depend upon it, we shall continually be carried away to the vanities of the world. But, since the coming of the Lord to judgment might excite terror in us, Christ is held out to us as our “Saviour,” who will also be our judge.

14. Who gave himself for us. This is another argument of exhortation, drawn from the design or effect of the death of Christ, who offered himself for us, that he might redeem us from the bondage of sin, and purchase us to himself as his heritage. His grace, therefore, necessarily brings along with it “newness of life,” (Rom. vi. 4,) because they who still are the slaves of sin make void the blessing of redemption; but now we are released from the bondage of sin, in order that we may serve the righteousness of God; and, therefore, he immediately added,—

A peculiar people, zealous of good works; by which he means that, so far as concerns us, the fruit of redemption is lost, if we are still entangled by the sinful desires of the world. And in order to express more fully, that we have been consecrated to good works by the death of Christ, he makes use of the word purify; for it would be truly base in us to be again polluted by the same filth from which the Son of God hath washed us by his blood.

15. Speak these things, and exhort, and reprove. This conclusion is of the same meaning as if he enjoined Titus to dwell continually on that doctrine of edification, and never to grow weary, because it cannot be too much inculcated. He likewise bids him add the spur of “exhortations and reproofs;” for men are not sufficiently admonished as to their duty, if they be not also vehemently urged to the performance of it. He who understands those things which the Apostle has formerly stated, and who has them always in his mouth, will have ground not only for teaching, but likewise for correcting.

With all authority. I do not agree with Erasmus, who translates ἐνταυρυν “diligence in commanding.” There is greater probability in the opinion of Chrysostom, who interprets it to mean severity against more atrocious sins; though I do not think that even he has hit the Apostle’s meaning; which is, that Titus should claim authority and respect for himself in teaching these things. For men given to curious inquiries, and eager about trifles, dislike the commandments to lead a pious and holy life as being too common and vulgar. In order that Titus may meet this disdain, he is enjoined to add the weight of his authority to his doctrine. It is with the same view (in my opinion) that he immediately adds,—

Let no man despise thee. Others think that Titus is instructed to gain the ear of men, and their respect for him, by the integrity of his life; and it is indeed true that holy and blameless conduct imparts authority to instruction. But Paul had another object in view; for here he addresses the people rather than Titus. Because many had ears so delicate, that they despised the simplicity of the gospel; because they had such an itch for novelty, that hardly any space was left for edification; he beats down the haughtiness of such men, and strictly charges them to desist from despising, in any way, sound and useful doctrine. This confirms the remark which I made at the outset, that this Epistle was written to the inhabitants of Crete rather than to any single individual.

CHAPTER III.

1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2. To speak evil of no man, to be

1. Admone illos, ut principatibus et potestatibus subditi sint, ut magistratibus parent, ut ad omne opus bonum sint parati,

2. Ne de quoquum malè dicant,
is better adapted to subdue our pride, and at the same time
to moderate our severity, than when it is shewn that every­
ting that we turn against others may fall back on our own
head; for he forgives easily who is compelled to sue for
pard on in return. And indeed, ignorance of our own faults
is the only cause that renders us unwilling to forgive our
brethren. They who have a true zeal for God, are, indeed,
severe against those who sin; but, because they begin with
themselves, their severity is always attended by compassion.
In order that believers, therefore, may not haughtily and
cruelly mock at others, who are still held in ignorance and
blindness, Paul brings back to their remembrance what sort
of persons they formerly were; as if he had said, “If such
fierce treatment is done to those on whom God has not yet
bestowed the light of the gospel, with equally good reason
might you have been at one time harshly treated. Und­
oubtedly you would not have wished that any person should
be so cruel to you; exercise now, therefore, the same mode­
rat ion towards others.”

