own strength, but on the word and promise of Christ,” Matt. x. 19 f.):

**16.] having a good conscience** (viz. when you  
make your apology: “seeing that words  
without practice have but small weight,  
therefore he joins to a profession of faith  
a good conscience.” Calvin. This is better,  
seeing that the same subject, that of behaviour under persecution, is afterwards  
carried on, ver. 17, than to regard these  
words as taking up the former part of  
ver. 15), **that in the matter in which**  
(see note on ch. ii. 12) **ye are spoken  
against** (the reading of the A. V., after  
many of our MSS., has come apparently  
from ch. ii. 12), **they who traduce your  
good conversation** (behaviour in life) in  
Christ (as Christians,—your whole life  
being *in Christ,* as its element: see 1 Cor.  
iv. 17; Col. ii. 6) **may be ashamed.**

**17.] For** (confirmation of the exhortation  
to a good conscience, above) **it is better**  
(we have had a similar argument in ch.  
ii. 19, 20, from which passage the sense  
of **better** here is made clear: there it is  
said of the suffering for well-doing, that  
it is *thankworthy*, that it is *glory*, that  
*unto this ye were called*) **to suffer [for]**  
(see ch. ii. 20, and the connexion as given  
there) **doing well, if the will of God  
should will [it so]** (Luther says beautifully,  
“Go thou forth in Faith and Love: cometh  
the Cross, then take it up; cometh it not,  
then seek it not”), **than [for] doing ill.**

**18–22.]** *Establishment of the above  
position on the fact of Christ having Himself suffered, being righteous,* aud through  
death, even in death vanquishing the power  
of death, entered into His glory at God’s  
right hand.

**18.]** **Because** (not ‘*for:*’  
it docs not only render *a reason,* but lays  
down *the reason* why Christian suffering  
for well-doing is blessed) **Christ also** (as  
well as yourselves if ye be so called as to  
suffer) **suffered for sins** (the thought is  
somewhat similar to that in ch. ii. 21, but  
the intent of it different: there, it was  
as an example *to us* that the sufferings of  
Christ were adduced: here, it is as a proof  
of the blessedness and advantage of suffering for well-doing, that proof being closely  
applied to us by the fact that that suffering  
was undertaken on our behalf, and that  
blessedness is our salvation. The words **for  
sins** I distinctly hold, with Wiesinger, to  
come in, as a point of comparison, between  
Christ and ourselves, under the **also,**  
against most Commentators. Considering St. Peter’s love of using the same term  
in two meanings, of which we have already  
had several examples, e.g. vv. 9, 14, 15,  
T have no hesitation in applying the *suffering for sins* the one time to Christ, the  
other to ourselves, though His suffering  
for sin, and ours, are two very different  
things. He, the sinless One, *suffered for  
sins;* as a sacrifice for sin, as a sinner,  
made sin for us, dying the death of a  
criminal: we, though not sinless, yet in  
*our well-doing,* are to suffer if God’s  
will so will it, *for sins,*—for sins which  
we are supposed to have committed, and  
as sinners. To miss this, is to miss one  
of the cardinal points of the comparison)  
**once** (“from this **once,** through the *also,*”  
as has been beautifully said, “a beam of  
comforting light falls on the sufferings of  
Christians.” He suffered *once:* His sufferings are summed up and passed away:  
He shall suffer no more. And we are  
suffering “*once:*” it shall be soon so  
thought of and looked back upon. For this  
reason doubtless is the word inserted); **a  
just person** (*just* is purely predicative:  
not as A.V. ‘*the just,*’ which again loses  
the point of comparison) **on behalf of  
unjust [persons]** (this again, though the  
resembling tints are beginning somewhat