that hope becomes the inheritance of the  
promise.” Steinmeyer) **an inheritance** (“by  
**inheritance** [cf. ch. iii. 7, 9] is imported  
the whole fulness of blessings not seen, of  
which the Christian as a child of God [ver.  
3] has expectation, see Gal. iv. 7. This  
inheritance is more closely defined, as *salvation* [vv. 5, 9], as *grace, grace of life*  
[ver. 13, ch. iii. 7], as *glory* [ch. v. 1], as  
*an unfading crown of glory* [ch. v. 4], or  
*the eternal glory of God* [ch. v. 10]. The  
simplest expression for that, which the  
Apostle calls **inheritance,** is on the one  
side the *grace of life* with its *glory,* on  
the other the *salvation of souls.* This  
**inheritance** is the full possession of that,  
which was promised to Abraham and all  
believers (Gen. xii. 3, see Gal. iii. 6 ff.)  
an inheritance, as much higher than that  
which fell to the children of Israel in the  
possession of Canaan, as the sonship of the  
regenerate, who have already received the  
*promise of the Spirit through faith* as a  
pledge of their *inheritance,* is higher than  
the sonship of Israel: compare Gal. iii. 18,  
29; 1 Cor, vi. 9; Eph, v. 5; Heb. ix, 15.”  
Wiesinger) **incorruptible** (not liable to  
decay. “We are here perishing among  
perishing things: the things are passing  
which we enjoy, and we are passing who  
enjoy them…. When death comes, that  
removes a man out of all his possessions to  
give place to another: therefore are these  
inheritances decaying and dying in relation  
to us, because we decay and die: and when  
a man dies, his inheritances, and honours,  
and all things here, are at an end in respect of him: yea we may say the world  
ends to him.” Leighton), **undefiled** (Leighton quotes from Jerome, “The rich are  
either unrighteous, or the heirs of the  
unrighteous.” “All possessions here are  
defiled and stained with many defects and  
failings: still somewhat wanting, some  
damp on them, or crack in them: fair  
houses, but sad cares flying about the  
gilded and ceiled roofs: stately and soft  
beds and a full table, but a sickly body  
and queasy stomach.… All possessions  
are stained with sin, either in acquiring or  
using them, and therefore they are called  
mammon of unrighteousness, Luke xvi.  
9”), **and unfading** (in its beauty; which  
in all earthly things is passing and soon  
withered: see ver. 24. So that our inheritance is glorious in these three respects: it is in *substance*, incorruptible:  
in *purity*, undefiled: in *beauty*, unfading.  
Bengel has remarked that St. Peter loves  
accumulated synonyms: vv. 7, 8, 19:  
ch. v. 10), **reserved** (laid up, Col. i. 5)  
**in the heavens** (“that we may be sure  
it is *safe,*” Calvin: also reflecting back  
on the epithets above, because all that is  
*there* is incorruptible and undefiled and  
unfading. The Greek interpreters make  
these words an argument against the millenarians: so Œcumenius, “If the inheritance is in the heavens, the millenarian  
restitution is fabulous”) **for** (with a view  
to) **you** (turning again to his readers from  
the general statement of ver. 3),

**5.]** **who are being guarded** (“what  
avails it that salvation is laid up for us in  
heaven, if we are tossed about in the world  
as in a turbulent sea? What avails it  
that our salvation is kept in a tranquil  
harbour, if we are drifting among a thousand shipwrecks? The Apostle thus anticipates objections of this kind.” Calvin.  
“The inheritance is reserved: the heirs  
are guarded: neither shall it fail them,  
nor they it.” Bengel. “The word *kept*  
here is a military term. The saints when  
in danger, may know that as many as  
their perils, so many are their guards provided by God: thousands of thousands  
keep watch over them.” Aretius) **in** (in,  
of the power in which, and by virtue of  
which, the *guard* is effectual: not, as  
some interpret, *in,* as in a fortress) **the  
power of God by** (the **power of God** was  
the efficient cause: now we come to the  
effective means) **faith** (“the causes of our  
preservation are two; 1. Supreme, the  
power of God: 2. Subordinate, faith.…  
Our faith lays hold upon this power, and  
this power strengthens faith, and so we  
are preserved.” Leighton) **unto** (the end  
and limit of the *keeping:* compare the  
very similar expression in Gal. iii. 23, *we  
were kept in ward, shut up unto the faith  
about to be revealed*) **salvation** (*salvation,*  
though in itself a merely negative idea,  
involves in itself, and came to mean in the  
New Test., the positive setting in bliss of