

“Anchored In Apologetics”

1 Peter 3:15

March 7, 2021

INTRO: Let me ask you **4 Q's** to kick things off today...

1. Do you have a routine for ***getting ready*** to go out?
2. How well equipped are you in ***self-defense***?
3. Where & how does ***hope fit*** into your life?
4. What does ***your attitude*** reflect & reveal about you?

PRAYER

CONTEXT:

- ***“Show And Tell”*** (*The Word of God*) series
- ***Unifying sanctification's role...*** from John 17
- Today we'll be connecting **1 Peter 3:15**

VIDEO #1: *1st Peter per the Bible Project*

- Peter started as a reed & finished as a rock
- 1st Peter is a book of HOPE & healing...
- Peter was the Church's 1st pastor vs. Pope
- Peter was writing to cultural outcasts like us!
 - *In the world **you will** have trouble*
 - *If they hated Me, they **will** hate you*
 - *...you **will be** persecuted...*

BIG IDEA: *ALL Christians are CCC'd to BE abiding apologists, anchored in the Almighty*

PREVIEW:

- A. Showing & Telling **STARTS** in Christ
- B. Showing & Telling **SHARES** The Christ
- C. Showing & Telling **STAYS** Christ-like

1 Peter 3:15

But,   **CHRIST as LORD**  **your heart,**
always being ready to **make a defense**
to **everyone** *who asks you* to **give an account**
for **the**  **HOPE** that **is**  **YOU,**
 
but **with gentleness and respect.**

“But”

...those standing out by standing-up for Christ!

- Context of CONTRAST
 - Faithful vs. fearful/fear-filled
 - Courageous vs. cowardice
 - Sanctified vs. terrified
 - Hope-filled vs. horrified

T/S: **VIDEO #2:** *“1 Peter 3:15 – Ready...”*

I. Abide In The Almighty!

Showing & Telling **STARTS in-Christ:**

Jesus is Lord!

“...sanctify Christ as LORD in your heart...”

“sanctify/honor”

Just as to “glorify” God means (in word and deed) to recognise His glorious perfections; and as to “magnify” Him means to recognise His greatness; and as to “justify” Him means to recognise His inherent justice; so to “sanctify” Him means to recognise, in word and deed, His full holiness, and therefore to treat Him with His due awe (and submission).

“Christ/Messiah as LORD”

This comes from Isaiah 8:13... “in order to keep the mind calm in trials, sanctify the Lord in your hearts”

If we fear God, we have nothing else to fear. - Barnes

(In a storm at sea, a child may be calm when he feels his father at the helm who assures him there is no danger.)

Biblical examples abound...

"Even though I walk, through the valley of the shadow of death, I will fear no evil, for You are with me," [Psalm 23:4](#).

(cf. Psalm 46:1-3 & Psalm 91:1)

We should declare and proclaim his holiness (internally & externally), as the seraphim in Isaiah's prophecy...

"in your hearts"

In vs. on one's heart is a really big deal! - JDP

- IN separates the soils...
- IN differentiates John from Judas
- IN separates "drifters" from "grifters"

Peter does, in fact, in those words "in your hearts," purposely call attention to the difference between Isaiah's use of the name Immanuel and the Christian meaning of that name. To Isaiah, God dwelt in the midst of a people in its corporate capacity; Peter knew that, through the Incarnation, each individual Christian has God in him, united with him.

II. Always BE An Apologist!

Showing & Telling *SHARES* *The Christ:*

Go make disciples!

1 Peter 3:15

But, **sanctify**  **CHRIST as LORD**  **in** your heart,
always being ready to **make a defense**
to **everyone** *who asks you* to **give an account**
for **the**  **HOPE** that **is** **in**  **YOU,**
but **with gentleness and respect.**

“Always be ready”

*God is calling for a constant readiness and freedom
from encumbrances and sin!*

“to give a defense”

The word for “defense” here is *apologia*... an apology;
not excuse, but the reply of an accused person

Apologetics, like evangelism, is ALL about Christ, per the Word, will, & way(s) of God!

You cannot give an accurate answer if you do not know the Almighty's answers...

