and a Shield, the Lord will give grace and glory, and no good thing will he withhold from them that walk uprightly. O Lord of Hosts, blessed is the man that trusteth in thee, Ps. 84. 11, 12.  

Now into the King eternal, immortal, invisible, the only wise God our Saviour, be honour and glory for ever and ever. Amen.

AN

EXPOSITION,

WITH

PRACTICAL OBSERVATIONS

OF THE

EPISODE OF ST. PAUL TO TITUS.

Completed by Mr. J. Smith.

THIS Episode of Paul to Titus is much of the same nature with those to Timothy; both were converts of Paul, and his companions in labours and sufferings; both were in the office of evangelists, whose work was to water the churches planted by the apostles, and to set in order the things that were wanting in them: they were vice-apostles, as it were, working the work of the Lord, as they did, and mostly under their direction, though not despotic and arbitrary, but with the concurrence of their own prudence and judgment, 1 Cor. 16. 10, 12. We read much of this Titus, his titles, character, and active usefulness, in many places: he was a Greek, Gal. 2. 3. St. Paul called him his son, (Tit. 1. 4.) his brother, (2 Cor. 2. 12.) his partner and fellow-helper, (2 Cor. 8. 23.) one that walked in the same Spirit, and in the same steps with himself. He went up with the apostles to the church at Jerusalem, (Gal. 2. 1.) was much conversant at Corinth, for which church he had an earnest care, 2 Cor. 8. 16. Paul's second epistle to them, and probably his first also, was sent by his hand, 2 Cor. 8. 16—18, 23—9. 2—4. 12. 18. He was with the apostle at Rome, and thence went into Dalmatia, (2 Tim. 4. 10.) after which no more occurs of him in the scriptures. So that by them he appears not to have been a fixed bishop; if such he were, and in those times, the church of Corinth, where he most attended, had the best title to him. In Crete (now called Candia, formerly Hecatomboï), from the hundred cities that were in it) a large island at the mouth of the Ægean Sea, the gospel had got some footing; and here were Paul and Titus in one of their travels, cultivating this plantation; but the apostle of the Gentiles, having on him the care of all the churches, could not himself tarry long at this place; he therefore left Titus some time there, to carry on the work which had been begun; wherein, probably meeting with more difficulty than ordinary, Paul wrote this epistle to him; and yet perhaps not so much for his own sake, as for the people's, that the endeavours of Titus, strengthened with apostolic advice and authority, might be more significant and effectual among them. He was to see all the cities furnished with good pastors; to reject and keep out the unmeet and unworthy; to teach sound doctrine; and instruct all sorts in their duties; to set forth the free grace of God in man's salvation by Christ; and withstand the necessity of maintaining good works by those who have believed in God, and hope for eternal life from him.

TITUS, I.

CHAP. I.

In this chapter, we have, 1. The preface of the epistle, showing from and to whom it was written, with the apostle's salutation and prayer for Titus, wishing all blessings to him, v. 1—4. 2. Entrance into the matter, by signifying the end of Titus's being left at Crete, v. 5. III. And how the same should be pursued in reference both to good and bad ministers, from v. 6, to the end.

1. Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; 2. In hope of eternal life, which God, who cannot lie, promised before the world began; 3. But hath in due times manifested his word through preaching, which is communicated unto me according to the commandment of God our Saviour; 4. To Ti-
tus mine own son after the common faith: grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour.

Here is the preface to the epistle: shewing,

I. The writer. Paul, a Gentile name taken by the apostle of the Gentiles, Acts 13. 9, 46, 47. Ministers will accommodate even smaller terms, sometimes merely flattering expressions of acceptance in their work. When the Jews rejected the gospel, and the Gentiles received it, we read no more of this apostle by his Jewish name Saul, but by his Roman one, Paul.

A servant of God, and an apostle of Jesus Christ. Here he is described by his relation and office; a servant of God, not in the general sense only, as a man and a Christian, but on all-faithful reasoning serving God in the gospel of his Son, Rom. 1. 9. This is a high honour; it is the glory of angels that they are ministering spirits, sent forth to minister for them who shall be the heirs of salvation, Heb. 1. 14. Paul is described more especially as a chief minister, an apostle of Jesus Christ; one who had seen the Lord, and was immediately called and commissioned by him, and had his doctrine from him. Observe, The Gentile church and Gentile conversion are, from the outset, the object of God's special care and call. (Much divinity and devotion are comprehended in the inscriptions of the epistles.) The apostles of Jesus Christ, who were employed to spread and propagate his religion, were therein also the servants of God; they did not set up any thing inconsistent with the truths and duties of natural religion. Christianity, which they preached, was in order to clear and enforce these natural principles, as well as to advance them, and to substantiate what was fit and necessary in man's degenerate and revolted state: therefore the apostles of Jesus Christ were the servants of God, according to the faith of God's elect. Their doctrine agreed with the faith of all the elect from the beginning of the world, and was for propagating and promoting of the same. Observe, There are elect of God, (1 Pet. 1. 2) and in these the Holy Spirit works precious divine faith, proper to those who are chosen to eternal life; (2 Thess. 2. 13, 14.) God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: wherein he called you by our gospel. Faith is the first principle of sanctification. And the acknowledging of the truth which is after godliness. The gospel is truth; the great, sure, and saving truth, (Col. 1. 5) the word of the truth of the gospel, Rom. 1. 25, but not on fallable reasonings; or probable opinions, but on the infallible word, the truth itself, which is after godliness, of a godly nature and tendency, pure, and purifying the heart of the believer. By this mark judge of doctrines and of spirits, whether they be of God or not; what is impure, and prejudicial to true piety and practical religion, cannot be of divine original; all gospel-truth is after godliness, teaching and nourishing reformation of life, 2 Tim. 3. 15. God's truth not only to be known, but acknowledged; it must be held forth in word and praxis, Phil. 2. 15, 16. With the heart man believeth to righteousness, and with the mouth confession is made unto salvation, Rom. 10. 10. Such as retain the truth in unrighteousness, neither know nor believe as they ought. To bring to this knowledge and faith, and to the acknowledging and profession of the truth which is after godliness, is the great end of the gospel-ministry, even of the highest degree and order in it; their teachings should have this chief aim, to beget faith and confirm in it. In (or for) hope of eternal life, v. 2. This is the further intent of the gospel, to beget hope as well as faith; to take off the mind and heart from the world, and to raise them to heaven and the things above. The faith and godliness of Christians hath a great concern in eternal life, and give hope and well-grounded expectation of it; for God, that cannot lie, hath promised it. It is the honour of God that he cannot lie or deceive; and this is the comfort of believers, whose treasure is laid up in his faithful promises.

But, How is he said to promise before the world began? Answer, By promise some understand his decree, he purposed it in his eternal counsels, which is what we are to judge, as it belongs to faith and obedience in every age; or rather say, φῶς γενέσεως is before ancient times, or many ages ago, referring to the promise distinctly delivered, Gen. 3. 15. Here is the stability and antiquity of the promise of eternal life to the saints; God, who cannot lie, hath promised before the world began, many ages since. How excellent then is the gospel, which was the matter of divine promises, so far as it is to be esteemed by us, and what thanks due for our privilege beyond those before us! Blessed are your eyes, for they see, &c. No wonder if the contemplation of it be punished severely, since he has not only promised it of old; but (v. 5) hath in due time manifested his word through preaching, that is, that made his promise so clearly delivered of old, in due time, (the proper season before appointed,) more plain by preaching; that which somehow was obscure, fuller of light, has been thus honoured. Faith comes by hearing and hearing by the word of God, by the word preached. Which is committed unto me. The ministry is a trust; none take his honour, but he who is thereto appointed; and whose is appointed and called, must preach the word; (1 Cor. 9. 16.) Who is unto me if I preach not the gospel. Unpreaching ministers are none of the apostles' successors. According to his commandment of God our Saviour; preaching is a work appointed by God as a Saviour, since proof here of Christ's deity, for by him was the gospel committed to Paul when he was converted, Acts 9. 15, 17. and ch. 22. 10, 14, 15.) and again when Christ appeared to him, v. 17—21. He therefore is this Saviour, not that the whole Trinity concur therein; the Father saves by the Son, through the Spirit, and all concur in sending ministers. Let us not reject this faith, in men's calling, of which God's; he furnishes, inclines, authorises, and gives opportunity for the work.

II. Here is the person written to, described,

1. By his name, Titus, a Gentile Greek, yet called both to the faith and ministry. Observe, The grace of God is free and powerful. What worthiness or preparation was there in one of heathen seeds, and education? 2. He is described by his spiritual relation unto the apostle; Mine own (or mine genuine) son, not by my natural generation, but by supernatural regeneration. I have begotten you through the gospel, said he to the Corinthians, 1 Cor. 4. 15. Ministers are spiritual fathers to those whom they are the means of converting, and will tenderly affect and care for them, and must be answerably regarded by them. Mine own son after the flesh, that faith which is common to all the regenerate, and which then hath its truth, and expresseth to the life. This might be said, to distinguish Titus from hypocrites and false teachers, and to recommend him to the regard of the Cretians, as being among them a lively image of the apostle himself, in faith, and life, and heavenly doctrine. To this Titus, deservedly so clear to the apostle,

III. The salutation and preacher, wishing all blessings to him; grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. Here are,

1. The blessings wished; Grace, mercy, and
peace. Grace, the free favour of God, and acceptance with him. Mercy, the fruits of that favour, in pardon of sins, and freedom from all miseries by it, both here and hereafter. And peace, the positive effect, and fruit, of mercy. Peace with God through Christ, who is our Peace, and with the creatures and ourselves; outward and inward peace, comprehending all good whatsoever, that maketh us free from all hindrances to our happiness. Observe, Grace is the fountain of all blessings. Mercy, and peace, and all good, spring out of this. Get into God's favour, and all must be well; for,

2. These are the persons from whom blessings are distributed. From God the Father, the Fountain of all good. Every blessing and comfort comes to us from God as a Father; he is the Father of all creation, but of the good by adoption and regeneration. And the Lord Jesus Christ our Saviour, as the Way and means of procurement and conveyance. All is from the Father by the Son, who is Lord by nature, Heir of all things, and our Lord, Redeemer, and Head, ordering and ruling his members. All are put under him; we hold of him, as in cæpite, and owe subjection and obedience to him who is also Jesus and Christ, the anointed Saviour, especially of his people, who believe in him, delivering us from sin and hell, and bringing us to heaven and happiness.

Thus far is the preface to the epistle; then follows, The entrance into the matter, by signifying the end of Titus's being left in Crete.

5. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and order elders in every city, as I had appointed thee:

Here is the end expressed, I. More generally; For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting. This was the business of evangelists, (in which office Titus was,) to water where the apostles had planted; (1 Cor. 3. 6.) furnishing and finishing what they had begun; so much imports, to order after another. Titus was to go on in settling what the apostle himself had not time for, in his short stay there. 1. Observe the apostle's great diligence in the gospel; when he had set things on foot in one place, he hastened away to another. He was debtor to the Greeks and to the Barbarians, and laboured to spread the gospel as far as he could among them; but, 2. Observe, too, his faithfulness and prudence. He neglected not the places that he went from; but left some to cultivate the young plantation, and carry on what was begun. 3. Observe his humility; he disdained not to be helped in his work, and that by such as were not of so high a rank in the ministry, nor of so great gifts and furniture, as himself; so that the gospel might be furthered and the Lord's cause advanced, he willingly used the hands of others in it; a fit example for exciting zeal and industry, and engaging to faithfulness and care of the flock, and, present or absent, living and dying, for ministers, as much as in them lies, to provide for the spiritual edification and comfort of their people. We may have here also, 4. Observe, That Titus, though inferior to an apostle, yet was above the common order of men; not only an apostle or bishop, who were to tend particular churches as their peculiar stated charge; but Titus was in a higher sphere, to ordain such ordinary pastors where wanting, and settle things in their first state and form, and then to pass to other places for like service as there might be need. Titus was not only a minister of the catholic church, (as all others also are,) but a catholic minister. Others had power habitual, and in actus primo, to minister any where, upon call and opportunity; but evangelists, such as Titus was, had power in actus secundo et exercito, and could exercise their ministry wherever they came, and claim maintenance of the churches; they were every where actual in their diocese or province, and had right to direct and preside among the ordinary pastors and deacons. Titus might therefore have been made an apostle, and God could have used him in that capacity; For they worked the work of the Lord, as they did, (1 Cor. 16. 10.) in a like unified and itinerant manner.

