

Titus 1:1

THE ARGUMENT

As a general of an army, who hath a large country to conquer, cannot himself stay long in a conquered city, but leaving it with a garrison, under commanders, himself still goes forward in his conquests, and by his letters directs those whom he hath left governors in his conquered places how to behave themselves; so the apostle of the Gentiles, having a large field to run over, before he could finish his course, Ac 26:17,18, could not himself stay long in places where he had brought people into a subjection to the gospel, but after a time, leaving them as a garrison to keep Christ's possession in the place, left them under the conduct of some eminent disciple and minister, to whom he afterwards wrote letters directly, of such minister, to settle the church in such a place, what and how to preach, and behave himself; thus he left Timothy at Ephesus, Titus at Crete. Crete is a great island belonging to Grecia, which on the north hath the Aegean Sea, the African Sea on the south. It was anciently called Cures; the inhabitants of it were called Cretes, Ac 2:11. We read of the island, Ac 28:1, as Paul sailed by it to Rome. It had formerly in it one hundred cities, being in length two hundred and seventy miles, in breadth fifty, in compass eight hundred and nine miles; Cortina, Cydon, Gnossus, Minois, (the country of the famous geographer Strabo), were some of the cities famous in it. It is now called Candia. It was lately taken from the Venetians, and is now in the possession of the Turks. It was a very rich place, famous for wines, and the place where brass was first found out. When the first plantation of the gospel was made there, the Scripture doth not say: it was made by Paul, as appears by his leaving Titus there. Titus was a Greek, Ga 2:3; converted by Paul, as appears by Tit 1:4; afterwards made a minister, for he was Paul's *partner and fellow helper*, 2Co 8:23, and called his *brother*, 2Co 2:13, used as his messenger, 2Co 8:6. He was left by Paul in Candia, or Crete, to settle the church there, and to *ordain elders in every city*, Tit 1:5. He writes this Epistle to him from Nicopolis, Tit 3:12. There were four cities of that name. The scope of it appears, to any that read it, to be, to direct him, what persons he should ordain as ministers, how to deal with false teachers, and how to behave himself, both as to preaching and living, towards all sorts of persons.

Chapter Summary

Tit 1:1-4 The salutation.

Tit 1:5 For what end Titus was left in Crete.

Tit 1:6-9 How they should be qualified who are ordained to the ministry.

Tit 1:10,11 The mouths of evil teachers must be stopped.

Tit 1:12-16 The bad character of the Cretians.

Ver. 1. *Paul, a servant of God;* that is, in the work of the ministry.

And an apostle of Jesus Christ; who glory in this as my greatest honour and dignity, that I was one immediately sent by Jesus Christ to preach the gospel.

According to the faith of God's elect; *κατα πιστιν* according to what the elect, or chosen of God from the beginning of the world, have believed; so as it is no new doctrine which I bring: or else *κατα* here should be translated for, denoting the final cause, as some judge it signifieth, 2Ti 1:1, and in Tit 1:9 of this chapter; then the sense is, that he was sent to be an instrument to beget faith in such as God had chosen unto life. Ac 26:18, for those only *ordained to eternal life* believe, Ac 13:48, and Paul was sent to be a helper of their faith. Some think the apostle by this phrase only distinguisheth himself from the ministers of the law.

And the acknowledging of the truth which is after godliness; to which faith men are brought by the knowledge of the truth, and it worketh by the owning, profession, and acknowledgment of the truth; not all propositions of truth, but that which is productive of a godly life, lying in the true worship of God, and a universal obedience to the Divine will.

Titus 1:2

Ver. 2. *In hope of eternal life;* which faith also, producing the acknowledgment, profession, and obedience to the truth, according to godliness, produceth in the soul a *hope*, or certain expectation, of eternal salvation or happiness.

Which God, that cannot lie, promised; nor doth this hope grow up as a rush without mire, or a flag without water, but is bottomed in God's declaration of his will to that purpose; and it is impossible that the God of truth should lie, or speak what he never intended to effect. Ἐπηγγειλατο might as well here have been translated purposed, and must be so interpreted, if we interpret the next words, before the beginning of time, unless we say it was promised to the Head of the elect, Christ, on their behalf.

Before the world began; before the beginning of time, or rather, many ages since, as Ro 16:25. Thus eternal life was promised, though more obscurely, Ge 15:1 17:7 22:18.

