408 EPHESIANS. VI   
 AUTHORIZED VERSION REVISED.   
 God; 7 from the heart with good   
 will doing service, as to the Lord, AUTHORIZED VERSION.   
 inom ito and not to men: 8 ‘knowing that will of God from the heart;   
 tStewas teach man, if he shall have done 7 with good will doing ser-   
 tiaet'M88, auy good thing, shall receive the vice, as to the Lord, and   
 k Gai. jias, from the Lord, \* whether he not to men : 8 knowing that   
 whatsoever good thing any   
 man doeth, the same shall   
 he receive of the Lord,   
 whether he be bond or free.   
 1co.iv1. be bondman or free. 9 And, ye 9 Aud, ye masters, do the   
 masters, do the same things unto same things unto them, for-   
 miev.ov.4s. them, ™forbearing your threaten- bearing threatening : know-   
 ing: knowing that + "their Master ing that your Master also   
 +80 all nd your’s is in heaven; and ° that is in heaven; neither is   
 oldest there is no respect of persons with there respect of persons   
 with him. 1 Finally, my   
 brethren, be strong in the   
 +Soand.g him. 10+ Henceforth be ye strength- Lord, and in the power of   
 iret ened in the Lord, ” and in the power :   
   
 9, & Hi. Col.   
   
 (the contrast is between with eyeser- of that new and final state) the Lord   
 vice and as bondmen of Christ; and (Christ), whether he be slave or free.   
 doing the will of God is a qualification Chrysostom beautifully gives the connexion   
 of bondmen of Christ), doing the will of of beasts «Hence it was probable that   
 God (serving nota seen master only [as the many masters, being unbelievers, would not,   
 eye-servant does], but the great invisible pay regard to nor requite their slaves for   
 Lord of all, will be the surest their obedience: see how he consoled them,   
 tee for your serving your earthly masters, that they might not be distressed at their   
 even when unseen), 7.) from your soul requital, but be of courage, respecting   
 (so literally) with good will doing service their ultimate reward. For just as those   
 (this arrangement, which is that of most of who receive a benefit, they be not grateful   
 the ancient and principal moderns, seems to their benefactors, make God a debtor to   
 to me far better than the other, in A. V., them: so in this case the masters, if you   
 which joins “from the heart” to “doing treat them well and they make you no re-   
 the will of God.” For 1) these words need turn, have in fact made a greater return,   
 here no such qualification as “from the making God your debtor.” 9.) And,   
 heart :” if the will of God be the real ob- ye masters, do the same things (i.e. act,   
 ject of the man’s obedience, that it is not analogously, as they are to remember one   
 an eye-service will be sufficiently whom they serve, so [below] are ye—and,   
 whereas 2) the donble qualification, mutatis mutandis, to act to them as they   
 the heart with good will,” attached to to you) with regard to them, forbearing   
 service, describes beautifully the source in your (usual: such as most masters do use)   
 himself t JSrom the heart] and the accom- threatening : knowing (as ye do, see 8)   
 panying feeling towards another [with good that both of them and of yourselves the   
 will] of Christian service), to the Lord, Master is in the heavens; and respect of   
 andnottomen; 8.] knowing (as ye do; persons (warping of justice from regard to   
 i.e. seeing ye are aware) that each man, any man’s individual exists   
 if he shall have done (at Christ’s coming) not with Him.   
 any good thing (thereading isinsomedoubt. 10—20.] General exhortation to the spi-   
 The sense comes to the same, whether it be ritual conflict to prayer. 10.) Hence-   
 read thus, or as the A. V., ‘whatsoever forth (Olshausen’s remark, that the Apos-   
 good thing any man doeth’ But it must tle never addresses his readers as brethren   
 be, on either reading, each man shall have in this Epistle, perfectly correct: ver.   
 done), this (emphatic: ‘this in full,’ does not contravene it [jas Eadie], but   
 exactly’) he shall receive (sce reff., rather establishes it. He there sends his   
 the same expression occurs—this he shall apostolic blessing fo the but does   
 then receive in its value as estimated, not directly address be strengthened   
 —changed, so to speak, into the currency (passive) in the Lord (Christ), and in the