Here at Crete Titus was but occasionally, and for a short time; Paul willed him to despatch the business he was left for, and come to him at Nicopolis, where he purposed to winter; after this he was sent to Corinth, was with the apostle at Rome, and was sent thence to Titus at Ephesus, where Titus was the last word end of him in scripture, so that from thence Titus's fixed episcopacy in him does appear; he left Crete, and we find not in scripture that he returned thither any more.

But, What power had either Paul or Titus here? Was not what they did, an encroachment on the rights of civil rulers? Answer, In no sort, they came not to meddle with the civil rights of any; (Luke 12. 14.) Paul said to the apostles who meddled with the people, "What is that to you? Their work was spiritual, to be carried on by conviction and persuasion, no way interfering with, or prejudicing, or weakening, the power of magistrates, but securing and strengthening it rather; the things wanting were not such as civil magistrates are the fountains or authors of, but divine and spiritual ordinances, and appointments for spiritual ends, derived from Christ the King and Head of the church; so far from there was but to act in and observe, No easy thing is it to raise churches, and bring them to perfection. Paul had himself been here labouring, and yet were there things wanting; materials are out of square, need much building and fitting, to bring them into right form, and, when they are set therein, to hold and keep them so. The best are apt to decay and to go out of order. Ministers are to help against this, to get what is amiss rectified, and what is wanting supplied. This in general was Titus's work in Crete: and,

II. In special; To ordain elders in every city, that is, ministers, who were mostly out of the elder, and most understanding and experienced Christians; or if younger in years, yet such as were grave and solid in their deportment and manners. These were to be set where there was any fit number of Christians as the occasion requir'd; but this was for Titus to observe. Peace, it was not an easy thing to raise churches, and bring them to perfection. Paul had himself been here labouring, and yet were there things wanting; materials are out of square, need much building and fitting, to bring them into right form, and, when they are set therein, to hold and keep them so. The best are apt to decay and to go out of order. Ministers are to help against this, to get what is amiss rectified, and what is wanting supplied. This in general was Titus's work in Crete: and,
of God, over which the Holy Ghost hath made them overseers. 1. Observe, A church without a fixed and standing ministry in it, is imperfect and wanting. 2. Observe, Where a fit number of believers is, presbyters or elders must be set; their continuance in churches is as necessary as their first appointment, for perfecting the saints, and edifying the body of Christ, till all come to a perfect man in Christ, till they are fitted for the holy offices chosen be called and united to Christ in one body, and brought to their full stature and strength, and that measure of grace that is proper and designed for them, Eph. 4. 12, 13. Work this is, that must and will be doing to the world's end, to which therefore the necessary and appointed means for it must last. What praise is due to God for such an institution! What thankfulness from those that enjoy the benefits of it! What prayer and prayer for such as want it! Pray the Lord of the harvest, that he will send forth labourers into his harvest. Faith comes by hearing, and is preserved, maintained, and made fruitful, through it also. Ignorance and corruption, decays of good and increase of all evil, come by want of a teaching and quickening ministry. On such accounts therefore was Titus left in Crete, to set in order the things that were wanting, and to ordain elders in every city; and this was to do, not ad libitum, or according to his own will or fancy, but according to apostolical direction. Which is this.

11. The rule of his proceeding; As I had appointed thee, probably when he was going from him, and in the presence and hearing of others; which now he may refer to, not so much for Titus's own sake as for the people's, that they might the more readily yield obedience to Titus, knowing and observing that he was warranted and supported by apostolical injunction and authority. As under the law all things were to be made according to the pattern shewn to Moses in the mount; so under the gospel all must be ordered and managed according to the direction of Christ, and of his chief ministers who were infallibly guided by him. Human traditions and inventions may not be brought into the church of God. Prudent dispositions for carrying things on after Christ's appointments, according to the general rules of the word, such may, yea must be; but none may alter any thing in the substance of the faith or worship, or order and discipline, of the churches. If an evangelist might not do any thing but by appointment, much less may others. The church is the house of God, and to him it belongs to appoint the officers and orders of it, as he pleased; pray or refer for such as want it! Pray the Lord of the harvest, that he will send forth labourers into his harvest. Faith comes by hearing, and is preserved, maintained, and made fruitful, through it also. Ignorance and corruption, decays of good and increase of all evil, come by want of a teaching and quickening ministry. On such accounts therefore was Titus left in Crete, to set in order the things that were wanting, and to ordain elders in every city; and this was to do, not ad libitum, or according to his own will or fancy, but according to apostolical direction. Which is this.

III. The rule of his proceeding; As I had appointed thee, probably when he was going from him, and in the presence and hearing of others; which now he may refer to, not so much for Titus's own sake as for the people's, that they might the more readily yield obedience to Titus, knowing and observing that he was warranted and supported by apostolical injunction and authority. As under the law all things were to be made according to the pattern shewn to Moses in the mount; so under the gospel all must be ordered and managed according to the direction of Christ, and of his chief ministers who were infallibly guided by him. Human traditions and inventions may not be brought into the church of God. Prudent dispositions for carrying things on after Christ's appointments, according to the general rules of the word, such may, yea must be; but none may alter any thing in the substance of the faith or worship, or order and discipline, of the churches. If an evangelist might not do any thing but by appointment, much less may others. The church is the house of God, and to him it belongs to appoint the officers and orders of it, as he pleased; pray or refer for such as want it! Pray the Lord of the harvest, that he will send forth labourers into his harvest. Faith comes by hearing, and is preserved, maintained, and made fruitful, through it also. Ignorance and corruption, decays of good and increase of all evil, come by want of a teaching and quickening ministry. On such accounts therefore was Titus left in Crete, to set in order the things that were wanting, and to ordain elders in every city; and this was to do, not ad libitum, or according to his own will or fancy, but according to apostolical direction. Which is this.

The apostle next gives Titus directions about ordination, shewing whom he should ordain, and whom not.

6. Of those whom he should ordain; he points out their qualifications and virtues; such as respect their life and manners, and such as relate to their doctrine: the former in the sixth, seventh, and eighth verses, and the latter in the ninth.

6. If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. 7. For a bishop must be blameless, as the steward of God: not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; 8. But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9. Hold-
but to those elders or bishops was committed the full charge of teaching, ruling, and watching over, their flock; they wanted not any powers necessary for carrying on religion and the ministry of it among them, and deriving it down to succeeding ages. Now, being such bishops and overseers of the flock, who were to be examples to them, and God's stewards to take care of the affairs of his house, to provide for and dispense to things needful, here is great reason that their character should be clear and good, that they should be blameless. How could it be, but that religion must suffer, their work be hindered, and souls prejudiced and endangered, whom they were set to save? These are the qualifications, relative, with the ground of them.

(2.) The more absolute ones are expressed:

[1.] Negatively, shewing what an elder or bishop must not be; not self-willed. The prohibition is of large extent, excluding self-opinion, or overweening conceit of parts and abilities, and abounding in own sense; self-love, and self-seeking, making self the centre of all; also self-confidence and trust, and self-pleasing, little regarding or setting by others; not proud, stubborn, froward, inflexible, set on one's own will and way; or churlish, as Nahum: such is the sense expositors have affixed to the term.

A great honour it is to a minister not to be thus affected, to be ready to ask and to take advice, to be ready to hold the things that are good and avoid the noisome, and will of others, becoming all things to all men, that they may gain some. Not soon angry, not hot-tempered, not one of a hasty angry temper, soon and easily provoked and inflamed. How unfit are they to govern a church, who cannot govern themselves, or their own turbulent and unruly passions! The minister must be meek and gentle, and patient towards all men. Not given to wine; there is no greater reproach than this among Christians; and one who loves it, and gives himself undue liberty this way, who continues at the wine or strong drink till it inflames him. Reasonable and moderate use of this, as of the other good creatures of God, is not unlawful; Use a little wine for thy stomach's sake, and thine often infirmities, said Paul to Timothy, 1 Tim. 5. 23. But excess therein is shameful in all, especially in a minister. Wine takes away the heart, turns the mad, swings the head, said the other apostle, that exalts the pride of the apostle, (Eph. 5. 18.) Be not drunk with wine, wherein is excess; but be filled with the Spirit. Here is no exceeding, but in the former too easily there may: take heed therefore of going too near the brink. No striker, in any quarrelsome or contentious manner, not injuriously or out of revenge, with cruelty or unnecessary roughness. Not given to filthy lucre; not greedy of it, (1 Tim. 3. 3.) whereby is not meant refusing a just return for their labours, in order to their necessary support and comfort; but not making gain their first or chief end; entering into the ministry or managing of it with base worldly views. Nothing is more unbecoming a minister, who is to direct his own and others' eyes to another world, than to be too intent upon this. It is called filthy lucre, from its defiling the soul that inordinately affects or greedily looks after it, as if it were any otherwise desirable than for the good and lawful uses of it. Thus of the negative part of the bishop's character. But,

[2.] Positively he must be, (v. 8.) A lover of hospitality, as an evidence that he is not given to filthy lucre, but is willing to use what he has to the best purposes, not laying up for himself, so as to hinder charitable laying out for the good of others; receiving, in the manner in which he is, (as the word imports,) a great and necessary office of love, especially in those times of affliction and distress, when Christians were made to fly and wander for safety from persecution and enemies, or in travelling to

and fro where there were not such public houses for reception as in our days; nor, it may be, has many poor saints sufficiency of their own for such use then to receive and entertain them was good and pleasing to God. And such a spirit and practice, according to ability and occasion, is very becoming such as should be examples of good works. A lover of good men, or of good things; ministers should be exemplary in both; this will evidence their open piety, and likeness to God and their Master Jesus Christ; Do good to all, but especially to them of the household of faith, those who are the excellent of the earth, in whom should be all our delight. Sober, or prudent, as the word signifies; a needful grace in a minister both for his ministerial and personal carriage and management. He should be a wise steward, and one who is not rash, or foolish, or heady; but who can govern well his passions and affections.

Just, in things belonging to civil life, and moral righteousness and equity in dealings, giving to all their due. Holy, in what concerns religion; one who reverences and worships God, and is of a spiritual and heavenly conversation. Temperate; it comes from a word that signifies strength, and denotes one who has power over his appetite and affections, or, in things lawful, can, for good ends, restrain and hold them in. Nothing is more becoming a minister than such things as these; sobriety, temperance, justice, righteousness, and love in the inward man, and just and righteous towards all men, and holy toward God. And thus of the qualifications respecting the minister's life and manners; relative and absolute, negative and positive; what he must not, and what he must, be and do.

Now,

II. As to doctrine:

1. Here is his duty; holding fast the faithfulness word, as he has been taught; keeping close to the doctrine of the faith which he had heard, according to the instructions he has received; holding it fast in his own belief and profession, and in teaching others. (1.) Observe, The word of God, revealed in the scripture, is a true and infallible word; the word of him that is the Amen, the true and faithful Witness, and whose Spirit guided the penmen of it. Holy men of God spake as they were moved by the Holy Ghost. (2.) Observe, Ministers must hold fast, and hold forth, the faithful word in the teaching of life. I have kept the faith, was Paul's comfort, (2 Tim. 4. 7.) and not shunned to declare the whole counsel of God; there was his faithfulness, Acts 20. 27.

2. Here is the end; that he be able by sound doctrine, both to exhort and to convince the gainsayers, to persuade and draw others to the true faith, and convince the contrary-minded. How should he do this, if he himself were uncertain or unstable, not holding fast that faithful word and sound doctrine, which should be the matter of this teaching, and the means and ground of convincing those that oppose the truth? We see here summarily the great work of the ministry—to exhort those who are willing to know and do their duty; and so convince them that contradict; both which are to be done by sound doctrine, in a rational instructive way, by scripture-arguments and testimonies, which are the infallible words of truth, what all may and should rest and be satisfied in and determined by. And thus of the qualifications of the elders whom Titus was to ordain.

The apostle's directory shews whom he should reject or avoid—men of another character, the mention of whom is brought in as a reason of the care he had recommended about the qualifications of his ministers, why they should be such, and only such, as he had described. The reasons he takes both from bad teachers and hearers among them, from v. 10, to the end.
For there are many unruly and vain talkers and deceivers, especially they of the circumcision: 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1. Those false teachers are described. They were unruly, headstrong and ambitious of power, refractory and untractable, (as some render it,) and such as would not bear or submit themselves to the discipline and necessary order in the church, impatient of good government and of sound doctrine. And vain talkers and deceivers; conceiting themselves to be wise, but really foolish, and thence great talkers, falling into errors and mistakes, and fond of them, and fond to bear their errors and to draw others into the same. Many such there were, especially they of the circumcision, converts, as they pretend at least, from the Jews, who yet were for mingling Judaism and Christianity together, and so making a corrupt medley. These were the false teachers. And,

2. There is the apostle's direction how to deal with them; (v. 11.) Their mouths must be stopped; nay, not of the Jews, Epimenides a Greek poet, nor are those the gospel-methods:) but by confusion and conviction, shewing them their error, not giving place to them even, for an hour. In case of obstinacy indeed, breaking the peace of the church, and corrupting other churches, censures are to have place; the last means for recovering the faulty, and preventing the hurt of many. Observe, Faithful ministers must oppose seducers in good time, that, their holding manifest, they may proceed no farther.

