the people of God: see ver. 9; James i. 21,  
&c.) **ready to be** (stronger than *about to  
be,* Gal. iii. 23; Rom. viii. 18, ch. v. 1)  
**revealed** (see the two last cited places.  
The stress is, as Wiesinger well remarks,  
not the nearness of the revelation, but the  
fact of the salvation being ready to be  
revealed: not yet to be brought in and  
accomplished, but already complete, and  
only waiting God’s time to be manifested)  
**in the last time** (not, as Bengel, last, as  
compared to the times of the Old Test.,  
but absolutely, as in the expression, “*the  
last day.*” It is otherwise in Jude 18,  
which see).

**6—9.]** *Joy of the Christian at the  
realization of this end of his faith.*

**6.]** It has been much disputed whether  
this verse (as also ver. 8, see there) is to  
be taken of *present* joy, or of *future*. In  
the latter case the present verb in both  
places must be a categorical present, used  
of a future. And this sense seems to be  
sanctioned by ver. 8, in which he could  
hardly predicate of his readers, that they  
at the present time rejoiced *with joy unspeakable and already glorified.* To avoid  
this, those who suppose the whole to allude  
to the time present, and the realization of  
future bliss by faith, imagine the present  
verb, “*ye rejoice,*” to have a slight hortatory force, reminding them of their duty  
in the matter. This however again will  
hardly suit the very strong qualifying  
terms above quoted from ver. 8. On the  
whole, after consideration, I prefer the  
former interpretation, and the as-if-future  
sense of the verb “*rejoice*” in both places.

**In which** (i.e. in the last time: the  
**in** is temporal, bearing the same sense in  
the resumption, as it did at the end of ver.  
5, from which it is resumed. Such is our  
Apostle’s manner, to resume, in proceeding  
further, the thing or person just mentioned, in the same sense as before: compare vv. 5, 8, 10) **ye rejoice** (the verb is a  
strong word, implying the external expression and exuberant triumph of joy: **ye  
exult**), **for a little time** (as in ch. v. 10) **at  
present** (this would, on the hypothesis of  
*ye rejoice* being a proper present, be superfluous) **if it must be so** (if it be God’s will  
that it should be so: if is hypothetical, not  
affirmative. As Œcumenius says, “for *all*  
the saints are not in affliction”) **having  
been afflicted** (this past participle, more  
than any thing, favours the as-if-fature  
acceptation of the verb, “*ye rejoice:*”  
looking back from the time of which exultation, the grief is regarded as passed  
away and gone. It carries with it, as indeed it is rendered in A, V., a slightly adversative sense,—“though ye were troubled,” “troubled as ye were,” or the like)  
**in** (not *through*, but the element and material of the *affliction*) **manifold temptations** (**temptations,** as in James i. 2, 12,  
trials, arising from whatever cause; here,  
mainly from persecution; see ch. iv. 12 ff.,  
on the “*fiery infliction which comes for  
your trial.*” **manifold:** seo James i. 2):

**7.]** **that** (end and aim of these temptations) **the proof** (see on James) **of your faith**  
(equivalent to *the fact of your faith being  
proved,* and so, by an easy transition, the  
result of that proof, the purified and proved  
faith itself), **more precious than gold which  
perisheth** (**more precious** is in apposition  
with **proof** above. No supply before ‘*gold,*’  
such as ‘*of,*’ as in A. V., or ‘*that of,’* is  
legitimate. It is not ‘*the proof*’ which  
is precious, though the literal construction  
at first sight seems to be this, but the  
faith itself: see above), **yet is** (usually,  
habitually) **proved by fire** (the **yet** in this  
clause brings out this, that gold though  
perishable yet needs fire to try it—the  
inference lying in the background, how  
much more does your faith, which is being  
proved for eternity, not for mere temporary use, need a fiery trial?), **may be  
found** (finally and once for all, as the