connects with *“the sins of others,”* ver. 22)  
**are evident** (openly manifest,—notorions  
by common report), **going before them**  
(so that the man’s bad report comes to the  
person appointed to judge, *before the man  
himself)* **to judgment** (i.e. so that when  
they come before thee to be judged of as  
candidates, their sins have arrived before  
them): **but some men again they** (their  
sins) **follow** (i.e. after-proof brings out  
the correctness or otherwise of the judgment. Their characters come before  
thee unanticipated by adverse rumour:  
but thou mayest by examination discover  
those flaws in their conduct which had  
been skilfully concealed—the sins which,  
so to speak, follow at their heels. Therefore be watchful, and do not let the mere non-existence of previous adverse rumour  
lead thee always to presume fitness for the  
sacred office).

**25**.] **So also** (in like manner on the other side of men’s conduct) **the  
good works** (**of some**) **are openly manifest;  
and those** [**works**] **which are otherwise  
situated** (which are not *openly manifest*)  
**cannot be hidden** (will come out, just as  
the sins in ver. 24, on examination. The  
tendency of this verse is to warn him  
against hasty condemnation, as the former  
had done against hasty approval. Sometimes thou wilt find a man’s good character go before him, and at once approve  
him to thee: but where this is not so, do not  
therefore be rash to condemn—thou mayest  
on examination soon discover, if there really  
be any good deeds accompanying him: for  
they are things which cannot be hidden —the good tree, like the bad, will be known by his fruits, and that speedily, on enquiry).

CH. VI.] *The Apostle’s exhortations  
are continued, and pass from ecclesias-  
tical to civil relations:* and first to the  
duties of *Christian slaves.* This chapter  
has been charged with want of coherence.  
But to a careful observer the thread of  
connexion is very plain. I have endeavoured to indicate it as we pass on.

**1.**] **Let as many as are bondmen under  
the yoke** (I have adopted the rendering of  
De Wette and Huther, attaching “*bondmen*” to the predicate, as the simpler construction. The other arrangement, which  
is that of A. V., *‘as many bondmen as are  
under the yoke,’* making under the yoke  
emphatic as distinguishing either 1) those  
*treated hardly,* or 2) those who were *under  
unbelieving masters,* has undoubtedly something to be said for it, but does not seem to me so likely, from the arrangement of  
the words. I take then *“bondmen under  
the yoke”* as the predicate) **hold their own**(*“their own,”* as in Eph. v. 22, and many  
other places, to bring out and emphasize  
the relation; see note there) **masters  
worthy of all** (fitting) **honour, that the  
name of God and his doctrine** (compare  
Tit. ii. 10, where, writing on the same  
subject, he admonishes slaves, “that they  
adorn the doctrine of our Saviour, even  
God, in all things”) **be not spoken evil of**  
(Chrysostom gives the sense well: “The  
unbeliever, if he see his slaves conducting  
themselves insolently because they are  
Christians, will generally revile the doctrine of Christ as causing insubordination :  
but when he sees them subordinate, he will  
be more likely to be persuaded, and will  
give more attention to what is said” [by  
those who preach Christ]. This verse obviously applies only to those slaves who had unbelieving masters. This is brought  
out by the reason given, and by the contrast in the next verse, not by any formal opposition in terms. The account to be  
given of the absence of such opposition is,  
that this verse contains the general exhortation, the ease of Christian slaves  
under *unbelieving* masters being by far the  
more common. The *exception* is treated  
in the next verse).