**all imperativeness. Let no man despise thee** (‘so conduct thyself in thine  
exhortations, with such gravity, and such  
consistency, and such impartiality, that  
every word of thine may carry weight, and  
none may be able to cast slight on thee for  
flaws in any of these points’).

**III. 1, 2.]** *Rules concerning behaviour  
to those without*. {1} —**Put them in mind**(as of a duty previously and otherwise  
well known, but liable to be forgotten)  
**to be in subjection to governments, to  
authorities, to obey magistrates, to be  
ready towards every good work** (the connexion seems to be as in Rom. xiii. 3,  
where the rulers are said to be *not a terror  
to the good works, but to the evil*. Jerome  
and others suppose these exhortations to  
subjection to have found their occasion in  
the insubordination of the Jews on principle  
to foreign rule, and more especially of the  
Cretan Jews. In the presence of similar  
exhortations in the Epistle to the Romans  
and elsewhere, we can hardly perhaps say  
so much as this: but certainly the quotations given by Wetstein seem to establish  
the fact of Cretan turbulence in general),  
{2} **to speak evil of no one** (these words set  
forth the *general* duty, but are perhaps  
introduced owing to what has preceded;  
compare 2 Pet. ii. 10; Jude 8), **to be not  
quarrelsome, forbearing** (note on Phil. iv.  
5. “*The forbearing man* must have been,  
it is to be feared, a somewhat exceptional  
character in Crete, where an *innate covetousness*, exhibited in outward acts of aggression, *both privately and publicly*,  
is described by Polybius as one of the  
prevailing and dominant vices.” Ellicott),  
**manifesting all meekness towards all  
men** (from what follows, *all* men is evidently to be taken in the widest sense, and  
especially to be applied to the heathen  
without: see below).

**3**.] **For** (reason  
why we should shew all meekness, &c.:  
“Because we were once, as the thief said  
to his fellow, in the same condemnation.”  
Theophylact) **we** (Christians) **also** (as well  
as they) **were** (emphatically prefixed) **once  
without understanding** (of spiritual things;  
see Eph. iv. 18), **disobedient** (to God,  
ch. i. 16: he is no longer speaking of  
*authorities*, but has passed into a new  
train of thought), **led astray, slaves to  
divers lusts and pleasures, passing our  
lives in malice and envy, hateful,  
hating one another.**

**4**.] **But when  
the goodness and love towards men**(literally, *philanthropy*. I prefer this  
plain rendering of the word to any of  
the more usual ones) **of our Saviour  
God** (the Father: compare “*through Jesus  
Christ*” below, and see note on ch. ii. 13)  
**was manifested** (viz. in Redemption, by  
the Incarnation and Satisfaction of the Redeemer); **not by virtue of** (*out of*, as the  
ground out of which an act springs. Compare besides the frequent *of faith, of works*,  
—Matt. xii. 37 twice: Rom. i. 4: 2 Cor. xiii.  
4) **works wrought in** (in righteousness, as  
the element and condition in which they  
were wrought) **righteousness which we**