[[@Titus]]

Titus

INTRODUCTION TO THE EPISTLE OF PAUL TO TITUS

Titus, to whom this epistle is inscribed, was a Greek, an uncircumcised Gentile, and so remained; nor did the apostle circumcise him, as he did Timothy, when he became his companion; nor did the apostles at Jerusalem oblige him to be circumcised, when Paul took him with Barnabas along with him thither, Ga 2:1. He was a man of great grace, and large gifts, and very dear to the apostle: he calls him his brother, his partner, and fellow helper, and says he walked in the same spirit, and in the same steps, 2 Corinthians 2:13. He was employed by the apostle much, and sent into various parts, on different occasions: he sent him to Corinth, to finish there the collection for the poor saints at Jerusalem, 2 Corinthians 8:6 and to Dalmatia, to know the state of the saints there, and to confirm them in the faith, 2 Timothy 4:10. As he was a Greek, so his name is a Greek name, yet used among the Romans, as Titus Vespasian, and others {a}; and among the Jews, so we read of R. Chijah bar ojyj, "Titas" {b}, and of R. Judah ben Titas {c}: when and where this epistle was written, is not very easy to determine; some think it was written between the first and second time the apostle was in bonds at Rome; and certain it is, that he was not in bonds when he wrote it, for he desires Titus to meet him at Nicopolis, Tit 3:19 from whence some have supposed it to be written, as the subscription shows; but others think it was wrote much earlier, and when the apostle was at Ephesus, towards the close of his three years stay there, before he went into Macedonia; but it seems rather that it was written when he returned from Macedonia into Greece: he left Titus at Crete, and staying in Greece three months, he intended to have sailed to Syria, but was prevented by the Jews lying in wait for him, upon which he steered his course to Macedonia again; and as he was going there, or when there, writes this letter to Titus, to come to him at Nicopolis. The occasion of it was partly the judaizing preachers, and false teachers, that got into that island, and were corrupting the principles of the people; and partly the unbecoming conversation and practices of some professors of religion: and whereas the apostle had left Titus in Crete, to finish what he had begun, and to put the churches in order, and see that they had proper officers, particularly pastors over them, that they might be taken care of, both with respect to doctrine and practice; the design of this epistle is to lay before Titus the several qualifications of a pastor, which might be instruction to him, and to the churches, in the choice and ordination of them; and to stir him up to zeal and diligence in refuting false teachers, and dealing with heretics; and to put him upon exhorting the saints to the discharge of their duty, in every branch of it, from the best principles, by arguments taken from the grace of God, and the doctrines of it. This epistle is supposed to be written about the year 55.

{a} Vid. Martial. Epigram. l. 1. ep. 18. l. 7. ep. 48. {b} T. Hieros. Trumot, c. 8. fol. 45. 3. {c} T. Hieros. Trumot Biccurim, fol. 65. 4. & Succa, fol. 55. 4.

[[***@Titus 1]]***

Chapter 1

INTRODUCTION TO TITUS 1

This chapter contains the inscription of the epistle, the apostle's salutation and preface to it; an account of the qualifications of an eider, or pastor of a church; a description of these teachers; and a charge to Titus to rebuke the Cretians for their errors and immoralities. The inscription and salutation are in **Tit 1:1**, in which the writer of the epistle is described by his name and office; by the faith and hope he had; and by the ministration of the Gospel, committed to him by the order of Christ: and the person to whom it is written is mentioned by name; and is described by the spiritual relation he stood in to the apostle, and to whom he wishes grace, mercy, and peace: the preface to the epistle is in **Tit 1:5** which gives the reason of the apostle's leaving Titus in Crete, which was to set things in order there, and to ordain elders in all the churches; which leads him to point at the necessary qualifications of them for his direction; some of which respect their moral life and conversation, and others their doctrine, and are in **Tit 1:6** and on occasion of the latter, and which is a reason why the elders should be sound in the faith, and hold it fast, the apostle takes notice of the false teachers that were in Crete, whom he describes by their noisy, vain, and deceitful talk; by their being pernicious and hurtful to whole families; and by their covetousness and sensuality, which is confirmed by a testimony out of one of the Cretian poets, **Tit 1:10** wherefore he charges Titus sharply to rebuke either these false teachers, or those they had corrupted, that they regard sound doctrine, and not Jewish fables, and the commandments of erroneous men, **Tit 1:13** and instances in things forbidden in the law of Moses as unclean, which were not now to be attended to by those who were pure in heart, and sound in faith, to whom all things were pure and lawful; and as for others that were impure, whose minds and consciences were defiled, and were unbelieving, nothing was pure to them, **Tit 1:15** and who are further described as professors in words of the true knowledge of God, and yet practically were deniers of him; and as abominable in their nature and actions, disobedient to law and Gospel, and unfit for any good work whatever, **Tit 1:16**.

[[@Titus **1:**1]]Ver. [[1 >> Bible:Titus **1:**1]]. ***Paul, a servant of God***,.... So James styles himself, **Jas 1:1** and others of the apostles, as Peter and Jude, call themselves the servants of Jesus Christ; and as does the Apostle Paul also; and both seem to be esteemed by them as high characters and titles of honour, by which they chose to be described and known. Paul, before his conversion, was a servant of sin, of divers lusts and pleasures, and which he owns in this epistle, **Tit 3:3** but being called by grace, he became free from the vassalage of sin, and became a servant of God, and of righteousness; and henceforward, from a principle of grace, and being constrained by love, served the Lord, and yielded obedience to his commands and ordinances, with all readiness and cheerfulness: though this character belongs to him in a higher sense than it does to believers in common; and respects his ministerial service, or his serving God in the Gospel of his Son; in which he, and others, were eminently the servants of the most high God, whose business greatly lay in showing unto men the way of salvation.

And an apostle of Jesus Christ: constituted, qualified, and sent by him to preach his Gospel; and who had his mission, commission, and doctrine from him; and was an ambassador of his, who represented him, and preached him; and had a power of working miracles to confirm his mission and ministry; and so had all the signs and proofs of an apostle in him; See Gill on "**Romans 1:**1".

And according to the faith of God's elect: which may either denote the agreement there was between the ministry of the apostle, and the faith of the choice and eminent saints of God, under the former dispensation; he saying no other things than what Moses, and the prophets did; and laying no other foundation of salvation than they did, and which is therefore called the foundation of the apostles and prophets; and directing souls to the righteousness, sacrifice, and blood of Christ, the Lamb slain from the foundation of the world, to which the faith of Old Testament saints looked, and by whose grace they were justified, pardoned, and saved, as we are: or else the way and manner in which he became an apostle; it was "by, in, or through the faith of God's elect", as the Syriac version renders it; he was chosen of God, and brought as such to believe in Christ, and then called to be an apostle: or rather this may regard the end of his apostleship, and be rendered, "unto the faith of God's elect"; that is, either he was appointed an apostle, to preach the doctrine of faith, which once he destroyed, and which is but one, and is common to all the elect, and what is commonly received, and embraced by the elect of God, in all ages; or to be a means and instrument of bringing the elect of God to that faith in Christ, which is peculiar to them; see **Romans 1:5**. There are some persons who are styled the elect of God; these are not all men, some are vessels of wrath fitted to destruction, ungodly men, foreordained to condemnation and given up to believe a lie, that they might be damned; nor the Jews only, nor all of them, for though, as a nation, they were chosen, above all others, to many outward privileges, yet they were not chosen to special grace, and eternal glory; only a remnant, according to the election of grace: but these are some of both, Jews and Gentiles; some of every kindred, tongue, people, and nation; these were chosen in Christ from eternity, and are the peculiar objects of the affection and care of God, whom he calls, justifies, and glorifies: and there is a special "faith" that belongs to these; which is a spiritual looking to Christ, a going to him, a laying hold and leaning on him, and trusting in him for salvation; and this faith is peculiar to the elect of God; all men have it not, and those that have it, have it through the free gift of God; nor is it given to any but to the chosen ones. The reason why the Jews did not believe in Christ, was, because they were not of this number, Joh 1**0:**26. And this faith is secured and, made sure to them by their election; they are chosen to it, and through it to salvation; they believe in consequence, and by virtue of it; and certainly obtain it in all ages, as well as righteousness, life, and salvation; and it is that by which they are known to be the elect of God: and the apostle mentions it in this form, and manner, to distinguish it from other faith; the faith of devils, and of reprobates, and the historical and temporal faith of hypocrites, and nominal professors.

And the acknowledging of the truth; by which is meant the Gospel, often called the truth, and the word of truth; in distinction from that which was shadowy, the ceremonies of the law; and in opposition to that which is false, it being from the God of truth, concerning Christ, who is the truth; and containing nothing but truth, and what is led into by the Spirit of truth. Now to preach, spread, and defend this, was the apostle constituted in his office as such; and which he did preach with all clearness and faithfulness, to bring souls to a spiritual and experimental knowledge of it, and so to an acknowledgment, a public owning and professing of it:

which is after godliness; the Gospel is a doctrine according to godliness; the truths of it have an influence, both on internal and external godliness; they direct to, and promote the worship and fear of God, and a religious, righteous, sober, and godly life and conversation.

[[@Titus **1:**2]]Ver. [[2 >> Bible:Titus **1:**2]]. ***In hope of eternal life***,.... Or "for the hope of eternal life"; in order to bring souls to the hope of it. This is another end of the Gospel ministry, as to bring God's elect to faith in Christ, and to the knowledge and acknowledgement of the truth, as it is in Jesus, so to the hope of eternal glory and happiness: in a state of nature, they are without the grace of hope, or any true ground and foundation of it; and though it is the gift of God's grace, and is implanted on the soul by the Spirit of God in regeneration; yet the Gospel is the means of producing it at first, as well as afterwards encouraging and increasing it; for in it, Christ the foundation of hope is proposed, and set forth before awakened and convinced sinners: the object of this hope is "eternal life"; not anything now seen and enjoyed, for that is not hope; not anything in this present life, but something future; a life of perfect bliss and happiness with Christ to all eternity; which is a hope laid up in heaven, an inheritance reserved there; a life which is secured in the hands of Christ, which he has a power to give, and does give to all his sheep, and is the gift of God through him: and of which it is further said,

which God, that cannot lie, promised before the world began; eternal life is a "promise", and so of free grace, and not by the works of the law, which is inconsistent with a promise: it is the promise of God, who is faithful to his word, and "can not lie"; being the God of truth, that can neither deceive, nor be deceived: this does not contradict his omnipotence, but argues the perfection of his nature, which cannot admit of anything that implies weakness and mutation: and this promise was made before the world was, as early as the choice of God's elect in Christ, and the gift of grace to them in him; as early as the covenant was made with him, and he was set up as the Mediator of it; who was present to receive this promise as their head and representative for them, and to whom it was made as federally considered in him, and in whom it was secured for them; see **2 Timothy 1:1**.

[[@Titus **1:**3]]Ver. [[3 >> Bible:Titus **1:**3]]. ***But hath in due times manifested his word***,.... Either Christ, his essential Word; or the word of truth, the Gospel of salvation; or rather his word of promise of eternal life in Christ Jesus:

through preaching; through the ministry of the word by the apostles; in which Christ is revealed in the glory of his person, and the fulness of his grace, and in the efficacy of his blood, righteousness, and sacrifice; and in which the Gospel, that was ordained before the world was, and is the fellowship of the mystery which was hid in God, is published; and in which the promise of eternal life, which lay in God's heart, in the covenant of grace, and in the hands of Christ, and which with Christ, and his Gospel, were hid under the dark types, shadows, and sacrifices of the law, is clearly made known: "in due times"; appointed by God, agreed between the Father and the Son, and suitable to the state, case, and condition of men; when the law of Moses, and the light of nature, legal sacrifices, and moral power, had been sufficiently tried, the one in the Jewish, the other in the Gentile world; and after that the Son of God was become incarnate, which was in the fulness of time; and when he had suffered for the ungodly, which was in due time; see **1 Timothy 2:6**.

Which is committed unto me; that is, which preaching or ministry of the word, the Gospel, and the dispensation of it, which, as a trust, was deposited in the hands of the apostle, and of which he was a faithful steward: according to the commandment of God our Saviour; either God the Father, so called, **Tit 3:4** compared with **Tit 1:6** and who is the Saviour of all men in a providential way, and of all the elect in a way of special grace, by his

Son Jesus Christ; and by whom the apostle was appointed and separated to the preaching of the Gospel; and by whom this was committed to his trust: or rather the Lord Jesus Christ, who is truly and properly God, the great God, and our Saviour, **Tit 2:13** and who is the only Saviour of lost sinners; and he it was that personally appeared to Paul, and made him a minister of the word, committed the Gospel to him, and gave him a commandment, and orders to preach it among the Gentiles, Ac 2**6:**15.

