include the *freedmen* who still remained in  
their master’s house), **in subjection** (the  
participle carries on, immediately, the  
“*Honour all men*” above; but also belongs, at a greater distance, to the whole  
of the last paragraph, as a general designation of the habitual conduct, in and  
by which they were to shew forth an  
honest conversation among the Gentiles)  
**in all fear** (this provides, by its wide generality, for the ease by and by to be specially  
commented on. **Fear,** not merely the reverence of an inferior, but the awe of one  
in subjection) **to your masters; not only  
to the good** (kind) **and considerate** (see  
note, Phil. iv. 5: those who make reasonable allowances, and exact no more), **but  
also to the perverse** (crooked, in deviating  
from right and justice, see Phil. ii. 15).

**19, 20.]** *Reason for being  
the perverse: that it is well pleasing  
to God when we suffer for well-doing.*  
**For this is thankworthy** (as in Luke vi.  
32, where the very same word is used,  
“*If ye love them which love you,* what  
thank have ye?” i. e. what recognition at God’s hand in the day when He  
will come, and His reward with Him? It  
is said of something, to do or suffer which  
is out of, beyond, the ordinary course of  
what might have been expected. The A.V.  
has hit the meaning very well), **if on account of consciousness of God** (realization  
in a man’s inner being, of God’s presence  
and relation to himself: so we have “*conscience of sins,*” Heb. x. 2) **any one endures**  
(as a superimposed burden, but here induced  
perhaps by the idea of subjection which is  
dominant throughout) **tribulations** (things  
which bring grief), **suffering wrongfully**  
(here emphatic, as carrying the transition  
to the next step of the argument).

**20.]** **For** (proof of the foregoing by assuming  
[interrogatively] the refutation of the contrary) **what kind of glory [is it]** (the  
word **glory** is perfectly general, and must  
not, as Bengel, be supplied with “*in  
God's sight.*” What credit is due…?  
Matt. v. 47), **if doing wrong and being  
buffeted** (the participles are in close logical  
connexion, and both of them describe enduring habit, not the occurrence merely of  
one such case. “When ye be bulleted  
for your faults,” A.V., is somewhat too  
wide: “When ye do wrong and are buffeted for it,” expresses the Greek more  
closely. *Buffeted* is here perhaps in the  
literal sense: receive blows, as was the  
wont with slaves), **ye shall endure it** (not,  
as De Wette, with only “the reluctant  
dull endurance of a criminal who cannot  
avoid his punishment:” this mars the  
hypothesis, which requires that the same  
kind of endurance should belong to both  
its sides, the only difference being in suffering justly and unjustly. So that “*endure*” must carry the sense of patient  
endurance: as A.V. “ye shall take it  
patiently”)**? but if well-doing and suffering** **[for it]** (these last words are amply  
justified by the logical connexion of the  
participles, see above) **ye shall endure it  
[it is glory]** (with the reading adopted, it  
becomes necessary to supply, mentally at  
least, some such words): **for this is thankworthy** (see above ; it is the same word as  
there, and never ought to have been altered  
by the A.V. to *acceptable*, which is quite  
another thing) **with** (in the estimation of  
God.

**21.]** **For** (proof that undeserved