

THE SECOND GENERAL EPISTLE OF

PETER

CHAPTER 1

1. *Simon Peter*. Note the addition of *Simon*, and see on ^{<600>}1 Peter 1:1. The best-attested orthography is *Symeon*, which is the form of his name in ^{<4154>}Acts 15:14, where the account probably came from him. This also is the Hebraic form of the name found in the Septuagint, ^{<1038>}Genesis 29:33, and elsewhere. Compare ^{<6100>}Revelation 7:7; ^{<1025>}Luke 2:25, 34; 3:30; ^{<4401>}Acts 13:1. The combined name, Simon Peter, is found ^{<6100>}Luke 5:8; ^{<6100>}John 13:6; 20:2; 21:15, and elsewhere, though in these instances it is given as *Simon*; *Symeon* occurring only in ^{<4154>}Acts 15:14. While his name is given with greater familiarity than in the first epistle, his official title, *servant and apostle*, is fuller. This combination, servant and apostle, occurs in no other apostolic salutation. The nearest approach to it is ^{<6000>}Titus 1:1.

Of Jesus Christ. The word *Christ* never occurs in the second epistle without *Jesus*; and only in this instance without some predicate, such as *Lord, Savior*.

To them that have obtained (τοῖς λαχοῦσιν). Lit., obtained by lot. So ^{<6000>}Luke 1:9; ^{<6101>}John 19:24. In the sense which it has here it is used by Peter (^{<4017>}Acts 1:17) of Judas, who had *obtained* part of this ministry. In this sense it occurs only in that passage and here.

Like precious (ἰσότιμον). Only here in New Testament. The word should be written *like-precious*. Compare *precious* in ^{<6000>}1 Peter 1:7, 19; 2:4, 6, 7. Not the same in measure to all, but having an equal value and honor to those who receive it, as admitting them to the same Christian privileges.

With us. Most probably the Jewish Christians, of whom Peter was one. Professor Salmond remarks, "There is much to show how alien it was to primitive Christian thought to regard Gentile Christians as occupying in

grace the self-same platform with Christians gathered out of the ancient church of God.” See ^{<4117>}Acts 11:17; 15:9-11.

Savior. Frequently applied to Christ in this epistle, but never in the first.

2. *In the knowledge* (ἐν ἐπιγνώσει). The compound expressing *full* knowledge, and so common in Paul’s writings.

Our Lord (κυρίου ἡμῶν). The word *Lord* in the second epistle is always used of God, unless *Christ* or *Savior* is added.

3. *Hath granted* (δεδορημένης). This is the only word which Peter and Mark *alone* have in common in the New Testament; a somewhat singular fact in view of their intimate relations, and of the impress of Peter upon Mark’s gospel: yet it tells very strongly against the theory of a forgery of this epistle. The word is stronger than the simple δίδωμι, *to give*, meaning *to grant* or *bestow* as a *gift*. Compare ^{<4156>}Mark 15:45.

Godliness (εὐσέβειαν). Used only by Peter (^{<4182>}Acts 3:12), and in the Pastoral Epistles. It is from εὖ, *well*, and σέβομαι, *to worship*, so that the radical idea is *worship rightly directed*. Worship, however, is to be understood in its etymological sense, *worth-ship*, or reverence paid to worth, whether in God or man. So Wycliffe’s rendering of ^{<4162>}Matthew 6:2, “that they be *worshipped* of men;” and “*worship* thy father and thy mother,” ^{<4169>}Matthew 19:19. In classical Greek the word is not confined to religion, but means also *piety* in the fulfilment of human relations, like the Latin *pietas*. Even in classical Greek, however, it is a standing word for *piety* in the religious sense, showing itself in right reverence; and is opposed to *δυσσέβεια*, *ungodliness*, and *ἀνοσιότης*, *profaneness*. “The recognition of dependence upon the gods, the confession of human dependence, the tribute of homage which man renders in the certainty that he needs their favor — all this is εὐσέβεια, manifest in conduct and conversation, in sacrifice and prayer.” (Nagelsbach, cited by Cremer). This definition may be almost literally transferred to the Christian word. It embraces the confession of the one living and true God, and life corresponding to this knowledge. See on ver. 2.

Called (καλέσαντος). Also used of the divine invitation, ^{<4183>}1 Peter 2:9, 21; 3:9; 5:10.

To glory and virtue (ἰδίᾳ δόξῃ καὶ ἀρετῇ). Lit., and properly, *by his own glory and virtue*, though some read διὰ δόξης καὶ ἀρετῆς, *through glory and virtue*. Rev. adopts the former. The meaning is much the same in either case.

His own (ἰδίᾳ). Of frequent occurrence in Peter, and not necessarily with an emphatic force, since the adjective is sometimes used merely as a possessive pronoun, and mostly so in Peter (1 Peter 3:1, 5; 2 Peter 2:16, 22, etc.).

Virtue. See on 1 Peter 2:9. Used by Peter only, with the exception of Philippians 4:8. The original classical sense of the word had no special moral import, but denoted excellence of any kind — bravery, rank, nobility; also, excellence of land, animals, things, classes of persons. Paul seems to avoid the term, using it only once.

On *glory and virtue* Bengel says, “the former indicates his *natural*, the latter his *moral*, attributes.”

4. *Whereby* (δι᾽ ὧν). Lit., *through which*; viz., his glory and virtue. Note the three occurrences of διὰ, *through*, in vv. 3, 4.

Are given (δεδώρηται). Middle voice; not passive, as A.V. Hence Rev., correctly, *he hath granted*. See on ver. 3.

Exceeding great and precious promises. Rev., *his exceeding great*, etc., by way of rendering the definite article, τὰ.

Precious (τίμια). The word occurs fourteen times in the New Testament. In eight instances it is used of material things, as stones, fruit, wood. In Peter it occurs three times: 1 Peter 1:7, of tried faith; 1 Peter 1:19, of the blood of Christ; and here, of God’s promises.

Promises (ἐπαγγέλματα). Only in this epistle. In classical Greek the distinction is made between ἐπαγγέλματα, promises *voluntarily* or *spontaneously* made, and ὑποσχέσεις, promises made *in response to a petition*.

Might be partakers (γέννησθε κοινωνοὶ). Rev., more correctly, *may become*, conveying the idea of a *growth*. See note on κοινωνὸς, *partaker*, 1 Peter 5:1; and compare Hebrews 12:10.

Having escaped (ἀποφυγόντες). Only in this epistle. To escape *by flight*.

Through lust (ἐν ἐπιθυμίᾳ). Rev. renders *by lust*, as the *instrument* of the corruption. Others, *in lust*, as the *sphere* of the corruption, or as that in which it is grounded.

5. *Beside this* (αὐτὸ τοῦτο). Wrong. Render, *for this very cause*, as Rev. Lit., *this very thing*. Just as τί, *what?* has come to mean *why?* So the strengthened demonstrative acquires the meaning of *wherefore, for this very cause*.

Giving all diligence (σπουδὴν πᾶσαν παρεισενέγκαντες). The verb occurs only here in New Testament, and means, literally, *to bring in by the side of: adding your diligence to the divine promises*. So Rev., *adding on your part*.

Add to your faith, etc. The A.V. is entirely wrong. The verb rendered *add* (ἐπιχορηγήσατε) is derived from χορός, a *chorus*, such as was employed in the representation of the Greek tragedies. The verb originally means *to bear the expense of a chorus*, which was done by a person selected by the state, who was obliged to defray all the expenses of training and maintenance. In the New Testament the word has lost this technical sense, and is used in the general sense of *supplying or providing*. The verb is used by Paul (2 Corinthians 9:10; Galatians 3:5; Colossians 2:19), and is rendered *minister* (A.V.), *supply* (Rev.); and the simple verb χορηγέω, *minister*, occurs 1 Peter 4:11; 2 Corinthians 9:10. Here the Rev., properly, renders *supply*.

To your faith (ἐν τῇ πίστει). The A.V. exhorts *to add one virtue to another*; but the Greek, *to develop one virtue in the exercise of another*: “an increase by growth, not by external junction; each new grace springing out of, attempting, and perfecting the other.” Render, therefore, as Rev. *In your faith supply virtue, and in your virtue knowledge*, etc.

Virtue. See on ver. 3, and 1 Peter 2:9. Not in the sense of moral excellence, but of the *energy* which Christians are to exhibit, as God exerts his energy upon them. As God calls us by his own *virtue* (ver. 3), so Christians are to exhibit *virtue* or *energy* in the exercise of their faith, translating it into vigorous action.

6. Temperance (ἐγκρατεία). Self-control; holding the passions and desires in hand. See ^{<4125>}1 Corinthians 9:25.

Patience (ὑπομονήν). Lit., *remaining behind* or *staying*, from μένω, *to wait*. Not merely endurance of the inevitable, for Christ could have relieved himself of his sufferings (^{<3010>}Hebrews 12:2, 3; compare ^{<4165>}Matthew 26:53); but the heroic, brave patience with which a Christian not only *bears* but *contends*. Speaking of Christ's patience, Barrow remarks, "Neither was it out of a stupid insensibility or stubborn resolution that he did thus behave himself; for he had a most vigorous sense of all those grievances, and a strong (natural) aversion from under going them;... but from a perfect submission to the divine will, and entire command over his passions, an excessive charity toward mankind, this patient and meek behavior did spring." The same writer defines patience as follows: "That virtue which qualifyeth us to bear all conditions and all events, by God's disposal incident to us, with such apprehensions and persuasions of mind, such dispositions and affections of heart, such external deportment and practices of life as God requireth and good reason directeth (Sermon XLII., "On Patience")."

Godliness. See on ver. 3. The quality is never ascribed to God.

Brotherly kindness (φιλαδελφίαν). Rev. renders, literally, *love of the brethren*.