[[@Titus **1:**4]]Ver. [[4 >> Bible:Titus **1:**4]]. ***To Titus, mine own son after the common faith***,.... Not in a natural, but in a spiritual sense; the apostle being the instrument of his conversion, as he was of the conversion of Onesimus, and of many of the Corinthians, and therefore is said to beget them, **Phm 1:10** and so was their spiritual father, and they his children: Titus was, in this sense, his "own son", or a true son, a legitimate one; a true convert; one really born again; a sincere believer, an Israelite indeed: and this he was "after the common faith"; either the doctrine of faith, which is but one, and is common to all the saints; or the grace of faith, which though different in degrees, yet is alike precious faith in all; the same for nature, kind, object, operation, and effects: and this phrase is used to show in what sense Titus was son to the apostle; as he was a believer, and no otherwise.

Grace, mercy, and peace, &c. which is the apostle's usual salutation; see **1 Timothy 1:2**. The word "mercy" is left out in the Claromontane copy, and in the Vulgate Latin, Syriac, and Ethiopic versions.

[[@Titus **1:**5]]Ver. [[5 >> Bible:Titus **1:**5]]. ***For this cause left I thee in Crete***,.... Not in his voyage to Rome, Ac 2**7:**7 but rather when he came from Macedonia into Greece, Ac 2**0:**2. Crete is an island in the Mediterranean sea, now called Candy; See Gill on "Ac **2:**11". Here Paul preached the Gospel to the conversion of many; but not having time to finish what he begun, left Titus here for that purpose:

that thou shouldest set in order the things that are wanting; that is, form the young converts into Gospel order, into a regular Gospel church state; settle a proper discipline among them; instruct them more largely into the doctrines of the Gospel; and correct their manners, and direct them in everything, both with respect to faith and practice:

and ordain elders in every city: for this island, though it was not above fifty miles in breadth, and two hundred and seventy in length, yet had an hundred cities in it **{**d**}**; and it seems as if the Gospel had been preached in most, if not all of them, and churches were formed: however, in as many of them as there were churches, the apostle would have Titus see to it, and take care that they had proper officers fixed in them, particularly elders, pastors, or overseers, to preach the Gospel, and administer the ordinances to them, to watch over them in the Lord, and put the laws of Christ's house in execution, and keep up a strict discipline in it, according to the will of God. What Titus was to do in this affair, was to put the churches upon looking out, and choosing from among themselves proper persons for such service, and to direct, assist, and preside at the elections and ordinations of them: for we are not to suppose, that the ordination of elders was the sole act of Titus, or alone resided in him; but in like manner as Paul and Barnabas ordained elders in every church, by the suffrages of the people, signified by the stretching out of their hands; in which they directed, presided, and also assisted in prayer, with fasting, Ac 1**4:**23

as I had appointed thee; when he left him at Crete; when he gave him orders and instructions, both with respect to the persons, and their qualifications, whom he would have ordained, and with respect to the manner in which it should be done: the former of these he repeats in the following verses. From all which it clearly appears, that there were churches in Crete, and pastors placed over those churches; very probably the Cretes, who were at Jerusalem on the day of Pentecost, **Ac 2:11**, and heard Peter's sermon, and were converted by him, some of them returning to their own country, might first bring the Gospel to this island, and lay the foundation of a Gospel church state here. It seems by what is said in this text, that the Apostle Paul was in this island himself, and preached the Gospel, and after him Titus, whom he left behind; and if any credit is to be given to the subscription of this epistle, he was the first bishop of the church in it: and it is certain, that in the "second" century there were churches in this island, particularly at Gortyna, and other places, to whom Dionysius **{**e**}**, bishop of Corinth, wrote letters, in which he greatly extols Philip their bishop; and in another letter of his to the Gnossians, or to the church at Gnossus, another city in Crete, he makes mention of Pinytus as their bishop, and whom he commends for his orthodox faith, great knowledge of divine things, and care of his flock; and both these lived in the times of the Emperors Antoninus Verus and Commodus **{**f**}**; which churches, no doubt, continued in the "third" century, since in the "fourth" we read of bishops sent from Crete to the synod at Sardica: and in the "fifth" century, a bishop of Gortyna in Crete is reckoned among the bishops in the council of Chalcedon: and in the "sixth" century, Theodorus, bishop of the same place, subscribed in the fifth synod at Constantinople: and in the "seventh" century, Paul archbishop of Crete, Basil bishop of Gortyna, with several other bishops of churches in the island, were present at the sixth synod at Constantinople: and in the "eighth" century, as appears from the acts of the Nicene synod, Helias was bishop of Crete, Anastasius bishop of Gnossus, a city in it, and Melito, Leontins, and Galatas, bishops of other places in the same island: and in the "ninth" century, a bishop of Gortyna, in defence of the cause of Christ, became a martyr **{**g**}**; so far churches, and bishops, bearing the Christian name, are to be traced in this island.

{d**}** Plin. l. 4. c. 12. Mela, l. 2. c. 14. Solin, c. 16. **{**e**}** Apud Euseb. Eccl. Hist. l. 3. c. 24. **{**f**}** Sophronius in Hieron. Catalog. Script. Eccl. c. 38. 40. **{**g**}** Hist. Eccl. Magdeburg. cent. 4. c. 2. p. 5. c. 9. p. 425. cent. 5. c. 2. p. 6. cent. 6. c. 2. p. 6. cent. 7. c. 2. p. 4. c. 10. p. 255. cent. 8. c. 2. p. 6. cent. 9. c. 2. p. 4.

[[@Titus **1:**6]]Ver. [[6 >> Bible:Titus **1:**6]]. ***If any be blameless***,.... In his outward life and conversation, not chargeable with any notorious crime;

See Gill on "**1 Timothy 3:**2",

the husband of one wife; See Gill on "**1 Timothy 3:**2":

having faithful children; legitimate ones, born in lawful wedlock, in the same sense as such are called godly and holy, in **Mal 2:15 1 Corinthians 7:14** for by faithful children cannot be meant converted ones, or true believers in Christ; for it is not in the power of men to make their children such; and their not being so can never be an objection to their being elders, if otherwise qualified; at most the phrase can only intend, that they should be brought up in the faith, in the principles, doctrines, and ways of Christianity, or in the nurture and admonition of the Lord.

Not accused of riot; or chargeable with sins of uncleanness and intemperance, with rioting and drunkenness, chambering and wantonness; or with such crimes as Eli's sons were guilty of, from which they were not restrained by their father, and therefore the priesthood was removed from the family: "or unruly" not subject, but disobedient to their parents; See Gill on "**1 Timothy 3:**4".

See Gill on "**1 Timothy 3:**5".

[[@Titus **1:**7]]Ver. [[7 >> Bible:Titus **1:**7]]. ***For a bishop must be blameless***,.... This shows that a bishop and an elder is the same; and the Syriac version here renders it, "an elder"; the character or qualification necessary to him is the same as before, and in like manner to be understood; unless it should more particularly refer to his faithfulness in the discharge of his office: since it follows,

as the steward of God; one appointed by God over his household and family, the church, to give to everyone their portion of meat in due season; one that dispenses the manifold grace, or various doctrines of the grace of God, and mysteries of Christ; and of such an one it is required, that he be faithful, both to his Lord and master, to the trust committed to him, and to the persons under his care.

Not selfwilled; not doing things in the worship and house of God, in the ministry of the word, and administration of ordinances, according to his own will, but according to the will of God, revealed in his word; otherwise what he does will come under the name of will worship: or obstinate, stubborn, and inflexible, conceited of his own sense and judgment, and resolute to have his own will and way in all things relating to the affairs of God's house. The word signifies one that is pleased with himself, has an over weening opinion of himself, is proud and haughty, and despises others:

not soon angry: but slow to wrath, which shows a man to be a man of understanding, and fit to teach others, which an angry man is not. It is a saying of R. Hillell **{**h**}**, that

"neither one that is ashamed (to ask questions) learns well, nor one that is "angry" teaches well''

And the Jews say **{**i**}**, that

"the law is not rightly explained but by one that is not angry.''

Hence, that direction **{**k**}**,

"for ever let a man be meek as Hillell, and not angry as Shammai;''

who were two of their principal doctors, the heads of their schools, in the times of Christ: a man that rules his own spirit, and has the command of his temper and passions, is fit to govern in the church of God.

Not given to wine, no striker, nor given to filthy lucre;

See Gill on "**1 Timothy 3:**3".

{h**}** Pirke Abot, c. 2. sect. 5. **{**i**}** Buxtorf. Lex. Talmud. col. 2026. **{**k**}** T. Bab. Sabbat, fol. 30. 2.

[[@Titus **1:**8]]Ver. [[8 >> Bible:Titus **1:**8]]. ***But a lover of hospitality***,.... See Gill on "**1 Timothy 3:**2"

a lover of good men, or "of good"; the Syriac version renders it, "of good things"; as prayer, preaching, reading, meditation, spiritual conversation, and every religious exercise: or "of good men"; for such an elder or bishop has chiefly to do and converse with; and if he is not a lover of them, their company will be disagreeable to him, and he will be of no advantage to them; and if he does not love the souls of men, he will not naturally care for their state, or be concerned for their good.

Sober: in body, using moderation in diet and dress; and in mind, being prudent, modest, and humble, and thinking soberly of himself, and others, as he ought.

Just; righteous in his dealings with men, giving to everyone their due; upright and sincere in his conversation with the saints; and faithful in his counsel, admonitions, and reproofs.

Holy; devout towards God, constant in all religious exercises in the closet, family, and church; and living soberly, righteously, and godly in the world.

Temperate; in eating and drinking; continent from the lusts of the flesh; and even abstaining from those things which might be lawfully used, though inexpedient, for the sake of the weak, the peace of the church, and the glory of God.

[[@Titus **1:**9]]Ver. [[9 >> Bible:Titus **1:**9]]. ***Holding fast the faithful word***,.... The doctrine of the Gospel, so called because it is true, and to be believed; it is the word of truth, and truth itself, and contains nothing but truth; and because it never deceived any, that gave credit to its doctrines, and its promises; and because it is pure, unmixed, and unadulterated, and is the sincere milk of the word; and because in it is a glorious display of the faithfulness of God to his perfections, to his holiness and justice, to his law, and to his covenant, word, and oath; and of the faithfulness of Christ, to him that appointed him and to his covenant engagements, and which has appeared in the discharge of his various offices: and this is not only to be held forth by the elder, but to be held fast, and tenaciously abode by; in opposition to all wavering about it, departure from it, dropping or concealing any part of it, and pusillanimity concerning it; whatever temptations there may be to the contrary, through popular applause on the one hand, and reproaches and persecutions on the other; and though there may be many that may endeavour to wring it out of his hands; see **2 Timothy 1:13**,

as he hath been taught; or "according to doctrine": that is, according to the doctrine of the Scriptures, Christ, and his apostles; according to the doctrine that lies in the Scriptures that was delivered by Christ, and preached by his apostles; whatever is according to that should be held fast:

[or] which is for doctrine, which tends to teach, instruct, and edify the minds of men, that ought to be constantly abode by: or as the elder himself has been taught, not by men, in a theoretical way, as logic, rhetoric, and other arts and sciences are taught; for such who are only taught the faithful word in this way, are not likely to hold it fast, in a time of temptation; but as he has been taught it experimentally by the Spirit of God; and such an one, who has not only the knowledge of it in his head, but the experience of it in his heart, will hold it, and hold it fast against all opposition:

that he may be able, by sound doctrine, both to exhort and to convince the gainsayers; sound doctrine is the faithful word, the wholesome words of our Lord Jesus Christ, which being retained, qualify an elder to discharge the following branches of his office; to "exhort" the members of churches to their duty, according to their age, sex, state, and condition, as in chapter 2 to which the doctrines of grace influence and engage; or to comfort them, as the word also signifies, and the Alexandrian copy reads, "to comfort them in all tribulation"; and this is one considerable part of the elder's work, to comfort souls under affliction, whether of body or mind; and sound doctrines, or the doctrines of the Gospel, are wonderfully suited to such a purpose: and the other part of his work is, "to convince gainsayers"; such who resist the truth, oppose themselves to it, cavil at it, and object against it; these are to be refitted, and convinced by the Scriptures, and arguments taken from them, as the Jews were by Apollos, Ac 1**8:**28 and nothing is so powerful to do it as sound doctrine, and holding fast the faithful word.

[[@Titus **1:**10]]Ver. [[10 >> Bible:Titus **1:**10]]. ***For there are many unruly***,.... Persons who are not subject to the law of God, or Gospel of Christ; whose spirits are not subject to the prophets; and who will not submit themselves to them that have the rule over them, nor attend to the admonitions of the church, nor be brought into any regularity and order; and there were many of this sort, who were not sent forth by Christ, or his churches, but went forth of themselves, and were corrupters of the word; and therefore Christ's ministers ought to hold fast the faithful word, and convince such opposers by sound doctrine;

and vain talkers; who deliver out in their discourses empty, trifling, superficial, and frivolous things; which have no solidity and substance in them, nor do they tend to edification; only great swelling words of vanity, vain jangling and babbling about things to no profit.

