

THE
PULPIT COMMENTARY

EDITED BY THE
VERY REV. H. D. M. SPENCE, D.D.

DEAN OF GLOUCESTER

AND BY THE
REV. JOSEPH S. EXELL, M.A.

TITUS

Exposition and Homiletics
BY THE RIGHT HON. AND RIGHT REV.
LORD A. C. HERVEY, D.D.

LORD BISHOP OF BATH AND WELLS

Homilies by Various Authors
REV. PROF. T. CROSKERY, D.D. REV. D. THOMAS, D.D.
REV. W. M. STATHAM

NEW EDITION

FUNK & WAGNALLS COMPANY
LONDON AND NEW YORK

1913

THE EPISTLE OF PAUL TO TITUS.

EXPOSITION.

CHAPTER I.

Ver. 1.—*Knowledge for acknowledging*, A.V.; *according to for after*, A.V. A servant of God (δούλος Θεοῦ); so in the superscriptions: Rom. i. 1; Phil. i. 1, δούλος Ἰησοῦ Χριστοῦ; Jas. i. 1; 2 Pet. i. 1; Jude 1; Rev. i. 1. St. Paul also calls himself "the servant of Christ" (Gal. i. 10); and the phrase, δούλον Κυρίου, occurs in 2 Tim. ii. 24. But neither "servant of God" nor any equivalent is in the superscription of either 1 or 2 Timothy. "Servant" is a better rendering than "slave," as Farrar renders it. An apostle, etc.; as in both 1 and 2 Timothy, and also in Rom. i. 1; 1 Cor. i. 1; 2 Cor. i. 1, etc.; showing that this is not a private letter, but a public and official document, conveying official authority to Titus over the Church in Crete. According to the faith of God's elect. The phrase is peculiar to this passage, and the exact force of κατὰ is not easy to determine (see Bishop Ellicott's notes, who renders κατὰ "for," and explains that "the faith of God's elect is the destination of the apostleship," with the further explanation that this meaning of κατὰ is about equivalent to "with special reference to," or "destination for," as its object). It is nearly the same thing to say that the true faith, and the perfect knowledge of the truth, and the hope of eternal life promised by God, are the sphere in which the apostolic office moves and acts. "The faith of God's elect," etc., seems to imply that there was in some who were not elect (1 John ii. 19, 20) a corruption of the faith, a departure from it—a faith that was no faith, and something calling itself truth which was not "according to godliness," and so to point to rising heresies. The

authors of these heresies were chiefly Jews (ver. 10), of whom there was a considerable colony in Crete (Conybeare and Howson, vol. ii. p. 475; and Lewin, vol. ii. p. 337). According to godliness (for the use of εὐσεβεία in the pastoral Epistles, see 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3, 5, 6, 11; 2 Tim. iii. 5, and notes).

Ver. 2.—*Who for that*, A.V.; *times eternal for the world began*, A.V. In hope of eternal life. This seems to be a further description of the scope or sphere of the apostolate, which, as some take ἐν, is based upon the hope of eternal life. Who cannot lie (ἀψευδής); here only in the New Testament, rarely in the LXX., but common in classical Greek. The epithet is here used to show the certainty of the fulfilment of the promise made before the ages (comp. Heb. vi. 18; Numb. xxiii. 19). Before times eternal (see 2 Tim. i. 9, note). The translation, "before times eternal," conveys no sense; χρόνοι αἰώνιοι are "the times of ages past" (Rom. xvi. 25), placed in opposition to the καιροὶ ἰδίοι, or to the "now" of 2 Tim. i. 10, in which the manifestation of the promise took place.

Ver. 3.—*In his own seasons for hath in due times*, A.V.; *in the message for through preaching*, A.V.; *wherewith I was entrusted for which is committed unto me*, A.V. In his own seasons. The margin, *its own seasons*, is preferable (see 1 Tim. ii. 7, note). The phrase is equivalent to "the fulness of the time" (Gal. iv. 4). Manifested his Word. There is a change of construction. "The relative sentence passes almost imperceptibly into a primary sentence" (Buttmann in Luther); "his Word" becomes the object of the verb "made manifest," instead of "eternal life," as one would have expected. His Word is the whole revelation of the gospel, including the Person and work of Jesus Christ. Compare St. Peter's address to Cornelius (Acts x. 36). This "Word," which lay in the mind of God

¹ Chrysostom, however, understands the phrase, ἀληθείας τῆς κατ' εὐσεβείαν, to denote religious truth as distinguished from any other kind of truth.

through the ages, and was only dimly expressed in the promises given from time to time (1 Pet. i. 10—12), was now "made manifest," and proclaimed openly in that preaching of the gospel of God's grace which was entrusted to St. Paul. This same idea is frequently expressed (see Rom. xvi. 25; Eph. i. 9, 10; iii. 3—11; 2 Tim. i. 9—11; 1 Pet. i. 20). In the message. Surely a poor and a false rendering. "Ἐν κηρύγματι" means "by the open proclamation" which St. Paul, as God's herald, κήρυξ, was commanded to make. But this is better expressed by the word which is appropriated to the proclamation of the gospel, viz. "preaching." So, as above quoted, Rom. xvi. 25; 2 Tim. i. 11, and elsewhere frequently. According to the commandment (κατ' ἐπιταγήν, κ.τ.λ.); Rom. xvi. 26; 1 Tim. i. 1 (comp. Gal. i. 1). God our Saviour (1 Tim. i. 1; ii. 3; ch. ii. 10; iii. 4; Jude 25; and also Luke i. 47). Elsewhere in the New Testament the term "Saviour" (Σωτήρ) is always applied to our Lord Jesus Christ.

Ver. 4.—*My true child for mine own son*, A.V.; *a common for the common*, A.V.; *grace and peace for grace, mercy, and peace*, A.V. and T.R.; *Christ Jesus for the Lord Jesus Christ*, A.V. and T.R. *My true child* (γενήσω τέκνον: 1 Tim. i. 2) after a common faith (κατὰ κοινὴν πίστιν). In 1 Tim. i. 2 it is ἐν πίστει (where see note). Beyond all doubt, Alford is right in both cases in rendering "the faith" (see his note on 1 Tim. i. 2). The "common faith" means the faith of all God's elect. *Grace and peace*. So the R.T., omitting ἔλεος, mercy, which is found in 1 Tim. i. 2 and 2 Tim. i. 2. But the manuscripts vary, and the critics are divided as to whether ἔλεος ought to be retained here or not.

Ver. 5.—*Were for are*, A.V.; *appoint for ordain*, A.V.; *gave thee charge for had appointed thee*, A.V. Left I thee in Crete. We have no account of St. Paul's visit to Crete, nor do we know how the gospel was first brought to Crete. It may have been by some of those "Cretes" who were at Jerusalem on the Day of Pentecost, and heard the apostles speak in their tongue "the wonderful works of God" (Acts ii. 11), or by other Christian Jews visiting the Jewish community in Crete (note to ver. 1). If St. Paul was returning from Spain, and travelling by ship eastward, Crete would be on his way. The importance of the island, with which he made some acquaintance on his voyage from Cæsarea to Rome (Acts xxvii. 7, 8), and the large Jewish colony there, may naturally have inclined him to visit it. How long he remained there we do not know, but he did not stay long enough to organize the Church there com-

pletely. There were still things "wanting" (τὰ λείποντα), as it follows. This mention of Crete is an important chronological mark. The order of St. Paul's progress, as gathered from the three pastoral Epistles, is very distinct—Crete, Miletus, Troas, Macedonia, Corinth, Nicopolis, Rome. He dropped Titus at Crete, and left Timothy behind at Ephesus. The Epistle to Titus, therefore, is the first of the three pastoral Epistles, and this is borne out by another circumstance. When he wrote to Titus he had not made up his mind whether he should send Artemas or Tychicus to take his place in Crete when he rejoined the apostle (ch. iii. 12). But when he wrote 2 Timothy he had sent Tychicus to Ephesus to replace Timothy (2 Tim. iv. 12), and Titus had already joined him, and been sent on by him to Dalmatin, presumably from Nicopolis. Set in order (ἐπιδιορθώσῃ); only here in the New Testament, and not found in the LXX. nor in classical Greek, except as a technical word in the art of rhetoric. But διορθώω is very common in classical Greek (see ἐπανόρθωσις, 2 Tim. iii. 16). The force of ἐπὶ in the compound here is "further," or "in addition." St. Paul had set the Church in order up to a certain point. But there were still certain things wanting, τὰ λείποντα (see ch. iii. 13; Luke xviii. 22); and these Titus was to supply and give the finishing touch to. *Appoint* (καταστήσῃς). This is a better rendering than the A.V. "ordain," because it is a general word for "to appoint, make." Probably the A.V. "ordain" was not intended to be taken in a strictly technical sense, but is used as in Heb. v. 1; viii. 3. The technical word was usually "to order" "The Ordering of Deacons," or "of Priests," is the title of the service in the Book of Common Prayer. "Meet to be ordered," "shall surcease from ordering," occur repeatedly in the rubrics. *Elders* (πρεσβυτέρους); i.e. presbyters, or priests (comp. Acts xiv. 23; and see Acts xi. 30, note). In every city (κατὰ πόλιν); city by city. The phrase has a peculiar significance in Crete, which used to be famous for its hundred cities. It shows, too, that Christianity was widely spread among the cities of the island. The germ of the episcopal office, one bishop and many presbyters, is here very conspicuous.

Ver. 6.—*Any man is for any be*, A.V.; *children that believe for faithful children*, A.V.; *who are not for not*, A.V. *Blameless* (ἀνέγκλητος); see 1 Tim. iii. 10, note. *The husband of one wife* (see 1 Tim. iii. 2, note¹).

¹ Tyndale contends that St. Paul's meaning is that every priest ought to have a wife, but only one alive at the same time

Having children that believe (see 1 Tim. iii. 4). Mark the importance given to the "elder's" family as well as to his personal character. Not accused (*μη ἐν κατηγορίᾳ κ.τ.λ.*); literally, *not under an accusation* (see 1 Tim. v. 19). Riot (*ἀσωτίας*); see Eph. v. 18; 1 Pet. iv. 4; Luke xv. 13. Used in Plato and Aristotle for "debauchery" or "profligacy," with the kindred words *ἀσώτος*, *ἀσωτεύομαι*, etc. **Unruly** (*ἀνυπότακτα*); ver. 10 and 1 Tim. i. 9, note (comp. 1 Tim. iii. 4, where the children are required to be *ἐν ὑποταγῇ*, "under rule," in subjection).

Ver. 7.—The for a, A.V.; God's steward for the steward of God, A.V.; no brawler for not given to wine, A.V.; greedy of for given to, A.V. Blameless (see ver. 6). God's steward (*οἰκονόμος*); comp. 1 Cor. iv. 1, 2; 1 Pet. iv. 10. (For the office of the steward, see Luke xii. 42, 43.) **Self-willed** (*αὐθάδης*); elsewhere in the New Testament only in 2 Pet. ii. 10; in the LXX. Gen. xlix. 3, 9 and Prov. xxi. 24; and common in classical Greek. It is always used in a bad sense—stubborn, harsh, remorseless, and the like. **Soon angry** (*ὀργίλος*); only here in the New Testament, found occasionally in the LXX., and common in classical Greek—*passionate, quick-tempered, irascible* (comp. Eph. iv. 31; Col. iii. 8). **Brawler** (*παρόμοιος*); see 1 Tim. iii. 3, note. **Striker** (1 Tim. iii. 3, note). **Greedy of filthy lucre** (*αἰσχροχερδής*); 1 Tim. iii. 3, 8, note.

Ver. 8.—Given to for a lover of, A.V.; good for good men, A.V.; sober-minded for sober, A.V. Given to hospitality (*φιλόξενον*); 1 Tim. iii. 2, note. **A lover of good** (*φιλάγαθον*); see 2 Tim. iii. 3, note on *ἀφιλάγαθον*. Only here in the New Testament, and only once in the LXX., Wisd. vii. 22, where it seems to mean "a lover of that which is good," and where the long string of adjectives is very similar to that here; found occasionally in classical Greek. **Sober-minded** (*σώφρονα*); see ch. ii. 2, 5, and 1 Tim. iii. 2, note. The rendering "discreet" in ch. ii. 5 (A.V.) expresses the meaning very well. **Just, holy.** *Δίκαιος* is usually considered as describing that side of a good man's character which is in relation to his fellow-men, and *ἅγιος* that side which has respect to God. Joseph was *δίκαιος* (Matt. i. 19) in his conduct towards Mary; the Lord Jesus was God's Holy One (*τὸν ὁσίον σου*). In classical Greek the words are more commonly applied to things. "*Ὅσια καὶ δίκαια* are things sanctioned by Divine and human laws respectively. **Temperate** (*ἐγκρατής*); only here in the New Testament, and never in this sense in the LXX.; but it has

exactly the same meaning in Aristotle, viz. "master of one's self," having the appetites under control.

Ver. 9.—Holding to for holding fast, A.V.; which is according to the teaching for as he hath been taught, A.V.; both to exhort in the sound doctrine for by sound doctrine, both to exhort, A.V.; convict for convince, A.V. Holding to (*ἀντεχόμενος*). **Holding fast** is a better and more forcible rendering than *holding to*. It answers to the Latin *adherere*, to cling to. **The faithful word which is according to the teaching** is awkwardly expressed. *Ἡ διδαχὴ* is "the Christian truth" as taught by the apostles, and "the faithful" or "sure word" to which Titus is to cleave is described as being "according to that truth" (comp. ch. i. 1, *ἀληθείας τῆς κατ' εὐσέβειαν*). The A.V. gives substantially the apostle's meaning. The result of this adhesion to the faithful word is that he will be able to comfort and encourage believers by (*ἐν*) his wholesome teaching, and also to convict the opposers of the truth. **The gainsayers; or, contradictors** (*τοὺς ἀντιλέγοντας*); such as those Jews described in Acts xiii. 45 and xxviii. 19 as "contradicting and blaspheming."

Ver. 10.—Unruly men for unruly and, A.V. and T.R. Unruly (*ἀνυπότακτοι*); see ver. 6. **Vain talkers** (*ματαιολόγοι*); only here in the New Testament, not found in the LXX., and rare in classical Greek (see *ματαιολογία*, 1 Tim. i. 6). *Κενολόγος* and *κενολογία* are used in the same sense of "vain, empty, talking." **Deceivers** (*φρεναπάται*); here only in the New Testament, not found in the LXX. or in classical Greek—literally, *soul-deceivers*, or, as some take it, *self-deceivers* (compare *φρεναπάτω*, Gal. vi. 3, and for the sense Jas. i. 26; but in both these instances the idea of *self-deceiving* is imported by the context, *ἐαυτὸν καὶ καρδίαν αὐτοῦ*). Here the word means "deceivers," whose character is described in 2 Pet. ii. 14 as "beguiling unstable souls." They of the circumcision; Judaizing Christians, the most obstinate and difficult adversaries with whom St. Paul had to cope (see Gal. *passim*; Phil. iii. 2, 3, etc.).

Ver. 11.—Men who overthrow for who subvert, A.V. Whose mouths must be stopped (*ὅς δὲ ἐπιστομίζειν*); here only in the New Testament, not found in the LXX., but common in classical Greek. "To curb" (comp. Ps. xxxii. 9; Jas. iii. 2, 3). The meaning is nearly the same as that of *χαλινωγέω* in Jas. i. 26; some, however, assign to it the sense of "to muzzle" (Olshausen, etc.) or "stop the mouth," which Bishop Ellicott thinks is "perhaps the most common" and "the most suitable." So

(Answer to Sir Thos. More, bk. iii. ch. xiii.).

¹ It may be worth noticing that the horses

also Huther. It often means simply "to silence" (see Stephan, 'Thesaur.'). and is applied to wind instruments. Overthrow (*ἀνατρέφουσι*); as 2 Tim. ii. 18, which shows the kind of overthrow here meant, that viz. of the faith of whole families, well expressed in the A.V. by "subvert." The phrase, *οἰκίας ἀνατρέφειν*, of the literal overthrow of houses, occurs in Plato (Alford). For filthy lucre's sake; contrary to the apostolic precept to bishops and deacons (1 Tim. iii. 3, 8, and above, ver. 7). Polybius has a striking passage on the *αἰχροκερδεῖα* of the Cretans, quoted by Bishop Ellicott ('Hist.,' vi. 146. 3).

Ver. 12.—*A prophet for even a prophet, A.V.; Cretans for the Cretians, A.V.; idle gluttons for slow bellies, A.V.* A prophet of their own; viz. Epimenides, a native either of Phæstus or of Cnossus in Crete, the original author of this line, which is also quoted by Callimachus. Epimenides is here called a prophet, not simply as a poet, but from his peculiar character as priest, bard, and seer; called by Plato *θεῖος ἄνθρωπος*, and coupled by Cicero with Bacis the Boeotian prophet, and the sibyl (Bishop Ellicott); described by other ancient writers as a prophet (Alford); "everything we hear of him is of a priestly or religious nature" ('Dict. of Gr. and Rom. Biogr. and Mythol.'). Cretans are always liars, etc. So truly was this their characteristic, that *κρητίζειν* was used to denote "telling lies"—"to lie like a Cretan" (Plutarch, etc.). From their general bad character arose the line, *Κρήτες, Καππάδοκες, Κίλικες, τρία κάππα κάκιστα*; and Livy, Polybius, and Plutarch alike bear witness to their covetousness and dishonesty: *Τῆς Κρητῶν οὐδὲ δικαιοσύνην*; "When was there ever an upright Cretan?" asks Leonides in an 'Epigram' (Farrar, 'St. Paul,' vol. iii. p. 534). Evil beasts. *Θήριον* is "a wild beast;" applied to men as a term of reproach (1 Cor. xv. 32), it implies brutality, stupidity, unreasonableness, and, with the epithet *κακὰ*, mischief, like the French *méchant le bête*. The 'Epigram' above quoted calls them *ληισταὶ καὶ ἀλιφθόροι*, "pirates and wreckers." Idle gluttons; literally, *idle bellies*. The substantive denotes their gluttony and sensuality (comp. Rom. xvi. 18; Phil. iii. 19, where *ἡ κοιλία* is equivalent to *γαστήρ*), and the adjective their sloth (*ἀργαί, i.e. ἀργαί*); in old Greek it is usually of the common gender.

Ver. 13.—*Testimony for witness, A.V.; for which cause for wherefore, A.V.; reprove for rebuke, A.V.* Sharply (*ἀποτομῶς*); elsewhere

on Etruscan vases are usually represented as in effect muzzled by the bridle, and have their mouths shut; so that the two senses of the word would really be only one.

¹ In the New Testament, *γαστήρ* is applied exclusively to the womb.

only in 2 Cor. xiii. 10 (see also Rom. xi. 22). That they may be sound (see ch. ii. 2). The faithful pastor must use severity when it is necessary to the spiritual health of the flock, just as the skilful surgeon uses the knife to save the patient's life.

Ver. 14.—*Who for that, A.V.; turn away for turn, A.V.* Jewish fables (see 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4, where the Jewish origin of the fables is implied, though not so distinctly stated as here). Commandments of men (*ἐντολαὶ ἀνθρώπων*); so in Col. ii. 22 the apostle speaks of the precepts "touch not," "taste not" (originating with the Judaizing teachers), as τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων (see following note). Turning away from (*ἀποστρεφόμενος*); see 2 Tim. i. 15, note.

Ver. 15.—*To for unto, A.V. (twice); nothing is for is nothing, A.V.; both for even, A.V.; their conscience for conscience, A.V.; are for is, A.V.* To the pure, etc. This allusion shows clearly that the "commandments of men," here condemned, are of the same kind as those referred to in the above-quoted passage in the Colossians. We learn also from Rom. xiv.; 1 Cor. viii.; and elsewhere, what were the kind of questions which agitated the Judaizing Christians. But St. Paul in a few wise words shows the utter worthlessness of such controversies. "To the pure all things are pure." "There is nothing from without a man," said our Lord, "that entering into him can defile him" (Mark vii. 15); "Neither if we eat are we the better, neither if we eat not are we the worse" (1 Cor. viii. 8); "The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17). But unto those that are defiled by what comes from within them, and have no faith (Rom. xiv. 23), nothing is pure. Their mind and conscience, being defiled, defile everything they do. The words *καθαρόν* and *μυαίνω* are the proper words for ceremonial "cleanness" and "defilement" respectively.

Ver. 16.—*By their for in, A.V.* They profess that they know God (comp. Rom. ii. 17—20). The arrogant claim to be God's people and to superior holiness, while all the while they were denying God by their evil deeds, and bringing dishonour upon his Name among the Gentiles, was a marked feature of the Jews in St. Paul's time (comp. 2 Tim. iii. 5). Abominable (*βεβηλωτοί*); objects or causes of disgust; only here in the New Testament, but found in the LXX. But *βέβηλγμα* and *βεβήλωσμαι* are not uncommon. Reprobate (*ἀδόκιμοι*); as 2 Tim. iii. 8 (where see note). This picture of the circumcision is indeed sad (comp. 1 Thess. ii. 15, 16; Acts xxviii. 25—28).

HOMILETICS.

Vers. 1—16.—*The ministry of character.* The pastoral Epistles, and this chapter in particular, bring prominently before us the Christian ministry as of commanding importance in the scheme of Christianity. Christianity, the sum and substance of Christian doctrine, was to be diffused among all nations; and the great instrument for maintaining it in efficiency and power was to be the ministry. But in describing the ministerial qualifications the apostle lays so much stress upon the personal character of the ministers, as to make us feel that the Christian ministry of which he speaks is a ministry of character as much as of preaching, or teaching, or any other ministration. Looking at this side of the ministry, we learn that it is the purpose of the great Head of the Church, Jesus Christ our Lord, that his doctrine and the truth which he brought down from heaven should be presented to the world in the lives and characters of his accredited servants and ambassadors. Those servants of his were to be scattered among the people, "in every city," and every village, where the gospel message had been brought, and the people were not only to hear from their lips, but were to see in their lives, the nature and practical effect of the doctrine delivered to them. And, in truth, the eloquence of holy, loving, and self-denying lives is more persuasive than that of any words, however good and however beautiful. We feel, even after reading the words of the Master himself, and having felt their power, that there is a still greater power in that life and death, wherein were embodied, in all the beauty of love and goodness, the sublime precepts which he taught. While, therefore, we see the importance of a learned clergy, an eloquent clergy, an orthodox clergy, and withal a clergy of business habits, we shall do well to keep steadily in view the commanding and essential quality of high and consistent Christian character, showing itself in all the details of the daily intercourse of life. The clergy of the Church should be the epistle of Christ, known and read of all men in every place where they are located, as bishops, priests, or deacons. In their manner of life and whole conversation should be seen worked out in practice what the grace of our Lord Jesus Christ is intended to effect in the renewal of human nature. Their conduct and character should be a living commentary on the Word of God which they preach to the people, and their silent argument for pressing it upon the people's acceptance. And hence we may deduce the importance of a resident ministry. The functions of preaching and ministering the sacraments may be performed by strangers. The effectual sermon of a holy Christian life requires "elders" resident amidst the community to whom they preach. The pure morals, the well-ordered families, the meek and patient behaviour under provocation, the kindly genial sympathies, the fair and equitable dealing, the sober gravity, the self-control and self-mastery of the servant of God, must be seen near in the daily intercourse of life, to be judged of and appreciated. It is the glory of the English Church that, by means of her endowments, she is able to place a minister of Christ to reside in every parish. Let every such minister remember that the interests of the Christian faith are bound up with his own manner of life and that of his household, and do his utmost endeavour that that life may be a faithful reflection of the grace of God, which teaches men to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, while we wait for the appearing of the glory of our Saviour Jesus Christ.

HOMILIES BY VARIOUS AUTHORS.

Vers. 1—4.—*Apostolic address and salutation.* The full representation which the apostle gives of his apostolic office is designed at once to mark the authority by which he gives the instructions that follow, and to serve as an index to the contents of the whole Epistle.

I. THE CLAIMS OF THE APOSTLE. "Paul, a servant of God, and an apostle of Jesus Christ." 1. *He is servant of God.* Not, as he often describes himself, "a servant of Jesus Christ." The title seems to mark the relation (1) of one who had once been a slave to sin, but, having become free through Christ Jesus, was still, so far as obligation, service, and life were concerned, a servant of God; (2) his devotion to God after

the type of Old Testament service, Moses and the prophets being pre-eminently called the "servants of God;" (3) his ministry in the service of a royal Master (Matt. xviii. 23—32), who makes him a member of his household, a pillar of his temple, a sharer of his throne (Rev. iii. 21). 2. *He is an apostle of Jesus Christ.* This is a more exact definition of his office. (1) He had his commission and his doctrine from him. (2) He had all the signs and proofs of an apostle in him, for he had received power to work miracles as well as to declare Divine truth. (3) It is, therefore, vain and deceptive for any to assume the name who cannot show the signs of an apostle.

II. THE END OF THE APOSTOLIC OFFICE. "For the faith of God's elect, and the full knowledge of the truth which is after godliness." It was designed for the furtherance of the faith and knowledge of believers. 1. *The apostle felt that he was appointed to preach the doctrine of faith, and to be the instrument of bringing men to the obedience of faith.* (Rom. i. 5; x. 17.) (1) Therefore all claims to apostolic authority by men who have abandoned the faith, or overlaid it with error and superstition, are to be rejected by the Church of God. (2) All true faith rests on the Divine foreordination; for it is "the faith of God's elect." Election is, therefore, not to be regarded as equivalent to faith, much less as its consequence (Eph. i. 4); for it is its true cause. The Father is the Elector, as the Son is the Redeemer, and the Holy Spirit the Sanctifier. 2. *The apostolic office was designed likewise to impart the full knowledge of the truth which is after godliness.* (1) Truth is the object—the Word of truth, which comes from him who is the God of truth, who is Christ the Truth itself, who is the Spirit of truth. It was this truth that the apostle preached with all faithfulness and clearness. (2) Knowledge is the subjective aspect of it, and becomes ours through faith. (3) The fruit of this truth is "godliness." It is designed to promote holiness of life and character. It is impossible that this knowledge can be morally unfruitful.

III. THE BASIS OF THIS TRUTH. "In hope of eternal life, which God, that cannot lie, promised before eternal times." The ground and condition of this truth is the hope of eternal life, which is the animating principle at once of the apostle and of the Church of God. 1. *The principle of hope.* The word occurs fifty-two times in the New Testament, and is always connected with God, with the Mediator, and with believers. (1) Its author is God, who is "the God of hope" (Rom. xv. 13), who has given us "a good hope through grace" (2 Thess. ii. 16), and given us Christ as "our Hope," even "the Hope of glory." (2) Hope connects us with the future as memory with the past, and is intended to neutralize the materializing influence of earthly life around us. Thus, God has given us prophecy and promise to gratify the wants, the longings, and the anticipations of the human soul. 2. *The object and sum of Christian hope.* "Eternal life, which God, that cannot lie, promised before eternal times." (1) This life is in Christ Jesus; "for the free gift of God is eternal life in Christ Jesus our Lord" (Rom. vi. 23). But it includes (a) the full fruition of God to all eternity; (b) the fellowship of the Redeemer's throne; (c) the fulness of joy; (d) likeness to Christ. (2) It is eternal life, without a break in the happy continuity of bliss; for it is life without sin or death to mar its perfectness. It is eternal, because he is at once its Author and Support, as being that "Eternal Life that was with the Father" (1 John i. 2). (3) The age of this promise. "Before eternal times." (a) This is not merely before the times of the world, or (b) before the world began, (c) but really in the eternity past; because the reference is not to the covenants of Adam or Abraham, but to the covenant of redemption in Christ before the foundation of the world (2 Tim. i. 9—11). The apostle does not merely say that the promise of eternal life was the result of a Divine purpose fixed from eternity, but that it was made from eternity to believers, because it was made to Christ, whose members they are. It is impossible to understand the meaning of these words without reference to the federal transaction between the Father and the Son (Zech. vi. 13). This was the very "promise of life in Christ Jesus" of which the apostle speaks to Timothy (2 Tim. i. 1). (4) The guarantee for the fulfilment of this promise. "God, that cannot lie, promised" it. God gave both a promise and an oath to Abraham, that "by two immutable things, in which it was impossible that God should lie," we should have a sure hope (Heb. vi. 18).

IV. THE MANIFESTATION OF THIS ANCIENT PROMISE. "But in his own seasons manifested his Word in the message wherewith I was entrusted, according to the commandment of God our Saviour." 1. *The manifestation was made in God's own seasons.*

(1) It is not to be supposed that it was made only by the Apostle Paul, for it was made by the other apostles; and ages before their day it was manifested, with more or less clearness, under the Old Testament dispensation. (2) But the Apostle Paul was one of those specially entrusted with the Word, and specially with "the revelation of the mystery hid for ages" (Rom. xvi. 25). 2. *The Word of God, and the whole order and fulness of the Church, are to be regarded as the unfolding of the ancient promise of eternal life.* 3. *The Word is made manifest by preaching.* (Rom. x. 17.) Preaching is an institute peculiar to Christianity, which it formed for itself as its chosen mode of utterance. Christianity is not a philosophy or a thaumaturgy. It is propagated, not by priests, but by preachers. There are no priests in Christianity but the one High Priest of our profession, who, if he were on earth, would not be a priest (Heb. viii. 4). 4. *The preaching is done in virtue of a Divine call or commission.* "Wherewith I was entrusted according to the commandment of God our Saviour." All the ministries of the New Testament, high and low, are committed as trusts to the Church. Therefore a minister ought to have a true call from on high before accepting the responsibilities of office. The apostle was very emphatic in announcing his call to the apostleship, not as in any way due to his own will or wish, but to Divine command. It was the command of "God his Saviour;" not the Son, but the Father—the usual phrase of the apostle being "according to the will of God" (2 Tim. i. 1).

V. *THE APOSTOLIC SALUTATION.* "To Titus, my true son after the common faith." 1. *The person thus addressed.* (1) Titus was a pure Gentile. It is interesting to remember that the dearest friends and companions of the apostle's life were Gentiles, and not Jews—such as Luke, Titus, and Timothy, who was half-Gentile. Was this leaning caused in any degree by the distrusts and enmities with which he was pursued through life by his Jewish countrymen? (2) Titus was, like Timothy, one of the apostle's converts. This fact would endear him to the apostle's heart. He was a genuine son of the apostle in virtue of the faith common to all Christians; implying that (a) there is but one faith (Eph. iv. 5); (b) one Object of faith, Jesus Christ; (c) one end of faith, eternal life. (3) Titus was evidently one of the apostle's most trusty disciples, though he was less a companion than Timothy, and less allied to him on the terms of an affectionate intimacy. Titus was firm, strong, and capable, with adaptability in the way of administration and of repressing moral disorders among distracted or disturbed communities. 2. *The greeting.* "Grace and peace from God the Father and the Lord Jesus Christ our Saviour." (1) The blessings sought for Titus. "Grace and peace." (a) Grace is the full and eternal fountain of the goodness of God, opened to the wants of men in the blessed gospel; (b) peace is the blessing of the saints, to which they are called in one body, and the safeguard of heart and mind through him who is their Peace (Phil. iv. 7). (2) The source of these blessings, alike God the Father and God the Son, as being equally the Author and Giver of all spiritual blessings. The whole structure of the Epistle is based on the doctrine of the Deity of Christ.—T. C.

