840 2 PETER. IL.   
 AUTHORIZED VERSION REVISED.   
 1 Spat om shall follow their +licentions ways ; | AUTHORIZED VERSION,   
 retina were yy reason of whom the way of truth   
 thaterer’” shall be evil spoken of. 8And many shall follow their   
 | pernicious ways; by rea-   
 son of whom the way of   
 whatever. truth shall be evil spoken   
 f Rom.xvie18. eovetousness shall they with of. \* And through covet   
 Econ aii, feigned words \* make merchandise lousness shall they with   
 Vim. of you: for "whom ‘the sentence feigned words make mer-   
 Maa now of a long time lingereth not, chandise of you: whose   
 and their destruction slumbereth Ljudgment now of a tong   
 not. 4¥For if God spared not time Lingereth not, and   
 ‘angels their damnation slumbereth   
 va\*t cast them into hell, and delivered not. 4 For if God spared   
 them unto when ‘they darkness, being not the angels thut sinned,   
 reserved unto judgment; 5 and but cast them down to hell,   
 spared not the old world, but pre- and delivered them into   
 +80 al? served ™ Noah the eighth person, chains of darkness, to be   
 oldest "a preacher of righteousness, ° bring- reserved unto judgment 5   
 Sand spared not the old   
 world, but saved Noah the   
 eighth person, a preacher   
 of righteousness, bringing   
 eh. iil,   
 2.) And many shall follow after historical proofs, that God will assuredly   
 their licentiousnesses (tle connexion of gunish these wicked persons. 4.)   
 depraved moral condnct with erroneous First historical proof: the punishment of.   
 doctrine was in the early ages of church the apostate angels. Compare Jude 6. For   
 almost universal ; see the Pastoral Epistles (connect with the position immediately   
 puss, and below vy. 18, 19. In Jude, preceding) if God spared not angels having   
 the two ure expressed co-ordinately: « fun- sinned (how, is not here specified; Jude,   
 ing the grace of our God into lascivious- ver. 6, more particular: see note there. It   
 ness, and denying the only Master and not as A. V. “that sinned :” but carries a   
 our Saviour Jesus Christ”), on whose yeasoning foree, giving the reason of God’s   
 account (by reason of whom, i. e. the not sparing them: “for their sin”), but   
 licentious ways of those who follow after casting them into hell (literally, into   
 the false teachers: for to these, and not tarus; the heathen name for hell, as Ge-   
 to the filse teachers themselves, is the henna was the Jewish) delivered [them]   
 “whom” most likely referable. It is those over (here, as often, used with an implied   
 who, seeming to he in the way of trath, idea of punishment) to dens (the other   
 yet favour and follow false teachers, that reading “chains,” has perhaps come from   
 anse most seandal to the way of truth the parallel place in Jude, and would seem   
 itself) the way of truth (see Acts ix. 2; to suit the sense better: see there) of dark-   
 xix. 9, 23) shall be evil spoken of (‘by ness in custody (literally “being kept.”   
 those without, not knowing the difference ‘The readings are in great confusion, from   
 between true and false Christians.” Ben- the combined influence of the parallel   
 gel). 3.] And ip (i. e. living in, place in Jnde, and our ver. 9) unto (with   
 abont with, as their raat not as A.V. a view to: or merely temporal, until: but.   
 “through”) covetousness with feigned this is not probable here, as the want of   
 speeches they will make gain of you (these mention of the Great Day, as in Jude   
 false tenchers would care not for their sect 6, removes all definite allusion to the time   
 Int for their gain): for whom (viz. the of the judgment) judgment;   
 teachers) the sentence (of God, decrecing: 5.] Second historical proof: the flood.   
 their des(raction) from long since is not (Wanting in Jnde)—and spared nét the   
 idle (i. e. is working itself out, is living ancient world, but preserved (here fi   
 and in action), and their destruction comes in the idea of the preservation of   
 slumbereth not (i. is awake, and ready to the righteous, which is worked ont fur-   
 seize them: destruction being personified). ther in the next verse) Noah the eighth   
 4—11.] Argument, enforced by three -eording