10—15. 1 PETER.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 whereas they speak against that, in the matter in which they   
 you as evildoers, they may speak ‘against you as   
 by your good works, which | evildoers,   
 they shall behold, glorify |° they may by your good works, «Matt ».10   
 God in the day of visita- which they behold, glorify God @in 4 take xix.   
 tion, 13 Submit yourselves ithe day of visitation. 13 e Submit eMat. agen.   
 to every ordinance of sake:|yourselyes to every ordinance of Hor, xii   
 for the Lord's ;man for the Lord’s sake : ve   
 whether it be to the king, whether   
 as supreme; ™ or unto it be to the king, as supreme; \* or   
 governors, as unto them unto governors, as unto them that   
 that are sent by him evil-\are sent by him ‘for vengeance on fitom.x   
 evildoers, and & praise of them that ¢Rom-xills.   
 doers, and for the praise   
 of them that do of God, For do well. 15 For so is the will of   
   
   
 tiles comely (as over agaiust the rain be- objection to this command, that all powers   
 haviour of the Gentiles, ch.i. Compare are ordained of God: for that consideration   
 ch. iii, that (aim of the preceding) in does not come into notice in these words,   
 the matter in which (not ‘whereas,’ as but in those which follow, ‘(for the Lord’s   
 A.V. The sense is, “that that. conduct, sake.” Here, it is the lower side of such   
 which was to them an occasion of speaking institutions, the fact their being ordained   
 gainst you as evil-doers, may by your and upheld by men, that is brought into   
 good works become to them an occasion of sight) for the Lord’s sake (i. e. Christ’s:   
 glorifying God.” And “that, in which,” “the Lord” with St. Peter, except in Old   
 will be in fact your whole Christian life) Test. citations, is always our Lord. And   
 they speak against you as evil-doers (often here there is additional reason, for that He,   
 the Christians would be compelled to di- the Head of all principality and power, is   
 verge from heathen customs and even to yet in us his members subject to them,   
 break human laws, and thus would incur until the day when all shall be put under   
 the imputation of malefictors), they may, His feet): whether to king (general,—but,   
 on the ground of your good works, being from the nature of the ease as regarded   
 spectators of them (contrast to the igno- those to whom the Epistle is addressed,   
 rance assumed below, ver. 15), glorify God here the Roman Emperor) as supereminent   
 in [the] day of visitation (i. ¢. the day (not rnled by any other human power), or   
 when God visits, —Luke i. 68, 78; Acts xv. to governors (of the provinces, sent’ by   
 14,—mankind with His offers of mercy and Casar) as to men sent (in the hubit of   
 grace: our Lord says of Jerusalem, Luke being sent,—sent from time to time)   
 4, “Thou knewest not the day of thy through him (the king, not the Lord, a3   
 visitation.” ‘The word has been variously some, and Calvin very positively. But   
 understood: the Fathers generally, and there can be little doubt that he is wrong.   
 some moderns, explain it as above: others For first the analogy of the clauses shews   
 fitness the context). ixquisition before that the grounds of obedience in each case,   
 earthly magistrates is meant. subjection to all being alike for the Lord’s sake, belong   
 others understand it of the day of judg- to the actually existing rights of power in   
 ment. But be in a sense having been that ease. The king is supreme, in hisown   
 subjected) to every of usage, and for its right: governors rule by delegation from   
 (such, and not “every human creature,” the king. Then the right understandiug   
 as soine hold. The latter would stultify of “for the Lord’s sake,” as applying to   
 what follows: for it is to the king as a all, forbids view. For thus we should   
 min, but to the king as a human institu- obey the king as eminenf, no mention of   
 tion, that we are to be subject. It is no the Lord being made, whereas rulers are   
 to be obeyed as sent by the Lord) for (to   
 bring about) vengeance on evil-doers,   
 and praise of well-doers. 15.) For   
 (ground of the submission enjoined : corre-   
 lative with, but not going so far as, the