

THE FIRST EPISTLE OF PETER

1 PETER 3:13-5:14, THE BELIEVER AND SUFFERING

INTRODUCTION

A. Introductory outline of 1 Peter

1. Greeting (1:1-2)
2. The greatness of salvation (1:3-12)
3. Characteristics of the Christian life (1:13-2:10)
4. The importance of submission (2:11-3:12)
5. The believer and suffering (3:13-5:11)
 - a. Suffering for doing good (3:13-17)
 - b. The example of Jesus Christ (3:18-22)
 - c. The value of suffering (4:1-6)
 - d. Instructions on Godly living (4:7-19)
 - 1) On living in the end-times (4:7-11)
 - 2) On living during suffering (4:12-19)
6. Peter's charge to the Church (5:1-11)
 - a. To elders (5:1-4)
 - b. To those who are younger (5:5)
 - c. To the entire church (5:6-9)
 - d. A benediction (5:10-11)
7. Conclusion (5:12-14)
 - a. An exhortation (5:12)
 - b. Greetings (5:13-14a)
 - c. A blessing (5:14b)

B. Review of 1 Peter 4:1-6

1. Thomas Constable, *Since Jesus Christ has gained the victory, Peter urged his readers to rededicate themselves to God's will as long as they might live. He wanted to strengthen their resolve to continue to persevere. He resumed here the exhortation that he broke off in 3:17. Generally speaking, verses 1-3 focus on Christian behavior and verses 4-6 on pagan response.*
2. J. Vernon McGee, *In this passage of Scripture Peter makes it very clear that when life is easy there is danger of drifting into a state of mind which accepts every blessing in life as if it were owed to us. We come to the place where we do not prize or value life as we should. As a Christian, what value do you put upon life? God permits His children to suffer in order to keep us from sin and to give us a proper value of life.*
3. Scot McKnight, . . . *what makes a moral life healthy is the threat of judgment that derives from an appreciation of the holiness of God.*

C. Introductory comments on 1 Peter 4:7-11

1. Thomas Constable, *To prepare his readers to meet the Lord soon Peter urged them to make the best use of their time now that they understood what he had written about suffering.*
2. Roger Raymer, *Encouragement to endure suffering comes not only from a believer's future hope but also from the Christlike service of others within His body.*
3. David Walls, *Since the end is near, live in love toward others. Minister to them with your spiritual gifts. As you serve others, God will be praised.*
4. Warren Wiersbe, *No matter what interpretation we give to the prophetic Scriptures, we must all live in expectancy. The important thing is that we shall see the Lord one day and stand before Him. How we live and serve today will determine how we are judged and rewarded on that day.*

1 PETER 4:7-19, INSTRUCTIONS ON GODLY LIVING

A. In the end-times (4:7-11)

1. Peter exhorts readers based on Jesus' imminent return (7a), ***The end of all things is at hand; therefore***

a. On end-times

- 1) James 5:8, *You also, be patient. Establish your hearts, for the coming of the Lord is at hand.*
- 2) Wayne Grudem, *The end of all things is at hand means that all the major events in God's plan of redemption have occurred, and now all things are ready for Christ to return and rule.*
- 3) Thomas Constable, *Like the other apostles Peter believed the return of Jesus Christ was imminent (i.e., it could occur at any moment; cf. James 5:8; Rom. 13:11; Heb. 9:26; 1 John 2:18).*
- 4) Edmund Clowney, *Peter had seen the Lord ascend from the Mount of Olives until he vanished in a cloud. He had heard angels repeat the promise of the Lord that he would come again. The whole New Testament emphasizes the expectation of the Lord's return; Peter's hope in the Lord looks to that event, and to the salvation ready to be revealed with Christ (1:5, 8–12; 4:13, 17; 5:4, 10). The Christian looks for the Lord who will bring judgment, justice, and the wonder of a new creation.*
- 5) J. Ramsey Michaels, *His meaning is that the end will be very soon, although he has no interest in setting dates. There is time for action, but no time to waste. Peter sees a continuity between the present situation and the last decisive intervention of God through Jesus Christ (cf. vv 12, 17). In a sense the end-time events are under way; the "end of all things," although still in the future, is very close at hand.*
- 6) H. D. M. Spence, *The coming of our Lord was the beginning of the last period in the development of God's dealings with mankind; there is no further dispensation to be looked for . . . The end is at hand, not only the judgment of persecutors and slanderers, but the end of persecutions and sufferings, the end of our great conflict with sin, the end of our earthly probation; therefore prepare to meet your God.*

