792 1 PETER. I.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 and honour at the revelation of Jesus and honour and glory at   
 u1Jobniv.20. Christ: 8" whom having not seen, the appearing of Jesus   
 ye love; \* in whom, though now ye Christ: 8 whom having not   
 x John 9, - see him not, yet believing, ye rejoice seem, ye love; in whom,   
 2 Cor with joy unspeakable and [already] though now ye see him not,   
 eb. glorified: 9 receiving ¥the end of yet believing, rejoicewith   
 your faith, even the salvation of souls. Joy unspeakable and full   
 y Rom, vi. . 10% Coneerning which salvation pro- of glory: ® receiving the   
 end of your faith, even the   
 salvation of your souls.   
 10 Of which salvation the   
 Zech. vi. phets enquired and searched dil prophets have enquired and   
 Matt. xit i, even they who prophesied of searched diligently, who   
 Lake x. 2%. the grace that should come unto you : prophesied of the grace   
 a'Pet. 18, |that should come unto yous   
 20,21.   
 result of the judicial trial at that day) crowned with glory. The meaning on the   
 unto (having as its result) praise and other interpretation is obliged to be weak-   
 glory and honour (whose? Here the ened down to “ joy bearing in itself glory,”   
 matter treated of is the praise of the ive.the high consciousness of glory.   
 elect themselves. Some have pressed the A.V. “full of glory,” is quite beside the   
 meanings of the separate words: the meaning. It is no quality of the joy which   
 praise being from the Judge, His “ Well is asserted, but a fact whieh has happened   
 done, good servant :” glory, admission into to it), (the word here, as in other   
 ‘glory, ch. v. 1,10: the honour, the places where it occurs (see 2 Cor. v. 103   
 ity and personal thence accru- Eph. vi. 8; Col. iii, 25; v. 45 2 Pet.   
 ing, ch. iii. But perhaps, as in Rom. 13), quite forbids the sense of “present   
 ii. 7, we should rather regard them here realizing :” it betokens the ultimate recep-   
 as cmnnlative) in (so literally: i.e. ‘at tion of glory or condemnation from the   
 the day of:” the clement, in time, in Lord. Here it is ‘receiving [present], as   
 which it shall be manifested) the revela- you then, in a blessed eternity, will be re-   
 tion of Jesus Christ (i.e. His return, who ceiving’) the end of your faith (that, to   
 is now withdrawn from our sight, but which your faith ultimately looked forward:   
 shall then appear again: and with His see Rom. vi. 22), salvation of (your)   
 revelation shall come also the revelation souls (the great inclusive description of   
 of the sons of God, Rom. viii. 19; 1 John future blessedness; the soul being the cen-   
 iii. 2): 8.] whom (it is in the tral personality of the man),   
 manner cf our Apostle to take up anew 10—12.] The weightiness of this salva-   
 and with a fresh line of thought, a per- tion, as having been the object of earnest   
 son or thing just mentioned: see above enquiry of prophets, by whom it was   
 on ver. 6) having not seen ye love announeed, and even of angels. 10.]   
 (now, at this present time): im whom Concerning which salvation (its time cs-   
 though now ye see Him not, yet believing pecially, as explained below, but its manner   
 (with this word the present condition of and issue also) sought earnestly and ex-   
 believers ends, and with the next the then amined earnestly (so literally) prophets   
 state again begins), ye [then] rejoice (pre- (not the prophets; the terms, prophets   
 sent categorie, as in whom must be and angels, are both times generic, to exalt   
 tackn with believing, not with ye rejoice. the greatness of the salvation. What   
 ‘The A. Y. is ambiguous, it being undeter- follows limits the assertion, and defines   
 mined to which of the two, “rejoicing” the prophets intended. So Bengel: «The   
 or “believe,” in whom belongs) with joy omission of the article here gives sublimity   
 unspeakable (ineffable, which cannot be to the discourse, for it draws off the reader   
 spoken out, Rom. viii. 26) and [already] from the limited consideration of indivi-   
 glorified (this word is the strongest testi- duals to regard the genus to which they   
 mony for the as-if-fatnre sense which we belonged: so in ver. 12, angels”), they   
 luave adopted and maintained for ye rejoice, who prophesied concerning the grace that   
 both times. It fixes the reference of the was [destined] for you (in matter of fact,   
 verb to that time when hope shall have in God’s purposes it was you, for whom the   
 passed into enjoyment, and joy shall be salvation was destined, though you as in+