And deceivers; both of themselves and others; who lie in wait to deceive, and are deceitful workers; and by their good words, and fair speeches, deceive the hearts of the simple; and so are dangerous persons, and of pernicious consequence:

especially they of the circumcision; or "of the Jews", as the Ethiopic version renders it; that is, not the unbelieving Jews, but such as professed Christianity, judaizing Christians, who joined Moses and Christ and blended the law and Gospel together; who taught that circumcision, and the observance of other ceremonies of the law, were necessary to justification and salvation; and hereby did a great deal of mischief among the churches.

[[@Titus **1:**11]]Ver. [[11 >> Bible:Titus **1:**11]]. ***Whose mouths must be stopped***,.... Or they be silenced, by reasons and arguments fetched out of the word of God; as were the Sadducees and Pharisees by Christ, so that they durst ask him no more questions; and as the Jews at Damascus were by Saul, who confounded them, proving in the clearest and strongest manner, that Jesus was the very Christ:

who subvert whole houses; into which they creep; that is, whole families, whose principles they corrupt, whose faith they overthrow, and carry them away with their own errors; and therefore, since this was the case not of a single person, or of a few, but of whole families, it was high time to attempt to convince them, and stop their mouths, that they might proceed no further:

teaching things which they ought not; which were not agreeable to the perfections of God, to the Scriptures of truth, to sound doctrine, and which were hurtful and pernicious to the souls of men: and that only

for filthy lucre's sake; having no regard to the glory of God, the honour and interest of Christ, or the good of immortal souls; only seeking to gain popular applause and honour from men, and to gather and increase worldly substance. Covetousness was a sin which the Cretians were remarkably guilty of **{**l**}**.

{l**}** Cornel. Nepos, l. 23. c. 9.

[[@Titus **1:**12]]Ver. [[12 >> Bible:Titus **1:**12]]. ***One of themselves, even a prophet of their own***,.... This was Epimenides, in whose poems stand the words here cited; the apostle rightly calls him "one of themselves", since he was a Cretian by birth, of the city of Gnossus; it is reported of him, that being sent by his father to his sheep in the field, he by the way, at noon, turned aside into a cave, and slept fifty seven years **{**m**}** and he is very properly called a "prophet" of their own; for in Crete Jupiter had his prophets **{**n**}**, and he might be one of them: the priests among the Heathens were called prophets; so Baal's priests are called the prophets of Baal, and the prophets of the groves,

1Ki 1**8:**19. Besides, Epimenides was thought to be inspired by the gods: he is called by Apuleius **{**o**}**, a famous fortune teller; and is said by Laertius **{**p**}** to be very skilful in divination, and to have foretold many things which came to pass; and by the Grecians were supposed to be very dear to the gods; so Balaam, the soothsayer and diviner, is called a prophet, **2 Peter 2:16**. Add to this, that the passage next cited stands in a poem of this writer, entitled, "Concerning Oracles"; and it is easy to observe, that poets in common were usually called "vates", or prophets; so that the apostle speaks here with great propriety. Now concerning the inhabitants of Crete, Epimenides, a native of the place, and a person of great character and repute among them,

said, the Cretians are always liars: living is a sin common to human nature, and appears in men as early, or earlier than any other; and all men are guilty of it, at one time or another; but all are not habitually liars, as it seems these Cretians were: lying was a governing vice among them; they were not only guilty of it in some particular instances, but always; not only for saying that Jupiter's sepulchre was with them, when it was the sepulchre of Minos his son, which they had fraudulently obliterated; and for which **{**q**}** Callimachus charges them with lying, and uses these very words of Epimenides; though he assigns a different reason from that now given, which is, that Jupiter died not, but always exists, and therefore his sepulchre could not be with them: but this single instance was not sufficient to fasten such a character upon them; it was a sin they were addicted to: some countries are distinguished by their vices; some for pride; some for levity, vanity, and inconstancy; some for boasting and bragging some for covetousness; some for idleness; some for effeminacy; some for hypocrisy and deceit; and others, as the Cretians, it seems, for lying; this was their national sin **{**r**}**; and this is said by others, as well as Epimenides. Crete is, by Ovid **{**s**}**, called "mendax Creta", lying Crete. Hence, with the Grecians, to "cretize", is proverbially used for to lie; this is a sin, than which nothing makes a man more like the devil, or more infamous among men, or more abominable to God. The Ethiopic version, instead of Cretes, or Cretians, reads "hypocrites". Other characters of them, from the same Heathen poet, follow,

evil beasts: slow bellies; by evil beasts are meant beasts of prey, savage and mischievous ones; see **Genesis** 3**7:**20 and are so called, to distinguish them from other beasts, as sheep, and the like, which are not so; and perhaps Crete might abound with such evil beasts; for the Cretians are said **{**t**}** to excel in hunting; and to these they themselves are compared, by one of their own prophets, for their cruelty, and savage disposition: so cruel persecutors are compared to beasts, **1 Corinthians** 1**5:**30 and the false teachers, the apostle has respect to in citing this passage, were cruel, if not to the bodies, yet to the souls of men, whom they poisoned and destroyed. And the Cretians are called, by the poet, slow bellies partly for their intemperance, their gluttony and drunkenness: which suited with the false teachers, whose god was their belly, and which they served, and not the Lord Jesus; and partly for their sloth and idleness, eating the bread of others without working.

{m**}** Laert. l. 1. Vita Epimenidis. **{**n**}** Alex. ab Alex. Genial. Dier, l. 4. c. 17. **{**o**}** Florida, sect. 15. **{**p**}** Ib. **{**q**}** Hymn. l. in Jovem, v. 8. **{**r**}** Alex. ab Alex. l. 4. c. 13. **{**s**}** **Deuteronomy** Arte Amandi, l. 1. **{**t**}** Alex. ab Alex. ib.

[[@Titus **1:**13]]Ver. [[13 >> Bible:Titus **1:**13]]. ***This witness is true***,.... The apostle confirms what the poet had said; he knew it to be fact from his own experience, and by the observation he had made when in the island: he does not say, that all that Epimenides had said, in the poem referred to, was true; but this character, which he had given of the Cretians, and which he cites, and uses to a good purpose; from whence it may be observed, that the writings of the Heathen poets may be read with profit, and be used to advantage, if carefully and prudently attended to; for what is truth, let it come from whom, or by what means it will, ought to be received.

Wherefore rebuke them sharply: not merely upon the testimony of the poet, but upon the confirmation of it by the apostle; and not because of these general and national characters, but because these things personally and particularly belonged to the persons before described; whom the apostle would have rebuked, both for their bad principles, teaching things that they ought not; and for their immoralities, their lying and deceit, their intemperance, luxury, and idleness, things very unbecoming the Christian name; and therefore since their offences were of an heinous nature, and they lived in them, and were hardened and obstinate, and were like to have a bad influence on others, they must be rebuked "sharply": rebukes ought to be given according to the nature of offences, and the circumstances of them, and the offenders; some are to be given privately, others publicly; some should be reproved with gentleness and meekness, and be used in a tender and compassionate way; others more roughly, though never in a wrathful and passionate manner, yet with some degree of severity, at least with great plainness and faithfulness; laying open the nature of the evils guilty of in all their aggravated circumstances, without sparing them in the least; doing, as surgeons do by wounds, though they take the knife, and use it gently, yet cut deep, to the quick, and go to the bottom of the wound, and lay it open: and so the phrase may be rendered here, "rebuke them cuttingly"; cut them to the quick, and spare them not; deal not with them as Eli with his sons, **1Sa 2:23** but speak out, and expose their crimes, severely reprove them, that others may fear: and

that they may be sound in the faith; that they may be recovered from their errors, to the acknowledgment of the truth; that they may receive the sound doctrine of faith, the wholesome words of Christ, and speak the things which become them, and use sound

speech, which cannot be condemned; and that they may be turned from their evil practices, and appear to be sound, as in the doctrine, so in the grace of faith; or that that by their works may appear to be genuine, true, and unfeigned; and that they may be strong and robust, hale and healthful, and not weak and sickly in the profession of their faith. Rebukes being to persons infected with bad principles and practices, like physic to sickly constitutions, a means of removing the causes of disorder; and in rebukes, admonitions, and censures, this always ought to be the end proposed, the good of the persons rebuked, admonished, and censured.

[[@Titus **1:**14]]Ver. [[14 >> Bible:Titus **1:**14]]. ***Not giving heed to Jewish fables***,.... Concerning God himself, the angels, and the creation of man; concerning the giving of the law at Mount Sinai; concerning the Messiah and his earthly kingdom, and the feast that will be made for the righteous in his days, which will consist of flesh, fish, and fowl, Behemoth, Leviathan, and Zuz, and of wine kept in the grape from the foundation of the world; and concerning the rolling of the dead through the caverns of the earth at the resurrection, with a multitude of other things which were traditionally received.

And commandments of men: the traditions of the elders, which the Jews charged the disciples of Christ with the transgression of; and he, on the other hand, very justly reproached them with breaking the commands of God, by attending to them, Mt 1**5:**1. These were the laws and traditions of the fathers, which the Apostle Paul was brought up in, and was zealous of, before his conversion, Ac 2**2:**3 and which these judaizing preachers and professors, he here has respect to, were fond of, though they were made by men,

that turn from the truth; or "hate it", as the Syriac version renders it; who were enemies unto it, as Hillell and Shammai, the heads of the traditional doctors, and as the Jews, and their Rabbins in general were; and therefore their commandments, of all men, should not be given heed to, by those that bear the Christian name.

[[@Titus **1:**15]]Ver. [[15 >> Bible:Titus **1:**15]]. ***Unto the pure all things are pure***,.... The apostle having made mention of Jewish fables, and the traditions of the elders, takes notice of some darling notions, that these judaizing Christians had imbibed or retained; that there were some things, which being touched, or handled, or tasted, occasioned uncleanness, and which the apostle denies to them that are "pure"; by whom are meant, not such who are so in their own eyes, who yet may not be cleansed from their filthiness; nor do any become pure through ceremonial, moral, or evangelical performances, done by them; they are only pure, who are justified from all sin by Christ's righteousness, and are clean through the word or sentence of absolution spoken by him; and who are washed from their sins in his blood, and have that sprinkled upon their consciences, by which they are purged and cleansed from all sin; and who have the clean water of sanctifying grace sprinkled upon them, and have clean hearts, and right spirits created in them; and whose hearts are purified by faith, and have true principles of grace and holiness formed in them; whose graces are pure and genuine, their faith is unfeigned, their love is without dissimulation, and their hope without hypocrisy; and who, in consequence of all this, love pureness of heart, speak the pure language of Canaan, hold the mystery of the faith in a pure conscience, and follow after purity of life and conversation: to these "all things are pure"; whatever they touch, or handle, or eat, nothing can defile them; for it is not what enters into man that can pollute

him; nor is any creature unclean of itself, but good, and to be received with thanksgiving; see Mt 1**5:**11.

But unto them that are defiled and unbelieving is nothing pure; all mankind are defiled with sin; they are altogether become filthy; there is none good, no, not one; and all of them, or that belong to them, are unclean; the members of their body, and the powers and faculties of their soul, their mind and conscience, understanding, will, and affections; there is no place clean: they are originally so, from their first conception and birth; and they are actually defiled by their own evil thoughts, words, and doings: some are openly impure, like the dog and the swine, who wallow in their impieties, such are the profane part of the world; others are more secretly so, as those of a pharisaical complexion, nominal Christians, and formal professors; and such the apostle has here in view: and who, notwithstanding their profession of the Christian religion, were "unbelieving"; they had not true faith in Christ, though they professed it; they were not indeed unbelieving, as the Jews, who rejected Jesus as the Messiah: yet they did not purely and cordially embrace the doctrines of the Gospel, nor yield a spiritual and cheerful subjection to the ordinances of it; but were for mixing the ceremonies of the law with the institutions of Christ: and to these were "nothing pure"; right and lawful to be done, or not done, even in the case supposed, about eating things forbidden by the ceremonial law; to eat them would be to eat with offence, to their own consciences, on their principles, and so be evil, **Romans** 1**4:**20 and to abstain from them on account of laws not in force, would be superstition and will worship, and so criminal, **Col 2:21**. There is nothing that defiled persons can do, but what is unclean; as are their persons, so are their offerings and works, **Hag 2:14**, and being destitute of true faith, whatever they do is sin, and not anything they do can be acceptable and well pleasing to God, **Romans** 1**4:**23. There were some things among the Jews, which were prohibited to them that were defiled, and were free to them that were pure: thus, for instance **{**u**}**,

"the flesh of the most holy things, and the flesh of those which are lightly holy, boiled with flesh of delight, (or common flesh,) are forbidden Myamjl, "to the defiled", but are free Myrwhjl, "to the pure".''

Which one of their commentators **{**w**}** thus explains;

"the flesh of the most holy things is forbidden to strangers, though pure; the flesh of things lightly holy is free to strangers that are pure, but forbidden to them that are defiled.''

Whether there may be any allusion to this, may be considered: however, the reason the apostle gives why nothing is pure to the impure, is, because of the pollution of the superior powers and faculties of their soul:

but even their mind and conscience is defiled; there is nothing in them, or that belongs to them, that is pure; their mind or understanding, which conceives and judges of things, and forms notions of them; and the conscience, which draws conclusions from them, are both defiled with sin; and what then must the thoughts, the words and actions of such persons be? it matters not what they do, or abstain from, what they touch, taste, or handle, or if they do not, they sin in all they do.