Ver. 5.—*Titus's commission in Crete.* Its object was principally to supply the deficiencies in the Church organization of the island.

I. *THE SCENE OF TITUS'S LABOURS—CRETE.* 1. *Its situation and history.* It lies almost equidistant from Europe, Asia, and Africa; a large and populous island of the Mediterranean; the Caphtor of the Old Testament, and now known as Candia. It was a place of ancient civilization, noted for its hundred cities, and became a Roman possession about seventy years before Christ. 2. *The foundation of the Cretan Church.* This probably occurred immediately after Pentecost, for it is said that men of Crete were present on that occasion (Acts ii. 11), and we know that the island abounded with Jews of wealth and influence. The false teachers in Crete were Judaists. There are several reasons for believing that the Church must have been a considerable time in existence. Time must be allowed for the development of heresy. Time must likewise be allowed for the growth of character and reputation, so that Titus, guided by the Church, might have no difficulty in selecting the right class of office-bearers. The fact, likewise, that the bishops were to "have believing children" affords a strong presumption that the Church must have been in existence at least twenty or thirty years. 3. *Its existence without organization.* The Church in Crete seems to have had no regular parties, the ordinances were probably in confusion, and though the power of

heathenism had been broken in one of its quasi-strongholds, the Christians had not utterly escaped contamination. The state of matters in this interesting island proves (1) that there may be a true Church where there is no regular ministry. Thus there is no foundation for the theory that the clergy are the Church, or even essential to its existence, though they are necessary to its edification. (2) It proves also that a regular ministry is necessary. Therefore the arguments of Darbyites go for nothing. A ministry was specially needed to check the unruly and vain talkers in Crete, as well as to apply the sanctifying influence of the gospel, as well as a wholesome Christian discipline to the cure of moral disorders.

II. THE SCOPE OF TITUS'S LABOURS. "For this cause left I thee in Crete, that thou mightest set in order the things that were wanting, and ordain elders in every city." The apostle had himself successfully laboured in the island, and the gospel had in consequence spread among many of its cities. But he had been summoned away from the scene before he could do anything to organize the community or regulate its varied Church life. He therefore sent Titus as his delegate to discharge this duty. 1. *Titus was to set in order the things that were wanting.* As Crete was a most luxurious and corrupt place, as heathenism affected its whole family and public life, as the Church had got into disorder through its contiguity to paganism, or was unable to organize itself strongly in the face of a hostile world, Titus was left behind to fix the order and circumstances of public worship, including the celebration of Christian ordinances, to establish a godly discipline which would purify family life, to instruct the Cretans more fully in the doctrines of the gospel which were attacked by designing Judaists, and generally to superintend the development of all matters affecting Christian faith and practice. 2. *He was to ordain elders in every city.* (1) The elders were the pastors or teachers of congregations, and were so called on account of their age and gravity of manner. They were also called "bishops" (ver. 2; Acts xx. 17, 28), on account of their office as overseers of the flock. It is now universally conceded that these names are but different designations of the same office-bearers. We read in Scripture of "bishops and deacons" (Phil. i. 1), but never of "bishops and elders," simply because bishops and deacons represent two different orders, but bishops and elders do not. These bishops were simply the pastors of congregations. (2) There were several elders in each congregation. Titus was "to ordain elders in every city," that is, a plurality of elders for each Church. There was certainly a plurality in several Churches (Acts xiv. 23; xv. 22). (3) These elders were to be ordained or solemnly set apart to their office. (a) The word "ordain" throws no light on the question whether the appointment took place with or without the co-operation of the Church. But the same word is used in the account of the ordination of the deacons who were chosen by the Christian people (Acts vi. 3). In another case (Acts xiv. 23) the ordination of elders did not take place without the co-operation of the Church, which selected by a show of hands, as the word signifies, the candidates for ordination. The directions given by the apostle to Titus with regard to the qualifications of elders imply that the choice lay, not with Titus, who was a complete stranger to Crete, but with the body of the Christian people who were familiarly acquainted with the private work and public gifts of believers. (b) The ordination was the act of Titus, who was the delegate of the apostle. It is not improbable that Zenas and Apollos, who were then in Crete, were associated with him in the act of ordination. It is now generally admitted that he was not appointed permanent Bishop of Crete, for his stay was designed to be short (ch. iii. 12). This whole passage proves the importance of Church organization, while it presupposes a certain amount of Christian knowledge and feeling among the members of the Cretan Church.—T. C.

Vers. 6, 7.—*The character of bishops—their negative qualifications.* The apostle first mentions their qualifications in a moral point of view before he speaks of their duties as teachers.

I. BLAMELESSNESS. The minister must be one against whom no charge can be brought. His name must be spotless (1 Cor. i. 8; Col. i. 22). The Church must be able to respect him. 1. *Because he must be an example to the believers.* 2. *Because he could not otherwise consistently check or reprove the blameworthy ways of others.* (Ch. i. 13.) Christian life in Crete was unsound both as to morals and doctrine. 2.

Because as "a steward of God" he has grave responsibilities, both to God and to the flock. He must be both wise and faithful in relation to the "house of God, . . . the Church of the living God" (1 Tim. iii. 15), which is entrusted to his keeping.

II. THE HUSBAND OF ONE WIFE. His family relationships are of much moment, for polygamy was the established rule of heathenism. 1. *This passage does not make the marriage of ministers compulsory, as it is in the case of priests in the Greek Church. 2. It is totally inconsistent with the principle of the celibacy of ministers in the Church of Rome. 3. It does not prevent the second marriage of a minister, which is sanctioned by Scripture. (Rom. vii. 1; 1 Cor. vii. 8, 9, 39.) 4. It simply condemns polygamy.*

III. THE CONDUCT OF HIS CHILDREN. "Having believing children, who are not accused of riot or unruly." 1. *The bishop will be judged by his family life.* The family is the nursery of the Church, and these two societies act and react upon each other reciprocally, so that a bad or weak or injudicious father can never be an efficient or respected minister. If he cannot rule his children, how can he rule the Church of God (1 Tim. iii. 5)? 2. *His children ought to be:* (1) Believers, adorning the doctrine of the gospel by purity and obedience. There must be evidence that they have been brought up in the nurture and admonition of the Lord. (2) They ought to be free from the imputation of dissoluteness. There must be no ill reports concerning profligacy. (3) They must not be unruly, that is, disobedient to parents. Those ministers would be unfit to govern the Church whose authority was disregarded by their own children. The minister's home in Crete was, therefore, to be a pattern of order, purity, and piety.

IV. NOT SELF-WILLED. The elder ought not to cherish: 1. *A self-loving spirit,* which leads to the disregard of the rights, or claims, or feelings of others. 2. *A haughty and imperious temper.* One who is both obstinate and proud can have no influence over his flock. He ought to be humble, easy to be entreated, able to rule his own spirit, and considerate to others.

V. NOT SOON ANGRY. 1. *He ought to have a temper not quickly provoked by contradiction or evil-speaking.* Many tongues will be busy with him, as many eyes will be watchfully turned upon his walk. 2. *He ought to remember the temper of his Master,* "who, when he was reviled, reviled not again." He ought to be "slow to wrath," and imitate the Divine long-suffering and patience.

VI. NO BRAWLER. The word suggests the conduct of one insolent through wine, quarrelsome and furious. The minister must not only abstain from drunkenness, but avoid the passionate folly of men carried away by this sin.

VII. NO STRIKER. He must never lift his hand against his fellows. 1. *He is the peacemaker of his parish.* 2. *How can he restrain the violence of others if he cannot hold his own hands?*

VIII. NOT GIVEN TO FILTHY LUERE. 1. *Covetousness is idolatry* in a minister as well as in the members of his flock. It implies the existence of a divided heart. 2. *An avaricious temper is condemned by the example of Christ,* who, "though he was rich, became poor" to make many rich. 3. *It is a peculiarly heinous sin to make a gain of godliness.* 4. *A covetous minister will seek his own things, not the things of Jesus Christ.*—T. C.

Ver. 8.—*The bishop's positive qualifications.* I. BUT A LOVER OF HOSPITALITY. 1. *This trait was specially suitable to a time when Christians, travelling from one place to another, were in the habit of receiving kindly entertainment from brethren.* 2. *This habit may bring blessing to our houses.* Some have thereby "entertained angels unawares" (Heb. xiii. 2). 3. *It recommends the gospel to find its ministers ready at all times to feed the hungry, opening heart and house to the poor and needy (Luke xiv. 13).* 4. *Yet the hospitality is not to be that of luxury or sensuality.*

II. A LOVER OF GOOD. It points to a heart in sympathy with everything good and noble and of good report, as opposed to the corrupt tendencies at work in Cretan society.

III. SOBER. 1. *The word points to the self-restraint which controls the passions, in accordance with the dictates of conscience, reason, and the gospel of Christ.* It is opposed to the irascibility already condemned in ministers (ver. 7). 2. *It points to*

sobriety of intellect; for the minister must not be led away by false enthusiasm, or entangled with spiritual fanaticism. He is to follow quietly the even tenor of his way, under the guidance of truth.

IV. JUST. 1. *There must be the full recognition of the rights of others.* 2. *There must be such a management of pastoral duty that poor and rich, ignorant and learned, will be treated with the most impartial fairness.* There must be "no respect of persons." 3. *There must be no casting of stumbling-blocks in the way of others.* 4. *There must be sincerity, uprightness, and faithfulness in admonitions and counsels.*

V. HOLY. The minister must be true in his relations to God. 1. *He rejoices to be numbered with the company of the saints.* 2. *His conduct must flow from a holy heart, as the effect of a new heart.* 3. *His holiness must rebuke the ungodly, and make his words like ointment poured forth.* 4. *It implies a separateness of walk, like him "who was holy, harmless, undefiled, and separate from sinners."*

VI. TEMPERATE. This word points to eating and drinking, to lusts of the flesh, to abstinence even from things lawful for the sake of peace and the glory of God.—T. C.

Ver. 9.—*The bishop's qualification as to doctrine.* The apostle reserves to the last place the most important of all the qualifications needed by elders.

I. THE DUTY OF ADHERING TO THE TRUTH. "Holding fast the faithful Word which is according to the teaching." 1. *The doctrine of the gospel is "the faithful word:"* (1) Because it contains nothing but the truth. (2) Because it never deceived any that trusted in it. (3) Because it truly displays the faithfulness of God. 2. *It is no mere subjective opinion of the preacher,* but is based upon or in agreement with the teaching of the apostles. "Which is according to the teaching." The truth is not to be discovered by the preacher, but delivered to him. 3. *It is to be steadfastly maintained.* The preacher is not to allow it to be wrested from his grasp by false teachers. The apostle was always emphatic as to the importance of this duty. "Hold fast the form of sound doctrine, which thou heardest from me" (2 Tim. i. 13); "Continue thou in the things thou hast learned" (2 Tim. iii. 14). It was a powerful lever in his hands for moving the hearts of men.

II. THE DESIGN OF THIS QUALIFICATION. "That he may be able both to exhort in the sound doctrine and to convince the gainsayers." 1. *The preacher must be qualified for exhortation in the sphere of a sound, healthy, practical teaching.* This implies that men had some knowledge of the truth, but they need to be persuaded to follow it rather than a morbid and unpractical teaching that can in no way minister to edification. 2. *He must be qualified to refute the arguments of false teachers.* And nothing is so powerfully conducive to this end as sound doctrine firmly held and wisely applied.—T. C.

Vers. 10—13.—*The character of the adversaries at Crete.* They were within the communion of the Christian Church. It was, therefore, all the more necessary that the ministers should be holy, laborious, and uncorrupt.

I. THE MORAL AND INTELLECTUAL CHARACTERISTICS OF THESE ADVERSARIES. "For there are many unruly men, vain talkers and deceivers, especially they of the circumcision." 1. *They were refractory.* Though standing in Church relationships, they refused all obedience, and pursued purely factious and divisive courses, that led to the subversion of discipline and the distraction of families. Such persons mar the prosperity of many a Church. 2. *They were vain talkers.* Corruption quickly makes its way from the heart to the lips, and flows forth in glib and empty babbling. (1) There is no allusion here to heresy, for the vain talking is merely opposed to useful and solid doctrine. The teachers were fluent and superficial, speaking, perhaps, great swelling words of vanity, which were of no profit to the hearers. (2) The tongue was made for speaking, but it is the Lord's will that it should always be used for his glory. It ought to be the utterer of the "wisdom that is from above," which is "first pure, then peaceable." (3) Vain talkers are the pest of Churches and families, sowing the seeds of distrust and turning men's minds against the gospel. 3. *They were deceivers.* They deceived others by their good words and fair speeches, their vain speculations and their dexterous arguments, and thus became very dangerous persons. 4. *They were of "the circumcision" party in the Church.* (1) They were members of the Church,

and therefore in a position to do much mischief. (2) They were Judaizing Christians, who blended the Law and the gospel, teaching that circumcision was necessary to salvation. (3) They were the persistent enemies of the Apostle Paul through his whole life, and thwarted him in his labours in every part of Asia and Europe.

II. THE EFFECT OF THEIR SEDUCTION. "Subverting whole houses." They pursued a process of sapping and mining, subverting the faith (2 Tim. ii. 18), and bringing whole families to disorder and ruin. It was not a case of mischief done to a few isolated individuals. Thus they undermined the peace and stability of the Church itself.

III. THE MOTIVE OF THEIR TEACHING. "Teaching things which they ought not, for filthy lucre's sake." The real root of the evil is laid bare by the apostle. It was a sordid love of gain. Therefore the teaching was such as would accommodate itself to the prejudices of men. These men had no regard for God's honour, for the interest of Christ, or for the welfare of souls; they only sought to increase their worldly substance by gaining popular applause. 1. *Money in itself is no evil*, for it has no moral character. It is only a blessing or a curse according to the use that is made of it. 2. "*The love of money is the root of all evil.*" It leads men to dishonour God, to ignore the claims of truth, to sacrifice the peace of the Church. The Pharisees in our Lord's time devoured widows' houses. How many people still sacrifice religion so far as they imagine it to conflict with their worldly advancement! 3. *The motive of these Cretan adversaries was baser than if it had been mere fanaticism or the love of proselytism.* (Matt. xxiii. 15.)

IV. THE JUSTIFICATION OF THE APOSTLE'S STRONG LANGUAGE CONCERNING THEM. "One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons." This testimony is true. These words refer not to "those of the circumcision," but to the inhabitants of Crete, who had generally welcomed the injurious teaching referred to. 1. *The apostle's quotation of a heathen poet, Epimenides, shows that it is not improper for Christians to study the literature of heathen nations.* Classical studies were once, on moral grounds, discouraged by the Church. Calvin says that nothing learned ought to be rejected, even though it should proceed from "the godless." 2. *The quotation is the unbiassed judgment of a Cretan poet, held in high honour for so-called prophetic gifts.* It represents the character of the Cretans in the darkest light, as if to justify a heathen proverb, "The three worst C's in the world are Cappadocia, Crete, and Cilicia." (1) "Cretans are always liars." This estimate is fully borne out by profane writers, as well as by the proverb that makes "Cretizing" synonymous with "deception." (2) They were "evil beasts." In allusion to their fierceness, their wildness, their cruelty. (3) They were "idle gluttons." They were sensual and slothful, corpulent and idle, and therefore fit disciples of teachers whose "god was their belly," and were content to eat the bread of others without working. 3. *The apostle endorses this heathen testimony, showing that the Cretans had not changed their national character in six hundred years.*

V. THE TRUE METHOD OF DEALING WITH THE CRETAN ADVERSARIES. "Whose mouths must be stopped." 1. *This does not warrant civil persecution.* 2. *It warrants the use of cogent arguments* to silence gainsayers, such as those by which our Lord silenced the Sadducees and the Pharisees, as well as the use of faithful and stringent discipline to repress ecclesiastical and moral disorders. The adversaries were to be opposed by reason, faithfulness, and love, above all, by the faithful preaching of the gospel in its positive as well as its negative aspects.—T. C.

Vers. 13, 14.—*The necessity of godly rebuke.* At this point the apostle drops the reference to bishops, and lays upon Titus himself the duty of applying the proper remedy.

I. THE UTILITY OF REBUKE. "Wherefore rebuke them sharply, that they may be sound in the faith." The nature of the people demanded sharp treatment. "Sharpness and severity are but the other side of love itself, when the wounds can only be healed by cutting." Ministers are sent to give rebuke (Jer. xlv. 4; Micah iii. 8). 1. They may give it privately. 2. Or publicly (1 Tim. v. 20). 3. Fearlessly (Ezek. ii. 3—7). 4. With all authority (ch. ii. 15). 5. With long-suffering (2 Tim. iv. 2). 6. If sharply, yet with Christian love (2 Thess. iii. 15). 7. The good receive rebuke

(1) kindly (Ps. cxli. 5); (2) with love to those who administer it (Prov. ix. 8; xxiv. 25); (3) they attend to rebuke (Prov. xv. 5).

II. THE DESIGN OF THE REBUKE. "That they may be sound in the faith." It was: 1. *That they might be recovered from their errors, and receive sound doctrine, and use sound speech that cannot be condemned.* 2. *That they may be sound in the grace of faith, and manifest it by departing from their evil works.* This soundness of faith is described negatively by their "not giving heed to Jewish fables, and commandments of men, that turn from the truth." (1) Jewish fables. These are mentioned in 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. They were, no doubt, rabbinical, and ultimately crystallized into the Talmud. Our Lord condemned them (Matt. xv. 3). The traditional principle has, in spite of this warning, spread widely in the Church. We see it in the Latin Church, in the Greek Church, in Islamism. It is, in fact, the ruling principle of all these communities, which have no real love for the Scriptures. (2) The commandments of men. (a) They stand in antithesis to the commandments of God (Matt. xv. 9; Col. ii. 22). (b) They evidently were of a ceremonial character, and involved ascetic peculiarities, touching the question of abstinence from meats, and from other things created by God for man's enjoyment. (c) Their origin was evil, for they sprang from men turning away from the truth. It was not merely Mosaic prohibitions with regard to food that they enforced, but ascetic additions and exaggerations in the spirit of the later Gnosticism. The course of these men was downward. They were departing fast from the gospel.—T. C.

Ver. 15.—*A great counter-principle against this ascetic tendency.* "Unto the pure all things are pure: but to the defiled and unbelieving is nothing pure; but even their mind and conscience are defiled."

I. THE PRIVILEGES OF THE PURE. 1. *The pure are not those ceremonially pure,* but those (1) justified from all sin by Christ's righteousness; (2) clean through the Word spoken to them; (3) with hearts purified by faith; (4) with the graces of faith unfeigned, love without dissimulation, and hope without hypocrisy. 2. *Their privilege, purchased by the blood of Christ, was the lawful liberty of using all meats under the gospel which were forbidden by the ceremonial law.* (1) Jesus had taught that defilement comes from the heart, not from the shambles (Luke xi. 39-41). (2) The Church solemnly at Jerusalem decreed the abolition of this old distinction of meats (Acts xv.). 3. *The apostle elsewhere teaches the same truth.* "For meat destroy not the work of God. All things indeed are pure, but it is evil for that man that eateth with offence" (Rom. xiv. 20). All meats are pure to the pure in heart. 4. *The distinction of meats among Roman Catholics tends to the neglect of the Divine Law altogether.* People on the Continent go to balls on the Lord's day who will feel their souls in danger from eating an egg on Friday. 5. *The saying of the apostle has an almost proverbial cast;* for it asserts that "all things"—that is, more than mere food—may have a purifying tendency in the case of the pure. Nothing is unclean of itself, but good, and to be received with thanksgiving (1 Tim. iv. 3-5).

II. THE MORAL RETRIBUTION OF THE IMPURE. It is that they pollute all they touch, and everything becomes the means of increasing their depravity. 1. *There is nothing impure or evil in creation;* it is in the mind and heart of men; these can turn the choicest gifts of God into the means of moral defilement. 2. *Unbelief is the fountain from which all the evil flows;* for to the "defiled and unbelieving is nothing pure." The worshippers may, by their distinctions of food, only foster pride and self-righteousness; but all alike springs from unbelief, which disregards the authority of the Word of God. 3. *The impurity is not merely external,* such as many dread, but internal; for it extends to "the mind and conscience," to the whole intellectual, volitional, and moral nature of man. Thus the last safeguard of the soul disappears, as the retribution upon man's neglect of God, truth, and purity. There is no longer a taste for the simple truth of the gospel, but a frightful facility for self-deception.—T. C.

Ver. 16.—*The great contradiction.* The apostle here describes their moral deficiency. "They confess that they know God, but in works they deny him."

I. THEY WERE MERE PROFESSORS OF RELIGION, POSSESSING ITS FORM BUT DENYING ITS POWER. 1. *Their knowledge of God was purely theoretical or speculative,* &c.; they were

practical atheists. 2. *Hypocrites often profess great knowledge of God.* 3. *Even in apostolic times the communion of the Church was considerably mixed.* There is no trace of a pure Church anywhere on earth. The Church in Crete had unbelievers in its visible membership.

II. THEIR DENIAL OF GOD TOOK A MOST PRACTICAL SHAPE. Their conduct gave the lie to their profession. They were: 1. *Abominable* in the sight of God. They were morally abandoned. They were as hateful in the sight of God as the idols of the nations. 2. *Disobedient.* They were refractory and incorrigible, despising all order and repudiating obligation. 3. *Reprobate unto every good work.* They were as useless for the service of God as reprobate silver, which cannot bear the fire of the refiner. (1) They did no good works. (2) They had neither knowledge nor inclination to do good works. (3) Therefore they were quite useless in the service of God and man.—T. O.

Ver. 1.—*Christian ministry.* “A servant of God.” One of the great revelations of the gospel is the dignity of service. “To be ministered unto” was the end of Roman ambition. Pride and precedence ruled supreme. The Jews sought to be “Herods;” the Gentiles sought for consulships and prætorships. Everywhere we see patrician selfishness in proud palaces, and, as a dark opposite, whole colonies of slaves. The words that fell from the lips of the Master were illustrated in his life: “The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.”

I. A SERVANT OF A STRONG MASTER. God! None can stand against him. In the end sin will reveal its weakness. It may storm and plot and fume against his will, but it is impotent at heart. “The Lord reigneth.” The dominion of sin is undermined, and through the cross its leadership in the prince of this world is destroyed. Christ is “henceforth expecting till his enemies be made his footstool.” He *must* reign!

II. A SERVANT OF A KIND MASTER. One who will not expect more service than we can render, and who knows and appreciates the *kind* of service we can render, and who will “reward every man according to his works.” Kind in the *law* of service, which is a law of blessedness; causing it to be not a yokedom, but the joy of a child’s freedom. “Blessed are they that do his will.” Happiness never to be attained when sought as an *end*, is here found in the highway of duty.

III. A SERVANT OF A FAITHFUL MASTER. One who will stand by his servants in all times of disheartenment, obloquy, and difficulty. One who keeps his promises, so that they are all “Yea and Amen in Christ Jesus.” Ever faithful to his holy trust. “Draw nigh unto God, and he will draw nigh unto you.” Faithful to his vouchsafed protection. “Giving his angels charge over thee, to keep thee in all thy ways.” Faithful to the great Messianic promise, that to his Son “shall the gathering of the people be.” Paul gloried in such a service, and he would have Titus know him by no higher name than “a servant of God.”—W. M. S.

Ver. 1.—*Truth and life.* “The truth which is after godliness.” This was to be “acknowledged” or obeyed. For truth is not a library for the leisurely, or a mine for the curious. It is the present truth—the practical truth; a truth that is always to be translated into life.

I. THIS IS A DIVINE TEST OF TRUTH. “After godliness.” Like inspiration, it is *profitable for instruction in righteousness*. It is a seed whose preciousness is tested by the golden grain in its ripened ear. It does not produce a mere “pietism” or sentimental emotionalism; it produces godliness. Some are valiant for theoretical and doctrinal truths who bring forth no “fruit unto holiness.” We are able to take the vantage-ground of Christian history, and to argue that there are no lives like Christian lives: that in this type of character are all the essentials of godliness—a life within, which cleanses the heart, energizes the will, quickens the conscience, elevates the taste, and purifies and sanctifies the life. This is the Divine test of truth: “By their fruits ye shall know them.”

II. THIS IS A DIVINE MARK OF THE APOSTOLATE. Paul claims to be “an apostle of Christ, according to the faith of God’s elect.” He does not say that the evangelists, Matthew, Mark, Luke, and John, gave sacred and special commission to him; for

there is no record that they did. He does not claim, like Peter, to have been with Christ on the holy mount; or to have been with those disciples who were with Christ at his ascension, when "he led them out as far as to Bethany, and lifted up his hands and blessed them," or to have heard the command then given, "Go ye into all the world, and preach the gospel to every creature." Nor does he rest his apostolate on anything ceremonial or formal alone. By the manifestation of the truth he commended himself to every man's conscience in the sight of God. The truth of his message was one ground of authority and the godliness of it another, and those two bases of authority—*truth and goodness*—are strong and eternal. None can shake the temple built on such granite foundations as these. Philosophies may change and councils may err, but these abide for ever. So Titus had to learn that his ministry was connected with a truth that must be *lived*, as well as a truth that must be *taught*.—W. M. S.

Ver. 2.—The immortal hope. "In hope of eternal life." How often these words have been inscribed over the resting-place of the dead! How restful they are! How such inscriptions in the dark catacombs tell of the new and blessed era that Christianity introduced! But it would be a mistake to connect them only with *heaven*. "This is life *eternal*," we read, "*to know thee the only true God, and Jesus Christ, whom thou hast sent.*"

I. HOPE AND LIFE ARE HERE CONNECTED. It was *not* so in paganism. Men lost hope. They lived in and for the present day, and when tired of life committed suicide. Hope, such as the great Christian hope, brightens all human duties and joys. Life is real and earnest, all through the years. Age does not dim the brightness of the eye of the soul. So "*we are saved by hope*"—saved from *ennui*, disheartenment, and misery. We find Paul rejoicing in hope and patient in tribulation because of the life within, that was hid with Christ in God.

II. SERVICE IS ASSOCIATED WITH ETERNAL LIFE. Paul is a *servant* of God, and that service is quickened by faith and sustained by hope. The Christian teacher sees not only man in his fall and misery, but he sees the ideal man in him—one who may be re-created in Christ Jesus. The desert blossoms as the rose, as hope cheers the sower who plants the immortal seed of the kingdom in human hearts. The measure of our life is the measure of (1) the cheerfulness and (2) the continuance of our service. And what hope! It includes glory, honour, immortality, and eternal life.—W. M. S.

Ver. 2.—The Divine veracity. "God, who cannot lie." *Man* can lie. *Man* does lie. His word is not always his bond. He indulges in exaggeration. He tells half-truths, which are ever the worst of lies.

I. SOME THINGS GOD CANNOT DO. He who gave the moral Law embodies in himself that Law. He cannot do that which is untrue, unrighteous, unjust! "God is not a man, that he should lie; neither the son of man, that he should repent." This is our consolation in trouble. God is faithful, who hath promised—faithful in all that is exquisitely minute as well as all that is magnificently great. And in the wide sweep of the Divine promises we may find our rest in all times of tribulation. "All the promises of God in him [in Christ] are Yea and Amen, to the glory of God the Father." He cannot lie.

II SOME THINGS THAT WE TOO OFTEN DO. 1. *Carry our own cares*, because we will not trust our Father, and cast all our care on him. 2. *Recall our past sins*, and so torture our hearts with remembrance of them, when God has said that he has blotted them all out, and will remember them against us no more. 3. *Lose the bright vision of heaven*, and so become cast down in old age, forgetting that there can be no *suppressio veri*, or suppression of truth, with our Saviour. "I go to prepare a place for you; *if it were not so, I would have told you.*" This should be the rest of our hearts, if we have believed in Christ to the salvation of our souls. "We are in him that is *true*."—W. M. S.

Ver. 2.—The Divine foresight. "Before the world began." This is one of the glories of the gospel. It foresees all events in history, and provides for all the necessities of a being who is born to be redeemed.

I. THERE ARE NO AFTER-THOUGHTS WITH GOD. Our vision is imperfect. Our plans miscarry, because we have not taken in all aspects of the future. Sometimes our pro-

vision for that future is too limited; sometimes it is ill adapted, and we say, had we foreseen, we could have avoided disappointment, disaster, and defeat. All the future lies clearly before the omniscient gaze of God. "The Lamb was slain before the foundation of the world."

II. GOD'S PURPOSES ARE REVEALED IN HIS PROMISES. Not before the *earth* began, but before the *world* began—the world of busy men and women; the world of toil and strife, of sin and sorrow, and the developments of guilt and grief. Then it was that God declared that "the Seed of the woman should bruise the serpent's head." This involves all. Sin would have involved *death*; but the eternal life which St. Paul speak of here was the gift of God in the incarnate Saviour. "This is life eternal, to know the the only true God, and Jesus Christ, whom thou hast sent."—W. M. S.

Ver. 3.—*The Divine proclamation.* "But hath in due times manifested his Word through preaching, . . . according to the commandment of God our Saviour." The entire dispensation of Divine mercy from the earliest ages is a *manifestation*, or a "showing forth." This takes place in God's own way and in God's own time. We who are Christians now wait for "the manifestation of the sons of God."

I. THERE IS ALWAYS A DUE TIME. The clock of time is set to the order of Divine events. Generations give place to the age, and the age to the day, and the day to the hour. "Father, the hour is come." This was the fulness of time. Then the Romans had prepared the roads for the ambassadors of Christ to travel; and the Greeks had provided a perfect language for the written record of the revelation; and the dispersed Jews had circulated the Old Testament Scriptures, and had settled in foreign lands and planted synagogues; and Philosophy had confessed her failures in the opinion of her leaders, that there *must be* a Divine Deliverer, if deliverance comes at all; so that when men by wisdom knew not God, it pleased God in such a *fulness of time* to send forth his Son.

II. THERE WILL ALWAYS BE THE PREACHER. Truth, like the gospel, needs a loving heart and a living voice and a living experience to utter its sweet enchantments. It has pleased God by the foolishness of preaching to save such as believe. That is to say, what the world calls foolishness. But men will always listen to and love the human voice when charged with truth and tenderness and pity. The press is doing a noble work, but it will not supplant the pulpit. Style changes, and methods change; but God "fashioneth their hearts alike." Dickens *spoke* his own works, and thousands flocked to hear. Carlyle and Emerson both acknowledge the mighty and immortal power of *speech*. A preaching which has intellect, conscience, and heart in it, and which is filled with the Spirit of Christ and the cross, will never become effete. It is God's own way, and his ways are higher than our ways.—W. M. S.

