

THE WESLEYAN HERITAGE LIBRARY  
COMMENTARY

COMMENTARY ON  
TITUS

*by Adam Clarke.*

*“Follow peace with all men, and holiness, without  
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

© 2002

# A COMMENTARY AND CRITICAL NOTES

ON THE

# HOLY BIBLE

## OLD AND NEW TESTAMENTS

DESIGNED AS A HELP TO A BETTER UNDERSTANDING  
OF THE SACRED WRITINGS

**BY ADAM CLARKE, LL.D., F.S.A., &c.**

A NEW EDITION, WITH THE  
AUTHOR'S FINAL CORRECTIONS

**For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Rom. 15:4.**

Adam Clarke's Commentary on the Old and New Testaments  
A derivative of Adam Clarke's Commentary for the Online Bible

produced by

Sulu D. Kelley  
1690 Old Harmony Dr.  
Concord, NC 28027-8031  
(704) 782-4377

© 1994, 1995, 1997

© 1997 Registered U.S. Copyright Office

## PREFACE TO THE EPISTLE OF PAUL THE APOSTLE TO TITUS.

It is strange, that of a person who must have attained considerable eminence in the Christian Church, and one to whom a canonical epistle has been written by the great apostle of the Gentiles, we should know so very little. That Titus was a frequent companion of St. Paul in his journeys we have evidence from his epistles; and although this was the case, he is not once mentioned in the book of the Acts of the Apostles!

That he was a *Greek*, and brought up in *heathenism*, we learn from ~~<800B>~~ **Galatians 2:3**: “But neither Titus, who *was* with me, being a GREEK, was compelled to be CIRCUMCISED.” As he was *uncircumcised*, he was neither a *Jew* nor a *proselyte of justice*, and probably was a mere heathen till he heard the Gospel preached by St. Paul, by whose ministry he was converted to the Christian faith; ~~<50104>~~ **Titus 1:4**: “To Titus, my own son, (*γνησιω τεκνω*, *my genuine son*,) after the common faith;” which words sufficiently indicate that St. Paul alone had the honour of his conversion. That he was very highly, and consequently deservedly, esteemed by St. Paul, is evident from the manner in which he mentions him in different places: “I had no rest in my spirit till I found Titus, my brother;” ~~<47213>~~ **2 Corinthians 2:13**. “Nevertheless, God, that comforteth those who are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you: therefore, we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all; and his inward affection is more abundant toward you whilst he remembereth how with fear and trembling ye received him;” ~~<47016>~~ **2 Corinthians 7:6, 7, 13, 15**. “But thanks be to God, who put the same earnest care into the heart of Titus for you. Whether *any do inquire* of Titus, *he is* my partner and fellow helper concerning you;” ~~<47016>~~ **2 Corinthians 8:16, 23**. “Did Titus make a gain of you? Walked we not in the same spirit? *walked we* not in the same steps? ~~<47218>~~ **2 Corinthians 12:18**.

Though St. Paul’s preaching the Gospel in Crete is not expressly mentioned anywhere, yet it may be plainly inferred from ~~<50105>~~ **Titus 1:5**: “For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city.” It is supposed that

this was some time in the year 62, after the apostle was released from his first imprisonment in Rome. But not being able to spend much time in that island, he left the care of the Churches to Titus, and sailed into Judea in the beginning of 63, taking Timothy with him. Having spent some time in Jerusalem, he proceeded to Antioch, comforting and establishing the Churches whithersoever they went. From Antioch he set out on his fifth and last apostolical journey, in which he and Timothy travelled through Syria and Cilicia, and came to Colosse in Phrygia, early in the year 64. On this occasion it is supposed he wrote his Epistle to Titus, in which he desires him to meet him in Nicopolis, as he had intended to spend the winter there; <sup><51812></sup>**Titus 3:12**. From Colosse he went with Timothy to Ephesus, where he left him to regulate and govern the Church; from thence he passed into Macedonia, and probably visited Philippi, and different Churches in that province, according to his intention, <sup><57124></sup>**Philippians 2:24**; and thence to Nicopolis, where he intended to spend the winter, and where he had desired Titus to meet him. See above.

Whether Titus ever left Crete we know not; nor how, nor where, he died. Some traditions, on which little dependence can be placed, say he lived till he was 94 years of age, and died and was buried in Crete. He appears to have been a young man when intrusted with the care of the Churches in this island. In such an extensive district, an aged or infirm man would have been of little service.

Crete, where Titus was resident, to whom this epistle was sent, is the largest island in the Mediterranean Sea; it lies between 22° and 27° long. E., and between 35° and 36° lat. N. According to Strabo, it is 287 miles in length; Pliny makes it 270, and Scylax 312. Pliny also states that its greatest breadth is 55 miles; and, as its *length* was so disproportionate to its *breadth*, it is called, by Stephanus *Byzantinus*, the *long island*. It has the Archipelago to the north, the African sea to the south, the Carpathian to the east, and the Ionian to the west. It is now generally computed to be about 250 miles long, about 50 broad, and 600 in circumference. It was anciently called *Æria*, *Cthonia*, *Curete*, *Idæa*, and *Macaris*; but its most common name was Crete. Of it Homer gives us the following description. *Odyss.*, lib. xix. v. 172-179:—

Κρητη τις γαί εστι, μεσω ενι οινοπι ποντω,  
Καλη και πειρα, περιρρυτος. εν δ ανθρωποι  
Πολλοι, απειρεσιοι, και εννηκοντα ποληες.

Ἀλλῆ δ' ἀλλῶν γλῶσσα μεμιγμένη. ἐν μὲν ἀχαιοί,  
 Ἐν δ' εἰτεοκρητῶν μεγαλήτορες, ἐν δὲ κυδωνῶν,  
 Δωριεὺς τε τριχαικῶν, Διοί τε Πελασγοί.  
 Τοῖσι δ' ἐνὶ κνωσσοῦ μεγαλή πολις. ἐνθα τε μινῶν  
 Ἐννεῶρος βασιλεὺς Διὸς μεγάλου ὀαρίστης.

*Crete awes the circling waves, a fruitful soil;  
 And ninety cities crown the sea-born isle.  
 Mix'd with her genuine sons, adopted names  
 In various tongues avow their various claims.  
 Cidonians, dreadful with the bended yew,  
 And bold Pelasgi, boast a native's due:  
 The Dorians plumed amidst the files of war,  
 Her foodful glebe, with fierce Achaians, share.  
 Cnossus, her capital of high command,  
 Where sceptred Minos, with impartial hand,  
 Divided right; each ninth revolving year  
 By Jove received in council to confer.*  
**POPE.**

Though in the above quotation Homer attributes to this island only *ninety cities*, **ἐννηκόντα πόλεις**, yet in other places he gives it the epithet of **εκατομπολις**, *hundred cities*. And this number it is generally allowed to have had originally; but we must not let the term *city* deceive us, as in ancient times places were thus named which would rate with villages or hamlets only in these modern times. Few places in antiquity have been more celebrated than *Crete*: it was not only famous for its *hundred cities*, but for the arrival of *Europa* on a bull, or in the ship *Taurus*, from Phœnicia; for the *Labyrinth*, the work of Dædalus; for the *destruction of the Minotaur*, by Theseus; for Mount *Ida*, where Jupiter was preserved from the jealousy of his father Saturn; for *Jupiter's sepulchre*; and above all, for its king, *Minos*, and the laws which he gave to his people; the most pure, wholesome, and equal, of which antiquity can boast.

Their lawgiver, *Minos*, is said by Homer to have held a conference every *ninth* year with Jupiter, from whom he is reported to have received directions for the farther improvement of his code of laws; though this be fable, it probably states a fact in disguise. *Minos* probably revised his laws every ninth year, and, to procure due respect and obedience to them, told the people that he received these improvements from Jupiter himself. This was customary with ancient legislators who had to deal with an ignorant

and gross people, and has been practised from the days of Minos to those of Mohammed.

According to ancient authors, Crete was originally peopled from *Palestine*. Bochart has shown, *Canaan*, lib. i. c. 15, col. 420, that that part of Palestine which lies on the Mediterranean was by the Arabs called *Keritha*, and by the Syrians, *Creth*; and the *Hebrews* called its inhabitants *Kerethi ytrk* or *Kerethim* *μytrk* which the *Septuagint* have translated *κρητας*.

Thus <sup><2516></sup>**Ezekiel 25:16**, we find *μytrk ta ytrkhw vehicratti eth Kerethim*, which we translate *I will cut off the Cherethims*, translated by the Septuagint *και εξολοθρευσω κρητας*, *I will destroy the Cretans*; and <sup><3115></sup>**Zephaniah 2:5**: “Wo unto the inhabitants of the seacoast, the nation of the Cherethites, (*μytrk ywg goi Kerethim, The nation of the Kerethim*;)” *παρποκοι κρητων*, Sept., *The sojourners of the Cretans*. That these prophets do not speak of the island of Crete is plain from their joining the *Kerethim* with the *Pelishtim* as one and the same people. “Thus saith the Lord God, Behold I will stretch out my hand upon the Philistines, and will cut off the Cherethims, and destroy the remnant of the seacoast;”

<sup><2516></sup>**Ezekiel 25:16**. “Wo unto the inhabitants of the seacoasts, the nation of the Cherethites; the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee;” <sup><3115></sup>**Zephaniah 2:5**. Accordingly it appears that the *Kerethim* were a part of the *Philistines*. The *Kerethim* in Palestine were noted for *archery*; and we find that some of them were employed by David as his life guards, <sup><10818></sup>**2 Samuel 8:18; 15:18; 20:23**; <sup><10138></sup>**1 Kings 1:38**; <sup><13187></sup>**1 Chronicles 18:17**; in all which places they are called, in our translation, *Cherethites*; but the Hebrew is *ytrk Kerethi*, which the Chaldee paraphrase renders *aytvq kashtia*, or *hytvq kashtaiyah*, *archers*. See the Targum of Rab. Joseph. It is very likely that the *Kerethi* or *Kerethim* of Palestine had their name from their *successful use* of their favourite instrument the *bow*, as by it they *destroyed* many; for *trk carath*, in Hebrew, signifies to *destroy* or *lay waste*; and hence the paronomasia of the prophet, quoted above, <sup><2516></sup>**Ezekiel 25:16**: “I will cut off the Cherethims (*μytrk ta ytrkhw* literally, *I will destroy the destroyers*.)”