Titus 1:3

Ver. 3. *But hath in due times;* in proper time, (saith the Greek), in such time as God had eternally purposed, and as seemed good to the Divine wisdom.

Manifested his word through preaching; he hath by setting up the ordinance of preaching, or publishing the gospel, by men sent by him, manifested this promise of eternal life, which lay much obscured under the veil of temporal promises under the Old Testament.

Which is committed unto me according to the commandment of God our Saviour; which office of preaching, or which word, was committed to me, by the will of God, or immediate command of God: as to which, see Ac 26:17,18.

Titus 1:4

Ver. 4. *Mine own son after the common faith;* from hence we learn that Titus was converted to Christianity by Paul. Timothy was so called, 1Ti 1:2. The salutation is the same with that to Timothy, 1Ti 1:2 2Ti 1:2, and in most of the Epistles, with small variation: See Poole on "1Ti 1:2", See Poole on "2Ti 1:2", and in the beginning of most of the Epistles.

Titus 1:5

Ver. 5. In Crete; in Candia, as it is now called: see the Argument to this Epistle.

Set in order the things that are wanting; set to rights things which I left undone, being hastened away to other places.

And ordain elders in every city, as I had appointed thee: in this island we are told there were a hundred cities, in how many of them the gospel had taken place we are not told. Paul left Titus in this place for this end, to regulate the churches, and constitute officers for the holy ministry, to execute the office of an evangelist; doing what the apostle should have done there could he have stayed.

Titus 1:6

Ver. 6. If any be blameless: the apostle now directs what kind of persons should be made elders or officers in the church. It is an elliptic speech, where must be something understood to perfect the sense. Do not make every one an elder, but if any be *ανεγκλητος*, see the notes on 1Ti 3:10, such a one, as though possibly he may be clamoured on by ill men, yet cannot be justly charged with or accused of any notorious crime.

The husband of one wife; one that doth not take the sinful liberty, taken by the Jews and heathens, (but contrary to the rule of Christ), to have at the same time more than one wife: see the notes on 1Ti 3:2.

Having faithful children; having also a religious family, children that are believers, or at least honest in a moral sense (so then ministers in those days might marry).

Not accused of riot; the Greek is, under an accusation of *ασωτιας*, we translate it by a general word, *riot*, and undoubtedly our English words, *sots* and *sottishness*, comes from this word. The word signifieth any kind of luxury, drunkenness, whoredom, prodigality.

Unruly; sons of Belial, ungoverned, disorderly persons, like soldiers that will not keep their ranks, or rather, like cattle untamed, that will not endure any yoke.

Objection. But why must none be put into the ministry that have such children? The fathers may be good men, though the children be bad.

Solution.

1. Because the honour and repute of the church is more to be regarded than the interest of any private person.
2. Because it is an ill sign that the parents of such children have not ruled their own houses well, keeping their children in all subjection and gravity under authority, and are therefore very unfit to rule the greater society of a church.

Titus 1:7

Ver. 7. *For a bishop must be blameless;* one that hath an oversight of the church of God, ought to be one whom none can truly tax with any scandalous sin.

As the steward of God; as a chief servant in God's house, intrusted to dispense his mysteries, 1Co 4:1, one that should set an example to the under-servants in the house of God.

Not self-willed; not αυθαδη, one that pleaseth himself, proud, stubborn, pertinacious, confident, &c., having a high opinion of his own person, parts, judgment, or humour; for all this the word signifies.

Not soon angry; οργιλον, not too quick and subject to passion; how then shall he in meekness instruct those that are without?

Not given to wine: see the notes on 1Ti 3:3, where the same word is used.

No striker, not given to filthy lucre: See Poole on "1Ti 3:3", where both

these qualifications are mentioned, and opened.

Titus 1:8

Ver. 8. *But a lover of hospitality;* a lover of strangers: See Poole on "1Ti 3:2".

A lover of good men; one that hath a kindness for good men, or who loves all good things.

Sober: See Poole on "1Ti 3:2".

Just; just in his dealings between man and man, giving to all their due.

Holy; one that reverenceth and worshippeth God, and is heavenly and spiritual in his conversation.

Temperate; one that restraineth all his evil inclinations and propensions, that hath brought his sensitive appetite under the dominion and government of his reason.

Titus 1:9

Ver. 9. *Holding fast the faithful word, as he hath been taught;* no airy, uncertain man, that is of that opinion which his company is of, or his age favours, but holding steady the word of faith, as he hath learned it from me, and the rest of the apostles.