Charity (ἀγάπην). There seems at first an infelicity in the rendering of the Rev., *in your love of the brethren love*. But this is only apparent. In the former word Peter contemplates Christian fellow-believers as naturally and properly holding the first place in our affections (compare ^{<3100>}Galatians 6:10, "*Especially unto them which are of the household of faith*"). But he follows this with the broader affection which should characterize Christians, and which Paul lauds in 1 Corinthians 13, the *love of men as men*. It may be remarked here that the entire rejection by the Rev. of *charity* as the rendering of ἀγάπη is wholesome and defensible. *Charity* has acquired two peculiar meanings, both of which are indeed included or implied in *love*, but neither of which expresses more than a single phase of love — *tolerance* or *beneficence*. The A.V. in the great majority of cases translates *love*; always in the Gospels, and mostly elsewhere. There is no

more reason for saying “*charity* suffereth long,” than for saying, “the *charity* of God is shed abroad in our hearts,” or “God is *charity*.”

8. *Be in you* (ὕπάρχοντα). Rev., *are yours*; following the sense of *possession* which legitimately belongs to the verb; as ^{<402>}Matthew 19:21, *that thou hast*; ^{<413>}1 Corinthians 13:3, *goods*. In the sense of *being* the verb is stronger than the simple εἶναι, *to be*; denoting being which is *from the beginning*, and therefore attaching to a person as a proper characteristic; something *belonging* to him, and so running into the idea of *rightful possession* as above.

***Barren* (ἀργούς).** From ἀ, *not*, and ἔργον, *work*. Hence, more correctly, as Rev., *idle*. Compare “*idle word*” (^{<412>}Matthew 12:36); “*standing idle*” (^{<411>}Matthew 20:3, 6); also, ^{<513>}1 Timothy 5:13. The tautology, *barren and unfruitful*, is thus avoided.

***In* the knowledge (εἶς).** Rev., more correctly, *unto*. The idea is not idleness *in* the knowledge, but idleness is pressing on and developing *toward* and finally *reaching* the knowledge. With this agrees the compound ἐπίγνωσιν, the *constantly increasing* and finally *full* knowledge.

9. *But* (γὰρ). Wrong. Render as Rev., *for*.

***He that lacketh these things* (ὃ μὴ πάρεστιν ταῦτα).** Lit., *to whom these things are not present*. Note that a different word is used here from that in ver. 8, *are yours*, to convey the idea of possession. Instead of speaking of the gifts as *belonging* to the Christian by habitual, settled possession, he denotes them now as merely *present* with him.

***Blind* (τυφλός).** Illustrating Peter’s emphasis on *sight* as a medium of instruction. See Introduction.

***And cannot see afar off* (μυωπάζω).** Only here in New Testament. From μύω, *to close*, and ὄψ, *the eye*. Closing or contracting the eyes like short-sighted people. Hence, *to be short-sighted*. The participle *being short-sighted* is added to the adjective *blind*, defining it; as if he had said, *is blind*, that is, *short-sighted* spiritually; seeing only things present and not heavenly things. Compare ^{<411>}John 9:41. Rev. renders, *seeing only what is near*.

And hath forgotten (λήθην λαβὼν). Lit., *having taken forgetfulness*. A unique expression, the noun occurring only here in the New Testament. Compare a similar phrase, ^{<505>}2 Timothy 1:5, ὑπόμνησιν λαβὼν, *having taken remembrance*: A.V., *when I call to remembrance*: Rev., *having been reminded of*. Some expositors find in the expression a suggestion of a *voluntary acceptance* of a darkened condition. This doubtful, however. Lumby thinks that it marks the advanced years of the writer, since he adds to failure of sight the failure of *memory*, that faculty on which the aged dwell more than on sight.

That he was purged (τοῦ καθαρισμοῦ). Rev., more literally, *the cleansing*.

10. *The rather* (μᾶλλον). The adverb belongs rather with the verb *give diligence*. Render, as Rev., *give the more diligence*.

Brethren (ἀδελφοί). The only instance of this form of address in Peter, who commonly uses *beloved*.

Fall (πτάσῃτε). Lit., *stumble*, and so Rev. Compare ^{<502>}James 3:2.

11. *Shall be ministered abundantly* (πλουσίως ἐπιχορηγηθήσεται). On the verb see ver. 5. Rev., *shall be richly supplied*. We are to furnish in our faith: the reward shall be furnished unto us. *Richly*, indicating the fulness of future blessedness. Professor Salmond observes that it is the reverse of “saved, yet so as by fire” (^{<415>}1 Corinthians 3:15).

Everlasting kingdom (αἰώνιον βασιλείαν). In the first epistle, Peter designated the believer’s future as an *inheritance*; here he calls it a *kingdom*. *Eternal*, as Rev., is better than *everlasting*, since the word includes more than duration of time.

12. *I will not be negligent*. The A.V. follows the reading οὐκ ἀμελήσω, which it renders correctly. The better reading, however, is μελλήσω, *I intend*, or, as often in classical Greek, with a sense of *certainty* — *I shall be sure*, which Rev. adopts, rendering *I shall be ready*. The formula occurs in but one other passage, ^{<410>}Matthew 24:6, where it is translated by the simple future, *ye shall hear*, with an implied sense, *as ye surely will hear*.

Ye know (εἰδότας). Lit., *knowing*. Compare ^{<413>}1 Peter 1:18.

Established (ἑστηριγμένους). See on ^{<4150>}1 Peter 5:10. Perhaps the exhortation, “strengthen thy brethren,” may account for his repeated use of this word and its derivatives. Thus, *unstable* (ἀστήρικτοι); *steadfastness* (στηριγμοῦ), ^{<4152>}2 Peter 3:16, 17.

In the present truth (ἐν τῇ παρούσῃ ἀληθείᾳ). I.e., the truth which is present with you through the instruction of your teachers; not the truth at present under consideration. See on ver. 9; and compare the same phrase in ^{<5000>}Colossians 1:6, rendered, *is come unto you*.

13. Tabernacle (σκηνώματι). A figurative expression for *the body*, used also by Paul, ^{<4152>}2 Corinthians 5:1, 4, though he employs the shorter kindred word σκῆνος. Peter also has the same mixture of metaphors which Paul employs in that passage, viz., *building* and *clothing*. See next verse. Peter’s use of *tabernacle* is significant in connection with his words at the transfiguration, “Let us make three *tabernacles* (^{<4170>}Matthew 17:4). The word, as well as the entire phrase, carries the idea of *brief duration* — a frail *tent*, erected for a night. Compare ver. 14.

To stir you up by putting you in remembrance (διεγείρειν ὑμᾶς ἐν ὑπομνήσει). Lit., *to stir you up in reminding*. See the same phrase in ch. 3:1.

14. Shortly I must put off this my tabernacle (ταχινή ἐστιν ἡ ἀπόθωσις τοῦ σκηνώματος μου). Lit., *quick is the putting off of my tabernacle*. Rev., *the putting off of my tabernacle cometh swiftly*. Possibly in allusion to his advanced age. *Putting off* is a metaphor, from putting off a garment. So Paul, ^{<4152>}2 Corinthians 5:3, 4, being *clothed, unclothed, clothed upon*. The word occurs, also, ^{<4151>}1 Peter 3:21, and is used by Peter only. *Cometh swiftly*, implying the speedy approach of death; though others understand it of the *quick, violent* death which Christ prophesied he should die. “Even as our Lord Jesus Christ hath showed me.” See ^{<4218>}John 21:18, 19. Compare, also, ^{<4135>}John 13:36, and note the word *follow* in both passages. “Peter had now learnt the full force of Christ’s sayings, and to what end the following of Jesus was to bring him” (Lumby).

Hath shewed (ἐδήλωσεν). But the tense is the aorist, pointing back to a definite act at a past time (^{<4218>}John 21:18). Hence, *shewed me*, or, as Rev., *signified*. Compare ^{<4111>}1 Peter 1:11, *did signify*.

15. *Ye may be able* (ἔχειν ὑμᾶς). Lit., *that you may have it*. A similar use of *have*, in the sense of *to be able*, occurs ^{<414B>}Mark 14:8. The same meaning is also foreshadowed in ^{<402>}Matthew 18:25, *had not to pay*; and ^{<406>}John 8:6, *have to accuse*.

Decease (ἔξοδον). *Exodus* is a literal transcript of the word, and is the term used by Luke in his account of the transfiguration. “They spake of his *decease*.” It occurs only once elsewhere, ^{<312>}Hebrews 11:22, in the literal sense, the *departing* or *exodus* of the children of Israel. “It is at least remarkable,” says Dean Alford, “that, with the recollection of the scene on the mount of transfiguration floating in his mind, the apostle should use so close together the words which were there also associated, *tabernacle* and *decease*. The coincidence should not be forgotten in treating of the question of the genuineness of the epistle.”

Call to remembrance (μνήμην ποιῆσαι). The phrase occurs nowhere else in the New Testament. In classical Greek, *to make mention of*. An analogous expression is found, ^{<409>}Romans 1:9, *μνεῖαν ποιῶμαι*, *I make mention*. See, also, ^{<411>}Ephesians 1:16; ^{<302>}1 Thessalonians 1:2; Philemon 4. Some render it thus here, as expressing Peter’s desire to make it possible for his readers to report these things to others. Rev., *to call these things to remembrance*.

16. *We have not followed* (οὐ ἔξακολουθήσαντες). A strong compound, used only here and ch. 2:2, 15. The ἔξ gives the force of *following out; in pursuance of; closely*.

Cunningly devised (σεσοφισμένοις). Only here and ^{<305>}2 Timothy 3:15, in which latter passage it has a good sense, *to make thee wise*. Here, in a bad sense, *artfully framed* by human *cleverness* (σοφία). Compare *feigned words*, ch. 2:3.

Fables (μύθοις). This word, which occurs only here and in the Pastoral Epistles, is transcribed in the word *myth*. The reference here may be to the Jewish myths, rabbinical embellishments of Old-Testament history; or to the heathen myths about the descent of the gods to earth, which might be suggested by his remembrance of the transfiguration; or to the Gnostic speculations about *aeons* or emanations, which rose from the eternal

abyss, the source of all spiritual existence, and were named *Mind, Wisdom, Power, Truth*, etc.

Coming (παρουσία). Or *presence*. Compare ch. 3:4. Another word, ἀποκάλυψις, *revelation*, is used in ^{<4007>}1 Peter 1:7, 13; 4:13, to describe the appearing of Christ.

Eye-witnesses (ἐπόπται). See on *behold*, ^{<4002>}1 Peter 2:12. Only here in New Testament. Compare the different word in ^{<4002>}Luke 1:2, αὐτόπται, *eye-witnesses*.