You NEED to know the God of the Word AND the Word of God! – JDP

We need to know why we believe what we say we believe AND how to share... how to show and tell others our passions, purposes, and promised power that is in-line with God, God's Word, God's will, and God's way. – JDP

➤ **1 Timothy 4:16**

➤ **Romans 12:1-2**

- mMm
- BC @ AD

Every evangelist is an apologist to some degree. – JDP

You don't want to apologize to God for not being ready to be an apologist! – JDP

VIDEO #3: *"Can I Trust The Bible?"*

“to anyone/everyone who asks you”

“We cannot pander to a man’s intellectual arrogance, but we MUST cater to his intellectual integrity.” - J. Stott

“for the reason / to give an account”

This is NOT about your “doctrine”
BUT your witness!

We are walking into and sending our children out to... an increasingly militant, humanistic, atheistic, anti-Christian culture and climate. Consequently, 1st Peter 3:15 is a command & exhortation that harmonizes both worship AND warning! - JDP

This verse does not impose an obligation to bring forward a learned proof and logical defense of revelation. But as believers deny themselves, crucify the world, and brave persecution, they must be buoyed up by some strong "hope." Men of the world, having no such hope themselves, are moved by curiosity to ask the secret of this hope. Thus, the believer must be ready to give an experiential account of "how this hope arose in him, what it contains, and on what it rests" - [Steiger].

Brothers & sisters,
let us shine the light of Christ & share His Truth in love!

“for the hope”

1st Peter, like ALL of God’s Word, is ALL about the hope & healing of The Gospel...

We have THE HE-Hope, His name is Jesus! -JDP

“that is in you.”

1st Peter is not about how to escape, but to how to endure, suffering thru our eternal hope in The LORD Jesus, The Christ!

- We are living, breathing temples of the living God!
- We are born-again... overwhelming overcomers!
- We are ETERNAL children of The King
- We are HIS royal priesthood!
- We are a Holy Nation!
- We are AMBASSADORS for Christ Jesus!

III. Anchor Your Actions & Attitudes In Christ!

Showing & Telling **STAYS** Christ-like:

BE like Jesus!

“but do it with gentleness and respect”

- *“do it”* = faithful obedience
- *“gentleness”* = loving Christ-likeness
- *“respect”* = empathetic humility

For the Messiah's mission & missionaries, motives, messaging, & methods ALL matter!

– JDP

REVIEW:

- A. *Showing & Telling* **STARTS** in Christ
- B. *Showing & Telling* **SHARES** The Christ
- C. *Showing & Telling* **STAYS** Christ-like

- I. ABIDE in The Almighty!
- II. Always BE an Apologist!
- III. Anchor your Actions & Attitudes in Christ!

1 Peter 3:15

But, **sanctify**  **CHRIST as LORD**  **in** your heart,
always being ready to **make a defense**
to **everyone** *who asks you* to **give an account**
for **the**  **HOPE** that **is** **in**  **YOU,**
but **with gentleness and respect.**

CLOSE:

When holiness crashes into hostility...
come back to 1st Peter 3:15!

Remember... holy hope is an anchor :-)

**The world doesn't understand that when we say
goodbye to them... we'll be saying hello to Jesus!** -JDP

When you KNOW that your future is sealed
& your **hope is SURE**...
your fears of man & everything else will fade! -JDP

Let's PRAY

Prep NOTES:

Ellicott's Commentary for English Readers

(15) But sanctify the Lord God in your hearts.—**The tense of this and the two preceding imperatives shows that St. Peter meant this for advice to be acted upon at the moment of being called on to suffer.**

The passage, as it **stands in Isaiah**, runs literally, “Jehovah Sabaoth, Him shall ye sanctify, and He (shall be) your fear, and He your dread.” It becomes, therefore, very striking when we find that, without a shadow of doubt, **the right reading here is, *But sanctify the Lord the Christ in your hearts.*** How is it possible, except on the supposition that the Catholic doctrine is really a statement of fact, that a Jew like St. Peter should ever have come to apply to a Man whom he had known familiarly, a Man who had served him at table and had washed his feet, the words which Isaiah had said about the “Lord of Hosts?” This passage immediately precedes that which was quoted in [1Peter 2:8](#), and (like that) is not caught up at random, but as coming **in the great Immanuel passage. That presence of God which was the palladium of Israel in the days of Hezekiah has found fulfilment in “the Christ” now given.**

***But what is meant by “sanctifying” Him?
The phrase is not elsewhere used in the
New Testament, except in the Lord’s Prayer;
but in the Old Testament see [Leviticus
10:3; Isaiah 29:23; Ezekiel 38:23.](#) As to
“glorify” God means (in word and deed) to
recognise His glorious perfections; as to
“magnify” Him means to recognise His***

greatness; as to “justify” Him means to recognise His inherent justice; so to “sanctify” Him means to recognise, in word and deed, His full holiness, and therefore to treat Him with due awe.

