806 1 PETER. IT, 22—25.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 sch. iis ye called: because \* Christ also suf- also suffered for us, leaving   
 fered for + you, ‘leaving + you a pat- us an example, that ye   
 +80 all ten, that ye should follow his steps: should follow his steps:   
 ancien? MISS. did no sin, neither was guile 2 who did no sin, neither   
 Some of later 3 who, when was guile found in his   
 yo fe “he was reviled, reviled not again ; mouth: who, when he   
 the vd found he suffered, he threatened not ; was reviled, reviled not   
 toh again; when he suffered,   
 Pin i, he threatened not ; but com-   
 1s; mitted himself to him that   
 \judgeth righteously : #4 who   
 his own self bare our sins   
 own self bare our sins in his own in his own body on the tree,   
 body on the tree, \*that we, having that we, being dead to sins,   
 eee adied to our sins, should live unto should live unto righteous-   
 Ginalssee righteousness : >by whose stripe ness: by whose stripes ye   
 Rom. vi.2, 8 vii.6,   
 11, Matt. viii.17, ix. Disa. iii.   
 suffering is thankworthy with God, by the in the original. Rather wonld I supply   
 instance of Christ’s sufferings, which were an object out of the being reviled and   
 our example) to this (state, viz. the en- ing, foregoing, either, with Huther   
 durauce of wrongful sufferings) ye were nger, “His reproaches and snf-   
 called: because (zround of the assertion) ferings,” or, which seems to me better,   
 Christ also (the also applies to the words «those who inflicted :” perhaps not:   
 “suffered for you,” the, won for you withont reference to “Father, forgive   
 carrying with them the “svell-doing,” them : for they know not what they do”)   
 explained below, ver. 24) suffered for = to Him that judgeth (whoke office it to   
 leaving behind for you a copy (a pattern jndge) righteously (i. the Father: de-   
 y: teclmically, signated inch. i. 17 as “ He that judgeth   
 patterns were form w given by writing without respect of persons.” Calvin says   
 qmasters to their pupils, containing all the well, “Those who indulge their exaction   
 letters of the alphabet) that ye should of vengeance, do not leave to God the   
 follow upon (follow close upon, denoting office of Judge, but ina manner want to   
 close application to : the is commonly make Him their executioner”):   
 used of following behind another) His 24.) who Himself (now the well-doing   
 footsteps. reaches its height. He was not only   
 22.] Further expansion of this example negatively innocent, ver. 22, but suffered   
 of Christ, making it plain that He en- in the pursuance of the noblest purpose of   
 dured patiently in suffering for well- love, and that love towards us : by which   
 doing :—who never did (never ina single fact His example is farther brought home   
 sin (the words are almost a cita- and endeared to us) bore our sing (but in   
 tion from Isa. lili, 9, one form of the the pregnant sense of “ bore to sacrifice,”   
 Septuagint version) nor yet (climax : not “carried and offered up:” see notes on   
 y did He never sin in act, but not Tames ii. 21, and Levit. xiv. Heb. vii.   
 +) was gyle ever found in His 27. It is x word belonging to   
 mouth: who when reviled, and not to be dissociated from it. In Tsa.   
 reviled not again @ proof of his patience. . 12, [Heb. ix. 28, ] have the sense of   
 Isa. lili. is before the Apostle), when ¢ on Himself tore prominent; and   
 suffering threatened not (used uot to by that passage our rendering here must   
 threaten: denoting constant habit. The be regulated: always remembering that   
 order is again that of climax: from re- the other sense behind) in His [own]   
 proach to suffering, from not reproache body on the tree (i. e. them to the   
 ing to not threatening): but (‘yea ra- tree and offered them np on it as an   
 tlier’) delivered [thein] (sce below) up altar”); that (pnrpose of that great and   
 (what? Most “Commentators supply crowning suffering of the Lord) having   
 “himself” [so A. V.J, or “his cause,” ied (not, as some Commentators, “having   
 both of which scem ont of place, and passed away,” being removed to a distance,   
 hardly justified by the usage of the verb but literally, “having died ”) to our sins,