the gnostic mythologies, already scattered  
about and taking root) **and commandments** (compare 1 Tim. iv. 3: Col. ii. 16,  
22; and our next verse, by which it appears that these commandments were on  
the subject of abstinence from meats and  
other things appointed by God for man’s  
use) **of men turning away** (or the present:  
part. may express habitual character—  
whose description it is that they turn  
away) from the truth.

**15**.] *The Apostle’s own answer to those  
who would enforce these commandments.*  
**All things** (absolutely—all things with  
which man ean be concerned) **are pure to  
the pure** (“God created nothing impure:  
for nothing is impure except sin only: for  
this lays hold of the soul, and defiles it,”  
Chrysostom. See Matt. xxiii, 26: Luke xi.  
41. There is no ground whatever for  
supposing this to be a maxim of the false  
teachers, quoted by the Apostle, any more  
than the “*all things are lawful for me*”  
of 1 Cor. vi. 12, where see note. The  
maxim here is a truly Christian one of the  
noblest order.—As usual in these Epistles  
[see Introd. § i. 88], *purity* is inseparably connected with soundness in the  
faith, compare Acts xv. 9,—and 1 Tim. iv.  
8, where our words, “*to the pure*,” are  
expanded into “*those who are faithful and  
know the truth*”): **but to the polluted and  
unbelieving** (see the preceding remarks)  
**nothing is pure; but both** (or *‘even*,’ as  
A. V.:—but the other seems preferable,  
on account of the close correspondence  
of the two faeultics mentioned) **their mind**  
(their rational part, Eph. iv. 17, which presides over and leads all the determinate  
acts and thoughts of the man) **and their  
conscience is polluted** (and therefore, uncleanness tainting their rational acts and  
their reflective self-recognitions, nothing:  
can be pure to them: every occasion be-  
comes to them an occasion of sin, every  
creature of God an instrument of sin;  
as Mack well observes, “The relation, in  
which the sinful subject stands to the  
objects of its possession or of its inclination, is a sinful one”).

**16.**] *Expan-  
sion of the last clause, shewing their conscious life of falsehood.* **They make  
confession** (openly, in sight of men: but  
not so only—their confession is a true one  
so far, that they *have the knowledge*, and  
*belie* it: not ‘they *profess*,’ as A. V.)  
**that they know God; but in** (or, by) **their  
works they deny** (**Him**) (not ‘it’ see  
2 Tim. ii, 12), **being abominable** (see  
Luke xvi. 15), **and disobedient, and for**  
(or, *unto*: towards the accomplishing of)  
**every good work worthless** (or **reprobate**).

**CH. II. 1—III. 11.**] *Directions to Titus,  
how to exhort the believers of various  
classes, and how to comport himself*. For  
intermediate divisions, see below.

**1**.] **But** (contrast to the persons just  
described: ‘on the other hand’) **do thou**  
**speak** (not what they speak, ch.i, 11: but)  
**the things which befit the sound doctrine** (that doetrine which is sound and  
wholesome, not teaching things which  
ought not to he taught): viz. **that the  
aged men** (not *presbyters*, which implies  
eldership, and not old age only) **be  
sober** (see note on 1 Tim. iii. 2), **grave**