

SAINT JEROME

COMMENTARY ON TITUS

Commentariorum in Epistolam ad Titum

SABBATISMUS

Saint Jerome (347–420)
Commentariorum in Epistolam ad Titum · Commentary on Titus

Latin text: public domain.
Translation, alignment and edition © 2026 Inversiones San Juan Diego (Sabbatismus). Creative Commons Attribution-ShareAlike 4.0 International license (CC BY-SA 4.0).

Facing-page bilingual edition: Latin on the left-hand pages, English on the right.
Sabbatismus is the imprint of the Inversiones San Juan Diego foundation, San Pedro Sula, Honduras.
Set in EB Garamond and Cinzel.
sabbatismus.com

CONTENTS

Licet non sint digni fide, qui fidem primam irritam fecerunt, Marcionem loquor et Basilidem, et omnes haereticos qui vetus laniant Testamentum: tamen eos aliqua ex parte ferremus, si saltem in novo continerent manus suas: et non auderent Christi (ut ipsi jactitant) boni Dei Filii, vel evangelistas violare, vel apostolos. Nunc vero cum et Evangelia ejus dissipaverint, et apostolorum epistolas, non Apostolorum Christi fecerint esse, sed proprias, miror quomodo sibi Christianorum nomen audeant vindicare. Ut enim de caeteris Epistolis taceam, de quibus quidquid contrarium suo dogmati viderant, eraserunt, nonnullas integras repudiandas crediderunt: ad Timotheum videlicet utramque, ad Hebraeos, et ad Titum, quam nunc conamur exponere. Et siquidem redderent causas, cur eas Apostoli non putarent, tentaremus aliquid respondere, et forsitan satisfacere lectori. Nunc vero cum haeretica auctoritate pronuntient et dicant: Illa epistola Pauli est, haec non est; ea auctoritate refelli se pro veritate intelligant, qua ipsi non erubescunt falsa simulare. Sed Tatianus Encratitarum patriarches, qui et ipse nonnullas Pauli epistolas repudiavit, hanc vel maxime, hoc est, ad Titum, Apostoli pronuntiandam credit; parvipendens Marcionis et aliorum, qui cum eo in hac parte consentiunt, assertionem. Scribit igitur Apostolus, o Paula et Eustochium, de Nicopoli quae in Actiaco littore sita, nunc possessionis vestrae pars vel maxima est; et scribit ad Titum discipulum suum, et in Christo filium quem Cretae reliquerat ad Ecclesias instruendas: praecepitque ei, ut cum e duobus Artemas, seu Tychicus Cretam fuerit appulsus, ipse Nicopolim veniat. Justum quippe erat, ut ille qui dixerat, sollicitudo mea omnium Ecclesiarum: et qui Evangelium Christi usque ad Illyricum de Jerosolymis proficiscens, fundaverat, non pateretur et sui et Titi absentia Cretenses esse desertos; a quibus primum idololatriae semina pullularunt: sed mitteret eis pro se et Tito Arteman, vel Tychicum, quorum doctrina et solatio confoverentur.

Paulus servus Dei: Apostolus, autem Jesu Christi. In Epistola ad Romanos ita exorsus est: Paulus servus Jesu Christi vocatus Apostolus. In hac autem servum se Dei dicit: Apostolum vero Jesu Christi. Si enim Pater et Filius unum sunt, et qui crediderit in Filium, credit et in Patrem: servitus quoque indifferenter apostoli Pauli, vel ad Patrem est referenda, vel ad Filium. Haec autem servitus non est illa de qua ipse Apostolus ait: Nec enim accepistis spiritum servitutis iterum in timore [Al. timorem], sed accepistis spiritum adoptionis [Al. addit filiorum], in quo clamamus Abba, Pater (Rom.

Although they are not worthy of faith who have made the first faith void—I speak of Marcion and Basilides, and all the heretics who tear apart the Old Testament—nevertheless, we would bear with them to some extent if they would at least keep their hands off the New, and did not dare to violate either the evangelists or the apostles of Christ, the Son of the good God (as they themselves boast). But now, since they have both scattered his Gospels and made the epistles of the apostles not to be Christ's Apostles' but their own, I wonder how they dare to claim the name of Christians for themselves. For to say nothing of the other Epistles, from which they erased whatever they saw as contrary to their own dogma, they believed that some entire ones should be repudiated: namely, both to Timothy, to the Hebrews, and to Titus, which we are now attempting to expound. And if they were to give reasons why they thought these were not the Apostle's, we would attempt to offer some response and perhaps satisfy the reader. But now, since they pronounce with heretical authority and say, "That epistle is Paul's, this one is not," let them understand that they are refuted for the sake of truth by the same authority with which they themselves do not blush to feign falsehoods. But Tatian, the patriarch of the Encratites, who himself also repudiated some of Paul's epistles, believed that this one in particular, that is, to Titus, should be declared the Apostle's, paying little heed to the assertion of Marcion and others who agree with him on this point. The Apostle writes, therefore, O Paula and Eustochium, from Nicopolis, which is situated on the Actian shore and is now the largest part of your possession; and he writes to Titus, his disciple and son in Christ, whom he had left in Crete to organize the Churches. And he commanded him that when one of the two, Artemas or Tychicus, had landed in Crete, he himself should come to Nicopolis. For it was just that he who had said, "my concern for all the Churches," and who, setting out from Jerusalem, had established the Gospel of Christ as far as Illyricum, should not allow the Cretans to be deserted by the absence of both himself and Titus—from whom the seeds of idolatry first sprouted—but should send to them, in place of himself and Titus, Artemas or Tychicus, by whose doctrine and solace they might be comforted.

Paul, a servant of God: but an Apostle of Jesus Christ. In the Epistle to the Romans, he began thus: "Paul, a servant of Jesus Christ, called to be an Apostle." In this one, however, he calls himself a servant of God, but an Apostle of Jesus Christ. For if the Father and the Son are one, and whoever believes in the Son, believes also in the Father, the servitude of the apostle Paul may also be referred indifferently either to the Father or to the Son. This servitude, however, is not that of which the Apostle himself says: "For you have not received the spirit of bondage again in fear, but you have received the spirit of adoption, whereby we cry, Abba, Father" (Rom.

VIII, 28), verum nobilis servitus, de qua et David ad Deum loquitur: Ego servus tuus, filius ancillae tuae (Psal. CXV, 16). Et beata Maria ad Angelum: Ecce ancilla Domini, fiat mihi secundum [Al. juxta] verbum tuum (Luc. I, 38). Hanc servitutem habuit et Moyses, de quo Dominus ad Jesum filium Nave: Moyses, inquit, famulus meus mortuus est (Jos. I, 2). Et in alio loco: Mortuus est Moyses famulus Domini in terra Moab per verbum Domini (Deut. XXXIV, 5). Absit quippe ut spiritum servitutis Moysen et Mariam in timore, et non in dilectione Dei habuisse credamus. Nec mirum quamvis sanctos homines, tamen Dei servos nobiliter appellari, cum per Isaïam prophetam Pater loquatur ad Filium: Magnum tibi est vocari te puerum meum (Isai. XLIX, 6), quod Graece dicitur: μέγα σοί ἐστι τοῦ κληθῆναι σε παῖδά μου. Puer autem, hoc est, παῖς quia potest, secundum Graecos, et famulum et filium significare, in Hebraeo quaesivimus, et invenimus non filium meum scriptum esse, sed servum meum, id est, ABDI (). Unde et Abdias propheta qui interpretatur servus Domini, ex famulatu Dei nomen accepit. Si moveat quempiam, Dominum Salvatorem, qui universitatis est conditor, servum Dei dici; non movebitur, si ipsum ad apostolos audiet loquentem: Qui voluerit inter vos esse major, sit omnium servus; et: Filius hominis venit, non ut ministraretur sibi, sed ut ministraret (Matth. XX, 27, 28): quod ne docere tantum verbis videretur, monstravit exemplo. Assumpto quippe linteo, accinxit se, et aqua pelvim replens, discipulorum pedes lavit (Joan. XIII). Non est itaque impium credere eum qui formam servi assumpserat, haec fecisse quae servi sunt, ut paternae voluntati servisse dicatur, cum servis suis ipse servierit. Haec autem servitus, charitatis est, per quam nobis invicem servire praecipimur. Et ipse Apostolus cum esset liber ex omnibus, omnium se servum fecit (I Cor. IX). Et in alio loco: Vester, inquit, servus propter Christum. Servus Dei ille est, qui non est servus peccati. Omnis enim qui facit peccatum, servus est peccati (Joan., VIII, 34). Apostolus igitur, qui peccati non fuit servus, recte Dei Patris vocatur servus et Christi. Porro quod ait: Apostolus autem Jesu Christi, tale mihi videtur, quale si dixisset, praefectus praetorio Augusti Caesaris, magister exercitus Tiberii imperatoris. Ut enim iudices saeculi hujus quo nobiliores esse videantur, ex regibus quibus serviunt, et ex dignitate qua intumescunt, vocabula sortiuntur: ita et Apostolum grandem inter Christianos sibi vindicans dignitatem, apostolum [Al. apostolorum] se Christi titulo praenotavit, ut ex ipsa lecturos nominis auctoritate terreret: indicans omnes qui 689 in Christo crederent, debere sibi esse subjectos.

8:15), but a noble servitude, of which David also speaks to God: "I am your servant, the son of your handmaid" (Ps. 115:16). And the blessed Mary to the Angel: "Behold the handmaid of the Lord; be it unto me according to your word" (Luke 1:38). Moses also had this servitude, of whom the Lord said to Joshua son of Nun: "Moses," he said, "my servant is dead" (Josh. 1:2). And in another place: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord" (Deut. 34:5). Far be it from us, indeed, to believe that Moses and Mary had the spirit of servitude in fear, and not in the love of God. Nor is it surprising that although they are holy men, they are nevertheless nobly called servants of God, since through the prophet Isaiah the Father speaks to the Son: "It is a great thing for you to be called my boy" (Isa. 49:6), which in Greek is said: μέγα σοί ἐστι τοῦ κληθῆναι σε παῖδά μου. But "puer," that is, παῖς, because according to the Greeks it can signify both "servant" and "son," we searched in the Hebrew, and we found that it was not written "my son," but "my servant," that is, ABDI. Whence also the prophet Obadiah, which is interpreted "servant of the Lord," received his name from the service of God. If it should trouble anyone that the Lord Savior, who is the creator of the universe, is called a servant of God, he will not be troubled if he hears Him speaking to the apostles: "Whoever would be great among you must be the servant of all"; and: "The Son of Man came not to be served, but to serve" (Matt. 20:27-28), which, lest He seem to teach only in words, He showed by example. Indeed, taking a towel, He girded Himself, and filling a basin with water, washed the feet of the disciples (John 13). It is not, therefore, impious to believe that He who had taken the form of a servant did those things which are a servant's, so that He is said to have served the Father's will, when He Himself served His own servants. This servitude, however, is of charity, through which we are commanded to serve one another. And the Apostle himself, though he was free from all, made himself a servant to all (1 Cor. 9). And in another place: "Your servant," he says, "for Christ's sake." He is a servant of God who is not a servant of sin. "For everyone who commits sin is a slave to sin" (John 8:34). The Apostle, therefore, who was not a servant of sin, is rightly called a servant of God the Father and of Christ. Furthermore, what he says, "but an Apostle of Jesus Christ," seems to me as if he had said, "praetorian prefect of Augustus Caesar," "master of the army of Tiberius the emperor." For just as the judges of this world, to seem nobler, are allotted titles from the kings whom they serve and from the dignity with which they are puffed up, so too the Apostle, claiming for himself a great dignity among Christians, designated himself with the title "apostle of Christ," so that by the very authority of the name he might awe his readers, indicating that all who believed in Christ ought to be subject to him.

Nec non quod paulo ante scriptum posuimus ad Romanos: Servus Jesu Christi, non differt ab eo si dixisset, servus sapientiae, servus justitiae, servus sanctificationis, servus redemptionis: Christus quippe factus est nobis a Deo Patre, sapientia, justitia, sanctificatio, et redemptio (I Cor. I, 30).

(Vers. 2 seqq.) Secundum fidem electorum Dei, et cognitionem veritatis, quae est juxta pietatem in spe vitae aeternae: quam promisit non mendax Deus ante saecula aeterna: manifestavit autem temporibus suis verbum suum in praedicatione, quae credita est mihi secundum imperium Salvatoris nostri Dei. Tito charissimo filio juxta communem fidem: Gratia et pax a Deo Patre, et Jesu Christo Salvatore nostro.

Qui non juxta humilitatem, ut plerique aestimant, sed vere dixerat: Et si imperitus sermone, non tamen scientia, Hebraeus ex Hebraeis juxta legem Phariseus, profundos sensus Graeco sermone non explicat, et quod cogitat, in verba vix promit. Juxta ordinem igitur sensuum, et textum rerum potius, quam verborum, de singulis ut scripta sunt, disseramus.

Secundum fidem, inquit, electorum Dei, refer ad superiora, quod intulit: Paulus servus Dei: Apostolus autem Jesu Christi secundum fidem electorum Dei, id est, eorum qui non tantum vocati sunt, sed et electi. Electorum quoque ipsorum magna diversitas est pro varietate operum, sensuum atque sermonum. Nec statim qui electus Dei est, vel juxta electionem possidet fidem, vel juxta fidem habet scientiam veritatis. Unde et Salvator ad Judaeos qui in eum crediderant, est locutus: Si permanseritis in verbo meo, cognoscetis veritatem, et veritas liberabit vos (Joan. VIII, 31, 32). Et evangelista testatur, quod haec credentibus quidem dixerit, sed nescientibus veritatem, quam consequi possent, si in sermone ipsius permanerent, et liberi effecti, servi esse desinerent.

Quaeritur quare ad id quod ait: secundum fidem electorum Dei et cognitionem veritatis, junxerit, quae juxta pietatem est: utrumnam sit aliqua veritas quae non in pietate sit posita, et nunc ad distinctionem illius inferatur cognitio veritatis, quae juxta pietatem est. Est plane veritas, quae non habet pietatem. Si quis Grammaticam artem noverit, vel dialecticam, ut rationem recte loquendi habeat, et inter falsa et vera dijudicet. Geometria quoque et arithmetica et musica habent in sua scientia veritatem; sed non est scientia illa pietatis.

And also what we set down a little before, written to the Romans, "Servant of Jesus Christ," does not differ from what he would have said if he had said, "servant of wisdom," "servant of justice," "servant of sanctification," "servant of redemption": for Christ was made for us by God the Father, wisdom, and justice, and sanctification, and redemption (1 Cor. 1:30).

(Vv. 2 ff.) According to the faith of the elect of God and the knowledge of the truth which is according to godliness, in the hope of eternal life, which God, who does not lie, promised before eternal ages, but has now manifested his word in his own times through the preaching that was entrusted to me according to the command of God our Savior. To Titus, my most beloved son according to the common faith: Grace and peace from God the Father and from Jesus Christ our Savior.

He who had said, not out of humility, as most people think, but truthfully: "And if I am unskilled in speech, yet not in knowledge," a Hebrew of Hebrews, a Pharisee according to the law, does not explain profound meanings in the Greek language, and what he thinks, he barely brings forth into words. Therefore, let us discourse on each point as they are written, following the order of the meanings and the substance of the matter rather than of the words.

"According to the faith," he says, "of the elect of God," refer this to what came before, which he introduced: "Paul, a servant of God, and an apostle of Jesus Christ according to the faith of the elect of God," that is, of those who are not only called, but also chosen. Among the elect themselves, there is also a great diversity according to the variety of their works, thoughts, and words. Nor does one who is elect of God immediately possess faith according to his election, or have knowledge of the truth according to his faith. Hence the Savior also spoke to the Jews who had believed in him: "If you remain in my word, you will know the truth, and the truth will set you free" (John 8:31-32). And the evangelist testifies that He said these things to those who indeed believed, but who did not know the truth, which they could attain if they remained in His word and, having been made free, ceased to be slaves.

The question is raised why, to what he says, "according to the faith of the elect of God and the knowledge of the truth," he joined, "which is according to godliness": whether there is some truth that is not situated in godliness, and now, for the sake of distinguishing it, the knowledge of the truth "which is according to godliness" is introduced. Clearly, there is a truth that does not possess godliness. If someone knows the art of Grammar, or Dialectic, so as to have the principle of speaking correctly and to judge between what is false and true. Geometry, too, and arithmetic and music have truth in their knowledge; but that knowledge is not of godliness.