3. The reasons are given for this. (1.) From the pernicious effects of their errors; They subvert whole houses, teaching things which they ought not; the necessity of circumcision, and of keeping the law of Moses; so subverting the gospel and soul: of men; not some few only, but whole families. It was unjustly charged on the apostles, that they turned the world upside down; but justly on these false teachers, that they drew many from the true faith to their ruin: the mouths of such should be stopped; especially considering, (2.) Their base end in what they do; for filthy lucre's sake, serving a worldly interest under pretence of religion; love of money is the root of all evil. Most fit it is, that such should be resisted, confuted, and put to shame, by sound doctrine, and reasons from the scriptures. Thus of the grounds respecting the bad teachers.

In reference to their people or hearers, who are described from ancient testimony given of them.

12. One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. 13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; 14. Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

I. Here is the witness; (v. 12.) One of themselves, even a prophet of their own, said; one of the Cretians, as is likely to know, writers of divine oracles; these often witnessed against the vices of the people: Aratus, Epimenides, and others among the Greeks; Horace, Juvenal, and Persius, among the Latins: much smartness did they use against divers vices.

II. Here is the matter of his testimony, Krifus, nev tave, ahi vace avrte, nev—The Cretians are always liars, evil beasts, slow bellies: to a proverb, they were famous for falsehood and lying. Σαλών, to play the Cretian, or to lie, is the same; and they were compared to evil beasts, for their sly hurtfulness and savage nature; and called slow bellies, for their laziness and sensuality, more inclined to eat than to work and live by some honest employment. Observe, Such scandalous vices as were the reproach of heaven, should be hurled; to Christians: falsehood and lying, invidious craft and cunning, beastly and sensual practices, and idleness and sloth, are sins condemned by the light of nature; for these were the Cretians taxed by their own poets. And,

III. Here is the verification of this by the apostle himself; (v. 13.) This witness is true. The apostle and many more grounded thereon that character. The temper of some nations is more requisite to be feared than others. The Cretians were too generally such as here described, slothful and ill-natured, false and perjurious, as the apostle himself vouches. and thence,

IV. He instructs Titus how to deal with them, Wherefore rebuke them sharply. When Paul wrote to Timothy, he bade him instruct with meekness; but now with Titus, he bids him rebuke them sharply. The reason of the latter may be taken either from the different temper of Timothy and Titus; the former might have more keenness in his disposition, and apt to be warm in reproving, whom therefore he bids to rebuke with meekness; and the latter (Titus) might be one of more mildness, therefore he quickens him, and bids him rebuke sharply. Or rather it was from the difference of the case and subject: Timothy had a more polite people to deal with, and therefore must rebuke them with meekness; and Titus had to do with those who were more rough and uncivilized, and therefore he must rebuke them sharply; their corruptions were many and gross, and committed without shame or meekness, and therefore should be dealt with accordingly. There must in reproving be a distinguishing between sins and sins; some are more grievous and hazardous to souls; or, in the manner of their commission, with open and boldness, to the greater dishonour of God, and danger and hurt to men: and between sinners and sinners; some are of a more tender and tractable temper, apter to be wrought on by gentleness, and to be sunk and discouraged by too much roughness and severity; others more hardy and stubborn, and need more reproofs to kindle and urge to repentance and shame. Wisdom therefore is requisite to deal with sinners and manage reproofs aright, as may be most likely to do good; (Judg. 22, 23.) Of some have compassion, making a difference; and others save with fear, pulling them out of the fire. The Cretians' sins and corruptions were many, great, and habitual; therefore they must be rebuked sharply. But that such directness might not be misconstrued,

V. Here is the case of it not; they may be sound in the faith; (v. 14.) not giving heed to Jewish fables, and commandments of men, that turn from the truth; that they may be, and shew themselves, truly and effectually changed from such evil temper and manners as those Cretians in their natural state lived in, and might not adhere to or regard (as some who were converted might be too ready to do) the Jewish traditions, and superstitions of the Pharisees, which would be apt to make them despise the gospel, and the sound and wholesome truths of it.

1. Observe, The sharpest reproofs must aim at the good of the reproved; they must not be of malice or hatred or ill-will, but of love; not to gratify pride, passion, or any evil affection in the reprover, but to
reclaim and reform the erroneous and the guilty. 2. Observe, Soundness in the faith is most desirable and necessary. This is the soul's health and vigour, pleasing to God, comfortable to the Christian, and what makes ready to be cheerful and constant in duty. 3. Observe, A special means to soundness in the faith, is, to turn away the ear from fables and the fancies of men; (1 Tim. 1. 4.) Neither give heed to fables and endless genealogies, that minister questions rather than edifying, which is in faith. So ch. 4. 7. Refuse profane and old wives' fables, and exercise thyself rather to godliness. Fancies and devices of men in the worship of God are contrary to truth and piety. Jewish ceremonies and rites, that are at first divine appointments, the substance being come, and their season and use over, are now but unwarranted commands of men, which not only stand not with, but turn from, the truth, the pure gospel-truth and spiritual worship, set up by God instead of that bodily service under the law. 4. Observe, A fearful judgment it is, to be turned away from the truth; to leave Christ for Moses, the spiritual worship of the gospel for the carnal ordinances of the law, or the true divine institutions and precepts for human inventions and appointments. Who hath bewitch’d you, (said Paul to the Galatians, ch. 3. 1.) that ye should not receive the grace of God in the Spirit? Are ye made perfect by the flesh? Thus having shown the end of sharply reproving the corrupt and vicious Cretians, that they might be sound in the faith, and not heed Jewish fables and commands of men, VI. He gives the reasons of this, from the liberty we have by the gospel from legal observances, and the evil and mischief of a Jewish spirit under the Christian dispensation, in the two last verses: 15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

To good Christians that are sound in the faith and thereby purified, all things are pure; meats and drinks, and such things as were forbidden under the law, which observances some still maintain, in these there is now no such distinction, all are pure, lawful and free in their use; but to them that are defiled and unbelieving, nothing is pure; things lawful and good they abuse and turn to sin; they suck poison out of that from which others draw sweetness; because their mind and conscience, those leading faculties, are defiled, a taint is derived to all they doe. The sacrifice of the wicked is an abomination to the Lord, Prov. 15. 8. And ch. 21. 4. The plotting of the wicked is sin, not in itself, but as done by him; the carnality of the mind and heart mars all the labour of the hand. Was there ever such judges, (as ye call them,) men who profess religion, and speak well of God and Christ, and righteousness of life, and should they be so severely taxed? Answer, (v. 16.) They profess that they know God; but in works they deny him, being abominable, and disobedient, and to every good work reprobate. There are many who in word and tongue profess to know God, and yet in their lives and conversations deny and reject him; their practice is a contradiction to their profession. They come unto thee as the people cometh, and they sit before thee as my profile, and they hear thy words, but they will not do them: with their mouths they show much love, but their heart goeth after their covetousness, Ezek. 33. 31. Being abominable, and disobedient, and to every good work reprobate. The apostle, instructing Titus to rebuke sharply, does himself rebuke sharply; he gives them very hard words; yet doubtless no harder than their case warranted, and their need required. Being abominable—σκότος, deserving that God and good men should turn away their eyes from them as naucious and offensive. And disobedient—στασις, unpersuadable and unbelieving. They might do divers things; but it was not the obedience of faith, not what was commanded or short of the command. To every good work reprobate, without skill or judgment to do any thing aright. See the miserable condition of hypocrites, such as have a form of godliness, but without the power; yet let us not be so ready to fix this charge on others, as careful that it agree not to ourselves, that there be not in us an evil heart of unbelief, in departing from the living God; but that we be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God, Phil. 1. 10, 11.

CHAP. II.

The apostle here directs Titus about the faithful discharge of his own office, generally, (v. 1.) and particularly, as to several sorts of persons; (v. 2—10.) and gives the grounds of these things, his own being directed, (v. 11—14.) with a summary direction in the close, v. 15.

1. But speak thou the things which become sound doctrine:

Here is the third thing in the matter of the epistle. In the chapter foregoing, the apostle had directed Titus about matters of government, and to set in order the things that were wanting in the church; now here he exhorts him,

1. Generally, to a faithful discharge of his own office. His ordaining others to preach, would not excuse himself from preaching, nor might he take care of ministers and elders only, but he must instruct private Christians also in their duty. The adversative particle (but) here, points back to the corrupt teachers, who veiled fables, things vain and unprofitable; in opposition to them, says he, "But speak thou the things that be sound doctrine, what is agreeable to the word, which is pure and uncorrupt, healthful and nourishing to eternal life." (1.) Observe, The true doctrines of the gospel are sound doctrines, formally and effectually; they are in themselves good and holy, and make the believers so; they make fit for, and vigorous in, the service of God. (2.) Observe, Ministers must be careful to teach only such truths. If the common talk of Christians must be uncorrupt, it is necessary, in the use of edifying, such as may minister grace to the hearers, (1. Eph. 4. 29.) much more must ministers' preaching be such. Thus the apostle exhorts Titus generally, and then,

2. Specially and particularly, he instructs him to apply this sound doctrine to several sorts of persons, from v. 2—10. Ministers must not stay in generals, but must and do teach every one things belonging to his age or place or condition of life; they must be particular as well as practical in their preaching; they must teach men their duty, and must teach all and each his duty. Here is an excellent Christian directory, accommodated to the old and to the young; to men and women; to the preacher himself and unto servants.

2. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience,

By aged men some understand elders by office, in
ward conduct at all times. Observe, though ex-
press scripture do not occur, or be not brought, for
every word, or look, or fashion in particular; yet
general rules there are, according to which all must be
ordered; (1 Cor. 10. 31.) Whatever we do, do all
to the glory of God. And Phil. 4. 8. Whatever
things are true, whatsoever things are honest, what-
soever things are just, whatsoever things are pure,
whatsoever things are lovely, whatsoever things are
of good report, if there be any virtue, and if there be
any praiseworthy, think on these things. And here,
whatsoever things are becoming or unbecoming holli-
ness, form a measure and rule of carriage to be look-
ed to. Not false accusers—false accusers, no calum
niers or sourers of discord, slandering and backbit-
ing their neighbours, a great and too common fault;
not only loving to speak, but to speak ill of people,
and to separate very friends. A slanderer is he,
whose tongue is set on fire of hell: so much, and so
directly, do these do the Devil’s work, that for it
the Devil’s name is given to such. This is a sin
contrary to the great duties of love, justice, and equity
between one another; it springs often from malice
and hatred, and envy, and such like evil causes, to
be encompassed as a common effect. Not given to much
wise, the word denotes such; for the Devil’s works
as to be under the power and mastery of it. This
is unseemly and evil in any, but especially in this
sex and age, and too much to be found among the
Greeks of that time and place. How immense
and shameful, corrupting and destroying purity
both of body and mind! Of what evil example and
tendency, unfitting for the next thing, which is a
positive duty of aged matrons, to be teachers of
good things! Not public preachers, that is forbid-
den, (1 Cor. 14. 34.) I permit not a woman to speak
in the church, but otherwise, teach they may and
should, that is, by example and good life. Whence
observe, Those whose actions and behaviour be
come holiness, are thereby teachers of good things,
and beside that, they may and should also teach by
doctrinal instruction at home, and in a private way.
Prov. 31. 1. The words of King Lemuel, the prophecy
his mother taught him. Such a woman is praised; (v. 26.) She openeth her mouth with wisdom, and in
her tongue is the law of kindness. Teachers of good
things are opposed to teachers of things corrupt, or
to what is trifling and vain, of no good use or ten-
dency; old wives’ fables, or superstitious sayings and
observances; in opposition to these, their business
is, and they may be called on to it, to be teachers of
good things.

There are lessons for young women also, which
the aged women must teach, and instruct and advise
them in, the duties of religion according to their
years.

4. That they may teach the young wo-
men to be sober, to love their husbands, to
love their children. 5. To be discreet, chaste,
keepers at home, good, obedient to their own
husbands, that the word of God be not blasphem-
ed.

