I. 1—4. 1 PETER. 789   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Grace unto you, and peace, unto yon, and peace, be multiplied.   
 be multiplied. © Blessed be|3 & Blessed be the God and Father ® 269% §\*   
 the God and Father of our Lord Jesus Christ, which   
 Lord Jesus Christ, which Of our   
 according to his abundant “according to his abundant mercy »tit.iti.s.   
 mercy hath begotten us| ‘begat us again unto a living hope Joba sis 5.   
 again uato a lively hope ‘through the resurrection of Jesus 1 cor 2120   
 by the resurrection of Jesus Christ from the dead, #unto an in- 3} lth   
 Christ from the dead, \* to heritance incorruptible, !and unde-tev+   
 an inheritance incorrup-   
   
 great duy of atonement, only the sacred see note), who according to his much   
 vessels were thns sprinkled: So also in merey (compare “being rick in mercy,”   
 Heb. ix. 13. But we need not confine the Eph. ti. begat us again (asin ver. 23 and   
 ue of the sprinkling to admission into elsewhere in the New Test., where the itlea,   
 the covenant. Doubtless its purifying though not theword occurs,   
 power, especially as connected with obedi- new birth from the state of nature to   
 ence, is also inthe mind of the Apostle. state of grace, the work of God the Spirit   
 ‘The Death of Christ is not only, as ook- [ver. 2], by means of the word [ver. 23],   
 ing back on the past, a propitiation for in virtue of Christ’s propitiatory sacrifice   
 sin, thereby removing the obstacle which and of union with Him [vv. 2, 18: ch.   
 stood in the way of God’s gracious purpose 24, iii. 18]) unto (either umto as aim and   
 towardsman,—but also, looking forward end, being equivalent to “that we might   
 to the future, a capacitating of us for the have,” or local, unto, into; “so that we   
 participation in God’s salvation: just as have.” The latter is here preferable, sce-   
 Israel, sin having beon atoned for by the ing that hope is not the aim, but the con-   
 sacrifice itself, admitted into the actual ion, of the Christian life) a living hope   
 state of reconciliation by the sprinkling on (living, as connected with begetting again;   
 them of the sacrificial blood. .“ By this it is a life hope, a life in which hope is   
 description of the readers, an anticipation the energizing principle. This is better   
 is given of the whole train of thought in than to understand it as contrasting our   
 the Epistle: the aim of which is to impress hope with that of the hypocrite, which   
 the blessed certainty of salvation, and with shall pevish: as Leighton, in some of his   
 that, the obligations incurred by receiving most beautiful langnage. Hope is not to   
 God’s gift,” Hurless): grace and peace be be understood of the oéject of hope, but of   
 multiplied unto you (so, but more fully, hope properly so called, subjectively. ‘This   
 in reff. 2 Pet.; Jude 1. “ Peace is distin- hope of the Christian “has life in itself,   
 guished from grace, asa fruit, or effect, gives life, looks for life as its object,””   
 from its cause,” Gerhard. “May your De Wette) through the resurrection of   
 pesee be multiplied ” is quoted as ‘a rab- Jesus Christ from the dead (to what does   
 hinical salutation), this through refer? (Ecumenins says,   
 3—12.] The Apostle begins, much after “Whence hath itlife? From Jesus Christ,   
 the mamier of St.Paul in the opening of who arose from the dead.” Similarly Lu-   
 into pistles, with 10—12)}. thanks to . God ther, Bengel, &. But, while we retain   
 for the greatness of the blessings of salva- distinctly the connexion of our Living hope   
 tion’; thus. paving the way for the exhor- with the life of Him on whom it depends,   
 tations .} Blessed be (this particular word, it is much hope), natural to join this in-   
 he directs his readers\* look, first, in as the former one, with the verb begat, us   
 into the future parallels; xxiii. vane again, and with it the whole clause, us to   
 Luke i. 28, &c.,is used in the New Test. of a living hope, by which it is to which our   
 God only: and so almost always in the Old hope is directed. “During hringing life atx   
 Test.) the God and Father of our Lord we have a living hope: when it is finished,   
 Jesus Christ (so verbatim Eph. i. 3, where new birth into a   
 Vor. II. 4.) unto (this unto,