Idomeneus, who assisted Agamemnon in the Trojan war, was the last king of Crete. He left the regency of the island to his adopted son *Leucus*, who, in the absence of the king, usurped the empire; the usurper was however

soon expelled, and Crete became one of the most celebrated *republics* in antiquity. The Romans at last, under *Quintus Metellus*, after an immense expenditure of blood and treasure, succeeded in subduing the island, on which he abolished the laws of Minos, and introduced the code of Numa Pompilius. Crete, with the small kingdom of Cyrene, became a Roman province; this was at first governed by *proconsul*, next by a *quæstor* and *assistant*, and lastly by a *consul*. *Constantine* the Great, in the new division he made of the provinces of the empire, separated Crete from Cyrene, and left it, with Africa and Illyria, to his third son *Constans*. In the ninth century, in the reign of Michael II., it was attacked and conquered by the Saracens. About 965, the Emperor *Nicephorus Phocas*, in the following century, defeated and expelled the Saracens, and reunited the island to the empire, after it had been under the power of the infidels upwards of 100 years. It remained with the empire until the time of *Baldwin*, earl of Flanders, who, being raised to the throne, rewarded the services of *Boniface*, marquis of Montferrat, by making him king of Thessalonica, and adding to it the island of Crete. Baldwin, preferring a sum of gold to the government of the island, sold it to the Venetians, A. D. 1194, under whose government it was called *Candia*, from the Arabic [Arabic] *Kandak*, a *fortification*, the name which the Saracens gave to the metropolis which they had built and strongly *fortified*. In 1645, in the midst of a profound peace, it was attacked by the Turks with a fleet of 400 sail, which had on board an army of 60,000 men, under the command of four pachas, to oppose whom the whole island could only muster 3,500 infantry, and a small number of cavalry; yet with these they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly thirty years before they got the entire dominion of the island. In this long campaign against this brave people the Turks lost about 200,000 men! Since about the year 1675, the whole island has been under the government of the Turks.

The island of Crete is perhaps one of the most salubrious in the world. The soil is rich, and it produces no *ferocious* or *poisonous* animal. The present number of its inhabitants may amount to about 350,200, of whom about 200 are Jews, 150,000 Greeks, and 200,000 Turks. This is a large population for a place under Turkish despotism; but had it the blessings of a free government, it could support at least *treble* the number.

The island is divided into twelve bishops' sees, under the patriarch of Constantinople; but though the execrable Turks profess to allow to the

Christians the free exercise of their religion, yet they will not permit them to repair their churches. It is only by the influence of large sums of gold, paid to the pachas, that they can keep their religious houses from total dilapidation. The Mohammedans have indeed converted most of the Christian temples into mosques. In *Candia*, the metropolis, they have left two churches to the *Greeks*, one to the *Armenians*, and a synagogue to the *Jews*. *Candia* is about five hundred miles from Constantinople. Is it not strange that the maritime powers of Europe have not driven those oppressors of the human race from this and every inch of Christian ground which they have usurped by treachery and violence, and which they continue to govern by despotism and cruelty?

Many have observed the *affinity* that subsists between the First Epistle to Timothy and this to Titus. Both epistles are directed to persons left by the writer to preside in their respective Churches during his absence. Both epistles are principally occupied in describing the qualifications of those who should be appointed to ecclesiastical offices; and the ingredients in this description are nearly the same in both epistles. Timothy and Titus are both cautioned against the same prevailing corruptions; the phrases and expressions in both letters are nearly the same; and the writer accosts his two disciples with the same salutations, and passes on to the business of his epistle with the same transition.

For example:—

Unto Timothy, *my own son in the faith-as I besought thee to abide still at Ephesus, &c.*; <sup><54101></sup>**1 Timothy 1:1-3.**

To Titus, *my own son after the common faith-for this cause left I thee in Crete*; <sup><54104></sup>**Titus 1:4, 5.**

If Timothy was not to *give heed to fables and endless genealogies which minister questions*, <sup><54104></sup>**1 Timothy 1:4;**

Titus was also to *avoid foolish questions and genealogies*, <sup><54109></sup>**Titus 3:9;** *not giving heed to Jewish fables*, <sup><54114></sup>**Titus 1:14.**

If Timothy was to be a *pattern*, (*τυπος*), <sup><54112></sup>**1 Timothy 4:12;** so was Titus, <sup><54137></sup>**Titus 2:7.**

If Timothy was to *let no man despise his youth*, <sup><54112></sup>**1 Timothy 4:12;** Titus was also to *let no man despise him*, <sup><54125></sup>**Titus 2:15.**



This verbal consent is also observable in some very peculiar expressions, which have no relation to the particular character of Timothy or Titus.

The phrase **πιστος ο λογος**, *it is a faithful saying*, occurs *thrice* in the First Epistle to Timothy, *once* in the second, and *once* in that to Titus; and in no other part of St. Paul's writings. These three epistles were probably written towards the close of his life, and are the only epistles written after his first imprisonment at Rome.

The same observation belongs to another singularity of expression, viz. the epithet sound, (**υγιαινων**.) as applied to words or doctrine. It is thus used *twice* in the First Epistle to Timothy, *twice* in the second, and *thrice* in the Epistle to Titus; besides two cognate expressions, {**υγιαινωντας τη πιστει**, *sound in the faith*, and **λογον υγιη**, *sound speech*. And the word is not found in the same sense in any other part of the New Testament.

The phrase *God our Saviour* stands in the same predicament. It is repeated three times in the First Epistle to Timothy, and *thrice* in the Epistle to Titus; but does not occur in any other book of the New Testament, except once in the Epistle of Jude.

Similar terms, though intermixed with others, are employed in the two epistles, in enumerating the qualifications required in those who should be advanced to the station of authority in the Church; compare <sup><50B></sup>**1 Timothy 3:2-4** with <sup><50C></sup>**Titus 1:6-8**.

The most natural accounts which can be given of these resemblances, is to suppose that the two epistles were written nearly at the same time, and whilst the same ideas and phrases dwelt in the writer's mind.

The journey of St. Paul to Crete, alluded to in this epistle, in which Titus was left in Crete to set in order the things which were wanting, must be carried to the period which intervened between his first and second imprisonment. For the history of the *Acts*, which reaches to the time of St. Paul's imprisonment, contains no account of his going to Crete, except upon his voyage as a prisoner to Rome; and that this could not be the occasion referred to in this epistle, is evident from hence, that when St. Paul wrote this epistle he appears to have been at liberty; whereas, after that voyage, he continued at least two years in confinement.

It is agreed that St. Paul wrote his First Epistle to Timothy from Macedonia; and that he was in these parts, i.e. in the Peninsula, when he

wrote the Epistle to Titus, is rendered probable by his directing Titus to come to him in Nicopolis. The most noted city of that name was in Epirus, near to Actium; but the form of speaking, as well as the nature of the case, renders it probable that the writer was in the neighbourhood of this city when he dictated this direction to Titus.

Upon the whole, if we be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way; and that from Asia, and from Ephesus its capital, he proceeded to Macedonia, and, crossing the Peninsula in his progress, came into the neighbourhood of Nicopolis; we have a route which falls in with every thing. It executes the intention expressed by the apostle of visiting Colosse and Philippi, as soon as he should be set at liberty at Rome. It allows him to leave "Titus at Crete," and "Timothy at Ephesus, as he went into Macedonia;" and he wrote to both not long after from the Peninsula of Greece, and probably the neighbourhood of Nicopolis; thus bringing together the dates of these two epistles, and thereby accounting for that affinity between them, both in subject and language, which has been above pointed out. Though the journey thus traced out for St. Paul be in a great measure hypothetical, yet it is a species of consistency which seldom belongs to falsehood, to admit of an hypothesis which includes a great number of independent circumstances without contradiction. See Paley's *Horæ Paulinæ*, p. 321.

## **THE EPISTLE OF PAUL THE APOSTLE TO TITUS.**

### *Chronological Notes relative to this Epistle.*

- Year of the Constantinopolitan era of the world, or that used by the Byzantine historians, 5573.
- Year of the Alexandrian era of the world, 5567.
- Year of the Antiochian era of the world, 5557.
- Year of the Julian period, 4775.
- Year of the world, according to Archbishop Usher, 4069.
- Year of the world, according to Eusebius, in his Chronicon, 4293.
- Year of the minor Jewish era of the world, or that in common use, 3825.
- Year of the Greater Rabbinical era of the world, 4424.
- Year from the Flood, according to Archbishop Usher, and the English Bible, 2413.
- Year of the Cali yuga, or Indian era of the Deluge, 3167.
- Year of the era of Iphitus, or since the first commencement of the Olympic games, 1005.
- Year of the era of Nabonassar, king of Babylon, 812.
- Year of the CCXith Olympiad, 1.
- Year from the building of Rome, according to Fabius Pictor, 812.
- Year from the building of Rome, according to Frontinus, 816.
- Year from the building of Rome, according to the Fasti Capitolini, 817.
- Year from the building of Rome, according to Varro, which was that most generally used, 818.
- Year of the era of the Seleucidæ, 377.
- Year of the Cæsarean era of Antioch, 113.
- Year of the Julian era, 110.
- Year of the Spanish era, 103.
- Year from the birth of Jesus Christ according to Archbishop Usher, 69.
- Year of the vulgar era of Christ's nativity, 65 or 66.
- Year of Gessius Florus, governor of the Jews, 1.
- Year of Vologesus, king of the Parthians, 16.

