

Adam Clarke:

Introduction

Sundry directions to aged men, Titus 2:1, Titus 2:2. To aged women, Titus 2:3. To young women, Titus 2:4, Titus 2:5. To young men, Titus 2:6. Directions to Titus, relative to his own conduct, Titus 2:7, Titus 2:8. Directions to servants, Titus 2:9, Titus 2:10. What the Gospel of the grace of God teaches all men, Titus 2:11, Titus 2:12. The glorious prospect held out by it; salvation from all sin, and final glory, Titus 2:13-15.

Verse 1

But speak thou the things - This is a conclusion drawn from the preceding chapter: the Judaizing teachers not only taught a false doctrine, but they led an unholy life; Titus was to act directly opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth, and illustrate that truth. The people must not only be well instructed, but they must be holy in their lives. Principle and practice must go hand in hand.

Verse 2

That the aged men be sober - It is very likely that the word aged is to be taken here in its literal sense; that it refers to advanced years, and not to any office in the Church: the whole context seems to require this sense. For an old man to be a drunkard, a light and trifling person, and a glutton, and not to be sober, grave, and temperate, is not only blamable but monstrous. Seneca has well said: *Luxuriosus adolescens peccat; senex insanit.* A young man addicted to a life of luxury transgresses; an old man thus addicted runs mad.

Verse 3

The aged women likewise - I believe elderly women are meant, and not deaconesses.

That they be in behavior - That they be in their dress, gait, and general deportment, such as their holy calling requires; that they be not like the world, but like the Church, decent without, and adorned with holiness within.

Not false accusers - Not devils; we have had the same expression applied in the same way, 1 Timothy 3:11 (note).

Not given to much wine - Not enslaved by much wine, not habitual drunkards or tipplers; habit is a species of slavery. Both among the Greeks and Romans old women were generally reputed to be fond of much wine; hence the ancient scholiast on Homer, *Il. vi.*, speaking of old women, says: *At this age they delight in wine; which words Ovid seems to have translated literally: Vinosior aetas haec erat.* It is likely, therefore, that it was customary among the elderly women, both Greeks and Romans, to drink much wine, and because it was inconsistent with that moderation, which the Gospel requires, the apostle forbids it: doubtless it was not considered criminal among them, because it was a common practice; and we know that the Greek philosophers and physicians, who denied wine to young persons, judged it to be necessary for the aged. See the note on 1 Timothy 5:23.

Verse 4

That they may teach the young women to be sober - That it was natural for the young to imitate the old will be readily allowed; it was therefore necessary that the old should be an example of godly living to the young. St. Jerome, taking it for granted that drunkenness and impurity are closely connected, asks this serious question: *Quomodo potest docere anus adolescentulas castitatem, cum, si ebrietatem vetulae mulieris adolescentula fuerit imitata, pudica esse non possit?* How can an elderly woman teach young women chastity, when, if the young woman should imitate the drunkenness of the matron, it would be impossible for her to be chaste?

To love their husbands - The duties recommended in this and the following verses are so plain as to need no comment; and so absolutely necessary to the character of a wife, that no one deserves the name who does not live in the practice of them.

Verse 5

Keepers at home - A woman who spends much time in visiting, must neglect her family. The idleness, dirtiness, impudence, and profligacy of the children, will soon show how deeply criminal the mother was in rejecting the apostle's advice. Instead of keepers of the house, or keepers at home, ACD*EFG, and several of the Itala, have workers at home; not only staying in the house and

keeping the house, but working in the house. A woman may keep the house very closely, and yet do little in it for the support or comfort of the family.

That the word of God be not blasphemed - The enemies of the Gospel are quick-eyed to spy out imperfections in its professors; and, if they find women professing Christianity living an irregular life, they will not fail to decry the Christian doctrine on this account: "Behold your boasted religion! it professes to reform all things, and its very professors are no better than others! Our heathenism is as good as your Christianity." These are cutting reproaches; and much they will have to answer for who give cause for these blasphemies.