Ver. 4.—*Believed in everywhere.* "The common faith." Amid all diversities there is unity. In this sense we know that what is called "Catholic" authority rests on what was believed "always, everywhere, and by all." Theories of religion vary, but the great facts and doctrines are the things which cannot be shaken, and still remain. The word "faith" is sometimes used for that experience of the soul which we call trust, and as such is an inward reception of Christ and his cross; but it is also used, and is so used here, as descriptive of the gospel revelation itself.

I. THE APOSTLES DIE, BUT THE FAITH REMAINS. We are not disciples of Paul, or Barnabas, or Timothy, or Titus, but of *Christ*. These apostles did not draw men to *themselves*, but to *Christ*. They were, as Paul declares, "ministers by whom ye believed." To be in the true succession is to have the spirit of the apostles, and to hold the faith of the apostles. So far as the gospel has been perverted by mediæval superstition or the earlier traditions of the fathers, it is not the common faith. An inspired revelation of truth enables us in every age to preserve the common faith. As the philosophic Coleridge said, "It is evident that John and Paul held Christ to be Divine." The glorious gospel of the grace of God is preserved to us intact by the holy Gospels and the Epistles, and men true to the Bible harmonize in their acceptance of "the common faith."

II. THE LIFE OF THE TRUE CHURCH IS THE SAME IN EVERY AGE. The root must be the same, because the fruit is the same. First *truth* and then *life*. The cry for

forgiveness, and the peace that comes through the cross. The power of the atonement to crucify selfishness, and to lead men to live as not their own. The consciousness of human impotence, and of the might of the Holy Spirit in the inner man. All these are inward experiences of life, resulting from a common faith. Added to these are the experiences which attest life in conduct. We know the same artist's touch in the picture, the same sculptor's hand in the moulding of a figure, the same architect's design in the buildings; and we know Christians by the "life hid with Christ in God," producing those "fruits of the Spirit" which attest, in their beauty and their purity, the energy and the sanctity of the Divine life. It is "the common faith" which gives to Christians, in every land and every age, the same likeness to their Lord.—W. M. S.

Ver. 5.—*Apostolic preparation.* "Set in order the things that are wanting." Christian life is destined for development and for continuance. To this end the Church is to be the centre alike of evangelistic effort and of Christian culture. Here is—

I. THE JUSTIFICATION OF THE ECCLESIA, OR THE "CHURCH." "And ordain elders in every city." The New Testament gives no sanction to the idea that an *unorganized* Christianity is the simplest and the best. The precedents of the early Christian Church were to be faithfully adhered to. Whether the organization of the Church was to be a growth conditioned by the circumstance of every age, is a question we do not here discuss; but that there was to be organization is here settled for ever. The expression, "in every city," shows that the life of the Church was not to be spasmodic, but settled.

II. THERE MUST BE LIFE AS WELL AS ORGANIZATION. This, too, is manifest here. Christians were enjoying "grace, mercy, and peace;" were "renewed in the spirit of their minds." Divine life comes from faith in Christ alone, and is not dependent upon aught else. The declaration of Paul is there always and everywhere, "Believe on the Lord Jesus Christ, and thou shalt be saved." We are, therefore, to recognize the fruits of the Spirit everywhere, whether the gardens in which they grow be according to our plan and ideal or no. But as all Christian life needs constant care and discipline, as the disciple needs teaching, and the justified need sanctification, so there was to be the "setting in order" of all that we mean by the organized Christian Church; not that every detail is to be binding, or to be reproduced by every Church in every age.—W. M. S.

Vers. 7—9.—*The overseers.* "For a bishop," etc. Here we have the moral qualification necessary for an overseer or bishop of the Churches. These bishops were to be an order by themselves, not, as Baxter would have them, "*Primus inter pares*," or "first among equals." Each overseer who was naturally placed in a leading city ought, from his prominence as overseer of the district, to be a ministerial example to his brethren. The practical counsels here given apply equally to all aspects of the "overseer," or bishop.

I. THE BISHOP AT HOME. Polygamy was so widespread that it could not be arrested and done away with at once. But the bishops, as leaders of men, were to set the example. Polygamy, like slavery, was to be destroyed by the influence of the cross—by the crucifixion of human selfishness, and the realization of God's ideals in the dignity of woman and in the sacredness of human life. "Having faithful children," to whom "riot," or the indulgence of unruly appetites and habits, was unknown.

II. THE BISHOP AS A STEWARD. Having elevated position and large opportunity for good. We must remember that *character* makes the good steward, not *ex-cathedra* commands and exhortations. "Not self-willed;" but remembering that the measure of his power is to be the measure of his humility. "Not soon angry;" for if there be no self-repression, if the volcanic fires of the heart be not subdued, it will be of no use for him to preach about the cross which crucifies self. "Not given to wine;" for intemperance bereaves a man alike of reason and of religion. "No striker;" for although the Romans of that day used their power over slaves and dependents by buffeting them, and sometimes killing them, the servant of Christ must be gentle unto all men. "Not given to filthy lucre;" for covetousness kills other virtues, and draws by its tap-root all nourishment from the plants of grace.

III. THE BISHOP AS A BROTHER. "A lover of hospitality." Remembering how many would like to share his counsels, to walk in the light of his influence, and to be refreshed

by his sympathies. "A lover of *good* men." Not *great* men, merely as men of *genius and power*; but men whose hearts were true and pure. "Sober, just, holy, temperate"—
 a "city that lieth four-square."

IV. THE BISHOP AS A TEACHER. Not indulging in novelties or new philosophies. Not a creator of truth, but a teacher of it, remembering that he is a trustee of truth. "Holding fast the faithful Word as he hath been taught."

Finally, we see that all was not so harmonious and peaceful even in the early Church; for the bishop is to exhort and convince the gainsayers, which show that he must be "able" as well as "good."—W. M. S.

Ver. 15.—*Pure-heartedness*. "Unto the pure all things are pure." The gospel centres morality as well as religion in the heart. Men of corrupt tastes cannot have correct morals, because a man may sin against himself as well as against society. An impure heart makes an impure world of its own within; and that, if it hurts none else, hurts the man himself, wrongs his own soul. Here we see that the eye sees what it wishes to see, or what the inward taste desires to see. A pure man does not understand the *double entendre*; does not see the vision of evil beneath the veil of words or the disguise of art.

I. THE FIRST REQUIREMENT. "A pure heart." Make the tree good. A bad man will find impure suggestion anywhere and everywhere—even in religious literature, even in the unsuspecting words of holy men—for his heart is not renewed. So possible is it for men to find evil even in things good.

II. THE GREAT SAFEGUARD. "All things are pure." There is no false delicacy. No prudery, no affectation. In meditation or conversation they catch no stain of defilement from the subjects they are mentally brought into contact with. Their safety is from *within*; for "out of the heart are the issues of life."—W. M. S.

Ver. 15.—*Inner defilement*. "But unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." This is the worst Nemesis of evil; it hurts the man. We can injure the physical senses—the eye, the ear; so we can injure the mind and the moral senses.

I. THE DESCRIPTION OF CHARACTER. Why this couplet? "Defiled and unbelieving" seems at first a strange combination of ideas. Not so. To defile is to march off—to file away from. So men leave the King's highway of holiness, purity, truth, and righteousness; and they do this because they are unbelieving. They will not accept the revelation of God, that sin is loss, shame, misery, death; and that holiness is happiness and life eternal.

II. THE DREAD ISSUE. Nothing is pure. All waters take the colour of the soil over which they pass. The stained windows make a stained light. An impure heart colours everything—thought, imagination, observation, conversation, and common life. And this is the doom! Their mind and conscience are defiled. They feel it. They know it, and at times they confess it. Many shrink from themselves who have never had resolution to seek him who can "create a clean heart and renew a right spirit within them."—W. M. S.

Vers. 1-4.—*Redemptive truth*. "Paul, a servant of God, and an apostle of Jesus Christ," etc. These words direct our attention to certain phases of redemptive truth. The *substratum* of the gospel is not merely truth, but *redemptive* truth. Truth, not merely to enlighten the intellect and to discipline the mental faculties, but to raise the human soul from spiritual ignorance to intelligence, from spiritual bondage to liberty, from selfishness to benevolence, from materialism to spirituality, from the "prince of darkness" to the true and living God. Here it appears—

I. AS A GRAND ENTERPRISE. 1. An enterprise *devoted to the highest purpose*. What is the purpose? It is here described: (1) As the promotion of the faith of God's elect. "According to the faith of God's elect." The idea is, perhaps, the furtherance of true faith amongst those to whom God had, in the exercise of his sovereignty, sent the gospel. As a fact, all men have not had the opportunity of receiving the gospel; indeed, only an insignificant fraction of the race have had it brought to them. This fraction is a class so highly privileged that they may be designated the "elect." Why should

they have the gospel sent to them, and not others? Ask why some should inherit health, others disease; some wealth, others poverty; some intellectual powers of a high order, others minds but little removed from brute intelligence. "All these worketh the selfsame Spirit, devising to every man severally as he will." Now, to further and promote faith among those to whom the gospel goes is one of its grand purposes. (2) As the promotion of the knowledge "of the truth which is after [according to] godliness." More accurately rendered, "The knowledge of the truth which is beside, or which leadeth to godliness" (Ellicott). The grand purpose here indicated seems to be that all who are divinely favoured with the gospel should so believe it, and practise it, that they may become godly in their lives. What a sublime design is this, to make men God-like! Or, as it is expressed in the next chapter, "The grace of God hath appeared to all men, teaching us that, denying worldly lusts, we should live soberly, righteously, and godly in this present world." 2. *An enterprise employing the highest human agency.* "Paul, a servant of God, and an apostle of Jesus Christ." "Paul's mode of designating himself here," says Dr. Fairbairn, "does not exactly coincide with his form of expression in any other Epistle. Elsewhere he calls himself a servant, a bondman of Christ (Rom. i. 1; Gal. i. 10; Phil. i. 1; Col. iv. 12), but here only of God. A noteworthy variation, not on its own account, but as a mark of genuineness; for it is impossible to conceive what motive could have induced any imitator to depart in such a manner from the apostle's usual phraseology. The *δέ* coupling his calling as an apostle of Christ with his relation to God as a servant, cannot be taken in an adversative sense, for there is really no opposition; but it is used, as not unfrequently, to subjoin something new, different and distinct from what precedes, though not strictly opposed to it." Paul was one of the greatest of men. In natural endowments, penetrating insight, vigour of thought, logical force, and rhetorical aptitude, he had in his age but few equals. His acquirements, too, were great. Brought up at the feet of Gamaliel, acquainted with Grecian culture, and master of rabbinic law, he could stand side by side with the greatest reasoners, sages, and orators of his time. But, beyond all this, he was specially called and qualified by God for propagating the gospel of his Son. There is no enterprise on this earth demanding a higher kind of human agency than the gospel, nor (notwithstanding the mental feebleness and the moral meanness of the thousands in every age who have worked, and are working, in connection with it) can there be found a higher class of men, both intellectual and moral, than some who have been, and still are, employed in indoctrinating men with the truths of the gospel.

II. AS A TRANSCENDENT PROMISE. "In hope of eternal life, which God, that [who] cannot lie, promised before the world began [times eternal]." This promise is: 1. *Transcendent in value.* "Eternal life." This means something more than an endless existence. An interminable existence might be an interminable curse. It means not only an existence without end, but an existence without *evil*, without sin, error, sorrow, misery. Ay, and more than this, an endless existence in connection with *good*, and with good only, with knowledge, holiness, liberty, and companionship with the best created spirits, and with the great God himself. Eternal life is eternal goodness. 2. *Transcendent in certitude.* It is made by God, "that cannot lie." Are not all things possible with him? Yes, in what may be called a *physical* sense. It is possible for him to destroy, in the twinkling of an eye, the present creation, and to produce a new one. But, in a *moral* sense, there is an impotency. His "cannot" here is his will not, and his "will not" is his glory. A higher eulogy you cannot pronounce on any man than to say he cannot be ungenerous, he cannot be false, he cannot be unjust, he cannot be dishonourable. Inability to do wrong is the glory of the Infinite. This promise, then, cannot fail; it must be realized. "Till heaven and earth pass, one jot or one tittle shall in no wise pass away." 3. *Transcendent in age.* "Promised before the world began [times eternal]." When was that? Before the foundation of the earth was laid, or the wheels of time began their revolutions. When he occupied the boundlessness of immensity alone. The gospel is an old promise: the Lamb was slain "before the foundation of the world." The gospel is not a threat, but a promise.

III. AS A GRADUAL REVELATION. "But hath in due times [in his own seasons] manifested his Word through preaching, [in the message] which is committed unto me [wherewith I was entrusted] according to the commandment of God our Saviour."

There are three thoughts here suggested concerning the revelation of this promise of eternal life. 1. *It was manifested at a proper time.* "In due times [in his own seasons] manifested his Word." God has a season for everything, everything in the material and the moral. Nothing but sin appears in his universe that does not come "according to his time." Oceans ebb and flow, planets perform their revolutions, kingdoms rise and fall, generations come and go "according to his time." He had a time for the revelation of his redemptive truth, and when the time dawned it beamed on the world. 2. *It was manifested by apostolic preaching.* "Through preaching." Redemptive truth came into the world through man, and it is Heaven's design that it should be propagated through the world by man. It is to be preached, not only with the lips, but by the life. The true preacher must incarnate it. His life must illustrate and confirm the doctrine that his lips declare. It was before the gospel came to men in written documents that it won its greatest victories. Some think that too much importance is attached to the Bible in this work, and that it is vain to expect that the circulation of the Scriptures will answer the end. History shows it has not done so, and the philosophy of the work explains the reason; hence it must be revealed in the voice and the life. 3. *It was manifested by the Divine command.* "Which was committed unto me [wherewith I was entrusted] according to the commandment of God our Saviour." The Divine command came to the apostle to preach the gospel at various times—came to him on the road to Damascus, came to him in the temple at Jerusalem, came to him in the ship on the Adriatic. Yes; the Divine command comes to all: "Go into all the world, and preach the gospel." Not only was it by command that Paul preached to mankind, but now to Titus.

IV. AS A LOVE-BEGETTING POWER. "To Titus, mine own son [my true child] after the common faith." "Mine own son." What an endearing expression! The gospel converter becomes the father in the highest and divinest sense of the converted. No relation so close, vital, and tender as the spiritual relation of souls. Paul's desire is, for Titus, "Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour." Here is the wish of heavenly philanthropy, a philanthropy that embraces the complete and everlasting well-being of its object. Having the "grace, peace, and mercy" of God, we have everything we require; we have "all and abound."

CONCLUSION. Prize this redemptive truth, practise this redemptive truth, preach this redemptive truth. It is the "power of God unto salvation."—D. T.

Vers. 5—9.—*Church order.* "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting," etc. Titus was now at Crete. "Crete, over whose Christian population Titus had been placed by Paul, was a well-known, large, and populous island in the Mediterranean. It lies geographically further south than any of the European islands, and, roughly speaking, almost at an equal distance from each of the three Old World continents, Europe, Asia, Africa. We identify it with the Caphtor of the Old Testament (Deut. ii. 23; Jer. xlvii. 4; Amos ix. 7). In modern times it is known by us as Candia. Very early it was the scene of an advanced civilization. In the 'Odyssey' it is mentioned as possessing ninety cities; in the 'Iliad' as many as one hundred. Metellus added it, B.C. 69, to the Roman dominion. In the days of Augustus it was united into one province with Cyrene. It abounded with Jews of wealth and influence; this we learn from the testimony of Philo and of Josephus. It probably received the gospel from some of those of Crete who, we are expressly told, were present when the Spirit was poured on the apostles on the first Pentecost after the Resurrection (Acts ii. 11). The apparently flourishing state of Christianity on the island at this time was in great measure, no doubt, owing to the residence and labours among them of the Apostle St. Paul, whose work appears to have been mainly directed to preaching the gospel, and to increasing the number of the converts, which, from the wording of ver. 5, was evidently very great, elders being required in every city." The following thoughts are deducible from these words.

I. THAT IN EVERY CHRISTIAN COMMUNITY THERE SHOULD BE THE MAINTENANCE OF ORDER. "Thou shouldest set in order the things that are wanting." "The words," says Dean Spence, "explain the cause of Titus's appointment in Crete. The 'things that are wanting' were what Paul meant, no doubt, to have done himself, but was prevented by being hurried away; for him the end was nigh at hand. These 'things'

were want of Church officials, lack of Church government, want of cohesion between the Churches of the island; in a word, there was plenty of Christian life, but no Christian organization as yet in Crete. It was rather a number of Christian brotherhoods than one." "Set in order." God is the God of order, as witnessed in the harmonious operations of nature. Disorder, both in the mental and moral domains, is abnormal and pernicious; it implies evermore a deviation from the established law of Almighty love. A disordered body is diseased, so is a disordered soul. A disordered family lacks the condition both of peace and prosperity. A disordered Church, for many reasons, is the greatest of all evils. Confusion in a Church is a calumny of Christ, and obstructive at once to its peace, power, prosperity, and usefulness. "Order," says Southey, "is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, as the bones to the microcosm of man, so is order to all things."

II. THAT THE MAINTENANCE OF CHURCH ORDER MAY REQUIRE THE MINISTRY OF SPECIAL SUPERINTENDENTS. The words "elder," "bishop," "pastor," etc., all refer to the same office, and that office means "superintendent," or "overseer." "These presbyters were to be most carefully selected, according to the instructions Titus must remember Paul had given him on some previous occasion." There was to be some one to overlook all. Such a one is to maintain order, not by legislating but by loving; not by the assumption of authority, but by a humble devotion to the spiritual interests of all. The ministry of such a man is needed because of the many elements of discord that exist, even in the best communities, such as temper, self-will, pride, etc.

III. THAT THE SUPERINTENDENTS SHOULD BE MEN OF DISTINGUISHED EXCELLENCE. "Blameless," etc. The highest offices in Church and state should always be filled by the highest characters. The morally small man, elevated to a high office, is an incongruity and a curse; and yet how common is such a sight! Moral serfs on thrones, moral rogues on the bench, moral sycophants in the ecclesiastical world! Here Paul denotes the style of men required to superintend the Church. "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly," etc. "The expressions," says Dr. Fairbairn, "indicate one possessed of that prudence and self-control, that uprightness of character, that kind, generous, disinterested, gracious disposition, which were fitted to command the respect and secure the confidence and affection of a Christian community—one altogether such as might serve for a pattern to a flock over whom he was appointed to preside, and guide their affairs with discretion." The qualifications of this office are here given in: 1. A *negative* form. "Not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre." 2. A *positive* form. "The husband of one wife, having faithful children, a lover of hospitality, a lover of good men, sober, just, holy, temperate, holding fast the faithful Word as he hath been taught."—D. T.

Vers. 10—14.—*The sins of the sect and the sins of the tribe.* "For there are many unruly and vain talkers and deceivers, specially they of the circumcision," etc. In the preceding verses Paul stated one purpose for which he left Titus in Crete, viz. to set in order "the things that are wanting," and to ordain elders in every city. He recognized at once, not only the importance of order in the new community, but also the importance of appointing men who, intellectually and morally, were qualified for its establishment and continuance. In these verses he gives Titus directions as to his aggressive work in Crete. He was to do battle with sin. "For there are many unruly [men] and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert [overthrow] whole houses, teaching things which they ought not, for filthy lucre's sake." The great work of the *gospel minister is to do battle with sin*. In the text, sin is referred to as appearing in two aspects, in *religious sect* and in *national character*.

I. IN RELIGIOUS SECT. "Specially they of the circumcision." These, undoubtedly, are Judaizing Christians, men who pretended to be converted to Christianity, men who sought not only to mingle Judaic elements with the new religion, but to inculcate and disseminate it in that form. Observe the description of sin as it appeared in this religious sect—these men of the circumcision. Here is: 1. *Factionness*. "Unruly." Not only would they not bow to the established order of the Church, but not to the

spirit and principles of the new religion. They would not yield to the masterhood of Christ, the Author and Substance of the gospel; they were self-willed. They would have a sect of their own. 2. *Ostentation*. "Vain talkers." Vain, not merely in the sense of proud, but in the sense of emptiness. In truth, as a rule, the emptiest men, intellectually, are at once the most conceited and loquacious. They talk, not for the edification of others, but for the gratification of themselves. Their fluency, whilst it wins the admiration of fools, deludes the ignorant, and disgusts the thoughtful. 3. *Falsehood*. "Deceivers." All merely nominal Christians are deceivers. They practically misrepresent the doctrines they profess to hold. 4. *Mischievousness*. "Whose mouths must be stopped, who subvert [overthrow] whole houses." "The translation should run, 'seeing they subvert,' etc. There was, indeed, grave cause why these men should be put to silence: the mischief they were doing in Crete to the Christian cause was incalculable. It was no longer individuals that their poisonous teaching affected, but they were undermining the faith of whole families. For an example how Titus and his presbyters were to stop the mouths of these teachers of what was false, comp. Matt. xxii. 34—46, where the Lord, by his wise, powerful, yet gentle words, first put the Sadducees to silence, and then so answered the Pharisees 'that neither durst any man from that day ask him any more questions'" (Dr. Ellicott). 5. *Greed*. "Teaching things which they ought not, for filthy lucre's sake." All the speeches they made, all the influence they exerted, sprang from sordid motives. Sin has a thousand branches and but one root, and that root is selfishness. How many, in what we call the religious world, are found teaching things which they ought not, for "filthy lucre's sake"—things that gratify popular taste, that agree with popular prejudice, chime in with the popular thought! All this to fill their purses and to enrich their coffers. Now, these sins which are discovered in the religious sect are prevalent outside of all religions; but they receive a peculiar colour, shape, enormity, and mischievousness when we find them in the religious realm. The devil is less hideous amongst his fellows in hell than he is amongst the sons of God. Hence, to do battle with sin in these religious forms is the grand work of a true preacher; and truly, in this age, and here in England, he will find these sins on every hand. He will see *factiousness* building up sects, and little sects within sects; *ostentation*—vain speaking, braggadism, sometimes cooing and sometimes bawling, everywhere; *falsehood*—rogues robbing themselves in the garb of sainthood, wolves in sheep's clothing; *mischievousness*—by their empty words and pernicious example subverting "whole houses," filling the domestic air with poisonous cant; *greed*—the gospel itself made a trade, and vested interests created in connection with doctrines and doings antagonistic to the life and spirit of him whom they call Master. Ah me! conventional religion is a calumny on the religion of Christ. Never was a Luther wanted in Christendom more than now. He is wanted to substitute the pure gospel of Christ for the denominationalized gospel.

II. IN NATIONAL CHARACTER. "One of themselves, even a prophet of their own, said, The Cretans are alway liars, evil beasts, slow bellies [idle gluttons]." There are three sins mentioned here which seem to have prevailed amongst the Cretans as a race. 1. *Lying*. "The Cretans are alway liars." Who made this charge against the Cretans? Paul says, "One of themselves, even a prophet of their own." The quotation is from a poem on 'Oracles,' by Epimenides, of Phœstus, who flourished a.c. 600, lived to the age of a hundred and fifty, and was supposed to have been a sleeper in a cave for fifty-seven years. He appears to have deserved the title prophet in the fullest sense. Plato speaks of him as a Divine man. The Cretans were characterized by the sin of lying—"alway liars." This expression was quoted by Callimachus in his 'Hymn to Zeus,' and well known in antiquity. "The very word 'to Cretize' (*Kretizein*), or to play the part of a Cretan, was invented as a word synonymous with 'to deceive,' 'to utter a lie;' just as *Corinthiazain*, 'to play the part of a Corinthian,' signified 'to commit a still darker moral offence.' Some writers suggest that this despicable vice of lying was received as a bequest from the early Phœnician colonists." 2. *Sensuality*. "Evil beasts." Not only liars, but gross and sensual, living in animalism and for it. All men may be called "beasts" who attend to their animal appetites as means of gratification rather than of relief. He who seeks happiness from his senses rather than from his soul is a beast; he who seeks it from without rather than from within is not better than a beast. The happiness of a true man cannot stream into him from without; it

must well up from the depths of his own high thinkings and pure affections. *Gluttony*. "Slow bellies [idle gluttons]." Their gluttony made them dull, heavy, and indolent. Such are what may be called tribal or national sins. They were not confined to the Cretans, but for them the Cretans were notorious. These are *national*. But are these sins extinct in England? Have we no lying here? Our social air is impregnated with falsehood. Have we no sensuality and gluttony? Yes, alas! tens of thousands are every day pampering themselves with luxuries, whilst millions are being starved to death. Here, then, are common sins with which the preacher has to do battle. He has to "rebuke them sharply, that they may be sound in the faith."

CONCLUSION. A true preacher, then, has no easy task. He has to wage fierce battle with the sins that are around him—the *sins of the sect* and the *sins of the tribe*. He is not to pander to men's tastes, nor to battle with mere opinions and theories, but with *sins*; he must "resist unto blood, striving against sin." "For this purpose the Son of God was manifested, that he might destroy the works of the devil."—D. T.

Vers. 15, 16.—*The supreme importance of moral character*. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure," etc. We notice, at the outset, two facts suggested by the passage. 1. *That there is an essential difference in the moral characters of men*. There are some "pure" and some "defiled," some holy and some unholy. What is the underlying inspiring principle that makes this difference? The *predominant disposition*. Perhaps there is no moral being in the universe who is not under the masterhood of some *one* sentiment or passion, to which can be traced, as to a mainspring, all the motions of his being. This controlling tendency is the moral monarch of souls, or, in Scripture language, is the moral "heart of the man." This supreme disposition exists in all men in two distinct and opposite forms, either in sympathy with the true, the right, and the spiritual, or in sympathy with the false, the wrong, and the material. That soul alone is *pure* whose governing sympathy is God and the true. Supreme love for the supremely good is the true life of the soul, and the fountain of all its virtues. He whose controlling sympathies run not thus, is impure and corrupt. 2. *That the outward world is to men according to this difference*. The whole external universe is to a man according to the moral state of his soul. "As a man thinketh in his heart, so is he"—so is he in relation to himself, to all without, and to God. This being so, the text teaches the *supreme importance of moral character*. Let us look at—

I. THE MORALLY PURE IN RELATION TO ALL THINGS. "Unto the pure all things are pure." This is true in relation to three things. 1. In relation to *appearance*. The proverb goes that the greatest rogues are ever the most suspicious. A thoroughly selfish, ungodly soul will see but little good even in the best men. It is a law that man judges his fellow by himself, and the more corrupt a man is, the more severe his judgment on others. A good man is neither given to suspicion nor censoriousness; he sees some good in all men. 2. In relation to *influence*. The influence of all outward things upon men is dependent on their moral character. Our Lord says, "Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth defileth a man." The moral character is an all-transformative power in the centre of man's being. It turns the unclean into the clean, and the reverse. A good man, like the bee, can extract honey from the bitterest plant; or, like the Æolian harp, can turn the shrieking wind into music. 3. In relation to *appropriation*. As the body lives by appropriating the outward, so does the soul; and as the effects of the appropriation, whether universal or otherwise, depend on the condition of the body's health, as the appropriation of a diseased body only increases the physical ailment; so with the soul. A corrupt soul appropriates, even from the most strengthening and refreshing means of spiritual improvement, that which weakens and destroys. Pharaoh and his host got moral mischief out of the ministry of Moses; and the men of Capernaum were pressed into a deeper and darker hell through the elevating and enlightening ministry of Jesus of Nazareth. Mark, then, the supreme importance of moral character.

II. THE MORALLY DEFILED IN RELATION TO ALL THINGS. "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Here is the converse. Mark, in passing, three things. 1. *The sphere of the defilement*. "The mind and conscience." "The mind," says a modern expositor, "is the willing as

well as the thinking part of man, as it has been well defined the human spirit (*pneuma*) in one of its aspects, not simply *quatenus cogitat, et intelligit*, but also *quatenus vult*. Defilement of this mind (*nous*) means that the thoughts, wishes, purposes, activities, are all stained and debased. The second of these, the conscience (*syneidesis*), is the moral consciousness within, and that which is ever bringing up the memory of the past, with its omissions and commissions, its errors, its cruel, heartless unkindness, its selfish disregard of others. When this is defiled, then this last safeguard of the soul is broken down. The man and woman of the defiled conscience is self-satisfied, hard, impenitent to the last. Every part and faculty of the soul is stained with sin. The body may be cleansed by ceremonial ablutions, and the external manners and speech kept pure by culture and civilization, but the soul be black; the outside of the "cup and of the platter clean," but inside full of corruption. 2. *The cause of the defilement.* "They profess that they know God, but in works they deny him." There is nothing, perhaps, so morally defiling to the soul as religious hypocrisy. The man who with the lip professes to know God, and who in the life denies him, gets deeper stains upon his soul than the agnostic who professes that he knows nothing about him. What millions in our churches every Sunday publicly, at each service, avow with their lip their belief in God, but in their week-day life "he is not in all their thoughts"! Thus souls get deeply dyed in corruption in Christian churches. 3. *The hideousness of the defilement.* "Being abominable and disobedient, and unto every good work reprobate." However fair their conduct in the religious observances, they are "abominable" within, hideous to the eye of God. However rigorous in their observances and religious ordinances, they are "disobedient" in heart, they outrage moral laws; however useful they regard themselves and appear to others, they are "reprobate," they are rejected and worthless. These "defiled" in soul defile everything without; all outward things in their appearance, influences, and appropriation are to them corrupt.

CONCLUSION. Mark: 1. *The natural sovereignty of the human soul.* We are not necessarily the creatures of the outward; we have within the power to bend circumstances to our will, to get good out of evil, to turn outward dissonance into music, deformity into beauty, poison into nourishment. Let us adore our Maker for this wonderful endowment—an endowment which guards us from the coercion of outward forces, secures to us an inward freedom of action, and enables us to put all outward things in subjection to our own spiritual selves. 2. *The dependency of the soul's destiny on itself.* A man's destiny depends upon his moral character, and his character depends upon himself. As food, however nutritious, cannot administer strength to a man's body without the digestive and appropriative power, so no external influences, however good and useful in themselves, can raise a man's soul without the right action of its faculties. Man cannot be made good. His body may be borne to the summit of a lofty mountain without the use of his limbs, but if his soul is to ascend "the holy hill of the Lord," he must climb it every inch himself. Fortune or patronage may raise him to some eminent social position, but he cannot reach a single stage of moral dignity—the true dignity of man—apart from his own earnest endeavours. The transformative power of the soul is to external circumstances what the builder is to the materials out of which he rears his edifice. The choicest materials may be brought together—gold, marble, and cedar—but unless the builder use them with artistic skill they will never take the form of a beautiful structure. So the providence of God may gather around man all the facilities and elements for the raising of a noble character, but unless he use them with his own spiritual hand, he will never produce such a structure. 3. *The grand end of true teaching.* What is that? The supreme importance of every man obtaining a true moral character. "Marvel not that I said unto thee, Ye must be born again." In moral goodness of soul alone, can we not only find our heaven, but find our way safely and happily through this life. We live in a world of evil. We cannot escape its sinful influence by endeavouring, like the anchorite, to avoid its touch. Whilst no man should put himself in the way of temptation, no man should be afraid to confront evil, to go into its most malarial regions if duty call. In truth, if man's well-being depended upon escaping outward evil, it could never be realized, because to live in the world he is bound to live in its midst, and evil must stream into him every day. How, then, is he to reach a blessed destiny? Not merely by endeavouring to frame his life according to the outward rules of morality and religion, but by a right use

of his own spiritual powers. There is a power in the body, when in a healthy state, to appropriate whatever goes into it from external nature that is wholesome and necessary, and to expel that which is noxious and superfluous. The soul has a power analogous to this; a power to appropriate the wholesome and to expel the injurious. This power we call the transformative. Let us use it rightly—use it as Noah used it, who, amidst the blasphemy and ridicule of a corrupt generation, walked with God, and fulfilled a noble destiny; as Paul used it at sceptical Athens, in dissolute Corinth, and in pagan Rome, who from experience left the world this testimony: “All things work together for good to them that love God.”—D. T.

