**He hath kept** (in sharp contrast to  
“*which kept not*”) **against the judgment  
of the great day** (at the end of the world)  
**in eternal bonds under darkness** (the  
darkness being considered as brooding over  
them, and they under it. There is apparently   
a difference, which we cannot explain,   
between the description of the rebel  
angels here and in the parallel place, 2 Pet.  
ii. 4, and that in the rest of the New Test.,  
where the devil and his angels are said to  
be powers of the air, and to go about  
tempting men. But perhaps we are wrong  
in absolutely identifying the evil spirits  
mentioned here with those spoken of in  
2 Peter).

**7.**] *Third example:* Sodom and Gomorrah.  
See 2 Pet. ii. 6. **How** (not  
“*even as,*” as A.V.) **Sodom and Gomorrah,   
and the cities about them, following   
fornication in like manner to  
these** (i.e. to the angels above mentioned.  
The manner was similar, because tho  
angels committed fornication with another  
race than themselves, thus also *going away  
after strange flesh*), **and going away after**  
(it was a departure from the appointed  
course of nature, and seeking after that  
which was unnataral) **other flesh** (than  
that appointed by God for the fulfilment  
of natural desire. The sin of Sodom was  
afterwards common in the most enlightened  
nations of antiquity : see Rom. i. 27. But  
in all probability Sodom and Gomorrah  
must be numbered among those whose  
sin went further even than this: compare  
Lev. xviii. 22–25. See 2 Pet. ii. 10), **are**  
**set forth as an example, undergoing** (to  
this day, present participle; alluding to  
the natural phenomena of the Dead Sea)  
**the just punishment of eternal fire** (the  
sense is, undergoing the punishment, as  
even now be seen, of eternal fire: of  
that fire which shall never be quenched).

**8** ff.] *Designation of these evil men as  
following the same destructive courses.*  
**In like manner nevertheless** (i.e. notwithstanding   
these warning examples)  
**these men in their dreams** (the term  
represents that state of dreaming in the  
sleep of sin, out of which men are so  
often called on to awake to righteousness  
and the light of Christ: so Arnaud,  
“cependant ceux-ci, comme des gens qui  
agissent sans savoir ce qu’ils font, comme  
s'ils rêvaient, pour ainsi dire....”)  
**defile the flesh** (by unnatural lusts,  
as in verse 7, the *flesh*, generally: not,  
‘*their* flesh,’ but our common flesh), **and  
despise lordship, and speak evil of glories**  
(of what sort? Some understand those  
of kings and Cesars: others include  
ecclesiastical rulers and Apostles. But to  
neither of these meanings can verses 9, 10  
be fitted: and it becomes therefore necessary   
to understand the words of celestial  
lordships and dignities: probably in both  
canes those of the holy angel).

**9.**] **But Michael the archangel, when  
contending with the devil he disputed  
concerning the body of Moses, dared  
not** (by the context, from reverence for  
Satan’s former glory) **bring against him  
a judgment of evil speaking** (i.e. as