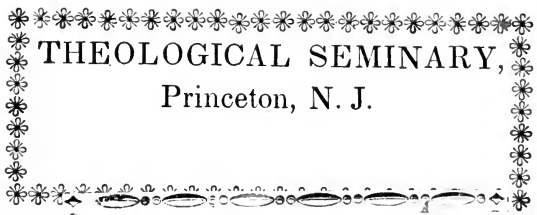


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VOL. XIII.

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EXPOSITION OF THE FIRST EPISTLE OF PETER.

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EDINBURGH:

THOMAS CLARK, 33. GEORGE STREET;

J. G. & F. RIVINGTON, LONDON;

AND W. CURRY, JUN. & CO. DUBLIN.

MDCCCXXXVI.



EXPOSITION  
OF THE  
FIRST EPISTLE OF PETER,  
CONSIDERED  
IN REFERENCE TO THE  
WHOLE SYSTEM OF DIVINE TRUTH.

---

TRANSLATED FROM THE ORIGINAL GERMAN OF  
WILHELM STEIGER.

---

BY THE  
REV. PATRICK FAIRBAIRN,  
MINISTER OF NORTH RONALDSHAY.

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IN TWO VOLUMES.

VOL. I.

EDINBURGH:  
THOMAS CLARK, 38. GEORGE STREET.  
MDCCCXXXVI.

J. THOMSON, PRINTER, MILNE SQUARE.

TO THE  
THEOLOGICAL COMMITTEE  
OF THE  
EVANGELICAL SOCIETY  
IN  
GENEVA.





## AUTHOR'S PREFACE.

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IF there is a saying fitted to express the common basis, not indeed, of the Protestant Church itself, but of all its theology, as contradistinguished from error on the one side and the other, it is that of Luther: "Theology is nothing else but a grammar applied to the words and sentences of the Holy Spirit." To make this application, is hence the first aim of the theologian, sincerely desiring, while he does so, that nothing be misinterpreted, and this always the more, the more he feels pressed by the necessity of the times, and, on the other, encouraged by the fresh helps and acquisitions which criticism is ever bringing to his aid.

The end to be gained by this, is not to lay the foundation of a new theological science,—that would succeed ill in the hands of this generation!—but only to awaken the giant which still slumbers in our church, that the winds of heaven may sport themselves with his locks, and the spi-

rits of earth may try to turn his spoils against himself.

The stream of ages does, indeed, deposit the sand and mud of humanity, and sometimes overlay the shining rock of truth. But this living rock always raises itself higher and higher, because it is based in eternity, and throws back again the sand and the mud, which rest on no solid foundation.

That there is yet needed labour, much labour, who thinks of denying? So far, indeed, it may be denied, that already a great deal has been done; that everywhere a holy foundation has been laid, and a building raised upon it with pious care. Of this, the present work may serve for a proof, and help also to vindicate the despised and forgotten period of a former age, to the vexation and disgust, no doubt, of much existing vanity! The work would not be in vain, if this were to be its highest, its only worth. But a higher thing is the word of God itself, which alone is possessed of indubitable worth; and to render manifest its fulness, its precise meaning and immovable security, is the calling, the work and honour of an expositor.

Not as if God and his truth needed this! We live and strive for the church, for which the Son of God lived and died. Whoever knows it, knows also how low its present condition still is, and how for a long period, a falsely renowned

criticism has served for little else than to tear away from it the fundamental knowledge of salvation and of divine truth in general. Hence the necessity of again building from beneath, and laying in the present time a broad foundation. Seeing the church's necessitous condition in this respect, and that more especially of the studious youth, I wrote what I here offer to the public. I not only acknowledge it to be defective; but, when I considered the word of God, its fulness, depth, and purity, the Spirit so often bore witness in my conscience, that I was truly ashamed and confounded at myself. But we sit in darkness, and I know, that even when placed on a broken vessel, the light still shines and must shine. Should any be offended at the vessel, let him at least thank the light, which alone discovers real faults.

Man is grass, and his glory a flower that withers. The word of God continues for ever.— I should persuade myself, I had well expounded it, if I were but subject to it as I wish. It also is my judge, for it judges all the world. And, however otherwise it may be with us, let God be for ever praised, who has made his light to shine upon us, that we might apprehend our own nothingness, and abide only in him.

You, my brethren, to whom I particularly dedicate this book, you will discern and judge, approve and forgive in his light.

Once our country seemed destined, and then it was actually called to form a bridge for the Protestant churches between France and Germany. Nay, from England and Scotland, the young men flocked to her, and carried back with them the word of life to all the nations of Europe. Along with the faith, serious, solid and practical knowledge flourished amongst us. The annals of this smallest of countries, contained the greatest list of the most eminent men of the time. But now it has become quite otherwise. The world, with its interests, has overpowered those of the kingdom of God, and now they clash one with another, even to the commission of fratricide and high treason. We have people enough, who are all that is agreeable, only not that which they persuade themselves to be, and no deficiency of sectarians or partizans, but still not men who are right members of the Church and the State. Even in physical science, knowledge greatly decreased, and this is, perhaps, the only ground which still holds by its first principles. But the spiritual degeneracy was more rapid and certain, the more men pretended to the name and show of scientific improvements and rational explanations. In proportion as they sought to accommodate themselves to what was termed the spirit of the age, the more successfully did they beat down the strongholds of the good olden time.

And as it succeeded with the work of explanations, so did it with the new liberalism. For churches and prayer-meetings, the military were everywhere in readiness. Then, for wild uproar, with sword in hand, the word amnesty became the order of the day, and rights never before enjoyed, raised their heads, with a front so much the bolder, the more governments had hitherto trodden under foot the rights of evangelical churches, and all for the sake of fostering a new Christianity—one, verily, that never existed before! From churches and lecture-rooms the reformed doctrine was driven, if not with open violence, by means which were thought more certain of reaching the desired end. The ordinance of the priesthood toward Israel was, as in the time of Eli, they constrained men to despise the sacrifice of Jehovah,—and Eli contented himself at the most with shaking his head. Truly, our people were shamefully betrayed in their most sacred interests; our people, naturally so sound, so well grounded in primitive Christianity, were systematically poisoned!

But enough of bemoanings for the sad condition of our little country, when Europe is oppressing us with like notes of lamentation! It is matter of thankfulness, that much is done in ignorance, but whosoever sows, he never fails to reap what he has sown, that he may turn from his way! To us, however, there has been grant-

ed the joy of seeing the garden of the Lord begin to blossom again from the midst of storms, and a blessing, in that we are permitted to be fellow-workers therein.

Geneva has not yet proved her title to her former renown, by fidelity toward the church, which long bore her name. But she has, with much endeavour, obtained a new one, which she has righteously purposed to possess on the principle of religious freedom.

You, my brethren, have undertaken a difficult task, in attempting to revive the Protestant Theology of France and its connection with Germany. That you have called me to co-operate with you, I might have left unnoticed in a matter of such importance, but these pages will show you, in what spirit I come, and in this view I especially dedicate them to you. May the Lord bless you, but still more our future united labours.

THE AUTHOR.

BERLIN, *September* 1831.

## TRANSLATOR'S PREFACE.

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WHETHER Steiger's Commentary on the First Epistle of Peter be generally known among the learned in this country, the translator is not informed. But he has no hesitation in saying, that it well deserves their attentive perusal, and is entitled to a high place among works of this description, for the soundness of its theology, the accuracy of its learning, the clear, consistent and satisfactory light which it throws on this valuable portion of the word of God. As it is altogether of an exegetical and doctrinal nature, this translation of it comes into no rivalship with the admirable commentary of Leighton on the same Epistle; and as it does not interfere with his, so neither should his be supposed to render this superfluous. Indeed, the distinguishing excellence of Leighton's work, the deep acquaintance which it everywhere manifests with the great things of salvation, and the simple, affectionate, and solemn earnestness with which

it impresses them upon the heart and conscience, operates rather unfavourably upon it in a critical point of view; as this naturally led him to be more solicitous about deriving an important sense from Peter's words, than investigating their precise and definite meaning. That he has, in general, given also a correct view of the Apostle's meaning, there are fortunately not many in this country who will be disposed to doubt, although he has certainly failed in some not unimportant instances. But the principal advantage to be derived from a commentary like the present, is not so much in regard to the correction of some occasional mistakes in such works as Leighton's, which are chiefly practical, as to its occupying another and nearly quite distinct department of theological science; the exact and careful diligence which it applies to ascertain and settle the foundations of Christian truth; the precision which it consequently gives to our knowledge of the original expressions; the niceness with which it distinguishes between their full and proper import, and what is often improperly ascribed to them; the satisfactory clearness with which it elucidates the connection of one part with another, and the untrammelled scriptural form, in which it presents to our apprehension, and confirms to our belief, the several portions of that faith, "which was once delivered to the saints." In a country like



this, where the leading principles of the gospel are generally admitted, and the preachers of the gospel have chiefly to contend, not with heresy in doctrine, but with corruption of life, the necessity for such works is certainly not so urgent, nor may the helps they afford be quite so essential to the faithful discharge of pastoral duty, as in those countries where, as Steiger remarks, every thing has been unsettled by a falsely renowned criticism, and the orthodox faith must be again built from beneath upon a sure and broad foundation. But still, even in this respect, and without regard to the important place they hold in sacred literature, there can be no doubt that an acquaintance with some works, at least in this department, such as really contain sound thought and accurate research, will ever be found of great service to those who are charged with the responsibility of expounding the will of God to others,—who, being entrusted with the key of knowledge in the mysteries of heaven, are therefore bound to search with the utmost care and diligence into its hidden treasures. And, concerning the work of which a translation is here presented to the public, it may with confidence be affirmed, that, let the congregation to which any one ministers be ever so plain and unlettered, he cannot but derive much assistance to his labours from the solid and judicious manner in which the learned

author has here applied himself to ascertain, settle, and illustrate, the truths and admonitions contained in this Epistle of Peter.

For himself, the translator has only to say, that he has endeavoured, with all care, to give a faithful version of the original, and, in doing so, to preserve as much as possible of the same form. Whatever imperfections may cleave to the translation, he trusts it will be found to convey the sense of the original without much of ambiguity or darkness, and hopes the work may prove a useful help to his clerical brethren. The rest of the Commentary will occupy just another volume, which will soon be ready for publication. And it will contain a list of the passages that are referred to and illustrated throughout the work.

NORTH RONALDSHAY, 1836.

## INTRODUCTION.

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### § 1.

SINCE, in consequence of the marked, and in great part fortunate division of Theological Science, the introduction to the Sacred Scriptures has received a distinct place for itself, and therewith both a greater importance and a larger compass, it appears no farther necessary for it to be viewed and handled by an expositor, than is requisite for the understanding of the particular portion of Scripture with which he is concerned. To facilitate this, is therefore the aim of the following preliminary remarks, which are partly the result of external inquiries upon the Epistle, as means to its elucidation, and partly also the general result of the exposition itself, not, however, as a foundation for what is to follow, but only as means to aid in rendering it more easily understood. In this respect, indeed, there is too often a failure, from presupposing or silently shoving in certain views, which have straitened and even rendered altogether false the whole of the subsequent exposition, out of which, however, they ought to have grown; and we shall hence do well to limit ourselves only in part to the announcement of particular results, and partly

to general delineations, the correctness of which will be brought out by and by with their more immediate application, and fully established before we reach the close. Of the external notices we shut out entirely the one half, which can exercise no influence upon the exposition of the Epistle, those namely which refer to reports upon the early life of the Apostle, by whom it was written; which any one that pleases may find in Pott (Proll. in Comm.), Eichhorn (Einl. in d. N. T. B. III. h. 2, § 282,) de Wette (Einl. B. II. § 170), Schott (Isagoge, § 93,) etc.; but we retain the other half upon Peter's character, the genuineness of his epistle, and so forth.

## § 2.

The GENUINENESS of the Epistle is proved by the most unanimous reports. The oldest testimony on every point, even though it might not be itself genuine, is the second Epistle of Peter, which is of the highest antiquity, and presupposes the acquaintance of the first Christians with our Epistle (2 Pet. ch. iii. 1.) Two places in Clemens Rom. contain allusions to others in our Epistle, if not quite determinately, at least with as much probability, as that with which many passages in Peter have recently been considered as plagiarisms from the Epistles of Paul or James. Let one compare :

Eph. v. 21 : ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

1 Pet. v. 5 : πάντες ἀλλήλοις ὑποτασσόμενοι.

Cl. R. c. 38 : ὑποτασσέσθω ἕκαστος τῷ πλησίον αὐτοῦ,

and c. 2 : πάντες δὲ ἐταπεινωσθονεῖτε, μηδὲν ἀλα-

ζονευόμενοι, ὑποτασσόμενοι μᾶλλον ἢ ὑποτάσσοντες,  
(comp. the whole verse in Peter.)

So also in Ignatius, ad Magnes. p. 61 :

ὑποτάγητε τῷ ἐπισκόπῳ, (Pet. : ὁμοίως νεώτεροι  
ὑποτάγητε πρεσβυτέροις,) καὶ ἀλλήλοις, (comp.  
above.)

Further, in the same author, p. 60 : κρίνει ζῶντας  
καὶ νεκρούς, with 1 Pet. iv. 5 : κρίναι ζῶντας καὶ νεκρούς.

Polycarp, in his Epistle to the Philip. c. i. quotes  
the peculiar passage 1 Peter i. 8. entirely, comp. c.  
ii. vii. viii. and x. of the same ; and Eusebius says of  
him in the general, H. e. iv. 14, that he used testi-  
monies out of 1 Peter. To the same effect also of  
Paphias, H. e. iii. 39.

Irenaeus mentions it C. H. l. iv. c. 9, and 16. (Pe-  
trus ait in epistola sua etc. s. 1 Pet. i. 8,) l. v. c. 7,  
which is also testified of him by Eusebius, H. e. v.  
6.

We must also not overlook the express quota-  
tion of the peculiar passages chap. i. 12, and 19, the  
one as apostolical, the other as Peter's, by the heretic  
Theodotus (or his Epitomizer) in the writing preserv-  
ed among the works of Clemens of Alex. (ed. de  
Potter, p. 966—989,) § 12 : εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι  
παρακύψαι, ὁ Πέτρος φησὶν, and : κατὰ τὸν ἀπόστολον,  
τιμῆν καὶ ἀσπίδην αἵματι ἐλυτρώθημεν.

Quite accordant is the testimony of the Alexan-  
drian Father Clemens (Strom. l. iii. p. 473 ; l. iv. p.  
493 ; cohort. ad g. p. 40 ; Paedag. l. i. p. 103 ; ed.  
Sylburg,) and of Origen (in his Canon ap. Euseb. h.  
c. vi. 25 : Πέτρος - - - μίαν ἐπιστολὴν ὁμολογουμένην κα-  
ταλέλοιπεν, comp. homil. vii. in Josuam in Rufin's

trans. : Petrus etiam duabus epistolarum suarum personat tubis : again, by way of quotation comm. in Jo. opp. t. iv. p. 235 : περί τῆς ἐν φυλακῇ πορείας μετὰ πνεύματος παρὰ τῷ Πέτρῳ ἐν τῇ καθολικῇ ἐπιστολῇ· θανατωθεῖς γὰρ φησί, and so forth ; from chap. iii. 18—20 ; lastly in Genes. l. 3 ; in Eusebius, H. e. iii. 11. comp. below, § 8.

To these fathers, Tertullian in the west, stretches out his hand, ad Scapul. 12.

Hence with full right Eusebius reckons this among the epistles, which were used by antiquity as undoubtedly genuine, an unquestionable part of the sacred canon, h. e. iii. 3, and 25.

The Peschito, as is well known, contains it, as does also the old Latin translation.

In opposition to these testimonies no weight is due to the chasms in the anonymous canon, existing only in a bad translation, found in Muratori (comp. Hug. Einl. i. s. 124, Ausg. 3,) and the rejection of it by the Paulicians in the ninth century (known through Petrus Siculus, who was an ambassador amongst them in 870, and is cited by Wetstein ; see also Photius, Bibl. l. i. p. 24, 27,) and even by Theodore of Mopsuestia in the fifth century, only upon supposed grounds of a higher criticism, if indeed the report concerning him be rightly understood, (see Schott, § 94, n. 1.)

### § 3.

To the just mentioned doubts of the genuineness of our Epistle, some have lately been added from *in-*

*ternal* grounds. First of all, the Cardinal Caesar Baronius, in his famous Annals, ad A. xlv. n. 29, while he holds the Apostle Peter to have been the author of the Epistle, makes his attendant, the evangelist Mark, its translator. This hypothesis has been taken up anew by Eichhorn (§ 285,) and modified in this way, that he considers Mark to have had the conception of it, supporting himself by a multitude of places, which are alleged to have the greatest resemblance to others in Paul (in which respect J. D. Schulze has gone still farther in his character and worth of John as a writer,) and which Peter, according to the chronology, could not have himself borrowed from the Epistles of Paul, in which case also the Epistle could not have looked like a compilation, so that the supposition of its being conceived by one out of Paul's school gives the readiest solution to the difficulty (§ 284.)

It requires little consideration from De Wette, to declare the Epistle a compilation, who boasts in this respect of "a marked peculiarity," Einl. § 172. To judge from the title of the paragraph, we must understand him to mean thereby the peculiar style and impress of an author, and which should never be sought for in vain in any part of the epistle. But, from the remark on chap. iii. 19, which points out "the peculiarity" that distinguishes *it*, we are to conclude, that doctrinal peculiarities are what forms the characteristic mark of Peter's composition. And then must peculiarities, in the manner of treating and representing subjects (concerning which we must remember his place of abode, and refer in passing to

Schott's Isag. § 96, note 6,) not suffice to constitute a *real* individuality?

That Eichhorn's hypothesis is too artificial, (De Wette, § 173), might be denied, on the ground, that it appears pretty natural for Peter to have employed Mark, who, according to chap. v. 13, was with him, as an amanuensis, especially as a similar engagement, according to tradition, obtained in the composition of the Gospel of Mark, and that thus resemblances would naturally occur to passages in Paul's Epistles. But just as little is it to be denied, that the supposition has few distinct grounds to lean upon, and that it is more natural, if the conception of the Epistle must be referred to another, to ascribe this to the other companion of the Apostle, Sylvanus, whom Peter himself seems to name his amanuensis, chap. v. 12; although, however, there is no ground there to suppose him, with Bolten and Boehme, (comm. in Ep. ad Hebr. p. xli. sqq.) to have been the translator of the Epistle.

#### § 4.

If now we examine the SUBJECT, MATTER, and CHARACTER of the Epistle, there will be found, in regard to the first, a unity and connection foreign to compilations, an apostolic simplicity and firmness of utterance, a copiousness and vitality of thought, not to be mistaken, as soon as we have attained to an understanding of its several parts. A learned man, whose opinion Flacius reckons of much weight, extols with



justice the good selection and significance of its words, and the structure of the whole, which, in works of this kind, is particularly to be noticed. Bengel says of it: *Mirabilis est gravitas et alacritas Petrini sermonis, lectorem suavissime retinens.* Erasmus names it: *epistolam profecto dignam apostolorum principe, plenam auctoritatis et majestatis apostolicæ, verbis parcam, sententius differtam.* And the same is expressed by Grotius: *Habet hæc epistola τὸ σφοδρὸν, conveniens ingenio principis apostolorum.*

If with this we compare what we learn from the other writings of the New Testament, of the individual characteristics of Peter, there shall meet us the very same form, only more complete. The fire of his spirit, (he is called by Chrysostom *ὁ πανταρχοῦ θεῖος*) shows itself everywhere, but softened by a more ripened experience. His temperament, which J. C. Schwartz designates, not without ground, as sanguine and choleric (*de soloec. discipp. J. Christi*), is as clearly expressed therein as it can generally be in such writings, without injuring the thoughts. It is also to be observed, that towards the middle of the Epistle, the natural fire of his spirit sinks a little, hence repetitions enter, in which his mind at the same time participates and enjoys itself, no way disconcerted that there are repetitions; and afterwards, when he had already come to a close, he once again, without hesitation, repeats that, of which he was so full, and then suddenly bursts forth anew, in order to subjoin other important admonitions. Corresponding to this, we find in the whole Epistle, as we might naturally expect, according to the remark of

Schwartz, from writers of this character and temperament, a great facility in expression and in the connection of the thoughts. But the Epistle further brings to mind Peter's earlier life, and his experiences when conversant with Christ, his joy also and love to the Saviour, as is fully shown by Niemeyer, Schulze, and Krummacher, and must be remarked below on proper occasions, whilst we leave the closer comparison of it with Peter's speeches in the Acts of the Apostles to a student of the latter, and satisfy ourselves with a general recognition of their similarity in form, and occasional references to them, (*τὸ στόμα τῶν ἀποστολῶν*, he is justly named by one of the fathers).

In like manner, the consideration of his style (upon the peculiar forms of which, as contrasted with those of Paul, see Schott, *Isag.* § 96, n. 7), together with the results that flow from it, belongs properly to a critical analysis of the second Epistle of Peter, and it is only to be regretted that none such has yet been produced. But it is impossible not to observe a strong peculiarity, which in our Epistle every where forces itself upon us, (we shall also remark upon it at certain places) and must exercise an influence upon the judgment we form concerning the writings ascribed to Peter.

As was already remarked, some passing allusions in his manner of expression bespeak the author to have been an immediate disciple of Jesus, and indeed such a disciple as cherished a particular sensibility for much that he heard, received it deep into his heart, and readily appropriated it to himself, (as Eichhorn pre-supposes of Mark as Paul's scholar) "without

being himself conscious of it, he serves himself of another's property ;" and indeed the instructions of Christ and his Apostles, even to the particular words and applications, are the property of no one, but the common inheritance of the truth. This susceptibility of Peter in regard to Christ's teaching, is remarked upon by Niemeyer. But to us it appears still more strongly manifested in the use he makes of Old Testament scripture. It is no dialectic handling of this, which forms the peculiarity in his use of it, as in Paul's, but a heartfelt appropriation of the matter contained in it ; and hence the manner of its application is so widely different from that of Paul, as every one feels, —such a difference as lies between the unfolding of ancient scripture in its own words, and the natural, sometimes, we might almost say, unconscious use of its expressions.

If, in addition to all this, we take now, and this is the most natural order, the resemblances, in many places, of this Epistle to the Epistles of Paul and the Epistle of James, concerning which we must speak more particularly in the next section ; there will also manifest itself to us, in regard to the author himself, as a characteristic trait, that strong susceptibility for outward impressions, that liveliness of feeling, and quick dexterity in the treatment of things, which is peculiar to natures like that of the Apostle Peter, and disposes them to repeat afresh the thoughts of others, if, indeed, these may then be called the thoughts of others. A similar connection, as is well known, exists elsewhere, and in a still higher degree, between some of the Old Testament prophets, and

might be admitted also, though as a matter of design, into the Second Epistle of Peter ; the relationship of which with the Epistle of Jude, on account of its similar tendency, proceeds from a settled purpose, perhaps even from mutual agreement.

### § 5.

When we cast a glance over the tables of comparison between this Epistle and others of the Apostles (in Eichhorn, s. 616 f. in De Wette, § 172, in Hug, s. 542 f. 541), we are first struck with a few similar places in the Epistle of James, and indeed with the exception of Jas. i. 2, as comp. with 1 Pet. i. 6, they are only places which contain citations from the Old Testament: Jas. i. 10 ; iv. 6, 10 ; comp. 1 Pet. i. 24, v. 5. This coincidence would be nearly as well explained from accident, or by supposing that the two passages were favourite sentences, in free and frequent circulation among the Christians at Jerusalem, as on the ground that Peter was conversant with the Epistle of James. Yet even this admission would occasion no difficulties, but, on the contrary, would be very natural. In each case, however, Peter has used the citations in a sense and connection peculiar to himself, as also the passage, 1 Pet. i. 6, contains his own ideas, and is an integral part of his course of thought. (See our Exposition.)

A resemblance is produced by Eichhorn, s. 612, to one in the Epistle to the Philippians, and reasoned upon, but he does not venture to insert it in his table of comparisons. According to De Wette it is Phil.

ii. 14, comp. with 1 Pet. iv. 9; which places resemble each other, though not in thought, yet still in *one* word! henceforth must no Christian teacher forbid a quarrelsome disposition without incurring the imputation of plagiarism. This, too, is essentially the case with 1 Thess. v. 6, and 1 Pet. v. 8, and the more so as Christ himself often gave the exhortation. The two places from 1 Timothy, ch. ii. 9; v. 5, as comp. with 1 Pet. iii. 3, and iii. 5 (!) De Wette throws away from Eichhorn's list; Hug still retains the first, but makes the resemblance to consist in the general Christian thought, and the division, occasioned by the subject itself, of female dress into plaitings of hair, ornaments and apparel, not at all in the manner of expression. Hug also compares 1 Pet. ii. 13 with 1 Tim. ii. 1—3; but, as appears to us, with much violence, since these passages command something different, and the thoughts vary in the several parts, nor can any resemblance in expression be made out but by omitting much. (Comp. s. 9.) On the other hand, Hug brings forward none of the parallels produced from the Epistle to the Romans, and even De Wette gives up Rom. iv. 24 with 1 Pet. i. 21, which he does with perfect justice, but adds, Rom. xii. 17 with 1 Pet. iii. 9, where certainly there is a resemblance, though what Peter had in his eye was the admonition of Christ in Matt. v. 38, 44. The form of expression is the same in both, but then it is one of a very familiar nature; comp. 1 Thess. v. 15, where it also occurs. Rom. xii. 6, and 1 Pet. iv. 10, De Wette has more reason, as appears to us, for comparing together. In like manner there is a simi-

larity between Rom. viii. 18 and 1 Pet. v. 1, but in no respect between Rom. xiii. 1 and 1 Pet. ii. 13 (if rightly understood), although ver. 3 and ver. 14 again present a resemblance (with omissions.) In regard, therefore, to all the examples, we could only suppose that a free use had been taken of the Epistle to the Romans, which is properly no use at all, as the places contain well known Christian thoughts; it is merely a reminiscence. But with what right can they found an alliance between our Epistle and the first to the Corinthians upon the similarity of 1 Cor. xvi. 20 and 1 Pet. v. 14, after maintaining the use of the Epistle to the Romans, since it is known that the same exhortation stands in Rom. xvi. 16, even in the very words? Besides, the custom of the *φίλημα ἅγιον* was quite common among the early Christians (comp. also 2 Cor. xiii. 12 and 1 Thess. v. 26), and because Peter alone calls it *φίλημα ἀγάπης* that can only be accounted a different form of speech, as such expressions are wont to be uniform. Were it necessary for Gal. v. 13 to have been in mind when 1 Pet. ii. 16 was penned, it would thence follow, that no parallel places could occur in the New Testament without the one being copied from the other. But here the parallel is quite easily to be accounted for, because Peter wrote, among others, to the Galatians, among whom many carried their Christian liberty in their mouth but others in their shield, for there appears then to have been a general contest among the states of Lesser Asia for carnal freedom; comp. Eph. vi. 5—10. Colos. iii. 22; iv. 1. Philem. and 2 Pet. ii. 19.

The similarity, however, of passages in the Epistles to the Ephesians and Colossians (Col. iii. 8, with 1 Pet. ii. 1. Eph. i. 3; v. 21, 22; vi. 5, with 1 Pet. i. 3; v. 5; iii. 1; ii. 18) we acknowledge to be decided, especially on account of the resemblance in the progress of ideas pervading the prologues of the epistles, (see Hug II. 540 and the Exposition), and might forthwith hold that there was a sufficient acquaintance with these Epistles for throwing light upon the resemblance that occurs elsewhere to the Epistles of Paul. But nothing can afford an easier explanation than Peter's real acquaintance with them. Must he, who would address himself to the churches of Asia Minor, not make himself acquainted with the Epistles of Paul to them? is asked by Hug, and we might raise still higher the probability, that the Epistles were really known to him, by taking into consideration the relation in which Peter stood to those churches, (§ 8.) In the meantime, let the remark suffice, that the acquaintance of James with Paul's Epistles, and his reflection upon them, is admitted; why then not Peter's also? and that Peter must have very readily arrived at this, and even been particularly called to it, if Mark, the companion of Paul and bearer of his Epistles to Philemon and the Colossians, sought out Peter, supposing him to be the same person who went with him upon a missionary circuit towards Babylon. (Comp. ch. v. 13.) Finally, Peter says expressly in his Second Epistle, ch. iii. 15, that he knew the Epistles of Paul in the general.

## § 6.

The churches to which, according to ch. i. 1, the circular of the Apostle is directed, were scattered through nearly the whole peninsula of Asia Minor. Of the provinces which he recounts, he names first the one farthest removed from us, in the north-east, on the boundaries of the empire immediately adjoining to Colchis and the Lesser Armenia, Pontus, but without affixing to it any accurate bounds; so that he actually appears to comprehend under it the whole tract of land from the mouth of the Halys up to these provinces, (Strabo l. xii. p. 376, ed. 1, a Casaub.;) a fruitful region with flourishing cities of trade and sea-ports; the native country of Aquilas (Acts. xviii. 2.) South-west from thence lies next Galatia, having the mountainous boundary of Phrygia and Cappadocia on the one side, and of Bithynia and Paphlagonia on the other, raised from the time of the invasion of the Galli (in the 3d cent. before Christ,) to independence and a name of its own, and under its tetrarch Dejotar, enlarged with the eastern part of Pontus, which he received in a present from Pompey. Twice did Paul travel through it, (Acts xvi. 6, comp. Gal. iv. 13, 19, but not, as Koppe supposes, Acts xvi. 6, the first time; the second, Acts xviii. 23, xix. 1,) and during his first visit founded in it (in the year 53, according to Eichhorn,) Christian churches. These were afterwards taught by his fellow-labourer Crescens, (2 Tim. iv. 10.) At a later period Ancyra (Ancyra Tectosagum) was renowned as the Christian metropolis,



(See Cellarius, *notitiae orb. ant.* l. III. c. 4, p. 173, sqq. Mannert, *Geogr. d. Gr. B.* VI. Thl. 3, s. 37; Koppe and Winer *Proll.* to the Epistle to the Gal.) Still farther south, but more easterly, between Pontus and Cilicia, lay Cappadocia, not less mountainous and fertile, stretching on its eastern side through the Antitaurus of the Armenian country Sophene (Strabo l. XI. p. 359, XII. p. 369. 363) in the north through a chain of mountains parallel to Taurus, which separates it from Pontus (*ὄρειον δ' ἐστὶ τοῦ Πόντου καὶ τῆς Καππαδοκίας ὄρεινὴ τίς παραλλήλιος τῷ Ταύρω*, Strabo l. XII. p. 372.) from the time that the province, which under the Persians belonged to Pontus, and was hence called *ἡ πρὸς τῷ Πόντῳ Καππαδοκία*, was formed into a separate state, and the name became appropriated to the larger, the Taurian Cappadocia (Strabo l. XII. cf. Cellarius l. I. p. 340.) There also were Jews found, as we gather from Josephus, *Ant.* XVI. 6, and Acts ii. 9, who came up to the feasts at Jerusalem, and through them Christianity might be quickly planted in that mountainous region. The cities Nyssa and Caesarea gave to the church a Gregory and Basilus.

From this the Apostle proceeds still farther south in his enumeration, and familiarly names Asia, concerning which, as it does not stand at the close, we cannot, with Pott, admit that it is here used to designate Asia Minor; under this latter, indeed, according to Strabo, l. XII. init. Cappadocia was not comprehended, but all the regions to the west of that certainly were (*ἡ προσεσπέριον τοῖς Καππαδόξιν ἅπαντα*,) and consequently Galatia and Bithynia, which are named separately

not only by Peter here, but also by other authors, who speak of his labours (§ 8.) On the other hand, W. Est and Usher confine the limits of what is called Asia in the New Testament within too narrow bounds, when they would understand by it nothing but Lydia, Acts xvi. 6, which they bring forward for this purpose, proves only that Paul and Silas, after they had confirmed the churches in Iconium and the other cities of Lycaonia (v. 1—4,) and had also preached in Phrygia and Galatia (v. 6,) as we must suppose, and in the latter province had planted new churches, because they were hindered from proceeding farther in their course, when they came into the country of Mysia, wished to turn back toward Bithynia, (in which they were a second time hindered by the Spirit;) from which it just follows, that Mysia is here included in Asia, while Bithynia is not, as is the case in the inscription of our Epistle.

We have, therefore, a perfect right to understand by Asia, the Asia Proconsularis of the Romans (after the time of Augustus.) This comprehended the countries along the coast of the Ægean Sea, Mysia, Lydia, Caria, even into the heart of the Peninsula, Phrygia, Pisidia, and Lycaonia, three provinces, which at an earlier period (the first only in part, the other two completely,) were separated from the Prætorian Asia, and united to the province Alicia; so that nothing more than the eastern countries along the Cyprian Sea, Lycia, Pamphylia and Cilicia, remained out from the Proconsular Asia, and all the territory on this side the Taurus, up even to the Rhyndacus, may be reckoned as belonging to it, (Plin. l. V. c. 32.)

Last of all, the Apostle names Bithynia, which begins on the farther side of the Rhyndacus, and stretches along a part of the Propontis, the Bosphorus, and the Black Sea as far as to Parthenius, which separated it from Paphlagonia, until Augustus broke off most part of the latter and joined it to Bithynia, after the death of the last descendant of Dejotar. The province of Bithynia comprehended then the whole territory, reaching from the region about Chalcedon, which it also included, along the coast, and taking in Amastris and Sinope, (Plin. Jun. ep. 99, sq. 91, sq.,) until it embraced even the Pontian district of Amisus, (id. ep. 93, sq.,) on which account it was also named the Pontian province.

If we now take a rapid survey of the Asia Proconsularis, we shall find, first of all, in Lycaonia (to the west of Cappadocia) at the foot of Taurus, Iconium, a city numerously peopled with Greeks and Jews, where Paul and Barnabas preached (Acts xiv. 1), Lystra, the birth-place of Timotheus (xvi. 1, 2, comp. 2 Tim. iii. 11), where Paul was stoned by foreign Jews (xiv. 8—19), and Derbe, the birth-place of Gaius, where many were converted (xx. 4, comp. xiv. 20); then to the south-west in Pisidia (upon the heights and on both sides of Taurus, Strabo l. xii. p. 392), the Pisidian Antioch, where Paul converted many heathens, and was banished by the Jews (xiii. 14, 48, etc.), but returned back and settled the church (xiv. 21—25); farther, if we follow the division of Ptolemy, we find in Caria (over against Rhodes) the Ionian seaport Miletus, where, according to Acts xx. 17, and 2 Tim. iv. 20, we must suppose Christians to have

been ; to the north in Phrygia (comp. Boehme Isag. in ep. ad Coloss. p. 1—9, 18—38), where Paul preached on his two journeys toward Galatia, (Acts xvi. 6, xviii. 23,) along the banks of the Lycus, Laodicea, Hierapolis and Colosse, famous Christian churches, for which Paul wrote his Epistle to the Colossians, (Col. iv. 13, 16,) of which we know Archippus and Epaphras to have been managers, and Philemon to have been a member (Col. i. 7 ; iv. 12, 17. Philem. i. 2) ; the church at Colosse consisted in great part of Gentile Christians, as probably the others also ; heretics early made their appearance among them ; a lukewarmness soon entered, at least in Laodicea (Rev. iii. 14—22) ; westward again, in Lydia, at the foot of Imolus, Philadelphia, rendered famous from Rev. iii. 7, sq., and the chief city Sardis, (Rev. iii. 1, sq.,) to the north of which Thyatira, too indulgent to heretics, as we learn from Rev. ii. 18, sq. ; and upon the sea the celebrated Ephesus, where Paul, after a first attempt, (Acts xviii. 19, sq.) taking occasion to return from the departure of Apollos, ver. 24, sq. xix. 1,) preached two whole years before all the Lesser Asia, and formed out of believing Jews and Greeks a Christian church (xix. 1, sq. 8—10, 17, comp. xx. 17 ; Rev. ii. 1, sq.) ; to the north of it Smyrna, known as a Christian church from Rev. ii. 8, sq. ; finally, in Mysia, the old royal city Pergamos, Rev. ii. 12, sq. and Alexandria Troas, in the region Troas, hence in Acts xvi. 8, distinguished from Mysia, which encompassed it, where Paul, according to 2 Cor. ii. 12, preached, and according to 2 Tim. iv. 13, must also have found young disciples, comp. Acts xx.

6. There is no mention of Christian churches in Bithynia anywhere in the New Testament.

### § 7.

The churches, then, situated in the regions named at the beginning of this Epistle, were the same, so far as we have intelligence of them, which had been founded by Paul or his scholars. However, it is still doubtful if the Epistle was directed to them only, and not to some other churches in the same regions, of which we know nothing. But the want of a more particular description, which this supposition does not admit of, could not be objected to, if only it appeared from another limitation in the address, viewed in connection with the body of the Epistle, that it respects a determinate class of Christians in the above named provinces.

The immediate design of the writer of the Epistle is limited to a particular sort of Christians, by all those, who believe it to have been exclusively intended, either for Jewish or Gentile churches. In reference to the former, which Eusebius (h. e. iii. 4), Jerome (Catal.), Didymus, Epiphanius (Haer. xxvii. 6) Œcumenius, and Theophylact, the Scholiast in Matthai, Erasmus, Calvin, Beza, W. Est, Baronius (Ann. l. 1.), Salmasius, Grotius, Ik. Capellus, Hammond, Bengel, Hensler, Bertholdt, Hug, De Wette, think they find in the expression *παρεπιδήμοις διασπορᾶς*, the Epistle itself speaks nothing, but much against it.

*Διασπορὰ* does certainly denote, in the New Testament, the scattered Jews, John vii. 35, and in James

i. 1, the expression is doubtless used of the Jewish Christians. Still, however, there is a distinction between the latter place and ours, inasmuch as James expressly writes “to the twelve tribes of the dispersion;” so that the idea of their having been formerly Jews, by no means lies in the word *διασπορά*, but in the designation, “twelve tribes.” (Comp. Guerike, *Beiträge zur hist. krit. Einl. ins. N. T.*, Th. i. § 166—170.) But, on the other hand, there is a positive ground, why we should necessarily conclude, that this Epistle was written to the Gentile Christians, as Augustin (c. Faust. xxii. 89), Procopius (in Isa. xv. 20), Cassiodor (de Inst. div. litt., t. II. 516), Osiander, Wetstein, Hallet, Boehme (comm. in Ep. ad Hebr. p. 46, sp.; comp. also Didymus on ch. ii. 10), apprehend, or at least to churches, which not only were composed of heathen and Jewish Christians, as Flacius, Calov, Wolf, Carpzov, Pott, Haenlein, Eichhorn, Schott, believe, but as Guerike rightly judges, consisted in most part of Gentile Christians; and the ground in question is, that at least *one* passage in the Epistle clearly designates the reader as having once been a heathen. This is admitted by De Wette in his Introduction (§ 171), who thence borrows, as it seems (not expressly,) his first argument against its genuineness. The contradiction between the inscription, if we understand it of Jewish Christians and the passage referred to, with two others like it, is indeed strong enough to justify some such suspicion. Yet the supposition of its being not genuine, could do nothing to clear up the difficulty. For it might still be asked, how so artful a deceiver could have allow-

ed himself, without the least occasion, to fall into so gross a contradiction? The principal passage is found in chap. iv. 3; ἀρετὸς γὰρ ἡμῶν (as often, instead of ὑμῶν, which is used in ver. 4)— — τὸ θῆλημα τῶν ἔθνῶν κατεργάσασθαι πεπορευμένους ἐν — — ἀθεμίτοις εἰδωλολατρείαις (Pott's remarks to the contrary, Prolegg. p. 11, are not satisfactory; see upon it, Schott, p. 404, sq. note). It is not certain whether ch. i. 18, and ii. 10, which De Wette produces, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαρόδοτου—and, (ὕμεῖς) οἱ ποτὲ οὐ λαὸς νῦν δὲ λαὸς Θεοῦ κ. τ. λ. might not also refer to the Jewish Christians, although the latter is certainly applied to the Gentile Christians, Rom. ix. 25; but, at the same time, as used by the prophet, it decidedly refers to Israel, (Hos. ii. 23, comp. I. 6, 9); See Pott in loc. On the other hand, it is intimated by Peter concerning those to whom he wrote, that their former evil course proceeded from ignorance, ch. i. 14, that God had called them out of darkness into his marvellous light, ch. ii. 9, (comp. Acts xxvi. 18,) and that the women had become daughters of Sarah, ch. iii. 6, which all point our attention to Gentile Christians, if we do not understand them, which we cannot, without violence of the conversion of particular individuals.

The first mentioned passage, then, being plainly addressed to the readers of the Epistle, does not permit us to regard these, or the greater portion of them, as Jewish Christians, more especially when supported by the two other places, whilst no passages are to be found which even carry the appearance of referring exclusively to the Jewish Christians (as some

groundlessly maintain concerning ch. ii. 9, 12; iii. 6.) But then the nature of things does not permit us to maintain that the churches, to which this Epistle was directed, scattered over so large a tract of country, were not also in part composed of Jewish Christians. If, however, as is to be understood, the decided majority of the readers were Gentile Christians, we are then called to point out how the predicates *παρεπίδημοι* and *διασπορά* can be applicable to them. In regard to the first, all the faithful under the Old Testament, and New together (as is said by Clemens of Alexandria concerning life, and is recognized by Œcumenius and Theophyl. as well as by Didymus) are named *ξένοι και παρεπίδημοι ἐπὶ τῆς γῆς*, Heb. xi. 13, because they are children of the heavenly Jerusalem (Gal. iv. 26.) and seek again for their fatherland, (Hebr. xi. 10, 14, 16,); hence did even Jacob and a Psalmist name their life a pilgrimage or sojourn (Gen. xlvii. 9; Ps. cxix. 19,); and, in reference to this view of a life on earth, God calls the Israelites strangers and sojourners, even in the land which he pointed out to them for a proper dwelling-place; (Lev. xxv. 23; Ps. xxxix. 13.) as is distinctly stated in 1 Chron. xxix. 15. But with regard to Christians, Peter himself, in the same chapter, v. 17, expressly calls the time of our present life, *τὸν τῆς παροικίας χρόνον*, and in ch. ii. 11, admonishes them to walk as *παροίκους και παρεπίδημους*, so that this spiritual sense of the word can lie under no doubt. So also was said by Æschines, dial. Socr. iii. 3; *παρεπιδημία τις, ἐστὶν ὁ βίος*, and the Christian churches at Vienna and Lyons name themselves, in an epistle preserved



by Eusebius, h. e. v. i; *οἱ ἐν Βιέννη καὶ Λουγδούνῳ τῆς Γαλλίας παροικοῦντες δοῦλοι Χριστοῦ* (Guerike ut sup. s. 177, note.)<sup>a</sup> But, that we may take these allusions to a state of estrangement and pilgrimage figuratively, let us get quite clear of the difficulty which arises in regard to the Jewish Christians as having formerly been Jews. For the Jews were, in foreign lands, strictly speaking, not *παρεπίδημοι*, but *ἐπίδημοι*, (see on ch. i. 1;) in these they had colonized themselves, and the Apostles did not think of expressing the hope they had of a speedy return. The Christians, on the contrary, if they rightly considered their calling, must never settle and establish themselves here, but still regard themselves in the light of travellers. The idea of the **DIASPORA** has been transferred from the Jews, the former people of God, to the Christians, his present people, who are equally scattered, as Guerike likewise remarks, and this with the utmost propriety, because the dispersion of the former, in so far as it spread the knowledge of the one true God among the nations of the earth, and prepared the way for the diffusion of Christianity, was the exact and proper type of the dispersion of Christians among the unconverted, for the purpose of converting them, (Acts viii. 4; xi. 19.) This transition of the idea has also no outward difficulties, since the word *διασπορά*, (dispersion = the dispersed as a body, John vii. 35.)

<sup>a</sup> According to the unnatural view of some, the Epistle was addressed to the Jewish proselytes converted to Christianity. See on ch. i. 1; comp. Henseler's Comm. § 11.

contains nothing in itself which ties down its reference to Judaism. This *διασπορά* is composed of the children of God scattered up and down in the world, τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα, (John xi. 52.) which, however, constitute one whole, because Christ came ἵνα (αὐτὰ) συναγάγῃ εἰς ἓν. But this union of believers is a spiritual one, for it rests not upon an external ecclesiastical authority, as during the time of the Theocracy, but upon the death of Christ, (John xi. 51, 52.)

It is, therefore, not only the most natural supposition in itself, but that also which corresponds best with the Epistle, to regard it as a letter to the churches founded by Paul throughout all Asia Minor, and chiefly made up of converted heathens. For how can it be thought that, throughout so large an extent of country, the Heathen and Jewish Christians should have lived separate? And this conclusion is also strengthened by the following section, which treats of the relation in which Peter stood to these churches, and the design of his Epistle.<sup>a</sup>

### § 8.

In general, the RELATION of the Apostles in Jerusalem to the new churches of Paul, could be no other than one of great solicitude and deep respect. In the churches, consisting mostly of converts from heathenism at Corinth and Philippi, and, in Galatia,

<sup>b</sup> For more examples of this use of the word *παροικία*, according to which it plainly signifies a Christian church. See in Valesius on Euseb. h. e. init.

teachers filled with Jewish prejudices, found soon so easy an entrance, that they could not but attempt, falsely, to set up the authority of the Apostles at Jerusalem against his, who was the father of those churches. And what could be more natural than this looking of the young converts toward Jerusalem, from whence salvation had come to them? What more natural than a close connection with the mother-church, not as if they ascribed to it a hierarchical dignity, (particular persons being excepted, led by error or ambition,) but because it was the seat of the most of the Apostles, the natural centre and place of rendezvous especially for the Jewish Christians, from all the quarters of the world, whilst, to carry on an intercourse with the ever-wandering Paul, must have been much more difficult? And must not even Gentile Christians, whether it were to satisfy their own minds, or to be able more powerfully to resist the pretensions of Jewishly-inclined heretics and Judaizing Christians generally, have wished to get themselves supported by the authority of the Apostles at Jerusalem, who were more disposed to recognize their freedom and support it, than their own scholars, and, at the same time, more inclined than perhaps any besides, to maintain steadfastly the unity of the church? Paul's frequent journeys to Jerusalem, his appeals to the unanimous sense of the Apostles against the oppugners of his doctrine, and the fellowship of Christian love, in which he placed his churches with those of Palestine, confirm all this with the strongest testimony.

In regard to the other side, there appears among

the Apostles at Jerusalem a great interest in the heathen Christians. Not only did they consult with Paul about the future standing of such, (Acts xv.,) but they also sent, of their own accord, Silas and Judas Barsabas with him to Antioch, in order to put a stop to the efforts of some from among themselves, who sought to entangle them, and bring them back in bondage to the law, (v. 22, 23.) And Peter was the one who, in this, acted the most distinguished part; he who, having been at the first taught by a special revelation concerning the free admission of heathens, had brought the Apostles to an open acknowledgment of this truth (Acts x.); he who could say that God had determined, through his mouth, to make the heathens hear and believe the gospel, (xv. 7.) And, although we have scarcely any further reports of him, yet there is related by Paul another visit of his to Antioch in Syria, where, by his own participation in their meals, he confirmed the Gentile Christians in the truth, which he was the first to promulgate, that all kinds of food, sanctified by God, are to be enjoyed, (x. 16, comp. xi. 3,) until the fear of losing favour with some Judaizing persons constrained him to practise a manifest hypocrisy, (Gal. ii. 11—13.) Let us now add to all this, that fellow-members were given in the persons of Barnabas, Silas, and Mark, to whom the new churches must have been as much a matter of interest, as they cherished attachment and confidence towards the Apostles at Jerusalem, and towards Paul, and it must be in the highest degree natural for us to possess, in this Epistle, a testimony of Peter's care for the Pauline churches, and to be an

object of desire that we should ascertain the position in which he stood to them.

That Silas or Silvanus, the companion of Paul, and, probably, also the same Mark whom we know to have attended him on one missionary journey, (see on ch. v. 13,) are named at the end of our Epistle, as persons who were known to the churches in question, and then present with Peter, confirms still more what has been said. And yet Silas was employed with Paul only in Lycaonia, Phrygia, and Galatia, while Mark was known only in two of those regions, Phrygia and Pamphylia, (Acts xiii. 13, Col. iv. 10.) So that one of the two, at least, must have made himself well known in the other provinces, during some other visit than that in which he accompanied Paul. Or, if by Mark we should understand a son of Peter, nowhere else mentioned, it becomes only the clearer, that he must have laboured among these churches during one or more missionary expeditions set on foot by Peter. To this also agree the ancient reports of the personal journeys of the Apostle, not only in the apocryphal writings, (such as his *περίοδοι* or the *κήρυγμα Πέτρου*,) but also in the works of the fathers, as Origen, (in Genes. i. 3.) who, however, mentions it only as probable: "Peter appears to have preached to those of the dispersion, who were situated in Pontus, and Galatia, and Bithynia, Cappadocia and Asia,"<sup>a</sup> (in Euseb. h. e. l. iii. c. 1.) and as Eusebius himself, (h. e. l. iii. c. 4.):

<sup>a</sup> Πέτρος δὲ ἐν Πόντῳ καὶ Γαλατίᾳ καὶ Βιθυνίᾳ, Καππαδοκίᾳ τε καὶ Ἀσίᾳ κεχηρυχέναι τοῖς ἐν τῇ διασπορᾷ Ἰουδαίοις ἔοικεν.

“ And of Peter’s discourses, in how many provinces he also preached Christ to those of the circumcision, and delivered to them the word of the New Testament, is manifest from his Epistle, which we have mentioned as canonical, and which he addresses to the Hebrews of the dispersion in Pontus and Galatia, Cappadocia, Asia and Bithynia.”<sup>a</sup> But to look away from such things, and from the report also of Epiphanius, which goes still farther, (Haer. 27, p. 107,) in case the whole should be merely a conjecture grounded on the Epistle itself, (see Eichhorn,) there is proof strong enough besides of Peter’s close connection with the churches in question, kept up chiefly through means of his companions. And if he sent the Epistle, as many suppose, through Silvanus, we can but the more easily apprehend how readily Peter would avail himself of this opportunity to be of service to the Pauline churches.

The special calling of Peter to be the Apostle of the Jews (Gal. ii. 7.) presents no objection to this. If regarded, not only as the first Apostle of the Gentiles, but even as the centre of the Jewish Christians, he was most strongly bound, by this position, to take a paternal charge of the interest of the Gentile Christians, to intercede for it with the partial, and to prove to themselves, that both had *one* Lord, *one* faith, *one* hope. And so also Paul, the Apostle of the Gen-

<sup>a</sup> καὶ ἐκ τῶν Πέτρου δὲ λέξεων, ἐν ὧσιν αἰσὶ καὶ οὗτος ἱεραρχαῖς τοῖς ἐκ περιτομῆς τὸν Χριστὸν εὐαγγελισάμενος τὸν τῆς καινῆς διαθήκης παρὶδιδου λόγον, σαφὲς ἂν εἴη, ἀφ’ ἧς εἰρήκαμεν ἑμολογουμένης αὐτοῦ ἰπιστολῆς, ἣν τοῖς ἐξ Ἑβραίων εἰσιν ἐν διασπορᾷ Πόντου, καὶ Γαλατίας, Καππαδοκίας τε καὶ Ἀσίας καὶ Βιθυνίας γράφει.

tiles, wherever he went, preached amongst the Jews ! There was then no ecclesiastical jurisdiction !—But the false view, that the Epistle was written to the Jewish Christians, appears to have received much countenance from setting off, in so straitened a manner, the bounds of their respective labours.

### § 9.

In proof that Peter did not confine his activity to Palestine, speaks also **THE PLACE** from which this Epistle was written. In ch. v. 13, this is declared to be Babylon. That it is not to be understood symbolically for a designation of Rome, as the ancients took it (Clemens Alex. in Euseb. h. e. ii. 15,) is now admitted,<sup>a</sup> to say nothing of other similar interpretations. But even, understood in this sense, it would intimate, as is proved in a general way by the reports concerning Peter's journey to Rome, which did not arise from a misapprehension of this passage, but, on the contrary, gave occasion to its being understood figuratively, what a lively interest he took in the Pauline churches, and how he felt himself called to labour in such regions.

By Babylon we understand Babylon *κατ' ἐξοχήν*, (which is also regarded as probable by Neander, K. G. I. S. iii. Anm. ;) for, had it been any other, a mark of distinction would have been the more necessary, the more remote and unknown it was. But this is the case with the Egyptian Babylon, which,

<sup>a</sup> See Bertholdt, Einl. Th. V. S. 3060 ; Hug. B. ii. s. 551.

besides, according to Strabo's description, was only a Romish fort, (originally a settlement of Babylonian refugees, in the neighbourhood of the present Cairo, l. xvii. p. 555.) That the Copts of the present day understand this place to have been meant, (Pott, p. 13,) is easily to be supposed; and when Hug, in consequence, reckons that Mark, after Peter's death at Rome, had preached in Egypt, (Einl. ii. 552, f. comp. 290,) it only shows how the interpretation in question originated; for that Mark should have preached after Peter's death only at those places in which Peter himself had laboured, will not readily be admitted as natural; it is much more likely that he fled from Rome to Egypt.

The Assyrian Babylon was, indeed, in the course of time, so exceedingly reduced, that in the age of Diodorus, nothing but a part of it was inhabited. (D. Sic. l. ii. c. 9.) Then, as is urged by Pearson and Hug, a severe persecution of the Jews began in the last year of Caligula's reign, A. D. 41, and five years afterwards the plague scared away the rest. This proves, however, that all the Jews had not fled from the persecution, that they might possibly have come back when the persecution ceased, and that, consequently, at the time this Epistle was written, from fifteen to twenty years after the pestilence, (see § 10,) Peter might have undertaken a journey thither, that should have been far from unprofitable. But, are we not also informed, that *myriads* of Jews removed themselves, not only from the city, but also from the region round about Babylon? ("For several myriads of this people emigrated from about Ba-



bylon,"<sup>a</sup> Joseph. Ant. l. xv. c. 3, § 1; "For all Babylon, with the exception of a small part, and the other heptarchies, which comprize the productive land in the neighbourhood, have Jewish inhabitants,"<sup>b</sup> Philo de Virt. p. 587.) Josephus himself relates, (Ant. l. xviii. extr.) that a part of the Jews soon returned back to the strong Babylonian city Neerda, (Talm. *הערה נה* Avoda Sara, ii. p. 82, ed. Edzard. Buxtorf, Tib. c. 6, Assemani, Bibl. or. ii. 249.)