Majesty (μεγαλειότητος). Used in only two passages besides this: ^{<4008>}Luke 9:43, of the *mighty power* (Rev., *majesty*) of God, as manifested in the healing of the epileptic child; and ^{<4027>}Acts 19:27, of the *magnificence* of Diana.

17. When there came (ἐνεχθείσης). Lit., *having been born*. Compare *come* (Rev., ver. 18); *moved* (ver. 21); and *rushing wind*, lit., a wind *born along* (^{<4002>}Acts 2:2).

From (ὑπό). Lit., *by*.

Excellent (μεγαλοπρεπούς). Or *sublime*. Only here in New Testament. In Septuagint (^{<4003>}Deuteronomy 33:26), as an epithet of God, *excellency*. The phrase *excellent glory* refers to the bright cloud which overshadowed the company on the transfiguration mount, like the shekinah above the mercy-seat.

18. Voice (φωνήν). Note the same word in the account of Pentecost (^{<4006>}Acts 2:6), where the A.V. obscures the meaning by rendering, *when this was noised abroad*; whereas it should be *when this voice was heard*.

Which came (ἐνεχθείσαν). Lit., *having been born*. See on ver. 17. Rev., *This voice we ourselves* (ἡμεῖς, *we, emphatic*) *heard come* (better, *born*) *out of heaven*.

Holy mount. It is scarcely necessary to notice Davidson's remark that this expression points to a time when superstitious reverence for places had sprung up in Palestine. "Of all places to which special sanctity would be ascribed by Christ's followers, surely that would be the first to be so marked where the most solemn testimony was given to the divinity of

Jesus. To the Jewish Christian this would rank with Sinai, and no name would be more fitly applied to it than that which had so constantly been given to a place on which God first revealed himself in his glory. The ‘holy mount of God’ (²⁸⁸⁴Ezekiel 28:14) would now receive another application, and he would see little of the true continuity of God’s revelation who did not connect readily the old and the new covenants, and give to the place where the glory of Christ was most eminently shown forth the same name which was applied so oft to Sinai” (Lumby).

19. *We have also a more sure word of prophecy* (καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον). The A.V. is wrong, since *more sure* is used predicatively, and *word* has the definite article. We may explain either

(a) as Rev., *we have the word of prophecy made more sure*, i.e., we are better certified than before as to the prophetic word by reason of this voice; or

(b) we have the word of prophecy as a surer confirmation of God’s truth than what we ourselves saw, i.e., Old-Testament testimony is more convincing than even the voice heard at the transfiguration.

The latter seems to accord better with the words which follow. “To appreciate this we must put ourselves somewhat in the place of those for whom St. Peter wrote. The New Testament, as we have it, was to them non-existent. Therefore we can readily understand how the long line of prophetic scriptures, fulfilled in so many ways in the life of Jesus, would be a mightier form of evidence than the narrative of one single event in Peter’s life” (Lumby). “Peter knew a sounder basis for faith than that of signs and wonders. He had seen our Lord Jesus Christ receive honor and glory from God the Father in the holy mount; he had been dazzled and carried out of himself by visions and voices from heaven; but, nevertheless, even when his memory and heart are throbbing with recollections of that sublime scene, he says, ‘we have something surer still in the prophetic word.’... It was not the miracles of Christ by which he came to know Jesus, but the word of Christ as interpreted by the spirit of Christ” (Samuel Cox).

Unto a light (λόχυνφ). More correctly, as Rev., a *lamp*.

In a dark place (ἐν ἀύχμηρῷ τόπῳ). A peculiar expression. Lit., a *dry* place. Only here in New Testament. Rev. gives *squalid*, in margin. Aristotle opposes it to *bright* or *glistening*. It is a subtle association of the idea of darkness with squalor, dryness, and general neglect.

Dawn (διαυγάση). Only here in New Testament. Compare the different word in ^{<130f>}Matthew 28:1, and ^{<125f>}Luke 23:54, ἐπιφώσκω. The verb is compounded of διά, *through*, and αὐγή, *sunlight*, thus carrying the picture of *light breaking through* the gloom.

The day-star (φωσφόρος). Of which our word *phosphorus* is a transcript. Lit., *light-bearer*, like *Lucifer*, from *lux*, *light*, and *fero*, *to bear*. See Aeschylus, “Agamemnon,” 245.

20. Is (γίνεται). More literally, *arises* or *originates*.

Private (ἰδίας). See on ver. 3. *His own*. Rev., *special*, in margin.

Interpretation (ἐπιλύσεως). Only here in New Testament. Compare the cognate verb *expounded* (^{<106f>}Mark 4:34) and *determined* (^{<118f>}Acts 19:39). The usual word is ἐρμηνεία (^{<121>}1 Corinthians 12:10; 14:26). Literally, it means *loosening*, *untying*, as of *hard knots* of scripture.

21. Came (ἠνέχθη). Lit., *was born* or *brought*. See on vv. 17, 18.

Holy men of God (ἅγιοι θεοῦ ἄνθρωποι). The best texts omit *holy*, and read ἅπὸ θεοῦ, *from God*. Render, as Rev., *men spake from God*.

Moved (φερόμενοι). The same verb as *came*. Lit., *being born along*. It seems to be a favorite word with Peter, occurring six times in the two epistles.

CHAPTER 2

1. *But*. Introducing a contrast with those who spake by the Holy Ghost (ch. 1:21).

There were (ἐγένοντο). Rev., better, *there arose*.

There shall be. Note that Peter speaks of them as *future*, and Jude (ver. 4) as *present*.

False teachers (ψευδοδιδάσκαλοι). Only here in New Testament.

Who (οἵτινες). Of that *kind* or *class* which, etc.

Privily shall bring in (παρεισάξουσιν). Only here in New Testament. The kindred adjective occurs in ^{<RB1>}Galatians 2:4, “false brethren *privily brought in*” (παρεισάκτους). The metaphor is of *spies* or *traitors* introducing themselves into an enemy’s camp. Compare Jude 4, *crept in unawares*. The verb means, literally, *to bring* (ἄγειν) *into* (εἰς) *by the side of* (παρά).

Damnable heresies (αἰρέσεις ἀπωλείας). Lit., *heresies of destruction*. Rev., *destructive heresies*. *Heresy* is a transcript of αἵρεσις, the primary meaning of which is *choice*; so that a heresy is, strictly, the choice of an opinion contrary to that usually received; thence transferred to the body of those who profess such opinions, and therefore a *sect*. So Rev., in margin, *sects of perdition*. Commonly in this sense in the New Testament (^{<4157>}Acts 5:17; 15:5; 28:22), though the Rev. has an odd variety in its marginal renderings. See ^{<4044>}Acts 24:14; ^{<4119>}1 Corinthians 11:19; ^{<4151>}Galatians 5:20. The rendering *heretical doctrines* seems to agree better with the context; false teachers bringing in *sects* is awkward.

Denying. A significant word from Peter.

The Lord (δεσπότην). In most cases in the New Testament the word is rendered *master*, the Rev. changing *Lord* to *master* in every case but two — ^{<4129>}Luke 2:29; ^{<4024>}Acts 4:24; and in both instances putting *master* in margin, and reserving *Lord* for the rendering of κύριος. In three of these instances the word is used in direct address to God; and it may be asked

why the Rev. changes *Lord* to *Master* in the text of ^{<6160>}Revelation 6:10, and retains *Lord* in ^{<4129>}Luke 2:29; ^{<4402>}Acts 4:24. In five out of the ten occurrences of the word in the New Testament it means *master of the household*. Originally, it indicates *absolute, unrestricted* authority, so that the Greeks refused the title to any but the gods. In the New Testament **δεσπότης** and **κύριος** are used interchangeably of God, and of masters of servants.

Swift (**ταχινήν**). Used by Peter only. See on ch. 1:14.

2. *Shall follow*. See on ch. 1:16.

Pernicious ways (**ἀπωλείαις**). The true reading is **ἀσελγείαις**, *lascivious doings*. So Rev. See on ^{<6168>}1 Peter 4:3. The use of the plural is rare. Compare Jude 4.

3. *Through covetousness* (**ἐν πλεονεξίᾳ**). Lit., *in* covetousness; denoting the element or sphere in which the evil is wrought.

Feigned (**πλαστοίς**). Only here in New Testament. From **πλάσσω**, *to mould*, as in clay or wax. The idea is, therefore, of words molded at will to suit their vain imaginations.

Make merchandise (**ἐμπορεύσονται**). Only here and ^{<5043>}James 4:13. Compare Jude 16, *for the sake of advantage*; their glory being in having a multitude of followers.

Judgment (**κρίμα**). Rev., *sentence*. So, commonly, in New Testament; the *process* or *act* of judging being expressed by **κρίσις**.

Of a long time (**ἐκπαλαι**). Rev., better, *from of old*, bringing out thus more sharply the force of **ἐκ**. Only here and ch. 3:5. Construe with *lingereth*.

Lingereth (**ἀργεῖ**). Only here in New Testament. Compare on the kindred adjective *idle*, ch. 1:8. There is a graphic picture in the sentence. The judgment is not *idle*. It is “represented as a living thing, awake and expectant. Long ago that judgment started on its destroying path, and the fate of sinning angels, and the deluge, and the overthrow of Sodom and Gomorrah were but incidental illustrations of its power; nor has it even since lingered.... It advances still, strong and vigilant as when first it sprang

from the bosom of God, and will not fail to reach the mark to which it was pointed from of old” (Salmond and Lillie).

Damnation (ἀπόλεια). More literally, Rev., *destruction*. The word occurs three times in vv. 1-3.

Slumbereth (νυστάξει). See on ^{418B}Matthew 25:5, the only other passage where it occurs.

4. *The angels*. No article. *Angels*. So Rev. Compare Jude 6.

Cast them down to hell (ταρταρώσας). Only here in New Testament. From Τάρταρος, *Tartarus*. It is strange to find Peter using this Pagan term, which represents the Greek hell, though treated here not as equivalent to *Gehenna*, but as the place of detention until the judgment.

Chains of darkness (σειραῖς ζόφου). Σειρά is a *cord* or *band*, sometimes of metal. Compare Septuagint, ^{418C}Proverbs 5:22; *Wisd. of Sol.* xvii. 2, 18. The best texts, however, substitute σιροῖς or σειροῖς, *pits* or *caverns*. Σιρός originally is a place for storing corn. Rev., *pits* of darkness.