For teaching such things aged women have often
better access than the men, even than ministers
of the word; and which therefore they must improve
in instructing the young women, especially, that is, for
wvives; for he speaks of their duty to their husbands
and children. These young women the more aged
must teach,

1. To bear a good personal character; To be so-
ber and discreet, contrary to the vanity and rashness
which younger years are subject to: discreet in their
judgments, and sober in their affections and beha-
vour. Discreet and chaste stand well together;

cluding deacons, &c. But it is rather to be taken of
the aged in point of years. Old disciples of Christ
must conduct themselves in every thing agreeably
to the Christian doctrine. That the aged men be
sober; not thinking that the decays of nature, which
they feel in old age, will justify them in any
irrudincency or intemperance, whereby they con-
ceit to repair them; but must keep in memory such
things, both for health and for fitness, for counsel
and example to the younger. Grave: levity is un-
becoming in any, but especially in the aged; they
should be composed and stayed, grave in habit,
speech, and behaviour; gaudiness in dress, levity
and vanity in the behaviour, how unbecoming in their
years! Temperate: moderate and prudent, one who governs
well his passions and affections, so as not to be hurried away by them to any thing that
is evil or indecent. Sound in the faith, sincere and
steadfast, constantly adhering to the truth of the
gospel, not fond of novelties, or ready to run into
corrupt opinions or parties, or to be taken with
Jewish fables or traditions, or the dotages of their
Rabbins. Those who are full of years should be full
of grace and goodness, the inner man renewing
more and more as the outer decays. In charity, or
love to God and to men, and soundness therein; it
must be sincere love, without disimulation; love of God for himself, and
of men for God’s sake; the duties of the second
Table must be done in virtue of those of the first;
love to men as men, and to the saints as the excel-
Ient of the earth, in whom must be special delight;
and love at all times, in adversity as well as pros-
perity. Thus must there be soundness in charity or
love. And in patience. Aged persons are apt to
be peevish, fretful, and passionate; and therefore need
be on their guard against such infirmities and temptations. Faith, love, and patience, are three
main Christian graces, and soundness in these is
much of gospel-perfection. There is enduring
and waiting patience, both must be looked after; to
bear evils becomingly, and contentedly to want the
good till we are fit for it and it for us, being fol-
lowers of them who through faith and patience in-
herited the promises. Thus as to the aged men.

3. The aged women likewise, that they
be in behaviour as becometh holiness, not
false accusers, not given to much wine,
teachers of good things;

These also must be instructed and warned. Some
by these aged women understand the deaconesses,
who were mostly employed in looking after the poor
and tending the sick; but it is rather to be taken (as
we render it) of all aged women professing religion,
they must be in behaviour as becometh holiness: both
men and women must accommodate their behaviour
to these great virtues holiness, sobriety, gravity,
temperance, soundness in the faith, charity, and patience, recommended to aged men, are
not proper to them only, but applicable to both
sexes, and to be looked to by aged women as well as
men; women are to hear and learn their duty from
the word, as well as the men: there is not one way
of salvation for one sex or sort, and another for an-
other; both must be of the same mind, and the same
things, both as aged and as Christians; the virtues
and duties are common. That the aged women like-
wise, as well as the men, be in behaviour as becom-
eth holiness; or as becometh and is proper for holy
persons, such as they profess to be, and should be;
keeping a pious decency and decorum in clothing
and gesture, in looks and speech, and all their de-
portment; and this from an inward principle and
habit of holiness, influencing and ordering the out-
many expose themselves to fatal temptations by that which at first might be but indiscretion, Prov. 2. 11. Discretion shall preserve thee, understanding shall keep thee from the evil way. Chaste, and keepers at home, are well joined too. Dinah, when she went to see the daughters of the land, lost her chastity. Thus these men are not but husbands, for that their chastity is their fetters. Not but there are occasions, and will be, of going abroad; but a gadding temper for errant and company sake, to the neglect of domestic affairs, or from uncasiness at being in her place, that is the opposite evil intended, which is commonly accompanied with, or draws after it, other evils. 1 Tim. 5. 13. 14. They learn to be idle, wandering from house to house; that is, they are idle-bred and idler ladies also and busy-bodies, speaking things which they ought not. Their business is to guide the house, and should give no occasion to the enemy to speak reproachfully. Good, generally, in opposition to all vice; and specially, in her place, kind, helpful and charitable; as Dorcas, full of good works and almsdeeds. Also it may have, as some think, a more particular sense, one of a meek and yet cheerful spirit; and temper, to subdue to all kinds of evil, or fretting and galling any; not of a troublesome or jarring disposition, uneasy in herself and to those about her; but of a good nature and pleasing conversation, and likewise helpful by her advice and pains: thus building her house, and doing her husband good, and not evil, all her days. Thus in their personal capacity, to love their husbands, and to be obedient to them: and where there is true love, this will be no difficult command. God, in nature, and by his will, hath made this subordination; (1 Tim. 2. 12.) I suffer not a woman to usurp authority over the man: and, (v. 13.) the reason is added; For Adam was first formed, then Eve. Adam was not deceived, but the woman, being deceived, was in the transgression. She fell first, and was the means of seducing the man; who was given to be a helper, but proved a most grievous hinderer, even the instrument of his fall and ruin, on which, the bond of subjection was confirmed, and tied faster on her; (Gen. 3. 16.) Thy desire shall be to thy husband, and he shall rule over thee, with less easiness, it may be, than before. It is therefore doubly enjoined: first in innocency, when was settled a subordination of nature, secondly being first, when he that had been the woman being cast out of the man; and then upon the fall, the woman being first in the transgression, and seducing the man; now here began to be a subjection not so easy and comfortable, being part of the penalty in her case; yet through Christ is this nevertheless a sanctified state; (Eph. 5. 22.) Wives, submit yourselves unto your own husbands, as unto the Lord; as owning to God, in whose presence they stand; for the husband is the head of the wife, even as Christ is the Head of the Church: and he is the saviour of the body. God would have a resemblance of Christ's authority over the church, held forth in the husband's over the wife. Christ is the Head of the Church, to protect and save it, and to supply it with all good, and secure or deliver it from evil; and to keep it from injuries, and to provide comfortably for her, according to his ability. Therefore as the church is subject unto Christ, so let the wives be unto their own husbands, as is fit in the Lord, (Col. 3. 18.) as stands with the law of Christ, and is for his and the Father's glory. It is not then an absolute, or unlimited, or a slavish subjection that is required; but a loving subordination, to prevent disorder or confusion, and to further all the ends of the relation. Thus in reference to the husbands, wives must be instructed in their duties of love and subjection to them. And to love their children, not with a natural affection only, but a spiritual; a love springing from a holy sanctified heart, and regulated by the word; not a fond foolish love, indulging them in evil, neglecting due reproof and correction where necessary; but it must be considered, wise, shewing itself in their pious education, forming their life and manners aright, taking care of their souls as well as of their bodies, of their spiritual welfare as well as of their temporal; of the former chiefly and in the first place. The reason is added—that the word of God may not be blasphemed. Failures in such relative duties would be greatly to the reproach of the church. Failures in these duties also, and all others, is this their new religion? would the infidels be ready to say. The word of God and gospel of Christ are pure, excellent, and glorious, in themselves; and their excellency should be expressed and shewn in the lives and conduct of their professors, especially in relative duties; failures here bring disgrace. Rom. 2. 24. The name of God is blasphemed among them through you. Judge what a God he is," would they say by these imbeciles and vagabonds; and what his word, and doctrine, and religion, are by these his followers." Thus would Christ be shewn in the house of his friends. Thus of the duties of the younger women. Here is the duty of young men.

6. Young men likewise exhort to sober-minded: They are apt to be eager and hot, thoughtless and precipitate; therefore must be earnestly called upon and exhorted to be sober-minded, not rash; advisable and submissive, not wilful and headstrong; humble and mild, not haughty and proud; for there are more young people ruined by pride than by any other sin. The young should be grave and solid in their deportment and manners, joining the seriousness of age with the liveliness and vigour of youth. This will make even those younger years to pass to good purpose, and yield matter of comfortable reflection, when the days come when it will be preventive of much sin and sorrow, and lay the ground for doing and enjoying much good. Such shall not mourn at the last, but have peace and comfort in death, and after it a glorious crown of life. Now with these instructions to Titus, respecting what he should teach others—the aged men and women, and the younger of both sexes, (Titus himself probably at that time a young man also,) the apostle inserts some directions to himself. He could not expect so successfully to teach others, if he did not conduct himself well both in his conversation and preaching.

7. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity. Sound speech, that cannot be condemned; that he who is of the contrary part, may be ashamed, having no evil thing to say of you.

Here is direction for his conversation: In all things shewing thyself a pattern of good works. Without this he would pull down with one hand what he built with the other. Observe, Preachers of good works must be patterns of them also; good doctrine and good life must go together. Thou that teachest another, teachest thou not thyself? A defect here is a great blemish and a great hardness. In all things: some read above all things, or above all men. Instructing and informed others in the particular of their duty, is necessary, and, above all things, example, especially that of the teacher himself, is needful; whereby both light and influence arc
more likely to go together. "Let them see a lively image of those virtues and graces in thy life, which must be in their's. Example may both teach and impress the things taught; when they see them in thee, and knew, sobriety and all good life in thee, they may be more easily won and brought thereto themselves; they may become pious and holy, sober and righteous, as thou art." Ministers must be examples to the flock, and the people followers of them, as they are of Christ. And here is direction.

2. For his teaching and doctrine, as well as for his life; in doctrine, showing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned. They may be guided by the design of their teaching, that it is pure and genuine, to the honour of God, the interest of Christ and his kingdom, and the welfare and happiness of souls; that this office was not entered into, or used, with secular views, not from ambition or covetousness, but a pure aim at the spiritual ends of its institution. In their preaching therefore, the display of wit or parts, or of human learning or oratory, is not to be affected; but sound speech must be used, which cannot be condemned; scripture-language, as far as well may be, in expressing scripture truths. This is sound speech, that cannot be condemned. We have more than once duties of a minister set together; (1 Tim. 4. 16.) Take heed to thyself, and to thy doctrine; and v. 12. of the same chapter, "Let no man despise thy youth, but be thou an example of believers in word, in conversation, in charity, in spirit, in gravity, serious, and to the use of edifying; and in thy teaching, that it be the pure word of God, or what is acceptable to it, and founded on it; thus be an example in word; and in conversation; the life corresponding with the doctrine. In doing this, thou shalt both save thyself and them that hear thee."

2 Tim. 3. 10. Thou hast fully known my doctrine and manner of life, (says the same apostle,) how agreeable it was to the preaching of Christ, and grave, and grave, and grave, and grave. And so must it be with others; their teaching must be agreeable to the word, and their life with the teaching. This is the true and good minister; (1 Thess. 2. 9, 10.) Labouring night and day, we preached to you the gospel of God; and ye are our witnesses, and God also, how holy and justly, and unblamably, we behaved ourselves among you. This must be looked to, as the necessary condition of a good minister.

3. The reason both for the strictness of the minister's life, and the gravity and soundness of his preaching; That he who is of the contrary part, may be ashamed, having no evil thing to say of you. Adversaries would be seeking occasion to reflect, and would do so, could they find any thing amiss in doctrine or life; but if both were right and good, such ministers might set calumny itself at defiance; they would have no evil thing to say justly, and so might be ashamed of their opposition. Observe, Faithful ministers will have enemies watching for their halting; such as will endeavour to find or pick holes in their teaching or behaviour; the more need therefore for them to look to themselves, that no just occasion be found against them. Opposition and calumny perhaps may not be escaped, men of corrupt minds will resist the truth, and often reproach the preachers of it as "false teachers" and "evildoers," that with well-doing they put to silence the ignorance of foolish men; that when they speak evil of them as evil-doers, they may be ashamed, who falsely accuse their good conversation in Christ. This is the direction to Titus himself, and so of the duties of free persons, male and female, old and young. Then follow the directions respecting servants.

9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 10. Not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things.

Servants must not think that their mean and low state puts them beneath God's notice, or the obligations of his laws; that, because they are servants of men, they are thereby discharged from serving of God. No; servants must know and do their duty to their earthly masters, but with an eye to their heavenly one: and Titus must not only instruct and warn earthly masters of their duties, but servants also of theirs, both in his public preaching and private admonitions. Servants must attend the ordinances of God for the instruction of the word as well as the masters themselves. In this direction to Titus there are the duties themselves, to which he must exhort servants, and a weighty consideration, wherewith he was to enforce them.

