**we should live unto righteousness** (the  
same contrast is found, but with another  
image, of being freed from, and become  
servants to, in Rom. vi. 18. In ver. 11  
there, where the same figure of death and  
life is used, it is *dead unto sin, but living  
unto God*), **by whose stripe** (the word  
signifies the weal left by a stripe. From  
Isa. liii. 5) **ye were healed.**

**25.]** **For**  
(justification of the last assertion by another allusion to Isa. liii.) **ye were straying  
like sheep: but ye have returned** (not,  
“have been converted”) **now unto the  
Shepherd** (compare ch. v. 4, and the prophecies  
in Isa. xl. 11; Ezek. xxxiv. 23,  
xxxvii. 24, also John x. 11,) **and Bishop**  
(the word *Episcopos* properly signifies

overseer, or visitor: and there may be a  
reference to Ezek. xxxiv. 11, “Behold, I  
will seek out my sheep and visit them”  
[so the Septuagint, using the very word  
from which *Episcopos* is derived]. But  
the most likely account of the expression  
is, that the Apostle transfers the well-known name of the elders of the churches,  
*Episcopoi,* to the great Head of the  
Church, of whom they were all the servants and representatives. On the name  
and office, see notes, Acts xx. 17, 28; Phil.  
i. 1) **of your souls** (so in ch. i. 9, 22, and  
in ver. 11).

**CH. III.]**

**1–7.]** *Exhortations in regard  
to the married state:* and (1–6) *to wives:*  
(7) *to husbands.*

**1.] In like manner** (i. e. after the same  
general principle, enounced in ch. ii. 13,  
as the *servants* in *their* relation), **wives** (as  
*servants,* ch. ii. 18, *husbands,* ver. 7, is  
vocative. This is decisively shewn by *your*below, as in ver. 7. The word signifies  
only *women:* but by the context it is  
shewn to mean *wives*), **[by being] in subjection to** (the participle, as in ch. ii. 18:  
carrying on the general command, Honour  
all men. Wives are to pay this honour,  
by being, &c.) **your own husbands (your  
own** gives point to the obligation, but is  
without any distinctive emphasis: see the  
parallel place, Eph. v. 22, and note), **that**  
(if we render strictly the future which  
follows, we must make this that in English, into **so that**) **even if** (**even if** assumes  
as possible, the apparently exceptional case  
which may seem to justify the wives’ disobedience) **any** (husbands) **are disobedient  
to the word** (in a state of unbelieving disobedience; most probably, though this is  
not directly nor necessarily assumed, heathens), **they shall be won** (converted to  
faith and obedience: made a gain for  
Christian love, and for Christ Himself.  
So Leighton: “A soul converted is gained  
to itself, gained to the pastor, or friend, or  
wife, or husband who sought it, and gained  
to Jesus Christ: added to His treasury,  
who thought not His own precious blood.  
too dear to lay out for this gain”) **without word** (without speech: without you,  
the wives, preaching to them, or exhorting  
them, but simply by your Christian behaviour. The rendering of the A. V.,  
“*without the word,*” is precluded, on account of the general improbability of such  
a saying, seeing that faith is grounded on  
hearing, and hearing on the word of God.  
Besides which, the wives’ conversation,  
being a shewing forth of obedience to the  
word, could not be said to produce its  
effect *without the word*) **by means of the  
behaviour of their wives; when they have  
beheld your chaste behaviour** (**chaste,** in  
the largest sense, not with its proper reference only: modest and pure) **coupled  
with fear** (so the A. V., admirably: conducted