EXPOSITION.

CHAPTER II.

Ver. 1.—*Befit for become, A.V.; the sound for sound, A.V.* But speak thou, etc. The apostle now brings out, in full contrast with the vain talk of the heretical teachers, the solid, sober teaching of a true man of God, in harmony with the sound doctrine of the gospel of Christ. The sound doctrine (τῇ ὑγιαίνουσῃ διδασκαλίᾳ); as in 1 Tim. i. 10 (where see note). In 1 Tim. vi. 1 ἡ διδασκαλία by itself means “the Christian faith,” “the doctrine of the gospel.” The varying phrases, ἡ καλὴ διδασκαλία, ἡ κατ’ ἐνσεβείαν διδασκαλία, and ἡ ὑγιαίνουσα διδασκαλία, all mean the same thing, with varying descriptive qualifications (see ver. 10). The article “the” is not required.

Ver. 2.—*Aged for the aged, A.V.; temperate for sober, A.V.; sober-minded for temperate, A.V.; love for charity, A.V.* Temperate (νηφάλιος); as 1 Tim. iii. 2 (where see note). Grave (σεμνός); as 1 Tim. iii. 8, 11 (see too 1 Tim. ii. 2; iii. 4). Sober-minded (σώφρονος); as ch. i. 8, note. Sound (ὑγιαίνοντας); see ver. 1, note, and ch. i. 13, where, as here, the word is applied to persons, as it is in its literal sense in 3 John 2. Faith, . . . love, . . . patience. We have the same triad in 1 Tim. vi. 11. In 1 Cor. xiii. 13 we find “faith, hope, love.” In 1 Thess. i. 3 the apostle joins “work of faith, labour of love,” and “patience of hope,” which last phrase seems almost to identify *patience* and *hope* (comp. too Rom. viii. 25; xv. 4). We must not miss the important warning, not only to have some kind of faith, love, and patience, but to be healthy and vigorous in our faith, love, and patience. There is a puny faith, a sickly love, and a misdirected patience.

Ver. 3.—*That for the, A.V.; be reverent in demeanour for that they be in behaviour as becometh holiness, A.V.; slanderers for false accusers, A.V.; nor for not, A.V.; enslaved for given, A.V.; that which is good for good things, A.V.* Reverent (σεπτικῶς); only here in the New Testament, twice in 4 Maccabees (in ix. 25, where the eldest of the seven brothers who suffered martyrdom under Antiochus Epiphanes is called ὁ σεπ-

τικῶς νεανίας; and in xi. 20, where it is coupled with αἰών, “age,” or “generation”); it is not uncommon in classical Greek. The word means “becoming a holy person, place, or matter;” otherwise expressed in 1 Tim. ii. 10, “which becometh women professing godliness;” and Eph. v. 3, “as becometh saints.” In demeanour (ἐν καταστάματι; of much wider meaning than καταστολή in 1 Tim. ii. 7); here only in the New Testament, once in 3 Macc. v. 45, “a state” or “condition,” spoken of elephants; and so in classical Greek, applied to a man, to health, to the air, or the body politic. Here *mien, demeanour, or deportment*, including, as St. Jerome expounds it, the movements of the body, the expression of the countenance, what is said, and what is left unsaid. The whole habit and composition or structure of mind and body is to be *σεπτικῶς*, what becomes a holy woman. Slanderers (διαβόλους); as 1 Tim. iii. (q.v.). Nor enslaved to much wine (comp. 1 Tim. iii. 8). Observe the fitness of the phrase “enslaved.” The drunkard is thoroughly the *slave* of his vicious appetite (comp. ch. iii. 3; Rom. vi. 16; 2 Pet. ii. 19). Teachers of that which is good (καλοδιδασκάλους); only here in the New Testament, not found in the LXX., or in classical Greek; teachers, by their holy demeanour as well as by their words. For as Ignatius (quoted by Ellicott) says of the Bishop of the Trallians, “His very demeanour (αὐτὸ τὸ κατὰστημα) was a great lesson (μοθητεία).”

Ver. 4.—*Train for teach . . . to be sober, A.V.* Train (σφρονοῦσι); only here in the New Testament, not found in the LXX., but common in classical Greek in the sense of to “correct,” “control,” or “moderate,” which is its meaning here. Ellicott renders it “school” (comp. 1 Tim. v. 14). The A.V. “teach to be sober” is manifestly wrong. To love their husbands (φιλάδρους εἶναι); here only in the New Testament, not found in the LXX., but occasionally, in this sense, in classical Greek. To love their

¹ But another and more probable reading is ἀγών, conflict, struggle.

children (φιλοτέκνους); here only in the New Testament, not found in the LXX. except in 4 Macc. xv. 4, but not uncommon in classical Greek.

Ver. 5.—*Sober-minded for discreet*, A.V.; *workers for keepers*, A.V. and T.R.; *kind for good*, A.V.; *being in subjection for obedient*, A.V. Sober-minded (σόφρονας); as in ver. 2 and ch. i. 8; 1 Tim. iii. 2. "Discreet" is nearer the sense than "sober-minded." Perhaps the French *sage* is nearer still. *Workers at home* (οικορρυθούς, for the T.R. οικούρους). Neither word occurs elsewhere in the New Testament or in the LXX., nor does οικορρυθός in classical Greek. But οικούρος, which is probably the true reading (Huther), is common in good classical Greek for "stayers at home." It is derived from οίκος and οἶκος, a "keeper." Kind (ἀγαθός). The idea of *kindness* or *good nature* seems to be the side of goodness here intended; as we say, "He was very good to me" (so Matt. xx. 15 and 1 Pet. ii. 18). Kindness is the leading idea in ἀγαθός. Obedient (ὑποτασσόμενος). These identical words occur in 1 Pet. iii. 1 (see too Eph. v. 22; Col. iii. 18). That the Word of God be not blasphemed (see 1 Tim. vi. 1). St. Paul complains that the Name of God was blasphemed among the Gentiles on account of the evil deeds of the Jews (Rom. ii. 24; see Ezek. xxxvi. 20—23). Our Lord, on the other hand, exhorts that Christians, by their good works, should lead men to glorify their Father which is in heaven. The passage before us shows how much the honour of Christianity is bound up with the faithful discharge by Christians of the simple domestic duties of life. In truth, the *family* is the chief seat, and often the main test, of Christian virtue, as it is the distinctive feature of humanity as ordained by God.

Ver. 6.—*The younger for young*, A.V. The younger (see 1 Pet. v. 5, where, however, the νεώτεροι are contrasted with the πρεσβύτεροι, as in 1 Tim. v. 1; here with πρεσβύτερος in ver. 2).

Ver. 7.—*An ensample for a pattern*, A.V.; *thy doctrine for doctrine*, A.V.; R.T. omits *sincerity* (ἀφθαρσίαν), which is in the T.R. In all things (περὶ πάντα); as 1 Tim. i. 19 (περὶ τὴν πίστιν); "concerning, in the matter of" (Ellicott on 1 Tim. i. 19). St. Jerome and others connect these words with the preceding clause, "to be sober-minded in all things." But it is usually taken as in the text, "in all things showing thyself," etc. Showing thyself, etc. With regard to the somewhat unusual addition of the reflexive pronoun to the verb in the middle voice. Bishop Ellicott remarks, "Emphasis and perspicuity are gained" by it. An ensample (τύπον). Huther remarks that this is the only passage in the New Testament where

τύπος is followed by a genitive of the thing. In 1 Tim. iv. 12 the genitive is of the person to whom the example is given, in word, in conversation, etc., and in 1 Pet. v. 3, τύπος τοῦ ποιμνίου. Of good works (comp. ch. iii. 8). Note the stress laid by St. Paul upon Christian practice as the result of sound doctrine. Mere talk is absolutely worthless. *Uncorruptness* (ἀφθόριαν, or, as T.R., ἀδιαφθορίαν); only here in the New Testament, and not in the LXX. or in classical Greek. Ἀφθόρια has the best manuscript authority; but the sense of ἀδιαφθορία as deduced from the good classical word ἀδιάφθορος, which means among other things "incorruptible"—not to be influenced by entreaties or bribes—seems to make it preferable. The word describes the quality of the teacher rather than of his doctrine. He is to preach the truth without fear or favour. Gravity (σεμνότης); as 1 Tim. ii. 2; iii. 4. This, again, is a quality of the teacher. These accusatives depend upon παρεχόμενος. But the construction of the sentence is somewhat irregular for brevity's sake.

Ver. 8.—*Us for you*, A.V. and T.R. *Sound speech* (λόγον ὑγιᾶ); still depending upon παρεχόμενος. Besides his personal qualities as a teacher, his speech, or doctrine, must be *sound*. The word, common of bodily health, is only here applied to speech or doctrine; the common phrase in the pastoral Epistles is ὑγιαίνουσα διδασκαλία, ὑγιαίνουσι λόγοις, and the like. That cannot be condemned (ἀκατάργιστον); only here in the New Testament, once in 2 Macc. iv. 27. This marks the care that the Christian teacher must take not to say anything in his teaching rash, or reprehensible, or that can give offence or cause the ministry to be blamed (comp. 1 Tim. v. 14). *May be ashamed* (ἐντραπή). In the active voice ἐντρέπειν is "to put to shame" (1 Cor. iv. 14), and in classical Greek. In the middle voice ἐντρέπομαι, followed by a genitive of the person, or an accusative in later Greek, means to "respect, reverence" (Matt. xxi. 37; Luke xvii. 2, etc.). In the passive, as here and 2 Thess. iii. 14, it means "to be put to shame," "to be ashamed" (comp. Ps. xxxiv. 4 [LXX., xxxv. 4]). (Compare, for the sentiment, 1 Pet. ii. 15; iii. 16; and note the frequent resemblances between the pastoral Epistles and those of St. Peter.) The shame of the detractors consists in their being put to silence, having nothing to say, being proved to be slanderers. No evil thing (μηδὲν φαῦλον); as Jas. iii. 16; John iii. 20; v. 29. The word means "mean, worthless, paltry," and is hence synonymous with κακός.

Ver. 9.—*In subjection to for obedient unto*, A.V.; *be well-pleasing to them for please*

them well, A.V.; *gainsaying for answering again*, A.V. Servants; i.e. slaves (δούλους), the correlative to which is δεσπόται, masters, who had absolute power over their slaves, and property in them (comp. 1 Pet. ii. 18, where they are called by the name of οἰκέται, house-slaves). The construction is carried on from the "exhort" of ver. 6. Well-pleasing (εὐαρέστους); elsewhere spoken with reference to God (Rom. xii. 1; 2 Cor. v. 9; Eph. v. 10, etc.). In all things (ἐν πᾶσιν); nearly the same as περὶ πάντα in ver. 7; to be taken with εὐαρέστους. Some, however, connect the words with ὑποτάσσεσθαι, "to be obedient in all things." Gainsaying (ἀντιλέγοντας); as in ch. i. 9 (see note). Here, however, the "answering again" of the A.V. is a better rendering. It implies, of course, a resistance to the will of their master, and impatience of any rebuke (comp. 1 Pet. ii. 18—20).

Ver. 10.—*Parloining* (νοσφιζομένους); literally, *separating for their own use what does not belong to them*. So Acts v. 2, 3, "to keep back part." It is used in the same sense by the LXX. Josh. vii. 1 of Achan, and 2 Macc. iv. 32 of Menelaus, and occasionally in classical Greek (Xenophon, Polybius, etc.). *Showing* (ἐνδεικνυμένους). It occurs eleven times in the New Testament, viz. twice in Hebrews, and nine times in St. Paul's acknowledged Epistles. All good fidelity. All fidelity means fidelity in everything where fidelity is required in a faithful servant—care of his master's property, conscientious labour, keeping of time, acting behind his master's back the same as before his face. The singular addition ἀγαθῶν, coming after ἐνδεικνυμένους, must mean, as Bengel says, "in all good things." The duty of fidelity does not extend to crime or wrong-doing. The word "good" is like the addition in the oath of canonical obedience, "in all honest things," and is a necessary limitation to the preceding "all" (see ch. iii. 1, and note). The doctrine (τὴν διδασκαλίαν); as in ver. 1 (where see note). In ch. i. 9 (where see note) ἡ διδαχὴ is used in the same way. This use of διδασκαλία is confirmed by the reading of the R.T., which inserts a second τὴν before τοῦ σωτῆρος. Adorn the doctrine. The sentiment is the same as that in 1 Pet. ii. 12; iv. 11. Christians are exhorted to give glory to God, and support and honour to the gospel of God's grace, by their good works and holy lives. God our Saviour (see 1 Tim. i. 1; ii. 3; iv. 10; and above, ch. i. 3, note). In all things (ἐν πᾶσιν); as 1 Pet. iv. 11.

Ver. 11.—*Hath appeared, bringing salvation to all men*, for that bringeth salvation, hath appeared to all men, A.V. and T.R. Bringing salvation to all men (σωτήριος). The R.T. omits the article ἡ before σωτήριος,

which necessitates construing πᾶσιν ἀνθρώποις with σωτήριος, "saving to all men" "bringing salvation to all men." With the article ἡ as in the T.R., it may be taken either way, but it is rather more natural to construe πᾶσιν ἀνθρώποις with ἐπεφάνη, "hath appeared to all men." The meaning of the phrase, "hath appeared to all men," is the same as the saying in the song of Simeon, "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people" (Luke ii. 30, 31; comp. Col. i. 6). The gospel is not a hidden mystery, but is proclaimed to the whole world. Σωτήριος as an adjective is found only here in the New Testament, in Wisd. i. 14 and 3 Macc. vii. 18, and frequently in classical Greek.

Ver. 12.—*Instructing for teaching*, A.V.; *to the intent that for that*, A.V.; and *righteously for righteously*, A.V. Instructing us, to the intent that. This is an unnecessary refinement. Luther is right in saying that the sentence beginning with ἵνα might have been expressed by the infinitive mood, as in 1 Tim. i. 20, and that we ought to render it not "in order that," but simply "that." The phrase in 1 Tim. i. 20, ἵνα παιδεύωσι μὴ βλασφημεῖν, manifestly would justify the phrase, παιδεύουσα ἡμᾶς (ἢ δικαίως, "teaching us to live righteously." Alford surely is wrong in saying that the universal New Testament sense of παιδεύειν is "to discipline," i.e. teach by correction. In Acts vii. 22; xxii. 3; 1 Tim. i. 20; 2 Tim. ii. 25, the idea of teaching, not of correcting, is predominant. But even if it was so, the pastoral Epistles are so decidedly classical in their use of words, that the classical use of παιδεύειν in such phrases as παιδεύειν τινα κειραλεῖν or σώφρονα εἶναι (Liddell and Scott) is an abundant justification of a similar rendering of this passage. And as regards the use of ἵνα, such phrases as εἰπὲν ἵνα οἱ λίθοι οὗτοι ἔρτοι γενῶνται, "Command that these stones become bread" (Matt. iv. 3; xx. 21; Luke iv. 3; x. 40); Διςτέλειστο . . . ἵνα μηδὲν εἰπωσιν, "He commanded that they not to tell" (Matt. xvi. 20); Συμφέρεαι αὐτῷ ἵνα, "It is profitable for him that" (Matt. xviii. 6); Προσέυχεσθε ἵνα, "Pray that" (Matt. xxiv. 20); Παρεκκλέει αὐτὸν ἵνα μὴ, "He besought him not to send them away" (Mark v. 10); Παρακαλοῦσιν αὐτὸν ἵνα ἄψῃται, "They beseech him to touch" (Mark viii. 22, 30; ix. 9; x. 87; xiii. 34; Luke i. 43; vii. 36); Ἐδέηθην . . . ἵνα, "I asked . . . to" (Luke ix. 40); Ἐρωτᾷ σε ἵνα πέμψῃς, "I intreat thee to send" (Luke xvi. 29; Col. iv. 16, etc.);—prove that the sense "in order that" is not necessarily attached to ἵνα, but that we may properly render the passage before us "teaching us . . . to live soberly," etc.

Ver. 13.—*The for that*, A.V.; *appearing of the glory of our great God and Saviour*

for the glorious appearing of the great God, and our Saviour, A.V. Looking for (προσδεχόμενοι); the word commonly applied to waiting for the kingdom of God (Mark xv. 43; Luke ii. 25, 38; xii. 36; xxiii. 51; Jude 21). The blessed hope. The hope here means the thing hoped for, as in Acts xxiv. 14 (where both the subjective hope and the thing hoped for are included); Gal. v. 5; Col. i. 5 (comp. too Rom. viii. 24, 25). Here the hope is called emphatically "the blessed hope," the hope of Christ's second coming in glory, that hope which is the joy and life, the strength and comfort, of every Christian soul. This is the only place in the New Testament where μακάριος is applied to an object which does not itself enjoy the blessing, but is a source of blessing to others. Of the fifty passages where it occurs it is applied in forty-three to persons, twice to God, three times to parts of the body (the Virgin's womb, and the eyes and ears of those who saw and heard Christ), once impersonally ("It is more blessed to give," etc., Acts xx. 35), and once, in this passage, to the hope. And appearing of the glory. In construing this clause, as well as the following, the same difficulty occurs. There is only one article to the two subjects. The question arises—Can two different subjects stand under one article? Huther affirms that they can, and refers for proof to Buttmann and Winer; and, indeed, it is impossible to treat "the hope" and the "appearing" as one subject. Accepting this, the clause before us should be rendered, *Looking for the blessed hope, and the appearing of the glory of the great God*. This is a description of the second coming of the Lord, of whom it is expressly said that he will "come in the glory of his Father" (Matt. xvi. 27; Mark viii. 38). The appearing of Christ will be the appearing of the glory of the great God, not the appearing of God the Father, to whom the term ἐπιφάνεια is never applied, but of the Son, who is the Brightness of his Father's glory. Our great God and Saviour Jesus Christ. No doubt the Greek words can be so rendered, and perhaps (grammatically) most naturally, as e.g. in 2 Pet. i. 11, where we read, "The kingdom of our Lord and Saviour Jesus Christ;" and so 2 Pet. iii. 18. But, on the other hand, according to what is said above, they need not be so rendered. "The great God" and "our Saviour Jesus Christ" may be two separate subjects, as "the blessed hope" and "appearing of the glory" are. And we have to inquire, from the usual language of Scripture, which of the two is most probable. Alford, in a long note, shows that σωτήρ is often used without the article (1 Tim. i. 1; iv. 10; Phil. iii. 20); that in analogous

sentences, where Κύριος is used as our Lord's title, an exactly similar construction to that in the text is employed, as 2 Thess. i. 12; 2 Pet. i. 1; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; vi. 23, etc. He also observes, after Winer, that the insertion of ἡμῶν after Σωτήρ is an additional reason for the omission of the article before Σωτήρ, as in Luke i. 78; Rom. i. 7; 1 Cor. i. 3, and elsewhere; and that the epithet μεγάλου prefixed to Θεοῦ makes it still more difficult to connect Θεοῦ with Σωτήρ ἡμῶν Ἰησοῦ Χριστοῦ; and lastly, he compares this passage with 1 Tim. ii. 3, 5, 6, and thinks the conclusion inevitable that the apostle, writing two sentences so closely corresponding—written, it may be added, so near to one another in time—would have had in view, in both passages, the same distinction of persons which is so strongly marked in 1 Tim. iii. 3, 5. On these grounds he pronounces against the rendering which is adopted by the Revised Version. Huther's conclusion is the same; partly from the grammatical possibility of two subjects (here Θεοῦ and Ἰησοῦ Χριστοῦ) having only one article, which leaves the question of whether there are here one or two subjects to be decided on other grounds than simple grammar; and partly and chiefly from the double consideration that (1) nowhere in Scripture is Θεός connected directly with Ἰησοῦς Χριστός, as Κύριος and Σωτήρ so often are; and (2) that the collocation of God (Θεός) and Christ as two subjects is of constant occurrence, as e.g. 1 Tim. i. 1, 2; v. 21; vi. 13; 2 Tim. i. 2; iv. 1; Titus i. 4; to which may probably be added 2 Pet. i. 1; Jude 4; 2 Thess. i. 12; he decides, surely rightly, that the clause should be rendered, *the great God and our Saviour Jesus Christ*. Another question arises whether the glory belongs to both subjects. Probably, though not necessarily, it does, since we are told in Matt. xvii. 27 that "the Son of man shall come in the glory of the Father;" and in Matt. xxv. 31, "the Son of man shall come in his glory" (comp. Matt. xix. 28). The whole sentence will then stand thus: *Looking for the blessed hope, and for the appearing of the glory of the great God and of our Saviour Jesus Christ, etc.* The great God (τοῦ μεγάλου); not elsewhere in the New Testament (except in the T.R. of Rev. xix. 17), but familiar to us from Ps. xciv. 3, "The Lord is a great God," and elsewhere, as Deut. x. 17; vii. 21; Ps. lxxvii. 14, etc. In Matt. v. 35 we read "the great King" of God. This grand description of τοῦ μέλλοντος αἰῶνος, "the world to come," is in contrast with τῷ νῦν αἰῶνι, "this present world," in which our present life is passed, but which is so deeply influenced by "the blessed hope" of that future and glorious world!

Ver. 14.—*A people for his own possession* for a *peculiar people*, A.V. Who gave himself for us. The resemblance in thought and diction to 1 Tim. ii. 3—6 has been already pointed out. "Who gave himself" (*ὃς ἑδωκεν ἑαυτὸν*) is there expressed by *ὁ δὸς αὐτὸν*, and "that he might redeem us" (*ἵνα λυτρώσῃται ἡμᾶς*) by *ἀντιλυτρον ὑπὲρ πάντων*. (For the great truths contained in the words "who gave himself," comp. John x. 11, 17, 18; Gal. i. 4; Eph. v. 2, 25; 1 Pet. ii. 24; Heb. ix. 14.) The voluntary offering of himself is also implied in the office of our Lord as High Priest (Heb. ix. 11—14). For us (*ὑπὲρ ἡμῶν*); *on our behalf*; not exactly synonymous with *ἀντὶ ἡμῶν*, "in our stead." Both phrases, however, are used of our redemption by Jesus Christ. We find *ὑπὲρ* in Luke xxii. 19, 20; John vi. 51; x. 11, 15; xi. 50—52; xv. 13; xviii. 14; Rom. v. 6, 8; viii. 32; 1 Cor. v. 7; 2 Cor. v. 14, 15, 21; Gal. i. 4; Eph. v. 2, 25; 1 Thess. iii. 10; Heb. ii. 9; 1 Pet. ii. 21; iii. 18; iv. 1; 1 John iii. 16; and we find *ἀντὶ* in Matt. xx. 28 and Mark x. 45, and in *ἀντιλυτρον*, 1 Tim. ii. 6. The literal meaning of *ὑπὲρ* is "in defence of," and hence generally "on behalf of," "for the good of." The primary idea of *ἀντὶ* is "standing opposite," and hence it denotes "exchange," "price," "worth," "instead," etc. Redeem (*λυτρώσῃται*); as Luke xxiv. 21; 1 Pet. i. 18; common in classical Greek. In the middle voice, as here, it means "to release by payment of a ransom;" in the active voice, "to release on receipt of a ransom." In 1 Pet. i. 18 the ransom price is stated, viz. "the precious blood of Christ;" as in Matt. xx. 28 it is "the life of the Son of man." The effect of this redemption is not merely deliverance from the penalty of sin, but from its power also, as appears by the following words: "a peculiar people, zealous of good works," and by the passage in St. Peter above referred to. Purify (*καθαρίσῃ*); as very frequently in the New Testament of cleansing lepers, the outside of the platter, etc., cleansing the Gentiles (Acts x. 15), putting away all sin (2 Cor. vii. 1), cleansing the Church (Eph. v. 26), purging the conscience (Heb. ix. 14), etc. The *iniquity* just spoken of was a defilement; the *redemption from iniquity* removed that defilement. The blood of Jesus Christ, the price paid for the redemption, was the instrument of cleansing (1 John i. 7, 9). *A people for his*

own possession (*λαὸν περιούσιον*); only here in the New Testament, but frequent in the LXX., coupled, as here, with *λαός* (Exod. xix. 5; Deut. vii. 6; xiv. 2; xxvi. 18), to express the Hebrew *עַמִּי* or *עַמִּי* *עַמִּי*, a people the *peculiar* property, or treasure, of God; "peculiar" being derived from the Latin *peculium*, one's own private property, reserved for one's own private use. The Authorized Version "peculiar" expresses the sense exactly, and the *περιούσιος* of our text and of the LXX., from whom it is borrowed, is meant to define either that special reserved portion of a man's property over and above what he spends for ordinary expenses, which nobody can interfere with, or those jewels on which he sets a special value, and places safely in his treasury. In 1 Pet. ii. 10 *λαὸς εἰς περιποίησιν* ("a peculiar people," Authorized Version) means the same thing, that being the LXX. translation of the same Hebrew word, *עַמִּי*, in Mal. iii. 17 ("jewels," Authorized Version), "They shall be my reserved portion or possession." The application of the phrase, *λαὸν περιούσιον*, descriptive in the Old Testament of Israel, to the Church of Christ, is very instructive. The passage in 1 Pet. ii. 10 is exactly analogous, as is the phrase, "the Israel of God" (Gal. vi. 16). Zealous (*ζηλωτής*); as Acts xxi. 20; xxii. 3; 1 Cor. xiv. 12; Gal. i. 14. From its special application to those who were zealous for the Law of Moses it became the name of the sect or party of the *Zealots* who played such a terrible part in the Jewish war (see Luke iv. 15). *Cananite* (Matt. x. 4; Mark iii. 18) is the Hebrew for *Ζηλωτής*. Zeal for good works is the indispensable mark of God's peculiar people, the inseparable fruit of the redemption and purification which is by the blood of Jesus Christ (comp. 1 Pet. i. 2).

Ver. 15.—*Reprove for rebuke*, A.V. Authority (*ἐπιταγῆς*); see 1 Tim. i. 1 and above, ch. i. 3, "authoritative commandment." Let no man despise thee (*περιφρονεῖτω*); here only in the New Testament; used in a different sense by the LXX. in Wisd. i. 1, but in the same sense as here in 4 Macc. vi. 9, and also in classical Greek. In 1 Tim. iv. 12 and vi. 2 St. Paul uses the more common word, *καταφρονέω*. The apostle thus winds up the preceding portion of his Epistle.

HOMILETICS.

Vers. 1—15.—*Practical godliness the end of spiritual doctrine.* The teaching of St. Paul soars very high in respect of the hidden things of God. To none of the apostles were given more abundant revelations of heavenly mysteries. Caught up into the

third heaven, hearing unspeakable words, saturated with gifts of the Holy Ghost, he was able to lead men's souls into depths and heights of unseen things as no other teacher was. His eloquent tongue, pouring forth the riches of knowledge of an enlightened heart, could speak of God's love to man, of his eternal purposes, of his predestinating grace, of the coming and kingdom of the Lord Jesus, of the resurrection of the dead, of the inheritance of the saints in light, in words of wisdom and power certainly not inferior to those of the very chiefest apostles of Christ. And yet, in dealing with the practical duties of Christian men and women, and in teaching morality as an essential part of Christianity, there is a particularity of detail, a searching application of truth, an earnest tone of warning and of exhortation, which could not be exceeded by any teacher of ethics who knew of nothing else but human conduct and the present interests of society. With St. Paul, familiarity with the highest doctrines of revelation does not depreciate the importance of the humblest duties of daily life; it rather magnifies it, and raises those duties from an earthly to a heavenly platform. If St. Paul's sole end and aim in his apostolic labours had been to bring the daily life of every class of the community to whom he wrote into accordance with the law of righteousness, and to make human life on earth pure and happy, he could not have dwelt upon those details of practice, on which the economy of society depends for its comfort and happiness, with more earnestness and particularity than he has done. The demeanour of old men, the behaviour of old women, the influence of the aged upon the young, the innermost domestic duties of the wife and the mother, words, deeds, looks, dress, temper, disposition, affections, all comes under the constraining influence of the gospel as preached by St. Paul. In like manner that degraded portion of mankind whose condition was so pitiable in the Roman empire, the slaves, of whom there were such numbers in every considerable household, is brought under the elevating influence of Christian motive. Relations and duties full of nought but pain and humiliation in themselves, and leading naturally to the vices which are born of degradation, are elevated at once into platforms of eminent virtue. Under the holy influences of Christian faith new principles are called into life, new motives of thought and action are awakened, and the low life of the dishonest, insolent, and deceitful slave becomes the arena for the exercise of some of the highest virtues of the saint. What a lesson we have here for the Christian teacher! If the parish priest, whose intercourse with his flock brings him into contact with the infirmities and sins of the various classes of his parishioners, would bend his strength in this direction, and upon the basis of the doctrine of grace would build the superstructure of a severe and minute instruction in the details of a really holy life, the value of a parochial ministry would be seen to the full. Christianity in the family, Christianity in the shop, Christianity in the daily intercourse of man with man, would be a preaching of Christ to the world which would put the caviller to shame, and which no adversaries would be able to gainsay or to resist.

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*Special instructions as to Titus's own preaching.* "But speak thou the things which become sound doctrine"—respecting the special deportment of Christians of every age, sex, and rank.

I. CHRISTIANITY IS A SYSTEM OF DOCTRINE AS WELL AS LIFE. It is a doctrine that it may be a life. 1. *The doctrine is contrasted with the fables of the false teachers*, who did nothing by their speculations but lower the tone of Christian life. A true moral life was only possible on the basis of the facts of the gospel plan of salvation (ver. 11). 2. *Its soundness contrasts with the unhealthy teaching of the false teachers.* It is called "the good doctrine" (1 Tim. iv. 6), and the "doctrine according to godliness" (1 Tim. vi. 3). Every other system corrupts; the sound doctrine renovates, elevates, purifies; for our Lord said, "Sanctify them through thy truth." It is milk for babes and meat for strong men.

II. IT IS THE DUTY OF MINISTERS TO PREACH THIS SOUND DOCTRINE. It ought to be preached: 1. *Publicly and plainly*, since there are so many "vain teachers." 2. *With certainty*, as being the undoubted truth. 3. *With all boldness*, as without fear of man

or seeking to please man. 4. *At all times, in season and out of season.* 5. *In its due relation to the duties of religion, as the spring of obedience.*—T. C.