If any, however, are unwilling to admit that ancient Babylon is here meant, there remains still the supposition, that it might be Ctesiphon, the winter residence of the Parthian kings, situated upon the Tigris, over against, though somewhat below Seleucia, (comp. Cellarius, t. ii. p. 774,) and Seleucia itself, which, quickly rising to prosperity out of the ruins of ancient Babylon, carried away also its name, at least according to the language of the Greeks and Romans.<sup>c</sup> But of this same Seleucia we know, that it encouraged, at a still later period, and more frightfully, the persecution of the Jews, and of Ctesiphon, that they deserted it on this account, and fled to Neerda and Nisibis, (in northern Mesopotamia.)<sup>d</sup>

But it must also be taken into account, that there is no necessity for the journey of Peter having been undertaken in the hope of finding a great multitude

<sup>a</sup> οὐ γὰρ ὀλίγοι μυριάδες τοῦ λαοῦ περὶ τὴν Βαβυλωνίαν ἀπικίσθησαν.

<sup>b</sup> Πᾶσα γὰρ, ἔξω μέρους βραχέως, Βαβυλῶν, καὶ τῶν ἄλλων σατραπειῶν, αἱ ἀρετιῶσαν ἔχουσι τὴν ἐν κύκλῳ γῆν, Ἰουδαίους ἔχουσιν οἰκητέρας.

<sup>c</sup> Michaelis E. pl. B. II. s. 1177.

<sup>d</sup> Jos. b. j. l. II. c. 20, § 2, al.

of Jews in Babylon. He might just as well have had in view the heathens, and, what is still more probable, Christian churches already founded there, and, perhaps, thrown into disorder during the last Jewish persecution. Not only is there a report mentioned by Origen, (in Euseb. h. e. iii. 1.) which assigns to the Apostle Thomas the Parthian empire as his field of labour; but the diffusion of Christianity through Persia and Parthia is also related to have been effected in the apostolic age, in a fragment of the Christian author Bardesanes, (in Euseb. praep. ev. l. vi. c. 8.) But, if we may conjecture from this, that Christian churches already existed there before the journey of Peter to Babylon, we may also take it for granted further, that they did not, at least those members who had been converted from heathenism, suffer in the Jewish persecution, (which arose out of no religious ground,) and that if the Christians afterwards suffered from the pestilence, they manifested the same confidence in God at Babylon, as in a like case at Alexandria, (Euseb. h. e. vii. 22,) and Carthage, (Neander's Denker. B. i. s. 342,) and did not disperse themselves abroad like the Jews.

Here also the expression, ch. v. 13. *ἡ ἐν Βαβυλῶνι συνελεγκτή*, if understood of the church in Babylon, may be alleged to prove, that the existence of that church is presupposed as a thing already known, inasmuch as the Apostle, without more ado, records a salutation from it. But if it is expounded of Peter's wife, it cannot, from that, be concluded, as Pott and Eichhorn think, that Peter himself was not in Babylon,—how otherwise, asks Hug, could he have sent

the salutation of his wife?—unless we positively add, (as Berthold, Einl. B. v. s. 3059,) that he abode in the neighbourhood of Babylon; from which it would then follow, that the Apostle was occupied in the country round about Babylon, (which often went by the name of Babylon, see on ch. v. 13,) rather than in the city itself, which we have mentioned above as a thing possible. Still we must adhere to the first interpretation given of the place as the most probable.

### § 10.

For determining the TIME in which the Epistle was written, we have but few data, and, what is still worse, these are partly of an uncertain, and partly of a very indefinite nature. The first are, 1. Peter's probable acquaintance with the Epistles of Paul; 2. The mention of persecutions against the Christians in his Epistle, which are referred to what took place under Nero's reign; and, 3. The mention of a Mark as his companion. There is *one* circumstance, however, of a more certain kind, which is, that in the Epistle the word *χριστιανός* is used, and as one familiarly known, from which we may conclude it to have been written a considerable time after that name originated, (A. D. 44, or 45;) and there is a *second*, consisting in the fact, that Peter was at Jerusalem in the year 47 or 48, (Acts xv. 1—28.)<sup>a</sup> A *third* cir-

<sup>a</sup> The time of his meeting with Paul at Antioch, Gal. i. 11—14, is uncertain, and happened after the period at which the notices of him in the New Testament close.

cumstance, which may be assumed as a historical fact, is Peter's martyrdom under Nero. There accordingly stands open to us the whole period, from about the year 50 till that of 67, in or about which Peter must have died, and we must take into account the less sure marks, in order to determine more exactly the time at which he composed his Epistle.

The least certain of these marks is Peter's acquaintance with the Epistles of Paul. Those which he appears most probably to have known at the composition of his own Epistle, are also the latest, those, namely, which Paul wrote to the Colossians and Ephesians, and which were written from his imprisonment, either at Cæsarea, in which case it was between the years 57 and 59, (cf. Schott, § 66,) or at Rome, sometime during 63—65, (Eichhorn *De Wette*, Hug, Boehmer, *Isag. in ep. at Col.* p. 142, cf. p. 169.) In the latter case there only arises the difficulty, that Peter, who was employed so lately after the composition of these epistles at Babylon, should, presently after their reception, have been found at Rome in the midst of the Neronian persecution, in which he also suffered martyrdom, unless we regard the accounts of his death, under Nero, as completely fabulous. Still, every thing might have taken place, through circumstances directed by Peter to such a termination, so that this is not important. In the first case, however, the matter admits of an easier explanation, as a larger space of time should then remain for the dispersion of the epistles, for Peter's acquaintance with them, for his journey to Babylon, and his journey from thence to Rome, especially if we sup-

pose him to have been acquainted with the Epistle to the Romans, which was written in the year 56 or 57, or even as late as 60. With this, too, agrees well the conclusion we might draw from his being attended by Mark, if this person was the nephew of Barnabas, (Col. iv. 10. Philem. 24.) For how quickly, then, could the Epistles of Paul have been communicated to Peter by him who was appointed to carry them?

The sort of resemblance which our Epistle has with that of James, can give no result concerning the former, as the time when James's Epistle was written is quite uncertain, (upon the other Epistles, see above, § 5.) Just as little, also, can be drawn from what Peter writes of persecutions, although Hug, (§ 170,) grounds upon that a proof that the Epistle must of necessity have been first written, after the persecutions in Rome had become known to the Asiatic churches, and they themselves, as well as the Apostles, were apprehending something similar; therefore, about the eleventh year of Nero's reign, (A. D. 65.) The expressions of Peter are so general, that no conclusion can be drawn from them, if we reflect how generally oppressions and persecutions arise, where Christianity shows itself in living power, and how ignorant we are, besides, whether in many of those regions, persecutions had not already reached a great height. So, even at an earlier period, did Paul strengthen the Christians in Lycaonia and Pisidia, while he represented to them, that through much tribulation, we must enter into the kingdom of God; and Peter himself speaks in this Epistle, rather of behaviour under suffering, than of

fear before hand, so that we are led to consider it as present, (comp. also ch. v. 9.) That the course of Christians, as such, (iv. 16. *ὡς Χριστιανός,*) was suspected, arose from the nature of circumstances, since, in itself, it cannot be blamed.

The TENDENCY of the Epistle is two-fold. The Apostle seeks, as well to strengthen the faith of Christians, by awakening within them a living hope to continue in a holy life, and undeserved sufferings, as he wishes thereby to have them assured that their faith was genuine, and so to strengthen faith intensively. The first is so well known that it needs no delineation; the other is principally brought out in ch. i. 25, and v. 12, (comp. Flacius upon the argument of the Epistle, Guerike, and the exposition on the passages.) If we set these places before us, wherein the Apostle himself says, that he had written to admonish and testify to them that they had become partakers of true grace, and that the Word of God had been preached among them, this Epistle then becomes to us an intentional confirmation of the doctrines of Paul on the part of the Apostle of the Jews, or rather an express testimony for the *oneness* of the Apostolical creed. Such a testimony was the more needed by the churches, as they not only lived amid trials, but were harassed by false teachers, who were partly Judaizers, and sought to bring the doctrine of Paul into suspicion, (see the Epistle to the Galatians,) and partly endeavoured to spread enthusiastical notions, (see that to the Colossians and 2 Peter,) to which the inhabitants of Asia Minor were also naturally inclined, and for which the Phry-

gian tribes were quite famous.<sup>a</sup> How quickly the doctrines found their way into the life, may be understood from the false notions of freedom already mentioned, which the Apostle had to combat amongst them.

To this whole design, the Epistle corresponds so well in all the points on which it touches, that it is not possible perhaps to find any thing that has a different aspect. The essential doctrines of the gospel are handled in it very briefly, but most distinctly, and with practical force. A logically arranged table of all the contents can scarcely be given, where the author does not lay out for himself an abstract view of his subject, with larger and smaller divisions, but goes from one to another, yet steadfastly advancing forward, and without any violent leap, and always having the end in view, still not according to logical method, but the real sense. The transitions, also, are made so gradually that they can hardly be perceived. But a connected exhibition of them would require too much space, or represent them only partially, and at the same time injure the survey of the whole.

The progress of the Apostle in the development of his thoughts, appears before us in the following table of contents; the connection of which, so far as is here necessary, will be easily apprehended:—

Salutation to those elected of the God-

head, . . . . I. 1 and 2.

<sup>a</sup> See Acts xix. 3, 18. Cic. de Div. l. i. c. 2, xli. al.; Boehmer, l. i. p. 9—18.

Praise to the Grace manifested in our eternal Salvation, . . .	I. 3 — 5.
Grace and Salvation also in temporal suffering, . . .	— 6 — 9.
A Salvation discerned by Prophets, and worthy of Angels, . . .	— 10 — 12.
Therefore confidence and sanctifica- tion in the fear of God, . . .	— 13 — 17.
On account of the costly and blood- purchased redemption, . . .	— 18 — 21.
Purification, as being born again by the Word, . . .	— 22 — 25.
And growth through means of the Truth, . . .	II. 1 — 3.
Building upon Christ, a Spiritual priesthood, . . .	— 4 and 5.
The salvation of believers, the des- truction of unbelievers, . . .	— 6 — 10.
Purity and holiness of life among the Heathen, . . .	— 11 and 12.
Obedience, to all government, to the Lord, with patience under suffering, . . .	— 13 — 17. — 18 — 20.
(this being their calling, for Christ suffered,) . . .	— 21 — 25.
to husbands, discreet, quiet, fearless, . . .	III. 1 — 6.
(respect to the wife, honour as to the weaker,) . . .	— 7.
Brotherly love ; meekness and love to- ward enemies, . . .	— 8 — 17.



So Christ suffered and lives, for the living and the dead, . . . . .	III. 18 — 20.
Appoints Baptism for our deliverance and reigns, . . . . .	— 20 — 22.
Therefore die to sin, live to God, Christ will soon judge all, . . . . .	IV. 1 — 7.
Be watchful too, loving, obliging, to the honour of eternal God, . . . . .	— 8 — 11.
Bear trials as partakers in Christ's suf- ferings, . . . . .	— 12 — 19.
Let pastors feed their flocks, seeking reward from him, . . . . .	V. 1 — 4.
Let the young be subject, all be sub- ject, . . . . .	— 5 and 6.
Full of trust, watchful, resisting the devil, . . . . .	— 7 — 9.
May the God, who graciously called you, after your short sufferings, bless you for ever, . . . . .	— 10 and 11.
Nature and design of the Epistle. Sa- lutations, . . . . .	— 12 — 14.

## § 12.

As I can refer to the lists which are given in the commentaries of Tholuck, Winer, Rheinwald, Boehmer, Pelt, for the expositors of our Epistle, who have also written upon the whole New Testament, a few only remain to be specified by me.

Of Didymus of Alexandria, (309—395, cf. Hieronym. *Catalog. script. ecclesiast.* Guerike, *de Schola. quæ Alexandr. floruit*, catech. Fasc. i. p. 92, sqq.)

we have in Latin *extracts*, (as it seems,) an in epistolam Petri primam enarratio, in the *Bibl. patrum magna* (Colon.,) tom. iv., and in the *maxima bibl. veterum patrum*, (Lugd. 1677,) t. iv. p. 321—326. From the latter edition, I shall make frequent extracts, as the explanations are not devoid of merit, often spiritual, and always of importance to the history of the exegesis, though very little known. Sometimes a fragment of this exposition is preserved in the original, among the *Scholia*, which Matthai has collected together, which may be recognized in the translation, though it often rectifies the latter.

Much shorter and less valuable are the *Adumbrationes in priorem D. Petri epistolam* of Clemens of Alex., since they have come down to us in a bad translation, and mutilated; see *Opp. Cl. Al. ed. De Potter*, p. 1006, sq. (which I almost always use, though I give Sylburg's pages.)

Of Theophylact, I have used the great edition: Venice, 1758, t. iii; of Œcumenius, in the first half of the commentary the Venetian, afterwards the Parisian, (1631, t. ii.) of the modern commentaries upon the Catholic epistles in general, we may mention:

*Conr. Horneji in septem epp. catholl. expositio litteralis*, (Braunschweig, 3 Bede 4; the different epistles separately, ours 1654, occupying 144 pages, and very useful.)

*Epistoll. Catholl. septenarius graece cum nova versione ac Scholiis*; *Op. J. B. Carpzovii*. Halae 1790—8, (1 Pet. from page 7—35, of little profit.)

*Epp. catholl. graece, perp. Annot. illustr. a J. Pott*;

the second volume of which (Gotting. 1790, p. 341, 8.) comprises both the Epistles of Peter, (N. A. 1810.) Particular commentaries are,

Paul's Epistle to the Galatians, and the first Epistle of Peter, translated by C. G. Hensler, professor at Kiel, (Leipsig, 1805—30, s. 8.) The author declares in the preface to his commentary: "In this work of many years, the conviction has grown upon me, that in the language of the New Testament writers, although there is much of an indeterminate and unexact nature, yet it is certainly not quite arbitrary, continually vacillating, and really wonderful, which so many consider it to be, and, therefore, the interpretation of their writings is not nearly so uncertain as many maintain. The wish of many expositors to make the writers say just this or that, together with false principles of interpretation, or a too narrow knowledge of the language, makes them burden the diction of the Apostles with a mass of imperfections which do not belong to it." As these latter reproaches apply most fitly to the above named commentary of Pott, which has no other merit than what is due to a well arranged collection—though his sources are almost wholly to be found in Wolf's *Critica Sacra* and *Observations*, and the old interpreters remain throughout almost entirely neglected—so, on the other hand, Hensler appears to deserve the preference among the late expositors. His commentary, written originally in 1809, and revised at Halle in 1811, came out lately, under the title: *The first Epistle of Peter, trans-*

lated and accompanied by a commentary, by C. G. Hensler, (Sultzbach, 1813, xii. and 256 S. gr. 8.)

F. S. N. Mori praelectiones in Jacobi et Petri epp. (Lips. 1793,) published after his death, and Epistolae D. Jacobi atque Petri I. cum versione Germanica et commentario Lat. in usum juvenum philol. s. studios. ed. Jo. Ja. Hottingerus prof. et canonic. (Lips. 1815; 1 Pet. from p. 96—146.) are without merit in regard to knowledge, for, even in a philological point of view, Hottinger accomplishes much less than might have been expected.

The catholic epistles newly translated, accompanied with excursus and introductory treatises, by J. Chr. W. Augusti, (Lemgo, 1801, 8; 2 Thle.) and the Epistles of the Holy Apostles, James, Peter, John, and Jude, translated and interpreted by Jul. Wr. Grashof, (Essen, 1830,) I have never perused.

# EXPOSITION

ON THE

## FIRST EPISTLE OF PETER.

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### CHAPTER FIRST. V. 1, 2.

Ver. 1. Πέτρος, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας καὶ Βιθυνίας.

THE inscription, address, and salutation, are vigorous and concise, as the Epistle is generally. To this character corresponds the entire omission of the article, not only before the words, which, being followed by the genitive, did not strictly require it, or before *θεός* and *πνεῦμα* in verse 2d, but also before *ἐκλεκτοῖς*, *παρεπιδήμοις*, and *διασπορᾶς*.<sup>a</sup>

Ἄπόστολος Ἰησοῦ Χριστοῦ, (comp. chap. v. 1.) Non solent in epistolarum initiis hanc suam dignitatem, sane maximam, omittere Apostoli, ut inde et etiam

<sup>a</sup> Winer, Gramm. d. neut. Sprachidioms, 3te Auflage, s. 102, Anm. 108, f. 110, f.

scriptis ipsorum sua constet, eaque maxima, auctoritas. Grotius, (Flacius in loco, and on Rom. i. 1,) “Here mark how all are at once excluded, who preach the doctrines of men. For he is a messenger of Christ who does that which Christ has commanded. He who preaches otherwise, is not a messenger of Jesus Christ; therefore must he not be heard; but if he does so, then is it all one as if thou didst hear Christ speaking in thy presence.” Luther. (Luke x. 16.)

ἐκλεκτοῖς. The epistle is addressed to the *elect*. That this expression is to be understood of God’s choice, no one acquainted with the phraseology of the Apostles can have the slightest doubt. So already had Jehovah named, Isa. lxxv. 9, the future inheritors of his land יְרוּבַב, οἱ ἐκλεκτοί μου. There is here also marked, as appears most distinctly from verse 2, the appointment of certain individuals to eternal blessedness on the part of God—the *election of grace*. Mat. xx. 16; xxiv. 22, 31. John xiii. 18; xv. 16, 19; ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ τοῦ κόσμου, Rom. viii. 33, and chap. ii. 9 of our epistle. But this exposition gives rise to the question, how Peter could know that the persons to whom he wrote, were chosen by God. “It may be asked,” says Calvin, “how this could be ascertained, for the election of God is secret, and cannot be known but by an immediate revelation of the Spirit. But yet, while each one is certified of his own election by the testimony of the Spirit, he receives no assurance concerning others. I answer, that we are not to be anxiously inquisitive about the election of our brethren, but rather to judge

of it from their calling ; so that all should be reckoned amongst the elect who have been admitted into the church. Inasmuch, therefore, as they carried the appearance of having been regenerated by the Spirit of God, he numbers them among the elect of God.”<sup>a</sup> In accordance with this principle, that one must judge of others, not from any uncertain feeling of the mind, and far less from any supposed manifestations of the Spirit, but according to the established rule of Scripture “by their works,” (Matt. vii. 16,) Paul names a certain person, whom he conceived to be a true believer, ἐκλεκτὸς ἐν Κυρίῳ, Rom. xvi. 13, (comp. below, chap. v. 12, and, according to many expositors, also v. 13). In the place before us the discourse is of a community, and indeed of a foreign community, to whom the epistle is directed. These might certainly, in so far, be called holy and elect, as they had been separated, through preaching and baptism, from the society of the world, and through preaching and the supper, were kept in fellowship with the invisible gifts of grace. In this outward sense does Benson here understand ἐκλεκτοῖς, making it refer to the heathen, who had been called into the society of the faithful : and this is certainly the predominating sense of the

<sup>a</sup> Quaeri potest, unde hoc compertum habuerit : nam arcana est Dei electio, nec aliter cognoscitur quam singulari Spiritus revelatione. Atqui, ut suae quisque electionis certior fit Spiritus testimonio : ita de aliis nihil certi tenet. Respondeo, de fratrum electione non esse anxie quaerendum, sed a vocatione potius aestimandum : ut pro electis habeantur quicunque per fidem in ecclesiam sunt cooptati. Quatenus ergo prae se ferebant se Dei Spiritu regenitos, in electis Dei ipsos numerat. Calvin.

word in the Old Testament. It is also found in the New, when whole communities, such as those at Corinth, are addressed as holy and elect. But here it is manifest from the sequel, that Peter in his salutation has in view the elect in the peculiar sense of the word, with reference to the hidden gifts of grace, and eternal life. The substantial agreement, however, of these two interpretations is not to be mistaken. It belongs to the idea of election, as an eternal purpose, to incorporate every one of the spiritual community of Jesus; the accomplishment of which purpose is effected by means of the word. (Rom. viii. 30, x. 14.) And in so far, it is dependent upon the outward relations into which they are brought. The word of God, through which the eternal decree is executed, begets at the same time faith in the hearts of individuals, and the external union of many professors; so that the visible church contains the members of the invisible, and of these it is properly composed, (hence it is also, though improperly, termed the church, and hence again called elect, according to the principle here introduced by Calov, a *potiori* parte solet fieri denominatio); and inversely, the true members of the church of Christ, are trained up through the intervention of the visible church.<sup>a</sup> In this external church is the word of God preached (for without the word of God the church ceases to exist) without which no one can become blessed, and yet, according to the plan and order of

<sup>a</sup> Calvin's Inst. l. iv. c. 1, § 4, 5, Nitsch System der Christl. Lehre, § 181, ff.



divine providence, no one can enter into it but through the will and determination of God. This is the election of grace as to that which is outward, (the election to hear, different from that to believe, Acts xv. 7) in regard to which all nations are not elected, so long as they have not received the preaching of the gospel, and individuals, so long as they have not been made partakers of the necessary means of grace. Nevertheless, of the multitude thus called to salvation by the will of God, only a few are saved, as being actually chosen thereunto (Matt. xx. 16); and therefore, we must distinguish the *electio specialis*—the *co-optatio alicujus populi in coetum ecclesiae*, from the *electio strictissima*. (Quensted, Theol. Did. Pol. P. II. c. ii. § 2, qu. 1. v.) This election of the strictest kind is wrought by the word of God, which is proclaimed to all within the church, but begets the faith which avails to eternal life, only in a few, in the elect (*τετραγμένοι εἰς ζωὴν αἰώνιον*, Acts xiii. 48); whence it is said, that in regard to its efficient working, not merely to its final aim and issue, it is given only for a few, or addresses itself to none but the elect body. So Paul declares expressly that he suffered all things, *διὰ τοῦς ἐκλεκτοῦς*, because without the external ministration of the word, they could not “obtain the salvation which is in Christ Jesus with eternal glory.” (2 Tim. ii. 10.) He was an apostle in order to bring the elect to the faith, and, thereafter, through divine knowledge, to build them up to the hope of eternal life. (Titus i. 1.) Hence is the preaching of the Apostle, in this respect, not for those, who merely for a season believe, (Luke viii. 13), and so become lost, notwithstanding all that

has been taught them: but for those, to whom the Apostle can say, ἐξελέξατο ἡμᾶς (ὁ Θεὸς καὶ πατὴρ) ἐν αὐτῷ πρὸ καταβολῆς κόσμου, Eph. i. 4, and εἰδότες ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ τὴν ἐκλογὴν ὑμῶν, 1 Thes. i. 4., and whom, for the express reason that they were chosen, and had the sure prospect of a happy result, he therefore called to the practice of every Christian virtue, Col. iii. 12. It is, indeed, never known with perfect certainty, as Calvin here remarks, and ought always to be borne in mind, either by the faithful in general, or by preachers in particular, who are really chosen, and much less still who are not. Therefore does he direct his calls and exhortations not exclusively to this person or that as elected, but to all who are within his reach (Luke xiv. 23), although he knew and did not conceal it from them, that in none but those who were chosen of God, would the preaching of the word effect eternal blessing. So too did Peter write his epistle to the churches, whom he had particular grounds for addressing, without excluding any person, and the epistle is now open to all who profess to be Christians:—he directs it to the members of the visible church, but at the same time so expresses it, that in regard to the blessed salvation, of which it treats, he makes account only of the true elect. “Because the chief fruit of commands and exhortations, and even of threatenings, redounds to the elect, therefore Peter at the very beginning declares that he writes to the elect; *i. e.* for their sakes.”<sup>a</sup>

<sup>a</sup> Quia jussionum ac cohortationum, quin et comminationum, præcipuus fructus redundant in electos, ideo Petrus statim

παρεπιδήμοις. The common notion of pilgrims has no place in the scripture use of πάροικος and παρεπιδήμος. The latter stands for בַּיָּתוֹב, Ps. xxxix. 13, and also Heb. xi. 13.; ξένοι και παρεπιδήμοι ἐπὶ τῆς γῆς, as גֵּר־וַתּוֹשַׁב, Gen. xxiii. 4, πάροικος και παρεπιδήμος. So does πάροικος manifestly occur in Acts vii. 6, 29, without that subordinate notion, and again in Eph. ii. 19, where it is denied of the Gentile Christians, who had ceased to be strangers to the covenant of God (ξένοι), and so had ceased to be in alienation from the house of God, and their own proper home (πάροικοι). This last place also very strikingly opposes the exposition, in itself bad, and quite contrary to the usus loquendi of the New Testament given to παρεπιδήμοις here, by Beda, Lyranus, Luther, Benson, and Michaelis, who, under this term, wish to be understood the devout among the Gentiles—the heathen Jews, because they were called strangers in the gates. Παρεπιδήμος is the reverse of ἐπιδήμος, and properly comprehends two things: 1. That where a man is sojourning, he is not at home, not a citizen. 2. And also, that as a stranger he is not stationary, (for the opp. ἐπιδήμουνοιτες, see Acts ii. 10; xvii. 21.) It is therefore, not to be translated with Grotius, peregre habitans; but it signifies any one, who, as a traveller stays only in passing, qui extra patriam advena in aliena terra ad tempus moratur (Hotting.); a description which commonly applies to Christians better in the spiritual than the literal sense.

initio professus est, electis; h. e. in gratiam electorum, se scribere. 1k. Capellus ad c. ii. 9.

παρεπιδήμοις διασπορᾶς designates those to whom the epistle was directed from a common peculiarity. These were not exclusively Jewish Christians, but all Christians in general; *electis*, in coelo; *advenis*, in terra (Bengel). But the juxtaposition of these two words is not intended to explain διεσπαρμένοις through means of παρεπιδήμοις. The persons to whom Peter wrote, were not without connexion, but formed one large, though scattered body; or more properly they belonged to the great dispersion, the Christian church, which is scattered every where, and were parts of the same. Militans in terris ecclesia semper plurimas habuit particulares ecclesias, quae tamen omnes ad *unitatem* catholicae ecclesiae referuntur, says the reformed confession of Switzerland, c. 17.

Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας. By particularizing these countries, the Apostle makes his meaning still more explicit. The general community scattered into different lands, is the διασπορὰ; and is named in any particular region the διασπορὰ of the same. So now we say, *the evangelical church of Germany*. Accordingly, the whole passage is not to be loosely translated by the reader, *electis sparsim incolentibus Pontum, etc.*; but must certainly be paraphrased thus: The heavenly citizens, eternally chosen of God, whose pilgrims on earth form at present that part of the great scattered community of Christ, which is sojourning in Pontus, etc.; or more shortly, The elect pilgrims, who form the dispersion in Pontus, etc. In the enumeration of the different lands, the Apostle appears to have described in thought, the whole circle, beginning at the north, then proceeding

southwards to Galatia, south-east to Cappadocia, and from thence, passing through the contiguous parts of Asia, he turns himself toward Bithynia, which carries him back to the borders of Pontus. Bengel rightly suggests, that the survey proceeds, as if the prospect had been taken from Babylon.

Ver. 2. Κατὰ πρόγνωσιν Θεοῦ πατρὸς ἐν ἁγιασμῶ Πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ·

κατὰ πρόγνωσιν Θεοῦ, is by Hesychius, Œcumenius, and Theophylact, erroneously referred to ἀπόστολος, quite improperly by Semler to διασπορά, but much more naturally by far the greater part of expositors to the nearest word, ἐκλεκτοῖς, especially since πρόγνωσιν stands without the article, and thus more properly refers to ἐκλεκτοῖς than to the leading word ἀπόστολος, (Winer Gr. § 119, f.) It would have been needless here to have given a separate statement of the importance and dignity of the apostolic office, when it was mentioned merely as a characteristic mark of the person; for no Christian doubted the authority of the office in general, or the particular calling of Peter to exercise it. Besides, it could not be said that Peter was an apostle εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ. For either this were untrue—if it be meant that he became an apostle to be himself sprinkled with the blood of Christ; or if it signify, to bring others to the obedience and sprinkling of this blood, then certainly the new subject could not fail to be marked out and expressed

by an additional word, as in Rom. i. 5; xvi. 26. In so far as Peter was himself chosen by God to eternal life, he might no doubt think of himself also under these appointments of elective grace, and it is probable that he did so, as he continues in ver. 3, ὁ ἀναγεννήσας ἡμᾶς.

(ἐκλεκτοῖς) κατὰ πρόγνωσιν Θεοῦ. This is the spontaneous action of God in choosing, or ordaining, his prescience (Luther) *praedestinatio* (Vatable, Beza) deliberate *πρόθεσις*; (Eph. i. 11, προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ. Rom. viii. 28; ix. 11. 2 Tim. i. 9. Eph. iii. 11.) The Lutherans make this distinction between *πρόγνωσις* and *πρόθεσις*, which Paul so often used in this connection, that the latter signifies the *consilium Dei*, but the former the *praescientia Dei de consilio illo ab hominibus recipiendo* (Didymus: *contemplatio futurorum*;) so that election depends upon the foresight of faith, or is made *ex praevisa fide*. (Wolf. z. d. St. Flacius, Calov: among the Latins also, Anselm on Rom. viii. 28.) Still more erroneous is the exposition of the Scholiasts in Matthai, as also of the Greeks generally: οὗς οὖν ἔγνω εὐσεβεῖς καὶ συμμέροφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ, τούτους προώρισε, (the very contrary is declared in Rom. viii. 29); and again; προεωρακῶς ὁ Θεὸς τὴν πίστιν καὶ πρᾶξιν τῶν ἀνθρώπων—προγνωστικῶς ἐξελέξατο αὐτοῦς—προορίσας αὐτοῦς υἱοῦς εἶναι μετουσίᾳ τοῦ πνεύματος τῆς υἰοθεσίας. But many, who are certainly not party writers, have given a very different interpretation, and first Erasmus: *juxta praecordinationem, sive praefinitionem*. Nam et Lyranus fatetur hoc loco praescientiam accipi pro

praedestinatione.—Quin et Latinis *scita* dicuntur decreta. Grotius: *πρόγνωσιν*, autem hic non praescientiam, sed antecedens decretum significat, ut et Act. ii. 23 (where it is used concerning Christ's death, and stands after *ὠρισμένη βουλή τοῦτον τῇ ὠρισμένη βουλή, καὶ πρόγνώσει τοῦ Θεοῦ ἔκδοτον*.) idem sensus qui, Eph. i. 4. Even Clericus cannot deny that, in the word, not only the prescience, but also the decree is comprehended. And besides what might be gathered in proof of this from Paul's use of the word (for which see further, Rom. viii. 29; xi. 2), it is proved also to belong to Peter's from the 20th verse of this chapter, where it is said of Christ, that he was "preordained before the foundation of the world to be the Lamb slain in sacrifice for sin;" while, however, it could not be said that it was his determination in time to sacrifice himself, which was foreseen and appointed by God. Quid enim insulsius aut frigidius quam Deum e sublimi spectasse, unde ventura esset humano generi salus? Calvin. (Inst. III. c. 22, § 6.) Much more, then, is the general purpose of redemption represented as an eternal purpose, depending upon no other act of will, that might occur in time; and hence in Rev. xiii. 8, Christ is named, *ἀρνίον τὸ ἐσφαγμένον ἀπὸ καταβολῆς κόσμου*. "Γινώσκειν," says Kype upon our place, "Sensu judiciali notat discernere, statuere: Josephus Ant. l. I. c. 12, p. 20, De Deo Sodomitas *exusturo: ἔγνω τιμωρῆσασθαι τῆς ὑπερηφανίας αὐτούς*." etc. But as it is rendered unquestionable by the words before us, that the *πρόγνωσις* of God is not the perception of any ground of action out of himself, so it is clear also, on the other hand, that in the purpose and

foreknowledge of God liberty is comprehended, and all absolute constraint debarred, (Anselm, de concord. c. 2). For the only begotten Son of God was *προεγνωσμένος* to be the sacrificial Lamb, not without or against his will, but *his* will rested in the will of the Father, (Isa. x. 18; xiv. 10, 31), and this includes the self-conscious action, nay even the cheerful acquiescence of the other (Isa. x. 17). This predicate of clear consciousness is unquestionably included in the words *προγινώσκειν* and *πρόγνωσις* according to their etymology, as well as their customary use. *Πρόθεσις*, on the contrary, as our German word *vorsatz* (purpose) marks not always or necessarily a purpose taken in calm reflection, but the determination of the will by and for itself, whether it may have acted quite arbitrarily, or in a manner truly and properly free: In its ordinary signification also *πρόθεσις* does not so exactly apply to persons, as *πρόγνωσις*, and hence *πρόθεσις* (what is never done with *πρόγνωσις*) in one place where it refers to election, is defined more correctly as *ἡ κατ' ἐκλογὴν πρόθεσις*, *the purpose of God in respect to election* (Rom. ix. 11, where the interpretation of Origen, Venema, Grotius, Wolf, Koppe is the right one, as agreeing to the signification of *ἐκλογὴ* in the New Testament, but that of Calvin and Bengel entirely the reverse.) For as *πρόγνωσις* and *προγινώσκειν* in the sense of predestination always has respect to persons (hence *οὐς προέγνω, ὃν προέγνω.*) So *πρόθεσις* never exactly, and by itself, refers to persons, but to that, which God proposes to himself (hence never *οὐς πρόέθετο*, but *οὐς προώρισε.*) In using such an expression, as free predestination of



certain persons, the *πρόγνωσις* must then also of necessity comprehend the love to the elect; which subordinate idea the Calvinistic expositors made the fundamental one, when they ascribed to *προγνωσκειν* the sense of foreknowledge, and then went to prove from other parts of Scripture, that God's knowledge of the elect expresses his free love to them. (Most strangely does Carpzov take *πρόγνωσις* as synonymous with *πρόθεσις*, and this with *amor divinus*.) With this view Heidegger (*Corpus Theol. t. i. p. 166*.) properly compares Amos iii. 2, (see also Hos. xiii. 5,) Is. i. 6, with Mat. vii. 23, to which Knapp (*Dogm. ii. s. 314*) adds Gal. iv. 9; 1 Cor. viii. 3, and Winer, 2 Tim. ii. 19. The doctrinal ground for this mode of speech has become entirely neglected, and at any rate would not be appropriate here. But this exegesis of the word *προγνωσκειν* is opposed by Tholuck, and justly, on Rom. viii. 29. Nevertheless it is manifest from the passages referred to, that in the primary determination of the divine will, the gracious act of election, the free sovereign appointment, the *πρόθεσις*, is just as much the offspring of love, as of clear consciousness; because this knowledge of God contains within itself his love, and hence is not to be predicated of any thing but persons. *יָרַע, γινώσκω*, signifies though not exactly probare, yet certainly agnoscere (*Winer, Gr. s. 216*.) The Hebrew tongue expresses the oneness of loving and choosing, by having, as is well-known, the same word for both, *בָּחַר*, and the LXX. were so much accustomed to regard the two ideas as interchangeable, that they put *αἰρετίζω*, originally *to choose*, *חָפַצ*, for *to take pleasure in*, and even

for *לעֵבֶל*, to be moved with pity towards, (Numb. xiv. 8; Mal. iii. 17,) until it acquires the sense of *ἀγαπάω, εὐδοκέω* (Hesych. Matt. xii. 18).—The choosing out of the redeemed from the lost mass of the human race, the *ἐκλογὴ κατὰ πρόγνωσιν*, that is, it is grounded in foreknowledge, and is realized in exact conformity therewith. This our Apostle expressly declares, just as Paul did in Eph. i. 5, where he affirms the *προορίσμιος* to be done *κατὰ τὴν εὐδοκίαν τοῦ Θελήματος αὐτοῦ (τοῦ Θεοῦ)*,—and that for the two following reasons. 1. *Ut intelligamus electos non temere, neque fortuito sed destinato decreto consilioque Dei* (Erasmus); the knowledge of which truth leaves the heart of believers to repose in the decree of the all-sufficient, and removes from it the bitter disquietude and painful uneasiness it would otherwise feel from the uncertainty attending the eternal fate of others. And 2. *Ut accipiamus electos illos non juxta ipsorum merita* (Zeger); which even the Catholic W. Est is obliged to admit in all its force; and the thought of which annihilates in believers all pride concerning their faith, and the certainty of their salvation in Christ. In both reasons there is laid a deep foundation for earnestness, humility, and determination. “We are not able to bring ourselves to heaven, or to work faith in ourselves. And God will not admit all men into heaven; but will carefully number his elect. So that here no account is made of the human doctrine of free will, and our own powers; it standeth not in our will, but in the will and election of God,” (Luther.)

It has seemed meet to the Apostle, then, in this

verse, at the outset, to give all honour to God, and hence thanks are presently afterwards ascribed to him. Heidegger justly finds in the Apostle's words a *κατάβασις*, which is immediately followed by the *ἀνάβασις*, for the Apostle descends from the eternal decree and election of God through the new birth to the obedience and sanctification of the faithful, that from this he might again raise them through the consideration of their new birth up to a living hope of the heavenly inheritance.

Θεοῦ πατρὸς—Πνεύματος—Ἰησοῦ Χριστοῦ, the sacred trinity in their relation to the work of redemption “But Peter with divine art here teaches us, in what manner the persons of the Trinity so co-operate in the one work of our salvation, as that each has his own peculiar work attributed to him.”<sup>a</sup> For although the three persons, in consequence of their divinity, have each the same divine share in every work, *ad extra*, “meanwhile it is not to be denied, that to each of the divine persons, there is wont to be peculiarly ascribed a certain work *ad extra*, or external work, in which that person peculiarly manifests himself: as *creation* to the Father, *reconciliation* to the Son, *sanctification* to the Holy Spirit, although each of these proceed from the whole three; (as it could easily be proved that creation is ascribed to the Son as well as to the Father, redemption to the Father as well as to the Son, and sanctification to the Son as well as to the Holy

<sup>a</sup> Beza. Petrus autem divino artificio nos hic docet, quomodo trinitatis personae ad unum et idem nostrae salutis opus sic concurrant, ut sua cuique peculiaris actio tribuatur.

Spirit), which is called by writers *appropriation*;<sup>a</sup> (Baier. comp. Theol. Posit. P. i. c. 1, § 36.) So election is by the Apostle pre-eminently ascribed to God the Father. The relationship is entirely the same as in the work of creation, which indeed was done for the sake of the elect. If we divide the persons, we then say it was done *ἐκ τοῦ πατρὸς* and *διὰ τοῦ λόγου*, (John i. 3; Rom. xi. 36)—according to the personal relations depending upon *actibus personalibus aut operibus ad intra*; but if regard be had simply to the divine essence, there was no distinction in the work of creation; while there were three who created, there is still but one God, the Creator. So is it in the matter of election. The purpose of God the Father is also that of the Son and the Spirit, as it necessarily follows, that the Spirit and the Son shall execute it. But the execution is also the work of the Father, for the Son does what he sees the Father do, the Father testifying of him works in him, the Father and Son send the Holy Spirit, who alone searches the depths of the Godhead, and has known the mind of the Lord from eternity. “The Lord is that Spirit.” “I and my Father are one.” In will and power, as in being—for can the first be without the second, or the second without the first?—the Father, Son and Spirit are one.<sup>b</sup>—In the whole of this pas-

<sup>a</sup> Interim nec negandum est, quod singulis personis divinis peculiariter adscribi solet opus aliquod ad extra, seu opus externum, quo se persona illa peculiariter manifestaverit: sicut *creatio* Patri, *reconciliatio* Filio, *sanctificatio* Spiritui Sancto, adscribi consuevit, etsi singula haec a tribus personis proficiantur.

<sup>b</sup> See Sartorius on the First Art. of Augs. Conf. s. 59—62.

sage is the doctrine of the Trinity, as concurring in one divine work, the salvation of man, so clearly expressed, that every attempt to explain it away is manifestly ludicrous. It is sheer absurdity to make such a comment as we find in Hottinger: “*πνεῦμα, doctrina Christi, quatenus animum pravis adfectibus purgatum ad virtutem informat.—Ergo falluntur, qui hunc locum suffragari putant dogmati S. Trinitatis!*” —But the manner in which the three persons concur in their distinctive characters, is to be determined with Calov here, as follows: Deus Pater salutem nobis donat per gratuitam electionem; Filius eam promeretur per sanguinis effusionem; spiritus S. beneficia et merita Filii applicat per evangelii praedicationem.

Θεοῦ πατρὸς. The Father receives here alone the designation of God. Of him nothing further is predicated; he is represented as altogether inaccessible and invisible, whereas the Spirit is the gift bestowed in the *ἁγιασμὸς*, is the conjunct and ally of the church, is even as the soul of the spritual body of Christ, and the Son herein appears as mediator and high priest with his blood. Therefore does it happen, so often that God the Son is named merely as man, Jesus Christ and the Father as Θεὸς close beside him, most commonly, indeed, in the phrase Θεὸς πατὴρ (as here and in 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 1, 3. 1 Thes. i. 1, twice. 2 Tim. i. 2. Tit. i. 4. 2 Pet. i. 17. Jude 1,) or Θεὸς ὁ πατὴρ, 1 Cor. viii. 6,) or Θεὸς καὶ πατὴρ (on which see below, v. 3). The paterernity of God refers, in its prime and essential meaning, to the only begotten, but in a lower sense to

every thing that bears the name of child, (Eph. iii. 15.) So that all derivation and paternity is traced back to him as its great fountain-head. Thus Clemens Alex. (Strom. l. vi. p. 273) comparing to this paternal relationship of the Father, the Son's underrived and communicative fulness of spiritual instruction: *ὡς οὖν ἐπὶ τὸν ποιητὴν τὸν Θεὸν πᾶσα ἀνατρεχει πατριὰ, οὕτως καὶ ἐπὶ τὸν Κύριον ἢ τῶν καλῶν διδασκαλία, καὶ ἡ δικαιοῦσα καὶ εἰς τοῦτο χειραγωγούσα τὲ καὶ συλλαμβάνουσα.*

✱ *ἐν—εἰς.* Discrimen harum praepositionum observandum: ita ut hic sit sensus: electi sanctificatione Spiritus, ut praebeant obedientiam, utque adspergerentur sanguine Christi. Clericus. For, as Pelt has remarked on 1 Thess. iv. 7: nisi Petrus utrumque secernere voluisset non profecto diversis praepositionibus usus fuisset, sed bis potius eandem posuisset, (comp. Calov and Pott in loco.) To be strictly observant of difference in the prepositions, and this always the more, the more important the passage is, the less there is to be presumed of negligence in the style, and should be permitted of looseness in the exposition, is indispensable, if one would not open the door to all sorts of exegetical licentiousness. But it concerns us not merely to distinguish the prepositions, but also to make the right distinction; otherwise we shall completely pervert their meaning, either from our particular views, or from misapprehension of the leading words, and the connection in which they stand. Thus Beza egregiously errs in making *ἐν* = *εἰς*, ad; *εἰς* = *δια*, per, (just as the modern exegesis on 1 Cor. viii. 6, makes *εἰς αὐτὸν*, = *ἐν αὐτῷ* = *δι' αὐ-*

τοῦ, per eum!) So also have the Vulgate, Calvin, Grotius, taken the first of these particles as synonymous with the second. But, on the other hand, the *Italic* reads in sanctificatione; and Erasmus interprets, h. e. *per* sanctificationem. Nam quod sequitur, *in* obedientiam Graecis alia est praepositio, εἰς ὑπακοήν —electos *ad* obedientiam. Flacius and Luther follow him in the translation; as do also Marlorat, Calov, and Bengel, who justly remarks: observa etiam particulas κατὰ—ἐν—εἰς, quibus habitus beneficiorum cardinalium ad electionem, et mutuus ipsorum ordo indigitatur.

ἐν ἀγιασμῶ refers, as has been shown above, to ἐκλεκτοῖς. The idea of choice or selection has so much of the indefinite in it, that it can denote a mere decree, quite as well as the execution of it. The choice may exist, as at first, only in thought, or afterwards in act. Making the idea to fluctuate betwixt these two points, mere choice, is then not a determination to choose this or that, nor the actual possession of the one or the other. But in which ever respect it be taken, there is in choice a singling out and appropriating of some one particular object, whether it be in thought or in act. So that the idea of choice, which is indeterminate in these respects, admits of a twofold determination; partly in reference to the internal thought unfolding the origin of the choice, and partly in reference to the execution, as indicating the natural consequence. Concerning God's choice, it must always be understood to be in itself perfect, whether regard be had to it as existing in the idea or the execution. But as we commonly

have a very imperfect idea of perfection, the Apostle comes seasonably to our aid. And he informs us that the choice is made, so far as thought is concerned, according to the secret, independent, all-sufficient purpose of God, *κατὰ πρόγνωσιν*; but as regards the execution *ἐν ἁγιασμῶ*. We thus see that the *ἐκλογή* is distinguished from the purpose, as well as from the manner of executing it; it is the intermediate idea, or rather the two others stand as supplementary acts on each side of it. The Apostle writes to the elect, that is, to those who were chosen in the purpose of God, whose election rested upon his fore-knowledge, and in whom also the choice made by God was realizing itself in their sanctification. Peter sees his reader before him, in a manner, as a chosen person, and asks him, "how comes it that you are so? It must be according to the purpose of God; but by what means shall I know his purpose? By your sanctification. So that he beholds in them the transition from a purposed, to an actual redemption of individuals. He sees the *ἐκλογή κατὰ πρόγνωσιν* realized *ἐν ἁγιασμῶ*, in order to reach the end, which he afterwards marks with *εἰς*.

The choice is realized *ἐν ἁγιασμῶ*, which is, therefore, the execution of the choice. But one might also say, that the choice is made *ἐν ἁγιασμῶ*, understanding by choice the actual fulfilment of the divine purpose, and that *ἁγιασμοῦ* is only the particular way and manner in which it is fulfilled. Thus Beza, Flacius, and Heidegger (*Corpus Theol. t. I., p. 166*) expound the *ἐκλογή* of the actual separation of such as are predestinated, through means of conversion. But



in the word ἐκλεκτός, according to the New Testament phraseology, both the two references lie quite obvious and in their natural relations; he is elect whom God hath appointed to salvation, and whom he consequently prepares for it, or in whom he causes the choice made to be realized. The necessity of this realization is thus comprehended in the idea of a choice made solely after the purpose of God; and whenever the ἀγιασμός begins, then also is the choice begun to be realized. To this agrees the excellent remark of Beza: *tum demum reipsa (realiter) eligimur, quum Deus aeternum suum decretum in nobis per vocationem exsequitur*; or as Flacius describes it, *quum per verbum ejus ex reliqua colluvione damnati generis humani evocamur et quasi (?) seligimur*. So also does Paul characterize it, intimating at the same time how it becomes possible, in his blessing to the Galatian church (i. 4.) Ἰησοῦ Χριστοῦ τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἀμαρτιῶν ἡμῶν, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ πατρὸς ἡμῶν. The fulfilment of election, the actual singling out from the dead and lost race of mankind is here expressed by ἐξαιρεῖν (Acts xxvi. 17) not by ἐκλέγειν. But it consists, agreeably to the signification of the word, in a separation from the world, as well in regard to the heart and conduct, as to the punishment which the corruption of the world entails upon it. It is a deliverance from this perverse generation (Acts ii. 40.) But in the first, the immediate reference to the experimental fruit of election, ἀγιασμός expresses in our text nothing more than its realization.

*ἀγιασμός* = *ἀφορισμός* (Oecum. Theophyl.) “The Jews understood by the word sanctification, the separation of a thing or person from a common to a sacred use. Thus were the vessels of the tabernacle and the temple sanctified or holy, and thence also the tabernacle and temple themselves were holy. In like manner were the Jewish people separated or chosen out from the rest of the human race, that they might be a holy people to the Lord, Exod. xix. 5, 6. Numb. xv. 40.” Benson. Exactly so now are believers sanctified or separated from the world for the heavenly kingdom. But their separation, which is wrought, not by the letter of the word, but by the Spirit, is a spiritual and real sanctification in the common acceptation of the term.<sup>a</sup> Hence Beza remarks justly; *ἀγιασμός*,—*segregatio illa sive credentium consecratio—separatio a reliquis hominibus extra Christum perituris*; Flacius, *sanctificatio autem hic forte significat ipsam vocationem per verbum, et sacram separationem ab impiis et donationem fidei*; and Calov. *illa vero sanctificatio ex qua fides redundat, quae est regenerationis et conversionis Sp. Sancti*. The *ἀγιασμός*, the efficient working of the Holy Spirit, whereby men are separated from the world and appropriated to himself, is done, according to the eternal purpose of God, the moment that believers are born again by his mighty power. From what is then bestowed, as from the seed-corn there afterwards springs forth that which we are accustomed to name

<sup>a</sup> See upon the subject of sanctity *Evang. Kirchenzeit*, Bd. VII. s. 573.

sanctification, and which is but the development of the other, (ver. 23. 1 John iii. 9,) a development, however, which does not exclude the continued working of the Holy Spirit, but necessarily requires it. But since the believer, through regeneration, becomes forthwith a new man, which again does not exclude a continued renewal, but lays the foundation for it; since the germ of a new life, in connection with the Holy Spirit, was then put within him, he is thenceforth essentially holy, and scripture names all believers without distinction ἡγιασμένοι, (1 Cor. i. 1, and Jude i. where ἐν Θεῷ πατρὶ ἡγιασμένοις marks the regeneration from God, and Ἰησοῦ Χριστῷ τετηρημένοις, the keeping of this class of κλητοῖς to the inheritance of Christ,) ἄγιοι (Heb. iii. 1,) synonymous with ἀφωρισμένοι τῷ Θεῷ, i. e. ii qui impio mundo et immundo exempti, perque Spiritum Christi dicati Deo sunt, cujus populum efficerent dilectum (Boehmer, isagoge in ep. ad Colos. p. 239.) Yea the faithful are already sanctified through the offering of Christ ἐφάπαξ, (Heb. x. 10,) and made perfect εἰς τὸ διηγεκῆς (x. 14.) “ Thus does the scripture name us holy, though we still live upon the earth, because we believe. Therefore thou must believe, and know that thou art holy; not, however, through thine own piety, but through the blood of Christ.” Luther. “ For this is the true sanctification of the Spirit, to obey the gospel, to trust in Christ, who, by shedding his own blood, obtained eternal life for his people.”<sup>a</sup> “ As in our

<sup>a</sup> Haec enim vera Spiritus sanctificatio, obedire evangelio fidere Christo, qui sanguine suo effuso aeternam vitam suis acquisivit. Bullinger.

election he ascribes the first part to the free benevolence of God; so again does he wish it to be known by us from the effect. For nothing is more dangerous or more preposterous than to overlook our calling and seek for assurance of our election in the secret prescience of God. This is, indeed, too profound a labyrinth. Wherefore, that Peter may meet this danger, he applies the best restraint. For he wishes every one to consider, in the first place, the counsel of God, the cause of which is only in himself; but presently he recalls us to the effect, by which our election is declared and testified to us. That effect is the sanctification of the Spirit, *h. e.* effectual calling (through which election is realized, Rom. viii. 28, 30,) while faith, which springs from the inward motion of the Spirit, accompanies the outward preaching of the gospel.<sup>a</sup> But there is in this arrangement besides a twofold design: of which the one is doctrinal, teaching us how the execution of the divine choice, consisting as it does in sanctifi-

<sup>a</sup> Quemadmodum in electione nostra primas gratuito Dei beneplacito assignat: ita rursus vult eam ex effectu a nobis cognosci. Nihil enim periculosius ac magis praeposterum est quam omissa vocatione electionis nostrae certitudinem quaerere in abscondita Dei praescientia. Hic enim nimis profundus est labyrinthus. Quare ut huic periculo occurrat Petrus optimum temperamentum adhibet. Quempiam enim primo loco vult considerare Dei consilium, cujus causa non nisi in ipso est; mox tamen ad effectum nos revocat, quo electionem nobis declarat ac testatur. Effectus ille est Spiritus sanctificatio, *h. e.* vocatio efficax, dum ad externam Evangelii praedicationem accedit fides, quae ex interiore Spiritus motu nascitur. Calvin.

cation, far from inferring necessity, takes the freedom of man for its necessary condition; and the other practical, warning every one that he must not consider himself among the elect, nor even think he has any security against eternal punishment, so long as he has not received the Holy Spirit.

To confirm our view of the meaning of ἐν ἁγιασμῷ, and its connection with what precedes and follows, it is necessary to examine somewhat closely the parallel passages in Paul's epistles to the Thessalonians, 1 Thes. iv. 7. 2 Thes. ii. 13.

1 Thes. iv. 7, οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσία, ἀλλ' ἐν ἁγιασμῷ. Here also ἐν is not to be capriciously taken for εἰς, and ἁγιασμοῦς has the same reference as in our text. The meaning of the Apostle is: "We have already testified and solemnly declared, that the Lord will avenge all wickedness, for from the very beginning, when we were called, it was not done that we might defile ourselves, but while God sanctified us." Ἐπὶ might here express the condition upon which God had not called us: Non enim vocavit nos Deus hac lege, ut essemus immundi. Only this signification of ἐπὶ is not rendered so certain by New Testament usage, as Erasmus thinks (ad. h. l.), and the places which Wahl has brought forward (I. p. 586,) in support of it, admit also of other interpretations. On the other hand, ἐπὶ with the dative very often marks the end in view, especially in connection with καλεῖν and in reference to the new birth (Wahl a. a. O, Winer, z. Gal. v. 13; and Gr. p. 336.) So manifestly, Gal. v. 13: ἐπ' ἐλευθερίᾳ ἐκλήθητε, which certainly cannot be rendered: ye have been called on

the condition that ye shall be free, because to be free can be prescribed to no one as a condition, least of all as a condition of his redemption—his acquirement of freedom. Ἐν here marks determinately what it elsewhere often signifies, the way and manner in which the actor proceeds, in which the transaction is carried on; the calling takes place in sanctification, and if you will, through means of sanctification (as one in a faint, who revives in the open air, is through means of the same restored to consciousness,) although this last expression does not exhaust the former; God calls, while he sanctifies. Hence, also, it follows that the Christian must thereafter walk holily. In the same manner exactly does Paul express himself in Gal. i. 6; ὁ καλέσας ὑμᾶς ἐν χάριτι Χριστοῦ, for the calling is done in the grace of Christ, that is, on the part of God only, for the sake of Christ, and not apart from Christ, so that no other true message of grace can be sent than the gospel of Christ, (Winer zu d. St.), and in Eph. iv. 4, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν, as ye have indeed been called, while your calling hath given you all to partake in one and the same hope; for this true calling is effected through the awakening of hope, as well as through the participation of grace, and the anointing of the Holy Spirit. So Bengel justly remarks: ἐπι—magis exprimit finem; ἐν, in (c. abl.), indolem rei. But both prepositions stand near each other in the same manifestly distinct significations, as here, and indeed in reference to the very same doctrine, in Eph. ii. 10, where the regenerate are called κτισθέντες ἐν Χριστῷ Ἰησοῦ (equal to κληθέντες ἐν χάριτι Χριστοῦ, or to ἐν ἀγιασμῷ, or to ἐκλεκτοὶ ἐν ἀγιασμῷ Πνεύματος)

ἐπι ἔργοις ἀγαθοῖς (equal to ἐπ' ἐλευθερίᾳ or οὐκ ἐπι ἀκαθαρσίᾳ); for here it is clear as day, that ἐν Χριστῷ Ἰησοῦ denotes the medium of the new creation, not the end, and ἐπι ἔργοις ἀγαθοῖς, the end not the condition, under which it is obtained. But if our calling be effected in sanctification, it is obvious, that under this term, progressive sanctification cannot be understood, for the calling is one act (ἐκάλεισεν). So that it must be regeneration by the Holy Spirit, as is also manifest from the following admonition in verse 8: "He therefore that despiseth (his calling together with the obligation grounded thereon to holiness of life) despiseth not a man, (for his calling was not the work of man) but God himself, who, (not only hath called you, but also) hath given the Holy Spirit unto you (εἰς ὑμᾶς, the more correct, and also the more difficult reading.") Here then we have more clearly expressed and more strongly brought out, what ἐν ἁγιασμῷ more darkly contains: God has in your calling, given you the Holy Spirit, and therewith sanctified you, so that ye despise God, if through an unholy course ye despise your calling, which I again charge upon you.