In the words of Paul, there are two things that need to
be understood. The first is, that they who have now been
enlightened by the Lord, being humbled by the remem­
brance of their former ignorance, should not exalt them­
selves proudly over others, or treat them with greater harsh­
ness and severity than that which, they think, ought to
have been exercised towards themselves, when they were
what those now are. The second is, that they should con­
sider, from what has taken place in their own persons, that
they who to-day are strangers may to-morrow be received
into the Church, and, having been led to amendment of
their sinful practices, may become partakers of the gifts of
God, of which they are now destitute. There is a bright
mirror of both in believers, who “at one time were darkness,
and afterwards began to be light in the Lord.” (Eph. v. 8.)
The knowledge of their former condition should therefore
dispose them to (συμπαθείαν) fellow-feeling. On the other

1 “The Apostle speaks of what naturally we all were. This, then, is a
most merciful influence that is given forth in the regenerating work. It is
as if God should have said, I see those poor creatures are perishing, not only
tending to hell, but carrying with them their own hell into hell, ‘hell
being at last cast into hell’ (as the expression in the Revelation is.) It
is a throwing hell into hell, when a wicked man comes to hell; for he was
his own hell before. God, beholding this forlorn case of wretched crea­
tures, saith, I must either renew them or lose them; I must either trans­
form them, or they must perish: they are in the fire of hell already. Such and
such we were, but of his mercy he saved us by the washing of regeneration,
the fruits that are anywhere produced by unbelief. This subject is explained towards the close of the first chapter of the Epistle to the Romans.

Moreover, since Paul, by these marks, distinguishes the children of God from unbelievers, if we wish to be accounted believers, we must have our heart cleansed from all envy, and from all malice; and we must both love and be beloved. It is unreasonable that those desires should reign in us, which are here called "various," for this reason, in my opinion, that the lusts by which a carnal man is driven about are like opposing billows, which, by fighting against each other, turn the man hither and thither, so that he changes and vacillates almost every moment. Such, at least, is the restlessness of all who abandon themselves to carnal desires; because there is no stability but in the fear of God.

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.

Either the principal clause in this sentence is, that "God hath saved us by his mercy," or the language is elliptical. Thus it will be proper to supply, that they were changed for the better, and became new men, in consequence of God having mercy upon them; as if he had said, When God regenerated you by his Spirit, then did you begin to differ from others. But since there is a complete sense in the

and renewing by the Holy Ghost. Of the compassionate influence that is shed upon a soul in this case! The balmy dews that descend from heaven upon a distempered soul, which quench the flames of lust, and which implant and invigorate (after their implantation) a divine principle, in-create a new life, that leads to God and Christ, and the way of holiness and heaven at last."—House.

4. Sed postquam bonitas et amor erga homines app aurit Servatoris nostri Dei,
5. Non ex operibus, quae essent in justitia, quae nos fecissent, sed secundum suam misericordiam sal vos nos fecit per lavacrum regenerationis ac renovacionis Spiritus sancti,
6. Quod (vel, quem) effudit in nos opulentem per Iesum Christum Servatori nostrum,
7. Ut justificati illius gratia, heredes efficeremur secundum spem vitae aeterna.

and the words of Paul, there is no necessity for making any addition. He classes himself along with others, in order that the exhortation may be more efficacious.

4. But after that the goodness and love towards man appeared. First, it might be asked,—"Did the goodness of God begin to be made known to the world at the time when Christ was manifested in the flesh? For certainly, from the beginning, the fathers both knew and experienced that God was good, and kind, and gracious to them; and therefore this was not the first manifestation of his goodness, and fatherly love towards us."

The answer is easy. In no other way did the fathers taste the goodness of God under the Law, than by looking at Christ, on whose coming all their faith rested. Thus the goodness of God is said to have appeared, when he exhibited a pledge of it, and gave actual demonstration, that not in vain did he so often promise salvation to men. "God so loved the world," says John, "that he gave his only-begotten Son." (John iii. 16.) Paul also says in another passage, "Hereby God confirmeth his love towards us, that, while we were enemies, Christ died for us." (Rom. v. 8.) It is a customary way of speaking in Scripture, that the world was reconciled to God through the death of Christ, although we know that he was a kind Father in all ages. But because we find no cause of the love of God toward us, and no ground of our salvation, but in Christ, not without good reason is God the Father said to have shewn his goodness to us in him.

