II. 1, 2. TITUS. 583   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 mandments of men, that that turn themselves away from the   
 turn from the truth. 8 Unto truth. 15™ Unto the pure all things mtaxexi.s»,   
 the pure all things are are pure: but "unto them that are at   
 pure: but unto them that defiled and unbelieving nothing is 77i35,3%s,   
 are defiled and unbelieving pure; but both their mind. and their niomaiv.2s.   
 is nothing pure; but even conscienee is defiled. 16 They make   
 their mind and conscience confession that they know God; but   
 is defiled. 8 They pro- °in their works they deny him, be- 3m i.s.   
 fess that they know God; ing abominable, and disobedient,   
 but in works they deny Pand unto every good work repro- pRom.t.23.°   
 him, being abominable, and bate.   
 disobedient, and unto every II. 1 But do thou speak the things   
 good work reprobate. which become the \*sound doctrine : 011i   
 II. } But speak thou 2 that the aged men be sober, grave, 37"   
 the things which become   
 sound doctrine: 2 that the   
 aged men be sober, grave,   
 temperate, sound in faith,   
 in charity, in patience.   
 discreet, ® sound in their faith, in vev.ias.   
   
 the gnostie mythologies, already scattered presides over and leads all the determinate   
 ubout and taking root) and command- aets and thoughts of the man) and their   
 ments (compare 1 Tim. iv. 3: Col. ii. 16, conscience is polluted (and therefore, un-   
 22; and our next verse, by whieh it ap- eleanness tainting their rational acts and   
 pears that these commandments were on their reflective self-reeognitions,   
 the subject of abstinence from meats and can be pure to them: every oceasion be-   
 other things appointed by God for man’s comes to them an oceasion of sin, every   
 use) of men turning away (or the present: creature of God an instrument of sin;   
 part. may express habitual eharacter— as Mack well observes, “The relation, in   
 whose deseription it is that they turn which the sinful subjeet stands to the   
 away) from the truth. objects of its possession or of its inclina-   
 15.] The Apostle’s own answer to those tion, is a sinful 16.] Expan-   
 who would enforce these commandments. sion of the last clause, shewing their con-   
 All things (absolutely—all things with scious life of falsehood. They make   
 which man ean be coneerned) are pure to confession (openly, in sight of men: but   
 the pure (“God ereated nothing impnre: not so only—their confession is a true one   
 for nothing is impure except sin only: for so far, that they have the knowledge, and   
 this lays hold of the soul, and detiles it,” belie it: not ‘they profess, as A. V.)   
 Chrysostom. See Matt. xxiii, 26: Luke xi. that they know God; but in (or, by) their   
 41. There is no ground whatever for works they deny (Him) (not ‘ié:’ sce   
 supposing this to be a maxim of the false 2 Tim. ii, 12), being abominable (see   
 teachers, quoted by the Apostle, any more Luke xvi. 15), and disobedient, and for   
 than the “all things are lawful for me” (or, unto: towards the accomplishing of)   
 of 1 Cor. vi. 12, where see note. The every good work worthless (or, reprobate).   
 maxim here is a truly Christian one of the Cn. 1. 1—III. 11.] Directions to Titus,   
 noblest order.—As usual in these Epistles how to exhort the believers of various   
 [see Introd. § i. 88], purity is insepa- classes, and how to comport himself... For   
 rably eonneeted with soundness in the intermediate divisions, see below.   
 faith, compare Aets xv. 9,—and 1 Tim. iv. 1.) But (contrast to the persons just   
 8, where our words, “to the pure,” are deseribed: ‘on the other hand’) do thou.   
 expanded into “those who are faithful and speak (not what they speak, ch.i, 11: but)   
 know the truth”): but to the polluted and the things which befit the sound doc-   
 unbelieving (see the preceding remarks) trine (that doetrine which is sound and   
 nothing is pure; but both (or ‘even,’ as wholesome, not teaching things which   
 A. V.:—but the other seems preferable, ought not to he taught): viz. that the   
 on account of the elose correspondence aged men (not presbyters, which implies   
 of the two faeultics mentioned) their mind eldership, and not old age only) be   
 (their rational part, Eph. iv. 17, which sober (sce note on 1 Tim. iii. 2), grave