b. *therefore*

- 1) The prospect of Christ's return should have practical implications for a Christian's behavior. Peter lists in verses 7-11 several ways an expectant Christians should live.
- 2) David Walls, *Therefore connects this doctrinal word to the behavioral and ethical consequences that ought to be demonstrated in the believer's life and in the life of the church. One of the proofs of being a Christian is not simply having a hope for the future; the proof is having a hope that makes a difference in our lives today, in the present. As we live in the expectation of the second coming of Christ, some things need to take priority in our lives.*
- 3) Charles Swindoll, *When we know time is short, two otherwise neglected operating principles suddenly kick in: urgency and simplicity . . . In light of this "any moment" view of Christ's return and the unfolding of end-times judgments, Peter says we should respond with certain specific actions.*
- 4) Warren Wiersbe, *This attitude of expectancy must not turn us into lazy dreamers (2 Thes. 3:6ff) or zealous fanatics.*

2. Some Godly priorities (7b-9), ***Above all, keep loving one another earnestly, since love covers a multitude of sins. Show hospitality to one another without grumbling.***

a. Introductory notes

- 1) J. Ramsey Michaels, *The two verbs are almost synonymous here in meaning. Their common emphasis on mental alertness and clear thinking recalls 1:13 . . .*
- 2) It is best to link prayer to both *self-controlled* and *sober-minded*.

b. ***be self-controlled and sober-minded for the sake of your prayers.***

1) Self-controlled

- a) The word means *be reasonable, sensible, serious, clear minded.*
- b) Louw-Nida, *to have understanding about practical matters and thus be able to act sensibly.*
- c) David Walls, *To be "self-controlled" as one comes to prayer suggests that believers are to pray with a mind that is focused and alert. In other words, prayer should not be practiced nonchalantly or flippantly. Believers are to take prayer seriously.*
- d) William Barclay, *It is only when we see the affairs of earth in the light of eternity that we see them in their proper proportions; it is when God is given his proper place that everything takes its proper place.*

- 2) Sober-minded
 - a) It means *to be free from every form of mental and spiritual “drunkenness,” from excess, passion, rashness, confusion; be well-balanced, with self-restraint, clear headed.*
 - b) Louw-Nida, *to be in control of one’s thought processes and thus not be in danger of irrational thinking— ‘to be sober-minded, to be well composed in mind.*
 - c) David Walls, *To “be clear minded” suggests that believers pray intelligently or that they think about and evaluate their situations in life maturely and correctly as they begin to pray about them.*
 - d) Peter Davids, . . . *our author is calling for a mental alertness that sees life correctly in the light of the coming end. This will lead to prayer—not the prayer based on daydreams and unreality, nor the prayer based on surprised desperation, but the prayer that calls upon and submits to God in the light of reality seen from God’s perspective and thus obtains power and guidance in the situation, however evil the time may be.*
 - e) Edmund Clowney, *Sobriety and a clear mind have one value above others. They equip us for prayer. Peter does not think of prayer as an effort to induce ecstasy, but as sober, direct, profoundly thoughtful communication with the Lord.*
 - f) Warren Wiersbe, *If we are sober-minded, we will be intellectually sound and not off on a tangent because of some “new” interpretation of the Scriptures. We will also face things realistically and be free from delusions. The sober-minded saint will have a purposeful life and not be drifting, and he will exercise restraint and not be impulsive. He will have “sound judgment” not only about doctrinal matters, but also about the practical affairs of life.*
 - g) William Barclay, *To take things seriously is to be aware of their real importance and always to be mindful of their consequences in time and in eternity. It is to approach life not as a huge joke, but as a serious matter for which we are answerable.*