- Year of L. C. Gallus, governor of Syria, 1.
- Year of Matthias, high priest of the Jews, 3.
- Year of the Dionysian period, or Easter Cycle, 66.
- Year of the Grecian Cycle of nineteen years, or Common Golden Number, 9; or the first after the third embolismic.
- Year of the Jewish Cycle of nineteen years, 6, or the second embolismic.
- Year of the Solar Cycle, 18.
- Dominical Letter, it being the first after the Bissextile, or Leap Year, F.
- Day of the Jewish Passover, according to the Roman computation of time, the VIIth of the ides of April, or, in our common mode of reckoning, the seventh of April, which happened in this year on the day after the Jewish Sabbath.
- Easter Sunday, the day after the ides of April, or the XVIIIth of the Calends of May, named by the Jews the 22d of Nisan or Abib; and by Europeans in general, the 14th of April.
- Epact, or age of the moon on the 22d of March, (the day of the earliest Easter Sunday possible,) 28.
- Epact, according to the present mode of computation, or the moon's age on New Year's day, or the Calends of January, 5.
- Monthly Epacts, or age of the moon on the Calends of each month respectively, (beginning with January,) 5, 7, 6, 7, 8, 9, 10, 11, 12, 12, 14, 14.
- Number of Direction, or the number of days from the twenty-first of March to the Jewish Passover, 17.
- Year of the reign of Caius Tiberius Claudius Nero. Cæsar, the fifth Roman emperor computing from Augustus Cæsar, 12.
- Roman Consuls, A. Licinius Nerva Silanus, and M. Vestinius Atticus; the latter of whom was succeeded by Aninius Cerealis, on July 1<sup>st</sup>.

## CHAPTER I.

*The apostle's statement of his character, his hope, and his function, 1-3. His address to Titus, and the end for which he left him in Crete, 4,5. The qualifications requisite in those who should*

*be appointed elders and bishops in the Church of God, 6-9. Of false teachers, 10, 11. The character of the Cretans, and how they were to be dealt with, 12-14. Of the pure, the impure, and false professors of religion, 15, 16.*

## NOTES ON CHAP. 1.

**Verse 1. Paul, a servant of God]** In several places of his other epistles St. Paul styles himself the *servant of Jesus Christ*, but this is the only place where he calls himself *the servant of God*. Some think that he did this to vindicate himself against the Jews, who supposed he had renounced God when he admitted the Gentiles into his Church. But if *thus* to vindicate himself was at all necessary, why was it not done in his Epistle to the Romans, the grand object of which was to prove that the Gentiles came legally into the Church on believing in Christ, with out submitting to circumcision, or being laid under obligation to observe the rites and ceremonies of the Jewish law? This reason seems too fanciful. It is very likely that in the use of the phrase the apostle had no particular design; for, according to him, he who is the *servant of Christ* is the *servant of God*, and he who is *God's servant* is also the *servant of Christ*.

**The faith of God's elect]** The Christians, who were now chosen in the place of the Jews, who, for their obstinate rejection of the Messiah, were reprobated; i.e. cast out of the Divine favour.

**The acknowledging of the truth]** For the propagation of that truth, or system of doctrines, which is calculated to promote godliness, or a holy and useful life.

**Verse 2. In hope of eternal life]** In expectation of a state of *being* and *well being* which should last through eternity, when time should be no more. This includes, not only the *salvation of the soul* and its eternal *beatification*, but also the *resurrection of the body*. This was a point but ill understood, and not very clearly revealed, under the Mosaic law; but it was fully revealed under the Gospel, and the doctrine illustrated by the resurrection and ascension of Christ.

**Which God, that cannot lie, promised]** We have often seen that the phrase, *the foundation of the world*, means the Jewish economy, and, *before the foundation of the world*, the times antecedent to the giving of the law. This is evidently the meaning here. See ~~5000~~ **2 Timothy 1:9-11.**

Supposing the word **αιωνιων** in this verse to signify *eternal*, says Dr. Macknight, the literal translation of **πρὸ μανσ χρονων αιωνιων** would be, *before eternal times*; but that being a contradiction in terms, our translators, contrary to the propriety of the Greek language, have rendered it *before the world began*, as Mr. Locke observes on <sup><51625></sup>**Romans 16:25**. The true literal translation is *before the secular times*, referring us to the Jewish *jubilees*, by which times were computed among the Hebrews, as among the Gentiles they were computed by *generations of men*. Hence, <sup><51026></sup>**Colossians 1:26**, *The mystery which was kept hid απο των αιωνων και απο των γενεων*, *from the ages and from the generations*, signifies the mystery which was kept hid from the Jews and from the Gentiles.

**Verse 3. But hath in due times]** **καιροις ιδιοις**. In its own times. See <sup><5406></sup>**1 Timothy 2:6**; <sup><8004></sup>**Galatians 4:4**; <sup><8010></sup>**Ephesians 1:10; 2:7**. God caused the Gospel to be published in that time in which it could be published with the greatest effect. It is impossible that God should prematurely hasten, or causelessly delay, the accomplishment of any of his works. Jesus was manifested precisely at the time in which that manifestation could best promote the glory of God and the salvation of man.

**Manifested his word]** **τον λογον αυτου**. *His doctrine*-the doctrine of eternal life, by the incarnation, passion, death, and resurrection of Jesus Christ.

**Which is committed unto me]** That is, to preach it among the Gentiles.

**According to the commandment of God our Saviour]** This evidently refers to the commission which he had received from Christ. See <sup><4495></sup>**Acts 9:15**: “He is a chosen vessel unto me, to bear my name before the Gentiles.” For, “I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people and from the Gentiles, unto whom now I send thee; to open their eyes, to turn them from darkness to light,” &c.; <sup><4496></sup>**Acts 26:16**, &c. This is the commandment; and according to it he became the apostle of the Gentiles.

*God our Saviour*.-As the commission was given by Jesus Christ alone, the person whom he terms here *God our Saviour* must be Jesus Christ only; and this is another proof that St. Paul believed Jesus Christ to be GOD.

This *eternal life* God had *promised* in a comparatively *obscure* way before the foundation of the world, the Jewish dispensation; but now under the Gospel, he had *made it manifest*-produced it with all its brightness, illustrations, and proofs.

**Verse 4. To Titus, mine own son]** Him whom I have been the instrument of converting to the Christian faith; and in whom, in this respect, I have the same right as any man can have in his own begotten son. See the preface; and see Clarke on “<sup><54102></sup>1 Timothy 1:2”.

**Verse 5. For this cause left I thee in Crete]** That St. Paul had been in Crete, though nowhere else intimated, is clear from this passage. That he could not have made such an important visit, and evangelized an island of the first consequence, without its being mentioned by his historian, Luke, had it happened during the period embraced in the Acts of the Apostles, must be evident. That the journey, therefore, must have been performed *after* the time in which St. Luke ends his history, that is, after St. Paul’s first imprisonment at Rome, seems almost certain.

**Set in order the things that are wanting]** It appears from this that the apostle did not spend much time in Crete, and that he was obliged to leave it before he had got the Church properly organized. The supplying of this defect, he tells Titus, he had confided to him as one whose spiritual views coincided entirely with his own.

**Ordain elders in every city]** That thou mightest *appoint*, καταστησης, *elders*-persons well instructed in Divine things, who should be able to instruct others, and observe and enforce the discipline of the Church. It appears that those who are called *elders* in this place are the same as those termed *bishops* in <sup><56107></sup>**Titus 1:7**. We have many proofs that bishops and elders were of the same order in the apostolic Church, though afterwards they became distinct. Lord Peter King, in his view of the primitive Church, has written well on this subject.

*In every city.*-κατα πολιν. This seems to intimate that the apostle had gone over the whole of the *hecatompolis* or *hundred cities* for which this island was celebrated. Indeed it is not likely that he would leave one in which he had not preached Christ crucified.

**Verse 6. If any be blameless]** See Clarke’s notes on “<sup><54102></sup>1 Timothy 3:2”, &c.

**Having faithful children]** Whose family is converted to God. It would have been absurd to employ a man to govern the Church whose children were not in subjection to himself; for it is an apostolic maxim, that he who cannot rule his own house, cannot rule the Church of God; <sup><S4RB></sup>**1 Timothy 3:5.**

**Verse 7. Not self-willed]** μη αυθαδη. Not one who is determined to have his own way in every thing; setting up his own judgment to that of all others; expecting all to pay homage to his understanding. Such a governor in the Church of God can do little good, and may do much mischief.

**Not soon angry]** μη οργιλον. Not a choleric man; one who is irritable; who is apt to be inflamed on every opposition; one who has not proper command over his own temper.

**Verse 8. A lover of hospitality]** φιλοξενον. *A lover of strangers.* See Clarke's note on "<sup><S4RB></sup>**1 Timothy 3:2**". Instead of φιλοξενον, one MS. has φιλοπτωξον, *a lover of the poor.* That minister who neglects the poor, but is frequent in his visits to the rich, knows little of his Master's work, and has little of his Master's spirit.

**A lover of good men]** φιλαγαθον. *A lover of goodness or of good things in general.*

**Sober]** Prudent in all his conduct. *Just* in all his dealings. *Holy* in his heart. *Temperate*-self-denying and abstemious, in his food and raiment; not too nice on points of honour, nor magisterially rigid in the exercise of his ecclesiastical functions. Qualifications rarely found in spiritual governors.

**Verse 9. Holding fast the faithful word]** Conscientiously retaining, and zealously maintaining, the true Christian doctrine, κατα την διδαχην, *according to the instructions,* or according to the *institutions, form of sound doctrine,* or *confession of faith,* which I have delivered to thee.