Ver. 2.—*The duties of aged men.* The apostle begins with the most important class in the Church—those who are the leaders of the young. Their characteristic deportment is to be fourfold.

I. SOBRIETY. 1. *This habit of mind is contrasted with the thoughtlessness and levity of youth.* 2. *It is combined with* (1) *watchfulness* (1 Thess. v. 6) and (2) *prayer* (1 Pet. iv. 7). 3. *There are lofty motives to sobriety.* (1 Pet. iv. 7; v. 8.)

II. GRAVITY, in the sense of a dignified deportment. 1. *Old men ought not to lend themselves to the levity and flippancy of the young.* 2. *If they are grave in speech and gait, they will have more weight in the community.* There must be no undue excitability.

III. TEMPERANCE, OR SELF-RESTRAINT. 1. *The aged ought to show an example of self-government in regard to the passions, the appetites, and the will.* The pleasures of sense ought not to allure them, or the love of the world to carry them away.

IV. SOUNDNESS IN FAITH, LOVE, AND PATIENCE. Here is the trilogy of graces once more, only that patience takes the place of hope, to which it is nearly allied. 1. *There is to be a healthy action of these graces in old age.* As if in contrast with the diseases, weakness, and age of the body. The aged have seen their best days, and they ought to reconcile the decay of nature with the increase of grace, so as to make human life to its extreme limit resplendent with beauty and truth. 2. *Each of the graces has its appropriate place in the character of the aged.* (1) *Faith.* It is the subjective condition of it. The old have their hopes sustained by faith; their hearts are cheered by faith; they remain steadfast through faith. It must be at once the principle of their worship, their piety, and their endurance. (2) *Love.* The old are apt to become contracted and cold in their sympathies. But Christian love keeps the heart young and tender and sincere, and the old illustrate its power in growing tolerance, wisdom, and kindliness. (3) *Patience.* They have to bear with many infirmities of body, with declining faculties, with growing decrepitude. But Christian patience must be more than a dull acquiescence with the inevitable; it must be a cheerful acceptance of suffering, that patience may have her perfect work in the closing days of life.—T. C.

Vers. 3—5.—*The duties of aged women and young women.* As woman had attained through Christianity a position of equality beside man, it was necessary to remind her that her new position involved serious responsibilities.

I. THE DUTIES OF AGED WOMEN. 1. *In demeanour as becometh holiness.* (1) There is an appeal to their own judgment as to what is decorous and beautiful in the Christian character. They had an experimental knowledge of the gospel, and they understood the nature and extent of its obligations as affecting their sex. (2) There was to be a harmony between their position and their character as godly women—"women professing godliness" (1 Tim. ii. 10). Their holy calling should manifest itself in their deportment, dress, speech, silence, and, above all, "in a meek and quiet spirit." 2. *Not slanderers.* (1) Old age has no active employment, but it has an active memory and a busy tongue. Thus there is a temptation for the old, unless the grace of God has given the tongue of kindness, to become censorious, malignant, and bitter, avenging themselves the more with their tongues for their very incapacity to avenge themselves in other ways. (2) There is nothing more beautiful or saintly in this world than a true mother in Israel, the presiding genius of her family circle, speaking the words of charity, softness, and kindness to all within her reach. (3) It would be an utter travesty of the gospel for aged Christian women to be slanderers, because they would thus (a) separate friends (Prov. xvi. 28); (b) inflict deadly wounds in character (Prov. xviii. 18); (c) bring dishonour on the gospel; (d) and cause discords in the Church. 3. *Not enslaved to much wine.* (1) The warning was needed on account of the national habits of the Cretans. (2) It was a moderate demand that they should give up the slavish addictedness to wine so common in Crete. She who follows the habit is a slave, and would soon lose the sense of her degradation. The early converts would, perhaps, plead the privileges of their age and country, and use wine as a solace in old age; but Titus is to teach them that hoary hairs give no

liberty to such a habit. (3) We see how the gospel purifies the habits and usages of social life. 4. *Teachers of good things.* (1) The apostle thus prescribes the right use of the tongue to those who were to be "no slanderers." (2) Their teaching was not to be in public addresses, which were forbidden (1 Tim. ii. 12), but in private life. (3) The substance of their teaching was not to be "old wives' fables," not superstitious ceremonies, or things of evil report, but things sound, pure, and honest.

II. THE DUTIES OF YOUNG WOMEN. They are regarded as under the instruction and guidance of the aged women. In Ephesus, Timothy was exhorted to teach the younger women, but it is probable that the state of the Cretan community required that the instructions of Titus should be supplemented by the more practical and continuous guidance of the elderly women. The young women were to be schooled to their duties in a wise manner. 1. *They were to be lovers of their husbands.* (1) The wife would find in this love the source of her strength, the husband the solace for his cares, and the children the guarantee for their happiness and welfare. (2) A loving wife is (a) a blessing to her husband (Prov. xii. 4); (b) brings him honour (Prov. xxxi. 23); (c) secures his confidence (Prov. xxxi. 11); (d) earns his praises (Prov. xxxi. 28). 2. *Lovers of their children.* (1) The love of a mother may be instinctive, but religious fanaticism and brutal separation can make her more unfeeling than the brutes. Rousseau would not keep his children in his house, but sent them to a public hospital; a sign, said Burke, that "bears love their young and lick them into shape, but bears are not philosophers." In India infants are often destroyed by a mother's hands, under the influence of religious delusion. (2) The first duty of a Christian woman is to make her home happy, which is impossible except on a basis of love to husband and children. (3) Religion revives natural affection as it revives all the weakened faculties of our nature, and gives it new power for good. The religious training of the young is impossible without the experience of a mother's love. 3. *Discreet.* Young women, in a new position of Christian privilege, might be tempted to rashness, enthusiasm, and impulsive conduct. They were to be wise and careful in their conduct both at home and abroad. 4. *Chaste.* In act, speech, thought, and dress, finding their true happiness in their husband's society. There are many high motives for a pure womanhood (1 Cor. vi. 19; 1 Thess. iv. 7). 5. *Workers at home.* (1) The wife's business is in her household, not in the great world of society. Religion gains no honour when home duties are neglected. (2) Her husband's interests are preserved by her industry at home. (3) Gadding abroad and busying one's self in other people's affairs tends to the spreading of evil. 6. *Good.* Such women are to be kindly and thoughtful in their family relationships, especially to servants, and not niggardly or exacting. "Their thriftiness must not degenerate into avarice." 7. *Obedient to their own husbands.* (1) This is their great duty, and thus they become types of the Church's submission to Christ. (2) Obedience would recommend the gospel to unbelieving husbands, for attention to this precept would prevent "the Word of God from being blasphemed." Grace does not deliver us from the obligations of nature (1 Cor. vii. 4—16).—T. C.

Ver. 6.—*The duty of young men.* The apostle next thinks of those who are to be the strong stays of the Church in the coming generation. "Young men exhort to be sober-minded."

I. THE NATURE OF THIS DUTY. 1. *Young men ought to be thoughtful, not rash and impulsive.* The Lord says to them, "Consider your ways." 2. *They should be circumspect, not heady and reckless,* using that Word which "giveth to the young man knowledge and discretion." 3. *They should not be self-indulgent, but self-denying.* Not "lovers of pleasure, but lovers of God." "Turn away mine eyes from viewing vanity." 4. *They should be settled in feeling and conduct, not vacillating or giddy.* "Let your hearts be fixed" (Ps. cviii. 1). "He that wavers is as a wave of the sea" (Jas. i. 6).

II. REASONS FOR SOBER-MINDEDNESS. 1. *It is according to the dictates of right reason.* It is a great thing to receive the spirit of a "sound mind." Young men are never in a right mind till they sit clothed at the feet of Jesus. 2. *Consider the snares and sorrows and drawbacks of life.* 3. *Consider that death may early reach the young.* 4. *Consider the number of young men who are ruined by the want of sober-mindedness.* 5. *The young must answer in the judgment for their follies in this life.*—T. C.

Vers. 7, 8.—*Titus himself a pattern of good works.* As a faithful minister of God, he was to mirror forth in his life and teaching the doctrines of the gospel.

I. THE MINISTER OUGHT TO BE A PATTERN OF GOOD WORKS. 1. *His teaching is useless unless it is enforced by the power of a holy example.* There must be a harmony between his doctrine and his life. 2. *Good works are the natural proofs of good principles,* and can only issue from the fountain of a purified heart. The very principles are tested by the preacher's life. 3. *His whole life is to be an example.* "In all things." This implies consistency in toil, endurance, and teaching.

II. THE MINISTER MUST BE A PATTERN BOTH IN THE SUBSTANCE AND IN THE SPIRIT OF HIS TEACHING. Teaching is his special sphere. 1. *It must be imparted in a right spirit.* "In doctrine showing uncorruptness and gravity." (1) He must exhibit an example of personal sincerity, not like one either seeking for applause or influenced by interested motives—like the false teachers who were in quest of filthy lucre. Sincerity has a very penetrative force among a people. (2) He must have a dignified gravity of manner, to indicate his profound seriousness of purpose and spirit. Foolish jesting and vain talking are very inconvenient in a minister of the gospel. 2. *The doctrine imparted must be sound and convincing.* "Sound speech, that cannot be condemned." (1) It must be wholesome doctrine, as contrasted with a sickly pietism; free from error, because drawn from "the sincere milk of the Word," conveyed not in the "enticing words of man's wisdom," but as the Holy Ghost teacheth. (2) It must have convincing power. "That cannot be condemned." (a) Ministers must expect their words to be sharply criticized as well as their lives. (b) The truth ought to be conveyed in such a spirit and with such a regard to the analogy of faith that it cannot be justly found fault with. (c) It must effectually silence gainsayers. "That he that is of the contrary part may be ashamed, having no bad thing to say of us." Whether the adversary be a false teacher or a pagan, the sound speech ought to reduce him to shame and silence.—T. C.

Vers. 9, 10.—*The duties of servants.* The class of servants, or rather slaves, had received a wonderful elevation through the gospel. They were an oppressed class, and may have been tempted to imagine that their religious emancipation would necessarily change their relations to their old masters. Thus we account for the large body of practical counsel that is addressed by the apostle to this class of believers.

I. THE DUTIES OF SERVANTS. 1. *Obedience.* "Exhort servants to be obedient to their own masters." This was a manifest obligation which the gospel did not annul. It may have been a hard duty, but the gospel supplied grace for the faithful discharge of it. It mattered not whether the master was a Christian or a pagan; the gospel did not destroy his claims to obedient service. But the obedience was necessarily limited by the Divine Law, for a servant could not sin at a master's command. He must in that case willingly suffer the consequences of disobedience. 2. *A cheerful compliance with a master's will.* "And to please them well in all things; not answering again." It denotes that temper which anticipates a master's pleasure, rather than the disposition to thwart it by sullen and capricious ways. Thus they would be doing the will of God and serving the common Master of all, Jesus Christ, who gave them an example of meekness and submission. 3. *Honesty and fidelity.* "Not purloining, but showing all good fidelity." Many slaves in ancient times were entrusted with the property of their masters, as merchants, physicians, and artists. Thus they had many ways of showing their honesty. It was in their power to defraud them by embezzlement, or to waste the property, or to allow it to be wasted without check or rebuke. Servants were to have family interests at heart, and they were thus to commend themselves to the love and confidence of their masters.

II. THE DESIGN OR MOTIVE OF THIS FAITHFUL AND READY OBEDIENCE. "That they may adorn the doctrine of God our Saviour in all things." 1. *The Saviour is as fully glorified in the servant as in the master,* in the poor as in the rich, in the peasant as in the king. Indeed, the adornment of the gospel seems more manifest in the obedience of the lowest class; for of the other classes specified it was only said "that God's Name might not be blasphemed." Calvin says God deigns to receive adornment even from slaves. 2. *The Lord lifts the slave out of his mean conditions* when he seats him on equal conditions of blessing and honour at the same holy table. 3. *The spectacle of*

cheerful and self-denying obedience on the part of this class would have an arresting influence upon an age of self-love and cynicism, such as that which influenced the world at that time.—T. O.

Vers. 11—13.—*The grace of God the true ground of all sanctification.* The apostle now sets forth the real foundation on which this exhortation to practical duty on the part of servants, and, indeed, of people of every age and sex, is based.

I. THE GRACE OF GOD. "For the grace of God that bringeth salvation to all men hath appeared." 1. *This grace is from God, as its eternal Fountain, from which it flows to men.* (1) He was not made gracious by the work of the Son, for he was the God of grace from the beginning. The work of the Son only manifested it (John iii. 16). (2) The grace is from the Son as well as the Father. Grace is in every conceivable way connected with the Person of the Mediator in Scripture (1 Cor. xvi. 23; Gal. i. 6; 1 Thess. v. 28). The Father and the Son are one in the freeness of their love to mankind. (3) The grace is also connected with the Holy Ghost, who is called "the Spirit of grace" (Heb. x. 29), because he applies it and seals us to the day of redemption. Thus grace has its origin in the Father, its manifestation in the Son, its end in the Holy Ghost. 2. *The nature of this grace.* (1) It is the free gift of God to mankind in the gospel of Christ. It is thus opposed to the idea of merit in man. Works, therefore, do not procure our salvation. (2) The grace must necessarily be worthy of the character of God. (a) The gift is worthy, for it is his own Son. (b) The end is worthy, for it is his own glory and man's salvation. (c) The instrumental condition is worthy, for it is faith. 3. *The scope of this grace.* "That bringeth salvation to all men." (1) It is the only thing that can bring salvation to man. He cannot be saved by works, nor by philosophy, nor by man. (2) It has a wide scope. It "bringeth salvation to all men." (a) This does not imply that all men will eventually be saved, for Scripture expressly asserts the very contrary. (b) The connection of the passage explains the universality of the reference: "Servants, be obedient to your masters, that you may adorn the doctrine of God your Saviour; for his grace is for slave and master alike." There is no respect of persons with him. (c) It signifies that grace is the only means by which salvation is possible for the race of man. 4. *The manifestation of grace.* (1) In the Incarnation. (2) In the work of Christ. (3) In the energy of the Holy Spirit. "The darkness is past; the true light now shineth" (1 John ii. 8).

II. THE EFFECTS OF THE GRACE OF GOD. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." 1. *This grace first manifests itself by teaching,* just as the first thing in creation was light. It must begin with teaching, and the Spirit of God is given "to teach us all things" (John xiv. 26). The original word implies the idea of a disciplining process, effected by the grace of God to correct the inherent naughtiness of the heart. 2. *The grace of God works toward the rejection of evil,* for it teaches us "to deny ungodliness and worldly lusts." (1) The denial is in heart and deed. It involves the denial of self (Luke ix. 23). (2) It is the repudiation of ungodliness in heart and life. (a) Ungodliness includes impiety, blasphemy, and infidelity. (b) It includes all living without relation to God, whether we are blasphemers or not. Thus a man may be ungodly who seeks his own pleasure, or distinction, or happiness in the world. (c) It implies the deeper enmity of the heart to God (Rom. viii. 7). (3) It is the denial of worldly lusts; including the lust of the flesh, the lust of the eye, and vain glory of life—"all that is in the world"—which embody the enmity to God. Thus it denies (a) sensual lusts (2 Tim. ii. 22); (b) the inordinate desire of worldly things, which may be lawful in themselves. 3. *The grace of God produces certain positive effects.* "We should live soberly, righteously, and godly in this present world." (1) It secures the due regulation of individual life. "Soberly." This refers to the duties we owe to ourselves. (a) In keeping a fair balance of judgment intellectually; (b) in keeping a due mastery over our passions—"a sobriety in speech, in behaviour, in apparel, in eating and drinking, in recreations, and in the enjoyment of lawful satisfactions." (2) It secures the faithful discharge of all duties to our fellow-men. "Righteously." Justice is an exact virtue, which can be easily measured, and is therefore the basis of commercial and civil life. A single failure in justice makes a man unjust. Therefore it is most necessary we should give our neighbour his due, and not compromise ourselves by

conduct redounding to the injury of the gospel. (3) It secures godliness. "Godly;" that is, with God, in God, for God. This godly life is a life dedicated to God and spent in his fear.

III. THE SPHERE IN WHICH THIS GRACE OF GOD PRODUCES ITS EXTENSIVE AND INTENSIVE EFFECTS. "In this present world." 1. *True piety does not disregard or despise the duties of common life.* 2. *It is in a hostile world this grace is to operate with such purifying results.* It is called "this wicked world" (Gal. i. 4); for the devil is its god, and sin is its prevailing character. 3. *It is a world that cannot be overcome but by faith.* (1 John iv. 4, 5.) 4. *It is a transitory world, in contrast with the world to come,* of which the apostle immediately speaks.

IV. THE ATTITUDE OF THE BELIEVER IN RELATION TO THE FUTURE GLORY. "Looking for the blessed hope and manifestation of our great God and Saviour Jesus Christ." This attitude of blessed expectation tells powerfully upon the life of grace. The believer's position is that of waiting for and looking unto the coming of the Lord. The patriarchs waited for his first coming; we wait for his second coming. 1. *The believer's waiting attitude is lit up by a blessed hope.* (1) This is "the hope of glory" laid up for us in heaven, which is associated with the Son of God, when we shall see him as he is. (2) It is a blessed hope, because of all the blessings it brings to the believer. 2. *The believer's waiting attitude has respect to the manifestation of the Lord's glory.* This is connected with his second coming. It is the glory of "our great God and Saviour Jesus Christ," and not of the Father, because: (1) In all the five places in which the manifestation is spoken of, it is Christ, not the Father, who is referred to. The term "Epiphany" is never, indeed, applied to the Father. (2) This is the grammatical interpretation of the sentence, and is accepted by the Greek fathers generally. (3) The immediate context applies only to the Son. (4) The term "great God" would seem to be uncalled for as applied to the Father, but stands in Scripture the perpetual and emphatic witness of the Deity of Christ.—T. C.

Ver. 14.—*The purport and extent of Christ's Saviourship.* Mark—

I. THE PERSON WHO GAVE HIMSELF FOR US. "Our great God and Saviour Jesus Christ." Here the atonement is connected with the Deity of the Saviour, as if to show that the true Godhead of the Son gave infinite value to his sufferings.

II. THE ATONING WORK. "Who gave himself for us." Two things are here implied. 1. *Priestly action.* For he "gave himself" freely, the language being borrowed from Levitical worship. That typical economy could not unite priest and victim as they were united in Christ. The Father is often said to have given his Son; but the Son here gives himself, the priestly action exhibiting at once immeasurable love and voluntary obedience. He is himself "the unspeakable Gift"—the best of all gifts to man. 2. *It was a vicarious action.* For he "gave himself for us," the words in the original signifying rather for our benefit than in our stead; but, from the nature of the case, the gift was substitutionary, that it might be for our benefit. When we were "in all iniquity," and so exposed to Divine wrath, our Surety permitted that iniquity to be charged to himself.

III. THE DESIGN OF THE ATONING WORK OF CHRIST. "To redeem us from all iniquity, and purify us to himself a peculiar people, zealous of good works." It was a two-fold design. 1. *A redemption from all iniquity.* (1) The redemption signifies deliverance by the payment of a price. Here there is a clear causal connection between Christ's blood as the ransom price and the redemption. This is Scripture usage (1 Pet. i. 18; Rev. v. 9; Gal. iii. 13). (2) The scope of this redemption. It is "from all iniquity." This is to be understood under a double aspect. (a) The iniquity includes all sin, considered as guilt and as entailing the curse of the Divine Law. His redeeming sacrifice dissolved the connection between our sin and our liability to punishment on account of it. (b) The iniquity includes all sin as morally evil, and in this sense the redemption delivers his people from all impurity. 2. *The purification of a peculiar people for himself.* (1) The primary signification is sacrificial; for the term "purify," like the cognate terms "sanctify," "sprinkle," "wash," "cleanse," points to the effect produced by sacrifice upon those defiled by sin. These are now, by the blood of Christ, readmitted to fellowship with God. Thus believers, like Israel of old, obtain a new standing. (2) The design of redemption is to consecrate a people for holy service, for

priestly worship, in separation from the world. Thus they are "a peculiar people," not singular or eccentric, but his peculiar treasure, held to be most precious, and kept with all Divine care. (3) This people is separated to good works—"zealous of good works," because partakers of the Spirit of holiness (Rom. i. 4), and of the sanctification of the Spirit (1 Pet. i. 2). This blessed fruit is worthy of a dedicated people. They must be zealots for practical holiness, for they find their best motives in two advents.—T. C.

Ver. 15.—*Pastoral work and authority.* "These things speak, and exhort, and rebuke with all authority." The business of the minister is concerning all the things commanded in this chapter both as to doctrine and duty.

I. THESE DOCTRINES AND DUTIES WERE TO BE "SPOKEN OF," SO AS TO BE BROUGHT TO BEAR WITH POWER ON THE HEARTS AND MINDS OF THE PEOPLE.

II. THEY WERE TO BE MADE MATTERS OF OBLIGATION IN THE CONSCIENCE; for Titus was to practise exhortation.

III. REBUKE WAS TO BE APPLIED WITH ALL AUTHORITY WHERE EXHORTATION FAILED OF ITS EFFECT.

IV. TITUS WAS TO LIVE SO CIRCUMSPECTLY THAT THE CRETANS COULD NOT DESPISE HIM. "Let no man despise thee." Contempt would be the natural effect of observed inconsistency in the life of the young evangelist.—T. C.

Ver. 2.—*Aged Christian men.* "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience." There are appropriate fruits for every time of life, and the Christian man bringeth forth fruit in his season. A frivolous, fantastical age is a distasteful spectacle. Old age should be cheerful; but fun should be without frivolity, and laughter without levity.

I. THE REVERENCE DUE TO AGE. We look for sobriety of character as the result of the experience of a man who has found that there are limits to all expectations; gravity in one who is nearing his great account; and temperance in one who is supposed to have trampled down the fierce passions of youth. We reverence age for the consistency of the long years of life, and for fidelity to conscience and to Christ.

II. THE FRUITS THAT MAY RIPEN IN AGE. They are: 1. *Faith*, which is a grace that grows. As men know more of Christ by heart-experiences and life-experiences, so ought their faith to increase in him whose promises have all been "Yea and Amen." 2. *Charity*, alike in kindly estimate of others, in less bigotry, and in more comprehensiveness of embrace to all who may belong to other folds under the great Shepherd. 3. *Patience*. For while manhood has to work, age at eventide has to wait, sometimes in pain or in weakness. Still "they serve" while they wait, by prayer and quiet submission to the great will, the Lord's will. They are "examples to the flock."—W. M. S.

Ver. 3.—*Aged Christian women.* "The aged women likewise." Our "behaviour" is a sign of our character. We cannot hide the "roots" of our life. Weeds or flowers soon appear upon the earth.

I. HOLY WOMEN. Not sanctimonious, or stiff, or prudish; but holy. Never suffering irreverence to characterize their speech, levity to mark their looks, or folly to appear in their dress or demeanour. Holy, so that their quiet fellowship with God may affect their influence, and the enjoyment of the "earnest of the heaven" they are approaching in their old age may be known by their conversation.

II. TRUE WOMEN. "Not false accusers." This does not apply to courts of law, but to common life. The word is expressive; it is "make-bates," from which our word "abate." They do not lessen the honour, the reputation, the good report of others by accusations which are unworthy and untrue.

III. TEMPERATE WOMEN. "Not given to much wine." Never flushed with the semi-intoxication of indulgence. Never made frivolous and foolish in speech through strong drink. Avoiding this as the tyranny of a *habit* which may become with them a second nature. "Not given to much wine."

IV. USEFUL WOMEN. "Teachers of good things." Of the highest truths that make for salvation, and of all the truths which they have learned, that minister to industry, to

household economy, to thrift and piety and prosperity. Every aged woman has a large ministry to fulfil when she remembers how large is the category of "good things."—W. M. S.

Vers. 4, 5.—*Counsels to young women.* Here there are what may be termed "instructions" to the aged women as to the counsels to be given by them to the young women. Such authority does the gospel give to age; such reverence and respect for age does it expect from young women. Nations deteriorate in character whenever youth becomes insolent in its own independence, and resentful of authority.

I. SOBRIETY, or wisdom; that calm quietude of heart and mind which is not intoxicated by vanity, or carried away with the sensationalism of pleasure.

II. CHASTITY. Alike in thought, in speech, and in manner and conduct. Purity makes queasily women. One stain spoils the most exquisite sculpture. The beauty of marble is its purity, and the beauty of womanhood is chastity.

III. HOME-KEEPERS. Making home first of all a centre of attraction by its order and cleanliness and comfort; then by its harmonies of peace and love, so that no discordant notes may mar the music of its joy; and then by avoiding gossiping visits, and the excitements of habitual restlessness, and a too great love of shopping, securing the safety of economy and the honour of a wife who "weaves" all into beauty and order at home.

IV. OBEDIENCE. Not slavish submission to man; for woman is his equal, and "was not," as an old divine says, "taken from his feet, to be beneath him, or his head, to be above him; but from his side, to be equal with him." Still, there is the obedience which consists in consulting him, judging and conforming—where conscience is not offended—to his judgment and his wishes.

All this that "the Word of God be not blasphemed," or its *fame injured*, which is the true meaning of blasphemy, viz. to blast the fame of it.—W. M. S.

Ver. 6.—*Counsels to young men.* "Young men likewise exhort to be sober-minded," so that—

I. THEY MAY TAKE SUCH A VIEW OF LIFE AS TO INCLUDE ITS DIFFICULTIES AND RESPONSIBILITIES.

II. THEY MAY BE KEPT FREE FROM THE UNDUE DISAPPOINTMENT OF TOO ENTHUSIASTIC MINDS.

III. THEY MAY BE KEPT FROM THE WINE-CUP AND ALL HARMFUL STIMULANTS

IV. THEY MAY REMEMBER THAT LIFE IS A SOLEMN THING, FULL OF ACCOUNTABILITY.

V. THEY MAY KEEP THEIR MINDS OPEN TO COUNSEL FROM AGE AND EXPERIENCE.
—W. M. S.

Vers. 7, 8.—*A teacher's influence.* Titus is to remember that *personal character* is the most eloquent counsel and the most convincing argument of the gospel.

I. PATTERN. Not a slavish example of mere deeds. For this is not the gospel ideal. We are not to copy mere actions, but to catch the *spirit of the teacher*. This makes true *art*, and it makes also true religion. We admire the pattern, but we do not copy it by "the rule of thumb," but by the adoption of the same spirit. Christ in us! The *mind of Christ*.

II. DOCTRINE. Not mere dogma, which is an artificial thing, and may or may not be true, according as the authority which gives it may be wise and enlightened, or ignorant and superstitious. Doctrine is different. It is a revealed truth which has its response in the heart and conscience, and its attestation in life. This the gospel has. And he is to show "uncorruptness;" that is, he is not to defile it with worldly compromises. And "gravity;" for it is not meant to be the light theme of intellectual discussion, but the gravest matter of obedience. And "sincerity." It is not to be preached for *expedient* reasons, as, for instance, the *security of life*, or the *safety of the state*, or the ways in which even Socrates would have men honour the gods, although inwardly he disbelieved in them; but with sincerity of conviction as to their reality and truth.

III. SOUND SPEECH. No hollow rhetoric. No statements in excess of fact for the sake of impression; but sound all through in argument, illustration, and attestation.

Such conduct and speech will *shame* those who “see the fruits,” and can say no “evil” of us.—W. M. S.

Vers. 9, 10.—Counsels to slaves. This Epistle was circulated in Asia Minor, where there were some eighty thousand slaves. “Exhort slaves, or bond-servants,” etc. The gospel cured slavery, as it cured polygamy, by a slow and steady development of the doctrine and spirit of the cross—that we are all one in Christ Jesus, that we are not our own, and that we ought to love others *even as ourselves*. And no man would like to be a slave himself.

I. OBEDIENCE. They *were* slaves, and they had *masters*. While that relationship remained, let them show the conquests of the gospel in their endeavours to please, and in their not “gainsaying,” or answering again. Masters would see in such conduct the divinity of the gospel; and slaves would not *suffer in vain*—it would give the dignity of “ministry” even to their lives.

II. BEAUTY. Not “purling,” which slaves are tempted to do. Having been purloined or “stolen” themselves, it would not seem very harmful to them to steal things from their masters. But they were to “adorn the gospel”—to show how “beautiful” it could make their rude life, and the rough, hard lot of a slave.

So we all have here the gospel in its *beauty*. “Adorn,” and in its *breadth*, “all things.”—W. M. S.

Ver. 11.—Christ for every man. The gospel is universal. It knows nothing of race, or country, or clime. It is the grace of the Father to every child. It reveals the *nature* of God himself, which is love.

I. HERE IS A QUESTION TO BE CONSIDERED. It is said by the apostle that it “has appeared unto all men.” Is this so? Are there not multitudes ignorant of the gospel—multitudes who have never heard the joyful sound? Unquestionably. But for all that, it has appeared for all men, and *this* is the true meaning of the expression. Its invitation is *to all*. Its provisions are for all, and it rests with us to go into all the world and preach a gospel which has room yet for the world at its banquet-table of grace.

II. HERE IS A SALVATION TO BE BROUGHT. This explains everything. It brings salvation. Some will not accept it. Some will only use it as a miraculous charm, without applying it to the conscience and the character. What is it, then, to be saved? To be delivered from the condemnation of the Law is not all. We are to be saved from *ourselves*, from every tyrannous yoke of habit, every corrupting cancer of evil, every relic of selfishness and sin; and this is illustrated and explained in the succeeding verses. So that salvation is as broad in its application as it is beautiful in its results.—W. M. S.

Ver. 12.—True self-denial. Here we see that the cross of Christ has its influence within ourselves as well as on the moral government of God. We are not left *passive* in a mere receptivity of blessing; we are *actively* to co-operate with the Spirit of God in working out our salvation.

I. HERE IS SELF-DENIAL. But *what* are we to deny? Our better selves? No; we are to please our conscience, to satisfy our sense of moral order and beauty, to gratify the spiritual being. All depends, in our consideration of self-denial, upon which *self* we are to deny, the lower self or the higher self. Ungodliness is to be denied; for nothing can minister to the true ends of our being that is not of *God*. Without “godliness” we are graceless, and all seeming beauty is meretricious and unreal. Worldly lusts are numerous. Lust is love in wrong directions. It is not merely excess or a question of degree; it is a question of *kind*. Love may be pure, or it may be the lust of the eye, which is sensuality. The pride of life is the lust of pride in mere carnal enjoyment and ambitious aim. We must deny the thorns and the tares of the one to leave room for the harvest of holiness. But—

II. NEGATIONS ARE NOT ENOUGH. We are not good by what we *give up* simply, but by what we *take up*. The cross has its creative as well as its destructive influence. “I am crucified with Christ: nevertheless I live;” and *how*? “Soberly;” giving room for reason to take the place of passion, and for conscience to conquer the excitements of

intoxicated desire. "Righteously;" so that it may be seen that wickedness is wrong—our life "wrong," that is, twisted from the "straight." "Godly;" that is, not governed by laws of custom, or expediency, or self-pleasing, but by God's will, and the Spirit of God in the heart. For as nature is beautiful because therein we see the ideal of God—no art being really beautiful that is not true to nature—so no life is pure and holy that has not God's thought and purpose in it. And we are to do all this amid temptation and hesitation, in "this present world."—W. M. S.

