

# 1 Peter 4:14

by John Gill

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*In 1 Peter 4:14, believers are reminded that being reproached for Christ's name brings both present comfort and future glory through the Holy Spirit's presence.*

**Scripture:** Isaiah 11:2, Matthew 5:10, Acts 9:15, 1 Peter 4:14

**Topics:** "Persecution", "The Blessings of Suffering for Christ"

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## Description

John Gill emphasizes the blessings of being reproached for the name of Christ, asserting that true happiness comes from bearing the name of Christians and enduring persecution for the Gospel's sake. He explains that despite the world's view, those who suffer for Christ are honored and comforted by the Spirit of God, which rests upon them, providing strength and joy amidst trials. Gill highlights that while the world may speak ill of believers, their faithfulness glorifies God, showcasing the transformative power of the Holy Spirit in their lives.

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## Transcript

Ver. 14. If ye be reproached for the name of Christ,.... For being called by his name; for bearing the name of Christians; for believing in him, and professing him; and for the sake of his Gospel, which is sometimes called his name, Ac 9:15 not that the apostle makes any doubt of this, for nothing is more certain than that the saints shall be reproached, and all manner of evil spoken of them falsely for Christ's name sake; but he supposes it, and takes it for granted, that they are, and will be reproached, and yet pronounces them blessed persons:

happy are ye; some supply it, "shall ye be", as the Vulgate Latin version; that is, in the other world, because the kingdom of heaven, the crown of life and glory, belongs to such persons; they will be happy at death, in judgment, and to all eternity: others, with our translators, supply, "are ye", as the Syriac, Arabic, and Ethiopic versions; for such are happy now in themselves, being both comfortable in their frames, and honourable in their persons and characters, however uncomfortable, miserable, and dishonourable they may appear to the men of the world:

for the Spirit of glory, and of God, resteth upon you; alluding to

Isa 11:2 that is, the glorious Spirit of God, as the Syriac version renders it; who is glorious in himself, in the perfections of his nature, being possessed of the same glorious divine essence with the Father and Son; and in his works both of nature, being equally concerned with the other Persons in the Godhead in the

works of creation and providence, and also of grace, especially the latter; and in all his gifts and graces with which he adorns the saints, and makes them glorious: and his resting on them denotes his inhabitation in them, and his abiding with them, and remaining in them; and which appears by the comfort they enjoy in their souls amidst all the reproaches and revilings of men, and by the strength which they have to bear up under and endure shame and persecution for the sake of Christ; and which casts an honour upon them, and makes them both glorious and cheerful. The Jews have a saying {n}, that the Holy Ghost does not dwell on any, but on him that has a cheerful heart:

on their part he is evil spoken of, but on your part he is glorified: on the part of the revilers, the person, office, work, and grace, the operations and influences of the Spirit are blasphemed and ridiculed; the power of the Spirit, with which the saints speak, the experiences of grace they express, the comforts of the Spirit they declare that they enjoy under suffering circumstances, as well as their courage, patience, and cheerfulness he gives them, are generally bantered by persecutors; and indeed all the reproaches they cast upon the people of God fall upon the Spirit of God, by whom they are animated and influenced: but on the part of the sufferers he is glorified; inasmuch as they continue to bear a testimony to his grace, depend upon his strength, and ascribe all their comfort and gracious experience unto him. This clause is wanting in the Vulgate Latin, Syriac, and Ethiopic versions, but is in all Beza's Greek copies, excepting one; and is also in the Arabic version.

{n} T. Hieros. Succa, fol. 55. 1.

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