That he may be able by sound doctrine, both to exhort, his work is to persuade others to the faith, *and to convince the gainsayers;* by sound arguments to convince those that speak contrary to it; and if he himself be ignorant of, or uncertain, as to that, how can he ever discharge this employment?

Titus 1:10

Ver. 10. *For there are many unruly and vain talkers:* we have had both of these words before; the first signifieth stubborn, unruly men; the second, idle, foolish, vain talkers: the apostle saith, that in that age there were many of these.

And deceivers; and such who were deceivers of other men's souls, or had their own souls deceived.

Specially they of the circumcision; especially (he saith) the Jews, who mixed the law with the gospel; pressed the necessary observance of their ceremonies, and taught that all the Jews should be saved: of these there were many in Crete, they at this time being scattered abroad over the face of the whole earth.

Titus 1:11

Ver. 11. *Whose mouths must be stopped;* the word is active; such ministers ought to be placed in cities as shall be able and fit to stop such persons' mouths, by sound doctrine and arguments fit to convince them: or, thou oughtest to stop their mouths by silencing them; though I do not see how this was practicable in a pagan country, otherwise than by persuading Christians not to hear them.

Who subvert whole houses; who, as to the foundation of faith and its building, overturn whole families of Christians.

Teaching things which they ought not; infusing false doctrine into them.

For filthy lucre's sake; and all for filthy gain: and all gain is so, that is got by deceiving and ruining of people's souls, as to their faith and salvation.

Titus 1:12

Ver. 12. *One of themselves, even a prophet of their own;* Epimenides, a Greek poet, thus spake of the people of this country, whom he calls a prophet, because he was a poet, and wrote something about such divine oracles as they had.

Said, The Cretians are always liars: the Cretians were famous for lying and falsehood, so as it became a proverb. He called them *evil beasts*, either for their cruelty or treachery.

Slow bellies; a lazy, idle people, that had much more inclination to eat and drink than they had to work in any honest labour. From all this the apostle would infer, that Titus had the more need be watchful in his place, and faithful in the discharge of his office, being amongst such a people.

Titus 1:13

Ver. 13. *This witness is true;* this testimony of Epimenides is true, what I have found by experience, and those of them that in profession have embraced the Christian faith may have some tincture of their nation's vices.

Wherefore rebuke them sharply; if thou meetest with any such, reprove or convince them *αποτομως*, cuttingly, that is, sharply, severely: the metaphor possibly is fetched from surgeons, who cut out dead flesh to the quick.

That they may be sound in the faith; that they may be sound in the doctrine of the gospel, or in their minds, not infected with any vice.

Titus 1:14

Ver. 14. *Not giving heed to Jewish fables:* by his calling them *Jewish fables*, (not *old wives' fables*, as in the Epistle to Timothy), he lets us know that he reflects upon those Jews that seemed to be proselyted, but yet had a tincture of their Jewish education, and spent their discourse about such fabulous traditions as the Jews had.

And commandments of men; and the traditions and constitutions of the scribes and Pharisees.

That turn from the truth; abhorring the gospel, and the doctrine of truth in

it.

Titus 1:15

Ver. 15. *Unto the pure all things are pure:* by *the pure* here (as appeareth by the terms opposed to it) are meant all those whose hearts are purified by faith, working by love in a holy life. To these he saith *all things*, that is, all the creatures of God, all meats and drinks, *are pure*. *What God hath cleansed* none ought to *call common* or impure, Ac 10:14; so as, notwithstanding any law of God to the contrary, any believers under the gospel may eat of any meats.

But unto them that are defiled and unbelieving is nothing pure; but if men be unbelievers, and so defiled, having not their hearts purified by faith, Ac 15:9, nothing is pure to them.

But even their mind and conscience is defiled; their mind, their notion and understanding, is defiled; and their conscience, which is the practical judgment they make up about things, is defiled: if they forbear to eat, they are defiled through superstition; if they do eat, they sin by acting against the dictate of their conscience, which is the proximate rule of men's actions.

Titus 1:16

Ver. 16. *They profess that they know God;* he is speaking of the Jews, who (all of them) professed to know and to believe one living and true God.

But in works they deny him; but they lived like atheists, as if there were no God in the world, Ro 2:17-24.