2 Thes. ii. 13, is entirely parallel to our text. Paul thanked God, as Peter does presently, in his address to those brethren who were beloved of God, co-elect with himself; ὅτι εἴλετο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν (1. An election without respect to time, and, indeed, as is said only by the way, unto salvation;—αἰρέω in the middle, *to determine, to choose*, Deut. vii. 6, 7; x. 15. According to the second of these places, it is quite synonymous with ἐκλέγειν. The action it imports is done just as little, as that of the latter, on

the ground of any personal worth, but out of free love, Deut. vii. 7, 8. But this election, which, in regard to its purpose is eternal, is manifested and realized for the first time on a specific day, that, namely, on which the person resolves to cleave unto God, Deut. xxvi. 17, 18,) ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας. (2. In spiritual sanctification through the Spirit of God, and in belief of the truth, which the truth itself works, the election comes to be realized), εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν (reflection upon the gospel the external instrument by which the Spirit works upon the truth, through which they were awakened to believe), εἰς περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (3. The end to which election leads, after it has first become operative by faith in regeneration, and thenceforth through the development of the new life given in regeneration, rising continually into a larger possession of that life, and shining forth more brightly among men.) The last words should be translated, in my judgment, to a glorious possession of our Lord. Tremellius renders them with the Syriac: ut sitis gloria Domino Jesu Christo; right in the conception, but faulty in the omission of what is included in περιποίησιν. Περιποιεῖν signifies in classical language, *to acquire, to maintain* (conservare) and in the later writers, *to deliver, to redeem*. Περιποίησις, *the act of acquiring*, is used by the LXX. and in the New Testament in reference to the object; the thing acquired, property, and indeed private property, peculium, perhaps not without the cognate idea of *saving* or *rescuing*. Thus in the promise, Mal. iii. 17: ἔσονται μοι—εἰς περιποίησιν, where it stands for הלהב,



*treasure.* The fulfilment of this promise, conjoined with those in the Pentateuch : ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἔθνων, (Ex. xix. 5. Deut. vii. 6 ; xxvi. 18, where the Heb. text again has תְּהֵאֱתָם) is expressed by Peter ii. 9, in words, which manifestly refer to the same : λαὸς εἰς περιποίησιν a people which the Lord has appropriated to himself for a peculiar possession and will render yet more so. How the Lord has acquired this people, is declared in Acts xx. 28, περιποίησατο διὰ τοῦ ἰδιοῦ αἵματος. That he will sometime set this his dearly-won property entirely free from the world, wholly appropriate it to himself, and thus prepare it for the praise of his glory, is affirmed in Eph. i. 14. This passage is completely parallel to those we are now expounding from 2 Thess. and our epistle. In it the final end of election, (ver. 11), of calling, of faith, and the sealing of the Holy Spirit, is combined and expressed in these words : εἰς ἀπολύτρωσιν τῆς περιποίησεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ (comp. ver. 12). In the same manner is 1 Thess. v. 9, εἰς περιποίησιν σωτηρίας to be expounded : for a possession of salvation, a possession or property saved as a remnant out of the sinful world (λαὸς περιούσιος, Tit. ii. 14). This expression is indeed commonly interpreted otherwise, as signifying, “ that you might acquire salvation.” But this agrees to the classical, rather than to the biblical use of the word, for in the only place where περιποίησις appears to be taken actively, Heb. x. 39, it has manifestly the sense of *saving*, not of *acquiring*. Hence the word is more properly made to refer here to God as its subject, and to the elect as its object : “ God has not appointed us to the

end that he might destroy us in his wrath, but that he might possess us as a ransomed property." Or, we must take men each time as the subject, and then both words become passive: "not that we might be the object of his wrath, (to be thereby destroyed) but as his own property might be redeemed." And to this rendering agrees best what follows: "through the blood of Jesus Christ." Erasmus and Bengel, if they have not in 2 Thess. ii. 14, fully introduced the idea of deliverance, have at least given it an undue prominence, while otherwise they understand the words rightly. The former paraphrases: *ut vestra salus accederet ad gloriam domini nostri Jesu Christi*; and the latter interprets: "to a deliverance or redemption from the shipwreck of the world, which is linked with glory, and is accomplished through our Lord Jesus Christ." But if we take the more correct exegesis which has been given above, the words will then declare essentially the same thing, which is done by *εἰς ὑπακοήν καὶ ἔραντισμὸν αἱμάτων Ἰησοῦ Χριστοῦ*, as they then make that equally the end of our election, and of our calling (ver. 13 and 14.) Comp. Eph. i. 4, 5.

*Ἦνε αἱμάτων*, genitivus *efficientis*, nam inter Deum patrem et Jesum Christum non animus intelligitur, sed Spiritus Sanctus (Vater and even Pott on the place.) So is also the following genitive (*αἱμάτων*) to be taken. The separation, or sanctification of the elect proceeds not from the mere letter of the word, but from the Holy Spirit, and is consequently itself of a spiritual nature. Believers are a living sacrifice, well-pleasing to God, which is not leuitically pure,

but sanctified by the Holy Spirit, (Rom. xv. 16.) Sanctificationem Spiritus opposuit operibus legis Mosaicae. Erasm. But however true it may be, that the holiness of the law forms a contrast to that of the gospel, it is nevertheless not to be maintained, that this is set forth here. The whole context shews Peter's idea to be positive: the sanctification of the Holy Spirit is the execution of the divine choice, and consequently the fruit and evidence of the same. As soon as a man believes, he is sealed with the Holy Spirit of promise, (Eph. i. 13.) and receives therewith the earnest of his redemption, (v. 14.) the spirit of adoption, which bears witness to him of his adoption, (Rom. viii. 15—17., comp. 9—11. Gal. iv. 6, 7.) This Spirit, which the searcher of hearts bestows, is, at the same time, also a mark to other believers, concerning every one that believes, (Acts xv. 8., comp. above on ver. 1.) But with his testimony is bound up the purification of the heart through faith, (Acts xv. 9.) The Spirit, which works all this, is nothing human, for the work is a divine one, as all Scripture teaches. At the same time, however, the agent is distinct from the Father and the Son, and, therefore, stands forth as a free agent, as a person, not merely as the divine power, as Pott would have it, as an *ἀλλος* Jo. xiv. 16; of which Stier says, "all the subtlety of man will never explain away this incontestable *ἀλλος*, justly held by the fathers of so much importance, which in the language of the Holy Spirit, so remarkable for clearness and simplicity, speaks as a person in the Godhead. For the word *another* does not so much mark a distinction as it

affirms an equality, and signifies merely, that *in the equality* there is a division." (Andentungen, Bd. i. s. 302.) The same holds of the equalizing and distinguishing in our text. Mat. xxviii. 19.

*εἰς ὑπακοήν*. The transition from the preceding words to these, is, upon the whole, correctly expounded by Grotius, though too narrowly, as follows, *qui Spiritus facit, ut—obediamus*. The Apostle rather continues out the address to the whole of the elect, to whom he is writing. This *εἰς ὑπακοήν* refers again to the *ἐκλεκτοῖς*, as the end contemplated in the choice, but is connected therewith through the means, the *ἀγιασμοῦς*, and is thus the immediate fruit of the *ἀγιασμοῦς*, that to which it necessarily leads: "to the end that we might practise obedience, and be purified through the blood of Jesus, the Messiah." (Hensler.)

*ὑπακοή*—the obedience, namely, of Jesus Christ, as one must of necessity connect it, if not without grammatical harshness, (comp. however, 2 Cor. x. 5,) at least in thought and tone of voice, since this genitive *Ἰησοῦ Χριστοῦ*, closes the third member of the sentence. *Θεοῦ πατρὸς* the first, and *πνεύματος* the second, so that *εἰς ὑπακοήν Ἰησοῦ Χριστοῦ*, must form one idea, that of the end of election, but one which now falls into two parts. A similar construction is found in 1 Thess. i. 3, where the *τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*, is also the concluding genitive, to which the last members of the three foregoing pairs of expressions (*πίστεως, ἀγάπης, ἐλπίδος*), are all to be referred. Not only too harsh, but also quite indefensible, is the construction which couples *ὑπακοήν* with *αἵματος Ἰησοῦ Χριστοῦ* preferred by Cleri-

cus, but rejected by Est. Ὑπακοή itself admits of a twofold sense. It may denote the obedience which a man performs when he hears the Gospel, and in consequence believes upon God; for faith is also to be considered as a work, and the gospel as a law of faith, because it commands faith, and condemns the unbelieving as disobedient, (Rom. x. 16. 2 Thess. i. 8.) This obedience is also spoken of elsewhere, and described as ὑπακοή πίστεως, (Rom. i. 5; xvi. 26. Acts vi. 7.), also ὑπακοή ἐθνῶν, (Rom. xv. 18, comp. i. 5; xvi. 26,) and ὑπακοή εἰς δικαιοσύνην, Rom. vi. 16, where the εἰς is joined merely to ὑπακοή, and not to the whole expression δοῦλοι ὑπακοῆς.) Hence has Bengel here understood ὑπακοή of faith, and Heidegger, (c. th. ii. 120.) in like manner, expounds thus: obedientia Jesu Christo praestita adeoque fides in Jesum Christum, seu receptio Christi ut ἀρχιμετρέως τῆς ὁμολογίας. Luther and Est understand it also primarily of faith, but so as to make it refer, at the same time, to the obedience which springs from faith. And certainly it may be understood to comprehend this, viz. the continued subjection, arising out of faith, to every word of God, to every command of Christ concerning doctrine and practice, and this is the subject of discourse in other expressions entirely similar, in Rom. xvi. 19, (the opposite sentiment is in ver. 18,) 2 Cor. ii. 9; vii. 15; x. 5, 6. 2 Thess. iii. 14. This last signification we must necessarily consider here as the only proper one, as the ὑπακοή is distinguished from the sanctifying regeneration, and is represented as its consequence, (ἐν—εἰς), so that it cannot possibly signify conversion to the faith, or re-

generation itself. It is, accordingly, so explained by the rest of the expositors, (excepting Beza, who, according to his perverted view of the whole passage and of the particles, conceives that Christ's vicarious obedience, through which we receive pardon, is the thing referred to,) and, in particular, Calov says, *obedientia, non fidei, sed quae fidem sequitur*. In the very same sense occurs the expression in verse 22d of our epistle: ὑπακοή τῆς ἀληθείας. In both places ὑπακοή expresses the steadfast and upright behaviour of citizens of the kingdom of grace toward its head, of subjects towards their redeeming high-priest, (Heb. v. 9. 1 John ii. 4—6.) This new obedience, as was said, is the fruit of regeneration, and consequently of faith, or the first act of obedience yielded in the reception of the Gospel, (comp. 2 Cor. ix. 13, and Winer's translation, Gr. Exc. s. 63.) Nothing but this view can afford a correct and full explication of that important passage, Rom. vi. 16, which, when rightly understood, throws a clear and satisfactory light upon the whole matter.

There Paul expresses himself to this effect: "Know ye not, that whosoever yields himself as a servant to obey, he does so, not in the general, but yields himself as servant to a particular person, and thus enters into certain relations, which draw after them their necessary consequences? That ye are servants of that, unto which ye surrender yourselves, and to which ye pay obedience? Either servants of sin, (of the devil, Jo. viii. 44. 1 John iii. 8—10)—and this necessarily leads to death, ye are the servants of corruption (2 Pet. ii. 19); or servants of obedience, (towards the gospel

of God, v. 17) which tends entirely unto righteousness." There is, therefore, an obedience through which one attains unto righteousness. This is faith, although not in the sense, that faith itself is meritorious, and as an act on the part of man is sufficient to compensate for his sins, but while faith λογίζεται εἰς δικαιοσύνην, (Rom. iv. 5, etc.) That Paul here intends this obedience, is manifest from the following verse, where he adds, "Ye have obeyed from the heart that form of doctrine which was delivered you." But the consequences of faith he thus describes, ver. 16—18: The believer is 1st, freed from guilt, justified; for faith is εἰς δικαιοσύνην (ver. 16, comp. the δικαιωθέντες οὖν ἐκ πίστεως, ch. v. 1); 2d, he is freed from the power and dominion of sin (ἦτε δοῦλοι τῆς ἁμαρτίας, ver. 17; ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ver. 18); and, in place thereof, he has, 3d, his new righteousness which is by faith, and which, humanly speaking, (ἀνθρώπινον λέγω) is bound to yield obedience or servitude to the same (ἐδουλώθητε τῇ δικαιοσύνῃ). Thus the believer is, as it were, a servant of his faith-acquired righteousness, so that this righteousness of faith continually enjoins upon him a righteous course of life, and if he has but believed, while he gives proof of his obedience to the gospel of God (as faith had then not a select object, but springs up through the objective word of God, and its reception into the soul), he becomes, so to speak, a servant of his obedience, δοῦλος τῆς ὑπακοῆς εἰς δικαιοσύνην that is, through the reception of that gospel, which brings to him the righteousness of free grace, he becomes obliged to yield obedience to the same with all

its precepts,—but only, as it were *obliged*; only, if one might express it so much after the manner of men, in accommodation to human weakness, only half, since this word, obliged, always expresses an obligation of service, and Paul points to this idea in its exclusive strength. (Here also is the remark applicable, which Chrysostom makes on Rom. iii. 27, concerning the correlative expression νόμος πίστεως· declaring that the Apostle “takes pleasure in using such names, for the purpose of softening what has the semblance of being a novelty.”<sup>a</sup> A more profound reason, however, for this conjunction of terms, was, that Paul wished thereby to shew that the law and obedience of the old covenant actually remained, as to its substance, in the new, nay, even in a higher sense than in that, because the old names were but half suitable to it). The obedience which the regenerate goes on discharging, proceeds always not only from a sense of guilt, but also from grateful love: yea, of this he rests assured, that he cannot possibly have been born again, without feeling an inward spring to obedience, and this devoted love drives out servile obedience, together with its necessary product, fear (1 John iv. 18). The believer who before was a servant of sin, that is, walked in the lusts of his own sinful nature, without satisfaction and blessing, is but improperly called a servant of righteousness, for he yields himself to this, with a sense of peace and delight; he is but improperly styled a servant of his first obedience, for this itself drives him on to the fulfilment of that which he is commanded to per-

<sup>a</sup> See Biblical Cabinet, No. V. p. 192.



form ;<sup>a</sup> he is much more than a δοῦλος τῆς ὑπακοῆς • he is, as Peter has expressed at ver. 14, τέκνον ὑπακοῆς.

ῥαντισμὸς, *aspersio passiva, qua obedienter admittitur aspersio* (Bengel). That the word must be taken passively (*to be sprinkled*), is manifest from the context, as the idea brought out in it, implies that the sprinkling has been freely received. If one were to consider the two nouns ὑπακοή καὶ ῥαντισμὸς, with Gerhard, as coupled by hendyadis, the first would not only lose all proper meaning, and become superfluous, since it is to be understood of itself, that the ῥαντισμὸς is received in obedience, but it would then express much less than ῥαντισμὸς alone, and thus weaken the power of that, since the sprinkling is not only in obedience, but is altogether a matter of gift, as is clear of itself. Touching its signification, Grotius first remarks of it properly : non agitur hic de remissione peccatorum, (which error renders the exposition of most commentators useless, and in part takes hold even of Calvin) quae donum Sp. Sancti praecedit. The ῥαντισμὸς discoursed of here, is rather the consequence of our union with Christ through the Holy Spirit, whereby we are made partakers of the benefits of redemption.<sup>b</sup> And Clericus confirms by a second remark, that no mention is here made of the forgiveness of sin, quum hic adpersio conjuncta cum obedientia videatur significare quiddam quod sit in nobis. Yet still neither of them could apprehend the true meaning of the word, (comp. Calvin against Grotius). The condition and working

<sup>a</sup> See Luther's remarks upon the living power of faith, in his preface to the Epistle to the Romans.

<sup>b</sup> See Calvin, Inst. III., init. and c. xiv. § 6.

of ἁγιασμοῦς, which may lead us to understand its nature, is set forth in 1 John i. 7 : “ If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son, cleanseth us from all sin.” Thus the condition is, walking in the light, that is, considered in its root and principle in a continued sense of the gracious presence of God ; and hence also, with integrity of mind before him like Abraham, without guile like Nathanael. Out of that root, there forthwith arises and continually grows the subjective fruit of this walk before God,—the endeavour, through the inward fixed contemplation of the light, to make it penetrate into, and fill all the relations wherein we stand (Matt. vi. 22), the free confession of all iniquity, that God may purify us from it, (1 John i. 9, 10), while, from the concealed depths of the heart he draws forth every thing ungodly into light (Eph. v. 13,) and then outwardly, a correspondent walk in fellowship with the children of light, and withdrawment from all the works of darkness ; even from such as are merely unfruitful, as these also tend to make the soul frivolous and dark. But the objective consequence of this walk—not its development in the subject—is that which is joined thereto as a *conditio sine quâ non*, or an evangelical promise : the soul enters into close partnership with the whole community of believers, and along with it is purified through Christ’s blood from all sin (a work which our own sincerity, repentance and striving cannot perform, nor do more than merely make us capable of it.) For, this personal purification must here necessarily be understood under the καθαρίζεν ἀπὸ

πάσης ἁμαρτίας (ver. 7) πάσης ἀδικίας (ver. 9).<sup>a</sup> But it is represented as the effect of the blood of Christ, and the purification which comes through blood, must be wrought by means of sprinkling therewith, and hence the ῥαντισμὸς is that very effect of the blood of Christ, through means of which it purifies our soul. (In strong expressions is this purifying connection spoken of by Chrysostom in Ep. ad Hebr. hom. 16, extr.) This effect, as already mentioned, is to be distinguished from that other effect, according to which the blood of Christ procures the expiation and forgiveness of our sins; and though both effects are sometimes joined as inseparable, even coupled together in one expression (Rev. i. 5; vii. 14, etc.), yet this can give expositors no right, where the one only is discoursed of, to introduce also the other, much less to take it alone into account, as the greater part do here.

The purification in question was performed typically under the Old Testament, in the great yearly sacrifice, and to a certain extent every place, which speaks of the fulfilment, expresses the essential idea of the type. Of the place before us, it may also be admitted, that it bears respect to the Old Testament sacrifice. But we are not on that account warranted to expand and magnify, as is done by many, a simple allusion, by which Peter brings the type to remembrance, and suggests a comparison with the antitype. He speaks familiarly of the ῥαντισμὸς as a thing that was well known to Christians. Nevertheless, the

<sup>a</sup> See Lucke z. d. St., where, however, the proper meaning of Paul's δικαίωσις seems to be missed.

comparison of the outward form is of service to help out the imperfection of inward experience; the more so, as other places of Scripture afford the clearest information upon this subject. The blood of the yearly sacrifice was divided (as previously at the altar in the wilderness, Exod. xxiv. 6—8) into two parts, of which the first served for sprinkling the tabernacle before and behind the vail, and especially the mercy-seat, the other afterwards, for sprinkling the people. (Lev. xvi. 14—19.) In the interpretation of this type, given in the ninth chapter of Hebrews, entirely the same thing is affirmed of Christ, namely, that he as High Priest entered into the holy place (v. 7, 12); that, having obtained eternal redemption, he there presented his blood for sin, and has purified the heavenly patterns of the earthly temple and mercy seat (v. 21, 23); and that he also thereafter consecrates and purifies us, not in a Levitical manner, but spiritually; and all this on the ground, that neither of these could possibly be done according to the law without blood, neither the forgiveness of sin, nor the subsequent purification (v. 22, where the order, as in v. 19 and 21, is manifestly inverted.) The cause, order, and nature of the purification of Christ's people, is clearly described in v. 13, 14. There, comparing the one verse with the other, it is declared, first of all, that as the blood of bulls and of goats, by outward sprinkling purified Levitically, or concerning the flesh, those who were externally unclean, (τοὺς κεραινωμένους), so now also does the blood of Christ purify the conscience from sin;—it is therefore a spiritual sprinkling that is the subject of discourse. As verse 13 deter-

mines the nature of the purification by antithesis, as one that is spiritual, and the procuring cause thereof by comparison, as a sprinkling; so does verse 14 indicate the order, making this purification follow Christ's presentation of himself as the sin-offering, and describes more narrowly the efficacy of this sprinkling; viz. 1st, immediately and negatively, as the purging of the conscience from dead works; and, 2d, mediately and positively, (for every thing, in itself negative, also works positively,) as the service of the living God. The first is likewise described, Heb. x. 22, as a removal of all dead works, which serve only to pollute the conscience: ἐξῴαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, with hearts that have been purified through sprinkling from all consciousness of evil. If now we represent to ourselves the whole work of redemption in allusion to this rite, it will be as follows: The expiation of one and of all sins, the ἱλασμός, was accomplished, when Christ offered his blood to God on the altar of the accursed tree. That done, he went with his blood into the most holy place. Whosoever now looks in faith to his blood, (Rom. iii. 25,) has part in the atonement; that is, he is justified on account of it, receives the full pardon of his sins (Rom. v. 9.) Thenceforth he can appear with the whole community of Christ, (1 John i. 7,) full of confidence and boldness (παρρησία) before the throne of grace (Heb. iv. 16,) in order that he may be purified by Christ, as high priest, from every evil lust. (Is. lii. 15, comp. thereupon Knapp Script. var. arg. ed. II. p. 265, sq. Hengstenberg, Christologie, Thl. II. s. 317, ff. ps. li. g. u. a.) It thus appears

that the ἁγιασμοῦς is to be wholly distinguished from the ἰλασμοῦς, and it is to be steadfastly maintained that the blood of sprinkling, as such, has no atoning or expiating power. Since, however, the blood that purifieth, is no other than that which was shed for us, and since sanctification arises out of reconciliation for sin, it is therefore evident that this sprinkling is the actual fruit of the atonement, and is consequently a proof to our conscience, that we have a personal interest therein, and are justified. It is an actual transition of redemption into us, obtained through means of the imputation of Christ's sufficiency. Its working forms thus the *negative* side of the justitia infusa, (distinguishing it from the imputata,) as it is itself received *passively* on the part of the faithful. But at the same time, also, there is found a *positive* enjoyment of the blood of Christ (John vi.) not here mentioned by the Apostle, which, like that passive purification, brings along with it life and strength, and is effected through means of a distinct act of faith. (Calvin, Inst. l. iv. c. 7, § 5.)

The exposition we have given of this place, as it is the correct one, so it is also the only one that agrees with the context. The Apostle is speaking only of particular persons, the elect, and enters only upon the manner of their redemption as individuals, without any direct notice of the objective apparatus of redemption; he derives it from God's purpose, points out its reality in the new birth, and denotes in two expressions its appointed end, an active obedience, implying subjection to Christ's authority and fidelity in executing it, and a purification of the heart through

the sprinkling of his blood. The first draws after it the other, to which, however, the unregenerate contribute nothing of themselves, but can expedite it by a faithful obedience, springing out of a grateful sense of their divine regeneration; and both mark on the part of believers their relation to Christ as active and passive, and on the part of Christ his relation to believers indirectly, as that of Prophet, King, and Priest.

*αἵματος*, genitivus efficientis, or more correctly, the indication of the matter of the sprinkling. In allusion to this, it is named (per genitivum effecti) *αἷμα ἁγνισμοῦ*, Heb. xii. 24, (comp. Knapp, Scripta v. arg. p. 266, sq., who confounds, however, the atoning and purifying efficacy of the blood of Christ.) That Christ might bear our guilt, his manner of death must have been accursed, the death of a criminal (Gal. iii. 13,) and that he might procure for us the positive forgiveness of our sins, it must also have been a bloody death, (Heb. ix. 22.) The death upon the cross, which fulfilled both conditions, is hence commonly designated, when its significancy and power are to be distinctly brought out, in one or other of these respects, as the cross or the blood of Christ. (See Grotius on the Satisfaction of Christ, c. I. § 10, s.) The connection is this, that as externally the hanging upon the cross effected the shedding of blood, so also internally the undergoing of the curse, which was done in crucifying, made the vicarious satisfaction, through a bloody suffering and death, possible. Therefore is the new covenant of God also ratified with blood, and Christ names it: *ἡ καινὴ διαθήκη ἐν τῷ*

αἵματί μου (1 Cor. xi. 25); διαθήκη γὰρ ἐπὶ νεκροῦς βεβαία· ὄθεν οὐδ' ἡ πρώτη (much less the second) χάρις αἵματος ἐγκραίνισται (Heb. ix. 17); and the blood of Christ is by himself described in this manner, τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν (Matt. xxvi. 18.) As αἷμά τῆς διαθήκης ἐκχυνόμενον, the blood of Christ was expiatory, and in this respect it is very often discoursed of. In so far as it is αἷμα ἑσταντισμοῦ (which it must necessarily be as the blood of the covenant,) it is purifying.

χάρις ὑμῶν καὶ εἰρήνη πληθυνθείη. The usual sense of χάρις and εἰρήνη in the New Testament prevails also here; and we cannot, without weakening the passage, regard both (with Pott,) as a general expression, a Hebraism, for salvation at large. Of εἰρήνη, in particular, it is to be remarked, that its original signification, *peace*, might assume the form of a general expression for *blessing, prosperity*, only on this account, that the Hebrews regarded peace as the highest boon, the root and the fruit of all others. (Ecumenius and Theophylact make both the words here refer, in too narrow a sense, to justification,— (“ grace, because we are saved freely and without contributing any thing of ourselves, and peace, for they have need of this, who have both to yield obedience to their Master, and contend with his enemies.”<sup>a</sup>) Grace stands here as the element where-

<sup>a</sup> χάρις, διὰ τὸ προῖκα καὶ μηδὲν εἰσινεγκόντας ἡμᾶς σώζεσθαι, καὶ εἰρήνη, ταύτης γὰρ χρεία τοῖς προκειροῦσιν τῶ ἑαυτῶν δισπότῃ, καὶ εἰς πολέμους αὐτοῦ τεταγμένοις.



in the Christian perpetually lives: peace, as the fruit of the life of grace in the mind and kingdom of God generally; and both are desired for believers through the Trinity, the sole author of their salvation, in a measure, not straitened according to the unwillingness of the flesh, but full and always increasing; for every Christian wish is of the nature of a prayer, an intercession, or a special blessing. By Paul too are grace and peace always wished, and indeed by God the Father and the Lord Jesus Christ: Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Gal. i. 3. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 1. 2 Thess. i. 2. In the pastoral epistles *ἔλεος* stands between grace and peace. Jude, ver. 1, adds to mercy its immediate fruit, *εἰρήνη* and then, that which is the consequence of both, *ἀγάπη*. To the same effect is Peter's salutation, both here and 2 Pet. i. 2, but in the latter he subjoins an expression to shew how this multiplication of grace and peace was obtained, *ἐν ἐπιγνώσει τοῦ Θεοῦ καὶ Ἰησοῦ τοῦ κυρίου ἡμῶν*. To view the whole in connection, there arises out of the knowledge of the grace of God and his salvation, the enjoyment of the same, (that is, on the part of God, the exercise of mercy), and from this, the possession of peace, (see on v. 5); and from this again springs up love in the soul, which lives upon the atonement, (substantially the same order and connection as 2 Peter i. 6, 7.) But all this is the gift of God, and one not inborn, but bestowed in answer to prayer. Quite parallel is the Old Testament form of blessing, Numb. vi. 24—26, of which the doctrine of the Trinity, though not expressed, stands as the ground; blessing and protec-

tion, as well as election, belong to the Father; light and grace are the attributes of the Son, (John i. 17, etc.); peace is the fruit of the Holy Spirit; but all these are one, as the blessing, for example, consists in light and grace, the enlightening with the countenance is the same with its lifting up, peace is the means of protection, &c.

In the New Testament salutations, *πληθυνθείη* is found only with Peter (in both epistles) and Jude. With Paul (and in the Epistle to the Hebrews) it occurs only once, but not in a salutation; with James, never. It appears, however, as a salutation, in Dan. iii. 31, (LXX. iv. 1, *εὐχρήνη ὑμῶν πληθυνθείη*), and also in the Rabbins the salutation is found, *pax vestra multiplicetur* (Schoettgen, *horae ad h. l.*) In regard to the sense, "it is as much as said, Ye have now peace and grace, but still not in perfection; therefore must ye go on increasing until the old Adam be dead," (Luther.) The same, as Calvin remarks, is also conveyed in Paul's form of salutation, although *πληθυνθείη* is not found in it.

## CHAPTER I. 3—5.

UPON the apostolical salutation or blessing sought from the Trinity upon the elect, and out of it, follows now the ascription of praise to the Trinity for that which it has done to the elect, and shall yet do in eternity. The Apostles often break out into such expressions of thanks and praise to God, when they call to remembrance the graces which were conferred

upon their fellow-Christians in conversion, 2 Cor. i. 3. Phil. i. 3, etc. Col. i. 3, etc. And they thus open up to us a view, both into the deep feeling of their brotherly love toward ransomed souls, which manifests itself in fellowship of joy, still more than of suffering, and into the abyss of human wretchedness and divine compassion, and the never-ending importance of conversion and regeneration, which, for those who have thereby obtained redemption, are an eternal source of praise and thankfulness to God, and not for them only, but for the whole family and angels of God, (Luke xv. 10.)

Ver. 3. Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Εὐλογεῖν, *to speak well of any one, to extol, to praise.* But the commendation and praise of any person in truth, always implies thanks to God, and a wish, a prayer for further blessings, that the instrument through which he accomplishes the good, may redound still further to his honour, and find in him a gracious recompense for that through which we have become partakers of good. All other praise and thanksgiving, is idolatry, and every wish or salutation, which does not contain an humble acknowledgement and invocation of the gifts of God, is witchcraft. So, in the language of Scripture, and indeed, in its ground, בָּרַךְ (originally to kneel,) εὐλογεῖν, is nothing else than *to bless, or to wish for a blessing*, whether it be in a salutation, or taking leave, or in expressing thanks, or in giving praise. To bless a

person, approves itself to the people of God, because we therein recognise his gifts, we thank him for them. But thanks to God are partly ideal, an acknowledgment that the good has come from him; and partly real, the free return, and presentation to him, and his honour, (1 Cor. viii. 6,) of that which came from him, together with the means through which it came. This presentation of a person before the throne of God, to his glory, is that person's peculiar blessing, (Gen. ix. 26.) But, while he who blesses, makes the presentation, he just brings God's own gifts to him, and the first blessing of God, from which the prosperity has flowed, returns now back to God, in connection with the creature who supplicates it; whenever thankfulness is entertained, or there is in man the mere feeling of gratitude, and it passes into a free offering of itself or others, then God is blessed, (ברוך fr. béni,) by the creature; in the doing of which, however, the proper relations of both, are not subverted, since the creature can only bless God, in so far as it has been blessed by him, and only through the power of his grace, who raises it up to himself. But, so much the more is it the obligation of the creature to make this return of all good, of all divine blessing to God. He, as the original source and mediator, must be blessed through all his works, (Ps. ciii. 22 :) " Ἀξιόν ἐστι τὸ ἀγίον λαβεῖν τὴν—εὐλογίαν, (Rev. v. 12.) And herein is to be marked a distinction in the phraseology of the New Testament, which profane authors, and the LXX. have not observed, in that it appropriates the expression εὐλογητὸς to

God alone, while of man, and even of the Messiah as man, it uses only the expression *εὐλογημένος*, (Matt. xxv. 34. Luke i. 28, 42. Matt. xxi. 9, and paral. John xii. 13.)

This form of the doxology, is that in which it is not changed through the relative; it always stands absolutely by itself. Compare with the passages before us,

Luke i. 68 : *εὐλογητὸς κύριος ὁ Θεὸς τοῦ Ἰσραήλ.*

2 Cor. i. 3 : *εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῶν οἰκτιρισμῶν.*

Eph. i. 3 : *εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς.*

On the other hand, where the relative is introduced, compare

Rom. i. 25 : *τὸν κτίσαντα, ὃς ἐστὶν εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.*

2 Cor. xi. 31 : *ὁ Θεὸς καὶ πατὴρ—ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας.*

Rom. ix. 5 : *Χριστὸς, ὁ ὢν ἐπὶ πάντων Θεὸς, εὐλογητὸς εἰς τοὺς αἰῶνας ἀμήν.*

It cannot fail, then, to strike us, even at first sight, that nothing but the most boundless and unwarranted caprice could think of making the latter place an exception, and convert it from a relative, into an absolute position, contrary to invariable usage, (comp. Tholuck on Rom. ix. 5, and Knapp, Dogmatik, B. i. § 217, f.) See below on ch. iv. 11.

*Θεὸς* is the general term, (see on v. 1,) *καὶ* connects *πατὴρ* with it as its more immediate determination : God, who is the Father of Jesus Christ, (1 Cor. xv. 24. 2 Cor. i. 3. Eph. i. 3 ; v. 20. Phil. iv. 20. Col.

ii. 2 ; iii. 17. 2 Pet. i. 11 ; ii. 20 ;) for, as formerly, in calling himself the God of Abraham he wished himself to be distinguished by this mark from all fictitious gods, so after he manifested himself in his Son, he wishes to be no otherwise known than in him. Therefore, they who form to their apprehension the naked majesty of God without Christ, have an idol in the room of God, as the Jews and Turks. For unless Christ occur to us as often as our mind seeks after God, it will wander unsettled and confused, until it utterly fails. At the same time, also, Peter wishes to declare to us in what manner God is so gracious and beneficent toward us. For were not Christ appointed as mediator,<sup>a</sup> etc. (Calvin ; comp. also Calov and Pott in loc., Winer Gr. p. 113.) It is only as God is the Father of Jesus Christ, that he is a Father to us, a *πατὴρ τῶν οἰκτιρισμῶν καὶ πάσης παρακλήσεως*, a *πατὴρ τῆς δόξης*, and this he is in a twofold respect : As father of the eternal Son, it is through him alone that he is to us creatures what he is, creator, preserver, and governor,

<sup>a</sup> Deus qui pater est Jesu Christi, nam sicuti olim se Deum Abrahamae vocando hac nota a diis omnibus fictitiis discerni voluit, ita postquam se manifestavit in filio suo, non aliter quam in ipso vult cognosci, (comp. Benson here.) Itaque qui nudam Dei majestatem extra Christum mente concipiunt, idolum habent loco Dei sicut Judaei et Turcae, (comp. Calvin on John xvii. 3.) Nisi enim quoties mens nostra Deum quaerit, Christus occurrat, vaga et confusa errabit, donec prorsus deficiat. Simul etiam indicare Petrus voluit, quomodo tam liberalis et beneficus erga nos Deus sit. Nisi enim medius statuatur Christus, etc.

(the true creator, see below ch. iv. 19.) John i. 3, 4. Col. i. 16: And as the father of Christ, the mediator, he is to us, as sinful men, full of goodness and mercy, not out of Christ, but only because he is the father of Christ, (as he was a God to the disobedient Jews only for the sake of Abraham, Isaac, and Jacob.) Hence is it in so many places, as here, emphatically declared, that the merciful God is the father of Jesus, the father of *our* Lord, for they only who are in Christ, are in the enjoyment of a paternal God; all who have God for their father, love Jesus, (John viii. 42.)

ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν.

Secundum—*misericordiam*. Fueramus miseri. Bengel. "All our blessings are bestowed upon us by the Father, without our desert, of sovereign mercy. This is the true evangelical doctrine, which we must preach. Oh, how little do we find of this preaching, even in the best books. There is here nothing to be praised, but the great compassion of God." (Luther—comp. Calvin in loc.) That the compassion of God should reach unto us, proves its greatness and overflowing fulness, (πολὺ here, as elsewhere, de quantitate intensiva.) It is only according to his great compassion, (κατὰ τὸ πολὺ αὐτοῦ ἔλεος = διὰ σπλάγχνα ἔλεος, Luke i. 78,) that God could so commiserate us, who were his enemies, (Rom. v. 10,) as to give his only begotten Son to the death for us, and beget us anew, while we were dead in trespasses and sins, (Eph. ii. 1. Col. ii. 13.) And make us to live through his own Spirit: ὁ Θεός, πλούσιος ὢν ἐν

ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ, (Eph. ii. 4.) The difference between mercy or compassion, and grace, (which Pott takes for identical, not merely for synonymous,) is that the first has respect to the *misery*, the other to the *guilt* of their common object, (see Hollar, T. I. c. 1, qu. 45, obs. I.)

ἀναγεννήσας ἡμᾶς. Significat, istam (novam) vitam *supernaturale* esse donum, quia filii irae nascimur, (Calvin, comp. above.) The new birth is the immediate work of the Holy Spirit; but by and with him the Father and the Son also work. So that here too, as well as in the salutation, if one would but properly reflect, the holy Trinity is principium dispositionis, (for which see Stier, Andeutungen, Bd. i. s. 307, ff.) but not so distinctly, since here the new birth, without the Holy Spirit being named, though he is comprehended in the notion of it, is ascribed to God the Father, as elsewhere simply to God, (John i. 12. Ja. i. 18. 1 John iii. 9; v. 1.) Meanwhile, it is expressly represented as the peculiar work of the Holy Spirit, John iii. 5, 6. Tit. iii. 5; and, it is worthy of remark, that when God the Father is named the Father of our Lord, (according to his humanity,) the Holy Spirit is comprehended, inasmuch as he, through the Spirit, supernaturally begot him, (Luke i. 35, 31,) just as he, through the same Spirit, regenerates us spiritually.

Here the question may be proposed, what share Christ, as Mediator and Redeemer, has in our regeneration, not only in so far as he now sends forth the



Spirit, but in regard to the objective foundation of the work, which certainly is deserving of more consideration than it commonly receives. The place, which chiefly supplies an answer to this question, is Eph. ii. 5, 6: it can only, however, be understood fundamentally, when we call in to our help that which, elsewhere, and especially in the Epistle to the Colossians, is said, upon the relation of the Logos to the creatures generally, and, above all, what is said in the Epistle to the Ephesians, upon the connection between the Logos incarnate and his sacred community. It is, then, declared, that the entire new race of men, the whole multitude of the elect, rose up in Christ's personal resurrection, because they are comprehended in him as to their root and being, (Eph. ii. 10. Col. ii. 9.); that is, that Christ, through his resurrection *in potentia*, quickens, together with himself, all who shall hereafter be blessed, as his redeemed offspring, and, consequently, has received the power of actually awakening every individual, at the happy hour, to a new life, and of preserving him therein until he also revive the body. Thus Christ, by means of his resurrection, has become the dispenser of life (*ἀρχηγὸς ζωῆς*) within that humanity, which has come under the dominion of death, and can make alive in it whomsoever he will, John v. 21, and that as well in regard to the soul, ver. 24, as to the body, ver. 25, (comp. John xi. 25—43.) He is the *πνεῦμα ζωοποιῶν* in humanity, that is, the second Adam, who is from heaven, and who, as possessor and proprietor of the Holy Spirit, (Acts ii. 33,) has power to reanimate the already dead, but ransomed, nature of man, (Rom. xiv. 9.);

he is not merely like the first Adam,  $\psiυχῆ ζῶσα$ , a soul, which has only received the Holy Spirit for itself, so as to become possessed of life, (Gen. ii. 7,) but he can freely dispose of the Spirit, and make others thereby live—he is not merely  $ζῶν$ , but also  $ζωοποιῶν$ , (1 Cor. xv. 45, a place, the false and true interpretation of which exercises great influence.) This extends, as has been said, to both soul and body. But there is this distinction in regard to the two, that although on Christ's part the bodily and spiritual revivification of men is equally a free work of his will, yet, on the part of man, the spiritual revival likewise requires freedom for its condition, and in it grace is resistibilis, on which account all are not regenerated; but the bodily resurrection, as being of a physical nature, is without freedom, so that all must hereafter be raised up, whether with joy or aversion, to eternal blessedness or to damnation. As to what concerns the spiritual resurrection of individuals, it is also done by the power of Christ's resurrection, in which the resurrection of the whole company of believers, as far as regards its power, is made to stand. The objective means, through which this is accomplished, is declared to be baptism, (chap. iii. 22. Col. ii. 12.); the subjective means is faith, which is wrought by the same power of God that was exerted at Christ's resurrection, (Col. ii. 12. Eph. i. 19.) Its moral fruit is the new course of life, (Rom. vi. 4. 2 Cor. v. 14, etc. Col. iii. 1, etc.); the more the believer, who, through faith, has been justified, learns to know and experiences in himself the power of Christ's resurrection, the more does he also enter into the fellow-

ship of his sufferings, dying like him unto sin, in order to come to the resurrection of the dead, (Phil. iii. 9, etc.) as to the ἀνάστασις ζωῆς or δικαίων, which is the physico-moral effect of Christ's resurrection, (Rom. viii. 11. 1 Cor. xv. 17.) So that Christ's resurrection and glorification are for us the *causa* regni, but ours, both in body and in spirit, are the *via* regnandi. Whether our passage, however, speaks directly of a causal connection between Christ's resurrection and our regeneration, must be determined by considering the construction, since, according to the sense, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, agrees equally well to ἀναγεννήσας and to ζῶσαν.

εἰς ἐλπίδα ζῶσαν is manifestly the definition of the end and result of the new birth, therefore parallel with the second definition: εἰς κληρονομίαν κ.τ.λ., and with the third εἰς σωτηρίαν ἐτοίμην ἀποκαλυφθῆναι, which, as we shall show below, is the third definition of the end—the final end. Now, if we closely examine this, it will appear certain, that δι'—νεκρῶν does not refer to ἀναγεννήσας, (as Calvin, Flacius, Benson, Knapp, Scripta, p. 324, and others suppose); for, as in this case it would be the designation of the means, through which the compassion of God has regenerated us, its position between the two definitions of the end would be improper and abrupt. But let us refer it (with Œcumenius, Theophylact, and most commentators,) to ζῶσαν, and it will then form with this word the description of the ἐλπίς, the first end, as ἄφθαρτον—πίστεως determine the κληρονομία, the second end, and ἐτοίμην—ἐσχάτῳ the third, the σωτηρία. According to this construction the whole is so logi-

cally correct, and so beautifully harmonious, that even the remarks of Calvin and Flacius upon the relations of the particular parts, need not be moved from their proper places. Flacius, for example, finds here the four causes of our salvation (our new life) distinctly given: the *causa efficiens primaria et remotior* is God's compassion, the *propinquior* is Christ the Redeemer, and, indeed, *proxime* his resurrection, the *causa formalis* is our regeneration, in which deliverance from death is obtained, and the *causa finalis* is the eternal felicity to which we are begotten anew. We rather distinguish with Calov, finding the first and independent cause (*causa efficiens suprema*), in God; *κατὰ* announces to us his compassion as that property of God, according to which he acts when he redeems us, (*causa impulsiva interna*); the new birth is the action itself, or, in reference to our salvation, the means (*causa formalis*) and the treble *εἰς* marks the threefold end, and, indeed, first of all, the hope (*causa finalis intermedia*, to which alone we here refer, according to the words, the *causa meritoria*, Christ's resurrection,) and thereafter in a double manner the destined salvation (as *causa finalis ultima*.)

*ἐλπὶς* is the first fruit of regeneration, and both in itself and as distinct from the *κληρονομία*, a thing entirely subjective. It often stands also in contradistinction to *πίστις*, while *ἀγάπη* swallows up both in itself.—*ἐλπὶς ζῶσα*, in the opinion of many is equivalent to *ἐλπὶς ζωῆς*, (so the Syriac, Augustin de peccat. meritis, l. i. c. 27, and Jerome, Vatable, Luther, Calvin, Beza, Zeger); hence, according to Flacius: *spes spiritua-*

lium et nullo modo periturorum et caducorum bonorum, (to whom agree, but with a reference to the Old Testament earthly hope, Œcumenius, Theophylact, Clarius; to whom also Calvin, with a secret opposition to the vain hopes of the world); according to Grotius it is equivalent to spes vivificans, (so also Benson, Bretschneider, s. v.,) according to Est, to spes certissima, according to Palairret and Wahl, to spes nunquam fallens, according to Hottinger, to spes vera, seu talis qualis esse debet. In such a multitude of unsatisfactory expositions, which partly assist and partly reject one another, the interpreter succeeds, if, instead of representing the literal idea in its living simplicity and undivided fulness, he prefers breaking off a part of it, or splitting asunder the ray of light, in order to choose some one colour that strikes his fancy. For all the allusions and significations mentioned above are comprehended in the expression, *living hope*. If we afterwards consider the hope in itself, its vitality will be found to lie mainly in its veritas and efficacia. But in regard to its effect, object and duration, Heidegger (c. th. ii. p. 399, comp. with 415) expounds this in the most correct and comprehensive manner: *Quia et fructus vitæ edit, et spes vitæ est, et permanet*;—quia non languida, infirma est, sed *παρρησίαν* et *πεποιθήσιν* habet, et perpetua simul, semperque exhilarans est, neque unquam intermoritur, sed semper renovatur et refocillatur. Such significations are manifestly comprised in the word *living*, when it is used of spiritual things; and one need not confine it to the exclusive sense of life-giving, or energetic, or durable. But that the

ἐλπίς ζῶσα is not to be taken metalectically for spes vitæ (which long ago was disapproved by Calov), excepting in so far as this living hope necessarily has eternal life for its object, and in great part also for its subject, appears from hence, that we must refer what follows to ζῶσαν, as declaring the ground on which the hope of the regenerate is living. In this ground, and in it most deeply, does Bengel place the source of vitality, when he expounds, *spes dicitur viva, quia ex resurrectione Christi efflorescit*. The natural man's hope of immortality is dead, which Calvin and Wolf here suppose to arise, first, from its ground, since it proceeds merely from a wish or an abstract idea; then, from its nature, having in itself nothing firm and vigorous, but being a mere thought or phantasy-dream (so Ælian names the ἐλπίδας ἐγρηγορότων ἀνθρώπων ὀνειρώδης, v. Wolf); and, lastly, from its fruits, since it produces only a few works, which are destitute of any true foundation or intrinsic worth, and are thence dead, and lulls the man himself, while far away from Christ, the sole well-spring of life, into the dead sleep of false security. But this hope in man is rendered living, objectively, through the resurrection of Jesus Christ from the dead, in which the life of all believers is made to stand; both objectively and subjectively, when, through the power of Christ's resurrection, we are born again, and thus this hope arises in us anew; and subjectively alone, when a renewed person considers the resurrection of Christ, and sees therein a type of his own future glorification. So that our hope in the resurrection of Christ has a living ground, out of which it vigorously

works, as Peter often testifies. To confine the power of Christ's resurrection in inspiring us with hope, to what it carries merely as contemplated in the mind, is just to limit *that* sense which this passage can quite well bear, and bear also in perfect accordance with the whole of the apostolic theology. And Clarius contends against the words of the text, when he represents the true hope as independent of the resurrection of Christ, and only says, *haec spes autem corroborata est per resurrectionem Jesu Christi a mortuis*, (comp. Grotius, Benson, and in opp. Calov.)

When it is here said, first, that the resurrection of Christ makes our hope living, and then, further, that this living hope is the result of our regeneration from God, it follows, that that which works this living hope in our regeneration is the resurrection of Christ, or that his resurrection brings forth, in our regeneration, a new and living hope. But since regeneration, from its very nature, has bound up with it a living hope as its consequence, it is not to be doubted that regeneration itself, in so far as it begets a living hope, must be referred back to the resurrection of Christ. It is only because the Lord has risen, and through the power, whereby his resurrection was accomplished, that God can beget us anew to a living hope, for our hope lives only in the life of Jesus. The idea is thus, at bottom, the same as when *δι' ἀναστάσεως κ. τ. λ.* is connected with *ἀναγεννήσας*; and the different ways in which it is here construed, are of little importance to the subject. The difference consists merely in this, that the latter exposition finds in the passage a description of what is

objective in the course of procedure; the other, and correct one, joins the expression of the subjective reflection, the reflex consideration, to the ζῶσαν. The Clementine Adumbratt. strangely connect and mystically expound the passage, but indicate the strong causal connection: *pater Domini nostri Jesu Christi; secundum fidem vestram resurgentis in nobis (vobis); sicut e contrario moritur in nobis, id nostra incredulitate faciente.* The interpretation of Hensler, according to which, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ is made to refer to εἰς ἐλπίδα, and τὴν ἐσομένην is to be supplied, needs no refutation.

Upon this connection between the resurrection of Christ and our spiritual life, extremely little is advanced by those expositors, who so understand the passage, that they are called to speak of it, and even by the systematic writers, especially the more recent ones. According to Knapp (*Dogm. ii. 268, f. comp. Script. p. 324 sq.*), the resurrection is merely the verification of Christ's testimony, and an assurance that he has fully accomplished the design of his death. That Christ, through the resurrection, ἐδικαιώθη, is certainly an important truth; but it contains, at the same time, the other, that this public justification of Christ, the Mediator, was done for the sake of our righteousness. *Nobis enim ille, as Flacius strongly expresses himself, non sibi incarnatus et mortuus est, ac etiam resurrexit (on Ephes. ii. 5. See also Nitzsch, Syst. § 135).* The two other effects, also, which are justly attributed to the resurrection of Jesus, presuppose this fourth neglected one, the resurrection of the body, if it be not a resurrection to condemnation



in regard to our souls : but still more clearly is the moral obligation to a new course of life through Christ's bodily resurrection presupposed by the *spiritual* bearing and efficacy of the same towards us, since otherwise it vanishes away into a mere allegory. Upon this effect, let the passages already brought forward be compared, in some such order as the following : Acts ii. 24 ; Rom. iv. 25 ; 1 Cor. xv. 17 ; Rom. v. 10, viii. 34 ; Eph. ii. 5, etc. comp. 10, Col. ii. 12, etc. iii. 1 ; Phil. iii. 10,—(and here might follow the admonitions, which are derived from the statements in this verse),—John xi. 25, where the connection comes in between our bodily resurrection and the resurrection of Christ. Upon this point may also be compared, the best that I am acquainted with, Quenstedt Theol. p. iii. c. 3, membr. iii. not. 1, thes. xcix., and Calvin, l. ii. c. xvi. § 13, where the matter is thus summed up : Sic salutis nostrae materiam (ground) inter Christi mortem et resurrectionem partimur, quod per illam peccatum abolitum et mors extincta ; per hanc justitia reparata et erecta vita : Sic tamen ut hujus beneficio vim efficaciamque suam illa nobis proferat. Thus, the resurrection of Christ comes both into the proper place of subordination to his death, and into the peculiar dignity which the Bible ascribes to it ; for, as under the grace which begets faith, faith itself ought not to be forgotten, so, under the meritorious sufferings and death of the Saviour, no more should that be forgotten, which is the fruit and reward of these, the resurrection of the Prince of Life, and the glory of the Lord of all things, who continually watches over us,

and, by the power of his victory, leads us through our short sufferings on to the end of our faith. (See below, on v. 21.)

*Ceterum Petrus prae reliquis apostolis doctrinam de resurrectione Jesu Christi ante omnia urgere, et quavis data occasione ad eam, tanquam ad fundamentum totius religionis Christianae felicitatisque nostrae, provocare, amat.* cf. v. 21; iii. 21. Acts i. 22; ii. 24, 31. (Pott.) If John is named the disciple of love, Paul might be named the disciple of faith, and Peter of hope (without any opposition, however, in sentiment); hence also, in the latter, the joyful contemplation of the re-quickened, *the living*, the glorious. *Amat Petrus epitheton vivus, v. 23. c. ii. 4, s. et mentionem spei, v. 13, 21, 22. c. iii. 5, 15.* (Bengel).

Ver. 4. εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, 5. τοὺς ἐν δυνάμει Θεοῦ φρουρούμενους διὰ πίστεως.

Nunc veluti explicat *spem* illam dicens haereditatem, etc. (Zeger). Hoc referendum est ad verbum *regenuit* (Erasmus). We are born again to a hope, but not to one that is dead, consequently (the Apostle now proceeds farther) to a hope, that has a correspondent object, therefore to that object itself, the *κληρονομία*. Objectum illius spei est haereditas, i. e. possessio firma, הַלְוָה (Grotius). The Christian not merely hopes to obtain some future good, but he has also at present, through means of a valid legal sentence, a possession (κληῆρος Acts xxvi. 18). But this possession, as the object of hope, is still far away from him, it is his without yet being his: an heir-

ship (an inheritance promised and appointed to him, see Eph. i. 14); “we have an eternal good assigned to us, though now we cannot see it.” (Luther). There follows, then, upon the fact that God has begotten us again to a living hope, the second, the objective appointment, to a heavenly inheritance;—as mortals beget children, who shall inherit their goods, (Benson, comp. Gen. xv. 2, etc.) As formerly the hope, so now is the inheritance more closely described, and 1. as a possession in itself, according to its peculiar nature, and 2. according to its present relation to us. De Wette (Einl. § 173, s. 316) considers this word also as a proof of the great relationship between this epistle and the Pauline epistles. But how can this idea, found even in the Old Testament, and by Christ himself so plainly recognized (Mat. v. 5), be regarded as “Pauline,” excepting in so far as “Pauline” is synonymous with Christian? Certainly, the word occurs in the gospels only in a spiritual sense (*κληρονομεῖν ζωὴν αἰώνιον*, Mat. xix. 29); but is there a *κληρονομεῖν* without a *κληρονομία*, or did not Christ think of eternal life, as the empire, or the goods therein contained, as the *κληρονομία*? In the epistle to the Hebrews, which yet must have so little of the Pauline phraseology, this substantive is found, and more frequently the other, *κληρονόμος*, which James also uses (ii. 5.)

*ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον*, a description of the properties belonging to our inheritance. The New Testament represents it, as every thing heavenly, no otherwise than by comparison. It promises not, like objective knowledge, to lead us to the abso-

lute idea. Expressions, which delineated positively, and without comparison, the future inheritance of glory, should be for us ἀρόρητα ῥήματα—unutterable words (2 Cor. xii. 4.) The description here, therefore, proceeds by way of comparison, but so that it is made out by negation, and is entirely accurate. The supposition that here, as often in Paul, the heavenly inheritance is compared to a crown of victory (see Wolf), is completely against the context (as Pott also feels). Paul speaks of a conflict, and compares the blessedness that is to follow to a crown of honour (wherewith comp. v. 7); Peter thinks of the unchangeable purity and excellence of the inheritance, in which we believe with a living hope, from the time that we are begotten again to it. By nature of sanguine temperament, gifted with overflowing sensibility, rash, fiery, and of lively feelings,<sup>a</sup> he remained also, when sanctified by grace, and as an apostle, in the highest degree susceptible of outward impressions, as far as was consistent with purity, to which his epistle in many places bears witness. But so much the more acutely does he see, the more painfully does he feel, in the highest productions of nature, and her best gifts, in the most delicate and blooming things of this earthly state, the hollowness of their splendour, according to which all passes away, the rust, by which all is corroded, and the deep-rooted corruption, in consequence of which all must sink into rottenness and decay. But what here

<sup>a</sup> See D. F. A. Krummacher's Characteristic of our Apostle in the *Ev. Kirchenzeit*, 1829, s. 387 f.

fails him, he possesses—he knows it with living hope—in the heavenly inheritance; it is an inheritance ἀφθαρτος καὶ ἀμίαντος καὶ ἀμάραντος. As he feels with liveliness, so does he express himself with facility; the internal anaphora of these three expressions, beautifully elevated through the concluding resemblance of sound in ἀμίαντον and ἀμάραντον, is incomparable; and that person is to be pitied, who can here find no better remark to make, than, *Synonymia utitur apostolus unice ad studium dicentis referenda* (Hottinger).—Ἀφθαρτον, what is subject by nature to rottenness, to corruption, what cannot be destroyed, because it carries not within it the germ of death, like the σώματα φθαρτὰ of this world (ἀφθαρσία syn. with ἀθανασία, opp. φθορὰ, 1 Cor. xv. 53, 42). “Imperishable,” expresses only the extensive import of the word; “indestructible,” and even “incorruptible,” bear too much reference to what is external, since they chiefly express the impossibility of a destruction from without; for a thing should then also be subject to φθαρτός, although it could not be corrupted or destroyed from without, if it had any internal spring of evil, (albeit the latter may not exist without the first). That we should have the certainty of an inheritance, which is not liable to suffer from the radical corruption of this world, is necessary to our consolation, but still it does not yield full satisfaction. The question presses itself upon us, whether it be not capable of being defiled by sin, past or to come? For the good things of this world, as Benson well remarks, are in great part stained by the manner in which they are acquired, and

partly also by the manner in which they are used, (comp. ὁ μαμμῶνας τῆς ἀδικίας, Luke xvi. 9.) Thus was the inheritance of the ancient people of God desecrated by their sins, (ἐμίανατε τὴν γῆν μου καὶ τὴν κληρονομίαν μου ἔθεσθε εἰς βδέλυγμα, Jer. ii. 7. comp. Lev. xviii. 28. Numb. xxxv. 34. Ez. xxxvi. 17.) Nay, in this world, even that which is holy, even faith itself, although ἄφθαρτον, is not ἀμίαντον (comp. upon the defilement of the Spirit, 2 Cor. vii. 1, and upon the undefiled nature of God's service, Jas. i. 27.) Therefore does the Holy Spirit add the new and consolatory assurance, that our inheritance is no longer susceptible of any stain, is necessarily and eternally pure (incontaminabilis, Vatable, comp. Luther), so that no past or adventitious sin can find a place in it. And to this is subjoined the third assurance, which combines the first and second into one idea, and raises it to the highest power: So little is our inheritance subject to corruption, so secure against every blemish, that it never suffers the slightest disagreeable change. Even the most delicate part of the eternal life, its very bloom, continues without change or interruption. That inheritance is free from the alternations between a higher and lower state of development and beauty, to which all organic life, not excepting that which is unconscious, is liable here below. "But *it* admits of no alternations, it remains perpetually fresh and green." (Luther; comp. Calov, and especially his quotation from Huss, upon the whole passage. W. Est is among the best). Thus, Peter, with as much fine feeling as liveliness, with predilection, and hence with nervous

fulness, represents what the other apostles express in one word, ἀφθαρτος (1 Cor. ix. 25, comp. above), or αἰώνιος (κληρονομία αἰώνιος, Heb. ix. 15.) (This latter word does not occur in the epistles of Peter; in its stead, he only uses ἀμάραντος and ἀμαζάντινος. See on ch. i. 24.)

τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, marks the relation in which the inheritance stands to us, connected, however, with the preceding context. 1. The inheritance is *in the heavens* (on this plural comp. 2 Cor. xii. 2. Eph. iv. 10; for the fables of the Rabbins concerning it, see Wettstein or Koppe in loc.), kept where it can neither be destroyed nor plundered (Mat. vi. 19, comp. Hebr. x. 34). This thought is also brought out in the form of the perfect, which expresses an action fixed and abiding (see Calov); so that Peter mentions this, ut sciamus eam esse extra periculum—extra Satanae ignominias in tutu positam (Calvin), but at the same time to express the separation between us, who are still amid the dangers of life and it, which is kept securely in heaven; although the conclusion does not follow from hence, which Didymus draws from it, whose words are given by Theophylact: εἰ ἐν οὐρανοῖς ἡ κληρονομία, μυσθώδης ἢ χιλιοέτης ἐν γῆ ἀποκατάστασις. However glorious the inheritance may be, it does not come till after that intermediate state. 2. The inheritance is reserved *for you*; it is secure, not only in itself, from all misfortune, but also from all alienation, so that no other can receive it in your stead. The direct address, as it stands in the undoubtedly correct reading, makes the words still more impres-

sive, as formerly the Apostle had said, ἡμᾶς (ver. 3), whereas he now turns himself directly to the elect reader. The same thought is found in Paul, expressed in a manner quite analogous: τὴν ἐλπίδα (taken objectively for the κληρονομία) τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, Col. i. 5; comp. 2 Tim. iv. 8: ἀπέκειται μοι ὁ τῆς δικαιοσύνης στέφανος. As is evident, Paul uses the word ἀποκεῖσθαι, which Peter never uses, while τηρεῖσθαι is employed once again by the latter; as here of the reward, so there of the punishment, 2 Pet. ii. 17, comp. also Jude 13, (the only other place where it occurs with this reference.) That both words should signify nothing more than *to be fixed*, could only have appeared to the expositors of the last generation; what then should mean the ἐν οὐρανοῖς? Εἰς is taken for the dative. But it signifies (as often) *up to, for* (determining the limit as well as the end: kept up to you—for you). If the inheritance is kept for the far-distant possessors, there must, of necessity, be also the keeping of their persons, that they may be sure of reaching the possession of the same; and Calvin justly remarks upon the following words, in which he speaks of this: Notanda est relatio, quum dicit: Nos in mundo custodiri, sicuti haereditas nostra in coelo servatur. But at the same time, as the Apostle plainly sets aside this inheritance for his reader (ὑμᾶς), it is necessary that he should mention whom he thereby understands; he must define the ὑμᾶς more exactly. He wisely adds, therefore, that this promise of the inheritance does not pertain to those who might perhaps choose to console themselves with it, unless



they truly believe the gospel, and therewith also this promise; nor yet to those “who for a while believe, and in the time of temptation fall away.” (Luke viii. 13.) He promises the inheritance, which cannot be lost, only to those who do not themselves go into the condition of the lost; while he annexes a limited and conditional determination of the ὑμᾶς, τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ πίστεως.

φρουρεῖν, to *guard*, may be understood in a double manner, being either such as to render an escape impossible, in which respect it is a restraint and limitation of freedom (comp. Kypre on Gal. iii. 23, and Wisdom of Sol. xvii. 16,) or in the way of kindness, for a defence against any injury or misfortune. The first sense may also comprehend the second; we may deprive any one of his freedom, to prevent him from sustaining harm. Of such a guardianship, in regard to religion, stands φρουρεῖν, Gal. iii. 23, where συγκλεισμένοι expresses the constraint which is necessary in such a case (see Grotius in loc.) Of a guardianship, in the same salutary sense, but without any constraint, it occurs Phil. iv. 7, comp. Jude 1, and the verse before us. In these last places, the discourse is of a keeping experienced by the regenerate under the gospel; in the former, of the keeping of the Israelites through the law. If this was a compulsory confinement, an imprisonment under foreign will and authority, the other is, on the contrary, a mild, gracious preservation, through the internal working of the Holy Spirit, a preserving of the heart and senses in Christ Jesus, through the peace of God, which is a fruit of undisturbed confidence, of

constant prayer and supplication (Phil. iv. 6, 7). As this kind of preservation is effected, so is it here announced, under two aspects; on the part of God, ἐν δυνάμει Θεοῦ, and on the part of man, διὰ πίστεως.—'Εν, it seems, according to a peculiar New Testament use, signifies also *through*, in which convenient way, too, it is expounded in ver. 2, by the most part of commentators. But this signification is at the least doubtful (see Winer ad Gal. ii. 23, where, to the singular quotations of Bretschneider, the most singular of all is added, John v. 11, which he interprets: Per filium habetur vita aeterna); for the places which Winer and Wahl bring forward in support of it, do not afford convincing proof. The thought, which lies at the bottom of this use of the ἐν, the direction of its radical meaning, through which it receives this modification, appears to us to be this: *in* marks the connection of cause and means with an effect, when the cause is inherent in the means, working organically through them with living influence; so that the means, in so far as the cause works organically through them, that is, is efficiently present to them, exist also in the cause; and hence it must be said of both, in such cases, that the cause works in (through) the means, and the means work in (by virtue of) the cause. So the Christian says: God spake in the prophets and in Christ (Heb. i. 1; below, v. 11), and Christ is glorified in his disciples; but inversely the community of Christ is also in him, and in him is blessed, and his inspired disciples proclaim the gospel in the Holy Spirit (see on ver. 12). In passages of another kind, the natural instrument

and agent might be considered as not quite actually bound together, without the designation of the union, which once existed, being on that account the less applicable. But never will this union be altogether loose and merely external, unless the author is guilty of negligence (which can be supposed in the sacred writings, only in regard to such things as are not religious.) The whole *usus loquendi* resting upon the appearance of union in things (even where that is less close, continued and living), has certainly its foundation in the eastern mode of contemplating things as they are, while our western phraseology is such as arises from reflecting upon things as they appear, which tends to disjoin them; so that we might often have occasion to make this grammatical remark: here (in German) the *through* stands for *in*; as here (in Hebrew) the *in* stands for *through*. Thus, for example, the Apostle says, *in* the heart we believe, and *in* the mouth confess (Rom. x. 9), because belief dwells and works in the heart, and the confession, from which we speak, is formed in the mouth; while we say more outwardly, *with* the heart, or rather *by* the heart, we believe, and *with* the mouth confess. Consequently it must be regarded as a rule, since in the general every word ought to be taken, wherever it can with propriety be so, in its radical sense, or the nearest possible thereto, that *ἐν* also should generally be translated by *in*, unless the sense of the passage forbid, and that we should recede from this primary meaning no farther than may be necessary. Hence, we can in no way be justified in translating *ἐν δυνάμει* here simply by,

*through the power, or by means of the power, just as little as in many of the places which Wahl adduces, ἐν πνεύματι signifies merely, "through the power of the Holy Spirit" (see on ver. 12). The believer exists and lives in the power of God, and in this is kept; from which it also, indeed, naturally follows, that he is kept by the power of God, as every thing which is done in it is certainly done by it. Nevertheless, it is not a matter of indifference, but of much practical moment, that here the idea of the in, out of which in this case a by naturally comes, is expressed not by a simple by or through, which should have excluded the idea of the in. For the power of God, which guards the faithful, is no external force working upon him from without, mechanically overruling and thus necessitating him, but the spiritual power of God, in which he lives, the power of the Holy Spirit, with which he is clothed (Luke i. 35; xxiv. 49: first it comes down to him from above, afterwards it dwells in him); the peace of God, as it is called in the already cited parallel passage, Phil. iv. 7, (comp. 2 Pet. iii. 14). The difference between this place and our own is merely, that it represents the matter subjectively, as the peace of God springing up and reigning in us, while here the objective cause is described: God's power, and not our own. Nullus sua libertatis potentia custodiri valet in bonis, sed illius quaerendum per omnia auxilium, a quo initium bonæ actionis accepimus, (Beda Venerab. in h. lo.)<sup>a</sup> But this objective power*

<sup>a</sup> Pott, on the other hand, attaches to φρουρεῖν a Pelagian sense, as if we were kept by a self-wrought constancy. Others,

of God passes over into us, that it may work, and is therefore at the same time subjective, so that it is in us even as we are in it, not merely under it. Accordingly, it is not said that any are kept in God's power unto salvation; or that all whom God's spirit ever preserved, were through his power so fast held, that they could no more separate themselves from it, that is, that all who ever have believed, must have been necessarily saved (as Calvin here naturally mentions, and much less still, that this guardianship is something of a magical or mechanical nature, which does not essentially consist in the maintenance and preservation of a living faith, a spiritual frame of mind. For in opposition to this ruinous conceit, which readily springs out of Calvinism, but which the true Calvinist stoutly combats, the Apostle purposely annexes the description how, or through what means the power of God keeps us to salvation :

*διὰ πίστεως.* The means, through which the power of God works in us, is here conjoined with *διὰ*. That power is the source of the keeping, faith is its organ. If here the mention of the first had been wanting, the Apostle should then have said : *τοὺς ἐν πίστει φρουρούμενους εἰς σωτηρίαν*; in which case the power of the Holy Spirit should have been comprehended in faith. Now both are expressed, distinguished from each other, and, indeed, faith is subordinated to the Spirit, as its regular organ. As therefore, no one may console himself with the thought of being kept through the Holy Spirit, who does not thenceforward believe again, expound it by "being fixed or settled" in the power of God.

in the power of the same Spirit, so also must no one go to supersede faith, this medium instrumentale of the Holy Spirit, and the ὄργανον ληπτικὸν of righteousness, and thus withdraw himself from the region of the preserving Spirit's operations, whether it may be by a theosophic wisdom, or mystic contemplation, or the speculative views of reason (διὰ πίστεως γὰρ περιπατοῦμεν, *we Christians walk by faith*, namely toward heaven, οὐ διὰ ἔδου, 2 Cor. v. 7), or whether it be by love and active labours severed from faith (for meanwhile, here below, νυνὶ, remain faith, hope, and love, these three, therefore, as three, without the consumption of one by another, and in heaven first shall love, as greatest and alone remaining, swallow up the two others into itself, 1 Cor. xiii. 8, 13). In other places also are the means of the Holy Spirit's working, which are always to be carefully distinguished from him, and in thought placed external to him, but still peculiarly his own, and most closely united to him, indicated by διὰ. So baptism, Tit. iii. 5 : κατὰ τὸ αὐτοῦ ἔλεος (see above ver. 3), ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος ἁγίου (see on chap. iii. 21.) However 1 John v. 6, does not belong to examples of this sort, as it refers not to the indwelling efficacy of Christ by the power of the Holy Spirit, for in this respect our baptism is never made co-ordinate with his death, and still less named before it, since the blood of Christ (as first) works through baptism (as second) unto regeneration (as third); but the passage refers to the personal appearance of Jesus upon earth (ὁ ἐλθὼν), and declares he came with water (or rather : working through the water of baptism), but not with

baptismal water alone (as John, his forerunner, and his disciples and preachers all come) but also with blood (working *through* blood, redeeming *in* blood, as that which the others proclaim, that which through his death first gives to baptism its objective worth. Comp. Lücke on the ver.) So also in 2 Tim. iii. 15, faith is represented as the means of salvation, just as it is here, where every thing is treated of in reference to individuals, and to what is inward, whereas baptism, ch. iii. 21, is considered as the means of salvation, and both together are mentioned in Mark xvi. 16. The Pelagian exposition, and whatever approximates to that heresy, is contrary to the literal sense. According to that it must mean (though it cannot): So long as we spontaneously believe, we are spiritually strengthened, and consequently remain steadfast (Hottinger: ἐν δυνάμει Θεοῦ, divino auxilio, co-operante Deo!). Benson tries to smooth it down by translating διὰ πίστεως, *so long as we believe* (similar to which Hensler: *in the faith*).

εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ  
 The final end of the new birth (see above p. 97 s.), Σωτηρία never exactly signifies *blessedness*, *felicitas*, but *salvation*, *redemption*, *deliverance*, *victory*, (see Bretschneider s. v. σώζω). This deliverance, the salvation of believers, is already accomplished objectively, yea, is already adjudged to them. But still not only is their inheritance beyond the reach of our will and understanding, even their life itself is *hid* with Christ in God (Col. iii. 3); they are already children of God, but it does not yet appear what they shall be (1 John

iii. 2.) When Christ, however, shall be revealed in his glory (concerning which ἀποκαλύπτεσθαι, φανεροῦσθαι is used, being equally applicable to him and to us), then shall they also appear in glory (Col. iii. 4. 1 John iii. 2,) so that they shall be a matter of wonder to themselves, like any one who awakes out of an unpleasant dream, and suddenly finds himself again in possession of happiness (Ps. xvii. 15.) We therefore do not take σωτηρία with Calvin, for a mere synonym of κληρονομία; but as ἐλπὶς first marks the whole subjective, and merely temporary feeling and disposition of the renewed spirit, and then κληρονομία announces its abiding object, so now does σωτηρία declare the last and highest end of regeneration; our personal deliverance from all evil and introduction into the heavenly inheritance, so that the preceding is here brought together in the fulfilment of the ἐλπὶς, and the possession of the κληρονομία.

This salvation is not only already perfect in itself, and to us certain, but also even now ready for manifestation (the expression: ἐτοίμην, comp. chap. iv. 5, is stronger than the other: μέλλουσα, chap. v. 1, and Rom. viii. 18.) Ἀποκαλύπτεσθαι, or φανεροῦσθαι is constantly used to denote the appearance of what has been invisible: So of the return of Christ, or the glorification of believers through his appearance, Luke xvii. 30. Rom. viii. 18. 1 Cor. i. 7. Col. iii. 4. 1 John ii. 28; iii. 2, below chap. i. 13; v. 4 (ἀποκάλυψις, v. 7, see our remarks.) For the general doctrine, see Pott on this place, and Nitzsch System, s. 44—46.—Κ. ἔσχατος=ἔσχατη ἡμέρα, John vi. 39;



xi. 24; xii. 48. The day that shall close this world's history, before which the fulfilment of all the prophecies (*rerum omnium restauratio*, Calvin) is not to be hoped for, but which itself shall fulfil the last of them (Acts iii. 21), so that afterwards nothing more is to be hoped for, with it the reign of grace is at an end, it is the day of the great judgment (Jude 6), of redemption (Eph. iv. 30), and of destruction (2 Pet. iii. 7), the day of eternity (2 Pet. iii. 8).

### CHAPTER I. 6—9.

THE Apostle leads forward his discourse from expressing thankfulness to God on account of the blessings provided for believers, to console and animate them, agreeably to his design, in their present condition, which, because of those blessings, notwithstanding their temporal sufferings, was as full of joy, as it was safe (and gloriously distinguished as the next section represents). Thus the internal connection between what precedes and follows is clear, and the superficial remark of Clericus, that the Apostle employed the concluding words, in order to pass on adroitly to others, only proves, that he could so regulate and connect together his expressions, as to impose no difficulty or constraint upon the course and progress of his thoughts. Whoever knows the great mercy to which he owes his regeneration, and the glory of the inheritance, which is reserved for him, (ver. 3—5), it will be easy for him to rejoice in suffering, to endure temptation, and pursue after sanctification (Calvin on *εὐλογητὸς*, ver. 3, Flacius on ver. 8.)

Ver. 6. ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἐστὶ, λυπηθέντες ἐν ποικίλοις πειρασμοῖς.

ἐν ᾧ many would refer to καιρὸς ἔσχατος, and translate by, *in which*; but the ἀγαλλιᾶσθε must then be taken, though present, for the future (Syr. Œcum. Theophyl. Vulg. Luther, Vatable, Clarius, Benson, Pott; hence also the reading in one Cod. and in Origen, ἀγαλλιασέσθε.) The supposition, that the present stands for the future, must, however, be called into doubt. Whenever it appears to stand thus, the import, the force of the future always lies without the verb, and the present itself stands as a simple expression of presence, while the speaker is placing the future actually before him (as is the case when the present in history is used for the past.) It must, therefore, in a good writer be always made clear before hand, that a ground is laid for converting the future into the present, before we should translate his present tenses into the future. But there are positive grounds to guide us here. Ἄρτι, indeed, though it is only used by the classics of that which has just been or is still existing, without implying any opposition to the future (*now, just now*: not, *still now, in the mean time*) cannot prove that ἀγαλλιᾶσθε, which stands in opposition to it, does not point to the future, since, according to a New Testament usage (see Bretschneider, s. h. v., Hottinger, z. d. St.) it (ἄρτι) may possibly stand in opposition to future time. But, on the other hand, it would certainly be unnatural to consider ἀγαλλιᾶσθε, ver. 6, as the present for the future, while, in the same period, not only δοκιμαζομένου, and the other

participles, but also the indicative ἀγαπᾶτε, ver. 8, must be understood of a real presence; after which, however, in the same verse once again, the present, the indicative, ἀγαλλιᾶσθε, together with its participle following, v. 9, may seem to be future. But there is full internal evidence, that in ver. 5 the σωτηρία is represented as a thing prepared and ready, and that exactly so in what follows this same σωτηρία, which is treated of in v. 9, (for ver. 10 begins with περὶ ἧς σωτηρίας) is again represented as something actually present to the Christian (ἡ εἰς ὑμᾶς χάρις, in opposition to the prophets; ἃ νῦν ἀνηγγέλη ὑμῖν, namely, τὰ εἰς Χριστὸν παθήματα καὶ αἶ μετὰ ταῦτα δόξαι); which constrains us to understand v. 9, and thus also the double ἀγαλλιᾶσθε of the actual present. Yet as in salvation, considered as thus present, there are found, through means of sin, continual interruptions to its development, it is natural that the joy of the Christian should increase, and then, for the first time, expand itself to the full, when every hindrance shall have been removed by the appearance of the Redeemer. Nec ulla repugnantia est, eos qui tristes sunt, exultare.... Tristantur enim propter afflictiones præsentes, exultant autem in spe retributionis futuræ (Est). We thus refer ἐν ᾧ with Beda, Calvin, Beza, (waveringly) Marlorat, Est, Grotius, Calov, Bengel, Stolz, to the whole foregoing passage, just as it must also be referred in ch. iv. 4; and translate it (as Rom. viii. 3. Heb. ii. 18): *whereupon, on which account, more properly, in which circumstance* (Winer, Gr. Exc. S. 137). Ἀγαλλιᾶω is also coupled with ἐν in John v. 33, which is as natural as that χαίρω, εὐφραί-

νομαι, καυχάμαι should have ἐν. It is expressive of pure joy or delight, and is thus stronger than χαίρειν (Matt. v. 12), weaker than γελᾶν (Luke vi. 21), exultare. To take it for an imperative in ver. 8, and, of course, also in the other verse, as Augustine does (ad Catech. l. ii. c. 6), and Hensler thinks rightly, is unsuitable and without foundation. In what follows, however, Calvin is certainly right, cæterum non tam eos laudat, quam hortatur. This sort of admonition is, with true believers, the most effectual, because it has respect to the workings of the grace of God and not to mere law. The exposition of Didymus accords with our own, excepting that he understands λυπηθέντες not of pain, but of the labours, which ought to be endured without pain, quos utique convenit exultare, licet aliquis labor (πόνος?) eorum voluntatibus importunus esse videatur (see below).

ὀλίγον, which is found no where else in the epistles of the New Testament, excepting ch. v. 10, and there, indeed, in the same connection as here, may signify, in both places, *a little*, either in reference to the extensive greatness of the suffering, hence to the continuance (as nearly all expound it), or to its intensive greatness (as Luke vii. 47, ὀλίγον ἀγαπῶ), hence to the pain. Both kinds of greatness might quite well be adverted to at the same time, since the temporary grief of Christians, put against their unspeakable and never-ending joy, is at once small and short. However, it appears that the reference here should be understood of the degree of the suffering, as that, which stands in opposition to it, their joy, is considered as present, not as future, as great, not as eternal;

but in ch. v. 10, on the contrary, the opposite, eternal glory, brings out the meaning of *short-suffering*, ἄρτι. See above.

εἰ δέον ἐστὶ, *i. e.* tum demum quum opus est (Beza), *i. e.*...Si Deus nobis crucem imponat: non enim semper nos Deus cruce premit: Neque accersere eam est necesse, aut etiam pium (Flacius). There is no ground to suppose, with Calvin and Bengel, that the condition stands here for the cause, and that εἰ has the vim affirmandi (on which Bengel improperly compares ver. 17). Luther, on the other hand, justly compares ch. iii. 17: εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, and interprets the meaning of this addition as follows: "There are many people who would fairly storm the heavens, and very soon get up thither; therefore they lay upon themselves a cross out of their own will. For reason will still produce nothing but its own works. These, however, God will not have; it must not be our own works which we choose, but we must wait for that which God lays upon us, and be ready to go and follow wherever he leads us; therefore thou must not henceforth run of thyself." As this restraining condition (εἰ δέον ἐστὶ) teaches us, that suffering is not absolutely necessary and salutary to the faithful (διδάσκων, ὡς οὔτε πᾶς πιστὸς πειράζεται διὰ θλίψεων, οὔτε πᾶς ἁμαρτωλὸς, Theophylact), so it is a place of importance, partly as guarding against a false construction of 2 Tim. iii. 12, partly as contradicting the false statement in doctrine, that notwithstanding the forgiveness of sin granted to Christians, there is a kind of atonement and purification through

suffering necessary.<sup>a</sup> The believer must, as the Apostle shewed, be sure of salvation, for, on the one hand, he is to pray, that he may not be led into temptation (Mat. vi. 13), and, on the other, he is ready to undergo the trials which God's wisdom and love may lay upon him, because he must believe them to be appointed by God only when they could be conducive to his salvation.

λυπεῖν indicates as well the occasioning of a real hurt and suffering (so Hensler here, comp. Didymus), as the awakening of a salutary feeling of pain, of grief. In the former sense it occurs, ch. ii. 19, λύπη, *affliction*. Here, on account of its opposition to ἀγαλλιᾶσθε, the latter comes in. The aorist would have its common force, if ἀγαλλιᾶσθε were taken as a future; *you shall rejoice, after that you have been afflicted*. But according to our exposition also, the aorist is suitable and proper, since the Apostle is speaking of something which has already happened, and the repetition of which is still to be expected, but in such a way that it is considered, at the same time, as gone by (see Matthiae, gr. Gr. Ausg. II. s. 953 f.; the perfect would have represented the affliction as continuing.) As Luther spake before of all kinds of fleshly ascetics, so here Calvin speaks in fit terms of the mystics: "So we must reckon the faithful not to be mere blocks, nor to have so far divested themselves of human feeling, but that they may be affected with pain, may fear dangers, may find poverty distressing, per-

<sup>a</sup> See of the Roman writers Bossuet; for ex. expos. de la doctrine, vii. and the Mystics.

secutions hard and difficult to be borne." And now he explains the last apparent opposition in the phrase ἀγαλλιᾶσθε λυπηθέντες: "They, therefore, feel sorrow from evils, but that in such a manner softened by faith, that they still cease not to rejoice. So that their sorrow does not hinder their joy, but rather gives place to it. But yet joy, although it overcomes sorrow, does not abolish it, because it does not deprive us of humanity. And hence it is manifest what true patience is. Its beginning and root, as it were, lies in the acknowledgment of God's gifts, especially in considering the free adoption with which he has dignified us. "But," he had said at the beginning, "the faithful know better by experience, that these contrary affections exist together, than can be expressed in words."<sup>a</sup> Comp. on this, as on the whole passage, ch. iv. 12—14, and the parall. Jas. i. 2, 3. Calv. Inst. I. III. c. 2, § 17—20. Heidegg. Corp. Theol. II. p. 419, sq. Hahn. Glaubensl. § 109.

<sup>a</sup> Sic habendum est, fideles non esse truncos, nec humanum sensum ita exuisse, quin dolore tangantur, quin pericula metuant, quin molesta sit paupertas, quin difficiles ac duræ persecutiones. Tristitiam ergo ex malis sentiunt, sed quæ ita lenitur fide, ut gaudere propterea non desinant. Ita non impedit tristitia ipsorum gaudium, sed potius locum illi edit. Rursus gaudium, tametsi tristitiam superat, eam tamen non abolit: quia nos humanitate non spoliatur. Atque hinc patet, quæ sit vera patientia: Initium ejus et quasi radix est beneficiorum Dei agnitio, præsertim dum gratuitam, qua nos dignatus est, adoptionem reputamus. Verum melius experimento norunt fideles, illos (*contrarios affectus*) *simul* consistere, quam verbis exprimi queat.

Non unam hic tentationem ponit, sed plures; neque unum tentationis genus, sed diversa (Calvin). Ποικίλος, properly *variegated*, hence (in the New Testament always) *various*, *manifold*.—Πειρασμός, trial and temptation, is in the Bible *one* idea, for the former is done only by the latter; s. Jas. i. 2, and 12, 13—15. (It is an unsound exegesis to take the same word in one and the same chapter and connection, in two different senses, as Menken has done in his Anleit. z. eig. Unterricht, 2te Aufl., S. 44.) Tentare, probare significat, Ps. xxvi. 2 Gr. (Drusius on our verse). Πειράζω means nothing else than, *to prove any one through some particular experiment*. The same also is manifestly expressed by our word *versuchen* (to try), without a bad meaning; one proves, tries an instrument, or a dish of food. In so far, indeed, as the moral or spiritual trial of a man presupposes the possibility of his not standing, but becoming subject to evil, it is temptation, in the strict theological sense; it is temptation to evil, yet so as that the evil is by no means a necessary result, or even one that is apprehended, in so far as the trial proceeds from God. In so far also as the man, in being tried, is tempted, *i. e.* enticed to sin (ἐξελκόμενος και δελεαζόμενος), it does not proceed from God, *i. e.* he does not draw any one into sin, and the sinner must not justify himself (Jas. i. 13, sq.) Nevertheless, this trying, which has its real ground in the sinful lusts of men, is done according to God's appointment (not merely his permission), but partly with the view of putting faith to the proof, partly that God may thereby lead on and strengthen the faithful



unto what is good.<sup>a</sup> When the trial is done through purely inward means, it is named by the church *an assault*; but when through such as are outward, it then becomes *an allurements*, or a *heavy trial* (as we then, by way of eminence, express ourselves.) Every occasion of prosperity as well as misfortune, is obviously the means of a trial (“the form of temptations is twofold: for either afflictions vex the heart—or, as frequently happens, the successes of life become provocations to many,”<sup>b</sup> Basil. M. in Suicer, tom ii. p. 656); and even the happy medium, which the wise man wishes for himself, is a position of security only so long as one acts like him, considering and employing it as the gift of God (Prov. xxx. 7—9.) However, no stationary condition is a *πειρασμός* (excepting in so far as the whole life of faith is a trial); but as this name marks an act, through which the temptation is presented, it always implies an alternation of good or evil. But there is a distinction to be made between sudden prosperity and the influx of misfortunes. The first is in itself the bounty of God, and becomes dangerous only through the internal state of him who receives it. But misfortune and suffering are in themselves an evil, and the consequence of sin, a punishment to man, and only become a benefit, when the temper in which they are

<sup>a</sup> Upon the advantages of these temptations see Suicer, Thesaurus, s. v. *πειράζω*, I. Of the temp. of the ungodly we say nothing here.

<sup>b</sup> Διπλοῦν τὸ εἶδος τῶν πειρασμῶν· ἢ γὰρ αἱ θλίψεις βασανίζουσι τὰς καρδίας . . . ἢ καὶ πολλάκις αἱ εὐθηνίαι τοῦ βίου ἀντὶ πειρατηρίου γίνονται τοῖς πολλοῖς.

borne is that of a sincere Christian. Therefore are they the proper, natural means of temptation, and are named temptation itself, *πειρασμοὶ* (impropre s. Suicer, s. h. v. ii.) Now, whilst the sacred scriptures give to the sufferings of believers the name of temptations, later expositors have often gone the opposite way, and by a short cut have said, that *πειρασμὸς* signifies *misfortune, persecution*: not, that *πειρασμὸς* signifies *temptation*, which takes place chiefly through means of sufferings, hence also *suffering*, and this only in so far as it actually tempts people to fall away from the faith. (See Zachariæ, *Bibl. Theol. Thl.* iv. s. 519.) Nam quod diabolus fulminat in domum Job, says Calvin on Matt. viii. 31, non facit hoc lignorum vel lapidum odio: sed ut sanctus vir impatienter damnum ferendo adversus Deum fremat. Peter considers here earthly pain as the opposite of that joy of salvation, whereof he speaks. Yet is it, at the same time, the means of reaching future glory, as is also testified in the following verse. Understood in this light, and therefore considered in an ascetic point of view, pain is the means of joy,—to the believer, even an occasion of rejoicing. So is it represented by James in a passage parallel to ours: *πᾶσαν χαρὰν ἠγάσασθε, ὅταν πειρασμοῖς περιπέσητε ποικίλοις, γινώσκοντες, ὅτι τὸ δοκίμον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν*, (*Jas.* i. 2, comp. *Mat.* v. 10. *Acts* v. 41. *Rom.* v. 3; viii. 17.) and to the same effect also Peter himself in chap. iv. 13, although not so strongly, (in chap. iii. 14, the contrast is again introduced; and in chap. ii. 19, continuance in the faith under suffering, for Christ's sake, is represented as grace.) Here, however, Peter

makes mention of suffering as, in the first instance, sensibly opposed to joy, though the latter still obtains, and then shews that the suffering shall sometime be changed into joy, (v. 7.) at the revelation of him, in whom we now already rejoice (v. 8.) He therefore sets forth the final victory of the joy, which springs from faith, over its opposite, fleshly grief, whereas James there says, that faith even now overcomes pain in such a manner, that it can rejoice not merely *under* it, but also *in* it; a victory, however, which is still always unwelcome, and hence he both praises perseverance and exhorts to prayer, (James i. 3; v. 10, 13,) while the final, complete, and alone satisfactory removal of the opposite, which Peter, as well according to his design, as his own peculiarity of temper, keeps chiefly in view, shall be effected, not through the opposite itself, or any member thereof, but solely through the wonderful manifestation of our Lord.

V. 7. ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολυτιμότερον χρυσίου, τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου εὐρεθῆ,

The announcement of God's aim in trying the faithful, and its blessed result to those, who are kept in the faith.

δοκίμιον, has only two significations, of which the one here is quite impossible, the other is attended with great difficulties. In the first, it imports *means of trial*; in which it is used by the LXX. in Pro. xxvii. 21. Ps. xii. 7: in the former for מֶלֶחֶם, a melting pot (according to Gesenius), for which κάμινος

stands in Pro. xvii. 3; in the latter for  $\text{לִיָּע}$ , which again denotes perhaps, an instrument of fining. This signification is manifestly not suitable here. But in another sense *δοκίμιον* is synonymous with *δοκιμασία*, which is not found in the received text of the New Testament. So Herodian says: *δοκίμιον δὲ στρατιωτῶν κάματος* (ch. xi. 36), and Pliny (Hist. Nat. xxxiii. 19): *auri experimentum ignis est*, in both of which places the signification extends to *proving*, but so, that the means also are comprehended, James i. 3, may also be mentioned: *γινώσκοντες, ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν*, where the word still stands by itself. But expositors commonly decide in this place for the first signification, and expound thus with Lamb. Bos (exercit. ad h. l.): *id, quo probatur et spectatur fides vestra, h. e. res adversæ, afflictiones*: So Grotius, Wolf, Hottinger, Wahl: The sense is then the same as in the first part of Rom. v. 3, 4: *ἡ θλίψις ὑπομονὴν κατεργάζεται ἢ δὲ ὑπομονὴ δοκιμὴν, ἢ δὲ δοκιμὴ ἐλπίδα*, which can only mean “affliction (as *δοκίμιον*) worketh out steadfastness, steadfastness experience, experience hope.”) So that *δοκίμιον* and *δοκιμὴ* signify something quite different. However we could take *δοκίμιον*, in Jas. i. 3, with the older expositors in its other signification: *tentatio patienter suscepta* (Bengel); for the means of trial work steadfastness only through the trial, and in the idea of the latter is therefore to be placed the cause of the former: *exploratio fidei vestræ, nempe per illas tentationes* (Grotius). The agreement with the passage in Rom. v. 3, 4, remains the same, since *δοκίμιον*, considered as equivalent to

*δοκιμασία*, the proving is the same with *ἑλέψις*, and is distinguished from *δοκιμῆ*, the state of having been actually proved, as a cause from its effect (Beza), or as the passive condition of being subjected to proof from the active trial, which follows it (Calvin), these two, however, being one and the same (as then in *δοκιμῆ* the significations trying, and the state of having been tried, naturally run together, see Phil. ii. 22). Now, since the two passages in James and Peter so literally correspond, and Peter is generally supposed, not without ground, to have had an acquaintance with the Epistle of James, it must therefore be first of all inquired, whether, in the verse before us, *δοκίμιον* should not be taken just as it is in James. But as in the latter, both significations can equally well be adopted, while certainly Peter does not use the word in one of them, which therefore must be thrown out of view, we are constrained, by referring to James i. 3, to decide for the exposition: *δοκίμιον* = *δοκιμασία*. Let us now see how this suits in our place. Here, as well as in James, there is probably a comparison designed between the *δοκίμιον* of faith and gold. But then arises a logical difficulty, *poscit enim ratio anti-theseos ut exploratio cum exploratione, i. e. afflictiones cum igne* (or the putting faith to the proof with the melting of gold), *et res ipsae inter se, i. e. fides cum auro inter se, comparantur* (Beza). Hence Beza, and with him Grotius, Gr. Schmid, Benson and others, supply *τοῦ δοκίμιου* before *χρυσίου*, referring for similar examples to Matt. v. 20. John v. 36. 1 John ii. 2, (Comp. Winer Gr. Ausg. ii. s. 98, and dag. Fritzsche, in Matt. p. 220, sq.). Now, certainly, the try-

ing of anything may be called good or bad, after that the thing tried has stood it, but it may be doubted if it could be said, that the trial is found either the one or the other, and if it would not be in general a wonderful prolixity to say, that the trial of faith, as compared with that of gold, is found more precious, since the question turns only upon the comparison of the way in which the trial has been stood. Hence arises the interpretation preferred by Tholuck (on Rom. v. 4), through *genuineness*, which is “contrary to the rule,” and is faulty in its foundation, as was long ago remarked by Wolf: *alii sic vertunt, ac si δοκιμον λεγатур*, and Hottinger shuns the great exegetical difficulty, by means of a small critical elision (the *ι*). Among the best are Flacius: *probatio fidei pro probata fide*, Hebraismus simul et Atticismus est (to put the abstract sometimes for the concrete is common in all languages): Bengel: *fides vestra, quæ sic probatur*, and Bretschneider: *fides explorata, i. e. integritas fidei*,—“the probation of your faith is to be taken for, your faith as a thing tried, just like *δοκιμή* in Phil. ii. 22,” (Hensler); the genuineness of your faith, or its capability of standing proof (Luther). According to this explication, a new signification is not given to *δοκιμον*, but it is assumed, that the notion of proving is referred to the object proved, and the word is in consequence transferred to the object, to faith itself, in so far as it has stood the proof to which it was subjected. It is synonymous to *trial*, bearing a respect to the thing which is tried, and its effect thereon, as in Jas. i. 3, it bears a respect to the cause, the means of probation. And thus, on the one hand,

is the harsh ellipsis and construction avoided, and on the other, the passage appears perfectly logical. The faith which is exercised in trial and stands therein, or more literally, the trial which faith stands, and the gold, which is also subjected to trial, are compared :

*τὸ δοκίμιον τῆς πίστεως* and *τὸ χρυσίον δοκιμαζόμενον*.

After this exposition of the word, the reality is still doubtful. Calvin mentions the ambiguity, and decides justly : “ It is uncertain how far the verb *δοκιμάζεσθαι* and the noun *δοκίμιον* extend : Since gold is tried by fire in a two-fold manner ; first, when it is purged from dross, and again, when trial is made of its genuineness. Both kinds of trying agree well to faith. For, when many of the lees of unbelief settle in us, being boiled as it were, in the furnace of God, with manifold afflictions, the dross of our faith is purged off, so that our faith becomes pure and clean before God. At the same time, an experiment is made, as to whether it be true or false. I readily embrace both views.”<sup>a</sup> The real and ideal probation of faith are here joined together, as they are, indeed, substantially one. *Fides cruce tum probator fit, tum et illustrior*, (Flacius.) God does not count

<sup>a</sup> Incertum est, quousque extendat verbum *δοκιμάζεσθαι* et nomen *δοκίμιον*. Siquidem bifariam probatur aurum igni ; Primo quum repurgatur a scoria : deinde quum de ejus probitate faciendum est judicium. Uterque probandi modus fidei optime congruit. Nam quum multæ incredulitatis fæces in nobis resideant, dum variis afflictionibus quasi excoquimur in fornace Dei, purgantur fidei nostræ scoriæ, ut pura et nitida sit coram Deo. Simul experimentum ejus capitur, verane an ficta sit. Utramque speciem libenter amplector.

it necessary to prove again that faith, which has already been purified; when he proves it, it is done for the purpose of actually purifying and trying it, whereupon he recognises it as now tried. But we must reject, as not applicable here, though correct in itself, the remark of some, that the secret unbelief of many is made manifest through afflictions. The discourse is here of those whose faith will be manifested by being tried, and at the same time purified of the dross that still cleaves to it. And this view of the matter also confirms our exposition of the word *δοκίμιον*. Not the entire faith which exists in individuals, shall be found excellent, but only the kernel of the true faith, which endures the trial. Much *μολυσμὸς τοῦ πνεύματος*, (2 Cor. vii. 1,) the working of the *ἀμαρτία εὐπερίστατος*, (Hebr. xii. 1,) shall fall away, and that alone which remains, is the *δοκίμιον τῆς πίστεως*. Nam ut suus argento honor non ante habetur, quam purgatum fuerit: ita fidem nostram honorifice habendam esse et coronandam apud Deum significat, ubi rite examinata fuerit, (Calvin.) “That faith may remain clear and pure, as the word is pure; that man may depend upon the word alone, and trust to nothing else; for we daily need such cleansing and crossing, on account of the old, earthly Adam,” (Luther.)

*πολυτιμότερον* instead of the *lec. rec. πολὺ τιμιώτερον*, recommends itself as the more difficult, but yet the more suitable reading. Faith is in and by itself already *πολύτιμος*, as gold also is, (the same word is applied to pearls and ointment, (Mat. xiii. 46. John xii. 3.) But, being tried in the fire of affliction, it will



be found more precious than the purest gold. (So the Syriac; Griesbach, Vater, Knapp, Lachman.) That no ellipsis is to be supposed before χρυσίου, has been already shewn. Χρυσίον is here not the indefinitely general, not *gold, of whatever sort*; but, on account of the article before ἀπολλυμένου, it is the definitely general: *the gold, all gold*, (that, namely, which is used among men.) Τοῦ ἀπολλυμένου, quod aliquando periturum est, (Grotius;) aurum, cum mundo perit, v. 18, nec tum juvabit quemquam. Idem participium, Jo. vi. 27, (Bengel.) The same energetic use of the participle present for the future, is found in 2 Pet. iii. 11, where the thought is manifestly the same as in v. 10 and 12. (See Winer Gr. p. 291.) Δὲ Bengel interprets sed: fides cum auro comparatur, non ut illud perit, sed ut per ignem probatur. However true this may be, Peter could never on that account insert ὁὲ, because he could neither have feared nor cautioned against such a stupid mistake as Bengel must have presupposed. Quite correctly, on the other hand, Vatable, (also Calov:) aurum, quod perit et *tamen*, which exposition he certainly owed to Calvin, who thus excellently unfolds it:—"The argument is from a less to a greater; for if gold, which is a corruptible metal, is prized so much by us, that we wish to have it tried with fire, to the end that it may obtain its proper value with us; what wonder is it, if God demands the same proof for faith, since the excellency of faith is so great in his sight?"<sup>a</sup> Quite differently

<sup>a</sup> Argumentum est a minori ad majus: nam si aurum, quod

and erroneously is it taken by Benson. But against Morus, who appears to have copied Calvin, Hottinger says : *quæ mihi argutius quam verius dicta videntur*. Yet, still to give an exposition of the *δὲ*, he will, (like Benson,) so understand the Apostle, *ut si scripsisset ; διὰ πυρὸς δοκιμαζομένου, ἀπολλυμένου δὲ*, and supposes he had just transposed the small particle *δὲ*, and more of the same sort. *Δοκιμαζομένου*, See above on *δοκίμιον*. Many comparisons of the trial of gold by fire with the trying of men in affliction, are to be found in profane writings, for which, see Flacius, Wetstein, Raphelius *Ann. ex Polyb. et An. Wolf, Pott*. In the Scriptures, comp. Ps. lxxvi. 10. Prov. xvii. 3. Jer. ix. 7. Mal. iii. 2. (Wisd. iii. 5, 6. Sir. ii. 5 ; xxvii. 6.) God proves the faithful through affliction, and finds them sound, for their faith rests upon the word of God, which enables them to sustain the trials, and hence also is compared to the gold which has been most thoroughly tried, (Ps. xix. 11 ; cxix. 127,) and to the silver that has been seven times purified, (Ps. xii. 6.) Comp. Rev. iii. 18.

*Εὐρίσκομαι*, to manifest itself as so or so situated, to be known by a particular quality, as 2 Pet. iii. 14, not simply *to be* (Winer, Gr. 496 ; Fritzsche in Mitth, p. 38, sq. comp. Thucyd. l. iii. c. 47, and the meaning of the active in Rom. vii. 21.) synonymous

*metallum est corruptibile, tanti ducimus, ut velimus igne probari, quod suum apud nos pretium obtineat : quid mirum si Deus in fide eandem exigat probationem, quum tanta sit apud eum fidei excellentia ?*

to φαίνομαι and ἐξετάζομαι in the classics. Here it manifestly refers to the τὸ δοκίμιον but it is doubtful whether πολυτιμότερον or εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν is to be bound with it as a predicate. If the latter, then πολυτιμότερον must necessarily be considered as in apposition. Yet the other is quite agreeable to the usus loquendi (Mat. i. 18; Luke xvii. 18; 2 Cor. v. 3); although it certainly appears, that never elsewhere, at least not in the New Testament, is εὐρίσκομαι εἰς employed (and also the places brought from Polybius by Raphelius, Wolf and Pott, prove nothing). The particular passage which is produced on this point, is Rom. vii. 10. But there, unquestionably, εἰς ζωὴν is to be referred to ἐντολή, and the first ἐντολή is just as unquestionably represented by αὐτή so that αὐτή εἰς θάνατον is quite the same as if it stood ἐντολή εἰς θάνατον, only with the more exact determination, that this ἐντολή εἰς θάνατον is no other than that εἰς ζωὴν. The verse means, when translated in the most literal way possible, “and it was found to me (in regard to me, the sinner) the law unto life, this itself a law unto death.” Here, therefore, εἰς is not construed with εὐρίσκομαι. So that the other construction is more agreeable to the usus loquendi; and we accordingly take the preceding πολυτιμότερον as the predicate, since this transposition is not greater than many others (for ex. ver. 1, 2), and besides is not without ground. Were the phrase to stand in the simply logical construction, after χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμάζομένου, the addition εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν should immediately follow, this reference, so long at least as

one had not read the whole, would appear doubtful, since, according to the external construction, it would then be more naturally referred to the trial of gold than to that of faith. But an internal ground for the construction adopted consists in this, that through it the thought, which in each case lies in the passage, the praise of well-tried faith is simply brought to light, while otherwise, through the inserted comparison, what rhetorically should have been strongest, would be thrown away, and the passage become flat at the close. As for the translation of Hensler, which takes *πολυτιμότερον κ. τ. λ.* as a parenthesis, and at the same time does not couple *εἰς ἔπαινον κ. τ. λ.* with *εὐρίσκομαι*, but puts this absolutely, *shows itself*, it is utterly to be rejected.

*Εἰς ἔπαινον καὶ τιμὴν καὶ δόξαν*, we therefore consider as the addition to the whole passage (such appendages being very often found with *εἰς*): “so that these manifold temptations, through which your faith is tried, may tend to your praise and honour and glory,”—to *yours*, for Peter speaks, *de ipsorum electorum laude et honore et gloria, quibus nimirum synonymis voluit Petrus obtegere tentationum dedecus et ignominiam* (Beza), comp. Rom. ii. 7. However, the latter remark of Beza, with which Grotius agrees, is unsatisfactory; and generally, in the handling of such biblical synonyms, little or nothing is effected. Why Peter uses a variety of synonyms, is indeed correctly stated; but why should there have been just these, and in this order? The Christian does not allow himself in a meaningless rhetoric, and least of all the Apostle. But how little the

import of these three ideas is established, may be seen from the following comparison of the different expositions, wherein we retain the same position of the words as the other interpreters (Lachmann places τιμὴν last):

ἔπαινος	laus,	verbis	}	Bengel.		honor	}	Grotius.		laus	}	Erasmus.
τιμὴ	honor,	rebus				laus				gloria		
δόξα	gloria,	judicio				gloria				honor		

First, in regard to ἔπαινος, it appears from ch. ii. 14, and Rom. xiii. 3, that it may signify judicial praise, in opposition to punishment, and hence also in so far as it adjudges and draws after it reward; τιμὴ, according to ch. ii. 7, is the honour which is not only adjudged to any one, but rather actually experienced; and hence δόξα can only be understood of real splendour, not such as consists merely in expressions of honour and personal respect, of the glory with which one is surrounded, of which he has actual possession. This sequence of one upon another corresponds as well to the nature of the thing, as to the oratorical gradation of the words and their meaning in other places. For that ἔπαινος in the New Testament primarily and essentially signifies *praise, commendation, encomium*, admits of no doubt (see the places in Wahl, and upon the matter of the praise itself, Mat. xxv. 34.) Τιμὴ means *honour, mark of honour, prize*; hence σκεῦος εἰς τιμὴν (σκεῦος εἰς ἔπαινον, εἰς δόξαν is never found, which of itself is sufficient to make us attend to the difference between these synonyms). Rev. iv. 9, has it between

δόξα and εὐχαριστία, connecting both, and leading on from the objective to the subjective; for it is not so strong as δόξα (1 Tim. i. 17.) or κράτος (1 Tim. vi. 16; Rev. v. 13), which mark something more substantial. In the honour, praise is presupposed, and hence also included (“it is an effect of the ἔπαινος,” Hensler); and not only does it draw particular gifts and honourable presents along with it, so that τιμὴ expresses something more substantial than ἔπαινος (Aristot. Rhet. l. i. c. 5, cf. Fischer proluss. de vitiis lexic. N. T. p. 291, sqq.), but also in large measure the δόξα and so it again is comprehended in the glory, and forms, with the κράτος, the two particulars thereof, which in Rev. iv. 11, are placed after it with peculiar emphasis, as in Heb. ii. 7, (where the power is expressed by κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου.) Δόξα from δοκέω, *to purpose*, and *appear* (which are both one, after different ways of consideration; for what one appears to be, that he purposes to be; and what he merely purposes, that is mere appearance), *the good opinion* which one enjoys, *the fine appearance* with which one is encompassed, therefore also the *power, riches, external sufficiency*, which corresponds thereto. This is that which is generally held for the real δόξα, the δόξα ἀνθρώπου, of which believers here below must be dispossessed (ch. i. 24). But out of it proceeds also the idea of the heavenly glory, and hence the Fathers so often put these two in opposition to one another (s. Suicer, s. v. ii. 1, 2): “The saints having their citizenship in heaven, and treasuring up to themselves a portion in

those treasures, which are eternal, their glory exists in the heavens,"<sup>a</sup> (Basil in Ps. vii.); and Paul places them in yet stronger contrast, naming the one *φθορὰ* (*ματαιότης*), and the other true *δόξα* (Rom. viii. 21). It is this, the glory of Christ, the Lord of the universe, in which they shall have a share. For before the creation of the world he already had with his Father the *δόξα* (John xvii. 5.), which therefore is the peculiar majesty (*כבוד*) of God,<sup>b</sup> not dependent upon the creature (like *ἔπαινος* and *τιμὴ*), concerning which Christ also wished that his people might see it (John xvii. 24, comp. xi. 40), and of which he himself makes them partakers (ver. 22). Therefore declares one, who testifies of this glory, how that God the Father is named the *πατὴρ τῆς δόξης* (Eph. i. 17), and also he himself as God, in an appearance before the incarnation, is spoken of as *ὁ Θεὸς τῆς δόξης* (Acts viii. 2), as also *ὁ κύριος τῆς δόξης* (1 Cor. ii. 8, see the whole passage), and his Spirit, *πνεῦμα τῆς δόξης* (below, ch. iv. 14.)—The pre-eminence of this future glory (see Rom. viii. 18, below, ch. v. 1. 10. Knapp, Scripta, p. 274, sq.) over the praise and honour which form a part of it, is not wont to be separately stated. Believers are called hereunto, that they might be for the praise of the glory of God, and more especially the glory of his grace (*εἰς ἔπαινον τῆς δόξης αὐτοῦ, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ*, Eph. i.

