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 816 1 PETER.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 omnis tism: not putting away of ° the filth| puting away of the Jfilth   
 of the flesh, but the answer   
 pttomx10 of the flesh, but the enquiry of a of @ good conscience to-   
   
   
 taking up aguin in the Spirit, recapitn- will be gathered, that with the great ma-   
 lating some former act also done in the jority of Commentators, ancient and mo-   
 Spirit: “put to death in the flesh, but dern, I understand these words to say,   
 mude alive in Spirit,—that Spirit in that our Lord, in His disembodied state,   
 which also, ere He made alive with did go to the place of detention of departed   
 the full resurrection life, He &e”” And spirits, and did there annonnce His work   
 this I incline to think the sense of the of redemption, preach salvation in faet, to   
 passage: in which referring not to the the disembodied spirits of those who re-   
 complex resurrection life, properly and fused to obey the voice of God when the   
 strictly to the spirit, in which the Lord judgment of the flood was hanging over   
 never ceased to be, even when His complex ‘them. Why these rather than others are   
 life body and son] was dissolved. When mentioned,—whether merely as a sample   
 again Wiesinger says that went and of the like gracions work on others, or for   
 preached cannot be understood of the some special reason unimaginable by us,   
 time intermediate, because in no case can we cannot say. It is ours to deal with the   
 we think of our Lord’s state in death in plain words of Seripture, and to accept its   
 dualistic wise, so that while His body was revelations as far as yonchsafed to us.   
 held by the bands of death, His Spirit And they are vouchsafed to us to the   
 should be camying on the Messianic work, utmost limit of legitimate inference from   
 —L answer, why not? Surely the reply to revealed facts. That inference every in   
 the penitent thief implies a going, and in telligent reader will draw from the fact   
 that going a joy and trinmph sufficient to here announced; it is not purgatory, it is   
 be the subject ‘of a consoling promise at not universal restitution; but it is one   
 that terrible moment. And might not the which throws blessed light on one of the   
 reasoning be turned, with as much pro- darkest enigmas of the divine justice: the   
 priety ? Might not we say that it is im- cases where the final doom seins infinitely   
 possible to conceive of our Lord during out of proportion to the lapse which has   
 that time as o¢her than employed in the incurred it. And as we cannot say to   
 spirit in which He continued, not to exist what other cases this preaching may have   
 merely, but to live? That, granted that applied, so it wonld be presumption in us   
 His dying words imply a special delivering to limit its occurrence or its efficacy. ‘The   
 of his Spirit into the hands of his Father, reason of mentioning here these sinners,   
 and by consequence, a resting of his Spirit above other sinners, appears to be, their   
 in those Hands in the death-state,—yet exion with the type of baptism which   
 anust we not conceive of His Spirit as gong. If so, who shall say, that the   
 thither, where “the righteous souls are in Liessed act was confined to them ?   
 the hand of God?” And if so, who shall 21, 22.] The persons and the things   
 place a limit to His power or will to com- compared must be carefully borne in mind.   
 inunicate with any departed spirits of ‘The few in Noah’s day were saved by   
 whatever character? So that, while I water; we also are saved by water. The   
 would not say that the conditions of the antitype to that water on which the ark   
 e are not satisfied the supposition ited, saving its is the water of   
 the event happened after the Resur- tism; but as ours is a spiritual, not a   
 rection, I believe there can be no reason muterial rescue, so the antifype is not the   
 for saying that they are not, on the other washing of our flesh by that water,—the   
 hypoth ‘Aud Town, that the in which form in which it is applied to us, as the   
 also inclines me to this other. It scems Dearing up their ark was the form in   
 suost naturally to be taken as a resumptive which their water was applied to them,—   
 explanation of in the Spirit, with a view bné\_a far nobler thing, the clearness and   
 to something (ver. 21) which is to follow; purity of our immer consciousness towards   
 and the in, capable indeed being other and this saving power of the w:   
 wise explained, yet seems to favour this of haptism in our ease is by virtue of the   
 idea,—that the Lord was strictly speaking resurrection and exaltation of Christ, into   
 in the Spirit, when that happened which whose death and resurrection we are bap-   
 is related. tized. ‘Thus by our very profession we are