**10—16**.] *By occasion of the last clause,  
the Apostle goes on to describe the nature  
of the adversaries to whom he alludes,  
especially with reference to Crete.*

**10**.] **For** (explains “*the gainsayers*” of ver.  
9) **there are many insubordinate vain  
talkers** (sec 1 Tim. i. 6, and ch. iii. 9) **and  
deceivers** (see Gal. vi. 3: deceivers of men’s  
minds), **chiefly** (not only—there were  
some such of the Gentile converts) **they  
of the circumcision** (i.e. not Jews, but  
Jewish Christians: for he is speaking of  
seducers within the Church: compare ver.  
11): **whose mouths it is necessary to  
stop** (by *rebuking them sharply*, see below), **such men as** (“*inasmuch as they*,”  
Ellicott: which perhaps is logically better)  
**overturn** (2 Tim. i. 18) **whole houses**  
(i.e. “pervert whole families.” Theophylact calls these perverters “the devil’s crowbars, with which he pulls down the houses  
of God”), **teaching things which are  
not fitting for the sake of base gain** (see  
1 Tim. vi. 5).

**12**.] **One of them** (not, of the “many” spoken of above,—nor of  
them of the circumcision: but of the inhabitants of Crete, to which both belonged),  
**their own prophet** (see below), **said, “The  
Cretans are always liars, evil beasts,  
slow bellies”** (Theophylact ascribes the  
saying to EPIMENIDES; and so also Chrysostom, Epiphanius, and Jerome. But.  
Theodoret ascribes the verse to Callimachus,  
in whose Hymn to Zeus, ver. 8, the words  
“the Cretans are always liars” are found.  
To this however Jerome [as also Epiphanius] answers, that Callimachus took the words from Epimenides.—EPIMENIDES was  
a native of Phæstus in Crete, and lived  
about 600 B.C. He was sent for to Athens  
to undertake the purification of the city  
from the pollution occasioned by Cylon  
(see articles ‘Epimenides’ and ‘Cylon,’ in  
the Dict. of Biography and Mythology),  
and is said to have lived to an extreme old  
age, and to have been buried at Lacedæmon. The appellation *‘prophet’* seems  
to have belonged to him in its literal sense:  
Cicero describes him as one of those who  
in an excitement of mind, or by its free  
motion, foretold future events: and Apuleius calls him an illustrious declarer of the  
fates, and a poet. And Diogenes Laertius  
tells us that the Cretans sacrificed to him  
as a god.—On the character here given of  
the Cretans, see Introd. to this Epistle, § ii.  
9 ff. **slothful bellies** is said of those  
who by indulging their bodily appetites  
have become corpulent and indolent).

**13**.] **This testimony is true. Wherefore  
reprove them sharply** (“for,’ says Chrysostom, “such people want strong and  
cutting words: mildness has no effect on  
them”), **that they may be healthy in the  
faith** (the *Cretans* indicated here, who  
are to be thus rebuked in order to their  
soundness in the faith, are manifestly  
not the false teachers, but the ordinary  
believers: compare ver. 14);

**14**.] **not giving attention to Jewish fables**  
(on the probable nature of these, see  
1 Tim. i. 4 note: and on the whole  
subject, the Introd. to these Epistles, § i.  
12 ff. They were probably the seeds of