He through His innocent sufferings has  
glorified suffering and death, even in death  
working mercy, and now exalted as our  
Head above all principality and power.  
The course of thought is unusual, is startling, is mysterious; but it is not unaccountable, it is not arbitrary. From the  
mention of the spiritual nature of our  
Lord’s resurrection life, arises the mention  
of His blessed employ even in that state  
of the pure spirit to which His sufferings  
brought Him: from that mention comes  
the connexion of a great type of that day  
of Noah with our share, by baptismal  
union with Christ, in His salvation and  
triumphs; by which thoughts the final  
point is reached, His utmost exaltation  
through suffering, our union with and  
following of Him. Having said thus much  
on the whole connexion, we can now go  
into the details.

**21.]** **Which** (viz.  
*water:* not *baptism,* which does not come  
in till the end of the clause: nor, the whole  
fact announced in ver. 20. The construction is somewhat involved by the close connexion of the thing signifying and the thing  
signified. The *water* to which **which** refers  
is not the water of Noah’s flood, but water,  
generally, the common term between the  
type and antitype), **the antitype [of that]**  
i. e. simply the *corresponding particular*  
in both cases: the word does not contain  
in itself any solution of the question which  
of the two, the *type* or that which is *antitype* to it, is the original: the same word,  
*antitype*, is used in Heb. ix. 24, where,  
from the context, the *type* is the primitive,  
the *antitype* the representative: here, from  
the context, it is *vice versa:* this need not  
however be expressed, but left to be understood), **is now saving** (the rescue not being  
as yet fully accomplished. We are as yet  
*being saved* by water) **you also** (as well as  
them. Then this assertion having been  
made, follows the parenthetical explanation, that the method of saving in the  
*antitype* is not material, as in the type),  
**even baptism** (not, *the water of* baptism:  
the parenthesis following is a kind of protest against such a rendering:—but, water,  
in the form of baptism, become to us baptism.  
*Water* is the common term: water saves  
in both cases. It saved them, being to them a means of floating their  
ark and bearing them harmless: it saves  
us, becoming to us baptism: aud that baptism not material, but spiritual): **not putting away of the filth of the flesh** (i. e.  
“not fleshly putting away of filth.” It is  
possible that the Apostle may have special  
reference to the unavailing nature of the  
Jewish washings, as Justin Martyr says,  
“What was the profit of that baptism  
which cleanses the flesh and body only?  
Be baptized in soul”), **but enquiry of a  
good conscience after God** (i. e. the seeking after God in a good and pure conscience, which is the aim and end of the  
Christian baptismal life. This is the sense  
of the Greek expression here, in the only  
other place where it occurs in Scripture,  
viz. 2 Kings xi. 7. On this view, the  
**enquiry of a good conscience** means,—the  
enquiry which a good conscience makes.  
Very various have been the interpretations. Some understand the *questions  
used in baptism;* others, the *request* of a  
good conscience; others, again, *prayer to  
God* for a good conscience. The objection  
to all these is, that they do not justify  
the expression as applied to the saving force  
of baptism; as indeed neither entirely does  
the meaning which I have given above:  
but where *all* explanations were unsatisfactory, I thought it best to adopt one  
which strictly keeps to the Scripture usage  
of the words, being at the same time full  
as good as any of the others in its contextual application. The rendering of the  
A. V., the *answer* of a good conscience, is  
entirely unjustifiable, in fact is a pure invention, the word bearing no such meaning),**—by means of the resurrection of  
Jesus Christ** (with what are these words  
to be joined? Grotius, with others, connects them with the immediately preceding. So also Hofmann, saying, “By  
means of the resurrection of Christ, as the  
removal of sin once for all for all mankind,  
it is, that in baptism the prayer for a good  
conscience is directed to God.” But as  
Wiesinger objects, it is surely allotting too  
insignificantly a part to these words, to make  
them merely assign the method in which  
the prayer is heard. Most Commentators  
have joined them with **saves,** regarding  
the intervening sentence as parenthetical.  
Thus taken, the words refer back to  
“*being made alive in the Spirit*” in ver.  
18, conducting on the course of thought  
with regard to Christ, and to ourselves:  
His resurrection, and entrance into His