<sup>a</sup> *Τῶν ἁγίων τὸ πολίτευμα ἔχόντων ἐν οὐρανοῖς καὶ θησαυρίζόντων ἑαυτοῖς ἐν τοῖς αἰωνίοις θησαυροῖς τὰ ἀγαθὰ, ἡ δόξα ἔνεστιν ἐν ταῖς οὐρανοῖς.*

<sup>b</sup> Hence in Heb. i. 3, this glory is given as a mark of godhead: so also in the Fathers. See Suicer, s. h. v.

14, and 6, 12; where the distinction between ἔπαινος and δόξα strikes us at first sight); but this calling they can fulfil only when they have themselves been commended of God, and have been made partakers of his glory, the glory of his grace.

ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ (comp. Luke xvii. 30.) At the time of the reappearance, the new manifestation of Christ, who is now again concealed from our view (comp. ver. 5, 13, and the remarks thereon), which is an ἀποκάλυψις τῆς δόξης αὐτοῦ (ch. iv. 13), and indeed for our highest good, hence also the way in which Scripture expressly names this: δόξα μέλλουσα ἀποκαλυφθῆναι εἰς ἡμᾶς (Rom. viii. 18, cf. 21, below ch. v. 1), since with the manifestation of Jesus Christ there shall appear, at the same time, the ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ (Rom. viii. 19), who, as well as himself, are still concealed (comp. above on ver. 5), and that through means of the ἀποκάλυψις καὶ δικαιοκρισία τοῦ Θεοῦ (Rom. ii. 5, for also God himself, since he still restrains his righteous judgment, is now, as every history of the world bears witness, in great part a concealed God, manifested only in the word and in faith). Then, for the first time, shall the elect as such be openly revealed, who, still as θλιβόμενοι, are waiting for their ἄνεσις through the ἀποκάλυψις of their Lord (1 Cor. i. 7. 2 Thess. i. 7; *operta enim adhuc est illa Christi majestas, suos electos ad patientiam erudientis et iudicium adversus hostes differentis* (Beza.) These are all the places in which ἀποκάλυψις is used with reference to this event, as elsewhere we find the synonymous words ἐπιφάνεια, φανέρωσις (comp. Pott on 2 Thess. i. 7, which



the fathers also use of the arrival of Christ, as of like import with ἀποκάλυψις, Suicer, s. h. v. 1.)

V. 8. ὃν οὐκ εἰδότες ἀγαπᾶτε, εἰς ὃν ἄρτι, μὴ ὀρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῳ.

The Apostle here returns back, after his parenthesis concerning the glory that is to ensue upon the close of their trials, to the present condition of believers, which is the principal object of this period (from ver. 6 onwards), as indeed of the epistle generally. I thank God, said he, for your redemption and appointment to eternal blessedness, in the apprehension of which you do even now rejoice, notwithstanding your preparatory sufferings; ye rejoice, he repeats again, with love and confidence toward the Saviour, as if you were already crowned by him with that blessedness—a blessedness, which is shortly after (in contrast to their present sufferings) farther described in regard to its own excellence (ver. 10—12), because the right apprehension of this makes it first properly binding and powerful towards producing a holy perseverance in a course of trial. The joy of the Christian is bound up with love to Jesus; but its ground is faith; it is not, therefore, selfish, that is, neither self-seeking nor self-sufficient; and this description of it here is set forth in a manner very suitable to the description given of their glory, so that each part accords with another.

Love to Christ rests not upon external knowledge: οὐκ εἰδότες. Beza preferred the reading ἰδόντες, which is also adopted by Lachmann, and the sense of which is

given in the Vulgate, Syriac, Ethiop. and Altengl. versions; for in these it is positively said: *whom ye have not (never) seen*. But we have no need of this change. The original sense of the word is *to see*, and in the application made of it by authors, there is not so much a confusion in using it to express sometimes corporeal and sometimes spiritual vision, (as Matthiae intimates, Gr. § 231, Anm.), as it lies in the general nature of language, since *every* word originally has a corporeal signification, and is only afterwards transferred to the spiritual, but becomes, by degrees, often so much appropriated to this, that one is apt at length to forget that it is metaphorical (to have opened up which with power, is an immortal service rendered by Hamann.) Thus *οἶδα* signifies originally, *I have seen*; and hence, *I know, I understand*; and, therefore, in the words *whom ye know not*, there is also included, *whom ye have not seen*; for this reference to the past is necessary through the following *ἄρτι*, which stands in opposition. (That it is not an external knowledge that is meant, is self-evident.) The old translations, then, prove nothing for the other reading; and in Theophylact also we find this exposition: *οὐκ εἰδότες αὐτὸν σαρκὸς ὀφθαλμοῖς ἐκ μόνης ἀκοῆς ἀγαπᾶτε*. But it is also implied therein, that even if any of them, at an earlier period, had seen Jesus, he now at least knew him no more as formerly; *εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστὸν, ἀλλὰ νῦν οὐκέτι γινώσκομεν* sc. *κατὰ σάρκα* (2 Cor. v. 16). Nevertheless he is loved by as many as believe. With men it is indeed quite true what Grotius remarks: *Multum est amare quem de facie*

non noveris; but spiritual love to Christ disdains this knowledge. *Eiς* is dependant upon *πιστεύοντες* (comp. on ver. 21), and *ἀρτι μὴ ὁρῶντες* is obiter insertum (Grot.); in such a manner, however, that *εἰς ὄν* is at the same time to be referred thereto, which is the less hard, as *ὁράω* can, by way of exception, be construed with *εἰς* (John xix. 37.) *Ἄγαλλισθε* is also here, according to what was said before (on ver. 6), not to be taken for the future, as Stolz and Hensler do, but without any solid reason.—*Ἀρτι* refers, then, to the not having seen Christ, but includes, at the same time, the idea, that this not seeing of him is to be understood only of their present state, since believers shall behold him at a future time. (This opposition to the future must naturally be brought prominently out by those who understand *ἀγαλλισθε* of it.) *Ἄγαλλισθε* forms here along with *πιστεύοντες* one idea, which is parallel to *ἀγαπᾶτε* (*credendo gaudetis*; Grotius:)

Without having known (seen) him, you love him;

Without now beholding him, by faith ye rejoice in him.

Not to know, and yet to love, forms one contrast, and not to behold, but still through faith to rejoice, forms another. *μὴ* in this expresses the subjective feeling of want, while *οὐκ* only objectively, historically denies. Farther, in the second member, the contrast is expressed through a particular verb as a subjective circumstance (*πιστεύοντες* being opposed to *ὁρῶντες*) and marked by *δὲ*, which also insinuates that faith meanwhile has the place of sight, and suffices as a ground of joy.—As concerning the sense, Raphelius

produces from Xenophon (Cyp. init.) an exact parallel: Κύρω γοῦν ἴσμεν ἐβελήσαντας πείθεσθαι τοὺς μὲν ἀπέχοντας παμπόλων ἡμερῶν ὁδόν, τοὺς δὲ καὶ μηνῶν, τοὺς δὲ οὐδ' ἐωρακίτας πώποτε αὐτὸν, τοὺς δὲ καὶ εὔ εἰδύτας, ὅτι οὐδ' ἂν ἴδοιεν.<sup>a</sup>

χαρᾷ ἀνεκλαλήτῳ—a joy which cannot be spoken out. It is not ἀρρητόν, for one can well enough speak of it and give it utterance; but no one can fully declare it, it is a gaudium inenerrabile. The Apostle's tender love to the Lord, and great joy in his day may also be recognized in these words. Qui hac lætitia, says Calvin, non efferuntur supra cœlos, ut solo Christo contenti mundum despiciant, frustra jactant se habere fidem,—δεδοξασμένη, which is now already encompassed with glory, gaudio glorioso (H. Stephanus.) Comp. 2 Cor. iii. 10. A circumstance is named happy, when it makes him happy whom it affects, the circumstance being then made concrete, not abstracted from the person. So the joy is glorious, when God crowns the person, who has it with glory (δεδοξασμένα stands Ps. lxxxvii. 3, for תודבב, glories, what is splendid or glorious.) This glory is threefold, first at present, in itself; the faithful are pleni gloriæ apud Deum (Erasmus) = glorificatum est hoc gaudium in se; et glorificatum per testes, the prophets, ver. 10 (Bengel.) Lastly, the word recalls to us the glory which is to come (Benson.)

<sup>a</sup> We knew that Cyrus was willingly obeyed by some, who were distant many days journey, and even a journey of months, by some, who had never seen him, and by some, who knew well, that they should never see him.

V. 9. κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν.

The expositors who take ἀγαλλιᾶσθε as future, find, of course, no difficulty in κομιζόμενοι, considering it also as future. But there are also many of the others who agree with them in considering this future. So Grotius, Calov, Wolf, Hottinger; the former with the remark: *sed praesenti tempore uti maluit ob rei certitudinem*. In like manner Calvin, “when he says *receiving*, he takes away doubt from them, that they might strive with the more alacrity, while they are sure of obtaining salvation, meanwhile, however, he declares this to be the end of faith, that they might not be troubled at its being delayed.”<sup>a</sup> But firmly and from a profound consideration, others adhere to the present; Flacius: *apprehendit enim fides promissum Christum cum omnibus suis bonis beneficiisque; habemus igitur hic salutem jure et quasi (?) potentia tenuiumque primitiarum perceptione; Bengel and Bullinger: Jam ut fide nil verius, certius et praestantius est, ita fine ejus nil certius, verius praesentiusque*. Not less a matter of dispute is the meaning to be assigned here to τέλος, which corresponds to the Heb. אחרית, quod declarat et finem et mercedem, eo quod merces sit operis finis, as Beza correctly defines it, who proceeds to adopt, in opposition to Erasmus and the Vulgate, the sense of *reward*, on account of its construction with κομιζόμενοι. So had

<sup>a</sup> Quum dicit *reportantes*, dubitationem illis eximit, quo alacrius contendant, dum certi sunt de salute obtinenda. Interea tamen hunc *finem* esse fidei dicit; ne anxii sint, quod adhuc differtur.

it already been rendered by the Syriac as also by Piscator and Grotius, with reference to the Heb. עקב *the last*, equivalent to ἀνταπόδοσις, Ps. xix. 12. On the other side Calov expresses himself vehemently, as against a Catholic exposition, notwithstanding that Bellarmine himself admits: Non est idem finis et merces. Nam finis relationem habet ad media sive sint merita, sive non sint; merces relationem habet ad sola merita. However, Calov appears only to guard against the too frequent disuse of this signification of τέλος, quum proprie finem significat nec nisi metaphorice mercedem, since he also grants that there is actually a reward to the faithful, merces gratiae vel improprie ita dicta (Matt. v. 46. Ps. cxxvii. 3, Heb.) So had Calvin already removed this doctrinal dubiety: Posset etiam pro *fine* legi *merces*, sed eodem sensu. Colligimus enim ex Apostoli verbis, non aliter nos quam fide consequi salutem. Scimus autem fidem sola gratuita adoptionis promissione niti. But still Gataker, and after him Wolf, finds this manner of expression not biblical, whereas in Rom. vi. 21, death is named the end of the service of sin, and the end of deliverance from it, eternal life. Both expositions, as Beza remarked, admit of being easily reconciled; for salvation is the final end of faith (the causa finalis which Kype, without any proper ground, objects to: quod fides illuc tendit, quod eam, qui ad finem perseverat, adsequitur, Wolf), and therefore its reward, which is bestowed at the end, and then for the first time absolutely, as then only the means, by which it is reached, are at an end. Thus also does τέλος stand elsewhere in our Epistle, not simply

for the end (ch. iv. 7), but with an evident reference to the reward or punishment, ch. iv. 17, because the end of every thing is determined by the judgment of God, comp. Phil. iii. 19. Hebr. vi. 8. We are to think of no Hebraism here. "From the usage of authors τέλος denotes that which follows anything, and so imports at one time, reward and gain, at another, punishment and hurt. Plutarch in Rom. p. 36, asserts that the soul of the pious man τὸ κάλλιστον καὶ μακαριώτατον τέλος ἀπολαμβάνειν (not, to receive a close, but to reach an end, to obtain a reward), if after death he was received into the number of the gods. The same, *de gloria Athen.* p. 349, says, concerning the sumptuous life of tragedians, τοιαῦτα γὰρ τὰ ποιητικῆς τέλη," (Kype).<sup>a</sup> The other places subjoined to these prove more for the nearly related signification of *the exit*, which (against Hottinger) we must here consider unsuitable. The idea of the end, as well as of the reward, answers all demands: accordingly with justice Wolf refers to Cicero, *De Fin.* l. I. 12, id est summum bonum, vel ultimum, vel extremum, quod Graeci τέλος nominant, quod ipsum nullam ad aliam rem, ad id autem res referuntur omnes; cf. *Acad. quaest.* l. I. 5; for even if we allow the philosophical views here given to drop, there still remains for the

<sup>a</sup> Ex usu nempe auctorum τέλος, notat id, quod rem aliquam consequitur, adeoque modo mercedem ac lucrum, modo poenam atque damnum involvit. Plutarchus in Romulo, p. 36, animam hominis pii asserit τὸ κάλλιστον καὶ μακαριώτατον τέλος ἀπολαμβάνειν, si post mortem in Deorum numerum referatur. Idem de gloria Athen. p. 349, de lauto tragædorum victu dicit: τοιαῦτα γὰρ τὰ ποιητικῆς τέλη (Kype).

common phraseology the signification mentioned above. Yet Wolf errs in pressing too much the thought of reward, which is the end itself; So in the place from Pindar, Olymp. I. v. 81, 82: Δορύκλος δὲ τέλος Πυγμαῶς φέρε, “he bore away the end, *i. e.* the reward of the contest.” The construction with φέρειν or κομίζεσθαι can be expounded thus only, when in the idea of the end that also of the reward is comprehended, but not, as Beza well remarks, when we ascribe to it simply the sense of *exit*. So stands κομίζεσθαι below, ch. v. 4. 2 Pet. ii. 13. 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25. Hebr. x. 36; xi. 39, in the sense of *obtaining* (as a reward), and indeed, is construed in the two last places with a word, which does not itself signify reward, but includes this notion in itself ἐπαγγελίαν (the promise = the promised reward); comp. the places from profane writers in Wolf, Alberti (Observ. ad h. l.) and Wahl (under κομίζω), and similar expressions, such as φέρειν κέρδος, Sophocl. Antig. 310, ονειδίη, Elect. 1069.

σωτηρίαν ψυχῶν, intimates, that which is the end of faith, therefore not merely the natural end, the termination, but that end, which is another thing, just as faith itself is, the consequence of the end (see above.) It is this certainly, as Calov remarks, which is consummata salus, quia τέλος, finis fidei dicitur. But this perfected σωτηρία is nevertheless represented as present. Hence would Schellhorn (Bibl. Bremensis, cl. iv. p. 783 sq.), and also Palairret understand thereby Christ himself, the αἴτιος σωτηρίας αἰωνίου (Hebr. v. 9), the σωτήριον Θεοῦ (Luke ii. 30), the ἀρχηγὸς τῆς σωτηρίας (Hebr. ii. 10,) comp. xii. 2: τῆς πίστεως τελειωτής.



But this agrees as little with the context, as with the abstract expression *σωτηρία* (Acts xiii. 47, it does not stand for *σωτήρ* as Wahl supposes, and in John iv. 22, not quite determinately for *salvation*, inclusive of the Saviour as its author and centre), and with the verb *κομίζεσθαι* (see Wolf.) But, on the other hand, we can by no means think of the future salvation as future, because we must take everything in the present, and in what follows, this salvation is represented as already present (in opposition to the prophets, who had it not present, *οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν*, Hebr. xi. 39), and in the same manner also in what precedes, at the very time that *its revelation* is spoken of as still future (ver. 5.) We must, therefore, consider the salvation as something, which is present to believers, passes into them by faith, but in regard to its manifestation is still future, and in this future manifestation also consists the end of faith. So that they obtain even now that reward, which shall be the end of their faith. The doctrine of absolute justification through faith is contained here in the most decided manner. In faith is the future salvation already present as its reward; it needs nothing more than to be outwardly manifested, in order to conduct faith to its end. But this salvation, which faith possesses, is given it only in Christ (1 John v. 11, cf. Knapp, Scripta, p. 176), and thus Schellhorn comes most nearly to the truth with the other conjecture, *per σωτηρίαν ψυχῶν intelligi posse benedictum redemptionis opus, quo salus nostra nobis restituta sit, quodque jam perfectum et consummatum esse N. Testamenti fideles gaudere poterant; only that the redemption, through which the*

salvation is procured, is not to be understood thereby, but the salvation itself, which is one perfectum et consummatum, since all, who have ever been sanctified and saved, were already, through the sacrifice of Christ, fully and eternally saved (Hebr. x. 14.) This reference of salvation to its ground, the sufferings and glory of Christ, in which it is perfected and already exists, is brought most distinctly out in what follows, the inquiries of the prophets concerning "this salvation" being there described as inquiries concerning "the time of Christ's sufferings, and the glory that should follow."

*σωτηρία* is reckoned by De Wette (Einleit. § 172, p. 316.) among "the words and ideas" peculiar to Paul. We, on the contrary, hold the idea to be so essentially Christian, that without it we can think of no Christianity, (in classical Latin it is not found, and hence the Fathers were obliged to coin an expression of their own, S. Suicer, s. v. *σωτήρ*.) But the expression itself is found as a verb in all the writers of the New Testament, (in Jude only indirectly of the salvation of the soul, v. 5,) as a substantive, first in the concrete form (*σωτήρ*) as the designation of Christ, it occurs in John and 2 Peter as well as in Paul, in Mark and Luke (of God in the LXX. and Jude, as also in Luke and the pastoral epistles,) and next in the abstract (*σωτηρία*) not only in Paul, Luke and the epistle to the Hebrews, but also in the second epistle of Peter (ch. iii. 15), in which De Wette finds a want of connection with the Pauline epistles, also in the epistle of Jude (v. 3,) and the gospel of John (iv. 22.)

ψυχῶν, Beza takes συνεκδοχικῶς, *the salvation of your persons*, i. e. your salvation, which, as Pott observes, is not only against the *usus loquendi* of the New Testament, ὑμῶν being wanting, but also is inadmissible in a general point of view, as this expression never serves for a mere circumlocution. (Comp. Winer, Gr. s. 137. Hensler, z. d. St.) Σωτηρία is in itself an indeterminate word, (deliverance or salvation,) and is often used, for example, of the recovery from sickness; hence it is not useless to specify of what deliverance one speaks, especially since men are inclined always to think more of the body than the soul; αὐτῇ δὲ (as Œcumenius says) ἀδελος καὶ ξενίζουσα τὴν ἀκοήν,<sup>a</sup> on which account it is more expressly mentioned. The redemption of Christ pre-eminently and primarily concerns the souls of men, (ch. ii. 11), from which their destruction hath proceeded, and without the redemption of which, all is lost. Anima præcipue salvatur: corpus in resurrectione participat (Bengel.) <sup>b</sup>“ Since the spirit is immortal, salvation is properly attributed to it; and Paul accordingly uses this expression, “ that the spirit may be saved in the day of the Lord Jesus,” (as that upon which every thing depends,) 1 Cor. v. 5. And this is just as if it were said, ‘ eternal salvation.’

<sup>a</sup> But it is unseen and a stranger to the ear.

<sup>b</sup> Quoniam immortalis est animus, proprie salus illi attribuitur: quemadmodum et Paulus interdum loquitur: Ut Spiritus salvus sit in die Domini (ἵνα τὸ πνεῦμα σωθῆ, 1 Cor. v. 5.) Atque hoc perinde valet ac si diceretur: “ Salus æterna.” Est enim tacita comparatio vitæ mortalis et caducæ, quæ ad corpus pertinet. Interea tamen non excluditur a gloriæ societate corpus, quatenus animæ est annexum. (Calvin).

For there is a tacit comparison of it with this frail and mortal life, which pertains to the body. The body, however, is not excluded from the participation of glory, inasmuch as it is the partner of the soul." (Calvin.) To the same effect James: *σῶσαι τὰς ψυχὰς* ch. i. 21. v. 20, and, *πίστις εἰς περιποίησιν ψυχῆς*, Heb. x. 39.

### CHAPTER I. 10—12.

Ver. 10. *Περί ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηγούνησαν προφῆται.*

Concerning the redemption which Christians now enjoy, the prophets of old made inquiry. This declaration must elevate the believer's apprehension of the glory of that salvation, and the joy proceeding from it. "With these words, Peter at once accomplishes two things. For he discoursed concerning the truth and certainty of our faith, lest they who are afflicted should fear that they suffered for a bad cause or creed. But he also teaches us, by the prophecies and the example of Christ, that there is no way but by suffering to the abodes of the blessed."<sup>a</sup> According to Flacius, Peter speaks here of the *causa instrumentalis* of our salvation, the word of God, inasmuch as this declares it to be permanent and not new, but by all the prophets announced and investi-

<sup>a</sup> Duo simul hisce absolvit (Petrus). Dissertit enim de fidei nostræ veritate ac certitudine, ne afflicti timerent se pati propter causam s. doctrinam pravam. Sed et prophetis et Christi exemplo docet, non nisi per adversa patere aditum ad felices beatæque sedes (Bullinger).

gated, then gives a rehearsal of the doctrines of salvation—the divinity of Christ, (πνεῦμα Χριστοῦ,) his incarnation, sufferings and glory, and makes these truths to be wondered at by angels. This certainly is introduced, but only by the way. The scope is unfolded by Calvin: “He commends the worth of this salvation, from the fact, that the prophets applied themselves towards it with their whole endeavour. But in this now shines forth more clearly the goodness of God toward us, that much more is made manifest to *us*, than by long and diligent search all the prophets could reach unto. At the same time, he confirms the certainty of salvation from its antiquity, since even from the beginning of the world it has had the legitimate testimony of the Holy Spirit.”<sup>a</sup> The translation of Luther and Stolz is incorrect: “After which salvation the prophets sought to inquire.” The prophets, and all who believed under the old covenant, were already certain of this redemption; they did not search, as for the first time, *after* it, but only concerning it. This is all that the words affirm. Nay, we may even with Calov, (on v. 12,) carry our conclusions farther, quia *de illa gratia scrutati sunt prophetae, ideo nec ipsos*

<sup>a</sup> Salutis hujus pretium inde commendat, quod in eam toto studio intenti fuerint prophetae.—Clarius vero etiam nunc in eo relucet ingens erga nos Dei bonitas, quod multo plus nobis patefactum hodie est, quam olim diu et sollicitè quærendo consequuti sint prophetae omnes. Interea certitudinem salutis confirmat ab ipsa vetustate, quoniam ab initio mundi legitimum a Sp. S. testimonium habuerit.

ab ejus communione exclusos fuisse, colligere est, nec alios, quibus eum praedicaerunt, ut fide susciperent. The remark also of Grotius is quite unfounded: viderunt *aliquid* magni in nostra *sera* tempora reservari, sed *quale* it esset, non potuerunt pervidere. Is there a word of this in the text? Indeed, the Apostle sets forth the object of their inquiry and their uncertainty as something quite different, viz. the time of its fulfilment (v. 11.)

ἐξεζητήσαν καὶ ἐξερευνήσαν. Not, *thought and meditated*, which might be understood of a speculation unconnected with any positive grounds. Ἐξετάζειν is to *seek for, to search out*; ἐξερευνᾶν to *investigate, to endeavour to find out by means of certain marks.* (They are also found together in 1 Macc. ix. 26.) In both, the ἐκ imports, that out of a mass of objects subject to scrutiny, we shall find *out* that, of which we are in search. It implies therefore, here, that the prophets had before them different periods of time, out of which they sought to discover the era of redemption, and indeed, that they had determinate marks to go by. These periods of future time, with their (partial) signs, they could no otherwise have before them, than by the revelation which was afforded them; and from this, consequently, they sought to learn what they desired to know. (It is not unimportant, prophetas applicasse sua studia ad revelationem. Ita nos exemplo discendi sobrietatem docuerunt. Calvin.)—The thought that the prophets themselves had to reflect upon the sense of their prophecies, to make laborious search into them,

as well as other men, has certainly something strange in it. On this account, men have moved up and down upon this place, even from the earliest times; whence Œcumenius and Theophylact made away with it in the easiest manner, while they briefly said: They sought and found, and having found, they deposited it in their books.<sup>a</sup> (Comp. Luther on ver. 12.) But the words of the Apostle become always the more strange, the more one is accustomed to consider prophesying as the peculiar work of the prophets. This representation, however, is not that of the Apostles, and it certainly was the one which, from the first, was domesticated among the heretics. The Ebionites maintained (according to Methodius), that the prophets wrote ἐξ ἰδίας κινήσεως (s. Neander, K. G. i. s. 621, Ann.), which report corresponds well with what is elsewhere related of their contempt for the prophets (s. of the same work, s. 623, Ann.) On the contrary, the Apostle, in this verse, distinguishes most carefully the prophets, with their reflections, from the Spirit which moved them. This gave them the revelation; they declared it in his power, prophesied; and afterwards, to reflect thereupon was just as much their obligation and private concern, as that of other believers, because the revelation was to them also a thing given by God, not self-made. We must, therefore, with Calvin, carefully distinguish between the *privatum desiderium* of the prophets, and their *publica functio* (*scripta et doctrina*), because they exercised the latter not of

<sup>a</sup> ἐζητήσαν καὶ εὔρον καὶ εὐρόντες βίβλοις ἐγκαθέντο.

themselves. The following passage is of the highest importance in relation to this matter, which, with the omission of a parenthesis, we thus paraphrase :

2 Pet. i. 19—21 : “ More sure than any outward revelation, than even a voice from heaven, is the prophetic word given by inspiration, and ye will do well to meditate thereon ;—but for this ye must first of all know and consider, that every true prophecy, every prophecy in Scripture, cannot be unravelled by man, not though it were the prophets themselves ; from this natural cause, that never did a prophecy, which really deserved that name, originate in the will of man, but those who uttered them, the holy men of God, spake as they were moved by the Holy Spirit.”

For the best treatment of this passage, See Knapp's *Serr. init.* We add to it only one thing, partly by way of emendation. The Bengelian exposition of *πρῶτον*, (p. 21,) is contrary to the *usus loquendi*, since it can stand for *πρότερον* only when in connection with a genitive. We take it, with the ancients and Pott, in the signification of *πρὸ πάντων*. Peter sets forth the highest, the most necessary principle of sacred interpretation. “ Otherwise we shall read Scripture as any human production, we shall not magnify it, we shall not tremble at the word of the living God ; and therefore also the Spirit of God will not rest upon us. In short, in the rashness of human audacity, we shall dream ourselves into certain opinions upon it, nor at all implore the help of God to understand it ; and thus shall rather strike against a rock of offence,



with papists and other contemners of the word, seeking from it the confirmation of our own false opinions, than be instructed and enlightened by it.”<sup>a</sup> By these words of Flacius, is the importance of that principle, and the meaning of the *πρῶτον* rendered clear for our times also; to which may be added those of Luther: “Be instructed, then, and think not that ye can interpret Scripture by the help of your own skill and reason. Peter has forbidden it, thou must not interpret; the Holy Spirit himself must interpret it, or it must remain uninterpreted.” — *ἰδίας* appears, in general, to refer to any one, who seeks for a solution, and therefore, in one respect, (according to the connection with what precedes,) to the reader of the epistle, and the prophetic writings, in another respect, (looking at the connection with what follows,) to the prophets themselves, for that it refers also to them, Knapp has excellently showed. But that also is quite suitable to the connection which requires a practical bearing, as well as a general form of the principle, and *ἴδιον* besides marks what is properly creatural in opposition to what is divine, (John viii. 44.) *Profanum esse docet* (Apos-

<sup>a</sup> Alioqui scripturam legemus ut humanum quoddam inventum, non magnificiemus eam, non trememus ad sermones viventis Dei: eoque nec etiam Spiritus Dei requiescet supra nos. Denique temere humana audacia nobis quoslibet sensus in ea somniabimus, nec omnino spem Dei ad eam intelligendam implorabimus; sicque potius impingemus in lapidem scandali cum papistis et aliis ejus contemptoribus, confirmantes inde nostras pravos opiniones, quam ab ea erudiemur et illuminabimur.

tolus) quicquid de suo afferunt homines, (Calvin.) Idem ergo qui Scripturae auctor, is supremus et authenticus ejusdem est interpret. Qui condit legem, optimus et supremus legis est interpret. (Gerhard, loci thh. De interpret. sc. s. § 8, cf. 46, sq.) But, if with Reichard, (p. 31,) and Wahl, (and before both S. Werensfels,) we would refer *ιδίας* to *προφητεία* and expound: *No prophecy is to be understood of itself, is its own interpreter*,—the sense should remain essentially the same, although this use of *ἴδιον* in relation to an object which proceeds out of it, appears doubtful. The silent principle is still that of the reflection, as exercised upon the prophecies, yielding up itself to divine aid for being able to understand them. To prove the inadequacy of the former, and the necessity of this aid, the succeeding declaration was added, as Pott also admits. “The proof is, that the understanding and interpretation of Scripture, is not of human strength, but of divine goodness, because Scripture is not a human thing, but the production of the Holy Spirit.”<sup>a</sup> (Flacius.) The premise to this proof, it is not difficult to find; for, to the understanding of any writing, there is required a kind of intelligence essentially like to that of its author. “Whatever men may produce by human discernment, that can be apprehended by human genius, but that which is put forth by the influence of the divine Spirit, requires an influence from the same

<sup>a</sup> Probatio est, quod non sit humanarum virium intellectus et interpretatio Scripturae, sed divini boni, quia non est humana quaedam Scriptura, sed Spiritus Sancti.

Spirit to interpret it.”<sup>a</sup> (Erasm. praphr., comp. Calov, in loc., Calvin’s inst. l. i. c. vii. § 4, etc.) But the divine illumination which is necessary to the understanding of a prophecy given by God, may consist in merely awakening a right judgment regarding the event, which must be compared with that. For as Knapp remarks: “It might happen, that at the time in which the event predicted took place, the prophecy, which till then was most obscure, might no longer have any obscenity.”<sup>b</sup> Ἐπιλυσίς admits only of a twofold explication, for the meaning adopted, for ex. by Calvin: impulsus, impetus, is etymologically false, and the conjectures made in its favour, (ἐπιηλύσεως and ἐπελεύσεως) deserve no consideration. Again, an explication of the true meaning of ἐπιλυσίς has been defended by Mill and L. Bos, and more recently by Steudel and Ullmann, according to which it must mark the prophecy itself; but this without foundation, since it renders the whole exceedingly intricate and heavy, as we see from Steudel’s account of the sense: vaticinia sacri codicis nequaquam, quod ex suo arbitratu prophetis libuisset, aperire, (Osterprogr. v. 1823, p. 28,) *i. e.* “that no prophecy of the Scripture is a matter of private prophesying (should have been *was*, ἐγένετο, as in the following ἠνήχθη, ἐλάλησαν,) for it was not put forth by the will of

<sup>a</sup> Quod homines humano sensu proferunt, id potest humano ingenio percipi, cæterum quod afflatu divini Spiritus proditum est, id requirit interpretem simili afflatum Spiritu.

<sup>b</sup> Fieri potest ut eo tempore, quo accidit id, quod prædictum oraculo erat, nullam amplius obscuritatem habere videatur vaticinium antehac obscurissimum.

man." Besides, ἐπίλυσις, can signify prophecy only in *one* respect, namely, in so far as this is a mystery of difficult solution. But there is no allusion of that sort here; what ἐπίλυσις, according to that interpretation, ought to express here, is rather the manner how the prophecy arose, whence it proceeded, than its operation, its import. And then the expression ἐπίλυσις was for long not such a common name for prophecy, that it could have been used contrary to its original meaning; nay, it may well be doubted, if it ever had this signification. (That Symmachus, Hos. iii. 4, should put ἐπίλυσις for בית אלהים, *household gods, domestic oracle*, can prove nothing, especially as the Greek translators appear to have been in doubt concerning the proper signification of this Hebrew word, and this expression at any rate is quite unsuitable; and just as little can be proved by the use of ἐρμηνεύειν, ἐρμηνεύς, which signifies an *interpreter*.) But an undoubted usage speaks in favour of the signification adopted by the Schol. in Matth. p. 207, and Wetstein on the place before us, by Theophylact, (his own exposition; Œcumenius, whom Ullmann quotes in support of himself, is doubtful, since he appears to mix up two different interpretations, neither of which, however, is Ullmann's), by Erasmus, Luther, Flacius, Calov: *explanation, interpretation* (literally *loosing out*, for all these words are tropical.) So says Athenæus (Deipn. X. 18): Εὐβουλος—τοιοῦτους γρίφους προβάλλει αὐτὸς καὶ ἐπιλύει αὐτὸς.<sup>a</sup> Heliodorus (Aeth. IV. 1): τὴν τῶν ἀγνοουμένων εὐρεσιν καὶ τῶν χρησθέντων ἤδη τὴν ἐπί-

<sup>a</sup> Eubulus both propounds such riddles, and solves them himself

λυσιν,<sup>a</sup> and to the same effect also, I. 3 (comp. Bos in h. lo. See in Loesner ad h. lo. the places from Philo ; Diodo. Sic. l. XVI. c. 26. Joseph. Ant. VIII. 6, 5.) In this sense the word is found in Aquila, Gen. xli. 12, for *רַחֵף* (comp. the LXX. Dan. v. 12: *λύων συνδέσμους*, where the original trope manifestly appears) in some Codd. of the LXX. at the same place, in the addition: *τὰ ἐνύπνια ἡμῶν, ἀνδρὶ κατὰ τὸ ἐνύπνιον αὐτοῦ ἐπέλυσεν*. Clemens Alex. says, Cat. in Marc. Possin. p. 13: *τὰ προφητικὰ αἰνίγματα ἐπιλυῖσαι*, and Mark ch. iv. 34: *τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα* (comp. Acts xix. 39, and Beza in h. lo.).—*φερόμενοι*, denoting strong, overpowering inspiration, as the Lat. *ferri, rapi*. Concerning these ecstasies in the general, See Hävernack on Cic. de Divinat. l. I. c. 31, § 66, ed. Giese; Virg. Æn. VI. 46, sqq. Macrobius says (I. 23): *feruntur divino Spiritu, non suo arbitrato, sed quo Deus propellit*; Herod. VIII. 13: *φερόμενοι τῷ πνεύματι καὶ οὐκ εἰδότες πῆ ἔφεροντο*, comp. the Sibyl (ed Gallaei, T. II. p. 189): *οὔτε γὰρ οἶδα, ὅτι λέγω, κέλεται δὲ Θεὸς τὰ ἕκαστ' ἀγορεύειν*—three remarkable parallel passages, with which the Jewish representation entirely agrees. So also does a prophet in Josephus say: “He utters the sounds and words, which are agreeable to the Spirit of God, we being quite ignorant of them.”<sup>b</sup> (Antt. l. IV. c. 6, 5); and Philo, *quis rer. div. haer.* p. 404. “For a prophet

<sup>a</sup> The invention of ignorant, and the solution of experienced men.

<sup>b</sup> (*οὐκ ἂν ἐν ἑαυτῷ, τῷ δὲ Θεῷ πνεύματι πρὸς αὐτὰ κεινημένος*): *φωνὰς—ἃς βούλεται τοῦτο (τὸ τοῦ Θεοῦ πνεῦμα), καὶ λόγους οὐδὲν ἡμῶν εἰδόντων ἀφίησιν.*

utters nothing of himself; but every thing proceeding from another, he is the vocal instrument of God, invisibly struck and acted on by him. De Præm. p. 918. For the prophet is an interpreter, God sending forth from within the things that are spoken And de Vita Mos., p. 125: And without understanding any thing, he prophesied, speaking out what was suggested to him.<sup>a</sup> (Cf. de Mon. p. 222.) But that also in the Christian church this representation was at first received, is proved by the fragments of right interpretation, found in Œcumenius and Theophylact on 2 Pet. i. 20, especially the latter: “The prophets knew both what things they breathed by the prophetic spirit, and concerning what (they spoke), not this, however, perfectly nor in what manner each should be fulfilled, wherefore also they desired to see the issue, as the Lord hath said.”<sup>b</sup> (Upon the whole subject, see also Hengstenberg’s Christol. I. i. s. 317, 326, ff. and the whole section upon the construction of the prophecies.)

In this passage then, we find the same distinction between the *θέλημα ἀνθρώπου* and the *ἰδία ἐπίλυσις*, as in ours between the human *ἐκζητεῖν* and *ἐξερευνεῖν*, on the one hand, in which the prophets exercised themselves,

<sup>a</sup> Προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου, . . . ἔργανον Θεοῦ ἐστὶν ἠχοῦν, κρούμενον καὶ πληττόμενον ἀοράτως ὑπ’ αὐτοῦ.—ἐρμηνεὺς γὰρ ἐστὶν ὁ προφήτης, ἐνδοθεν ὑπηχοῦντος τὰ λεκτέα τοῦ Θεοῦ.—καὶ μηδὲν συνιείς—τὰ ὑποβαλλόμενα ἐξελάλει προφητεύων τὰδε.

<sup>b</sup> ἤκησαν οἱ προφῆται καὶ ἂ ἐμπνέονται ὑπὸ τοῦ προφητικοῦ Πνεύματος, καὶ περὶ ᾧν, οὐ μίντοι καὶ ἀκριβῶς οὕτως, καὶ ὡς καθίκαστα ἐτελέσθη. διὸ καὶ ἐπιθύμουν τὴν ἔκβασιν ἰδεῖν, ὡς ὁ Κύριος ἔφη.

but which could not reach to the full understanding of their prophecies, and the *πνεῦμα Θεῶν* or *Χριστοῦ* on the other, whose power prevailed over the human, in the matter of inspiration, and alone was active. The Heathen and Jewish representation of the status of prophets is thus confirmed here, while, at the same time, it is rectified by mentioning definitely what was efficacious in them. But with the false prophets, hence also with those among the heathen, (as contrasted with the prophecies of Scripture), the very reverse according to the word of God takes place: they prophesied *τὰ θελήματα τῆς καρδίας αὐτῶν*, = *ψευδῆ* (Jer. xxiii. 26. Ez. xiii. 3, 17), and were named only with scorn for their pretensions *προφῆται* or *ἄνθρωποι πνευματοφόροι* (Hos. ix. 7. Zeph. iii. 4.) The relation of Christianity to the heathen religion, is the same in respect to this as to other points. The latter taught the existence of God, but set up creatures for God, and accordingly gave a false representation of the attributes of God. The other vindicates again to the true God his name, and teaches also the correct knowledge of his attributes. The Pagan religion held false prophets for true, whilst to the unenlightened it attributed divine inspiration and authority, and represented self-created, unnatural circumstances as divine. The Christian in no way denies the idea of prophecy, but lays claim to it only for the true prophets, by which means the idea is made to stand quite clearly in separation from that which is humanly natural (poetic inspiration), and from that which is infernally supernatural (the phrenzy of the oracle.) We must, therefore, with the Apostle, dis-

tinguish the Spirit, which gives the revelation, from the intelligence of the prophets. So that their inquiries, and their uncertainty concerning many things contained in their prophecies, can no longer appear strange. They inquired, according to our text, more particularly concerning the time of fulfilment, upon which the prophecies contained only intimations. And hence Zachariah confesses, that the day, of which he spake, was known only to the Lord (xiv. 7. See other examp. in Hengstenberg, a. a. O. S. 305, ff. 326). In an especial manner is it confessed by Daniel, that he was troubled about understanding the revelations which had been granted him. He says, not merely of the things they respected, that they were concealed matters, which God alone could reveal, and which were made known to him by God, not discovered by his own wisdom (ii. 27, 31); but also, after he had received a revelation of the Son of Man, whose kingdom was to extend over all peoples, and remain for ever, he still went to beg of an angel a clear interpretation, from which he might know what every thing signified (vii. 16). This interpretation also speaks of the time of the fulfilment, but in that mysterious form of expression, “a time, times and half a time,” so that Daniel could afterwards do no better than keep this speech, though with disquieted thoughts, in his heart (ver. 28), with the view of decyphering it through means of later revelations or facts, just as Mary laid up in her heart and pondered the sayings, she could not understand, of the angel to the shepherds, and of Jesus himself; and as the disciples did concerning Christ’s prediction of



his death and resurrection (Luke i. 19, 51. Mark ix. 10). In like manner, in the vision, ch. viii., wherein upon his desire to understand it (ver. 15), an interpretation also was given to him, that he might understand it in so far as it was necessary for him to do so, with exception of the time and the events more immediately connected with the end of that fierce and violent king, of whom it is only briefly said: "he shall be broken without hand."

So here, as Peter makes mention of the prophets, he declares at once the objective identity of their belief with ours, and the difference of their subjective point of view from ours, historically considered. In this second respect, but only in this, have believers, under the new covenant, a pre-eminence, and indeed a great one. With justice, therefore, does Didymus distinguish, in a long contrast, the spiritual view from the corporeal, and says, that the latter alone, the lower, was wanting to the prophets, while they apprehended in faith the spiritual advent of Christ. *Etsi non viderunt aut sensibilibus audierunt, quae dixit Jesus et fuit, veruntamen desiderium habuerunt*, he replies conclusively to those who applied this verse to depreciate the old covenant. To the same effect, Calvin on ver. 10: "Neither do these words of Peter imply any thing else than those of Christ: 'many kings and prophets have desired to see those things which ye see, and have not seen them,' (Mat. xiii. 17.)—When Simeon, after having beheld Christ, with a calm and placid mind prepares himself for death, he shows himself to have been before anxious and troubled. Such also was the case

with all the pious. They saw Christ not otherwise than hidden, and, as it were, absent. Absent, I say, not in virtue and grace (his spirit truly was in them): but because he was not yet manifested in the flesh (and it was by his death and resurrection in this that he became the Saviour)."<sup>a</sup> This advantage of believers over the very prophets is also affirmed elsewhere in the New Testament, Matt. xi. 11 ; xiii. 16 ; (Luke x. 23) ; 1 Cor. ii. 7 ; Eph. iii. 9 ; Col. i. 26. The three last places name the actual redemption, a secret kept hidden from the beginning. Nevertheless, the Apostle appeals, as we shall presently see, to the old prophecies concerning it. But these prophecies themselves, as we shall also see, were a sort of hidden things, the disclosure of which (through the fulfilment, Rev. v. 5.) first made the actual perception possible, while at an earlier period the enjoyment of this mystery stood only in the anticipated joy arising out of its perception as future,—a perception which now, at least, is not denied to the patriarchs and prophets (John viii. 56, and the later expositors upon the place). But in the nature of that anticipated joy, there lies also the seeking and striving in question after certainty concerning its

<sup>a</sup> Neque aliud sibi volunt haec Petri verba, quam illa Christi : Multi reges et prophetae optarunt videre quae videtis, nec tamen videtis (Matt. xiii. 17.) Dum Simeon post Christi conspectum placide et animo placato se ad mortem comparat, se prius inquietum et anxium fuisse ostendit. Talis fuit omnium piorum sensus. Christum non nisi absconditum et quasi absentem pervidebant. Absentem dico, non virtute et gratia : sed quia nondum in carne manifestatus erat.

historical foundation and fulfilment. *Nulla fuit religio, ingemiscere propioris adaspectus desiderio* (Calvin). Upon *προφηται*, see what follows.

*οι περι τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες.*

The omission of the article before *προφηται* has led Stolz to translate *prophets*. But this must either be taken in the signification of *certain prophets*, or that of *even prophets*. The first cannot suit, as in another place, and in the speech too of Peter, in the Acts of the Apostles, prophecies of Christ are ascribed to all the prophets (*πάντες προφηται*, Acts iii. 18, 24; x. 43. Paul, *οι προφηται και Μωϋσῆς*, xxvi. 22, etc.) The dropping of the article in our verse might also take place, on the ground that the discourse is of an object which in its totality was well known, and ought to be easily apprehended; as often *νεκροι* stands for *οι νεκροι*, and such like; nay, entirely the same omission of the article before *προφηται* we find in the otherwise invariable form of speech: *ὁ νόμος και οι προφηται*, Luke xxiv. 44. But, above all, is it objectionable on this account, that it is contrary to the plain grammatical rule, see Buttmann. That the omission here is emphatical, as intending thereby to lay an accent upon the general idea *prophets*, Bengel makes very probable, by the remark, that the same is the case, ver. 12, with *ἄγγελοι*, and that the whole period is quite rhetorical. It is also proved from the cited places (especially if one compares it with those which are of like import, as for ex. Matt. xi. 13, xxii. 43; Rom. iii. 21, etc.), that not only the books of the prophets, strictly so called, but all the three parts of the Old Testament, the law, the psalms, and the

prophets, were by Christ himself and his Apostles taken for prophetic, as having reference to him and the redemption through faith on him. Christ and his Apostles continually appeal to the conformity of their doctrine with that of the whole Old Testament, and especially of those parts strictly prophetic, as to something without which they could not be believed; and when all this is weighed, we may well say with Luther, that “*from that alone* (the Old Testament) we must take the ground of our faith.” (But in reference to the other places, the comparison of which is very important, we refer to Stier’s *Andeutungen*, Bd. ii., where the mere juxtaposition, in pp. 453—475, will show enough to every one who has a mind to see.) Here the object of prophesying is given in the general, as “of the grace which should come to *you*,” that is, according to the purpose of God. It is understood thus by all expositors, although the expression is defective, as Hottinger, for ex., thus expounds: *de divino isthuc beneficio, quod vobis jam per Messiam contigit*, instead of, *quod vobis futurum erat* (speaking from the prophets’ point of view.) *Εἰς* is used here of the intentional end (not *ἐκβατικῶς*), namely, both of the terminus temporis, and of the persons to whom the grace then came, who then partook of its benefit. See above on ver. 5. *Χάρις*, de hac re solenne scriptoribus sacris verbum est, vid. Rom. vi. 14; 2 Cor. vi. 1; inf. iii. 7, (Hott.) In this respect, it naturally stands in contrast to the state of things before Messiah; the *χάρις* of God, through which the *σωτηρία* was wrought out, now first appears, becomes visible

(is not merely matter of promise), when the effect, the deliverance, actually takes place, 2 Tim. ii. 9, sq. Under the Old Testament, believers also possessed the grace of God, by means of which they became children, but yet so, that by reason of their nonage they were like to servants, whereas we now being set free from the law by Christ, and made of age, are reckoned as children (Gal. iv. 1, sqq.) This is done to us, not to them: it is grace distinguishing us from them. De Wette considers this idea and expression also to be Pauline. That the expression is principally used by Paul, was well known long ago; but he believes that no other apostle could have employed and so expressed this idea, and that the use of this word justifies his suspicions,—so then, something more lengthened were absolutely necessary. It is not sufficient to notify: “We hold this word for Pauline: it certainly occurs elsewhere than in Paul; but—on this account we have doubts of these other scriptures.” Comp. below, ch. v. 12; 2 Pet. iii. 18; Jude 4; and particularly John i. 17; Heb. xii. 28, (both times, also, in opposition to the Old Testament.)

Ver. 11. ἐρευνῶντες, εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ.

ἐρευνῶντες, according to the expression annexed to the preceding ἐξεζήτησαν καὶ ἐξηρεύνησαν, returns back again to the inquiries of the prophets, marking this at the same time (being part. praes.) as a thing often repeated, and serves besides to point out more exactly the object of their inquiries—the time when

salvation should be accomplished. εἰς τίνα ἢ ποῶν, in quod vel quale tempus. *Quod* innuit tempus per se, quasi dicas aeram suis numeris notatam: *quale* dicit tempus ex eventibus variis noscendum (Bengel). So also not only Grotius and Wolf (the elder, whom Pott appears to have known), but all expositors from Œcumenius unto Carpzov, Hensler, Stolz, Knapp (l. l. p. 29, sq.) Only Pott, Bolton, Hottinger, declare this to be a matter of subtleties, and take the words for undistinguishable synonyms. The places, however, which Pott brings forward for this purpose (comp. Wolf ad h. l.), prove the reverse, namely, that τῷς marks the object after its abstract determination, as this or that, for the object in question, but ποῶς its quality, its properties. Thus, Mark iv. 30: “to what object shall we compare the kingdom of God, and of what sort (with what parable) must the parable be?” So too Aristid. p. 91: “What sort of ships, and what particularly are they, whose sight, &c. (ναοὺς δὲ ποίουσ καὶ τίνας μάλιστα ὁρῶντες κ. τ. λ.)? It is also quite natural, that the prophets sought and wished for a double mark of the advent of Christ, the announcement of the appointed distance of it as to time, and delineations of the character of that period in relation to other periods.

καιρὸς, articulus, an epoch, as Erasmus remarks. ἐδήλωσ most expositors bring into connection with καιρὸς, since they give to it the signification of *pointing to*, but without justifying this derivation of the word. Δηλώω is according to its form transitive, and means, *to manifest, to make known, to indicate* (not *to point towards*) or as neuter, *to be known* (comp. δῆλος), the latter sig-

nification manifestly does not suit here, and in the former it is never construed with εἰς, but with an accusative. This is here omitted, and there is to be understood from the preceding : ταῦτα or τὴν χάριν ταύτην (Vater): but the supplying of the possessive is here as little necessary as that of the dative : αὐτοῖς—since all this is clear of itself. So also stands δῆλος in 1 Cor. iii. 13, in the absolute form, comp. also 2 Pet. i. 14. Œcumenius, too, appears to have taken it thus, when, in his exposition he declares : ἐδήλου δὲ τοῦτο τὸ Πνεῦμα τὰ πάθη τοῦ Χριστοῦ, διὰ μὲν Ἡσαίου εἶπον κ.τ.λ. - - τὴν δὲ ἀνάστασιν, διὰ Ὡσηῆ κ.τ.λ. And Beza feels, that, if εἰς τίνα ἢ ποῶν καιρὸν is bound with ἐδήλας as the nearest object, “ there is a violent gap in the construction.” He therefore takes προμαρτυρούμενον absolutely, pro verbali nomine : prænuntius, and then combines τὰ εἰς Χριστὸν παθήματα with ἐδήλου. But to leave out the εἰς with the Peshito, pleases him still better than this constrained interpretation. (So also Whitby). Heidegger, (Corpus, Th. I. p. 404), translates ἐδήλου by manifestaverit. As an imperfect, it expresses the action as gone past, which happened at the same time with the other, of which mention is made, and was continued, by being repeated, (like the French relatif) so that it is here quite suitable. That which revealed in the prophets, is here represented as something quite distinct from themselves, just as the revelation and their reflections were different. Christ and the Apostles often bring forward passages from the Old Testament, as the words of God, or of his Spirit. The expression : *the prophets were, and spake ἐν πνεύματι* (for ex. of David, Matt. xxii. 43, as here, v. 12), and the other,

τὸ Πνεῦμα τὸ ἐν αὐτοῖς are equally correct descriptions of correlative thoughts, expressions of the same idea viewed on two sides, (see on v. 5, upon ἐν.) The first shews, that the prophets, during the revelation were ravished, lifted up from the human life and its activity to the divine; and, in the eternal Spirit of God beheld the truth, and therefore also the future, so far as that was permitted to them; the other, that the Spirit dwelt in them (not only sometimes seized them from without), and spontaneously, whenever it pleased him, brought forth the revelation. Strongly in support of this identity, is Rom. viii. 9: ὁμοῖς—ἐστὲ—ἐν Πνεύματι, εἰπερ Πνεῦμα Θεοῦ οἰκᾷ ἐν ὑμῖν. That the Spirit of God dwells in believers, is the causal condition of their being in him. Comp. 1 Cor. iii. 16, and such like places upon the mystic union. But the indwelling of the Spirit of God is entirely the same, whether in believers or in the prophets; only his manner of working in them is essentially different, a δηλοῦν=προμαρτυρεῖν, hence their obligation and power, προφητεύειν—in the Apostles, a δηλοῦν=ἀναγγέλλειν, (John xvi. 13, x. 15) hence their obligation and power ἀναγγέλλειν and εὐαγγελίζεσθαι—in us a μαρτυρεῖν for what is declared, (1 John v. 6, 10), hence also our obligation and power to bear testimony. The prophets were vehemently impelled by the Holy Spirit, and are hence named πνευματοφόροι, (see above) πνευματοφόροι Πνεύματος ἁγίου (See Munscher's Dogmengesch. Bd. i. s. 295, ff.) The Spirit of God, is named also πνεῦμα Χριστοῦ, Rom. viii. 9. So that the meaning of the latter expression is already decided. Πνεῦμα Χριστοῦ means the Spirit, which is peculiar to Christ, which



is given by him, as πνεῦμα Θεοῦ marks that which is related to God, which comes from him. But, if the Spirit of Christ be no other than the Spirit of God, then Christ is God. Σκοπεῖ δὲ, ὅτι Πνεῦμα Χριστοῦ εἰρηκῶς (ὁ Πέτρος) θεολογεῖ τὸν Χριστὸν<sup>a</sup> (Æcum. and Theophyl.) Christ gave to the prophets the Spirit, which is a spirit of the Father and the Son, and therefore they chiefly proclaim him. Prophetæ ab ipso habentes donum in illum prophetaverunt, (Barnabas, ep. c. v.) They were ἐμπεπνευσμένοι, and the κινουῦν was the θεῖος λόγος, Christ, who sometimes speaks even in direct language through them, (Justinus M. Apol. Maj. ed. Col. 1686, p. 76, 49), namely, by means of the Πνεῦμα προφητικὸν (ib. p. 77.) “For I have already shewed, that Jesus was he who appeared and testified to Moses and Abraham, and, in short to all the patriarchs ;”<sup>b</sup> and Joshua did the miracle, λαβῶν ἀπὸ τοῦ Πνεύματος αὐτοῦ ἰσχὺν (dial. c. Tr. p. 340). Script. ss. a verbo Dei et ejus Spiritu dictæ (Irenæus, c. h. I. II. c. 28, § 22). Clemens Alex. names Christ the προφήτης τῶν προφητῶν καὶ κύριος παντὸς προφητικοῦ πνεύματος, and declares of our place in the Adumbratt. : Spiritum in eis Christi fuisse, secundum possessionem et subjectionem Christi; per archangelos enim (!) et propinquos angelos, qui Christi vocantur Spiritus, operatur dominus. Comp. what Benson produces from Ignat. ep. ad Mag. c. 8, sq.; Tertul. c. Marc. l. iv. 13. Irenæus, l. iv. c. 16. 37. It has been re-

<sup>a</sup> But consider that Peter, by speaking of the Spirit of Christ, deifies Christ.