Being abominable, and disobedient, and unto every good work reprobate; they are persons justly to be abominated of all good men, ἀπειθεῖς, unbelieving in the gospel, disobedient to the rule of the law, and awkward to, and averse from, any good work.

Titus 2:1

Chapter Summary

Tit 2:1-8 Directions given to Titus both for his doctrine and life.

Tit 2:9,10 The duty of servants.

Tit 2:11-15 The gospel teacheth all men to renounce wickedness, and to lead sober, righteous, and godly lives.

Ver. 1. That is, preach those things which agree with that doctrine which is sound, and which tendeth to make others sound in the faith, and in a holy life. Be not thou led by the example of those triflers in preaching, but let the subjects of thy discourse be what may tend to edifying; nor is there any more effectual way to stop the mouths of those fblers. Dagon will fall down before the ark of God.

Titus 2:2

Ver. 2. *That the aged men be sober:* by the word *πρεσβυτας* seems here to be signified elders in age; he would have Timothy preach that these should be *νηφαλοι*, *sober*, both as to body and mind: we met with the word before, 1Ti 3:2,11.

Grave; of a modest, composed behaviour, not light and airy.

Temperate; that is, able to govern their passions and inclinations.

Sound in faith; we have met with the phrase before, Tit 1:13; see the notes; neither rotten through error, nor sick through fluctuation or scepticism.

In charity, that is, love.

In patience; a patient bearing of evils.

Titus 2:3

Ver. 3. *The aged women likewise;* that is, do thou also teach the women that in age exceed others.

That they be in behaviour as becometh holiness; εν καταστηματι ιεροπρεπεις to be in their habit becoming holiness. The word is of a very large signification, it signifies state, gesture, and habit; we have well translated it by as general a word, *behaviour*; it signifies clothes, converse, one's whole carriage.

Not false accusers; not devils. That name is given to the devil, because he is *the accuser of the brethren*, and he was a liar from the beginning; it is applied to any persons that charge others falsely.

Not given to much wine: Greek, not serving much wine; for those that frequent the tap too much, are ordinarily enslaved to it.

Teachers of good things; privately instructing others in what is good, both by their discourse and example.

Titus 2:4

Ver. 4. *That they may teach the young women to be sober:* young women, especially conversing amongst heathens, are prone to be light and airy, and over frolicsome, following the heat of their youthful temper, and forming their converse after the manner of others; which is a behaviour, though it may suit their youth, yet if they be Christians it will not suit their profession, which calls to them for more gravity: speak to them that are aged to mind them to be sober.

To love their husbands, to love their children: it being natural for young women to love their husbands and children, these precepts seem not so much to concern the things, as the manner of it, to love them as they ought to love them.

Titus 2:5

Ver. 5. *To be discreet;* σωφρονας the word signifies temperate, and imports an ability to govern all our affections and passions. Discretion is but one piece of the fruit.

Chaste; the word signifieth pure as well as chaste, and chastity only as it is a species of purity.

Keepers at home; house-wives, not spending their time in gadding abroad, but in looking to the affairs of their own families.

Obedient to their own husbands: the same is required of wives, Eph 5:22, and is due from them to their husbands, as being their head.

That the word of God be not blasphemed: as for the discharge of their duty towards God, so for the credit and reputation of the gospel, that for their carriage contrary to the rules of nature and morality, as well as of religion, the gospel may not be evil spoken of, as if from that they had learned their ill and indecent behaviour.

Titus 2:6

Ver. 6. The word signifieth to be temperate, sober, wise, discreet, to govern their passions; an exhortation more specially necessary for young men, whose natural heat inclineth them to passion and rashness.

Titus 2:7

Ver. 7. *In all things showing thyself a pattern of good works:* he is an ill teacher of others who teacheth them not by his own example, as well as by his doctrine; for that physician proves ordinarily little valued in his prescriptions to his patients, whom they know to be in the same danger, and sick of the same disease, and yet refuseth himself to use what he prescribeth others: the patients will surely say to him: *Physician, heal thyself*. The apostle therefore requires of Titus that he should be himself a pattern of holiness; and those ministers who are not so, vainly persuade

others to be such. People (let ministers say what they will) will believe little danger to be in those courses in which their leader himself walks.

In doctrine showing uncorruptness; preaching not rotten, but sound doctrine; and doing it with authority, and gravity, and sincerity; the word is αφθαρσιαν, incorruptibility. It is not read in many copies, nor translated by many interpreters; and is much of the same sense with αδιαφθοριαν, which is the first word, by our translation interpreted uncorruptness.

