20, 21. 1 PETER. $15   
   
 AUTHORIZED VERSION. AUTILORIZED VERSION REVISED,   
   
 21 The like figure where- 212 Which, the antitype [of that],™\*™"\*   
 unto even baptism doth doth now save ¢ you also, even bap- t%   
 also now save us (not the   
   
 eates, or present heing in prison of Beza, from the straightforward explanation,   
 Ac., it cannot surely be doubted that we II. 1. Many understand the spirits in   
 are equally putting force on the Apostle’s prison of souls awaiting condemnation,   
 words, and thnt the spirits prison must, but explain preached of announcing, not   
 be taken as describing the local condition salvation, but condemnation. But, besides   
 of the spirits at the time when the preach- that this verb, as remarked above, has,   
 ing took place. Moreover, went, as com- as applied to Christ and Mis Apostles, but   
 pared with ver. 22 (which Hofmann gets the one meaning of preaching the good   
 most lumely over, by saying that it tidings of Sulvation,—besides the utter   
 presents no greater difficulty than the superiluity of such a preaching” to spi-   
 statement that Christ accompanied the rits already reserved to damnation,—what   
 Israelites through the wilderness in 1 Cor. ‘a context would such a meaning give, in   
 + to which we may answer, If this the midst of a passage intended to convey   
 were 1 plain statement, involving such an consolation and encouragement by the   
 application of the word, might then blessed consequences of Christ’s suffer-   
 discuss the intelligibility of it)—the ex- ings!   
 pression, were once disobedient, marked AI. 2. Some of the Fathers, as Irengus,   
 off as not belonging to the same time as Tertullian, Hippolytus,—the Schoolnen,   
 the preaching, shew, as plainly as words Zwingle, Calvin, &e, explain preached   
 can shew, that we are reading of some rightly, of announcing salvation, but re-   
 act of Christ which He then, af the time gard the spirits in prison as the spirits   
 described, went and did, with reference of the just, especially of the Old Test.   
 to spirits who were, at some other time saints.” The most extraordinary instance   
 specified, in a certain state. And, which of this class of interpreters is who   
 has not been sutticiently noticed, a erown- destroys his own explanation, by confessing   
 ing objection to this view is the use of that the Greek will not bear it.   
 the word spirits, connecting [wherein, IL. 3, Estius, Bellarmine, Luther, Peter   
 ive. in the spirit] our Lord’s state with Martyr, Bengel, &e., assume that the   
 the state of those to whom He preached: words refer, not to all the unbelievers of   
 a word only used of men when departed Noah’s time, but only to those who re-   
 out of this life pented at the last moment when the flood   
 I, 2. Several Commentators, principally ‘was upon them.   
 Socinian, but also Grotius and others, un- Il. 4. Athanasius, Ambrose, Erasmus,   
 derstand by the spirits in prison either Calvin, hold both kinds of preaching, the   
 the Gentiles, or the Jews (under the yoke evangelic to the spirits of the just, the   
 of law) and Gentiles (ander the power damnatory to those of the disobedient.   
 of the devil) together, and by the word One or two singular interpretations do   
 preached, the preaching of the Spirit of not full under any of the above classes:   
 Christ by the Apostles. These expositors e.g. Marcion maintained that the preach-   
 ke the mention of the disobedient in ing of Christ was to those whom the Old   
 Noah’s time to be merely by way of sample Test. calls but who were in reality   
 of the disobedient in all time, or, at better than the Old Test. saints; Clement   
 in the time when the Apostle was writing. of Alexandria, that they were the just   
 As Iuther well says, “ How this inter- among the philosophers, were never-   
 pretation heaps on caprice upon caprice, theless imprisoned under idolatry.   
 need not be shewn.” I will add, that its Tt remains that we should enquire,   
 supporters do not appear to attempt to whether this preaching to the imprisoned   
 justify it philologically, as indeed it is spirits by our Lord, took place between   
 plain they cannot. Every word of every His death and His resurrection, or after   
 clause protests against it. the latter. The answer will very much   
 II. We now come to those who un- depend on the sense which we give to the   
 derstand the passage of our Lord’s de- words in which. The argument which   
 scent into Hades, but, offended by the idea Wiesinger so much insists on, that the   
 of possibility of salvation opened clauses must come in chronological se-   
 to spirits of the disobedient kept awaiting quence, will not determine for us; because