- 3) Comments on their relationship to prayer
 - a) Edmund Clowney, *Thoughtful and earnest prayer will seek God’s blessing on those whom we love and serve.*
 - b) Wayne Grudem, *Christians should be alert to events and evaluate them correctly in order to be able to pray more intelligently. Peter’s words also imply that prayer based on knowledge and mature evaluation of a situation is more effective prayer . . .*
 - c) J. Ramsey Michaels, . . . *Peter’s present concern is to bring his readers’ alertness and attention to a focus specifically in their prayers.*
 - d) Charles Swindoll, *The secret to maintaining this kind of balance and calmness is prayer. When something alarms you, pray. When current events confuse you, pray. If the world looks like it’s spinning out of control, pray. Prayer sharpens our awareness so that we are able to be more discerning. It gives us genuine hope and confidence in Christ in the midst of confusion. When you’re panicking, you’re not praying. When you’re reacting, you’re not trusting in your sovereign God.*
 - e) Scot McKnight, *Thinking that the end of history is at the door and the Judge is about to enter through it can energize one’s prayers and lead to a specially effective focus in those prayers.*

- c. Fervently love one another (8), ***Above all, keep loving one another earnestly, since love covers a multitude of sins.***
 - 1) *Above all*
 - a) It means *a marker of primary value as in James 5:12, But above all, my brothers, do not swear, either by heaven or by earth or by any other oath, but let your “yes” be yes and your “no” be no, so that you may not fall under condemnation.*
 - b) Thomas Constable, *In relation to their fellow Christians Peter considered it most important that his readers keep their brotherly love at full strength (1:22; Rom. 13:8–10; 1 Thess. 5:8, 15; 1 John 4:7–11).*
 - c) David Walls, *Above all . . . the supreme importance of love as the controlling factor in all relationships in the church (see 1:22; 2:17; 3:8).*
 - d) Peter Davids, *The phrase does not intend to put love above prayer or being clear-headed, but alerts the reader that what follows is a significantly different topic and underlines love as the most important part of the following four verses.*
 - e) J. Ramsey Michaels, . . . *Peter’s emphasis on mutual love as the most urgent necessity for Christian believers.*
 - f) H. D. M. Spence, . . . *charity [love] is the first of Christian graces.*
 - g) Charles Spurgeon, *When Christ comes, He will know you as His disciples if you love one another. But if there is an absence of Christian affection when He comes, He will say at once that you have missed the main mark of discipleship.*

- 2) *keep loving one another earnestly*
- a) *The importance of love*
- 1] Peter Davids, *The love that is so important is that for fellow-Christians. As in the whole NT (Mark 12:30–33; John 13:34–35; 15:12–17; 1 Cor. 13:1–13; Gal. 5:13–14, 22; Col. 3:14; Jas. 2:8; 1 John), unity with and practical care for other Christians is not seen as an optional extra, but as a central part of the faith.*
 - 2] Warren Wiersbe, *Love is the badge of a believer in this world (John 13:34–35). Especially in times of testing and persecution, Christians need to love one another and be united in heart.*
 - 3] Edmund Clowney, *Jesus taught that love for God and for our neighbour fulfils the law, and Peter, with Paul, puts love first in our walk of obedience and fellowship.*
 - 4] Later in this verse, Peter declares *love covers a multitude of sins.*
- b) *earnestly*
- 1] The meaning involves *a degree of intensity and/or perseverance - without ceasing, continuously, constantly.*
 - 2] Ceslas Spicq, . . . *this love should stretch and be as fervent as possible.*
 - 3] Thomas Constable, *The same expression occurs in non-biblical Greek to describe a horse at full gallop and a runner straining for the tape at the finish line of a race.*
 - 4] Peter Davids, *The root idea of this term is to be stretched or in tension. Thus when applied in situations such as this it means not to slack off on love, to keep it going at full force, to be earnest about it. Unlike the Ephesians who did slack off (Rev. 2:4–5), these Christians are to maintain their devotion to one another.*
 - 5] David Walls, *True agape love is constantly being stretched to the limit by the demands made on it. This is precisely where agape love shines, because it is not exhausted when it becomes difficult or inconvenient.*
 - 6] Edmund Clowney, *It is the reach of God’s love that stretches our love. We love because he first loved us. Our love, kindled by God’s love, is stretched by exercise.*
 - 7] Scot McKnight, . . . *Peter urges them to love one another with great effort because he knows how much work it takes with the dark cloud of persecution and stress hovering above.*
 - 8] William Barclay, *Christian love is not an easy, sentimental reaction. It demands everything an individual possesses of mental and spiritual energy. It means loving the unlovely and the unlovable; it means loving in spite of insult and injury; it means loving when love is not returned.*
 - 9] Charles Swindoll, *Nothing more quickly turns unbelievers off of Christ than witnessing His church viciously fighting with each other rather than loving each other fervently.*
- 3) *since love covers a multitude of sins*
- a) *Covers means to remove from sight.*
 - b) David Walls, *“Covers” means “willing to forgive.” The present tense indicates that which is to be constantly true in the life of the believer.*
 - c) Thomas Constable, *The person with this kind of love is willing to forgive and even covers a multitude of the sins of others committed against himself or herself rather than taking offense (Prov. 10:12; James 5:20). We cannot compensate for our own sins by loving others. Peter was not saying that. The proper way to deal with our sins is to confess them (1 John 1:9).*
 - d) Richard Lenski, *Love hides them from its own sight and not from God’s sight. Hate does the opposite; it pries about in order to discover some sin or some semblance of sin in a brother and then broadcasts it, even exaggerates it, gloats over it.*
 - e) Wayne Grudem, *Where love abounds in a fellowship of Christians, many small offenses, and even some large ones, are overlooked and forgotten. But where love is lacking, every word is viewed with suspicion, every action is liable to misunderstanding, and conflicts abound” . . .*
 - f) Edmund Clowney, *Love does not keep score, but grants forgiveness freely to every brother or sister who seeks it . . . Our love cannot, of course, pay the price of sin. Christ did that. But our love can imitate the mercy of God; our love can forgive, and forgiveness always pays a price.*
 - g) Scot McKnight, *The community that loves one another is able to forgive one another more rapidly when minor issues arise.*
 - h) Charles Spurgeon, *Where love is thin, faults are always thick.*