Scientia pietatis est nosse Legem, intelligere prophetas, Evangelio credere, apostolos non ignorare. Et econtrario multi sunt qui habent pietatis veram cognitionem: sed non statim et caeterarum artium et earum, de quibus supra mentionem fecimus, veritatem. Haec igitur veritas, cujus cognitio juxta pietatem est, in spe vitae aeternae posita est: quia statim ei qui se cognoverit, praemium tribuit immortalitatis. Absque pietate vero notitia veritatis delectat ad praesens: sed aeternitatem non habet praemiorum, quam promisit non mendax Deus ante saecula aeterna: et manifestavit eam temporibus suis in Christo Jesu. Cui autem promisit ante, et postea fecit esse perspicuam, nisi sapientiae suae, quae erat semper cum Patre, cum laetaretur orbe perfecto, et gauderet super filiis hominum, et repromisit eos quicumque in illa credituri essent, habituros esse vitam aeternam? Antequam orbis jaceret fundamenta, antequam maria diffunderet, montes statueret, coelum suspenderet, terram dejecta mole solidaret, haec repromisit Deus, in quo mendacium non est. Non quia possit mentiri, et nolit in falsitatis verba prorumpere: sed quia qui pater sit veritatis, nullum in se habet mendacium, secundum illud: Fiat autem Deus verax: omnis autem homo mendax (Rom. III, 4). Propterea autem non mendax Deus dicitur: etenim cum jurejurando quaedam in prophetis pollicetur, ut nos securiores effecti, magis speremus futura esse quae praedicta sunt, et tota mente credentes, ad consequenda ea quae ventura sunt, praeparemur.

Non ab re videtur breviter perstringere, cur Deus solus verax, et omnis homo mendax, Apostoli voce dicatur. Et nisi fallor, quomodo solus habere dicitur immortalitatem, cum et angelos et multas rationabiles fecerit creaturas, quibus dederit immortalitatem: ita et solus dicitur esse verax: non quod et caeteri, non immortales, et veritatis sint amatores, sed quod ille solus naturaliter sit, et immortalis, et verus. Caeteri vero immortalitatem et veritatem ex largitione illius consequantur, et aliud sit verum esse, quid habere per semet: aliud in potestate donantis esse quod habeas.

Sed nec hoc silentio praetereundum puto, quomodo non mendax Deus, ante aeterna saecula, aeternam sponderit vitam: ex quo juxta historiam Geneseos factus est mundus, et per vices noctium ac dierum, mensium pariter et annorum, tempora constituta sunt. In hoc curriculo et rota mundi, tempora labuntur et veniunt, et aut futura sunt, aut fuerunt. Unde quidam philosophorum non putant esse tempus praesens: sed aut praeteritum, aut futurum; quia omne quod loquimur, agimus, cogitamus, aut dum fit, praeterit, aut si nondum factum est, expectamus.

The knowledge of godliness is to know the Law, to understand the prophets, to believe the Gospel, not to be ignorant of the apostles. And conversely, there are many who have a true knowledge of godliness, but not immediately also the truth of the other arts and of those which we mentioned above. This truth, therefore, the knowledge of which is according to godliness, is situated in the hope of eternal life: because it immediately grants the reward of immortality to the one who has come to know himself. But knowledge of the truth without godliness delights for the present, but it does not have the eternity of rewards, which God, who does not lie, promised before eternal ages, and which he manifested in his own times in Christ Jesus. But to whom did he promise it beforehand, and afterwards make it manifest, if not to his own Wisdom, which was always with the Father, when it rejoiced in the finished world, and was glad over the sons of men, and promised again that whoever would believe in it would have eternal life? Before he laid the foundations of the world, before he spread out the seas, established the mountains, hung up the heavens, and solidified the earth from a shapeless mass, God, in whom there is no lie, promised these things again. Not because he is able to lie and chooses not to break forth into words of falsehood, but because he who is the father of truth has no lie in him, according to that passage: "Let God be true, but every man a liar" (Rom. 3:4). Therefore, however, God is called "not lying" because, when he promises certain things in the prophets with an oath, it is so that we, being made more secure, might hope more strongly that what has been foretold will come to pass, and, believing with our whole mind, might be prepared to attain those things that are to come.

It seems not irrelevant to touch briefly on why, in the Apostle's words, God alone is truthful, and every man a liar. And, if I am not mistaken, just as He alone is said to possess immortality, although He made angels and many rational creatures to whom He gave immortality, so also He alone is said to be truthful: not because the others are not immortal and lovers of truth, but because He alone is so by nature, both immortal and true. The others, however, obtain immortality and truth from His bounty, and it is one thing to be true, that is, to possess it through oneself, and another for what you have to be in the power of the giver.

But neither do I think this should be passed over in silence: how God, who does not lie, promised eternal life before eternal ages, since according to the history of Genesis the world was made, and through the successions of nights and days, and likewise of months and years, times were established. In this course and wheel of the world, times pass and come, and are either future or have been. Hence some philosophers do not think there is a present time, but either past or future; because everything we say, do, or think, either passes away while it is happening, or, if it has not yet happened, we await it.

Ante haec igitur mundi tempora, aeternitatem quamdam saeculorum fuisse credendum est, quibus semper cum Filio et Spiritu sancto fuerit Pater: et ut ita dicam, unum tempus Dei, est omnis aeternitas: immo innumerabilia tempora sunt, cum infinitus sit ipse qui ante tempora omne tempus excedit.

Sed mille necdum nostri orbis implentur anni: et quantas prius aeternitates, quanta tempora, quantas saeculorum origines fuisse arbitrandum est, in quibus angeli, throni, dominationes, caeteraeque virtutes servierint Deo: et absque temporum vicibus atque mensuris, Deo iubente, substituerint! Ante haec itaque omnia tempora, quae nec sermo eloqui, nec mens comprehendere, nec cogitatio tacita audet attingere, promisit Deus Pater sapientiae suae verbum suum, et ipsam sapientiam suam, et vitam eorum qui credituri erant, mundo esse venturam.

Diligenter attendite textum et ordinem lectionis: quoniam vita aeterna quam non mendax Deus ante saecula aeterna promisit, non alia sit absque verbo Dei. Manifestavit enim, inquit, temporibus suis verbum suum: Ergo quam promiserat vitam aeternam, ipsa est Verbum suum, quod in principio erat apud Patrem: et Deus erat Verbum, et Verbum caro factum est, et habitavit in nobis (Joan. I). Quod autem Verbum Dei, hoc est, Christus ipse sit vita, in alio loco testatur dicens: Ego sum vita (Joan. XIV, 6). Vita vero non brevis, non aliquibus circumscripta temporibus; sed perpetua, sed aeterna: quae manifestata est in novissimis saeculis, in praedicatione quae credita est Paulo doctore gentium, et magistro: ut annuntiaretur in mundo, et hominibus nota fieret, juxta imperium Salvatoris Dei, qui nos salvos esse voluit, id quod pollicitus fuerat implendo.

Scribit autem Apostolus Tito charissimo filio, quod Graece dicitur, γνησίῳ τέκνῳ: et Latino sermone non potest explicari: γνήσιος enim hoc potius sonat, cum quis fidelis et proprius, et (ut ita dicam) legitimus sive germanus absque comparatione alterius appellatur. Ex quo intelligimus fuisse et in filiis Pauli plurimam differentiam, quod alios haberet γνησίους, id est, germanissimos, sibi conjunctos, et de vero matrimonio, ac de libera procreatos: alios vero quasi ex ancilla et ex Agar, qui non possunt haereditatem accipere cum liberae filio Isaac. Sermo quippe et sapientia, et doctrina qua Titus Christi Ecclesias instruebat, efficiebant eum proprium Apostoli filium, et ab omni aliorum consortio separatum.

Before these worldly times, therefore, it must be believed that there was a certain eternity of ages, in which the Father was always with the Son and the Holy Spirit; and, so to speak, the one time of God is all eternity: indeed, there are innumerable times, since He who is before all time exceeds all time is Himself infinite.

But not yet a thousand years of our world have been completed: and how many eternities before, how many ages, how many origins of centuries must we suppose there were, in which angels, thrones, dominations, and the other virtues served God, and, without the successions and measures of time, subsisted at God's command! Before all these times, therefore, which neither speech can utter, nor mind comprehend, nor silent thought dare to touch, God the Father promised His Word to His wisdom, and His wisdom itself, and the life of those who were to believe, that it would come into the world.

Pay careful attention to the text and the order of the reading: for the eternal life which God, who does not lie, promised before eternal ages, is none other than the Word of God. For it says, "He manifested His word in His own times": Therefore, the eternal life which He had promised is His Word itself, which in the beginning was with the Father: and the Word was God, and the Word was made flesh, and dwelt among us (John 1). Moreover, that the Word of God, that is, Christ Himself, is life, He testifies in another place, saying: "I am the life" (John 14:6). A life indeed not brief, not circumscribed by any times, but perpetual, but eternal: which was manifested in the last ages, in the preaching which was entrusted to Paul, the teacher and master of the Gentiles, so that it might be announced in the world and made known to men, according to the command of God the Savior, who willed us to be saved by fulfilling what He had promised.

The Apostle, however, writes to Titus his "dearest son," which in Greek is said, γνησίῳ τέκνῳ (gnesio tekno), and cannot be fully expressed in the Latin language: for γνήσιος (gnesios) rather means this, when someone is called faithful and one's own, and (so to speak) legitimate or genuine, without comparison to another. From this we understand that there was also a great difference among Paul's sons, in that he had some who were γνησίους (gnesious), that is, most genuine, and joined to him, and procreated from a true marriage and from a free woman; but others as if from a handmaid and from Hagar, who cannot receive the inheritance with Isaac, the son of the free woman. Indeed, the speech and wisdom and doctrine with which Titus instructed the Churches of Christ made him a proper son of the Apostle, and set apart from all company of others.

Videamus post haec quod sequitur: Secundum communem fidem, utrumnam omnium qui in Christo credebant, communem dixerit fidem: an communem, suam tantum et Titi? Quod quidem mihi melius videtur apostoli Pauli et Titi fidem fuisse communem, quam omnium credentium; in quibus pro varietate mentium, fides quoque communis esse non poterat, sed diversa.

Ad extremum praefatio Epistolae, et salutatio praefationis Apostoli ad Titum, tali fine completur: Gratia et pax a Deo Patre et Christo Jesu Salvatore nostro. Sive quod et gratia, et pax, tam a Deo Patre sit quam a Christo Jesu, et utrumque ab utroque datum possit intelligi: sive quod gratia ad Patrem, et pax referatur ad Filium.

Non absque scrupulo transeundum est, quod quibusdam Apostolus imprecatus est, ut eis gratia et pax multiplicarentur: nunc vero ad Titum pax et gratia, sine multiplicatione sint positae. Noe vir justus, et naufrago orbe solus servatus non dicitur plures gratias, sed unam gratiam invenisse in conspectu Dei. Et Moyses ad Dominum: Si inveni, inquit, gratiam apud te (Exod. XXXIII, 13). Et sicubi alibi in persona sanctorum gratia posita est, quaere et invenies [Al. reperies], non eos gratias invenisse, sed gratiam. Mercator ille de Evangelio qui plures habuit margaritas, ad extremum unam pretiosam reperit, quam de multis margaritis solam emit (Matth. XIII). Perfectorum quippe est unam margaritam, et unum thesaurum, omnibus margaritis et totius substantiae suae emere commercio: incipientium vero et adhuc in itinere positorum, nedum unam et solam, sed plures habere margaritas.

Hujus rei gratia reliqui te Cretae, ut ea quae deerant corrigeres. Apostolicae dignitatis est Ecclesiae jacere fundamentum, quod nemo potest ponere, nisi architectus. Fundamentum autem non est aliud praeter Christum Jesum (I Cor. III, 11). Qui inferiores artifices sunt, hi possunt aedes super fundamenta construere. Paulus itaque ut sapiens architectus, et hoc omni labore contendens, ne in praeparatis gloriaretur, sed ubi necdum Christus fuerat annuntiatus, postquam dura Cretensium ad fidem Christi corda mollierat, et tam sermone quam signis edomuerat, et edocuerat eos non vernaculum Jovem, sed in Deum Patrem et in Christum credere, reliquit Titum discipulum Cretae, ut rudimenta nascentis Ecclesiae confirmaret, et si quid videbatur deesse, corrigeret, ipse pergens ad alias nationes, ut rursum in eis Christi jaceret fundamentum.

Let us see what follows after this: "According to the common faith"—did he mean the faith common to all who believed in Christ, or common only to himself and Titus? It seems better to me that the faith of the apostle Paul and Titus was common, rather than that of all believers, among whom, due to the variety of their minds, the faith could not be common, but diverse.

Finally, the preface of the Epistle, and the salutation of the preface of the Apostle to Titus, is completed with this ending: "Grace and peace from God the Father and Christ Jesus our Savior." This can be understood either that both grace and peace are as much from God the Father as from Christ Jesus, and that both are given by both; or that grace is referred to the Father, and peace to the Son.

It should not be passed over without some scruple that the Apostle prayed for some that grace and peace might be multiplied for them, but now, to Titus, peace and grace are mentioned without multiplication. Noah, a just man, and the only one saved from the shipwrecked world, is not said to have found many graces, but one grace in the sight of God. And Moses said to the Lord: "If I have found grace in your sight" (Exod. 33:13). And wherever else grace is mentioned in the person of the saints, search and you will find [Or: you will discover] that they did not find graces, but grace. That merchant from the Gospel who had many pearls, in the end found one precious pearl, which alone he bought from among the many pearls (Matt. 13). For it is the mark of the perfect to purchase the one pearl and the one treasure with all their pearls and their entire substance; but it is the mark of beginners and those still on the journey to have not just one and only one, but many pearls.

For this reason I left you in Crete, that you might correct the things that were wanting. It is the mark of apostolic dignity to lay the foundation of the Church, which no one can lay except an architect. Now, the foundation is none other than Jesus Christ (I Cor. 3:11). Those who are lesser craftsmen can build the edifice upon the foundations. Paul, therefore, as a wise architect—and striving with all his effort not to glory in things already prepared, but where Christ had not yet been announced—after he had softened the hard hearts of the Cretans to the faith of Christ, subdued them by word as well as by signs, and taught them to believe not in their native Jupiter but in God the Father and in Christ, left his disciple Titus in Crete, so that he might strengthen the rudiments of the nascent Church and correct whatever seemed to be lacking, while he himself went on to other nations to lay again the foundation of Christ in them.

Quod autem ait: ut ea quae deerant, corrigeres, ostendit necdum eos ad plenam venisse scientiam veritatis: et licet ab Apostolo correcti fuerint, tamen adhuc indigere correctione. Omne autem quod corrigitur, imperfectum est. Nam et in Graeco praepositionis adiectio, qua scribitur ἐπιδιορθώση, non idipsum sonat quod διορθώση, id est, corrigeres: sed ut ita dicam, supercorrigeres: ut scilicet ea quae a me correcta sunt, 694 et necdum ad plenam veri lineam sunt retracta [Al. retractata], a te corrigantur, et normam aequalitatis accipiant.

Et [Al. Ut] constituas per civitates presbyteros, sicut ego tibi disposui. Audiant episcopi qui habent constituendi presbyteros per urbes singulas potestatem, sub quali lege Ecclesiasticae constitutionis ordo teneatur: nec putent apostoli verba esse, sed Christi, qui ad discipulos ait: Qui vos spernit, me spernit: qui autem me spernit, spernit eum qui me misit (Luc. X, 16). Sic et qui vos audit, me audit: qui autem me audit, audit eum qui me misit. Ex quo manifestum est, eos qui, Apostoli lege contempta, Ecclesiasticum gradum non merito voluerint alicui deferre, sed gratia, contra Christum facere, qui qualis in Ecclesia presbyter constituendus sit, per Apostolum suum in sequentibus executus est. Moyses amicus Dei, cui facie ad faciem Deus locutus est (Deut. V et XXXI), potuit utique successores principatus, filios suos facere, et posteris propriam relinquere dignitatem; sed extraneus de alia tribu eligitur Jesus, ut sciremus principatum in populos non sanguini deferendum esse, sed vitae. At nunc cernimus plurimos hanc rem beneficium facere, ut non quaerant eos, qui possunt Ecclesiae plus prodesse, in Ecclesiae erigere columnas: sed quos vel ipsi amant, vel quorum sunt obsequiis deliniti: vel pro quibus majorum quispiam rogaverit, et, ut deteriora taceam, qui ut clerici fierent, muneribus impetrarunt. Diligenter Apostoli verba attendamus dicentis: Ut constituas per civitates presbyteros, sicut ego tibi disposui. Qui qualis presbyter debeat ordinari, in consequentibus disserens, hoc ait: Si quis est sine crimine, unius uxoris vir, et caetera, postea intulit: Oportet enim episcopum sine crimine esse, tamquam Dei dispensatorem. Idem est ergo presbyter qui et episcopus, et antequam diaboli instinctu, studia in religione fierent, et diceretur in populis: Ego sum Pauli, ego Apollo, ego autem Cephae (I Cor. I, 12), communi presbyterorum consilio, Ecclesiae gubernabantur.

