3—9. I. TIMOTHY. 569   
   
 AUTHORIZED VERSION REVISED.   
 AUTHORIZED VERSION.   
 lusts, 7 ever learning, and 7 ever learning, and never yet able   
 never able to come to the 4to come to the full knowledge of a: timiis   
 knowledge of the truth. the truth. 8 Now as 'Jannes and © x04. vii.11,   
 8 Now as Jannes and Jam- these also   
 bres withstood Moses, so Jambres withstood Moses, so do   
 do these also resist the withstand the truth:   
 truth: men of corrupt Smen corrupted in their minds, s1tTim.vis.   
 minds, reprobate concern-   
 ing the faith. % But they t reprobate concerning the faith. trom.i.2s   
 shall proceed no further: 9 Notwithstanding, they shall pro- T#16   
 Sor their folly shall be ceed no further: for their folly   
   
 sciences oppressed, with sins, and in this characterization of zealous soul-hunters   
 morbid state they lie to the insidious (who have been principally found, and are   
 attacks of these proselytizers who promise still found, among the Roman Catholics)   
 them ease of conscience if they will follow and their victims. We must not however   
 them), led about by lusts of all kinds divide the different traits among different   
 (I should rather imagine, from the con- classes or individuals: it is their com-   
 text, that the reference here is not so bination only which is characteristic.’”   
 much to ‘fleshly lusts’ properly so called, “One would say,” says Calvin, “that   
 —though from what we know of such Paul was here designedly painting the   
 feminine spiritual attachments, ancient portraiture of the life the cloister”).   
 [sce below] and modern, such must by no 8.] But (i.e. it is no wonder that there   
 means be excluded,—as to the ever-shifting should be now such opponents to the truth,   
 passion for change in doctrine and man- for their prototypes existed also in   
 ner of teaching, which is the eminent times) as Jannes and Jambres withstood   
 characteristic of these captives to design- Moses (these are believed to be traditional   
 ing spiritual teachers,—the running after namesof the Egyptian magicians mentioned   
 popular and fashionable men and popular in Exod. vii. 11, 22. Origen says, “ ‘That   
 and fashionable tenets, which draw them which we read in St. Paul, ‘Jannes and   
 in flocks in the most opposite and incon- Mambres withstood Moses,’ is not found in   
 sistent directions. Who has not seen this the public Scriptures, but in a secret book   
 exemplified in the growth of Irvingism, inscribed ‘ Jannes and Mambres,’ but Theo-   
 Methodism, Evangelicalism, High-Church- doret’s account is more probable, that St.   
 ism, and all the other -isms ?), evermore Paul learnt their names, not out of the   
 learning (always with some new point Holy Scriptures, but from the unwritten   
 absorbing them, which seems to them the teaching of the Jews,” especially as the   
 most important, to the depreciation of names are found in the Targum of Jona-   
 what they held and seemed to know before), than on Exod. vii. 11; xxii. 22. The tra-   
 and never yet (with all their learning) ditional history of Jannes and Jambres,   
 able to come to the thorough knowledge collected out of the rabbinical books, is as   
 (the decisive and stable apprehension, in follows: They were the sons of Balaam—   
 which they might be grounded and settled prophesied to Pharaoh the birth of Moses,   
 against further novelties) of the truth in consequence of which he gave the order   
 (this again is referred by Chrysostom and for the destruction of the Jewish children,   
 others, to moral deadening of their ap- —and thenceforward appear as the coun-   
 prehension by profligate lives. may he so, sellors of much of the evil,—in Egypt, and   
 in the deeper ground of the psychological in the desert, after the Exodus,—which   
 reason for this their fickle and imperfect happened to Israel. They were variously   
 condition: but I should rather think that reported to have perished in the Red Sea,   
 the Apostle here indicates their character or to have been killed in the tumult conse-   
 as connected with the fact of their cap- quent on the making the golden calf,   
 tivity to these teachers.—With regard to they had advised), thus these also with-   
 the fact itself, have abundant testi- stand the truth: being men corrupted   
 mony that the Gnostic heresy in its pro- in mind, worthless (not abiding the test,   
 gress, as indeed all new and strange sys- reprobate) concerning the faith (in re-   
 tems, laid hold chiefly of the female sex: spect of the faith). 9.} Notwith-   
 see the instances quoted in my Greek Test. standing, they shall not advance further   
 De Wette remarks, “ This is an admirable (im ch. ii. it is said, shall advance