Verse 6

Young men - exhort to be sober-minded - Reformation should begin with the old; they have the authority, and they should give the example. The young of both sexes must also give an account of themselves to God; sober-mindedness in young men is a rare qualification, and they who have it not plunge into excesses and irregularities which in general sap the foundation of their constitution, bring on premature old age, and not seldom lead to a fatal end.

Verse 7

In all things showing thyself a pattern - As the apostle had given directions relative to the conduct of old men, Titus 2:2, of old women, Titus 2:3, of young women, Titus 2:4, and of young men, Titus 2:6, the words ἐν παντί , which we translate in all things, should be rather considered in reference to the above persons, and the behavior required in them: showing thyself a pattern of good works to all these persons - being, in sobriety, gravity, temperance, what thou requirest others to be.

In doctrine showing uncorruptness - Mixing nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connection, energy, and fullness.

Verse 8

Sound speech - $\text{ἡ ὁμιλία σου ὡς ἡ ἀληθεία}$. Sound or healing doctrine. Human nature is in a state of disease; and the doctrine of the Gospel is calculated to remove the disease, and restore all to perfect health and soundness. All false doctrines leave men under the influence of this spiritual disease; the unadulterated doctrine of the Gospel alone can heal men.

He that is of the contrary part - Whether this may refer to the Judaizing teachers in general, or to some one who might, by his false doctrine, have been disturbing the peace of the Churches in Crete, we cannot tell.

Having no evil thing to say of you - Against a person who is sound in his doctrine, and holy in his life, no evil can be justly alleged. He who reports evil of such a person must be confounded when brought to the test. Instead of ἐν παντί , of You, ἐν παντί , of Us, is the reading of CDEFG, and about forty others; with both the Syriac, all the Arabic, Slavonic, Vulgate, Itala, and several of the primitive fathers. This reading makes a better sense, and is undoubtedly genuine.

Verse 9

Exhort servants to be obedient - The apostle refers to those who were slaves, and the property of their masters; even these are exhorted to be obedient $\text{τοῖς κυρίοις ὡς τῷ κυρίῳ}$, to their own despots, though they had no right over them on the ground of natural justice.

Please them well in all things - They were to endeavor to do this in all things, though they could not hope to succeed in every thing.

Not answering again - $\text{ὡς ὁ δούλος τῷ κυρίῳ}$. Not contradicting or gainsaying. This is no part of a servant's duty; a servant is hired to do his master's work, and this his master has a right to appoint.

Verse 10

Not purloining - ὡς ὁ κλέψας . Neither giving away, privately selling, nor in any way wasting, the master's goods. The word signifies, not only stealing but embezzling another's property; keeping back a part of the price of any commodity sold on the master's account. In Acts 5:2, we translate it, to keep back part of the price; the crime of which Ananias and Sapphira were guilty. It has been remarked that among the heathens this species of fraud was very frequent; and servants were so noted for purloining and embezzling their master's property that fur, which signifies a thief, was commonly used to signify a servant; hence that verse in Virgil, Eclog. iii. 16: -

Quid domini faciant, audent cum talia Fures?

3. Godly, or piously, in respect to our Maker.

Verse 13

Looking for that blessed hope - Expecting the grand object of our hope, eternal life. See Titus 1:2. This is what the Gospel teaches us to expect, and what the grace of God prepares the human heart for. This is called a blessed hope; those who have it are happy in the sure prospect of that glory which shall be revealed.

The glorious appearing - ἡ δόξα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. This clause, literally translated, is as follows: And the appearing of the glory of the great God, even our Savior Jesus Christ. On this passage I must refer the reader to the Essay on the Greek Article, by H. S. Boyd, Esq., appended to the notes on the Epistle to the Ephesians, where both the structure and doctrine of this passage are explained at large.

Some think that the blessed hope and glorious appearing mean the same thing; but I do not think so. The blessed hope refers simply to eternal glorification in general; the glorious appearing, to the resurrection of the body; for when Christ appears he will change this vile body, and make it like unto his Glorious Body, according to the working by which he is able even to subdue all things to himself. See Philemon 3:20, Philemon 3:21.

