3—]2. TITUS. or   
 Oo   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED. or   
 8 sound speech, that cannot 8isound speech, that cannot be con- t1tim.vi.s.   
 be condemned; that he “that he that is of the exv.v0   
 that is of the contrary demned ; vet   
 part may be ashamed, contrary part 'may be ashamed,   
 having no evil thing to say having no evil thing to say o of athe ‘ae   
 of you. % Exhort servants 7 us. 9 Exhort ™ Thacker to + $0 ma-   
 to be obedient unto their submit themselves unto their own tet of our   
 own masters, and to please ‘in all things to give i M   
 them well in all things; masters, ;   
 not answering again ; ° not 1 pot purloining, 1Pets   
 purloining, but shewing all good fidelity ; that they may adorn 3 nh   
 good fidelity; that they |the doctrine of our but shewing God all   
 may adorn the doctrine of all things.   
 God our Saviour in all}, God 4 was manifested bringing: sal- q Phil.   
 things. \ For the grace vation to all men, 2 GRetilhnatayg us, 17   
 of God that bringeth sal- ll For ? the grace of PRem   
 vation hath appeared to Pet,   
 all men, teaching us john   
   
 bring it too near in meaning to sound to the Christian name, much more let   
 speech, or healthy discourse, whieh fol- those who are in honour see that they   
 lows), gravity, ai ecousa (in its contents defile it by their turpitude”),   
 and import) healthy, not to be condemned ; 11—15.} Ground of the above exhorta-   
 that he of the opposite part (the heathen tious in the moral purpose of the Gospel   
 or Jewish adversaries of the Gospel, among respecting us (11—14): and consequent   
 whom they dwelt) may be ashamed, having exhortation to Titus (15).   
 nothing to say of us (Christians: not ‘me 11.] For (reasons for the above exhorta-   
 and thee’) (that is) evil (in our acts: this tions from ver..1: not as Chrysostom and   
 peculiar word for evil is never used of others, only for 9,10. The latter clause   
 words in the New Test., but always of of ver. 10, is true, gives occasion to this   
 deeds: ‘having no ‘evil thing to report declaration; but the reference of these   
 of us’—no evil, whether seen in our de- verses is far wider than merely to slaves)   
 meanour, or arising from our teaching). the grace of God (that divine favour to   
 9.] (Exhort) Slaves to be in subjec- men, of which the whole process of Re-   
 tion to their own (sce above on ver. 5) demption was a proof: not to be limited   
 masters, in all things to give satisfac- to Christ’s Incarnation: though certainly   
 tion (ait the servants’ own phrase among this may be said for that interpretation,   
 ourselves, expresses perhaps better than that if may also be regarded as a term   
 any other the meaning. ‘Zo be accept- inclusive of all the blessings of Redemp-   
 able’ would seem to bring the slave too tion: bnt it does not follow, that of two   
 near to the position of a friend); not con- such inclusive terms, the one may be sub-   
 tradicting (in the wide sense, not merely stituted for the other) was manifested   
 in words. In John xix. 12, “speaketh bringing salvation to all men (this “to   
 against Cesar,” the same vec is used), all men” follows “ bringing salvation,”   
 not purloining, but manifesting all (pos- asin manifested.” Thus we have   
 sible) good faith; that they may adorn in “the Saviour of all men,” 1 Tim. iv. 10:   
 all things the doctrine of our Saviour, see also ib. ii. disciplining us (see note   
 God (see on 1 Tim.i.1. Not Christ, but. on 1 Tim. i. There is no need to de-   
 the Father is meant: in that place the part from the universal New Testament   
 distinction is clearly made, On this sense of this word, and soften it into   
 ‘adorning’ Calvin remarks, “This cir- ‘teaching? the education which the   
 cumstance is to be noted, that God deigns Christian man receives from the grace of   
 to aceept adornment from slaves, whose God, is a discipline, properly so ealled, of   
 condition was so vile and abject that they self-denial and training in godliness, ac-   
 were not commonly reckoned among men companied therefore with much mortifi-   
 at all. For he does not mean servants, cation and punitive treatment), in order   
 such as we now use, but bond-slaves, which that (by the ordinary rendering, “teaching   
 were bought in the market like oxen and us, that,’ we make that introduce merely   
 horses, And if their life is an ornament the purport of the teaching, whereas this