1. The duties themselves are these: 1. To be obedient to their own masters. This is the prime duty, that by which they are characterized, Rom. 6. 16. His servants ye are to whom ye obey. There must be inward subjection, and dutiful respect and reverence in the mind and thoughts. "If I be a master, where is my fear, the dutiful affection you shew to me, together with the suitable outward significations and expressions of it, in doing what I command you." This must be in servants; their will must be subject to their master's will, and their time and labour at their master's disposal and command. 18. Servants be subject to your masters with all fear, not only to the good and gentle, but also to the forward. The duty results from the will of God, and the relation in which, by his providence, he has put such; not from the quality of the person. If he be a Master, the duties of a servant are to be paid to him as such. Servants therefore are to be exhorted to be obedient to their own masters. And 2. To please them well in all things, in all lawful things, and such as belong to them to command; or at least as are not contrary to the will of their great and superior Lord. We are not to understand it either of obeying or pleasing them absolutely, without any limitation; but always with a reserve of God's right, which may in no case be intrenched upon. If his command and the earthly master's come into competition, we are instructed to obey God rather than man. Servants must therefore have the same grounds in this, that there is an inconsistency, else are they not held to be excused. And not only the will of God be the measure of the servant's obedience, but the reason of it also; all must be done with a respect to him, in virtue of his authority, and for pleasing him primarily and chiefly; (Col. 3. 22—24.) Servants, obey in all things your masters according to the flesh, with a sincere heart, fearing your masters, not their persons, but the power they have over you; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. In serving the earthly master according to Christ's will, He is served; and such shall be rewarded by him accordingly.

But how are servants to please their masters in all things, and to be acceptable unto them? Mean-pleasers, in the faulty sense, are such as eye men alone, or chiefly, in what they do, leaving God out, or subordinating him to man; when the will of man shall carry it, though against God's will, or man's pleasure is more regarded than his; when that can content them, that the earthly master is pleased, though God be displeased; or more care, or more satisfaction, is taken in man's being pleased than in God's; this is sinful man-pleasing, which all must take heed of; (Eph. 6. 5—7.) "Servants, be obe-
dient to them that are your masters according to the
flesh, with fear and trembling, with singleness of
your heart, as unto Christ. Not with eye-service, as
men-pleasers, who look at nothing but the favour
or displeasure of men, or nothing so much as that;
but as the servants of Christ, doing the will of God
from the heart; with good will doing service as to
the Lord, and not to men; 2 but to Christ, when you
who will reward, any
good deed, whether by bond or free. Observe there-
fore, Christian liberty stands well with civil serv-
tude and subjection. Persons may serve men, and
yet be the servants of Christ; these are not contrary,
but subordinate; so far as serving men is according
to Christ's will, and for his sake. Christ came not
to destroy or prejudice civil order and differences; 3
'Art thou called, being a servant? Care not for it.' 1
Co. 7. 21. Let not that trouble thee, as if when
they were a condition unworthy of a Christian, or wherein
the person so called is less pleasing unto God; for he
that is called in the Lord, being a servant, is the
Lord's freeman, not free from that service, but free
in it; free spiritually, though not in a civil sense. Like-
ewise also he that is called, being free, is Christ's
servant; he is bound to him, though he be not under
civil subjection, as one which is not under the
law, but under grace, as one in Christ. Servants therefore should not regard
or be troubled at their condition, but be faithful and
cheerful in the station wherein God hath set them;
striving to please their masters in all things. Hard
it may be under some churlish Nabals, but it must be
done for all that they are able.
(3.) Not answering again; not contradicting them,
or disputing with them; not giving them any dis-
respectful or provoking language. Job comphls
of his servants, that he called them, and they gave
him no answer; that was faulty another way: Non
responde pro convito est—Such silence is contempt:
but here it is respect, rather to take a check or re-
proach with humble silence, not making any confidant
or bold replies. When conscious of a fault, to
paliate or stand in justification of it, doubles it. Yet
this not answering again excludes not turning away
swath with a soft answer, when season and circum-
stances admit. Good and wise masters will be ready
to hear and do right; but answering unseasonably,
or in an unseemly manner, or, where the case ad-
mits not excuse, to be pert or confident, shews a
want of the humility and meekness, which such rela-
tions require.
(4.) Not quarrelling, but shewing all good fidelity.
This shews another great essential of good servants, to
be honest; never converting that to their own use,
which is their masters', nor wasting the goods they
are intrusted with: that is quarrelling. They must be
just and true, and do for them as they would or
should for themselves, Prov. 28. 24. Whoso robbeth
his father or his mother, and saith, It is no transgres-
sion, the same is the companion of a destroyer; he
will not sparingly mince their words to them, and
light thought of taking beyond what is right, though
it be from a parent or master, is likely to harden
conscience to go further: it is both wicked in itself,
and it tends to more. Be it so that the master is
hard and strait, scarcely making sufficient provision
for servants; yet they must not be their own carvers,
or go about by theft to right themselves; they must
be content to suffer for God to be righted and provid-
ing for them. I speak most of cases of extremity, for preserving life, the acces-
saries for which the servant has a right to. Not
quarrelling, but shewing all good fidelity; he must not
only not steal or waste, but must improve his mas-
ter's goods, and promote his prosperity and thriving,
to his utmost. He that increaseth not his master's
talent, is accused of unfaithfulness, though he had
not embezzled or lost it. Faithfulness in a servant
lies in the ready, punctual, and thorough execution
of his master's orders; keeping his secrets and
counsels, dispatching his affairs, and managing with
frugality, and to as much just advantage for his mas-
ter as he is able; looking well to his trusts, and pre-
venting, as far as he can, all spoil, or loss, or damage.
This is a way to bring a blessing upon himself, as
contrary to idle idleness and ruin; (Luke 16. 12.)
If we have not been faithful in that which is ano-
other man's, who shall give you that which is your own?
Thus of the duties themselves, to which servants are to
be exhorted. Then,
2. Here is the consideration with which Titus was
to enforce them; That they may adorn the doctrine
of God our Saviour in all things; that they may rec-
commend the gospel and Christ's holy religion to the
good opinion of them that are either, by their speech,
humble, obedient, and faithful conduct in all things.
Even servants, though they may think that such as
they, in so low and inferior a condition, can do little
to bring repute to Christianity, or adorn the doctrine
of Christ, and set forth the excellencies of his truth
and ways; yet, if they are careful to do their duty,
it will redound to the glory of God and the credit of
religion. The unbelieving masters would think the
Christian slaves far more unprofitable than the gods
spoken against, when they found that their servants,
who were Christians, were better than their other
servants; more obedient and submissive, more just
and faithful and diligent in their places. True re-
ligion is an honour to the professors of it; and they
should see that they do not any dishonour to it, but
adorn it rather in all that they are able. Our light
must shine among men, so that they, seeing our good
works, may glorify our Father who is in heaven.
And thus of the apostle's directions to Titus, about
the discharge of his office, in reference to several
sorts of persons. Next follow,
3. The grounds or considerations upon which all
the directions are urged, taken from the nature and
design of the gospel, and the end of Christ's death.
11. For the grace of God, that brughte salvation, hath appeared to all men, 12.
Teaching us that, denying ungodliness and worldly lusts, we should live soberly,
righ-
teously, and godly, in this present world;
13. Looking for that blessed hope, and the glorious appearing of the great God
and our Saviour Jesus Christ; 14. Who gave
himself for us, that he might redeem us from
all iniquity, and purify unto himself a pecu-
liar people, zealous of good works.
1. Here are motives from the nature and design of
the gospel. Let young and old, men and women,
masters and servants, and Titus himself; let all sorts
distinguish this is the very aim and business of Christianity, to instruct, and help,
and form persons, under all distinctions and relations, to
a right frame and conduct. For this,
(1.) They are put under the dispensation of the
grace of God, so the gospel is called, Eph. 3. 2. It
is grace in respect of the spring of it—the free favour
and good will of God, not any merit or desert in
the creature itself. While he was yet a long way
in eminent and signal manner; and as it is the
means of conveying and working grace in the hearts
of believers. Now grace is obliging and constraining
to goodness; Let not sin reign, but yield yourselves
unto God; for we are not under the law, but under
grace, Rom. 6. 12—14. The love of Christ constrains
us not to live to self, but to him; (2 Cor. 5. 14, 15.)
without this effect, grace is received in vain.
(2.) This gospel grace brings salvation; it reveals
and offers and ensures it to believers; salvation from sin and wrath, from death and hell; whence it is called the word of life; it brings to faith, and so to life; the life of holiness now, and of happiness hereafter. The law is the ministration of death, but the gospel the ministration of life and peace. This therefore must be received as salvation, (its rules minded, it is a life, and not a death ; its end, it may be contained, the salvation of the soul. And more immediately will the neglecters of this grace of God bringing salvation, now be, since, 

3. It hath appeared, or shone out, more clearly and illustriously than ever before. The old dispensation was comparatively dark and shadowy; this is a clear and shining light; and as it is now more bright, so more diffused and extensive also. For, whereas the former doctrine was only, as the glory of God appeared at mount Sinai to that particular people, and out of the view of all others; but gospel-grace is open to all, and all are invited to come and partake of the benefit of it; Gentiles as well as Jews. The publication of it is free and general; Disciple all nations; Preach the gospel to every creature. The pale is broken down, there is no more enclosure now as formerly: (Rom. 16. 25.) The Lord Jesus, in his wisdom, his own wisdom, kept secret since the world began, now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith. The doctrine of grace and salvation by the gospel is for all ranks and conditions of men; slaves and servants, as well as masters; therefore engaging and encouraging all to receive and believe it, and walk suitably to it, adorning it in all things.

4. This gospel-revelation is to teach, and not by way of information and instruction only, as a schoolmaster does his scholars; but by way of precept and command, as a sovereign who gives laws unto his subjects. It directs what to shun, and what to follow; what to avoid, and what to do. The gospel is not for speculation only or chiefly, but for practice and right ordering of life. It teaches, 

1. To abandon sin; Denying ungodliness, and worldly lusts; to renounce and have no more to do with these, as we have had; Put off, concerning the former conversation, the old man, which is corrupt; the whole body of sins distributed here into ungodliness and worldly lusts. "Put away ungodliness and irreligion, all unbelief, neglect or disesteem of the Divine Being, not loving, or fearing, or trusting in him, or obeying him, as we should, neglecting his ordinances, slighting his worship, profaning his name or day. Thus deny ungodliness, hate and put it away; and worldly lusts; all corrupt and vicious desires and affections that prevail in worldly men, and carry out to worldly things: the lusts of the flesh also, and of the eye, and the pride of life; all sensuality and filthiness, covetous desires and ambition, seeking and valuing more the praise of men than of God; put away all these." An earthly sensual conversation sitteth not for the heavenly. Therefore, that Christ's, have crucified the flesh with the affections and lusts. They have done it by covenant-engage-ment and promise, and have initially and prevailingly done it in act; they are going on in the work, cleansing themselves more and more and from all filthiness of flesh and spirit. Thus the gospel first teaches that which is evil, to abandon sin; and then, 

2. To make conscience, or that which is good: To make conscience holy and good, in this present world. Religion is not made up of negatives only, there must be doing good as well as eschewing evil; in these conjunctly is sincerity proved, and the gospel adored. We should live soberly, with respect to ourselves, in the due government of our appetites and passions, keeping the limits of moderate and temperance, avoiding all inordinate excesses; righteously, towards all men; rendering to all their due, and injuring none, but rather doing good to others, according to our ability and their need. This seems a part of justice and righteousness, for we are not born for ourselves alone, and therefore may not live only to ourselves. We are members one of another, and have no member living alone: 1 Cor. 12. 5. The public, especially, which includes the interests of all, must have the regards of all. Selfishness is a sort of unrighteousness, it robs others of that share in us which is their due. How amiable then will just and righteous conduct be! It secures and promotes all interests, not particularly only, but general and public, and so makes for the peace and happiness of the world. Live righteously with them, and they will live righteously with you. Look to God, in the duties of his worship and service. Regards to him indeed should run through all; (1 Cor. 10. 31.) Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God. Personal and relative duties must be done in obedience to his command, with due aim at pleasing and honouring him, from principles of holy love and fear of him. But there is an express and direct duty also that we owe to God, and that is: in all our acts of duty and worshipping, and being and perfections, paying him internal and external worship and homage; loving, fearing, and trusting in him, and depending on him, and devoting ourselves to him; observing all these religious duties and ordinances that he has appointed, praying to him, and praising him, meditating on his word and works. This is godliness, looking and coming to God, as our state now is, not immediately, but as he has manifested himself in Christ; so does the gospel direct and require. To go to God any other way, that is, by saints or angels, is unsuitable, yea contrary to the gospel-rule and warrant. All communications from God to us are through his Son, and our returns must also be by him. God in Christ we must look at as the Object of our hope and worship. Thus must we exercise ourselves to godliness, without which there can be no adorning of that gospel which is according to it, which teaches and requires such a deportment. A gospel-conversation must needs be a godly conversation, expressing our love and fear and reverence of God, our hope and trust and confidence in him, as manifested in his Son. We are the circumcision, (who have in truth what was signified by that sacrament,) who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. See in how little a compass our duty is comprised; it is put into few words, of denying ungodliness and worldly lusts, and living soberly, righteously, and godly, in this present world. The gospel teaches us not only how to believe and hope well, but also to live well, as becometh that faith and hope in this present world, but as expectants of another and better. There is the world that now is, and that which is to come; the present is the time and place of our trial, and the gospel teaches us to live well here, but not as if our final state, but with an eye chiefly to a future. For, 

3. It teaches in all to look for the glories of another world, to which a sober, righteous, and godly life in this is preparatory; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. Hope, by a metonymy, is put for the thing hoped for, that is, heaven and the felicities thereof, called emphatically that which we now look for; we are looking to the end of our days and wait for; and a blessed hope, because, when attained, we shall be completely happy in ever. And the glorious appearing of the great God and our Saviour Jesus Christ. This denotes both the time of the accomplishing our hope, and the sureness and greatness of it: it will be at the second ap
he could not be their Saviour, or their Hope. Thus of the considerations to enforce the directions for all sorts to their respective duties from the nature and design of the gospel, which is to teach and persuade to those things. And herewith is connected another ground.  

