great day of atonement, only the sacred  
vessels were thus sprinkled: So also in  
Heb. ix. 13. But we need not confine the  
virtue of the sprinkling to *admission into*  
the covenant. Doubtless its *purifying*  
*power*, especially as connected with *obedience*, is also in the mind of the Apostle.  
The Death of Christ is not only, *as looking back on the past*, a propitiation for  
sin, thereby removing the obstacle which  
stood in the way of God’s gracious purpose  
towards man,—but also, *looking forward  
to the future*, a capacitating of us for the  
participation in God’s salvation: just as  
Israel, sin having been atoned for by the  
sacrifice itself, was admitted into the actual  
state of reconciliation by the sprinkling on  
them of the sacrificial blood. “By this  
description of the readers, an anticipation  
is given of the whole train of thought in  
the Epistle: the aim of which is to impress  
the blessed certainty of salvation, and with  
that, the obligations incurred by receiving  
God’s gift,” Harless): **grace and peace be  
multiplied unto you** (so, but more fully,  
in reff. 2 Pet.; Jude 1. “Peace is distinguished from grace, as a fruit, or effect,  
from its cause,” Gerhard. “May your  
peace be multiplied ” is quoted as a rabbinical salutation).

**3–12.]** The Apostle *begins*, much after  
the manner of St.Paul in the opening of  
his Epistles, *with giving thanks to God  
for the greatness of the blessings of salvation;* thus paving the way for the exhortations are.to follow. And herein,  
he directs his readers’ look, first, *forward  
into the future* [vv. 3–9]; then *backward*

*into the past* [vv. 10–12].

**3–5.]** *Thanksgiving for the living hope  
into which the Christian has been begotten.*

**3.]** **Blessed be** (this particular word,  
which is not the same as that so rendered in  
Matt. xxi.9 and parallels; xxiii. 39; xxv.36;  
Luke i. 28, &c., is used in the New Test. of  
God only: and so almost always in the Old  
Test.) **the God and Father of our Lord  
Jesus Christ** (so verbatim Eph. i. 3, where  
see note), **who according to his much**  
**mercy** (compare “*being rich in mercy,*”  
Eph. ii. 4) **begat us again** (as in ver. 23 and  
elsewhere in the New Test., where the idea,  
though not the word occurs,—spoken of the  
new birth from the state of nature to  
state of grace, the work of God the Spirit  
[ver. 2], by means of the word [ver. 23],  
in virtue of Christ’s propitiatory sacrifice  
and of union with Him [vv. 2, 18: ch. ii.  
24, iii. 18]) **unto** (either unto as aim and  
end, being equivalent to “that we might  
have,” or *local,* unto, into; “so that we  
have.” The latter is here preferable, seeing that hope is not the aim, but the condition, of the Christian life) **a living hope**  
(**living,** as connected with *begetting again;*  
it is a life of hope, a life in which hope is  
the energizing principle. This is better  
than to understand it as contrasting our  
hope with that of the hypocrite, which  
shall perish: as Leighton, in some of his  
most beautiful language. **Hope** is not to  
be understood of the *object of hope,* but of  
hope properly so called, subjectively. This  
hope of the Christian “has life in itself,  
gives life, and looks for life as its object,”  
De Wette) **through the resurrection of  
Jesus Christ from the dead** (to what does  
this **through** refer? Æcumenius says,  
“Whence hath it life? From Jesus Christ,  
who arose from the dead.” Similarly Luther, Bengel, &c. But, while we retain  
distinctly the connexion of our *living* hope  
with the *life* of Him on whom it depends,  
it is much more natural to join this instrumental clause with the verb **begat,** as  
bringing in with it the whole clause, **us to  
a living hope,** by which it is defined. The

resurrection of Christ, brining in life and

the gift of the life-giving Spirit, is that

which penetrates the new birth into a living

hope),

**4.]** **unto** (this **unto,**

as the former one, depends on **begat us  
again,** and is co-ordinate to the other. It  
introduces the objective end to which our  
hope is directed. “During our pilgrimage,  
we have a living hope: when it is finished,