<sup>b</sup> “Ὅτι γὰρ Ἰησοῦς ἦν ὁ Μωσῆϊ καὶ τῷ Ἀβραάμ καὶ τοῖς ἄλλοις ἀπλῶς πατριάρχεις φανεῖς καὶ ὁμιλήσας, ἀπιδείξα.

served for modern times to expound Πνεῦμα Χριστοῦ : Spiritus res Christi praesignificans et qui Christi causa ipsis datus erat (Grotius), “ the inspiration concerning the Messiah,” (Röper, in his anonymous exeg. Handb., also Bolten, Beausobre), an exposition which goes against all grammar, since πνεῦμα, as an idea comprehending nothing active (as γνῶσις, ἀγάπη, πίστις), cannot be construed with the genit. object., and would lead to the greatest absurdities, as Benson remarks: “ the Christian prophets have predicted the arrival of Antichrist, and yet the Spirit, which was in them, cannot on this account be called the Spirit of Antichrist.” And how would we then expound the same expression in Rom. viii. 10? How explain away the tautology in our verse, which must be found in what follows, (which, however, is regarded by Bretschneider, Dogm. § 78, as a proof in favour of this exposition)? Even Pott finds the other exposition better, and Hottinger also comes round again: idem Spiritus in prophetis et in Christo se manifestans. But still this is not sufficient, for never once is it said of Christ, that he had the πνεῦμα προφητῶν, and this clearly shows, that he not merely had the same Spirit as the prophets, since otherwise it would have been much better said, that he, the later, had their spirit, than they, the earlier, had his: so that, according to the biblical manner of expression, the prophets stood in the same relation to Christ, as his disciples, both alike holding the Spirit of him. Besides, could Hottinger’s way of speaking be readily understood thus, Christ and the prophets should have had a similar spirit, and then we must suppose,

since the *πνεῦμα* is represented as something independent in the prophets, that there are different *πνεύματα Θεοῦ*. On the contrary, Scripture teaches, that there are different gifts and offices of the Spirit, but as there is only one Lord of all the faithful, so is there also but one and the same Spirit, (1 Cor. xii. 4, etc.) More important is the determination, in what respect the Spirit of God belongs to Christ, and therefore what relation is marked by the expression *Πνεῦμα Χριστοῦ*. As man, Jesus was anointed with the Holy Spirit, and indeed above all others, (Heb. i. 9), without measure (John iii. 34), and the Spirit might so far be termed his, but without reference to us, nay, in opposition to all who have part therein. However, he received the Spirit, not for himself, but for his own, (Acts ii. 33). As Mediator, he sends him from the Father, or the Father sends him of his own will, (John xiv. 26), and on this account is the Spirit of sonship, which God puts into the heart of believers, the Spirit of the Son, (Gal. iv. 6). But here must a distinction be admitted between the time before the Son of Man's appearance, and after it; and that, first of all, in regard to the working of the Spirit. Since he appeared and returned again, the Spirit stands in the room of his bodily presence upon earth; nay, Christ himself is present in him, because he will no more leave his church desolate, (John xiv. 16—18. Comp. Tholuck on it); but in this respect did the Spirit not exist, until the Son appeared, and had again returned to his glory, (John vii. 39). Nevertheless, the Spirit of God was long before in the prophets, as the

*Spirit of Christ.* This therefore can only be understood in the sense, that he then proceeded forth from him, who latterly became man, and with a reference to this incarnation and the Messiahship connected with it. This efficacy proceeding from Christ, although preceding his incarnation, is also expressly taught in the New Testament. The Logos, even before he became flesh, enlightened men (John i. 4) as a light shining in the darkness, which by the darkness was not apprehended, (v. 5, a restriction which prevents the abuse of this doctrine). That the Son of God manifested himself in particular to the prophets, is just as expressly declared, (John xii. 41, comp. 1 Cor. x. 4), as indeed a more careful consideration appears to show, that all the revelations of God in the Old Testament proceeded also from the Son, (comp. Tholuck, comm. on Ev. John p. 35—38. Hengstenberg's *Christol. Thl. I. s. 219, ff.*) This manifestation of himself in the Old Testament, pointed to the future personal one, and tended to make preparation for it; but all pointing towards an object and preparation for it, is done only for the sake of that object, has its ground solely in that to which it refers. It is only because the Son of God, as man, was to become our Christ, that he manifested himself (and the Father through him) in the Old Testament. But this manifestation was made (in the prophets) through the Holy Spirit, whom therefore the Logos sent, (and the Father through him), and this he did as the future Christ, as the person, who sometime, according to the eternal counsel of God, should personally acquire the right of confer-

ring him upon sinful men. So that not only had Œcumenius and Theophylact ground to say, that the mystery of the Trinity was declared in this (τὸν δὲ Πατέρα sc. ἀποκαλύπτει ὁ Πατήρ, διὰ τοῦ εἰπεῖν ἀπὸ οὐρανοῦ), but also Calov to affirm: Spiritus Christi dicitur—quod Filii Dei sit Spiritus Sa. ab æterno ex ipso præcedens, uti Spiritus Patris eadem ratione dicitur comp. Flacius), to which we may only further add, that at the same time the personal oneness of the eternal Son of God and the Christ is expressed, and his Messiahship understood as the ground of that ministration of the Spirit, which was given to testify beforehand (comp. above). While the Spirit of Christ is acknowledged to have been in the prophets, there is ascribed to them essentially the same, that is, divine authority. Unde mira videri potest, (says Bullinger) quorundam inscitia et blasphema temeritas, qui audent pronuntiare duos esse spiritus, duo testamenta, et duplicem populum,—veterem ecclesiam prorsus fuisse carnalem, Christi ecclesiam novum esse populum, nempe spiritualem, etc. For this reason do their words remain so important to the Christian church, as the Apostle, in the sequel, represents them, and history bears witness, that through their testimony the people have been built up, and even heathens converted, (Just. M. Apol. II. p. 85, A.) See on v. 12.

προμαρτυρούμενον τὰ εἰς Χριστὸν παθήματα καὶ τὰς μετὰ ταῦτα δόξας.

The revelation given to the prophets, in which they sought the time appointed, consisted in a προ-

*μαρτύρεσθαι*, and that concerning the main substance of the gospel of God, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, περὶ τοῦ υἱοῦ αὐτοῦ κ. τ. λ. Rom. i. 2, that is, concerning the Redeemer, and indeed concerning his two conditions, on which salvation is grounded, the status exinanitionis and exaltationis, ver. 3. That Christ should come, was the free act of divine mercy, and the first theme of the revelations given to the prophets. That at his coming he must suffer, was a necessity imposed by our sins and God's justice; that from his sufferings he should again rise victorious, was in like manner necessitated by his divinity and God's justice; but both were done for the sake of our redemption. When he, therefore, manifested himself to the prophets as he that should come, that they might testify beforehand of his work of redemption, they could not but apprehend his future sufferings, and these as sufferings, which did not come into the world with him, or at all originate with himself, but were to come upon him as the consequence of sin, as the penalty of the world, which was to press upon him from without and overwhelm him, and that not accidentally, but according to the will and purpose of God. This is the sense of τὰ εἰς Χριστὸν παθήματα, dolores in Christum irrupturos s. quos Deus in eum irruere jussurus erat (comp. Isa. liii. 6); in which death also is comprehended (Hebr. ii. 9.) The expression is of one meaning with τὰ τοῦ Χριστοῦ παθήματα (ch. v. 1), but with this difference, that it respects the sufferings as future (in the time of the prophets), whereas the other represents them as (now) past. Εἰς therefore

stands here intentionally and fully as in ver. 10. These also *εἰς Χριστὸν παθήματα καὶ μετὰ ταῦτα δόξαι* are not different, according to the nature of the *εἰς ἡμᾶς χάρις* there mentioned. For this verily was the astonishing grace of God, that Christ suffered for our sins and rose again (Hebr. ii. 9. 1 John iv. 9. Rom. viii. 32. John iii. 16), and he suffered and died, only that he might acquire the grace for us, as a matter of right (comp. below on ver. 18), he rose again, that he might impart it to us for our justification (see above on *ἀναγεννήσας ἡμᾶς* ver. 3, and on ch. iii. 18—21.) But this is manifestly the very *σωτηρία*, which we have received through him, and for the greater glorification of which, Peter wrote these words. It is only the want of insight into the nature of this salvation, or into the thoughts which Peter here wishes to express, that could have led many expositors to desire, that instead of Christ's sufferings, and the glory consequent upon them, the discourse might here have been of believers, on the consideration, that it must, for connection-sake, be their subjective condition and hope, which is mentioned, as a source of consolation to them. On the contrary, the Apostle has, from the beginning, declared to believers, the objective ground of their joy amid sufferings: God's compassion and faithfulness, ver. 3—6, their love and confidence toward Jesus on account of the redemption he has brought to their souls, ver. 7—9, a redemption, he then continues, which is eternal and so glorious, that the Spirit had beforehand announced it through the prophets, and they strove to understand at what time it should be

introduced,—a redemption, which was not for their time, but for your sakes first introduced, and which is now proclaimed to you, nay is even looked into with wonder by the angels: *Christ's sufferings and glory*. Who can overlook in this the connection in the thoughts and discourse, or the power of admonition and encouragement, which it contains? We have therefore no ground to take the words εἰς Χριστὸν in a wider sense, and not to understand them with Œcum. Theoph. Erasmus, Beza (?), Flacius, Est, Grotius, Calov, Carpzov, Bengel, Benson, Pott, Hensler, Stolz, Hottinger, Knapp, of the person of Christ. The contrary was done by Luther and Calvin, inasmuch as they comprehended in Christ the community of his people (comp. on ch. iv. 13): “Of the twofold sufferings, which are endured both by Christ and us.” Here, however, there is no trace of any reference to another than Christ. That Calvin’s ground: non tractat Petrus, quid Christo sit proprium, sed de universali ecclesiæ statu disserit, is false, we have already shown. Christ’s sufferings and glory are the subject of discourse, because they are the ground of the status ecclesiæ universalis. Later commentators have gone farther. Calvin had said: Non debet hoc restringi ad Christi personam, and he then expressly adds: sed initium faciendum est a capite (from Jesus Christ), ut membra suo ordine sequantur;—then others began to leave out the reference to the head altogether, and take the members only into account. Luther’s translation had already given an addition, being worded as if the text had stood, τὰ ἐν Χριστῷ παθήματα. So Bolten takes it and expounds: the



sufferings in or by the doctrine of Christ. To the like effect Clericus, who would render *εις* with the accusative, *on account of*; *de piorum perpeccionibus Christi causa exantlandis*, appeals to *εις ὑμᾶς* in ver. 4 and 10, and in the most miserable manner contradicts himself, but at last fitly understands the words *εις ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*, *de tempore ultimi judicii, quod ignotum est angelis*. In like manner Pott before him regarded as probable the exposition: *τὰ παθήματα τοῦ λαοῦ τοῦ Θεοῦ* (the Jews) *ἕως Χριστοῦ* (the *δόξαι* are then the blessings of Christianity.) But that *εις* followed by the accus. *pers.* ever stands for *μέχρις* is very doubtful. At the same time, it continually appears to express an internal mark (comp. iii. 17, 24. Winer in loc.) As the thought of Christ's sufferings and glory, and the predictions concerning them, is something strange to the apprehensions of the Apostle, we see that he presently, ver. 18—21, returns back to it, without there, indeed, expressly mentioning the prophets, which would not have been suitable; but there, as here (comp. on ver. 13), he represents it as the ground of consolation; there, as here he says, that Christ, who was before appointed thereunto (which implies the possibility of the prophesying) appeared first in the last time for our sakes, as a suffering lamb, and thereafter also was glorified for our sakes by God. It arises out of the general character of the Apostle Peter, that he, who at an earlier period could not reconcile himself to the sufferings of Christ (Matt. xvi. 22,) now that the matter has been clearly brought to light, should lay the greatest stress upon this corner-stone in redemption,

the death of Christ (Niemeyer *characteristik der Bibel*, Thl. i. G. 471.) “Both Epistles are full of Christ, are true expressions of a disciple of Christ, who cannot speak enough of him.” (Ib. s. 470.)

τὰς μετὰ ταῦτα δόξας, is again probably the same construction as in what precedes, since we can again, as before παθήματα, supply ἀποβησόμενα (ς.) For this too, the plural δόξαι is particularly suitable, which does not occur elsewhere, (Beza,) because παθήματα is plural, (Pott,) as it were, to outweigh the latter; for, as the suffering of Christ was manifold, so also is his glory; and in the use of the plural here we may not, with Pott, see a more rhetorical strengthening, but with Carpzov, find an intimation of variety. The δόξαι of Christ, are not merely his resurrection, but the whole of that exaltation which began therewith, (according to v. 21,) therefore also, not only as Grotius says: *resurrectio Christi, adscensus in cœlos, missio Spiritus S., gentium vocatio*, but also the perpetual high-priesthood and bishoprick over the church, the *gloria regni coelestis* and *judicii novissimi*, (Bengel). For in all this is found our σωτηρία, the reward of faith, the ground of our joy and steadfastness in times of suffering and safety. That those expositors who refer this to the church of Christ, in part, or in whole, understand δόξαι in the same way, is obvious.

Ver. 12. οἷς ἀπεκαλύφθη, ὅτι οὐχ ἑαυτοῖς, ἡμῶν δὲ διηκόνουν αὐτὰ,

The Apostle adds here another circumstance concerning the prophets, to whom the οἷ leads back, to

that given in v. 11, in order to explain and strengthen this. Luther's translation completely tears asunder the connection, while he makes  $\delta\tilde{\iota}\varsigma$  ἀπεκαλύφθη the concluding member of the sentence, added to strengthen what precedes, quite separate from what follows, and begins a new period with ὅτι, which he takes causally, and by leaping over the intermediate  $\delta\tilde{\iota}\varsigma$  ἀπεκαλύφθη, brings into a loose connection with the preceding words. (So Est; not unlike also Hensler, who would even express ὅτι by *however*.) The ground for this lies in an old perverted manner of construction. The subject of ἀπεκαλύφθη is controverted. If sought in what lies nearest, it must be found in the following words, introduced by ὅτι, as this particle regularly stands after verbs indicandi aut docendi. Then the connection is of this sort. Not only was the future revealed to the prophets, upon which they then began to reflect and inquire; but this also was revealed to them, that these revelations of the future were given to them, not for themselves, but for the benefit of those who should live after. So the translator of *Œcumenius*: quibus et illis revelatum est quod; Valla, Erasmus, Calvin, Marlorat, Beza, Flacius, Grotius, Gr. Schmidt, Wolf, Benson, Carpzov, Bengel, Bolten, Knapp, (l. l. p. 30.) However simple this construction may be, however natural and proper the sense it affords, others are still sought. *Œcum.* and *Theoph.* passed by the words without any exposition, because they would deny to the prophets the knowledge of the time, (see above,) while the latter merely remarks: ἀπεκαλύφθη δὲ, φησί, τούτοις οὐ δι' ἑαυτοῦς, ἀλλὰ δι' ἡμῶς. Erasmus knew of four, nay, five expositions. In the first, it

was construed *προμαρτυρούμενον* sc. *αὐτοῖς, οἷς ἀπεκ.*; but this one might refer, either to the prophets, (as Luther,) or to the Christians (!) The second referred *οἷς* to *παθήματα* and *δόξαι*: *through which Christ has been manifested*; so that at once a new subject is shoved in, and the connection interrupted. The fourth interpretation is still more singular; the third is the correct one. More recent authors have sought to construe *ὅτι* still differently. Semler, and after him Hottinger, as also Stolz, paraphrase as if it stood *ὥστε, οὕτως ὥστε*: *quibus omnino haec sic revelata fuerunt, ut non tam sibi ipsis ea ratione ministerium praestarent quam nobis.* But this signification does not belong to *ὅτι*, (Matthiae Gr. S. 1078, 1268, Wahl s. v.) Pott says: *ὅτι οὐχ ἑαυτοῖς pro οὐχ ἑαυτοῖς δέ.* But our exposition is not only grammatically the most natural, but its sense also is the most suitable. The prophets, Peter had said, strove to understand the time of fulfilment; but it was the will of God that they should not learn this, he now adds (because they were called to prophesy for our sakes,) and that it was the will of God to make the prophecy clear to us, not to them, though its fulfilment had been discovered even to themselves. But it is also quite natural that God should have revealed this to the prophets. Had it not been shewn them, that they could not understand and enjoy it, they must have sunk into the greatest inquietude, if, with persevering endeavours to comprehend the prophecies touching the Messiah, they had perceived the impossibility of succeeding, or if they had succeeded in the attempt, by finding for themselves an *ἰδίᾳ ἐπίλυσιν*, and referring the promise to present instead of future

time. But not only did the Old Testament writers know in the general, that they wrote for posterity, (Ps. cii. 19,) but we are assured by these words of Peter, that the prophets in particular obtained here-upon an instruction reflectively concerning the prophecies relating to Messiah. We know this, moreover, from Daniel. To him it was plainly said, as he found the revelations dark: "Shut up the words, and seal (comp. Hengstenberg, Beitr. zur Einl. i. 215 f.) the book to the time of the end, and many shall light upon it and find great understanding," (xii. 4.) "Go thy way, Daniel, for the words are closed up and sealed till the time of the end, (when the understanding should understand it, v. 10;) but do thou go thy way till the end come," (v. 9, 13.) Here it is still more explicitly said, than in the places cited before on v. 10, that the prophecies were and must be shut up from the prophets in regard to the time of fulfilment, and that they should, for the first time, be understood by believers in Christian times, (and this always the more, the more they were fulfilled, and the end was approaching.) Comp. with this Isa. xxix. 9—14. So that the prophets appear as preachers, freed from the more refined, from spiritual selfishness, as mere servants of God. "But when the prophets were divinely instructed, that the grace which they preached, was to be deferred to another age, they were not at all more remiss in preaching it; so far were they from being dispirited by the delay. And if such was their patience, we should certainly be in the highest degree ungrateful, if the enjoyment of that grace which was denied to

them, cannot sustain our spirits in all the troubles which we have to bear.”<sup>a</sup> (Calvin.)

They presented it not to themselves but to us ; non ad explendam ipsorum curiositatem, sed ut testimonium extaret temporibus futuris (Hott.) Upon *ὅχι* Calov, remarks : particulæ quoad sonum negativæ sæpe comparativæ sunt quoad sensum. This limitation is not contained in the words : but one quite corresponding to it is brought out by the connection, since it was only in *one* respect said of the prophecies concerning Christ, that the prophets sought with labour to discover their sense, in reference namely to the *time*, and as far as concerned this, their prophecies availed them nothing. Neque simpliciter negat (apostolus,) quin seculo suo utilitatem ministraverint prophetæ atque ecclesiam ædificaverint, (Calvin.)—*ἡμῶν*, quia in seculorum finibus inciderint (ib.) A variation justified by Wetstein, Griesbach, Matthæi Lachmann is : *ὑμῶν*. Its origin is easily traced to the *ὑμῶν* which precedes, and the *ὑμῶν* which follows. And just as easy is it to see, why the Apostle here comprehends himself, as the prophecies were for his good as well as for all Christians. Formerly, to give his discourse the force of a direct admonition, he had spoken only in the second person, (comp. on v. 4.)

<sup>a</sup> Cæterum quum divinitus admoniti essent prophetæ, differri in aliud sæculum, quam prædicabant gratiam, nihilo tamen segnius in ejus prædicatione fuerunt : tantum abest, ut fracti taedio fuerint. Quod si tanta fuit illorum patientia ; nos certe bis et ter ingrati, nisi gratiæ, quæ illis negata fuit, fruitio nos in omnibus quæ nibus quæ patiendæ sunt aerumnis erectos sustineat.

And in the following verses he must of necessity again say ὑμᾶς. It is hence false to put ἡμῖν in opposition to ὑμᾶς, and by that to understand the apostles and preachers of the gospel (as Wolf and Knapp do.) Everywhere it includes the reader, unless the opposition be distinctly brought out.—διηκόνουν, the imperfect, as the service of the prophets was contemporary with the receiving of their revelations. (One ought to remark the regular changing of tense here, preserved in the best manner by Beausobre and L'Enfant.) Omnis verbi divini annunciatio est διακονία. Acts vi. 4; Rom. xi. 13; 2 Cor. iv. 1; v. 18; 1 Tim. i. 13; 2 Tim. iv. 5, (Grotius.) Nevertheless, διακονεῖν τίνι never exactly signifies, *to preach, to announce to any one*, but, (through preaching,) *to discharge a service*. There is here, therefore, a zeugma, since διηκόνουν is more nearly joined to the ἡμῖν than to the ἑαυτοῖς. Besides, the construction having an accus. rei, points to a modification of the idea, which is found also elsewhere, as it is thereby changed from, *to serve*, into, *to present in serving*. In this manner exactly is διακονεῖν used, ch. iv. 10, of the use of every charisma for the service of others. Accordingly the sense is : that they did not, in ministering, present it to themselves, but to us. By the αὐτὰ that is to be understood, which is discoursed of throughout the whole period,—that which they predicted (comp. ch. iii. 14, and other examples in Wahl, s. v. 2 c.) The sense is correctly given by Theophylact; οἱ προφῆται διηκόνησαν ἡμῖν τὰ τῆς σωτηρίας ἡμῶν. But at the same time the αὐτὰ is referred to by the following αἱ, in order to express the identity of that, which had been prophesied, and that which was declared by the Apostles.

On the other hand, it is groundless, and creates needless difficulties, to understand *αὐτὰ* immediately of the object of the prophecies as by itself, and so to explain it with the Scholiast in Matthæi by *τὰ χαρίσματα, τὴν δικαιοσύνην*, or with Pott, to apply it to the sufferings and glory of Christ, and consequently supply the beloved *κατά*.

If now we look back upon the whole passage, it manifestly stands there for the purpose of making visible the glory of the redemption now accomplished, which was announced before by the prophets, though they did not themselves live to see it, but only predicted it for our benefit. This may be analyzed with Œcum. and Theoph. in the following manner: “By these words he accomplishes two things, declaring first the foresight of the prophets, and then, that they who are called to the faith of Christ, were foreknown by God even before the foundation of the world. Through the foresight of the prophets, therefore, he admonishes them not to be affected with disbelief concerning the things which were predicted to them by the prophets, as wise sons despise not the labours of their fathers. And because ye have been foreknown of God, fear lest ye manifest yourselves unworthy of his foreknowledge, and unworthy of your calling by him, but stir up one another, to the end that ye may be found worthy of the gift of God.”<sup>a</sup> Only that they

<sup>a</sup> Δύω δὲ ταῦτα διὰ τούτων ἐργάζεται λόγαν, τό τε προμηθεὶς τῶν προφητῶν ἐνδεικνύμενος, καὶ τὸ, ὅτι προεγνωσμένοι ἦσαν Θεῷ πρὸ καταβολῆς κόσμου οἱ νῦν κληθέντες εἰς τὴν κατὰ (τὸν) Χριστὸν πίστιν. Διὰ μὲν οὖν τοῦ τῶν προφητῶν προμηθεοῦς ἐνάγει αὐτοὺς μὴ ἀπειθῶς διατιθεῖναι (διατίθισθαι) πρὸς τὰ ὑπὸ τῶν προφητῶν αὐτοῖς πιφροντισμένα



were first pressed upon this fear in the verses following, and here the ground for it merely is laid, namely, the joyful apprehension of the rich grace, which has been reserved even for the reader, (comp. Benson in lo. and on ver. 17. below). But finally, it is also said in this verse, that we may understand the prophecies as far as regards their most important part, (in which they have already been fulfilled,) since for us they were composed. “Whosoever know the word and have the Spirit of God, which all the faithful have, to them it is not difficult to be understood, since they know to what all Scripture tends. But if any one does not comprehend its language, and has not the Spirit or Christian discernment, then must it appear to him as if the prophets had been drunk and full of wine. However, if one of the two must be wanting, better is the Spirit without the word, than the word without the Spirit.” (Luther on ver. 11.)

ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἀγίῳ ἀποσταλέντι ἀπ’ οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

That which was foretold by the prophets, is, now that it has arrived, announced to you as a thing past, and so forth. ἀνηγγέλη and εὐαγγελισαμένων stand in contrast to προμαρτυρούμενον and προφητεύσαντες. The proper signification of the first, *to announce, to declare*, is generally to be preserved, and manifestly obtains here. As the prophesying, so also the an-

(πεπροφητευμένα), ὅτι μὴδὲ υἱὸὶ σώφρονες πατρικῶν πόνων καταφρονῶνται (comp. above.) Διὰ δὲ τοῦ προεγνωσθαι ὑπὸ Θεοῦ φοβεῖ, μὴ ἀναξίους ἑαυτοὺς τῆς ὑπὸ τούτου κλήσεως, ἀλλὰ κατεπείγασθαι ἀλλήλων εἰς τὸ ἀξιοθῆναι (ἀξίους γενέσθαι, Th) τῆς δωρεᾶς τοῦ Θεοῦ.

nouncing of the gospel through the Apostles, was done ἐν Πνεύματι ἀγίῳ (Lachmann leaves out ἐν); hence their authority is equal to the prophetic, and the προφῆται καὶ ἀπόστολοι often occur together (comp. Eph. ii. 20,) which is a matter of great importance for the inspiration of the New Testament, since we possess upon that of the Old Testament such unquestionable affirmations of Christ and the Apostles, through which the darkly announced divinity of the apostolic writings may be clearly determined. Regarding the distinction in the manner of the Holy Spirit's working in the Apostles and prophets, we have already treated, under ver. 11. Here its ground is given: the Spirit is now from heaven sent (Luke xxii. 49; John xiv. 15, 26; xv. 26; xvi. 7—14; Acts ii. etc.) Yet in the New Testament are still found violent ecstasies—as in the Old also calm inspirations took place—(for ex. in John's Rev. i. 2, 10, where he appears as prophet, ver. 3; Paul, 2 Cor. xii. 2; comp. also Acts viii. 39,) but this is to be considered as an extraordinary transaction of God, such as he has at all times reserved to himself under both covenants, for the purpose, were there no other, of showing their agreement and similar origin. By the whole admonet (Petrus) ejusdem Spiritus auspiciis adeoque ipso dicente et præeunte promulgatum esse Evangelium, ne quid humanum esse cogitent (Calvin). So that Œcum. and Theophylact conclude rightly: "If both those who declared the gospel and the prophets were acted by the Holy Spirit, the one in prophesying, the other in preaching, then these were in no respect inferior to the prophets. It is necessary, therefore, says he, that ye apply the same diligence as the hearers

of the prophets, lest ye incur the punishment of those who disobeyed the prophets.”<sup>a</sup> εὐαγγ. as often, with the accus. pers. construed. “Peter appears to speak of these Christians, to whom he writes, not as of his own converts, but as of such as had been converted by others,” (Benson, comp. Introd. § 6.)

εἰς ἃ (falsely translated by the Latin : in quem) refers manifestly to that which is declared in the gospel, and which was formerly predicted by the prophets (quite parallel to the ἃ ἀνηγγέλη), that is, to Christ’s sufferings and glory. There is here, consequently, a gradation, as Bengel remarks. “Even the prophets inquired after redemption, and the time of its fulfilment ; the very angels desire now, since it has been accomplished, to look into it.” But a difference of construction is found also here among expositors. The desire of the angels is taken as a thing past or present, and the latter so as to refer either to what is already done, or what is yet future. The first was done in the strongest manner by Theophylact, according to whom Peter says : “That the prophets ministered to us the things of our salvation, but these were so wonderful, that they appeared desirable even to the angels ;”<sup>b</sup> and Irenaeus, c. haeres. iv. 67 : *Ea quae praedicta sunt bona, in quae concupiscebant*

<sup>a</sup> εἰ καὶ αὐτοὶ (namely οἱ εὐαγγελιστάμενοι) καὶ οἱ προφῆται ἐν Πνεύματι ἁγίῳ ἐνέργησαν, οἱ μὲν τὴν προφητείαν, οἱ δὲ τὸ εὐαγγέλιον, οὐδὲν τούτων τὸ διάφορον πρὸς τοὺς προφήτας. δεῖ τοίνυν τὴν αὐτὴν σπουδὴν ὑμᾶς, φησὶν, εἰσάγειν, ἢν καὶ οἱ κατήκοοι τῶν προφητῶν, ἵνα μὴ τῇ τῶν ἀπειθησάντων τοῖς προφήταις ὑποβληθῆτε τιμωρίᾳ.

<sup>b</sup> ὅτι προφῆται διηκόνησαν ἡμῖν τὰ τῆς σωτηρίας ἡμῶν, ταῦτα δὲ οὕτως ἦν θαυμαστά, ὡς καὶ ἀγγέλοις ἐράσματα καταστῆναι.

angeli intendere (comp. Justin M. dial. c. Tryph. p. 255.) So also does Œcum. understand the εἰς ἃ of the prophecies, but at the same time of their fulfilment, and expounds the passage thus: ἃ δὲ ἄγγελοι ἐπεθύμησαν. τοῦτ' ἐστὶν ὧν τὴν γνῶσιν καὶ ἔκβασιν καὶ αὐτοὶ οἱ ἄγγελοι ἐπεθύμησαν (comp. the Schol. in Matth. p. 196.) But Bolten, who also takes ἐπιθυμοῦσιν as preterite, understands by ἄγγελοι the prophets themselves! Others give to ἐπιθυμοῦσιν, as is proper, the sense of the present, but attribute to it different objects and subjects. Anastasius of Antioch (in Matth. p. 49,) found expressed in it the wish of angels, that the Logos might take upon him their nature. Didymus understands it in one exposition, of the present salvation manifested through the gospel, and supposes that there are angels, who had fallen and were in confinement, but, like men, had room for repentance, and who now, as it were, through the lattice of their prison-house, looked wistfully out after the happy tidings that were brought them. In another exposition, he refers it to the longings of the holy angels to behold the perfectionment of God's kingdom, (in Matth. p. 196, sq.), and remarks: "that to embrace the proposed interpretation carries no contrariety to the nature of the holy angels, and all the blessed portion, in general, of reasonable creatures, seeing that they are all desirous to have an insight into the issues of things."<sup>a</sup> This exposition of

<sup>a</sup> οὐκ ἀπεμφαίνει περὶ τῶν ἁγίων ἀγγέλων, καὶ ἀπλῶς πάντων μακαρίων λογικῶν, τὸ προκειμένον ἐκλαβεῖν, πάντων ὄρεξιν ἔχόντων παρακύψαι εἰς τὰ κατὰ τὸ τέλος πράγματα.

the future kingdom of Christ is preferred also by Calvin, agreeably to his view of the preceding passage, and by Pellican, who says: “it is not wonderful if the prophets desired to inspect these things which are conducted by the unfathomable counsel of God, since the very angels have an ardent desire to behold their fulfilment and completion.”<sup>a</sup> But the object of desire is represented as one present in what precedes: *Ea quae de Christo sunt praenunciata per prophetas ac deinde praedicata per apostolos* (Erasmus). *Omnia quae impleta sunt*, (Calov.) The reference, therefore, is just as much to the sufferings as to the glory of Christ, (of which last Beda understands it). So also the most of expositors, both ancient and modern. This interpretation, however, gives rise to a difficulty: can we deny to the angels a knowledge of the work of redemption? Grotius hence interprets ἐπιθυμοῦσιν by the Hebrew word אָבַח, *i. e.* *amant quomodo*, Ps. cxix. 20, 40. et alibi saepe. And Hottinger translates: “into which (the revelations,) the angels themselves delight to look.” But the word has always, even in the places of the LXX. referred to, the signification of *to desire, to be anxious to do*; not that defended by Elsner, *to like doing*. Neither is there any need for the exposition in question. The objection, that the angels should then have had less knowledge than we, is partly obviated by the remark of Calvin, that we also know redemption only through

<sup>a</sup> Haec tam ineffabili Dei consilio gesta non mirum si prophetae concupiscebant cernere, quum ipsis etiam angelis sit ardens desiderium eorum perfectionem et complementum videndi.

means of the word of God. If to this we add, that a contrast is intended, as Bengel remarks, between our knowledge through means of the message sent to us, consequently through obedience, and of that higher knowledge which is the result of intuition, it will appear, that the latter only is denied to the angels, and we also do not possess it. But παρακύψαι expresses altogether the fundamental inspection; introspicere (H. Stephanus,) literally, *to bend one's self over some thing, in order to see into it, hence to look deep down into a thing, to see to the bottom, as in a vessel, the contents of which one can see only superficially, so long as one does not bend over it, (comp. Calov. in loco, Elsner on Jas. i. 25.)* In Jas. i. 25, it stands in opposition to the mere κατανοεῖν of the face in the glass, upon which the going away and forgetting follows. On the contrary, the παρακύπτειν is something already perfect in itself (as is clear from the adjunct, εἰς νόμον τέλειον, τὸν τῆς ἐλευθερίας), and stands connected with remaining therein and doing it, as the condition of being blessed. It is only by looking more deeply into it, that the law appears to be perfect, to be a law of liberty. So also the angels wish to know even to the bottom the nature of redemption through Christ's death and resurrection. (The cherubim, as Grotius and Beza here remark, stood formerly bending over the mercy-seat, the symbol of reconciliation.) The aorist παρακύψαι expresses after ἐπιθυμοῦσιν, as after all verbs of thought and desire, that the action is one quickly or certainly coinciding, one which may, with good reason, be expected. (Winer, Gr. s. 274, f. comp. Matth. xiii. 17.) Accordingly, the wish of

the angels would certainly and speedily go into fulfilment.

The whole, being thus construed, agrees with the uniform doctrine of Scripture. The angels are commonly represented as beings employed by God for the good of believers, in order that these may attain to salvation (Heb. i. 14), therefore also pre-eminent-ly in the work of salvation itself. They announced the conception of Jesus, his birth, his resurrection, and return to heaven; one of them strengthened him in suffering (Luke xxii. 43), and he afterwards showed himself to them as justified (1 Tim. iii. 16), as they also shall *all* be present at his judgment, (Matth. xxv. 31). So that nothing is more natural, than that they should wish to penetrate at once into the mystery of redemption through Christ's sufferings and resurrection; but this immediate perfect intuition is now denied to them, as they must not have precedence of the church of Christ. Indeed redemption, and consequently also the knowledge of redemption, exist for the church, not for the angels (Heb. ii. 16). For them the love of God is sufficient, for they are holy. The actings of God in redemption they can only learn in us, and hence can know it only in proportion as it manifests itself in the history of the church. This is affirmed in the clearest manner in Eph. iii. 10.—The Jews also held, that the angels could not arrive at certainty in regard to many of the purposes of God, but with the gross conceit, that believers should be the first to communicate instruction to them (Pott in loco.) The more now the end approaches, the more shall the old prophecies be ful-

filled and understood by the faithful, until also to the angels the mystery of redemption shall become fully manifest, through its development in believers, and the judgment of the world. *Theologicæ prophetiæ in V. Testamento, evangelicæ in N. Testamento, et angelicæ in cœlo consonantia et conformitas exprimitur* (Calov.)

### CHAPTER I. 13—17.

V. 13. *Διὸ ἀναζωσάμενοι τὰς ἐσφύας τῆς διανοίας ὑμῶν, νήφοντες, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ.*

That the whole of this strain of admonition which follows, is connected with the preceding doctrinal statements, and derived from them through *διὸ*, has always been remarked. But the most have made this too narrow. So already Œcumenius and Theophylact: "The exhortation is drawn as a consequence from the things of salvation having been so highly honoured; for having said that the prophets ministered to us the things of our salvation, and that these things were so wonderful as to appear desirable even to the angels,—having said this, he then adduces the reason of his having done so, and says, Since, therefore, these concerns of ours are desirable to all, not men only, but also angels, be not ye affected with indifference towards them, but," &c.<sup>a</sup> Just as par-

<sup>a</sup> *Λειτουργικῶς ἀπὸ τῶν προτιμημένων ἢ παράκλησις, εἰπὼν γὰρ, ἥτι οἱ προφῆται διηκόνησαν ἡμῖν τὰ τῆς σωτηρίας ἡμῶν, ταῦτα δὲ οὕτως ἦν θαυμαστά, ὡς καὶ ἀγγέλοις ἱεράσμια καταστῆναι, . . .*



tial, on the other hand, and still more constrained, is the reference made of it by Hensler and Hottinger to verse 9th and the preceding context. The ground of our sanctification, which is now insisted on, is contained in all the preceding doctrinal statements, as Beza (on ver. 1) well announces the connection: *Dicturus Petrus de Christianæ vitæ officiis, primo loco de principiis omnium christianarum actionum disserit, longe supra naturam assurgens et longius etiam nos deducens, etc.* Only in our experience of God's grace, lies not merely the obligation, but the power also to maintain holiness of life. It must first of all beget full confidence toward the future, which is a frame of mind essentially necessary to sanctification. Such admonitions occur often in Peter, and there shines forth generally in his speeches and epistles as a characteristic trait, in opposition to his former self-confidence, a feeling of entire dependance upon Jesus and of his own impotence.<sup>a</sup>

Ἐλπίζειν is generally, in the New Testament, essentially distinct from πιστεύειν, although the two are most closely connected. It never wholly loses its fundamental signification of *supposing, expecting*, and hence always expresses in itself something still wavering, more or less subjective. The ἐλπίζει holds its ground only by being grounded on the πίστις, which just expresses the apprehending, or the appropriating of the object by the subject. Connected in this man-

εἰπὼν οὖν ταῦτα, ἐπάγει τούτων τὸ αἴτιον, καὶ φησὶν· ἐπεὶ οὖν ταῦτα ἡμέτερα πᾶσιν ἐράσματα οὐ μόνον ἀνθρώποις, ἀλλὰ καὶ ἄγγελοις, μηδὲ ὑμεῖς ἀμελῶς πρὸς ταῦτα διατεβήτε ἀλλὰ, κ.τ.λ.

<sup>a</sup> Neimeyer, Char. Th. I. s. 460.

ner hope has a ground of its own, consequently also firmness and security ; yet in this life it never altogether loses its subjectiveness, but remains distinct from faith, as this does not lose itself in sight. It is still in the meantime without the immediate possession of its object, therefore, in its proper form, the subjective expectation ; and all that we have to do now, is to be complete and steadfast in this form, so that it is an impiety to wish to annihilate this cardinal virtue of Christianity as superfluous, unphilosophical, pernicious, and so forth. Besides the object which hope points to, and which has an external position, seen in the distance before, it has also, if not unsound and vain, a ground, which is likewise external to it, that, namely, which we have declared it to have through means of the believing confidence, whereon hope rests, and with which it is inseparably bound. The act of hoping goes thus forwards toward its remote object, and grounds itself backwards upon the object of trust. If now we leave out this middle-member in the expression, the πίστις, it will appear as if ἐλπὶς signified *faith itself*, ἐλπίζειν, *to confide upon* ; but both, according to their nature, always express merely an expectation, a hope *grounded upon confidence, arising out of confidence upon something* (comp. for ex. the juxtaposition of both in ver. 21, and the juxtaposition of ἀποκαταδοκία, the human, earnest expectation, and ἐλπὶς, the Christian, confident hope, in Phil. i. 20.) At least this may be recognized in the places where ἐλπὶς is coupled with an intimation of the ground and the object at once ; Phil. ii. 19 : “ in faith on Christ (comp. ver. 24,

πέποιθα ἐν κυρίῳ, which Fritzsche, in Matth. p. 44, sq. falsely interprets), I have the prospect of soon sending Timotheus, etc., Acts xxiv. 15: “in confidence toward God, I expect this (I have it for the object of my expectation; ἐλπίζω objectively), which they also expect;” 1 John iii. 3: “Every one who has this hope (namely of seeing him hereafter) grounded upon him, purifies himself,” (comp. Lucke). Ἐλπίζειν signifies, then, if we would express the idea in full, which comprehends also confidence as its condition, sometimes, *to have hope in* (Christ=in believing upon Christ), sometimes, *to set one’s hope upon, in—*sometimes, *to have a hope grounded upon—or to have one’s hope placed upon—*(hence the perfect is often used of a present occasion). It is therefore construed in various ways with its ground; with ἐν followed by a dative, nay sometimes with a dative alone, with εἰς and ἐπὶ followed by an accusative, with ἐπὶ followed by a dative (comp. Wabl. s. v.) So, in accordance with Peter’s exhortation here, the fearers of God are called in Ps. xxxiii. 18: ἐλπίζουσας ἐπὶ τὸ ἔλεος αὐτοῦ, וַיִּסְמְכוּ אֶל־חַסְדּוֹ “those who are of good hope by confiding on his mercy,” (see Gesenius on חֲסֵד). The same thing is also expressed quite similarly in ch. iii. 15, of our epistle. Both places are excellently translated by Luther.—The Christian must first of all place his hope upon *grace*, and that *τελεσίως* “entirely,” so that there may be nothing in it of deficiency, without failure, limitation, pollution, interruption; strongly, exclusively, purely, steadfastly. This signification is the one literally correct (it is so used by Chrysostom and Theophylact on Rom.

viii. 18,) and is expressed by *perfecte* in the Latin, and admitted also by Calvin and Bullinger, the former of whom remarks: *Subindicat, eos qui mentes suas laxant ad vanitatem, non solide, ut decebat, et sincere in Dei gratiam sperare*; and the latter paraphrases: *In vera atque sincera fide ad finem usque perseverate* (comp. also *Est.*) Beza vacillates between the exposition through  $\square\Gamma$  *sincere* (*oppositum falso et adulterino*), and through *ad finem usque*, which was given by Erasmus, and preferred by Grotius, as it is also followed by most of the moderns. That steadfastness in hope is necessary (see Matth. x. 22; xxiv. 12, and Bengel there), is included therein; it arises out of the perfectness of our confidence. Others connect *τελείως* with *νήφοντες*: Œcumenius, who lays some stress upon this (not Theophylact too, but only his translator) the Syriac, Jerome, Benson. But it is difficult to see why *νήφοντες* should receive a strengthening epithet (which also is wanting to the similarly situated *ἀναζωσάμενοι*); yet it is very natural that the Apostle, after having described the perfection of the grace, should now also desire the perfection of *the hope* for its own sake, which is the chief object of this verse. According to the signification given of *ἐλπίζειν* with *ἐπὶ*, the latter points to the ground upon which the hope is built. We are consequently obliged to consider the *φερομένην*—*ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ*, as something already done, and this grace as something already offered. *φερομ.* occasions no difficulty. It is, as Grotius remarks, the *ἀντίστροφον* of *κομιζέσθαι*, ver. 9, *quorum illud* (adds Pott) *est offerentis, hoc accipientis*; therefore

passive, *to be received, to obtain*. “That is,” says Luther here, “ye have not deserved so great grace, but it is obviously brought to you gratuitously,” (more correctly, *given*—objectively in Christ). ἀποκαλύψει Ἰησοῦ Χριστοῦ, however, was used, ver. 7, of the future reappearance of Christ (see on the expression itself, and on ver. 5.) Hence many expositors understand it also here of this: Œcum. and Theoph. (αὐτῇ δὲ ἐστίν, ἣν καὶ πρὸ βραχείας φησὶ κατὰ τὴν δευτέραν τοῦ κυρίου παρουσίαν, whereupon, however, it is to be remarked, that both, as well as the Syriac, read χάραν instead of χάριν), Grotius, the English version, Benson, Hammond, Carpzov, Pott, Bolten, Hensler, Hottinger, Stolz. χάριν is then = χάρισμα (Grot.), et quidem h. n. pro felicitate futura (Pott.) But this designation of future blessedness through χάρισμα would require first to be proved from passages in which it unquestionably has this meaning. Φερομένην must then also stand for the future, and ἐπι must mark the object of the hope; so that it stands for εἰς, although it ought to indicate, not the object, but the ground of hope. Bolten proceeds here in the most arbitrary manner, and takes the participle for the principal word, on which he also makes the verb to depend: “in order that ye might hope for the goodness that is offered to you in the appearance of Jesus Christ.” But, for such violences, there is no necessity. Ἀποκαλύψει Ἰ. Χοῦ., denotes Christ’s appearance in the general, and it depends wholly upon the connection, to what particular appearance it is to be referred. But here there is no connection with v. 7, in reference to this word, the less so, as this li-

miting expression here is subjoined merely as an appendage to the principal thought. From the connection we are led to understand by it, something which presents to us grace already manifested, as the ground of our hope. In this case, the Apostle may have had either of two things in view: “He speaks either concerning the mystery of the gospel already disclosed, through which Christ is manifested, or concerning the first advent of Christ.”<sup>a</sup> (Eramus.) But the latter is nowhere else expressed by ἀποκάλυψις. The incarnation of the Logos is rather, indeed, to be called a κρύψις, than an ἀποκάλυψις, although such a κρύψις as was a necessary means of manifesting him to men. In the former sense, (the manifestation of Christ through the gospel,) it is taken by Luther, Calov, Flacius, the latter with a reference to v. 18, where the work of redemption is again represented as a matter of experience for a motive to sanctification; Calov. with an allusion to Luke ii. 32. Rom. xvi. 25. Gal. i. 16. Eph. i. 17; (to which add 2 Cor. xii. 1. Eph. iii. 3,) where ἀποκάλυψις manifestly stands for the spiritual revelation of salvation, (through the word, illumination, &c.) But it were arbitrary to think of excluding from the word in this sense, the personal appearance of Christ, in so far as he manifested himself therein as a teacher, and thus offered grace through the revelation of himself. “As soon as he was baptized,” says Luther, “he began to execute that to which he was sent, and

<sup>a</sup> Sentit de mysterio *evangelii* jam divulgato, per quod Christus innotuit, seu de *adventu* Christi.

for which he came into the world, namely, to proclaim the truth, and accomplish such a work in our behalf, that all who believed upon him should be saved. Therefore has he revealed himself, and made himself to be known, and made offer of himself to us as grace. God permits no one to hold up the offer of his grace, but through Christ. Through the gospel it is made known to us what Christ is." So that the sense of the passage should be the same with that of John i. 17, "In Christ is grace and truth, (out of the grace that is in him, is the truth given to us, and through the truth in him is his grace revealed,) hence believers, from his revelation, have already here below received grace for grace, (v. 16,) which they partake of through the continued preaching of his gospel." Thus the revelation is made immediately through the word, but then this is referred back to Christ, who thereby reveals himself; who in the Apostolic age appeared, and from that time has been manifested, as is also declared in v. 20th. But in his revelation it is, that the *χάρις*, that the forgiveness of sins, justification, deliverance, procured by him, upon which we must place our hope, is made known to us. Thus *χάρις* remains in its proper meaning. Let us now try to reconcile this interpretation with the one first given. A confused endeavour after this is found in Calvin, whom Marlorat and Beza follow. *Φερομεν* is taken as a present, but then *εν* for *εως*. The former expounds thus: God gives grace even now beforehand, therefore continue in hope until its full revelation. This appears also to have been the view held by the author of the Latin, who translates: *Sperate in eam, quae vobis offertur*,

gratiam, in revelationem Jesu Christi. With perfect clearness, Bengel attempts the reconciliation, leaving ἐν in its proper signification: Una est revelatio, quae toto N. Testamenti fit tempore, per epiphaniam Christi utramque, Tit. ii. 11, 13. But, in that very passage, the χάρις is represented as something that has already appeared, from which the προσδέχεσθαι, the believing expectation is derived. In our passage also, the whole construction renders this reconciliation inadmissible, and shuts out the possibility of ἐπι—Χριστοῦ referring to any thing future. And the same is done by the connection, for both the preceding and following context tends to this point, that in confidence of the grace that has been *already* in part received, we might proceed toward the future, full of hope and consolation, (comp. ch. v. 10.) The aorist-form of ἐλπίζατε returns also in the following imperatives, and stands here, as often in the New Testament, where one would expect the present, inasmuch as the discourse is of a continued action, but it is thought of as concentrated into one moment, dependent only upon a *single* act. In classical Greek too, “it depends upon the will of the writer, whether or not he will represent an action merely in regard to its completion.” (Matthiæ, s. 950, Winer Gr. s. 262.)

ἀναζωσάμενοι τὰς ὀσφύας κ. τ. λ. The way and manner, in which we must hope perfectly, is set forth here. It depends upon the way in which we construe the part connected with the participle, whether this must appear as a hard figure or not. The first is the case, as expositors themselves feel, if we suppose that Peter speaks directly of the loins of the mind.



Petrus metaphoram duplicat, quum menti attribuit lumbos, (Calvin, Beza, comp. Hottinger.) But, instead of this, we can suppose, that Peter employed a figure, *gird the loins*—which, like many others, (for ex. Mark ix. 50, ἔχετε ἐν ἑαυτοῖς ἄλας, Eph. vi. 17,) serves to give vividness and strength to the exhortation, and then adds τῆς διανοίας ὑμῶν to prevent the figure from being mistaken or misapplied. Ὁσφύας δὲ ποίας, ἐσήμανεν, ὅτι τὰς τῆς διανοίας λέγει, (Œcum. Theoph. comp. Marlorat and Hensler).

ἀναζωσάμενοι τὰς ὀσφύας, as workmen, pilgrims, runners, wrestlers, warriors do, for the double purpose of shortening their garment, that it might not impede their motion, and of having the body itself girt, and so rendered more expert for motion. Hac eadem metaphora etiam Latini dicunt accinctum ad iter aut alia, et succinctum et contra mala præinctum, (Flacius.) The same image occurs in Eph. vi. 14. And in the entirely parallel passage, Luke xii. 35. Of its signification here, there can be no doubt. The *διάνοια* must be girt up, therefore withdrawn into itself, that its exterior, its garment as it were, may not disperse itself and become a hindrance—ad colligendas vires, (Bengel.) Of the evil desires from which we must be delivered, we must not think here, as Calvin well remarks against Luther, whom Flacius follows. Neither is it a mere *attenti estote*, as Grotius interprets, nor yet does it stand as a figure taken from servants who are expecting their lord, (Hammond,) and are girt in order to serve him at table, (Benson.) It rather signifies as much as, *συντείναντες ἑαυτοὺς καὶ ἀνδρικῶς διατιθέντες*, intently applying yourselves, and

prepared like men, as Job xxxviii. 3 ; xl. 7. (Œcum. Theoph.) comp. Jer. i. 17. Ex. xii. 11, (to which, however, there is certainly no allusion) ; “gather in the strength of your spirit,” (Hensler) that ye may be equipped for the journey, the work, the battle ; an admonition very suitable to the spiritual pilgrim ; (see on v. 1), and the children of obedience. *διάνοια*, *the inward sense*, (comp. Luke i. 51), *the thinking power*, yet not as mere power, but with ground, substance, object and form, (what our word *sinn* expresses), therefore also that, which we name the manner of thinking, *the sentiment*, (see upon the whole Luther) ; as Bolten, after the LXX. holds it to be synonymous with *בן*, but only in part with *καρδία*, namely, as the higher physical, the intelligent, free and discursive part of it.

The collection of the powers of the soul is a contraction of these within itself, and an abstraction of them from every thing indifferent. When such an uncommon energy of mind is found among men, there is generally, nay always, if it is not pure from God, found with it a sickly elevation, which, by means of the object, the subject selfishly produces, through superabundance and over-refinement of fancy, (in the deeper and more extensive sense of the word), and which resembles intoxication. The Christian collection of mental power, on the other hand, is connected with spiritual sobriety. *Νήφω*, in the New Testament, is always, as here, used metaphorically. Sometimes it stands beside watchfulness, as its correlative idea, and sometimes it comprehends this within itself, as sleep is a sort of intemperance. The

former is the case in ch. v. 8, and 1 Thes. v. 8; the latter in 2 Tim. iv. 5, below, ch. iv. 7, and here, (comp. Vatable and Beausobre). This command, therefore, accords well with the one preceding, which enjoins a manly preparation for the battle, as may be said also of 1 Thess. v. 8. “Christ, in the twelfth of Luke,” says Flacius, “subjoins to the girding of our loins, also lamps burning in our hands; for it is not proper merely to walk like men, and free of every entanglement; but also to have the lamp of God’s word set up, and shining before our feet.”<sup>a</sup> This is quite the same on the objective side, with what is here marked on the subjective, “for divine wisdom bestows this sobriety of mind, and can keep us in it,” (Immler). Such a resemblance between many of Christ’s forms of speech and those of Peter, has already been remarked on by some, (Hess, *Schriften der Apostel*, Th. II. s. 245, Niemeyer). That we take *νήφοντες* not in a corporeal sense, nor with Luther, of the subjection of the flesh generally, excepting in the sense, that the sobriety of spirit here enjoined, presupposes the mortification of the body, (Rom. xii. 14,) is justified on this ground, that the preceding expression was, in like manner, to be understood figuratively, as, on the other hand, the papistical abuse of this passage may shew, wherefore the Holy Spirit there expressly added *τῆς διανοίας*.—

<sup>b</sup> Christus vero Lucae duodecimo præcinctioni lumborum adjungit lucernas ardentes in manibus: non enim solum expedite viriliterque oportet ambulare; sed etiam habere lucernam verb Dei pedibus nostris propositam præluentemque.

As ἀναζωσάμενοι, being expressive of a hasty action, was put in the aorist, so νήφοντες, being expressive of what is to continue, is put in the present.

V. 14. ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις, 15. ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε.

If the Christian grounds his hope upon divine grace in the manner already said, it is then possible for him, to fulfil in an advancing measure the command which enjoins holiness of life. This command and this possibility rest on the foundation that he is inwardly sanctified by God, (v. 2.); now must he cause his light to shine forth outwardly. So the ἀναστροφὴ (which word is not peculiar to Paul and Peter; Matt. xvii. 22; Acts v. 22; Jas. iii. 13; also Heb. x. 33; xiii. 7, 18; 2 Pet. ii. 7, 18; iii. 12.) stands in contradistinction to the internal nature; it is something quite different from it, but yet must resemble it. It is originally a trope, and marks (just as περιπατεῖν, ἦλθ, and πορεύεσθαι) the manner in which any one goes about, moves himself to and fro, shows himself behind and on various sides (versari, conversari, *conversatio*) then generalizes the kind of *converse*, of *conduct* (manifestly corporeal expressions); therefore not synonymous with βίος generally, but only with the outward part of the βίος, and with respect indeed not to its fixed relations, but to moving in them, *the deportment*, *the behaviour*, *the course of life*, (comp. Winer on Gal. i. 13, and upon the correspondent use of the word in profane Greek, the inscriptions in Benson and Wahl.

