*interpretation by the prophets themselves.*  
So several Commentators: and De Wette,  
adding, that this is said to excuse the difficulty of the interpretation of prophecy, and  
to remove occasion of unbelief und scotfing  
[ch. iii. 3]. But as Huther well remarks,  
this last purpose is not only not indicated  
in the context, but is quite out of the  
question; the Apostle referring to prophecy not as difficult of interpretation, but  
as a candle shining in a dark place, nay, as  
being even more firm and secure than external proofs of the same truths. I believe  
Huther’s view to be the true one: which  
arises from this consideration, that by  
the word **interpretation** we are not to  
understand the subsequent interpretation  
of a prophecy already given, but the intelligent apprehension of the meaning of the  
prophecy, out of which [but not *private* on  
the part of those by whom it is sent] the  
prophecy itself springs. So that the sense  
will be, that prophecy *springs not out of  
human interpretation*, i. e. is not a prognostication made by a man knowing what he  
means when he utters it: but &c. Thus,  
and thus alone, the whole context coheres).

**21.]** *Reason of the above position.* **For  
prophecy was never** (at any time) **sent after  
the will of man; but men spoke from God**(spoke as with the voice of, as emissaries  
from, God), **being borne** (borne along,  
carried onward, as a ship by the wind)  
**by the Holy Spirit.**

**CHAP. II. 1–22.]** DESCRIPTION OF  
ERRONEOUS TEACHERS WHO SHOULD  
ARISE: THEIR UNGODLY PRACTICES, AND

CERTAIN DESTRUCTION. On the close

parallelism with Jude 4—19, see in Introduction.  
The fact will necessitate continual reference to that Epistle.

**1.]** *Transition to the new subject*. **But**(contrast to last verse) **there were false  
prophets also** (as well as the true prophets,  
just spoken of) **among the people** (of  
Israel. These words, more than any that  
have preceded, define the prophecies  
spoken of before as Old Test. prophecies),  
**as there shall be among you likewise false  
teachers** (teachers of falsehood), **the which**(of a class: not simply identifying the  
individuals) **shall introduce** (shall bring in  
by the side of that teaching which ye have  
received. There is 2 hint of secrecy and  
unobservedness, but not so strong as in  
A.V. “*shall privily bring in*.” It is  
stronger in Jude 4) **heresies** (rather in the  
sense in which we now understand the  
word, new and self-chosen doctrines, alien  
from the truth: not sects, as the Latin  
vulgate has it, which may be founded, but  
can hardly be said to be introduced) **of  
destruction** (whose end is destruction,  
Phil. iii, 19. The expression is not to be  
resolved as A. V. [after Beza, as usual] by  
an adjective, “*damnable heresies*,” as it  
thereby loses its meaning, merely conveying  
the writer’s own judgment of condemnation), **and denying** (a remarkable word  
from St. Peter) **the Master** (compare  
Jude 4) **who bought them** (reff. No assertion of universal redemption can be plainer  
than this. Calvin passes it without a  
word. It may be noted that by the use  
of this particular description of Christ  
here, those heresies seem especially to be  
aimed at, which denied or explained away  
the virtue of the propitiatory sacrifice of  
our Lord, by which He has bought us to  
Himself), **bringing upon themselves swift**(not *speedy*, but sudden and unexpected)  
**destruction** (the same word as that used  
of the heresies above, and therefore to be  
rendered by the same word in English),