Ver. 13.—*The coming day.* We are to live with a great sky of immortality above us; for no mere secularism has motive power enough to sustain a noble life. It breaks down always through the consciousness that nothing matters much, for death ends all; as the sceptic in Ecclesiastes is supposed to feel when he says, "All things come alike to all: there is one event to the righteous, and to the wicked."

I. THE UPWARD LOOK. "Looking for that blessed hope." What is that hope? This—that one day all inequalities will be adjusted, all wrong redressed, all faithful service rewarded, and all true character revealed.

II. THE REVEALING DAY. "At the glorious appearing of the great God and our Saviour Jesus Christ." How his appearing will take place we know not. Nor *when*. Nor *where*. But all Scripture teaches that there is a day for "the manifestation of the sons of God," and for the judgment on worldly and wicked men. Our apostle prays that "we may find mercy of the Lord in that day." The exile has the hope of seeing his native land. The child at school looks for and longs for home. And this with us is a *blessed hope*, because it makes us happy and restful here and now, and makes us joyful even in tribulation; for we look for "a city which hath foundations, whose Builder and Maker is God."—W. M. S.

Ver. 14.—*The giving of the self.* This is the most beautiful of the sentences in this Epistle. Christ came not merely to teach, or to reveal the fatherhood of God, but to give himself.

I. HE DID THIS IN HIS LIFE. All his exquisite sensibilities were bruised in a world of selfishness and sin. The sorrows and griefs of men hurt him. He did not merely give his *thoughts*, or give his *time*, or give his infinite help. He "gave himself."

II. HE DID THIS IN HIS DEATH. As our Sacrifice he gave himself, "that he might redeem us from all iniquity;" not from guilt alone, but from every form of evil. The perfectly voluntary character of our Saviour's redemptive mission is seen in such expressions as "I come to do thy will, O God," and when concerning his life he says, "No man taketh it from me, but I lay it down of myself." This voluntarism on his part itself destroys all those critical objections to the atonement which were once raised against the suffering of the innocent one for the guilty; for, in the *first place*, Christ "gives himself," and, in the *second place*, he does it for a *worthy end*; not that he may appease the wrath of his Father, but that he may honour his moral government by his perfect obedience unto death, and that he may redeem men from more than the curse of the Law, viz. from all iniquity. Thus, again, the end of the gospel is *character*—that this earth may be as the garden of the Lord, in which all iniquity may be down-trodden and destroyed.—W. M. S.

Ver. 15.—*Cultivation of respect.* "Let no man despise thee." For through the personal influence even the first apostles and teachers had to win their way.

I. RELIGIOUS TEACHERS NEED ESPECIALLY TO REMEMBER THAT EVEN WORLDLY MEN DESPISE HYPOCRITES. If men recommend a medicine they do not take, or exhort to obedience of a law which they do not themselves obey, or seek to inspire admiration for a virtue which they only wear as a cloak, or affect a love to the Saviour which ends in no self-denial or sacrifice, they are hypocrites, and men despise them.

II. RELIGIOUS TEACHERS NEED ESPECIALLY TO REMEMBER THAT MEN WHO ARE DESPISED HAVE NO REAL POWER. That is, of course, *rightly* despised; for they may be wrongly despised. It is written of our Lord, "He was despised and rejected of men." So that we must keep in remembrance the fact that what St. Paul means is "deservedly despised." No rhetoric, no argument, no brilliancy of thought, no ability of application or illustration can make any minister of Christ really useful and effective if his cha-

racter and reputation are justly despised. As "Ossili" says, "character is higher than intellect."—W. M. S.

Vers. 1—10.—*Genuine morality.* "But speak thou the things which become sound doctrine," etc. Paul, having given Titus directions as to the organization of a Christian Church in Crete, and charged him to contend against those who, in the name of Christianity, propagated doctrines at variance both with the truths and the spirit of the gospel, here urges that *genuine morality* which should be the grand aim and tendency of all gospel preaching. The grand subject presented in this passage is *genuine morality*. There have been, and still are, those who regard morality and religion as two distinct subjects or lines of conduct. But they are essentially one; one cannot exist without the other. The essence of both consists in supreme regard to the Divine will as the only standard of character and rule of life. From these verses we may draw three general truths in relation to this subject.

I. *GENUINE MORALITY LEGISLATES ALIKE FOR ALL MANKIND.* It speaks to man authoritatively, whatever his personal peculiarities, adventitious distinctions, social relations, secular circumstances, official position, the number of his years, or the characteristics of his country. Moral law meets him everywhere; he can no more escape it than he can the atmosphere he breathes. In these words persons are mentioned distinguished by three fundamental facts. 1. *The fact of age.* Amongst the millions of the race, not many in any generation can be found that came into existence exactly at the same minute. Hence there are those differing in age from one year to a hundred or more. Hence Paul speaks here of "aged men" and "aged women," "young men" and "young women." At the first dawn of moral consciousness, up to the last breath of earthly existence, the voice of duty speaks—"Thus saith the Lord." No one has strength enough to extricate himself from the ties of moral obligation. Not even that mighty spirit who leads the "world captive at his will" can break the shackles of moral responsibility. 2. *The fact of sex.* Here are "men" and "women," both the aged and the young. However closely identified in affection and interest, moral duty treats each as a distinct personality. In human legislation the obligation of the woman, in some cases, is absorbed in that of the man. Not so with the moral legislation of Heaven. Each must bear its own burden. Inasmuch as the woman is as bound to follow the will of God as the man, no man has a right to interfere with the freedom of her thought, the dictates of her conscience, or the independency of her devotions. For long ages men have not recognized this fact, and they have treated women as their toys of pleasure and instruments of gratification. Women are beginning to wake up to their rights, and the day of man's tyranny is drawing to a close. 3. *The fact of relationship.* Paul says, "Exhort servants to be obedient unto their own masters." Why the duty of servants should be here referred to and not that of masters, is not because masters have not their duty, but perhaps at this time in Crete there were slaves who were disloyal and rebellious. Whilst the duty of servants is here referred to, the fact must not be overlooked that morality is binding on men in every social relationship, on the rulers as well as the ruled, the judges as well as the criminals, the parents as well as the children, the employers as well as the *employés*. What is wrong for one is wrong for all, and the reverse.

II. *GENUINE MORALITY REACHES TO THE SPRINGS OF THE HEART.* It does not concern itself with the external conduct. "Bodily exercise profiteth but little." But as it regards external conduct as the evolutions of the states of the heart, it legislates for those states. It says, "Keep the heart with all diligence, for out of it are the issues of life." Glance at the virtues here inculcated. "That the aged men be sober [sober-minded], grave, temperate." The exhortation to sobriety is also addressed to aged women: "That they be not given to much wine." Also to the young women: "Teach the young women to be sober." And to the young men: "Exhort to be sober-minded." Although physical sobriety is undoubtedly referred to, moral sobriety, serious thoughtfulness, and self-restraint are evidently included and regarded as fundamental. Moral sober-mindedness is the effective preventative and cure of all physical intemperance. No argument, either for total abstinence or *against* it, can be sustained by the phrase, "Not given to much wine." All the words convey is—Do not get drunk. "Sound in faith, in charity [love], in patience." This means—Have a healthy faith, a faith well founded; a healthy love.

a love fastened on the supremely lovable; a healthy patience, a patience that shall bear up with fortitude and magnanimity under all the trials of life. "As becometh holiness"—reverent in demeanour. Let the whole life be full of that "holiness without which no man can see the Lord." "Not false accusers"—not slanderers. It has been observed that old women are specially tempted to garrulity and querulousness; hence the exhortation here. "Teachers of good things"—of that which is good. Things good in themselves as well as in their tendencies and issues; teachers, not merely by words, but by example. "That they may teach [train] the young women to be sober." The expression, "to be sober," should be omitted. "To love their husbands." The duty implies that the husband is lovable; there are some men who are called husbands so morally abhorrent and disgusting, that to love them would be impossible. The ideal husband must be loved. "To love their children." A mother's love, of a certain kind, is proverbial. Maternal love, wrongly directed, has been one of the chief curses of the race. "To be discreet"—sober-minded. A proper cheerfulness in mothers is a precious virtue, but volatile frivolousness is a serious evil. "Chaste"—purity of the body, freedom from obscenity in language and life. Nothing in society is more beautiful than a thoroughly chaste woman—chaste in language, chaste in dress, chaste in movement; and nothing is more disgusting than the reverse—a woman unclean in appearance, in costume, in language, in manners. "Keepers [workers] at home." Wives must work as well as husbands. Work is a condition of health and of true enjoyment. An idle wife is a bane both to herself and her family. "At home." This may not mean entirely in her own house, but in her own sphere, it may be in the garden, the field, the school-room, the Church, etc. "Good"—kind, amiable, sympathetic, generous, free from all that is malign, envious, and jealous. "Obedient [being in subjection] to their own husbands." This implies, of course, that the husband's commands are wise, right, and useful. "That the Word of God be not blasphemed." This refers, perhaps, to all the previous exhortations, and expresses a grand reason for the cultivation of all virtues. Our conduct in all things should be such as to bring honour rather than dishonour on our Lord and Master. "Let your light also so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Young men likewise exhort to be sober-minded." Youth, in the swelling streams of its passions, the wild play of its fancy, and its craving for the romantic, is fearfully exposed to mental incontinence. Hence, no duty for the young is more urgent than that of obtaining a self-mastery. Titus, whom Paul commands to exhort young men to this duty, was himself a comparatively young man. He could scarcely have been more than forty years of age. "Brought up in a pagan home, not improbably in the luxurious and wicked Syrian Antioch, drawn to the Master's side in the fresh dawn of manhood, tried in many a difficult task and found faithful, the words of Titus exhorting the youth of Crete to be sober-minded or self-restrained would be likely to have great weight." "In all things showing thyself a pattern [ensample] of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you [us]." In order that the exhortations of Titus might have full force, Paul here addresses an admonition to him. He is to show himself a "pattern of good works" in all things; he is to be a model of excellence in all his relations to the men and women of Crete, both the aged and the young. He must be pure, grave, and sincere. His preaching, too, should be such that could not be "condemned"—sound, healthy, practical, not fanciful, sentimental, and morbid. Ah! how many sermons preached every Sunday men of reason, thoughtfulness, conscience, recoil from and condemn! "Exhort servants to be obedient [in subjection] to their own masters, and to please them well [to be well pleasing to them] in all things; not answering again [not gainsaying]; not purloining, but showing all good fidelity." Herein is enjoined on servants obedience, acquiescence, honesty, faithfulness. All this implies, of course, that the master is what he ought to be, that his commands are righteous, that his words are truthful, and that the work he enjoins is lawful and right. "That they may adorn the doctrine of God our Saviour in all things." From this it would seem that even slaves, in righteously serving their masters, may even honour God in their humble service. Thus from this passage we learn that genuine morality reaches the very springs of the heart, the fountain of all actions. He is not a moral man who only acts in strictest conformity to the conven-

tional rules of society, nor is he even a moral man who merely fulfils the letter of the Divine commands. "All these commandments have I kept from my youth up. . . . Yet one thing thou lackest," etc. He only is the true man whose governing sympathies flow in the channels of eternal right, and whose activities are ever engaged in endeavours to please the mighty Maker of his being. The will of God, and that only, is the datum of true ethics.

III. GENUINE MORALITY IS THE GRAND PURPOSE OF GOSPEL TEACHING. "But speak thou the things which become [befit] sound doctrine, that the aged men," etc. His teaching is to be in contrast with that of the false teachers mentioned in the previous verses, and which led to immorality of conduct. This verse and the seventh, urging Titus, as a preacher, to be a pattern in all things, both in his teaching and his conduct, justifies the inference that the grand end of gospel teaching is the promotion of *genuine morality*. In the eighth verse of the next chapter, Paul distinctly states that Titus was so to teach that his hearers might be "careful to maintain good works." This is a point which what is called the "Church" has, in its teachings, practically ignored. The gospel has been preached to sustain theologies, to establish sects, and to maintain certain institutions, ecclesiastical and political, instead of making men *morally* good, honest, faithful, and heroically loyal to the "truth as it is in Jesus." Here, then, we have the only *infallible test of pulpit usefulness*. In what does the real utility of the pulpit consist? In gathering large audiences? Any charlatan can do this; and, frequently, the greater the charlatan the most successful. In generating in the congregation the largest amount of superficial religious sentiment? This often emasculates the reason, diseases the conscience, enervates the will, and renders the whole atmosphere of the soul insalubrious and depressing. No; but in making men *moral*, the living agents evermore of good works. I estimate a true Church, not by the number of its members, the apparent earnestness of its devotions, or the amount of its contributions, but by the number of its professors who are too truthful to lie, too honest to defraud, too morally noble to do or to countenance a mean or a dishonourable act—to whom, in short, all worldly wealth and power, and life itself, are held cheap as dirt compared with the right. When Churches are made up of such members, then, and not until then, they will command the confidence, the sympathy, the trade, and the influence of the world. Well does Emerson say, "There is no morality without religion, and there is no religion without morality. 'This is the love of God, that we keep his commandments.' He who loves God keeps the commandment, loves God in action. Love is obedience in the heart, obedience is love in the life. Morality is religion in practice, religion is morality in principle."—D. T.

Vers. 11—15.—*The soul-culture of the world*. "For the grace of God that bringeth salvation hath appeared to all men," etc. "Taking occasion from what he had just said of the connection between the conduct of Christians and the doctrine they professed to have received, and the connection of both with the glory of God, the apostle proceeds in these verses to ground the whole of his exhortations respecting the behaviour of Christians in the essentially moral nature and design of the grace of God, as now manifested in the gospel" (Dr. Fairbairn). As if the apostle had said, "You must exhort all orders, those of every age and condition, of each sex, bond as well as free, to struggle after spiritual goodness because the 'grace of God,' or the gospel, has come to you." Our subject is the *soul-culture of the world*. Man requires training. He needs physical training, intellectual training, and, above all, spiritual training, the training of the soul into a higher life. We have here the *instrument*, the *process*, and the *end* of true soul-culture.

I. THE INSTRUMENT OF TRUE SOUL-CULTURE. What is it? Not science, legislation, philosophy, poetry, or any of the arts. What, then? "The grace of God." What is that? Undoubtedly God's merciful plan and ministries to restore the fallen world. The Epiphany, or manifestation of this redemptive love of God for the world, we have in the advent and ministry of Christ to this earth. "The grace of God" stands for the gospel. Concerning this instrument, observe: 1. *It is the love of God*. Divine love is the cause, the essence, and the effective energy of all God's redemptive ministries. 2. *It is the love of God to save*. "That bringeth [bringing] salvation." Salvation, that is, the restoration of man to the knowledge, the image, and the friend-

ship of God. This is the aim and the work of the "grace of God." Without this grace there would be no salvation. 3. *It is the love of God revealed to all.* "Hath appeared to all men." The gospel is not for a tribe or a class, but for man as man. Like the concave heavens, it embraces the wide world; it is for "all men."

II. THE PROCESS OF TRUE SOUL-CULTURE. This process involves three things. 1. *The renunciation of a wrong course.* "Denying ungodliness and worldly lusts." These expressions are an epitome of all that is sinful and wrong in human life. Are they not all-prevalent and all-potent? "Ungodliness," or practical atheism, where is it not? "Worldly lusts," the impulses of sensuality, selfishness, pride, and ambition, they are the springs of worldly action the world over. Now, these are not only to be renounced, repudiated, but they are to be defied, resisted, and renounced; they must be given up. "Ungodliness" must give way to true piety, "worldly lusts" must be renounced for impulses spiritual and Divine. 2. *The adoption of a right course.* "We should live soberly, righteously, and godly in this present world." It is not enough to renounce the evil; the good must be adopted. Negative excellence is not holiness. Strip the soul of all evil, and if it has not goodness in it, it "lacks the one thing" without which, Paul says, "I am nothing." We must live "soberly," holding a mastery over our own passions and impulses; "righteously," rendering to all men their due; "godly," practically realizing the presence, the claims, and the love of God in our every-day life. All this "in this present world," or in the present course of things. This "present world" urgently requires such a course of life, for it is dangerous and transitory withal. 3. *The fixing of the heart upon a glorious future.* "Looking for that blessed hope and the glorious appearance of the [appearing of the glory of our] great God and our Saviour Jesus Christ." Are there two personalities here, or one? One, I think. "The great God our Saviour," or our great God and Saviour. The object of hope is, then, the future epiphany of the Divine, all glorious to behold. To see the redemptive God as we have never yet seen him in this morally hazy scene, this is the "blessed hope." Such a hope implies: (1) A vital interest in the epiphany. We never hope for that for which we have not a strong desire. (2) An assurance that such an epiphany will take place. Desire, of itself, is not hope. We desire many things we cannot hope for. It becomes hope when it is combined with expectation, and expectation implies the existence of grounds or reasons. That there will be such a manifestation, there are abundant reasons found in the apparent irregularities of Divine Providence in its operations here, in the instinctive longings of the human soul throughout all lands and ages, as well as in the clear and frequent declarations of the written Word.

III. THE END OF TRUE SOUL-CULTURE. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Observe: 1. *The end is moral redemption.* "Redeem us from all iniquity." Redemption is not something that takes place outside of a man; its achievement is within. It is a raising of the soul from ignorance to knowledge, from vice to virtue, from selfishness to disinterestedness, from materialism to spirituality, from the mastery of the devil to the reign of God. 2. *The end is spiritual restoration to Christ.* "Purify unto himself a peculiar people [a people for his own possession]." Restoration to his likeness, his friendship, his service. 3. *The end is complete devotedness to holy labour.* "Zealous of good works." What are good works? Not any particular class of works. All works are good that spring from a good motive; and the good motive is supreme love for the Supremely Good. Works springing from this motive, whether manual or mental, social or personal, civil or ecclesiastic, public or private, all are good. 4. *The end involves the self-sacrifice of Christ.* "Who gave himself." Here is the grandest sacrifice ever made in the universe. Nothing grander could be. (1) *The greatest possession a man has is himself.* What are millions of acres, or the rule of kingdoms, in the estimation of the owner as compared to himself? "Skin for skin," etc. (2) *The greatest self in the whole creation is Christ.* He was, in some special sense impenetrable to us, the only begotten Son of God, and he gave himself. If he had given a universe, his gift would not have been equal to this. His gift teaches the enormity of moral evil.—D T.

EXPOSITION.

CHAPTER III.

Ver. 1.—*In subjection for subject, A.V.; rulers for principalities, A.V.; to authorities for and powers, A.V. and T.R.; to be obedient for to obey magistrates, A.V.; unto for to, A.V. Put them in mind (προμνησκε)*; as 2 Tim. ii. 14. To rulers, to authorities. Many uncials, which the R.T. follows, omit the *καί*, but it seems necessary to the sense. The change from “principalities and powers” to “rulers” and “authorities” does not seem desirable. Ἀρχαὶ and ἐξουσίαι is a favourite juxtaposition of St. Paul’s (1 Cor. xv. 24; Eph. i. 21; iii. 10; vi. 12; Col. i. 16; ii. 10, 15). It occurs also in 1 Pet. iii. 22. In all the above examples the words, it is true, apply to the angelic hosts, but the words are elsewhere applied separately to human government, and in Luke xx. 20, they are applied together to the authority of the Roman governor. To be obedient (πειθαρχεῖν); only here and in Acts v. 29, 32; xxvii. 21. It follows here its classical use, “to obey a superior,” well expressed in the Authorized Version “to obey magistrates.” The simple “to be obedient” of the Revised Version does not express the sense. To be ready unto every good work. St. Paul is still speaking with especial reference to magistrates and the civil power. Christians were to show themselves good citizens, always ready for any duty to which they were called. Christianity was not to be an excuse for shirking duties, or refusing obedience where it was due. The only limit is expressed by the word “good.” They were to give tribute to whom tribute was due, custom to whom custom; fear to whom fear; honour to whom honour; but, if ordered to do evil, then they must resist, and obey God rather than man (Acts iv. 19). (See the similar limitation in ch. ii. 10, note, and compare, for the whole verse, the very similar passage, Rom. xiii. 1—7.)

Ver. 2.—*Not to be contentious for to be no brawlers, A.V.; to be for but, A.V.; toward for unto, A.V. To speak evil of no man (μὴδὲνα βλασφημεῖν)*. Probably especially pointed in the first place at a natural tendency of oppressed Christians to speak evil of their rulers (2 Pet. ii. 10; Jude 10), but extended into a general precept which might be especially needful for the rough and turbulent Cretans. Not to be contentious (ἀνέχους εἶναι); as 1 Tim. iii. 3, note. To be gentle (ἐπιεικεῖς); coupled, as here, with μακάριος in 1 Tim. iii. 3. Showing (ἐνδεικνυμένους); a word of frequent occurrence in St. Paul’s vocabulary (Rom. ii. 15; ix. 17, 22; Eph. ii. 7, etc.; see above, ch. ii. 10, note).

Meekness (πραΐτητα); another Pauline word (1 Cor. iv. 21; 2 Cor. x. 1; Gal. v. 23, etc.; 1 Tim. vi. 11; 2 Tim. ii. 25). The precept is given its widest extension by the double addition of “all” and “to all men.” The roughness, or want of courtesy, of others is no excuse for the want of meekness in those who are the disciples of him who was meek and lowly in heart (Matt. xi. 29). All men, whatever their station, the highest or the lowest, are to receive meek and gentle treatment from the Christian.

Ver. 3.—*We for we ourselves, A.V.; aforetime for sometimes, A.V.; hating for and hating, A.V. Foolish (ἀνόητοι)*; a Pauline word (Gal. iii. 1, 3), found also in Luke xxiv. 25 (see 1 Tim. vi. 9); of frequent use in classical Greek. Disobedient (ἀπειθεῖς); as ch. i. 16. In Luke i. 17 it stands, as here, absolutely, meaning disobedient to God and his Law. Deceived (πλανώμενοι); led astray, made to wander from the path of truth and right, either by false systems of religion, or by our own evil affections and appetites (see 2 Tim. ii. 13; 1 Pet. ii. 25; 2 Pet. ii. 15, etc.). Serving; slaves to (δουλοῦντες); 2 Pet. ii. 19 (see above, ch. ii. 2). Lusts (ἐπιθυμίας); not always in a bad sense, as here, though usually so (see Luke xxii. 15; Phil. i. 23; 1 Thess. ii. 17; Rev. xviii. 14). Pleasures (ἡδοναίς); always in a bad sense in the New Testament (Luke viii. 14; Jas. iv. 1, 3; 2 Pet. ii. 13). Living (διαγίντες); see 1 Tim. ii. 2, where it is followed by βίον, which is here understood. Διδάγειν τὸν βίον, αἰῶνα, χρόνον, σάββατον, etc., are common phrases both in the LXX. and in classical Greek for passing or spending one’s life, time, age, etc. But it is only found in the New Testament here and in 1 Tim. ii. 2. Malice (κακία). This word is sometimes used of wickedness generally, as Acts viii. 22; Jas. i. 21; 1 Cor. v. 8; and probably Rom. i. 29; and even of badness in things, as Matt. vi. 34. But it frequently in the New Testament denotes malice, the desire to do harm to others, as Eph. iv. 31; Col. iii. 8, etc. Envy (φθόνος); almost always found in St. Paul’s enumeration of sins (Rom. i. 29; Gal. v. 21; 1 Tim. vi. 4, etc.). Hatred (στυγνότης); only here in the New Testament, not found in the LXX. (though the verb στυγέω occurs once or twice in the Maccabees), but used in good classical Greek. The above is a sad but too true picture of human life without the sweetening influences of God’s Holy Spirit.

Ver. 4.—*When for after that, A.V.; the kindness of God our Saviour, and his love toward man for the kindness and love of God our Saviour toward man, A.V. Kindness*

(*χρηστότης*); used by St. Paul only in the New Testament, and by him frequently in the sense of "kindness," whether of God (as Rom. ii. 4; xi. 22; Eph. ii. 7) or of man (as 2 Cor. vi. 6; Gal. v. 22; Col. iii. 12). In Rom. iii. 12, where it has the wider sense of "good" or "right," it is the phrase of the LXX., who use *χρηστότης* for the Hebrew *טוב*. In like manner, *χρηστός* is frequently used in the sense of "kind" (Luke vi. 35; Rom. ii. 4; Col. iii. 12; 1 Pet. ii. 3). This is exactly analogous to the use of *κακός* and *κακία*, in the limited sense of "malicious," "malice" (see preceding note to ver. 3). Love toward man (*φιλανθρωπία*); only here and Acts xxviii. 2 in the New Testament. It occurs repeatedly in the Books of the Maccabees, and is common in good classical Greek. God our Saviour (see 1 Tim. i. 1; ii. 3; oh. ii. 10, etc.). Appeared (ch. ii. 11).

Ver. 5.—*Done in for of, A.V.; did ourselves for have done, A.V.; through for by, A.V.* By works (*ἐξ ἔργων*); i.e. in consequence of. God's kindness and love to man did not spring from man's good work as the preceding and producing conditions (comp. Gal. ii. 16, and the notes of Bishops Ellicott and Lightfoot). Done in righteousness (*τῶν ἐν δικαιοσύνῃ*); the particular description of the works wrought in a sphere or element of righteousness (Alford and Ellicott). Which we did ourselves; emphasizing that they were our good works, done by us in a state of righteousness. All this, as the cause of our salvation, the apostle emphatically denies. Not, etc., but according to his mercy he saved us. The predisposing cause, the rule and measure of our salvation, was God's mercy and grace, originating and completing that salvation. Through the washing of regeneration (*διὰ λουτροῦ παλιγγενεσίας*). Here we have the means *through* or *by* which God's mercy saves us. The *washing* or rather *laver* of regeneration (*λουτρόν*)—found elsewhere in the New Testament only in Eph. v. 26, in exactly the same connection—is the *laver* or *bath* in which the washing takes place. The nature or quality of this bath is described by the words, "of regeneration" (*τῆς παλιγγενεσίας*); elsewhere in the New Testament only in Matt. xix. 28, where it seems rather to mean the great restoration of humanity at the second advent. The word is used by Cicero of his restoration to political power, by Josephus of the restoration of the Jews under Zerubbabel, and by several Greek authors; and the LXX. of Job xiv. 14 have the phrase, *ὥς πάλιν γένεσθαι*, but in what sense is not quite clear. *Παλιγγενεσία*, therefore, very fitly describes the new birth in holy baptism, when the believer is put into possession of a new spiritual life, a new nature, and a new inheritance of glory. And

the laver of baptism is called "the laver of regeneration," because it is the ordained means by or through which regeneration is obtained. And renewing of the Holy Ghost. It is doubtful whether the genitive *ἀνακαινώσεως* depends upon *διὰ* or upon *λουτροῦ*. Bengel, followed by Alford, takes the former, "per lavacrum et renovationem;" the Vulgate (*lavacrum regenerationis et renovationis Spiritus Sancti*), the latter, followed by Huther, Bishop Ellicott, and others. It is difficult to hit upon any conclusive argument for one side or the other. But it is against the latter construction that it gives such a very long rambling sentence dependent upon *λουτροῦ*. "The *laver* of regeneration and of the renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour." And it is in favour of the former that the "laver of regeneration" and "the renewing of the Holy Ghost" seem to describe very clearly the two parts of the sacrament, the outward visible sign and the inward spiritual grace; the birth of water and of the Holy Ghost. So that Bengel's rendering seems on the whole to be preferred. Renewing (*ἀνακαινώσεως*); only here and Rom. xii. 2, and not at all in the LXX. or in classical Greek. But the verb *ἀνακαινώω* is found in 2 Cor. iv. 16; Col. iii. 10. The same idea is in the *καὶνὴ κτίσις*, the "new creature" of 2 Cor. v. 17 and Gal. vi. 15, and the *καινότης ζωῆς* of Rom. vi. 4, and the *καινότης πνεύματος* of Rom. vii. 6, and in the contrast between the "old man" (the *παλαιὸς ἄνθρωπος*) and "the new man" (the *καὶνὸς ἄνθρωπος*) of Eph. iv. 22—24. This renewal is the work of the Holy Ghost in the new birth, when men are "born again" of the Spirit (John iii. 5). Alford is wrong in denying its application here to the first gift of the new life. It is evidently parallel with the *παλιγγενεσία*. The connection of baptism with the effusion of the Holy Spirit is fully set forth in Acts ii. (see especially ver. 38; comp. Matt. iii. 16, 17).

Ver. 6.—*Poured out upon us richly for shed on us abundantly, A.V.* Which (*οὗ*); viz. the Holy Ghost. It is in the genitive (instead of the accusative *ὃ*, which is another reading), by what the grammarians call *attraction*. Poured out (*ἐξέχεεν*); the same word as is applied to the Holy Ghost in Acts ii. 17, 18, 33, and in the LXX. of Joel ii. 28, 29. Richly (*πλουσίως*); as 1 Tim. vi. 17; Col. iii. 16; 2 Pet. i. 11 (compare the use of *πλούτος* in Eph. i. 7; ii. 7). Through Jesus Christ. It is our baptism into Christ which entitles us to receive the Holy Spirit, which we have only in virtue of our union with him. The Spirit flows from the Head to the members. In Acts ii. 33, 34 Christ is said to have received the promise of the

Holy Spirit from the Father, and to have poured it forth upon the Church.

Ver. 7.—*Might for should, A.V.* Being justified by his grace; showing very clearly that righteousness in man did not precede and cause the saving mercy of God, but that mercy went before and provided the justification which is altogether of grace, and which issues in the possession of eternal life. *Heirs according to the hope of eternal life.* This seems to be the right rendering rather than that in the margin, *heirs, according to hope, of eternal life*, making "eternal life" depend upon "heirs." The passage in ch. i. 2, "In hope of eternal life," is a very strong reason for taking the same construction here. The answer in the Church Catechism, "Wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven," follows very closely St. Paul's teaching in the text (see Rom. iv. 13, 14; viii. 17; Gal. iii. 29, iv. 7).