Yet there is a different reason for it in this passage, in which Paul speaks, not of that ordinary manifestation of Christ which took place when he came as a man into the world, but of the manifestation which is made by the gospel, when he exhibits and reveals himself, in a peculiar manner, to the elect. At the first coming of Christ, Paul was not renewed; but, on the contrary, Christ was raised in glory, and salvation through his name shone upon many, not only in Judea, but throughout the neighbouring countries, while Paul, blinded by unbelief, laboured to extinguish this grace by every means in his power. He therefore means that the
grace of God "appeared" both to himself and to others, when they were enlightened in the knowledge of the gospel. And indeed, in no other way could these words apply; for he does not speak indiscriminately about the men of his age, but specially addresses those who had been separated from the ordinary ranks; as if he had said, that formerly they resembled those unbelievers who were still plunged in darkness, but that now they differ from them, not through their own merit, but by the grace of God; in the same manner as he beats down all the haughtiness of the flesh by the same argument. "Who maketh thee to differ," or to be more highly esteemed than others? (1 Cor. iv. 7)

Goodness and love. He has with propriety assigned the first rank to "goodness," which prompts God to love us; for God will never find in us anything which he ought to love, but he loves us because he is good and merciful. Besides, although he testifies his goodness and love to all, yet we know it by faith only, when he declares himself to be our Father in Christ. Before Paul was called to the faith of Christ, he enjoyed innumerable gifts of God, which might have given him a taste of God's fatherly kindness; he had been educated, from his infancy, in the doctrine of the law; yet he wanders in darkness, so as not to perceive the goodness of God, till the Spirit enlightened his mind, and till Christ came forth as the witness and pledge of the grace of God the Father, from which, but for him, we are all excluded. Thus he means that the kindness of God is not revealed and known but by the light of faith.

5. Not by works. Let us remember that here Paul ad-

1 "Perhaps the reader will give me leave to add a short expository lecture upon the most distinguished parts of this very important paragraph. I.—We have the cause of our redemption; not works of righteousness which we have done, but the kindness, the love, the mercy, of God our Saviour. To these, to these alone, every child of man must ascribe both his fruition of present, and his expectation of future blessedness. II.—The effects, which are—1. Justification, being justified, having our sins forgiven and our persons accepted through the righteousness of Christ imputed; all this without any the least deserving quality in us, solely by his grace and most unmerited goodness. 2. Sanctification, expressed by 'the washing of regeneration'—that washing in the Redeemer's blood which cleanses the soul from guilt, as the washing of water cleanseth the body from filth, which reconciles to God, gives peace of conscience, and thereby dresses his discourse to believers, and describes the manner in which they entered into the kingdom of God. He affirms that by their works they did not at all deserve that they should become partakers of salvation, or that they should be reconciled to God through faith; but he says that they obtained this blessing solely through the mercy of God. We therefore conclude from his words, that we bring nothing to God, but that he goes before us by his pure grace, without any regard to works. For when he says,—"Not by works which we have done," he means, that we can do nothing but sin till we have been renewed by God. This negative statement depends on the former affirmation, by which he said that they were foolish and disobedient, and led away by various desires, till they were created anew in Christ; and indeed, what good work could proceed from so corrupt a mass?

It is madness, therefore, to allege that a man approaches to God by his own "preparations," as they call them. During the whole period of life they depart further and further from him, until he puts forth his hand, and brings them back into that path from which they had gone astray. In short, that we, rather than others, have been admitted to enjoy the salvation of Christ, is altogether ascribed by Paul to the mercy of God, because there were no works of righteousness in us. This argument would have no weight, if he did not take for granted, that everything that we attempt to do before we believe, is unrighteous and hateful to God.