**That he may be able by sound doctrine]** If the doctrine be not *sound,* vain is the profession of it, and vain its influence. It is good to be zealously affected in a good thing; but zeal for what is not of God will do no good to the souls of men, how sincere soever that zeal may be.

**To exhort]** Them to hold the faith, that they may persevere.

**And to convince]** Refute the objections, confound the sophistry, and convert the gainsayers; and thus defend the truth.



**Verse 10. There are many unruly]** Persons who will not receive the sound doctrine, nor come under wholesome discipline.

**Vain talkers]** Empty boasters of knowledge, rights, and particular privileges; all noise, empty parade, and no *work*.

**Deceivers]** Of the souls of men by their specious pretensions.

**They of the circumcision]** The Judaizing teachers, who maintained the necessity of circumcision, and of observing the rites and ceremonies of the Mosaic law, in order to the perfecting of the Gospel.

**Verse 11. Whose mouths must be stopped]** Unmask them at once; exhibit them to the people; make manifest their ignorance and hypocrisy; and let them be confounded before the people whom they are endeavouring to seduce.

**Subvert whole houses]** Turn whole Christian families from the faith, attributing to the *broad way* what belongs only to the *strait gate*; ministering to disorderly passions, and promising salvation to their proselytes, though not saved from their sins.

**Verse 12. One of themselves, even a prophet of their own]** This was *Epimenides*, who was born at *Gnossus*, in Crete, and was reckoned by many the *seventh wise man* of Greece, instead of *Periander*, to whom that honour was by them denied. Many fabulous things are related of this poet, which are not proper to be noticed here. He died about 538 years before the Christian era. When St. Paul calls him a *prophet of their own*, he only intimates that he was, by the *Cretans*, reputed a *prophet*. And, according to Plutarch, (*in Solone*.) the Cretans paid him divine honours after his death. *Diogenes Laertius* mentions some of his prophecies: beholding the fort of Munichia, which guarded the port of Athens, he cried out: “O ignorant men! if they but knew what slaughters this fort shall occasion, they would pull it down with their teeth!” This prophecy was fulfilled several years after, when the king, Antipater, put a garrison in this very fort, to keep the Athenians in subjection. See *Diog. Laert.*, lib. i. p. 73.

Plato, *Deuteronomy Legibus*, lib. ii., says that, on the Athenians expressing great fear of the Persians, Epimenides encouraged them by saying “that they should not come before *ten* years, and that they should return after having suffered great disasters.” This prediction was supposed to have

been fulfilled in the defeat of the Persians in the battles of Salamis and Marathon.

He predicted to the Lacedemonians and Cretans the captivity to which they should one day be reduced by the Arcadians. This took place under Euricrates, king of Crete, and Archidamus, king of Lacedemon; vide *Diog. Laert.*, lib. i. p. 74, edit. *Meibom.*

It was in consequence of these prophecies, whether true or false, that his countrymen esteemed him a *prophet*; that he was termed **ανηρ αθειος**, *a divine man*, by Plato; and that Cicero, *Deuteronomy Divin.*, lib. i., says he was *futura præsciens, et vaticinans per furorem*: “He knew future events, and prophesied under a divine influence.” These things are sufficient to justify the epithet of *prophet*, given him here by St. Paul. It may also be remarked that *vates* and *poeta*, *prophet* and *poet*, were synonymous terms among the Romans.

**The Cretians are always liars]** The words quoted here by the apostle are, according to St. *Jerome*, *Socrates*, *Nicephorus*, and others, taken from a work of Epimenides, now no longer extant, entitled **περι χρησμων**. *Concerning Oracles*. The words form a hexameter verse:—

**κρητες αι ψευσαι, κακα θηρια, γαστερες αργαι.**

*The Cretans are always liars; destructive wild beasts; sluggish gluttons.*

That the Cretans were reputed to be egregious liars, several of the ancients declare; insomuch that **κρητιζειν**, *to act like a Cretan*, signifies *to lie*; and **χρησθαι κρητισμω**, *to deceive*. The other Greeks reputed them liars, because they said that among them was the sepulchre of Jupiter, who was the highest object of the Greek and Roman worship. By telling this *truth*, which all others would have to pass for a *lie*, the Cretans showed that the object of their highest admiration was only a *dead man*.

**Evil beasts]** Ferocious and destructive in their manners.

**Slow bellies.]** Addicted to voluptuousness, idleness, and gluttony; sluggish or hoggish men.

Verse.13. **This witness is true.]** What Epimenides said of them nearly 600 years before continued still to be true. Their original character had undergone no moral change.

**Rebuke them sharply]** **αποτομωζ.** *Cuttingly, severely;* show no indulgence to persons guilty of such crimes.

**That they may be sound in the faith]** That they may receive the incorrupt doctrine, and illustrate it by a holy and useful life.

**Verse 14. Not giving heed to Jewish fables]** See on ~~54104~~ **1 Timothy 1:4; 4:7.**

**Commandments of men]** The injunctions of the scribes and Pharisees, which they added to the law of God.

**That turn from the truth.]** For such persons made the word of God of none effect by their traditions. Sometimes the verb **αποστρεφομαι** signifies to be *averse from, slight, or despise*. So, here, the persons in question despised the truth, and taught others to do the same.

**Verse 15. Unto the pure all things are pure]** This appears to have been spoken in reference to the Jewish distinctions of *clean* and *unclean meats*. To the genuine Christian every kind of meat proper for human nourishment is pure, is lawful, and may be used without scruple. This our Lord had long before decided. See on ~~41139~~ **Luke 11:39-41.**

**But unto them that are defiled]** In their consciences, and *unbelieving, απιστοις, unfaithful* both to *offered* and *received* grace, *nothing is pure*-they have no part in Christ, and the wrath of God abides upon them. Their *mind* is contaminated with impure and unholy *images* and *ideas*, and *their conscience is defiled* with the *guilt of sins* already committed against God.

**Verse 16. They profess that they know God]** He still speaks concerning the unbelieving Jews, the seducing teachers, and those who had been seduced by their bad doctrine. None were so full of pretensions to the knowledge of the true God as the Jews. They would not admit that any other people could have this knowledge; nor did they believe that God ever did or ever would reveal himself to any other people; they supposed that to give the *law* and the *prophets* to the Gentiles would be a profanation of the words of God. Hence they became both proud, uncharitable, and intolerant; and in this disposition they continue till the present day.

**But in works they deny him]** Their profession and practice were at continual variance. Full of a pretended faith, while utterly destitute of those

*works* by which a genuine faith is accredited and proved. *Dio Cassius* represents Cæsar as saying of his mutinous soldiers: **ονομά ρωμαίων έχοντας, έργα δε κελτών δρώντας**. “Having the name of Romans, while they had the manners of the Gauls.” How near are those words to the saying of the apostle!

**Being abominable]** **βδελυκτοι**. This word sometimes refers to unnatural lusts.

**And disobedient]** **απειθεις**. *Unpersuadable, unbelieving,* and consequently *disobedient*. Characters remarkably applicable to the Jews through all their generations.

**Unto every good work reprobate.]** **αδοκιμοι**. *Adulterate;* like bad coin, deficient both in the *weight* and *goodness* of the *metal*, and without the proper *sterling stamp*; and consequently not *current*. If they did a good work, they did not do it in the spirit in which it should be performed. They had the name of God’s people; but they were counterfeit. The prophet said; *Reprobate silver shall men call them.*

1. THOUGH the principal part of this chapter, and indeed of the whole epistle, may be found in nearly the same words in the *First Epistle* to Timothy, yet there are several circumstances here that are not so particularly noted in the other; and every minister of Christ will do well to make himself master of both; they should be carefully registered in his memory, and engraven on his heart.

2. The *truth*, which is *according to godliness*, in reference to *eternal life*, should be carefully regarded. The substantial knowledge of the truth must have *faith* for its foundation, *godliness* for its rule, and *eternal life* for its object and end. He who does not begin well, is never likely to finish fair. He who does not refer every thing to *eternity*, is never likely to live either well or happily in *time*.

3. There is one subject in this chapter not sufficiently attended to by those who have the authority to appoint men to ecclesiastical offices; none should be thus appointed who is *not able, by sound doctrine, both to exhort and convince the gainsayers*. The powers necessary for this are partly *natural*, partly *gracious*, and partly *acquired*. 1. If a man have not good natural abilities, nothing but a miracle from heaven can make him a proper preacher of the Gospel; and to make a man a Christian minister,

who is unqualified for any function of *civil life*, is sacrilege before God. 2. If the *grace of God* do not communicate ministerial qualifications, no natural gifts, however splendid, can be of any avail. To be a successful Christian minister, a man must *feel the worth* of immortal souls in such a way as God only can show it, in order to spend and be spent in the work. He who has never passed through the travail of the soul in the work of regeneration in his own heart, can never make plain the way of salvation to others. 3. He who is employed in the Christian ministry should *cultivate his mind* in the most diligent manner; he can neither learn nor know too much. If called of God to be a preacher, (and without such a call he had better be a galley slave,) he will be able to bring all his knowledge to the assistance and success of his ministry. If he have human learning, so much the better; if he be accredited, and appointed by those who have authority in the Church, it will be to his advantage; but no human learning, no ecclesiastical appointment, no mode of ordination, whether Popish, Episcopal, Protestant, or Presbyterian, can ever supply the *Divine unction*, without which he never can convert and build up the souls of men. The piety of the flock must be faint and languishing when it is not animated by the heavenly zeal of the pastor; *they* must be blind if *he* be not enlightened; and their faith must be wavering when he can neither encourage nor defend it.

