result of the judicial trial at that day)  
**unto** (having as its result) **praise and  
glory and honour** (*whose?* Here the  
matter treated of is the praise of the  
elect themselves. Some have pressed the  
meanings of the separate words: the  
**praise** being from the Judge, His “Well  
done, good servant:” **glory,** admission into  
His glory, ch. v. 1, 10: the **honour,** the  
dignity and personal honour thence accruing, ch. iii. 7. But perhaps, as in Rom.  
ii. 7, we should rather regard them here  
as cumulative) **in** (so literally: i.e. ‘at  
the day of:” the element, in time, in  
which it shall be manifested) **the revelation of Jesus Christ** (i.e. His return, who  
is now withdrawn from our sight, but  
shall then appear again: and with His  
*revelation* shall come also the *revelation  
of the sons of God,* Rom. viii. 19; 1 John  
iii. 2):

**8.] whom** (it is in the  
manner of our Apostle to take up anew  
and with a fresh line of thought, a person or thing just mentioned: see above  
on ver. 6) **having not seen ye love**  
(now, at this present time)**: im whom  
though now ye see Him not, yet believing**  
(with this word the *present* condition of  
believers ends, and with the next the then  
state again begins), **ye** [then] **rejoice** (present categoric, as before: **in whom** must be  
taken with *believing,* not with *ye rejoice.*  
The A. V. is ambiguous, it being undetermined to which of the two, “*rejoicing*”  
or “*believe,*” **in whom** belongs) **with joy  
unspeakable** (ineffable, which cannot be  
spoken out, Rom. viii. 26) **and** [*already*]  
**glorified** (this word is the strongest testimony for the as-if-future sense which we  
have adopted and maintained for *ye rejoice,*  
both times. It fixes the reference of the  
verb to that time when hope shall have  
passed into enjoyment, and joy shall be  
crowned with glory. The meaning on the  
other interpretation is obliged to be weakened down to “joy bearing in itself glory,”  
i. e. the high consciousness of glory. The  
A.V. “*full of glory,*” is quite beside the  
meaning. It is no *quality of the joy* which  
is asserted, but a fact which has happened  
to it), **receiving** (the word here, as in other  
places where it occurs (see 2 Cor. v. 10;  
Eph. vi. 8; Col. iii, 25; ch. v. 4; 2 Pet. ii.  
13), quite forbids the sense of “present  
realizing:” it **betokens** the *ultimate reception* of glory or condemnation from the  
Lord. Here it is ‘receiving [present], as  
you then, in a blessed eternity, will be receiving’) **the end of your faith** (that, to  
which your faith ultimately looked forward:  
see Rom. vi. 21, 22), **salvation of** (your)  
**souls** (the great inclusive description of  
future blessedness; the **soul** being the central personality of the man).

**10–12.]** *The weightiness of this salvation,* as having been the object of earnest  
*enquiry of prophets,* by whom it was  
announced, and even *of angels.*

**10.]**  
**Concerning which salvation** (its *time* especially, as explained below, but its *manner*  
and *issue* also) **sought earnestly and examined earnestly** (so literally) **prophets**  
(not *the prophets;* the terms, **prophets**  
and **angels,** are both times generic, to exalt  
the greatness of the *salvation.* What  
follows limits the assertion, and defines  
the prophets intended. So Bengel: “The  
omission of the article here gives sublimity  
to the discourse, for it draws off the reader  
from the limited consideration of individuals to regard the genus to which they  
belonged: so in ver. 12, **angels**”), **they  
who prophesied concerning the grace that  
was** [destined] **for you** (in matter of fact,  
in God’s purposes it was *you, for whom* the  
salvation was destined, though you as