2 PETER. I. 20, 21.   
   
 AUTHORIZED VERSION REVISED. j AUTHORIZED VERSION.   
 x10. heed, as unto a candle shining in| "nto a light that shineth   
 place, until the day shall ] i @ dark place, until the   
 & daw: dar and “the morning star shall! jday arise in your the day :   
   
 in your heart Mknowing |\* snowing this first, that   
 eRom.xii.6. this first, that °no prophecy of the no prophecy of the serip-   
 seripture cometh of private inter-| ture is of any private in-   
 t prophecy 21 For the   
 - 2 was   
 TESS pretation. 2! For   
 insnfficient, or rather is not strietly cor- recognized as a necessary part of the whole,   
 rect: for the Apostle clearly does regard And hence the being in the former is na-   
 ration as a pledge turally ealled a walking ix a dark place,   
 of Christ’s future glor to whieh ye do in the it of a while the beg in   
 well in paying attention, as to a candle the latter is a walking in the light of the   
 (the figure is taken the lighting of a morning.” And this latter I believe to be   
 candle at night, and the imagery is as in nearly the true account. That which refers   
 Tiom. xiii. 12) Shining in a dark place, the words to the time of the Lord’s coming   
 until day shall dawn (i. ¢. shall have is objectionable, because thus 1) the time   
 dawned: the dawn coming in upon and of the Christian’s walk here, in whieh he   
 putting an end to the state indicated is said to be light in the Lord, would, not   
 above), and the morning star shall rise comparatively, but absolutely, be described   
 in your hearts (the dawn of the day is as a walking in darkness by the slender   
 mpanied by the rising of the inorning light of Old Test. propheey : 2) the morn-   
 It is not quite clear, what time ing sti 1g in wien’s hearts is not a   
 is here pointed out by the “until gc.” deseription which can apply to the Lord’s   
 Various meanings have been assigned. coming. So that, whatever apparent ana-   
 Some think that Old Test. times pre eded logy there may be with the comparison   
 the rising the day star of the used in Rom. xiii. 11 ff, the matters   
 dispensation. But it is entir treated of seem to be different. At the   
 this view, that the present, whereunto ye same time it may well be, that the Apostle   
 do well that ye take heed, makes it neces- should have mingled both ideas together   
 sary, as indeed does the whole context, as he wrote the words; seving even   
 that the time spoken of, which the “wndil in our hearts the fulness of the spi-   
 §e.” is to put an end to, should be pre- ritual day will not have arisen, mntil   
 sent. De Wette modifies this last view by that time when we see face to face, and   
 saying, that this Old Test. darkness of the Know even as God knew us):   
 pre-Christian time still endures for those 20.] Caution as to interpretation of Old   
 who have not yet embraced the Christian Testament prophecy: vo be borne in mind,   
 faith. But this would make the readers, while taking to it. This first   
 who are said, ver. 12, to be established in (viz. what follows, introdneed by “that ?   
 the truth which is present, to he still un- first, as most important in applying your-   
 converted to Christianity. Bede, Calvin, sclves to prophetic interpretation), that   
 &e., understand it of the glorious day no prophecy of Scripture (Scripture most   
 which is to come when the Lord shall be probably here imports the Old Test. only,   
 manifested. Others, as Grotius, De Wette, from the whole east of the passage) comes   
 Nuther, &e. think that some state of private interpretation (how ure these   
 in the readers themselves is pointed at, words to be understood? ‘Two references   
 h is to supervene upon their present seem to be possible: 1) fo xs, who try to   
 perfect state: Grotius interpreting it understand written prophecies: 2) to the   
 of their attaimnent of the gift of pro- prophets themselves, as they spoke them.   
 pheey: De Wette, of their arriving at full Of these the former, maintained by Ly   
 conviction of the certainty of the coming Commentators, seems precluded by the   
 of Christ: Huther, much the same, add- context; the next ve jgning as a   
 ing, “The writer distingnishes between reason for the position in this, that the   
 two degrees of the Christian life prophets spoke not of themselves, but as   
 first, faith rests upon outward evidences, they were moved by the Holy Ghost. So   
 in the second, on inward revelations of the we seem driven tothe conelusion that,   
 Spirit: in the first, detail is believed the saying regards, not our interpreta.   
 r in the second, each is tion of prophecy, but its resolution, o1