VI. 1—5. I. TIMOTHY. 547   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 have believing masters, let that have believing masters, let them   
 them not despise them, be- not despise them \* because they are coou.iv.1.   
 cause they are brethren; brethren; but serve them all the   
 but rather do them service, more, ‘because they who receive acni. 4.   
 because they are faithful the benefit are faithful and beloved.   
 and beloved, partakers of. These things teach and \_ exhort.   
 the benefit. These things 31f any man is a ¢teacher of other ecn.is.   
 teach and exhort. 3 If   
 any consent not otherwise,   
 some words, even the words doctrine, and fassenteth not to fs   
 of our Lord Jesus Christ, wholesome words, even the words §ii5,   
 and to the doctrine which of our Lord Jesus Christ, and to the   
 is according to godliness ; 8doctrine which is according tos Titin   
 the is proud, knowing the   
 nothing, but doting about godliness » knowing is besotted with   
 questions and strifes of pride, about ‘ questions but » 1,03 viit.2.   
 words, whereof cometh of words, whereof cometh strifes ich,i.4   
 envy, strife, railings, evil railings, 2 ‘Pim. 23.   
 surmisings, 5 perverse dis- 5®+incessant quarrellings of !men x1 Tit. 0.   
 putings of men of corrupt strife, in mind, evil destitute of + Sv atow   
 minds, and destitute of the   
 truth, supposing that gain   
 és godliness: from such i.   
 cient   
 thorities.   
 above) let those who have believing mas- slaves) teach and exhort. 12'Tim. 8   
 ters not despise them, because (this “de- 8—5.] Designation of those who oppose   
 cause” belongs to the word “despise” such wholesome teaching—fervid indeed,   
 only, containing the ground of their con- and going further (see Introduction) than.   
 tempt,—not to the exhortation ‘let them strict adherence to the limits of the con-   
 not despise them,” containing the reason text would require, but still by,   
 why they are not to be despised) they and returning to the context: compare   
 (the masters, not the slaves) are brethren; ver. 5 end and note. If any man is a   
 but all the more serve them (“the teacher of other ways (see on ch. i, 3:   
 slaves who were under heathen masters sets up as an adviser of different conduct   
 were positively to regard their masters from that which I have above recom-   
 as deserving of honour ;—the slaves under mended), and does not accede to whole-   
 Christian masters were, negatively, not to some words (reft.), (namely) those of our   
 evince any want of respect. The former Lord Jesus Christ (either, given   
 were not to regard their masters as their by Him respecting this duty of subjection,   
 imferiors, and to be insubordinate; the snch as that Matt. xxii, 21,—which how-   
 latter were not to think them their equals, ever seems rather far-fetched: or words   
 and to be disrespectful.” because agreeing with His teaching and express-   
 those who receive (mutually receive: the ing His will, which is more probable), and   
 interchange of service between them in the to the doctrine which is according to   
 Christian life being taken for granted, and (after the rules of) godliness,—he is be-   
 this word purposely used to express it) the sotted with pride (sec ch. iii. 6, note),   
 benefit (of their more diligent service) are knowing (being one who knows: not   
 faithful and beloved.—Very various mean- ‘although he knows’) nothing, but doting   
 ings and references have been assigned to about questionings and disputes about   
 these last words: see them discussed in my words, from which cometh envy, strife,   
 Greek Testament. The A. V., “because evil speakings (the word in the original is   
 they are faithful and beloved, partakers of “blasphemia.” But the context of such   
 the benefit,” is an impossible rendering passages as Col. iii. shews that it is not   
 of the original, as it the simplest blasphemy, properly so called, but mutual   
 rules of grammar, These things (viz. slander and reproach which is here meant),   
 those immediately preceding, relating to wicked suspicions (not concerning God,