2. From the end of Christ's death; (v. 14.) Who gave himself for us, that he might redeem us from under the cursed curse, i.e. of a peculiar people, zealous of good works. To bring us to holiness and happiness was the end of Christ's death, as well as the scope of his doctrine. Here we have,  

(1.) The Purchaser of salvation; Jesus Christ, that great God and our Saviour, who saves not simply as God, much less as Man alone; but as God-man, two natures in one person; Man, that he might meet men; and God, that he might approach God, and meet with him, and for him; and God, that he might support the manhood, and give worth and efficacy to his undertakings, and have due regard to the rights and honour of the Deity, as well as the good of his creatures, and bring about the latter to the glory of the former. Such a one became us, and this was,  

(2.) The price of our redemption; He gave himself, that Father gave him, but he gave himself too; and in the freeness and voluntariness as well as the greatness of the offering, lay the acceptableness and merit of it; (John 10. 17, 18.) Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. So John 17. 19. " For their sakes I sanctify myself, separate and devote myself to this work, to be both a Priest and a Saviour to God for the sins of men." The human nature was the offering, and the divine the altar, sanctifying the gift, and the whole the act of the Person. He gave himself a Ransom for all, 1 Tim. 2. 6. Once in the end of the world hath he appeared, to put away sin by the sacrifice of himself. He was the Priest and Sacrifice too. We are redeemed, not with silver and gold, but the precious blood of Christ, (1. Pet. 1. 18, 19.) called the blood of God, (Acts 20. 28.) of him who is God.  

(3.) The persons for whom; For us, poor perishing sinners, gone off from God, and turned rebels against him. He gave himself for us, not only for our good, but in our stead. Messiah was cut off, not for himself, but for us. He suffered, the Just for the unrighteous, that he might bring us to God, 1 Pet. 3. 18. He was made Sin for us, an Offering and Sacrifice for our sins; that we might be made the righteousness of God in him, 2 Cor. 5. 19. Worthy of codescension and grace! He loved us, and gave himself for us; what can we do less than love and give up ourselves to him? Especially considering,  

(4.) The ends of his giving himself for us,  

[1.] That he might redeem us from all iniquity. This is fitted to the first lesson, denoting ungodliness and worldliness. Christ gave himself to redeem us from these, these are attributed to the one side, and live in sin, is to trample under foot redeeming blood, to despise and reject one of the greatest benefits of it, and to act counter to its design.  

But how could the short sufferings of Christ redeem us from all iniquity? Answer, Through the infinite dignity of his person. He who was God, suffered, though not as God. The acts and properties of either nature are attributed to the one side. God put his church with his own blood, Acts 20. 28. Could payment be made at once, no need of suffering for ever. A mere creature could not do this, from the finiteness of his nature; but God-man could. The great God and our Saviour gave himself for us; that accounts for it. By one offering he hath for ever perfected them that are sanctified, Heb. 9. 25, 26.—10. 14. He needed not to offer
they. Thus he by only (v. not freedom persons they nestness. sary may taught works, despise it) God, zeal so zeal so heal the God, and assimilated to him, bear his image, are holy as their heavenly Father is holy. Observe, Redemption from sin and sanctification of the nature go together, and both make a peculiar people unto God: freedom from guilt and condemnation, and from the power of lusts, and purification of soul by the Spirit. These are a chosen generation, a royal priesthood, a holy nation, and so a peculiar people. And,

[3.] Zealons of good works. This peculiar people, as they are made so by grace purifying them, so must they be seen to be so, by doing good, and a zeal therein. Observe, The gospel is not a doctrine of licentiousness, but of holiness and good life. We are redeemed from our vain conversation, to serve God in holiness and righteousness all the days of our life. Let us see then that we do good, and have zeal; and to these qualitie s necessary, and be
directed by knowledge and spirited with love, directed to the glory of God, and always in some good thing. And thus of the motive to the duties directed, from the end of Christ's death. Then,

[4.] The apostle closes the chapter (as he began it) with a summary direction to Titus upon the whole.

15. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Here is the matter and manner of ministers' teaching, and a special instruction to Titus in reference to himself.

1. The matter of ministers' teaching; These things, that is, the before-mentioned: not Jewish fables and traditions, but the truths and duties of the gospel, of avoiding sin, and living soberly, righteously, and godly, in this present world. Observe, Ministers in their preaching must keep close to the word of God; (1 Pet. 4. 11.) If any man speak, let him speak as the oracles of God, and not the figures and inventions of his own brain.

2. The manner; by doctrine, and exhortation, and reproof with all authority, 2 Tim. 3. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness; to teach sound doctrine, to convince of sin, and refute error, to reform the life, and to carry forward in what is just and good, that the man of God, Christian or minister, may be perfect, thoroughly furnished to all good works, that are to be practised by himself, or to be taught others. Here is what will furnish for all parts of his duty, and the right discharge of them.

"These things speak, or teach; shun not to declare the whole counsel of God." The great and necessary truths and duties of the gospel, especially, these speak and exhort, pressed with much earnestness. Ministers must not be cold and lifeless in delivering heavenly doctrine and precepts, as if they were indifferent things or of little concern; but they must urge them with earnestness suitable to their nature and importance; they must call upon persons to mind and heed, and not be hearers only, deceiving themselves; but doers of the word, that they may be blest therein, and rebuke; convince and reproveh such as contradict or gainsay, or neglect and receive not, the truth, as they should, or retain it, in unrighteousness; those who hear it not with such a believing and obedient mind and heart as they ought; but, instead of that, (it may be,) live in contrary practices, shewing themselves stubborn and disobedient, and to every good work reprovable. Rebuke with all authority, as coming in the name of God, and armed with his threatenings and discipline, which whoever make light of, at their peril it will be. Ministers are reprovers in the gate.

Here is a special instruction to Titus in reference to himself; Let no man despise thee; give no occasion to do so, nor suffer it without reproof, considering that he who despiseth, despiseth not man, but God." Or thus, "Speak and exhort these things; press them upon all, as they may respectively be concerned; with boldness and faithfulness reprove sin; and carefully look to thyself and thy own conduct, and then none will despise thee." The most effectual way for ministers to secure themselves from contempt, is, to keep close to the doctrine of Christ, and imitate his example; to preach and live well, and do their duty with prudence and courage; this will best preserve both their reputation and comfort.

Perhaps too an admonition might be here intended to the people; that Titus, though young, and but a substituent apostle, yet should not be confounded by them, but considered, and respected as a faithful minister of Christ, and encouraged and supported in his work and office; (1 Thess. 5. 12, 13.) Know them that labour among you, and are over you in the Lord, and admonish you; and esteem them highly in love for their work's sake. Mind their teaching, respect their persons, support them in their function, and, what in you lies, further their endeavours for the honour of God and the salvation of souls.

CHAP. III.

Of duties which concern Christians more in common, and the reasons of them, v. 1...8. What Titus in teaching should avoid, and how we should deal with a heretic, with some other directions; (v. 9...14.) and salutations in the close, v. 15.

1. PUT them in mind to be subject to principalties and powers, to obey magistrates, to be ready to every good work, 2. To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

Here is the fourth thing in the matter of the epistle. The apostle had directed Titus in reference to the particular and special duties of several sorts of persons; now he bids him exhort to what concerned them more in common— to quietness and submission to consciousness, and readiness to do good, and to equitable and gentle behaviour towards all men; things comely and ornamental of religion; he must therefore put them in mind of such things. Ministers are people's remembrancers of their duty. As they are remembrancers for the people to God in prayers, (Isa. 62. 6.) so are they from God to them in preaching; (2 Pet. 1. 12.) I will not be negligent to put you always in remembrance. Forgettingfulness of duty is a common frailty; there is need therefore of reminding and quickening them thereto. Here are the duties themselves, and the reasons of them.

1. The duties themselves, which they were to be reminded of.

1. Put them in mind to be subject to principalties
and powers, to obey magistrates. Magistracy is God's ordinance for the good of all, and therefore must be regarded and submitted to by all; not for wrath and by force only, but willingly and for conscience-sake. Principalities, and powers and magistrates, all civil rulers, whether supreme and chief, or subordinate, in the government under which they live, of whatever form it be; that they be subject to them and obey them, in things lawful and honest, and which it belongs to their office to require. The Christian religion was as much disfigured by its adversaries, as prejudicial to the rights of princes and civil powers, and tending to faction and sedition, and to rebellion against lawful authority; therefore to put to silence the ignorance of foolish men, and stop the mouths of malicious enemies, Christians must be reminded to shew themselves examples rather of all the due subjection and obedience to which they are subject than to set up to their de- luge, it unfitts for Christian conversation here, and the society of the blessed in heaven; (1 Cor. 6. 10.) remind them therefore to avoid this. And,

4. To be no brawlers: without sects—no fighters either with hand or tongue, no quarrelsome contem- ptuous persons, apt to give or return ill and provoking language. A holy contending there is for matters good and important, and in a manner suitable and becoming, not with wrath and injurious violence. Christians must follow the things that make for peace, and bring about a more prosperous God, and his peace, not a more pleasing and histerous and hurtful way, but as becomes the servants of the God of peace and love; (Rom. 12. 19.) Dearly beloved, avenge not yourselves, but rather give place unto wrath; this is the Christian's wisdom and duty. The glory of a man is to pass over a transgression; it is the duty of a reasonable, and therefore certainly of a Christian man, whose reason is improved and advance, according to the God he professes; and this is so to anger, is better than the mighty; and he that ruleth his spirit, than he that taketh a city. Where-fore it follows,

5. But gentle; εὐθύς, equitable and just, or candid and fair in constructions of things, not taking words or actions in the worst sense; and for peace sometimes yielding somewhat of strict right. And,

6. Shewing all meekness to all men. We must be of a mild disposition, and not only have meekness in our hearts, but shew it in our speech and conduct. All meekness, meekness in all instances and occasions, not toward friends only, but to all men, though still with wisdom, as James admonishes, ch. 3. 13. Distinguish the person and the sin; pity the one and hate the other. Distinguish between sin and sin; look not on all alike, there are notes and beams. Distinguish also between sinner and sinner; of some have mercy, but of others, say, God will requite them according to their deeds. “Distinguish the spirit that is from above, is pure and peaceable, gentle and easy to be entreat ed.” Meekness of spirit and demeanour renders religion amiable; it is a commanded imitation of Christ the grand Example, and what brings its own reward with it, in the ease and comfort of the disposition in itself and the blessings accompanying of it. This shall be glad and rejoice, shall be taught and guided in their way, and satisfied with bread, and beautified with salvation. Thus of the duties themselves, which Titus was to put people in mind of: for which,

II. He adds the reasons:

3. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

1. The reasons are derived from their own past condition. Consideration of men's natural condition is a great means and ground of equity and gentleness, and all meekness toward those who are yet in such a state. This has a tendency to abate pride, the works and blashem in reference to those who are yet unconverted; “We ourselves also were so and so corrupt and sinful, therefore we should not be impatient and bitter, hard and severe, toward those who are but as ourselves once were. Should we then have been willing to be contended, and
proudly and rigorously dealt with? No, but treated with gentleness and humanity; and therefore we should now so treat those who are unconverted, according to that rule of equity: Quod tibi non vis fieri, alteri ne faceres—What you would not have done to you, that do not you to another. Their past natural condition is set forth in divers particulars. We ourselves also were sometimes,

(1.) Foolish; without true spiritual understanding and knowledge, ignorant of heavenly things. Observe, They should be most disposed to bear with others’ follies, who may remember many of their own; they should be meek and gentle, and patient toward them, who once needed and daubless then exactly what they saw. We ourselves also were sometimes foolish. And,

(2.) Disobedient; heady and unpersuadable, resisting the word, and rebellious even against the natural laws of God, and those which human society requires. Well are these set together, foolish and disobedient. For what folly like this, to disobey God and his laws, natural or revealed? This is contrary to right reason, and men’s true and greatest interest, and what so foolish as to violate and go counter to these?