Which we had done. To argue from the preterite tense of this verb, that God looks at the future merits of men when he calls them, is sophistical and foolish. "When Paul," say they, "denies that God is induced by our merits to bestow his grace upon us, he limits the statement to the past time; and therefore, if it is only for the righteousness going before
that no room is left, future righteousness is admitted to consideration. But they assume a principle, which Paul everywhere rejects, when he declares that election by free grace is the foundation of good works. If we owe it entirely to the grace of God, that we are fit for living a holy life, what future works of ours will God look upon? If previously to our being called by God, iniquity holds such dominion over us, that it will not cease to make progress till it come to its height, how can God be induced, by a regard to our future righteousness, to call us? Away then with such trifling! When Paul spoke of past works, his sole object was to exclude all merits. The meaning of his words is as if he had said,—"If we boast of any merit, what sort of works had we?" This maxim holds good, that men would not be better than they were before, if the Lord did not make them better by his calling.

He hath saved us. He speaks of faith, and shews that we have already obtained salvation. Although, so long as we are held by the entanglements of sin, we carry about a body of death, yet we are certain of our salvation, provided that we are ingrafted into Christ by faith, according to that saying,—"He that believeth in the Son of God hath passed from death into life." (John v. 24.) Yet, shortly afterwards, by introducing the word faith, the Apostle will shew that we have not yet actually attained what Christ procured for us by his death. Hence it follows, that, on the part of God, our salvation is completed, while the full enjoyment of it is delayed till the end of our warfare. And that is what the same Apostle teaches in another passage, that "we are saved by hope." (Rom. viii. 24.)

By the washing of regeneration. I have no doubt that he alludes, at least, to baptism, and even I will not object to have this passage expounded as relating to baptism; not that salvation is contained in the outward symbol of water, but because baptism seals to us the salvation obtained by Christ. Paul treats of the exhibition of the grace of God, which, we have said, has been made by faith. Since therefore a part of revelation consists in baptism, that is, so far as it is intended to confirm our faith, he properly makes mention of it. Besides, baptism—being the entrance into the Church, and the symbol of our ingrafting into Christ—is here appropriately introduced by Paul, when he intends to shew in what manner the grace of God appeared to us; so that the strain of the passage runs thus:—"God hath saved us by his mercy, the symbol and pledge of which he gave in baptism, by admitting us into his Church, and ingrafting us into the body of his Son."

Now the Apostles are wont to draw an argument from the Sacraments, to prove that which is there exhibited under a figure, because it ought to be held by believers as a settled principle, that God does not sport with us by unmeaning figures, but inwardly accomplishes by his power what he exhibits by the outward sign; and therefore, baptism is fitly and truly said to be "the washing of regeneration." The efficacy and use of the sacraments will be properly understood by him who shall connect the sign and the thing signified, in such a manner as not to make the sign unmeaning and inefficacious, and who nevertheless shall not, for the sake of adorning the sign, take away from the Holy Spirit what belongs to him. Although by baptism wicked men are neither washed nor renewed, yet it retains that power, so far as relates to God, because, although they reject the grace of God, still it is offered to them. But here Paul addresses believers, in whom baptism is always efficacious, and in whom, therefore, it is properly connected with its truth and efficacy. But by this mode of expression we are reminded that, if we do not wish to annihilate holy baptism, we must prove its efficacy by "newness of life." (Rom. vi. 4.)

