

**THE FIRST EPISTLE OF ST. PETER, I.
1-II. 17; THE GREEK TEXT
WITH INTRODUCTORY LECTURE,
COMMENTARY, AND
ADDITIONAL NOTES**

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The First Epistle of St. Peter, I. 1-II. 17; the Greek text with introductory lecture, commentary, and additional notes by F. J. A. Hort

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I. 1—II. 17



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I. 1—II. 17

THE GREEK TEXT

WITH

INTRODUCTORY LECTURE, COMMENTARY, AND
ADDITIONAL NOTES

BY THE LATE

F. J. A. HORT, D.D., D.C.L., LL.D.

SOME TIME HULSKAN PROFESSOR AND LADY MARGARET'S READER IN DIVINITY
IN THE UNIVERSITY OF CAMBRIDGE

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1898

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The dedication printed on the opposite page was found without date in the box containing Dr Hort's notes on the First Epistle of St Peter.

INSCRIBED TO

BONAMY PRICE

PROFESSOR OF POLITICAL ECONOMY
IN THE UNIVERSITY OF OXFORD
FORMERLY MASTER OF THE TWENTY
IN RUGBY SCHOOL,

IN GRATITUDE FOR TEACHINGS
OF EXACTNESS AND OF REALITY
IN LANGUAGE IN HISTORY
AND THROUGH AND ABOVE BOTH
IN THEOLOGY

PREFATORY NOTE.

THE Notes contained in this volume are a fragment of a Commentary on the New Testament which was definitely planned in 1860. For some time Dr Lightfoot, Dr Hort and myself had discussed the question in various forms; and in the spring of that year¹ a scheme for the distribution of the Books was adopted which guided in a great degree our later work. The Epistles of St Paul were assigned to Dr Lightfoot; the Synoptic Gospels, the Acts and the Epistles of St James, St Peter and St Jude to Dr Hort; the Gospel and Epistles of St John fell to me. Two books were not finally assigned, the Epistle to the Hebrews and the Apocalypse. Dr Lightfoot was unwilling to undertake the former, nor could I undertake the latter. There was hope for a time that Dr Benson would have dealt with the Epistle to the Hebrews²; and he has in fact left an exposition of the Apocalypse which will I trust be published before long.

No detailed method was adopted for the execution of the work; but we were fully agreed on general principles. It seemed to us that the New Testament should 'be interpreted as any other book,' with loyal obedience to the strictest rules of criticism, to the most exact scholarship, and to the frankest historical inquiry. So only, we believed, could the unique character of the Scriptures be rightly appreciated as 'containing all things necessary to salvation.' There were natural differences between us in the application of our principles: one looked primarily to the vivid realisation of the original meaning of the text, another to

¹ *Life of Hort* i. 417 (April 1860).

² *Id.* i. 422.

the determination of the elements of philosophical theology which it contained, another to the correspondences of different parts of the apostolic records which suggest the fulness of the vital harmony by which they are united. But varieties of temperament never led to the least departure from the common endeavour to interpret the text with scrupulous and unprejudiced fidelity without any assumption or any reserve. This, we held, was required by the divine claims of the Books themselves. "A number there are" says Hooker "who think they cannot admire as they ought the power of the word of God, if in things divine they should attribute any force to man's reason." The circumstances which called forth this remark contrast strangely with the main controversies of the present day; but the caution is equally needed. The abnegation of reason is not the evidence of faith, but the confession of despair. Reason and reverence are natural allies, though untoward circumstances may sometimes interpose and divorce them.¹ The records, we held, bring us into fellowship with the living Lord. "Though the Gospel is capable of doctrinal exposition, though it is eminently fertile in moral results, yet its substance is neither a dogmatic system nor an ethical code, but a Person and a Life."²

As soon as the plan was formed Dr Hort began to work at the Synoptic Gospels³. Interesting discussions arose as to questions which would require to be dealt with in the Introduction, and the rough list which Dr Hort gives in a letter of December 11th 1850 shews the large view which he took of the task committed to him⁴. Afterwards a joint volume of *Essays suggested by 'Essays and Reviews'* was considered as preparatory to the Commentary⁵, but the plan fell through under the pressure of other engagements.

Before very long Dr Hort turned from the Synoptic Gospels to the Catholic Epistles. In 1852 he was 'not without hopes of getting [a volume containing St James, St Peter, and St Jude]

¹ Lightfoot, *Preface to Galatians*, pp. xii. 1865.

² *Life* I. 423 (May 1860); 429; 434 ff.

³ *Life* I. 434 f.

⁴ Lightfoot, *Preface to Philippians*, p. ix. 1868.

⁵ *Life* I. 438.