WT. tl. 2 PETER. S15,   
 AUTHORIZED VERSION REVISED.   
 whatsoever a man is overcome, by   
 AUTHORIZED VERSION the same he is also enslaved. 20 Mor   
 @ man is overcome, of the mif, "having escaped the pollutions ™tsxi.0   
 same is he brought in bond- jof the world °in the knowledge of ks? s!s,   
 age. \*° For if after they   
 have escaped the pollutions   
 of the world through the   
 Knowledge of the Lord the Lord and Saviour Jesus Christ,   
 and Saviour Jesus Christ, but having again beeome entangled   
 they are again entangled therein, they are overcome, their   
 therein, and overcome, th last state is worse than the first.   
 latter end is worse with 1 For Pit had been better for them   
 them than the beginning. not to have known the way of right-   
 1 For it had been betler eousness, than, after they have known   
 for them not to have known it, to turn back from the holy   
 the way of righteousness, commandment delivered unto them,   
 than, after they have known   
 it, to turn from the holy   
 to them, % But it is hap- 22+It is ha uppened unto them ac-   
 pened unto them according the true proverb, 4'The 4 Butis omitted   
 to the true proverb, The cording to in our three   
 dog is turned to his own dog gone back to his own vomit; ideal as   
 vomit again; and the sow and the sow that was washed to Se   
 that was washed to her wallowing in the mire.   
 twallowing in the mire. Ill. !This second epistle, be-   
 IIL, \ This second epis-   
   
 ending in perdition): for by what [ever] 21.] Reason of these last words, For   
 a man is overcome, by the same he is it were better for them not to have known   
 also enslaved (compare John viii. the way of righteousness (viz. the Chris-   
 Rom. vi. 6. These passages were certainly tian life: the way of truth, as in ver. 2)   
 in the Apostle’s mind). than, having known it, to turn back from   
 20—22.] Further description of these (out of, as out of a way) the holy com-   
 deceivers, as apostates from Christ, and mandment (the moral law the gospel   
 designation of their terrible state as such. here so designated, because it is of mi   
 For if, having escaped (it might scem at, corruption that the Apostle is treati   
 first sight as the eseapers of ver. 18 were delivered to them (compare Jude 8, “the   
 meant: but on close inspection it is plain Faith once [for all] delivered to the   
 that this is not so, bnt that we are conti- saints”).   
 nuing the description of the slares of cor- 22.] Further description of their stale   
 ruption, viz. the deceivers themselves) the by two proverbial expressions. ‘There   
 pollutions of the world, in (clement and hath happened to them that of the true   
 condition of their escape) knowledge (sce- proverb, The dog gone back (i. ¢. “which   
 nnine and accnrate knowledge: shewing has gone back”) to his own vomit   
 that he is treating of men who have not (in ref. Prov. we have something ver:   
 been mere professors of spiritual but like this. 1t may seem however somewhiit   
 veal possessors of it) of the Lord and Sa- donhtful, whether the proverbs, as here   
 viour Jesus Christ (expressed at length, to cited, be meant to be taken from Serip-   
 set forth more solemnly that from which tnre, or rather not hoth of them from   
 they full), but having ‘again become en- the popnlar parlance): and, The sow   
 tangled in these, they are overcome, their after washing to (gone back, or re-   
 last state is (literally, has become: but turned is generally understood before to.   
 we cannot say this in English, for we But it seems hetter, with Huther, to under-   
 thereby convey an idea that it was not stand the proverb as self-contained, and   
 always so, but has undergone a change) elliptical, as in “Sweets to the sweet 2” so,   
 worse than the first (the saying is or “The washed sow to the mire”) wallowing   
 Lonl’s own: see Matt. xii, 45 and the in the mire.   
 parallel im Luke). Cnar, HL. The general subject: ‘Ti: