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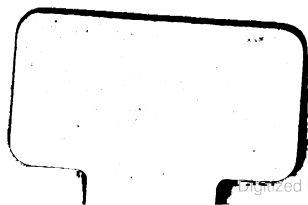
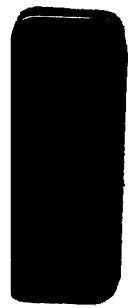
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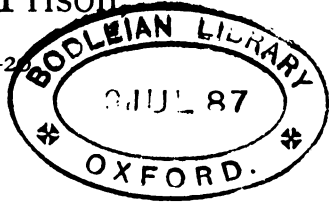
# DEFENSE

OF

## The Version of King James I.

“The Spirits in Prison.”

I PETER iii. 18-20



AGAINST

## The Westminster Revision.

BY

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T. WHITTAKER.  
2 and 3 Bible House, New York.  
1885.

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## PREFACE.

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**A** LECTURE, a *reading*,<sup>1</sup> without a preface, a *fore-speaking*, is like a door without hinges; without opening, without invitation, without insight, without attraction.

“The spirits in prison,” is the common title to a certain portion of St. Peter’s writings.

From my own experience, I may venture to say, few persons attempt to explain the subject of *The spirits in prison* without finding themselves hopelessly shut up in a close prison of difficulties.

If we can trace the difficulties to the spots where the springs first come out, we may hope the perplexities, without perhaps disappearing altogether, may become fewer in number and less formidable in character.

So far as I can now see, the difficulties perplexing the interpretation of 1 Peter iii. 18–20 may be traced to the following fountain-heads of the perplexities.

The difficulties appear in two classes:

I. The first class is created by *the nature of the subject*, and has these embodiments:

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<sup>1</sup> By the request of the Dean, read May 16th, 1884, to the professors and students of the Episcopal Theological School, Cambridge, Massachusetts. Time did not permit compliance with the previous request of the Dean of the Berkeley Divinity School.

1. The Latin Bible, called the Vulgate. This version of the Greek of the New Testament is the primary source of the difficulties which beset the words of St. Peter respecting "the spirits in prison."
2. The Greek Fathers.
3. Ignorance of St. Peter's structural peculiarities.
4. The use of rules of exegesis not warranted by New Testament usage.
5. The inadequate lexicography of Bible Greek.
6. The neglect to find definitions by means of contrast.
7. The disuse in interpretation of textual identities, the strictest and most efficient form of parallelism.
8. Undue deference to official position.

II. The second class of difficulties originates in *the existing mind of the Christian public*, and holds its imperious sway by the one or the other of these freely expressed convictions.

1. This is the first popular conviction :

The usual explanation of St. Peter's language by the popular commentaries, originating with the early Greek Fathers, and now adopted by many German and English scholars, is undoubtedly the correct explanation.

2. The second popular conviction is this :

The words of St. Peter form a portion of God's Word, which can never be explained in this world. All attempts at explanation are, as the past proves, lost labor and worse than useless.

In view of these numerous difficulties, nothing could induce me to confront opposition so stern, persistent, formidable, and seemingly invincible, but the firm persuasion

that *St. Peter's own writings embody the facile and correct solution* of all the difficulties now obscuring the real thoughts of this Apostle.

The discovery of the very beginning of a perversion of Scripture is oftentimes the most potent and effectual means of its removal.

As we measure the line of research now in my mind, I will point out the places where each gushing streamlet of error takes its rise, and also, if necessary, notice its outlying landscape.

I am greatly encouraged in my desire to exhibit St. Peter's methods of unwinding perplexities, by the assurance of as excellent Greek scholarship as can be found in any American college, that the results I have reached, under St. Peter's guidance, are fully confirmed by classic usage.

I trust I may feel assured of the candid attention of every reader of this treatise.

My subject is both special and general. Special: THE DEFENSE OF THE VERSION OF KING JAMES I. (1 Peter iii. 18-20) AGAINST THE WESTMINSTER REVISION. General: ST. PETER'S OWN EXPLANATION OF HIS WRITINGS. THE TRUE EXEGESIS IS THE WRITER'S OWN INTERPRETATION.

Each subject will help to illustrate the other.

This is St. Peter's Greek :

Χριστὸς ἅπας περὶ ἁμαρτιῶν ἔπαθε, θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι· ἐν ᾧ καὶ τῶς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν ἀπειθήσασι ποτε, ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε.

This is the translation by the Latin Vulgate :

Christus semel mortuus est, mortificatus quidem carne, vivificatus autem spiritu: in quo et his, qui in carcere erant spiritibus veniens proedicavit: qui increduli fuerunt aliquando, quando expectabant Dei patientiam in diebus Noe.

The literal Syrian Version :

The Messiah died in body, and yet He lived by the Spirit: And He preached to souls which were being held by Sheol [by moral death], those that aforetime were not obedient in the days of Noah.

St. Peter has, in King James's Version, these words in his First Epistle. 1 Pet. iii. 18-20:

“ Christ suffered for sins, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah.”—*Version of King James I., A. D. 1611.*

The Westminster Version translates in this way :

“ Christ suffered for sins, being put to death in the flesh, but quickened in the spirit; in which also he went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah.—*Westminster Revision, A. D. 1881.*

# “The Spirits in Prison.”

1 Peter iii. 18-20.

## DIFFERENCE BETWEEN THE TWO VERSIONS.

The difference, in this passage of St. Peter, between King James's Version and the Westminster Revision is not, at first sight, very obvious. To the ear the difference is not readily detected. In 1 Pet. iii. 18, the Version of King James has this sentence, “quicken<sup>d</sup> by the Spirit.” To the ear the Westminster Revision has merely changed the preposition “by” into the preposition “in”; and to the eye, has done nothing more than reduce the size of the capital letter “S” in the word “Spirit.”

But these apparently insignificant differences create great and fundamental changes *in the meaning of the passage.*

1. The simple reduction in the size of a single letter *changes the Divine Spirit of our Lord Jesus Christ into His human spirit, and banishes His Deity from the inspired declaration of St. Peter!*

A more startling illustration of the apparent omnipotence of human words cannot be found.

2. The extent of the changes introduced into St. Peter's language by the substitution of one preposition for another, it is, indeed, hard to measure; the alteration includes so many other changes, almost innumerable.

I must attempt to enumerate a few:—

(a). The total change the Westminster Revision inflicts upon the word “Spirit,” also affects the meaning of the word “flesh” in the immediately preceding clause, “put to death in the flesh,” 1 Pet. iii. 18; as “Spirit” and

"flesh" are here in the sharpest and most exact contrast with each other. Consequently, if Christ's human spirit is *the same as His soul*, and that it is, Bp. Samuel Horsley, in his famous sermon, Number XX., Bp. Edward-Harold Browne, in his Exposition of the Thirty-Nine Articles, and Bp. Chrystopher Wordsworth, in his Commentary insist, the word "flesh," because exactly contrasted with soul, can mean nothing more than *body*, as the Socinian, Sebastian Castellio, the contemporary of Calvin, maintains.

Error once in motion knows no stopping place. Its motions furrow traces.

(b). Our Lord, since only dead *in body*, did not die at all. He merely *swooned!* "His glorious resurrection," the immovable foundation of our faith and hope, was not a miraculous and unique return from death to life, but was simply a common recovery from a fainting fit!

(c). The change in the meaning of the word "Spirit" likewise works a change in the word "quicken" immediately preceding the term "Spirit."

The human soul of Christ, like every human soul, cannot, even for an instant, lose its immortality. Christ's human soul, therefore, since not dead when separated from his body, could not be "quicken," that is, could not be made alive, for it was already alive. The introduction of the human spirit of Christ into 1 Pet. iii. 18, consequently, requires a radical reduction in the meaning of the participle "quicken," made alive.

I am not portraying mere theory. This inevitable reduction the Rheims Version of the Roman Catholic Church actually makes in these words, "enlivened in the Spirit." The reduction favors Purgatory.

The Rheims Version has many followers outside of its church.

Bp. Horsley paraphrases the passage in this uncritical way: "quick in the Spirit," i. e., *surviving* in his *soul* the stroke of death which his body had sustained; "by which" or rather "*in which*," that is, in which *surviving* soul, "he went and preached to souls of men in prison, or in safe keeping."

Bp. Wordsworth thus explains the participle "quickened": "Christ's *human spirit* was endued with new powers of vitality by death." Comment. p. 59, b.

Canon Cook, in the Bible Commentary, (the Speaker's), gives a similar explanation—"Christ was quickened, endued with new life, in spirit, i. e., in His spiritual nature, *the true inner man.*"—p. 206, a.

From these quotations three facts are certain :

1. Bp. Wordsworth and Canon Cook each here follows Bp. Horsley.

2. Bp. Horsley follows the Rheims Version, A. D. 1582.

3. The Rheims Version does *not follow* its own Vulgate, *vivificatus*, which cannot mean "enlivened," but because, 1 Pet. iii. 18, is in *direct contrast* with *mortificatus*, "put to death," can signify *only* "quickened," *made alive*. The Greek verb, here translated by the Vulgate, *vivificatus*, "quickened," made alive, has this sense *in every place in the New Testament*, John v. 21, vi. 63; Rom. iv. 17, viii. 11; 1 Cor. xv. 22, 36, 45; 2 Cor. iii. 6; Gal. iii. 21; 1 Tim. vi. 13; 1 Pet. iii. 18.

Thus utterly *without authority from either the Vulgate or the Greek*, is the "enlivened" of the Rheims, and the "surviving" of Bp. Horsley. The Rheims *arbitrarily* changes "made alive" into "enlivened." Bp. Horsley, from *his own invention*, creates "surviving" from "enlivened." Both the Rheims and Bishop Horsley utterly discard *the contrast* between "put to death" and "quickened," made alive. This contrast forever settles the meaning of "quickened," that is, *made alive*.

But, the soul of Christ, because human, could not, although immortal, quicken His dead body, could not make it live again.

Thus the interpretation, which pronounces the "Spirit" in 1 Pet. iii. 18, to be the human spirit of Christ, totally excludes from the passage His actual bodily resurrection!

(d). The degradation of the "Spirit," 1 Pet. iii. 18, from Deity to humanity, also *changes both the relations* of the "Spirit" to the other objects in the passage, *and the character itself* of these objects.

These are the changes:—

(aa). Because the human spirit of Christ was not in existence in the days of Noah, its preaching to the antediluvians was an absolute impossibility. Consequently, "the spirits in prison," 1 Pet. iii. 19, were not men living before the flood, but must be *the disembodied souls of Noah's contemporaries*, to whom our Lord during the short interval between His death and resurrection "preached" a message, the nature of which has not even yet been definitely ascertained!

(bb). I must notice one other effect of substituting the human Spirit of Christ for His Deity in 1 Pet. iii. 18.

The curiosity respecting departed souls, which creates modern *Spiritualism*, is quick to use the possible preaching of Christ's human spirit while disembodied, and to advocate this supposition, namely: If there was Christian preaching in the world of spirits *then*, there may have been Christian preaching in the world of spirits *ever since*; and there may be Christian preaching in the world of spirits *even now*!

Error is not only a Proteus, but an ever developing protoplasm. The arbitrary transmutation of St. Peter's divine words, which *begins* by banishing our Lord's Deity from the record, *ends*, for the present, with the advent of Purgatory, and of its sequence and modification, the recent dogma of the probability of a *future probation-season*, not only for souls leaving this life in unbelief and impenitency, but for departed infants and children, who in this world had no probation; from which even God in His infinite mercy in Christ Jesus, who says, "Suffer little children to come unto me," cannot exempt them!

#### THE CONTRARY JUDGMENT

it is easy to discover. It deserves our special attention.

I have just repeated the remarkable declarations of Bps. Horsley and Wordsworth and Canon Cook. There is a *contrary judgment* in this very case, even the free and open profession of *these very men themselves*.

They are all dignitaries in the Church of England. They promised to observe the canons of their church. These canons, adopted A. D. 1608, appoint the *Bishops' Bible*, published A. D. 1563, to be read in *all churches throughout the kingdom*.

The *Bishops' Bible* in express words condemns the explanation of St. Peter by these very dignitaries. This condemnation you will perceive when you now have the very words of the *Bishops' Bible* itself. “*By the which: 1 Pet. iii. 18. Christ being from the beginning head and governour of his church, came in the daies of Noah, not in bodie, which then he had not, but in Spirit, and preached by the mouth of Noe for the space of 120 years to the disobedient, that would not repent.*”

The *Bishops' Bible* also has for chapter iii. of St. Peter's First Epistle, v. 19, this *caption*, taken from the Bible of Thomas Matthews, published A. D. 1537, “Peter declareth the benefits of Christ to the old world.” We must analyze this caption.

(a) “The old world” can be nothing else than *the antedeluvians*. The only antedeluvians in 1 Peter iii. 19 are “the spirits in prison.”

(b) “The benefits of Christ toward the old world” was His preaching by His Divine Spirit in Noah to those imprisoned spirits,—imprisoned, because living in the prison and bondage of sin.

The caption of Matthews' Bible and of the Bishops' is adopted by King James's Bible, A. D. 1611, and by *all English Bibles having captions in Great Britain and the United States of North America, from the time of the Reformation in England three hundred years ago down to the present hour*.

The canons of the Church of England have never been repealed. They are of authority to-day throughout the British Empire, both in Church and state, over bishops, canons, clergy and laity.—Canon CXI. of the Church of England.

#### THE EARLY CHURCH.

The venerable judgment of the Church of England respecting St. Peter's words, 1 Pet. iii. 18–20, is the judgment

of the early Church. The English Reformers inherited their decisions from the remote past.

The judgment of the English Reformers respecting St. Peter's words is the judgment of the *Syriac* and *Latin Versions*, the earliest translations ever made from the Greek of the New Testament; the Syriac using *Sheol* and the Latin using *Carcer* in the figurative sense of spiritual bondage.

Some of the early Fathers, the Greek Epiphanius of the fourth century, the Latin Hilary of the same century, and the Latin Augustine of the fifth, confirm the explanation the Syriac and Vulgate give of 1 Pet. iii. 18, 19.

Bp. Horsley says, St. Augustine is the *first* Christian writer who finds the *Divine* Spirit of Christ in 1 Pet. iii. 18. But, as both Epiphanius and Hilary lived a hundred years before Augustine, they *precede* him, not only in time, but also in *identity of interpretation*. (See *Amer. Church Review*, July, 1882; Article IX.)

The *traditional* interpretation of St. Peter is expressed in these primitive versions and the consentient Fathers, and not in the few Fathers who depart from these versions.

#### THE COUNCIL OF TRENT.

The Roman Catholic Council of Trent, sixteenth century, agrees with Epiphanius, Hilary and Augustine.

#### BIBLES OF THE SOUTH OF EUROPE.

*All the modern Bibles of Southern Europe*, Italian, Spanish, Portuguese, French, accord with the Syriac and Latin versions in their explanation of 1 Pet. iii. 18-20.

#### APPEAL TO ST. PETER HIMSELF.

The way is now open to appeal to St. Peter himself as our sole definer, expositor and arbiter.

Every writer knows, better than any other man, the sense in which he uses words. Every writer is his own best interpreter. A writer interprets himself, and we have the true interpretation of his writings when he shows us all the words and phrases he employs on any one subject. St. Peter fully meets these conditions.

To the neglect of this just and reasonable law of exegesis must be attributed a pernicious host of mistakes and errors, which, in the progress of the Christian era, have invaded, and still dominate, the field of interpretation. Unjust and tyrannical are mild terms to characterize the actions of the lawless invader. He silences the voice of the actual writer. He compels his muzzled slave to express ideas utterly foreign to his own mind and purpose. He deprives the world of the light and knowledge it would receive were the real author allowed to speak for himself.

In the expositions I now propose, St. Peter is sole lexicographer and sole expositor.

As the words he defines are few, his lexicon is not large. But his *lexical definitions*, on account of their accuracy, precision, force, and authority, cannot be reversed and changed, either by other lexicons or by revisers and commentators.

As an expositor, St. Peter is equally able and decisive. His creation and employment of *contextual identities* very far surpass in aptness and power of demonstration all mere human appeals to the supreme authority of general context.

#### ST. PETER'S DEFINITIONS.

By his definitions, St. Peter places the Deity of the Spirit of Christ upon immovable foundations. His definitions, therefore, first demand our attention :

##### 1.—*St. Peter's Definition of Spirit.*

Everywhere in his writings does St. Peter use the word “Spirit” as denoting the *Divine Spirit*.

Nowhere does he use the word “Spirit” as *the synonym of the human soul*.

He does, indeed, in one place only (1 Pet. iii. 4) speak of “a meek and quiet spirit.” But as “spirit” is here a *disposition and habit* of mind, which *can be acquired*, it is not an *original possession* of the human nature. St. Peter’s “meek and quiet spirit” is *not the human soul*.

St. Peter, then, never uses the word "Spirit" in any other sense than *Divine*. He never uses the word "Spirit" as the synonym of the human soul.

2.—*St. Peter's Definition of the word "quickened."*

The participle "quickened" cannot retain the signification the immediately preceding context and New Testament usage stamp upon it, unless "the Spirit" (1 Pet. iii. 18) is the *Divine* Spirit of Christ.

The participle "quickened" is, by the antithetic force of the particles *μὲν* and *δὲ*, and by the inherent difference between death and life, in full and exact contrast with "put to death" in the preceding clause. The full and exact contrast of "put to death" is nothing less than *made alive*. Restored from death to life is, therefore, St. Peter's definition of the participle "quickened."

"Quickened" cannot be evaporated into "enlivened," of the Rheims Version; into "surviving," of Bp. Horsley; into "endued with new powers of vitality," of Bp. Wordsworth; into "endued with new life," of Canon Cook.

But restoration from death to life can be effected only by *Divine* power. This fact imparts to "the Spirit" (1 Pet. iii. 18) not only *Deity*, but also *instrumentality*; and thus absolutely rejects the little "s" and the preposition "in," of Bp. Horsley and the Westminster Revision; and at the same time completely justifies and imperatively demands this translation of the Version of King James, "quickened by the Spirit."

3.—*St. Peter's First Textual Identity.*

*St. Peter himself*, in his First Epistle, iv. 6, provides a full explanation of his language, 1 Pet. iii. 18, "put to death in the flesh, but quickened by the Spirit."

We are all familiar with 1 Pet. iv. 6, as it stands in King James's Version: "The gospel was preached to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

The Greek of the passage requires and justifies this new translation:

The gospel is preached to them that are dead in sin, that they may be condemned as individual men for their sinful flesh, but may live according to the will of God, by His Spirit.

*κατὰ ἀνθρώπων*, man by man, *not κατὰ ἄνθρωπον*, according to man, is the opening key to this verse.

*St. Peter's own use of this passage.*

In 1 Pet. iv. 6, and iii. 18, are these identical words, these identical constructions, and these identical meanings.

(a) The identical *words* are “flesh and Spirit.” They are in the two passages identical *in sense*, as I shall soon show.

(b) The identical *constructions* are twofold.

(aa) The first form of construction is in both passages *contrastive*. In each text, flesh and Spirit are in broad and exact contrast.

(bb) The second form of construction is in both passages by prepositions *implied*.

But in both passages the implied prepositions are *different*. They cannot be *the same*. The immediate context both requires the difference, and forbids the identity. In both passages each *entire* clause, in its *every* part, is *in contrast*. Not *identical* prepositions can express contrast. Only *different* prepositions are equal to this contrastive office.

The demonstrable fact that different prepositions actually exist in *contrasted* clauses annihilates this exegetical dogma, first invented by Matthew Flaccius, A. D. 1567, to explain 1 Pet. iii. 18, and afterwards adopted by Prof. Patrick Fairbairn and by other Biblical expositors. Flaccius thus writes in his *Clavis Scripturæ Sacræ* :

“*The antithesis* clearly shows that Christ was put to death *in one manner*, but vivified *in another manner*.”

Flaccius thus makes *manner* the attribute both of “put to death” and of “quickenened,” and gives to each clause *the same* preposition, namely, “in.”

But as *antithesis is in its very nature different*, the dogma destroys itself. Because the prepositions in the passage are *antithetic*, they are for this reason necessarily *different*.

Had Flaccius proposed this canon of interpretation, "Antithetic clauses often have, in the New Testament, different prepositions," he would have announced an exegetical truth, and prevented the reappearance of his erroneous dogma in subsequent Commentaries and in the Westminster Revision.

(c) The identical *meanings* in 1 Pet. iv. 6 and iii. 18.

(aa) The word "flesh" means in both passages *the entire human nature*. This is St. Peter's own definition of flesh when he declares "all *flesh* is grass," 1 Pet. i. 24, that is, all *men* are mortal. St. Peter's definition of "flesh" we are bound to adopt, for the reason that it is *his* definition.

Since "flesh" in 1 Pet. iv. 6 and iii. 18 means *the entire human nature*, "Spirit," the contrast in each passage of "flesh," cannot in either passage possibly mean *the human soul*.

(bb) For the reason that in neither passage can "Spirit" denote a *human* spirit, *Divine* Spirit is the only possible meaning "Spirit" can have, either in 1 Pet. iv. 6 or in iii. 18.

By means of these several identities St. Peter creates between the two passages, he, in 1 Pet. iv. 6, explains and interprets 1 Pet. iii. 18; and his explanation and interpretation we are required to receive, for three imperative reasons: (a) St. Peter is his own best interpreter; (b) St. Peter is an *inspired* Apostle; (c) the Holy Spirit *speaks and decides* through St. Peter.

4 St. Peter furnishes still another invincible proof in a text I now repeat that the "Spirit" in 1 Pet. iii. 18 is the *Divine* Spirit of Christ:

"The Spirit of Christ which was in the prophets testified beforehand the sufferings of Christ, and the glory that should follow."—1 Pet. i. 11.

(a) Only *twice* in his Epistles does St. Peter connect the word "Spirit" with Christ, namely, 1 Pet. i. 11, and iii. 18.

Whatever, then, is the nature of the Spirit in *the first* of the two places, must be the nature of the Spirit in the other place.

But, in 1 Pet. i. 11, "the Spirit of Christ" is His *Divine* Spirit, because it was "in the prophets," and in them with its *omniscience* to testify beforehand events then future. Hence, because Divine in 1 Pet. i. 11, the Spirit in iii. 18 is also Divine. The meaning Spirit has in i. 11, imparts its own divine meaning to Spirit in iii. 18.

(b) Moreover, 1 Pet. i. 11, *contains St. Peter's own definition of the Spirit of Christ.* St. Peter's definition, because he does not change it when once made, passes over to iii. 18, and there defines the Spirit of Christ as *Divine.* ONCE DEFINED, A WORD RETAINS ITS DEFINITION THERE GIVEN, UNLESS WE CAN SHOW THAT THE AUTHOR ELSEWHERE IMPARTS TO THE WORD A DIFFERENT SENSE. This change we cannot show in reference to St. Peter's definition of the Spirit of Christ. Once defined as Divine, Christ's Spirit remains in St. Peter's Epistles defined in the same Divine sense.

Thus it is, that St. Peter, himself, decides by multiplied proofs the meaning of Spirit in 1 Pet. iii. 18. The Spirit there is Christ's Divine Spirit. No earthly power can reverse the absolute decision of this inspired Apostle.

I must now present another aspect of our superhuman subject.

#### THE PREACHING OF CHRIST'S SPIRIT.

"By which Spirit He went and preached."—1 Pet. iii. 19.

Christ's *Divine* Spirit went and preached.

What is the nature of His going? What is the nature of His preaching?

(a) "He went." How did Christ's Spirit go?

This question is sometimes answered by attempting to transform the Divine Spirit of Christ into his human spirit. But St. Peter, himself, has already, by his unchangeable definitions, proved the transformation impossible; therefore, this method of answer is no longer available.

Since *Divine*, the Spirit of Christ is *omnipresent.* He is as much in one place as in another. He is in all places

alike. He cannot pass from this place to that. He can have no *literal locomotion*.

In its *literal* sense, the word "went" cannot be applied to Christ's *Divine Spirit*. The word "went" must, therefore, be here used for the adverb, *continually*. This meaning has, through St. Peter's definitions of Spirit, become a constructive and resistless necessity.

The Old Testament writers often use the words "go and went" in this sense of *continuance*. I here give you an example:—

"The noise in the host of the Philistines *went on* and increased," 1 Sam. xiv. 19. That is, the noise of the Philistine host *continually* increased.

St. Peter, himself, uses a Hebrew idiom, which expresses *continuance*. In scoffing scoffers, 2 Pet. iii. 3. that is, *continual* scoffers.

The argument, from this language of St. Peter, is conclusive. Since he uses one Hebrew idiom, denoting *continuance*, he surely may, influenced by his Hebrew mind, use another, when he writes "went," and may, by this word, mean *continually*.

As a matter of fact, the preaching of Christ's Divine Spirit *continued* for a long time, even more than a century. "My Spirit shall not always strive with man. His days shall be a *hundred and twenty years*."—Gen. vi. 3.

Thus, the language of St. Peter, when he says, "The Spirit of Christ *went* and preached," that is, *continually* preached, agrees exactly with the facts recorded in the Book of Genesis.

Both the Deity of Christ's Spirit and the duration of His preaching demand for the word "went" the meaning of *continually*.

(b) The Spirit of Christ *preached*. How did he preach?

Preaching, in the Bible sense of the act, is effected only by a *human voice*. Even a *preaching angel*, Rev. v. 2. is for the occasion regarded as a man.

When, therefore, the Spirit of Christ preached, He must have spoken, not *immediately*, but *mediately*. He was in the Old Testament prophets, (1 Pet. i. 11), who spake as He

moved them to speak, (2 Pet. i. 21). St. Peter calls the patriarch Noah “*a preacher of righteousness*,” 2 Pet. ii. 5. The Spirit of Christ preached, through the mouth of their patriarch, who holds the honorable place of being the first man in Bible history that bears the title of “preacher.”

(c) What was *the subject* of the preaching by Noah moved by the Spirit of Christ?

Only once (1 Pet. iii. 19) does St. Peter, in his Epistles, use the verb *κηρύσσω*, to preach. In consequence of this fact, his own expression, “preacher of *righteousness*,” must determine the sense of the verb in 1 Pet. iii. 19. “Preacher of *righteousness*” means preacher of *goodness, holiness*. This is St. Peter’s own explanation of the word righteousness—1 Pet. iii. 13, 14; 2 Pet. ii. 21. The burden of Noah’s preaching to the antedeluvians was this: “To turn unto the *holy* commandment he delivered unto them,” 2 Pet. ii. 21. “*Turning to holiness*” is repentance. The Spirit of Christ in Noah, therefore, preached *repentance* to the antedeluvian spirits living in the prison of their sins.

Clement, of Rome, first century, in his First Epistle to the Corinthians, Chap. vii., expressly says: *Νῶε ἐκήροξε μετάνοιαν*, Noah preached *repentance*.

A great and imperishable fact is the result of this meaning St. Peter, himself, imposes upon the verb “preach,” in 1 Pet. iii. 19. This is the loud fact: Because the Spirit of Christ preached *repentance* to the antedeluvians, the verb to preach, (1 Pet. iii. 19), cannot possibly there mean to preach *the gospel*. The strong assertions of the Christian Fathers, Irenæus, Clement, and Cyril of Alexandria, and of Bps. Horsley and Wordsworth, Dean Alford, and Canon Cook, to the contrary, cannot destroy St. Peter’s own definition. With St. Peter, to preach is to preach *repentance*, and nothing else.

Still another fact equally loud: St. Peter’s verb to preach cannot mean to preach *the gospel*. All that these Fathers and Divines say about the human Spirit of Christ preaching the gospel to disembodied souls is *unmixed invention* and *unwarranted dogmatism*, not having even a shadow of authority from the real language of this Apostle.

St. Peter beforehand refutes these mistaken primitive expositors, as well as their followers, these English theologians.

The advice of Dean Alford is here most appropriate: "Deal with the *plain* words of Scripture. *Accept* its revelations."—Greek Test., Vol. iv., Part 1, p. 368.

I must next speak of

#### THE PERSONS TO WHOM THE SPIRIT OF CHRIST PREACHED.

These persons are "The spirits in prison."—1 Pet. iii. 19.

The "spirits" here are not necessarily *disembodied* spirits.

St. John calls men *actually alive* at the very time he is writing, "spirits."

"Believe not every *spirit*, but try the *spirits* whether they are of God: because many *false prophets are gone out* into the world. Every *spirit* that confesseth that Jesus Christ is come in the flesh is of God. And every *spirit* that confesseth not that Jesus Christ is come in the flesh is not of God."—1 John iv. 1-3.

Thus, according to St. John, "false prophets," alive, walking and talking at the very time he is describing them, are "spirits."

St. John and St. Peter were cotemporaries, and during the first years of their personal history, familiar associates. They spoke and wrote the language common and prevalent in their day. These facts point to the conclusion, that what St. John says St. Peter might also say. Since St. John actually calls men living in material bodies "spirits," St. Peter may surely use the same appellation, 1 Pet. iii. 19, and yet not designate by it *disembodied* souls, as Bps. Horsley and Wordsworth and Dean Alford so strongly insist.

#### THE INFLUENCE OF THE VULGATE.

The discovery, so far as possible, of the sources, from which the perversions of St. Peter's words we are examining, originate, is one purpose constantly in our view as we prosecute our present inquiry.

In the XLII. Canon of the Church of England, there is this direction, "Every minister to have the New Testament, not only in English, but *also in Latin.*"

This direction shows both the high estimation in which the Latin Vulgate is held by the Church of England, and likewise the source from which many existing dogmas in this church have their origin.

The designation of these dogmas, derived from the Vulgate, would fill a volume. The dogmas are in these two forms, (a) the Latin itself, and (b) the Rheims translation of the Vulgate. We shall presently give examples of each form.

