(the contrast is between **with eyeservice and as bondmen of Christ;** and  
**doing the will of God** is a qualification  
of **bondmen of Christ), doing the will of  
God** (serving not a *seen* master only [as the  
*eye-servant* does], but the great invisible  
Lord of all, which will be the surest guarantee for your serving your earthly masters,  
even when unseen),

**7.] from your soul  
(so literally) with good will doing service**(this arrangement, which is that of most of  
the ancient and principal moderns, seems  
to me far better than the other, as in A. V.,  
which joins *“from the heart”* to *“doing  
the will of God.”* For 1) these words need  
here no such qualification as *“from the  
heart:”* if the will of God be the real object of the man’s obedience, that it is not  
an eye-service will be sufficiently ensured,  
whereas 2) the double qualification, *“from  
the heart with good will,”* attached to *doing  
service,* describes beautifully the source in  
himself [*from the heart*] and the accompanying feeling towards another [*with good  
will*] of Christian service)**, as to the Lord,  
and not to men;**

**8.] knowing** (as ye do;  
i.e. seeing that ye are aware) **that each man,  
if he shall have done** (at Christ’s coming)  
**any good thing** (the reading is in some doubt.  
The sense comes to the same, whether it be  
read thus, or as the A. V., ‘*whatsoever  
good thing any man doeth.*’ But it must  
be, on either reading, **each man shall have  
done), this** (emphatic: ‘this in full,’ ‘this  
exactly’) **he shall receive** (see reff., where  
the same expression occurs—this he shall  
then receive in its value as then estimated,  
—changed, so to speak, into the currency  
of that new and final state) **from the Lord**(Christ)**, whether he be slave or free.**  
Chrysostom beautifully gives the connexion  
of thought: “Hence it was probable that  
many masters, being unbelievers, would not,  
pay regard to nor requite their slaves for  
their obedience: see how he consoled them,  
that they might not be distressed at their  
requital, but be of good courage, respecting  
their ultimate reward. For just as those  
who receive a benefit, if they be not grateful  
to their benefactors, make God a debtor to  
them: so in this case the masters, if you  
treat them well and they make you no return, have in fact made a greater return, by  
making God your debtor.”

**9.] And,  
ye masters, do the same things** (i.e. act,  
analogously, as *they* are to remember one  
whom they serve, so [below] are *ye*—and,  
*mutatis mutandis*, to act to them as they  
to you) **with regard to them, forbearing  
your** (usual: such as most masters do use)  
**threatening: knowing** (as ye do, see ver. 8)  
**that both of them and of yourselves the  
Master is in the heavens; and respect of  
persons** (warping of justice from regard to  
any man’s individual pre-eminence) **exists  
not with Him.**

**10—20.]** *General exhortation to the spiritual conflict and to prayer.*

**10.] Henceforth** (Olshausen’s remark, that the Apostle never addresses his readers as *brethren*  
in this Epistle, is perfectly correct: ver. 23  
does not contravene it [jas Eadie], but  
rather establishes it. He there sends his  
apostolic blessing *to the brethren*, but does  
not directly address them) **be strengthened**(passive) **in the Lord** (Christ), **and in the**