*on*, and its various forms. There appears  
no reason for supposing that these words  
describe merely the Gentile Christians) **may  
take care to practise** (literally, preside  
over: a workman presides over, is master  
and conductor of, his work: and thus the  
transition from presiding over to conducting and practising a business was very  
easy) **good works. These things** (viz. same  
as before, the great truths of vv. 4—7, see  
1 Tim. ii. 3) **are good and profitable for  
men.**

**9**.] Connexion :—maintain these great  
truths: **But foolish questionings, and genealogies** (see ch. i. 14, note), **and strifes**(the result of the genealogies, as in 1 Tim.  
i. 4), **and contentions about the law** (see  
again 1 Tim. i. 7. The subject of contention would be the justification, or not, of  
certain commandments of men, ont of the  
law: or perhaps the mystical meaning of  
the various portions of the law, as affecting  
these genealogies) **avoid** (stand aloof from,  
see 2 Tim. ii. 16 note); **for they are unprofitable and vain.**

**10**.] **An heretical  
man** (one who founds or belongs to an  
heresy—a self-chosen and divergent form  
of religious belief or practice. When  
St. Paul wrote 1 Cor., these forms had  
already begun to assume consistency and  
to threaten danger: see 1 Cor. xi.19. We  
meet with them also in Gal. v. 20, both  
times as “*heresies*,” divisions gathering  
round forms of individual self-will. But by this time, they had become so definite  
and established, as to have their acknowledged adherents, their “*heretics*.” See  
also 2 Pet.ii.1. “It should be observed,”  
says Conybeare, “that these early heretics united moral depravity with erroneous teaching: their works bore witness  
against their doctrine”), **after one and a  
second admonition, decline** (intercourse  
with: there is no precept concerning excommunication: this was to be a subjective act); **knowing that such an one is  
thoroughly perverted, and is a sinner** (is  
living in sin: the expression gives the  
force of habit), **being** (at the same time)  
**self-condemned** (compare 1 Tim. iv. 2, note,  
—with his own conscience branded with  
the foul mark of depravity).

**12—14.**] VARIOUS DIRECTIONS.

**12**.] **Whenever I shall have sent Artemas**(not elsewhere named: tradition makes him  
afterwards bishop of Lystra) **to thee, or Tychicus** (see Eph. vi. 21, note: Col. iv. 7),  
**hasten** (make it thine earnest care) **to  
come to me to Nicopolis** (on the question  
which of the three cities of this name is  
here meant, see Introd. to Pastoral Epistles, § ii. 80 note): **for there I have determined to spend the winter. Forward on  
their journey** ([see below] the word here  
has the sense of ‘enable to proceed forward,’ viz. by furnishing with necessaries  
for the journey: so in ref. 3 John) **with  
zeal Zenas the Lawyer** (Zenas is the same name as Zenodorus. Probably a Jewish  
scribe or jurist [Matt. xxii. 35, note] who  
had been converted, and to whom the name  
of his former occupation still adhered, as  
in the case of “*Matthew the publican*.”  
Hippolytus and Dorotheus number him  
among the seventy disciples, and make him  
to have been subsequently bishop of Dios-  
polis. There is an apocryphal ‘Acts of  
‘Titus’ bearing his name) **and Apollos** (see  
on Acts xviii. 24: 1 Cor. i. 12; xvi. 12),  
**that nothing may be wanting to them.**

14.] **Moreover, let also our people** (our  
fellow-believers who are with thee) **learn  
to practise** (see note ver. 8) **good works,  
contributions to** (for the supply of) **the  
necessary wants which arise** (such is the  
force of **which**: such wants as from time  
to time are presented before Christians, requiring relief in the course of their Father's  
work in life), **that they may not be un-  
fruitful** (implying, that in the supply by us

of such *necessary* *wants* our ordinary opportunities are to be found of bearing fruit to God’s praise).

**15**.] SALUTATIONS: GREETINGS: APOSTOLIC BENEDICTIONS. **All that are with  
me salute thee. Salute those that love us  
in the faith** (not ‘*in faith*:’ see note,  
1 Tim. i. 2. This form of salutation, so  
different from any occurring in St. Paul's  
other Epistles, is again [see on ch. i. i]  
strong corroboration of genuineness. An  
apocryphal imitator would not have missed  
the Apostle’s regular formulæ of salutation). [**God’s**] **grace be with all of you**(of the Cretan churches. It does not follow  
from this that the letter was to be imparted to them: but in the course of things  
it naturally would be thus imparted hy  
Titus)—On the subscription in the A. V.,  
making our Epistle date from Nicopolis,  
see in Introd. § ii. 30 ff.