any difficulty—for that is *no special promise attached to the commandment.* Nor  
does the fact that no other commandment  
occurs in the *decalogue* with a promise);

**8.] that it may be well with thee, and thou  
be long-lived upon the earth** (he paraphrases the latter portion of the commandment: thus adapting the promise to his  
Christian readers, by taking away from it  
that which is special and peculiar to the  
Jewish people. It is surely a mistake to  
*spiritualize* the promise, aud understand  
by **the earth,** the heavenly Canaan. The  
very fact of the omission of the special  
clause, “*which the Lord thy God giveth  
thee,*” removes the words from the region  
of type into undoubted reality: and when  
we remember that the persons addressed  
are “*children*,” we must not depart from  
the simplest sense of the words).

**4.]  
And, ye fathers** (the mothers being included, as in *subjugation to their own  
husbands:* these last being the fountains  
of domestic rule: not for any other less  
worthy reason, to which the whole view of  
the sexes by the Apostle is opposed)**, irritate  
not** (“as,” says Chrysostom, “the generality  
do, disinheriting them, and driving them  
from their houses, and abusing them with  
coarse language, as if they were slaves, and  
not free.” But the Apostle seems rather  
to allude to provoking by vexatious commands, and unreasonable blame, and uncertain temper, in ordinary intercourse:  
compare Col. iii, 21) **your children; but  
bring them up in** (as the sphere and element) **the discipline and admonition** (the  
first word is wrongly rendered “*nurture*”  
by the A.V.: it imports *discipline by  
means of punishment,* and the second implies “training by word—by the word of.  
encouragement, when no more is wanted;  
of remonstrance, reproof, or blame where  
these are required.” Trench) **of the Lord**(i.e. Christ: either objective,—‘*concerning  
the Lord:*’ or subjective,—‘*such as the  
Lord approves and dictates by His Spirit’*).

**5—9.]** See on ch. v. 22.—*Duties of masters and slaves.*

**5.] Slaves** (or, ‘*bondmen.*’ There is no reason to render this  
word *‘servants*,’ as in A.V., for by this  
much of the Apostle’s exhortation is deprived of point)**, obey your lords according to the flesh** (Chrysostom sees in these  
words, *according to the flesh,* a consolatory  
hint that the *lordship over them is temporary and of short duration*: Calvin,  
that their real liberty was still their own:  
Ellicott, in citing these, rightly observes,  
that however they may be doubted, still  
both, especially the latter, are obviously  
*deductions* which must have been made,  
and which the Apostle *might* have intended  
to have been made)**, with fear and trembling** (see note on 1 Cor. ii. 3: whence it  
appears that the **fear and trembling** was  
to be not that of dread, arising from their  
condition as slaves, but that of *anxiety*  
to do their duty,—“anxious reverence,  
which will be the fruit of simplicity of  
heart,” as Calvin says)**, in** (as its element)  
**simplicity** (singleness of view) **of your  
heart, as to Christ** (again—He being the  
source and ground of all Christian motives  
and duties);

**6.] not in a spirit of** (according to, measuring your obedience by)  
**eyeservice** (i.e. service while the master’s  
eye is on them, and then only. Xenophon relates an anecdote of a king who, having  
bought a capital horse, asked some skilful  
horsekeeper what would get him as soon  
as possible into good condition. The horsekeeper answered, “ His master’s eye”), **as  
menpleasers; but as bondmen of Christ**