#### THE ROMISH SYSTEM.

The main foundations of the Romish system, Popery, Transubstantiation, and Purgatory, are all the perversions by the Vulgate, of the original languages of the Bible, the Hebrew and the Greek. These radical errors of the Church of Rome do not exist in the tongues in which the Holy Scriptures were written before they were translated into the Latin Vulgate.

1. The word *Peter* in the Greek never means a “rock,” but simply a precious stone, a small gem, called “a white stone,” Rev. ii. 17, where its gift by Christ is a token of His love. Where in the Greek of John i. 43, our Lord calls Simon *Cephas*, and in Matt. xvi. 18, calls him *Peter*, the exact equivalent of *Cephas*, John i. 63, this is the full extent of the signification of each of these names, Thou art precious to me, Thou art dear to me, Thou art greatly beloved by me.

2. In the Latin language, the verb *est*, “is,” Matt. xxvi. 26, *hoc est corpus meum*, does not, like the Greek verb, *ἔστι*, “is,” in the same passage, mean *represents*, symbolizes, as in Matt. xiii. 38, “the field is [represents, symbolizes, “is like,” ver. 44] the world,” but *est* indicates *identity*; “this [bread] is, [is really] my body.” Thus the Latin *est*, “is,” Matt. xxvi. 26, introduces Transubstantiation; while the Greek *ἔστι*, “is,” in the same place, rejects the dogma. Since the Greek is the *sole authority*, “Transubstantiation, the change of the substance of Bread and Wine,” is rightly condemned by our XXVIII. Article of Religion.

3. The Romanists find Purgatory in 1 Pet. iii. 19, in the

expressions, his, qui in carcere erant, spiritibus, "those spirits that were in prison."—Rheims Version *in loco*.

But as the spirits were antedeluvians, alive in the days of Noah, and their prison was the slavery of sin, Purgatory cannot be "grounded upon the warranty of this," or any other "Scripture," and consequently, is "a fond thing," res est futilis, "vainly invented," inaniter conficta.—Article XXII.

Whenever the members of the Church of Rome shall see and appreciate these Scriptural facts, they will desert their present assumed substructions, the Papal Supremacy, the Substantial Change in the elements of the Lord's Supper, and the Purgatorial state of the soul after the death of its body, and accept the authoritative teachings of the Greek New Testament.

4. These statements preface *the interpolation* which I wish now to notice in the Vulgate of St. Peter's words I am analyzing.

In St. Peter, the very first springhead of the evil influence in the Vulgate which can be historically determined, is the Relative Sentence "which were," 1 Pet. iii. 19, the translation by King James's Version of the Latin of the Vulgate, *qui fuerunt*.

In the original Greek of the passage, this Relative Sentence *does not exist*. It is wholly the unlawful creation of the Vulgate. In the English Version, "which were," is an unauthorized intruder. The Relative Sentence, "which were," is a human invention and interpolation. St. Peter never either spoke or wrote the sentence. St. Peter's actual language is merely "spirits disobedient," not, as in our Bible, "spirits *which were* disobedient."

The difference in the expressions is broad, obvious and essential. In the expression, "spirits disobedient," "disobedient" is simply an adjective of *quality*, without either action or time, save "the days of Noah."

On the contrary, the Relative Sentence, "which were disobedient," inspires the spirits with activity, and provides them with a *temporal* period, which may be *future*, as well as *past*.

By this introduction of the Relative Sentence, *qui fuerunt*, into the Vulgate, the only Bible of the Church of Rome, there was opened a *new road of interpretation*, which, if not trodden then, might be traveled hereafter.

So long as the new opening was looked at through the eyes of Augustine, the theological autocrat of the Middle Ages, the untrodden way remained untrodden.

But, when the Jesuits of the sixteenth century resolved to renounce Augustinianism, root and branch, and to revolutionize, not only theology, but also the philosophy of morals, in order to recover the ground lost in the earlier years of the Reformation, they were quick to see, that the old unused track was just the path they needed to walk in, first, to Purgatory, and then to any conceivable land beyond.

Not satisfied with the Vulgate *fuerunt*, ("were" of Tyndale) made unalterably the *imperfect* tense by the adjacent imperfects, *erant*, "were," 1 Pet. iii. 19, and *expectabant*, "waited," ver. 20, (each of these English words being their own translation) the Jesuits arbitrarily change the word "were," (made the *imperfect* by their own "were," ver. 19, and their own "waited," ver. 20,) into the *pluperfect*, "had been," ver. 20.

By thus contradicting themselves, and by *inventing out of nothing* the pluperfect, the makers of the Rheims Version by their inadmissible "had been," suggest the inference, that the disobedient spirits, in the invisible world, *have actually forsaken their disobedience, and have become really obedient.*

Do you ask what theological transformations this hermeneutical legerdemain has effected? Nothing less than these Romish dogmas. Purgatory is made both (a) a *Reformatory Institution*, and (b) an *Article of the Faith* of the present Roman church!

But since the sole foundation of "Purgatory, or a middle state of souls," (Rheims' Version), is a pluperfect tense made out of nothing, *there is no such state.* THERE IS NO PURGATORY.

*Ex nihilo nihil fit.* Nothing produces nothing.<sup>1</sup>

The necessary exclusion of the Relative Sentence, "which were," from 1 Pet. iii. 19, causes "spirits" and "disobedient" to coalesce, and to form one single expression, and by this inherent union to identify "the spirits in prison" with Noah's flood, and thus forever detaches them from every conceivable future period.

ST. PETER'S DIRECT PROOF, BY ANOTHER TEXTUAL IDENTITY,  
THAT THE SPIRITS IN PRISON ARE ANTEDELUVIANS.

In addition to 1 Pet. iii. 19, St. Peter has, in the following places, still a *second* reference to the flood in the days of Noah.

"God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly."—2 Pet. ii. 5.

Only a slight comparison of these two narratives, by this Apostle, 1 Pet. iii. 19, and 2 Pet. ii. 5, proves their *absolute textual identity*.