{u**}** Minn. Orla, c. 2. sect. 17. **{**w**}** Bartenora, in Misn. Orla, c. 2. sect. 17.

[[@Titus **1:**16]]Ver. [[16 >> Bible:Titus **1:**16]]. ***They profess that they know God***,.... That there is a God; that there is but one, only, true, and living God, the God of Israel, as professed by the Jews; and that this God is Father, Son, and Spirit, as believed by the Christians: for the persons the apostle speaks of were judaizing Christians. Yet this knowledge was but notional; it lay in theory and profession only; they had not a spiritual experimental knowledge of God in Christ, which only has eternal life connected with it:

but in works they deny him. The Syriac, Arabic, and Ethiopic versions read, "in their own works"; they were not professed, but practical atheists; they owned there was a God, and boasted of their knowledge of him; but their lives and conversations showed that they had no true knowledge of him, and that the fear of him was not before their eyes; these gave the lie to their profession; they practically denied that faith they professed to hold, and the power of godliness, of which they had the form.

Being abominable; in the sight of God, however esteemed by men; and notwithstanding the vizor and mask of sanctity and religion they put on, which could not screen them from the omniscience of God, who will one day declare he knows them not, and will bid them depart from him, being workers of iniquity.

And disobedient; to God; to his law, and Gospel; to his ministers and churches; and even to parents and civil magistrates; for of this cast were the false teachers, and their followers, as maybe learned from many passages.

And unto every good work reprobate: or "unaccustomed", unused to them, as the Arabic version renders it; or rather "without judgment", and understanding, concerning them; there was no good in them, nor was it in them to do good; to do good they had no knowledge, nor any inclination; they were unfit for it, and had not a capacity to perform it; they were not good themselves, and therefore could not do good; the tree must first be made good, ere its fruit will be good; they were without Christ, and without his Spirit, and grace, without which no man can do anything that is spiritually good; they had no true faith, and therefore what they did was sinful; they had neither right principles, from which, nor right ends to which they acted, and therefore were not qualified for the performance of good works; which require that men should be good men, created in Christ Jesus, be believers in him, and have principles of truth and love, and views to the glory of God.

[[@Titus 2]]

Chapter 2

INTRODUCTION TO TITUS 2

In this chapter the apostle exhorts Timothy to the discharge of his office with respect to all sorts of persons, of every age, sex; and condition, he was concerned with, giving reasons for it, taken from the nature of the Gospel of Christ: he exhorts him in general to insist in his public ministry on those things, which were agreeable to sound doctrine, **Tit 2:1** and particularly what became aged men and aged women, and young men and young women, **Tit 2:2** in all which, both with respect to doctrine and practice, he desires him to be a pattern to them, that so even his very adversaries may be ashamed, having nothing evil to say of him, **Tit 2:7**. And next he charges him to exhort servants, to obey their masters, and seek to please them, and not contradict them, and to be faithful to them; that so the

doctrine of God their Saviour, professed by them, might be adorned in all things, **Tit 2:9**. And the reasons why the apostle would have duty urged on persons of every age, sex, and state, are taken from the nature of the Gospel being a doctrine of grace and salvation, which was preached to all sorts of persons, **Tit 2:11**, and from the efficacy of it, in teaching men to deny sin, and live a holy life and conversation, **Tit 2:12** and from an expectation of eternal glory and happiness at the appearance of Christ, which the Gospel encourages to, **Tit 2:13**; and from the end of Christ's giving himself for his people, and redeeming them from sin, the sum and substance of the Gospel, which was, that they might be purified, and be zealous of good works, **Tit 2:14** and these exhortations were to be delivered by Titus with authority, and in such a manner, that he might not be despised, **Tit 2:15**.

[[@Titus **2:**1]]Ver. [[1 >> Bible:Titus **2:**1]]. ***But speak thou the things which become sound doctrine.*** Concerning sound doctrine, and the form of it, See Gill on "**2 Timothy 1:**13". The things which become it are a good life and conversation, the various duties incumbent on professors of religion, according to their different station, age, and sex, which are observed in some following verses; these become the Gospel of Christ, and are ornamental to the doctrine of God our Saviour; and these are to be spoken of by the ministers of Christ, in their proper places, and at proper times; who ought not to be dumb, and keep silence at any time, but especially when there are many unruly and vain talkers: sound doctrine ought to be spoken out openly and publicly, fully and faithfully, with great plainness and evidence, that it may be understood and known by all; and with much certainty, without hesitation, as being, without controversy, undoubted truth; and with all boldness, not fearing men, or seeking to please them; and it should be constantly and continually spoken, in season, and out of season; and care should be taken that it be spoken consistently, and in an uniform manner, that there be no clashing and contradiction; and the duties of religion, which become sound doctrine, should be set in their true light, and proper place, as fruits of the grace of God, and to glorify him; these should be spoken out plainly, frequently insisted upon, and warmly and zealously urged, as being decent things, for the honour of God, the recommending of religion, the good of mankind, and the service of one another: as particularly,

[[@Titus **2:**2]]Ver. [[2 >> Bible:Titus **2:**2]]. ***That the aged men be sober***,.... Or "vigilant", and watchful over themselves, their conduct and conversation, lest being evil, it should be drawn into an example by younger persons: this is to be understood not of men in office, of presbyters or elders; for their characters are described in the preceding chapter; but of men in years, of ancient men, that are professors of religion, and members of churches: who should also be

grave; in their behaviour, speech, and dress; levity of conversation, frothy language, and airy dress, are very unbecoming aged persons: and who ought to be

temperate; in eating and drinking, especially the latter, to which old age is most addicted, and care should be taken that they be not over charged with it, and that day overtake them unawares, since they are upon the brink and borders of eternity: the word is rendered "discreet" in **Tit 2:5** and sober in **1 Timothy 3:2** and both are characters suitable to men in years.

Sound in faith, in charity, in patience; though they may be unhealthful in their bodies, and become decrepit through age, they should be sound in their minds; in the doctrine of faith, lest they should lead others into error; and their faith in Christ should appear to be right and genuine; and their love to God, to Christ, and to his people, should be real and sincere, and be taken off from the things of the world, of time and sense; an affection for which is an evil that frequently cleaves to old age: and patience should have its perfect work; not only to bear the infirmities of body, brought on by age; but whatsoever sufferings they may be called unto for the sake of Christ and his Gospel, in their last day; and to run out the race that is set before them.

[[@Titus **2:**3]]Ver. [[3 >> Bible:Titus **2:**3]]. ***And the aged women likewise***,.... Speak also to them the things which become their profession, and what is right for them to be, and do: these aged women design not persons in office, who were ancient widows, and had some care of the poor; or presbyteresses, as some call them, the wives of presbyters or elders, as being distinct from deaconesses; but godly women in years, who are to be instructed and exhorted:

that they be in behaviour as becometh holiness; or "holy women", sanctified by the Spirit of God; and who are priestesses unto God, as the word may signify, being made so by Christ unto the Father, as men are made kings and priests by him; such ought to be in their clothing, and in their speech, and in the whole of their conduct and conversation, as become the character which they bear, and the profession they make:

not false accusers; of the brethren, and sisters, which is to act the part of the devil; and indeed, the same word is here used which is commonly given to him; not raising false reports of, bringing false charges against members of churches, and so making differences and divisions among them.

Not given to much wine; or serving it, or being enslaved by it, which is very scandalous in any, especially in the female sex, and yet was what was too common in the eastern countries.

Teachers of good things; both by example and by instruction, but in their own houses privately; for they were not suffered to teach publicly, or to speak in the church; these should be teachers, not of old wives' fables, of superstitious customs, rites, and ceremonies, of the intrigues of love, and of things filthy and obscene, which are too often handed down to posterity by such persons; but of things that are solid and substantial, useful and improving, honest and honourable, chaste and pure. Particularly,

[[@Titus **2:**4]]Ver. [[4 >> Bible:Titus **2:**4]]. ***That they may teach the young women to be sober***,.... Or to be chaste, modest, and temperate; or to be wise and prudent in their conduct to their husbands, and in the management of family affairs, who have had a large experience of these things before them.

To love their husbands; to help and assist them all they can; to seek their honour and interest; to endeavour to please them in all things; to secure peace, harmony, and union; to carry it affectionately to them, and sympathize with them in all afflictions and distresses; for

this is not so much said in opposition to placing their affections on other men, and to the defilement of the marriage bed, as to moroseness and ill nature.

To love their children; not with a fond, foolish, loose, and ungoverned affection; but so as to seek their real good, and not only their temporal, but spiritual and eternal welfare; to bring them up in the nurture and admonition of the Lord; and to use and keep proper discipline and government over them; for otherwise, amidst all the fondness of natural affection, a parent may be said to hate a child, **Proverbs** 1**3:**24.

[[@Titus **2:**5]]Ver. [[5 >> Bible:Titus **2:**5]]. ***To be discreet***,.... Or temperate in eating and drinking, so the word is rendered in **Tit 2:2** or to be sober both in body and mind; or to be wise and prudent in the whole of their conduct, both at home and abroad:

chaste; in body, in affection, words and actions, having their love pure and single to their own husbands, keeping their marriage bed undefiled.

Keepers at home: minding their own family affairs, not gadding abroad; and inspecting into, and busying themselves about other people's matters. This is said in opposition to what women are prone unto. It is reckoned among the properties of women, by the Jews, that they are twynauwy, "gadders abroad" **{**x**}**: they have some rules about women's keeping at home; they say **{**y**}**,

"a woman may go to her father's house to visit him, and to the house of mourning, and to the house of feasting, to return a kindness to her friends, or to her near relations--but it is a reproach to a woman to go out daily; now she is without, now she is in the streets; and a husband ought to restrain his wife from it, and not suffer her to go abroad but about once a month, or twice a month, upon necessity; for there is nothing more beautiful for a woman, than to abide in the corner of her house; for so it is written, **Psalm** 4**5:**13 "the king's daughter is all glorious within".''

And this they say **{**z**}** is what is meant by the woman's being an helpmeet for man, that while he is abroad about his business, she is tybb tbvwy, "sitting at home", and keeping his house; and this they observe is the glory and honour of the woman. The passage in

Isa 4**4:**13 concerning an image being made "after the figure of a man, according to the beauty of a man, that it may remain in the house" is by the Targum thus paraphrased:

"according to the likeness of a man, according to the praise of a woman, to abide in the house.''

Upon which Kimchi, has this note.

"it is the glory of a woman to continue at home, and not go abroad.''

The tortoise, which carries its house upon its back, and very rarely shows its head, or looks out of it, was, with the ancients, an emblem of a good housewife. These also should be instructed to be "good" or "kind" to their servants, and beneficent to the poor, and to strangers, towards whom, very often, women are apt to be strait handed, and not so generous and liberal as they should be:

obedient to their own husbands; See Gill on "Eph **5:**22",

See Gill on "Eph **5:**24".

that the word of God be not blasphemed; by unbelieving husbands, who, by the ill conduct of their wives, would be provoked to speak ill of the Gospel, as if that taught disaffection and disobedience to them.

{x**}** Bereshit Rabba, sect. 45. fol. 40. 3. **{**y**}** Maimon. Hilchot Ishot, c. 13. sect. 11. **{**z**}** Tzeror Hammor, fol. 5. 4.

[[@Titus **2:**6]]Ver. [[6 >> Bible:Titus **2:**6]]. ***Young men likewise exhort to be sober minded.*** Temperate, chaste, modest, moderate, wise, and prudent in all things: this is said to Titus, as being his province to instruct and exhort the young men; as it were proper and convenient for aged women to teach the young women how they should behave and conduct themselves.

[[@Titus **2:**7]]Ver. [[7 >> Bible:Titus **2:**7]]. ***In all things showing thyself a pattern of good works***,.... It was not enough for Titus, and so neither for any other Gospel minister, to deliver out sound doctrine, and to exhort persons of different ages and sexes to the things which become it, but he should through the whole of his conversation be a pattern of every good work unto them; for they that are the shepherds of the flock, are not only to feed them with knowledge, and with understanding, but to be ensamples to them, as well as they who are under their care ought to walk, as they have them for an example; see **1 Timothy 4:12**.

In doctrine, showing uncorruptness, gravity, sincerity; the apostle here either returns again to his advice about doctrine, that it should be delivered out pure and incorrupt, free from error and heresy, and every mixture and invention of man's; and with all gravity of speech and countenance, without levity in expression, and airiness of gesture; and that it be the sincere milk of the word that is given forth, and that with all integrity and uprightness of soul: or else this refers to the life and conversation of the teacher, as answering to his doctrine, and going along with it; and the sense is, in, or with doctrine, along with the doctrine preached, let the conversation be pure and incorrupt, free from the pollutions of the world, and from any governing vice; and let it be attended with gravity in word, gesture, look, and dress; and with all sincerity, faithfulness, and simplicity, in all our dealings, either with the saints, or with the men of the world.

