7—13. TITUS. 591   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
 careful \*to practise good works. rver.1.11.   
 might be careful to main- These things are good and profit-   
 tain good works. These able unto men. 9 But \* avoid foolish +1 7im.:   
 things are good and pro- questions, and genealogies, and con- %1?\*   
 filable unto men. 9% tentions, and strivings about the   
 avoid foolish questions, and law; ‘for they are unprofitable and ¢2 Timi   
 genealogies, and conten- vain. 10 A man that is an heretick,   
 tions, and strivings about “after a first and a second admonition, a2 oor. xiti.2.   
 the law; for they are un- \*avoid; 11 knowing that such an =Matt.xsiit   
 profitable and vain. A   
 man that is an heretick   
 after the first and second   
 admonition reject ; "know- one is throughly perverted, and Fyi0hs.i,   
 ting that he that is such . 5 , 14.   
 is subverted, and sinneth, sinneth, ¥being self-condemned, 7ip.ih.s.   
 being condemned of him- 12 When I shall send Artemas unto ¥4¢s   
 self. 12 When I shall send thee, or \*Tychicus, give diligence zactsxn4...   
 Artemas unto thee, or Ty- to come unto me to Nicopolis: for   
 chicus, be diligent to come there I have determined to winter.   
 unto me to Nicopolis: for 13 Forward zealously on their jour-   
 Thave determined there to ney Zenas the lawyer and \* Apollos, « Acts xviii.24,   
 winter, 3 Bring Zenas   
 the lawyer and Apollos on   
   
 on, and its various forms, There appears by this time, they had become so definite   
 no reason for supposing that these words and established, as to have their acknow-   
 describe merely the Gentile Christians) may ledged adherents, their “heretics.” See   
 take care to practise (literally, preside also 2 Pet.ii.1. “It should be observed,”   
 over: a workman presides over, is says Conybeare, “ that these early here-   
 and conductor of, his work: and thus the tics united moral depravity with erro-   
 transition from presiding over to conduct- neous teaching: their works bore witness   
 ing and practising a business was very against their doctrine”), after one and a   
 easy) good works. These things (viz. second admonition, decline (intercourse   
 as before, the great truths of vv. 4—7, sce with: there is no precept concerning ex-   
 1 Tim. ii. 3) are good and profitable for communication: this was to be a subjec-   
 men, tive act); knowing that such an one is   
 9.] Connexion :—maintain these great thoroughly perverted, and ig a sinner (is   
 truths: But foolish questionings, and ge- living in sin: the expressfon gives the   
 nealogies (see ch. i. note), and strifes force of habit), being (at the same time)   
 (the result of the genealogies, as in 1 Tim. self-condemned (compare 1 ‘Tim. iv. note,   
 i. 4), and contentions about the law (sec —with his own conscience branded with   
 again 1 Tim. i. 7. The subject of conten- the fonl mark of depravity).   
 tion would be the justification, not, of 12—14.] Various DIRECTIONS.   
 certain commandments of men, ont of the 12.] Whenever I shall have sent Artemas   
 Jaw: or perhaps the mystical meaning of (not elsewhere named: tradition makes him   
 the various portions of the law, as affecting afterwards bishop of Lystra) to thee, or Ty-   
 these genealogies) avoid (stand aloof from, chicus (see Eph. vi. 21, note: Col. iv. 7),   
 see 2 Tim. ii. note); for they are un- hasten (make it thine earnest care) to   
 profitable and vain. \_10.] An heretical come to me to Nicopolis (on the question   
 man (one who founds or belongs to an which of the three cities of this name is   
 heresy—a self-chosen and divergent form here meant, see Introd. to Pastoral Epis-   
 of religious belief or practice. When tles, § ii. note): for there I have deter-   
 St. Paul wrote 1 Cor., these forms had minéd to spend the winter. Forward on   
 already begun to assume consistency and their journey ([sce below] the word here   
 to threaten danger: see 1 Cor. xi.19. We hhas the sense of ‘enable to proceed for-   
 meet with them also in Gal. v. 20, both ward,’ viz. by furnishing with necessaries   
 times as “heresies,” divisions gathering for the journey: so in ref. 3 John) with   
 round forms of individual self-will. But. zeal Zenas the Lawyer (Zenas is the same