In this respect, then, must Christians, who, as such, are already holy, consecrated to God, be holy also, (*γενήθητε*), and indeed, they must be so throughout, therefore *ἐν πάσῃ ἀναστροφῇ*, (comp. II. 12; III. i. 16). *Πᾶς* preserves here the signification, which it has without the article, and we hence translate, not with the most: in tota conversatione, but *in all, every sort of life*, (the Lat. and Carpzov, in *omni*), in *omni vitæ humanæ modo* (Semler, Winer, Gr. s. 104). In this expression, the Apostle presupposes that there is a manifold variety in the different kinds of life, which he does not mean to root up, but concerning which he wishes, that all its modifications might be sanctified. The ground of this demand is here also given: Since ye are children of obedience. *Ὡς* is with Valla, Erasmus, Calvin, and others, to be translated by *tanquam*, not with the Vulgate, by *quasi*. It marks (as v. 19. Ch. ii. 1, 11, 16, ch. iv. 11. See on v. 19,) the actual condition which the Apostle, in his exhortation presupposes, as below v. 23: *ἀναγεγεννημένοι*). From this it then naturally follows, that they must walk holily; namely 1. no more as formerly, when they knew not God (negative); but 2, as he, whom they now know, and who had called them to be children (positive). These are the two more immediate determinations of a holy walk. (Luther improperly connects *ὡς τέκνα ὑπακοῆς* with the preceding sentence.)

Upon *ὑπακοή* we have already, on ver. 2, said all that is necessary in reference also to its use here. It stands here for evangelical obedience, the obedience of faith. "Faith is named obedience in Scripture,"

says Luther. (It is the highest obedience, because discharged to the highest command.) “Whosoever hears the gospel and the word of God, he is an obedient child of God.” Calov understands it at the same time of legal obedience, Calvin and the later commentators, of the latter alone. We have only, however, to elucidate its construction with τέκνον, and, first of all, this latter idea, in such a construction generally. בן (בת) designates the begotten, in reference to that which begets: *offspring, product, therefore, son, grandchild, posterity (trop. scholars), youth, shoot,*—without distinction. But in the oriental way of contemplating things, sanctified (purified and sanctioned) in the Bible, the general is not only recognized as a reality, but as something more real and earlier than the individual which holds of it, and hence considers this as its offspring. Hence so many expressions that appear to us strange and incongruous, but which we must not in translating soften down and explain. Thus a fruitful hill is named בן שמן, literally, *a son of fruitfulness*, where in idea we find our poetical expression, “father of fruits.” But as this manner of considering things, which is customary with us, and also correct, leads out to the appearance and the consequences, so that goes back to the nature and the ground. (To our use of “father,” corresponds that also of the Ethiopic and Arabic, wherein, however, the poetical one of profane authors is easily to be discerned, and in the Hebrew the use of בן, yet *only* in nomm. Propp. S. Gesen. thesaur. s. v. בן, No. 7). According to the latter, regard is had to the origin of the hill as touching its fruitfulness,

and consequently the general fruitfulness appears quite correctly as in this respect its offspring. It proceeds out of itself, has become concrete in it, and only because the fruit-bearing power has thus entered into it, is the hill itself fruit-bearing. The same thing also is pointed to in our mode of speech, for we name that, which naturally yields fruit, not merely fruit-bearing, but *fruitful*, which expresses the *vis nativa*, the inherent power (lit. *impregnated with fruit*). To such a principle of derivation must be referred not only all similar expressions, for ex. בן הייל (‘‘daughters of Apollo,’’ ‘‘sons of Hercules,’’ the Greeks and Romans were accustomed to say, by a like form, but with a false personification, encasing, as it were, the general reality in sensible figures), but also others, as in the construction with dates, where בן again signifies the product of the particular time; and the time itself is taken abstractly, as mere form, or concretely, so that it comprehends in itself the entire facts (as we say: a child of a troublous time); all those expressions, in short, which at first sight betoken merely a resemblance or a subordinate relation, but in which this signification is always grounded upon the idea in question, so that the sense of the word remains the same, whether the one or the other signification is adopted.<sup>a</sup> A similar, but carefully to be distinguish-

<sup>a</sup> See the account of it by Charles Gurlitt, in his *Studies and Critiques*, Bd. II. s. 729, in which, however, there is too much of splitting down and contradistinguishing, especially in No. 3 and 4.

ed connection of something general with a particular subject, finds place in the Hebrew, through means of **איש** and **בעל**. The former, which is in itself an indefinite, often abstract expression, for a person (any one generally, *a man*), denotes, in such a connection, some relation, which exists, without respect to the origin of it, without intimating any thing particular about it, or marking degrees of superiority or inferiority. Thus **איש מלחמה**, simply *a man of war*, (a son of war would express much more) **איש דברים**, *a man of words*, or *a man of causes*. The other expresses the relation which exists, when a thing subordinated to a person is in his possession; it sometimes stands also where **איש** might have been found, **בעל דברים**, *one who has law-suits* (perhaps: who begins them, Ex. xxiv. 14), but it is more expressive. On the other hand, we never find it construed with a property, which is higher and earlier than the person possessing it, and where this might have been marked by **בן**. Children of obedience, of faith, are therefore those, who through faith have become that which they now are, through its being implanted within them, have been born again, and hence possess the character of faith, and are always ready for obedience. It was therefore a right feeling, which moved the older translators and expositors to retain the word *child*, although they sought to refer it immediately to God, without clearness (see Luther), or through the interpretation *children of God*, which makes the obedience as such to be easily known (Calvin). But the proper way of rendering the connection is this: Children of faith are children of



grace = children of God; *i. e.* God makes them through the faith, which is wrought by his grace, to yield obedience to himself, to be his children. In the more recent expositors, the flatness, already animadverted on, shows itself more or less: τέκνον simpliciter significat hominem (Hottinger, Pott, Stolz). The opposite, as Calvin and Grotius remark, is τέκνον τῆς ἀπειθείας, in whom the devil is powerful (Eph. ii. 2; v. 6. Col. iii. 6), who are, in consequence, τέκνα ὀργῆς (Eph. ii. 3) τέκνα κατάρτας (2 Pet. ii. 14); a corresponding expression on the opposite side is τέκνα φωτός (Eph. v. 8), where exactly the same admonition as here is found: “You sometime were darkness (*i. e.* not merely dark, but, so to speak, a part of darkness—as, indeed, generally every thing dark must be regarded as belonging to darkness, darkness as separate from the dark, being only an abstract), but now are ye light in the Lord (the Lord is light, John i. 4, and whatever is in him partakes of this his nature); walk as children of the light (the Christian is not the primitive, but a derived light; hence, however, the obligation and the power to walk accordingly.)” The importance of what is external, and the necessity of its correspondence with the internal, is strongly expressed here, in opposition to the antinomian and mystical representations.

The sanctification is first of all represented negatively, μὴ συσχηματιζόμενοι κ. τ. λ. Et certe, quoties de instauratione Dei in nobis agit scriptura, inde orditur, ut aboleatur vetus homo, cum suis desideriiis (Calvin.) μὴ here depends upon the imperative form of the whole passage (as ch. iii. 9; v. 2.) Σχημα sig-

nifies the *keeping of a thing*, the manner, in which it represents itself, from ἔχω (comp. habere as reflex and neuter.), hence *keeping, form*. Therefore, συσχηματίζεσθαι as med. is excellently translated by Luther, *to make themselves like (to conform.)* Συσχηματισμὸς = συμπεριφορὰ (accommodation) πρὸς τὰ παρόντα. Τοῦτο δὲ ἐστίν, ὃ τινὲς τῶν ἀνοήτων καὶ νῦν φασίν, ὅτι πρὸς τὰ παρόντα διαγινοῦ or [δεῖ] διαγίνεσθαι (Œcum. and Theoph.) In outward appearance also, Christians must not be what they themselves once were, and what the world still is. This last reference occurs in Rom. xii. 2, the only other place in which the word is found. There is a general resemblance in 1 Thess. v. 22 : ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε, for thus only can God make us quite holy (ὀλοτελεῖς ib. v. 23.) But this itself is only possible, when we trust wholly (τελείως) upon God. Ἐπιθυμία stands less frequently in an equivocal, than in a bad sense, and hence commonly denotes evil desire; on the ground that human desires are commonly evil; and therefore Paul concentrates the law into this expression: οὐκ ἐπιθυμήσεις (Rom. vii. 7.) This ἐπιθυμία is a consequence of sin, nay sin itself in its foundation, which consists in man's wishing something else than that which God appoints to him. As the ἐπιθυμία was a παράβασις of the divine will, this παράπτωμα begat innumerable, lawless ἐπιθυμίας, for since sin came into the world with the first wilful desire, and since the subjective consequence of the fall, in which sin continues to live and reigns, was the alienation of man from the divine life, external suffering, fear, hatred and anger toward God, so does it thence consist in a self-incurred, but necessary property of man, to desire more

and other things, than he possesses, and than God appoints him. He seeks by appropriating to himself possessions, enjoyments, knowledge and government, to fill up the emptiness of his being, to remove suffering, to render himself strong and secure against God. But that, which man seeks to appropriate, is both on his account under the same curse with himself, and is defiled through that very appropriation, and therefore, since the divine curse destroys and dashes in pieces, it can never wholly come into his possession, never enter into his being, so that the end in view remains still unaccomplished, the desire unsatisfied. Desire then, exists in all men as one and the same thing, but in its manifestation it is modified by the peculiar powers and idiosyncrasies of human nature, so that it can improve itself into various pseudo-organic forms, and branch itself out into manifold ἐπιθυμίας. Each one of these from the natural and peculiar bent it has toward its object, has in this object an allure-ment to possess itself therewith, and in this contact with the world and its princes lies the temptation, by which the desire is overcome, so that it as the mother-sin conceives the actual-sin, and brings it forth as soon as possible, but the act, far from producing life, only brings forth death (Jas. i. 14, 15, comp. Heidegger Corp. Theol. t. I. p. 640); hence then the φθορά ἐν ἐπιθυμίᾳ which reigns in the world (2 Peter i. 4.) This is the history of ἐπιθυμία in general. In believers it is with its different formations a πρότερον, something which formerly had a place in them, but now no more, for as such it is here designated by the adverb of time, πρότερον (comp. 1 Tim.

i. 13), as elsewhere by the synonymous *ποτὲ* (Rom. xi. 30. Eph. ii. 2, 3, 11, 13; v. 8.) The time when it had a place, and which is now past (comp. ch. iv. 3), is characterised by *ἐν τῇ ἀγνοίᾳ ὑμῶν*. The *ἀγνοία* is therefore connected with the lusts, and that in a double way. First, sin is the cause of it, and as Calvin remarks, *falsum est illud Platonicum dogma, sola ignorantia peccari* (comp. Rom. i. 21: *γνόντες κ. τ. λ.*); then sins of omission are the cause of ignorance, as well as of positive darkness, of error (see upon this connection, 2 Thess. ii. 10. Rom. i. 21.) Upon that there follow next crimes against the majesty of God (Rom. i. 22, sq.), and then the being given up in the lusts of the heart (*ἐν ταῖς ἐπιθυμίαις*, not *εἰς τὰς*, for these already, even from the beginning existed), to uncleanness, (ver. 24, 26.) “Whence we learn (says Calvin), that unbelief is the fountain of all evils. When the clear knowledge of God does not exist, then darkness, error, vanity, privation of light and life maintain dominion. And yet these do not prevent the wicked from being conscious of evil when they sin, and feeling that they have a judge in heaven and a tormentor in their own breasts.”<sup>a</sup> (Comp. also Luther.) The same exhortation to renounce the old man, that is corrupt according to the deceitful lusts, as in the *πρότερα ἀναστροφῆ* he showed himself by the *περιπατεῖν ἐν ματαιότητι τοῦ νοῦς κ. τ. λ.* we find in

<sup>a</sup> Unde discimus incredulitatem malorum omnium fontem esse. Ubi non viget Dei notitia, illuc regnum occupant tenebræ, error, vanitas, privatio lucis et vitæ. Neque tamen hæc impediunt, quominus male sibi consci sint impii peccando, suumque in cælo judicem, et apud se carnificem sentiant.

Eph. iv. 17—22. comp. Tit. ii. 12. But there hence arises the question how, and how far, evil desires are to the regenerate a past thing, to which he must not again be subject? In so far as he is regenerated, they are not in him at all. As a new man, spirit of spirit, he has not in himself the ἐπιθυμία and ἁμαρτία (1 John iii. 6, 9), but he has still the full peccati labes et adhærentia (contrary to the Papists), in the flesh or old man. But the relation of these two to one another is this (contrary to the Quietists), that the spirit fights just as much against the flesh, as the flesh against it, (Gal. v. 16), and in this uninterrupted combat, carries off the victory, so that the frame of mind is still spiritual (Rom. viii. 5—11. 1 John v. 4), whilst the natural man lives blind in his lusts, and knows only the combat of these among themselves, or at most, their combat with the law, without ever seeing victory. Quamdiu vivis, inquit *Augustinus*, necesse est peccatum esse in membris tuis, saltem regnum ipsi auferatur (comp. Quensted, P. II. c. 2, sect. II. quæst. 12.)

It belongs to the regenerate to manifest what he is inwardly, in his outward walk, in which he must deny and contend against the old man, so that he conform to it in nothing, ἀλλὰ κατὰ τὸν καλέσαντα ἡμᾶς ἅγιον κ. τ. λ., no more be fashioned after the former lusts, but after the image of the Holy One, who has called you out of these lusts. But this positive injunction, instead of forming, like the preceding one, a proper participial-clause, is, by a lively form of speech, made to run into the principal clause. If

we would completely relieve the construction by a more exact arrangement, ἀνασπρέζοντες must be supplied after ἅγιον, so as to form two corresponding clauses, having each a participle. So was the whole construed by Œcum. and Theoph., only a little more freely: ἀλλὰ νῦν γοῦν (λέγει) τῷ καλέσαντι συσχηματιζόμενοι, ἅγιω ὄντι κ. τ. λ. On the contrary, Bengel considers the whole 15th verse as a comma, which stands in opposition to v. 14th, and thus makes two separate clauses, forming the first by supplying γενήθητε after συσχηματιζόμενοι. But our exposition is certainly more simple, as the connection of the second injunction with the main clause, through καὶ αὐτοὶ was quite natural. God is here named ὁ καλέσας with a retrospect to the earlier life in lust, out of which he called those who became believers, (comp. Zachariae Bibl. Theol. Bd. iv. s. 60.) And herein, also, (on the other side,) lies the obligation to be like him. (God calls, man obeys, v. 14.) See above on ver. 2. κατὰ introduces here the primary model. We must clothe ourselves also with the new man, (i. e. externally, the appearance must be according to the new man), which was made after the image of God, (τὸν κατὰ Θεὸν κτισθέντα,) Eph. iv. 24. Col. iii. 10, whilst the natural man walks κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, Eph. ii. 2, (comp. κατὰ Rom. viii. 4, 5, 12, 13. Eph. iv. 22.) For other parallel places upon the command to be holy, see Benson. γενήθητε, as an aorist, is again expressive of vigorous action, and avoids at the same time, as Erasmus remarks, the dubiety which γένεσθε might occasion. See on v. 16, and on v. 13.

Ver. 16. *διότι γέγραπται* " *Ἄγιοι γένεσθε, ὅτι ἐγὼ ἅγιος εἰμί.*

*διότι*, an *αἰτιολογικόν*, stands thus also at the quotation from the Old Testament, ch. ii. 6, comp. i. 24. Its signification does not permit us to think here of a mere application, as Benson, Hensler, Stolz, would construe the connection. It rather intimates the ground on which holiness is necessary. *Exhortationem suam confirmat et explanat (P.) eleganti e pronuntiatis petita sententia (Bullinger); docens nos semper ad script. divinae auctoritatem confugere atque ea exhortationis nostrae sermonem firmare (Immler.)* This manner of quotation proves, then, if we would not also deprive the New Testament of its authority, that the moral law of the Old Testament is equally binding upon us as it was upon the Jews, although upon us out of higher grounds, on account of the grace that has been manifested, and hence with the exception of all that which was then bound with it in the closest manner, as preparatory to what was afterwards to appear. Hence the Levitical import falls away from this command. Wherein holiness of life consists, Peter sets forth in the whole of his epistle. The demand itself sounds "as if he had said: 'It is me you have to do with. Ye are mine. Therefore abstain from the pollutions of the Gentiles.' We are indeed too prone to have respect to men, so as to follow in the common track of life."<sup>a</sup>

<sup>a</sup> *Ac si diceret: "Mecum vobis negotium est, vos mei estis. Ergo a gentium pollutionibus abstinete."* Est hoc nobis ni-

(Calvin.) “ ‘As I am the fountain of holiness, being holy in my essence, be ye therefore, whom I love, zealous to be partakers of holiness, that ye may be as I also am.’ And observe the arrangement. For he declares that he himself *is* holy, but those that come to him he invites, that they *may become* holy.”<sup>a</sup> (Didymus.) γένεσθε, or, according to others, ἕσεσθε, which manifestly, however, originated with the LXX., or, according to some authorities, γίνεσθε, forms a secret opposition to εἰμί. The passage occurs in Lev. xi. 44; xix. 2; xx. 7, 26, comp. ver. 8: ἐγὼ κύριος ὁ ἁγιάζων ὑμᾶς. It belongs to the idea of God as the end *a se*, that every property, for which he is known, is his in an eminent, primary sense; so that, “God is holy,” signifies, at the same time, “God is the fountain of all holiness;” and, on the contrary, to say of a creature, “it is holy,” means, “it is sanctified of God.” Nevertheless, it is the law of God to men, that they be holy; whence it is clear, that God certainly prescribes things, nay pure things, which man of his own power can not fulfil. Wherefore? Rom. vii. furnishes the answer in respect to the natural man. In our verse, the discourse is of such as are capacitated for obedience through the sanctifying of God’s Spirit, (ver. 2.)

mium proclive, respicere in homines, ut communem eorum vitam sequamur.

<sup>a</sup> “Quomodo ego fons sanctitatis sum, per substantiam sanctus existens, vos studete participari sanctitate, quos (quod?) diligo, ut sitis, sicut et ego.” Et vide dispensationem. Sic (se) namque sanctum esse dixit, accedentes autem ad eum fieri vel futuros sanctos invitat.



Ver. 17. καὶ εἰ πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ ἐκάστου ἔργον ἐν φόβῳ τὸν τῆς πατρικίας ὑμῶν χρόνον ἀναστράφητε.

Particula εἰ non est conditionalis, sed assertiva, non dubitantis, sed rem notam praesupponentis: “quia patrem invocatis” (Calvin) = quandoquidem (Hottinger; Wahl I. p. 362, sq.) In this sense, it stands always, as here, with the indicative. But this manner of expression is here, as also in other places, not chosen from urbanity, but in order to make the language more forcible, since, when we ground a thing thus, we represent it as inseparably connected with that which is coupled with εἰ; so that the sense here disclosed is: “If ye walk *not* in fear, ye must then conclude, that ye consider your God not as your father; consequently, when ye call upon him as your father, ye must also necessarily, etc.” Therefore, I cannot but believe that εἰ is synonymous with our wenn (when or if);—as we also often use this instead of da (since)—corresponding to the ὡς in ver. 14. In regard to ἐπικαλοῦμαι, it is indifferent what signification we here adopt: cognominare, nuncupare, or invocare. But the latter, strictly taken, would require ὡς to be supplied. It is therefore better to take it in the sense of, *to address, to name* (publicly). Of the whole, Bullinger says correctly: Eodem haec pertinent, quo et superiora; iterum enim exhortatur ad innocentiam vitae, argumento ducto a natura fidei et cognitione Dei. Only the same argument is used on the opposite side. Peter had already named believers children of obedience, and God, him who called them (καλέσαντα); he there-

fore draws their attention to consider, whether they had been properly obedient to the call, and accordingly had become holy, since God is so. He now sets forth the same relation on the other side, and at the same time. Ye are the persons, who before all the world address God as their father (*ἐπικαλεῖσθε*), but this father—which here elevates the *ἅγιος*—is also the impartial judge, who must awaken in you fear. *Πρόσωπον λαμβάνειν* (Luke xx. 21,) whence the New Testament *προσωποληπτέω—λήπτῆς—ληψία* (upon the Egyptian style retained by Lachmann, see Hug. Einleit. i. s. 277,) corresponds entirely to the Heb. *פני אש*, as *βλέπειν εἰς πρόσωπον ἀνθρώπων* appears to be only the Greek expression for the corresponding one in Heb. *פני הכה* (Matt. xxii. 16, and Mark xii. 14, comp. with Luke), and as *πρόσωπον θαυμάζειν* (Jude 16, comp. Lev. xix. 15: *οὐ λήψῃ πρόσωπον, πτωχοῦ, οὐδὲ μὴ θαυμάσῃς πρόσωπον δυνάστου*), expresses the same meaning, only in reference to the person of the more honourable (the opposite of which is *αἰσχύνεσθαι* *πρ.* Prov. xxviii. 21, LXX.) These expressions are used in the Old Testament of judges, who allowed themselves to be biassed in judgment by respect of persons (Mal. ii. 9; Deut. i. 17.) But this is denied concerning God (Deut. x. 17: *οὐ θαυμάζει πρόσωπον*, Gal. ii. 6; Acts x. 34, from the lips of Peter; Rom. ii. 11; Eph. vi. 9; Col. iii. 25,) for God is *κρίνων δικαίως* (ch. ii. 23; Job. xxxiv. 18.) Of this Christians are warned, Jas. ii. 1, 9. The want of this respect of persons may, in different circumstances, happen in very different ways, and hence it is denied of God in regard to things quite different.

Thus at one time it is said, according to the connection: "God makes no distinction between Jews and Gentiles," (but wills that all should come, through the gospel, to the knowledge of the truth); at another: "He regards not whether any one be a master or a servant;" and again, it stands quite generally of all considerations, which bear respect to persons, but do not belong to the matter in question, as Grotius remarks on Jas. ii. 1: in evangelica re προσωπολήψια est alios aliis praeferre, ob ea, quae ad evangelium nihil pertinent. We have, therefore, only to inquire, whether ἀπροσωπολήπτως (as an adverb ἀπαξ λεγ.) stands here with any reference, or absolutely? There can be no doubt, in the first place, that it strengthens the κατὰ τὸ ἐκάστου ἔργον: plainly, according to the work of each one, without regard to any thing else. Then appears also the addition ἐκάστου, not without significance, and ἀπροσωπολήπτως, not without reference to it: *one as well as another, without distinction*. And now the whole sentence, in its connection, becomes clear to us: "Ye are children of God, but this, instead of negligence and security, must lead you to walk in fear; for, as ye yourselves well know, he who is your father shall judge every one according to his work, or distinguish between his children and others, and so shall not be partial to you in the judgment." Grotius, Hammond, and Bengel, notice here the favourite contrast between Jews and Gentiles, but without occasion. Yet just as little does the context permit us to consider it, with almost all other commentators, as referring to God's indifference to ex-

ternal privileges. Were the readers of Peter, or even the greater part of them, in the condition of being able to put their trust in power, riches, and such things, and thus deceiving themselves? That men shall all be judged according to their works, is the uniform doctrine of sacred scripture, Matt. xxv. xvi. 27: ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ, Rom. ii. 6: - - κατὰ τὰ ἔργα αὐτοῦ, Rev. xxii. 12: - - ὡς τὸ ἔργον αὐτοῦ ἔσται. The singular ἔργον, as is obvious, brings all the works together; it marks the efficacy of every one (πρᾶξις) as a concrete whole. But here it must be remarked, that God does not judge works in and by themselves, as a human judge has to take cognizance of the outward action alone (so that he does not, as it were, bless or condemn, διὰ τὸ ἔργον, comp. Chemnitii Exam. conc. Trid. P. I. de bonis opp. qu. 4. de praemiis et meritis bon. opp.), but κατὰ τὸ ἔργον, i. e. he judges the whole man, but through means of his works, as the characteristics of his entire condition. But the work of man, strictly considered, is every free movement of the soul, which always passes to what is external. In this external part, God recognizes the internal, and by it he judges of the whole man, although the internal lies equally open before him, so that all creatures shall acknowledge the rectitude of his judgment (see Luther here). And by this judgment all men shall be divided into two classes; for according to the whole of scripture upon this point, there shall be in the one only good, in the other only bad, actions brought to light and reckoned for; so that we are not to view it at a distance, as a throwing of good

and evil works into the balance one against another. The whole appears as *a work*; bonum, malumve (Bengel); Rom. ii. 6—10. But, as such, it can only be either of faith, as a constant striving in good works after salvation, or of resistance to the truth, as obedience unto unrighteousness. So faith will be known from the good works, and unbelief from the bad; nor will any difficulty arise herein regarding the good deeds of unbelievers, since it is impossible that they can perform any, truly and properly such. For even if the Holy Spirit, that they might be converted, has urged them to this or that action, and they have performed it, without being truly converted, it is manifest that this action, considered in the causal connection of *their* life, can but make them the more worthy of condemnation, and appear as evil, in so far as *their* character is concerned. But in regard to the bad works of believers, it is likewise to be remarked, that no mention is made of them in the representations that are given of the day of judgment. This cannot have its ground in the circumstance, that *then* the church of Christ shall stand forth as perfect (Jude 24), but only in this, that its former sins shall not be reckoned against it, and that too according to the righteousness of God, when he judges its members by their works. For among these works there is one conspicuous, which determines the manner wherein the whole life is to be considered, *the work of God*, faith (John vi. 29), *i. e.* the reception of God's message proclaiming the forgiveness of sin. This act itself is, indeed, cognizable in judgment; but as it consists in nothing more than

an acceptance of the divine amnesty, it therefore frees also from the judgment (John v. 24); *i. e.* believers are no more liable to condemnation, because their sins, being forgiven, cannot again become the ground of a sentence of condemnation. It is, therefore, the highest principle of the last judgment, to judge according to works, certainly, as Flacius remarks, a *legalis sententia*, which unbendingly opposes an *exceptio evangelica*; but this exception itself is just as legal as any other part of the whole judgment, and, in particular, as that of the condemnation of those who rejected the offer of forgiveness, on account of their evil, unpardoned works. And so now it clearly appears how Paul could say, that men should hereafter be judged (not according to the law, but) according to the gospel, for both are thus made to coincide; and that God should judge τὰ κρυπτὰ τῶν ἀνθρώπων (Rom. ii. 16), for these become manifest, as faith or unbelief, in the works (see on ver. 14). Accordingly, we may take the following particulars concerning the last judgment for certain:

1. That by the trial there to be made of human works, in so far as they proceed out of nature, as they must be found worthy of condemnation, so the whole of human nature shall be condemned;

2. That in trying the works of particular persons, a supernatural work shall be brought to light, which, as closing with the pardon of sin, sets them free from the curse of human nature;

3. That in the further trying of the lives of those persons, it will be found, on the one hand, that their

faith was not a deceitful work, but a real acceptance of the offered pardon, and hence also a powerful, living principle of holiness, and that, consequently, on the other hand, their still remaining corruption, together with the sins growing out of it, but gradually decreasing, which they always overcame anew through faith and knowledge, shall not be imputed to them, (John xv. 2. 1 John i. 9);

4. That in regard to others, it will also appear from the trial of their works, which are for the most part in themselves worthy of condemnation, how that unbelief on their part was the groundwork of all these, to which unbelief their good natural inclinations can only serve as nourishment, so that also particular actions, in themselves apparently good, to which they are ever ready to appeal, can be of no avail to them, because the Redeemer has never known them, that is, because they never entered into his fellowship, nor became members of his spiritual kingdom, (Matt. vii. 6—23).

The present *κρίνων* is used, because here it is spoken, not of the act of the future judgment, that shall be done in time, but of an abiding property of God. He judges rightly, therefore, means: it is his property to judge rightly; the person who exercises impartial judgment = the impartial judge, (see Winer, Gr. s. 141). Another question, wherefore the judgment is ascribed to God and not to Christ, (comp. John v. 22), was answered by Œcum. and Theoph. and the Schol. in Matth. p. 51, by a reference likewise to v. 19, and the *ταυτότης πᾶσα καὶ σύμπνοια εἰρηναία καὶ ἀστασίαστος* in the Trinity, of which this is a new

proof. So also Didymus: *judicante Filio Pater est qui judicat*, (Gr. in Matth. p. 197). However, all the three hold here, that the Son can be named the Father of believers, (comp. Mark ii. 5); but not so correctly. Upon ἀναστρέφειν (= περιπατεῖν) see above on v. 14, 15. Παροιμία is an abiding among others, strangers, and consequently away from home, (Sirach, prol. Acts xiii. 17; Heb. xi. 9). Philo uses the same manner of expression: “To a lover of virtue God has not assigned a dwelling in the body, as in an earthly home; but appointed him only to sojourn therein as in a foreign country.”<sup>a</sup> (quis rer. div. haer. p. 518, D.) Comp. above on v. 2. τὸν χρόνον (the accus. of continuance), *so long as the pilgrimage lasts*. In the other life it shall first be, that we may and must lay aside the fear, in which we have to walk here.

Upon this φόβος there is found in Œcum. and Theophyl. an important remark. The latter says: “A double fear is mentioned in Scripture: the one initiatory, the other perfective. The initiatory, which is also called elementary, is that fear which is called forth by what has been done to any one to make him serious: the perfective, that which is perfected in the love of him concerning whom it is the part of love sedulously to fear, lest any of those things should be found wanting toward him, which are due to those who fervently love us. As an example of the first, which is the elementary, take that which is spoken in

<sup>a</sup> φιλαρέτω κατοικῆν οὐ δίδωσιν ὁ Θεός, ὡς ἐν οἰκίᾳ γῆ, τῷ σώματι· ἀλλὰ παροικῆν ὡς ἐν ἀλλοδαπῇ μόνον ἐπιτρέψει χάρα.



the Psalms, "Let all the earth fear the Lord;" that is, such as are not concerned about heavenly wisdom, but only about this world's vanity; for what must they suffer, "when he ariseth to shake terribly the earth?" (Ps. xxxiii. 8. Isa. ii. 21; comp. Matt. x. 28. Jude 23. 2 Cor. vii. 15). In regard to the other, the perfective, it is also to be found in David, as when he says: "Fear the Lord, all ye his saints, for there is no want to them that fear him," (Ps. xxxiv. 10), and again: "The fear of the Lord is pure, abiding for ever," (Ps. xix. 10). According then, to this perfective fear, Peter now exhorts the disciples to maintain themselves subject to it, declaring that since they had been received into the Sonship of God through his unspeakable mercy, this fear ought to be continually present with them; as having become sons, not of works, but from the love of Him, who begat them."<sup>a</sup> (Comp. upon this double

<sup>a</sup> Διττὸν ἡ γραφὴ τὸν φόβον οἶδε. τὸν μὲν προκαταρκτικόν, τὸν δὲ τελειωτικόν. προκαταρκτικὸν μὲν, ἕως καὶ στοιχειωτικὸς ἔστι, τὸν διὰ φόβον [τὸν φόβον διὰ ?] τῶν πεπραγμένων τινὶ πρὸς τὸ σωφρονεῖν ἐκκαλούμενον. τελειωτικὸν δὲ, τὸν διὰ τὸ τελειῖσθαι ἐν τῇ ἀγάπῃ τῆ πρὸς ἰν φιλίᾳ σπεύδειν [=σπεύδει] φοβεῖσθαι μὴ τι τούτων αὐτῶ ἐν δεῖ [ἐνῆ], ὃν τις σφόδρα ἀγαπῶσιν ὀφείλεται. Ὑπόδειγμα τῆ πρώτης, ὅς καὶ στοιχειωτικὸς ἔστι, τὸ, ἐν ψαλμοῖς εἰρημένον, τὸ, φοβηθήτω τὸν κύριον πάντα ἡ γῆ, τῆτ' ἐστίν, οἷς οὐδὲν μέλλει οὐρανοῦ φρονήματος, ἀλλὰ γῆς ματαιότητος. τί γὰρ ἂν πάλοιεν, ὅταν ἀναστῆ θραῦσαι τὴν γῆν; τῆ δεύτερῃ δὲ, τῆ τελειωτικῆ λέγω, ὃ καὶ αὐτὸ παρὰ τῆ Δαβιδ' ἐστὶν εὐρεῖν, ἐν οἷς λέγει· φοβηθήτε τὸν κύριον πάντες οἱ ἅγιοι αὐτῆ, ὅτι οὐκ ἐστὶν ὑψέρημα τοῖς φοβουμένοις αὐτόν. καὶ πάλιν· ὁ φόβος κυρίου ἀγνὸς διαμένων εἰς αἰῶνα αἰῶνος. Κατὰ τῆτον οὖν τὸν τελειωτικὸν φόβον καὶ Πέτρος παρακαλεῖ νῦν διατίθεσθαι τοὺς ὑψηλούς αὐτῆ, φάσκων, ὡς ἐπεὶ δι' οἰκτιρμοῦν ἄφατον τῆ πεποιηκότος Θεῆ εἰς υἱὸς αὐτῆ ἀνει-

fear in Clemens Alex. Paed. l. I. p. 55, sq.) It is false, however, with the older expositors on this place, to determine this φόβος τελειωτικὸς of the justified, to be *simply* a timor filialis, as the remark of Calvin is just : φόβος opponitur securitati. For Peter derives this fear, not from the relation of children to God generally, but from the relation of children to God the impartial judge, (Clemens Alex. Strom. l. v. p. 240, init.) And in this he is far from giving any sort of countenance to Pelagianism. For while this teaches us to put confidence in our works, the Apostle, on the contrary, sets before us the necessity of good works, in order to move us to fear ; but our confidence he directs, as the Scriptures generally, to a quite different, an immovable basis, (v. 13, 18—21, just at the beginning and the close of this exhortation). If we admit that the necessity is here taught of fear before the judge being co-existent with child-like confidence, we must also admit, that right fear is an effect of confidence, and again tends to it, and that all Antinomian opposition of these two to the condemnation of fear is just as strenuously to be rejected, as the legal opposition of them to the condemnation of perfect confidence ; and that, finally, the Romish intermixture of fear, in the handling and appropriating of divine grace, can be esteemed nothing less than the right explanation and agreement. That a holy creature must at once cherish love and reverence toward God, springs from the very nature

λήφθητε ὁ φόβος ἡμῶν συμπάρεδρος ἔστω. ὡς ἐξ ἀγάπης ἡμῶν τῷ πε-  
ποικηότος γενόμενοι, καὶ οὐκ ἐξ ἔργων.

of the relations in which they mutually stand.<sup>a</sup> But with believers there is still a cause for actual fear, in the possibility of their falling away from grace (Gal. v. 4; Heb. vi. 4—18), as Peter in his second epistle expressly says: ὑμεῖς οὖν, ἀγαπητοί—φυλάσσετε, ἵνα μὴ ἐκπέσητε τοῦ ἰδίου στηριγμοῦ· ἀβιάζετε δὲ ἐν χάριτι κ. τ. λ. (iii. 17), and Paul prescribes: μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε (Phil. ii. 12, where, however, the discourse is of an arbitrary impulse and work, and the fear in question, is that only of repelling the grace, which alone imparts the desire and the power of doing good, ver. 13, comp. 2 Cor. vii. 1.) So then we accord to the words of Luther, “that he may not desert you, and withdraw his hand,” and to the whole remark of Bengel: Spei adjungitur timor; utramque ex eodem fonte; timor prohibet ne spe excidamus, while we agree generally to the Lutheran doctors herein, one of whom excellently remarks (with an immediate reference to Phil. ii. 12, against Bellarmine): “The Apostle does not wish the faithful to fear, *lest they be* in grace, but *lest they fall from grace*. Fear is opposed to security, not to the plerophory of faith; nor do we exclude the fear of vigilance, prudence and caution, lest we should offend God, and incur the danger of backsliding, but of distrust” (Quensted, p. iii. c. 8, Sect. ii. q. 9, obj. xi.)<sup>b</sup>

<sup>a</sup> Calvin, Inst. l. iii. c. 2, § 26.

<sup>b</sup> Non vult apost. ut metuant fideles, *ne sint* in gratia, sed *ne gratia excidant*. Timor securitati opponitur, non fidei πληροφoρiα, neque nos metum vigilantiae, prudentiae et cautionis, ne offendatur numen et recidivatus periculum incurratur, excludimus, sed diffidentiae. See also some good remarks

As, on the one hand, the Papists have falsely taught a timor diffidentiae in reference to our justification; so, on the other hand, the Rationalists throw entirely away, in reference to our sanctification, the timor vigilantiae. Hence the effort to explain it away by the translation: cum Dei reverentia summa (Grotius, Bolten, Hensler, Hottinger, who expounds thus *τρόμος* itself), in support of which they refer in vain to passages, such as 1 John iv. 18, which, however, only says, that love has not fear in itself—but not, that it must not be accompanied therewith,—that *perfect* love, indeed, casts it out, and therefore, that love, so long as we still have it *imperfect*, must have fear along with it, as a subordinate principle (comp. on *τὸν—χρόνον*). It is too clear, that people only wish to shove their own representations, which are contrary to godly fear, into those of the Apostle, as also that a refutation of such arbitrary modes of interpretation is necessary, especially as one of these expositors naively confesses, that the principal ground, on account of which the Apostle expressed reverence, obedience by fear, lay in the Jewish representations (Pott). But must such representations be frittered away by the *grammatico-historical* exposition?

## CHAPTER I. 18—21.

V. 18. εἰδότες ὅτι οὐ φθαροῖς, ἀργυρίῳ ἢ Χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαράδοτου.

against Bellarmine upon the timor duplex, in Heideg. Corp. th. ii. 422, sq.

A new motive to holiness is given here, and that the fourth, according to the correct account of Œcumenius: "He derives the exhortation from many grounds; first, from the angels bending with desire towards the things of salvation (which, however, makes the reference too limited, as was shown above); then from imitation (again too narrowly expressed, ver. 14—16); then from necessity, for since they call God their father, it is necessary that being covetous of the adoption of sons, they should do things worthy of their father; and, fourthly, because they had received innumerable blessings on account of the price that has been paid for them."<sup>a</sup>—*εἰδότες* introduces also elsewhere grounds for determining the conduct, as lying in the consciousness, ch. iii. 9; v. 9. 2 Pet. i. 14. Comp. Jas. i. 3. Acts xxiii. 6. But this new motive is most closely connected with the preceding ones, and is, at the same time, the highest and the strongest. Peter had led believers to the conviction, that they were called by God out of their former course of life; now he represents to them through what sacrifice God has accomplished this. "Consider how great a price God has expended upon you, and how large is the treasure with which ye have been ransomed and brought into the condition of the children of God," (Luther). And Calvin rightly says of this, "that it is an argument which ought

<sup>a</sup> Ἐκ πολλῶν ποιησάμενος τὴν παράκλησιν, πρῶτον διὰ τῶν ἐπιθυμητικῶς πρὸς αὐτὰ (sc. τὰ τῆς σωτηρίας) διακειμένων ἀγγέλων, εἶτα διὰ τοῦ γραφικοῦ, εἶτα ἀπὸ τοῦ ἀναγκαίου, ἐπεὶ γὰρ τὸν Θεὸν ἐπικαλοῦνται πατέρας, ἀνάγκη τοὺς γλιχομένους τῆς υἰοθεσίας ἄξια τοῦ πατρὸς ποιεῖν, καὶ τέταρτον, ὅτι μύρια ἔλαβον ἀγαθὰ, διὰ τοῦ καταβληθέντος ὑπὲρ αὐτῶν τιμῆματος.

always to come into our remembrance when we think of our salvation. For he who rejects and spurns the grace of the gospel, not only treats the matter of his own salvation as a mean and contemptible thing, but also treats the blood of Christ as such, with which God has ransomed him. But we know how horrid a sacrilege it is, to profane the blood of the Son of God, (Heb. x. 29). Wherefore there is nothing which ought more to stimulate us to the diligent cultivation of holiness, than the remembrance of this price.”<sup>a</sup> The power of this will be brought out still more strongly, if we consider it in connection with what immediately precedes: Walk with fear, because God will judge you according to your works, knowing, that from these vain works, ye have been redeemed with the blood of Christ,—full of confidence, therefore, that he, who delivered you with his own blood from such a course, will no more drive you back into it; since for your sakes he both appeared and rose again, so that you must commit yourselves wholly to God. So Peter in his last ground returns back again to the beginning of his exhortation, *exponitur enim quod supra in fine decimi tertii dixerat: In patefactione Christi (Flacius), and upon this he again bases the ελπίζ.—φθαρε-*

<sup>a</sup> Argumentum, quod nobis semper in memoriam venire debet, quando de salute nostra agitur. Nam qui evangelii gratiam repudiat aut spernit, ei non modo vilis est et abjecta sua salus sed etiam sanguis Christi, quo eam aestimavit Deus. Scimus autem, quam horrendum sit sacrilegium, sanguinem filii Dei profanare. Quare nihil aliud est, quod nos ad sanctitatis studium acrius stimulare debeat, quam hujus pretii memoria.

τοῖς, comp. ἀπολλ. ver. 7, and upon ἄφθαρτον, see on ver. 4. It stands here substantively as the general designation of that, whereby anything may be bought, and under it ἀργύριον ἢ χρυσίον are specified as two particular kinds of ransom, the most costly among men, and perhaps, as Benson remarks, not without reference to the fact, that under the law there existed a λύτρωσις with gold, as indicative of reconciliation (Ex. xxx. 12—16, comp. Numb. iii. 44—51, and xviii. 15.) So already Erasmus: non pretio vulgari, veluti auro argentove. Upon this οὐ φθαρτοῖς follows afterwards the positive, with which it is contrasted, as in ver. 23. Negative exponent (Petrus) illud pretiosissimum pretium, quo redempti sumus, negans esse terrenum quiddam, quantumvis præstans (Flacius.) Hence the quality, which it expresses, is to be exactly weighed: Because the earthly ransom is a φθαρτὸν, a thing subject to corruption, it can free no one from spiritual and bodily death (Ps. xlix. 7—9), it is therefore of too little value (the opp. τίμιος ver. 19, comp. Bengel.)

Λυτρώω signifies primarily *to ransom*, then *to set free in general, to deliver* (see Suicer s. v. ἀπολύτρωσις, Knapp's Dogm. ii. s. 229.) Here, as in the parallel passage, Tit. ii. 14, it must stand in the original signification, since the blood of Christ, being compared to gold and silver, must obviously be described as a ransom, which Christ himself is represented in Tit. ii. 14, to have been, in the words: ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, and Christ also speaks of his life as one that was to be sacrificed: Matt. xx. 28 (Mark x. 45): δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, and Paul in like manner, 1 Tim. ii. 6: ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ

πάντων. Here it is said, that Christ, by the giving away of his life or through his death, has paid our ransom (ἐξαγοράσεν, Gal. iii. 13), which signifies in regard to the other, the positive side, “he has bought us for himself and God;” ἠγοράσθητε τιμῆς upon which then follow the same admonitions to holiness (1 Cor. vi. 20 ; vii. 23. comp. 2 Pet. ii. 1), as also in this manner of expression, the dearness of the price is in similar terms announced: ἠγόρασας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματί σου (Rev. v. 9.) In all these passages there lies in the verb (λυτρόω = ἐξαγοράζω, or ἀγοράζω), as well as in the ὑπέρ with which it is construed, and still more distinctly in the ἀντί, and finally in the substantives λύτρον and ἀντίλυτρον (a ransom, an equivalent),<sup>a</sup> a substitution, a giving of one for another, as the cause of redemption. It is only to be inquired further, to whom was the ransom paid, and from what did it redeem? The latter is declared in the verse before us, and Tit. ii. 14, corresponds: ἀπὸ πάσης ἀνομίας. But in this passage also, the reference to holiness reigns throughout the whole context (Tit. ii. 12, 15), so that the thing, from which we are redeemed, is only expressed by way of reference thereto. But the other reference is found stated in Gal. iii. 13. Χριστὸς ἡμᾶς ἐξαγόρασεν ἐκ τῆς κατάρσας τοῦ νόμου—where again the ransom is correspondingly described: γενόμενος ὑπὲρ ἡμῶν κατάρσας (= κρεμάμενος ἐπὶ ξύλου.) In reality also, *all* men are by nature in this twofold bondage: πεπερασμένοι ὑπὸ τῆν

<sup>a</sup> See Suicer s. v. Kuhne Spicil. on Matt. xx. 19. Grotius de Satisfac. Christi, c. ix. § 2; c. viii. § 3. Quensted, P. III. c. 4, sec. 1, qu. 1. Zachariae Bibl. Theol. Bd. III. s. 283—289. Titmann, Meletemata, p. 384.



ἀμαρτίαν, and under the curse of the law (since they either want it, and in consequence become lost, or possess it, and are condemned by it, Rom. ii. 12), so that Gentiles also must be set free from it through Christ, in order that they may come through faith to the promised salvation (Gal. iii. 14.) But as the curse of the law is manifestly nothing else than the curse of God, as lawgiver and judge, that expression being only put instead of this abstract one, as being more easily apprehended, it follows, that the ransom was paid for us to the righteous and righteously incensed judge, that a vicarious satisfaction was accepted on the part of God. And this is manifestly declared in the passage already quoted, 1 Tim. ii. 6, where the man Christ Jesus, who paid our ransom, is on this account named *μεσίτης Θεοῦ καὶ ἀνθρώπων*, and Eph. v. 2 : *παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὄσμην εὐωδίας*. This is also the doctrine of those passages, in which the pardon of sin is declared, as the end of Christ's mediation. Thus Matt. xxvi. 28, where he calls his blood, the blood of the new covenant with God, as *περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν*, and Rom. iii. 24. Eph. i. 7. Hebr. ix. 15, in which places the ἀπολύτρωσις is represented as payment for our transgression, and in consequence as the ground of the remission of sins, or, what is the same (only positively considered), of the δικαίωσις. For as God only can remit or retain sins, as it is to him only we are indebted, so also could the ransom that was paid for us, be discharged only to him. "Christ took away man's disobedience, which, in the beginning, was committed at the tree, and through his obedience

on the cross, sanctified the disobedience which was also committed at the tree. For we had in the first Adam, offended God through the transgression of his command; in the second Adam we are reconciled to God, for we were debtors to no other than him whose command we had, at the first transgressed." (Irenæus, c. h. l. V. c 16, § 3, in Munschen, B. ii. § 143). But it is not hereby excluded, that this itself was God's own gracious will and purpose, that he himself sent his Son to pay our ransom, as those passages partly declare, nor that, through this redemption-price of God, who both gave and fulfilled the law, we are at the same time redeemed by God, by him, namely as the Father of our Saviour, and, through him also our Father. So that He, from whom, through whom, and in whom all righteousness and goodness is, appears here in a threefold respect: as He by whom we are redeemed—as the Redeemer—and as He for whom we are redeemed. Inasmuch as the ransom was paid to God by the Son, we are released from the curse. For He, who receives the ransom, and that from which we are thereby released, are not the same, but distinct. But how, then, does redemption from the curse stand related to redemption from sin? It is first of all clear, that one and the same ransom accomplished both, and hence there is but one thing by which we are redeemed. Then it is also certain that God did not lead us into sin, and bring us under its power. But if, through a ransom paid to him, we have been set free from the bondage of sin, it follows of necessity that he formerly held us in captivity to sin, not through sin itself, but through his curse, by means of his wrath and aver-

sion toward us, and that, consequently, it is only through the taking away of this curse that we could find deliverance from sin, under which, in righteous indignation, he had shut us up, (Gal. iii. 22; Rom. xi. 32). This follows also from the scripture doctrine, that man can be delivered only by the grace of God, from the sin which he commits, and whose slave he therefore is, according to the appointment [ $\nu\acute{o}\mu\omicron\varsigma$ ] of God (John viii. 34; Tit. iii. 3); so that, without the righteous abolition of the curse, either there could be found no deliverance, or, what is impossible, the grace and righteousness of God must have come into collision. But now, since God has sent his Son that he might *bear* the curse of the law, which, in righteousness he had imposed upon us, but at the same time, with the design of having it taken away, there was given free scope for grace to deliver sinners from sin, the punishment of which has been borne, whom God accordingly declared to be his children, and actually makes his children by the Holy Spirit (Gal. iv. 4), so that he whom the Son makes free, is free indeed, (John viii. 36.) Now is the power of sin broken ( $\eta\ \delta\epsilon\ \delta\acute{\upsilon}\nu\alpha\mu\iota\varsigma\ \tau\eta\varsigma\ \acute{\alpha}\mu\alpha\rho\tau\iota\alpha\varsigma\ \delta\epsilon\ \nu\acute{o}\mu\omicron\varsigma$ , through the deliverance that is obtained from the curse of the law, and along therewith, death and hell are conquered, the sting of which is sin (1 Cor. xv. 55—57. Hebr. ii. 14). With the blotting out of the handwriting, that opposed our salvation, through the crucifixion of Christ, there is given the gracious pardon of all sin, the victory is gained over the power of hell, and the might of a new, spiritual life in Christ begun to be exercised (Col. ii. 13—15. 1 John iii. 8. Comp. Lucke in loco. Every one who believes on

Christ, is rescued from the power of darkness and of Satan, and, as converted to God, has an eternal inheritance (Acts xxvi. 18. Col. i. 13.) Nor can any creature henceforth separate him from the love of God (Rom. viii. 33—39.) The power of sin is now certainly concentrated in Satan, and he exercises it as the prince of this world in the children of unbelief, working within them (Eph. ii. 2.) But as this power is only given up to him by God, as we have only offended God, not him by our transgression; as it was therefore only the debt due to divine justice, that had to be paid, and it is God only, certainly not the devil, who regards and acknowledges Christ's blood as the ransom of our sin, so without doubt the interpretation of Origen (in Ep. ad Rom. l. II. c. 2, and in Matth. Opp. ed Ruæi, t. III. p. 726), by which also Irenæus was once misled (c. h. l. V. c. 1), is to be rejected,<sup>a</sup> which holds, that the blood of Christ was demanded and received as our ransom by the devil, under whose power we had fallen, or rather is to be justified in the manner now mentioned, that through the payment of our debt towards God, we are rescued from the dominion granted to the devil over us, against his will, and again receive an appointment to become God's children. In this sense, may the otherwise somewhat doubtful exposition of Œcumenius be justified: "he was given as the ransom of those who, through sin, had sold themselves to the evil one."<sup>b</sup>

<sup>a</sup> See Anselmus, *cur deus homo?* l. I. c. 7, de Redempt. c. II. § 3.

<sup>b</sup> πρὸς ἀντίλυτρον ἰδόθη τῶν διὰ τῆς ἁμαρτίας ἑαυτοὺς πεπρακότων τῷ πονηρῷ.

ἐκ τῆς ματαίας κ. τ. λ. By the payment of our debt the pardon of sin has been acquired for us (what Origen besides finds in Christ's death), and so the grace of God is justified in communicating itself to our soul, in order to free us from sin itself. Thus we have redemption from our imprisonment legally obtained, and it is only necessary thereafter, that each one personally should go out of the prison, the gates of which have been opened to him. Hence Peter directs the attention of his readers in the strongest manner to the deliverance *de jure*, in order to stir them up to the deliverance *de facto*. Along with their absolution from the debt of sin, there is now secured for them the grace of God, in virtue of which grace, acquired by Christ, they can escape from sinful lusts and purify the soul (ver. 21).—Upon ἀναστροφῆς, see on ver. 15. It is called ματαία, because the whole world, being alienated from God, is destitute of its living principle, substance, and end, and is hence vain, lying, a frame-work of deceit, groundless, powerless, profitless, ἴσ. “Since the time that man was deceived, sin has dwelt in him. Whence it comes to pass, that we are filled with distractions and unprofitable thoughts, bereft of the Holy Spirit, and full of sensual lusts, which the devil breathes into us.” (Methodius in Munscher, Bd. II. s. 154). This vanity, on account of which nothing can ever lead to a satisfying result (the famous text of the preacher in Ecclesiastes), is found universally, where the knowledge of God in Christ is wanting (Marlorat); hence it is particularly affirmed of the Gentile worship and the thoughts of heathens (Acts xiv. 15. Rom. i. 21.

Eph. iv. 17), but also of human wisdom in general, (1 Cor. iii. 20), and in particular of the religious preaching of heretics in the Christian church, (2 Pet. ii. 18), nay even of the irrational creature, which for man's sake has been made subject to *ματαιότης* (Rom. viii. 20, s. Tholuck there). Here too the Apostle names the practical life *ματαία*, for it is quite arbitrary to limit this, with Carpzov, Benson, Hottinger, Stolz, to idolatry. Equally partial and false is the reference, which Grotius and Hammond make it bear to the Jewish ceremonies, (see Calov), in which case it is further necessary to understand *πατροπαράδοτου* of spiritual fathers or teachers. For even if the epistle had been written to the Jewish Christians, we must still, with Calvin and others, refer this to the corruptions of the Jewish people generally, and as concerns religion, to the *παραδόσεις πατρικαί* (Gal. i. 14), which Christ himself puts as ordinances of men, in opposition to the law of God, (Matth. xv. 2). But this fault, of going upon the authority of parents and ancestors, and out of love to them, to make light of the salvation of the soul, is common to all men. However, "human piety is a vain blasphemy, and the greatest sin which a man can commit. Consequently the course, which is now so common in the world, and which it takes for piety and divine worship, is abominable in the sight of God, and is nothing else than the sin of priests and monks, which appears good in the eyes of men, but is without faith. Therefore whosoever will not come through the blood of Christ to receive the grace of God, it is better for him that he should never appear before God."

(Luther). "It is but a vain pretext here," says Calvin, "to hold up the authority of the fathers or ancient custom." And Flacius: "Here, therefore, that common vanity of wicked men is reprov'd, which always casts up fathers, teachers, and ancient customs to make void the word of God." The Apostle also does not spare here the natural feeling of childish reverence, but without reserve shows, how it had served, so long as his readers lived in error, to hold them fast in their lusts, because they had always seen their fathers walk in them. For the *πατροπαράδοτου* refers not to the inheritance of sin (as Flacius and Calov find comprehended here), but as Beza rightly judges, solely to its having grown customary through education and example. But upon such tradition, every determinate form of unbelief and lust always rests. Individuals do not arrive at this of themselves, but remain in a state of brute-like subjection. "Our whole reason and philosophy runs out upon tradition and custom," (Hamann in Jacob's Works, Bd. IV. s. 90.) The word *πατροπ.* is used quite similarly by Diodorus Sicul. (*μηδὲ τὴν πατροπαράδοτον εὐσέβειαν διαφυλάττειν*) and Eusebius (*πατ. διδασχῆ*), as it is also paraphrased by Ælian (*μάθημα παιδὶ ἐκ πατρὸς παραδοθέν*), and Clem. Alex. (*ἐκ πατέρων παραδομένον ἔθος*), equally applicable, therefore, to religion, as to learning and manners (comp. L. Bos, Alberti, and Munthe in loco). It refers here to all that is comprehended in the *ματαίαις ἀναστροφῆς*. And Peter thereby expresses the pretended sanctity of that vain walk, and how deep it had struck its roots into the

whole life, insomuch that one could be delivered from it by nothing, which was itself subject to vanity.