Of darkness (ζοφου). Peculiar to Peter and Jude. Originally of the gloom of the nether world, So Homer:

*“These halls are full
Of shadows hastening down to Erebus
Amid the gloom (ὕπὸ ζόφου).”
Odyssey, xx., 355.*

When Ulysses meets his mother in the shades, she says to him:

*“How didst thou come, my child, a living man,
Into this place of darkness? (ὕπὸ ζόφου).”
Odyssey, xi., 155.*

Compare Jude 13. So Milton:

*“Here their prison ordained
In utter darkness, and their portion set
As far removed from God and light of heaven
As from the center thrice to the utmost pole.”
Paradise Lost, i., 71-74.*

And Dante:

“That air forever black.”
Inferno, iii., 329.

*“Upon the verge I found me
 Of the abysmal valley dolorous
 That gather thunder of infinite ululations.
 Obscure, profound it was, and nebulous,
 So that by fixing on its depths my sight
 Nothing whatever I discerned therein.”*
Inferno, iv., 7, 12.

“I came unto a place mute of all light.”
Inferno, v., 28.

To be reserved (τηρουμένου). Lit., *being reserved*. See on ^{<6004>}1 Peter 1:4, “*reserved* in heaven.”

5. *Saved* (ἐφύλαξεν). Rev., *preserved*. See on ^{<6004>}1 Peter 1:4, and compare “the Lord *shut him in*” (^{<6006>}Genesis 7:16).

Noah the eighth person. So the A.V., literally. Rev. is more perspicuous however: *Noah with seven others*. Compare ^{<6021>}1 Peter 3:20.

A preacher (κήρυκα). Lit., a *herald*. Compare the kindred verb κηρύσσω, *to preach*, everywhere in New Testament. The word *herald* is beautifully suggestive, at many points, of the office of a gospel minister. In the Homeric age the herald partook of the character of an ambassador. He summoned the assembly and kept order in it, and had charge of arrangements at sacrifices and festivals. The office of the heralds was sacred, and their persons inviolable; hence they were employed to bear messages between enemies. The symbol of their office was the herald’s staff, or *caduceus*, born by Mercury, the herald-God. This was originally an olive-branch with fillets, which were afterward formed into snakes, according to the legend that Mercury found two snakes fighting and separated them with his wand, from which circumstances they were used as an emblem of peace. Plato (“Laws,” xii., 941) thus speaks of the fidelity entailed by the office: “If any herald or ambassador carry a false message to any other city, or bring back a false message from the city to which he is sent, or be proved to have brought back, whether from friends or enemies, in his capacity of herald or ambassador, what they have never said — let him be indicted for having offended, contrary to the law, in the sacred office and appointment of Hermes and Zeus, and let there be a

penalty fixed which he shall suffer or pay if he be convicted.” In later times, their position as messengers between nations at war was emphasized. In Herodotus (i., 21), the word *herald* is used as synonymous with *apostle*. “Alyattes sent a *herald* (κήρυκα) to Miletus in hopes of concluding a truce, etc. The *herald* (ἀπόστολος) went on his way to Miletus.” A priestly house at Athens bore the name of κήρυκες, *heralds*.

Bringing in (επάξας). The verb may be said to be used by Peter only. Besides this passage and ver. 1, it occurs only at ^{<415>}Acts 5:28, where Luke probably received the account from Peter as the principal actor: “ye intend to *bring upon us* (επαγαγεῖν) this man’s blood.”

6. *Turning into ashes* (τεφρώσας). Only here in New Testament.

Having made them an example (ὑπόδειγμα θεθικώς). Compare ^{<412>}1 Peter 2:21. The word for *example* is condemned as unclassical by the Attic grammarians, and παράδειγμα is substituted, which means, properly, *a sculptor’s or a painter’s model, or an architect’s plan*.

7. *Just* (δίκαιον). Occurring three times in vv. 7, 8.

Vexed (καταπονούμενον). Only here and ^{<412>}Acts 7:24. Κατά gives the force of *worn down*. So Rev., *sore distressed*.

With the filthy conversation of the wicked (ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς). Lit., *by the behavior of the lawless in wantonness*. Rev., *the lascivious life of the wicked*. *Life or behavior* (ἀναστροφῆς). See on ^{<415>}1 Peter 1:15. *Wicked* (ἀθέσμων), lit., *lawless*. Only here and ch. 3:17. *Wantonness* (ἀσελγεία), see on ^{<412>}Mark 7:22.

8. *Dwelling* (ἐγκατοικῶν). Only here in New Testament. *Dwelling*, and therefore suffering continually, from day to day.

In seeing (βλέμματι). Only here in New Testament. Usually of the *look* of a man from *without*, through which the vexation comes to the *soul*. “Vexed his righteous *soul*.”

Vexed (ἐβασανίζεν). See on ^{<402>}Matthew 4:24, *torments*. The original sense is to *test by touchstone* or *by torture*. See on *toiling*, ^{<415>}Mark 6:48. Rev. gives *tormented*, in margin.

Unlawful (ἀνόμοις). Rev., *lawless*. Only here in New Testament with *things*. In all other cases it is applied to *persons*.

9. Godly (εὐσεβεῖς). Used by Peter only. Compare ^{<402>}Acts 10:2, 7. The reading at ^{<402>}Acts 22:12, is εὐλαβής, *devout*. See on ch. 1:3.

Temptation (πειρασμοῦ). See on ^{<606>}1 Peter 1:6.

To reserve (τηρεῖν). See on ^{<604>}1 Peter 1:4. Rev., *keep*, is not an improvement.

To be punished (κολαζομένους). Only here and ^{<401>}Acts 4:21, where the narrative probably came from Peter. The participle here is, lit., *being punished*, and therefore the A.V. is wrong. Rev., rightly, *under punishment*. Compare ^{<156>}Matthew 25:46.

10. Go after the flesh. Compare Jude 7.

Of uncleanness (μιασμοῦ). Only here in New Testament. See on *defilements*, ver. 20. Compare Jude 8.

Despise government. Rev., *dominion*. Compare Jude 8.

Presumptuous (τολμηταί). Only here in New Testament. Lit., *darers*. Rev., *daring*.

Self-willed (αὐθάδεις). Only here and ^{<500>}Titus 1:7. From αὐτός, *self*, and ἡδομαι, *to delight in*. Therefore a *self-loving* spirit.

They tremble (τρέμουσιν). Compare ^{<455>}Mark 5:33. An uncommon word in the New Testament. ^{<487>}Luke 8:47; ^{<406>}Acts 9:6.

Dignities (δόξας). Lit., *glories*. Compare Jude 8. Probably angelic powers: note the reference to the angels immediately following, as in Jude 9 to Michael. They defy the spiritual powers though knowing their might.

11. Power and might (ἰσχύϊ καὶ δυνάμει). Rev., *might and power*. The radical idea of ἰσχύς, *might*, is that of *indwelling* strength, especially as *embodied*: might which inheres in physical powers organized and working under individual direction, as an army: which appears in the *resistance* of physical organisms, as the earth, against which one dashes himself in vain: which dwells in persons or things, and gives them influence or value:

which resides in laws or punishments to make them irresistible. This sense comes out clearly in the New Testament in the use of the word and of its cognates. Thus, “Love the Lord thy God with all thy *strength*” (^{<4123>}Mark 12:30): “according to the working of his *mighty power*” (^{<4019>}Ephesians 1:19). So the kindred adjective ἰσχυρός. “A *strong man*” (^{<4029>}Matthew 12:29): a *mighty famine* (^{<4054>}Luke 15:14): his letters are *powerful* (^{<4700>}2 Corinthians 10:10): a *strong consolation* (^{<5038>}Hebrews 6:18): a *mighty angel* (^{<6827>}Revelation 18:21). Also the verb ἰσχύω. “It is *good for nothing*” (^{<4153>}Matthew 5:13): “shall not be *able*” (^{<4029>}Luke 13:24): “I *can* do all things” (^{<5043>}Philippians 4:13): “*availeth* much” (^{<5067>}James 5:16).

Δύναμις is rather *ability, faculty*: not necessarily *manifest*, as ἰσχύς: power residing in one by nature. Thus *ability* (^{<4255>}Matthew 25:15): *virtue* (^{<4153>}Mark 5:30): *power* (^{<4229>}Luke 24:29; ^{<4008>}Acts 1:8; ^{<4004>}1 Corinthians 2:4): “*strengthen of sin*” (^{<4856>}1 Corinthians 15:56). So of *moral vigor*. “Strengthened with *might in the inner man*” (^{<4019>}Ephesians 3:16): “with all *might*” (^{<5011>}Colossians 1:11). It is, however, mostly power *in action*, as in the frequent use of δυνάμεις for *miracles, mighty works*, they being exhibitions of divine virtue. Thus “*power unto salvation*” (^{<4016>}Romans 1:16): the kingdom coming *in power*” (^{<4001>}Mark 9:1): God himself called *power* — “the right hand of *the power*” (^{<4066>}Matthew 26:64), and so in classical Greek used to denote the *magistrates* or *authorities*. Also of the *angelic powers* (^{<4002>}Ephesians 1:21; ^{<4038>}Romans 8:38; ^{<4022>}1 Peter 3:22). Generally, then, it may be said that while both words include the idea of manifestation or of power in action, ἰσχύς emphasizes the *outward*, physical manifestations, and δύναμις the *inward*, spiritual or moral virtue. Plato (“Protagoras,” 350) draws the distinction thus: “I should not have admitted that the *able* (δυνατοῦς) are *strong* (ἰσχυροῦς), though I have admitted that the strong are able. For there is a difference between *ability* (δύναμιν) and *strength* (ἰσχύον). The former is given by knowledge as well as by madness or rage; but strength comes from nature and a healthy state of the body. Aristotle (“Rhet.,” i., 5) says “*strength* (ἰσχύς) is the power of moving another as one wills; and that other is to be moved either by drawing or pushing or carrying or pressing or compressing; so that the *strong* (ὁ ἰσχυρός) is strong for all or for some of these things.”