This not only substitutes the fear of God for the fear of man (since they mutually exclude each other), but enforces purity of life, thus catching up again “that which is good” and “for righteousness’ sake.”

This, adds St. Peter, is to be done *“in your hearts.”* This does not mean simply “with your hearts,” or “from your hearts” (i.e., inwardly, or, with all sincerity and devotion), but it signifies the local habitation where the Christ is to be thus recognised.

That is to say: St. Peter, like St. Paul (Ephesians 3:17), acknowledges an indwelling of Christ in the hearts of the faithful; and this indwelling not merely subjective, consisting of their constant recollection of him, but real and objective: there He is, as in a shrine, and they must pay due reverence to His presence.

The Apostle does, in fact, in those words “in your hearts,” purposely call attention to the difference between Isaiah’s use of the name Immanuel and the Christian meaning of it. To Isaiah, God dwelt in the midst of a people in its corporate capacity; St. Peter knew that, through

*the Incarnation, each individual Christian has
God in him, united with him.*

And be.—The better reading omits the connecting particle, so that we should put “*being*” instead of “and be.”

Ready always to give an answer.—

This is the consequence of sanctifying Christ within by the worship of a pure life, that no moment, no questioner finds us unprepared to speak with freedom of our hope in Him.

The word for “answer” here is *apologia*, an apology; not, of course, in the modern sense of an *excuse*, but a defence, the reply of an accused person...

...like the well-known *Apologia Socratis*, or the great modern *Apologia pro Vita Sua*, or the works from which Tertullian, Athenagoras, St. Justin, and others are called “The Apologists.” It does not mean that every person is bound to be able to state intellectually the nature and grounds of the Christian creed, though such a duty may, perhaps, be fairly *deduced* from the text. It does not say that every Christian ought to know why he is a Christian, but that every

Christians own life ought to be so free from taint, so conscious of Christ enshrined within, as to cause him no misgiving in defending the faith from the calumnies (see [1Peter 2:12](#)) brought against it.

The constant readiness, or freedom from encumbrance of sin, is the main point...

, “which intimates,” says Leighton, “it was not always to be *done* to every one, but we, being *ready* to do, are to consider when, and to whom, and how far.”

Consciousness of impurity of life shuts a man’s mouth from defending Christian morality.

That asketh you a reason.—Rather, *that demandeth of you an account.* **It does not mean inquirers about Christian doctrine, but those who call Christians to account for their profession of the Gospel hopes.** Though it must not be exclusively so taken, St. Peter evidently means chiefly the being called into the law court to give account. Probably he is thinking of our Lord’s charge to himself and his co-apostles, in St. [Luke 12:11](#). (Comp. [Matthew 10:5](#); [Matthew 10:16](#); [Matthew 10:19](#).)

Of the hope that is in you.—More literally, *with regard to the hope that is in you: i.e.*, with regard to the Christianity in which you share. It is, of course, quite a modern application to the text to see in this anything of the individual assurance of salvation. However fairly it may be argued that a Christian ought to know why he, personally, expects to be saved, it is not the thought of St. Peter here. **Christianity**

is here called a hope, rather than a faith, as in [Acts 28:20](#), [Colossians 1:23](#), because, especially in times of persecution, so much of our creed has a future tinge.

With meekness and fear.—There ought certainly to be added a warning *But* before these words. The readiness of the Christian's defence of himself and the Church from all moral aspersions is not to be marred by any self-exaltation or improper confidence. Archbishop Leighton says, "Not, therefore, blustering and flying out into invectives because he hath the better on it against any man that questions him touching this hope, as **some think themselves certainly authorised to use rough speech because they plead for truth.**

On the contrary, **so much the rather study meekness, for the glory and advantage of the truth.**" The "fear" will be, in large measure, a dread of overstepping the bounds of truth or modesty in speaking of the Christian morals.