(3.) Deceived, or wandering; that is, out of the ways of truth and holiness. Man in this his degenerate state is of a straying nature, thence compared to a lost sheep; this must be sought and brought back, and guided in the right way, Ps. 119. 176. He is weak, and ready to be imposed upon by the wiles and subtleties of Satan, and of men lying in wait to seduce and mislead.

(4.) Serving divers lusts and pleasures; as vassals and slaves under them. [1.] Observe, Men deceived are easily entangled and insnared; they would not otherwise serve divers lusts and pleasures as they do, were they not blinded and beguiled into it. See here too what a different notion the word gives of a sensual and fleshly life from what the world generally has of it. Carried people think they enjoy their pleasures; the word calls it servitude and vassalage; they are very drudges and bond-slaves under them; so far are they from freedom and felicity in them, that they are captivated by them, and serve them as task-masters and tyrants. [2.] Observe, It is the misery of the servants of sin, that they have many masters; one lust hurrying them one way, and another another; pride commands one thing, corruptions another, and often a contrary. What vile slaves are sinners, while they conceive themselves free! The lusts that tempt them, promise them liberty, but in yielding they become the servants of corruption; for of whom a man is overcome, of the name is he brought into bondage.

(5.) Living in malice; one of those lusts that bear rule in them. Malice desires hurt to another, and his name in it.

(6.) And envy; which grudges and repines at another’s good, frets at his prosperity and success in any thing; both roots of bitterness, whence many evils spring; evil thoughts and speeches, tongue set on fire of hell, detracting from, and impairing, the just and due praises of others. Their words are swords, wherewith they slay the good name and honour of their neighbour; the sin of Satan, and of Cain, which he and she, and wherefore slew he him, but of this envy and malice? Because his own works were evil, and his brother’s righteous. These were some of the sins in which we lived in our natural state. And,

(7.) Hateful, or odious; deserving to be hated.

(8.) And hating one another. Observe, Those that are sinful, living and allowing themselves in sin, are hateful to God and all good men. Their temper and ways are so, though not simply their persons. It is the misery of sinners, that they hate one another, as it is the duty and happiness of saints to love one another. What contentions and quarrels flow from men’s corruptions; such as were in the nature of those who by conversion are now good, but in their unconverted state made them ready to run like furious wild beasts upon one another. The consideration of its having been thus with us, should moderate our spirits, and dispose us to be more equal and gentle, meek and tender-hearted, toward those who are such. This is the argument from their own past condition here described. And he reasons,

2. From their present state. “We are delivered out of that our miserable condition by no merit or strength of our own; but only by the mercy and free grace of God, and merit of Christ, and operation of his Spirit: therefore we have no ground, in respect of ourselves, to condemn those who are yet unconverted, but rather to pity them, and cherish hope concerning them, that they, though in themselves as unworthy and unmeet as we were, yet may obtain mercy, as we have: and so upon this occasion the apostle again opens the causes of our salvation, v. 4—7.

4. But after that the kindness and love of God our Saviour toward man appeared, 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6. Which he shed on us abundantly through Jesus Christ our Saviour; 7. That, being justified by his grace, we should be made heirs according to the hope of eternal life.

I. We have here the prime Author of our salvation; God the Father, therefore termed here God our Saviour. All things are of God, who hath re-converted us to himself by Jesus Christ; 1 Cor. 6. 17. All things belonging to the new creation, and recovery of fallen man to life and happiness, of which he is there speaking, all these things are of God the Father, as Contriver and Beginner of this work. There is an order in acting, as in subsisting; the Father begins, the Son manages, and the Holy Spirit works and perfects all. God, the Father, is a Saviour by Christ, through the Spirit. John 3. 16, God so loved the world, as to give his only begotten Son, that whoever believes in him, should not perish, but have everlasting life. He is the Father of Christ, and through him the Father of mercies; all spiritual blessings are by Christ from him, Eph. 1. 3. We joy in God through Jesus Christ, Rom. 5. 11. And with one mind, and with one mouth, glorify God, even the Father of our Lord Jesus Christ.

II. The spring and rise of it; the divine philanthropy, or kindness and love of God to man. By grace we are saved from first to last; this is the ground and motive; God’s pity and mercy to man in misery were the first wheel, or rather the Spirit in the wheels, that sets and keeps them all in motion. God is not, cannot, be moved by any thing out of himself; the occasion is in man, his misery and wretchedness. But sin bringing that misery, wrath and curse were not, rather than compassion; but God knowing how to adjust all things, as by his just and perfect and perfections, would pity and save rather than destroy. He delights in mercy; where sin abounded, grace did much more abound. We read of riches of goodness and mercy, Rom. 2. 4. Eph. 2. 7. Let us acknowledge this, and give him the glory of it, not turning it to wantonness, but to thankfulness and obedience.

III. Here is the means, or instrumental cause; the shining out of this love and grace of God in the gos-
of love and grace has, through the Spirit, great virtue to soften and change and turn to God, and so is the power of God to salvation, to every one that believeth. Thus having asserted God to be the Author, his free grace the spring, and the manifestation of this in the gospel the means, of salvation; that the honour of all still may be the better secured to God.

IV. False grounds and motives are here removed; Not by works of righteousness which we have done, but according to his mercy, he saved us; not for foreseen works of our's, but his own free grace and mercy alone. Works must be in the saved, (where is room for it,) but not among the causes of his salvation; they are the way to the kingdom, not the meriting price of it; all is upon the foot of undeserved favour and mercy from first to last. Election is of grace; we are chosen to be holy, not because it was antecedently seen that we should be so, Eph. 1. 4. It is the fruit, not the cause, of election; (2 Thess. 2. 13.) God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. So effectual calling, in which election breaks out, and is first seen; (2 Tim. 1. 9.) He hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. We are justified freely by grace, (Rom. 3. 24.) and sanctified and saved by grace, Eph. 2. 8. By grace ye are saved, through faith; and that not of yourselves, it is the gift of God. Faith and all saving graces are God's free gift and works; the beginning, increase, and perfection of them in glory, all are from this. In both things we are to be a holy temple unto God, from the foundation to the top-stone, we must create and build, but Grace, grace unto it. It is not of works, lest any man should boast; but of grace, that he who glorifieth should glory only in the Lord. Thus the true cause is shewn, and the false removed.

V. Here is the formal cause of salvation, or that wherein it lies, the beginnings of it at least—in regeneration or spiritual renewing, as it is here called. Old things are passed away and new things become new, in a moral and spiritual sense. God is in a present actual and inward spiritual sense. It is the same man, but with other dispositions and habits; evil ones are done away, as to the prevalency of them at present; and all remains of them in due time will be so, when the work shall be perfected in heaven. A new prevailing principle of grace and holiness is wrought, which inclines and sways and governs, and makes the man a new man, a new creature; new thoughts, desires, and affections, a new and holy turn of life and actions; the image of God in man, not only from God in a special manner, but conformed and tending to him. Here is salvation begun, and which will be growing and increasing to perfection; therefore it is said, He saved us. What is so begun, as sure to be perfected in time, is expressed as if it already were so. Let us lodge in this therefore without delay; we must be initially saved now, by regeneration; on good ground we would expect complete salvation in heaven; the change then will be but in degree, not in kind; grace is glory begun, as glory is but grace in its perfection. How few mind this! Most act as if they were afraid to be happy before the time; they would have heaven, they pretend, at last, yet care not for holiness now; that is, they would have the end without the beginning; so absurd if good is forever. But without regeneration, that is, the first resurrection, there is no attaining of the second glorious one, the resurrection of the just. Here then is formal salvation, in the new divine life wrought by the gospel.

VI. Here is the outward sign and seal thereof in baptism, called therefore the washing of regeneration. The work itself is inward and spiritual, but this is outwardly signified and sealed in this ordinance. Water is of a cleansing and purifying nature, does away the filth of the flesh, and so was apt to signify the doing away of the guilt and defilement of sin by the blood and Spirit of Christ; though that aputness alone, without Christ's institution, had not been sufficient. This it is that makes it of this significance on God's part, a seal of righteousness, for this faith, as circumcision was, in the place of which it succeeds; and on our's, an engagement to be the Lord's. Thus baptism saves figuratively, and sacramentally, where it is rightly used; (Acts 22. 16.) Arise, and be baptized, and wash away thy sins, calling upon the name of the Lord. So Eph. 5. 26. That he might sanctify and cleanse us by the washing of water by the word. Slight not this outward sign and seal, where it may be had according to Christ's appointment; yet rest not in the outward washing only, but look to the answer of a good conscience, without which the external washing will avail nothing. The covenant sealed in baptism binds to duties, as well as exhibits and conveys benefits and privileges; if the former be not minded, in vain are the latter expected. Seer not what God has joined; in both the outer and inner part is baptism mention, (Matt. 28. 19.) that he that is debtor to the whole law, (Gal. 5. 3.) so is he that is baptized, to the gospel, to observe all the commands and ordinances thereof, as Christ appointed; (Matt. 28. 19.) Disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you.

This is the outward sign and seal of salvation, baptism, called here the washing of regeneration.

VII. Here is the principal efficient; the Spirit of God, it is the renewing of the Holy Ghost; not excluding the Father and the Son, who in all works without themselves are concurs; nor the use of means, the word and sacraments, by which the Spirit works; through his operation it is that they have their saving effect. In the economy of our salvation, the applying and effecting part is especially emphasized, the Spirit, and it is called Spirit, to be born of the Spirit; to be quickened and sanctified by the Spirit; to be led and guided, strengthened and helped, by the Spirit. Through him we mortify sin, perform duty, walk in God's ways; all the acts and operations of the divine life in us, the works and fruits of righteousness without us, all are through this blessed and holy Spirit, who is therefore called the Spirit of life, and of grace and holiness; all grace is from him. Eternally therefore he is to be sought, and greatly to be heeded by us, that we quench not his holy motions, nor resist and oppose him in his workings. Res delicatissima est Spiritus—The Spirit is a tender thing; as we act toward him, so may we expect he will return to us; if we slight and resist and oppose his workings, he will slacken them; if we continue to vex him, he will retire. Grieve not therefore the Holy Spirit of God, wherewith you are sealed unto the day of redemption, Eph. 4. 30. The Spirit seals by his renewing and sanctifying, his witnessing and assuring work; he distinguishes and marks out for salvation, fits for it, it is his work: we could not turn to God by any strength of our own, any more than we can be justified by any righteousness of our own.

VIII. Here is the manner of God's communicative communication of this spirit in the gifts and graces of it; not with a scanty and niggardly hand, but most freely and plentifully; which he shed upon us abundantly. More of the Spirit in its gifts and graces is poured out under the gospel than was under the law; whence it is eminently styled the ministration of the Spirit, 2
Cor. 3. 8. A measure of the Spirit the church has had in all ages, but more in gospel-times, since the opening of Christ, than before then. Christ, not the Gentiles, was the Foundation; not all, but Gentiles only. This was to be in gospel-times; and accordingly, (Acts 2. 17, 18, 33.) speaking of Christ risen and ascended, having received of the Father the promise of the Holy Ghost, he hath shed forth (says Peter) this, that ye now see and hear: and ch. 10. 44, 45. The Holy Ghost fell on all them that heard the word, Gentiles as well as Jews. Those indeed were, in a great measure, the miraculous gifts of the Holy Ghost, but not without the sanctifying graces of it also accompanying many if not all of them. There was then great abundance of common gifts of illumination, outward calling and profession, and general faith, and of more special gifts of sanctification too, such as faith, and hope, and love, and other graces of the Spirit. Let us get a share in these. What will it signify if much be shed forth, and we remain dry? Our condemnation will but be aggravated the more, if under such a dispensation we lose our own measure in the Holy Ghost, filled with the Spirit, says the apostle; it is duty as well as privilege, because of the means which God in the gospel is ready to bless and make effectual; this is the manner of God's communicating grace and all spiritual blessings under the gospel, plentifully; he is not straitened towards us, but we toward him and in ourselves.