But when he says, *that you might correct the things that were wanting*, he shows that they had not yet come to the full knowledge of the truth; and although they had been corrected by the Apostle, they were nevertheless still in need of correction. For everything that is corrected is imperfect. For in the Greek, the addition of the preposition, by which it is written ἐπιδιορθώσει, does not mean the same as διορθώσει, that is, *corrigeres* (you might correct); but, so to speak, *supercorrigeres* (you might super-correct), so that those things which have been corrected by me, and have not yet been brought back to the full line of truth, may be corrected by you and receive the standard of equity.

"And that you should appoint presbyters in every city, as I commanded you." Let the bishops who have the power of appointing presbyters in each city hear under what law of ecclesiastical constitution the order is to be maintained: and let them not think these to be the words of the apostle, but of Christ, who said to his disciples: 'He who despises you, despises me: but he who despises me, despises him who sent me' (Luke 10:16). Likewise, he who hears you, hears me: but he who hears me, hears him who sent me. From this it is manifest that those who, having scorned the apostle's law, wish to confer an ecclesiastical rank on someone not based on merit but on favor, act against Christ, who, through His apostle, has set forth in what follows what sort of presbyter is to be appointed in the Church. Moses, the friend of God, to whom God spoke face to face (Deut. 5 and 31), could certainly have made his own sons successors to his leadership and left his own dignity to his posterity; but Joshua, a stranger from another tribe, is chosen, so that we might know that leadership over the people is not to be conferred based on blood, but on life. But now we see very many making this a matter of patronage, so that they do not seek to raise up as pillars of the Church those who can be of most benefit to it, but rather those whom they themselves love, or by whose services they have been charmed, or for whom some person of higher rank has asked, and, to say nothing of worse things, those who have obtained it by bribes in order to become clerics. Let us diligently attend to the words of the Apostle, who says: 'That you should appoint presbyters in every city, as I commanded you.' Discussing in what follows what sort of presbyter ought to be ordained, he says this: 'If any man is without crime, the husband of one wife,' and so on, and afterwards he added: 'For a bishop must be without crime, as a steward of God.' Therefore, a presbyter is the same as a bishop, and before factions arose in religion by the devil's instigation, and it was said among the people, 'I am of Paul, I of Apollos, and I of Cephas' (1 Cor. 1:12), the Churches were governed by the common council of the presbyters.

Postquam vero unusquisque eos quos baptizaverat suos putabat esse, non Christi, in toto orbe decretum est, ut unus de presbyteris 695 electus superponeretur caeteris, ad quem omnis Ecclesiae cura pertineret, et schismatum semina tollerentur. Putet [Al. putat] aliquis non Scriptorum, sed nostram esse sententiam, episcopum et presbyterum unum esse, et aliud aetatis, aliud esse nomen officii: relegat Apostoli ad Philippenses verba dicentis: Paulus et Timotheus servi Jesu Christi, omnibus sanctis in Christo Jesu, qui sunt Philippis, cum [Al. et] episcopis et diaconis, gratia vobis et pax (Philipp. I, 1, 2), et reliqua. Philippi una est urbs Macedoniae, et certe in una civitate plures, ut nuncupantur, episcopi esse non poterant. Sed quia eosdem episcopos illo tempore quis et presbyteros appellabant: propterea indifferenter de episcopis quasi de presbyteris est locutus. Adhuc hoc alicui videatur ambiguum, nisi altero testimonio comprobetur. In Actibus apostolorum scriptum est, quod cum venisset Apostolus Miletum, miserit Ephesum, et vocaverit presbyteros Ecclesiae ejusdem, quibus postea inter caetera sit locutus: Attendite vobis, et omni gregi, in quo vos Spiritus sanctus posuit episcopos pascere Ecclesiam Domini, quam acquisivit per sanguinem suum (Act. XX, 28). Et hic diligentius observate, quomodo unius civitatis Ephesi presbyteros vocans, postea eosdem episcopos dixerit. Si quis vult recipere eam Epistolam, quae sub nomine Pauli ad Hebraeos scripta est, et ibi aequaliter inter plures Ecclesiae cura dividitur. Siquidem ad plebem scribit: Parete principibus vestris, et subjecti estote: ipsi enim sunt qui vigilant pro animabus vestris, quasi rationem reddentes, ne suspirantes hoc faciant: siquidem hoc utile vobis est (Hebr. XIII, 17). Et Petrus, qui ex fidei firmitate nomen accepit, in Epistola sua loquitur dicens: Presbyteros ergo in vobis obsecro compresbyter, et testis Christi passionum, qui et ejus gloriae quae in futuro revelanda est, socius sum, pascite eum qui in vobis est, gregem Domini, non quasi cum necessitate, sed voluntarie (I Petr. V, 1, 2). Haec propterea, ut ostenderemus apud veteres eosdem fuisse presbyteros quos et episcopos: paulatim vero ut dissensionum plantaria evellerentur, ad unum omnem sollicitudinem esse delatam. Sicut ergo presbyteri sciunt se ex Ecclesiae consuetudine ei qui sibi praepositus fuerit, esse subjectos: ita episcopi noverint 696 se magis consuetudine, quam dispositionis Dominicae veritate, presbyteris esse majores, et in commune debere Ecclesiam regere, imitantes Moysen, qui cum haberet in potestate solum praeesse populo Israel, septuaginta elegit, cum quibus populum judicaret (Num. XI). Videamus igitur qualis presbyter, sive episcopus ordinandus sit.

But after each one began to consider those whom he had baptized as his own, and not Christ's, it was decreed throughout the whole world that one of the presbyters 695 should be chosen and placed over the others, to whom the entire care of the Church would pertain, and the seeds of schism be removed. Should anyone think that this is our opinion and not that of the Scriptures—that bishop and presbyter are one, and that one is a name of age, the other of office—let him reread the words of the Apostle to the Philippians, saying: 'Paul and Timothy, servants of Jesus Christ, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: Grace to you and peace' (Phil. 1:1-2), and the rest. Philippi is a single city of Macedonia, and certainly in one city there could not be several 'bishops,' as they are now called. But because at that time they called the same men bishops who were also presbyters, he therefore spoke of the bishops as if of the presbyters, without distinction. This might still seem ambiguous to someone, unless it is proven by another testimony. In the Acts of the Apostles it is written that when the Apostle had come to Miletus, he sent to Ephesus and called the presbyters of that same church, to whom he later spoke, among other things: 'Take heed to yourselves and to all the flock, in which the Holy Spirit has placed you as bishops, to shepherd the Church of the Lord, which he purchased with his own blood' (Acts 20:28). And here observe more diligently how, calling the presbyters of the one city of Ephesus, he afterwards called the same men bishops. If anyone is willing to accept that Epistle which is written under the name of Paul to the Hebrews, there too the care of the Church is divided equally among several. Indeed, he writes to the people: 'Obey your leaders and be subject to them, for they are the ones who watch over your souls, as those who will have to give an account, so that they may do it without groaning: for this is profitable for you' (Heb. 13:17). And Peter, who received his name from the firmness of his faith, speaks in his Epistle, saying: 'Therefore, I, a fellow presbyter and a witness of Christ's sufferings, and also a partaker of the glory that is to be revealed in the future, exhort the presbyters among you: shepherd the flock of the Lord that is among you, not as though under compulsion, but voluntarily' (1 Pet. 5:1-2). We have said these things in order to show that among the ancients, presbyters were the same as bishops; but little by little, so that the seedlings of dissension might be rooted out, the entire responsibility was transferred to one person. Therefore, just as the presbyters know that they are subject by the custom of the Church to the one who is placed over them, so let the bishops know that they 696 are superior to the presbyters more by custom than by the truth of the Lord's ordinance, and that they ought to govern the Church in common, imitating Moses, who, although he had the power to preside alone over the people of Israel, chose seventy with whom he might judge the people (Num. 11). Let us see, therefore, what sort of presbyter, or bishop, is to be ordained.

(Vers. 6.) Si quis est sine crimine, unius uxoris vir, filios habens fideles, non in accusatione luxuriae, aut non subditos. Primum itaque sine crimine sit: quod puto alio verbo ad Timotheum irreprehensibilem nominatum (I Tim. III): non quod eo tantum tempore quo ordinandus est, sine ullo sit crimine, et praeteritas maculas nova conversatione diluerit: sed ex eo tempore quo in Christo renatus est, nulla peccati conscientia remordeatur. Quomodo enim potest praeses Ecclesiae auferre malum de medio ejus, qui in delicto simili corruperit? Aut qua libertate corripere peccantem, cum tacitus sibi ipse respondeat, eadem admisisse quae corripit? Itaque qui episcopatum desiderat, bonum opus desiderat. Opus, inquit, non honorem, non gloriam. Oportet autem illum et testimonium habere bonum ab his qui foris sunt, ut non in opprobrium incidat, et in laqueum diaboli. Quod autem ait, unius uxoris vir, sic intelligere debemus: ut non omnem monogamum digamo putemus esse meliorem; sed quo is possit ad monogamiam et continentiam cohortari, qui sui exemplum praeferat in docendo. Esto quippe aliquem adolescentulum conjugem perdidisse, et carnis necessitate superatum, accepisse uxorem secundam, quam et ipsam statim amiserit, et deinceps vixerit continenter; alium vero usque ad senectam habuisse matrimonium, et uxoris usum, ut plerique existimant felicitatem, numquam a carnis opere cessasse: quis vobis e duobus videtur esse melior, pudicitior, continentior? Utique ille qui infelix etiam in secundo matrimonio fuit, et postea pudice, et sancte conversatus est, et non is qui ab uxoris amplexu nec senili est separatus aetate. Non sibi ergo applaudat, quicumque quasi monogamus eligitur, quod omni digamo sit melior, cum in eo magis sit electa felicitas, quam voluntas. Quidam de hoc loco ita sentiunt: Judaicae, inquit, consuetudinis fuit, vel binas uxores habere, vel plures: quod etiam in veteri Lege de Abraham et Jacob legimus: et hoc nunc volunt esse praeceptum, ne is qui episcopus eligendus est, uno tempore duas pariter habeat uxores. Multi superstitiosius magis quam verius, etiam eos qui cum Gentiles fuerint, et unam uxorem habuerint, qua amissa, post baptismum Christi, alteram duxerint, putant in sacerdotio non legendos: cum utique, si hoc observandum sit, illi magis ab episcopatu arceri debeant, qui vagam per meretrices ante exercentes libidinem, unam regenerati uxorem acceperint: et multo detestabilius sit fornicatum esse cum pluribus, quam digamum reperiri; quia in alio infelicitas matrimonii est, in alio ad peccandum prona lascivia.

(Verse 6) If any man be without crime, the husband of one wife, having faithful children, not accused of riot, or unruly. First, therefore, let him be without crime: which I think is called by another word, irreprehensible, in the letter to Timothy (1 Tim. 3): not that he should be without any crime only at the time he is to be ordained, and have washed away past stains by a new way of life, but that from the time he was reborn in Christ, he should not be tormented by the consciousness of any sin. For how can the head of the Church remove evil from its midst, if he has fallen into a similar offense? Or with what freedom can he correct a sinner, when he silently answers to himself that he has committed the same things he is correcting? Therefore, he that desireth the office of a bishop, desireth a good work. A work, he says, not an honor, not glory. Moreover, he must also have a good report from those who are without, lest he fall into reproach and the snare of the devil. As for what he says, the husband of one wife, we should understand it thus: not that we should think every monogamous man is better than a digamous one (a man married twice), but that he who is to exhort others to monogamy and continence (*continentia*) should offer his own example in his teaching. Suppose, for instance, that a certain young man lost his spouse and, overcome by the necessity of the flesh, took a second wife, whom he also lost immediately, and thereafter lived continently; while another man had a marriage until old age and, in the use of his wife—which many consider happiness—never ceased from the work of the flesh: which of the two seems to you to be better, more chaste, more continent? Surely it is the one who was unfortunate even in his second marriage, and afterwards lived chastely and holily, and not he who was not separated from his wife's embrace even in his old age. Therefore, let not anyone who is chosen as if he were monogamous applaud himself for being better than every digamous man, since in his case it is more a matter of chosen fortune than of will. Some interpret this passage thus: it was, they say, a Jewish custom to have either two wives or more, which we also read of Abraham and Jacob in the old Law; and they wish this now to be the precept, that he who is to be chosen bishop should not have two wives at the same time. Many, more superstitiously than truthfully, think that even those who, when they were Gentiles, had one wife, and after losing her, took another after the baptism of Christ, should not be chosen for the priesthood: when, surely, if this is to be observed, those should rather be kept from the episcopate who, having previously practiced wandering lust with prostitutes, took one wife after being reborn; and it is much more detestable to have fornicated with many than to be found a digamous man, because in the one case there is the misfortune of marriage, in the other a lust prone to sin.

Montanus et qui Novati schisma sectantur, nomen sibi munditiae praesumpserunt: putantque secunda matrimonia ab Ecclesiae communione prohibenda: cum Apostolus de episcopis et presbyteris hoc praecipiens, utique in caeteris relaxarit: non quod hortetur ad secunda matrimonia; sed quod necessitati carnis indulgeat. Scripsit et Tertullianus de Monogamia librum haeticum: quem Apostolo contraire, nemo qui Apostolum legerit, ignorabit. Et quidem esse sine crimine episcopum, sive presbyterum, et unam uxorem habere, in nostra est potestate. Caeterum illud quod sequitur: Habere filios fideles, non in accusatione luxuriae, ac non subditos, extra nostram est voluntatem. Esto quippe, parentes bene instituisse liberos suos, et a parva aetate semper Dominicis erudisse praeceptis: hi si postea se luxuriae dederint, et superati vitiis, libidini frena permiserint, numquid culpa ad parentes redundabit, et sanctitatem patris filii peccata maculabunt? Si quis bene erudit filios suos, in his puto fuisse et Isaac, qui utique Esau filium suum bene instituisse credendus est. Verum Esau fornicarius, et profanus, pro una esca vendidit primogenita sua (Gen. XV). Samuel quoque qui talis fuit, ut invocaret Dominum, et Dominus exaudiret eum, et in tempore messis pluviam hyemis impetraret, habuit filios qui declinaverunt post avaritiam, et accipiebant munera, et tam iniqui iudices exstiterunt, ut populus nequaquam ferens, regem sibi in similitudinem caeterarum gentium postulare (I Reg. XII). Ergo si electio sacerdotum fieret, et Isaac propter Esau, et Samuel propter filios suos, indigni sacerdotio putarentur. Et cum peccata parentum filiis non imputentur, nequaquam jam illa vigente sententia, parentes uvam acerbam comederunt, et dentes filiorum obstupuerunt (Ezech. XVIII, 2), filiorum vitia parentibus praejudicabunt? Primum itaque dicendum est, quod tam sanctum nomen sit sacerdotii, ut nobis etiam ea quae extra nos sunt posita, reputentur, non quo propter vitia nostra episcopi non fiamus: sed quod propter filiorum incontinentiam ab hoc gradu arcendi simus. Qua enim libertate possumus alienos filios corripere, et docere quae recta sunt: cum nobis statim possit qui fuerit correptus ingerere: Ante doce filios tuos? Aut qua fronte extraneum corripio fornicantem, cum mihi conscientia mea ipsa respondeat: Exhaereda ergo fornicantem filium: abjice filios tuos vitiis servientes? Cum autem nequam filius in una tecum conveniat domo, tu audes ab alterius oculo festucam detrahare, in tuo trabem non videns (Matth. VII et Luc. VI)?

Montanus and those who follow the schism of Novatus have presumed for themselves a name for purity; and they think that second marriages should be forbidden from the communion of the Church: whereas the Apostle, by commanding this concerning bishops and presbyters, has certainly relaxed it for others: not that he encourages second marriages, but that he indulges the necessity of the flesh. Tertullian also wrote a heretical book, *On Monogamy*, which anyone who has read the Apostle will not fail to know contradicts the Apostle. And indeed, for a bishop or presbyter to be without crime and to have one wife is within our power. But that which follows—to have faithful children, not accused of riot, or unruly—is outside our will. For suppose that parents have instructed their children well, and from a young age have always educated them in the Lord's precepts: if these children later give themselves over to debauchery and, overcome by vices, give free rein to lust, will the fault rebound upon the parents, and will the sins of the son stain the father's sanctity? If anyone has educated his sons well, I think Isaac was among them, who surely must be believed to have instructed his son Esau well. But Esau, a fornicator and profane person, for one morsel of meat sold his birthright (Gen. 15). Samuel also, who was such that he called upon the Lord and the Lord heard him, and in the time of harvest obtained the rain of winter, had sons who turned aside after avarice, and took bribes, and were such unjust judges that the people, unable to bear it, demanded a king for themselves after the likeness of the other nations (1 Kings 12). Therefore, if the election of priests were to take place, both Isaac on account of Esau, and Samuel on account of his sons, would be deemed unworthy of the priesthood. And since the sins of the parents are not imputed to the children, with that sentence no longer in force, the parents have eaten sour grapes, and the children's teeth are set on edge (Ezek. 18:2), will the vices of the children prejudice the parents? First, therefore, it must be said that the name of the priesthood is so holy that even those things which are placed outside of us are reckoned to us; not that we do not become bishops because of our own vices, but that we are to be kept from this rank because of the incontinence of our sons. For with what freedom can we correct others' sons and teach them what is right, when he who has been corrected can immediately retort to us: "First teach your own sons"? Or with what face do I correct a stranger who fornicates, when my own conscience answers me: "Then disinherit your fornicating son; cast off your sons who are slaves to vice"? When, moreover, a wicked son lives with you in the same house, do you dare to pull the speck out of another's eye, not seeing the beam in your own (Matt. 7 and Luke 6)?