Railing judgment. Compare Jude 9; ^{<3901>}Zechariah 3:1, 2.

12. *As natural brute beasts made to be taken and destroyed.* This massing of epithets is characteristic of Peter. *Natural* (φυσικά), Rev., *mere animals*, should be construed with *made*, or as Rev., *born* (γεγεννημένα). *Brute* (ἄλογα), lit., *unreasoning* or *irrational*. Rev., *without reason*. Compare ^{<427>}Acts 25:27. *Beasts* (ζῶα). Lit., *living creatures*, from ζάω, *to live*. More general and inclusive than *beasts*, since it denotes strictly all creatures that live, including man. Plato even applies it to God himself. Hence Rev., properly, *creatures*. *To be taken and destroyed* (εἰς ἄλωσιν και, φθοράν). Lit., *for capture and destruction*. *Destruction* twice in this verse, and with a cognate verb. Render the whole, as Rev., *But these, as creatures without reason, born mere animals to be taken and destroyed*.

Speak evil (βλασφημοῦντες). Participle. Rev., rightly, *railing*. Compare vv. 10, 11.

And shall utterly perish in their own corruption (ἐν τῇ φθορᾷ αὐτῶν και φθαρῆσονται). There is a play upon the words, which the Rev. reproduces by rendering, “shall in their *destroying* surely be *destroyed*.” The *and*, which in the A.V. connects this and the preceding sentence, is rather to be taken with *shall be destroyed*, as emphasizing it, and should be rendered, as Rev., *surely*, or as others, *even* or *also*. Compare on the whole verse Jude 10.

13. *And shall receive* (κομιούμενοι). Lit., *being about* or *destined to receive*. See on ^{<100>}1 Peter 1:9, and compare ^{<100>}1 Peter 5:4. Some good texts read ἀδικούμενοι, *suffering wrong*. So Rev., *suffering wrong as the hire of wrong-doing*.

Reward of unrighteousness (μισθὸν ἀδικίας). Μισθός is *hire*, and so is rendered in Rev. Compare ^{<400>}Matthew 20:8; ^{<400>}Luke 10:7; ^{<400>}John 4:36. It also has in classical Greek the general sense of *reward*, and so very often in the New Testament, in passages where hire or wages would be inappropriate. Thus ^{<416>}Matthew 5:12; 6:1; 10:41. *Hire* would seem to be better here, because of the reference to Balaam in ver. 15, where the word occurs again and requires that rendering. The phrase μισθός, *reward or wages of iniquity*, occurs only here and in Peter’s speech concerning Judas (^{<418>}Acts 1:18), where the Rev. retains the rendering of the A.V., *reward of iniquity*. It would have been better to render *wages of iniquity* in both places. *Iniquity* and *unrighteousness* are used in English almost

synonymously; though, etymologically, *iniquity* emphasizes the idea of *injustice* (*inaequus*), while *unrighteousness* (non-rightness) is more general, implying *all* deviation from right, whether involving another's interests or not. This distinction is not, however, observed in the Rev., where the rendering of ἄδικία, and of the kindred adjective ἄδικος, varies unaccountably, if not capriciously, between *unrighteous* and *unjust*.

As they that count it pleasure to riot (ἡδονὴν ἡγούμενοι τρυφήν). The *as* of the A.V. is needless. The discourse proceeds from ver. 13 by a series of participles, as far as *following* (ver. 15). Literally the passage runs, *counting riot a pleasure*.

Riot (τρυφήν). Meaning rather *daintiness, delicacy, luxuriousness*. Even the Rev. *revel* is almost too strong. Compare ^{<4125>}Luke 7:25, the only other passage where the word occurs, and where the Rev. retains the A.V., *live delicately*. So, also, Rev. substitutes, in ^{<3185>}James 5:5, *lived delicately* for *lived in pleasure*.

In the daytime. Compare Peter's words ^{<4125>}Acts 2:15; also, ^{<3185>}1 Thessalonians 5:7.

Spots (σπίλοι). Only here and ^{<4125>}Ephesians 5:27. Compare the kindred participle *spotted* (Jude 23), and *defileth* (James 3:6).

Blemishes (μῶμοι). Only here in New Testament. The negatives of the two terms *spots* and *blemishes* occur at ^{<4119>}1 Peter 1:19.

Sporting themselves (ἐντρυφῶντες). From τρυφή, *luxuriousness*. See on *riot*. Rev., *revelling*.

With their own deceivings (ἐν ταῖς ἀπάταις αὐτῶν). The Rev., however, follows another reading, which occurs in the parallel passage Jude 12: ἀγάπαις, *love-feasts*, the public banquets instituted by the early Christians, and connected with the celebration of the Lord's Supper. Rev. renders *revelling in their love-feasts*, though the American Committee insist on *deceivings*. On the abuses at these feasts, see ^{<4121>}1 Corinthians 11:20-22. For αὐτῶν, their own, the best texts read αὐτῶν, *their*.

While they feast with you (συνευωχούμενοι). The word originally conveys the idea of *sumptuous* feasting, and is appropriate in view of the fact to which Peter alludes, that these sensualists converted the love-feast

into a revel. Compare Paul's words, ^{<412>}1 Corinthians 11:21, "one is hungry and another *drunken*." This seems to favor the reading *ἀγάπαις*. The word occurs only here and Jude 12.

14. Eyes. Another illustration of Peter's emphasis on *sight*. It is the instrument of evil no less than of good. Compare ^{<403>}Matthew 5:28.

Adultery (*μοιχαλίδος*). Lit., *an adulteress*, but used as an adjective ^{<412>}Matthew 12:39; 16:4.

That cannot cease (*ἀκαταοάύστους*). Only here, in New Testament. Compare *hath ceased* (^{<601>}1 Peter 4:1).

Beguiling (*δελιάζοντες*). Only here, ver. 18, and ^{<504>}James 1:14. From *δέλεαρ*, *a bait*. An appropriate word from Peter the fisherman. Rev., *enticing*.

Unstable (*ἀστηρίκτους*). A compound of the word at ^{<650>}1 Peter 5:10, *stablish*. See note there, and on ^{<612>}2 Peter 1:12.

An heart they have exercised (*καρδίαν γεγυμνασμένην ἔχοντες*). The A.V. is awkward. Better, Rev., *having a heart exercised*. *Exercised* is the word used for *gymnastic* training, from which *gymnastic* is derived.

With covetous practices. The A.V. follows the old reading, *πλεονεξίαις*. The best texts read *πλεονεξίας*, *covetousness*. Rev., therefore, rightly, *in covetousness*.

Cursed children (*κατάρας τέκνα*). Lit., *children of cursing*; and so Rev. See on ^{<417>}Mark 3:17, and ^{<614>}1 Peter 1:14.

15. Right (*εὐθεΐαν*). Lit., *straight*, which is the radical meaning of *right*.

Are gone astray (*ἀπλανήθησαν*). See on ^{<412>}Mark 12:24.

Following (*ἔξακολουθήσαντες*). See on ch. 1:16; 2:2. Compare Jude 11.

The way. Note the frequent occurrence of the word *way* in the story of Balaam (Numbers 22), and Peter's use of the same phrase, as here, *the right ways* of the Lord, in ^{<430>}Acts 13:10.

Bosor. Rev. gives *Beor*, the Old Testament form of the name.

Wages of unrighteousness. See on ver. 13.

16. Was rebuked (ἐλεγξιν ἔσχευ). Lit., *had a rebuke*. The word for *rebuke* only here in New Testament.

For his iniquity (ἰδίας παρανομίας). Rev., *his own transgression*. *His own*, see on ch. 1:3. *Transgression*, from παρά, *contrary to*, and νόμος, *law*. Only here in New Testament. Compare the kindred verb παρανομέω, also occurring but once, ^{<421B>}Acts 23:3, where see note on *contrary to the law*.

The dumb ass. Inserting an article not in the text, and omitted by Rev.

Ass (ὑποζύγιον). Lit., *beast of burden*. An animal subjected to the yoke. From ὑπό, *beneath*, and ζυγόν, *a yoke*. See on ^{<121F>}Matthew 21:5.

Speaking (φθεγξάμενον). The verb is found in Peter only, here and ver. 18, and in ^{<448B>}Acts 4:18, a Petrine narrative. It is well chosen, however. The verb denotes the utterance of a sound or voice, not only by man, but by any animal having lungs. Hence, not only of men's articulate cries, such as a battle-shout, but of the neigh of the horse, the scream of the eagle, the croak of a raven. It is also applied to sounds made by inanimate things, such as thunder, a trumpet, a lyre, the ring of an earthen vessel, showing whether it is cracked or not. Schmidt ("Synonymik") says that it does not indicate any physical capability on the part of the man, but describes the sound only from the hearer's stand-point. In view of this general sense of the verb, the propriety is apparent of the defining phrase, *with man's voice*.

Forbad (ἐκόλυσεν). Rather, *hindered*, or, as Rev., *stayed*. Compare ^{<418B>}Acts 8:36; ^{<611B>}Romans 1:13, Rev.

Madness (παραφρονίαν). Only here in New Testament. But compare the kindred verb παραφρονέω (^{<612B>}2 Corinthians 11:23), in the phrase, "I speak as a fool." From παρά, *beside*, and φρήν, *the mind*; and so equivalent to the phrase, *beside one's self*.

17. Wells (πηγάϊ). Better, as Rev., *springs*; yet the Rev. has retained *well* at ^{<614A>}John 4:14, where the change would have given more vividness to Christ's metaphor, which is that of an ever upleaping, living *fountain*.

Without water. As so often in the East, where the verdure excites the traveler's hope of water. Compare ^{<4223>}Jeremiah 2:13, and the contrast presented in ^{<2881>}Isaiah 48:11; ^{<1001>}Proverbs 10:11; 13:14.

Clouds. The A.V. has followed the Tex. Rec., νεφέλαι, as in Jude 12. The correct reading is ὀμίχλαι, mists, found only here in New Testament. So Rev.

With a tempest (ὑπὸ λαίλαπος). Rev., *by a storm*. The word occurs only twice elsewhere — ^{<4067>}Mark 4:37; ^{<4372>}Luke 7:23 — in the parallel accounts of the storm on the lake, which Jesus calmed by his word. There on the lake Peter was at home, as well as with the Lord on that occasion; and the peculiar word describing a *whirlwind* — one of those sudden storms so frequent on that lake (see note on the word, ^{<4067>}Mark 4:37) — would be the first to occur to him. Compare Paul's similar figure, ^{<4044>}Ephesians 4:14.