The two narratives are identical in these three particulars, which *exhaust* the narratives: (a) the total destruction, save eight persons; (b) the instrument of destruction, the flood; and (c) the persons destroyed, the "disobedient" of 1 Pet. iii. 19, and the "ungodly" of 2 Pet. ii. 5.

St. Peter himself thus proves, by his *identical narratives*, that the "disobedient" and the "ungodly" are precisely the *same persons*. But "the disobedient" and "the spirits in prison" are the *same persons*. We must not here shrink from the consequence which follows, "the spirits in prison" and "the ungodly" are the *same persons*.

The argument from St. Peter's textual identities is not yet exhausted:

(a) "The ungodly" are men alive in material bodies. "The spirits in prison" are also men alive in material bodies.

(b) "The ungodly" are men *living before the flood*. "The spirits in prison" are likewise *living antedeluvians*.

(c) "The spirits in prison" are "the world of the un-

<sup>1</sup> *Nil fieri de nilo posse.* Titus Lucretius Carus, I. 105.

godly,” 2 Pet. ii. 5. No *material* prison can hold “the world of the ungodly.”

The “prison” of the “antedeluvian spirits” is not then a *literal* prison. Their prison is a *figurative* prison.

In Bible Greek the phrase “in prison” denotes *in every instance* involuntary and enforced confinement. The phrase never means “in safe keeping,” as Bp. Horsley imagines; nor “in custody,” the expression Canon Cook prefers.

What now is *the nature* of this *figurative* prison? St. Peter himself returns the answer.

“The spirits in prison.” When exactly translated, the Greek of this expression is this sentence,—the *in-prison* spirits. The phrase, in-prison, thus standing between the article “the” and the noun “spirits,” is, in the language of Greek grammarians, the *attributive* position. Holding this position, the phrase “in-prison” is so closely united with “the spirits,” that the two words become in sense one word. The “prison” thus identified with “spirits” is *subjective* and *personal*. The “prison” is not *outside* of the “spirits,” a *material* prison of timber, stone and iron, made for them by other men. The “prison” is *within* “the spirits,” a *state and habit* of soul created by the spirits *themselves*, and not by others.

St. Peter himself accurately defines their prison, for he puts Simon Magus into it, when he thus describes the *internal character* of the sorcerer, “Thou art in the *bond of iniquity*.”—Acts viii. 23.

St. Peter here proves himself a *figurative speaker*. In 1 Pet. iii. 19, he is a *figurative writer*. Having by his mouth pronounced Simon Magus enslaved by the *bond* of iniquity, St. Peter by his pen marks the antedeluvians incarcerated in the *prison* of iniquity.

The prison of the antedeluvians is, then, according to the definition of St. Peter himself, *the prison of sin*.

STILL ANOTHER TEXTUAL IDENTITY OF ST. PETER'S,  
 NAMELY, THE SAME ATTRIBUTIVE POSITION IN 1 PET.  
 iii. 19 AND i. 11.

*The attributive position* is a favorite usage with St. Peter. From more than *four score* examples of his, I select a single one, where the *attributive* is with the word "Spirit" (*Divine Spirit of Christ*) put as it is in 1 Pet. iii. 19:

"The Spirit of Christ which was in them," *i. e.*, was in the Old Testament prophets.—1 Pet. i. 11.

The exact translation of the Greek of this expression must take this form: The *in-them* Spirit of Christ, that is, the *in-prophets* Spirit of Christ; the prophetic Spirit of Christ; the prophetic Spirit of Christ *in the souls* of the prophets; the souls of the prophets, endowed by the Spirit of Christ with the power of prophecy, so united to the Spirit of Christ that, in the act of prophesying, the soul of each prophet and Christ's spirit are in effect one person.

The union here (1 Pet. i. 11) described by St. Peter's *attributive* clause, *in-prophets*, is the closest possible union consistent with the retention of personal identity by the prophets and by the Spirit of Christ.

The union thus portrayed by St. Peter illustrates not only the nature of prophetic inspiration, but the nature of all kinds of inspiration by the Spirit of Christ. The soul of the speaker or writer which the Spirit of Christ inspires, is moved and controlled by His Spirit, so far as a human soul can be influenced, and yet not lose its own personality, activity, and responsibility.

The closeness of the relation between the Spirit of Christ and the souls of the prophets He inspired, *most instructively demonstrates the closeness of the relation subsisting between "the spirits in the days of Noah," and the ATTRIBUTIVE phrase "in prison."* So close and intimate is this relation, that the imprisonment of "the spirits" is *within* them, in their *internal being, in their real selves, is a living and abiding part of their spiritual nature.*

Had St. Peter placed the clause "in prophets" *after* the Spirit of Christ (*predicative position*), thus, The spirits in the prophets, the sense would be, *among* the prophets indefinitely, but not in each one of them. No union close and personal, but only general and vague, would then be

predicated. The *intimacy* and *coalition* of the union would not, in the slightest degree, be indicated.

We thus see

OUR GREAT INDEBTEDNESS TO ST. PETER AS A WRITER  
AND INTERPRETER OF GREEK.

To St. Peter the entire Christian world is immeasurably indebted for his *attributive* clause, *in-prophets*, 1 Pet. i. 11 :  
(a) *He shows us by the clause that there is in the New Testament such a linguistic construction.* (b) *He shows us that he himself uses the construction.* (c) *He explains to us the nature and power of the construction.* (d) *By his own hand he places in our hands his own efficient instrument, by which we are to understand and interpret him, when he afterwards repeats his own ATTRIBUTIVE construction by writing these words, "The IN-PRISON spirits," 1 Pet. iii. 19.*

Had the poet Milton lived in the days of Noah, and been the *ninth* soul saved in the ark, he on his rainy voyage might have in these lines of his distinguished between the patriarch and every antedeluvian spirit who was disobedient—

"He that has light within his own clear breast  
May sit i' the centre, and enjoy bright day.  
But he that hides a dark soul and foul thoughts,  
Benighted walks under the midday sun:  
*Himself is his own dungeon.*"—*Comus, lines 381-385.*

BP. HORSLEY'S UNSCRIPTURAL SUPPOSITIONS.

Bp. Horsley supposes there were penitents among the antedeluvians, who "were recovered from their disobedience, and before their death were brought to repentance and faith in the Redeemer to come."—Sermon XX.