Non itaque justus polluitur ex filiorum vitiis: sed libertas ab Apostolo Ecclesiae principi reservatur: quod talis fiat qui non timeat propter vitia liberorum extraneos reprehendere. Deinde etiam illud est inferendum adversum eos qui de episcopatu intumescunt, et putant se non dispensationem Christi, sed imperium consecutos: quia non statim omnibus his meliores sint, quicumque episcopi non fuerint ordinati: et ex eo quod electi sunt, ipsi se magis existiment comprobatos: sed intelligant propterea quosdam a sacerdotio remotos, quia eos vitia liberorum impediunt. Si autem peccata filiorum justum ab episcopatu prohibent: quanto magis unusquisque se considerans, et sciens, quia potentes potenter tormenta patientur (Sap. VI), retrahet se ab hoc non tam honore quam onere: et aliorum locum, qui magis digni sunt, non ambiet occupare! Ad extremum hoc dicendum est in Scripturis per filios λογισμοὺς, id est, cogitationes; per filias vero, πράξεις, id est, opera intelligi, et eum nunc praecipi debere Episcopum fieri, qui et cogitationes, et opera in sua habeat potestate, et vere credat in Christo, et nulla subreptium vitiorum labe maculetur.

(Vers. 7.) Oportet enim episcopum sine crimine esse, tamquam Dei dispensatorem: non protervum, non iracundum, non vinolentum, non percussorem, non turpis lucri appetitorem. Quaeritur ergo inter dispensatores, ut fidelis quis inveniatur: et non comedens et bibens cum ebriosis, percutiat servos et ancillas; sed incertum Dei exspectet adventum, et det conservis in tempore cibaria.

Inter villicum autem et familiam haec sola distantia est quod conservus praepositus est conservis suis. Sciat itaque episcopus et presbyter, sibi populum conservum esse, non servum. Caetera quae sequuntur, in nobis posita sunt: Non protervum, id est, non tumentem et placentem sibi quod episcopus sit, sed quasi bonum villicum, id requirentem, quod pluribus prosit.

Non iracundum. Iracundus est, qui semper irascitur, et ad levem responsionis auram atque peccati, quasi a vento folium commovetur. Et revera nihil est foedius praeceptore furioso, qui cum debeat esse mansuetus (et secundum illud quod scriptum est (I Tim. II): Servum autem Domini non oportet rixari; sed humilem esse ad omnes, doctorem, patientem, in mansuetudine erudiantem eos qui contra veniunt), ille e diverso torvo vultu, trementibus labiis, rugata fronte, effrenatis conviciis, facie inter pallorem ruboremque variata, clamore perstrepat: et errantes non tam ad bonum retrahat, quam ad malum sua saevitia praecipitet; inde est quod et Salomon ait: Ira perdit etiam sapientes (Prov. XXI);

Therefore, a just man is not polluted by the vices of his sons, but freedom is reserved by the Apostle for the leader of the Church, so that he may be such a man as does not fear to reprehend strangers on account of the vices of his own children. Then, this too must be brought against those who are puffed up about the episcopate, and think they have obtained not a stewardship of Christ, but an empire: that they are not immediately better than all those who have not been ordained bishops, and from the fact that they have been chosen, they should not think themselves more approved; but they should understand that some have been kept from the priesthood for the reason that the vices of their children hindered them. But if the sins of his sons prohibit a just man from the episcopate, how much more should each one, considering himself and knowing that the mighty shall be mightily tormented (Wis. 6), withdraw himself from this, which is not so much an honor as a burden, and not ambitiously seek to occupy the place of others who are more worthy! Finally, this must be said: that in the Scriptures, by "sons" are understood *logismoι* (λογισμοὺς), that is, thoughts; and by "daughters," *praxeis* (πράξεις), that is, deeds; and that he is now commanded to be made a Bishop who has both his thoughts and his deeds in his own power, and truly believes in Christ, and is not stained by any blemish of creeping vices.

(Verse 7) For a bishop must be blameless, as a steward of God: not arrogant, not quick-tempered, not given to wine, not a striker, not greedy for sordid gain. Therefore, it is required of stewards that one be found faithful: not eating and drinking with the drunkards, beating the male and female servants; but that he should await the uncertain coming of God, and give his fellow servants their portion of food in due time.

Moreover, between the steward and the household, this is the only difference: that a fellow servant is placed over his fellow servants. Therefore, let the bishop and the presbyter know that the people are their fellow servants, not their slaves. The other things that follow are placed within us: "Not arrogant," that is, not puffed up and pleased with himself for being a bishop, but as a good steward, seeking that which benefits the many.

"Not quick-tempered." A quick-tempered person is one who is always angry, and at the slightest breath of a reply or a sin, is moved like a leaf by the wind. And truly, nothing is more foul than a furious teacher, who, when he ought to be gentle (and according to that which is written (1 Tim. 2): "But the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves"), he, on the contrary, with a grim look, trembling lips, a wrinkled brow, unbridled insults, his face varying between pallor and redness, should roar with shouting; and not so much draw back the erring to what is good, as precipitate them into evil by his own savagery. Hence it is that Solomon also says: "Anger destroys even the wise" (Prov. 21).

Et: Ira viri justitiam Dei non operatur (Jacob. I, 20). Neque vero qui aliquando irascitur, iracundus est: sed ille dicitur iracundus, qui crebro hac passione superatur.

Prohibet quoque episcopum esse vinolentum, de quo ad Timotheum scribitur: Non multo vino deditum (I Tim. III, 8). Quale est autem episcopum videre vinolentum, ut sensu occupato, vel exaltet risum contra gravitatis decorem, et labiis dissolutis cachinnet: vel si paululum tristis cujusdam rei fuerit recordatus, inter pocula in singultus prorumpat et lacrymas. Longum est ire per singula, et insanias quas ebrietas suggerit, explicare. Videas alios pocula in tela vertentes, scyphum in faciem jacere convivae: alios scissis vestibus in vulnera aliena proruere: alios clamare: alios dormire: qui plus biberit, fortior computatur: accusationis occasio est, adjuratum per regem, frequentius non bibisse. Vomunt ut bibant, bibunt ut vomant. Digestio ventris, et guttur, uno occupantur officio. Hoc nunc dixisse sufficiat, quod secundum Apostolum, in vino luxuria est. Et ubicumque saturitas atque ebrietas fuerint, ibi libido dominetur. Specta ventrem et genitalia, pro qualitate vitiorum ordo membrorum. Numquam ego ebrium castum putabo, qui et si vino consopitus dormierit, tamen potuit peccare per vinum.

Miramur autem Apostolum in episcopis sive presbyteris damnassee vinolentiam, cum in vetere quoque lege praeceptum sit, sacerdotes cum ingrediuntur templum ministrare Deo, vinum omnino non bibere (Levit. X): et Nazaraeum quamdiu sanctam comam nutriat, et nihil contaminatum, nihil mortale conspiciat, et a vino abstinere, et ab uva passa, et a dilutiori quae solet ex vinaceis fieri, potione, omnique sicera, quae mentem ab integra sanitate pervertit (Num. VI). Dicat quisque quod volet: ego loquor conscientiam meam: scio mihi abstinentiam, et nocuisse intermissam, et profuisse repetitam.

Post vinolentiam autem hoc praecipit, ne percussor sit: quod quidem et simpliciter intellectum aedificat audientem, ne facile manum porrigat ad caedendum: ne in os alterius verberandum insanus erumpat. Melius autem est, ut non percussorem illum dicamus esse, qui mansuetus et patiens, scit in tempore quid loquendum sit, quidve tacendum: nec sermone inutili, conscientiam percutit infirmorum. Non enim Apostolus ecclesiae principem formans, vetat esse pugilem et pancratiasten [παγκρατιαστήν, id est, athletam] (quod etiam in plebeio et quocumque gentili si fuerit, reprehenditur), sed hoc ut dixi: ne contumeliosus et garrulus perdat eum, 701 quem potuit modestia et lenitate corrigere.

And: "The wrath of man worketh not the righteousness of God" (James 1:20). Nor, indeed, is he who is sometimes angry a quick-tempered man; but he is called quick-tempered who is frequently overcome by this passion.

He also forbids a bishop to be given to wine, about which it is written to Timothy: "Not given to much wine" (1 Tim. 3:8). But what a thing it is to see a bishop given to wine, so that with his senses clouded, he either bursts into laughter against the decorum of gravity, and cackles with loosened lips; or if he has recalled some slightly sad matter, he breaks forth into sobs and tears amidst his cups. It would be tedious to go through every single thing, and to explain the madnesses which drunkenness suggests. You might see some turning their cups into weapons, throwing a goblet in a fellow diner's face; others, with torn clothes, rushing into others' wounds; some shouting; others dozing off; he who has drunk the most is counted the strongest; it is an occasion for accusation not to have drunk more frequently when adjured by the king. They vomit so that they may drink, they drink so that they may vomit. The digestion of the belly and the throat are occupied with one and the same function. Let it suffice for now to have said this, that according to the Apostle, in wine there is debauchery. And wherever there is satiety and drunkenness, there lust will reign. Look at the belly and the genitals; the order of the members corresponds to the quality of the vices. I will never consider a drunkard to be chaste, who, even if he sleeps, lulled by wine, was nevertheless able to sin through wine.

But do we wonder that the Apostle condemned drunkenness in bishops or presbyters, when in the old law also it was commanded that priests, when they enter the temple to minister to God, should not drink wine at all (Leviticus 10); and that the Nazirite, as long as he nourishes his sacred hair, and sees nothing contaminated, nothing mortal, should abstain from wine, and from raisins, and from the weaker drink which is usually made from grape-skins, and from every strong drink (*sicera*) which perverts the mind from its sound integrity (Numbers 6)? Let each say what he will: I speak my conscience: I know that for me, abstinence, when interrupted, has been harmful, and when resumed, has been beneficial.

After drunkenness, however, he commands this, that he not be a striker: which, indeed, even when understood simply, edifies the hearer, that he not easily stretch out his hand to strike, nor break out in a mad rage to beat another's face. It is better, however, that we say he is not a striker who, being gentle and patient, knows what should be said and what should be kept silent in due time, and does not strike the conscience of the weak with useless speech. For the Apostle, in forming a prince of the church, does not forbid him to be a boxer or a pancratiast (that is, an athlete) (which is reprehensible even in a common person or any gentile), but this, as I have said: that he not, being insulting and garrulous, destroy him whom he could have corrected with modesty and gentleness.

Turpis quoque lucri appetitus ab eo qui episcopus futurus est, esse debet alienus. Sunt enim multi docentes quae non oportet, turpis lucri gratia: qui totas domos subvertunt, et putant quaestum esse pietatem. Melior autem est, juxta Salomonem, modica acceptio cum justitia, quam multa genimina [Al. germinata] cum iniquitate (Prov. XVI, 8): et magis eligendum in paupertate nomen bonum, quam in divitiis nomen pessimum. Episcopus qui imitator Apostoli esse cupit, habens victum et vestitum, his tantum debet esse contentus (I Tim. VI). Qui altario servierint, de altario vivant (I Cor. IX). Vivant, inquit, non divites fiant. Unde et aes nobis excutitur de zona: et una tantum tunica induimur (Matt. X et Marc. VI): nec de crastino cogitamus. Turpis lucri appetitio est, plusquam de praesentibus cogitare. Hucusque quid non debeat habere episcopus sive presbyter, Apostoli sermone praeceptum est: nunc econtrario quid habere debeat, explicatur.

(Vers. 8, 9.) Sed hospitalem, bonorum amatorem, castum, justum, sanctum, continentem, sive abstinenterem, obtinentem eum qui secundum doctrinam est, fidelem sermonem, ut potens sit consolari in doctrina sana, et contradicentes arguere. Ante omnia hospitalitas futuro episcopo denuntiatur. Si enim omnes illud de Evangelio audire desiderant: Hospes fui, et suscepistis me (Matt. XXV, 35): quanto magis episcopus, cujus domus omnium commune esse debet hospitium! Laicus enim unum aut duos, aut paucos recipiens, implebit [Al. implevit] hospitalitatis officium. Episcopus nisi omnes receperit, inhumanus est.

Sed vereor ne, quomodo regina Austri veniens a finibus terrae audire sapientiam Salomonis (Matt. XII), judicatura est homines temporis sui: et viri Ninivitae, acta poenitentia ad praedicationem Jonae, condemnabunt eos qui majorem Jona Salvatorem audire contempserunt: sic plurimi in populis episcopos judicent, subtrahentes se ab ecclesiastico gradu, et ea quae episcopo non conveniunt exercentes; de quibus puto et Joannem ad Caium scribere: Charissime, fideliter facis quodcumque operaris in fratribus, et hoc peregrinis, qui testimonium dederunt dilectioni tuae coram Ecclesia: quos optime facis, si praemiseris Deo digne: pro nomine enim Domini 702 exierunt, nihil accipientes a gentilibus (III Joan. 5 seqq.). Et vere sancto Spiritu in se loquente, quod futurum erat in Ecclesiis, jam tunc reprehendit dicens: Scripsi etiam Ecclesiae: sed qui primatus agere cupit eorum, Diotrephes [Al. Dioprepes], non recipit nos. Propterea cum venero, admonebo ejus opera, quae facit malis verbis detrahens de nobis: et non sufficit ei quod ipse non recipit fratres, sed et volentes prohibet, et de Ecclesia ejicit.

The appetite for sordid gain should also be foreign to him who is to be a bishop. For there are many who teach things they ought not, for the sake of sordid gain, who subvert whole houses and think that godliness is a means of gain. But better, according to Solomon, is a little with righteousness, than great revenues with iniquity (Prov. 16:8); and a good name in poverty is to be chosen rather than a bad name in riches. A bishop who desires to be an imitator of the Apostle, having food and clothing, ought to be content with these alone (1 Tim. 6). "They which minister at the altar should live of the altar" (1 Cor. 9). "Live," he says, not "become rich." Hence also money is shaken from our belts, and we are clothed with only one tunic (Matt. 10 and Mark 6), nor do we think of the morrow. The appetite for sordid gain is to think of more than present needs. Thus far, it has been commanded by the Apostle's word what a bishop or presbyter should not have; now, on the contrary, what he should have is explained.

(Verses 8, 9) But hospitable, a lover of good men, chaste, just, holy, continent, or abstinent, holding fast to the faithful word which is according to doctrine, that he may be able to console with sound doctrine and to refute those who contradict. Above all, hospitality is enjoined upon the future bishop. For if all desire to hear that word from the Gospel: 'I was a stranger, and you took me in' (Matt. 25:35), how much more a bishop, whose house ought to be a common lodging for all! For a layman, by receiving one or two, or a few, will fulfill the duty of hospitality. But a bishop, unless he receives all, is inhuman.

But I fear that, just as the queen of the South, coming from the ends of the earth to hear the wisdom of Solomon (Matt. 12), will judge the men of her time, and the men of Nineveh, having done penance at the preaching of Jonah, will condemn those who disdained to hear the Savior who is greater than Jonah, so too many among the people may judge the bishops, who withdraw themselves from the ecclesiastical rank and engage in things that are not fitting for a bishop; concerning whom I think John also writes to Gaius: 'Beloved, you do faithfully whatever you do for the brethren, and that for strangers, who have borne witness to your love before the Church; you will do well to send them on their way in a manner worthy of God, for they went forth for the Lord's name's sake, taking nothing from the Gentiles' (3 John 5 ff.). And truly, with the Holy Spirit speaking in him, he even then rebuked what was to come in the Churches, saying: 'I also wrote to the Church; but Diotrephes, who loves to have the preeminence among them, does not receive us.' Therefore, when I come, I will call to remembrance his deeds which he does, prating against us with malicious words; and not content with that, neither does he himself receive the brethren, but he also forbids those who wish to, and casts them out of the Church.

Vere nunc est cernere quod praedictum est, in plerisque urbibus, episcopos, sive presbyteros, si laicos viderint hospitales, amatores bonorum; invidere, fremere, excommunicare, de Ecclesia expellere, quasi non liceat facere quod episcopus non faciat: et tales esse laicos, damnatio sacerdotum sit [Al. est]. Graves itaque eos habent, et quasi cervicibus suis impositos, ut a bono abducant opere, variis persecutionibus inquietant.

Sit autem episcopus et pudicus, quem Graeci *σώφρονα* vocant: et Latinus interpres verbi ambiguitate deceptus, pro pudico, prudentem transtulit.