And of the renewing of the Holy Spirit. Though he 1

1 "It remaineth that we declare what is the office of the same, what he is unto us, as the Holy Spirit; for although the Spirit of God be of infinite, essential, and original holiness, as God, and so may be called Holy in himself; though other spirits which were created be either actually now unholy, or of defectible sanctity at first, and so having the name of spirit common unto them, he may be termed holy, that he may be distinguished from them; yet I conceive he is rather called the Holy Spirit, 'or the Spirit of Holiness,' (Rom. i. 4.) because of the three persons in the Blessed Trinity, it is his particular office to sanctify or make us holy. As, therefore, what our Saviour did and suffered for us belonged to that office of a Redeemer which he took upon him; so whatsoever the Holy Ghost worketh
mentioned the sign, that he might exhibit to our view the grace of God, yet, that we may not fix our whole attention on the sign, he immediately sends us to the Spirit, that we may know that we are washed by his power, and not by water, agreeably to what is said,—"I will sprinkle on you clean waters, even my Spirit." (Ezek. xxxvi. 25, 27.) And indeed, the words of Paul agree so completely with the words of the Prophet, that it appears clearly that both of them say the same thing. For this reason I said at the commencement, that Paul, while he speaks directly about the Holy Spirit, at the same time alludes to baptism. It is therefore the Spirit of God who regenerates us, and makes us new creatures; but because his grace is invisible and hidden, a visible symbol of it is beheld in baptism.

Some read the word "renewing" in the accusative case, thus:—"through the washing of regeneration and (through) the renewing of the Holy Spirit." But the other reading —"through the washing of regeneration and of the renewing of the Holy Spirit"—is, in my opinion, preferable.

6. Which he shed, (or, whom he shed.) In the Greek, the relative may apply either to the "washing" or to the "Spirit;" for both of the nouns—\( \lambda ουρρόν \) and \( Πνεῦμα \)—are neuter. It makes little difference as to the meaning; but the metaphor will be more elegant, if the relative be applied to \( \lambda ουρρόν \) the "washing." Nor is it inconsistent with this opinion, that all are baptized without any distinction; for, while he shews that the "washing" is "shed," he speaks not of the sign, but rather of the thing signified, in which the truth of the sign exists.

When he says, abundantly, he means that, the more any of us excels in the abundance of the gifts which he has re-

in order to the same salvation, we look upon as belonging to his office. And because without holiness it is impossible to please God, because we are impure and unholy, and the purity and holiness which is required in us to appear in the presence of God, whose eyes are pure, must be wrought in us by the Spirit of God, who is called Holy, because he is the cause of this holiness in us, therefore we acknowledge the office of the Spirit of God to consist in the sanctifying of the servants of God, and the declaration of this office, added to the description of his nature, to be a sufficient explication of the object of faith contained in this article.—"I believe in the Holy Ghost."—Bp. Pearson on the Creed.

ceived, so much the more is he under obligations to the mercy of God, which alone enriches us; for in ourselves we are altogether poor, and destitute of everything good. If it be objected that not all the children of God enjoy so great abundance, but, on the contrary, the grace of God drops sparingly on many; the answer is, that no one has received so small a measure that he may not be justly accounted rich; for the smallest drop of the Spirit (so to speak) resembles an ever-flowing fountain, which never dries up. It is therefore a sufficient reason for calling it "abundance," that, how small soever the portion that has been given to us, it is never exhausted.

Through Jesus Christ. 1 It is he alone in whom we are adopted; and therefore, it is he alone, through whom we are made partakers of the Spirit, who is the earnest and witness of our adoption. Paul therefore teaches us by this word, that the Spirit of regeneration is bestowed on none but those who are the members of Christ.

7. That being justified by his grace. If we understand "regeneration" in its strict and ordinary meaning, it might be thought that the Apostle employs the word "justified" instead of "regenerated;" and this is sometimes the meaning of it, but very seldom; yet there is no necessity which constrains us to depart from its strict and more natural signification. The design of Paul is, to ascribe to the grace of God all that we are, and all that we have, so that we may not exalt ourselves proudly against others. Thus he now extols the mercy of God, by ascribing to it entirely the cause of our salvation. But because he had spoken of the vices of unbelievers, it would have been improper to leave out the grace of regeneration, which is the medicine for curing them.