The Acts of the Martyrs, with all their splendour, too often show how St. Peter's cautious *But* was needed.

[Matthew Henry's Concise Commentary](#)

3:14-22 **We sanctify God before others, when our conduct invites and encourages them to glorify and honour him.**

What was the ground and reason of their hope? We should be able to defend our religion with meekness, in the fear of God. **There is no room for any other fears where this great fear is**; it disturbs not. The conscience is good, when it does its office well. That person is in a sad condition on whom sin and suffering meet: sin makes suffering extreme, comfortless, and destructive. Surely it is better to suffer for well-doing than for evil-doing, whatever our natural impatience at times may suggest. **The example of Christ is an argument for patience under sufferings.**

In the case of our Lord's suffering, he that knew no sin, suffered instead of those who knew no righteousness.

The blessed end and design of our Lord's sufferings were, to reconcile us to God, and to bring us to eternal glory. He was put to death in respect of his human nature, but was quickened and raised by the power of the Holy Spirit. If Christ could not be freed from sufferings, why should Christians think to be so? God takes exact notice of the means and advantages people in all ages have had. As to the old world, Christ sent his Spirit; gave warning by Noah. But ***though the patience of God waits long, it will cease at last.***

And the spirits of disobedient sinners, as soon as they are out of their bodies, are committed to the prison of hell, where those that despised Noah's warning now are, and from whence there is no redemption. Noah's salvation in the ark upon the water, which carried him above the floods, set forth the salvation of all true believers. That temporal salvation by the ark was a type of the eternal salvation of believers by baptism of the Holy Spirit. **To prevent mistakes, the apostle declares what he means by saving baptism; not the outward ceremony of washing with water, which, in itself, does no more than put away the filth of the flesh, but that baptism, of which the baptismal water formed the sign. Not the outward ordinance, but when a man, by the regeneration of the Spirit, was enabled to repent and profess faith, and purpose a new life, uprightly, and as in the presence of God. Let us beware that we rest not upon outward forms. Let us learn to look on**

the ordinances of God spiritually, and to inquire after the spiritual effect and working of them on our consciences.

We would willingly have all religion reduced to outward things. But many who were baptized, and constantly attended the ordinances, have remained without Christ, died in their sins, and are now past recovery. Rest not then till thou art cleansed by the Spirit of Christ and the blood of Christ. His resurrection from the dead is that whereby we are assured of purifying and peace.

Barnes' Notes on the Bible

But sanctify the Lord God in your hearts –

In Isaiah Isa 8:13 this is, "sanctify the Lord of hosts himself;" that is, in that connection, regard him as your Protector, and be afraid of him, and not of what man can do.

The sense in the passage before us is,

"In your hearts, or in the affections of the soul, regard the Lord God as holy, and act toward him with that confidence which a proper respect for one so great and so holy demands. In the midst of dangers, be not intimidated; dread not what man can do, but evince proper reliance on a holy God, and flee to him with the confidence which is due to one so glorious."

This contains, however, a more general direction, applicable to Christians at all times. It is, that in our hearts we are to esteem God as a holy being, and in all our deportment to

act toward him as such. The object of Peter in quoting the passage from Isaiah, was to lull the fears of those whom he addressed, and preserve them from any alarms in view of the persecutions to which they might be exposed; the trials which would be brought upon them by people.

Thus, in entire accordance with the sentiment as employed by Isaiah, he says, "Be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts."

That is, "in order to keep the mind calm in trials, sanctify the Lord in your hearts; regard him as your holy God and Saviour; make him your refuge. This will allay all your fears, and secure you from all that you dread."

The sentiment of the passage then is, that the sanctifying of the Lord God in our hearts, or proper confidence in him as a holy and righteous God, will deliver us from fear.

As this is a very important sentiment for Christians, it may be proper, in order to a just exposition of the passage, to dwell a moment on it:

I. What is meant by our sanctifying the Lord God? It cannot mean to make him holy, for he is perfectly holy, whatever may be our estimate of him; and our views of him evidently can make no change in his character. The meaning therefore must be, that we should regard him as holy in our estimate of him, or in the feelings which we have toward him. This may include the following things:

(1) To esteem or regard him as a holy being, in contradistinction from all those feelings which rise up in the heart against him - the feelings of complaining and murmuring under his dispensations, as if he were severe and harsh; the feelings of dissatisfaction with his government, as if it were partial and unequal; the feelings of rebellion, as if his claims were unfounded or unjust.