Ver. 8.—*Faithful is the saying for this is a faithful saying, A.V.; concerning these things for these things, A.V.; confidently for constantly, A.V.; to the end that for that, A.V.; God for in God, A.V.; may for might, A.V.; full stop after good works*, and colon after *men*. Faithful is the saying; as 1 Tim. i. 15 (where see note). Here the faithful saying can only be the following maxim: "That they which have believed in God may be careful to maintain good works;" the words, "These things I will that thou affirm confidently," being interpolated to give yet more weight to it. Concerning these things; i.e. with respect to the things or truths which are the subject of the faithful saying. I will that thou affirm confidently (*διαβεβαιούσαι*); see 1 Tim. i. 7. "Never be weary of dwelling on these important truths, and asserting them with authority. For such doctrine is really good and profitable for those whom you are commissioned to teach. But leave alone the foolish and unprofitable controversies." To the end that (*ἵνα*). It is not necessary to give to *ἵνα* the meaning "to the end that," in such a sentence as this (see note on ch. ii. 12). After words of command especially, *ἵνα* frequently, has simply the force of "that." So here, "lay it down as a rule that they which have believed God must be careful to maintain good works." If the sentence had run on without interruption, it would have been *πιστὸς δὲ λόγος ὅτι, κ.τ.λ.* But the interposition of the *διαβεβαιούσαι*, with the idea of commanding obedience, has caused the use of *ἵνα*. Believed God (*οἱ πεπιστευκότες Θεῷ, or τῷ Θεῷ*). The meaning is not the same as *πιστεύειν ἐν, or ἐπὶ*, "to believe in," or "on," but "to believe" (as Rom. iv. 3, 17 and 1 John v. 10, where the context shows that it is the act of

believing God's promise that is meant). And so here, the *believing* refers to the promises implied in the preceding reference to the *hope* and the *inheritor*. May be careful (*φρονεῖν*); only here in the New Testament, but common in the LXX. and in classical Greek. The word means "to give thought" about a thing, "to be careful" or "anxious" about it. To maintain (*προστασθαι*); usually in the sense of "presiding over" or "ruling" (as Rom. xii. 8; 1 Thess. v. 12; 1 Tim. iii. 4, 5, 12; v. 17). Here, after the analogy of the classical use, *προστασθαι τέχνης*, to "undertake," to "carry on," or the like, fairly expressed by to "maintain." The idea does not seem to be "to stand at the head of," or "to be foremost in." Good works; i.e. practical godliness of all kinds (see ver. 14). These things are good, etc. If the reading of the T.R., τὰ καλὰ, κ.τ.λ., is retained, the rendering ought to be, "These are the things that are really good and profitable unto men, not foolish questions, etc., they are unprofitable." But the R.T. omits the τὰ. With regard to the interpretation above given of ver. 8, it must be admitted that it is very doubtful. But the great difficulty of the other way of rendering it, as most commentators do, is that it is impossible to say which part of what precedes is "the faithful saying" alluded to; and that the "care to maintain good works" is not that which naturally springs from it; whereas the reiteration in ver. 8 implies that "good works" is the special subject of "the faithful saying."

Ver. 9.—*Shun for avoid, A.V.; questionings for questions, A.V.; strifes for contentions, A.V.; fightings for strivings, A.V.* Shun (*περιστάσσο*); see 2 Tim. ii. 16. Foolish questionings; as 2 Tim. ii. 23. Genealogies; as 1 Tim. i. 4. Strifes (*ἔρεις*); as 1 Tim. vi. 4. Fightings about the Law (*μάχας νομικὰς*); such as St. Paul alludes to in 1 Tim. i., and are probably included in the *λογομαχίαι* of 1 Tim. vi. 4. Unprofitable (*ἀνωφελεῖς*); only here and Heb. vii. 18; but it is found in the LXX. and other Greek Versions, and in classical Greek (compare, for the sense, 2 Tim. ii. 14). Vain (*μάταιοι*); compare the use of *ματαιολόγοι*, "vain talkers" (oh. i. 10), and *ματαιολογία*, "vain talking" (1 Tim. i. 6). The whole picture is unmistakably one of the perverse Jewish mind.

Ver. 10.—*Heretical for an heretick, A.V.; a for the, A.V.; refuse for reject, A.V.* Heretical (*αἵρετικόν*); only here in the New Testament, not found in the LXX., but used in classical Greek for "intelligent," i.e. able to choose. The use of it here by St. Paul is drawn from the use of *αἵρεσις* for "a sect" (Acts v. 17; xv. 5; xxiv. 5, 14; xxvi. 5; xxviii. 22; 1 Cor. xi. 19; Gal. v.

20; 2 Pet. ii. 1), or the doctrines taught by a sect. The *heretic* is one who forsakes the truth held by the Church, and *chooses* some doctrine of his own devising (*αἵρεσις*). The tendency of such departures from the doctrine of the Church to assume more and more of a deadly character, and to depart wider and wider from the truth, gave to the name of heretic a darker shade of condemnation in the mouth of Church writers as time advanced. But even in apostolic times some denied the resurrection (2 Tim. ii. 11, 12); others denied the Lord that bought them (2 Pet. ii. 1); and there were some who were of the synagogue of Satan (Rev. ii. 9); so that already an heretical man, drawing away disciples after him, was a great blot in the Church. *Admonition* (*νουθεσία*); as 1 Cor. x. 11; Eph. vi. 4. After a first and second admonition refuse (*παραιτοῦ*); see 1 Tim. iv. 7; v. 11. It does not clearly appear what is intended by this term. In 1 Tim. v. 11 it meant refusing admission into the college of Church widows. If these had been persons seeking admission into the Church, or ordination, it would mean "refuse them." Vitringa (Huther) thinks it means "excommunication." Beza, Ellicott, Huther, Alford, etc., render it "shun," "let alone," "cease to admonish," and the like.

Ver. 11.—*Such a one for he that is such*, A.V.; *perverted for subverted*, A.V.; *self-condemned for condemned of himself*, A.V. Is *perverted* (*ἐξέστραπτῆς*); only here in the New Testament, but common in the LXX., and found in classical Greek in a material sense, "to turn inside out," "to root up," and the like. Here it means the complete perversion of the man's Christian character, so as to leave no hope of his amendment. But this is not to be presumed till a first and second admonition have been given in vain. *Self-condemned* (*αὐτοκατάκριτος*); only here in the New Testament, not found in the LXX. nor in classical Greek. It means what Cicero (quoted by Schleusner) says of C. Fabricius, that he was *suo iudicio condemnatus*, condemned by his own judgment, which, he says, is a heavier condemnation than even that of the law and of the judges ('Pro Cluentio,' 21, at the end). Fabricius was self-condemned because he had left the court in confusion at a critical part of his trial. So the heretics were self-condemned by the very fact that they continued to head the schism after repeated admonitions.

Ver. 12.—*Give diligence for be diligent*, A.V.; *there I have determined for I have determined there*, A.V. When I shall send Artemas, etc. The action of St. Paul in sending Artemas or Tychicus to take the place of Titus in Crete is exactly the same as he pursued with regard to Ephesus,

whither he sent Tychicus to take Timothy's place (2 Tim. iv. 11, 12). He would not leave the presbyters in either place without the direction and superintendence of one having his delegated apostolic authority. This led to the final placing of a resident bishop in the Churches, such as we find in the second century. We may conclude that Artemas (otherwise unknown) was the person eventually sent to Crete, as Tychicus (Col. iv. 7) we know went to Ephesus (2 Tim. iv. 12). We have also an important note of time in this expression, showing clearly that this Epistle was written before the Second Epistle to Timothy (as it probably also was before 1 Timothy)—an inference abundantly corroborated by 2 Tim. iv. 10, by which it appears that Titus had then actually joined St. Paul, either at Nicopolis or elsewhere, and had started off again to Dalmatia. Give diligence (*σπουδάσον*); 2 Tim. ii. 15, note; iv. 9, 21. Nicopolis, in Epirus. The most obvious reason for St. Paul's wintering at Nicopolis is that it was near Apollonia, the harbour opposite Brundisium, which would be his way to Rome, and also well situated for the missionary work in Dalmatia, which we learn from 2 Tim. iv. 10 was in hand. Nicopolis (the city of victory) was built by Augustus Cæsar to commemorate the great naval victory at Actium over Antony. It is now a complete ruin, uninhabited except by a few shepherds, but with vast remains of broken columns, baths, theatres, etc. (Lewin, vol. ii. p. 253). To winter (*παρχειμῶσαι*); Acts xxvii. 12; xxviii. 11; 1 Cor. xvi. 6. (On the question whether the winter here referred to is the same winter as that mentioned in 2 Tim. iv. 21, see Introduction.)

Ver. 13.—*Set forward for bring*, A.V. *Set forward* (*πρόπεμψον*); the technical expression both in the New Testament and the LXX., and also in classical Greek, for helping a person forward on their journey by supplying them with money, food, letters of recommendation, escort, or whatever else they might require (see Acts xv. 3; xx. 38; xxi. 5; Rom. xv. 24; 1 Cor. xvi. 6; 2 Cor. i. 16; 3 John 6). Zenas the lawyer. He is utterly unknown. His name is short for *Zenodorus*, but whether he was "a Jewish scribe or Roman legist" can hardly be decided. But his companionship with Apollos, and the frequent application of the term *νομικός* in the New Testament to the Jewish scribes and lawyers (Matt. xxii. 35; Luke vii. 30; x. 25; xi. 45, 48, 52; xiv. 3), makes it most probable that he was a Jewish lawyer. Apollos; the well-known and eminent Alexandrian Jew, who was instructed in the gospel by Aquila and Priscilla at Ephesus, and became a favourite teacher at Corinth (Acts xviii. 24; xix. 1; 1 Cor. i. 12,

and the following chapters, and xvi. 12). It is a probable conjecture of Lewin's that Apollos was the bearer of this letter, written at Corinth, and was on his way to Alexandria, his native place, taking Crete on the way.

Vers. 14.—Our people for ours, A.V. Our people also. The natural inference is that Titus had some fund at his disposal with which he was to help the travellers, but that St. Paul wished the Cretan Christians to contribute also. But it may also mean, as Huther suggests, "Let our Christians learn to do what Jews do, and even heathens too, viz. provide for the real wants of their own." To maintain good works (ver. 8, note) for

necessary uses (*eis τὰς ἀναγκαίας χρείας*); such as the wants of the missionaries (comp. 3 John 5, 6; see also Rom. xii. 13; Phil. ii. 25; iv. 16, etc.). The phrase means "urgent necessities," the "indispensable wants." In classical Greek *τὰ ἀνάγκαια* are "the necessities of life." That they be not unfruitful (*ἑκαρποί*); comp. 2 Pet. i. 8 and Col. i. 6, 10.

Vers. 15.—Salute for greet, A.V. ; faith for the faith, A.V. That love us in faith has no sense. "The faith" is right (see 1 Tim. i. 2, note). Grace be with you all. So, with slight varieties, end St. Paul's other Epistles. The T.R. has *Amen*, as have most of the other Epistles.

HOMILETICS.

Vers. 1—7.—Mercy begetting mercy. The practical lessons of the gospel were not exhausted in the preceding chapter, nor the motives which urge believers to godliness. The call to holiness in the last chapter was based upon the holy character of God's saving grace and the purpose of Christ's redeeming love. In these verses the grace and love of God are still the basis of the exhortation, but it takes its peculiar colouring from the thought of what we were ourselves. Tenderness, indulgence, and meekness toward our fellow-men are the duties to which these verses call us; and it is supposed that those fellow-men may be rough and evil-minded toward us, and provoking in their ways, and perhaps obstinate in evil-doing. The natural heart might be ready to speak evil of them, to contend fiercely with them, utterly to reject them as reprobates, to thrust them beyond the pale of hope and kindness. But stay! What were you yourselves when the kindness and love of God first appeared unto you? Were you walking in righteousness? Were your works the things which attracted God's love toward you? Nay! you were living in that folly which you now condemn in others; you were children of disobedience then as truly as they are now; you were deceived by sin then as they are now; you were the slaves of your own lusts then even as they are now; you lived in malice and envy then, both hateful and hating one another. But God's mercy found you out; God's love threw a veil over your sins; he provided a fountain to wash away your guilt; he sent his Holy Spirit to create in you a clean heart, and to renew a right spirit within you; he justified you by his grace; he made you his heirs, and gave you the hope of eternal life. And will not you have mercy upon your fellow-men? Will not you, for whom the Divine gentleness and patience has done so much, be gentle and patient too? Will not you, humble in the remembrance of your own sins, and abashed at the thought of your own unworthiness, deal meekly and kindly even with unruly and sinful men, and cherish the hope that God's boundless grace may at last reach them, even as it reached you? Thus the doctrine of God's mercy toward men begets mercy from man to man, and the doctrine of grace is the strongest conceivable motive to charity.

Vers. 8—15.—Pearls before swine. There is in some a habit of mind utterly out of harmony with the Word of God. It is not that dogmas, or creeds, or ceremonies are despised and forgotten by them, as they usually are by the pleasure-seeking or money-making world. On the contrary, these things are often in their minds and upon their lips. But they handle everything, not with a view to growth in goodness, not with a view to the formation within of a humble, pure, and holy character, but merely as matters of disputation. They raise questions, the solution of which has no bearing upon our duty to God or man, but which only give occasion for strife of words, and utterly unprofitable contentions. The most solemn truths, the most sacred mysteries of the Christian faith, are only food for a wrangling, disputatious spirit. They are always ready to start difficulties, to suggest doubts, or to propose new forms of doctrine

in lieu of those once delivered to the saints. Strong in their own conceits and wise in their own esteem, they will not *learn*, no, not from Christ himself, but are always forward to *teach* some new thing. They value nothing which they have not invented themselves. They accept no truth which they have not adulterated with their own imaginations. Disciples they will not be. Masters they must be. When this habit of mind has clearly developed itself, the servant of God has only to withdraw from such. He must not be drawn into the whirlpool of vain jangling and unprofitable disputes. He must not go on casting his pearls before the swine. Silence is, in such cases, the best rebuke. When honest and gentle efforts to bring home to such persons the truths of God's Word in a reverential and practical way have utterly failed, and it is become evident that there is no desire in their hearts for Christ and his Word, it is time to cease from such efforts. "From such turn away" is the authoritative advice of St. Paul. Nothing can be in sharper contrast with the "unprofitable strivings" here condemned than the unobtrusive works of kindness, and active help to the furtherance of the gospel, inculcated upon Titus. Zenas and Apollos are to be brought on their way. Care is to be taken that they want for nothing. The Church in Crete is to be fruitful in good works for the wants of their brethren; and even the closing salutation is redolent of love and kindness. When Christians feel that the very essence of Christianity is unobtrusive love and kindness, shown in unselfish acts, and a readiness to help wherever help is needed, then will the Church be Christ's true witness upon earth; witnessing to Christ as the embodiment of the law of love, and witnessing to the Spirit of Christ as dwelling in her of a truth.

HOMILIES BY VARIOUS AUTHORS.

Ver. 1.—*Political duties.* The apostle now turns to the duties which Christians owe to the pagan world around them.

I. THE NECESSITY OF THE INJUNCTION TO POLITICAL SUBMISSION. "Put them in mind." The words imply that the duty was already known, but needed to be recalled to Cretan memory. It is but too certain that the injunction was needed. Once a democratic state, now for over a century under Roman law, and always remarkable for a factious and turbulent spirit, the Cretan impatience of authority was reinforced by the spirit of insubordination which was such a characteristic of the Jewish part of the community.

II. THE DUTY OF SUBMISSION TO CONSTITUTED AUTHORITY. "Put them in mind to be subject to authorities, to powers, to obey the magistrate, to be ready towards every good work." The very redundancy of words used here is significant, as if to exclude the possibility of an evasion of the command. 1. *Government is of God.* "The powers that be are ordained of God" (Rom. xiii. 1; 1 Pet. ii. 13). 2. *The form of government does not affect the duty of obedience.* Monarchies, republics, oligarchies, have in them alike the ordination and power of God for the welfare of society. 3. *There are limits to this obedience, but the apostle does not fix them.* The exceptional cases are not mentioned, because they are summed up either in the primary law of self-preservation, which is antecedent to all government, or in the supremacy of conscience, which must always obey God rather than men. A king may become insane and murder his subjects, but the first principles of nature justify their resort to force in self-protection (Acts v. 29; iv. 9, 20). The king may command his subjects to practise idolatry. In that case, if the Christian cannot resist, he must die.

III. POLITICAL DUTY IN THE CASE OF CHRISTIANS INCLUDES MORE THAN SUBMISSION. They must be "ready toward every good work." As the magistrate is appointed to be a terror to evil-doers and the praise of them that do well (Rom. xiii. 3), the disposition of Christian subjects to every good work has a tendency to make government easy and light.—T. C.

Ver. 2.—*The right deportment of Christians toward all men.* It is described first negatively, then positively.

I. THEY MUST NOT BE REVILERS. "To speak evil of no man." 1. *What evils spring from the wrong use of the tongue!* "It is an unruly evil" (Jas. iii. 8). 2. *If the evil*

we speak of others is false, we are slanderers; if it is true, we sin against charity. It usually betokens a malignant spirit. 3. *It is to forget the example of Christ*—"who, when he was reviled, reviled not again;" and the precepts of Christ, who taught us "to love our enemies." Let Christians, therefore, guard their tongues, and let their words be few and well-ordered.

II. **THEY MUST NOT BE CONTENTIOUS.** "No brawlers." 1. *Such a disposition mars the influence of Christian people.* 2. *It is inconsistent with the spirit of him who did not strive, nor was his voice heard in the streets.* 3. *It leads to unseemly retaliations from the world, to the dishonour of Christ.*

III. **THEY MUST BE FORBEARING.** "But gentle." It suggests the idea of giving way, of taking wrong rather than of revenging the injuries we receive.

IV. **THEY MUST BE MEEK TO ALL MEN.** "Showing all meekness to all men." 1. *Meekness is a fruit of the Spirit.* (Gal. v. 22.) 2. *It is precious in God's sight.* (1 Pet. iii. 4.) 3. *It is a characteristic of true wisdom.* (Jas. iii. 17.) 4. *It is necessary to a Christian walk.* (Eph. iv. 1, 2.) 5. *It is specially needed in our conduct toward our fellow-men* (Jas. iii. 13); in our efforts to restore the erring (Gal. vi. 1) and to instruct opposers (2 Tim. ii. 24, 25).—T. C.

Ver. 3.—An humiliating retrospect. The apostle adds, as a reason for the duties first specified, that "we also," including himself with the Gentile Christians, were once in a similar condition to the heathen, and had received mercy. It is a dark picture of men in their natural state, proceeding from a description of the inward source to the outward facts of this evil life.

I. **HUMAN NATURE DEPICTED AS TO ITS MORE INWARD CHARACTER.** "For we ourselves" were once foolish. 1. *It is foolish.* As wisdom is the choice of proper means of attaining our ends, so folly must be the direct contrary. (1) The fool despises instruction and wisdom, and hates knowledge (Prov. i. 7, 22). (2) He walks in the darkness of a false education (Eccl. ii. 14). (3) He is self-sufficient and self-confident (Prov. xiv. 8, 16). (4) He is a self-deceiver (Prov. xiv. 8). (5) He makes a mock at sin (Prov. xiv. 9). 2. *It is disobedient.* The word implies that the root of all true obedience is faith. Human nature is without faith, and is therefore disobedient. (1) Disobedience forfeits God's favour (1 Sam. xiii. 14). (2) Provokes his anger (Ps. lxxviii. 10, 40). (3) Forfeits promised blessings (Josh. v. 6). (4) Brings a curse (Deut. xi. 28). (5) There are many warnings against it (Jer. xii. 17). 3. *It is deceived.* Because it is separated from Christ, who is the Light of the world. It is easily led astray by all sorts of delusion. It has no pole-star or compass to steer by, and is therefore in constant danger of shipwreck. It is deceived by itself as well as by the devil.

II. **HUMAN NATURE DEPICTED AS TO ITS MORE OUTWARD CHARACTER.** 1. *Its service was impure.* "Serving divers lusts and pleasures." This was the character of heathen life in an island like Crete, where the propensities of human nature would have free scope. The pleasures of this life were of a sinful and debasing nature. Such a service was bondage (Rom. vi. 6, 16; xvi. 18). 2. *It implied a life of malice.* (1) The wicked speak with malice (3 John 10). (2) Are filled with it (Rom. i. 29). (3) Visit the saints with it (Ps. lxxxiii. 3). (4) God requites it (Isa. x. 14). 3. *It implied a life of envy.* (1) Envy is a work of the flesh (Gal. v. 21). (2) The wicked are full of it (Rom. i. 29). (3) It leads to every evil work (Jas. iii. 16). (4) It is hurtful to its possessors (Job v. 2). (5) It will be punished (Ps. cvi. 16, 17). 4. *It implies hatefulness.* "Hateful;" that is, possessing the qualities that excite hatred and dislike. 5. *It implies a return of hate for hate.* "Hating one another." (1) It is characteristic of those without love to God (1 John ii. 9, 11). (2) It is a work of the flesh (Gal. v. 21). (3) It stirs up strife (Prov. x. 12). (4) It embitters life (Prov. xv. 17). (5) It will be punished (Ps. xxxiv. 21).—T. C.

Vers. 4—7.—The origin, nature, means, and end of salvation. The apostle reflects that he and other believers had no excuse for treating the heathen with haughtiness, since it was owing to no merit of his or theirs that their own lives had become purer.

I. **THE MANIFESTATION OF THE DIVINE GOODNESS AND LOVE TO MAN.** "But when the kindness of God our Saviour and his love to man appeared." 1. *The time of this*

manifestation. The expression implies a definite point of time. It was "the fulness of the time" (Gal. iv. 4). (1) It was the period fixed in the Divine purpose from eternity. (2) It was the time of the probation of the Jews, ending in the most awful series of judgments that ever befell a people. (3) It was a time when the Greek tongue and the Roman arms made a highway for the gospel. (4) It was a time when pagan thought had exhausted every experiment in the art of living, to find that all was "vanity and vexation of spirit." (5) Yet it is not implied that the manifestation of Divine kindness had not been enjoyed already in pre-Christian ages; for it was in virtue of this manifestation, in the fulness of times, that God's love flowed forth in blessing during Jewish ages. 2. *The nature of this manifestation.* (1) It was a manifestation of kindness and love to man. (a) Kindness is the more general term, unlimited, undefined, all-embracing, touching the whole creation. (b) Love to man is his special and distinguishing love to the children of men as distinct from angels. (2) It was the love of the Father—"our Saviour-God." (a) The title "Saviour," so often given to the Son, is here given to the Father, because he is the Fountain from whence flow all the streams of Divine mercy. The Son is "the Unspeakable of the Father;" for he "so loved the world, that he gave his only begotten Son" (John iii. 16). The atonement was not, therefore, the cause, but the effect, of the Father's love. (b) This fact, exhibiting the mine of power and love in the Creator, greatly enhances the certainty and glory of redemption. (c) It is *our* Father who is our Saviour. Mark the clear relationship, in spite of all our waywardness and sin.

II. *THE METHOD OF THIS DIVINE MANIFESTATION.* "Not by works of righteousness we did, but according to his mercy he saved us." The Divine goodness and love were manifested in salvation. "He saved us." This salvation, procured by the obedience and death of Christ, has its origin, not in works of righteousness done by man, as entitling him to it, but solely in Divine mercy. Mark the conditions and the means of this salvation. 1. *The conditions of salvation.* (1) Not by works of righteousness. (a) We are not saved by our own works, even though they should be done in obedience to a righteous law (Rom. iii. 20; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 1, 9). (b) If we were saved in this way, Christ should have died in vain (Gal. ii. 21). His death would have been quite unnecessary. (c) Experience proves the impossibility of our being able to do the works of perfect righteousness (Rom. iii. 23). (2) The condition of salvation is Divine mercy. "According to his mercy." (a) God is rich in mercy (Eph. ii. 4). (b) It streams forth from the blood and righteousness of Christ (Rom. iii. 24, 25; vi. 23). (c) It was through the tender mercy of God that Christ, as the Dayspring from on high, visited the earth (Luke i. 78). (d) The pardon of sin is according to the multitude of his tender mercies (Ps. li. 1, 2). (e) Eternal life is the effect of God's mercy. 2. *The means of salvation.* "By the washing of regeneration and the renewing of the Holy Ghost, which he poured on us abundantly through Jesus Christ our Saviour." The Greek word is "laver," as if to show that the reference is to baptism. (1) The washing of regeneration refers to the beginning of the spiritual process in the soul, as it is the Spirit who regenerates the soul. There is nothing in the passage to support the doctrine of baptismal regeneration. (a) The connection of baptism with regeneration no more proves that all the baptized are regenerated than the expression, "we are sanctified by the truth," implies that the truth in all cases has this effect, or that "the gospel of your salvation" implies that salvation always follows the hearing of the gospel. (b) As a matter of fact, believers in apostolic times were regenerated before they were baptized; therefore they were not regenerated by baptism. This was the case with the three thousand at Pentecost (Acts ii.), with Lydia and the Philippian jailor (Acts xvi.). (c) There is no necessary connection between baptism and regeneration, for Simon Magus was baptized without being regenerated (Acts viii. 9—24). (d) It is strange that, much as John speaks of regeneration in his First Epistle, he never connects baptism with it. He says that those who are "born of God" do righteousness, and overcome the world. Why should he mention these tests at all, when he might have known that, had they been baptized, they must have been regenerated? (e) The Apostle Peter shows us the meaning of baptism when he says that "baptism doth now save us" (1 Pet. iii. 21). How? "Not by putting away the filth of the flesh"—which is easily done by the external application of water—"but the answer of a good conscience toward God," as if to show that such an answer,

representing the reality and sincerity of our profession, was separable from the putting away of the filth of the flesh. (f) The expression, "baptism for the remission of sins," does not imply that baptism is the cause of their remission, for in all the cases referred to the remission had already taken place before baptism (Acts ii. 38; xxii. 16). The baptism was a sign or seal of a remission already accomplished. Saul was a true believer before Ananias said to him, "Arise, and be baptized, and wash away thy sins, calling on the Name of the Lord." Besides, it was by calling on the Name of the Lord that his sins were washed away. This is the force of the Greek construction. (2) The renewing of the Holy Ghost refers to the continuance of the spiritual process in the soul. Thus "the inward man is renewed day by day" (2 Cor. iv. 16). This points to progressive sanctification. (a) The renewed are the children of God, the heirs of the eternal inheritance. (b) The effects are the fruits of righteousness in our life and conversation. Thus there is a firm connection between the regeneration and the renewal, which cannot be said of baptism and renewal. Christendom is baptized, yet how little grace is manifest among its millions! (c) The source of this renewal is the Holy Ghost, who has been poured out upon us richly through Jesus Christ our Saviour. It was in virtue of the mediatorship that the Spirit was given, and still works in the Church of God. For (a) all salvation is by him; (b) the grace of regeneration is out of his fulness; (c) the gift of God, which is eternal life, is through him.

III. THE END OF THIS MANIFESTATION OF DIVINE GOODNESS AND LOVE. "That being justified by his grace, we should be made heirs according to the hope of eternal life." God saves us according to his mercy by regeneration; but the first effect of regeneration is faith, and faith is the instrument of our justification. There is no difference in the order of time between regeneration and justification, but regeneration must precede justification in the order of nature. Therefore the apostle here goes upon the order of nature. 1. *The nature of justification.* It includes pardon of sin and acceptance into God's favour. 2. *The ground of justification.* "Being justified by his grace." (1) Not by works; (2) but by the grace of the Father, who is the Justifier. It is by grace, because (a) it is of faith (Rom. v. 1; iii. 28); (b) it is by the death of the Son of God. 3. *The privileges of justification.* "That we should be made heirs according to the hope of eternal life." (1) Eternal life is an inheritance; it is not earned by our obedience and our righteousness; it is a free gift. (2) We are predestinated to this inheritance in Jesus Christ (Eph. i. 5, 11). (3) The grace of adoption, which is linked with our justification, opens the way to our enjoyment of the inheritance. (4) It is an inheritance which is not yet fully enjoyed; for we are heirs "according to the hope of eternal life." (a) There are "things hoped for" held out to us through faith (Heb. xi. 1). (b) "It doth not yet appear what we shall be;" but when "we shall be for ever with the Lord," we shall actually possess and enjoy our inheritance.—T. C.

Ver. 8.—*The necessary connection between gospel doctrine and good works.* I. THE IMPORTANCE OF GOSPEL DOCTRINE. "This is a faithful saying, and these things I will that thou affirm constantly." He refers here to the sum of the doctrine of Christian salvation contained in the three preceding verses. 1. *The doctrine of salvation is worthy of all acceptance.* "This is a faithful saying." This formula, contained only in the pastoral Epistles, points to some weighty truth which had become a watchword among the Christian brotherhood of early times. (1) There is a tendency in our days to decry dogma. The apostle always insists on its importance as the root-principle and moving spring of morality. (2) The saying implies that the heavenly inheritance just spoken of is no figment of the imagination, but ought to be accepted as one of the commonplaces of Christian belief. 2. *It ought to be confidently put forth at all times by Christian ministers.* "And these things I will that thou affirm constantly." This was the strain of all apostolic preaching, and it ought to be ours also. There is no true practical preaching which does not involve the exhibition of God's character and our relations to him in grace—the glorious Person of the Mediator in his various offices, and the work of the Holy Ghost in applying Divine salvation. "These things are good and profitable to men;" that is, these doctrines, for they lead to good works, and benefit men spiritually and morally.

II. THE DESIGN OF GOSPEL DOCTRINE. "In order that they which have believed God might be careful to maintain good works." The faithful saying of the apostle was not

the necessity of good works, but the necessity of the doctrines of grace being preached as the only method of producing good works. 1. *The apostle seems to anticipate a tendency of later times to exalt morality at the expense of faith.* The doctrines, he says, are the true fountains from which all good works flow. These are, therefore, probably called doctrines according to godliness (ch. i. 1); the wholesome doctrine (ch. i. 9). 2. *He sets forth the duty of all believers to be careful about good works.* It ought to be a matter of earnest striving, because (1) God is glorified thereby (John xv. 8); (2) because they are means of blessing to man (Jas. i. 25); (3) because God remembers them (Heb. vi. 9, 10); (4) because they will be an evidence of faith in the judgment (Matt. xxv. 34—40). 3. *He insists on their maintaining good works.* The word signifies that they must be excelling in them. (1) They must, therefore, be zealous of them (ch. ii. 14); (2) furnished unto them (2 Tim. iii. 17); (3) rich in them, and stablished in them (1 Tim. vi. 18; 2 Thess. ii. 17); (4) ready for all good works (ch. iii. 1); (5) provoking each other unto them (Heb. x. 24).—T. C.

Ver. 9.—*A warning against frivolous and disputative teaching.* This is in contrast to the sound teaching just referred to. "But avoid foolish questions, and genealogies, and contentions, and strivings about the Law; for they are unprofitable and vain."

I. THE THINGS WHICH ARE TO BE PLACED OUTSIDE THE SPHERE OF MINISTERIAL THOUGHT AND CONCERN. 1. *Foolish questions.* Questions not easily answered, yet if answered without practical bearing upon Christian life. Such were many of the Jewish discussions about the oral Law, the nature of God and the angels, the power of the Name Jehovah. In Christian times papists have discussed for a whole century "which side of Jesus was pierced by the spear?" Such are "foolish questions." 2. *Genealogies.* Jerome tells us the Jews were as well acquainted with the genealogies from Adam to Zerubbabel as with their own names. It is possible that the Jewish Christians attached great importance to their family registers. The genealogies, however, are significantly linked by the apostle with fables. 3. *Contentions and strivings about the Law.* There were many disputed and disputable points in the Law, especially respecting the authority and confirmation of the commandments (ch. i. 14).