1 When we wish to ascertain the method of our salvation, we must begin with the Son of God. For it is he who hath washed us by his blood—it is he who hath obtained righteousness for us by his obedience—it is he who is our Advocate, and through whom we now find grace—it is he who procured for us the adoption by which we are made children and heirs of God. Let us carefully observe that we must seek all the parts of our salvation in Jesus Christ; for we shall not find a single drop of it anywhere else."—Fr. Nor.
OF THE EPISTLE TO TITUS.

8. A faithful saying. He employs this mode of expression, when he wishes to make a solemn assertion, as we have seen in both of the Epistles to Timothy. (1 Tim. i. 15; iii. 1; 2 Tim. ii. 11.) And therefore he immediately adds:—

*I wish thee to affirm these things.* Ἀφεσθήσω, under a passive termination, has an active signification, and means “to affirm anything strongly.” Titus is therefore enjoined to disregard other matters, and to teach those which are certain and undoubted—to press them on the attention of their hearers—to dwell upon them—while others talk idly about things of little importance. Hence also, we conclude that a bishop must not make any assertions at random, but must assert those things only which he has ascertained to be true. “Affirm these things,” says he, “because they are true and worthy of credit.” But we are reminded, on the other hand, that it is the duty and office of a bishop to affirm strongly, and maintain boldly, those things which are believed on good grounds, and which edify godliness.

That they who have believed God may be careful to excel in good works, (or, to excel in good works, or, to assign to them the highest rank.) He includes all the instructions which he formerly gave concerning the duty of every person, and the desire of leading a religious and holy life; as if he contrasted the fear of God, and well-regulated conduct, with idle speculations. He wishes the people to be instructed in such a manner that “they who have believed God” may be solicitous, above all things, about good works.

But, as the verb ἀφεσθήσω is used in various senses by

1 “Par la grace et miséricorde de Dieu.” "By the grace and mercy of God."
Greek authors, this passage also gives scope for various interpretations. Chrysostom explains it to mean, that they should endeavour to relieve their neighbours by giving alms. \(\text{Προκαρατιας}\) does sometimes mean "to give assistance;" but in that case the syntax would require us to understand that the "good works" should be aided, which would be a harsh construction. The meaning conveyed by the French word \(\text{avancer,} \) "to go forward," would be more appropriate. What if we should say,—"Let them strive as those who have the pre-eminence?" That is also one meaning of the word. Or, perhaps, some one will prefer what I have enclosed in brackets: "Let them be careful to assign the highest rank to good works." And certainly it would not be unsuitable that Paul should enjoin that those things should prevail in the life of believers, because they are usually disregarded by others.

Whatever may be the ambiguity of the expression, the meaning of Paul is sufficiently clear, that the design of Christian doctrine is, that believers should exercise themselves in good works. Thus he wishes them to give to it their study and application; and, when the Apostle says, \(\text{φροντισμος,} \) ("let them be careful," he appears to allude elegantly to the useless contemplations of those who speculate without advantage, and without regard to active life.

Yet he is not so careful about good works as to despise the root—that is, faith—while he is gathering the fruits. He takes account of both parts, and, as is highly proper, assigns the first rank to faith; for he enjoins those who believed in God to be zealous of good works; by which he means that faith must go before in such a manner that good works may follow.

For these things are honourable. I refer this to the doctrine rather than to the works, in this sense: "It is excellent and useful that men be thus instructed; and, therefore, those things which he formerly exhorted Titus to be zealous in affirming are the same things that are good and useful to men." We might translate \(\text{τα καλα} \) either "good," or "beautiful," or "honourable;" but, in my opinion, it would be best to translate it "excellent." He states indirectly that all other things that are taught are of no value, because they yield no profit or advantage; as, on the contrary, that which contributes to salvation is worthy of praise.