X. Here is the professing Cause of all, namely, Christ, the Lord Jesus Christ our Saviour. He is who purchased the Spirit and his saving gifts and graces; all come through him, and through him as a Saviour, whose undertaking and work it is to bring to grace and glory; he is our Righteousness and Peace, and our Heid, from whom we have all spiritual life and influences. He is made of God to us Wisdom, Righteousness, Sanctification, and Redemption. Let us praise God for him above all; let us rejoice and be glad in him, and be glad in all sanctifying and saving purposes. Have we grace? Let us thank him with the Father and Spirit for it: account all things but loss and dung for the excellency of the knowledge of him, and grow and increase therein more and more.

X. Here are the ends why we are brought into this new spiritual condition, namely, justification, and heirship, and hope of eternal life: That, being justified by his grace, we should be made heirs according to the hope of eternal life. Justification in the gospel-sense is the free remission of a sinner, and accepting him as righteous through the righteousness of Christ received by faith. In it there is removing guilt that bound to punishment, and accepting and dealing with the person as one that now is righteous in God's sight. This God does freely as to us, yet through the intervention of Christ's sacrifice and mediation, hold on his breast: Romans 3. 20, &c.) By the deeds of the law shall no flesh be justified; but through the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; whence (ver. 24.) we are said to be justified freely by his grace, through the redemption that is in Jesus Christ; whom God hath set forth to be a Propitiation through faith in his blood, to declare his righteousness for the remission of sins; that he might be just, and the justifier of him that believeth in Jesus. God, in justifying a sinner in the way of the gospel, is gracious to him, and yet just to himself and his law; forgiveness being through a perfect righteousness, and satisfaction made to justify Christ, who is the surety of our sin, and not merited by the sinner himself. So it is here; Not by works of righteousness which we have done, but according to his mercy, he saved us; that, being justified by his grace, we should be made heirs according to the hope of eternal life. It is by grace, as the spring and rise, (as was said,) though through the redemption that is in Christ, as making the way, God is law and justice being thereby satisfied; and by faith applying that redemption. Acts 13. 39. By him (by Christ) all that believe are justified, from all things, from which they could not be justified by the law of Moses. Whence the apostle desires to be found in him, not having his own righteousness, which was of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Let us not trust therefore in our own righteousness or merit of good works, but in Christ's righteousness alone, received by faith for justification and acceptance with God. Inherent righteousness we must have, and the fruits of it in works of obedience; not however as our justifying righteousness before God, but as fruits of our justification, and evidences of our interest in Christ, and qualification for life and happiness, and the very beginning and part of it; but the procuring of all that is by Christ, that being justified by his grace, we should be made heirs of God, and our justification by that grace is necessary in order to our being made heirs of eternal life; without such justification there can be no adoption and sonship, and so no right of inheritance. John 1. 12. Whoever received him, (namely, Christ,) to them gave he power to become the sons of God, even to them that believe on his name. Eternal life is set before us in the promise, the Spirit works faith in us, and hope of that life, and so are we made heirs of it, and have a kind of possession of it even now; faith and hope bring it near, and fill with joy in the well-grounded expectation of it. The meanest believer is a great heir; though he have not his portion in hand, he has good hope through grace, and may bear up under all difficulties; there is a better state in view, he is waiting for an inheritance incorruptible, undefiled, and that filleth not away, reserved in heaven for him. Now our hearts may comfort themselves with these words! And now all this gives good reason why we should shew all meekness to all men, because we have experienced so much benefit by the kindness and love of God to us, and many hope that they, in God's time, may be partakers of the like grace as we are. And thus of the reasons of equal and gentle, meek and tender behaviour towards others; from their own bad condition in time past, and the present more happy state into which they are brought, without any merit or deservings of their own, and whereinto by the same grace others may be brought also.

The apostle, having opened the duties of Christians in common, with the reasons respecting themselves, adds another from their goodness and useful ness to men.

8. This is a faithful saying; and these things I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works. These things are good and profitable unto men.

1. Observe, When he has opened the grace of God toward us, he immediately presses the necessity of good works; for we must not expect the benefit of God's mercy, unless we make conscience of our duty; This is a faithful saying, and these things 1
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will that thou affirm constantly; this is a true Christian doctrine of highest importance, and which ministers must most earnestly and constantly press and inculcate; that they who have believed in God, do not think that a bare naked faith will save them; but they must be an operant and operative faith, bringing forth the fruit of righteousness; they must make it their care to maintain good works, not to do them occasionally only, and when opportunities come in their way, but to seek opportunities for doing them. These things are good and profitable unto men: these good works, say some, or the teaching of these things, rather than idle questions, as follow. These things are good in themselves, and the teaching of them useful to mankind, making persons a common good in their places.

2. Observe, Ministers, in teaching, must see that they deliver what is sound and good in itself, and profitable to them that hear: all must be to the use of edifying both of persons and societies.

Here is the fifth and last thing in the matter of the epistle: what Titus should avoid in teaching; how he should deal with a heretic; with some other directions.

9. But avoid foolish questions, and genealogies, and contentions, and strivings about the law: for they are unprofitable and vain.

1. That the apostle's meaning here might be more clear and full, and especially fitted to the time and state of things there, and the many judges among them, he tells Titus what, in teaching, he should shun. There are needful questions to be discussed and cleared, such as make for improvement in useful knowledge; but idle and foolish inquiries, tending neither to God's glory nor the edification of men, these must be shunned. Some may have a shew of wisdom, but are vain, as many among the Jewish doctors, as well as of later school-men, who abound with questions of no moment or use to faith or practice; avoid these. And genealogies of the gods, say some, that the heathen poets made such noise about; or rather those that the Jews were so curious in; some lawful and useful inquiries might be made into these things, to see the fulfilling of the scriptures in some cases, and especially in the descent of Christ the Messiah; but all that served to pomp only, and to feed vanity, in boasting of a long pedigree, and much more such as the Jewish teachers were ready to busy themselves in, and trouble their hearers with, even since Christ was come, and that distinction of families and tribes had been taken away, as if they would build again that polity which now is abolished; these Titus must withstand as foolish and vain. And contentions, and strivings about the law. There were those who were for the Mosaic rites and ceremonies, and would have them continued in the church; though by the gospel and coming of Christ there is no more need, and done away. Titus must give no countenance to these, but avoid and oppose them; for they are unprofitable and vain: this is to be referred to all those foolish questions and genealogies, as well as those strivings about the law. They are so far from instructing and building up in godliness, that they are hinderers of it rather: the Christian religion and good works, which are to be continued, must not be thereby weakened and prejudiced; the peace of the church and progress of the gospel staid. Observe, Ministers must not only teach things good and useful, but shun and oppose the contrary, what would corrupt the faith, and hinder godliness and good works; nor should people have itching ears, but love and embrace sound doctrine which tends most to the use of edifying.

2. But because, after all, there will be heresies and heretics in the church, the apostle next directs Titus what to do in such a case, and how to deal with such.

10. A man that is a heretic after the first and second admonition reject; 11. Knowing that he is such, is subverted, and sinneth, being condemned of himself. He who forsakes the truth as it is in Christ Jesus, and broaches false doctrines, and propages them to the corrupting of the faith in weighty and momentous points, and breaks the peace of the church about them, let such a one be rejected, after due means used to reclaim him. Admonish him once and again that, if possible, he may be brought back, and thou mayest gain thy brother; but if that will not reduce him, that others be not hurt, cast him out of the communion, and warn all Christians to avoid him. Knowing that he is such, is subverted, turned off from the foundation, and sinneth grievously, being self-condemned. Those who will not be reclaimed by admonitions, but are obstinate in their sins and errors, are subverted and self-condemned; they inflict that punishment upon themselves that the governors of the church should inflict upon them: they throw themselves out of the church, and throw off its communion, and so are self-condemned. 1. Observe, How great an evil proper heresy is, not lightly therefore to be charged upon any, though greatly to be taken heed of by all. Such a one is subverted or perverted; a metaphor from a building so ruined, as that it is hard, if possible, to repair and raise it again. Propagating such have seldom been recovered to the true faith: not so much defect of judgment, as perverseness of the will, being in the case, through pride, or ambition, or self-willfulness, or covetousness, or such like corruption, which therefore must be taken heed of; "Be humble, love the truth, and practise it, and damning heresy will be escaped." 2. Observe, it is not in our patience must be used about these heretics most grievously. They are not easily and soon to be given up and cast off, but competent time and means must be tried for their recovery. 3. Observe, The church's means even with heresies are persuasive and rational. They must be admonished, instructed, and warned; so much verba importis. 4. Observe, Upon continued obstinacy and irreclaimableness, the church has power, and is obliged, to deprive them of their communion, as a corrupt member, which discipline may by God's blessing become effectual to reform the offender, or leave him the more inexcusable in his condemnation.

The apostle subjoins some further directions.

12. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. 13. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Here are two personal things enjoined: 1. That Titus should hold himself ready to come to Paul at Nicopolis, (a city of Thrace, as is reckoned on the borders of Macedonia,) so soon as Artemas or Tychicus should be sent to Cretica, to supply his place, and take care of the churches there where he should leave them. This need would arise the age in his young age, and weak state by be without one or other of chief-sufficiency, to guide and help them. Titus, it seems, was not their ordinary fixed bishop or pastor, but an evangelist, otherwise Paul would not have called him so much from his charge. Of Artemas we read little, but Tychicus is mentioned in many occasions with respect. Paul calls him a beloved brother, and faithful minister, and fellow-
serves in the Lord: one fit therefore for the service intimated. When Paul says to Titus, Be diligent to come to me to Nicopolis, for I have determined there to winter, it is plain that the epistle was not written from Nicopolis, as the postscript would have it, for then he would have said, I determined here, not there, to winter.

2. The other personal charge to Titus, is, that he would bring two of his friends on their journey diligently, and see them furnished, so that nothing should be wanting to them. This was to be done, not as a piece of common civility only, but of Christian piety, out of respect both to them and the work they were sent about, which probably was to preach the gospel, or to be some way serviceable to the churches. Zenas is styled the lawyer, whether in reference to the Roman or the Mosaic law, as having some time been his profession, is doubtful. Apollos was an eminent and faithful minister. Accompanying such part of their way, and accommodating them for their work and journeys, was a pious and needful service. And to further this, and lay in for it, what the apostle had before bid Titus teach, (v. 8,) he repeats here.

14. And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

Let Christians, those who have believed in God, learn to maintain good works, especially such as these, supporting ministers in their work of preaching and spreading the gospel, whereby becoming fellow-workers to the truth, 2d epistle of John, v. 6-8. That they be not unfruitful. Christianity is not a fruitless profession; the professors of it must be filled with the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God. It is not enough that they be harmless, but they must be profitable, doing good, as well as eschewing evil. "Let our's set up and maintain some honest labour and employment, to provide for themselves and their families, that they be not unprofitable burthens on the earth," so some understand it. Let them not think that Christianity gives them a writ of ease; no, it lays an obligation upon them to seek some honest work and calling, and therein to abide with God. This is of good report, will credit religion, and be good to mankind; they will not be unprofitable members of the body, or barren fruits and chargeable to others, but enabled to be helpful to those in want. To maintain good works for necessary uses; not living like drones on the labours of others, but themselves fruitful to the common benefit.

The apostle concludes with salutations and benedictions.

15. All that are with me, salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

Though perhaps not personally known, (some of them at least,) yet all by Paul testify their love and good wishes to Titus, owning him thereby in his work, and heartening him to go on therein. Great comfort and encouragement it is to have the heart and prayers of other Christians with and for us. Greet them that love us in the faith, or for the faith, who are our loving fellow-Christians. Holiness, or the image of God in any, is the great endearing thing, what gives strength to all other bonds, and is itself the best. Grace be with you all. Amen. This is the closing benediction, not to Titus alone, but to all the faithful with him: which shews, that though the epistle bears the single name of Titus in the inscription, yet it was for the use of the churches there, and they were in the eye, and upon the heart, of the apostle, in the writing of it. "Grace be with you all, the love and favour of God, with the fruits and effects thereof, according to need; spiritual ones, especially, and the increase and feeling of them more and more in your souls." This is the apostle's wish and prayer, shewing his affection to them, his desire of their good, and a means of obtaining for them, and bringing down upon them, the thing requested. Observe,Grace is the chief thing to be wished and begged for, with respect to ourselves or others; it is, summarily, all good. Amen shuts up the prayer, expressing desire and hope, that so it may, and so it shall be.

AN

EXPOSITION,

WITH

PRACTICAL OBSERVATIONS,

OF THE

EPISTLE OF ST. PAUL TO PHILEMON.

Completed by Mr. J. Smith.

THIS epistle to Philemon is placed the last of those with the name of Paul to them, perhaps because the shortest, and of an argument peculiar and different from all the others; yet such as the Spirit of God, who indited it, saw would, in its kind, be very instructive and useful in the churches. The occasion of it was this—Philemon, one of note, and probably a minister in the church of Colosse, a city of Phrygia,