(2) to desire that he may be regarded by others as holy, in accordance with the petition in the Lord's prayer, [Matthew 6:9](#), "*hallowed be thy name;*" that is, "let thy name be esteemed to be holy everywhere;" a feeling in opposition to that which is regardless of the honor which he may receive in the world. When we esteem a friend, we desire that all due respect should be shown him by others; we wish that all who know him should have the same views that we have; *we are sensitive to his honor, just in proportion as we love him.*

(3) to act toward him as holy: that is, to obey his laws, and acquiesce in all his requirements, as if they were just and good. This implies:

(a) that we are to **speak of him as holy, in opposition to the language of disrespect and irreverence so common among mankind;**

(b) that we are to **flee to him in trouble**, in contradistinction from withholding our hearts from him, and flying to other sources of consolation and support.

II. What is it to do this in the heart? Sanctify the Lord God in your hearts; that is, in contradistinction from a mere external service. This may imply the following things:

(1) In contradistinction from a mere intellectual assent to the proposition that he is holy. *Many admit the doctrine that God is holy into their creeds, who never suffer the sentiment to find its way to the heart.* All is right on this subject in the articles of their faith; all in their hearts may be murmuring and complaining. In their creeds he is spoken of as just and good; in their hearts they regard him as partial and unjust, as severe and stern, as unamiable and cruel.

(2) in contradistinction From a mere outward form of devotion.

In our prayers, and in our hymns, we, of course, "ascribe holiness to our Maker." But how much of this is the mere language of form! How little does the heart accompany it! And **even in the most solemn and sublime ascriptions of praise, how often are the feelings of the heart entirely at variance with what is expressed by the lips!** What would more justly offend us, than for a professed friend to approach us with the language of friendship, when every feeling of his heart belied his expressions, and we knew that his honeyed words were false and hollow!

III. Such a sanctifying of the Lord in our hearts will save us from fear.

We dread danger, we dread sickness, we dread death, we dread the eternal world. We are alarmed when our affairs are tending to bankruptcy; we are alarmed when a friend is sick and ready to die; we are alarmed if our country is invaded by a foe, and the enemy already approaches our dwelling. The sentiment in the passage before us is, that ***if we sanctify the Lord God with proper affections, we shall be delivered from these alarms, and the mind will be calm:***

(1) The fear of the Lord, as Leighton (in loc.) expresses it, "as greatest, overtops and nullifies all lesser fears: the heart possessed with this fear hath no room for the other." It is an absorbing emotion; making everything else comparatively of no importance. ***If we fear God, we have nothing else to fear.*** The highest emotion which there can be in the soul is the fear of God; and when that exists, the soul will be calm amidst all that might tend otherwise to disturb it. "What time I am afraid," says David, "I will trust in thee," [Psalm 56:3](#). "We are not, careful," said Daniel and his friends, "to answer thee, O king. Our God can deliver us; but if not, we will not worship the image," [Daniel 3:16](#).

(2) if we sanctify the Lord God in our hearts, there will be a belief that he will do all things well, and the mind will be calm. However dark his dispensations may be, we shall be assured that everything is ordered aright. **In a storm at sea, a child may be calm when he feels that his father is at the helm, and assures him that there is no danger.** In a battle, the mind of a soldier may be calm, if he has confidence in his commander, and he assures him that all is safe. So **in anything, if we have the assurance that the best thing is**

done that can be, that the issues will all be right, the mind will be calm. But in this respect the highest confidence that can exist, is that which is reposed in God.

(3) there will be the assurance that all is safe.
"Though I walk," says David, "through the valley of the shadow of death, I will fear no evil, for thou art with me," [Psalm 23:4](#).

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? [Psalm 27:1](#)."

"God is our refuge and strength, a very present help in trouble: therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof,"

[Psalm 46:1-3](#).