4. In consequence of the appointment of improper persons to the Christian ministry, there has been, not only a decay of piety, but also a corruption of religion. No man is a true Christian minister who has not *grace, gifts, and fruit*; if he have the grace of God, it will appear in his holy life and godly conversation. If to this he add genuine abilities, he will give full proof of his ministry; and if he give full proof of his ministry, he will have *fruit*; the souls of sinners will be converted to God through his preaching, and believers will be built up on their most holy faith. How contemptible must that man appear in the eyes of common sense, who boasts of his clerical education, his sacerdotal *order*, his legitimate authority to preach, administer the Christian sacraments, &c., while no soul is benefited by his ministry! Such a person may have legal authority to take tithes, but as to an appointment from God, *he* has none; else his word would be with power, and his preaching the means of salvation to his perishing hearers.

## TITUS

## CHAPTER 2.

*Sundry directions to aged men, 1, 2. To aged women, 3. To young women, 4, 5. To young men, 6. Directions to Titus, relative to his own conduct, 7, 8. Directions to servants, 9, 10. What the Gospel of the grace of God teaches all men, 11, 12. The glorious prospect held out by it; salvation from all sin, and final glory, 13-15.*

## NOTES ON CHAP. 2.

**Verse 1. But speak thou the things]** This is a conclusion drawn from the preceding chapter: the Judaizing teachers not only taught a false doctrine, but they led an unholy life; Titus was to act directly opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth, and illustrate that truth. The people must not only be well instructed, but they must be holy in their lives. Principle and practice must go hand in hand.

**Verse 2. That the aged men be sober]** It is very likely that the word *aged* is to be taken here in its literal sense; that it refers to *advanced years*, and not to any *office* in the Church: the whole context seems to require this sense.

For an old man to be a drunkard, a light and trifling person, and a glutton, and not to be *sober, grave, and temperate*, is not only blamable but monstrous. Seneca has well said: *Luxuriosus adolescens peccat; senex insanit*. “A young man addicted to a life of luxury transgresses; an old man thus addicted runs mad.”

**Verse 3. The aged women likewise]** I believe *elderly* women are meant, and not *deaconesses*.

**That they be in behaviour]** εν καταστηματι ιεροπρεπεις. That they be in their *dress, gait, and general deportment*, such as their holy calling requires; that they be not like the world, but like the Church, decent without, and adorned with holiness within.

**Not false accusers]** μη διαβολουσ. *Not devils*; we have had the same expression applied in the same way, <sup><S4B1></sup> **1 Timothy 3:11**, where see the note.

**Not given to much wine]** η οινω πολλω δεδουλωμενας. *Not enslaved by much wine, not habitual drunkards or tipplers*; *habit* is a species of *slavery*. Both among the Greeks and Romans old women were generally reputed to be fond of much wine; hence the ancient scholiast on Homer, II. vi., speaking of old women, says: *χαιρει τω οινω η ηλικια αυτη*. *At this age they delight in wine*; which words Ovid seems to have translated literally: *Vinosior ætas hæc erat*. It is likely, therefore, that it was customary among the elderly women, both Greeks and Romans, to drink much wine, and because it was inconsistent with that *moderation*, which the Gospel requires, the apostle forbids it: doubtless it was not considered criminal among them, because it was a common practice; and we know that the Greek philosophers and physicians, who denied wine to young persons, judged it to be necessary for the aged. **See Clarke's note on** <sup><S4B2></sup> **1 Timothy 5:23**".

**Verse 4. That they may teach the young women to be sober]** That it was natural for the young to imitate the old will be readily allowed; it was therefore necessary that the old should be an example of godly living to the young. St. Jerome, taking it for granted that *drunkenness* and *impurity* are closely connected, asks this serious question: *Quomodo potest docere anus adolescentulas castitatem, cum, si ebrietatem vetulæ mulieris adolescentula fuerit imitata, pudica esse non possit?* "How can an elderly woman teach young women chastity, when, if the young woman should imitate the drunkenness of the matron, it would be impossible for her to be chaste?"

**To love their husbands]** The duties recommended in this and the following verses are so plain as to need no comment; and so absolutely necessary to the character of a wife, that no one deserves the name who does not live in the practice of them.

**Verse 5. Keepers at home]** οικουρουσ. A woman who spends much time in *visiting*, must neglect her family. The idleness, dirtiness, impudence, and profligacy of the children, will soon show how deeply criminal the mother was in rejecting the apostle's advice. Instead of οικουρουσ, *keepers of the house*, or *keepers at home*, ACD\*EFG, and several of the *Itala*, have

οικουργους, *workers at home*; not only *staying in the house and keeping the house*, but *working in the house*. A woman may keep the house very closely, and yet do little in it for the support or comfort of the family.

**That the word of God be not blasphemed.]** The enemies of the Gospel are quick-eyed to spy out imperfections in its professors; and, if they find women professing Christianity living an irregular life, they will not fail to decry the Christian doctrine on this account: “Behold your boasted religion! it professes to reform all things, and its very professors are no better than others! Our heathenism is as good as your Christianity.” These are cutting reproaches; and much they will have to answer for who give cause for these blasphemies.

**Verse 6. Young men-exhort to be sober-minded.]** Reformation should begin with the old; they have the authority, and they should give the example. The young of both sexes must also give an account of themselves to God; *sober-mindedness* in young men is a rare qualification, and they who have it not plunge into excesses and irregularities which in general sap the foundation of their constitution, bring on premature old age, and not seldom lead to a fatal end.

**Verse 7. In all things showing thyself a pattern]** As the apostle had given directions relative to the conduct of *old men*, ~~Titus 2:2~~, of *old women*, ~~Titus 2:3~~, of *young women*, ~~Titus 2:4~~, and of *young men*, ~~Titus 2:6~~, the words *περι παντα*, which we translate *in all things*, should be rather considered in reference to the above persons, and the behaviour required in them: *showing thyself a pattern of good works to all these persons-being*, in *sobriety, gravity, temperance*, what thou requirest others to be.

**In doctrine showing uncorruptness]** Mixing nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connection, energy, and fulness.

**Verse 8. Sound speech]** *λογον υγιη*. *Sound or healing doctrine*. Human nature is in a state of *disease*; and the doctrine of the Gospel is calculated to remove the disease, and restore all to perfect *health* and *soundness*. All false doctrines leave men under the influence of this spiritual disease; the unadulterated doctrine of the Gospel alone can *heal* men.



**He that is of the contrary part]** Whether this may refer to the Judaizing teachers in general, or to some *one* who might, by his false doctrine, have been disturbing the peace of the Churches in Crete, we cannot tell.

**Having no evil thing to say of you.]** Against a person who is sound in his doctrine, and holy in his life, no evil can be justly alleged. He who reports evil of such a person must be confounded when brought to the test. Instead of **περι υμων**, of YOU, **περι ημων**, of US, is the reading of CDEFG, and about forty others; with both the *Syriac*, all the *Arabic*, *Slavonic*, *Vulgate*, *Itala*, and several of the primitive *fathers*. This reading makes a better sense, and is undoubtedly genuine.

**Verse 9. Exhort servants to be obedient]** The apostle refers to those who were *slaves*, and the *property* of their masters; even these are exhorted to be obedient **ιδιοις δεσποταις**, to their own despots, though they had no right over them on the ground of *natural justice*.

**Please them well in all things]** They were to endeavour to do this in all things, though they could not hope to succeed in every thing.

**Not answering again]** **μη αντιλεγοντας**. *Not contradicting or gainsaying*. This is no part of a servant's duty; a servant is hired to do his master's work, and this his master has a right to appoint.

**Verse 10. Not purloining]** **μη νοσφιζομενους**. Neither *giving away*, *privately selling*, nor in any way *wasting*, the master's goods. The word signifies, not only *stealing* but *embezzling* another's property; *keeping back a part of the price* of any commodity sold on the master's account. In **Acts 5:2**, we translate it, *to keep back part of the price*; the crime of which Ananias and Sapphira were guilty. It has been remarked that among the heathens this species of fraud was very frequent; and servants were so noted for purloining and embezzling their master's property that *fur*, which signifies a *thief*, was commonly used to signify a *servant*; hence that verse in Virgil, *Eclog. iii. 16*:—

*Quid domini faciant, audent cum talia FURES?*

*“What may not masters do, when servants (thieves) are so bold?”*

On which *Servius* remarks: *PRomans SERVO FUREM posuit, furta enim specialiter servorum sunt. Sic Plautus de servo, Homo es trium literarum, i.e. fur.* “He puts *fur*, a thief, to signify a *servant*, because servants are

commonly thieves. Thus Plautus, speaking of a *servant*, says: Thou art a man of three letters, i.e. *f-u-r*, a thief.” And *Terence* denominates a number of *servants*, *municipulus furum*, “a bundle of thieves.” Eun. 4, 7, 6. The place in Plautus to which Servius refers is in *Aulul.*, act ii. scene iv. *in fine*:—

—————Tun’, trium literarum homo,  
*Me vituperas? F-u-r, etiam fur trifurcifer.*

“Dost thou blame me, thou man of three letters?  
*Thou art a thief, and the most notorious of all knaves.*”

It was necessary, therefore, that the apostle should be so very particular in his directions to *servants*, as they were in general *thieves* almost by profession.