9. But avoid foolish questions. There is no necessity for debating long about the exposition of this passage. He contrasts "questions" with sound and certain doctrine. Although it is necessary to seek, in order to find, yet there is a limit to seeking; that you may understand what is useful to be known, and, next, that you may adhere firmly to the truth, when it has been known. Those who inquire curiously into everything, and are never at rest, may be truly called Questionarians. In short, what the schools of the Sorbonne account worthy of the highest praise—is here condemned by Paul; for the whole theology of the Papists is nothing else than a labyrinth of questions. He calls them foolish; not that, at first sight, they appear to be such, (for, on the contrary, they often deceive by a vain parade of wisdom,) but because they contribute nothing to godliness.

When he adds \(\text{genealogies,} \) he mentions one class of "foolish questions;" for instance, when curious men, forgetting to gather fruit from the sacred histories, seize on the lineage of races, and trifles of that nature, with which they weary themselves without advantage. Of that folly we spoke towards the beginning of the First Epistle to Timothy.1 He properly adds \(\text{contentions;} \) because in "questions" the prevailing spirit is ambition; and, therefore, it is impossible but that they shall immediately break forth into "contention" and quarrels; for there every one wishes to be the conqueror. This is accompanied by hardihood in affirming about things that are uncertain, which unavoidably leads to debates.

And fightings about the law. He gives this disdainful appellation to those debates which were raised by the Jews 1 See p. 23.
COMMENTARIES ON CHAP. III. 10.

under the pretence of the law; not that the law of itself produces them, but because the Jews, pretending to defend the law, disturbed the peace of the Church by their absurd controversies about the observation of ceremonies, about the distinction of the kinds of food and things of that nature.

For they are unprofitable and unnecessary. In doctrine, therefore, we should always have regard to usefulness, so that everything that does not contribute to godliness shall be held in no estimation. And yet those sophists, in babbling about things of no value, undoubtedly boasted of them as highly worthy and useful to be known; but Paul does not acknowledge them to possess any usefulness, unless they tend to the increase of faith and to a holy life.

10. A man that is an heretic, after the first and second admonition, reject;
11. Knowing that he that is such is subverted, and sinneth, being condemned of himself.
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.
14. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.
15. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

10. Avoid an heretical man. This is properly added; because there will be no end of quarrels and disputes, if we wish to conquer obstinate men by argument; for they will never want words, and they will derive fresh courage from impudence, so that they will never grow weary of fighting. Thus, after having given orders to Titus as to the form of doctrine which he should lay down, he now forbids him to waste much time in debating with heretics, because battle would lead to battle and dispute to dispute. Such is the cunning of Satan, that, by the impudent talkativeness of such men, he entangles good and faithful pastors, so as to draw them away from diligence in teaching. We must therefore beware lest we become engaged in quarrelsome disputes; for we shall never have leisure to devote our labours to the Lord's flock, and contentious men will never cease to annoy us.

When he commands him to avoid such persons, it is as if he said that he must not toil hard to satisfy them, and even that there is nothing better than to cut off the handle for fighting which they are eager to find. This is a highly necessary admonition; for even they who would willingly take no part in strifes of words are sometimes drawn by shame into controversy, because they think that it would be shameful cowardice to quit the field. Besides, there is no temper, however mild, that is not liable to be provoked by the fierce taunts of enemies, because they look upon it as intolerable that those men should attack the truth, (as they are accustomed to do,) and that none should reply. Nor are there wanting men who are either of a combative disposition, or excessively hot-tempered, who are eager for battle. On the contrary, Paul does not wish that the servant of Christ should be much and long employed in debating with heretics.

We must now see what he means by the word heretic. There is a common and well-known distinction between a heretic and a schismatic. But here, in my opinion, Paul disregards that distinction: for, by the term "heretic" he describes not only those who cherish and defend an erroneous or perverse doctrine, but in general all who do not yield assent to the sound doctrine which he laid down a little before. Thus under this name he includes all ambitious, unruly, contentious persons, who, led away by sinful passions, disturb the peace of the Church, and raise disputings. In short, every person who, by his overweening pride, breaks up the unity of the Church, is pronounced by Paul to be a "heretic."