Let us ever then regard the Lord as holy, just, and good. Let us flee to him in all the trials of the present life, and in the hour of death repose on his arm. Every other source of trust will fail; and whatever else may be our reliance, when the hour of anguish approaches, that reliance will fail, and that which we dreaded will overwhelm us. Nor riches, nor honors, nor earthly friends, can save us from those alarms, or be a security for our souls when "the rains descend, and the floods come, and the winds blow" upon us.

v.15. *sanctify—hallow; honor as holy*, enshrining Him in your hearts. As in the Lord's Prayer, Mt 6:9. God's holiness is thus glorified in our hearts as the dwelling-place of His Spirit.

the Lord God—

**The oldest manuscripts read "Christ." Translate,
"Sanctify Christ as Lord."**

and—Greek, "*but*," or "*moreover*." Besides this inward sanctification of God in the heart, be also ready always to give...

answer—an apologetic answer defending your faith.

to every man that asketh you—The last words limit the universality of the "always"; not to a roller, but to everyone among the heathen who inquires honestly. (see Lawless' quote!!!)

a reason—a reasonable account. This refutes Rome's dogma, "I believe it, because the Church believes it." Credulity is believing without evidence; faith is believing on evidence. There is no repose for reason itself but in faith.

This verse does not impose an obligation to bring forward a learned proof and logical defense of revelation.

But as believers deny themselves, crucify the world, and brave persecution, they must be buoyed up by some strong "hope"; men of the world, having no such hope themselves, are moved by curiosity to ask the secret of this hope; the believer must be ready to give an experimental account "how this hope arose in him, what it contains, and on what it rests" - [Steiger].

with – **The oldest manuscripts read, "but with."
Be ready, but with "meekness."
Not pertly and arrogantly.**

meekness—(1Pe 3:4). The most effective way; not self-sufficient impetuosity.

fear – due respect towards man, and reverence towards God, remembering His cause does not need man's hot temper to uphold it.

But sanctify the Lord God in your hearts;

exalt him in your hearts, and give him the honour of all his glorious perfections, power, wisdom, goodness, faithfulness, etc., by believing them, and depending upon his promises for defense and assistance against all the evils your enemies may threaten you with.

And be ready always; prepared to answer when duly called to it.

To give an answer; or, to make an apology or defence, viz. of the faith ye profess; the word is used, [Acts 22:1](#) [1 Corinthians 9:3](#).

To every man that asketh you; either that hath authority to examine you, and take an account of your religion; or, that asks with modesty, and a desire to be satisfied, and learn of you.

A reason of the hope that is in you;

i.e. faith, for which hope is frequently used in Scripture, which is built upon faith: the sense is:

Whereas unbelievers, your persecutors especially, may scoff at your hope of future glory, as vain and groundless, and at yourselves, as mad or

foolish, for venturing the loss of all in this world, and exposing yourselves to so many sufferings, in expectation of ye know not what uncertainties in the other; do ye therefore **be always ready to defend and justify your faith against all objectors, and to show how reasonable your hope of salvation is, and on how sure a foundation it is built.**

With meekness and fear; either with meekness in relation to men,

in opposition to passion and intemperate zeal, (your confession of the faith must be with courage, but yet with a spirit of meekness and modesty),

and fear or reverence in relation to God, which, where it prevails, overcomes the fierceness of men's spirits, and makes them speak modestly of the things of God, and give due respect to men; or, *fear* may be set in opposition to pride, and presumption of a man's own wisdom or strength....

Make confession of your faith humbly, with fear and trembling, not in confidence of your own strength, or gifts, or abilities.

Gill's Exposition of the Entire Bible

But sanctify the Lord God in your hearts,....

Still referring to [Isaiah 8:13](#) not by making him holy, which need not, nor cannot be, he being essentially, infinitely, and perfectly holy; but by **declaring and**

proclaiming his holiness, as the seraphim in [Isaiah's prophecy](#), and the four living creatures in the [Revelation](#) did; and by glorifying of him, praising and applauding all his perfections, and among the rest, this of his holiness, and giving thanks at the remembrance of it; which he has so much displayed in the works of creation, providence, redemption, and grace;

hence the Arabic version renders it:
bless the Lord God in your hearts:

the Lord God is sanctified by his people externally, when they regard his commands, attend his ordinances, and call upon his name, and praise him; but here an internal sanctification of him, a sanctification of him in their hearts, is intended, and what is opposed to the fear of men, and unbelief, and lies in the exercise of the grace of fear upon him; see [Isaiah 8:13](#) and which has for its object his goodness, and is a fruit of the covenant of his grace, and is a child like and godly fear; and in the exercise of faith upon him, upon his covenant and promises, his faithfulness, and power to help, assist, and preserve; whereby glory is given to him, a witness borne to his truth, and he is sanctified: some copies, as the Alexandrian, and one of Stephens's, read, sanctify the Lord Christ; and so read the Vulgate Latin and Syriac versions; and **certain it is that he is intended in [Isaiah 8:13](#) as appears from [1 Peter 3:14](#) compared with [Romans 9:33](#).**