II. THE ATTITUDE OF THE MINISTER TOWARD SUCH THINGS. "Avoid them." 1. *This implies that he is not even to discuss them,* on account of their utter frivolousness. 2. *The reason is that they are "unprofitable and vain,"* and therefore exactly opposed to the things "good and profitable to men." The apostle would deliver all ministers from such folly and trifling, by placing before them Jesus Christ, the one glorious Object of the Church's love and adoration, leaving questions of another sort to the dead. Such questions had eaten the heart out of Judaism. They must not be allowed in Christianity.—T. C.

Ver. 10, 11.—*The right attitude of Christian ministers toward divisive errorists.* "A man that is an heretic after a first and second admonition avoid."

I. THE TRUE NATURE OF HIS OFFENCE. 1. *It is not a case of fundamental or doctrinal error,* such as the words "heretic" and "heresy" came to imply in after-ages. Yet it is a mistake to suppose that separatist ways are not caused by divergences of judgment on some points from the settled belief of the Christian community. 2. *It was a case of a turbulent sectary,* dissatisfied with the Church, who withdrew from her communion to the disturbance of her peace. He would try to justify his course by a difference of opinion upon matters of doctrine, worship, or organization.

II. THE METHOD OF DEALING WITH THE OFFENDER. 1. *He was to receive two admonitions in succession.* He was to be twice warned not to pursue his divisive courses; he was not to be contended with, but rebuke was to be employed to recover him from his error. 2. *If his pride or his ambition would not allow him to yield to admonition, he was to be, not excommunicated*—the course adopted by the apostle himself in another case (1 Tim. i. 20); but simply avoided. There must be no intercourse with him. This was a virtual excommunication, for he no longer held the place of a Christian brother.

III. THE JUSTIFICATION OF THIS METHOD. "Knowing that he that is such is perverted, and sinneth, being self-condemned." The case is an utterly hopeless one. You must have done with the divisive sectary; let him alone. 1. *For he is perverted;*

implying an inward corruption of character, which steels him against all official admonition of the Church. 2. *He sinneth.* He errs knowingly, for his course has been authoritatively condemned by the messenger of God. 3. *He is self-condemned.* This does not mean that he consciously acts a part he knows to be wrong, but that he has condemned himself by his own practice, practically consenting by his separation that he is unworthy the fellowship of the Church, and thus justifying the Church in its rejection of him, or that he stands condemned by the Scriptures which he himself accepts as his rule of faith and life.—T. C.

Vers. 12, 13.—*Personal directions.* The connection of Titus with the Cretan Church was to be but temporary; therefore the apostle gives him two commands.

I. A COMMAND FOR TITUS TO JOIN THE APOSTLE AT NICOPOLIS. 1. *The apostle needed his services,* either at this city in Epirus, where he determined to spend the winter—no doubt in apostolic labours—or to ascertain from him the exact condition of the Church at Crete, or to send him forth on an errand to some of the other Churches. 2. *But the place of Titus was not to be left unsupplied.* Two brethren, Artemas and Tychicus, were to go to Crete—one altogether unknown by us, but, as he is first mentioned, probably a minister of high distinction and zeal; the other, Tychicus, one of the most esteemed of the apostle's friends (Acts xx. 4; Col. iv. 7; 2 Tim. iv. 12).

II. A COMMAND FOR TITUS TO HASTEN THE DEPARTURE OF ZENAS AND APOLLOS FROM CRETE. These brethren had been labouring in the Church there, probably, before Titus was left behind by the apostle. Zenas, the lawyer, was probably a Jewish scribe converted to Christianity, who had been acting as an evangelist in Crete. Apollos was the eloquent preacher of Alexandria, and now as always in perfect sympathy with the apostle, though there seemed a rivalry between them at Corinth. The apostle implies that the Cretan Christians were to provide the necessary help for such a journey.—T. C.

Ver. 14.—*A last reminder concerning good works.* The suggestion just made leads to this adjunction: "And let ours also learn to maintain good works for necessary uses, that they be not unfruitful."

I. IT IS AN INJUNCTION TO THE BRETHREN GENERALLY. "Ours also." It is the duty of all believers, sharers in the common faith, and heirs of the grace of life, to learn to do good works.

II. BELIEVERS NEED TO BE TRAINED TO THIS SERVICE. "Let ours also learn." They will learn it from the Scriptures, which tell us what is the good and perfect and acceptable will of God; and from the doctrines of grace, which teach us to follow as an example the Lord Jesus, who went about every day doing good.

III. THESE GOOD WORKS ARE TO HAVE A PRACTICAL BEARING UPON THE WANTS OF OTHERS. They are "for necessary wants." 1. *Not to atone for sin, or recommend us as sinners to God's favour.* 2. *But to glorify God by doing for others what he so abundantly does for us.* By adorning the doctrine of Christ by our beneficence; by putting to silence the gainsaying of foolish men, because they see we are "not unfruitful." We are thus seen to be trees of righteousness, bearing all manner of fruits. It is an interesting fact that, in the last inspired teachings of the apostle, he should have eight times enforced the duty of maintaining good works.—T. C.

Ver. 15.—*Salutation and conclusion.* "All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen."

I. MARK HOW THE EPISTLE, WHICH BEGAN WITH THE FAITH OF GOD'S ELECT, ENDS WITH GRACE AND LOVE.

II. MARK THE CLOSE RELATIONSHIPS ESTABLISHED BY GRACE BETWEEN THE WIDELY SCATTERED MEMBERS OF THE CHURCH. They are one holy, happy family, united by love. The threefold repetition of the word "all" suggests the deep unity of the body of Christ, in spite of its inward distractions and errors and sins.

III. THE SALUTATION IMPLIES THAT, THOUGH ADDRESSED TO TITUS, THE EPISTLE WAS TO BE COMMUNICATED TO THE WHOLE CHURCH IN CRETE.—T. C.

Vers. 1, 2.—*Subjection to the state.* Society has reached no ideal perfection in government, nor has God himself laid down any outward form as an ideal. All

nations are justified in variety of choice. There has been government by judges, and governments monarchical, republican, autocratic, and constitutional. All that we need to notice is that society needs to be *governed*. Lawlessness always ends in anarchy, misery, and desolation.

I. LEARN SUBJECTION TO THE STATE. This is beautiful. Restraint is better than the liberty of licentiousness. Compare a river that keeps its bounds to one that overflows its banks. Men are justified in resisting tyrannies, whether of autocrats or mobs; but they must not forget that all well-ordered societies exist only by *subjection*.

II. LEARN SELF-CONQUEST IN YOURSELVES. Controlling the tongue, avoiding all bitterness and "brawling," and showing that there is a magistracy of the *heart* as well as a magistracy of the *state*.—W. M. S.

Ver. 5.—*The mercy of God*. "According to his mercy he saved us." Mercy is the key-note of redemption. It is the music of the Psalms; the spirit of Christ's ministry, and the motive of the atonement. It is the very heart of God—as permanent as his justice and his righteousness; "for his mercy endureth for ever."

I. SALVATION IS NOT A SUPERSTRUCTURE OF MAN'S. "Not according to works of righteousness which we have done." Good actions do not make a good man; it is the good man that makes the good actions. If man is to be saved, he must have new life from *within*. Mercy meets his case. God's pity and compassion are seen in this. He gives the new heart that makes the new life, and so he saves us from self and sin.

II. SALVATION IS A DUAL WORK. This is "the washing of regeneration," the redemption that comes to the heart through the fountain opened for sin and uncleanness. But the removal of the stain of sin is not all. The heart, however clean, is not to be a blank. A new likeness is to be brought out. So there is to be the "renewing of the Holy Ghost." We are made new creatures in Christ Jesus. God's likeness comes out again in the soul. We are made holy with God's holiness, and beautiful with God's beauty.—W. M. S.

Vers. 8, 14.—*Christian character*. "To maintain good works." This is a repeated counsel, and shows how much need there was of showing that the "belief" spoken of in the eighth verse should not be a mere speculative creed. This Titus is to "affirm constantly," showing that there were those then who had a tendency to antinomianism, or neglect of the Law of moral order and beauty.

I. PERMANENCE. "Maintain." Men weary of their efforts after the attainment of a Divine ideal. Holiness is not a gift, it is a growth; and a growth, not like that of a plant, which is unconscious, but a growth that involves obedience. Maintain "works"—give them continuance, by aliment and nurture.

II. COMPREHENSIVENESS. "Works." For life covers a large sphere. We are apt to forget that Christianity covers all spheres—the civil, social, moral, spiritual. For ages the Church was merely ecclesiastical. "The religious" were such as shut themselves out from the world, deeming its pursuits and duties below the dignity of a spiritual religion, which made the soul and its feelings and devotions everything. Now we have moved into a wider inheritance; we believe in the Christianization of common life; the consecration of art and science and common duty to Christian ends. We are simply to ask if the work given us to do is a good work, and we are to be earnest in "every good work." And we have seen that the tree must first be made good; for it is "the good man that, out of the good treasure of his heart, brings forth good things."—W. M. S.

Vers. 1—3.—*Duty*. "Put them in mind to be subject to principalities and powers," etc. "Very careful," says Dean Spence, "and searching have been the apostle's charges to Titus respecting the teachers of the Church, their doctrine and their life; very particular have been his directions, his warnings and exhortations, to men and women of different ages, on the subject of their home life. But with the exception of a slight digression, in the case of a slave to a pagan master, his words had been written with a reference generally to Christian life among Christians. But there was then a great life outside the little Christian world: how were the people of Christ to regulate their behaviour in their dealings with the vast pagan world outside? Paul

goes to the root of the matter at once when he says, 'Put them in mind,' etc." We have here duty in a threefold relation—in relation to civil government, in relation to general society, and in relation to moral self. Here is duty—

I. IN RELATION TO CIVIL GOVERNMENT. "Put them in mind to be subject [in subjection] to principalities [rulers] and powers [authorities], to obey magistrates [to be obedient]." It is here implied, and fully taught elsewhere (Rom. xiii. 1—7), that civil government is of *Divine appointment*. "There is no power but of God," says Paul. That the principle of civil government is Divine is not only revealed but implied in the very constitution of society. 1. *Man's social tendencies indicate it*. Some men are royal in their instincts and powers, and are evidently made to rule. Others are servile, cringing in tendency, feeble in faculty, and made to obey. There is a vast gradation of instinct and power in human society, and it is an eternal principle in God's government that the lesser shall serve the greater. 2. *Man's social exigencies indicate it*. Every community, to be kept in order, must have a recognized head—one who shall be allowed to rule, either by his own will or the organized will of the whole. Hence man, in his most savage state, has some recognized chief. The principle of civil government is, therefore, manifestly of Divine appointment. We may rest assured that, civil government being of Divine appointment, it is for *good* and good only. Indeed, we learn that Paul's idea of a civil ruler is that he is a "minister of God to thee for good." But what is good? The answer in which all will agree is this—*obedience to the Divine will*. What is the standard of virtue? Not the decree of an autocrat, not public sentiment, even when organized into constitutional law; but the will of God. "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." The civil government, therefore, that does not harmonize with his will, as revealed by Christ the infallible Logos, is not the government of which Paul speaks. Taking Christ as the Revealer of God's will, we may infer that the infringement of human rights is not in accordance with the will of God, and therefore not good. Also that the promotion of injustice, impurity, and error is not according to the will of God, and therefore not good. The Bible never teaches, nor does moral philosophy, that we are bound to obey laws that are not righteous, to honour persons that are not honourworthy. If we are commanded to honour the king, the precept implies that the *king's character is worthy of his office*. Some kings it is religious to despise and loathe. If we are commanded to honour our parents, the language implies that our parents are honourworthy. Some parents display attributes of character suited to awaken the utmost hatred and contempt. In like manner we are commanded to be subject to the higher powers, and the injunction implies that what these higher powers enact is right. The obligation of obedience is ever dependent upon the righteousness of the command.

II. IN RELATION TO GENERAL SOCIETY. There are three duties here indicated which every man owes to his fellows. 1. *Usefulness*. "Be ready to every good work." The law of universal benevolence which we see in nature, our own instincts and faculties, as well as the written Word, teach us that man was made to serve his brother; the grand end of each is to promote the happiness of others. No man fulfils his mission or realizes his destiny who is not an *altruist*, who is not ever actuated by regard for the happiness of others. Altruism is God's social law and is binding on every one; disregard to it is the source of all social disorders and miseries. "The soul of the truly benevolent man does not seem to reside much in its own body. Its life, to a great extent, is a mere reflex of the lives of others. It migrates into their bodies, and, identifying its existence with their existence, finds its own happiness in increasing and prolonging their pleasures, in extinguishing or solacing their pains." 2. *Charitableness*. "To speak evil of no man." "This," says a modern author, "imports more than to speak evil in the ordinary sense: it is to act the part of a reviler or slanderer; and when used of conduct from one man towards another, always betokens the exercise of a very bitter and malignant spirit. Titus was to charge the Christians of Crete to give no exhibition towards any one of such a spirit, nor to show a quarrelsome disposition, but, on the contrary, to cultivate a mild, placable, and gentle temper." There are evils of some sort or other attaching to all men, and in some men they are of the most hideous and heinous character. To ignore them, if possible, would be wrong; to feel them is natural to the pure, and to denounce them is right. But to speak of them

before others, to parade them before the eyes of others, argues a base and malignant nature. Should occasion require us to speak of them, it should be in the saddest tones of tenderness, and even with compassionate indignation. 3. *Courteousness*. "To be no brawlers [not to be contentious], but gentle, showing all meekness unto all men." How much there is in society, how much in every department of life—mercantile, mechanical, and mental—one meets with to annoy and irritate, especially those fitted with an irascible nature! Still, amidst the strongest provocations, courtesy is our duty, yea, and our dignity too.

III. IN RELATION TO OUR MORAL SELF. The apostle urges the duty of forbearance to what was wrong in government and society, by reminding them of the wrong in their own past lives. "We ourselves also were sometimes foolish"—we had no proper understanding of the true. "Disobedient"—indisposed to do what is right. "Deceived"—swerving from the true mode of life. "Serving divers lusts and pleasures"—slaves of impure passions, revelling in the sensual and the gross. "Living in malice and envy, hateful, and hating one another"—we once spent our days in the atmosphere of hate and malign passions. It is a duty which every man owes to himself to remember all the wrong of his past life—remember it: 1. That he may be *charitable towards others*. 2. That he may be *stimulated to efforts of self-improvement*. 3. That he may *adore the forbearance of God in his past dealings*. 4. That he may *devoutly appreciate the morally redemptive agency of Christ*. 5. That he may *realize the necessity of seeking the moral restoration of others*. Two things may be inferred from Paul's language concerning the past moral condition of himself and others. (1) The *possibility* of the moral improvement of souls. The rough stone can be polished, the unfertile soil can be made fertile, the wilderness can blossom as the rose. (2) The *obligation* of the moral improvement of souls.

CONCLUSION. Let us find out our duty and follow it, through storm as well as sunshine, even unto death. "After all," says Canon Kingsley, "what is speculation to practice? What does God require of us but to do justly, to love mercy, and to walk humbly with him? The longer I live this seems to me more important, and all other questions less so. If we can but live the simple, right life, do the work that's nearest, though it's dull at times, helping, when we meet them, lame dogs over stiles." In the realization of our duty is our strength, our nobleness, our heaven.

"Yet do thy work: it shall succeed
In thine or in another's day;
And if denied the victor's meed,
Thou shalt not lack the toiler's pay.
"Then faint not, falter not, nor plead
Thy weakness: truth itself is strong;
The lion's strength, the eagle's speed,
Are not alone vouchsafed to wrong."
(Whittier.)

D. T.

VERA. 4—7.—*Salvation, not of works, but of grace*. "But after that the kindness and love of God our Saviour toward man appeared," etc. The great subject here is *salvation*. This includes the restoration of the soul to the knowledge, the image, the fellowship, and the service of the great God. The passage leads us to offer two remarks on the words.

I. THAT WORKS OF RIGHTEOUSNESS WE CANNOT PERFORM, AND THEREFORE THEY CANNOT SAVE US. "Not by works of [done in] righteousness which we have done [which we did ourselves]." What are righteous works? Condensely defined, works inspired ever by supreme sympathy with the supremely good. No other works, whatever their sacred semblance, whatever their popular appreciation, are righteous. Now, such righteous works we cannot render in our unrenowned state, because we have lost this affection, and the loss of this is the death and damnation of the soul. 1. *Could we render such works they would save us*. They secure the blessedness of the unfallen angels. 2. *Without rendering such works we cannot be saved*. Moral salvation consists in holiness of character. Character is made up of habits, habits made up of acts, and the acts, to be of any worth, must be righteous.

II. THAT REDEMPITIVE MERCY HAS BEEN VOUCHSAFED TO US, AND THEREFORE WE MAY BE SAVED. "According to his mercy he saved us." Observe: 1. *The special work of this redemptive mercy.* What is the work? (1) Cleansing. "The washing of regeneration," or the "laver of regeneration," as some render it. Sin is represented as a moral defiler, and deliverance from sin, therefore, is a cleansing. (2) Renewal. "Renewing." Sin is represented as death, and deliverance from it is, therefore, a quickening, a renewal. 2. *The Divine Administrator of this redemptive mercy.* "The Holy Ghost." No agency but that of God can either morally cleanse or renew. That Divine Agent which of old brooded over the face of the deep can alone morally recreate. 3. *The glorious Medium of this redemptive mercy.* "Through Jesus Christ our Saviour." Christ our Saviour is the Medium. Through him the Spirit came, by him the Spirit works, in him the Spirit is abundant. 4. *The sublime result of this redemptive mercy.* "That being justified by his grace, we should [might] be made heirs according to the hope of eternal life." The word "justified" means to be made right—right in heart, right in life, right in relation to self, the universe, and God. What is it to be made right? To be put in possession of that spirit of love to God which is the spring of all "works of righteousness." This rectitude: (1) Inspires with the highest hope. "Hope of eternal life." What a blessing is hope! But the "hope of eternal life," what hope like this? (2) Inaugurates the highest relationship. "Heirs." We are "heirs of God, and joint heirs with Jesus Christ."—D. T.

Vers. 7, 8.—*Justification; faith; works.* "That being justified by his grace, we should be made heirs," etc. There are three subjects in these verses of vital interest to man which require to be brought out into prominence and impressed with indelible force.

I. THE MORAL RECTIFICATION OF THE SOUL. "Being justified by his grace, we should be made heirs according to the hope of eternal life." This means, I presume, not that being *pronounced* right, but that being *made* right. Forensic justification is an old theological fiction. Those who have held it and who still hold it have ideas of God incongruous and debased. They regard him as such a one as themselves. "To be justified" here means to be made right. There are three ideas here suggested in relation to this moral rectification of the soul. 1. *All souls in their unrenewed state are unrighteous.* We do not require any special revelation from God to give us this information. Man's moral wrongness of soul is revealed in every page of human history, is developed in every scene of human life, and is a matter of painful consciousness to every man. We have all "erred and strayed from the right like lost sheep." 2. *Restoration to righteousness is the merciful work of God.* "Being justified by his grace"—"his grace," his boundless, sovereign, unmerited love. Who but God can put a morally disordered soul right? To do this is to resuscitate the dead, to roll back the deep flowing tide of human sympathies into a new channel and a new direction, to arrest a wandering planet and plant it in a new orbit. He does it and he alone. He does it by the revelation of his Son, by the dispensations of life, the operations of conscience. "Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living." 3. *There is the heirship of eternal good.* "Being justified by his grace, we should be made heirs according to the hope of eternal life." Eternal life must mean something more than endless existence; for mere endless existence, under certain conditions, might be an object of dread rather than hope. It might mean perfect goodness. Goodness is eternal, for God is eternal. Goodness is blessedness, for God is blessed. A virtuous hope is not hope for happiness, but a hope for perfect goodness. He whose soul is made morally right becomes an heir to all goodness. This heirship is not something added to this inner righteousness. It is in it as the plant is in the seed. Man's heaven is in righteousness of soul and nowhere else. No man can be happy who is merely treated as righteous if he is not righteous. Such treatment, even by God himself, would only enhance his misery. To be treated as righteous if you are not righteous, is an outrage on justice and a revulsion to moral nature.

II. THE ESSENTIAL FOUNDATION OF ALL TRUE FAITH. "And they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." The basis of all true faith is faith in God. In *him*, not in *it*.

In *him*, not in men's *representations* of him. "He that cometh to God must believe that he is." To believe in him implies: 1. *To believe in what he is in himself.* The only absolute existence, without beginning, without succession, without end, who is in all and through all, the all-mighty, the all-wise, the all-good Creator and Sustainer of the universe. This faith in him is the most philosophic, the most universal, and the most blessed and ennobling faith. 2. *To believe in what he is to us*—the Father, the Proprietor, and the Life. "Not willing that any should perish." This is the faith that is enjoined upon us everywhere in the Old Testament and the New; not faith in infallible propositions, in infinite personality; not faith in man's ideas of God, but in God himself, as the Source of all life, the Fountain of all virtue, the Standard of all excellence. "Trust in him that liveth for ever."

"Not in priesthoods, not on creed,
Is the faith we need, O Lord;
These, more fragile than the reed,
Can no rest for souls afford.
Human systems, what are they?
Dreams of erring men at best,
Visions only of a day,
Without substance, without rest.
Firmly fix it, Lord, on thee,
Strike its roots deep in thy love;
Growing ever may it be,
Like the faith of these above.
Then though earthly things depart,
And the heavens pass away,
Strong in thee shall rest the heart,
Without fainting or decay."

(*Biblical Liturgy.*)

III. THE SUPREME PURPOSE OF A TRUE LIFE. "To maintain good works." What are good works? 1. *Works that have right motives.* Works that society may consider good, that Churches may chant as good, are utterly worthless unless they spring from supreme love to the Creator. "Though I give my body to be burned, if I have not love, I am nothing." "Love is the fulfilling of the Law." 2. *Works that have a right standard.* It is conceivable that man may have a right motive and yet his work be bad. Was it not something like this with Saul of Tarsus when he was persecuting the saints? We make two remarks in relation to these good works. (1) The maintenance of these works requires strenuous and constant effort. "I will that thou affirm confidently, to the end that they which have believed in God may be careful to maintain good works." There are so many forces within and without us to check and frustrate the maintenance of good works, that we require to be constantly on our guard to see that our motives are right. It may be that good works flow from angelic natures as waters from a fountain, as sunbeams from the sun; but it is not so with us. Their light in us is the light of the lamp, and to be clear and useful there must be constant trimming and feeding with fresh oil; for the streams to be pure, the fountain must be kept clean. We must "watch and pray, lest we enter into temptation." (2) The great work of the Christian ministry is to stimulate this effort. "I will that thou affirm confidently, to the end that they which have believed God may be careful to maintain good works." "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God," etc. In four other texts of Scripture we have "a faithful saying." The first is 1 Tim. i. 15, "That Jesus Christ came into the world to save sinners." The second is 1 Tim. iv. 8, 9, "This is a faithful saying, Godliness is profitable unto all things." The third is 2 Tim. ii. 11—13, "It is a faithful saying, If we be dead with him, we shall also live with him." The fourth is our text, "This is a faithful saying." What? That God makes men morally right by his grace. This is an undoubted fact. That God is the essential Foundation of all true faith. Who can question this? Or that the supreme purpose of moral existence is to maintain "good works." Who will gainsay this? Or that all ministers of the gospel should faithfully and constantly exhort their hearers to maintain good works. These, indeed, are all faithful sayings, and should be practically realized by every man.—D. T.

Vers. 9-15.—*The worthless, the pernicious, and the desirable in social life.* “But avoid foolish questions,” etc. The text brings under our attention three things.

I. THE AVOIDANCE OF THE WORTHLESS IN SOCIAL LIFE. “Avoid foolish questions and genealogies.” The “questions” and “genealogies” are referred to in 1 Tim. i. 4. The apostle characterizes them as foolish because they were of an utterly impractical nature, and consumed time and powers which were needed for other and better things. “Genealogies as found in the Books of the Pentateuch, and to which wild allegorical interpretations had been assigned. Such purely fanciful meanings had been already developed by Philo, whose religious writings were becoming at this time known and popular in many of the Jewish schools. Such teaching, if allowed in the Christian Churches, Paul saw, would effectually put a stop to the growth of Gentile Christendom. It would inculcate an undue and exaggerated and, for the ordinary Gentile convert, an impossible reverence for Jewish forms and ceremonies.” Old was the habit and strong was the tendency of the Hebrews to concern themselves about their ancestry or genealogy. A truly contemptible state of mind, this! What matters it whether we were born of kings or of paupers? “And contentions, and strivings about the Law.” The ceremonial law is here meant, evidently—the law concerning meats and drinks and holy days. “For they are unprofitable and vain.” How rife in Christendom have been in past ages, and still are, these miserable discussions, which are generated for the most part by the most ignorant and narrow-minded of the human race—mere “unfeathered bipeds” that Christianity has not converted into true manhood! The grand end of every member of the social realm should be “charity, that of a pure heart and of a good conscience.” The only true Christianity in social life is *altruism*.

II. THE EXCOMMUNICATION OF THE PERNICIOUS FROM SOCIAL LIFE. The former class—the irritating disputants about genealogies and ceremonies—are described as “unprofitable and vain.” They are a worthless class, doing no good whatever, but otherwise. The class we have here, however, is represented as *pernicious*, and to be rejected. “A man that is an heretic after the first and second admonition reject.” The word “heretic” (*aisiurios*) occurs nowhere else in the New Testament. All heretics may be divided into three classes. 1. *The theoretical unbeliever.* They do not believe what others believe to be true and orthodox. Though bigots denounce this as the worst of sins, true wisdom justifies it. It says that uniformity of opinion is an *impossibility*—an impossibility arising from a variety in the faculties, education, and external circumstances of men. And not only an impossibility, but an *inexpediency*. Did all men think alike, all minds would sink into a dead monotony. “Every man should be fully persuaded in his own mind.” That, therefore, which the Church most fiercely denounces it should encourage and develop. There is more good in honest doubt than in half the creeds. 2. *The professional believer.* A heretic more execrable know I not than he who every Sunday in the great congregation declares his faith in creeds, and every day, not only ignores them, but denies them in his life. These heretics make our laws, rule our commerce, fill our temples, create wars, and swindle the millions. 3. *The practical disbeliever.* These are insincere. They do not act according to their innate convictions, their intuitive beliefs. They believe—and they cannot help it—that the greatest Being should have the most reverence, the best Being the most love, the kindest Being the most gratitude; and yet, forsooth, they live lives of irreverence, unlovingness, and ingratitude. These are the worst kind of heretics. And how are they to be treated? They are to be excommunicated. “After the first and second admonition reject.” They should be morally ostracized. “Knowing that he that is such is subverted, and sinneth, being condemned of himself.” They are insincere men, and not to be accepted or continued in the circle of brotherhood. Whilst you have no authority to persecute them or crush them by force, you are bound to treat them as insincere men. Their own conscience condemns; they are self-condemned.

III. THE SUPREMACY OF PURPOSE IN SOCIAL LIFE. In all the changes in social companionship and scene of residence to which the apostle here points, he urges the aiming at one thing, viz. to “maintain good works for necessary uses, that they be not unfruitful.” What the “good works” are I have intimated in my remarks on the preceding verses. They are works that have a right *motive*, a right *standard*, and a right *influence*. The grand end in the life of all rational and moral beings should be the maintenance of good works. The apostle intimates that this should be the aim:

1. *In all the events of life.* He was now despatching to Titus from his society two dear friends and fellow-workers, Artemas and Tychicus, inviting him to come at once to Nicopolis, where he had, in the use of his discretionary power, determined to remain through the winter. Moreover, he had requested Titus to bring with him Zenas the lawyer and Apollos. Apollos was a man, not only of distinguished learning and influence, but Paul's intimate friend and fellow-labourer. In all this Paul keeps the one end in view, viz. that they should maintain good works. "Good works," the culmination of all good ideas, good impressions, good emotions, and good resolves. "Show me your faith by your works." In a good character man can alone find his heaven and from good works alone can man produce a good character. 2. *In the presiding spirit of life.* "All that are with me salute thee," etc. Brotherly love was to animate, direct, and rule all their social movements and activities.—D. T.

HOMILETICAL INDEX

TO

THE EPISTLE OF

PAUL TO TITUS.

CHAPTER I.

THEME	PAGE
The Ministry of Character ...	5
Apostolic Address and Salutation ...	5
Titus's Commission in Crete ...	7
The Character of Bishops — their Negative Qualifications ...	8
The Bishop's Positive Qualification ...	9
The Bishop's Qualification as to Doctrine ...	10
The Character of the Adversaries at Crete ...	10
The Necessity of Godly Rebuke ...	11
A Great Counter-Principle against this Ascetic Tendency ...	12
The Great Contradiction ...	12
Christian Ministry ...	13
Truth and Life ...	13
The Immortal Hope ...	14
The Divine Veracity ...	14
The Divine Foresight ...	14
The Divine Proclamation ...	15
Believed in Everywhere ...	15
Apostolic Preparation ...	16
The Overseers ...	16
Pure-heartedness ...	17
Inner Defilement ...	17
Redemptive Truth ...	17
Church Order ...	19
The Sins of the Seat and the Sins of the Tribe ...	20
The Supreme Importance of Moral Character ...	22

CHAPTER II.

THEME	PAGE
Practical Godliness the End of Spiritual Doctrine ...	28
Special Instructions as to Titus's own Preaching ...	29
The Duties of Aged Men ...	30
The Duties of Aged Women and Young Women ...	30
The Duty of Young Men ...	31
Titus himself a Pattern of Good Works	32
The Duties of Servants ...	32
The Grace of God the True Ground of all Sanctification ...	33
The Purport and Extent of Christ's Saviourship ...	34
Pastoral Work and Authority ...	35
Aged Christian Men ...	35
Aged Christian Women ...	35
Counsels to Young Women ...	36
Counsels to Young Men ...	36
A Teacher's Influence ...	36
Counsels to Slaves ...	37
Christ for Every Man ...	37
True Self-Denial ...	37
The Coming Day ...	38
The Giving of the Self ...	38
Cultivation of Respect ...	38
Genuine Morality ...	39
The Soul-Culture of the World ...	41

CHAPTER III.

Mercy begetting Mercy ...	47
---------------------------	----

THEME	PAGE	THEME	PAGE
Pearls before Swine	47	Personal Directions	53
Political Duties	48	A Last Reminder concerning Good Works	53
The Right Deportment of Christians toward all Men	48	Salutation and Conclusion	53
An Humiliating Retrospect	49	Subjection to the State	53
The Origin, Nature, Means, and End of Salvation	49	The Mercy of God	54
The Necessary Connection between Gospel Doctrine and Good Works ...	51	Christian Character	54
A Warning against Frivolous and Disputative Teaching	52	Duty	54
The Right Attitude of Christian Ministers toward Divisive Errorists ...	57	Salvation, not of Works, but of Grace	56
		Justification; Faith; Works ...	57
		The Worthless, the Pernicious, and the Desirable in Social Life ...	59