Si autem laicis imperatur, ut propter orationem abstineant se ab uxorum coitu: quid de episcopo sentiendum est, qui quotidie pro suis populique peccatis, illibatas Deo oblaturus est victimas? relegamus Regum [Al. Regnorum] libros, et inveniemus sacerdotem Abimelech de panibus propositionis noluisse prius dare David et pueris ejus, nisi interrogaret, utrum mundi essent pueri a muliere: non utique aliena, sed conjugis (I Reg. XI). Et nisi eos audisset ab heri et nudius tertius vacasse ab opere conjugali, nequaquam panes quos prius negaverat, concessisset.

Tantum interest inter propositionis panes et corpus Christi, quantum inter umbram et corpora, inter imaginem et veritatem, inter exemplaria futurorum et ea ipsa quae per exemplaria praefigurabantur. Quomodo itaque mansuetudo, patientia, sobrietas, moderatio, abstinencia lucris, hospitalitas quoque et benignitas, praecipue esse debent in episcopo, et inter cunctos laicos eminentia: sic et castitas propria et (ut ita dixerim) pudicitia sacerdotalis, ut non solum ab opere se immundo abstineat, sed etiam a jactu oculi et cogitationis errore, mens Christi corpus confectura sit libera.

Justus quoque et sanctus episcopus 703 esse debet, ut justitiam in populis quibus praeest, exerceat, reddens unicuique quod meretur: nec accipiat personam in iudicio. Inter laici autem et episcopi justitiam hoc interest, quod laicus potest apparere justus in paucis, episcopus vero in tot exercere justitiam potest, quot et subditos habet. Sanctus autem quod Graece *ῥσιος* dicitur, magis id significat, cum ipsa sanctitas est mixta pietati, et ad Deum refertur. Quem enim nos sanctum, Graeci *ἅγιον* vocant: quem autem illi *ῥσιον*, nos pium in Deum possumus appellare.

Truly, what was foretold can now be seen in many cities: bishops, or presbyters, if they see laypeople who are hospitable and lovers of good men, become envious, rage, excommunicate, and expel them from the Church, as if it were not permitted to do what the bishop does not do; and for laypeople to be such is the condemnation of the priests. Therefore, they consider them burdensome and as if imposed upon their own necks, and they harass them with various persecutions to lead them away from their good work.

Moreover, let the bishop be chaste (*pudicus*), whom the Greeks call σῶφρων (sōphrōn); the Latin translator, deceived by the ambiguity of the word, translated it as 'prudent' instead of 'chaste'.

But if laypeople are commanded to abstain from intercourse with their wives for the sake of prayer, what is to be thought of a bishop, who daily is to offer unblemished victims to God for his own sins and those of the people? Let us reread the books of Kings, and we will find that the priest Ahimelech was unwilling to give the bread of the Presence to David and his young men until he had asked whether the young men were clean from women—not, of course, from a strange woman, but from a wife (1 Samuel 21). And if he had not heard that they had been free from the conjugal act since yesterday and the day before, he would by no means have granted the loaves which he had previously denied.

There is as much difference between the bread of the Presence and the body of Christ as there is between a shadow and bodies, between an image and the truth, between types of things to come and those very things which were prefigured by the types. Therefore, just as meekness, patience, sobriety, moderation, abstinence from gain, hospitality, and kindness ought to be preeminently in a bishop, and stand out among all the laity, so also should his own chastity and (so to speak) priestly modesty, so that the mind that is to confection the body of Christ may be free not only from impure acts, but also from a wandering glance and error of thought.

A bishop ought also to be just and holy, so that he may exercise justice among the people over whom he presides, rendering to each what he deserves, and not showing partiality in judgment. The difference between the justice of a layman and that of a bishop is this: a layman can appear just in a few things, but a bishop can exercise justice in as many things as he has subjects. Moreover, 'holy' (*sanctus*), which is called ὅσιος (hosios) in Greek, signifies this more when holiness itself is mixed with piety and is referred to God. For what we call 'holy' (*sanctum*), the Greeks call ἅγιον (hagion); but what they call ὅσιον (hosios), we can call 'pious' (*pium*) toward God.

Sit quoque episcopus et abstinens: non tantum (ut quidam putant) a libidine et ab uxoris amplexu, sed ab omnibus animi perturbationibus: ne ad iracundiam concitetur: ne illum tristitia deiciat: ne terror exagitet, ne laetitia immoderata sustollat. Abstinencia autem in fructibus spiritus ab Apostolo numerata est. Et si exigitur ab omnibus, quanto magis ab episcopo, qui patiens et mansuetus debet vitia ferre peccantium: consolari pusillanimes: sustentare infirmos: nulli malum pro malo reddere; sed vincere in bono malum.

Ad extremum obtineat eum qui secundum doctrinam est fidelem sermonem, ut quomodo sermo Dei fidelis est, et omni acceptione dignus; sic et ille talem se praebeat, ut omne quod loquitur, fide dignum existimetur, et verba ipsius sint regula veritatis. Potens quoque sit eos qui saeculi istius turbinibus exagitantur, consolari, et per sanam doctrinam infirma praecepta destruere. Sana autem doctrina dicitur, ad distinctionem languidae infirmaeque doctrinae. Talis quoque sit, ut contradicentes arguat haereticos sive Iudaeos, et saeculi istius sapientes. Et superiora quidem quae in episcopi virtutibus posuit, ad vitam pertinent. Hoc vero quod ait: Ut potens sit consolari in doctrina sana: et contradicentes arguere, referendum est ad scientiam. Quia si episcopi tantum sit sancta vita, sibi potest prodesse sic vivens. Porro si doctrina et sermone fuerit eruditus, potest se caeterosque instruere: et non solum instruere, et docere suos: sed et adversarios repercutere: qui nisi refutati fuerint atque convicti, facile queunt simplicium corda 704 pervertere.

Hic locus adversus eos facit, qui inertiae se, et otio, et somno dantes, putant peccatum esse, si scripturas legerint: et eos qui in Lege Domini meditantur die ac nocte, quasi garrulos inutilesque contemnunt: non animadvertentes Apostolum post catalogum conversationis episcopi, etiam doctrinam similiter praecepisse.

(Vers. 10, 11.) Sunt enim multi et non subditi, vaniloqui, et mentium deceptores: maxime qui de circumcisione sunt, quibus oportet silentium indici: qui universas subvertunt domos, docentes quae non oportet, turpis lucri gratia. Qui Ecclesiae futurus est princeps habeat eloquentiam cum vitae integritate sociatam, ne opera absque sermone sint tacita, et dicta factis deficientibus erubescant: maxime cum sint non pauci, sed plures: nec subditi, sed protervi, qui non curent illud Psalmistae dicere: Nonne subjecta est Deo anima mea (Ps. LXI, 1)?

Let the bishop also be abstinent: not only (as some think) from lust and the embrace of a wife, but from all disturbances of the soul, lest he be stirred to anger, lest sadness cast him down, lest terror agitate him, lest immoderate joy lift him up. Abstinence, moreover, is numbered by the Apostle among the fruits of the spirit. And if it is required of all, how much more of a bishop, who, being patient and meek, ought to bear the vices of sinners, console the fainthearted, support the weak, render to no one evil for evil, but overcome evil with good.

Finally, let him hold fast to the faithful word which is according to doctrine, so that just as the word of God is faithful and worthy of all acceptance, so too he may show himself to be such that everything he says is deemed worthy of faith, and his words may be a rule of truth. Let him also be able to console those who are tossed about by the tempests of this world, and by sound doctrine to destroy weak precepts. Now, it is called 'sound doctrine' to distinguish it from languid and weak doctrine. Let him also be such that he may refute those who contradict, whether heretics or Jews, and the wise of this world. And indeed, the preceding qualities which he placed among the virtues of a bishop pertain to life. But this which he says, 'that he may be able to console with sound doctrine and to refute those who contradict,' must be referred to knowledge. Because if a bishop's life is only holy, by so living he can profit himself. Furthermore, if he has been instructed in doctrine and discourse, he can instruct both himself and others; and not only instruct and teach his own, but also strike back at adversaries, who, unless they are refuted and convicted, can easily pervert the hearts of the simple.

This passage argues against those who, giving themselves over to inertia, idleness, and sleep, think it a sin to read the scriptures, and who despise as garrulous and useless those who meditate on the Law of the Lord day and night, not noticing that the Apostle, after the list of a bishop's conduct, likewise commanded doctrine as well.

(Verses 10, 11) For there are many who are insubordinate, vain talkers, and deceivers of minds, especially those of the circumcision, who must be silenced, who subvert entire households, teaching what they ought not, for the sake of dishonest gain. He who is to be a leader of the Church should have eloquence joined with integrity of life, lest his works be silent without speech, and his words blush for lack of deeds; especially since there are not a few, but many, who are not submissive but defiant, who do not care to say with the Psalmist: Is not my soul subject to God? (Ps 61:1).

Sed bonam [Al. bonarum] mentium sementem, quae naturaliter habet notitiam Dei, inani persuasione pervertant. Hoc quippe mihi Paulus videtur sensisse, cum dicit *φρεναπάται*: non ut simpliciter Latinus interpretes transtulit, deceptores, sed mentium deceptores. Et quidem sine Scripturarum auctoritate garrulitas non haberet fidem, nisi viderentur perversam doctrinam etiam divinis testimoniis roborare. Hi sunt de circumcisione Judaei, qui tunc temporis nascentem Christi Ecclesiam subvertere nitebantur, et introducere praecepta legalia: de quibus et ad Romanos, et ad Galatas plenius Paulus exsequitur. Et nos ante paucos menses, tria volumina in Epistolae ad Galatas explanatione dictavimus. Tales homines Doctor Ecclesiae, cui animae populorum creditae sunt, Scripturarum debet ratione superare, et silentium illis testimonium pondere imponere: qui non unam, aut paucas domos, sed universas cum dominis familiisque subvertunt, docentes de ciborum differentiis, de sabbati jam olim abolitione, de circumcisionis injuria: atque utinam hoc ipsum zelo fidei facerent, ex parte aliqua posset ignosci, dicente Apostolo: Confiteor, zelum Dei habent, sed non secundum scientiam (Rom. X, 2). Verum quia Deus est venter ipsorum, turpis lucri gratia volunt proprios facere discipulos, 705 ut quasi magistri a sectatoribus suis alantur. Possumus autem et aliter interpretari hoc quod dictum est, turpis lucri gratia: ut putemus Apostolum communi verbo usum, quo omnes haeretici cum perversa docent, se hominum solent asserere lucratores: cum non lucrum sit, sed perditio, animas interficere deceptorum. Contra, qui errantem fratrem suum juxta Evangelium corripuerit, si fuerit ille conversus, lucratus est eum. Quod enim majus lucrum potest esse, aut quid pretiosius, quam si humanam animam quis lucretur? Omnis igitur doctor Ecclesiae, qui ad fidem Christi recta ratione persuadet, honestus lucrator est. Et omnis haeticus, qui quibusdam praestigiis homines fallit et fallitur, loquitur quae non oportet, turpis lucri gratia.

(Vers. 12 seqq.) Dixit quidam ex illis proprius eorum propheta: Cretenses semper mendaces, malae bestiae, ventres pigri. Testimonium hoc verum est: ob quam causam increpa illos acriter, ut sani sint in fide, non attendentes Judaicis fabulis, et mandatis hominum aversantium se a veritate. Quantum ad textum sermonis, et ad continentiam loci pertinet, hoc quod ait: Dixit quidam ex illis proprius eorum propheta, videtur ad eos referri, de quibus superius est locutus: maxime qui de circumcisione sunt: quos oportet refrenari, qui universas domos subvertunt, docentes quae non oportet turpis lucri gratia, et sequatur: dixit quidam ex illis proprius eorum propheta.

But they pervert with empty persuasion the good seed of minds, which naturally has knowledge of God. Indeed, this seems to me what Paul meant when he says *phrenapatai* (φρεναπάται): not as the Latin translator simply rendered it, 'deceivers,' but 'deceivers of minds.' And indeed, their garrulity would have no credibility without the authority of the Scriptures, if they did not seem to strengthen their perverse doctrine even with divine testimonies. These are the Jews of the circumcision, who at that time were striving to subvert the nascent Church of Christ and to introduce legal precepts, about whom Paul treats more fully in his letters to the Romans and to the Galatians. And a few months ago, we ourselves dictated three volumes in explanation of the Epistle to the Galatians. A Doctor of the Church, to whom the souls of the people are entrusted, ought to overcome such men by the reason of the Scriptures, and to impose silence on them by the weight of testimony; for they subvert not one or a few households, but entire ones with their masters and families, teaching about distinctions of foods, about the long-since abolished Sabbath, about the injury of circumcision. And would that they did this out of zeal for the faith, it could in some part be forgiven, as the Apostle says: I confess, they have a zeal for God, but not according to knowledge (Rom. 10:2). But because their god is their belly, for the sake of dishonest gain they wish to make disciples for themselves, so that as masters they may be supported by their followers. We can, however, also interpret what was said, 'for the sake of dishonest gain,' in another way: that we might think the Apostle used a common expression by which all heretics, when they teach perverse things, are accustomed to assert that they are 'winners' of men, when it is not a gain, but a loss, to destroy the souls of the deceived. On the contrary, he who corrects his erring brother according to the Gospel, if that brother is converted, has 'won' him. For what greater gain can there be, or what more precious, than if someone should win a human soul? Therefore, every doctor of the Church who persuades towards the faith of Christ by right reason is an honest 'winner.' And every heretic, who by certain deceptions deceives men and is himself deceived, speaks what he ought not, for the sake of dishonest gain.

(Verses 12 ff.) One of them, their own prophet, said: 'Cretans are always liars, evil beasts, lazy gluttons.' This testimony is true. For this reason, rebuke them sharply, so that they may be sound in the faith, not paying attention to Jewish fables and the commandments of men who turn away from the truth. As far as the text of the discourse and the context of the passage are concerned, what he says, *One of them, their own prophet, said*, seems to refer to those of whom he spoke above: *especially those of the circumcision party, who must be restrained, who subvert entire households, teaching what they ought not for the sake of shameful gain*, and then it would follow: *one of them, their own prophet, said*.

Quia vero in nullo prophetarum qui apud Judaeam vaticinati sunt, hic hexameter versiculus reperitur, videtur mihi dupliciter legendum, ut hoc quod ait: Dixit quidam ex illis proprius eorum propheta, cum superioribus copuletur, hujus rei gratia reliquie Cretae, ut ea quae deerant, corrigeres, et sequatur: dixit quidam ex illis proprius eorum Propheta, id est, Cretensium. Sed quia multa in medio sunt, et hoc absurdum videtur, et forte nemo recipiat: propterea cum superioribus, quae magis vicina sunt, aliter aptandum est, ut legamus: Sunt enim multi et 706 non subditi, vaniloqui, et mentium deceptores, maxime autem qui de circumcissione sunt; quos multos et non subditos, vaniloquos, et mentium deceptores, cum his qui de circumcissione sunt, oportet refrenari, qui universas domos subvertunt, docentes quae non oportet turpis lucri gratia: dixit quidam ex illis proprius eorum Propheta: ut id quod ait, proprius eorum Propheta, non specialiter ad Judaeos, et eos maxime qui de circumcissione sunt, sed ad multos referatur, qui non subditi sunt, et vaniloqui, et mentium deceptores, qui utique quia in Creta erant, Cretenses fuisse credendi sunt. Dicitur autem iste versiculus in Epimenidis Cretensis poetae oraculis reperiri; quem in praesentiarum sive illudens [Al. alludens] prophetam vocavit, quod scilicet tales Christiani, tales habere mereantur prophetas: quomodo et prophetae erant Baal, et prophetae confusionis, et alii offensionum; et quoscumque vitiosos prophetas Scriptura commemorat: sive vere, quia de Oraculis scripserit atque responsis, quae et ipsa futura praenuntient, et ea quae ventura sunt multo ante praedicant. Denique ipse liber, Oraculorum titulo praenotatur: quem quia videbatur divinum aliquid repromittere, propterea Apostolum arbitror inspexisse, ut videret quid gentilium divinatio polliceretur: et in tempore abusum esse versiculo, scribentem ad Titum qui erat Cretae: ut falsos Cretensium doctores proprio insulae doctore conviceret.

Hoc autem Paulus non solum in hoc loco, sed etiam in aliis fecisseprehenditur. In Actibus quippe apostolorum, cum concionaretur ad populum, et in Areopago, quae est curia Atheniensium, disputaret, inter caetera ait: Sicut et quidam de vestris poetis dixerunt: Ipsius enim et genus sumus (Act. XVII), quod hemistichium in Phoenomenis Arati legitur: quem Cicero in Latinum sermonem transtulit; et Germanicus Caesar, et nuper Avienus, et multi, quos enumerare perlongum est.