d. Be graciously hospitable (9), *Show hospitality to one another without grumbling.*

1) *Show hospitality*

- a) This word means *to show hospitality to strangers; literally - a stranger treated as a friend.*
- b) Scot McKnight, *Hospitality is a specific example of loving one another—this time by receiving others into our homes, making them feel welcome, meeting their needs, and providing for them a place of fellowship and acceptance.*
- c) Edwin Blum, *In certain cultures that are strongly family-oriented, the bringing of strangers into a house may be somewhat shocking. Yet Christians overcome these conventions because God's love has made them in a single great family.*
- d) Thomas Constable, *A host could incur persecution by giving hospitality to a known Christian in Peter's day.*
- e) Roger Raymer, *During times of persecution, hospitality was especially welcomed by Christians who were forced to journey to new areas.*
- f) David Walls, *Believers should put action into the love command. Hospitality among Christians is an important and tangible expression of love.*
- g) Peter Davids, *Another important form of love in the early church was love for traveling Christians, not members of the local body, but part of the wider family of Christ.*
- h) Warren Wiersbe, *Hospitality is a virtue that is commanded and commended throughout the Scriptures. Moses included it in the Law (Ex. 22:21; Deut. 14:28–29). Jesus enjoyed hospitality when He was on earth, and so did the Apostles in their ministry (Acts 28:7; Phile. 22). Human hospitality is a reflection of God's hospitality to us (Luke 14:16ff).*
- i) Charles Swindoll, *Peter urges believers to have a positive attitude toward hospitality—one that flows from the fervent love and prayerful hope described in 4:7–8.*

2) *Without grumbling*

- a) The word means *complaint, displeasure expressed in murmuring.*
- b) Douglas Mangum; *the act of expressing one's internal reaction to a situation, either to oneself or to others.*
- c) Roger Raymer, *Christian love may be displayed through extending free food and lodging, offering hospitality . . . without grumbling to those who are traveling.*
- d) David Walls, *Obviously, the arrival of guests in any century can be inconvenient for a variety of reasons. Even the best-behaved guests can overstay their welcome. Therefore, Christians are to provide hospitality without complaining or whining about the time and expense involved. This is an expression of agape love.*
- e) Peter Davids, *We learn that by A.D. 100 in Asia the expectation had been codified due to abuses; that is, food and housing would be provided for a maximum of three days (or four if one included the food that was given for the first day's journey onward), after which the person was expected to move on or to get a job and be self-supporting. The provision of hospitality was important because of both the limited means of many Christians and the questionable character of such public places as there were to stay in; it was valuable in that it tied the churches together through this mutual service and provided a means of communication among them. But even with all its value, the practice was often a costly act of love for Christians who themselves often lived on a hand-to-mouth basis . . . Peter urges the Christians to a level of love that would transcend such negative attitudes; he knows there will be sacrifice, but wants it made with a willing and cheerful heart (cf. 2 Cor. 8–9).*
- f) Charles Swindoll, *Some Christians in Peter's day were living unbalanced lives in response to the teaching about the imminent return of Christ. They thought, If Christ is coming soon, why bother working? Why not just sell everything and live off others? Paul specifically addressed this problem in 2 Thessalonians 3:6–15 and Peter indirectly addresses the other side of true, self-sacrificial hospitality in verses 10–11—the mutual contribution of all believers in the body of Christ.*
- g) H. D. M. Spence, *Murmuring would take from the hospitality all its beauty; it should be offered as a gift of love, and Christian love can never murmur (comp. 2 Cor. 9:7).*