and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear;

by the hope that is in the saints, is not designed the grace of hope itself, which is given to them, and implanted in them in regeneration;

the reason, ground, and foundation of which are, the love, grace, and mercy of God, through Christ, and his person, blood, righteousness, sacrifice, and redemption; but the Gospel, the whole Christian doctrine, the doctrine of faith, and which the Syriac version here calls the "hope of faith"; and the profession of Christianity, called in Hebrews 10:23, the profession of hope; in which persons profess their hope of eternal life and happiness through Christ, as doctrine of the Gospel directs them to.

Now, a "reason" of this is to be given; not that they are to account for the Gospel, upon the foot of carnal reason; for that is not of men, nor according to the carnal reason of men; nor is it to be thought that every Christian should be capable of defending the Gospel, either in whole, or in part, by arguments and reasons, in a disputatious way, or to give a reason and argument for every particular truth; but that...

we should be well acquainted with the ground and foundation of the Christian religion; at least, with the first principles of the oracles of God, and be conversant with the Scriptures, and be able to point out

that in them, which is the reason of our holding this and the other truth...

though we are not able to give a gainsayer satisfaction, or to stop his mouth: and this is to be done with meekness and fear; with meekness, before men; in an humble modest way; not with an haughty air, and in a morose and surly manner, which serves only to irritate and provoke: and with fear; either of God, and so the Ethiopic Version renders it, with the fear of the Lord; considering the subject of the argument, and the importance of it, and how much the honour of God is concerned in it; and taking care lest the answer should be delivered in a light, trifling, and negligent manner, and that no part of truth be dropped or concealed, in order to please men, and be screened from their resentments; or with all due reverence of, and respect to men, to superiors, to the civil magistrates, who may ask the reason; for they are to be treated with honour and esteem, and to be answered in an handsome and becoming manner, suitable to the dignity of their persons and office; as the sanhedrim was by Stephen; and as Felix, Festus, and Agrippa, by the Apostle Paul: and this answer, or reason, is to be given to every man; that has authority to ask, and that asks in a modest manner, and with a reverence suitable to the subject; for the phrases, "with meekness and fear", may respect him that asks the reason, as well as him that gives the answer; for that which is holy is not to be given to dogs, to impudent persons, mockers and scoffers,

nor are pearls to be cast before swine, filthy and irreverent persons; see [Matthew 7:6](#) the Alexandrian copy, and some others, and so the Vulgate Latin version, read, "but with meekness and fear"; for if it is not asked in such a way, there is no obligation to give an answer: and this is to be given "always"; whenever it is asked in such a manner, and by proper persons; when there is a necessity of it, and as opportunity offers: and **saints should be always "ready to" give and therefore it becomes them daily and diligently to search the Scriptures, meditate on them, and get all the help and assistance they can, to lead them into an acquaintance with them,**

that they may be so; for though the apostles had extraordinary assistance promised them, and therefore were bid not to consider beforehand what they should say, when brought before kings and princes; yet this is not to be expected by ordinary persons, nor in ordinary cases. Agreeably to this is the advice of R. Eleazar (z),

"be diligent to learn the law, and know what thou shouldest answer to an Epicure,
or heretic: says R. Jochanan (a),

"in every place where the Sadducees object, their answer is at their side,
or ready; that is, in the same Scriptures on which they form their objections,

(z) Pirke Abot, c. 2. sect. 14. (a) T. Bab. Sanhedrin, fol. 38. 2.

Geneva Study Bible

But {l} sanctify the Lord God in your hearts: {16} and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

(l) Give him all prayers and glory, and hang only on him.

(16) He will have us, when we are afflicted for righteousness sake, to be careful not for redeeming of our life, either with denying or renouncing the truth, or with like violence, or

any such means: but rather to give an account of our faith boldly, and yet with a meek spirit, and full of godly reverence, that the enemies may not have anything justly to object, but may rather be ashamed of themselves.