**10.] but chiefly** (see Jude 8) **those  
who go after the flesh** (more general here  
than in Jude, where “*other*,” or “*strange  
flesh*,” defines the particular sin. Here,  
all following after unlawful carnal lusts is  
meant) **in lust of pollution** (lust, hankering after unlawful and polluting use of the  
flesh), **and despise lordship** (so in Jude 8,  
where see note). **Darers** (the construction  
suddenly alters to a description of the  
wicked persons who were the object in the  
former sentence), **selfwilled** (see note on  
Titus i. 7, where the word is explained),  
**they tremble not [when] speaking evil  
of** (railing at) **glories** (so literally: but  
what is meant by this, is somewhat doubtful: see on Jude. We might take the word  
here, as there also, in its widest sense, as  
any dignities or glories, human or divine,  
were it not for the example there following).

**11.] Whereas** (i. e. “in cases  
where:” nearly the same as *whereas*)  
**angels, being greater [than they] in  
strength and might** (the participle “*being*” carries a slight reasoning force with  
it: “being,” i. e. “though they be:” and  
the thought shews forcibly the unbecomingness of their irreverence, seeing  
that even angels, who are so far above  
them, yet do not bring railing accusations  
against *glories*), **bring not against them**(viz. *glories, dignities:* in the interpretation, *bad angels*, fallen from their heavenly  
estate, but regarded here according to  
their essential condition as sons of glory.  
Compare Milton’s “excess of glory obscured,” as descriptive of Satan,—an expression probably taken from the study of  
the original text in this place or in Jude)  
**before the Lord** (“before the Lord the  
Judge, actually present, they are afraid,  
and abstain from judgment,” Bengel) **a  
railing judgment** (see Jude 9, in allusion  
to *railing at above*).

**12–22.]** *Further description and denunciation of these persons.*

**12.]** See  
Jude 10. In words this verse is very similar  
to that, but in meaning quite different: and this fact, so often occurring  
in the passage, strongly confirms the view  
of the common matter taken in the Introduction, viz., that it is a portion of the  
utterance of the Spirit used independently  
by the two inspired writers. See the separate sense of each, in the notes on each.  
**But** (contrast to the angels, just mentioned) **these, as irrational animals, born  
naturally for** (with a view to) **capture and  
destruction** (i. e. not to take and to destroy, but to be taken and destroyed),  
**speaking evil** (as they do) **in the matter  
of things which they know not, in their  
corruption** (in their practising, and following out, of this corruption to which  
they have devoted themselves) **shall even  
perish** (shall go on till they perish; not  
only being found in it, living in it, advancing in it, but going on also to its  
final issue, viz. eternal perdition),

**13 a.] receiving as they shall [the] reward of unrighteousness** (exactly as in  
ver. 15, wages or retribution for unrighteousness: the only difference being  
that Balaam followed its temporal wages,