Titus 2:8

Ver. 8. *Sound speech, that cannot be condemned:* Paul (as yet) seemeth to be directing Titus as a minister, and the rest of the ministers in Crete, how to behave themselves in the ministry, for the last word being plural, *you*, signifieth either the ministry, or else is put for thee; he would have Titus not only preach sound doctrine, not corrupt, and do it gravely, but also preach profitable doctrine, tending to make the souls of others sound and healthy; unless perhaps by λογον be here meant his style and phrase, which he would have such as none could justly condemn. What was said of Caesar's wife, that she ought not only to be chaste, but so to behave herself as not to be suspected otherwise, is applicable to ministers; their doctrine, and phrase used in their ministry, ought not only to be sound and grave, but such as none should judge or censure for other.

That he that is of the contrary part may be ashamed; that the adversaries of the truth may be ashamed of their aspersing them or it.

Having no evil thing to say of you; and may have no evil thing to charge them with.

Titus 2:9

Ver. 9. *Exhort servants to be obedient unto their own masters;* the apostle directeth as to servants of all sorts, whether bond or free, otherwise than that by covenant they have obliged themselves to men, he willeth they should be obedient to the commands of those who were their legal masters,

neither thinking themselves free from them by their Christianity, if their masters were pagans, nor that they had a greater liberty to be saucy with them, or less obedient to them, because they were Christians, and upon that account brethren, 1Ti 6:2.

And to please them well in all things; that is, in civil things, wherein alone they were servants.

Not answering again; not saucily replying when they were reprov'd, nor contradicting the commands of their masters.

Titus 2:10

Ver. 10. *Not purloining;* $\nu\sigma\phi\iota\zeta\omicron\mu\epsilon\nu\omicron\varsigma$ the word signifieth taking something away from others to our own use, and it signifies properly the taking not the whole, but a part of a thing; it is used to signify the sin of Ananias and Sapphira, who kept back part of what they sold their estate for, Ac 5:2,3.

But showing all good fidelity; honesty, and truth, and diligence.

That they may adorn the doctrine of God our Saviour in all things; that they may not be a scandal or reproach to the gospel to which they make a profession, but may be an ornament to it in all things, as remembering that it is the doctrine of God our great Preserver, and of Jesus Christ our blessed Saviour.

Titus 2:11

Ver. 11. The gospel of our Lord Jesus, which containeth the glad tidings of salvation, is not now hidden, and obscurely delivered, as in the times of the Old Testament; but is risen up as the sun, or some bright star, directing all men their duties in their several stations, that is, all sorts of men amongst whom it cometh.

Titus 2:12

Ver. 12. *Teaching us that, denying ungodliness;* all atheism or false religion, living without regard to any Divine Being, or according to our own erroneous and superstitious conceits and opinions of him.

And worldly lusts; and such inclinations, and unlawful desires, and lustings after secular things, as are commonly found in men of the world.

We should live soberly; we should live, with respect to ourselves, in a just government of our affections and passions.

Righteously; and with respect to others, giving to every one their due.

And godly; and with respect to God, piously discharging the duties and paying the homage we owe unto him.

In this present world; so long as we live in this world, where we have temptations to the contrary.

Titus 2:13

Ver. 13. *Looking for that blessed hope;* the object or end of our hope, the salvation of our souls, Ga 5:5 Col 1:5.

And the glorious appearing of the great God and our Saviour Jesus Christ; and in order thereunto, looking for the coming of the great God, and our Saviour Jesus Christ, to the last judgment. The same person is here meant by *the great God and our Saviour Jesus Christ.*

1. It is he whom God hath appointed to be the judge of the quick and dead.
2. Περὶ φανεῖα, by us translated *appearing*, is attributed only to the Second Person in the Blessed Trinity, 2Th 2:8 1Ti 6:14 2Ti 4:1,8. From this text the Divine nature of Christ is irrefragably concluded; he is not only called *God*, but *μεγὰς θεός*, *the great God*, which cannot be understood of a made God.

Titus 2:14

Ver. 14. *Who gave himself for us;* which great God and Saviour Jesus Christ was not only sent and given by the Father, Joh 3:16, but freely gave up himself to be incarnate, and to die for us, υπερημων, in our stead to die.

That he might redeem us from all iniquity; that by that price he might purchase salvation for us, delivering us both from the guilt and power of sin, who were slaves and captives to our lusts.