Verse 14

Who gave himself for us - Who gave his own life as a ransom price to redeem ours. This is evidently what is meant, as the words ἵνα ἑαυτὸν ὑπὲρ ἡμῶν παραστήσῃ ἵνα ἑαυτὸν ὑπὲρ ἡμῶν παραστήσῃ imply. The verb ἵνα ἑαυτὸν ὑπὲρ ἡμῶν signifies to redeem or ransom by paying a price, as I have often had occasion to observe; and ἵνα ἑαυτὸν ὑπὲρ ἡμῶν signifies such a peculiar property as a man has in what he has purchased with his own money. Jesus gave his life for the world, and thus has purchased men unto himself; and, having purchased the slaves from their thralldom, he is represented as stripping them of their sordid vestments, cleansing and purifying them unto himself that they may become his own servants, and bringing them out of their dishonorable and oppressive servitude, in which they had no proper motive to diligence and could have no affection for the despot under whose authority they were employed. Thus redeemed, they now become his willing servants, and are zealous of good works - affectionately attached to that noble employment which is assigned to them by that Master whom it is an inexpressible honor to serve. This seems to be the allusion in the above verse.

Verse 15

These things speak - That is, teach; for ἵνα ἑαυτὸν ὑπὲρ ἡμῶν παραστήσῃ, speak, has the same meaning here as ἵνα ἑαυτὸν ὑπὲρ ἡμῶν παραστήσῃ, teach, which, as being synonymous, is actually the reading of the Codex Alexandrinus.

And exhort - ἵνα ἑαυτὸν ὑπὲρ ἡμῶν παραστήσῃ. Repeat them again and again, and urge them on their attention and consciences.

And rebuke - ἵνα ἑαυτὸν ὑπὲρ ἡμῶν παραστήσῃ. Demonstrate the importance, utility, and necessity of them; and show them that God requires their obedience.

With all authority - ὡς ἡ ἐξουσία τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. With all that authority with which thy office invests thee, and which thou hast received from God.

Let no man despise thee - That is: Act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.

1. Few portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text book of every Christian preacher. Does any man inquire what is the duty of a Gospel minister! Send him to the second chapter of the Epistle to Titus for a complete answer. There he will find what he is to believe, what he is to practice, and what he is to preach. Even his congregation is parcelled out to him. The old and the young of both sexes, and those who are in their employment, are considered to be the objects of his ministry; and a plan of teaching, in reference to those different descriptions of society, is laid down before him. He finds here the doctrine which he is to preach to them, the duties which he is required to inculcate, the motives by which his exhortations are to be strengthened, and the end which both he and his people should have invariably in view.

2. The Godhead of Jesus Christ is here laid down in a most solemn and explicit manner: He is the great God our Savior, ὁ θεὸς ὁ κύριος ἡμῶν Ἰησοῦς Χριστός. human language can go no higher, and the expressions are such, and are so placed, that it is impossible either to misunderstand or to misapply them. He who is the great God, higher than the highest, is our Savior; he who is our Savior is the great God; but Jesus Christ is our Savior, and Jesus Christ is here stated to be the great God.

3. The extent of human redemption is here also pointed out. The saving grace of this great God hath shone out upon every man; none has been passed by, none left uninfluenced, none without the first offer of life eternal,

and a sufficiency of grace to qualify him for the state.

4. The operation of Divine grace in preparing the soul for glory is next referred to. It cleanses us from all unrighteousness, it purifies us unto God, and makes us fervent and abundant in good works. This system is worthy of God, and is properly suited to the state and necessities of man. These are truths which must be preached, which are not preached enough, and which cannot be preached too often. Awake, pastors! and do not the work of the Lord carelessly. Awake, people! and believe to the saving of your souls. How shall he who is styled a minister of the Gospel, and who neither knows, feels, nor heartily inculcates these things, give an account in the great day, of himself, his calling, and his flock, to God? And when this Gospel is preached faithfully and zealously, how shall the people escape who neglect so great a salvation? Neglect, in such a case, is the highest contempt which man can offer to his Maker. Surely such conduct must expect judgment without mixture of mercy. Reader, lay this to heart.