822 1 PETER. Ic   
 AUTHORIZED VERSION.   
 AUTHORIZED VERSION REVISED.   
 that in all things ’God may bel giveth: that God in all   
 aitimatis, glorified through Jesus Christ, \*to things may be glorified   
 kant through Jesus Christ, to   
 Revie whom be the glory and the might whom be praise and do-   
 for ever and ever. Amen. minion for ever and ever.   
 Amen. ¥\* Beloved, think   
 12 Beloved, think it not strange it not strange concerning   
 concerning \*the fiery trial which is the fiery trial which is to   
 to try you, as though some strange try you, as though some   
 thing taking place unto you strange thing happened   
 D Acts v.41. in as far as °ye are par 1S but unto you: 1 but rejoice,   
 James. kers of | inasmuch as ye are par-   
 Christ’s sufferings, rejoice 3 that, at| takers of Christ's suffer-   
 xz. the revelation of his glory, ye may be ings; that, when his glory   
 shall be revealed, ye may   
 glad also with exultation. self ye be glad also with exceed   
 ing joy. “If ye be re-   
   
   
 the power (thus to minister) which God 6, which treated of their sufferings with   
 bestoweth: that (aim and end of all this reference to their inflictors: whereas this   
 as of every act both of the Christian com- procecds wholly on reference to a Chris-   
 munity and of the Christian man) in all tian’s own inner hopes, and considerations   
 things (the fact that all things are re- within the church itself.   
 ferred to God, and done as of and to Him, 12, 18.] Beloved (so ch. ii. 115 here it   
 is His being glorified in the Christian begins an affectionate address, in which   
 church) God may be glorified through comfort and joy is about to he introduced),   
 Jesus Christ (\*as all benefits descend to ‘be not astonished at (see on ver. 4: think   
 us from God through Christ, so also\_all it not a thing alien from you, in which you   
 ought to be referred the glory of God are not at home. St. Peter himself was   
 through Christ.” Gerhard), to whom (viz. astonished, thonght it strange at our Lord’s   
 to God, as the main subject of the fore- sufferings, when he said, “This shall not   
 going, and also because the words the be to Thee”) the passing through the fire   
 glory refer back to may be glorified. ‘The (literally, : in its later use,   
 case is very similar to Heb. xiii. 21, where ing, trying of metal by fire) which is   
 see note. See similar doxologies, ch. v. taking place in your case for a trial to   
 11; Rom. xi. 36; Eph. iii. 21) is the you, as if (cxplanatory of the “be not   
 glory and the might (exactly so in Rev. i. astonished,” above) some strange thing   
 6; see ib. v. 18) to the ages of the were happening unto you (i. were fall-   
 19.] for ever and ever, see note, ing by chance on you: opposed to what   
 above) in reference to the trial a affliction went before, “taking place for your   
 which they were to undergo: and that, of trial ;” i, e., with a purpose, by One   
 view of the ond of things. The section who knows how to serve that purpose) :   
 falls into three parts : vv. 12, 183—these but in as far as (not “in that,” “inas-   
 sufferings as participation in Christ’s suf- much as,” A. V.) ye are partakers with   
 ferings are to be rejoiced in, as in the sufferings of Christ (i.e. have a   
 of participation of His glory also: 2) 14— share, in your own persons, of those suf-   
 16—if really suflerings for Christ, glory ferings which He perso   
 of Christ already rests on you: take care pare 2 Cor. iv. 10; Phil.   
 then that they be verily sufferings Him: 13, &e. It is not the sufferings of Christ   
 3) 17, 18, these sufferings are a part of the mystical in His body the chureh [compare   
 comingjudgment which begins at the house Col. i. 24) which are meant : in these the   
 of God. ‘Then 19 concludes. ‘This readers night bear their part, but could   
 passage is no repetition of ch. iii. 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 he tnken with the verb “rejoice,” as