Sit 2 PETER II. 17—22.   
   
 AUTHORIZED VERSION REVISED. | AUTITORIZED VERSION,   
 own iniquity: the dumb ass speaking the dumb ass speaking with   
 with man’s voice forbad the man’s voice forbad the   
 of the prophet. 17 €'Phese are wells! madness of the prophet.   
 ¢ Jude 13, without water, mi driven by a 1 Dhese are wells without   
 whirlwind; for whom the blackness water, clouds that are car-   
 of darkness is reserved +. 18 For ried with a tempest ; to   
 iby speaking great swelling words whom the mist of dark-   
 t for is of vanity, they allure with lusts, ness is reserved for ever.   
 omitted by wantonness of the flesh, those 18 For when they speak   
 that ‘are + scarcely escaping + from great swelling words of   
 them who live in error, 19 promising vanity, they allure through   
 the lusts of the flesh,   
 through much wantonness,   
 + honil those that were clean es-   
 oldeat rs caped from them who live   
 # Sp moet amr them ‘the liberty, of corruption: for by in error. 9 While they   
 KGa ape themselves are liberty, they   
 of corruption : for of whom   
   
 vacter of Balaam, in his well-known vo- for whom the blackness of darkness is   
 lume), but had a rebuke for his own teserved (see on Jude. It is obvious that   
 iniquity (what sort of a reproof is shewn no just charge of inappropriateness ean he   
 below. If any force ean be given to the brought against our passage because this   
 insertion of owz, it will be found in the clause occurs in a different connexion from   
 fact that the reproof came from an animal that in Jude. There it is said of wander-   
 which was part of his own substance : he ing stars, here of driven clouds: of each,   
 elf furnished the conviction of his with equal appropriateness : darkness be-   
 own iniquity, from the animal on which he ing predicable of clouds, as well as of stars   
 a dumb beast of burden (this ex- extinguished).   
 ion is apparently used as synonymous 18.] Justification of the description.   
 ith un ass in Matt. xxi. 5. If so, the For, speaking great swelling things of   
 universal practice of riding on the ass in vanity (whose characteristic is vanity ; 1s   
 Palestine must be regarded as the reason) in the genitive « dody of six,” Rom. vi. 6,   
 speaking in man’s voice hindered (not in and the like) they allure (above, ver. in   
 matter of faet, for Baliam went on his lusts (“in,” or “widh,” describes the stare   
 way: but subjectively, was hindering, i of the tempters, and the element in which   
 tried to hinder: “withstood,” or as A. V. their laying of entieing baits is by   
 «“forbad”’) the madness of the prophet (a licentiousnesses (these are the instrument,   
 diserepancy has been discovered between the bait itself) of the flesh those who are   
 this and the Mosaic account, seeing that it scarcely (with very little space, or, very   
 was the angel, and not the ass, from whom little time, for sucli escaping from   
 the rebuke eame, the ass haying merely them who live in error (i. e., those un-   
 deprecated ill-treatment at Balaam’s hands. happy persons who are but just eseaping   
 But the Apostle evidently regards not so from the influence of those who live in   
 much the words of rebuke uttered, as the error [the heathen], are then laid hold of   
 miraculous fact, as being the hindraice. by these deeeivers, enticing them with   
 It was enough to have prevented his going licentiousness), promising them liberty   
 ouward, when the dwub animal on which (these are the great swelling things which   
 he rode was gifted with speech to shew they speak; holding out a state of Ch   
 him his madness). 17, 18.) Further tian liberty, which proves to the bondage   
 designation of these false teachers, and of corruption) while they themselves are   
 justification of it. Compare Jude 12, 13, (all the while) slaves of corruption (the   
 which is here much abridged. These are same words oceur together in Rom, viii.   
 wells without water (in Jude, clouds 21, which it is very likely St. had in   
 without water. ‘The comparison, in both view: compare eh. iii. 15, ‘They promise   
 Epistles, is simply to that which may be that liberty of the sons of God, being them-   
 expected to yield water, and yields none), selves in the bondage of corruption). ¢or-   
 and mists driven along by a whirlwind, ruption here means, moral decay of sin,