TIT, 1—3. 1 PETER. 807   
   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 were healed. \* For ye ye were healed. % For °ye were cts. iis,   
 were as sheep going astray ; ft going astray as sheep; but are,® Heck, xxx,   
 but are now returned unto now returned “unto the Shepherd at   
 the Shepherd and Bishop and Bishop of your souls. ea   
 of your souls. 1 In like manner, 34. “John   
 TIL. ' Likewise, ye wives, [tby] being in subjection aye to wives,   
 be in subjection to your own husbands; so that even if any   
 own husbands ; that, if   
 obey not the word, they   
 also may without the word   
 be won by the conversation twithout speech, “he won by the beha-? is.   
 of the wives; 2while they viour of their wives; ? 4 when they site'su, our   
 behold your chaste con- have beheld your chaste behaviour ,¥ 1s 1 MS ix.   
 versation coupled with fear. coupled with fear. 3\* Whose adorning \*} iis.   
 3 Whose adorning let it i. 19,   
 us iL 3   
 we should live unto righteousness (the be.   
 same contrast is found, but with avother jection to (the participle, as in ch. 18:   
 image, of being freed from, and become earrying on the general command, Honour   
 servants to, in Rom. vi. In ver. 11 all men. Wives are to pay this honour,   
 there, where the same figure of death and by being, &.) your own husbands (your   
 life is it is dead unto sin, but living own gives point to the obligation, but is   
 to God), by whose stripe (the word withont any distinetive emphasis: sec the   
 signifies the weal left by a stripe. From parallel place, Eph. v. 22, and note), that   
 Isa. liii.5) healed. 25.) For (if we render strictly the future which   
 (justification of the last by an- follows, we must make this that in Eng-   
 other allusion to Isa. lili.) straying lish, into so that) even if (even if assumes   
 like sheep: but ye have returned (not, as possible, the apparently exceptional case   
 “hh been converted”) now unto the which may seem to justify the wives’ dis-   
 Shepherd (compare ch. v. 4, and the pro- obedience) any (husbands) are disobedient   
 sin Isa. xl. 11; Ezek. xxxiv, 23, to the word (in a state of dis-   
 reference to also John x. 11,) and Bishop I obedience; most probably, though this is   
 will sock out my sheep and visit them” not direetly nor necessarily assumed, hea-   
 {so the Septuagint, using the very word thens), they shall be won (converted to   
 from which Episcopos is derived]. But faith and obedience: made a gain for   
 the most likely account of the expression Christian love, and for Christ Himself.   
 is, that the Apostle transfers the well- So Leighton: “A soul converted is gained   
 Known name of clders of the churehes, to itself, to the pastor, or friend, or   
 Episcopoi, to the great Head of the wife, or husband who sought it,   
 Chureh, of whom they were all the ser- to Jesus Christ: added to His treasury,   
 vants and representatives. On 9, the name who thought not His own precious blood.   
 and office, notes, Acts xx. 17, 28; Phil. too:dear to lay out for this gain”) with-   
 i. 1) of your souls (so in cl out word (without speech: without you,   
 in ver. 11). the wives, regsoattirst them, or exhorting   
 Cut. IIL. 1—7.] Exhortations in regard them, but simply b; Bi sa Christian be-   
 to the married state: and (1—6) to wives: haviour. The rendering of the A. V.,   
 (7) to husbands. “without the word,” is precluded, on ac-   
 1] In like manner (j. e. the same count of the general improbability of such   
 general principle, enounced in ch. ii. 18, a saying, seeing that faith is grounded on   
 as the servants in their relation), (as hearing, and hearing on the word of God.   
 servants, ch. ii. 18, hushands, ver. 7, is Besides which, the wives? conversation,   
 voeative. ‘This is ly shewn by your being a shewing forth of obedience to the   
 below, as in ve The word signifies word, could not be said to produce its   
 only tomen: but by the context it is cilvet without the word) by means of the   
 shewn to mean wives), [by being] in sub- behaviour of their wives; when they havo   
 beheld your chaste behaviour (chaste, in   
 the largest sense, not with its proper re-   
 ference only : modest and pure) coupled   
 with fear (6 the A. V., : con-