And that he might purify unto himself λαον περιουσιον, we translate it *a peculiar people*; some translate it, an egregious, famous, principal people; others say it signifieth something got by our own labour and industry, and laid up for our own use; others say it signifieth something we have set our hearts and affections upon, in a special, peculiar manner.

Zealous of good works; studious to do, and warmly pursuing, all such works as are acceptable to God, and profitable to ourselves and others.

Titus 2:15

Ver. 15. *These things speak, and exhort;* whatsoever I have in this Epistle said unto thee, I have therefore spoke, that thou mightest speak to the same sense to others, and persuade them to the practice of them.

And rebuke with all authority; when thou hast occasion to reprove any for their errors, do not do it imperiously, but with meekness; nor yet slightly and cursorily, but showing all gravity and authority.

Let no man despise thee; and do not so demean thyself, as to give any persons occasion to despise thee.

Titus 3:1

Chapter Summary

Tit 3:1,2 Christians are admonished to be subject to civil powers, and of a peaceable and quiet demeanour.

Tit 3:3-8 They are saved from their sins by God's mercy through Christ, but must maintain good works.

Tit 3:9 Genealogies and contentions about the law are to be avoided,

Tit 3:10,11 and obstinate heretics to be rejected.

Tit 3:12,13 Paul appointeth Titus when and where to come to him,

Tit 3:14 recommendeth acts of mercy to Christians,

Tit 3:15 and concludeth with salutations and a benediction.

Ver. 1. *Put them in mind to be subject to principalities and powers:* all the supreme secular powers at this time were pagans, and no friends to the Christians in their dominions, which might be a temptation to the Christians to rebel against them, or at least not to yield them so free, universal, and cheerful an obedience as they ought; therefore the apostle presseth this duty upon them, and that not here only, but Ro 13:1: see 1Pe 2:13.

To obey magistrates: by the former term he might understand the supreme magistrates, by the latter, those inferior ranks; as the apostle Peter expresseth himself more particularly, 1Pe 2:13,14.

To be ready to every good work; to be free, and prepared to every work which is acceptable to God and honourable in itself.

Titus 3:2

Ver. 2. *To speak evil of no man;* Greek, to blaspheme no man. Blasphemy is a speaking evil, whether it be applied to God or man, though use hath so obtained, that we only in common discourse speak of blaspheming God.

To be no brawlers; to be no fighters, (αμαχοῦς) neither with hands nor tongues.

But gentle; to be modest, fair, equitable men.

Showing all meekness unto all men; forbearing wrath and passion in their converse with all.

Titus 3:3

Ver. 3. *For we ourselves also were sometimes foolish;* without any knowledge, wisdom, or spiritual understanding.

Disobedient: the word signifieth as well unbelieving as disobedient, neither persuaded to assent to the truth, nor yet to live up to the rule of the gospel.

Deceived by the deceitfulness of sin.

Serving divers lusts and pleasures; being slaves to our sensitive appetite.

Living in malice and envy; suffering wrath to rest in our bosoms, till it boiled up to a desire of revenge, and showed itself in actions of that nature, and pining at the good and prosperity of others.

Hateful; deserving to be abominated by good men.

And hating one another; and hating good men, or such as were our neighbours: and having been so ourselves formerly, we ought to pity such as still are so.

Titus 3:4

Ver. 4. *Kindness;* χρηστοτης the word signifies one's easiness to do good to another; that native goodness that is in God, rendering him inclinable to love, and prone to do good unto the sons of men. This was in God from eternity, but *appeared* in his sending Christ, and then his Spirit, and in the application of Christ's redemption to particular souls.

Titus 3:5

Ver. 5. *Not by works of righteousness which we have done; not according to our works, 2Ti 1:9, whether ceremonial or moral.*

But according to his mercy; but from his own bowels freely yearning upon persons in misery.

He saved us; he hath put us into a state of, and given us a right to, eternal salvation.

By the washing of regeneration; washing us by regeneration, as in a laver, the pledge and sign of which is in baptism.

And renewing of the Holy Ghost; the Holy Spirit changing and renewing our natures.