**Verse 11.** The grace of God that bringeth salvation hath appeared to all men] *επεφανη γαρ η ξαρις του θεου η σωτηριος πασιν ανθρωποις*. Literally translated, the words stand thus: *For the grace of God, that which saves, hath shone forth upon all men*. Or, as it is expressed in the margin of our authorized version: *The grace of God, that bringeth salvation to all men, hath appeared*. As God’s *grace* signifies God’s *favour*, any *benefit* received from him may be termed *God’s grace*. In this place, and in <sup><51006></sup>**Colossians 1:6**, the *Gospel*, which points out God’s infinite mercy to the world, is termed the *grace of God*; for it is not only a *favour* of infinite worth in itself, but it announces that greatest gift of God to man, the incarnation and atoning sacrifice of Jesus Christ. Now it cannot be said, except in a very refined and spiritual sense, that this Gospel had then *appeared to all men*; but it may be well said that *it bringeth salvation to all men*; this is its design; and it was *to taste death for every man* that its author came into the world. There is a beauty and energy in the word *επεφανη*, *hath shined out*, that is rarely noted; it seems to be a metaphor taken from the *sun*. As by his rising in the east and *shining out*, he enlightens, *successively*, the whole world; so the Lord Jesus, who is called *the Sun of righteousness*, <sup><3042></sup>**Malachi 4:2**, arises on the whole human race with healing in his wings. And as the *light* and *heat* of the sun are denied to no nation nor individual, so the grace of the Lord Jesus, this also *shines out upon all*; and God designs that all mankind shall be as equally benefited by it in reference to their *souls*, as they are in respect to their bodies by the sun that shines in the firmament of heaven. But as all the parts of the earth are not *immediately* illuminated, but come

into the solar light *successively*, not only in consequence of the earth's diurnal revolution round its own axis, but in consequence of its annual revolution round its whole orbit; so this Sun of righteousness, who has *shined out*, is bringing every part of the habitable globe into his Divine light; that light is shining more and more to the perfect day; so that *gradually* and *successively* he is enlightening every nation, and every man; and, when his *great year* is filled up, every nation of the earth shall be brought into the light and heat of this unspotted, uneclipsed, and eternal Sun of righteousness and truth. Wherever the Gospel comes, it brings *salvation*-it offers *deliverance from all sin* to every soul that hears or reads it. As freely as the sun dispenses his genial influences to every inhabitant of the earth, so freely does Jesus Christ dispense the merits and blessings of his passion and death to every soul of man. From the influences of this spiritual Sun no soul is *reprobated* any more than from the influences of the natural sun. In both cases, only those who wilfully shut their eyes, and hide themselves in darkness, are deprived of the gracious benefit. It is no objection to this view of the subject, that whole nations have not yet received the Divine light. When the earth and the sun were created, every part of the globe did not come *immediately* into the light; to effect this purpose fully there must be a complete revolution, as has been marked above, and this could not be effected till the earth had not only revolved on its own axis, but passed successively through all the signs of the zodiac. When its *year* was completed, and not till then, every part had its due proportion of light and heat. God may, in his infinite wisdom, have determined the *times* and the *seasons* for the full manifestation of the Gospel to the nations of the world, as he has done in reference to the solar light; and when the Jews are brought in with the fulness of the Gentiles, then, and not till then, can we say that the *grand revolution of the important YEAR of the Sun of righteousness is completed*. But, in the meantime, the unenlightened parts of the earth are not left in total darkness; as there was light

“—————*ere the infant sun*  
*Was rolled together, or had tried his beams*  
*Athwart the gloom profound;”*

light being created, and in a certain measure dispersed, at least three whole days before the *sun* was formed; (for his creation was a part of the *fourth* day's work;) so, previously to the incarnation of Christ, there was *spiritual light* in the world; for he diffused his *beams* while his orb was yet unseen.

And even now, where by the preaching of his Gospel he is not yet manifested, he is that true light which enlightens every man coming into the world; so that the moral world is no more left to absolute darkness, where the Gospel is not yet preached, than the earth was the four days which preceded the creation of the sun, or those parts of the world are where the Gospel has not yet been preached. The *great year* is rolling on, and all the parts of the earth are coming successively, and now *rapidly*, into the light. The vast *revolution* seems to be nearly completed, and the whole world is about to be filled with the light and glory of God. A heathen poet, apparently under the inspiration of God (for God has his witnesses every where) speaks of those glorious times in *words* and *numbers* which nothing but the Spirit of God can equal. It gratifies myself to refer to them, and it will gratify my reader to find them entered here:—

*Ultima Cumæi venit jam carminis ætas:  
Magnus ab integRomans sæclorum nascitur ordo.—  
Talia sæcla suis dixerunt, currite, fuis  
Concordes stabili fatorum numine Parcæ.—  
Aspice convexo nutantem pondere mundum,  
Terrasque, tractusque maris, cælumque profundum:  
Aspice, ventuRomans lætentur ut omnia sæclo!—*

*The last great age, foretold by sacred rhymes,  
Renews its finish'd course; Saturnian times  
Roll round again; and mighty years, begun  
From their first orb, in radiant circles run.  
Majestic months, with swift but steady pace,  
Set out with him on their appointed race.—  
The Fates, when they their happy web have spun,  
Shall bless the clew, and bid it smoothly run.—  
See labouring nature calls thee to sustain  
The nodding frame of heaven and earth and main;  
See, to their base restored, earth, seas, and air,  
And joyful ages from behind appear  
In crowding ranks.  
DRYDEN.*

Hasten the time, thou God of ages! Even so. Amen. Come, Lord Jesus!

**Verse 12.** Teaching us, that, denying, &c.] *παιδευουσα*. Instructing us as *children* are instructed. Christ is the great teacher; and men, in order to

learn, must become his disciples-must put themselves under his tuition, and learn of him.

**Denying ungodliness]** **ασεβειαν.** All things contrary to God; whatever would lead us to doubt his being, deny any of his essential attributes; his providence or government of the world, and his influence on the souls of men. Every thing, also, which is opposed to his true worship; theoretical and practical atheism, deism, and irreligion in general.

**Worldly lusts]** Such desires, affections, and appetites, as men are governed by who have their portion in this life, and live without God in the world. Gluttony, drunkenness, lasciviousness, anger, malice, and revenge; together with the immoderate love of riches, power, and fame.

**We should live soberly]** Having every temper, appetite, and desire, under the government of *reason*, and reason itself under the government of the *Spirit of God*.

**Righteously]** Rendering to every man his due, injuring no person in his body, mind, reputation, or property; doing unto all as we would they should do to us; and filling up the duties of the particular stations in which it has pleased God to fix us, committing no sin, omitting no duty.

**And godly]** **ευσεβως.** Just the reverse of what is implied in *ungodliness*. See above.

**In this present world]** Not supposing that any thing will be purified in the world to come that is not cleansed in this. The three words above evidently include our duty to God, to our neighbour, and to ourselves. 1. We are to live *soberly* in respect to *ourselves*. 2. *Righteously* in respect to our *neighbour*. And 3. *Godly*, or *piously*, in respect to our *Maker*.

**Verse 13. Looking for that blessed hope]** Expecting the grand object of our hope, *eternal life*. See <sup>50102</sup> **Titus 1:2**. This is what the Gospel teaches us to expect, and what the grace of God prepares the human heart for. This is called a *blessed hope*; those who have it are *happy* in the sure prospect of that glory which shall be revealed.

**The glorious appearing]** **και επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων ιησου χριστου.** This clause, literally translated, is as follows: And the appearing of the glory of the great God, even our Saviour Jesus Christ. On this passage I must refer the reader to

the ESSAY ON THE GREEK ARTICLE, by H. S. Boyd, Esq., appended to the notes on the Epistle to the Ephesians, where both the *structure* and *doctrine* of this passage are explained at large.

Some think that the *blessed hope* and *glorious appearing* mean the same thing; but I do not think so. The *blessed hope* refers simply to eternal glorification in general; the *glorious appearing*, to the resurrection of the body; for when Christ appears he will change this vile body, and make it like unto his GLORIOUS BODY, according to the working by which he is able even to subdue all things to himself. See <sup><small>αἰμα</small></sup> **Philippians 3:20, 21.**

**Verse 14. Who gave himself for us]** Who gave his own life as a *ransom price* to redeem ours. This is evidently what is meant, as the words **λυτρωσεται** and **λαον περιουσιον** imply. The verb **λυτρωω** signifies to *redeem* or *ransom by paying a price*, as I have often had occasion to observe; and **περιουσιος** signifies such a *peculiar property* as a man has in what he has *purchased with his own money*. Jesus gave his life for the world, and thus has purchased men unto himself; and, having purchased the *slaves* from their thralldom, he is represented as stripping them of their sordid vestments, *cleansing* and *purifying them unto himself* that they may become his *own servants*, and bringing them out of their *dishonourable* and *oppressive servitude*, in which they had no proper motive to *diligence* and could have no affection for the despot under whose authority they were employed. Thus redeemed, they now become his willing servants, and are *zealous of good works*-affectionately attached to that noble employment which is assigned to them by that Master whom it is an inexpressible honour to serve. This seems to be the allusion in the above verse.

**Verse 15. These things speak]** That is, *teach*; for **λαλει**, *speaking*, has the same meaning here as **διδασκε**, *teaching*, which, as being synonymous, is actually the reading of the *Codex Alexandrinus*.

**And exhort]** **παρακαλει**. Repeat them again and again, and urge them on their attention and consciences.

**And rebuke]** **ελεγχε**. *Demonstrate* the importance, utility, and necessity of them; and show them that God requires their obedience.

**With all authority.]** **μετα πασης επιταγης**. With all that authority with which thy office invests thee, and which thou hast received from God.

**Let no man despise thee.]** That is: Act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

1. FEW portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text book of every Christian preacher. Does any man inquire what is the duty of a Gospel minister! Send him to the second chapter of the Epistle to Titus for a complete answer. There he will find what he is to *believe*, what he is to *practise*, and what he is to *preach*. Even his *congregation* is parcelled out to him. The *old* and the *young* of both sexes, and those who are in their employment, are considered to be the objects of his ministry; and a plan of teaching, in reference to those different descriptions of society, is laid down before him. He finds here the *doctrine* which he is to preach to them, the *duties* which he is required to inculcate, the *motives* by which his exhortations are to be strengthened, and the *end* which both he and his people should have invariably in view.

