giving, what the present participle in the  
original expresses, the near impending of  
the event spoken of: ‘which is even now  
bearing down on you’) **unto you in the  
revelation of Jesus Christ** (the meaning of  
St. Peter’s own words, identical with these,  
as applied to the revelation of the Lord at  
His second advent, ver. 7, seems to fix the  
meaning of the above words as here given,  
and to preclude the rendering of those who  
take the whole as referring to the present  
revelation of grace made by the Gospel, in  
which Jesus Christ is revealed).

**14–21.]** SECOND EXHORTATION—TO  
OBEDIENCE, AND HOLINESS, AND REVERENCE.  
This exhortation is intimately  
connected with the former; but not therefore to be regarded as one and the same.  
Each of these is evolved regularly out of  
the last [see again ver. 22], but each is an  
advance onward through the cycle of Christian graces and dispositions.

**14.]**  
**As children of obedience** (compare “*children of wrath,*” Eph. ii. 3; “*children of  
light,*” ib. v. 8; and esp. “*the sons of disobedience,*” ib. v. 6; “*children of the  
curse,*” 2 Pet. ii. 14, This mode of expression must be referred to the more vivid  
way of regarding things prevalent among  
the Orientals, which treats intimate connexion, derivation, and dependence, even in  
spiritual matters, as the relation of a child  
or a son. ‘Children of disobedience’ are  
accordingly those who belong to ‘disobedience’ as a child to its mother, to whom  
disobedience is become a nature, a ruling  
disposition. Hence the student may learn to  
rise above all such silly and shallow interpretations as that “*children of obedience*” is  
a Hebraism for “*obedient children;*”—so  
A.V. The depths of the sacred tongue  
were given us to descend into, not to bridge  
over), **not conforming yourselves** (the  
A. V., well, “*not fashioning yourselves  
according to;*” but it would have been  
better to keep the same English for the  
word as is given in Rom. xii. 2, the only  
other place where it occurs) **to your lusts**  
(which were) **formerly in your ignorance**  
(i. e. ignorance of things divine, even to the  
extent of heathenish alienation from God,  
which latter is most probably here pointed  
at. See Rom. i. 18 ff. This ignorance  
marks not only the period, but also the  
ground and element of these lusts prevailing in fashioning the life); **nay rather** (the  
word is stronger than merely ‘*but*’) **after  
the pattern of** (still carrying on the idea of  
*conformity*) **that Holy One** (the A. V. has  
given a mistaken and ungrammatical rendering of this clause) **who called you, be  
ye yourselves also** (the tense in the original sets forth the completeness with which  
this holiness is to be put on) **holy in all**  
(manner of, every instance of) **behaviour**  
(*conversation,* in the old sense of turning  
and walking about in life),

**16.]** **because it is written** (**because** gives the reason not only for the designation of God as  
the Holy One, but for the whole exhortation which precedes—for the duty of assimilation to Him in His Holiness), **Ye shall  
be holy, because I am holy** (see Matt. v.  
48; Eph. v. 1; 1 John iii. 3).

**17.]** *Further exhortation,* in consideration of our close relation of children  
to God our Judge, *to reverence and godly  
fear.* **And if** (this **if,** as in Col. iii. 1, introduces an hypothesis with an understood background of fact: **If** [as is the case]…) **ye call upon as father** (not,  
as A. V., ‘*the Father*’) **Him who judgeth  
impartially** (see Acts x. 34; James ii. 1:  
there is not even an apparent inconsistency  
with the declaration that the Father judgeth no man, but hath committed all judgment