802 1 PETER. Ig   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 10x which in time past were no peo- V which in time past were   
 \* ple, but are now the people of God : not a people, but are now   
 which were unpitied, but now have | the of God: which   
 a Dearly be- had not obtained mercy,   
 obtained I beseech you, ¥ as sojourners but now have obtained   
 91 ehron. abstain from merey. \ Dearly beloved,   
 aii and strangers, to war against I beseech you as strangers   
 ie as \_ fleshly lusts, \* which your conver- and pilgrims, abstain from   
 “ie sation ema; 2b among the Gentiles: \feshly lusts, which war   
 Ga 18. “the soul; having ‘against the soul; 12 having   
 a Jamies your conversation honest   
 Rom, sth ‘among the Gentiles : that,   
 26   
 Christian life only; but must import that negative, exhorts to abstinence from fleshly   
 light of God’s own Presence and Being, lusts: ver. 12, positive, to cause the un-   
 after which our walking in light is to he converted Gentiles around, by their fair   
 fashioned: the light to which St. John Christian walk, to glorify God. Beloved   
 alludes, when he says, if we walk in the (as this word is only found once again in   
 light, as He isin the light. “Tt is won- this Epistle, ch. iv. 12, we may apply to it   
 derful,? says De Wette, “just as to one Wiesinger’s remark, ‘The seldomer our   
 coming out of long darkness the light of Apostle uses this endearing term, the   
 day would be wonderful.” The figure of weightier it is where it does oceur as the   
 the corner-stone has not quite passed away opening of a hortatory discourse”), I ex-   
 from the Apostle’s mind: in the end of the hort you as sojourners (see Eph. ii. and   
 prophecy concerning which he speaks, we note) and strangers (see on ch. i. 1. This   
 read, Ps. exviii, 23 [Matt xxi. 42], “ This primary and literal meaning of the word is   
 is the Lord’s doing, and it was wonderful probably the uppermost one here, secing   
 in our eyes”) : who (contrast between their that the Apostle is speaking of behaviour   
 former and present states) were once no anong the Gentiles, Still, from the more   
 people (the Apostle is again citing, or general reference of this first exhortation,   
 rather clothing that which he has to write the other and wider reference, that the   
 in, Old ‘Test. words: see Hos. ii, 23), but sons of God wherever they maybe on earth,   
 [are] now the people of God (these words are strangers to the world, must not be left   
 apply most properly to Gentile Christians, out of sight. These words, as sojourners   
 although spoken in the prophecy of Jews. and strangers,” belong, not to “Z beseech   
 St. Paul thus uses them, Rom. ix. 253 and you,” as in the A. V., but to abstain,   
 it is not impossible that that passage may Mey form the ground why the readers   
 have been in St. Peter’s mind), who were should abstain, not why the Writer should   
 unpitied (of God: the clauses here and exhort) to abstain from the carnal lusts   
 above are not merely negatives, but contra- (see Eph. 2 Pet. ii, 18; Tit. ii.   
 ries: not “who had not obtained mercy, 12. rs, it is, from the context, the   
 but now have obtained merey,” as A. V., walking and acting in the indulgence of   
 indicating a mere change of time in order these lusts which the Apostle is forbidding.   
 of progress, but who were unpitied, objects See them enumerated in Gal. v. 19—21),   
 of aversion and wrath), but now have ob- the which (this expression gathers up into   
 tained compassion (the past tense has a a class the dusts, and asserts it of all of   
 fineand delicate force which cannot be given them, that they war against the soul:   
 in a version: who were men who [have re- thus rendering @ reason) war (see James   
 ceived no pity], but now men who [received iv. 1; Rom. vii. 23) against the soul   
 pity], viz, when God called you by Christ). (the man’s personal immortal part, as   
 ii—Cuar. IV. 6.) Erhortations to opposed to his body, his members in which   
 walk christianly and worthily towards the lusts war, is held in suspension between   
 and among those without who speak and influences from above and influences from   
 act in a hostile manner, Hitherto we beneath: drawa up and saved, or drawn   
 have seen them exhorted to walk worthily down and ruined. And among its adver-   
 of their calling as distinguished from their suries are these lusts, warring against   
 own former walk: now the Apostle exhorts it to its ruin); positive result   
 them to glorify God before an ungodly and of this abstinence, and its important fruit :   
 persecuting world. U1, 12.) Ver. 11, —having your behaviour among the Gen-