**CHAP. I. 1, 2.]** ADDRESS AND GREETING.

**1.] Symeon** (the form as belonging to our Apostle, is found, besides here,  
only in Acts xv. 14. Its occurrence is  
at all events a testimony in favour of  
the independence of the second Epistle.  
It has not, in order to make the name  
uniform, been *adapted* to the first: which,  
considering that it *refers* to the first, is  
a note, however slight, on the side of its  
genuineness) **Peter a servant** (Rom. i. 1)  
**and apostle of Jesus Christ, to them that  
have obtained** (not got for themselves)  
**like precious faith** (*faith*,—i.e. substance  
of truth believed: faith objective, not  
subjective,—*of equal value:* not, which  
confers equal right to God’s kingdom,  
equal honour and glory. The A. V. has  
hit the meaning very happily by *like  
precious*. See 1 Pet. ii. 7) **with us** (apparently, in the first place, the Apostles:  
but more probably, in a wider sense, the  
Jewish Christians, with whom the Gentiles had been admitted into the same  
covenant, and the inheritance of the like  
precious promises) **in the righteousness of  
our God and [our] Saviour Jesus Christ**(first, concerning the words, **in the righteousness**. Some Commentators take *righteousness* for an attribute of God, and “*in*”  
as instrumental, by the righteousness,  
goodness, truth, of God: others understand it as the righteousness which God  
gives us, and Christ won for us, explaining “*in*” as *with* or *by*: but this is  
objectionable, seeing that righteousness  
comes by faith, not faith by righteousness.  
The best explanation seems to me that  
“*righteousness*” here betokens the righteous dealing of God, corresponding to His  
attribute of righteousness, as opposed to  
*respect of persons*, and that the words are  
to be taken in close connexion with the  
foregoing, “*in*” being used of the conditional element, in which the *obtaining  
like precious faith* is grounded: so that  
tho sense is, in His righteousness, which  
makes no difference between the one party  
and the other, God has given to you the  
like precious faith, as to us. The objection  
made to this, that thus the Epistle must  
be regarded as written to Gentile Christians, is not valid, or proves too much:  
for at all events there must be two parties  
in view in the words “*like precious*…  
*with us,*” whatever these parties be.  
Next, in the words, **of our God and [our]  
Saviour Jesus Christ**, I would interpret,  
as in Titus ii. 13 [where see note] **our  
God** of *the Father*, and **[our] Saviour  
Jesus Christ** of *the Son*. Here, there is the  
additional consideration in favour of this  
view, that the Two are distinguished most  
plainly in the nest verse):

**2.]** Grace to