[[@Titus **2:**8]]Ver. [[8 >> Bible:Titus **2:**8]]. ***Sound speech that cannot be condemned***,.... In the public ministry, the wholesome words of our Lord Jesus should be used, and the doctrines of the Gospel be expressed, as near as can be, in the words which the Holy Ghost teacheth, and not in the enticing words of man's wisdom; such speech or language should be chosen, that is plain, easy, and acceptable, and conveys just ideas of things; and which being agreeable to the Scriptures of truth, and the analogy of faith, cannot be justly found fault with: or this may refer to private conversation, in which no rotten speech, or corrupt communication should proceed out of the mouth; nothing but what is pure, sound, graceful, and edifying; no filthiness, nor foolish talking and jesting, which are not convenient, and are rightly condemned.

That he that is of the contrary part may be ashamed: that is, that he who is on the other side of the question, who opposes the truths of the Gospel, and is an adversary to them;

whether he be an Heathen philosopher, or a Jewish Rabbi, or a judaizing teacher, or an heretical man, under the Christian name, may be put to shame and confusion; partly on account of that uncorruptness in doctrine and conversation, which he observes in the true and faithful ministers of the word, and is wanting in himself; and so being convinced, may be converted and brought to repentance, and to the acknowledgment of the truth; and partly on the account of the false charges and accusations brought by him against such:

having no evil thing to say of you; whether with respect to doctrine or practice. The Vulgate Latin version, and all the Oriental versions, read "us", instead of "you". The whole body is reproached for the sake of one or more.

[[@Titus **2:**9]]Ver. [[9 >> Bible:Titus **2:**9]]. ***[Exhort] servants to be obedient to their own masters***,.... And not others, whether they be believers, or unbelievers, gentle or froward, all their lawful commands ought to be obeyed; See Gill on "Eph **6:**5" and to please [them] well in all things; not only to obey and serve them, and do what they order, but to seek and endeavour to do it in such a way as may be grateful, acceptable, and well pleasing to them, whereby an interest in their affection, esteem, and commendation, may be gained: and this should be done always, and in all things, that are not contrary to a good conscience and to the Christian religion, and to the laws of God and nature. Or "that they may be well pleased in all things"; that is, be satisfied and contented with such things as they have, and in their state and condition as servants, and cheerfully abide in the calling wherein they are called:

not answering again; replying to their masters' orders, or complaints, either in a pert, or saucy, or grumbling manner; an evil very incident to servants, and which greatly provokes.

[[@Titus **2:**10]]Ver. [[10 >> Bible:Titus **2:**10]]. ***Not purloining***..... Or stealing, embezzling their master's substance, taking away, and making use of what is their property, keeping back part of money or goods committed to their trust: the word is used in the case of Ananias and Sapphira. **Ac 5:2**,

but showing all good fidelity; approving themselves to be faithful servants in everything they are intrusted with:

that they may adorn the doctrine of God our Saviour in all things; Christ is our alone Saviour, and he is truly and properly God, and so fit and able to be a Saviour; and the Gospel is his doctrine, not only what he himself preached, when on earth, but it is a doctrine concerning him; concerning his deity, and the dignity of his person, and concerning his office as Mediator, and the great salvation by him; and which are so many reasons why it should be adorned by a suitable life and conversation; for this is what becomes the Gospel of Christ, throws a beauty upon it, and is ornamental to it; and in this way the doctrine of Christ may be, and ought to be, adorned by servants, as well as others: to adorn the Gospel, is first to believe and receive it, then to profess it, and hold fast that profession, and walk worthy of it. Two of Stephens's copies read, "in", or "among all men".

[[@Titus **2:**11]]Ver. [[11 >> Bible:Titus **2:**11]]. ***For the grace of God that bringeth salvation***,.... By which is meant, not the free love and favour of God, which lies in his own heart; for though that is productive of salvation, and is the source and spring of it, and what

brings it forth, and is far from encouraging licentiousness, but instructs in real piety, and constrains to obedience to the will of God; yet this does not appear, nor has it been, nor is it made manifest unto all men, but is peculiar to the Lord's own people; nor does it design the grace of God wrought in the hearts of believers; for though salvation is strictly connected with it, and it powerfully influences the lives and conversations of such, who are partakers of it; yet it has not appeared to, nor in all men; all men have not faith, nor hope, nor love, nor any other graces of the Spirit: but by the grace of God is intended the doctrine of grace, the Gospel of the grace of God; called so, because it is a declaration of the grace of God, and of salvation by it: and is the means, in the hand of the Spirit, of conveying grace to the heart, and implanting it in it; in which sense the phrase is used in Ac 2**0:**24 and this is called the Gospel of salvation, the word of salvation, and salvation itself, and so may be said to bring it; it brings and publishes the good news of it; it shows unto men the way of salvation; it gives an account of the Saviour himself, that he is the great God, and so fit to be a Saviour; that he was appointed by God the Father to be his salvation; that he was sent, and came to work out salvation; and that he is become the author of it; and that he is the only Saviour, and an able, willing, and complete one: it gives an account of the salvation itself; that it is the salvation of the soul; that it is a great one, and includes both grace and glory; that it is everlasting, and all of free grace; and it points out the persons who are interested in it, and shall enjoy it, even all those that are chosen to it, and are redeemed, reconciled, and justified by the blood of Christ, and are brought to believe in him: and the Gospel not only brings the news of all this to the ear, in the external ministration of it; but it brings it to the heart, and is the power of God unto salvation, when it comes, not in word only, but in power, and in the Holy Ghost; or when it comes under the powerful influences and application of the Spirit of God. Some read this clause thus, "that bringeth salvation to all men"; to which agrees the Syriac version, which renders it, lk tyxm, "that quickeneth" or "saveth all"; and so the Arabic version: but then this cannot be understood of every individual person; for the Gospel has not brought salvation to everyone in any sense, not even in the external ministry of it; there have been multitudes who have never so much as heard the outward sound of salvation by Jesus Christ, and fewer still who have an application of it to their souls by the Spirit of God; to many to whom it has come, it has been an hidden Gospel, and the savour of death unto death: it follows indeed,

hath appeared to all men; which supposes it to have been hid, as it was, in the thoughts, purposes, and counsels of God; and in Jesus Christ, in whom all the treasures of wisdom and knowledge are hid; and in the covenant of grace, of which the Gospel is a transcript; and in the types and shadows of the ceremonial law: it was in some measure hid from angels, who desire to look into it, and from the Old Testament saints, to whom it was not known as it is now, by the apostles and prophets; and it was entirely hid from the Gentiles, the times of whose ignorance God overlooked: and it suggests, that it now appeared or shone out more clearly, and more largely. The Gospel had been like a candle lighted up in one part of the world, only in Judea, but now it shone out like the sun in its meridian glory, and appeared to all men; not to every individual person; it has neither shined upon, nor in everyone: it did not in the apostle's time, when it appeared the most illustrious, and shone out the most extensively, as well as the most clearly; nor has it in ages since, nor does it in ours; there are multitudes who know nothing of it, and are neither under its form nor power: but this is to be understood of all sorts of men, of every nation, of every age and sex, of every state and condition, high and low, rich and poor, bond and free, masters and servants; which sense well agrees with the context, **Tit 2:2** and the words are a reason why the apostle would have

duty urged on all sorts of persons, because the Gospel was now preached to all; and it had reached the hearts of all sorts of men; particularly the Gentiles may be intended from whom the Gospel was before hid, and who sat in darkness, and in the shadow of death; but now the great light shined upon them, and the Gospel was no more confined to one people only, but was preached to every creature under heaven, or to the whole creation; namely, to the Gentiles, pursuant to the commission in **Mark** 1**6:**15.

[[@Titus **2:**12]]Ver. [[12 >> Bible:Titus **2:**12]]. ***Teaching us***,.... Not all men, to whom the Gospel appears in its outward ministry; for there are many who externally receive the Gospel, and profess it, who are never influentially taught by it to deny sin, or love holiness of life; they profess in words to know it, but in works deny it; they have a form of godliness, but deny its power: but the persons effectually taught by the Gospel are the "us", to whom it was come, not in word only, but in power; and so taught them, not only doctrinally, but with efficacy, both negative and positive holiness, as follows:

that denying ungodliness and worldly lusts; all impiety, or sin more immediately against God; or which is a violation of the first table of the law, as idolatry, will worship, superstition, perjury, and the like; and all sinful lusts, as the lust of the flesh, the lust of the eye, and the pride of life; which fill the world, and are reigning lusts in it, and which are common to the men of the world; and they are under the power of: to "deny" these, is to abhor and detest them, and to abstain from them, and have nothing to do with them: and this lesson of self-denial, or of the denial of sinful self, the Gospel teaches, and urges upon the most powerful motives and arguments; and when attended by the Spirit of God, does it effectually: so that

we should live soberly, righteously, and godly in this present world; not, only "temperately", but wisely and prudently, as children of the light, on whom, and into whom the Gospel has shined; and "righteously" among men, giving to every man his due, and dealing with all according to the rules of equity and justice; as being made new men, created unto righteousness and true holiness; and as being dead to sin, through the death of Christ, and so living unto righteousness, or in a righteous manner; and as being justified by the righteousness of Christ, revealed in the Gospel: and "godly"; in a godly manner, according to the Word of God, and agreeably to the will of God; and in all godly exercises, both public and private, and to the glory of God: and that as long as

in this present world: which lies in wickedness, and in which there are so many strong temptations to a contrary way of living. The Gospel then is no licentious doctrine; it is according to godliness, and teaches and promotes it; it is an holy faith, yea, a most holy faith; wherefore it is a vile slander to charge it with leading to looseness of life and conversation.

[[@Titus **2:**13]]Ver. [[13 >> Bible:Titus **2:**13]]. ***Looking for that blessed hope***,.... Not the grace of hope; though that being a good hope through grace, and a hope of blessedness, may be called a blessed hope; yet this the saints have already implanted in their hearts in regeneration, and cannot be said to look for it: rather Christ, the object and ground of hope, who is our hope, and Christ in us the hope of glory, who is blessed for evermore; and in the enjoyment of whom the happiness of the saints hereafter will greatly consist; and whom

they look for, and expect from heaven, and who is expressly mentioned in the next clause: but as this may be something distinct from that, it may be best, by this blessed hope, to understand the thing hoped for, eternal glory and happiness; called elsewhere the hope of righteousness, and the hope laid up in heaven, **Ga 5:5** and which will lie in the beatific vision of God and Christ; in a perfect knowledge of them, in communion with them, and conformity to them; and in the society of angels and glorified saints; and in a freedom from all evil, outward and inward, and in the possession of all good: and to be looking for this, is to be desiring it with the heart and affections set upon it, longing to be in the enjoyment of it, and yet waiting patiently in the exercise of faith and hope; for looking includes all the three graces, faith, hope, and love; and particularly the former, which is always attended with the latter; for it is such a looking for this blessedness, as that a man firmly believes he shall partake of it: and there is good reason for a regenerate man so to look for it; since it is his Father's gift of free grace, and is laid up for him; Christ is gone to prepare it by his presence, mediation, and intercession; yea, he is gone, as the forerunner, to take possession of it in his name: this man is begotten again to a lively hope of it; he is called by the grace of God unto it; he is a child of God, and so an heir of it; he has a right unto it, through the justifying righteousness of Christ, and has a meetness for it through the sanctifying grace of the Spirit; and who is in him as the earnest and pledge of it: now such a firm expectation of the heavenly glory does the Gospel, the doctrine of the grace of God, teach, direct, and encourage to; for these words must be read in connection with the preceding, as a further instruction of the Gospel, as well as what follows:

and the glorious appearing of the great God, and our Saviour Jesus Christ; not two divine persons, only one, are here intended; for the word: rendered "appearing", is never used of God the Father, only of the second person; and the propositive article is not set before the word "Saviour", as it would, if two distinct persons were designed; and the copulative "and" is exegetical, and may he rendered thus, "and the glorious appearing of the great God, even our Saviour Jesus Christ"; who, in the next verse, is said to give himself for the redemption of his people: so that here is a very illustrious proof of the true and proper deity of Christ, who will appear at his second coming; for of that appearance are the, words to be understood, as the great God, in all the glories and perfections of his divine nature; as well as a Saviour, which is mentioned to show that he will appear to the salvation of his people, which he will then put them in the full possession of; and that the brightness of his divine Majesty will not make them afraid: and this appearance will be a glorious one; for Christ will come in his own glory, in the glory of his deity, particularly his omniscience and omnipotence will be very conspicuous; and in his glory as Mediator, which will be beheld by all the saints; and in his glory as a Judge, invested with power and authority from his Father, which will be terrible to sinners; and in the glory of his human nature, with which it is now crowned; and in his Father's glory, in the same he had with him before the world was, and which is the same with his, and in that which he will receive from him as man and Mediator, and as the Judge of the whole earth; and in the glory of his holy angels, being attended with all his mighty ones: to which may be added, that saints will be raised from the dead, and with the living ones appear with Christ in glory, and make up the bride, the Lamb's wife, having the glory of God upon her; so that this will be a grand appearance indeed. Now this the Gospel directs, and instructs believers to look for, to love, to hasten to, most earnestly desire, and yet patiently wait for, most firmly believing that it will be: and this the saints have reason to look for, with longing desire and affection, and with pleasure, since it will be

not only glorious in itself, but advantageous to them; they will then be glorified with Christ, and be for ever with him.

