special ones. **And every thing whatsoever ye do in word or work, all things** (do)  
**in the name of the Lord Jesus** (meaning  
much as the common expression **in Christ**  
—so that the name of Christ is the element in which all is done—which furnishes  
a motive and gives a character to the  
whole), **giving thanks to God the Father**(where our *Father* is not expressed, these  
words must be taken as approximating in  
sense to that more technical meaning which  
they now bear, without exclusive reference  
to either our Lord or ourselves,—and  
should be rendered as here) **through Him**(as the one channel of all communication  
between God and ourselves, whether of  
grace coming to us, or of thanks coming  
from us).

**18—IV. 1.**] SPECIAL EXHORTATIONS TO  
RELATIVE SOCIAL DUTIES: 18, 19, *to the  
married*: 20, 21, *to children and parents*:  
22—IV. 1, *to slaves and masters*.—Seeing  
that such exhortations occur in Ephesians  
also in terms so very similar, we are not  
justified in assuming that there was any  
thing in the peculiar circumstances of the  
Colossian church, which required more than  
common exhortation of this kind. It has  
been said, that it is only in Epistles addressed to the Asiatic churches, that such  
exhortations are found: but in this remark  
the entirely general character of the Epistle  
to the Ephesians is forgotten. Besides, the exhortations of the Epistle to Titus  
cannot be so completely severed from these  
as to be set down in another category.—  
See throughout the section, for such matters  
as are not remarked on, the notes to Eph.  
v. 22—vi. 9.

**18.**] The words **in the  
Lord** belong to “*it is fit*,” not to “*submit  
yourselves*,” as is shewn by the parallel  
expression in ver. 20: was fitting, in that,  
element of life designated by “*in the Lord*.”

**19.**] See the glorious expansion of  
this in Eph. v. 25—33.

**20**.] See Eph.  
vi. 1, **in all things**, the exceptions not  
being taken into account: St. Paul’s usual  
way of stating a general rule,

**21**.] See on Eph. vi. 4. In the words “*that  
they be not disheartened*” it is assumed  
that the result of such irritation will be to  
cause repeated punishment, and so eventual  
desperation, on the part of the child. It  
would be well if all who have to educate  
children took to heart Bengel’s remark  
here ; “A broken spirit is the pest of youth.”

**22.**] See on Eph. vi. 5 ff. **the  
Lord**, Him who is absolutely, and not  
merely *according* *to the flesh*, your Master.  
“This,” says Chrysostom, “is fearing God,  
when we in secret, where none is looking  
on, abstain from evil. If we then commit  
evil, our fear is not of God, but of men.”  
**23.**] heartily (as Chrysostom, “with  
good heart, not from servile necessity, but  
of a liberal mind, and choice.”