803 1 PETER. Ill.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 let it not be that outward adorning of | "0¢ be that outward adorn-   
 ing of plaiting the hair,   
 plaiting the hair, and of wearing of| and of wearing of gold, o\*   
 gold, or of putting on of garments: of putting on of apparel;   
 4 but let it be ‘the hidden man of the ‘but let it be the hidden   
 £ Ps. xv. heart, in the incorruptible ornament | man of the heart, in that   
 which is not corruptible,   
 of the meck and quiet spirit, which is|even the ornament of @   
 in the sight of God of great price. |meck and quiet spirit,   
 5 For after this manner in the old which is in the sight of   
 time the holy women also, who God of great price. 5 For   
 hoped in God, adorned themselves, after this manner in the   
 being in subjection unto their own ald time the holy women   
 6as Sarah obeyed Abra- also, who trusted in God,   
 husbands calling him lord: of whom adorned themselves, being   
 ye have become children, if ye do in subjection unto their   
 Grn. aviil. well, and are not afraid of any sud- own husbands: Seven as   
 bars 7Ye husbands, "in like Sara obeyed Abraham,   
 calling him lord: whose   
 nicorvii.s. den fear. daughters ye are, as long   
 as ye do well, and are not   
 afraid with any amaze-   
 ment. 7 Likewise, ye hus   
 ducted, led, maintained, in a spirit of re- latter, ver. 6.” Bengel), which (viz, the   
 verence to your husbands, see Eph. v. 33). mick and quiet spirit) is in the sight of   
 3.] Of whom (the wives; you, who God (who looks not at the appearance, but   
 are addressed) let [the adornment] be not at the heart) of great price (the word is   
 the outward adornment of braiding of that used for costly ointment and raiment).   
 hair (see 1 Tim. ii, 9), and putting round 5.) For (enforcing of the same by   
 (the head, as diadems, or the arm, as example) in this manner (j. e. with the   
 Dracelets, or the leg, as anklets, or the ornament of a meek and quiet spirit) for-   
 finger, as rings, or generally, hanging the merly the holy women (holy, as in Luke   
 body round with) of golden ornaments, or i. 703 Acts tii. Eph. tif. women of   
 of putting on of dresses (“the sex which blessed note in the sacred history as ser-   
 began first engagement to the neces- vants of God) also (as well as yon, if you   
 sity of having still a peculiar obey), who hoped in God (i. e. whose hope   
 pensity to be enrious in that, to improve was directed towards, and rested in, God),   
 the necessity to an advantage”) : adorned themselves, being in subjection   
 4.) but (rather let their adornment be) the to their own husbands (this clanse de-   
 hidden man of the heart (here it is not, as scribes the state in which the adornment   
 in Row. fi. 29, merely the inner man as was pnt on, to which it belonged : being   
 distinguished from the outer man, which thus in subjection, they were adorned with   
 unbelievers have as well as believers: and the meck and quiet spirit belongs to   
 that for this reason, that the hidden man it 6.] as (c. ¢.) obeyed (the   
 is not here that which is fo be adorned, tense in the original indicates not so much.   
 but {s itself the adornment: and conse- the habit, as her whole course of obedience   
 quently is of necessity the regenerate life considered as a completed whole) Abra-   
 itself in its freshness and beauty. And ham, calling him lord (Gen. xviii. of   
 this is designated as being of the heart,— whom ye have become (i, e. your im-   
 consisting in the heart, ehanged, and planting throngh faith into the family of   
 Jovely with Christian affections and graces), faithfal Abraham, It ought properly to   
 in (standing in, as its condition and cle- be rendered ye became, referring back to   
 ment) the incorruptible [ornament] of the precise time when they were so made 5   
 the meek and quiet spirit (“ meek, as Dut cannot be so expressed in English)   
 ising no disturbance itself: quiet, as children, if (i.c.,as “as Jong as,” but   
 bearing mildly disturbance from others. better\_and clearer) ye do good, and are   
 ‘To the former quality ver. 5 refers ; to the not afraid of any sudden fear (to what