bring it too near in meaning to *sound  
speech*, or *healthy discourse*, which follows), **gravity, a discourse** (in its contents  
and import) **healthy, not to be condemned;  
that he of the opposite part** (the heathen  
or Jewish adversaries of the Gospel, among  
whom they dwelt) **may be ashamed, having  
nothing to say of us** (Christians: not ‘me  
and thee’) (that is) **evil** (in our acts: this  
peculiar word for *evil* is never used of  
words in the New Test., but always of  
*deeds*: ‘having no ‘evil thing to report  
of us’—no evil, whether seen in our demeanour, or arising from our teaching).

**9**.] (Exhort) **Slaves to be in subjection to their own** (see above on ver. 5)  
**masters, in all things to give satisfaction** (this, the servants’ own phrase among  
ourselves, expresses perhaps better than  
any other the meaning. ‘*To be acceptable*’ would seem to bring the slave too  
near to the position of a friend); **not contradicting** (in the wide sense, not merely  
in words. In John xix. 12, “speaketh  
against Cæsar,” the same verb is used),  
**not purloining, but manifesting all** (possible) **good faith; that they may adorn in  
all things the doctrine of our Saviour,  
God** (see on 1 Tim.i.1. Not Christ, but.  
the Father is meant: in that place the  
distinction is clearly made, On this  
*‘adorning’* Calvin remarks, “This circumstance is to be noted, that God deigns  
to accept adornment from slaves, whose  
condition was so vile and abject that they  
were not commonly reckoned among men  
at all. For he does not mean servants,  
such as we now use, but bond-slaves, which  
were bought in the market like oxen and  
horses, And if *their* life is an ornament to the Christian name, much more let  
those who are in honour see that they  
defile it not by their turpitude”),

**11—15**.] *Ground of the above exhortations in the moral purpose of the Gospel  
respecting us (11—14): and consequent  
exhortation to Titus (15).*

**11.**] **For** (reasons for the above exhortations from ver. 1: not as Chrysostom and  
others, only for vv. 9,10. The latter clause  
of ver. 10, it is true, gives occasion to this  
declaration; but the reference of these  
verses is far wider than merely to slaves)  
**the grace of God** (that divine favour to  
men, of which the whole process of Redemption was a proof: not to be limited  
to *Christ’s Incarnation*: though certainly  
this may be said for that interpretation,  
that *it* may *also* be regarded as a term  
inclusive of all the blessings of Redemption: but it does not follow, that of two  
such inclusive terms, the one may be substituted for the other) *was manifested  
bringing salvation to all men* (this “*to  
all men*” follows “*bringing salvation,*” not  
as in A.V,,“*was manifested*.” Thus we have  
“the Saviour of all men,” 1 Tim. iv. 10:  
see also ib. ii. 4), **disciplining us** (see note  
on 1 Tim. i. 20. There is no need to depart from the universal New Testament  
sense of this word, and soften it into  
*‘teaching*? the education which the  
Christian man receives from the grace of  
God, is a discipline, properly so called, of  
self-denial and training in godliness, accompanied therefore with much mortification and punitive treatment), **in order  
that** (by the ordinary rendering, “*teaching  
us, that,*’ we make **that** introduce merely  
the *purport* of the teaching, whereas this