

II. 24. Exhorting servants to submit to their masters, even when called to suffer wrongfully, the Apostle enforces this duty by the example of Jesus; and, after mentioning a number of ways in which, as Christians, they should imitate him who bore their sins, he concludes with the words,

"By whose stripes ye were healed."

This quotation agrees more nearly with the Greek than with the Hebrew, and affords another interesting example of accommodated application. In the prophecy, the reference is to a people; in the epistle, the reference is to a person. In the former, the godly exiles are described as suffering for the benefit of their brethren; in the latter, Jesus is described as suffering for the benefit of mankind. In the one case, the prophet makes those addressed say, "With his stripes *we* are healed"; in the other case, the apostle says for those addressed, "By whose stripes *ye* were healed". Here Peter alters the pronoun of the original and changes his discourse from the first to the second person, in order to impress upon these servants the most powerful consideration by which they could be animated to patience. The principle of advantageous suffering contained in the passage was realized by Jesus in a special way.

The seventh quotation that is applied to Jesus is taken from chapter LIII. 7, 8, and is found in Acts VIII. 32, 33. Meeting the Ethiopian eunuch return-