3. Concerning spiritual gifts (10-11a)
 - a. The use of spiritual gifts (10), *As each has received a gift, use it to serve one another, as good stewards of God's varied grace:*
 - 1) Serve one another with gifts received.
 - a) Romans 12:6-7, *Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; the one who teaches, in his teaching;*
 - b) Thomas Constable, *God has given every Christian at least one gift that he or she can and should share with other believers and in so doing serve them.*
 - c) Roger Raymer, *The "gift" (charisma) stems from God's grace (charitos). His grace is manifested to His church as believers exercise their spiritual gifts in service to each other.*
 - d) David Walls, *Each one should use whatever gift he has received to serve others.*
 - e) Peter Davids, . . . *it is clear that Peter is speaking about spiritual endowments, not natural abilities. Also, like Paul, he believes that such gifting is not for display or self-glorification or even personal development, but for service (1 Cor. 12:5), or, as Paul would say, for building up the body of Christ (e.g., 1 Cor. 14:3-5; Eph. 4:12).*
 - f) Scot McKnight, *Whatever Christians are gifted to do, those gifts are to be exercised in such a way that they reflect their divine origin and purposes . . .*
 - 2) Be good stewards of God's gifts.
 - a) *Varied means many faceted.*
 - b) Thomas Constable, *God bestows His grace on different people in different ways.*
 - c) Roger Raymer, *A "steward" was one who served as a house manager; he had no wealth of his own, but distributed his master's wealth according to his master's will and direction.*
 - d) David Walls, *Within the body of Christ, love for each other finds expression in the use of spiritual gifts, not for self-advancement or as an attention-getter, but for the benefit of others . . . God does not grant us gifts of grace for our personal use; he gives them for the benefit of the body of Christ.*
 - e) Peter Davids, . . . *the Christian in Peter's view is simply a household slave who has control over a certain part of God's property, a gift. The shape of this gift will not be like that of another Christian, for it comes from "God's varied grace" . . . But all alike are simply administrators of that which belongs to God; it is not theirs, but they are responsible for how it is used.*
 - f) Wayne Grudem, *There are five different lists of spiritual gifts in the New Testament (Rom. 12:6-8; 1 Cor. 12:7-11; 12:28-30; Eph. 4:11; 1 Pet. 4:10). Since the lists are all different (no one gift is on every list, and no list includes all the gifts), and since 1 Corinthians 7:7 indicates two gifts not on any list (marriage and celibacy, which Paul calls charismata), it is legitimate to conclude that they are not exhaustive.*
 - g) William Barclay, *Christians must live in the certain knowledge that nothing they possess of material goods or personal qualities is their own; they all belong to God, and they must always use what they have in the interests of God, to whom they are always answerable.*
 - b. Two spiritual gifts mentioned by Peter (11a-b)
 - 1) Introductory notes
 - a) Roger Raymer, *Peter divided Christian service into two general categories: the one who speaks (lalei) and the one who serves (diakonei; cf. v. 10). This division relates to the distinction God's leaders made between ministry roles (Acts 6:2-4).*
 - b) Edmund Clowney, *Peter affirms that as each one has received a gift he is to serve with it (4:10). Gifts are discovered in service.*
 - 2) The gift of instruction (11a), *whoever speaks, as one who speaks oracles of God;*
 - a) Wayne Grudem, *Oracles (logia) means 'sayings', but especially sayings spoken from God to man (used in Acts 7:38; Rom. 3:2 of Old Testament Scripture). Yet this cannot mean 'as claiming that the words he speaks are God's own words', because that would only be true of Scripture, not of every word spoken during a church meeting. It means rather 'with the seriousness of purpose which one would use if one were speaking God's words'.*
 - b) David Walls, *Speaking includes not simply preaching or teaching, but many kinds of gifts involving speech . . .*
 - c) William Barclay, *It was said of one great preacher: 'First he listened to God, and then he spoke to men.'*
 - d) Edmund Clowney, *Preaching God's word is not a mechanical task; human eloquence is ineffective apart from the blessing of the Spirit. By the Spirit, ministers of the word speak 'as though God were making his appeal through us.*

e) Warren Wiersbe, *In the early church, there were prophets who had the special gift of uttering God's Word, but we do not have this gift today since the Word of God has been completed. Whoever shares God's Word must be careful about what he says and how he says it, and all must conform to the written Word of God.*

