**he that shall harm you, if ye be** (literally, by  
having become: but we cannot express this  
in English otherwise than by expressing its  
result, ye *be*) **emulous** (i. e. as in A. V. followers) the Rheims version has **emulators,**  
which if it were sufficiently English, would  
be better) **of that which is good?**

**14.]** **Nay if even ye chance to suffer on  
account of righteousness** (Augustine says,  
“Not *what,* but *why,* he suffers, makes the  
martyr.” **righteousness,** i. e. that right  
and holy living to which you devote yourselves,

and which gives offence to the ungodly  
world. See our Lord’s saying, Matt. v. 10),  
**blessed are ye** (this, that is, makes no  
exception to none harming you, but rather  
is a notable example of it). **But** (“he  
now teaches how suffering is to be borne  
so as to keep this blessedness unmarred,”  
Bengel. The words are almost verbatim

from Isa. viii. 12, 13) **be not afraid with their terror**  
(not “*afraid of,*” as A. V.  
**terror is,** as in the place quoted, “*neither  
fear ye their fear,*” subjective. The command amounts to this, “be not affected in  
heart by the fear which they strive to  
inspire into you”), **nor be troubled** (“as  
the highest curse which the law threatens  
is a heart fearful and full of terror, Lev.  
xxvi. 36; Deut. xxviii. 65; so the highest  
good which Christ gained for us and offers  
us in the Gospel is a heart certified of the  
grace of God, and consequently tranquil  
in all adversities and dangers.” Gerhard):  
**nay, rather sanctify in your hearts** (in  
the Old Test. passage it is added, “*and  
He shall* (in the A. V. *let Him*) *be your  
dread.*” “This addition is not made here,  
but instead, *in your hearts,* to bring  
out that the sanctifying must be perfected in the inner parts of a man, and so  
keep him from all false fear. As if he  
would say, Care only for this, that your  
heart may be a temple of Christ, in which  
becoming honour may be given to Him as  
Lord; then will nothing further disturb  
you: you have in Him all that you can  
need.” Wiesinger) **Christ as Lord** (the  
expression “*the Lord of hosts himself*”  
in truth is changed in a Christian sense  
into **Christ as Lord**): **[being]** (so literally; continuing the same adjectival  
sentences as before) **ready always for**  
(i.e. to give) **an answer** (an apologetic  
justification, in the primitive Christian  
sense. This was most commonly given  
before official persons and on trial, but in  
the present case is expressly extended to  
every person and occasion) **to every man  
that asketh of you a reason** (a reasonable  
account) **concerning the hope that is in  
you** (the word *hope* is not put for the  
whole of the Christian’s faith, but is to  
be taken strictly. In persecution, it is  
his *hope* especially which is put to the  
trial), **but** (makes a contrast to the *readiness* just inculcated: ready, but not over  
ready: see Luther, below) **with meekness** (see above, on ver. 4) **and fear**  
(this fear is not the fear of God exclusively, nor that of men, but the aspect  
of the mind as regards both: proper respect for man, and humble reverence of  
God. The case supposed would generally  
occur when some one invested with authority asked a reason; and the complexion  
of the answer to be given is taken from  
that circumstance. On the injunction,  
Luther says, speaking from his own experience at Worms aud elsewhere, “Then  
must ye not answer with proud words, and  
bring out the matter with a defiance and  
with violence as if ye would tear up trees,  
but with such fear and lowliness as if ye  
stood before God’s tribunal. …so must  
thou stand in fear, aud not rest on thine