*spake concerning the Resurrection:”* and in  
iii. 24, he says, *“Moreover all the prophets  
from Samuel and those after, as many as  
spoke, proclaimed also these days.”* From  
these examples it would appear, that “*it  
was revealed*” here is not said of any result or consequence of their *search*, but of  
the general revelation made to them: that  
it is co-ordinate with, not subordinate to  
**searching**)**, that** (the content and purport  
of the revelation) **not to themselves but to  
you they were ministering** (i. e. by announcing, foretelling) **the things** (in their  
previous announcement and foreshadowing)  
**which now have been declared** (literally,  
“*were declared:*” **now** embracing the New  
Test. period: but we in English cannot  
join ‘*were*’ with ‘*now*’) **unto you by  
means of those who preached the gospel  
to you by** (instrumental) **the Holy Spirit  
sent** (historic tense, referring distinctly to  
the day of Pentecost) **from heaven** (herein  
consists the great difference between prophet and evangelist: the former was the  
organ of the Spirit of Christ which was in  
him, the latter preached by the Holy Spirit  
sent down from heaven. Still, both are  
one in design, and in the contents of their  
testimony. And both are here mentioned,  
to set before the readers their exceeding  
happiness, in being the favoured objects of  
the ministration of salvation by prophets  
and apostles alike), **which things** (viz. the  
things announced to you: not, as many,  
the future glories promised to us: see below) **angels** (generic, as “*prophets*” above:  
see there) **desire to look into** (literally, to  
stoop down and peer into, It embraces  
further still the excellence of the salvation  
revealed to us, that angels, for whom it is  
not designed as for us [Heb. ii. 16], long  
to pry into its mysteries. To the principalities and powers in heavenly places is  
made known, by the Church, the manifold  
wisdom of God, Eph. iii. 10. Hofmann  
remarks,—“Angels have only the contrast  
between good and evil, without the power  
of conversion from sin to righteousness.  
Being then witnesses of such conversion to  
God, they long to penetrate the knowledge  
of the means by which it is brought about.  
… They themselves are placed outside the  
scheme of salvation: therefore it is said  
that they desire to look into the facts of  
the apostolic preaching”).

**13–CHAP. II. 10]** *General exhortations founded on the blessedness of the  
Christian state.*

**13.]** FIRST EXHORTATION—to WATCHFULNESS and ENDURANCE of HOPE. **Wherefore** (i. e. because  
these things are so precious and wonderful,  
not only to men, but also to angels) **gird  
up** (the tense in the original conveys the  
sense of completeness and once-for-all nature of the action) **the loins of your mind**  
(the exhortation seems to be taken from  
our Lord’s command, Luke xii. 35, where,  
as here, the girding up is a preparation for  
the coming of the Lord. On the figure,  
see Eph. vi. 14 ff.), **being sober** (Calvin  
explains it well: “He recommends not  
only temperance in meat and drink, but,  
more than this, spiritual sobriety—the  
putting a rein on all our senses, that they  
become not intoxicated with the allurements of this world”), **hope perfectly** (i. e.  
“without doubt or dejection, with full devotion of soul:” or, even better, “so, that  
nothing be wanting.” The A. V., “*hope to  
the end,*” does not reach the full meaning)  
**for** (in the direction of) **the grace** (i. e. the  
great *gift* of grace, the crowning example  
of grace) **which is being brought** (A. V.,  
“*is to be brought;*” not amiss, but not