Blackness (ζόφος). See on ver. 4, and compare Jude 13.

Of darkness (τοῦ σκότους). Lit., *the darkness*, denoting a well-understood doom.

Is reserved (τετήρηται). Lit., *hath been reserved*, as Rev. See on ^{<6004>}1 Peter 1:4; ^{<6004>}2 Peter 2:4.

Forever. The best texts omit.

18. *When they speak* (φθεγγόμενοι). Rev., better, *uttering*. See on ver. 16.

Great swelling (ὑπέρογκα). Only here and Jude 16. The word means of *excessive bulk*. It accords well with the peculiar word *uttering*, since it denotes a kind of speech full of high-sounding verbosity without substance. Φθεγγόμενοι, *uttering*, is significantly applied alike to Balaam's beast and to these empty declaimers.

Entice. See ver. 14.

Where clean escaped. The A.V. follows the Tex. Rec., ὄντως ἀποφυγόντας; ὄντως meaning *really, actually*, as ^{<4264>}Luke 24:34; and the participle being the aorist, and so meaning *were escaped*. But the best texts all read ὀλίγως, *in a little degree, or just, or scarcely*; and ἀποφεύγοντας, the present participle, *are escaping*; and denoting those who are in the early stage of their escape from error, and are not safe from it and

confirmed in the truth. Hence, Rev., correctly, *who are just escaping*. ‘Ολίγως, only here.

19. *Is overcome* (ἡττηται). Lit., *is worsted*; from ἡσσων, *inferior*. Only here, ver. 20, and ^{<4723>}2 Corinthians 12:13.

Brought into bondage (δεδούλωται). *Enslaved*. Compare ^{<4716>}Romans 6:16.

20. *Pollutions* (μιάσματα). Only here in New Testament. Compare ver. 10. The word is transcribed in *miasma*.

Entangled (ἐμπλακέντες). Only here and ^{<5104>}2 Timothy 2:4. The same metaphor occurs in Aeschylus (“Prometheus”): “For not on a sudden or in ignorance will ye be *entangled* (ἐμπλεχθήσεσθε) by your folly in an impervious net of Ate (*destruction*).”

22. *According to the true proverb* (τὸ τῆς ἀληθοῦς παροιμίας). Lit., *that of the true proverb*, or *the matter of the proverb*. For a similar construction see ^{<4121>}Matthew 21:21, *that of the fig-tree*; ^{<4183>}Matthew 8:33, *the things of those possessed*. On *proverb*, see notes on ^{<4133>}Matthew 13:3.

Vomit (ἐξέρομα). Only here in New Testament.

Wallowing (κυλισμὸν). Only here in New Testament.

Mire (βορβόρου). Only here in New Testament. This use of *dogs* and *swine* together recalls ^{<4116>}Matthew 7:6.

CHAPTER 3

1. *Beloved*. Occurring four times in this chapter.

Second — I write. An incidental testimony to the authorship of the second epistle.

Pure minds (εἰλικρινῆ διάνοιαν). The latter word is singular, not plural. Hence, as Rev., *mind*. The word rendered *pure* is often explained *tested by the sunlight*; but this is very doubtful, since εἴλη, to which this meaning is traced, means the *heat*, and not the *light* of the sun. Others derive it from the root of the verb εἰλίσσω, *to roll*, and explain it as that which is *separated* or *sifted* by *rolling*, as in a sieve. In favor of this etymology is its association in classical Greek with different words meaning *unmixed*. The word occurs only here and ^{<301>}Philippians 1:10. The kindred noun εἰλικρίνεια, *sincerity*, is found ^{<488>}1 Corinthians 5:8; ^{<412>}2 Corinthians 1:12; 2:17. Rev., here, *sincere*.

Mind (διάνοιαν). Compare ^{<613>}1 Peter 1:13; and see on ^{<4121>}Mark 12:30.

3. *Scoffers walking* (ἐμπαῖκται πορεύομενοι). This is the reading followed by A.V. But the later texts have added ἐμπαιγμονῆ, *in mockery*, occurring only here, though a kindred word for *mockings* (ἐμπαιγμῶν) is found ^{<318>}Hebrews 11:36. This addition gives a play upon the words; and so Rev., “*Mockers shall come with mockery, walking,*” etc.

4. *From the beginning of the creation* (ἀπ’ ἀρχῆς κτίσεως). Not a common phrase. It occurs only ^{<4106>}Mark 10:6; 13:19; ^{<6184>}Revelation 3:14.

Fell asleep (ἐκοιμήθησαν). A literal and correct translation of the word, which occurs frequently in the New Testament, but only here in Peter. Some have supposed that the peculiarly Christian sense of the word is emphasized *ironically* by these mockers. It is used, however, in classical Greek to denote *death*. The difference between the pagan and the Christian usage lies in the fact that, in the latter, it was defined by the hope of the resurrection, and therefore was used *literally* of a sleep, which, though long, was to have an awaking. See on ^{<470>}Acts 7:60.

5. *This they willingly are ignorant of* (λανθάνει αὐτοὺς τοῦτο θέλοντας). Lit., *this escapes them of their own will*. Rev., *this they wilfully forget*.

The heavens were. But the Greek has not article. Render, *there were heavens*. So, too, not *the earth*, but *an earth*, as Rev.

Standing (συνεστῶσα). Incorrect; for the word is, literally, *standing together*; i.e., *compacted* or *formed*. Compare ^{<3017>}Colossians 1:17, *consist*. Rev., *compacted*.

Out of the water. Again no article. Render *out of water*; denoting not the *position* of the earth, but the *material* or mediating element in the creation; the waters being gathered together in one place, and the dry land appearing. Or, possibly, with reference to the original liquid condition of the earth — *without form and void*.

In the water (δι' ὕδατος). Omit the article. Διὰ has its usual sense here, not as Rev., *amidst*, but *by means of*. Bengel: “The water served that the earth should consist.” Expositors are much divided as to the meaning. This is the view of Huther, Salmond, and, substantially, Alford.

6. *The world that then was* (ὁ τότε κόσμος). Lit., *the then world*. The word for *world* is literally *order*, and denotes the perfect system of the material universe.

Being overflowed (κατακλυσθεῖς). Only here in New Testament. *Cataclysm* is derived from it.

7. *The heavens — which now are* (οἱ νῦν οὐρανοὶ). A construction similar to *the then world* (ver. 6). The *now heavens*, or the *present heavens*.

Kept in store (τεθησαυρισμένοι). Rev., *stored up*. Lit., *treasured up*. The same word which is used in ^{<4022>}Luke 12:21, *layeth up treasure*. Sometimes with the kindred noun *θησαυροὺς*, *treasures*, as ^{<4113>}Matthew 6:19; lit., *treasure treasures*.

Unto fire. Some construe this with *treasured up*; as Rev., *stored up for fire*; others with *reserved*, as A.V.; others again give the sense *stored with fire*, indicating that the agent for the final destruction is already prepared.

9. *Is not slack* (οὐ βραδύνει). Only here and ^{<5185>}1 Timothy 3:15. The word is literally *to delay* or *loiter*. So Septuagint, ^{<469>}Genesis 43:10, “except we had lingered.” Alford’s rendering, *is not tardy*, would be an improvement. The word implies, besides *delay*, the idea of lateness with reference to an appointed time.

Come (χωρήσαι). Move on, or advance to.

10. *The day of the Lord*. Compare the same phrase in Peter’s sermon, ^{<412>}Acts 2:20. It occurs only in these two passages and ^{<5182>}1 Thessalonians 5:2. See ^{<4118>}1 Corinthians 1:8; ^{<4114>}2 Corinthians 1:14.

As a thief. Omit *in the night*. Compare ^{<4145>}Matthew 24:43; ^{<5142>}1 Thessalonians 4:2, 4; ^{<4113>}Revelation 3:3; 16:15.

With a great noise (ροιζηδὸν). An adverb peculiar to Peter, and occurring only here. It is a word in which the sound suggest the sense (*rhoizedon*); and the kindred noun, *ροῖζος*, is used in classical Greek of the whistling of an arrow; the sound of a shepherd’s pipe; the rush of wings; the plash of water; the hissing of a serpent; and the sound of filing.

The elements (στοιχεῖα). Derived from *στοίχος*, a row, and meaning originally *one of a row* or *series*; hence a *component* or *element*. The name for the letters of the alphabet, as being set in rows. Applied to the four elements — fire, air, earth, water; and in later times to the planets and signs of the zodiac. It is used in an ethical sense in other passages; as in ^{<4018>}Galatians 4:3, “*elements* or *rudiments* of the world.” Also of elementary teaching, such as the law, which was fitted for an earlier stage in the world’s history; and of the first principles of religious knowledge among men. In ^{<5118>}Colossians 2:8, of formal ordinances. Compare ^{<3152>}Hebrews 5:12. The kindred verb *στοιχέω*, *to walk*, carries the idea of *keeping in line*, according to the radical sense. Thus, *walk according to rule* (^{<4016>}Galatians 6:16); *walkest orderly* (^{<4021>}Acts 21:24). So, too, the compound *συστοιχέω*, only in ^{<4025>}Galatians 4:25, *answereth to*, lit., *belongs to the same row or column with*. The Greek grammarians called the categories of letters arranged according to the organs of speech *συστοιχία*. Here the word is of course used in a physical sense, meaning *the parts* of which this system of things is composed. Some take it as

meaning the heavenly bodies, but the term is too late and technical in that sense. Compare ^{<482>}Matthew 24:29, *the powers of the heaven*.

Shall melt (λυθήσονται). More literally, as Rev., *shall be dissolved*.

With fervent heat (καυσούμενα). Lit., *being scorched up*.

11. *To be dissolved* (λυομένων). So Rev. But the participle is present; and the idea is rather, *are in process of dissolution*. The word and all therein is essentially transitory.

Ought ye *to be* (ὑπάρχειν). See on ch. 1:8.

Conversation (ἀναστροφᾶς). See on ^{<4015>}1 Peter 1:15. Rev., *living*.

