individuals were not in *their* view): **searching**  
(the participle takes up again the two verbs,  
with a view to mark more definitely the object of their search, now about to be described)  
**at** (towards, with reference to) **what or what  
sort of** (what, as identifying, **what sort of,**  
as describing. “The former means, the very  
date itself: the latter, the kind of period,  
to be known by various events.” Bengel)  
**season was declaring** (signifying, revealing) **the Spirit of Christ which was in  
them** (the Spirit of Christ, i. e. Christ’s  
Spirit: the Spirit which Christ has and  
gives, being He who reveals all things relating to Christ and the purposes of the  
Father: see Matt. xi. 27; John xvi. 14,  
15, which passages, though in their normal  
sense they apply to New Test. revelations,  
yet in their declarative and abstract truth  
regard the Spirit’s office in all ages. See  
also Acts xvi. 7) **testifying beforehand the  
sufferings regarding** (spoken of with reference to; or, as before, ‘destined for’)  
**Christ** (it is disputed, whether this be meant  
of Christ individually, or of Christ mystically, including His Church. Our answer  
may be thus given. The expression is not  
indeed strictly parallel with that in Col. i.  
24: see note there: but still the two are  
so far analogous that they may throw light  
one on the other, In both, as in ch. ii. 21,  
iii. 18, iv. 1, 13, v. 1, and in many other  
places where Christ’s sufferings are spoken  
of, **Christ** is used without *Jesus,* not thereby  
precluding the personal designation of our  
Lord, but still carrying into prominence  
the official and mediatorial: and on this  
latter account, if the context seem to requite it, including also the wider mystical  
sense in which Christ’s sufferings are those  
of the whole aggregate of His spiritual  
body. The question for us then is, Does  
the context here require this latter extended meaning? And to this we must  
answer decidedly in the negative. The  
“things which have been now reported  
unto you by them that preached the gospel  
unto you,” are the contents of the gospel  
history, the sufferings and triumphs of  
Christ. And it was of these as appointed  
for Him as means of bringing in the grace  
which was appointed for you, that the prophets testified beforehand), **and the glories  
after these [sufferings]** (on these *glories,*  
see ch. iii. 18, 22, ver. 1. “The glory of the  
Resurrection: the glory of the Ascension:  
the glory of the last judgment and heavenly  
kingdom.” Bengel. If it be asked what  
prophets are meant, we may reply, the prophets generally. Of one of them, who did  
prophesy of the sufferings of Christ, and the  
glories after them, viz. Daniel, we have it  
related, that he “understood by books the  
number of the years” destined for the desolations of Jerusalem. And our Lord declared  
that many prophets and kings desired to  
see the things which his disciples saw, and  
saw them not): **to whom** (taking up again  
*the prophets*) **it was revealed** (how are  
these words to be taken? Does **it was revealed** (1) correspond to “*searching, &c.*”  
so as to signify that the revelation was the  
result of their search, or the answer to it?  
The difficulty in such a rendering would be,  
that in one instance only would this be  
true, viz. that of Daniel; and even in that,  
not strictly correspondent: whereas it is  
here predicated of the prophets generally.  
Most certainly it cannot be in any sense  
said of them, that the exact time of the  
fulfilment of their prophecies was revealed  
to them. Or does it (2) signify that just  
so much was revealed to them, as that their  
prophecies were not to be fulfilled in their  
own time, but in ours? This again would  
be objectionable, seeing *a*) that there would  
be nothing corresponding to it in prophetic  
history, with the sole exception of Daniel,  
as before: *b*) that it would rather indicate  
a stop and discouragement of their search,  
than its legitimate result. Add to this,  
that the cases in which St. Peter himself,  
in the Acts, cites the prophecies, shew how  
he intended this term “*it was revealed*”  
to be taken. E. g. he quotes Joel, Acts ii.  
17, speaking of the things prophesied by  
him as to take place “*in the last days:*” he  
says of David, ver. 31, “*Seeing before, he*