Titus 3:6

Ver. 6. Which Holy Spirit, as well for the renewing of us, as for the collation of more common or extraordinary gifts, God poured out upon us *abundantly, through the merits and mediation of Jesus Christ our Saviour.*

Titus 3:7

Ver. 7. *That being justified by his grace; that, through the free love of God, having the guilt of our sins removed, and the righteousness of Christ reckoned to us for righteousness, we should be made heirs; should, through adoption, be made children, then heirs; heirs of God, and joint-heirs with Christ, Ro 8:17.*

According to the hope of eternal life: some think that the words should be read thus: That we, according to hope, should be made heirs of eternal life; because otherwise, the text hath no object to relate to heirs. But what should we be heirs of, but the kingdom mentioned Mt 25:34? Though it be true, we are no more than heirs according to hope, nor is any man otherwise an heir of an inheritance, as heir stands distinguished from an

owner or proprietor.

Titus 3:8

Ver. 8. *This is a faithful saying:* we had this phrase before, 1Ti 1:15 3:1 4:9 2Ti 2:11. It may be applied to what went before, or what follows.

And these things I will that thou affirm constantly; this is the doctrine I would have thee preach, maintain, and stand to.

That they which have believed in God might be careful to maintain good works; that those who assent to these things as true, and have cast their souls upon God and Jesus Christ for the fulfilling of them, may (considering good works are the condition annexed to the promise of this eternal life and salvation) be careful to practise all that God hath commanded them in all their relations.

These things are good and profitable unto men; all these things are true in themselves, and profitable for men to know and understand.

Titus 3:9

Ver. 9. *But avoid foolish questions;* in the discharge of thy ministry meddle not with idle questions, 2Ti 2:23, tending to no godly edifying.

And genealogies; and sifting out genealogies, 1Ti 1:4.

And contentions; and strifes about words, or things unprofitable;

perverse disputings, and *oppositions of science falsely so called,* 1Ti 6:4,5,20.

And strivings about the law; particularly questions about the law, the traditions and constitutions of the elders about it.

For they are unprofitable and vain; these things are to no purpose or advantage.

Titus 3:10

Ver. 10. *A man that is an heretic:* two things make up a heretic according to the common acceptation of the term now:

1. An error in some matters of faith.
2. Stubbornness and contumacy in the holding and maintaining of it.

Whether it so signified so early I cannot tell; it seems to refer to the former verse, supposing some that, notwithstanding all the endeavours of Titus, would be striving and contending for niceties about questions, genealogies, &c.

After the first and second admonition reject: for such, saith the apostle, admonish them once and again; if they will not have done, refuse them, reject them. Whether excommunication can be certainly built upon this text, may be doubted; *παραιτεομαι* signifies no more than to avoid, reject, or refuse.

Titus 3:11

Ver. 11. *Is subverted;* *εξεστραπται*, is turned out of the true and right way and road; *and sinneth*, and is a transgressor, *being condemned of himself*, condemned of his own conscience; for he who spends his time about questions and genealogies, and strifes of words, and little questions about the law, instead of preaching Christ, is told by his own conscience that he doth not do his duty.

Titus 3:12

Ver. 12. Of *Artemas* we read in no other place, but of *Tychicus* often; they were both ministers, one of which Paul intended to send to take care of the church in Crete, in the absence of Titus, whom he would have come to him to Nicopolis, where he designed to take up his winter quarters; but being

very loth that the flock at Crete should for a little time be without a shepherd, he limits the time of Titus's setting out towards him, till one of them should come into Crete.

Titus 3:13

Ver. 13. Of this *Zenas* we read no more in holy writ, but of *Apollos* we read both in the Acts, and 1Co 3:4,5,22: it seemeth they were about to go to Paul to Nicopolis.

That nothing be wanting unto them; the apostle would have Titus take care that they might want no necessaries that might accommodate them in their journey.

Titus 3:14

Ver. 14. *And let ours also;* either those of our order, ministers of the gospel, or those that are Christians.

Learn to maintain good works; in the Greek it is, to excel, or to be in the front, or to show forth, or maintain, and each sense hath its patrons of note.

For necessary uses; for the necessary uses of the church, or of others, or for their own necessary uses. I take their sense who would expound the phrase, *maintain good works*, by learning some honest trade, to be foreign to the true sense of the phrase.

Titus 3:15

Ver. 15. *Greet them that love us in the faith;* that love us as we are Christians, in and for the gospel.

Grace be with you all. Amen: the free love of God be thy portion, and the portion of all the Christians in Crete.

It was written to Titus, ordained the first Bishop of the church of the

Cretians, from Nicopolis of Macedonia.