Godliness (εὐσεβείας). See on ch. 1:3. Both words are plural; *holy things* and *godliness*.

12. *Looking for* (προσδοκῶντας). The same verb as in ^{<4021>}Luke 1:21, of *waiting* for Zacharias. Cornelius *waited* (^{<44021>}Acts 10:24); the cripple *expecting* to receive something (^{<44035>}Acts 3:5).

Hasting unto (σπεύδοντας). Wrong. Rev., *earnestly desiring*, for which there is authority. I am inclined to adopt, with Alford, Huther, Salmond, and Trench, the transitive meaning, *hastening on*; i.e., “causing the day of the Lord to come more quickly by helping to fulfil those conditions without which it cannot come; that day being no day inexorably fixed, but one the arrival of which it is free to the church to hasten on by faith and by prayer” (Trench, on “The Authorized Version of the New Testament”). See ^{<4244>}Matthew 24:14: the gospel shall be preached in the whole world, “and *then* shall the end come.” Compare the words of Peter, ^{<4403>}Acts 3:19: “Repent and be converted,” etc., “*that so* there may come seasons of refreshing” (so Rev., rightly); and the prayer, “Thy kingdom come.” Salmond quotes a rabbinical saying, “If thou keepest this precept thou hastenest the day of Messiah.” This meaning is given in margin of Rev.

Wherein (δι᾽ ἣν). Wrong. Rev., correctly, *by reason of which*.

Melt (τήκεται). Literal. Stronger than the word in vv. 10, 11. Not only the *resolving*, but the *wasting away* of nature. Only here in New Testament.

13. *We look for* (καίνομεν). The same verb as in ver. 12. It occurs three times in 12-14.

New (καινούς). See on ^{<102>}Matthew 26:29.

14. *Without spot and blameless*. See on ch. 2:13.

16. *Hard to be understood* (δυσνόητα). Only here in New Testament.

They that are unlearned and unstable (οἱ ἀμαθεῖς καὶ ἀστήρικτοι). Both words are peculiar to Peter. On the latter, see on ch. 2:14.

Wrest (στρεβλοῦσιν). Only here in New Testament. Meaning, originally, *to hoist with a windless or screw*; to twist or dislocate the limbs on a rack. It is a singularly graphic word applied to the perversion of scripture.

The other scriptures (τὰς λοιπὰς γραφὰς). Showing that Paul's epistles were ranked as scripture. See on ^{<112>}Mark 12:10.

17. *Being led away* (συναπαχθέντες). Better, Rev., *carried away*. It is the word used by Paul of Barnabas, when he dissembled with Peter at Antioch. "Barnabas was *carried away* with their dissimulation" (^{<113>}Galatians 2:13).

Of the wicked (ἀθέσμων). See on ch. 2:7.

Fall from (ἐκπέσητε). Lit., "fall *out of*." Compare ^{<114>}Galatians 5:4.

Steadfastness (στηριγμοῦ). Only here in New Testament. See on ch. 1:12.

LIST OF GREEK WORDS USED BY PETER ONLY

- ἀγαθοποιία, — well-doing, 1, ^{<6019>}4:19
 ἀγαθοποιός, — a well-doer, 1, ^{<6024>}2:14
 ἀδελφότης, — brotherhood, 1, ^{<6027>}2:17; ^{<6059>}5:9
 ἄδολος, — without guile, 1, ^{<6022>}2:2
 ἄθεσμος, — wicked, 2, ^{<6025>}2:7; ^{<6037>}3:17
 αἰσχροκερδῶς, — for filthy lucre, 1, ^{<6052>}5:2
 ἀκατάπαστος, — that cannot cease, 2:11, 14
 ἀλλοτριεπίσκοπος, — a busy-body in other men's matters 1, ^{<6045>}4:15
 ἄλωσις, — capture, 2, ^{<6021>}2:12
 ἀμαθής, — unlearned, 2, ^{<6036>}3:16
 ἀμάραντινος, — unfading, 1, ^{<6034>}5:4
 ἀμαράντος, — unfading, 1, ^{<6034>}1:4
 ἀμόμητος, — blameless, 2, ^{<6034>}3:14
 ἀναγεννάω — to beget again, 1, ^{<6003>}1:3, 23
 ἀναγκαστῶς, — by constraint, 1, ^{<6032>}5:2
 ἀναζώννυμι, — gird up, 1, ^{<6013>}1:13
 ἀνάχυσις, — excess, 1, ^{<6004>}4:4
 ἀνεκλάλητος, — unspeakable, 1, ^{<6008>}1:8
 ἀντιλοιδορέω, — to revile again, 1, ^{<6023>}2:23
 ἀπογίνομαι, — to be dead, 1, ^{<6023>}2:24
 ἀπόθεσις, — putting away, 1, ^{<6032>}3:21; 2, ^{<6014>}1:14
 ἀπονέμω, — assign, impart, 1, ^{<6037>}3:7
 ἀποφεύγω, — to escape, 2, ^{<6004>}1:4; ^{<6028>}2:18, 20
 ἀπροσωπολήπτως, — without respect of persons, 1, ^{<6017>}1:17
 ἀργέω, — linger, 2, ^{<6033>}2:3
 ἀρτιγέννητος, — new-born, 1, ^{<6022>}2:2
 ἀρχιποίμην, — chief sheperd, 1, ^{<6034>}5:4

- ἀστήρικτος, — unsteadfast, 2, ^{<604>}2:14; ^{<613>}3:16
 ἀύμηρός, — dry, dark, 2, ^{<619>}1:19
 βιώω, — live, 1, ^{<602>}4:2
 βλέμμα, — seeing, 2, ^{<608>}2:8
 βόρβωρος, — mire, 2, ^{<622>}2:22
 βραδυτής, — slackness, 2, ^{<609>}3:9
 γυναικεῖος, — female (adj.), 1, ^{<607>}3:7
 διαυγάζω, — to dawn, 2, ^{<619>}1:19
 δυσνόητος, — hard to be understood, 2, ^{<616>}3:16
 ἐγκατοικέω, — dwell among, 2, ^{<608>}2:8
 ἐγκομβόομαι, — gird, 1, ^{<615>}5:5
 ἐκάστοτε, — always, 2, ^{<615>}1:15
 ἔκπαλαι, — from of old, 2, ^{<608>}2:3; ^{<615>}3:5
 ἐκτενής, — intense, 1, ^{<608>}4:8
 ἔλεγξις, — rebuke, 2, ^{<616>}2:16
 ἐμπαιγμονή, — mockery, 2, ^{<608>}3:3
 ἐμπλοκή, — plaiting, 1, ^{<608>}3:3
 ἔνδυσις, — putting on, 1, ^{<608>}3:3
 ἐντρυφάω, — revel, 2, ^{<613>}2:13
 ἐξακολουθέω, — follow (out), 2, ^{<616>}1:16; ^{<622>}2:2, 15
 ἐξέραμα, — vomit, 2, ^{<622>}2:22
 ἐξεραυνάω, — search diligently, 1, 10;
 ἐπάγγελμα, — promise, 2, ^{<604>}1:4; ^{<608>}3:13
 ἐπερώτημα, — inquiry, appeal, 1, ^{<608>}3:21
 ἐπικάλυμμα, — cloke, 1, ^{<616>}2:16
 ἐπίλοιπος, — remaining, 1, ^{<602>}4:2
 ἐπίλυσις, — interpretation, 2, ^{<602>}1:20
 ἐπιμαρτυρέω, — testify, 1, ^{<612>}5:12
 ἐπόπτης, — eye-witness

- ἐποπτεύω, — behold, 1, ^{<6022>}2:12; ^{<6032>}3:2
 ἱεράτευμα, — priesthood, 1, ^{<6035>}2:5, 9
 ἰσότιμος, — like-precious, 2, ^{<6001>}1:1
 κατακλύζομαι, — to be overflowed, 2, ^{<6036>}3:6
 καυσώω, — to burn with intense heat, 2, ^{<6039>}3:10, 12
 κλέος, — glory, 1, ^{<6021>}2:20
 κραταίος, — mighty, 1, ^{<6035>}5:6
 κτιστής, — creator, 1, ^{<6049>}4:19
 κυλισμός, — wallowing, 2, ^{<6022>}2:22
 λήθη, — forgetfulness, 2, ^{<6009>}1:9
 μεγαλοπρεπής, — excellent, 2, ^{<6017>}1:17
 μίασμα, — defilement, 2, ^{<6029>}2:20; ^{<6029>}2:10
 μιασμός, —
 μνήμη, — remembrance, 2, ^{<6015>}1:15
 μυωπάζω, — to be shortsighted, 2, ^{<6009>}1:9
 μώλωψ, — stripe, weal, 1, ^{<6024>}2:24
 μῶμος, — blemish, 2, ^{<6023>}2:13
 ὀινοφλυγία, — wine-bibbing, 1, ^{<6008>}4:3
 ὀλίγως, — but a little, just, 2, ^{<6028>}2:18
 ὀμίχλη, — mist, 2, ^{<6027>}2:17
 ὀμόφρων, — like-minded, 1, ^{<6038>}3:8
 ὀπλίζομαι, — arm one's self, 1, ^{<6001>}4:1
 παρανομία, — transgression, 2, ^{<6026>}2:16
 παραφρονία, — madness, 2, ^{<6026>}2:16
 παρεισάγω, — bring in privily, 2, ^{<6011>}2:1
 παρεισφέρω, — add, 2, ^{<6005>}1:5
 πατροπαράδοτος, — handed down from the fathers, 1, ^{<6018>}1:18
 περίθεσις, — wearing, 1, ^{<6033>}3:3
 πλαστός, — feigned, 2, ^{<6012>}2:3

- πότος, — carousing, 1, <604>4:3
 προθύμως, — willingly, 1, <605>5:2
 προμαρτύρομαι, — testify beforehand, 1, <601>1:11
 πτόησις, — terror, 1, <603>3:6
 ροιζηδόν, — with a great noise, 2, <603>3:10
 ρύπος, — filth, 1, <602>3:21
 σθενόω, — strengthen, 1, <605>5:10
 σειρός, — a pit, 2, <600>2:4
 σπορά, — seed, 1, <602>1:23
 στηριγμός, — steadfastness, 2, <607>3:17
 στρεβλόω, — wrest, 2, <606>3:16
 συμπαθής, — compassionate, 1, <608>3:8
 συμπρεσβύτερος, — fellow-elder, 1, <605>5:1
 συνεκλεκτός, — elected together, 1, <603>5:13
 συνοικέω, — dwell with, 1, <607>3:7
 ταπεινόφρων, — humble-minded, 1, <608>3:8
 ταρταρόω, — cast down to hell, 2, <604>2:4
 ταχινός, — quick, swift, 2, <604>1:14; <602>2:1
 τελείως, — perfectly, 1, <603>1:13
 τεφρόω, — turn to ashes, 2, <606>2:6
 τήκομαι, — melt, 2, <602>3:12
 τοιόσδε, — such, 2, <607>1:17
 τολμητής, — daring, 2, <602>2:10
 ὑπογραμμός, — example, 1, <602>2:21
 ὑποζύγιον, — beast of burden, 2, <606>2:16
 ὑπολιμπάνω, — leave, 1, <602>2:21
 ὕς, — sow, 2, <602>2:22
 φιλάδελφος, — loving as a brother, 1, <608>3:8
 φωσφόρος, — day-star, 2, <601>1:19

ψευδοδιδάσκαλος, — false teacher, 2, ~~601~~2:1

ὠρύομαι, — roar, 1, ~~608~~5:8

Of these, fifty-five are peculiar to the second epistle, and only one, **ἀπόθεσις**, *putting off*, is common to the two epistles.

