4—9. 1 PETER. 809   
   
   
 AUTHORIZED VERSION, AUTHORIZED VERSION REVISED,   
 bends, dwell with them manner, dwelling aecording to know-   
 according to knowledge, ledge with the woman ‘as with the (1¢or. x28,   
 giving honor unto the weaker vessel, giving them honour 1 Thess.   
 wife, as unto the weaker   
 ressel, and as being heirs as being also hei with + you of the + puraiawe   
 together of the grace of life: \*that your prayers be   
 life; that your p not hindered. 8 Finally, ‘all being fn the   
 not hindered. 8 Finally, of one mind, sympathizing, moving   
 be ye all of one mind, the brethren, "compassionate, hum-   
 having compassion one of   
 another, love as brethren, ble-minded Snot rendering [to   
 be pitiful, be courteons : others] evil for evil, or reproach for   
 not rendering evil for   
 evil, or railing for rail- & xx.22, Matt. Rom, xil,14,17, Cor. Prov. xvi   
 1 Thess.   
 do these words allude ? They appear to more than earthenware ”).   
 be a citation from Prov. , where it 7.) Duty of husbands to their wives.   
 is said to him that obeys the ‘Ye husbands, in like manner (in like man-   
 wisdoin, “ Be not afraid of sud ner, i. e., there is a certain honour due to   
 nor of the desolation of the the wife, as to the lsband and the master   
 it cometh.” If this be so, the fear spoken. before. This again must be connected with   
 of is not subjective, “with any amaz the general precept in ii, 17), dwelling   
 ment,” as A. V., but some external cause according to knowledge (in an intelligent   
 of terror, And such a meaning would and reasonable manner, well aware of the   
 very well with the context, in w! as in weakness spoken of below) with the femi-   
 yer. 14, the Apostle is often encouraging nine as with the weaker vessel (some,   
 his readers to bear afiliction and perse- as the A. V., join these words with giving   
 vy. So that we inter- honour. But this mars the parallelism and   
 pret it with Estius, “which while ye do, the sense. For the Apostle prescribes two   
 there is no cause to fear any evil: a3, that things: 1) consideration for the wife, as of   
 of displeasing your husbands by your the weaker sex: 2) honour for the wife, as   
 chaste and hol or, lest they should a fellow-heir of the grace of life), giving   
 treat you servilely if you shew yourselves (apportioning) honour as to those who are   
 realy to obey: for we know the sex is also (besides being your wives) fellow-   
 Viable to vain fears, And even if yon have inheritors (with you) of the grace of life   
 unkind husbands, try to uppease them (i.e. gracious gift of cternal : eh. i.   
 rather by silence and patience, than by 4, 13suflice to the meaning, the former   
 my words.” With regard to the mucli- explaining inheritance, the latter, graca):   
 disputed question whether by the preeeding in order that your prayers be not hin-   
 injunetion all ornament of dress is forbid- dered. The hindrance meant scems to be,   
 den, or only the making such ornament that which would be oceasioned by the man   
 the adorning, it may the safely left to the not giving his wife proper honour as a fel-   
 the rule, There is sin ia singnluvity, to low-heir of grace of life in which caso   
 us ministering to but understanding and as the peculiar promise of advantage in social   
 the will of the Lord is, in this as in other united prayer would be lost: sce Matt.   
 similar matters. Within As Leighton of pro- 19. “According to this view, the   
 says, “There may be in some an affected united prayers of man and wife are meant.   
 pride in the meanness of apparels und in And so most of the Commentators.   
 others, either neat. or rich attire, a 8, 9.] General summary exhortations   
 very Immble unaffected mind. . 2” Seneca to mutual forbearance and love.   
 says: “ Great is he who enjoys his earthen- Finally, all [being] (the construction is   
 ware as if it plate, and not less great still on from ch. ii, of one mind,   
 is the mau to whom all his plate is no sympathizing (the meaning is not, as in   
 A confined to eases of sorrow he “ree   
 joicing with them that do rejoice” is ulso   
 jucluded), loving the brethren, compas-   
 sionate (towards the afilicted), humble-   
 minded (the word forms a note of transi-