But since this little hexameter verse is found in none of the prophets who prophesied in Judea, it seems to me it should be read in two ways. One is that what he says, **One of them, their own prophet, said**, is connected with the preceding verses, **For this reason I left you in Crete, that you might correct what was lacking**, and then it would follow: **one of them, their own prophet, said**, that is, of the Cretans. But because many things are in between, and this seems absurd, and perhaps no one would accept it, it must therefore be fitted differently with the preceding verses, which are closer, so that we read: **For there are many who are insubordinate, 706 empty talkers, and deceivers of minds, especially those of the circumcision party**. These many who are insubordinate, empty talkers, and deceivers of minds, along with those of the circumcision party, must be restrained, **who subvert entire households, teaching what they ought not for the sake of shameful gain: one of them, their own prophet, said**. Thus, what he says, **their own prophet**, refers not specifically to the Jews, and especially those of the circumcision party, but to the many who are insubordinate, empty talkers, and deceivers of minds, who, since they were in Crete, are to be believed to have been Cretans. Moreover, this verse is said to be found in the oracles of the Cretan poet Epimenides; whom he called a prophet for the present occasion, either ironically, because, of course, such Christians deserve to have such prophets—just as there were prophets of Baal, and prophets of confusion, and others of offenses, and whatever vicious prophets Scripture mentions—or truly, because he wrote of Oracles and responses, which themselves foretell future things and proclaim long in advance what is to come. Finally, the book itself is entitled **Oracles**; and because it seemed to promise something divine, I think the Apostle inspected it to see what gentile divination might promise, and in due course made use of the verse when writing to Titus, who was in Crete, so that he might convict the false teachers of the Cretans by a teacher from their own island.

Now, Paul is found to have done this not only in this passage, but also in others. Indeed, in the Acts of the Apostles, when he was preaching to the people and disputing in the Areopagus, which is the court of the Athenians, he said among other things: **As some of your own poets have said, 'For we are indeed his offspring'** (Acts 17), a half-line which is read in the **Phaenomena** of Aratus, which Cicero translated into the Latin language, as did Germanicus Caesar, and recently Avienus, and many others whom it would be too long to enumerate.

Ad Corinthios quoque (I Cor. XV, 33), qui et ipsi Attica facundia expoliti; et propter locorum 707 viciniam Atheniensium sapore conditi sunt, de Menandri comoedia versum sumpsit iambicum: Corrumperunt mores bonos colloquia mala Nec mirum si pro opportunitate temporis, gentilium poetarum versibus abutatur: cum etiam de inscriptione arae aliqua commutans, ad Athenienses locutus sit: pertransiens enim, inquit, et contemplanus culturas vestras, inveni et aram in qua superscriptum est: Ignoto Deo. Quod itaque ignorantes colitis, hoc ego annuntio vobis. Inscriptio autem arae non ita erat, ut Paulus asseruit, ignoto Deo, sed ita: Diis Asiae et Europae, et Africae; diis ignotis et peregrinis. Verum quia Paulus non pluribus diis indigebat ignotis, sed uno tantum ignoto Deo, singulari verbo usus est: ut doceret illum suum esse Deum, quem Athenienses in arae titulo praenotassent: et recte eum scientes colere deberent, quem ignorantes venerabantur, et nescire non poterant. Hoc autem Paulus faciebat raro, et ut loci potius quam ostentationis opportunitas exigebat, in morem apium, quae de diversis floribus solent mella componere, et favorum cellulas coaptare.

Sunt qui putent hunc versum de Callimacho Cyrenensi poeta sumptum, et aliqua ex parte non errant. Siquidem et ipse in laudibus Jovis adversus Cretenses scriptitans, qui sepulcrum ejus se ostendere gloriabantur, ait: Cretenses semper mendaces: qui et sepulcrum ejus sacrilega mente fabricati sunt. Verum, ut supra diximus, integer versus de Epimenide poeta ab Apostolo sumptus est; et ejus Callimachus in suo poemate est usus exordio. Sive vulgare proverbium, quo Cretenses fallaces appellabantur, sine furto 708 alieni operis in metrum retulit.

Putant quidam Apostolum reprehendendum, quod imprudenter lapsus sit; et [Al. ut] dum falsos doctores arguit, illum versiculum comprobarit: quod propterea Cretenses dicuntur [Al. dicunt] esse fallaces, quod Jovis sepulcrum inane construxerint. Si enim, inquiunt Epimenides sive Callimachus, propterea Cretenses fallaces, et malas bestias arguunt, et ventres pigros, quod divina non sentiant; et Jovem, qui regnet in coelo, in sua insula fingant sepultum: et hoc quod illi dixerunt, esse verum Apostoli sententia comprobatur: sequitur Jovem non mortuum esse, sed vivum. Imperite igitur Paulus idololatriae destructor, dum adversus perversos doctores agit, deos quos impugnabat, asseruit.

To the Corinthians also (1 Cor. 15:33), who were themselves polished with Attic eloquence and, due to the 707 proximity of the places, seasoned with the flavor of the Athenians, he took an iambic verse from a comedy of Menander: *Bad company corrupts good morals*. Nor is it surprising if, for the opportunity of the moment, he makes use of verses from gentile poets, since he also, by changing something from the inscription of an altar, spoke to the Athenians, saying: *For as I passed by and observed your objects of worship, I found also an altar on which was inscribed: 'To the Unknown God.'* What therefore you worship as unknown, this I proclaim to you. The inscription on the altar, however, was not as Paul asserted, *to the unknown God*, but thus: *To the gods of Asia and Europe, and Africa; to the unknown and foreign gods.* But because Paul did not need many unknown gods, but only one unknown God, he used the singular word, to teach that this was his God, whom the Athenians had noted in the altar's title; and that they ought to worship knowingly him whom they venerated in ignorance, and could not fail to know. Paul, however, did this rarely, and as the opportunity of the place rather than of ostentation demanded, in the manner of bees, which are accustomed to compose honey from diverse flowers and to fit together the cells of the honeycomb.

There are some who think this verse is taken from the poet Callimachus of Cyrene, and in some part they are not mistaken. For he too, writing in praise of Jove against the Cretans, who boasted of showing his tomb, said: *Cretans are always liars: for they have also fabricated his tomb with a sacrilegious mind.* But, as we said above, the entire verse was taken by the Apostle from the poet Epimenides; and Callimachus used its beginning in his own poem. Or perhaps he rendered a common proverb, by which Cretans were called deceitful, into meter without the theft 708 of another's work.

Some think the Apostle should be reprehended for having imprudently erred; and that while he was arguing against false teachers, he approved that little verse, because of which the Cretans are said to be deceitful, namely, that they constructed an empty tomb for Jove. For if, they say, Epimenides or Callimachus argue that the Cretans are deceitful, and evil beasts, and lazy gluttons, because they do not perceive divine things, and they feign that Jove, who reigns in heaven, is buried on their island; and if what they said is proven to be true by the Apostle's judgment, it follows that Jove is not dead, but alive. Therefore Paul, the destroyer of idolatry, unskilledly, while acting against perverse teachers, asserted the gods whom he was attacking.

Quibus breviter respondendum est, sicut in eo quod ait: Corrumpunt mores bonos colloquia prava [Al. mala]. Et in illo, Ipsius enim et genus sumus, non statim totam Menandri comoediam, et Arati librum probavit; sed opportunitate versiculi abusus est: ita et in praesenti loco non totum opus Callimachi, sive Epimenidis, quorum alter laudes Jovis canit, alter de Oraculis scriptitat, per unum versiculum confirmavit: sed Cretenses tantum mendaces vitio gentis increpavit: non ob illam opinionem, qua sunt arguti a poetis, sed ob ingenitam mentiendi facilitatem, de proprio eos gentis auctore confutans. Qui autem putant totum librum debere sequi eum qui libri parte usus sit, videntur mihi et apocryphum Enoch [Al. apocryphorum Enoc], de quo apostolus Judas in Epistola sua testimonium posuit, inter Ecclesiae Scripturas recipere; et multa alia quae apostolus Paulus de reconditis est locutus. Possumus 709 enim hoc argumento dicere: quia apud Athenienses ignotum Deum colere se dixit, quem illi in ara annotaverant, debere Paulum et caetera, quae in ara scripta fuerant, sequi, et ea quae Athenienses faciebant, facere: quia cum Atheniensibus in cultura ignoti Dei ex parte consenserat. Absit ut argumentum et scholasticam elegantiam in calumniam traham. Nemo est tam sicarius, et tam parricida, tam veneficus, qui non aliquid boni aliquando fecerit. Ergo si unum bonum illius videns probavero, et in caeteris mihi incumbet necessitas, quae mala fuerint approbandi? Si inimicus adversus nos jurgetur et clamitet, nonne inter verba simultatis et rixae aliquid loquetur veritatis? quod et a nobis quoque adversus quos loquitur, non usquequaque reprehenditur. Itaque et Callimachus et Epimenides, non ideo vera dixerunt, Jovem deum esse, et reliqua quae in eorum carminibus continentur, quia Cretenses fallaces sunt; sed in eo tantummodo verum locuti sunt, quia ingenitum Cretensium vitium expressere mendacii: qui quia fallaces sunt, non statim et verum non aliquando dixerunt. Nec enim Jupiter deus idcirco non esset, si Cretenses vera loquerentur; sed tamen illis tacentibus, qui mortuus erat, dei vocabulum non haberet.

Denique ut sciamus Apostolum non fortuito, et ut libet transitorie (ut illi arbitrantur), sed considerate et circumspecte, et ex omni parte se protegentem adversus Cretenses locutum: Testimonium, inquit, hoc verum est; non totum carmen, de quo testimonium sumptum, non universum opus: sed tantum hoc testimonium, hic versiculus quo mendaces vocantur. Et utique qui in una tantum poematis parte consensit, caetera confutasse credendus est.

To these we must briefly respond, just as in that which says: *Evil conversations corrupt good morals.* And in that other, *For we are indeed his offspring*, he did not immediately approve the entire comedy of Menander and the book of Aratus, but he made use of the verse for the opportunity it presented. So also in the present passage, he did not, by one little verse, confirm the whole work of Callimachus or Epimenides—one of whom sings the praises of Jove, the other writes about Oracles—but he only rebuked the Cretans as liars for the vice of their nation, not on account of that opinion for which they were censured by the poets, but on account of their innate facility for lying, refuting them by an author of their own nation. But those who think that he who has used a part of a book must follow the whole book, seem to me to also receive the apocryphal book of Enoch, from which the apostle Jude in his Epistle drew a testimony, among the Scriptures of the Church; and many other things which the apostle Paul spoke from hidden sources. For 709 by this argument we can say: because he said that he worshipped an unknown God among the Athenians, whom they had noted on an altar, Paul ought to follow the other things that were written on the altar, and to do what the Athenians did, because he had partially agreed with the Athenians in the worship of an unknown God. Far be it from me to turn an argument and scholastic elegance into a calumny. No one is such a murderer, such a parricide, such a poisoner, that he has not sometimes done something good. Therefore, if, seeing one good thing of his, I approve it, will the necessity fall upon me to approve the other things that were evil? If an enemy should quarrel and shout against us, will he not, amidst words of animosity and strife, speak some truth? which is not entirely reprehended even by us against whom he speaks. And so, Callimachus and Epimenides did not speak truth in saying that Jove is a god, and the rest of what is contained in their poems, because the Cretans are deceitful; but they spoke truth only in this, that they expressed the innate vice of lying of the Cretans. And because they are deceitful, it does not immediately follow that they have not sometimes spoken the truth. For Jupiter would not therefore not be a god, if the Cretans spoke the truth; but yet, with them being silent, he who was dead would not have the name of a god.

Finally, so that we may know that the Apostle spoke against the Cretans not by chance, and fleetingly as he pleased (as they think), but deliberately and circumspectly, and protecting himself on every side: *This testimony*, he says, *is true*; not the whole poem from which the testimony was taken, not the entire work, but only this testimony, this verse by which they are called liars. And certainly, he who agreed with only one part of the poem must be believed to have refuted the rest.

Quomodo autem vel Cretenses mendaces, et stulti Galatae, vel dura cervice Israel, vel unaquaeque provincia proprio vitio denotetur, in Epistola Pauli ad Galatas disseruimus. Et quia nihil amplius est quod hic possimus afferre, illo contenti sumus. Quamobrem increpa, ait, illos acriter: mendaces quippe sunt, et malae bestiae, et ventres pigri: qui falsa persuadent, qui ferarum ritu sanguinem sitiunt deceptorum: et non cum silentio operantes, suum panem manducant: quorum deus 710 venter est, et gloria in confusione eorum: et increpa, ut sani sint in fide.

De qua fidei sanitate et in consequentibus loquitur: Senes sobrios esse, honestos, pudicos, sanos in fide, et charitate, et patientia: ad quam fidei similitudinem, doctrinae quoque sanitas appellatur. Erit, ait [Al. enim], tempus quando sanae doctrinae non acquiescent. Sunt et sermones sanitatis, de quibus ad Timotheum in prima Epistola loquitur: Si quis aliter docet, et non acquiescit sanis sermonibus Domini nostri Jesu Christi, et quae secundum pietatem est doctrinae (I Tim. VI, 3). Et in secunda: Exemplum habens sanorum verborum quae a me audisti (II Tim. I, 13). Qui hanc habent fidei et doctrinae sanitatem atque verborum, non attendent Judaicis fabulis et mandatis hominum aversantium se a veritate. Acquiescamus paulisper Judaeis, et eorum, qui apud eos sapientes vocantur, patienter ineptias audiamus; et tunc intelligemus quae sunt [Al. sint] Judaicae fabulae sine auctoritate Scripturae, sine ulla assertionem rationis, animalia quaedam et fabulosa fingentium, de quibus Isaías prophetavit, dicens: Populus hic labiis me honorat, cor autem eorum longe est a me. Sine causa autem me colunt: docentes doctrinas et mandata hominum (Isai. XXIX, 13). Quod testimonium Salvator in Evangelio comprobans, arguit eos Legi Dei mandata hominum praetulisse. Deus quippe ait: Honora patrem et matrem: Illi vero tradiderunt: Quia quicumque dixerit patri et matri: munus quodcumque est ex me, tibi proderit, et non honorificabit patrem suum et matrem (Matth. XV, 3 seqq.). Si quis post adventum Christi conciditur, et non circumciditur: Judaicis servit fabulis et mandatis hominum aversantium veritatem [Al. veritate]. Non enim qui in manifesto Judaeus est, sed qui in occulto: et circumcisio cordis in spiritu, non littera.

Moreover, how the Cretans are liars, and the Galatians foolish, and Israel stiff-necked, and how each province is marked by its own vice, we have discussed in the Epistle of Paul to the Galatians. And since there is nothing more that we can bring forward here, we are content with that. Therefore, he says, **rebuke them sharply**: for they are liars, and evil beasts, and lazy gluttons, who persuade with falsehoods, who in the manner of wild beasts thirst for the blood of the deceived, and not working in silence, eat their own bread; whose god 710 is their belly, and their glory is in their shame. And rebuke them, **so that they may be sound in the faith**.

He speaks of this soundness of faith also in the following verses: **That the older men be sober, honorable, self-controlled, sound in faith, in love, and in patience**. In a similar way to this faith, soundness of doctrine is also spoken of. **For the time will come**, he says, **when they will not put up with sound doctrine**. There are also words of soundness, of which he speaks to Timothy in the first Epistle: **If anyone teaches otherwise and does not agree to the sound words of our Lord Jesus Christ and the teaching that is according to godliness** (1 Tim. 6:3). And in the second: **Hold to the pattern of sound words that you have heard from me** (2 Tim. 1:13). Those who have this soundness of faith and doctrine and words will not pay attention to Jewish fables and the commandments of men who turn away from the truth. Let us indulge the Jews for a moment, and patiently listen to the foolishness of those who are called wise among them; and then we will understand what Jewish fables are, which, without the authority of Scripture, without any assertion of reason, invent certain animalistic and fabulous things, about which Isaiah prophesied, saying: **This people honors me with their lips, but their heart is far from me. In vain do they worship me, teaching as doctrines the commandments of men** (Isa. 29:13). The Savior, confirming this testimony in the Gospel, accused them of having preferred the commandments of men to the Law of God. For God said: **Honor your father and mother**. But they handed down: **That whoever says to his father or mother, 'Whatever gift from me might benefit you,' he shall not honor his father and mother** (Matt. 15:3 ff.). If anyone after the coming of Christ is cut, and not circumcised, he serves Jewish fables and the commandments of men who turn from the truth. For he is not a Jew who is one outwardly, but who is one inwardly; and circumcision is of the heart, in the spirit, not in the letter.

Si quis Pascha agit, non in azymis sinceritatis et veritatis: ut exterminet ex anima sua omne vetus fermentum malitiae et nequitiae: iste attendit fabulas, et umbras sequitur, veritate neglecta. Si quis non resurgens cum Christo, nec quaerens ea quae sursum sunt, sed quae deorsum, dicit: Ne tetigeris, ne gustaveris, ne tractaveris quae sunt in corruptione, ipso usu secundum praecepta et doctrinas hominum, iste sequitur iustitias non bonas, et praecepta non bona. Ubi autem est veritas, et lex 711 spiritualis, ubi justificationes bonae, et praecepta sunt optima: quae qui fecerit, vivet in eis.

