**2.**] **But** (see above) **let those who have believing mas-  
ters not despise them, because** (this *“because”* belongs to the word *“despise”* only, containing the ground of their contempt,—not to the exhortation *“let them not despise them,”* containing the reason  
why they are *not to be despised*) **they**(the masters, not the slaves) **are brethren;  
but all the more serve them** (“the  
slaves who were under heathen masters  
were *positively* to regard their masters  
as deserving of honour ;—the slaves under  
Christian masters were, *negatively,* not to  
evince any want of respect. The former  
were not to regard their masters as their  
inferiors, and to be insubordinate; the  
latter were not to think them their equals,  
and to be disrespectful.” Ellicott), **because  
those who receive** (mutually receive: the  
interchange of service between them in the  
Christian life being taken for granted, and  
this word purposely used to express it) **the  
benefit** (of their *more diligent service*) a**re  
faithful and beloved.**—Very various meanings and references have been assigned to these last words: see them discussed in my  
Greek Testament. The A. V., “because  
they are faithful and beloved, partakers of  
the benefit,” is an impossible rendering  
of the original, as it violates the simplest  
rules of grammar. **These things** (viz.  
those immediately preceding, relating to  
slaves) **teach and exhort.**

**8—5.**] *Designation of those who oppose  
such wholesome teaching*—fervid indeed,  
and going further (see Introduction) than strict adherence to the limits of the context would require, but still suggested by,  
and returning to the context: compare  
ver. 5 end and note. **If any man is a  
teacher of other ways** (see on ch. i. 3:  
sets up as an adviser of different conduct  
from that which I have above recommended), **and does not accede to whole-  
some words** (reff.), **(namely) those of our  
Lord Jesus Christ** (either, precepts given  
by Him respecting this duty of subjection,  
such as that Matt. xxii, 21,—which however seems rather far-fetched: or words  
agreeing with His teaching and expressing His will, which is more probable), **and  
to the doctrine which is according to**  
(after the rules of) **godliness,—he is besotted with pride** (sec ch. iii. 6, note),  
**knowing** (being one who knows: not  
‘*although* he knows’) **nothing, but doting  
about questionings and disputes about  
words, from which cometh envy, strife,  
evil speakings** (the word in the original is  
“*blasphemia*.” But the context of such  
passages as Col. iii. 8, shews that it is not  
*blasphemy,* properly so called, but mutual  
slander and reproach which is here meant),  
**wicked suspicions** (*not concerning God,*