1 PETER. 817   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 ward God,) ly the resur-) ood conscience after God, 4by the aenis.   
 rection of Jesus Christ : resurrection of Jesus Christ: 22 who   
 22.ho is gone into heaven,   
   
 He through His innocent sufferings has tism not material, but spiritual): not put-   
 glorified suifering and death, even in death ting away of the filth of the flesh (i. e.   
 working mercy, and now exalted as our “not fleshly putting away of filth.” It is   
 Head above all principality and power. possible that the Apostle may have special   
 ‘The course of thought is unusual, is start- reference to the unavailing nature of tho   
 ling, is mysterious; but it is not unac- Jewish washings, as Justin Martyr says,   
 countable, it is not arbitrary, From the “What was the profit of that ‘baptism   
 mention of the spiritual nature of our which cleanses the flesh and body ouly ?   
 Lord’s resurrection life, arises mention Be baptized in soul”), but enquiry of a   
 of His blessed employ even in that state good conscience after God (j. e. the scek-   
 of the pure spirit to which His sufferings ing after God in a good and pure con-   
 brought Him: from that mention comes science, which is the aim and end of the   
 the connexion of a great type of that day Christian baptismal life. ‘This is sense   
 of Noah with our share, by baptismal of the Greek expression here, in the only   
 union with Christ, in His salvation and other place where it occurs in Scripture,   
 triumphs; by which thoughts the final viz. 2 Kings xi. 7. On this view, the   
 point is reached, His utmost exaltation enquiry of a good conscience means,—the   
 through snifering, onr union with and enquiry which a good conscience makes.   
 following of Him. Having said thus much Very Varions have been the interpre   
 fon the whole connexion, we ean now go tions, Some understand the questions   
 into the details, 21.) Which (viz. used in baptism ; others, the request of a   
 water : not baptism, which does not come good conscience ; others, again, prayer to   
 in till end of the clause: nor, the whole God for a good conscience. The objection   
 fact announced in ver. 20. The construc- to all these is, that they do not justify   
 tion is somewhat involved by the close con- the expression as applied to the saving fore   
 nexion of the thing signifying and the thing of ; as indeed neither entirely dovs   
 signified, ‘The water to which which refers the meaning which I have given above:   
 is not the water of Noah’s flood, but water, but where ail explanations were unsatis-   
 generally, the common term between the factory, 1 thought it best to adopt one   
 type and antitype), the antitype [of that] which strictly keeps to the Scripture usage   
 e. simply the corresponding particular of the words, being at the same time full   
 in both cases: the word does not contain as good as any of the others in its con-   
 in itself any solution of the question which textual application. The rendering of the   
 of the two, the ¢ype or that which is ant A. V., the answer of a good conscience, ix   
 type to it, is the original: the same word, entirely unjustifiable, in faet is pure in-   
 antilype, is used in Heb. ix. 24, where, vention, the word bearing no such mean-   
 from the context, the fype is the primitive, ing),—by means of the resurrection of   
 the anfilype the representative : here, from Jesus Christ (with what are these words   
 the context, it is vice versd: this need not to be joined? Grotius, with others, eon-   
 however be expressed, but left to be under- nects them with the immediately pre-   
 stood), is now saving (the rescue not being ecding. So also Hofmann, saying, “By   
 ‘as yet fully accomplished. We are as yet means of the resurrection of Christ, as tho   
 being saved by water) you also (as well as removal of sin once for all for mankind,   
 them. ‘Chen’ this assertion having been it is, that in the prayer for a good   
 wade, follows the parenthetical explana- conscience is directed to God? But as   
 tion, that the method of saving in the Wiesinger objeets, it is surely too.   
 antitype is not material, as in the type), insigniticant a part to these words, to make   
 even baptism (uot, the water of baptisi them merely assign the method in which   
 the parenthesis following is a kind pro- the prayer is heard. Most Commentators   
 test against such a rendering :—but, water, have joined them with saves, regarding   
 in the form of baptism, become to us bay the intervening sentence as parenthetical.   
 is Water is the common term: water Thus taken, the words refer back to   
 in both eases. It saved them, be- “being made alive in the Spirit” in ver.   
 ing to them a means of floating their 18, conducting on the course of thought   
 ark and bearing them harmless: it saves with regard to Christ, and to ourselves :   
 us, becoming to us baptism: aud that bap- His resurrection, and entrance into His