 5: see  
also again, ver. 8), **distressed** (*oppressed*,  
or *harassed beyond bearing*) **by the behaviour of the lawless** (men who cared  
not for rule nor for decency) **in licentiousness** (denoting the character of this behaviour or manner of life)

**8.]** *Explanation of the word* distressed, *or* vexed,  
**For by sight and hearing the righteous  
man, dwelling among them, tormented  
his righteous soul day by day with their  
lawless** (not merely “*unlawful*,” as A. V.,  
but utterly broken loose from law, lawless)  
**deeds** (the form of the sentence is  
peculiar: that being represented as a deliberate act of Lot on himself, which  
was in fact the impression made on him by the  
lawlessness around him. The same way of  
speaking is common among us, when we  
say that a man “distresses himself” at  
any occurrence: we have in Isa. lviii. 5  
“a day for a man to afflict his soul”);

**9.]** (this is the latter part of the  
sentence, begun in ver. 4: see there) **the  
Lord knoweth how** (the expression indicates both the apprehension of the manner  
of the set, and the power to perform it) **to  
rescue godly [men] out of temptation** (as  
in 1 Pet. i. 6, where see note,—trials, persecutions, and the like), **and to reserve  
unrighteous [men] under punishment**(not as most, and A. V., “*to be punished:*”  
but as in ver. 4, actually in a penal state,  
and thus awaiting their final punishment) **to  
the day of judgment** (the great final doom):