however will be somewhat modified by the  
consideration, that the figure of buying  
out of the *vain way of life* seems to contain an allusion to the bringing up ont  
of Egypt, and the word **foreordained**,  
which follows, to the taking up of the  
paschal lamb beforehand, Exod. xii. 3, 6.  
And thus I believe the reference here to  
be to the paschal lamb. “As Israel’s redemption from Egypt required the blood of  
the paschal lamb, so the redemption of  
those brought out of heathendom required  
the blood of Christ, the predestination of  
whom from eternity is compared with the  
taking up of the lamb on the tenth day of  
the month.” Hofmann).

**20.]** The  
preciousness and completeness of this redemption is further enhanced by *God’s  
foreordination* of it, and His *bringing it to  
glorious completion* in His due time. **Who**  
(viz. *Christ*) **hath been foreordained indeed** (see on ver. 2) **before the foundation  
of the world** (the same thought is foremost in the Apostle’s speech in Acts ii. 23;  
iii, 18), **but manifested** (brought out of  
the *hiding-place* of God’s purposes into  
the open *display* of Incarnation and historical world-fact. The same word occurs  
in ch. v. 4 of the yet future manifestation  
of Christ at His second coming) **at the  
end of the times** (compare Heb. i. 1, and  
note there. This *manifestation* of Christ  
marks *this* as the *end of the times,* and  
this last time shall only endure so long,  
as this *manifestation* requires) **for your  
sakes** (an additional and weighty intensification of their obligation) **who are  
through Him** (not only through His manifestation; but through Him personally,  
made to you all that He is made as the  
medium of your faith in God: the resurrection and glory being included) **believers in God** (a similar specification is  
found at ver. 4) **who raised Him from the  
dead, and gave Him glory** (“that we are  
redeemed from our vain conversation, is  
owing to the blood of Christ; but that  
we have faith and hope in God, is brought  
about by God having raised Christ from  
the dead, and given Him glory.” Hofmann), **so that your faith and hope are**  
(not, as A. V., and others, “that your  
faith and hope *might be;* but simply announcing a matter of fact. Your faith  
rests on Christ’s resurrection—it was God  
who raised Him: your hope, on Christ’s  
glorification: it is God who has given  
Him that glory. Closely accordant with  
this is St. Peter’s first public speech in  
the Acts, ii. 22 ff., where all that has happened to Christ is referred to God as the  
doer of it) **on** (resting on and in) **God.**

**22–25.]** THIRD EXHORTATION, *to* LOVE  
OF ONE ANOTHER, *from the consideration  
of their new birth by the word of God.*

**22.]** **Having purified** (i. e. “seeing that ye  
have purified:” the *participle* of the original  
carries with it an inferential force as to  
the exhortation, and besides, assumes that  
as a fact, to which it covertly exhorts.  
It is *moral* purification that is spoken of)  
**your souls** (the **souls,** as the centres of  
personality, though here described as purified *by the persons* themselves, yet are not  
so, except by a process in which the.whole  
person is employed,—the habit of obedience) **in** (the course of: the region, in  
which the purification takes place) **your  
obedience of the truth** (“the truth” is  
that of the Gospel of Christ in its largest  
sense; not merely as Calvin, “the rule  
which the Lord prescribes to us in the  
Gospel:” [and **obedience of the truth** is  
nearly equivalent to “*obedience of [the]  
faith,*” Rom. i. 5 and elsewhere. Compare  
St. Peter’s own saying, Acts xv. 9, “*purifying their hearts by the* [or, *their*]  
*faith*”), **unto** (‘*with a view to*,’ ‘*in the  
direction of*,’ it might be with or without  
intention: the legitimate tendency of that  
purification, which ought to have been  
going on in your souls, was toward)