138—17. 1 PETER.   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 Christ; az obedient chil- of Jesus Christ ; ltas children of   
 dren, not fashioning your- obedience, \* not conforming your- k Rom aii.   
 selves according to the for- selves to the lusts which were for-   
 mer luste im your igno- merly lin your ignorance ; 15 ™ but 14ste xv so,   
 rance: but as he which rather after the pattern of that Holy ™y"'séi\*   
 hath called you is holy, so One which called you, be ye your-   
 be ye holy in all manner selves also holy in all behaviour, be- }444u.n.   
 of conversation ; \*6 because cause it is written, + Ye shall ™ be holy, + sat Heb,   
 it is written, Be ye holy, because I am holy. ;   
 for Lam holy. 1 And if call upon as your Father Him ° who ofest,   
 ‘ye call on the Father, who without respect of persons judgeth yeni Homi   
 without respect of persons   
 judgeth according to every   
   
   
 giving, what the present participle in the A. V., well, “not fashioning yourselves   
 original expresses, the near impending of according to;” but it would have been   
 the event spoken of: ‘which is even now better to keep the same English for the   
 bearing down on you’) unto you in the word as is given in Rom. xii. 2, the only   
 revelation of Jesus Christ (the meaning of other place where it occurs) to your lusts   
 St. Peter’s own words, identical with these, (which were) formerly in your ignorance   
 us applied to the revelation of the Lord at (ive. of things divine, even to the   
 His second advent, ver. 7, seems to fix the extent of heathenish alienation from God,   
 meaning of the above words as here given, which latter is most. probably here pointed   
 and to preclude the rendering of those who at. See Rom. i, 18 ff This ignorance   
 take the whole as referring to the present marks not only the period, but also the   
 revelation of grace made by the Gospel, in ground and clement of these lusts prevail   
 which Jesus Christ is revealed). ing in fashioning the life); rather (the   
 14—21.] SEcoND EXHORTATION—TO word is stronger than merely ‘ut’) after   
 OBEDIENCE, AND HOLINESS, AND REVE- the pattern of carrying on the idea of   
 xexcz. This exhortation is intimately conformity) that Holy One (the A. V. has   
 connected with the former; but not there- given a mistaken and ungrammatical ren-   
 fore to be regarded as one and the same. dering of this clause) whe called you, be   
 Each of these is evolved regularly out of ye yourselves also (the tense in the origi-   
 the last [see again ver. 22], but each is an nal sets forth the completeness with which   
 advance onward through the eyele of Chris- this holiness is to be put on) holy in all   
 tian graces and dispositions. 14.) (manner of, every instance of) behaviour   
 As children of obedience (compare “ chil- (conversation, in the old sense of turning   
 dren of wrath,” Eph. i. 3; “children of and walking about in life), 16.) be-   
 light,” ib. v.85 and csp. the sons of dis- canse it is written (hecause gives the rea-   
 obedience,” ib. v. 6; “children of the son not only for the designation of God as   
 curse,” 2 Pet. ii. 14, ‘This mode of ex- the Holy One, but for the whole exhorta-   
 pression must be referred to the more vivid tion which precedes—for the duty of assi-   
 way of regarding things prevalent among milation to Him in His Holiness), Ye shall   
 the Orientals, which treats intimate con- be holy, because I am holy (sce Matt. v.   
 nexion, derivation, and dependence, even in 48; Eph. v. 1; 1 John iii. 3).   
 spiritual matters, as the relation of a child 17.) Further exhortation, in consi-   
 or a son, ‘Children of disobedience’ are deration of our close relation of children   
 accordingly those who belong to ‘ disobe- to God our Judge, to reverence and godly   
 dience’ asa child to its mother, to whom fear. And if (this if, in Col. iii. 1,   
 disobedience is become a nature, a ruling troduces an hypothesis with an under-   
 disposition. Henee the student may learn to stood background of fact: Ti Jas is the   
 rise above all silly and shallowinterpre- case]... .) ye call upon as father (not,   
 tations as that “children of obedience” is as A. V., ‘the Father’) Him who judgeth   
 a Hebraism for “ obedient children ;”—so impartially (see Acts x. 34; James ii. 1+   
 A.V. The depths of the sacred tongue theres not even an apparent inconsistency   
 were given us to descend into, not to bridge with the declaration that the Father judg-   
 over), not conforming yourselves (tlie eth no aman, but hath committed all judg-