812 1 PETER. Il.   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 vite. xit.18. 16> having a good conscience ; 18 having a good con   
 that, in the matter in which ye + are science ; that, whereas they   
 us 1,8. spoken against, they may be ashamed speak evil of you, as of   
 that falsely accuse your good con- evil doers, they may be   
 1 For it is ashamed that falsely ac-   
 better, if the will of God be so, that cuse your good conversa~   
 ye suffer for well doing, than for evil tion. in Christ. 17 For it   
 18 Because Christ also suffered is Better, if will of God   
 for sins 4 once; a just person for unjust be 80, that ye suffer for   
 5. doing. that he might bring us to well doing, than for evil   
 doing. 8 For Christ also   
 hath once suffered for sins,   
 the just for the unjust, that   
   
 own strength, but on the word and pro- suffer) suffered for sins (the thought is   
 anise of Christ,” Matt. x.19 f.): 18.] somewhat similar to that in ch. ii, but   
 having a good conscience (viz. when you the intent of it different: there, it was   
 make your apology: “seeing that words as an example to us that the sufferings of   
 without practice have but small weight, Christ were adduced : here, it is as proof   
 therefore he joins to a profession of faith of the blessedness and advantage of suffer-   
 a good conscience.” Calvin. This is better, ing for well-doing, that proof being closely   
 seeing that the same subject, that of be- applied to us by thefact that that suffering   
 haviour under persecution, is afterwards was undertaken on our bebalf, and that   
 carried on, ver. 17, than to regard these blessedness is our salvation. The words for   
 words as taking up the former part of sins I distinctly hold, with Wiesinger, to   
 ver. 15), that in the matter in which come in, as a point of comparison, between   
 (see note on ch. ii, 12) ye are spoken Christ. and ourselves, under the also,   
 against (the reading of the A. V., after against most Commentators. Consider-   
 many of our MSS., has come apparently ing St. Peter’s love of using the same term   
 from ch, ii, they who traduce your in two meanings, of which we have already   
 good conversation (behaviour in life) in had several examples, e.g. w. 9, 14, 15,   
 Christ (as Christians,—your whole life T have no hesitation in applying the suffer-   
 being in Christ, as its element: see 1 Cor. ing for sixs the one time to Christ, the   
 iv. 17; Col. ii. 6) be ashamed. other to ourselves, though His suffering   
 17.] For (confirmation of the exhortation for sin, and ours, are two very different   
 to a good conscience, above) it is better things. He, the sinless One, suffered for   
 we have had a similar argument in ch. sins; as a sacrifice for sin, as a sinner,   
 . 19, 20, from which passage the sense made sin for us, dying the death of a   
 of. better here is made el there it is we, though not sinless, yet in   
 said of the suffering for well-doing, that doing, are to suffer if God’s   
 it is thankworthy, that it is glory, that will so been beautifully said, “a sins which   
 unto this ye were called) to suffer [for] we are supposed to on the sufferings of   
 (see ch. ii, 20, and the connexion as given as sinners. He miss this, once: miss one   
 there) doing well, if the will of God ferings cardinal points of the passed away   
 should will [it so] (Luther says He shall suilétano more. And the a/so,”   
 “ Gothou forth in Faith and Love : cometh sullering “once :” it shall be soon so   
 the Cross, then take it up; cometh it not, thought of and looked back npon. For this   
 then seek it not”), than [for] doing ill. reason donbtless is the word inserted); a   
 18—22.] Establishment of the above just person (just is purely predicative:   
 position on the fact of Christ having Him- not as A.V. ‘the just,’ which again loses   
 self suffered, being righteous, nud through the point of comparison) on behalf of   
 death, even in death vanquishing the power unjust [persons] (this again, though the   
 of death, entered into His glory at God’s resembling tints are beginning somewhat   
 right hand. 18.] Because (not ‘fo   
 it docs not only render @ reason, but lays   
 down the reason why Christian sutlering   
 for well-doing is blessed) Christ also (as   
 well as yoursclyes if ye be so called as to