588 TITUS. III.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 a Rom. xiii. IIL. 1 Put them in mind to \*sub- TIT. ' Put them in mind   
 1 Pet. 13, mit themselves to governments, to to be subject to principa-   
 ,, authorities, to obey magistrates, » to lities and powers, to obey   
 b Col. magistrates, to be ready   
 2Ti be ready to every good work, 2° to to every good work, \*to   
 + speak evil of no man, to be @not speak evil of no man, to   
 quarrelsome, ¢ forbearing, f shewing be no brawlers, but gentle,   
 all meekness unto all men. 3 For shewing all meekuess unto   
 Swe ourselves also were once fool- all men. \* For we our-   
 selves also were sometimes   
 ish, disobedient, led astray, serving foolish, disobedient, de-   
 divers lusts and pleasures, living in ceived, serving divers lusts   
 malice and envy, hateful, hating malice and envy, hateful,   
 #But » when and hating one another.   
 hich. 11, one another. love towards men the 4 But after that the kind-   
 il Tim. 3. our Saviour God was manifested ; ness and love of God our   
 5\*® not by works wrought in righte- Saviour toward man ap-   
 it ousness which we did, but according peared, > not by works of   
 & Rom. iii, righteousness which we   
 ie 11 &   
   
   
 all imperativeness. Let no man de- aggression, both privately and publicly,   
 spise thee (‘so conduct thyself in thine is described by Polybius as one of the   
 exhortations, with such gravity, and such prevailing and dominant vices.” Ellicott),   
 consistency, and such impartiality, that manifesting all meekness towards all   
 every word of thine may carry weight, and men (from what follows, ald men is evi-   
 none may be able to cast slight thee for dently to be taken in the widest sense, and   
 flaws in any of these points’). especially to be applied to the heathen   
 III. 1, 2.) Rules concerning behaviour without: see below). 3.] For (reason   
 to those without.—Put them in mind why we should shew all meckness, &e.:   
 (as of a duty previously and otherwise «Because we were once, as the thief said   
 well known, but liable to be forgotten) to his fellow, in the same condemnation.”   
 to be in subjection to governments, to Theophylact) we (Christians) also (as well   
 authorities, to obey magistrates, to be as they) were (emphatically prefixed) once   
 ready towards every good work (the con- without understanding (of spiritual   
 nexion seems to be as in Rom. xiii. 3, sce Eph. iv. 18), disobedient (to God,   
 where the rulers are said to not a terror ch. i. 16: he is no longer speaking of   
 to the good works, but to the evil. Jerome authorities, but has passed into a new   
 and others suppose these exhortations to train of thought), led astray, slaves to   
 subjection to have found their occasion in divers lusts and pleasures, passing our   
 the insubordination of the Jews principle lives in malice and envy, hateful,   
 to foreign rule, and more especially of the hating one another. 4.] But when   
 Cretan Jews. In the presence of similar the goodness and love towards men   
 exhortations in the Epistle to the Romans (literally, philanthropy. 1 prefer this   
 und elsewhere, we can hardly perhaps say plain rendering of the word to any of   
 so much as this: but certainly the quota- the more usual ones) of our Saviour   
 tions given by Wetstein seem to establish God (the Father: compare “ through Jesus   
 the fact of Cretan turbulence in general), Christ” below, and see note on ch. ii.   
 to speak evil of no one (these words set was manifested (viz. in Redemption, by   
 forth the general duty, but are perhaps the Incarnation and Satisfaction of the   
 introduced owing to what has preceded; deemer); not by virtue of (out of, as the   
 compare 2 Pet. ii. Jude 8), to be not ground out of which an act springs. Com-   
 quarrelsome, forbearing (note on Phil. iv. pare besides the of faith, of works,   
 5. “The forbearing man must have been, —Matt. xii. twice: Rom. i. 4: 2 Cor.   
 it is to be feared, a somewhat exceptional 4) works wrought in (in righteousness, as   
 character in Crete, where an innate covet- the element and condition in which they   
 ousness, exhibited in outward acts of were wrought) righteousness which wo