(Vers. 15.) Omnia munda mundis, coinquinatis autem et infidelibus nihil mundum: sed polluta est eorum et mens, et conscientia. Quia superius dixerat: Sunt enim multi et non subditi, vaniloqui, et deceptores, maxime qui de circumcisione sunt, et de his qui ab eis decepti fuerant, consequenter addiderat: Increpa illos acriter, ut sani sint in fide, non intendentes Judaicis fabulis et mandatis hominum aversantium veritatem. Et quomodo ad Galatas et ad Romanos plenissime disputatur, putabant inter cibos esse distantiam, cum aliqui mundi, aliqui viderentur immundi, propterea nunc infert: Omnia munda mundis, his videlicet qui in Christo credunt, et sciunt omnem creaturam bonam esse: et nihil abjiciendum quod cum gratiarum actione percipitur. Coinquinatis autem et infidelibus nihil mundum: quia polluta est eorum et mens, et conscientia: propterea etiam quae munda sunt per naturam, eis immunda fiunt. Non quod vel mundum sit aliquid, vel immundum: sed pro qualitate vescentium, et mundum mundis, et immundum contaminatis fiat. Alioquin infideles quosque atque pollutos, etiam panis benedictionis, et calix Dominicus non juvat; quia qui indigne comederit de pane illo, et de calice biberit, iudicium sibi manducat et bibit (I Cor. XI). Adventu Christi purgata sunt omnia. Quae ille mundavit, nos communicare non possumus. Sed considerandum ne ista tractantes, occasionem illi haeresi demus, quae juxta Apocalypsim (Cap. II), et ipsum quoque apostolum Paulum scribentem ad Corinthios, putat de idolothytis esse vescendum: quia omnia munda sunt mundis (I Cor. VIII). Nunc enim Apostolo non fuit propositum de his quae immolantur daemonibus disputare: sed adversus Judaeos, qui secundum Legis abolitae disciplinam, quaedam munda, quaedam arbitrabantur immunda. Non enim, inquit, possumus mensae Domini participare, et mensae daemoniorum: nec valemus simul bibere calicem Domini, et calicem daemoniorum (I Cor. X, 20, 21).

If anyone celebrates Passover, not with the unleavened bread of sincerity and truth, so as to exterminate from his soul all the old leaven of malice and wickedness, this one pays attention to fables and follows shadows, with the truth neglected. If anyone, not rising with Christ, nor seeking the things that are above, but those that are below, says: *Do not touch, do not taste, do not handle things that are in corruption*, by that very use according to the precepts and doctrines of men, this one follows justifications that are not good, and precepts that are not good. But where there is truth, and the 711 spiritual law, where there are good justifications and the best precepts: whoever does them shall live in them.

(Verse 15) To the pure all things are pure, but to the defiled and unbelieving nothing is pure; but both their mind and their conscience are polluted. Because he had said above: "For there are many who are insubordinate, empty talkers, and deceivers, especially those of the circumcision," and concerning those who had been deceived by them, he had consequently added: "Rebuke them sharply, that they may be sound in the faith, not giving attention to Jewish fables and the commandments of men who turn away from the truth." And as is most fully argued in the epistles to the Galatians and to the Romans, they thought there was a distinction among foods, with some seeming pure and others impure; for this reason he now infers: "To the pure all things are pure," namely, to those who believe in Christ and know that every creature is good, and that nothing is to be rejected if it is received with thanksgiving. But to the defiled and unbelieving nothing is pure; because both their mind and their conscience are polluted, for this reason even things that are pure by nature become impure to them. Not that anything is either pure or impure in itself, but according to the quality of those who eat, it becomes pure to the pure and impure to the contaminated. Otherwise, for all the unbelieving and polluted, even the bread of blessing and the Lord's cup are of no help; because whoever eats of that bread and drinks of the cup unworthily, eats and drinks judgment upon himself (I Cor. 11). By the advent of Christ, all things have been cleansed. What He has cleansed, we cannot defile. But we must be careful, in discussing these things, not to give an opportunity to that heresy which, according to the Apocalypse (Chapter 2) and also the apostle Paul himself writing to the Corinthians, thinks that one may eat things sacrificed to idols, because "all things are pure to the pure" (I Cor. 8). For it was not the Apostle's purpose now to dispute about things sacrificed to demons, but against the Jews, who, according to the discipline of the abolished Law, considered some things pure and others impure. "For," he says, "we cannot partake of the Lord's table and the table of demons; nor can we drink at the same time the cup of the Lord and the cup of demons" (I Cor. 10:20-21).

In nobis itaque est comedere vel munda, vel immunda. Si enim mundi sumus, munda nobis est creatura. Si autem immundi et infideles, fiunt nobis universa communia: sive per inhabitantem in cordibus nostris haeresim, sive per conscientiam delictorum. Porro si conscientia nostra nos non reprehenderit, et habuerimus fiduciam pietatis ad Dominum; orabimus spiritu, orabimus et mente: psallemus spiritu, psallemus et mente (I Cor. XIV): et procul erimus ab his, de quibus nunc scribitur: Polluta est eorum et mens et conscientia.

(Vers. 16.) Confitentur se nosse Deum, factis autem negant: execrabiles, et inobedientes, et ad omne opus bonum reprobi. Hi quorum polluta est, et mens, et conscientia, Deum se nosse confitentur, factis autem negant secundum illud quod in Isaia dicitur: Populus hic labiis me honorat, cor autem eorum longe est a me (Isai. XXIX, 13). Quomodo igitur labiis qui honorat, et corde procul recedit: ita Deum sermone quis confitens, operibus negat. Negans autem operibus Deum, confessione simulata recte execrabilis et profanus est: et nulla veritatis ratione persuasus, inobediens et incredulus appellatur. Unde evenit ut ad omne opus bonum reprobus sit: quod scilicet, etiam ea quae naturali bonitate superatus forte bona fecerit, non sint bona, dum mentis perversitate sunt reproba. Existimant quidam in eo tantum Deum negari, si in persecutione quis a Gentilibus comprehensus, se renuerit Christianum [Al. addit esse]. Sed ecce Apostolus omnibus quae perversa sunt factis, Deum asserit denegari. Christus sapientia est, justitia, veritas, sanctitas, fortitudo. Negatur per insipientiam sapientia, per iniquitatem justitia, per mendacium veritas, per turpitudinem sanctitas, per imbecillitatem animi fortitudo. Et quotiescumque vincimur vitiis atque peccatis, toties Deum negamus. Ut [Al. Et] econtrario, quoties bene quid agimus, Deum confitemur. Nec arbitrandum est in die iudicii illos tantum a Dei Filio denegandos, qui in martyrio Christum denegarunt sed per omnia opera, sermones, cogitationes, Christus, vel negatus negat, vel confessus confitetur. De hac puto confessione et discipulis praecepit, dicens: Eritis mihi testes in Jerusalem, et in omni Iudaea et Samaria, et usque ad extremum terrae (Act. I, 8), ut in omnibus bonis operibus atque sermonibus, mens Christum ipsi dedita confiteatur. Est et quaedam laudanda negatio, de qua et ipse Apostolus ait: Ut abnegantes impietatem et saecularia desideria, caste, et juste, et pie vivamus in praesenti saeculo: expectantes beatam 713 spem et adventum Salvatoris nostri Dei (Tit. II, 12).

Therefore, it is within us whether we eat things pure or impure. For if we are pure, creation is pure to us. But if we are impure and unbelieving, all things become common to us, either through the heresy dwelling in our hearts or through the conscience of our sins. Furthermore, if our conscience does not condemn us, and we have confidence of piety toward the Lord, we will pray with the spirit, and we will pray with the mind also; we will sing with the spirit, and we will sing with the mind also (I Cor. 14); and we will be far from those about whom it is now written: "Both their mind and their conscience are polluted."

(Verse 16.) They profess that they know God, but in works they deny him: being abominable, and disobedient, and unto every good work reprobate. These whose mind and conscience are defiled, profess that they know God, but in works they deny him, according to that which is said in Isaiah: This people honoreth me with their lips, but their heart is far from me (Isaiah 29:13). Therefore, just as one honors with the lips but withdraws far in the heart, so one who confesses God in word, denies him in works. But one who denies God by works, with a feigned confession, is rightly execrable and profane; and, being persuaded by no reason of truth, is called disobedient and unbelieving. Whence it happens that he is reprobate unto every good work: that is, even those things which, overcome by natural goodness, he might happen to do well, are not good, since by the perversity of his mind they are reprobate. Some think that God is denied only in this, if someone, seized by the Gentiles in a persecution, should renounce being a Christian. But behold, the Apostle asserts that God is denied by all perverse deeds. Christ is wisdom, justice, truth, holiness, fortitude. Wisdom is denied by foolishness, justice by iniquity, truth by falsehood, holiness by baseness, fortitude by weakness of spirit. And as often as we are overcome by vices and sins, so often do we deny God. And conversely, as often as we do anything well, we confess God. Nor is it to be thought that on the day of judgment only those will be denied by the Son of God who denied Christ in martyrdom; but through all works, words, and thoughts, Christ, if denied, denies, or if confessed, confesses. Of this confession, I think, he also commanded the disciples, saying: You shall be witnesses to me in Jerusalem, and in all Judea and Samaria, and even to the uttermost part of the earth (Acts 1:8), so that in all good works and words, the mind dedicated to Christ himself may confess him. There is also a certain praiseworthy denial, of which the Apostle himself speaks: That, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this present world: looking for the blessed hope and coming of our Savior God (Titus 2:12).

Quam negationem qui negaverit, et sequi voluerit Salvatorem loquentem: Quicumque voluerit [Al. vult] venire ad me, abneget semetipsum (Luc. IX, 23), exutus veterem hominem cum operibus ejus, et indutus novum, sequetur Deum suum. Quomodo autem se quis abneget, contemplandum est. Pudicus fornicatorem, quod prius fuerat, negat: sapiens imprudentem, justus injustum, fortis infirmum. Et ut in commune de omnibus loquar, toties negamus nos, quoties priora vitia calcantes, desinimus esse quod fuimus, et incipimus esse quod ante non fuimus.

(Cap. II.--Vers. 1) Tu vero loquere quae decet sanam doctrinam. Aliud est sanam doctrinam loqui, aliud ea quae sanae conveniunt docere doctrinae: qui in altero simplex tantum institutio est: in altero cum eo quod docens, vitae quoque correctio est. Qui enim solverit unum de mandatis istis minimis, et docuerit sic homines, minimus vocabitur in regno coelorum (Matth. V, 19): Domino praecipiente discipulis, non solum in meditatione Scripturarum eos laborare debere, ut quae scripta sunt, replicent, et condant in memoriae thesauro: sed prius faciant quae praecepta sunt. Quicumque vero fecerit et docuerit, ille vocabitur magnus in regno coelorum. Nisi enim supergressa fuerit nostra justitia Scribarum justitiam et Pharisaeorum, non possumus ingredi regna coelorum (Matth. V). Qui supra Moysi cathedram sedentes, dicunt et non faciunt, et alligant onera importabilia, quae cervicibus hominum imponunt, et ipsi minimo digito nolunt ea contingere. Hoc igitur nunc Apostolus Titum filium in Christo, et discipulum suum docet, ut ea loquatur quae sanae doctrinae conveniant: quia tunc doctrinae sit sanitas, cum doctoris doctrina pariter, et vita consentiant.

Vers. 2.) Senes sobrios esse, honestos, pudicos, sanos in fide, et charitate, et patientia. Generaliter Tito ante praecipiens quid ipse loqui deberet ad cunctos, in eo quod ait: Tu vero loquere quae decet sanam doctrinam: nunc per singulas species quid unamquamque aetatem deceat, exponit. Primum senibus viris convenientia, deinde anus quid deceat, tertio quae adolescentibus apta sint, tam maribus videlicet, quam feminis: licet in praecepto mulierum vetularum de adolescentibus feminis mandata subjecerit: ut non tam ipse doceret adolescentulas, quam quid a vetulis docerentur, exponeret. Extremo de servis, et per singulas aetates, et conditiones, sic decenter praecepta constituit, ut sermo ejus vitae morumque sit regula.

Senes igitur sobrios esse, sive vigilantes, quia νηφάλιοι apud Graecos utrumque sonat: honestos, ut aetatis gravitatem morum gravitas decoret: pudicos, ne in aliena aetate luxurent, ne jam frigido ad libidinem sanguine, exemplo sint adolescentibus ad ruinam.

Whoever has made this denial and wishes to follow the Savior who says, "Whoever will come after me, let him deny himself" (Luke 9:23), having put off the old man with his deeds, and having put on the new, will follow his God. But how one is to deny oneself must be contemplated. The chaste man denies the fornicator that he formerly was; the wise man, the imprudent; the just man, the unjust; the strong man, the weak. And to speak of all in common, we deny ourselves as often as, trampling on our former vices, we cease to be what we were, and begin to be what we were not before.

(Chapter II.—Verse 1) But speak thou the things which become sound doctrine. It is one thing to speak sound doctrine, another to teach those things which are fitting for sound doctrine: for in the one there is only simple instruction, while in the other, along with what one teaches, there is also a correction of life. For he that shall break one of these least commandments, and shall so teach men, shall be called the least in the kingdom of heaven (Matthew 5:19): the Lord commanding his disciples that they ought not only to labor in the meditation of the Scriptures, so as to repeat what is written and store it in the treasury of memory, but first to do what is commanded. But whosoever shall do and teach, he shall be called great in the kingdom of heaven. For unless our justice hath abounded more than that of the Scribes and Pharisees, we cannot enter into the kingdom of heaven (Matthew 5). Who, sitting on the chair of Moses, say and do not, and bind heavy and insupportable burdens, which they lay on men's shoulders, but with a finger of their own they will not move them. This, therefore, the Apostle now teaches Titus, his son in Christ and his disciple, that he should speak those things which are fitting for sound doctrine: because there is soundness in doctrine when the teaching and the life of the teacher are in agreement.

Verse 2.) That the aged men be sober, honest, modest, sound in faith, and in charity, and in patience. Having previously instructed Titus in general what he himself ought to say to all, in that which he says: "But speak thou the things which become sound doctrine," he now explains, through individual categories, what is fitting for each age. First, what is suitable for old men; then, what is fitting for old women; third, what is appropriate for the young, both males and females, although in the precept for the old women he has subjoined commands concerning young women, so that he might not so much teach the young women himself as explain what they should be taught by the old women. Lastly, concerning servants, and through individual ages and conditions, he has so fittingly established precepts that his discourse is a rule of life and morals.

Therefore, that the aged men be sober, or vigilant, because *nēphalioi* (νηφάλιοι) among the Greeks means both; honest, so that the gravity of their morals may adorn the gravity of their age; modest, lest they be wanton in an age not their own, lest, with blood now cold to lust, they be an example of ruin to the young.

Sanos in fide, de qua fidei sanitate supra diximus. Sanos autem non tantum in fide, verum et in charitate, et in patientia, ut cum primam fidei habuerint sanitatem, audiant a Salvatore: Fides tua te salvum fecit (Marc. X, 52). Et alibi: Neque enim in Israel tantum fidem inveni (Matth. VIII, 10). Et propter eandem fidei sanitatem fiant filii Abrahae, de quo scriptum est: Credidit Abraham Deo, et reputatum est illi ad justitiam (Genes. XV, 8). Et Abacuc de hac fidei sanitate commemorans ait: Justus autem ex fide mea vivit [Al. vivet] (Abac. II, 3).

Relege ad Hebraeos Epistolam Pauli apostoli (sive cujuscumque alterius eam esse putas, quia jam inter Ecclesiasticas est recepta), totum illum catalogum fidei enumera, in quo scriptum est: Fide majus sacrificium Abel a Cain obtulit Deo (Hebr. XI, 4 segg.). Et: Enoch translatus est, ne videret mortem; et Noe de his quae necdum videbat, Deo credens fabricatus est arcam, et Abraham in terram quam nesciebat, egressus est. Et ne videretur Scriptura nullum mulieribus fidei exemplum dare, in eadem Epistola scribitur, quia et Sara acceperit virtutem ad recipiendum semen, alieno jam aetatis suae tempore, quia fidelem eum qui repromiserat, arbitrata est. Laudatur ibi fides Isaac, et Jacob, Joseph, Moysi quoque et Rahab, caeterorum, quos melius potest scire, qui ipsam Epistolam legerit.

