10—15. 1 PETER.   
 sll   
   
 AUTHORIZED VERSION. AUTHORIZED V1 RSION REVISED.   
 lowers of that which is that will harm you, if ye be followers.   
 good? “™ But ant if ye of that which is good ? Tey But ify Mats +10,   
 suffer for righteousness’ even ye suffer for righteousne   
 sake, kappy are ye: and happy are ye: ake, ini   
 be not afraid of their ter- with their terror, neither be not afraid ; #1» yi   
 ror, neither be troubled ; 5 but sancti Ma Sie?   
 1 but sanctify the Lord as Lord: \*being ready your hearts to anscxx6.   
 God in your hearts :’ and give an answer to every man that   
 bo ready always to give asketh you a r   
 an answer to every man is in you, ¢but with meekness and ti ox   
 that asketh you a reason son of the hope that   
 of the hope that is in you   
 with meckness and fear: oldest   
   
   
 he thatshall harm you, ifyebe (literally, by heart may be a temple of Christ, in which   
 having become: but we cannot express this becoming honour may be given to Him as   
 in English otherwise than by expressing Lord; then will uothing further disturb   
 result, ye de) (i. e. as in A. V. fol- you: you have in Ifim all that you can   
 lowers} the Rheims version emulators, need.” Wiesinger) Christ as Lord (the   
 which if it were sufficiently ? would expression “the Lord of hosts himself”   
 14.) Nay if even ye chance to suffer on in truth is changed in a Christian sense   
 account of righteousness (Augustine says, into Christ as Lord): [being] (so lite-   
 “Not what, but why, he suiters, makes the rally; continuing the same adjectival   
 martyr.” "righteousness, i. ¢. right sentences as before) ready always for   
 and holy living to wl (i.e. to give) an answer (an apologetic   
 selves, i justification, in the primitive Chr   
 world. seuse. This was most commonly given   
 blessed are ye (this, that is, makes no before official persons and on trial, but in   
 exception to none harming you, but rather the present ease is expressly extended to   
 is a notable example of it). But (“he every person and occasion) to every man   
 now teaches how suffering is to be borne that asketh of yon a reason (a reasonable   
 cep this unmarred,” account) concerning the hope that is in   
 words are almost verbatim you (the word ope is not put for the   
 13) be not afraid with whole of the Christian’s faith, but is to   
 “afraid of” ws A. V. be taken stri In persecution, it is   
 terror is, as in the phice quoted, “neither his hope especially which is put to the   
 fear ye their fear,” subjective. ‘The com- trial), but (makes a contrast to the readi-   
 mand amounts to this, “be not aifeeted in ness just inculeated: ready, but not over   
 leart by the fear which they strive to y: see Luther, below) with meek-   
 inspire into you”), nor be troubled (“as (see above, on ver. 4) and fear   
 the highest curse which the law threatens ir is not the fear God ex-   
 is a heart fearful und full of terror, Lev. ly, nor that of men, but the aspeet   
 xxvi. 36; Deut, xxviii. 655 so the highest. of the mind as regards both: proper re-   
 good which Christ gained for and offers spect for man, and humble reverence of   
 the in the Gospel is a heurt certified of the God. ‘The case supposed would generally   
 He shalt God, the A. V. let Him) be your oceur when some one invested with au-   
 dread.” ‘\* This addition is made here, : thority asked a reason ; and the eomplesion   
 nay, rather sanctify in hearts, to bring of the answer to be given is taken   
 fected in the inner purts of « man, and so that circumstance. On the injunetion,   
 keep him from all false fear. As if he Luther says, speaking from his own expe-   
 would say, Care ouly for this, that your rience at Worms aud elsewhere, “Then   
 must ye not answer with proud words, and   
 Dring 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 uot rest on thine