1—6, 1 PETER. 819   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED,   
 life may suffice us to have past of our life may suffice us ® to ¢Eph.i.2.   
 torought the will of the have wronght out the will of the iv. 7.   
 Gentiles, when we walked Gentiles, walking as ye have done 1 Thessctv.5,   
 in lasciviousness, lusts, ex- lasciviousness, lusts, excess of Titus w.3,   
 cess of wine, revellings,| wine, revellings, banquetings, and ch. 14,   
 Banguetings, and abomi- abominable idolatries : # wherein they   
 nable idolatries : 4 wherein think it strange that ye run not with   
 they think it strange that them to the same slough of riot,   
 ye run not with them to "speaking evil of you: ® who shall » sex   
 the same excess of riot, give account to him that is ready ™   
 speaking evil of you: ® who ‘to judge the quick and the dead. 14+   
 shall gice account to him 6 For for this cause \* was the gospel   
 that is ready to judge the preached to dead men also, that 3   
 quick and the dead. ° For they might be judged according to   
 ‘for this cause was the gos- men in the flesh, but live according   
 "pel preached also to them to God in the spirit.   
 that are dead, that they   
 might be judged according   
 fo men in the flesh, but   
 live according to God in   
 the spirit. 7 But the end   
 will of God (according to that which God   
 wills, as your rale) to live rest of your rushing on together) to (the direction   
 time in ‘the flesh (compare ch.i. 17). For and purpose of the confluence) the same   
 (follows: “I say, the rest of the time, for slough (a sink, or slough, or puddle.   
 the past time surely, &c.”) sufficient is On the whole the local meaning is to   
 past time to have wrought out (the word be preferred, on account of the figure   
 used, and its tense, imply that the course is in the previous verb) of profigacy,   
 closed and done, and looked back on as a speaking evil of you (the carly apolo-   
 standing and accomplished fact) the will gists testify abundantly to the fact, that   
 of the Gentiles (that which the Gentiles the Christians wore accused of all manner   
 wonld have you do, The Gentiles, used of crimes, and of hanghtiness and hatred   
 not of any national distinction, but of bea- of their species): who (your blasphemers.   
 thens as distingnished from Christians, The consideration is propounded for the   
 shews that the majority of the readers of comfort and stay of Christians unjustly   
 the Epistle had been Gentiles, among slandered) shall render account to Him   
 these gentiles, themselves), walking as ye that is ready to judge (once for all, deci-   
 have done in lasciviousnesses (plural, out- sively) living and dead. For (assigns a   
 ks of lasciviousness), lusts (here per- reason for the judging the dead just men-   
 not general, as in ver. 2, but parti- tioned) to this end to dead men also (as   
 cular lusts of uncleanness), wine-bibbings, well as to living, which is the ordinary   
 revellings, drinking-bouts, and nefarions case: and carrying with it climax,—‘oven   
 idolatries (I may remark as against the to the dead”) was the gospel preached   
 view that this Epistle written to Jews, (when, and by Whom, see belfw), that they   
 that this passage be explained on might indeed be judged according to men   
 that supposition, The Jews certainly never as regards the flesh, but might live on   
 went so fur into Gentile abominations as to according to God as regards the spirit,   
 justify its : at which (wherein, Tn examining into the meaning of this   
 viz, ut your having done with such prac- difficult verse, thing may be laid down   
 tices, implied above. The aim of this verse at the outset, as certain on any sure prin   
 is, that they might not be moved by the ciples of exposition; and thereby a whole   
 perverse judgments concerning them of class of interpretations removed ont of our   
 thesemen. ‘They must give offence to way. Secing that for binds vv. 5 and G   
 former companions: for this there is no logically together, and that to dead men   
 help) they are astonished (think it also distinctly takes up the to dead men   
 strange, as A. V.), that you run not with before in this logical connexion, all int   
 them (the idea is that of a multitude pretations must be false, which do not give   
 to the words the dead in ver. 6 the same