FOOTNOTES

VOLUME 1

- fta1 A full discussion of the classical usage would require an essay. The critical student is referred to the article **βούλεσθαι** in Schmidt's *Synonymik der Griechischen Sprache*, vol. 3, p. 602. See, also, the art, **θέλω**, in Grimm's *Clavis Nov. Test.* His classification of meanings, however, needs careful revision.
- fta2 See Homer, "Iliad," ix. 501; Sophocles "Oedipus Tyrannus," 621.
- fta3 *Floor*, **ἄλωνα**, properly a *circular* space. Used also of *the disk* of the sun or moon, or of *a halo*, which is a transcript of the Greek word.
- fta4 The tense is the aorist, denoting completed action at an indefinite past time, and so, strictly, *forgave*; but where any effect of the action expressed by the aorist remains, we are justified in rendering it by a perfect; and so Rev.
- fta5 It is uncertain whether this means four hundred and ninety times, or seventy-seven times. Those who maintain the latter, claim that the expression is derived from the Septuagint, ^{<00E1}Genesis 4:24. Authorities, however, do not agree on the rendering of the Hebrew in that passage. Meyer says it cannot possibly mean anything else than seventy-seven, while Bunsen renders seven times seventy, and Grotius *septuagies et id ipsum septies*, "seventy times and that seven times over." The point, however, is unimportant, for, as Dr. Morison observes, "So far as the *spirit* of our Savior's answer is concerned, both enumerations are right."
- fta6 Hebraistically, of *gracious* visitation. Comp. ^{<00E1}Luke 7:16; ^{<00E1}Hebrews 2:6.
- fta7 In post-classical Greek, sometimes of reading aloud with comments. This may explain the parenthesis in ^{<00E1}Matthew 24:15.
- fta8 Further examination has convinced me that this distinction is unfounded. See Prof. Ezra Abbot's "Critical Essays."

- fta⁹ The Rev. is not open to the charge of Mr. Yonge (Expositor, 2nd Series, v., 3^{fta18} of “construing through a brick wall.” The rendering is quite “intelligible;” quite as much so as Mr. Y.’s “cleanse the within by alms.”
- fta¹⁰ Not **αφαντος αὐτοῖς**, *became invisible to them*, which would imply that his body remained, but invisibly; but **ἀπ’ αὐτῶν**, *away from them*, implying a real removal (Beza, cited by Alford and Meyer).
- fta¹¹ *Reasonings, doubtings, scruples*, are more or less distinctly implied in every occurrence of the word in the New Testament. In ^{<50114}Philippians 2:14, *disputings* (Rev.) is, as Meyer observes, unsuitable to the reference of *murmurings* to God, and means rather *scrupulous considering* or *hesitations*, indicating uncertainty in the consciousness of duty. So in ^{<50185}1 Timothy 2:8, the A.V. *doubting* is better. ^{<5140}Romans 14:1, is *decisions of doubts* (Rev., margin) or *scruples*. So Meyer, Godet, Lange, Beet, Shedd, Hodge, Tholuck, Alford, De Wette.
- fta¹² Tischendorf (8th ed.), Westcott and Hort, and Rev. text read **ἀρξάμενοι**, referring to the disciples. The old reading, **ἀρξάμενον**, is explained as the impersonal accusative neuter, referring to **κηρυχθῆναι**.
- fta¹³ The construction is plainly the genitive absolute, **ἐρχομένου Πέτρου**, *Peter passing by*.
- fta¹⁴ Where, however, the best texts read the simple verb **ἀπορεῖσθαι**, *were perplexed*, for **διαπορεῖσθαι**, “were greatly perplexed.”
- fta¹⁵ The A.V. apparently assumes that **ἐν**, *in*, stands for **εἰς**, *into*, which is inadmissible. The preposition may be explained as combining the ideas of *entrance into* and *subsequent rest*; and this seems to be the explanation adopted by the Rev. Alford’s rendering, *at their taking possession of the Gentiles*, is condemned by the fact that **κατάσχεσις** does not mean *taking* possession, but *holding* possession, which is clearly the meaning in ver. 5, the only other New Testament passage where it occurs. Meyer, in his anxiety to preserve the strict force of **ἐν**, renders *during the possession of the Gentiles*, or *while the Gentiles were in the state of possession*, which, though grammatically

defensible, I cannot help thinking forced and unnatural. On the whole, it seems best to hold by the rendering of the Rev.

- fta16 See ^{<44B>}Acts 8:3; 9:2; 22:3, 4; 26:9, 10.
- fta17 It must be confessed that this statement, as thus amended, is obscure, and that the rendering would be greatly simplified by retaining the omitted words, as is done by several high authorities, as Meyer, Alford, Hackett, Gloag, De Wette, though against strong MS evidence. They explain the omission in these MSS. by the fact that no mention of fasting is made in ver. 3.
- fta18 The Rev. Samuel Cox's application of the word to Christians, as making Christianity *the daily business of their lives*, is forced (Biblical Expositions, p. 341).
- fta19 This force of the verb is illustrated by Xenophon (Anabasis, 1., 5, 9). "For one who directed his attention to it (*i.e.*, the numerous evidences of power furnished by a great empire) might *see* (συνιδεῖν, in a comprehensive glance) that the king was powerful." So Plato (Laws, 904), speaking of God, says, "When he saw that our actions had life," etc., going on to enumerate various details, "He, *seeing all this* (τὰ πάντα συνιδών)." Compare, also, ^{<44B>}Acts 14:6.
- fta20 See the Homeric Hymn to Hermes, and Horace, Odes, B. i., Ode x.; Iliad, v., 390; xxiv., 24.
- fta21 As, for instance, in the beautiful story of Baucis and Philemon, as related by Ovid (Metamorphoses, viii., 626-724).
- fta22 Caria, the province adjoining Lydia on the south; Maeonia, the ancient name of Lydia.
- fta23 For fuller descriptions, see Lewin, Life and Epistles of St. Paul; Davies, St. Paul in Greece; Smith, Dictionary of Greek and Roman Geography, Art., *Athens*.
- fta24 For descriptions of the temple, see Conybeare and Howson; and Lewin, Life and Epistles of St. Paul; Farrar, Life and Work of St. Paul; and Wood Ephesus.
- fta25 See Bp. Lighfoot's "Essays on Supernatural Religion," p. 297, and Euripides "Iphigenia in tauris," 87.

- fta26 See Bishop Lightfoot's Commentary on Philippians, p. 93; and the Essay on the Christian Ministry, in the same volume, p. 179 sq.; also, Conybeare and Howson, vol. i., ch. xiii.
- fta27 "Bernhardy very aptly remarks that the entrance of the word **δεισιδαιμονία** marks a critical point in the history of the life of the Greek people. It marks the wavering between skepticism and despondency. It leaves the conception of the object of religious reverence wavering between God and demon, and thus *fearing* becomes the dominant notion. Hence the word carries more reproach than credit" (Zeschwitz, Profangraticat und Biblischer Sprachgeist).
- fta28 Thus, though the priest is **ἱεραύς**, the holy place is **τὸ ἅγιον**, and the most holy place, **τὰ ἅγια τῶν ἁγίων: ἱερόν** is never used in the Septuagint for the temple, except in I Chronicles 29:4; ^{<368>}Ezekiel 45:19; and in both cases the temple is referred to in its outward aspect. In ^{<370>}Ezekiel 27:6; 28:18, **τὰ ἱερά** is used of the heathen sanctuaries of Tyre. In the New Testament **ἱερός** never implies moral excellence. Excepting in the neuter form, **τὸ ἱερόν**, *the temple*, it occurs but twice (^{<403>}1 Corinthians 9:13; ^{<405>}2 Timothy 3:15), and is never used of a person. **Σεμνός** is *reverend*; **ἁγνός**, *pure*, in the sense of *chastity*, *freedom from a mixture of evil*; and is applied once to God himself (^{<408>}1 John 3:3). **Ὁσιος** is holy by sanction. Trench remarks the sharp distinction maintained by the Septuagint translators between it and **ἅγιος**; the two words being used to render two different Hebrew words, and never interchanged. The Greek student will find an interesting discussion of this subject in Zeschwitz, Profangraticat und Biblischer Sprachgeist.
- fta29 As in ^{<402>}John 10:32: "For which of these works *are you for stoning me* (**λιθάζετε**)?" ^{<406>}John 13:6: "Dost thou *mean to wash* (**νίπτεις**) my feet?" ^{<409>}Luke 1:59: "They *were for calling* (**ἐκάλουν**) him Zacharias." ^{<404>}Matthew 3:14: "John *tried to prevent* (**διεκώλυνεν**)."
- fta30 So the best texts, instead of **πολλῶ**, *much*.
- fta31 See Scott's "Castle Dangerous," ch. 1.