sciences oppressed, with sins, and in this  
morbid state they lie open to the insidious  
attacks of these proselytizers who promise  
them ease of conscience if they will follow  
them), **led about by lusts of all kinds**  
(I should rather imagine, from the context, that the reference here is not so  
much to ‘fleshly lusts’ properly so called,  
—though from what we know of such  
feminine spiritual attachments, ancient  
[see below] and modern, such must by no  
means be excluded,—as to the ever-shifting  
passion for change in doctrine and manner of teaching, which is the eminent  
characteristic of these captives to designing spiritual teachers,—the running after  
popular and fashionable men and popular  
and fashionable tenets, which draw them  
in flocks in the most opposite and inconsistent directions. Who has not seen this  
exemplified in the growth of Irvingism,  
Methodism, Evangelicalism, High-Church-ism, and all the other -isms ?), **evermore**  
**learning** (always with some new point  
absorbing them, which seems to them the  
most important, to the depreciation of  
what they held and seemed to know before),  
**and never yet** (with all their learning)  
**able to come to the thorough knowledge**(the decisive and stable apprehension, in  
which they might be grounded and settled  
against further novelties) **of the truth**  
(this again is referred by Chrysostom and  
others, to moral deadening of their apprehension by profligate lives. It may be so,  
in the deeper ground of the psychological  
reason for this their fickle and imperfect  
condition: but I should rather think that  
the Apostle here indicates their character  
as connected with the fact of their captivity to these teachers.—With regard to  
the fact itself, we have abundant testimony that the Gnostic heresy in its progress, as indeed all new and strange systems, laid hold chiefly of the female sex:  
see the instances quoted in my Greek Test.  
De Wette remarks, “ This is an admirable characterization of zealous soul-hunters  
(who have been principally found, and are  
still found, among the Roman Catholics)  
and their victims. We must not however  
divide the different traits among different  
classes or individuals: it is their combination only which is characteristic.’”  
“One would say,” says Calvin, “that  
Paul was here designedly painting the  
portraiture of the life of the cloister”).

**8.**] **But** (i.e. it is no wonder that there  
should be now such opponents to the truth,  
for their prototypes existed also in ancient  
times) **as Jannes and Jambres withstood  
Moses** (these are believed to be traditional  
names of the Egyptian magicians mentioned  
in Exod. vii. 11, 22. Origen says, “That  
which we read in St. Paul, ‘Jannes and  
Mambres withstood Moses,’ is not found in  
the public Scriptures, but in a secret book  
inscribed ‘ Jannes and Mambres,’ but Theodoret’s account is more probable, that St.  
Paul learnt their names, not out of the  
Holy Scriptures, but from the unwritten  
teaching of the Jews,” especially as the  
names are found in the Targum of Jonathan on Exod. vii. 11; xxii. 22. The traditional history of Jannes and Jambres,  
collected out of the rabbinical books, is as  
follows: They were the sons of Balaam—  
prophesied to Pharaoh the birth of Moses,  
in consequence of which he gave the order  
for the destruction of the Jewish children,  
—and thenceforward appear as the counsellors of much of the evil,—in Egypt, and  
in the desert, after the Exodus,—which  
happened to Israel. They were variously  
reported to have perished in the Red Sea,  
or to have been killed in the tumult consequent on the making the golden calf, which  
they had advised), **thus these also withstand the truth: being men corrupted  
in mind, worthless** (not abiding the test,  
reprobate) **concerning the faith** (in respect of the faith).

9.] **Notwithstanding, they shall not advance further**  
(im ch. ii. 16, it is said, “*they shall advance*