[[@Titus **2:**14]]Ver. [[14 >> Bible:Titus **2:**14]]. ***Who gave himself for us***,.... Not another, or another's, but himself; not merely his own things, but his own self; not the world, and the riches of it, not gold and silver, and such like corruptible things, as the price of redemption; not the cattle on a thousand hills for sacrifice; not men nor angels, but himself; all that belong to him, all that is near and dear, his name, fame, credit, and reputation; his time, strength, and service: all the comforts of life, and life itself; his whole manhood, soul, and body, and that as in union with his divine person; which he gave into the hands of men, and of justice, and to death itself, to be a ransom price of his people, and for a propitiation and sacrifice for their sins, to be paid and offered in their room and stead: not for all mankind, but for many; for us, for all the elect of God, for the church; and who are represented when he gave himself, or died for them, as ungodly, sinners, and enemies: this was a free and voluntary gift, and is an unspeakable one; who can say all that is contained in this word "himself?" it is an instance of the greatest love, of love that passeth knowledge; God, because he could swear by no greater, swore by himself; and Christ, because he could give no greater gift, nor any greater instance of his love, gave himself, for the following ends and purposes:

that he might redeem us from all iniquity: sin brings into bondage and, slavery, redemption is a deliverance from it; sin binds guilt upon the sinner, and lays him under obligation to punishment, and renders him liable to the curse and condemnation of the law; Christ was made sin, and a curse for his people, that he might redeem them from both, and deliver them from the punishment due to sin; which he has done by bearing it in his own, body on the tree, whereby he has redeemed them from all iniquity, that so it shall not be their ruin, or they come into condemnation on account of it; even from original sin, and from all actual transgressions; from all which his blood cleanses, and his righteousness justifies, and which God, for his sake, freely and fully forgives. Christ was called to this work by his Father, to which he agreed; and the plan of redemption being drawn in the everlasting council, and the whole adjusted and fixed in the covenant of peace; promises and prophecies were given out of it, and in the fulness of time Christ was sent, and came to effect it; and he has obtained eternal redemption for us, through the price of his own blood, which could have never been wrought out by any creature; and wherein all the divine perfections are glorified and is a plenteous and complete one; it includes in it, or connects with it, the blessings of justification, peace, pardon, adoption, and eternal life. It follows as another end of Christ's giving himself, or what is a branch of redemption, or consequent upon it,

and purify unto himself a peculiar people, zealous of good works; all mankind are filthy and unclean by nature, in all the powers and faculties of their souls; nor can they cleanse themselves from their impurity of flesh and spirit, by anything that they can do: Christ has a peculiar people among these, a church whom he loves, and for whom he has given himself, that he might sanctify and cleanse them from their sins; which he has done by shedding his blood for them, and washing them in it, which cleanses from all sin, and he has purified them unto himself, for his own use and service, for his pleasure and delight, and to his glory; that they might be a proper habitation for him now; and that they might be made ready for him, to have the marriage between, him and them consummated; and that they might be

presented to himself a glorious church, without spot or wrinkle, and be with him, both in the new Jerusalem state, into which nothing that defiles, or is defiled, enters, and in heaven, to all eternity. Now these people, for whom Christ has given himself, and whom he has redeemed and purifies, are a "peculiar people"; for whom Christ has a peculiar love, in whom he takes a peculiar delight, and to whom he grants peculiar nearness to himself, and bestows peculiar blessings on them, and makes peculiar provisions for them, both for time and eternity; these are Christ's own, his possession, his substance, what he has a special right to by his Father's gift, his own purchase, and the conquest of his grace; and they are a distinct and separate people from all others, in election, redemption, effectual calling, and in Christ's intercession, and will be in the resurrection morn, at the day of judgment, and to all eternity; and they are, as the word also signifies, an excellent and valuable people; they are Christ's portion and inheritance; they are his peculiar treasure, his jewels, whom, as such, he values and takes care of. The Syriac version renders it, "a new people". And they who are redeemed and purified by Christ, through the power of his grace upon them, become a people "zealous of good works"; not in order to their justification and salvation, but in obedience to the will of God, and to testify their subjection and gratitude to him, and for his honour and glory, and for the credit of religion, and the good of men, These not only perform them, but perform them from principles of truth and love, and with a zeal for the glory of God, and the honour of his Gospel; and with an holy emulation of one another, striving to go before, and excel each other in the performance of them.

[[@Titus **2:**15]]Ver. [[15 >> Bible:Titus **2:**15]]. ***These things speak and exhort***,.... Sound doctrine, the doctrine of grace, the doctrines of salvation and redemption by Christ, of peace, pardon, and cleansing by his blood; these speak out clearly, plainly, publicly, boldly, and faithfully: and the things which become sound doctrine; the duties of religion suitable to every age and sex, a denying of ungodliness and worldly lusts, a sober, righteous, and godly life and conversation, exhort unto; and encourage the saints to be zealous of good works, and comfort them with the expectation of the blessed hope, and glorious appearance of Christ.

And rebuke with all authority; such as imbibe errors and heresies, or indulge to vice and wickedness, with the authority both of Christ and his church, in the name of the one, and by the order and vote of the other, that the reproof may come with the greater weight; and in a grave and solemn manner, suitable to the dignity of the ministerial office and character, and with that sharpness and severity the offence requires.

Let no man despise thee; as negligent in the discharge of his office, or as doing it in a pusillanimous manner, or as behaving in his life and conversation unworthy of the character he bore, and so is a direction to himself; or else it may be considered as designed for the churches in Crete, and the professors of religion, and to be an instruction to them to value Titus, and treat him with respect, and not with contempt; which shows that this epistle was not written for Titus only, or for his own use, but for the service of others. The Ethiopic version reads, "let no man deceive thee".

[[@Titus 3]]

Chapter 3

INTRODUCTION TO TITUS 3

In this chapter the apostle exhorts Titus to press various duties incumbent on Christians, with arguments engaging to them; gives him some directions about dealing with heretics, and some instructions about private matters, and particular persons, and closes it with salutations. And first, he charges him to put his hearers in mind of their duty, to be subject to civil magistrates, and readily perform whatever is right and proper for them to do; and to abstain from blaspheming and brawling, and to exercise gentleness and meekness to all men, **Tit 3:1**. The arguments inducing thereunto are taken partly from their former state and condition, while unregenerate: when they were as ignorant and as wicked as other men, they are exhorted to behave well to; and partly from the consideration of the salvation they were now partakers of, **Tit 3:3** which leads on the apostle to give an account of its causes and means: the moving cause of it is the love and mercy of God; the way and means in which it is brought about, are not works of righteousness done by men, but the regenerating and renewing grace of the Spirit, which is plentifully bestowed through Jesus Christ the Saviour, and justification by the free grace of God, by virtue of which men become heirs unto, and have an hope of eternal life, **Tit 3:4** which several blessings of grace should be constantly insisted on in the ministry of the word, in order to engage believers carefully to perform good works; and because such doctrines are good in themselves, and profitable to men; whereas questions, genealogies, contentions, and strivings about the law, are foolish, vain, and unprofitable, and to be avoided, **Tit 3:8**, wherefore an heretical man should be rejected from all Christian conversation and communion, after he has been admonished at least twice, seeing he is off of the foundation, has sinned, and is self-condemned, **Tit 3:10**. Next the apostle desires Titus to meet him at Nicopolis, where his design was to pass the winter, upon sending two ministering brethren to Crete, who are mentioned by name, **Tit 3:12** and that he would accommodate two others, who are also named, with everything convenient for their journey, **Tit 3:13** and charges him to exhort the brethren under his care to learn to be diligent and industrious in the performance of good works, which have their necessary uses, and prevent unfruitfulness, **Tit 3:13**. And the epistle is concluded with salutations, and the apostle's usual benediction, **Tit 3:15**.

[[@Titus **3:**1]]Ver. [[1 >> Bible:Titus **3:**1]]. ***Put them in mind to be subject to principalities and powers***,.... Not angels, good or bad, which are sometimes so called, but men in high places; the higher powers ordained of God, as the apostle elsewhere calls them; and which the Apostle Peter distinguishes into the king as supreme, and into governors under him: the Roman emperor and senate, the consuls, and proconsuls, deputies and governors of provinces and islands, are here meant; particularly such who were appointed over the island of Crete. Now the reasons why the apostle exhorts Titus to put in remembrance those that were under his care, to yield a cheerful subjection to their superiors, were, because the Jews, from whom the Christians were not distinguished by the Romans, were reckoned a turbulent and seditious people; which character they obtained, partly through the principles of the Scribes and Pharisees, which they at least privately entertained, as not to give tribute to Caesar, or be under any Heathen yoke; and partly through the insurrections that had been made by Judas of Galilee, and Theudas, and others; and besides, there were many Jews in the island of Crete, and the Cretians themselves were prone to mutiny and rebellion: to which may be added, that the false teachers, and judaizing preachers, that had got among them, despised dominion, and were not afraid to speak evil of dignities, according to the

characters which both Peter and Jude give of them, and taught the saints to abuse their Christian liberty, and use it for a cloak of maliciousness, to the great scandal of the Christian religion.

To obey magistrates; inferior ones; in all things that are according to the laws of God, and right reason, that do not contradict what God has commanded, or break in upon the rights and dictates of conscience; in all things of a civil nature, and which are for the good of society, and do not affect religion, and the worship of God: hence it follows,

to be ready to every good work; which may be taken in a limited and restrained sense, and design every good work enjoined by the civil magistrate; and all right and lawful obedience that belongs to him, as giving to Caesar the things that are Caesar's, tribute, custom, fear, and honour to whom they are due; and which should be done readily and cheerfully: or it may be understood more comprehensively of good works in general, which wicked men are reprobate to, and unfit for; and which they that are sanctified are meet for, and ready to; though this may not only intend their capacity, fitness, and qualifications, for the performance of good works, but their alacrity, promptitude, and forwardness unto them.

[[@Titus **3:**2]]Ver. [[2 >> Bible:Titus **3:**2]]. ***To speak evil of no man***,.... As not of one another, so not of the men of the world, to the prejudice of their names and characters, which are tender things, and ought to be gently touched; nor of magistrates, principalities, and powers, of persons in dignity and authority, which the false teachers were not afraid to speak evil of, and by their principles and practices taught others to do the same:

to be no brawlers; or "fighters", either by blows or words; not litigious and quarrelsome, wrangling and striving about things to no profit, and to the detriment and disturbance of civil government, churches, neighbourhood, and families; which is very unbecoming the followers of Jesus, who strove not, nor cried, nor was his voice heard in the streets. But gentle, showing all meekness to all men; yielding and giving way, rather choosing to suffer wrong than to brawl, contend, and litigate a point; taking the advice of Christ in **Mt 5:39**, carrying it in a meek and humble manner to men of all ranks and degrees, whether superior or inferior, rich or poor, bond or free, Jews or Gentiles, members of the church, or men of the world.

[[@Titus **3:**3]]Ver. [[3 >> Bible:Titus **3:**3]]. ***For we ourselves also were sometimes foolish***,.... Nothing has a greater tendency to promote humility, and check pride in the saints, than to reflect upon their past state and condition, what they themselves once were; and this is a reason why magistrates, though evil men, should be obeyed in things good and lawful, and why no man should be spoken evil of, and why every man should be treated in a gentle manner, and used with mildness and meekness; since the apostle himself, and Titus, and other saints, whom he designed this as an instruction for, were formerly, in their unregenerate state, just such persons themselves; and therefore should not glory over them, and treat them in a contemptuous manner: and besides, the same grace that had made a difference in them, could make one in these also, and which might be made in God's own time: and particularly, whereas they observed great ignorance in these men, they should consider that they also had been "foolish", and without understanding of things, divine and spiritual, and neither knew their own state and condition, nor the way of salvation by Christ;

yea, the apostle himself, though he had a zeal for God, yet not according to knowledge; he did not know lust, nor the exceeding sinfulness of sin, until he was enlightened by the Spirit of God; he was ignorant of the righteousness of God, and went about to establish his own, which he imagined to be blameless; and thought he ought to do many things contrary to the name of Jesus:

disobedient; both to the law of God, and Gospel of Christ; disbelieving the truths of the Gospel, and not subjected to the ordinances of it, notwithstanding the evidence with which they came, and the miracles by which they were confirmed.

Deceived; by the old serpent Satan, who deceives the whole world; and by an evil heart of unbelief, as well as by false teachers and leaders; and so, as the word signifies, were wandering about in darkness and ignorance, and were as sheep going astray, until they were returned unto the Shepherd and Bishop of souls.

