torment with the *screw*: and then figuratively,  
to distort, pervert, strain, in meaning)  
**as also the other Scriptures** (or, the  
other passages of Scripture having reference  
to this great subject. Whichever be  
understood, it is plain 1) that by these  
words St. Paul’s Epistles are reckoned  
among the Christian Scriptures: 2) that,  
there were at this time besides those  
Epistles, other writings holding a similar  
place, known as “*scriptures;*” probably,  
at least, the three Gospels [and Acts?],  
and some of the earlier written catholic  
Epistles. That by **the other Scriptures**should be meant the Old Test. Scriptures,  
is not probable: these would have been  
more fully designated than by being placed  
in the same category with the inspired  
writings of recent or living men), **to** (as a  
contribution to—towards,—so as to help  
towards) **their own perdition.**

**17, 18.]** *Concluding exhortations:* conveyed  
first in the form of a caution  
(ver. 17), then in that of a positive exhortation  
to increase in grace and wisdom.  
**Ye therefore, beloved, knowing** (as ye  
do) **beforehand** (viz the whole announcement  
of which this chapter has been full:  
the certainty that such false teachers will  
arise, and the course which they will  
take), **take heed** (be on your guard) **lest  
being led away together with** (it is a  
remarkable coincidence, that St. Peter,  
well acquainted as he was with St, Paul’s  
writings, should have written this word,  
which is the very one used by that Apostle  
[Gal. ii. 13] of Barnabas, at Antioch,  
when he *was led away together* with the  
hypocrisy of Peter and the other Jews)  
**the error** (not, *the deceit*, active, deceiving  
others: but the aberration, wandering  
out of the right way, so as to follow it,  
and become partakers with it) **of the lawless  
ye fall from your own stedfastness**(contrast to the “*unstable*” above: see  
note there): **but** (contrast to the fall just  
predicated as possible) **grow** (not only do  
not *fall from stedfastness*, but be so  
firmly rooted as to throw out branches  
and yield increase. “ The only condition  
of perseverance is, continual increase,”  
Calvin) **in the grace and knowledge of  
our Lord and Saviour Jesus Christ** (the  
genitive, **of our Lord and Saviour Jesus  
Christ**, belongs to both **grace** and **knowledge**.  
The common rendering, “*in grace  
and in the knowledge of*..,” would have  
been otherwise expressed in the original.  
Taken as above, the genitive stands in  
somewhat different relation to the two  
words **grace** and **knowledge**. As regards  
*grace*, it is a subjective genitive:—the  
grace of which Christ is the author and  
bestower; of which it is said, “*grace came  
by Jesus Christ:*” as regards *knowledge*,  
it is an objective genitive,—the knowledge  
of which Christ is the object).

*Concluding doxology*: “a hymn to Christ  
as to God,” as Pliny in his famous  
letter to Trajan. **To Him** [**be**, or **is**] **the  
glory** (*the* glory—i. e. all glory that is  
rendered: the sum total of glory) **both  
now and to the day of eternity** (so literally:  
the day which shall dawn at the  
end of time, and being eternal, itself know  
no end: “all eternity in one day,” as  
Estius says). **Amen** (compare Jude 25).