indicating that at which or because of  
which the joy takes place) **the revelation  
of His glory rejoice** (the “*rejoice*” before  
was spoken of the habit of life; now of  
the single event of that day) **exulting**  
(with exultation; because that former joy  
here is mixed with grief and sadness.)

**14–16.]** See the summary above, at ver.  
12. {14} **If ye are reproached in** (i. e., in the  
matter of, for) **the name of Christ** (see  
Matt. v. 11, from which the words are  
adopted, as also ch. iii. 14. The word  
there added, “*speaking falsely,*” comes  
below, vv. 15, 16. Bengel says, “People  
thought it a reproach to call any one a  
Christian, ver. 16.” But probably the  
reference is more general, and Calvin is  
right: “He makes mention of *reproaches*  
because they bring with them more bitterness than loss of goods, or even torments  
and pains of the body; there being nothing  
which so much breaks noble minds.” And  
**in the name of Christ** also must have a  
wider sense: on account of your confession of Christ in word and deed: compare Mark ix. 41), **blessed are ye** (ch. iii.  
14: blessed, and that even now), **because  
the Spirit of glory and that of God** (the  
Apostle docs not mean, by repeating the  
article, two different spirits, but identifies  
the same Spirit under two different denominations: the Spirit of glory, which  
is also the Spirit of God) **resteth upon  
you** (from Isa. xi. 2: on you, as on Him:  
compare also Numb. xi. 25, 26; 4 Kings ii.  
15. It is possible that the clause which  
follows in the received text, may have  
fallen out by similarity of endings; but  
in judging of this as a likelihood, we  
must remember that not only the three  
great MSS. omit it, but so many of the  
ancient versions, as to make it very improbable that it has been thus overlooked:  
and its very appearance, to explain the  
words “*of glory,*” is against it).

**15, 16.]** *Negative and positive, resumptions and enlargements of* the words, “*in  
the name of Christ.*” In the name of  
Christ, I say:

**15.]** **for let no one of you  
suffer** (reproach or persecution: suffer in  
any way) **as** (being) **a murderer or malefactor** (as opposed to a *well-doer*, ch. iii. 17), **or as** (the repetition of “*as*” separates the following word from the foregoing, as belonging to a separate class)  
**a prier into other men’s matters.**

**16.]** **But if** (he suffer) **as** (being) a Christian (the word appears here, as in Acts xxvi. 28, to be used as carrying contempt,  
from the mouth of an adversary), **let him  
not be ashamed, but let him glorify God**  
**in this name** (viz. that of *Christian*:  
at, or in, the fact that he is counted worthy to  
suffer by such a name. This seems better  
than to take *name* as meaning “*behalf,*”  
A.V., *regard, matter,* as most Commentators).

**17–19.]** See summary at ver. 12. The  
thought which lies at the root, is this: all  
men must come under the judgment. of  
God. His own family He brings first  
under it, chastising them in this life: let  
then those who suffer for His sake glorify  
Him for it, as apprehending their part  
in His family, and as mindful of the  
terrible lot of those whom His judgment  
shall find impenitent and unchastised. It  
is this latter thought, the escape from the  
weight of God’s hand [ch. v. 6], and not  
the thought of the terrible vengeance  
which God will take on their persecutors,  
which is adduced as the second ground