794 1 PETER. I.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 a et 1, that “not unto themselves, but unto selves, but unto us they did   
 you they did minister the things, minister the things, which   
 which have now been reported unto are now reported unto you   
 you by them that have preached the by them that have preached   
 the gospel unto you with   
 @ Acts 4. gospel unto you with \*the Holy the Holy Ghost sent down   
 Ghost sent down from heaven ; [from heaven; whick things   
 t prod sv.20.f things angels desire to look} the angels desire to look   
 : fe ttn, 13 Wherefore ® gird up the loins 13 Wherefore gird   
 up the loins of your mind,   
 fee i ih perfectly for the grace that is being be sober, and hope to the   
 h Luke: ght unto you ‘in the revelation end for the grace that is   
 btn n, BPO to be brought unto you at   
 1Cor.i.7, 3 1.7. the revelation of Jesus   
   
   
 spake concerning the Resurrection :” and in talities and powers in heavenly places is   
 iii. he says, “ Moreover all the prophets made known, by the Church, the manifold   
 from Samuel and those after, as many as wisdom of God, Eph. iii. 10. Hofmann   
 spoke, proclaimed also these days.” From remarks,—“ Angels have only the contrast   
 these examples it would appear, that “it between good and evil, without the power   
 was revealed” here is not, said of any re- of conversion from sin to righteousness.   
 sult or consequence of their search, but of Being then witnesses of such conversion to   
 the general revelation made to them: that God, they long to penetrate the knowledge   
 it is co-ordinate with, not subordinate to of the means by which it is brought about.   
 searching), that (the content and purport «+. They themselves are placed outside the   
 of the revelation) not to themselves but to scheme of salvation: therefore it is said   
 you they were ministering (i. e. by an- that they desire to look fi the facts of   
 nouncing, foretelling) the things (in their the apostolic prenching”   
 previous announcement and foreshadowing) 13—Cuar. II. oe General exhorta-   
 which now have been declared (literally, tions founded on Tal eens of the   
 “were declared:” now embracing the New Christian state. 13.] First exHor-   
 Test. period: but we in English cannot Tarion—to WATCUFULNESs and ENDU-   
 join ‘were? with ‘now’) unto you by RANCE of noPE. Wherefore (i. . because   
 means of those who preached the gospel these things are so precious and wonderful,   
 to you by (instrumental) the Holy Spirit not only to men, but also to angels) gird   
 sent (historic tense, referring distinctly up (the tense in the original conveys the   
 the day of Pentecost) from heaven (herein sense of completeness and once-for-all na-   
 consists the great difference between pro- ture of the action) the loins of your mind   
 phet and evangelist: the former was the (the exhortution seems to be taken from   
 organ of the Spirit of Christ which was in our Lord’s command, Luke xii. 35, where,   
 him, the latter preached by the Holy Spirit as here, the girding up is a preparation for   
 seut down from heaven. Still, both are the coming of the Lord, On the figure,   
 one in design, and in the contents of their see Eph. vi. 14 ff), being sober (Calvin   
 testimony. And both are here mentioned, explains it well: “He recommends not   
 to set before the readers their exceeding only temperance in meat and drink, but,   
 happiness, in being the favoured objects of more than this, spiritual sobriety—the   
 the ministration of salvation by prophets putting a rein on all our senses, that they.   
 and apostles alike), which things (viz. the become not intoxicated with the allure-   
 things announced to you: as many, ments of this world”), hope perfectly (i. c.   
 the future glories promised to us: sce be- \*svithont doubt or dejection, with full de-   
 low) angels (generic, as “prophets” above: votion of soul:” or, even better, “so, that:   
 see there) desire to look into (literally, nothing be wanting.” The A. V., “hope to   
 stoop down and peer into, It embraces the end,” does not reach the full meaning)   
 further still the excellence of the salvation for (in the direction of) the grace (i. e.   
 revealed to us, that angels, for whom it is great gift of grace, the crowning example   
 not designed as for us [Ileb. ii. 16], lon, of grace) which is being brought (A. V.,   
 to pry into its mysteries. ‘To the priuci- “is to be brought;” not amiss, but not