2. The *Godhead* of Jesus Christ is here laid down in a most solemn and explicit manner: He is the great God our Saviour, **ο μεγας θεος και σωτηρ**. human language can go no higher, and the expressions are such, and are so placed, that it is impossible either to misunderstand or to misapply them. HE who is the *great* God, higher than the highest, is our *Saviour*; he who is our *Saviour* is the *great God*; but Jesus Christ is our Saviour, and Jesus Christ is here stated to be the great God.

3. The *extent* of human redemption is here also pointed out. The *saving grace* of this great God hath shone out upon every man; none has been passed by, none left uninfluenced, none without the first offer of *life eternal*, and a sufficiency of grace to qualify him for the state.

4. The *operation* of Divine grace in preparing the soul for glory is next referred to. It cleanses us from all unrighteousness, it purifies us unto God, and makes us fervent and abundant in good works. This system is worthy of God, and is properly suited to the state and necessities of man. These are truths which must be preached, which are not preached enough, and which cannot be preached too often. Awake, pastors! and do not the work of the Lord carelessly. Awake, people! and believe to the saving of your souls. How shall *he* who is styled a minister of the Gospel, and who neither knows, feels, nor heartily inculcates these things, give an account in the great day, of himself, his calling, and his flock, to God? And when this

Gospel is preached faithfully and zealously, how shall the people escape who *neglect* so great a salvation? *Neglect*, in such a case, is the highest *contempt* which man can offer to his Maker. Surely such conduct must expect judgment without mixture of mercy. Reader, lay this to heart.



## TITUS

## CHAPTER 3.

*The necessity of obedience to the civil powers, and of meek and gentle deportment towards all men, is to be diligently enforced, 1, 2. The wretched state of man, previously to the advent of Christ, 3. The wonderful change which the grace of God makes, and the means which it uses to bring men to glory, 4-7. The necessity of a holy life, and of avoiding things which produce strifes and contentions, and are unprofitable and vain, 8, 9. How to deal with those who are heretics, 10, 11. St. Paul directs Titus to meet him at Nicopolis, and to bring Zenas and Apollos with him, 12; 13. Concluding directions and salutations, 14, 15.*

## NOTES ON CHAP. 3.

**Verse 1.** Put them in mind to be subject to principalities, &c.] By *principalities*, *αρχαις*, we are to understand the Roman *emperors*, or the supreme civil powers in any place.

By *powers*, *εξουσιας*, we are to understand the *deputies* of the emperors, such as *proconsuls*, &c., and all such as are in authority-under the supreme powers wherever we dwell. See the doctrine of obedience to the civil powers discussed at large in the notes on ~~επιστολ~~ **Romans 13:1-7**.

This doctrine of obedience to the civil powers was highly necessary for the Cretans, who were reputed a people exceedingly jealous of their civil privileges, and ready to run into a state of insurrection when they suspected any attempt on the part of their rulers to infringe their liberties. *Suidas*, under the word *ανεσειον*, *they stirred up*, gives the following fragment: *οι δε κρητες, φοβουμενοι μη τι τιμωριας τυχωσιν, ανεσειον τα πληθη, παρακαλουντες την εξ αιωνος παραδεδομενην ελευθεριαν διαφυλαττειν*. “But the Cretans, fearing lest they should be punished, stirred up the populace, exhorting them that they should carefully preserve that liberty which they had received from their ancestors.” What part of the history of Crete this refers to I cannot tell; the words stand thus insulated in *Suidas*, without introduction or connection. To be jealous of our civil rights and privileges, and most

strenuously to preserve them, is highly praiseworthy; but to raise a public tumult to avoid merited chastisement, under pretence that our civil privileges are in danger, is not the part of *patriots* but insurgents. For such advice as that given here the known character of the Cretans is a sufficient reason: “They were ever liars, ferocious wild beasts, and sluggish gluttons.” Such persons would feel little disposition to submit to the wholesome restraints of law.

**Verse 2. To speak evil of no man]** μηδενα βλασφημειν. To blaspheme no person, to reproach none, to speak nothing to any man’s injury; but, on the contrary, bearing reproach and contumely with patience and meekness.

**Verse 3. For we ourselves]** All of us, whether Jews or Gentiles, were, before our conversion to Christ, foolish, disobedient, and deceived. There is no doubt that the apostle felt he could include himself in the above list, previously to his conversion. The manner in which he persecuted the Christians, to whose charge he could not lay one moral evil, is a sufficient proof that, though he walked according to the *letter* of the law, as to its ordinances and ceremonies, blameless, yet his heart was in a state of great estrangement from God, from justice, holiness, mercy, and compassion.

**Foolish]** ανοητοι. *Without understanding-ignorant of God, his nature, his providence, and his grace.*

**Disobedient]** απειθεις. *Unpersuaded, unbelieving, obstinate, and disobedient.*

**Deceived]** πλανωμενοι. *Erring-wandering from the right way in consequence of our ignorance, not knowing the right way; and, in consequence of our unbelief and obstinacy, not choosing to know it. It is a true saying, “There are none so blind as those who will not see.” Such persons are proof against conviction, they will not be convinced either by God or man.*

**Serving divers lusts and pleasures]** δουλευοντες. Being in a state of continual *thralldom*; not *served* or *gratified* by our lusts and pleasures, but living, as *their slaves*, a life of misery and wretchedness.

*Divers lusts-επιθυμιας. Strong and irregular appetites of every kind.*

*Pleasures-ἡδοναίς. Sensual pleasures.* Persons intent only on the gratification of *sense*, living like the *brutes*, having no rational or spiritual object worthy the pursuit of an immortal being.

**Living in malice and envy]** *εν κακια και φθονω διαγοντες.* *Spending our life in wickedness and envy-not bearing to see the prosperity of others, because we feel ourselves continually wretched.*

**Hateful]** *στυγητοι.* *Abominable; hateful as hell.* The word comes from *στυξ*, *Styx*, the infernal river by which the gods were wont to swear; and he who (according to the mythology of the heathens) violated this oath, was expelled from the assembly of the gods, and was deprived of his nectar and ambrosia for a year; hence the river was hateful to them beyond all things, and the verb *στυγω*, formed from this, signifies to shiver with horror.

It maybe taken *actively*, says *Leigh*, as it is read, *hateful*; or else *passively*, and so may be read *hated*, that is, justly execrable and odious unto others, both God and man.

**Hating one another.]** *μισουντες αλληλους.* This word is less expressive than the preceding: there was no brotherly love, consequently no kind offices; they hated each other, and self-interest alone could induce them to keep up civil society. This is the true state of all unregenerate men. The words which the apostle uses in this place give a finished picture of the carnal state of man; and they are not true merely of the *Cretans* and *Jews* that then were, but of all mankind in every age and country; they express the wretched state of fallen man.

Some of the Greek moralists expressed a dissolute and sensual life by nearly the same expressions as those employed by the apostle. *Plutarch*, in *Precept. Conjug.*, says: *σωματος εστι κηδεσθαι, μη δουλευοντα ταις ηδοναις αυτου, και ταις επιθυμιαις.* “We must take care of the body, that we may not be *enslaved* by its lusts and pleasures.” And *Josephus*, speaking of *Cleopatra*, *Antiq.*, lib. xv. cap. 4, says: *γυναικα πολυτελη, και δουλευουσαν ταις επιθυμιαις.* “She was an expensive woman, enslaved to lusts.”

**Verse 4. But after that the kindness and love of God]** By *χρηστοτης* we may understand the *essential goodness* of the Divine nature; that which is the *spring* whence all kindness, mercy, and beneficence proceed.

**Love toward man-φιλανθρωπια.** *Philanthropy.* It is to be regretted that this attribute of the Divine nature, as it stands in relation to man, should have been entirely lost by a paraphractical translation. *Philanthropy* is a character which God gives here to himself; while human nature exists, this must be a character of the Divine nature. *God loves man; he delighted in the idea* when formed in his own infinite mind, he formed man according to that idea, and *rejoiced* in the work of his hands; when man fell, the same *love* induced him to devise his redemption, and God the *Saviour* flows from God the *Philanthropist*. Where *love* is it will be active, and will show itself. So the philanthropy of God *appeared, επεφανη, it shone out*, in the incarnation of Jesus Christ, and in his giving his life for the life of the world.

**Verse 5. Not by works of righteousness]** Those who were foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have *works of righteousness* to plead; therefore, if saved at all, they must be saved by *mercy*. **See Clarke's note on "~~408~~ Ephesians 2:8"**; and see a discourse entitled, *Salvation by Faith proved*, 8vo., 1816, in which I have examined every system invented by man for his restoration to the Divine favour and image: and have demonstrated, by mere reason, their utter insufficiency to answer the end for which they have been invented; and have proved that the doctrine of salvation by faith is the only *rational* way of salvation.

**By the washing of regeneration] δια λουτρου παλιγγενεσιαις.** Undoubtedly the apostle here means *baptism*, the rite by which persons were admitted into the Church, and the *visible sign* of the cleansing, purifying influences of the Holy Spirit, which the apostle immediately subjoins. Baptism is only a *sign*, and therefore should never be separated from the *thing signified*; but it is a *rite* commanded by God himself, and therefore the *thing signified* should never be expected without it.

By the *renewing of the Holy Ghost* we are to understand, not only the profession of being bound to *live a new life*, but the grace that *renews the heart*, and enables us thus to live; so the *renewing influences* are here intended. Baptism changes nothing; the grace signified by it cleanses and purifies. They who think *baptism* to be *regeneration*, neither know the Scriptures nor the power of God; therefore they do greatly err.

**Verse 6. Which he shed on us abundantly] ου εξεχεεν.** Which he *poured out* on us, as the water was poured out on them in baptism, to

which there is here a manifest allusion; but as this was sometimes only *sprinkled* on the person, the heavenly gift was *poured* out, not in *drops*, but *πλουσιως*, *richly*, in *great abundance*.

