*him that has been seduced*, but any *sinner*)  
**shall save a soul from death** (in eternity:  
the future shews that the *salvation* spoken  
of is not contemporary with the *conversion*,  
but its ultimate result), **and shall cover a  
multitude of sins** (viz. by introducing the  
convert into that state of Christian faith,  
wherein all sins past, present, and future,  
are forgiven and done away. See 1 Pet. iv.  
8, and for the expression, Ps. xxxi. 1;  
Neh. iv. 5. The word **sins**, following  
**sinners**, necessarily binds the reference to  
the converted, not the converters. It is  
not “*his sins*” [the ancient Syriac version  
so renders it], because the Apostle wishes to  
put in its most striking *abstract* light the  
good deed thus done. The objection that  
thus we should have a tautology,—the  
saving of the soul of the converted man,  
including the covering of his sins, is entirely  
obviated by this latter consideration. The  
idea that they are the sins of the converter  
is thus abhorrent from the context,  
as it is generally repugnant to apostolic  
teaching. Compare, on the whole, 1 Pet.  
iv. 8).