3) The gift of serving (11b), ***whoever serves, as one who serves by the strength that God supplies—***

- a) David Walls, *Serving includes any type of assisting or encouraging ministry that directly targets the benefit of others within the body of Christ . . .*
- b) Thomas Constable, *Those who can serve by providing some other kind of help or assistance should do so realizing that God has made their service possible.*
- c) Edmund Clowney, *The serving ministry that Peter has in mind may be especially that of deacons in the church, here set beside the teaching ministry.*
- d) William Barclay, *When you are engaged in Christian service, you must not do it as if you were conferring a personal favour or distributing generous gifts from your own store, but in the consciousness that what you give you first received from God.' Such an attitude preserves the giver from pride and the gift from humiliation.*

c. The purpose of these gifts (11c), ***in order that in everything God may be glorified through Jesus Christ.***

- 1) Thomas Constable, *The reason for acknowledging one's words and works as from God is that God then gets the credit.*
- 2) David Walls, *Believers are to take these gifts seriously and to exercise them with an attitude of dependence on God (speak the very words of God, do it with the strength of God). When the gifts of grace are applied in this way, the attention and praise shift from the individual believer to God, the one who has gifted the believer in the first place.*
- 3) Roger Raymer, *The reason for relying on God's words (cf. Acts 7:38; Rom. 3:2; Heb. 5:12) and strength (ischyos, "power") is that God will receive the praise through Jesus Christ.*
- 4) Peter Davids, *In whatever way by whatever gift the goal of all ministry is to bring glory (i.e., honor) to God (cf. 1:3). This is done "through Jesus Christ," which phrase is a liturgical usage (Rom. 16:27; Jude 25) indicating that it is through the redemption brought about by Jesus and his present Lordship in the lives of his followers that God is glorified.*
- 5) Edmund Clowney, *God is to be praised not only for the new birth from which our service begins, but for the continuing grace that enables us, in serving others, to serve him.*
- 6) William Barclay, *A new grace and glory would enter the Church if all church people stopped doing things for themselves and did them for God.*

4. A doxology (11d), ***To him belong glory and dominion forever and ever. Amen.***

- a. Charles Spurgeon, *He stops in the middle of a letter, lays down his pen, and lifts up his heart to God in an adoring strain of thanksgiving: "To whom is the glory and the power forever and ever. Amen."*
- b. Edmund Clowney, *It has been thought that this doxology marks the end, or the intended end, of the letter, and that the rest is an addition, occasioned perhaps by fresh news of persecution—'painful trial' (4:12). But it is natural for the inspired authors of the New Testament to pause to declare God's glory when they are brought to consider the wonder of God's grace . . . The Amen reflects the response of the people of God to the glory and power that are his. By affirming 'So be it', they declare, in effect, 'Hallowed be your name'. The 'Amen' of the new-covenant people of God echoes that of the old.*
- c. Wayne Grudem, *To Jesus Christ whom he knew in the flesh as a man, Peter writes words of praise appropriate only to one who is also fully God . . . dominion can also mean 'power'; if that is the sense here it cannot mean that Peter wants Christ (who is all powerful) to have in himself more power, but rather that he wants the powers of the creation, and especially the powers of man, to be given more fully into Christ's service (cf. Rev. 4:11; 5:12; 7:12).*
- d. J. Ramsey Michaels, *To say that "the glory and the might forever and ever" belongs to Jesus Christ is simply another way of saying that God has raised him to eternal lordship (cf. 3:21–22). The doxology is not a prayer or a wish, but a statement of fact . . .*
- e. Scot McKnight, *God glorifies himself through his Son, and the Son is at work in the prayer and loving ministries of the church.*

TO BE CONTINUED, LORD WILLING!

B. During suffering (12-19)