**the power** (thus to minister) **which God  
bestoweth: that** (aim and end of all this  
as of every act both of the Christian community and of the Christian man) **in all  
things** (the fact that all things are referred to God, and done as of and to Him,  
is His being glorified in the Christian  
church) **God may be glorified through  
Jesus Christ** (“as all benefits descend to  
us from God through Christ, so also all  
ought to be referred to the glory of God  
through Christ.” Gerhard), **to whom** (viz.  
to God, as the main subject of the foregoing, and also because the words **the  
glory** refer back to **may be glorified.** The  
case is very similar to Heb. xiii. 21, where  
see note. See similar doxologies, ch. v.  
11; Rom. xi. 36; Eph. iii. 21) **is the  
glory and the might** (exactly so in Rev. i.  
6; see also ib. v. 13) **to the ages of the ages** (i.e., for ever and ever, see note,  
1 Tim. i. 17). **Amen** (is not a note of  
conclusion, but of strong emotion of  
heart).

**12–19.]** *Exhortations* (see summary  
above) *in reference to the trial of affliction  
which they were to undergo:* and that, in  
view of the end of things. The section  
falls into three parts: 1) vv. 12–13—these  
sufferings as participation in Christ’s sufferings are to be rejoiced in, as in prospect  
of participation of His glory also: 2) 14–16—if really sufferings for Christ, the glory  
of Christ already rests on you: take care  
then that they *be verily* sufferings for Him:  
3) 17, 18, these sufferings are a part of the  
coming judgment which begins at the house  
of God. Then ver. 19 concludes. This  
passage is no repetition of ch. iii. 13–iv.  
6, which treated of their sufferings with  
reference to their inflictors: whereas this  
proceeds wholly on reference to a Christian’s own inner hopes, and considerations  
within the church itself.

**12, 13.] {12} Beloved** (so ch. ii. 11; here it  
begins an affectionate address, in which  
comfort and joy is about to he introduced),  
**be not astonished at** (see on ver. 4: think  
it not a thing alien from you, in which you  
are not at home. St. Peter himself was  
astonished, thought it strange at our Lord’s  
sufferings, when he said, “*This shall not  
be to Thee*”) **the passing through the fire**  
(literally, *burning:* in its later use, smelting, trying of metal by fire) **which is  
taking place in your case for a trial to  
you, as if** (explanatory of the “be not  
astonished,” above) **some strange thing  
were happening unto you** (i. e., were falling by chance on you: opposed to what  
went before, “*taking place for your  
trial;”* i, e., done with a purpose, by One  
who knows how to serve that purpose):  
{13} **but in as far as** (not “*in that,*” “*inasmuch as,*” A. V.) **ye are partakers with  
the sufferings of Christ** (i.e. have a  
share, in your own persons, of those sufferings which He personally bare:  
compare 2 Cor. iv. 10; Phil. iii. 10; Heb. xiii.  
13, &c. It is not the sufferings of Christ  
mystical in His body the church [compare  
Col. i. 24) which are meant : in these the  
readers might bear their part, but could  
hardly be said *to have part*), **rejoice; that**(simply of the scope of that joy, as the  
preparation for what follows) **ye may also  
at** (in, i.e. “in the day or time not  
to be taken with the verb “*rejoice,*” as