THE SECOND EPISTLE GENERAL OF   
   
   
 PETER.   
   
   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 I.1 PETER, I. } Symzon Perer, a servant and «Acts   
 @ servant and an apostle apostle of Jesus Christ, to them that jy   
 of Jesus Christ, to them have obtained \*like precious faith ‘hen   
 that have obtained like with us in the righteousness of our   
 precious faith with us God and [our] Saviour Jesus Christ :   
 through the righteousness 2>Grace and peace be multiplied > Dan.iv. &   
 of God and our Saviour   
 Jesus Christ : ? Grace and 1 Pet, "Jude 2.   
   
 Cmap. I. 1, 2.] Apress anp Greet- stand it as the righteousness which God   
 ING. 1.] Symeon (the form as belong- gives us, and Christ won for us, ex-   
 ing to our Apostle, is found, besides here, plaining “in” as with or by: but this is   
ouly in Acts xv. 14. Its occurrence is objectionable, secing that righteousness   
 at all events a testimony in favour of comes by faith, not faith by righteousness.   
 the independence of the second Epistle. ‘The best explanation seems to me that   
 Té has not, in order to make the name “righteousness” here betokens the righte-   
 uniform, been adapted to the first: which, ons dealing of God, corresponding to His   
 considering that it refers to the first, is attribute of righteousness, as opposed to   
 a note, however slight, on the side of its respect of persons, and that the words are   
 genuineness) Peter a servant (Rom. i. 1) to be taken in close connexion with the   
 and apostle of Jesus Christ, to them that foregoing, “in” being used of the con-   
 have obtained (not got for themselves) ditional clement, in which the obtaining   
“Tike precious faith (faith,—i. ¢. substance like precious faith is grounded: so that   
of truth believed: faith objective, not tho sense is, in His righteousness, which   
 subjective,—of equal value: not, which makes no difference between the one party   
 confers equal right to God’s kingdom, and the other, God has given to you the   
 eqnal honour and glory. ‘The A. V. has like precious faith, as to us. The objection   
 hit the meaning very happily by like made to this, that thus the Epistle must   
 precious. See 1 Pet. ii. 7) with us (ap- be regarded as written to Gentile Chris   
 parently, in the first place, the Apostles : tians, is not valid, or proves too much :   
 ‘but more probably, in a wider sense, the for at all there must be two parties   
 Jewish Christians, with whom the Gen- in viow in the words “like precious. . . -   
 tiles had been admitted into the same with us,” whatever these parties be.   
 covenant, and the inheritance of the like Next, in the words, of our God and [our]   
 precious promises) in the righteousness of Saviour Jesus Christ, I would interpret,   
 our God and [our] Saviour Jesus Christ as in Titus fi. 18 [where see note] our   
 (first, concerning the words, in the righte- God of the Father, and [our] Saviour   
 Ousness. Some Commentators take righte- Jesus Christ of the Son. Here, there is the   
 eusness for an attribute of God, and “in” additional consideration in favour of this   
 as instrumental, by the righteousness, view, that the Two are distinguished   
 goodness, truth, of God: others under- plainly in the nest verse): 2+] Grace to