This supposition is not authorized, either by the Book of Genesis, or by the writings of St. Peter.

I have already proved that "the ungodly," 2 Pet. ii. 5, and "the spirits in prison," 1 Pet. iii. 19, are *the same persons*.

Since they are the same persons, "the perdition of ungodly men," 2 Pet. iii. 7, is the perdition of "the spirits in prison." But the perdition of "the ungodly" includes, ac-

ording to St. Peter's own explanation, both the death of the body and the "*punishment*," 2 Pet. ii. 9, of the soul.

From this twofold perdition St. Peter exempts *not a single individual of the ungodly*. Consequently, St. Peter, himself, includes *the whole body* of "the spirits in prison," *without a single exception*, in the same twofold perdition of both body and soul.

Thus, utterly destitute of Scriptural authority is Bp. Horsley's conjecture, that there were penitent believers "in the Redeemer to come," among the disobedient who perished by the flood in the days of Noah.

To these hardened men, who for one hundred and twenty years were deaf to all the calls of Noah to repentance, death was not the messenger of mercy. They were in the same state of mind as were the five brethren of the rich man in torment, thus described by our Lord, "Since they hear not Moses and the prophets, neither will they be persuaded, though *one rose from the dead*."—Luke xvi. 31.

In the light of St. Peter's declaration, "the Lord knoweth how to reserve *the unjust*," (with whom "*the ungodly*" destroyed by the flood, 2 Pet. ii. 5, are identical), "*unto the day of judgment to be punished*," ver. 9, these assertions of our Lord, Himself, "In the days that were before the flood they were eating and drinking, marrying and giving in marriage until the day Noah entered the ark, and knew not until the flood came, and took them *all away*," (Matt. xxiv. 38, 39, "*destroyed them all*," Luke xvii. 27, ἀπόλεσεν πάντας, the Greek verb here in St. Luke being identical with the "perdition," ἀπολείας, of "ungodly men," 2 Pet. iii. 7, "the ungodly," ii. 5, who *perished*, ἀπόλετο, ver. 6, by the flood;) prove most conclusively that our Lord, Himself, asserts not only that *all* the antedeluvians were taken away by the flood, but that *the souls of all, without exception, are now reserved unto the day of judgment to be punished*.

Against these positive and absolute assertions of Christ, who is the Judge, both of the living and the dead, respecting the *universal* destruction of the antedeluvian spirits in prison, both in body *and* soul, all human conjectures and suppositions and theories are powerless and useless.

The Vulgate, because destitute of the Definite Article, could not repeat the *attributive* position in its Greek form. In giving, however, to *carcer*, 1 Pet. iii. 19, its *figurative* sense, the prison of sin, the Latin Version *virtually retains the Greek attributive in this verse.*

This *attributive* appears in its meaning in Augustine's celebrated explanation of St. Peter's words.<sup>1</sup> The explanation of Augustine became the traditional explanation of the Latin church itself, until after the sessions of the Council of Trent.

The hatred Pope Gregory VI. cherished toward the Eastern Church caused him to banish all Greek literature from his dominions. During the reign of terror which followed, not a Greek fire glowed through medieval Europe, till the expiring coals were rekindled by the Reformation.

Then, St. Peter's own explanation of 1 Peter iii. 18-20, which, in substance, is embodied in the Syriac and Latin Versions, and which is most accurately defined by Augustine, reappeared in the exact and right exegesis of the passage by Schoettgen, in his *Horæ Hebraicæ*, A. D. 1733.

The deadly hostility of the Jesuits towards the Jansenists, and towards the Reformation everywhere, suddenly occasioned the abandonment, in the church of Rome, of the explanation inherited from Augustine, and the creation by the Douay fathers of the following new paraphrase, (now so extensively approved by German and English Protestants) in the Rheims Version, A. D. 1582, where the texts (1 Pet. iii. 18-20) are pronounced proofs of “Purgatory, or a middle state of souls.”

“Enlivened in the spirit, in which also coming he preached to those spirits that *were* in prison: which *had been* some time incredulous, when they *waited* for the patience of God in the days of Noe.”—1 Pet. iii. 18-20.

Bp. Horsley died A. D. 1802. The resemblance between this Rheims paraphrase, and his own explanation of the

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<sup>1</sup> “Spiritus in carcere conclusi sunt increduli qui vixerunt temporibus Noe, quorum spiritus, i. e., *animæ erant in carne et ignorantia tenebris, velut in carcere conclusi.*”—*Epistola* 94, ad Euodiam.

passage, are too obvious to conceal the origin of his own minute and arbitrary expansions.

*The Bishop here follows the Rheims.* Because Bp. Horsley treads the path which is both Romish and wrong, this path must not longer be trodden. His official dignity and reputed learning cannot justify his misrepresentation and perversion of Christian truth.

## SUMMARY.

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St. Peter, as a writer and interpreter, is revived. He lives anew. He is no longer a dead and silent witness. He appears in his own person. He speaks with his own voice. He is his own representative. He writes his own lexicon. He repeats his own lexical definitions. He utters his own explanations, both by contextual contrasts, and by contextual identities. We hear the definite results he reaches. We see the stable and unchangeable conclusions he establishes:

1. St. Peter's "Spirit of Christ" is His *Divine* Spirit.
2. His Divine Spirit "quickens," makes alive, restores to life, His dead body in the tomb of Joseph of Aramathea.
3. This is no new act of His Almighty power. In the days of Noah, the Divine Spirit of Christ preaches by this patriarch, whom He inspires and strengthens for the work.
4. The persons whom the Spirit of Christ now addresses by the preaching of Noah, are the impenitent multitudes before the flood.
5. The prison of the antedeluvians is the prison of sin.
6. Nowhere in his Epistles does St. Peter mention the *human soul* of Christ.
7. "The spirits in prison" are not souls without bodies, but are living men inhabiting material bodies.
8. All the explanations of the Early Fathers and of modern commentators and revisers who regard "the spirits in prison" as souls *disembodied*, are misunderstandings and misrepresentations of St. Peter's inspired and authoritative expositions.











