1 PETER. IV. 18, 19.   
   
 AUTHORIZED VERSION REVISED, AUTHORIZED VERSION,   
   
 the time is come that judgment is come that judgment must   
 ; , must begin at the house of God: begin at the house of God:   
 uinkeai, and lif [f it] first [+ begin] at us, and if it first begin at us,   
 + Refereed ™ what shall the end be of them what shall the end be of   
 in the that obey not the gospel of God ? them that obey not the   
 nat. ». 18" And if the righteous scarcely be gospel of God? '8 And   
 n haa x12, saved, where shall the ungodly and if the righteous scarcely   
 Linke zai 19 Wherefore let be saved, where shall the   
 also them appear ? suffer according to ungodly and the sinner ap~   
 the will of God °commit the keeping pear? \ Wherefore let   
 of their souls in well doing + unto a them that suffer according   
 Ps. xxx. 5, to the will of God commit   
 Lake xxiii, the keeping of their souls   
 Vaeeiss. faithful Creator. to him in well doing, as   
 unto a faithful Creator.   
   
   
 of comfort to the persecuted Christians. with diffiealty saved (on account of the   
 17.] Because (grounds the let him sharpness of the trial, and his own weak-   
 glorify, and the whole behaviour implied ness. See Rev. v.4, 5. The word scarcely   
 in it) it is the season (now: “the time does not indnce any doubt as to the issue,   
 is come,” as A. V,) of the judgment be- only wonder : if we be righteous by faith   
 ginning at (and proceeding onward from) in Christ, our salvation, however difficult   
 the house of God (explained in the next and apparently impossible, is as certain as   
 clause to mean the church, the temple of Christ’s own triumph), the ungodly (the   
 living stones, the “ spiritual house” of ch. man who in his innermost heart cares not,   
 5. The reference is to prophecies like for God and turns not to Him) and sinner   
 Jer. xxv. 158, especially ver. 293 xlix.12: (he that is devoted to sin. ‘The absence of   
 Ezek. ix. 6: Amos iii, 2, Wiesinger re- a second article, and the singular verb,   
 minds us that it is possible that the both shew, that the same person js meant:   
 destruction of Jerusalem was past, when by both), where shall he appear (so in Ps.   
 these words were written: if that had been i.5: where shall he stand and find an   
 50, it would hardly have been said, “time for abiding place in the judgment ?)?   
 judgment to begin”): but if first begin) 19.] Wherefore (general conclusion from   
 ‘at Us (who are the house of God, see Heb. vv. 17,18. If the sufferings of Christians.   
 iii. 6. The argument, from the lesser to as Christians are a sign of God’s favour   
 the greater, see expanded above. Compare towards them, in subjecting them to his   
 our Lord’s question, Luke xxiii. 31, “Jf judgments, with a view to thelr not perish   
 they do these things in the case of the ing with the ungodly world, then have   
 green tree, what must be done in the case they every reason to trust Him in those   
 of the dry ?”), what [will be] the end of sufferings, and to take comfort : continuing   
 them that disobey the gospel of God (the in that same well-doing which is their very   
 blessed tidings of the very God who is to clement and condition) let also them who   
 judge them) ? 18.]” And (the ques- suffer (also, as well as all other persons)   
 tion of the lust verse is again repeated according to (in pursuit of, the course   
 under a well-known form, taken from the of) the will of God (sce on ch. iii, :   
 Old Test., which however casts solemn, especially in reference to ver. 17, seeing   
 light on both members of the interroga- that it is God’s will that judgment should   
 tion: explaining what is meant by judg- hegin at His house), eommit (deliver [sub-   
 ment on God’s people, and also by the end Jectively] into the hands of, and confi-   
 of the disobedient, ‘The citation is almost dently Teave) their souls (their personal   
 yerbatin from the Septuagint version, safety and ultimate salvation, ver, 18) in   
 departing from the Hebrew text, which iad in, accompanied with, subsisting   
 is as the A. V., “Behold the righteons .d employed in) well-doing (as contrasted   
 shall be recompeused in the carth: much with the opposite characters in ver. 15.   
 more the wicked aud tho sinner”) if the IInther says well: “ This addition shews   
 righteous is (is Leing : or rather perhaps that the confident surrender to God is to   
 the present spoken of that which is ¢o be) be joined, not with careless indolenee, but