V. 19. ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ,

“But with the precious blood of Christ, as of a lamb without blemish and spot.” Opposit (P.) coeleste pretium terrenis, sicque hic *affirmative* exponitur illud (Flacius.) Calov, Bengel and Wolf, who would declare why Peter put the predicate τιμίῳ, take it as the opposite of φθαρτοῦς, and therefore as synonymous with ἀφθάρτῳ (see on ver. 7.) But it is more natural, as it leaves to the words their proper signification, to carry out the meaning of φθαρτοῦς, as denoting what is destitute of worth, and so to consider the opposition in this manner: “Not with what is perishable—what is consequently of no value—but with blood of real worth.” This agrees well to blood; blood, which has worth, therefore the blood of a pure, blameless person (Zachariae Bibl. Theol. Bd. iii. s. 371.) ὡς is here also, as in ver. 14, not to be interpreted by quasi, as is done by the Vulgate. Nec enim ὡς similitatem sed veritatem hic declarat (Beza, Beausobre.) Therefore = ut. Aetiologia τοῦ pretioso (Bengel.) On the other hand, Carpzov abuses this remark, translating ὡς by vere, and transferring it from ἀμνοῦ away to ἀμώμου. It may, however, be construed in a twofold manner, either τιμίῳ αἵματι (sc. Χριστοῦ), ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, or, τιμίῳ αἵματι ὡς (sc. αἵματι) ἀμνοῦ ἀμώμου καὶ ἀσπίλου, (i. e.) Χριστοῦ, i. e. pretioso sanguine tanquam agni



irreprehensibilis et immaculati, h. e. Christi, etc. This last appears the simpler of the two, and we therefore prefer, with Pott, to consider in this way Χριστοῦ as an addition, giving significancy to the passage, but which, according to Peter's manner, becomes the connecting link between this verse and the next. Christ is here represented as the ἀρνίον ἐσραγγμένον, as in the Revelations, and the corresponding passage, John i. 29, 36, (comp. Hengstenberg's Christol. i. 277, sq. 280,) and that in reference to the work of redemption (as Isa. liii.) On this account, also, is the epithet ἀμώμου και ἀσπίλου applied to him. "When Peter accommodates this to Christ, he teaches that this was the legitimate victim, and the one approved by God, because he was perfect, and free from every stain. For if he had had any blemish in him, he could not legally have been offered to God, much less have pacified his wrath." (Calvin.)<sup>a</sup> God required of every sacrifice that it should be without blemish; of the sin-offering, ἐὰν δὲ πρόβατον προσενέγκῃ τὸ δῶρον αὐτοῦ περὶ τῆς ἁμαρτίας, θῆλυ, ἄμωμον προσοίσει αὐτό (Lev. iv. 32); of the peace-offering (Lev. iii. 6; xxii. 20—24); of the burnt-offering (Lev. i. 10; xii. 6; xiv. 10; Numb. xxviii. 3, 11.) The paschal lamb also was to be אֵילֵן, טֶלֵּיִן (Ex. xii. 5.) But to refer the comparison to this last alone, as is done by Immler and Grotius, the connection here does not permit. It is to be taken as referring merely to the

<sup>a</sup> Hoc dum P. ad Christum accommodat, ideo legitimam fuisse et Deo probatam victimam docet, qui integer et omni macula purus fuit. Nam si quid habuisset in se vitii non poterat rite Deo offerri, nedum iram ejus placare.

sin and trespass-offerings (as, on the other hand, 1 Cor. v. 7, Christ is plainly declared to be the true passover), or quite generally, as Calov understands it: *Qua descriptione respicitur agnus quum paschalis, cujus sanguine arcebatur angelus vastator, Exod. xii., tum sacrificialis, cujus sanguine fiebat peccatorum expiatio.* Christ, as the spiritual lamb, is also spiritually blameless, 1 John iii. 5; 2 Cor. v. 21, and it was necessary that he should be without all spot, ἀμίαντος, Heb. vii. 26. This word expresses the same as ἄσπιλος here (free from σπιλοι, as the church of Christ will also one day be, Eph. v. 27.) We cannot regard it as quite synonymous with ἀμώμου (although Hesych. explains it by the latter, as being generally of one meaning.) Bengel correctly marks the distinction: *In se non habet labem, neque extrinsecus maculam contraxit* (comp. on ver. 4.) If this distinction is not here brought out by the connection, it yet lies in the words and in their rhetorical position, according to which the strongest comes last. And there is here also contained the thought, that Christ, although he entered into the closest union with the human race, did still remain pure in himself, and was never once stained or infected by any impression of sin, which would have rendered him quite unfit for being the Redeemer of man.

V. 20. προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων τῶν χρόνων.

Luther, Flacius, Grotius, Bolten, Hensler, Hottinger, Stolz, understand προεγνω. of the pre-appointment; Quensted, however, (Theol. p. iii. c. 2, s. ii. q. 5, obj.

ii.) of the eternal contemplation of Christ's sacrifice as the ground of all divine grace (Benson's exposition, and Pott's, deserve no notice.) But, however certain it may be that Christ's sacrifice was of his own free will, for to Jesus, as the Messiah and lamb of atonement, is the reference made here (Beza), it still was offered according to the will and purpose of God, (which also Anselm, *cur Deus homo* l. i. c. 9, 10, does not deny, as he only wishes to prove, that the obedientia was not cogens, but the mors was spontanea.) See above on ver. 2. Peter here adds this expression, partly to wipe away the aspersion, that this doctrine of reconciliation was a new thing in religion (*Œcum. Theoph. Calvin, Flacius*), partly also to assure Christians generally of the firm security of their salvation in Christ, which has for its cause *Deus praeordinans et exhibens* (*Flacius*): *Qualis posset stabilitas fidei nostrae esse, si crederemus, post aliquot annorum millia, repente tandem venisse Deo in mentem remedium, quo succurreret hominibus?* (*Calvin.*) And by this also is repelled a slander of the Rationalists against the doctrine of the church, the fable of a 4000 years of nothing but an incensed God.—*Καταβολή* the act of the *καταβάλλεσθαι*, sc. *θεμέλιον* (*trop. Heb. vi. 1.*) is used of any groundwork or foundation, as *θεμέλιον* itself (*comp. Raphelius on Matth. xiii. 35.*) We cannot so much wonder that it is applied to the world, since we elsewhere read of its foundation-stones (*Job. xxxviii. 6; Prov. viii. 29.*) Christ was loved of God before the foundation of the world (*John xvii. 24.*) The purpose of salvation, also, and the election, were made in him

πρὸ καταβολῆς κόσμου (Eph. i. 4,) or, which has the same relation to time, since with the creation of the world the æons began, πρὸ τῶν αἰώνων (1 Cor. ii. 7 ; 2 Tim. i. 9.) The expression ἀπὸ καταβολῆς κόσμου is different from this, being used to signify that since (not before) the creation of the world, a dwelling has been prepared for the elect (Matth. xxv. 34,) and their name has been written in the book of life (Rev. xvii. 8, comp. xiii. 8.) This last goes upon transactions that have taken place in time, the former upon the pre-mundane relation of God to the eternal Son, and the purpose in him. But this purpose, whereon the hope ζωῆς αἰωνίου is grounded, is so firm and determinate, that it is also named a promise, although it was made πρὸ χρόνων αἰώνων (before the æons began their course), but was first manifested καιροῖς ἰδίαις through the word of God (Tit. i. 2, 3,) after it had been ἀπ' αἰώνων (from the beginning of the æons) to the apostolic times a concealed mystery (Col. i. 26 ; Eph. iii. 9.)—On φανεροῦν = ἀποκαλύπτειν, see on ver. 5, and ver. 13. The word used here of Christ, implies that he only became visible by his incarnation, did not then begin to exist, therefore existed previously. But as he came in the πλήρωμα τοῦ χρόνου, he was henceforth made known by public preaching as the Saviour of the world, so that φανερωθέντος, as Calvin judges, marks also this continued manifestation of Christ. ἐπι, followed by a genitive, a particle of time which is indicative of the season of action (Wahl. i. p. 580, sq.), that is, the concurrence of circumstances under which any thing was done, or rather, *out of which* (the force of the genitive) it arose,

is quite suitable here, as also 2 Pet. iii. 3. *χρόνοι* denotes the epochs, or periods in the world's history, which appear to be smaller than the æons. *ἐσχάτων τῶν χρόνων*, not the last time that is to elapse, but the last periods of time, the *ἐσχάται ἡμέραι* (Acts ii. 17; 2 Tim. iii. 1,) which appear to stretch from the ascension of Christ to the last day (Acts ii. 20,) and to make out together the *αἰὼν* (ⲙⲛⲓⲮ) of Messiah (comp. 1 John ii. 18; Jude 18, where this period appears as *one χρόνος, one ὥρα*), synonymous with *τὰ τέλη τῶν αἰώνων*, 1 Cor. x. 11, or with *ἐπ' ἐσχάτου τῶν χρόνων*, as other copies have here. During this æon there are certainly great changes to happen (hence the plural *χρόνοι*, whilst the singular, ver. 5 above, marked the last day), but the whole still forms a unity, because, as Flacius expresses it, *eadem forma temporum s. rerum in religione esset usque ad finem mundi duratura, non sequutura aliqua divina ejus commutatio, sicut olim tempore Abraami et Mosis ac Salomonis.*

*δι' ὑμᾶς, 21. τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγγείραντα αὐτὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα.*

Æcumenius and Theophylact, in their expositions, most unaccountably join together *δι' ὑμᾶς* with the following part. *ἐγγείραντα*. But Peter's meaning is to this effect: The appearance of Christ has not only a general reference to the time and history of the world, the turning-point of which it forms, but also a special one to the particular persons, to whom it shall issue in good. He designates his readers as such persons, in order to make the grace of God towards them appear duly important (comp. ver. 12; Calvin and Flacius

on the verse before us), but at the same time subjoins an intimation of the qualities which are necessary for the enjoyment of this grace, partly to exclude those who, without possessing them, from simply reading the epistle, might attribute to themselves the distinction in question, and partly also to include all those who, though not readers of the epistle, had yet come to the faith of Christ, (see on v. 5). πιστεύοντας εἰς = (πιστοὺς εἰς); so πιστεύειν stands, John xii. 44; xiv. 1, (never with Paul) = πιστεύειν ἐπὶ τὸν, Rom. iv. 5, or πιστ. with the dat. John v. 24, only that it expresses an internal relation (Winer, Gr. s. 173, comp. Anm. s. 35); just as at the end of this verse πίστις εἰς Θεόν. While those (Rom. and John) express the confidence, which grounds itself on God, or already reposes in him, it expresses the turning towards God, (πίστις πρὸς—I Thess. i. 8. Philem. 5), and going into him, (comp. τὴν εἰς τὸν Θεὸν μετάνοιαν καὶ πίστιν [τὴν] εἰς τὸν κύριον ἡμῶν Ἰησοῦ Χ. as *one* idea, with *one* article, Acts xx. 21), as πίστις ἐν—denotes the faith, which already rests in him. Not without right, therefore, do the fathers distinguish these different kinds of construction as conveying different senses, and with as much correctness as beauty, it is said by Peter Lombard: “To believe *in Deum* is by believing to love him, *by believing to go into him, by believing to cleave to him*, and be incorporated into his members. Through this faith the ungodly is justified, that *thenceforth* faith itself may begin to work by love.”<sup>a</sup> (Sent. l.

<sup>a</sup> Credere *in Deum* est credendo amare, *credendo in eum ire, credendo adherere*, et ejus membris incorporari. Per hanc fidem

III. dist. 23, c. 1). According to the last passage from Acts, and the first from John, repentance and faith εἰς Θεόν, τὸν πέμψαντα τὸν Χριστόν, and εἰς Χριστόν are identical. Whosoever has not the Son, has not light; on the contrary, he who has the Son, has light, (1 John v. 12), and whosoever knows the Son, knows the Father also, because the one is in the other (John viii. 19; xiv. 9); but this having and not having of God depends upon the reception or rejection of the doctrine (2 John 9), in which the Son reveals himself; so that whosoever denies that Jesus is the Messiah, disowns the Son, and along with him the Father, consequently, has neither the Son nor the Father, (1 John ii. 22; comp. Eph. ii. 12, where ζωῆς Χριστοῦ is followed by ἄθεοι). We can therefore believe in God, only through the Son, namely, as is here signified, through him, as beheld to be the lamb of atonement, and, as such, the Christ manifested in time past. For thereby was a living way first opened up to God for us, even Christ (John xiv. 5, 6), in his blood, or through his broken body (Hebr. x. 19; Rom. v. 1, 2; Eph. ii. 18; comp. 15); a way by which we can come in full and lively confidence to God through faith in Christ and his blood (Hebr. x. 22; Eph. iii. 12; Rom. iii. 25). Διὰ with πίστις elsewhere also denotes those through whom one is brought to believe; thus of the subordinate instruments and external agents (1 Cor. iii. 5); but of the mediator in an eminent sense as here, Acts iii. 16, where, at the same time, the discourse is of

justificatur impius, ut *deinde* ipsa fides incipiat per dilectionem operari.

effecta, cujus causa et auctor est ille, Schott and Wiener, Gr. s. 326), but both connected with the circumstance, that he was previously represented as the Son of God and the Prince of Life, He who died and rose again.

Through Christ, the reconciler, we come to have faith in God, the reconciled, who confirms and ratifies the reconciliation. It is only as we are reconciled through his death, that we have *παρόρησία* to believe in God; but it becomes not God to shew himself to us as the reconciled. The possibility of faith is secured by the atonement, which takes away the curse, its reality takes effect through the exaltation of Christ. *Τὸν ἐργείραντα αὐτὸν κ. τ. λ.* therefore adds a new and determinate ground, on which one comes through Christ to have faith in God: through that which God did in Christ. And this in a twofold respect, 1. in that thus satisfaction was paid for us, and he, the substitute, again declared righteous (1 Tim. iii. 16); and along therewith, 2. in that he, who before appeared in the form of a servant, was now manifested as the Son of God with power (Rom. i. 4.) By the first we are certified, that Christ, according to God's eternal purpose, suffered for us and actually redeemed us; by means of both Christ received objectively that spiritual lordship, the right to exercise his life—giving power, of which we have already treated under verse 3, as a consequence of his resurrection, but which ought not to be viewed apart from his glorification. Upon *δόξα* see on ver. 11. Both are an objective ground of our faith; the same power, which raised him from the dead, works it in us, (Eph. i. 19—



23.) Since Christ's exaltation, he sends forth the Spirit (Acts. ii. 33), and believers have in him a purifying high-priest and intercessor (1 John i. 7; ii. 1), the anchor-ground of their hope in the most holy-place, (Hebr. vi. 19), whither he will draw them after himself, (John xii. 32), a great, faithful, compassionate high-priest, (Hebr. ii. 17; iv. 14, etc.) "Since therefore in Christ's resurrection and sovereign dominion our safety is grounded, *there* faith and hope find their stay and confidence. For had not Christ triumphed by rising again from the dead, and obtained the reins of universal sovereignty, to protect us with his own might, what should have become of us amid such powerful enemies and rude assaults?"<sup>a</sup> (Calvin.) The resurrection of Christ is here ascribed to God, but elsewhere it is attributed to Christ himself, John ii. 19, sq.; x. 18. This creates the less difficulty, as in the last passage our Lord declares, that he should do this according to the will of the Father. As God he himself built up his temple again; as man, his doing so was, at the same time, an act of obedience; considered merely as man, he was raised up again. These references are admitted here, because in his Godhead he is as well the Θεὸς ἐγείρας, in whom we must believe, as in his humanity he is the person raised up, and as God-man the atoning Mediator,

<sup>a</sup> Quoniam ergo in Christi resurrectione et summo imperio sita est nobis salus, illic fides et spes inveniunt, quo se fulciant. Nisi enim resurgendo de morte triumphasset, ac nunc summum principatum teneret, ad nos sua virtute protegendos, quid nobis fieret in tanta hostium potentia et inter tam violentos insultus?

faith *in*, and of faith *through* Jesus (*fiducia per eum* through whom we must believe. Thus Scripture teaches us in various ways, *μίαν πατρὸς καὶ υἱοῦ τὴν ἐνέργειαν* (Œcum. Theoph.)

*ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.*

As *ὥστε* is not a particle that indicates the end or object of a thing, we cannot consider what follows it as expressing the object of God in the glorification of Christ, however near this may be, and however correct in itself. The Apostle does not here admonish the reader to believe in God, as Œcum. and Theophy. suppose, who also connect the first words of the following verse with this, and give to it the sense: *ut purificatis animis credatis* (or *animas purificando*, as Calvin takes it), and hence expound *ὥστε* through *ἵνα* (as most commentators do), and would express *εἶναι* by *ἐχθετε*, whereby *ὑμῶν* becomes superfluous, and every thing agrees with *ἡγωνίζεσθε*: but Peter exhorts them to walk conformably to Christ, as he had redeemed them from their sins, as for their sakes he had appeared in their time, and they now also through him believed on God, who had glorified him, *so that* they actually placed their faith and hope in God (the Almighty). Thus he represents their confidence, not as the end of the resurrection of Christ, from which we must consider them still at a distance, but as a consequence, on which they had actually entered. But the expression imports more than the one casually introduced already *τοὺς πιστεύοντας εἰς Θεόν*, inasmuch as the object of faith is here more distinctly brought out, and, at the same time, hope is also added. But that this hope forms a contrast to the faith, and the affirma-

tion here made is: *through which* your confidence is now raised to hope (Hottinger), is an opinion no one besides will accede to, just as little as to Benson's interpretation of the Θεός (both times) by: *revelation of the will or promises of God in the gospel*, which was only struck out for the purpose of making it not deny to unregenerate men, the exercise of faith in God. With this sentiment the exhortation in ver. 13 harmonizes, to which it also manifestly bears an allusion, yet so that what was then inculcated (ἐλπίσασθε ἐπὶ τὴν φερομένην ὑμῶν χάριν) is here considered as already existent.

## CHAPTER I. 22—25.

An admonition, quite parallel to that in ver. 14—21, (which misled Hottinger into the error, that these verses were to be regarded as a parenthesis, and ver. 22 to be immediately joined to ver. 13). But, as in the first the walk, so here the inward state is chiefly contemplated. Ye have become strangers to the world and obedient to God, therefore in your walk let that stand to you in another relation than it did before. But further, ye must be bound among yourselves by an internal, heartfelt, brotherly love. The ground is lastly given; because ye have been all born again of the same incorruptible seed. But this brotherly affection, the Holy Spirit having been al-

ready described as the principle of our sonship to God, is now derived more closely and immediately from the word of God. Thus the Apostle binds the external and the internal together, at the same time grounding the former upon the latter (the holy walk upon the new birth from the Holy Spirit), and the latter upon the former (the internal purification upon regeneration through the word). If now we place ver. 13—21 parallel to ver. 22—25, while all proceeds out of ver. 13, the last admonition has also a clear and intimate connection with the verses preceding, and the Apostle does not return back with a bound to ver. 13. This transition is made through the representation of Christ, as the one to whom we owe our belief in God, which is well explained by Calov: “With faith he connects the purification of the soul, which is done by faith, Acts xv. 9, and so in obedience to the truth; and because faith works by love, Gal. v. 6, he demands a *φιλαδελφίαν ἀνυπόκριτον*. He had admonished us to be constantly nourishing our grace by faith, and to pass the time of our sojourning here in fear, ver. 17; which admonition he drew from our having a salvation purchased by the sufferings and glory of Christ, to the enjoyment of which we have been called by God. Having now more fully set forth the redemption of Christ (ver. 18—21), he again draws from it the conclusion, that our souls must not only be purged by faith, but must also manifest brotherly love; since we have been thereunto born again by the word of God. So then he teaches both what is the application and the

end of redemption, explains both the nature and fruit of regeneration.”<sup>a</sup>

V. 22. Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας διὰ Πνεύματος εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαῶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενώως.

That Œcum. and others violently connect the first words of this verse with those of the preceding verse, has already been mentioned on ver. 21. ἐν τῇ ὑπακοῇ is then equal to εἰς τὴν ὑπακοήν, and the whole connection in the highest degree strained. With not less violence Carpzov endeavours to bring the last words of ver. 21, to the beginning of this, according to which we should have the sense, certainly not without difficulty: “Having purified your souls by obedience, that your faith and hope might be in God,” etc. Unquestionably more natural is the division made above, as by the Vulgate, Erasmus, Luther, Beza, Marlorat and all the later commentators. ἡγνικότες,

<sup>a</sup> Cum fide connectit animarum purgationem, quæ fit per fidem, Act. xv. 9. adeoque in obedientia veritatis: et quia fides per charitatem efficax est, Gal. v. 6, φιλαδελφίαν postulat ἀνυπόκριτον. Monuerat fide gratiam constanter fovendam et in timore tempus nostri incolatus transigendum esse, v. 17: quod ex salute per Christi passionem et gloriam acquisita, ad cujus fruitionem vocati sint a Deo, deduxerat. Jam redemptione Christi copiosius exposita (v. 18—21), iterum deinde concludit animas nostras non tantum per fidem purgandas esse, sed etiam charitatem fraternam demonstrandam: siquidem venati ideo simus per verbum Dei. Sic ergo et redemptionis applicationem ac finem docet, et regenerationis naturam ac fructum explicat.

however, admits of a double construction. Considered by itself as the perfect, it may be taken as the ground of the following exhortation: "As ye have already purified your souls (in regeneration)," which is Benson's translation, and much the same as those of Bolten, Hensler, and Stolz. For it certainly does not admit of being expounded with Pott by ἀγνίζετε. But some of the older commentators (for ex. Calov), remark, that it can be translated by the Latin gerund, in so far as it stands in connection with the imperative, and may therefore itself also be taken imperatively; only that the gerund does not express the past. The Apostle means, *purificatis animis diligite*, for the purification must go before, that pure love may spring out of it. But under this purification is to be understood not one perfected in the new birth, but one in progress. The ground of this exposition lies, not as Grotius supposes, in the addition διὰ Πνεύματος, which, however, would have been said with strict propriety of regeneration, but in this, that in ver. 23, regeneration is expressly mentioned as having been undergone. But it cannot be supposed, that in *one* period the Apostle should twice have said the same thing, and with the same kind of construction. Therefore this purification must be progressive, and consequently not that, which the Apostle pre-supposes, but that which he commands, yet so, that it always precedes and manifests love. The participle cannot be used in German so as to imitate this; but to render the sense plain, by converting the part. into an imperative, makes the expression of the causal connection between the purifying and the unfeigned love, completely to

disappear (as in Luther's otherwise excellent translation.) Hence, among the best is Hensler: "Purified—and so manifest, in the true sense, zealous love toward each other," and Hottinger: "Purified—so that."—

ἀγνίζω just as ἀγιάζω comprehensive of outward purification (lustrō) and that of the soul, hence ἀγνεία denotes both external purity, chastity, and what is inward (ἐν ἀγνείᾳ, τουτέστι καθαρότητι, παρθενία, σωφροσύνη, Œcum. on 1 Tim. iv. 12. Τῶ ὄντι ἡ ἀγνεία οὐκ ἄλλη τι ἔστιν πλὴν ἢ τῶν ἀμαρτημάτων ἀποχρῆ = φρονεῖν ὅσια, Clemens of Alex. in Suicer s. v.) It is therefore not correctly understood here of chastity alone. The Apostle presses purification of soul. ψυχῆ, the internal life of man, which is independent of all outward instrumentality. The Πνεῦμα cannot be in itself impure, although, from its connection with the soul, it is accessible to pollution from without. But this needs purification in itself, since it is now in a fallen condition, the power of life in bondage to the flesh. The purifier, where it is given, and is not resisted, is the Spirit. Christians have him, and, instead of grieving him, by holding fast to their old corruptions, must sanctify themselves through his power. Under Πνεῦμα we can here understand only the Spirit of God, and that as something which is distinct from the man, whose obedience is still mentioned, and from the ἀλήθεια, the gospel.<sup>a</sup> Bolten's translation, by *baptism*! is worthy of the time, when

<sup>a</sup> See Storr, Dogmatik, in German, by Flatt, s. 734.

one might understand any thing by it, excepting only the Spirit of God. The words *διὰ Πνεύματος*, which Bengel, Griesbach, Lachmann, after two Codd. the Vulg. the Syr. and other translations, hold to be not genuine, we retain as genuine, with Matth. Knapp, and Tittmann. However, they are not so strictly necessary as Beza supposes.

The manner in which the sanctification must be carried on, Peter expressly declares: *ἐν τῇ ὑπακοῇ τῆς ἀληθείας*, so that one subjects himself to the truth, and strives to realize it as truth. (See above on *ὑπακοή*, ver. 2.) Those persons, therefore, greatly err, who would be moral and blessed, either without obedience to the doctrines of scripture as a whole (the simply practical), or by a general compliance, without ascertaining properly with what (as the mystics.) That the soul, and not the outward man merely, may be purified, orthodoxy is necessary, but such as brings forth real, not a feigned purification, one not confined to the vessel, but reaching also to the subject within (Matth. xxiii. 25.) The obedience which a real purification of the soul shall work, must be an active *ὑπακοή*, as well as one inward *διὰ Πνεύματος* (Acts xv. 8; Rom. viii. 13; 1 Cor. xii. 3; Eph. v. 9.) But this was already implied, partly in the supposition of the Apostle, that they to whom he wrote had received the Holy Ghost, partly also in the word *ἀλήθεια*, which marks, not an abstract objective truth, not an external and externally abiding system of doctrine, but the actual objective truth, which is internally experienced to be such, and has



its dwelling within. That the gospel is meant thereby, admits of no doubt; yet this is no arbitrary form of speech, but lies in the nature of things. This objective truth, the WORD, purifies, when it is received into the heart (John xv. 3; xvii. 17; 1 Tim. iv. 5,) for the words of the Son of God and of his messengers are spirit and life (John vi. 63; 2 Cor. iii. 6.) “When that comes into the heart says Luther), evil inclination soon gives way. Try it, whosoever will, he will find it to be so; and whosoever has tried it, he knows well its truth. But the devil will permit no one to arrive easily at it; for he is well acquainted with its power to subdue sinful thoughts and desires.”—*διὰ Πνεύματος*, if it is genuine, does not immediately agree with *ὕπακοή*, as Œcum. takes it, who makes thereupon a good remark, applicable also to the false purification: “For there is also an obedience in regard to what is evil and false, which is not through the Spirit, that is, is not spiritual.”<sup>a</sup> What Pott brings in support of this construction, that the copula is wanting, is of no importance, the more so as he himself properly regards *διὰ Πν.* as the second, and then *εἰς φιλ. ἀνυπόκ.* as the last object. of *ἡγνικότες*. Upon the latter, Flacius says: “It can be referred either to what precedes: That your minds may be purified from evil affections, so as truly to love your neighbour; or also to what follows: Love your neighbour from the heart, so that the meaning is, to a love not

<sup>a</sup> ἕτι γὰρ καὶ ὕπακοή ἐπὶ πονηροῖς καὶ ψεύδεσι, ἥτις οὐ διὰ πνεύματος, τούτεστιν οὐ πνευματική.

at all counterfeit. Others render it *by charity*, or *with charity*, as if the means were indicated where-with our neighbour must be loved.”<sup>a</sup> This reference to what follows is found in Œcum. Theophy. Calov, who hesitate, however, between the different ways of explanation, as they regard it quite as suitable to take the *φιλαδ. ἀνυσ.* for the ἔκβασις of the ἀγαπᾶν, as to expound εἰς φιλαδ. ἀνυσ. by διὰ φιλ. ἀνυσ. But the first unconstrained reference to ἡγνικότες manifestly deserves the preference. Finis notatur sanctificationis animarum nostrarum (Beza.) “For what end must we lead a chaste life? That we may thereby be saved? No, but for this, that we may serve our neighbour,” (Luther.) So Calvin, Flacius himself, and all the moderns (except Bengel and Bolten.)

*φιλαδελφία.* “The Apostles Peter and Paul distinguish from each other, brotherly love and common love.” (Luther). The former is clearly set above the latter, 2 Pet. i. 7. With the Christian, according to this place, the general love of men is only enjoined in brotherly love, and, through it required, whilst the natural man must find himself in brotherhood with all men, believers being in some sort excepted (John xv. 19; 1 John iii. 1, 12; iv. 5). He loves in Adam, the Christian in Christ. Hence the Christian loves: 1.

<sup>a</sup> Potest referri vel ad praeccedentia: Quod animae vestrae purificentur a pravis affectibus, ut vere queant proximum diligere; vel etiam ad sequentia: Diligete proximum ex corde, ut sit sententia: Ad charitatem minime fucatam. Alii vertunt *Charitate*, aut *cum Charitate*, ut quasi instrumentum indicetur quo sit vere diligendus proximus.

only those who are in Christ ; but, forasmuch as all are called to be in Christ, he also loves : 2. all who might be in Christ, *i. e.* all the children of Adam, whose nature Christ took on him, but only in the hope that they too, may become his Christian brethren ; a hope consequently dependent upon faith for its ground (ver. 5), and next on brotherly love (ver. 7). Hence whenever hope ceases, love must also cease toward those who are shut out from it as beyond the pale of redemption. The life of Christ, indeed, is not found absolute in believers, and so there still exist in them two things : 1. a fleshly inclination, which, with the men of the world, gives itself out for the true love : 2. a shortcoming of love in Christ. But if we should go to make up for this shortcoming by our own endeavours, or by a fleshly softness, complaisance, zeal and such things, this should then be no brotherly love from a heart purified by the truth, or if we should cover it with dissimulation, the love should then not be ἀνυπόκριτος. True love thus arises, only when it is always preceded by purification of soul in the manner described above (hence Bengel takes notice that in fit agreement to this, in 2 Pet. i. 5, 6, before the brotherly love in v. 7, purifying properties are required, virtue, knowledge, temperance, godliness, patience, corresponding to the ὑπακοῇ τῆς ἀληθείας) “ The Apostles used the word ἀνυπ. frequently [ἡ ἀγάπη ἀνυπόκριτος Rom. xii. 9 ; 2 Cor. vi. 6 ; comp. below, ch. ii. 1], being well aware that we should be called Christians and brethren among each other ; but brotherhoods which only fight against the true faith and right brotherly

love, are false, deceitful, and painted things, and nothing but hypocrisy." Luther).

ἐκ καθαρᾶς καρδίας κ. τ. λ. When the purification is wrought (ἡγνικότες perf.), so that the required habit of soul has been formed, there then follows what the Apostle derives from it as act, ἀγαπήσατε ἀλλήλους, then the love is at once habit and act. Ideo de dilectione loquens Joannes dicit: Filioli, non diligamus verbo, neque lingua, sed opere et veritate, 1 Ep. iii. 8, (Bullinger). Which words are now little thought of by those who place love in words, the mild and polite way of speaking, that is current in the world, full of desires and pretences, while, indeed, they virtually deny the Lord and the truth of his salvation, and along therewith love to the brethren and to those who are still to be brought into a state of safety. ἀγαπήσατε as aor. here expresses the act as striking the eye, and hence appearing momentary. εἰς ἀλλήλους (comp. εἰς ἑαυτοὺς ch. iv. 8), stands here, because still the discourse is of the brotherly love of Christians (hence Bengel is quite mistaken in finding a gradation.) The ground of this is the purified heart, which remains pure: ἐκ καθαρᾶς καρδίας. So 1 Tim. i. 5; 2 Tim. ii. 22; comp. Matt. v. 8. On the signification, see above. The comparison of the expression, ἐξ ὅλης τῆς καρδίας σου, and such like, is suitable here, only if, with Lachmann we remove καθαρᾶς out of the text. ἐκτενῶς, *with a stretch, intensely, strongly*; or, at the same time, *extensively, continuously, diligently* (ἐκτένεια, Acts xxvi. 7); ἀγάπη ἐκτενῆς ch. iv. 8 (προσευχὴ ἐκτενῆς, Acts xii. 5; Luke xxii. 44, as an adv. and Joel i. 14. Jonah iii. 8; in

the latter for  $\eta\rho\iota\eta\beta$ , and all of prayer). It is used of the active service and attention of a host toward his guests, and of great intentness generally, in Polyb. and Diod. Sicul. (See Raphel. here, and Munthe here and on Luke xxii. 44). Some expositors take it in the first sense exclusively (Luther, brünstig, *ardently*; So Bengel, Carpzov, and the later comm.), but many also make it comprehend the other, as indeed, proper fervency begets perseverance and extension: *Addit impense, nam quo sumus natura segniores, eo magis ad fervorem et contentionem arcere se quisquis debet: neque id semel duntaxet, sed in dies magis ac magis* (Calvin; so also Gerhard, Calov.); comp. Suicer, thes. s. v.  $\epsilon\kappa\tau\epsilon\nu\eta\varsigma$ .

V. 23.  $\acute{\alpha}\nu\alpha\gamma\epsilon\gamma\epsilon\nu\eta\mu\acute{\epsilon}\nu\omicron\iota \ \acute{\alpha}\nu\kappa \ \epsilon\kappa \ \sigma\pi\omicron\rho\acute{\alpha}\varsigma \ \varphi\theta\alpha\rho\tau\eta\varsigma, \ \acute{\alpha}\lambda\lambda\acute{\alpha} \ \acute{\alpha}\varphi\theta\acute{\alpha}\rho\tau\omicron\upsilon, \ \delta\iota\acute{\alpha} \ \lambda\acute{\omicron}\gamma\omicron\upsilon \ \zeta\acute{\omega}\nu\tau\omicron\varsigma \ \Theta\epsilon\omicron\upsilon \ \kappa\alpha\iota \ \mu\acute{\epsilon}\nu\omicron\nu\tau\omicron\varsigma \ \epsilon\iota\varsigma \ \tau\acute{\omicron}\nu \ \alpha\iota\omega\acute{\nu}\alpha.$

The Apostle now declares the ground of brotherly love: *Nova cognatis novum desiderat affectum* (Erasmus par. comp. on v. 14, 15, 17); but not merely a ground of obligation, an actual ground; for as the relationship of nature gives rise to a natural affection, so this spiritual one begets a spiritual, pure, unfeigned, and continued love, as being sprung from a ground, that is living, eternal, and not subject to corruption. "Being born again not carnally, but spiritually, it becomes us to lead a life new, a holy life, suitable to the nature of the Spirit of God," (Bullinger). Upon  $\acute{\alpha}\nu\alpha\gamma\epsilon\gamma.$  (see above v. 3,) Didymus says: "By using the words regeneration he signifies

that there is the production of a new birth after the destruction of the old nature. For how could this but be destroyed, since it was corruptible, that in its room another incorrupt one might come, which should remain eternal; preserving completely and for ever, the life of those who are born of it? For there is a prior nativity after Adam, mortal and therefore corruptible, but a subsequent one from the ever living Spirit and word of God.”<sup>a</sup> Hereupon he presses the Manichees with the captious questions, what sort of persons is this predicated of? Of such as are of an earthly nature? To them it is impossible! Of those who have a heavenly nature? To them it is unnecessary!

On *φθαρτός* and *ἀφθ.* see on v. 4, and 18. Almost all commentators (even Bolten, Pott, Hott., Vater,) take *διὰ λόγου* for the interpretation of *ἐκ σπορῶν—ἀφθάρτου*, either regarding *διὰ* = *ἐκ* (the older), or *ἐκ* = *διὰ* (the later), or quite disregarding the difference in the form of expression. The Vulgate renders it correctly, and Calov. remarks: Non autem dicit apostolus *ἐκ λόγου*, sed *διὰ λόγου*, quod verbum Dei non sit materia spiritualis nativitatis, sed ejus medium. This distinction is also observed by Benson, Hensler,

<sup>a</sup> Regenerationis et restitutionis nomine significat introductionem nativitatis post destructionem priscae generationis factam. Quomodo enim non habuit destrui, quum esset corruptibilis, ut postea incorrupta veniens maneret aeterna, servans perfecte, et sine aliqua circumscriptione vitae eos, qui nascuntur ex ea? Est enim prior nativitas secundum Adam mortalis et ideo corruptibilis, posterior autem ex spiritu et verbo semper vivente Dei.

Stolz, who rightly translate *διὰ* by *through means of*. Bengel also, though he grounds it differently: *σπορά* = *sementis, verbum Dei praedicatum* (the seed-corn; so Hottinger in his exposition); but the word itself is *the seed*, *σπορά*, *semen*. This verbally correct rendering of *σπορά*, however, does not explain the relation marked by the particles. At the same time, it is to be admitted on the other side, that the figure here is manifestly taken from the production, not of plants, but of men, which does not permit us to take *σπορά* in its original, active sense, as then the image would be indecent (*ejectio seminis, procreation*; Hottinger in his translation, *the birth*). We therefore take it in the derived sense, which is also very common, = *σπέρμα* (as indeed *σπόρος* originally denotes the action of sowing), and adhere to the exposition of Calov. Accordingly, as *διὰ λόγου* is not the epexegetis, the word cannot be in itself the living seed, but merely its medium. Whence the representation may be: The old man is that which receives and gives birth. Through means of the word it receives in the *ἀναγέννησις* the incorruptible seed of the Holy Spirit, and thus brings forth from divine seed a new man (spiritual, inward, as corporeally Mary conceived and brought forth Christ). But we can also suppose, that the Holy Spirit, to whom the *ἀναγέννησις* is ascribed, is represented as the productive power of every thing holy, as the life-impregnated mother, in which, by virtue of the eternal *πρόθεσις* of God rests the divine seed of all holy creatures (=children of God); out of this divine seed we now are begotten again, *i. e.* our new life has its origin in the Holy Spirit, and comes

from him ; as an impartation of himself (2 Pet. i. 4), a living outgoing of the divine life ; yet not without the use of means, but by the word of God, is the Holy Spirit made present and efficacious, so that if we are born again of divine seed, it is done through the medium of the word of God, (here the figure, or rather the metaphor, ceases, as is proper in such tropes). This way of understanding the passage, in itself very probable, becomes certain from the passages which speak directly of this ; John iii. 3, comp. v. 4, from which it appears that the word (in itself of doubtful meaning) γεννηθῆναι (ἀνωθεν) signifies *to be born*, not *to be begotten* ; and Jas. i. 18, where it is expressly said : “ Of his own will hath he brought forth us by the word of truth,” ἀπεκύησεν λόγῳ ἀληθείας, where Wahl as also on v. 15, quite arbitrarily renders ἀπεκύησε, by gigno, although ἀπὸ-ζυέω can signify nothing else than, *to put from one what has been received*, (partum) edere, *to give birth*, as it is invariably used. The word ἀναγ. occurs only here and in v. 3 ; the doctrine is expressly taught by James, John, Peter, and Paul. Great importance is everywhere attached to the word of God, not here merely and in James. “ The outward preaching is dignified with no trifling eulogium, when Peter pronounces it to be vivifying. It is God alone, indeed, who regenerates us ; but for that purpose he employs the ministry of men. On which account Paul glories, that the Corinthians had been spiritually begotten by him,” (Calvin) :<sup>a</sup> ἐν γὰρ Χριστῷ

<sup>a</sup> Non vulgari elogio externa praedicatio ornatur, quum P. illam esse vivificam praenuntiat. Solus quidem est Deus, qui



Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα, (1 Cor. iv. 15), which may be inverted thus: ἐν γὰρ ἐμοὶ Χριστὸς Ἰ. διὰ τοῦ εὐαγγελίου ὑμᾶς ἐγέννησε.

By λόγος, some of the fathers understand the Logos in John's sense. Didymus has, among others, this exposition: Si vivum est verbum et permanens, in his significari putamus illud, quod erat in principio apud Deum. But this interpretation, as is manifest, goes upon the refusal to ascribe so high an importance to the external word (verbum vocale :) hence also Schwenkfeld, Rathmann, partly too Cajetan and other Catholic expositors, (who refer it at once to Christ, the gospel and the sacrament,) give their consent to it. In opposition to them, see Quensted, Sys. Theol. P. iii. c. 6, s. 1, th. 13, who, besides other untenable grounds, which are more than enough to prove that this is not the phraseology of John, brings forward the particle διὰ, parallel passages and grounds from v. 25. It is doubtful whether the adjectives ζῶντος καὶ μένοντος [εἰς τὸν αἰῶνα,] should be referred to λόγου or Θεοῦ. It was a matter of doubt, as we see above, to Didymus. Calvin refers it, with the Vulgate, to God, Luther and the Syriac translators to the Word. The reasons for this are given by Quensted, l. 1., and Calov very well and decisively upon the whole. The contrary reason for assigning the epithets to God, that are used of him (Daniel vi. 26,) proves nothing, as there ζῶν stands after Θεός. However, a leading nos regenerat: sed ad eam rem utitur hominum ministerio. Qua ratione gloriatur Paulus Corinthios spiritualiter a se genitos.

argument of Calov, which is drawn from the connection, has also no weight, if we lay as deeply as Calvin does, the reference of this predicate, (which yet Grotius and others pass by with neglect :) “ It ought to be remarked, that these epithets are attributed to God, according to the subject treated of. For, as in the fourth chapter to the Hebrews, on the ground that God views all things, and nothing is hid-den from him, the Apostle reasons, that the word of God penetrates even to the inmost core, so as to discern the thoughts and affections; in like manner, when Peter here names him living and always abiding, this is to be referred to the word, in which that perpetuity of God shines forth as in a living glass.”<sup>a</sup> It is, therefore, no dogmatical ground, which prevented Calvin from adopting the above exposition, which, indeed, would have been impossible, because in v. 25, the quality of eternal continuance is ascribed to the *ἔϋμα κυρίου*. But from this reason also does this verse decide in favour of the construction we have adopted, (comp. Luke xvi. 17; xxi. 33. Rev. xiv. 6, and 2 Thess. ii. 16, cf. 15. ζῶν is in like manner applied to the word, Heb. iv. 13, comp. John vi. 63. Acts vii. 38,) because the Spirit of God has given and ac-

<sup>a</sup> Quanquam notandum est, hæc epitheta Deo attribui pro loci circumstantia. Nam sicuti quarto ad Hebr. ex eo, quod Deus omnia perspicit ac nihil est illi absconditum, (v. 13,) ratiocinatur apostolus, sermonem ipsius Dei ad intimas usque medullas penetrare, ut cogitationes et affectus discernat; ita quum hoc loco Petrus eum viventem nominat et semper manentem, hoc ad sermonem refertur, in quo illa Dei perpetuitas rehuet tanquam in vivo speculo.

companies it, whence it carries in itself for us the germ of life. With justice then Calov remarks against Grotius, that the predicate  $\sigmaπορὰ ἀφθ.$  is not to be understood of efficacy alone, for that only which is incorruptible, can produce an incorruptible effect. *Evangelium fert fructus incorruptibiles, non opera mortua, quia ipsum est incorruptibile*, (Bengel.) Even Grotius himself had made the remark on  $\phiθαρτῆς$ , that mortal seed can only produce what is mortal! But, on the other hand, Calov is just as contrary to himself, when, in this opposition, he does not distinguish between the  $\sigmaπορὰ ἀφθ.$  and the word, and does not discern that the word which certainly is *in itself* living, has this life only in its true *I*, the *sense* which the person who spoke it, the Holy Spirit breathes into the word. For, in the connection of the speaking Spirit with the spoken sound, in the expression of the Spirit and the understanding of the word, lies the whole of its peculiar nature and life, as distinguished from meaningless sound and abstract thoughts. Accordingly Luther, who most profoundly knew the word, represents the manner of its working in regeneration thus: “The word is an eternal divine power, (Rom. i. 16.) For although the voice (*vox*) or speech vanishes, there still remains the kernel, *i. e.* the understanding, the truth, which is comprehended in the voice. As when I put a cup to my mouth which contains wine, I drink out the wine, although I do not push the cup into my throat. So is also the word which the voice conveys: it sinks into the heart and is living, while still the voice remains without and

vanishes away. Therefore, is it truly a divine power, yea, it is God himself. For so he speaks to Moses, Ex. iv. 12: I will be in thy mouth. And Ps. lxxxii. 11." Wherefore we cannot understand the μένοντος εἰς αἰῶνα of the vox or littera scripta, but of the eternity of its effects, without however denying that the word is so in itself, while we refer this to its spiritual substance. And thus also Calvin v. 25, says rightly: 6 "The prophet does not tell us what sort of thing the word of God is in itself, but what it is as experienced by us. For, after that a man has been emptied of himself, it remains that he seek life elsewhere. To this, then, the prophet has respect, that there is no permanent life but in God, yet that it is *communicated to us through the word*. John viii. 51. Jer. xlv. 28. (Hebr.)"<sup>a</sup> And Est: "But this word remains for ever, because the gospel, *i. e.* the preaching of Christ crucified for our salvation, and raised again from the dead, being apprehended by faith, becomes effectual from the sure, steadfast and immutable promise of God, to give eternity, that is, eternal life, to those who believe."<sup>b</sup> But with this, Calov's position, as already

<sup>a</sup> Non docet propheta, quale sit in se verbum Dei, sed quale a nobis sentiatur. Postquam enim exinanitus est homo in se ipso, restat, ut alibi quaerat vitam. Huc enim respicit propheta, non esse stabilem vitam nisi in Deo, eam vero nobis *communicari per verbum*.

<sup>b</sup> Manet autem hoc verbum in aeternum, quia Evangelium, *i. e.* praedicatio Christi pro nostra salute crucifixi et a morte resuscitati, fide percepta, ex certa, firma et immutabili Dei promissione efficax est, ut credentibus tribuat aeternitatem, *i. e.* vitam aeternam.

said, may very well consist, that the word is called eternal in itself, (in the sense formerly given,) quod nunquam desinet *evangelium*, etsi ministerium evangelii, (therefore the vox) cesset. εἰς τὸν αἰῶνα is here deservedly suspected. See on v. 25.

V. 24. διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου.

διότι, as ver. 16. *because that, for*. The period beginning with this, ver. 24, 25, gives the ground for the distinction between σπορὰ φθαρτῆ and ἄφθ. “Because if ye were born again of flesh, of corruptible seed, ye must also perish again, as flesh, which is like the grass of the field, but now that from which you have derived life remains eternally, and so also will render you eternal.” The words which Peter here employs, are borrowed from Isa. xl. 7, but without reference, so that he does not here, as ver. 16, appeal to the authority of the Old Testament, (hence also διότι marks the connection of the thoughts.) In that place the LXX has: Πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου. To its text the different versions approach more or less nearly. But as Peter appears to use the words freely, according to his custom (see *Introd.* p. 9), those readings are to be preferred which depart from the LXX. The αὐτῆς, approved of also by Griesbach and Lachmann, can hardly be extracted from the Heb. text.—σὰρξ, not exactly *man*, which also does not suit well with the context, but *that, which men now are by birth*, their nature as sinful, and hence subject to corruption

(see Hottinger); homo, ex veteri generatione (Bengel), comp. John iii. 6; Gal. v. 17. But it is not merely this sinful nature which is perishable as the grass; even its most delicate and rarest productions, the pride of man, are only like the flower of the grass; flesh of flesh, it must all wither and decay, and its bloom shall depart even before the sapless stalk. So erroneous is the representation of those who hesitate not indeed to renounce what is natural, the σαρκῆ, in its immediate aspect, but still expect salvation from its repentance, application and improvement, from the ἀνθος χάριτος, from art, knowledge, virtue and state, all that they now reckon in themselves divine, instead of placing these, together with their root, in one category, that of vanity, of corruption, of condemnation;—and this solely because they know nothing of the other, the undying life, which is derived immediately from the word, not from nature, and must enter into every one, who has it, as new seed, and remain for ever in him in all spiritual excellence. We must not overlook, that the σαρκῆ also, and not the Πνεῦμα alone, has its glory. For what allurements could there be in the world to try us, if it did not appear in the forms of beauty, nobleness, and wisdom? But πᾶσα δόξα αὐτῆς ὡς ἀνθος χάριτος, that is, in appearance better, finer, more lasting than the grass, but not so in reality. To this belongs, as already mentioned, not merely what is outward, sensual in the life of man (as Benson and others think), otherwise the thing contrasted with it would be the immortal soul, but the whole man (see the LXX.),

to which the word of God is opposed (Calvin): omne id, quod in rebus humanis magnificentum ducitur, forma, vires corporis, eruditio humana, divitiæ, honores (Grotius; Hottinger), to which Bengel, after Luther, properly adds human righteousness; for this is here pre-eminently referred to, being expressly named in Hebrew, as Flacius has shown, the *δόξα αὐτῆς*, *דָּוָד*, which here, and only here, Gesenius and Wiener, s. v. interpret by *gracefulness*, though against the connection, according to which it must signify something whereon man would place his confidence, and is set in opposition to the Word. The figure speaks against its being rendered by *favour*, since the favour of men cannot well be called their *flower*, unless the circumstance which Gesenius, in his comment on the place, brings forward, may countenance it, that the Jews (in exile) enjoyed no seducing friendship with the Chaldeans. Quite so, as we understand it, *דָּוָד* is used here of the piety of Israel, which before God is nothing, which the breath of his Spirit puts to shame, Hos. vi. 4; comp. Isa. lvii. 12.—*ἄνθος* signifies, as in classical Greek, and as the corresponding Heb. expression (*יָצִי*), *blossom, flower*; not, *the green herb, growing corn, the spouting germ, eye*, as Grotius and Hottinger groundlessly suppose (for even in Isa. xi. 1; Dan. xi. 7; the LXX. may only have wished to express the thought: a blossom out of his root = a blooming branch.)

*ἔξηράνθη ὁ λόγος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, 25. τὸ δὲ ἔημα κυρίου μένει εἰς τὸν αἰῶνα.*

In the LXX. *αὐτοῦ* is wanting, on which account we retain it here (against Bengel, Griesbach, Lachmann, with Matth. and Knapp.) *ἐκπίπτω* is a very skilfully chosen expression (Heb. נבל.) The leaves of the flower fall one after another out of the cup, the seat of blossom, when the grass has begun to lose its moisture. Comp. on the whole place Ps. ciii. 15; xxxvii. 2; and Jas. i. 10. This passage in James so strongly resembles ours, that we cannot but suppose Peter to have been acquainted with it, unless we are of opinion that Peter has taken the whole almost literally from the Greek of Isaiah; indeed he has done so more literally than James, together with the last clause, which is not in James; on the other hand, James manifestly adds (ver. 11,) a thought from ciii. 16, or the Heb. text of Isa. xl. 7: *כי רוח יהוה נשבה בו*, which Peter takes no notice of, as indeed it does not fall in with his design. Wherefore, but that he neither had beside him the Heb. text, nor the quotation of James? The sudden turning also of the proposition in a poetical form of representation, is agreeable to Isaiah.

The expression *εἰς τὸν αἰῶνα* (comp. 1 John ii. 17, and above on ver. 23,) is stronger than if it had been: *αἰώνιον* (*ἔστι*), in that the perpetuity, the remaining steadfast, is brought distinctly out; Heb. *קום* is to *stand upright, to stand fast, to be valid*. In such cases, *ὁ αἰὼν* is absolute = *העולם*, *the endless period of the future*. The LXX. have here after the Heb.: *τὸ δὲ ἔξῃμα τοῦ Θεοῦ ἡμῶν μένει εἰς τὸν αἰῶνα*. The variation of Peter is the more natural, as in the



following clause he first makes for his readers the application and appropriation of the whole passage, which the text does in the ἡμῶν. The same words are found in Ps. cxix. 89, with the same reference also to the salvation and implanted life of those who have become believers through the word, comp. ver. 88, 92. (For the other words, see on ver. 23.)

Τοῦτο δὲ ἐστὶ τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

With τοῦτο δὲ the Apostle makes the special application to his readers, through which he lays a sufficient ground for what he first spoke of their new birth. If we place that (ver. 23,) after our verse, we shall have a regular conclusion :

As that which is born of corruptible seed passes away, so that is permanent which is born of incorruptible seed, through the word of God, (ver. 24.)

But ye have received the word of God, (ver. 25;) Being therefore begotten again through the word of God, know for certain, that ye are altogether born for eternity, (ver. 23.)

Verba prophetica interpretatus est, says Didymus. Luther better: "As if he would say: Ye need not cast your eyes far abroad, where ye may light upon the word of God; ye have it before your eyes: The word is that which we preach." (Comp. Deut. xxx. 11. Rom. x. 6). This word is εὐαγγελισθὲν, proclaimed as a joyful message, (see on ver. 12). Even the Old Testament word could give life, but only through its evangelical matter, which, now through the

Messias himself, is disencumbered from the shell of the law, and is set forth in its proper form and full power as the history of an accomplished redemption. What, therefore, has been taken with commendation from the Old Testament, bearing this reference to redemption, justification, and regeneration, as it even then referred only to what was evangelical therein, which forms its spiritual ground and substance, that is now, even without the evangelical sense and application being given, to be considered as rightfully, and without restraint, belonging to the word of the New Testament.—*εἰς ὑμᾶς* not quite equivalent to *ἐν ὑμῖν*, as it at the same time expresses the idea of motion. The gospel was not among the churches, to whom Peter wrote, as a thing that had sprung up and was proclaimed there, but it was among them, as having been brought to them, (comp. Winer, s. 173): *Quod per evangelium delatum est ad vos*, (Erasmus). Yet still a twofold interpretation is possible: either, this is the same word, which is now preached to you in the form of the gospel, with which ye have been hitherto acquainted only in the form of the old covenant; or, which has been first proclaimed to you in the gospel, as what ye were formerly ignorant of. The latter interpretation, which presupposes the readers to have been Gentile Christians, appears the simpler. In either case, the Apostle here assures his readers, that they had received the word of God through the missionaries, who first preached the gospel to them, and this with the design of strengthening them in the faith, and so quickening them to a

pure and steadfast love, (ver. 22). It, therefore, also instructs *us* where we must seek for the word of God —namely, in the authentic originals of the apostolic preaching. *Extra hos revelationis fines qui vagantur, pro verbo Domini non nisi Satanae imposturas et sua deliria apprehendent. Quod eo diligentius notandum est, quia impii Lucianici et homines astute relinquentes verbo Dei suum honorem, interea nos a scripturis abducere conantur: ut impurus ille canis Agrippa, dum verbi Dei æternitatem magnifice extollit, scurriliter illudit prophetis et Apostolis, atque ita oblique verbum Dei subsannat, (Calvin.)*

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