Serving divers lusts and pleasures; the lusts of the flesh are many and various, which promise pleasure to them that obey them, though that is but imaginary, and very short lived, and which subjects persons to bondage and slavery; for such who indulge to these things, are overcome by them, led captive, and brought into bondage, and are the servants of sin, vassals and slaves to their own corruptions; and such these saints had been, here spoken of:

living in malice and envy; they had not only malice and envy in their hearts against their fellow creatures, but practised it in their lives; yea, their lives were a continued series of malice and envy; particularly this was true of the apostle, who haled men and women out of their houses, and committed them to prison; breathed out slaughter and threatenings against the saints; was exceedingly mad against them, persecuted them to strange cities, and compelled them to blaspheme, and gave his vote for punishing them with death.

Hateful, and hating one another; abominable in the sight of God, as considered in themselves, and on account of their nature and practices; and to be abhorred by all good men; and who, by their continual feuds, quarrels, and animosities among themselves, showed an hatred, an abhorrence of one another.

[[@Titus **3:**4]]Ver. [[4 >> Bible:Titus **3:**4]]. ***But after that***,.... After all this series and course of wickedness; notwithstanding all this foolishness, disobedience, deception, bondage to sin, envy, malice, and malignity; or "when" all this was, as the word may be rendered, amidst all this iniquity; when these persons were in the full career of sin, and so had done no preparatory works, or had any previous qualifications and dispositions for the grace of God:

the kindness and love of God our Saviour toward man appeared; unto them; and the Ethiopic version adds, "unto us". The apostle takes the advantage of the above character of himself, and others in their former state, to set off and magnify the grace of God in their conversion; so contraries, as black and white, illustrate each other. By "God our Saviour" is not meant the Lord Jesus Christ, though he is commonly designed by our Saviour, and is several times called God our Saviour in this epistle; see **Tit 1:3** and who is truly God, and the only Saviour of lost sinners; and whose kindness and love towards them has appeared in many instances; as in his suretiship undertakings for them, in his assumption of their nature, and in his suffering and dying in their room and stead: and yet it appears from **Tit 3:6** that God our Saviour here, is distinguished from Jesus Christ our Saviour there; and therefore here must be understood of God the Father; who contrived the scheme of salvation,

appointed Christ to be his salvation, and made a covenant with him, in which it secured, and sent him in time to obtain it, and through his blood, righteousness, and sacrifice, saves all his people: it is his kindness and love to men that is here spoken of; and which designs not his general and providential goodness and kindness, which extends to the whole human nature, and to all the individuals of it; but his special love and grace shown in his kindness in Christ Jesus; that good will to men the angels sung of at Christ's incarnation; or that free favour and love of God towards elect men, which is sovereign and special, from everlasting to everlasting, unchangeable and unspeakable, which is better than life; the excellency of which cannot be expressed, and which has shown itself in various instances: it is said to have "appeared"; because it was hid from all eternity in the heart of God, in the thoughts of his heart, in his purposes, counsel, and covenant, and has been made manifest in time; particularly, it has broke forth and showed itself in the mission of Christ into this world, and in redemption and salvation by him; wherein God has manifested and commended his love, and shown forth the exceeding riches of his grace; and also in the effectual calling, which being a time of life, is a time of love, and is owing to the great love of God, and is a fruit and evidence of his everlasting and unchangeable love; and it is this instance and appearance of it, which is here meant, since it follows the account of the state and condition of the saints by nature; and is what was made to them when in this state, by which means they were brought out of it.

[[@Titus **3:**5]]Ver. [[5 >> Bible:Titus **3:**5]]. ***Not by works of righteousness which we have done***,.... The great instance of the kindness and love of God our Saviour is salvation; which the apostle denies that it is brought about by any works, even the best works of men; for "works of righteousness" are works done according to a righteous law, and in obedience to it; and in a righteous manner, from right principles of grace, in faith, and with a view to the glory of God; or otherwise they are not righteous actions, or works of righteousness; wherefore not works before, but after conversion, are here meant; for works before conversion are not properly works of righteousness: besides, these are such which we have done, who formerly were as before described, but now are regenerated and renewed by the Holy Ghost, and created in Christ Jesus unto good works. Now salvation, neither in whole, nor in part, is by these, either as causes; conditions, or means;

See Gill on "**2 Timothy 1:**9"; hqdu Myvem, "works of righteousness", is a Jewish phrase used for righteous or good works **{**z**}**

but according to his mercy he saved us; the mercy of God is natural and essential to him, but the actings and exercise of it, towards this or the other objects, are sovereign and free, and according to his will; the effects of it are many, he is rich and abundant in it; and they are channelled in, and flow forth through the blood and righteousness of Christ; and this is the moving cause of salvation: this moved God to make a covenant with his Son, the blessings of which are the sure mercies of David, and in which God is merciful to the sins and unrighteousnesses of his people; it is owing to the tender mercy of God, that Christ, the dayspring from on high, has visited the earth; and the glory of it is very conspicuous in the affair of redemption by him; the pardon of sin is according to the multitude of God's tender mercies; and regeneration springs from the abundance of it; and even eternal life is the effect of it. Now according to this, God has "saved" his people; salvation is not only a thing determined, and resolved on in the mind of God, but is actually and completely accomplished by Jesus Christ, and an application of it is made to the saints in effectual

calling; and because of the certain enjoyment of the whole of it, even eternal glory, the saints are said to be saved already; as they are also in faith and hope, as well as in Christ, their head and representative;

See Gill on "Eph **2:**8". It follows, as the means of salvation,

by the washing of regeneration, and renewing of the Holy Ghost; by the former is meant, not the ordinance of water baptism; for that is never expressed by washing, nor is it the cause or means of regeneration; the cause being the Spirit of God, and the means the word of God: and besides, persons ought to be regenerated before they are baptized; and they may be baptized, and yet not regenerated, as Simon Magus; nor is it a saving ordinance, or a point of salvation; nor can it be opposed to works of righteousness, as this washing is; for that itself is a work of righteousness; see **Mt 3:15** and if persons were saved by that, they would be saved by a work of righteousness, contrary to the text itself: but regenerating grace is meant, or a being born of water, and of the Spirit; that is, of the grace of the Spirit, comparable to water for its purity and cleansing virtue: hence such who are regenerated and sanctified, are said to be washed and cleansed, having their hearts purified by faith, and their consciences purged from sin by the blood of Christ: by the latter,

the renewing of the Holy Ghost, is meant either the fruit and effect of the former, even newness of life and conversation, under the influence of the Holy Spirit; or else the gradual increase and progress of the work of grace upon the soul, renewed day by day in the spirit of the mind, by the Holy Ghost; or rather it means the same thing with regeneration, and is added partly as explanative of the washing of regeneration, showing that that is no other than the new creature, the new man, the new heart, and new spirit, formed in the soul, in the effectual calling; and partly to observe that the Holy Ghost is the author of it. Now it is in this way God saves his people, namely, by regenerating and renewing them; in this is the first appearance and discovery of the love of God to them; this is their open passage into a state of grace, and without this there is no entrance into glory; this is the foundation of all grace and good works, and by which saints appear to be heirs of the heavenly inheritance.

{z**}** Seder Tephillot, Ed. Amsterdam, fol. 46. 2.

[[@Titus **3:**6]]Ver. [[6 >> Bible:Titus **3:**6]]. ***Which he shed on us abundantly***,.... "Or richly"; either which love he shed abroad in the hearts of those whom he regenerated and renewed by his Spirit; or which water of regeneration, that is, grace, comparable to water, he plentifully shed, and caused to abound where sin had done; or rather whom, or which Holy Spirit, with his gifts and graces, such as faith, hope, and love, and every other, he poured forth in great abundance on them; see Isa 4**4:**3

through Jesus Christ our Saviour; the love and kindness of God the Father our Saviour, comes through him; the mercy of God streams through him; the salvation itself is by, and through him; the grace communicated in regeneration and renovation is out of his fulness; the Spirit himself is given forth from him; and every supply of grace, by which the work is carried on, comes out of his hands; and everything wrought in us, that is well pleasing in the sight of God, is through him; and even the gift of God, eternal life itself.

[[@Titus **3:**7]]Ver. [[7 >> Bible:Titus **3:**7]]. ***That being justified by his grace***,.... This is another way and means, as well as regeneration, by which God saves his people; for he saves no unjustified ones; no unrighteous persons shall inherit the kingdom of heaven; such as are without the wedding garment, and robe of Christ's righteousness, shall be cast into outer darkness: whom God saves, he justifies by the righteousness of his Son; and whomsoever he justifies, them he saves. The justification here spoken of is a declarative one, which takes place in regeneration; and which that is in order to, as here expressed, "that being justified": regeneration does not justify any, but makes the justified to appear to be such; justification is an act of God's gracious will conceived in his mind from eternity, by which he wills not to impute sin to his people, but to Christ their surety; and that they should be accounted righteous through the righteousness of his Son; in which act of his will the whole essence of justification in his sight lies: this was pronounced on Christ, as their head and representative at his resurrection, when he, as such, was justified, acquitted, and discharged, and they in him; and this is declared in the conscience of a sinner, by the Spirit of God, at his regeneration, when he passes from death to life; and this declaration is here intended, and which is the same with justification by faith; and is here said to be by the grace of God, as justification in every view is, and stands opposed to works of righteousness done by men, by which no man can be justified in the sight of God; in what sense justification is by the free grace of God, See Gill on "**Romans 3:**24".

We should be made heirs according to the hope of eternal life; or "according to hope we should be made heirs of eternal life". Eternal life is an inheritance, and so is not acquired by labour and industry, nor purchased, but is a free gift; it is a bequest of God the Father to his children, of his own free good will and pleasure; and it belongs only to children; they only are heirs, and they become such by adopting grace; neither regeneration, nor justification, make them the children of God, and heirs of the grace of life, but make them appear to be so: God, by his gracious act of adoption puts them among the children, and gives them the goodly heritage; and this adoption lies in eternal predestination in Christ, in whom the inheritance is obtained on that account, **Eph 1:5**. Regeneration shows them to be the adopted ones, and gives them the nature of children, and a meetness for the inheritance; and justification gives them a right unto it, upon the foot of justice, and opens a way for their enjoyment of it, consistent with the justice and holiness of God; see **Ga 4:4**, wherefore such as are washed with the washing of regeneration, and are renewed in the spirit of their minds, and justified by the grace of God; these are manifestly heirs of eternal life, of salvation, of a kingdom and glory, of all things, even of God himself, who is their portion, and exceeding great reward; and such in regeneration are begotten to a lively hope of it, and by this they are saved, **Romans 8:24**. And thus the apostle makes regeneration by the free mercy of God, and justification by his grace, and special adoption, and heirship, with a good hope through grace, the way and means in which God saves his people, who were like others by nature, and brings them to the enjoyment of eternal happiness.

[[@Titus **3:**8]]Ver. [[8 >> Bible:Titus **3:**8]]. ***This is a faithful saying***,.... Meaning the whole of what is before expressed, concerning the state and condition of God's elect by nature; the appearance of the love and kindness of God to them in the effectual calling; the salvation of them, according to the mercy of God, and not by works of righteousness; regeneration, and renovation by the Spirit of God, in which such an abundance of grace is communicated; and justification by the free grace of God, as God's way of salvation; and by which men are made

to appear to be heirs of eternal life, and to have hope of it: now all, and each of this is a faithful saying, is true doctrine, and to be believed, professed, and published: wherefore it follows,

and these things I will that thou affirm constantly; that is, the above doctrines; the Arabic version renders it, "I will that thou be firm in these things"; and the Syriac and Ethiopic versions, "I will that thou confirmest them": the sense of the apostle is, that he would have Titus be assured of those truths himself; be at a point about them, and without any doubt or hesitation concerning them; and abide firm and constant in them, and speak of them with certainty, boldness, and confidence to others; and endeavour to confirm and establish them in them: for which purpose he would have them be frequently inculcated and insisted on; and that with this further view,

that they which have believed in God might be careful to maintain good works; for "that", does not design the subject matter of the charge, or what the apostle would have constantly affirmed, but the end, and final event and issue of it; and nothing can more strongly engage to a studious concern for the performance of good works than the frequent insisting upon the above doctrines of grace: "by good works", are meant, not merely honest trades, and the lawful occupations and businesses of life, which should be carefully attended to, and diligently followed, in order to be useful and profitable to themselves, their families, and others; but every good work, every branch of duty, moral, civil, and religious: to "maintain" these according to the signification of the word used, is to excel in them; to outdo others; to go before others, by way of example, and so to provoke to love and to good works; and to make them the employment and business of men's lives; for which there should be a thoughtfulness, a carefulness, a studious concern, especially in those who "have believed in God"; who are regenerated and renewed by the Spirit of God, and are justified by faith in the righteousness of Christ; who believe in him for peace, pardon, righteousness, life, and salvation: these are under great obligations to perform good works; the love of Christ should constrain them to them; and they are the only persons that are capable of doing them well, for they are sanctified, and made meet, and ready for every good work; they are created in Christ Jesus to them; they have the Spirit of Christ in them, and the strength of Christ with them, without which they cannot be performed well; and they have faith in Christ, without which it is impossible to please God.

