932 JUDE.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION,   
 rgenxixas great day. 7 And how that \*Sodom 7 Bven as Sodom and   
 3. 2¥et.ii, Gomorrah, and the cities about Gomorrha, and the cities   
 them, giving themselves over to about them in like manner,   
 giving themselves over to   
 fornication, and going away after |fornication, and going after   
 strange flesh, are in like manner to| strange flesh, are set forth   
 these set forth for an example, suf- |for an example, suffering   
 fering the just punishment of eternal the vengeance of eternal   
 8\*In like manner neverthe- fire. 8 Likewise also these   
 #2 Pet, 16. Jess these dreamers also defile the Ithy dreamers defile the   
 flesh, despise dominion, and speak |? Vet Michael dominion,   
 \*Yet " Michael ‘and speak evil of dignities.   
 angel, when contending   
 evil of + dignities. with the devil he disputed   
 the archangel, when contending about the body of Moses,   
 with the devil he disputed about durst not bring against   
 the body of Moses, \* durst not bring) him a railing accusation,   
 22 Pet.   
 against him a railing accusation, |   
   
   
 ven), He hath kept (in sharp contrast to set forth as an example, undergoing (to   
 “which kept not”) against the judgment this day, present participle; alluding to   
 of the great day (at the end of the world) the natural phenomena of the Dead Sea)   
 in eternal bonds under darkness (the the just punishment of eternal fire (tho   
 darkness being considered as brooding over sense is, undergoing the punishment, as   
 them, aud they under it. ‘There is appa- en now be seen, of eternal fire: of   
 rently a difference, which we cannot ex- re which shall never be quenched).   
 plain, between the description of the rebel 8 ff.] Designation of these evil men as   
 angels here and in the parallel place, 2 Pet. following the same destructive courses.   
 i, 4, and that in the rest of the New Test, Im like manner nevertheless (j.c. not-   
 where the devil and his angels are said to withstanding these warning’ examples)   
 be powers of the air, and to go about these men in their dreams (the term   
 tempting men. But perhaps we are wrong represents that state of dreaming in the   
 in absolutely identifying Sodom evil spirits sleep of sin, out of which men are so   
 mentioned here with those spoken of in often called on to awake to righteousness   
 2 Peter). and the light of Christ: so Arnaud,   
 1.) Third exampli ependant ceux-ci, comme des gens qui   
 mortuh. See 2 Pet. ii, How (not agissent sans savoir ce qwils font, comme   
 “even as,” as A, V.) Sodom and Go- s'ils révaient, pour ainsi dire... .”   
 morrah, and the cities about them, fol defile the flesh (by unnatural lusts,   
 lowing’ fornication in like manner to as in verse 7, the flesh, generally :   
 these (i.e. to the angels above mentioned. ‘their flesh,’ but our common flesh), and   
 The manner was similar, because tho despise lordship, and speak evil of glories   
 angels committed fornication with (of what sort? Some understand those   
 race than themselves, thus also going away of kings and Cesars: others include   
 after strange flesh), and going away after ecclesiastical raters and Apostles. But to   
 (it was a departure from the appointed neither of these meanings can verses 9, 10   
 course of nature, and secking after that be fitted: and it becomes therefore neces-   
 which was unnataral) other flesh (than sary to understand the words of celestial   
 that appointed by God for the fulfilment lordships and dignities: probably in both   
 of natural desire. ‘The sin of Sodom was canes those of the holy angel}.   
 afterwards common in the most enlightened 9.] But Michael the archangel, when   
 nations of antiquity : see Rom. i. 27. But contending with the devil he disputed   
 in all probability Sodom and Gomorrah concerning the body of Moses, dared   
 must be numbered among those whose not (by the context, from reverence for   
 sin went further even than this: compare Satan’s former glory) bring against him   
 Lev. xviii. 2225, Sce 2 Pet. ji. 10), are a judgment of evil speaking (i.e. a9