**24.**] Equivalent to Eph. vi.8, but more specific as to the *Christian* reward. **knowing  
as ye do ..]** The words **of the Lord** are  
emphatically prefixed—‘that it is from the  
Lord that you shall ....’ You must look  
to Him, not to men, as the source of all  
Christian reward. Here the word **recompense** would appear to be used with a  
marked reference to their present state of  
slavery, **the compensation**. The very  
word **inheritance** should have kept the  
Roman Catholic expositors from introducing the merit of good works here.—The  
last clause, without the “*for*,” is best.  
taken imperatively, as a general comprehension of the course of action prescribed  
in the former part of the verse: **serve ye  
the Lord Christ.**

**25.**] This verse  
seems best to be taken as addressed to the  
slaves by way of encouragement to regard  
Christ as their Master, and serve Him—seeing that all their wrongs in this world,  
if they leave them in His hands, will be in  
due time righted by Him, the just judge,  
with whom there is no respect of persons.  
**For he that doeth wrong shall receive** (see, as on the whole, Eph, vi. 8)  
**that which he did wrongfully** (the tense  
is changed because in the *first* case he  
is speaking of present practice—in the  
*second*, he has transferred the scene to the  
day of the Lord, and the wrong is one of  
past time): **and there is not respect of  
persons.** At His tribunal, every one, without regard to rank or wealth, shall receive  
the deeds done in the body. So that in  
your Christian uprightness and conscientiousness you need not fear that you shall  
be in the end overborne by the superior  
power of your masters: there is a judge  
who will defend and right you.

**CH. IV.**]

**1**. **equality**] i.e. **equity,—fairness**: an extension of *justice* to matters  
not admitting of the application of strict  
rules—a large and liberal interpretation of  
justice in ordinary matters. **knowing**]  
see ch, iii. 24. **also**] as well as they:  
‘as you are masters to them, so the Lord to  
you.

**2—6.**] SPECIAL CONCLUDING EXHOR-  
TATIONS: and **2—4**.] *to prayer* ; see  
Rom. xii. 12: 1 Thess. v. 17.

**2.**] **watching therein**, i.e. not remiss and  
indolent in your occupation of prayer, but  
active and watchful, cheerful also, as with  
thanksgiving, which defines and characterizes the watchfulness,

**3.]** **for us also**, not, “ for *me* :” see ch.i.1, 3. This is plainly  
shewn here by the singular following after.  
**a door for the word**] an opening of  
opportunity for the extension of the Gospel by the word. This would, seeing that  
the Apostle was a prisoner, naturally be  
given first and most chiefly, so far as  
he was concerned, by his liberation:  
see Philem. 22. for (on account  
of) **which** (mystery) **I am** (not only  
a minister but) **also bound**.