582 TITUS. I, 10—16,   
 AUTHORIZED VERSION REVISED.   
 vitimic. 10 Foy >there are many unruly vain AUTHORIZED VERSION.   
 gRom.zvi8 talkers and ¢deceivers, @ specially   
 they of the circumcision: 1 whose 10 For there are many un-   
 mouths must be stopped, seeing ruly and vain talkers and   
 eMatt-ai they \*subvert whole houses, teach- deceivers, specially they of   
 “ ing things which they ought not, the circumcision: ™ whose   
 fimin.vs, Tfor the sake of base gain. 12¢One mouths must be stopped,   
 of themselves, a prophet of their who subvert whole houses,   
 own, said, The Cretans are alway teaching things which they   
 liars, evil beasts, slothful bellies. ought not, for filthy   
 necor xi. 13 This witness is true. » Where- sake. 12 One of themselves,   
 ee fore yebuke them sharply, in order even a prophet of their   
 dob. ii own, said, The Cretians   
 are alway liars, evil   
 slow bellies. ™3 This wit-   
 ness is true. Wherefore   
 rebuke them sharply, that   
 that they may be ‘sound in the fis may ‘not sound in heed   
 to Jewish fables, and com-   
 KL Tim. i. faith; 14\* not giving heed to Jewish   
 Biv. 7. ; fables and }commandments of men |   
 Tim. iv.   
   
 10—16.] By occasion of the last clause, words from Epimenides.—EPrmENIDES was   
 the Apostle goes on to describe the nature a native of Phestus in Crete, and lived   
 of the adversaries to whom he alludes, about 600 B.c. He was sent for to Athens   
 especially with reference to Crete. to undertake the purification of the city   
 10.] For (explains “ the gainsayers” of ver. from the pollution occasioned by Cylon   
 9) there are many insubordinate vain (sce articles ‘ and «Cylon, in   
 talkers (sec 1 Tim. i. and ch. iii. and the Dict. of Biography and Mythology),   
 deceivers (sce Gal. 3: deceivers of men’s and is said to have lived to an extreme old   
 minds), chiefly (not only—there were age, and to have been buried at Lace-   
 some such of the Gentile converts) they dxmon. The appellation ‘prophet’ seems   
 of the circumcision (i.e. not Jews, but to have belonged to him in its literal   
 Jewish Christians: for he is speaking of Cicero describes him as one of those who   
 seducers within the Church: compare ver. in an excitement of mind, or by its free   
 11): whose mouths it is necessary to motion, foretold future events: and Apu-   
 stop (by rebuking them sharply, sce be- leius calls an illustrious of the   
 low), such men as (“inasmuch as they,” fates, and a poet. And Diogenes Laertius   
 Ellicott: which perhaps is logically better) tells us that the Cretans sacrificed to him   
 overturn (2 Tim. i. 18) whole houses as a god.—On the character here given of   
 (i.e. “pervert whole families.” Theophy- the Cretans, see Introd. to this § ii.   
 lact calls perverters “ the devil’s 9 ff. slothful bellies is said of those   
 bars, with which he pulls down the houses who by indulging their bodily appetites   
 of God”), teaching things which are have become corpulent and indolent).   
 not fitting for the sake of base gain (see 13.] This testimony is true. Wherefore   
 1 Tim. vi. 5). 12.] One of them (not, reprove them sharply (“ for,’ says Chry-   
 of the “many” spoken of above,—nor of sostom, “such people want strong and   
 them of the circumcision: but of the in- cutting words: mildness has no effect on   
 habitants of Crete, to both belonged), them”), that they may be healthy in the   
 their own prophet (see below), said, “The faith (the Cretans indicated here, who   
 Cretans are always liars, evil beasts, are to be thus rebuked in order to their   
 slow bellies” (Theophylact ascribes the soundness in the faith, are manifestly   
 saying to EPIMENIDES; and so also Chry- not the false teachers, but the ordinary   
 sostom, Epiphanius, and Jerome. But. believers: compare ver. 14); 14.)   
 Theodoret ascribes the verse Callimachus, not giving attention to Jewish fables   
 in whose Hymn to Zeus, ver. 8, the words (on the probable nature of these, see   
 “the Cretans are always liars” are found. 1 Tim. i. 4 note: and on the whole   
 To this however Jerome [as also Epipha- subject, the Introd. to these Epistles, § i.   
 nius] answers, that Callimachus took the 12 ff. They were probably the seeds of