16—19. 1 PETER. 813   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 he might bring us to God,)God, \*being put to death fin the ¢acor   
 being put to death in the ies wa, foot   
 flesh, but quickened by the flesh, but made alive in the spirit :\* kom   
 Spirit: by which also 19inwhich he also went and " preached " sis.   
   
   
 to fade off, is point of comparison : garded the spirit, He was brought to life.   
 He suffered, jnst, righteous, for unjust Tis flesh was the subject, recipient,   
 ones: He represented, He was oflered of death ; His was the sub-   
 for, the unjust, the unrighteous: and so ject, recipient, of restored life.   
 we in onr turn, though in a far less deep Tiere let beware, and proceed cautiously.   
 and proper meaning, when we, being just What is asserted is that the flesh died   
 [ver. 12], suffer as unjust, though not in and the Spirit was made alive; but that   
 any propitiatory sense for unjust. We as to the flesh the Lord died, as to the   
 have similar uncertainty and play of mean- Spirit, He was made alive. He, the   
 ing where the same subject is treated, God-man Christ Jesus, body and soul,   
 Rom. vi. 10, 11; it is said that Christ ceased to live in the flesh, began to live   
 “died to sin,” and “ liveth God ;” and the Spirit ; ceased to live fleshly mortal   
 we are exhorted thus to count ourselves life, began to live a spiritual resurrection,   
 dead to sin, and living to God: where the life, His own Spirit never died, as the   
 two expressions, though they have a com- next verse shews us. “This is the mean-   
 mon meaning of small extent, are in their ing, that Christ by His sufferings was   
 widest and most important references of taken from the life which is flesh and   
 neeessity widely divergent), that (with blood, as a man on earth, living, walking,   
 this expression’ of purpose we leave the and standing in flesh and blood... .   
 comparison, as far as suffering is con- and He is now placed in another life aud   
 cerned, returning to it presently for a made alive according to the Spirit, has   
 imoment with the fact of His being put assed into a spiritual and supernatural   
 to death, and pass up to the blessedness ife, which includes in itself the whole life   
 of His innocent suffering, and to that which Christ now has in soul and body,   
 which makes it so glorious and precious so that he has no longer a fieshly but a   
 to us, as the ground of all our blessedness spiritual body.” Luther. Aud Hofmann   
 in sullering) He might bring us near to says, “It is the same who dies and the   
 God (“that Ie, Himself going to the Father, ame who is again made alive, times   
 might bring us who had been alienated, the whole Man Jesus, in body and soul.   
 justified, into heaven together with Him- He ceases to live, in that that, which is   
 self, ver. 22, by the same steps as He to His Personality the medium of action,   
 trod, of humiliation and exaltation. From falls under death; and He begins again   
 this word to ch. 6, St. Peter unites toge- to live, in that He recei back this   
 ther the course and procession of Christ same for a medium of His action again.   
 and the faithfol [in which course he him- ‘The life which fell under death was a   
 self also Christ, according to His fieshly life, that is, a life as has its   
 prediction John xiii. 6], inserting also determination to the present condition of   
 the unfaithfulness and punishment of man’s nature, to the externality of its   
 ” Bengel), put to death (this par- mundane convesion. ‘The life which was   
 al clause gives the manner of that wou back is a spiritual life, is, such   
 ging us near to God) indeed in the a life as has its determination from the   
 fiesh (of this ean be no doubt, and Spirit, in which consists our inner con-   
 in this assertion there is“no difficulty. nexion with God.” It is impossible,   
 in the flesh, in this region, under these thronghont this difficult and most impor-   
 conditions, the death on the eross was tant passage, to report all the various   
 inflicted: His flesh, was living flesh shades of difference of’ which even   
 hetore, became dead flesh: Christ Jesus, the greater expositors have given us. I   
 the entire complex Person, consisting of shall indicate only those which are ne   
 hody, soul, and spirit, was put to death sary to be mentioned as meanings to be   
 in the flesh), but made alive [again] in distinguished from that which I advocate,   
 the spirit (here there may scem to be or as errors likely to fall under   
 difficulty: but the diffientty will vanish, the eye of my readers. Of this latter   
 it we guide ourselves simply and carefully class is the rendering of the A. V. here,   
 hy the former clanse. AS regarded the “by the Spirit,” which is wrong both