to fade off, is another point of comparison:  
He suffered, just, righteous, *for unjust  
ones:* He represented, He was offered  
for, the unjust, the unrighteous: and so  
we in our turn, though in a far less deep  
and proper meaning, when we, being *just*  
[ver. 12], suffer as *unjust,* though not in  
any propitiatory sense *for unjust.* We  
have similar uncertainty and play of meaning where the same subject is treated,  
Rom. vi. 10, 11; it is said that Christ  
“*died to sin,*” and “*liveth to God;*” and  
we are exhorted thus *to count ourselves  
dead to sin, and living to God:* where the  
two expressions, though they have a common meaning of small extent, are in their  
widest and most important references of  
necessity widely divergent), **that** (with  
this expression of *purpose* we leave the  
comparison, as far as suffering is concerned, returning to it presently for a  
moment with the fact of His being *put  
to death,* and pass up to the *blessedness*  
of His innocent suffering, and to that  
which makes it so glorious and precious  
to us, as the ground of all our blessedness  
in suffering) **He might bring us near to  
God** (“that He, Himself going to the Father,  
might bring us who had been alienated,  
justified, into heaven together with Himself, ver. 22, by the same steps as He  
trod, of humiliation and exaltation. From  
this word to ch. iv. 6, St. Peter unites together the course and procession of Christ  
and the faithful [in which course he himself also followed Christ, according to His  
prediction John xiii. 36], inserting also  
the unfaithfulness and punishment of  
some.” Bengel), **put to death** (this participial clause gives the manner of that  
bringing us near to God) **indeed in the  
flesh** (of this there ean be no doubt, and  
in this assertion there is no difficulty.  
**in the flesh,** in this region, under these  
conditions, the death on the cross was  
inflicted: His flesh, which was living flesh  
before, became dead flesh: Christ Jesus,  
the entire complex Person, consisting of  
body, soul, and spirit, was put to death  
*in the flesh*), **but made alive [again] in  
the spirit** (here there may seem to be  
difficulty: but the difficulty will vanish,  
it we guide ourselves simply and carefully  
by the former clause. AS regarded the  
flesh, the Lord was put to death; as regarded the spirit, He was brought to life.  
Tis flesh was the subject, recipient, vehicle,  
of inflicted death; His Spirit was the subject, recipient, vehicle, of restored life. But  
here let us beware, and proceed cautiously.  
What is asserted is not that the *flesh died*  
and the Spirit was *made alive;* but that  
as to the flesh the Lord died, as to the  
Spirit, He was made alive. He, the  
God-man Christ Jesus, body and soul,  
ceased to live in the flesh, began to live in  
the Spirit; ceased to live a fleshly mortal  
life, began to live a spiritual resurrection  
life. His own Spirit never died, as the next verse shews us. “This is the meaning, that Christ by His sufferings was  
taken from the life which is flesh and  
blood, as a man on earth, living, walking,  
and standing in flesh and blood…  
and He is now placed in another life aud  
made alive according to the Spirit, has  
passed into a spiritual and supernatural  
life, which includes in itself the whole life  
which Christ now has in soul and body,  
so that he has no longer a fleshly but a  
spiritual body.” Luther. Aud Hofmann  
says, “It is the same who dies and the  
ame who is again made alive, both times  
the whole Man Jesus, in body and soul.  
He ceases to live, in that *that*, which is  
to His Personality the medium of action,  
falls under death; and He begins again  
to live, in that He receives back this  
same for a medium of His action again.  
The life which fell under death was a  
fleshly life, that is, such a life as has its  
determination to the present condition of  
man’s nature, to the externality of its  
mundane connexion. The life which was  
won back is a spiritual life, that is, such  
a life as has its determination from the  
Spirit, in which consists our inner connexion with God.” It is impossible,  
throughout this difficult and most important passage, to report all the various  
shades of difference of opinion which even  
the greater expositors have given us. I  
shall indicate only those which are necessary to be mentioned as meanings to be  
distinguished from that which I advocate,  
or as errors likely to fall constantly under  
the eye of my readers. Of this latter  
class is the rendering of the A. V. here,  
“*by the Spirit,*” which is wrong both  
grammatically and theologically): **in which**