IIL. 17, 15,   
 2 PETER.   
 | uriorizED VERSION.   
 AUTHORIZED VERSION REVISED.   
 their own perdition. 17 Ye there-\_ other scriptures, unto their   
 xia fore, beloved, © seeing ye know be- own destruction. % Ye   
 forehand, @ beware lest, being led! therefore, beloved, seeing   
 away together with the error of the Seware lest ye also, being   
 wicked, ye fall from your own ste   
 18¢ But grow in the grace own anay with the error of   
 and knowledge of our Lord and | the wicked, fall from in the   
 fastness. fTo him be   
   
 - Saviour Jesus Christ. Knowledge of our Lord and   
 the glory both now and for ever. | Saviour glory both now and   
   
 Amen. for ever. Amen.   
   
 torment with the serew: and then figura- the error (not, the deceit, deceivi aia   
 tively, to distort, pervert, strain, mean- others: but the aberration, wandering   
 ing) as also the other Scriptures (or, the out of the right way, so as to follow it,   
 other passages of Seripture having refer- and become partakers with it) of the law-   
 ence to this Whichever be less ye fall from your own stedfastness   
 inderstood, it is plain 1) that by these (contrast to the “wnstable” above   
 words St. Paul’s Epistles are reckoned note there): but (contrast to the fall just   
 among the Christian Scriptures : 2) that, predicated as possible) grow (not only do   
 there were at this time besides those not full from stedfastness, but be so   
 Npistles, other writings holding a simi firmly rocted as to throw out branches   
 place, kuown as “seriptures ;” probabl and yield increase. “ The only condition   
 at least, the three Gospels [and Act: of perseverance is, continual’ increase,”   
 and some of the earlier written catholic Calvin) im the grace and knowledge of   
 Epistles. ‘That by the other Scriptures our Lord and Saviour Jesus Christ (the   
 should be meant the Old Test. Scriptures, genitive, of our Lord and Saviour Jesus   
 is not probable: these would have been Christ, belongs to both grace and know-   
 more fully designated than by being placed ledge. The common rendering, “in grace   
 in the same category with inspired cud in the knowledge of . . ;? would have   
 writings of recent or living men), to (as a heen otherwise expressed in the original.   
 contribution to—towards,—so as to help ‘Taken as above, the genitive stands in   
 towards) their own perdition. somewhat different relation to the two   
 17, 18.] Concluding exhortations : con- words grace and knowledge, As regards   
 veyed first in the form of a caution grace, it is a subjective genitive :—the   
 (ver. 17), then in that of a positive ex- grace of which Christ is the anthor and   
 hortation to increase in grace and wisdom. bestower; of which it is said, came   
 Ye therefore, beloved, knowing (as ye by Jesus Christ :” as regards knowledge,   
 do) beforehand (viz the whole anmounce- it is an objective genitive,—the knowledge   
 ment of which this chapter has been full: of which Christ is the object).   
 the certainty that such fulse teachers will Concluding doxology : “a hymmtoChrist   
 arise, and ‘the course which they will to God,” as Pliny in his famons   
 take), take heed (be on your guard) lest letter to Trajan, To Him [he, or is] the   
 being led away together with (it is a glory (the glory—i. e. all glory that is   
 remarkable coincidence, that St. Peter, rendered: the sum total of glory) both   
 well as he was with St, Paul’s now and to the day of eternity (co lite-   
 writings, should have written this word, rally: the day which shall dawn the   
 which is the very one used by that Apostle end of time, and being eternal, itself know   
 (Gal. ii, 13] of Barnabas, at Antioch, no end: “all eternity in one day,” as   
 when he was led away together with the Estius says). Amen (compare Jude 25).   
 hypocrisy of Peter and the other Jews)