insufficient, or rather is not strictly correct: for the Apostle clearly does regard the voice at the Transfiguration as a pledge  
of Christ’s future glory) **to which ye do  
well in paying attention, as to a candle**(the figure is taken from the lighting of a  
candle at night, and the imagery is as in  
Rom. xiii. 12) **shining in a dark place,  
until day shall dawn** (i. e. shall have  
dawned: the dawn coming in upon and  
putting an end to the state indicated  
above), **and the morning star shall rise  
in your hearts** (the dawn of the day is  
accompanied by the rising of the morning  
star.

It is not quite clear, *what time*is here pointed out by the “*until &c.*”  
Various meanings have been assigned.  
Some think that Old Test. times preceded  
the rising of the day star of the New Test.  
dispensation. But it is entirely against  
this view, that the present, *whereunto ye  
do well that ye take heed*, makes it necessary, as indeed does the whole context,  
that the time spoken of, which the “*until  
&c.*” is to put an end to, should be *present*. De Wette modifies this last view by  
saying, that this Old Test. darkness of the  
pre-Christian time still endures for those  
who have not yet embraced the Christian  
faith. But this would make the readers,  
who are said, ver. 12, to be *established in  
the truth which is present*, to be still unconverted to Christianity. Bede, Calvin,  
&c., understand it of the glorious day  
which is to come when the Lord shall be  
manifested. Others, as Grotius, De Wette,  
Huther, &c., think that some state  
*in the readers themselves* is pointed at,  
which is to supervene upon their present  
less perfect state: Grotius interpreting it  
of their attainment of the gift of prophecy: De Wette, of their arriving at full  
conviction of the certainty of the coming  
of Christ: Huther, much the same, adding, “The writer distinguishes between  
two degrees of the Christian life: in the  
first, faith rests upon outward evidences,  
in the second, on inward revelations of the  
Spirit: in the first, each detail is believed  
separately as such: in the second, each is  
recognized as a necessary part of the whole.  
And hence the being in the former is naturally called a walking *in a dark place*,  
in the light of a *candle*, while the being in  
the latter is a walking in the light of the  
morning.” And this latter I believe to be  
nearly the true account. That which refers  
the words to the time of the Lord’s coming  
is objectionable, because thus 1) the time  
of the Christian’s walk here, in which he  
is said to be light in the Lord, would, not  
comparatively, but absolutely, be described  
as a walking in darkness by the slender  
light of Old Test. prophecy: 2) the morning star arising in *men’s hearts* is not a  
description which can apply to the Lord’s  
coming. So that, whatever apparent analogy there may be with the comparison  
used in Rom. xiii. 11 ff, the matters  
treated of seem to be different. At the  
same time it may well be, that the Apostle  
should have mingled both ideas together  
as he wrote the words; seeing that even  
in our hearts the fulness of the spiritual day will not have arisen, until  
that time when we see face to face, and  
know even as God knew us):

**20.]** *Caution as to interpretation of Old  
Testament prophecy:* to be borne in mind,  
while taking heed to it. **This first knowing**(viz. what follows, introduced by “that:”  
*first*, as most important in applying yourselves to prophetic interpretation), **that  
no prophecy of Scripture (Scripture** most  
probably here imports the Old Test. only,  
from the whole cast of the passage) **comes  
of private interpretation** (how are these  
words to be understood? Two references  
seem to be possible: 1) *to us,* who try to  
understand written prophecies: 2) *to the  
prophets themselves*, as they spoke them.  
Of these the former, maintained by the  
Commentators, seems precluded by the  
context; the next verse assigning as a  
reason for the position in this, that the  
prophets spoke not of themselves, but as  
they were moved by the Holy Ghost. So  
we seem driven to the conclusion that  
the saying regards, not our interpretation of prophecy, but its *resolution*, of