These things are good and profitable unto men: which is to be understood not of good works, though these are good in themselves, and profitable to men in their effects; being done among them, and before them, they set them an example of doing good likewise, when evil communications corrupt good manners; and many of them issue in their temporal good, profit, and advantage: but rather the doctrines of the Gospel are here designed, which are before briefly treated of, and are said to be a faithful saying; and which the apostle would have affirmed with, certainty and constancy, in order to engage believers to the performance of good works; and that for this reason, because these doctrines are "good", excellent, valuable, and precious, comparable to gold, silver, and precious stones: the author, matter, end, and use of them are good; they come from God; they are concerning Jesus Christ, and his grace; they contain good tidings of good things; and are exceeding useful to influence faith, hope, love, and a cheerful obedience to the will of God: they are profitable in the hands of the Spirit of God for conviction, conversion, comfort, and edification; for the quickening and enlightening of dead and dark sinners; for the reviving, establishing, and building up of the saints; they are the wholesome words of Christ, and are according to

godliness, and are nourishing, when other doctrines eat as a canker: and this sense is confirmed, not only by what goes before, but by what follows after in the next verse; where insipid notions and controversies are opposed unto them, as unprofitable and vain.

[[@Titus **3:**9]]Ver. [[9 >> Bible:Titus **3:**9]]. ***But avoid foolish questions***,.... Such as were started in the schools of the Jews; see **2 Timothy 2:23**

and genealogies; of their elders, Rabbins, and doctors, by whom their traditions are handed down from one to another, in fixing which they greatly laboured; see **1 Timothy 1:4** and contentions and strivings about the law; the rites and ceremonies of it, and about the sense of it, and its various precepts, as litigated in the schools of Hillell and Shammai, the one giving it one way, and the other another; and what one declared to be free according to the law, the other declared forbidden; which occasioned great contentions and quarrels between the followers of the one, and of the other, as both the Misna and Talmud show: and agreeably to this sense, the Syriac version renders it, "the contentions and strifes of the scribes"; the Jewish doctors, who were some on the side of Hillell, and others on the side of Shammai; as well as went into parties and strifes among themselves, and oftentimes about mere trifles; things of no manner of importance; wherefore it follows,

for they are unprofitable and vain; empty things, of no manner of use, to inform the judgment, improve the mind, or influence the life and conversation.

[[@Titus **3:**10]]Ver. [[10 >> Bible:Titus **3:**10]]. ***A man that is an heretic***,.... An heretic, according to the notation of the word, is either one that makes choice of an opinion upon his own judgment, contrary to the generally received sense of the churches of Christ, and prefers it to theirs, and obstinately persists in it; separates from them, forms a party, and sets himself at the head of them, whom he has drawn into the same way of thinking with himself: or he is one that removes and takes away a fundamental doctrine of Christianity, which affects particularly the doctrine of the Trinity, the deity, and personality of Father, Son, and Spirit, and especially the doctrines relating to the person, office, and grace of Christ; one that brings in, or receives damnable doctrines; speaks or professes perverse things, and draws away disciples after him; or is among such disciples: for though schism and heresy do differ, and every schismatic may not be an heretic, yet every heretic is a schismatic; he makes a rent in the doctrine of Christ, and makes parties and divisions in his church; and such are not always to be contended and disputed with, but to be avoided and rejected:

after the first and second admonition reject; have nothing to do with him; have no society with him; admit him not to private conversation; and eject him from church communion, after he has been publicly admonished twice by the order of the church; for this is not to be understood of private admonition, by a particular person or persons; as in the case of private offences, Mt 1**8:**15 but of public admonition, in the name of the church. An admonition with the Jews did not continue less than seven days **{**a**}**; some say **{**b**}** thirty; that is, there were so many days before it was out, or between one and another.

{a**}** T. Bab. Moed Katon, fol. 16. 1. **{**b**}** Bereshit Rabba, sect. 33. fol. 28. 3.

[[@Titus **3:**11]]Ver. [[11 >> Bible:Titus **3:**11]]. ***Knowing that he that is such is subverted***,.... Or overturned and demolished; he is like an edifice, that is not only decaying, and falling, but is entirely everted, and pulled down; so that there is no hopes of a restoration or recovery; he is in a desperate condition, having opposed the person, or office, or sacrifice of Christ; having either trodden the Son of God underfoot, or counted his blood common, or done despite unto the spirit of grace; in either of which cases there is no more sacrifice for sin:

and sinneth; not practically, but doctrinally, and wilfully after he has received the knowledge of the truth; by denying the truth he received, in which he continues, notwithstanding the evidence of the word of God is against him; and; notwithstanding the arguments taken from it by the ministers of the Gospel, to convince him; and notwithstanding the admonitions of the church to recover him out of the snare of the devil:

being condemned of himself; not that an heretic is one that is convinced in his own conscience that he is in an error, and that that is a truth which he opposes; and yet he obstinately persists in the one, and continues to set himself against the other; for then, none but an hypocrite, that conceals his true sentiment, can be an heretic; nor can any man be known to be one unless he accuses himself; since no man can know the heart of another; and it would be impracticable in a church to deal with heretics, or reject and excommunicate them: but either the meaning is, that he is such an one, who by his own practice has condemned himself; for whereas he has separated himself not only from the faith of the church, but from the church itself; by so doing he practically condemns himself, or judges himself unworthy of the communion of the church, and so justifies the church in their rejection and exclusion of him: or rather, an heretic is one who having professed Christianity, and received the Scriptures as the only rule of faith and practice, and still professes to abide by the same, and that all doctrine is to be tried by them, and to be approved or condemned as that agrees or disagrees with them, stands condemned by those Scriptures, which he himself allows to be the rule of decision and determination; and so may be said to be self-condemned.

[[@Titus **3:**12]]Ver. [[12 >> Bible:Titus **3:**12]]. ***When I shall send Artemas unto thee, or Tychicus***,.... These were both of them ministers of the Gospel; there is no mention of Artemas anywhere else; some say he was one of the seventy disciples, and that he was afterwards bishop of Lystra; but these are uncertain things; See Gill on "Lu 1**0:**1"; the name is a contraction of Artemidorus. Tychicus is often spoken of; and a very great character is given of him by the apostle, in **Eph 6:21**,

be diligent to come unto me to Nicopolis; which was a city, not in Epirus, but in Thrace, situated by the river Nessus, and had its name from a victory obtained there: hither the apostle would have Titus come to him, after one or other of the above ministers were come to Crete; for as the apostle had the care of all the churches upon him, he would not remove a minister from one place to another, without making a provision in their room: his reasons for having Titus come to him, might be either to know the state of the churches in Crete; or because he stood in need of his assistance; or to send him elsewhere:

for I have determined there to winter; that is, to continue there all the winter; not without labour, but to preach the Gospel, and administer the ordinances to the saints there:

and whereas he says "there"; this shows that this epistle was not written from thence, as the subscription asserts; for then he would have said "here", and not "there".

[[@Titus **3:**13]]Ver. [[13 >> Bible:Titus **3:**13]]. ***Bring Zenas the lawyer***,.... Whether he was brought up to the civil law, either among the Greeks or Romans, is not certain; it may be he was a Jewish lawyer, or scribe, an interpreter of Moses's law among the Jews; for with them a lawyer and a scribe were one and the same, as appears from Mt 2**2:**35 compared with **Mark** 1**2:**28 and the Syriac version here calls him "a scribe", and the Ethiopic version "a scribe of the city"; which looks as if it was a civil office he bore; but however, be he what he will, he seems to have been now a preacher of the Gospel, being joined with Apollos, who certainly was one: he is said to have been one of the seventy disciples of Christ, and afterwards bishop of Diospolis; See Gill on "Lu 1**0:**1"; his name is the contraction of Zenodorus: him the apostle would have Titus bring,

and Apollos, on their journey diligently; who was a Jew born at Alexandria, an eloquent man, and mighty in the Scriptures; who had preached at Corinth, but was now at Crete; and whom the apostle, with Zenas, would have provided with everything necessary for their journey:

that nothing be wanting unto them; which might be proper for them in their travels, to make them comfortable, and their journey pleasant and easy.

[[@Titus **3:**14]]Ver. [[14 >> Bible:Titus **3:**14]]. ***And let ours also learn to maintain good works***,.... By which are not only meant honest trades, as some choose to render the words: it is true, that a trade is a work; and an honest lawful employment of life is a good work; and which ought to be maintained, attended to, and followed, and to be learnt, in order to be followed. The Jews say, that he that does not teach his son a trade, it is all one as if he taught him to rob or steal; hence their doctors were brought up to trades; See Gill on "**Mark 6:**3"; as was the Apostle Paul, though he had an education under Gamaliel: and such an one is to be learned and maintained for necessary uses, for the good of a man's self, and for the supply of his family; for the assistance of others that are in need; for the support of the Gospel, and the interest of Christ; and for the relief of poor saints; that such may not be unfruitful and useless, in commonwealths, neighbourhoods, churches, and families. The Jews say **{**c**}**

"there are four things which a man should constantly attend to with all his might, and they are these; the law, "good works", prayer, Ura Krdw, and "the way of the earth", or "business"; if a tradesman, to his trade; if a merchant, to his merchandise; if a man of war to war.''

But though this may be part of the sense of these words, it is not the whole of it; nor are acts of beneficence to the poor of Christ, to the household of faith, to strangers and ministers, to whom good is especially to be done, only intended; though they, may be taken into the account, in agreement with the context; but all good works in general, which are done in conformity to the revealed will of God, in faith, from a principle of love, and with a view to the glory of God, are meant: to maintain them, is to endeavour to outdo others in them, not only the men of the world, but one another; and to set examples of them to others, and to provoke one another, by an holy emulation, to them; and to be constant in

the performance of them: and which believers may "learn" partly from the Scriptures, which contain what is the good and perfect will of God; these show what are good works, and direct unto them, and furnish the man of God for them; and also the grace part of the Scripture, the doctrines of the grace of God, teach to deny sin, and to live sober, righteous, and godly lives; and from the examples of the apostles and followers of Christ; and above all from Christ himself, the great pattern and exemplar of good works: and this lesson of good works is to be learnt by ours; meaning not only those of the same function, who were in the same office, ministers of the Gospel, as were the apostle and Titus; but all that believed in God, who were of the same Christian community and society, professors of the same religion, and partakers of the same grace; and were not only nominally, but really of the same number, even of the number of God's elect, the redeemed from among men, the family of Christ, sharers in the common faith, and heirs of the grace of life; who lie under the greatest obligations to learn to do good works: "for necessary uses"; not to make their peace with God, or to atone for their sins, or to procure the pardon of them, or to cleanse them from them, or for their justification before God, or to obtain salvation and eternal life; but to glorify God, testify their subjection to him, and gratitude for mercies received; to show forth their faith to men; to adorn the doctrine of Christ, and a profession of it; to recommend religion to others; to stop the mouths of gainsayers, and put to silence the ignorance of foolish men: and "that they be not unfruitful"; in them, and in the knowledge of Christ; good works are the fruits of the Spirit, and of his grace; they are fruits of righteousness; and such as are without them are like trees without fruit, useless and unprofitable.

{c**}** T. Bab. Beracot, fol. 32. 2. & Gloss. in. ib.

[[@Titus **3:**15]]Ver. [[15 >> Bible:Titus **3:**15]]. ***All that are with me salute thee***,.... All the apostles, fellow labourers, and the ministers of the Gospel that were with him; and all the members of the church where he was, sent their Christian salutation to Titus; he being a person greatly esteemed, and whose praise was in all the churches:

greet them that love us in the faith; not merely as men, as their countrymen, as related to them in the flesh; or on account of any external things, but as believers; because of the doctrine of faith, professed and preached; and because of the grace of faith obtained and possessed; or who love us faithfully, sincerely, and uprightly, from their hearts, and not in word and tongue only:

grace be with you all, Amen; which is the common concluding salutation in all Paul's epistles. This shows that this epistle was not designed for Titus only, but for the saints at Crete.

It was written to Titus the first bishop of the church of the Cretians. But this subscription, as many others, is not to be depended upon; it is not very likely that Titus was bishop of this church at all; since his stay there was but short, nor indeed elsewhere, seeing he was an evangelist; though this is asserted both by Eusebius **{**d**}**, and Sophronius **{**e**}**, who adds, that he died and was buried here: and what follows, that it was written

from Nicopolis of Macedonia, does not seem to be just, as may be concluded from **Tit 3:12**. Many learned men think it was written from Colosse, or some neighbouring place; though when he wrote his epistle to the Colossians it looks as if he had never been there before: the Syriac version adds, "sent by the hands of Zenas and Apollos"; which is not

unlikely, since he desires they might be accommodated by Titus with what was necessary for the remaining part of their journey, **Tit 3:13**.

{d**}** Eccl. Hist. l. 3. c. 4. **{**e**}** In Hieron. Eccl. Script. Catalog. sect. 12.