**Through Jesus Christ]** Baptism is nothing in itself; and there had been no outpouring of the Holy Spirit, had there been no *saving* and *atoning* Christ. Through him alone all good comes to the souls of men.

**Verse 7. That, being justified by his grace]** Being freed from sin; for the term *justification* is to be taken here as implying the whole work of the grace of Christ on the heart, in order to its preparation for eternal glory.

**Should be made heirs]** The Gospel not only gave them the hope of an endless state of glory for their *souls*, but also of the *resurrection* and final *glorification* of their *bodies*; and they who were *children* of God were to be made *heirs* of his glory. See note on <sup><8015></sup>**Galatians 4:6, 7.**

**Verse 8. This is a faithful saying]** *πιστος ο λογος*. *This is the true doctrine*; the doctrine that cannot fail.

**And these things I will]** *και περι τουτων βουλομαι δε διαβεβαιουσθαι*. *And I will, or desire, thee to maintain earnestly what concerns these points*. The things to which the apostle refers are those of which he had just been writing, and may be thus summed up:—

1. The ruined state of man, both in soul and body.
2. The infinite goodness of God which devised his salvation.
3. The manifestation of this goodness, by the incarnation of Jesus Christ.
4. The justification which they who believed received through his blood.
5. The mission of the Holy Spirit, and the purification of the heart by his influence.
6. The hope of the resurrection of the body, and the final glorification of both it and the soul through all eternity.
7. The necessity of obedience to the will of God, and of walking worthy of the vocation wherewith they had been called.
8. And all these points he wills him to press continually on the attention of believers; and to keep constantly in view, that all good comes from God's infinite kindness, by and through Christ Jesus.

**They which have believed in God]** All Christians; for who can maintain good works but those who have the principle from which good works flow, for without faith it is impossible to please God.

**These things are good and profitable]** They are good in themselves, and calculated to promote the well-being of men.

**Verse 9. Avoid foolish questions, and genealogies]** In these the Jews particularly delighted; they abounded in the most frivolous questions; and, as they had little piety *themselves*, they were solicitous to show that they had descended from *godly ancestors*.

Of their frivolous questions, and the answers given to them by the wisest and most reputable of their rabbins, the following is a specimen:—

Rabbi Hillel was asked: *Why have the Babylonians round heads?* To which he answered: This is a difficult question, but I will tell the reason: *Their heads are round because they have but little wit.*

Q. Why are the eyes of the Tarmudians so soft?

A. Because they inhabit a sandy country.

Q. *Why have the Africans broad feet?*

A. *Because they inhabit a marshy country.*

See more in *Schoettgen*.

But ridiculous and trifling as these are, they are little in comparison to those solemnly proposed and most gravely answered by those who are called the *schoolmen*. Here is a specimen, which I leave the reader to translate:—

*Utrum essent excrementa in Paradiso? Utrum sancti resurgent cum intestinis? Utrum, si deipara fuisset vir, potuisset esse naturalis parens Christi?*

These, with many thousands of others, of equal use to religion and common sense, may be found in their writings. See the *Summa* of Thomas Aquinas, *passim*. Might not the Spirit have these religious triflers in view, rather than the less ridiculous Jews? **See Clarke's notes on "<sup>54104</sup>1 Timothy 1:4"; "<sup>5023</sup>2 Timothy 2:23"**.

**Contentions, and strivings about the law]** Of legal contentions, and different and conflicting decisions about the meaning of particular rites and ceremonies, the Talmud is full.

**Verse 10. A man that is a heretic]** Generally defined, one that is obstinately attached to an opinion contrary to the peace and comfort of society, and will neither submit to Scripture nor reason. Here it means a person who maintains Judaism in opposition to Christianity, or who insists on the necessity of circumcision, &c., in order to be saved. This is obviously the meaning of the word heretic in the only place in which it occurs in the sacred writings.

**After the first and second admonition, reject]** Labour to convince him of his error; but if he will not receive instruction, if he have shut his heart against conviction, then—*burn him alive*? No: even if demonstrably a heretic in any one sense of that word, and a disturber of the peace of the Church, God gives no man any other authority over him but to *shun him*, **παραιτου**. Do him no harm in body, soul, character, or substance; hold no communion with him; but leave him to God. See the notes on **Acts 5:17; 24:14**, where the word *heresy* is particularly explained.

**Verse 11. Is subverted]** *Is turned out of the way* in which he may be saved, and consequently *sinneth*—enters into that way that leads to destruction.

**Being condemned of himself.]** This refers to the Judaizing teacher, who maintained his party and opinions for filthy lucre's sake. He was conscious of his own insincerity; and that he proclaimed not his system from a conscientious love of truth, but from a desire to get his livelihood. Were the Church in all countries, whether established by law or unestablished, strictly scrutinized, multitudes of *heretics* of this kind would be found. And perhaps this is the only bad sense in which the word should be understood.

**Verse 12. When I shall send Artemas-or Tychicus]** These were either deacons or presbyters, which the apostle intended to send to Crete, to supply the place of Titus. Who Artemas was we know not; he is not mentioned in any other place in the New Testament. Tychicus was a native of Asia, as we learn from **Acts 20:4**, where see the note.

**Be diligent to come unto me to Nicopolis]** Nicopolis was a city of Epirus, on the gulf of Ambracia, near to Actium, which Augustus built in

commemoration of his victory over Mark Antony. There was another Nicopolis in Thrace, at the entrance of Macedonia, on the river Nessus; but the former is supposed to be the place here intended.

**For I have determined there to winter.]** Hence the apostle was at *liberty*, seeing his spending the winter at this or at any other practicable place depended on his *own determination*. It was probably now pretty late in the autumn, and the apostle was now drawing near to Nicopolis; for he certainly was not yet arrived, else he would not have said, *I have determined* **εκει**, THERE, *to winter*.

**Verse 13. Bring Zenas the lawyer]** This person is only mentioned in this place; whether he was a *Jewish, Roman, or Greek* lawyer, we cannot tell.

**And Apollos]** Of this person we have some valuable particulars in ~~<4184>~~ **Acts 18:24;** ~~<6012>~~ **1 Corinthians 1:12; 3:5, 6; 4:6.** Either St. Paul had left these at Crete when he visited that island, or he had heard that, in their evangelical itinerancy, they were about to pass through it.

**On their journey diligently]** Afford them the *means* to defray their expenses. The Churches through which these evangelists passed, bore their expenses from one to the other. See ~~<6006>~~ **3 John 1:6.**

**Verse 14. And let others also learn to maintain good works]** There is something very remarkable in this expression. The words **καλων εργαων προιστασθαι**, which we translate *to maintain good works*, occur also in ~~<6018>~~ **Titus 3:8;** and some think they mean, *to provide for our own, and the necessities of others, by working at some honest occupation;* and that this was necessary to be taught to the Cretans, *let OURS also learn, &c.*, who were naturally and practically *idle gluttons*. Kypke observed that the words mean, 1. To be employed in good works. 2. To defend good works, and to recommend the performance of them. 3. To promote and forward good works; to be always first in them.

**For necessary uses]** That they may be able at all times to help the Church of God, and those that are in want.

**That they be not unfruitful.]** As they must be if they indulge themselves in their *idle, slothful* disposition.

**Verse 15. All that are with me]** He means his companions in the ministry.



**Salute thee.]** Wish thee well, and desire to be affectionately remembered to thee.

**Greet them that love us in the faith,]** All that love us for Christ's sake, and all that are genuine Christians.

**Grace be with you]** May the Divine favour be your portion for ever.

Some MSS. read, *The grace of the Lord be with you all*; others, *The grace of God be with you all*; and one, *Grace be with THY spirit*, as if the greeting was sent to *Titus* only, whereas the others send it to the *whole Church* at Crete.

**Amen.]** This is wanting in ACD, and some others.

The *subscriptions* are, as usual, various. Those of the VERSIONS are the following:—

The Epistle to Titus was written from Nicopolis; and sent by the hands of Zena and Apollo.-SYRIAC.

To the man Titus.-ÆTHIOPIC.

The end of the epistle: it was written from Nicopolis. Incessant and eternal praise be to the God of glory. Amen.-ARABIC.

Written in Nicopolis, and sent by Artemas, his disciple.-COPTIC.

The Epistle to Titus is ended, who was the first bishop of the Church of the Cretans: and it was written from Nicopolis of Macedonia.-PHILOXENIAN SYRIAC.

There is no subscription in the VULGATE.

The MANUSCRIPTS are also various.

To Titus.-C, and *Clarom*.

That to Titus is completed: that to Philemon begins.-DEFG.

To Titus, written from Nicopolis.-A.

To Titus, written from Nicopolis of Macedonia.-of the Macedonians.-From Nicopolis, which is a province of Macedonia.

Paul the apostle's Epistle to Titus.

To Titus, ordained the first bishop of the Church of the Cretans: written from Nicopolis of Macedonia.-*Common Greek Text.*

To Titus, archbishop of Crete.-*One of the Vienna MSS., written A. D. 1331.*

THERE is not one of these subscriptions of any authority, and some of them are plainly ridiculous. We do not know that Titus was what we term *bishop*, much less that he was *ordained bishop of Crete*, as appointed to a particular see; and still less that he was the *first* bishop there. As to his being *archbishop*, that is the fiction of a time of deep darkness. That the epistle was written from *some place near to Nicopolis*, of Epirus, is very probable. That it was *not* written *at* Nicopolis is evident; and that this was *not* Nicopolis of *Macedonia* is also very probable. See the preface to this epistle for farther information on this point. And see a treatise by old Mr. Prynne entitled, *The unbishoping of Timothy and Titus*, 4to. Lond. 1636 and 1660, where, among many crooked things, there are some just observations.