836 2 PETER. ile   
   
 ‘AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 able after my decease to have these these things always in re-   
 membrance, 6 For we   
 things in remembrance. 16 For not have not followed cun-   
 a7. in pursuance of Ycunningly devised ningly devised fables, when   
 Ry fables did we make known unto we made known unto you   
 you the power and eoming of our the power and coming of   
 Lord Jesus Christ, but 7 having been our Lord Jesus Christ, but   
 x Matt. eyewitnesses of his majesty. 17 For were eyewitnesses of his   
 2." fx. he received from God the Father majesty. 1 For he res   
 1, ohn i. honour and glory, when there was ceived from God the Fa-   
 Livi ther honour and glory,   
 when there came such a   
 sent such a voice to him from the| ie to him from the ex-   
   
   
 temarkable that, with the recollection of in heaven and earth: in the strength of   
 the scene on'the mount of transfiguration which He will come to judge the world)   
 floating in his mind, the Apostle should and coming (i. c., ever, second and glo-   
 use so close together the words which rious coming: not, as Erasmus and many   
 were there also associated, viz. others, His first of our Lord Jesus   
 and decease [erodus]: see Luke ix. 28 ff. Christ, but [in virtue of] having been   
 ‘The coincidence should not be forgotten in admitted (the participle, as so often, ren-   
 treating of thé question of the genuineness ders the reason,—the enabling cause of   
 of the Epistle) to exercise the memory of the act) eye-witnesses (the word used is a   
 these things. technical term, used of those who were ad-   
 16—18.] Corroboration of the certainty mitted to the highest degree of initiation   
 of the facts announced by apostolic eye- in the Elensinian mysteries: and, consi-   
 witness. 16.] For (reason for the dering the occasion to which allusion is   
 zeal which he had just predicated of hin- made, there seems no reason for letting go   
 self) not in purstance of cunningly-de- altogether this reference here: “admitted   
 vised fables (such cunningly-devised fables as initiated spectators.” Still, in   
 would be the mythologies of the heathen, we have no other way of expressing this   
 the cabalistic stories of the Jews; and than as above, Any attempt to introduce   
 these may be alluded to, and perhaps also the allusion would overcharge the lan-   
 the fables of the Guosties, which could, it guage. The word “admitted” gives a   
 is true, only be in their infancy, but still faint hint of it) His majesty (viz. on the   
 might be pointed at by St. Peter, as by occasion to be mentioned. The words must   
 St. Panl in 1 Tim. i. 4, iv. 2 Tim. iv. 4; not be generalized, to reach to all occasions   
 Tit. i. did we make known unto you of such witnessing: but it is obvious that   
 (the writer of this Epistle, says De Wette, neither must the Transfiguration be re-   
 wishes to appear to stand in closer relation garded as standing altogether alone in   
 to his readers, than the writer of 1 Peter: such an assertion. It is indeed here that   
 see 1 Pet. 3.12. But why so? May not incident which marked, to the Apostle’s   
 the same Apostle in one place mean the mind, most certainly the reality of Christ's   
 actual preachers who delivered the Gospel future glory : but it was not the onl   
 to them; in the other, the Apostles, who sion when he had seen the exhibi   
 were its first For observe, that divine power by Ilim asa foretaste of his   
 first Epistle is to certain definite power at his return to judgment : compare   
 churches ; this, to all Christians generally. John v. 25—28, with John xi, 40—44),   
 Or, again, why should it be regarded as ab- 17.] For (justification of the above   
 solutely impossible that the publication of assertion that we were admitted witnesses   
 some one or more of the existing Gospels of His majesty) having received (the con-   
 may haye taken place, and may be alluded. struction is an interrupted one: so in the   
 to in these words ?) the power (viz. that original) from God the Father honour and   
 conferred on Him by the Father at His glory (honour, in the voice which spoke to   
 glorification, of the following scene him: glory, in the light which shone from   
 testified, and the actuality of which He Him), when a voice was borne to Hisa   
 himself asserted, when He said, Matt. (the occurrence of a similar expression in   
 xxviii, 18, All power is given unto me 1 Pet. i. 18 is to he noticed) of such a