VI. 1—6. EPHESIANS. 407   
   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 may be well with thee, and may be well with thee, and thou   
 thou mayest live long on mayest live long on the earth.   
 the earth. ‘4 ye fa- 4 And, \*ye fathers, fret not your ccouiiia.   
 thers, provoke not your children to anger; but ‘bring them Gen xr 0   
 children to wrath: but up in the discipline and admonition   
 bring them up in the nur- of the Lord. 5\*Bondmen, be obe-   
 ture and admonition of the dient unto your masters according , %   
 Lord. 4 Servants, be obe- to the flesh, ‘with fear and trem-   
 dient to them that are your bling, in simplicity of your heart, 130   
 masters according to the as unto Christ; 6 not with eyeser- #1   
 Jlesh, with fear and trem-   
 bling, in singleness of   
 heart, as unto Christ; § not   
 with eyeservice, as men- xxi   
 pleasers ; but as the ser- vice, as menpleasers; but as bond- 10a i228.   
 vants of Christ, doing the men of Christ, doing the will of   
   
 any difficulty—for that is no special pro- of remonstrance, reproof, or blame where   
 mise attached to the commandment. Nor these are required.” Trench) of the Lord   
 does the fact that no other commandment (i. Christ : either concerning   
 occurs in the decalogue with a promise); the Lord:’ or subjective,—‘such as the   
 8.] that it may be well with thee, and thou Lord approves and dictates by His Spirit’).   
 be long-lived upon the earth (he para- 5—9.] See on ch. v. 22.— Duties of mas-   
 phrases the latter portion of command- ters and slaves. \_5.] Slaves (or, ‘bond-   
 ment: thus adapting the promise to his men.’ There is no reason to render this   
 Christ readers, by taking away from it word ‘servants, as in A. V., for by this   
 that which is special and peculiar to the much of the Apostle’s exhortation is de-   
 Jewish people. It is surely a mistake to prived of point), obey your lords accord-   
 spiritualize the promise, aud understand ing to the flesh (Chrysostom sees in these   
 by the earth, the heavenly Canaan. The words, according to the flesh, a   
 very fact of the omission of the special hint that the lordship over them is tem-   
 clause, “which the Lord thy God giveth porary and of short duration: Calvin,   
 thee,” removes the words from the region that their real liberty was still own:   
 of type into undoubted reality: and when Ellicott, in citing these, rightly observes,   
 we remember that the persons addressed that however they may be doubted, still   
 are “children,” we must not depart from both, especially the latter, are obviously   
 the simplest sense of the words). 4.) deductions which must have been made,   
 And, ye fathers (the mothers being in- and which the Aj might have intended   
 cluded, as in subjugation to their own to have been made), with fear and trem-   
 jusbands : these last being the fountains bling (see note on 1 Cor. ii. 3: whence it   
 of domestic rule: not for any other less appears that the fear and trembling was   
 worthy reason, to which the whole view of to be not that of dread, arising from their   
 the sexes by the Apostle is irritate condition as slaves, but that of anwiety   
 not (‘“as,” says “the generality to do their duty,— anxious reverence,   
 do, disinheriting them, and driving them which will be the fruit of simplicity of   
 from their houses, and abusing them with heart,” as Calvin says), in (as its element)   
 coarse language, as if they were slaves, and simplicity (singleness of view) of your   
 not free.” But the Apostle scems rather heart, as to Christ (again—He being the   
 to allude to provoking by vexatious com- source and ground of all Christian motives   
 mands, and unreasonable blame, and un- and duties) ; 6.] not in a spirit of (ac-   
 certain temper, in ordinary intercourse: cording to, measuring your obedience by)   
 compare Col. iii, 21) your children; but eyeservice (i.e. service while the master’s   
 bring them up in (as the sphere and ele- eyeis on them, and then only. Xenophon re-   
 ment) the discipline and admonition (the lates an anecdote of a king who, having   
 first is wrongly rendered “nurture” bought a capital horse, asked some skilful   
 by the A. V.: it imports discipline by horsekeeper what would get him as soon   
 means of punishment, and the second im- as possible good condition. The horse-   
 plies “training by word—by the word of. keeper answered, “ His master’s eye”), a8   
 encouragement, when no more is wanted ; menpleasers; but as bondmen of Christ