Quomodo est igitur fidei sanitas: ita eadem sanitas et in charitate est. Quis autem sanitatem possidet charitatis, nisi ille qui primum Deum dilexerit ex tota anima sua, et ex toto corde suo, et ex totis viribus suis? Deinde Christi praeceptum audiens in proximum: Diliges proximum tuum sicut teipsum (Matth. V), diviserit charitatem: quia in his duobus mandatis pendet omnis Lex et Prophetarum. Qui habet sanitatem charitatis, non aemulatur, non inflatur, non agit perperam, non inhoneste, non ad iracundiam concitatur, non cogitat malum, non gaudet [Al. congaudet] super iniquitate, congaudet autem veritati, omnia sustinet, omnia credit, omnia sperat, omnia praestolatur (I Cor. XIII). Et quia charitas numquam excidit, qui in charitatis est sanitate, numquam et ipse corrumpitur. Siquidem nec tribulatio eum, nec angustia, nec fames, nec persecutio, nec nuditas, nec periculum, nec gladius separare poterit a sanitate charitatis, quam habuerit in Christo Jesu. Quid de gladio et caeteris minoribus loquar, quae non possunt eum dividere, qui sanitatis possidet charitatem: cum nec mors, nec vita, nec angeli, nec principatus, nec praesentia, nec futura, nec fortitudo, nec altitudo, nec profundum, nec alia quaelibet creatura possit separare eum qui habet charitatem sanitatis in Christo Jesu?

Sound in faith, concerning which soundness of faith we have spoken above. Sound, however, not only in faith, but also in charity and in patience, so that when they have the primary soundness of faith, they may hear from the Savior: "Thy faith hath made thee whole" (Mark 10:52). And elsewhere: "I have not found so great faith, no, not in Israel" (Matthew 8:10). And on account of this same soundness of faith, they become children of Abraham, of whom it is written: "Abraham believed God, and it was counted to him for righteousness" (Genesis 15:8). And Habakkuk, commemorating this soundness of faith, says: "But the just shall live by my faith" [or, "shall live"] (Habakkuk 2:3).

Reread the Epistle of Paul the Apostle to the Hebrews (or of whomever else you think it to be, since it is now received among the ecclesiastical writings), and enumerate that whole catalogue of faith, in which it is written: "By faith Abel offered unto God a more excellent sacrifice than Cain" (Hebrews 11:4 ff.). And: "Enoch was translated that he should not see death"; and Noah, believing God concerning things not yet seen, prepared an ark; and Abraham went out into a land which he knew not. And lest Scripture seem to give no example of faith for women, it is written in the same Epistle that Sarah also received strength to conceive seed, when she was past the time of her age, because she judged him faithful who had promised. The faith of Isaac, and of Jacob, of Joseph, of Moses also and of Rahab, and of the others is praised there, which he who has read the Epistle itself can know better.

As there is, therefore, a soundness of faith, so there is the same soundness also in charity. But who possesses the soundness of charity, except he who has first loved God with his whole soul, and with his whole heart, and with all his strength? Then, hearing Christ's precept concerning his neighbor, "Thou shalt love thy neighbor as thyself" (Matthew 5), he has divided charity: for on these two commandments hang all the Law and the Prophets. He who has the soundness of charity is not envious, is not puffed up, does not behave himself unseemly, is not easily provoked, thinks no evil, rejoices not in iniquity [or, rejoices with], but rejoices in the truth, bears all things, believes all things, hopes all things, endures all things (1 Corinthians 13). And because charity never fails, he who is in the soundness of charity never himself falls. Indeed, neither tribulation, nor distress, nor famine, nor persecution, nor nakedness, nor peril, nor sword shall be able to separate him from the soundness of charity, which he has in Christ Jesus. Why should I speak of the sword and other lesser things, which cannot divide him who possesses the charity of soundness, when neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor power, nor height, nor depth, nor any other creature can separate him who has the charity of soundness in Christ Jesus?

Si intellecta est a nobis sanitas charitatis, de Scripturis aliquod sumamus exemplum, eorum qui in infirmitate sunt charitatis. Ait Salvator de extremis temporibus: Quia cum multiplicata fuerit iniquitas, refrigescet charitas multorum (Matth. XXIV). Calida quippe est charitas in his qui fervent in spiritu: frigens autem et glacialis et gelida in his qui flatus Aquilonis durissimos susceperunt. Ab Aquilone enim exardescunt mala super omnes inhabitantes terram (Jerem. I, 14). De hoc frigore charitatis et Ammon in sorore sua Thamar obriguerat (II Reg. XIII). Timendum ergo ne forte et nos hac infirmitate charitatis aliquando superemur.

Nonnumquam enim evenit, ut primum a nobis in virginem, sive in quamlibet feminam sit sancta dilectio: et cum mollita mens fuerit in affectus, paulatim sanitas charitatis languore pallescat, et infirmari incipiat, et ad extremam mortem diligentem ferat.

Unde et Apostolus caute et prudenter Timotheo praecipit, ut exhortetur adolescentulas in omni castitate (I Tim. V). Omnis autem castitas in carne et spiritu et anima est: ne scandalizetur oculus; ne in pulchritudine vultus feminae haerentes pendeamus [Al. impendeamus]: ne blanda nos audire verba delectet: ne ad simulatos sermones mens prius dura marcescat.

Caveant ergo, ut diximus, tam juvenes quam senes, tam adolescentulae quam vetulae, et omni diligentia custodiant cor suum: ne per sanitatem dilectionis, morbus charitatis introeat, et per amorem sanctum, fiat non sancta dilectio, quae illos pertrahat ad gehennam.

Qui sanus est in fide, qui sanus in charitate, sanus quoque sit in patientia: et patientia, quae maxime in tentationibus comprobatur: quia nihil prodest habuisse quae supra enumeravimus, nisi omnes divitiae et mercimonia, quibus onusta navis est, in tempestate servantur, et perflantibus hinc inde ventis, absque naufragio ea, quae bene parta sunt, liberentur.

Qui enim perseveraverit usque in finem, hic salvus erit (Matth. XXIV, 13).

(Vers. 3 seqq.) Anus similiter in habitu sancto, non incentrices, non vino multo servientes; bene docentes, ut ad castitatem erudiant adolescentulas, ut ament viros suos, ut ament filios: pudicas, castas, habentes domus diligentiam, benignas, subditas viris suis, ut verbum Dei non blasphemetur.

Tametsi apostolus Petrus praeceperit, ut viri uxoribus suis tamquam infirmiori vasculo honorem tribuant, non tamen arbitrandum est, quod uxor, quae corporis vasculum habet infirmum, statim et anima infirmior sit. Unde nunc praecipitur eis, ut in ipsis quoque illud Apostoli compleatur: Virtus in infirmitate perficitur (II Cor.

If the soundness of charity has been understood by us, let us take some example from the Scriptures of those who are in the infirmity of charity. The Savior says of the last times: "Because iniquity shall abound, the charity of many shall grow cold" (Matthew 24). For charity is warm in those who are fervent in spirit, but cold and icy and frozen in those who have received the harshest blasts of the North Wind. "For out of the north an evil shall break forth upon all the inhabitants of the land" (Jeremiah 1:14). From this coldness of charity, Ammon also had grown stiff toward his sister Tamar (2 Kings 13). Therefore, it is to be feared lest we too might at some time be overcome by this infirmity of charity.

For it sometimes happens that at first we have a holy love for a virgin, or for any woman; and when the mind has been softened into affections, gradually the soundness of charity grows pale with languor, and begins to weaken, and leads the lover to utter death.

Whence also the Apostle cautiously and prudently commands Timothy to exhort the younger women in all chastity (1 Timothy 5). But all chastity is in the flesh and spirit and soul: lest the eye be scandalized; lest we hang lingering on the beauty of a woman's face [or, lest we bestow]; lest it delight us to hear flattering words; lest a mind previously firm grow weak at feigned speeches.

Therefore, let both the young and the old, both young women and old women, beware, as we have said, and guard their hearts with all diligence, lest through the soundness of affection, the disease of charity enter, and through holy love, an unholy affection arise, which may drag them down to hell.

He who is sound in faith, who is sound in charity, let him also be sound in patience: and patience is proven especially in temptations, because it is of no avail to have possessed the things we have enumerated above, unless all the riches and merchandise with which the ship is laden are preserved in a storm, and, with winds blowing from this side and that, what has been well acquired is delivered without shipwreck.

"For he that shall endure unto the end, the same shall be saved" (Matthew 24:13).

(Verses 3 ff.) Likewise, the older women should be in holy attire, not slanderers, not given to much wine; teaching well, so that they may train the young women to be chaste, to love their husbands, to love their children: to be modest, chaste, diligent in the care of their homes, kind, submissive to their own husbands, so that the word of God may not be blasphemed.

Although the apostle Peter commanded that husbands should give honor to their wives as to the weaker vessel, it should not, however, be thought that the wife, who has a weak vessel of the body, is immediately also weaker in soul. Hence it is now commanded to them that in them also that saying of the Apostle may be fulfilled: "Virtue is made perfect in infirmity" (II Cor.

XII, 9), et dicitur, ut et omnia habeant, quae senibus viris sunt praecepta communiter, in eo scilicet quod ait: Anus similiter, hoc est, ita ut viri senes, in omnibus honestae, sobriae, pudicae, sanae in fide, et charitate, et patientia, et pro sexu suo hoc habeant proprium, ut sint in habitu sancto, sive ut melius legitur in Graeco, ἐν καταστήματι ἱεροπρεπείῃς, ut ipse quoque earum incessus et motus, vultus, sermo, silentium, quamdam decoris sacri praeferant dignitatem. Et quia hoc genus muliercularum esse solet garrulum, juxta illud: Simul autem et otiosae discunt circumire domos: non solum autem otiosae, sed et verbosae, et curiosae, loquentes quae non oportet (I Tim. V, 13): propterea eas vult esse non incentrices, id est, non accusatrices, non tales quae ut aliis placeant, de aliis detrahant. Aut certe quia ipsae 717 adolescentiam jam transgressae sunt, de adolescentularum aetatibus disputent, et dicant: Illa sic ornatur, illa sic comitur, sic illa procedit: amat illum, amatur ab illo: cum etiam si haec vera sint, non tam apud caeteros debeant accusare, quam ipsam secrete Christi charitate corripere, et magis docere ne faciat, quam in publico accusare quod fecerit.

Solent hae aetates, quia corporis frixere luxuria [Al. luxuriam] (licet sint plurimae, quae nec canos suos erubescant, et ante gregem nepotum trementes virgunculae componantur), vino se dedere pro libidine; et cum inter pocula sibi prudentes visae fuerint et facundae, morum quasi austeritatem assumere, loquentes hoc quod sibi videntur esse, et non recordantes illud quod fuerunt. Et a vini ergo nimio potu anus prohibeantur, quoniam quod in adolescentibus libido, hoc in senibus ebrietas est. Aut quomodo potest docere anus adolescentulas castitatem, cum si ebrietatem vetulae mulieris adolescentula fuerit imitata, pudica esse non possit? Signanter autem expressit: Non vino multo servientes. Servitus enim quaedam est et extrema conditio, vino sensus hominis occupari, et non suum esse, sed vini.

Quia igitur docuit quales primo anus deberent esse, et post illa quae cum senibus viris habent communia, etiam propria earum exposuit, ut honesto et sancto habitu, et omni decore sint plenae: nec accusatrices, nec aliis detrahentes, nec vino sensibus occupatis. Nunc consequenter doctrinae eis frena permittit, ut cum tales fuerint, docendi habeant libertatem, ut scilicet doceant ea quae bona sunt. Licet enim in alio loco dixerit: Docere autem mulieribus non permitto (I Tim. II, 12), sic intelligendum est, ut in viros sit illis doctrina sublata.

12:9), and it is said that they should have all things that are commonly commanded to old men, namely in that he says: "Likewise, the older women," that is, just as old men, in all things honorable, sober, modest, sound in faith, in charity, and in patience, and that they should have this proper to their sex, that they be in holy attire, or as it is better read in the Greek, ἐν καταστήματι ἱεροπρεπείς, so that their very gait and movement, countenance, speech, and silence may display a certain dignity of sacred decorum. And because this kind of little woman is wont to be garrulous, according to that passage: "And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not" (I Tim. 5:13): for this reason he wants them to be not slanderers (*incentrices*), that is, not accusers, not such as detract from others in order to please others. Or certainly because they themselves have now passed beyond adolescence, they dispute about the ages of young women, and say: "She adorns herself this way, she dresses her hair that way, she walks about in such a manner: she loves him, she is loved by him": when even if these things are true, they ought not so much to accuse her before others, as to correct her secretly with the charity of Christ, and rather teach her not to do it, than to accuse her in public for what she has done.

Women of this age are accustomed, because the luxury of the body has grown cold [Var. luxury] (although there are very many who are not ashamed of their white hair, and trembling little old women compose themselves before a flock of grandchildren), to give themselves to wine for pleasure; and when among their cups they have seemed to themselves prudent and eloquent, to assume a kind of austerity of morals, speaking of what they seem to themselves to be, and not remembering what they once were. And therefore, older women should be prohibited from excessive drinking of wine, since what lust is in the young, drunkenness is in the old. Or how can an older woman teach chastity to young women, when if a young woman were to imitate the drunkenness of the old woman, she could not be modest? Moreover, he expressed it significantly: "Not given to much wine." For it is a kind of servitude and an extreme condition for a person's senses to be occupied by wine, and not to be one's own, but the wine's.

Since, therefore, he first taught what kind of women the older women ought to be, and after those things which they have in common with old men, he also set forth their proper characteristics—that they should be full of honorable and holy conduct, and all decorum: not accusers, not slanderers of others, not with their senses occupied by wine. Now, consequently, he grants them the reins of teaching, so that when they are such, they may have the freedom to teach, that is, to teach those things that are good. For although in another place he said, "But I suffer not a woman to teach" (I Tim. 2:12), it is to be understood in this way, that teaching over men is taken away from them.

Caeterum adolescentulas doceant, quasi filias suas. Primum castitatem: quia adversus hanc magis in aetate florenti pugnat inimicus, et virtus ejus omnis contra feminas in umbilico 718 ventris est: deinde ut ament viros suos, diligant filios. Quae doctrina est amare viros; cum hoc non in eloquio docentis, sed in corde amantis sit constitutum? Vult eas amare viros suos caste: vult inter virum et mulierem esse pudicam dilectionem, ut cum pudore, et verecundia, et quasi necessitate sexus, reddat potius debitum viro quam ipsa exigit ab eo, et opera liberorum ante oculos Dei et angelorum perpetrare se credat: ita nec illa erubescet etiam secretum cubile, et noctis tenebras, et clausum cubiculum suum, cum omnia patere Dei oculis cogitarit. Filios autem ita diligunt, si eos in Dei erudiant disciplina. Caeterum nolle eos contristare docendo quae bona sunt, et libertatem tribuere peccandi [Al. peccati], non est amare filios, sed odisse. Erudiantur quoque adolescentulae, ut domus habeant diligentiam. Et quia poterat evenire, ut diligentia domus cum austeritate regeretur, et per hoc Apostoli praeceptum, matrona severior fieret in servulos: ideo copulavit, benignas: ut tunc se crederet mariti bene domum regere, si cum benignitate imperet servulis, non in terrore. Necnon et subditas viris suis: ne forte divitiis et nobilitate perflatae Dei sententiae non meminerint, per quam subjectae sunt viris. Ait quippe ad mulierem: Ad virum tuum conversio tua; et ipse tui dominabitur (Gen. III, 16). In quo sanctae Scripturae considerata prudentia est: quia non viro hoc Dominus sit locutus, et dixerit: Dominaberis uxori tuae; sed ipsi mulieri, ut illi praemium relinqueret obsequelae, dum in potestate ejus est, si Dei velit obedire praeceptis, servite viro et marito esse subjecta, ut quodammodo esset libera servitus, et dilectione plena, ideo serviens est viro, dum eum metuit offendere. Etenim non est creatus vir propter mulierem, sed mulier propter virum. Et cum caput mulieris vir sit, caput autem viri Christus: quaecumque 719 uxor non subjicitur viro suo, hoc est capiti suo, ejusdem criminis rea est, cujus et vir si non subjiciatur Christo capiti suo. Verbum autem Domini blasphematur: vel dum contemnitur Dei prima sententia, et pro nihilo ducitur: vel Christi infamatur Evangelium, dum contra legem fidemque naturae, ea quae Christiana est, et ex Dei lege subjecta, viro imperare desiderat. cum etiam gentiles feminae viris suis serviant communi lege naturae.

However, let them teach the young women, as if they were their own daughters. First, chastity: because the enemy fights more against this in the flower of age, and all his power against women is in the navel of the belly: then, that they may love their husbands, and cherish their children. What teaching is it to love husbands, when this is established not in the eloquence of the teacher, but in the heart of the lover? He wants them to love their husbands chastely: he wants there to be a modest love between husband and wife, so that with modesty, and shamefacedness, and as if by the necessity of her sex, she should rather render the debt to her husband than demand it from him, and believe that she is performing the work of procreation before the eyes of God and the angels: thus she will not blush even at the secret bed, and the darkness of the night, and her closed chamber, when she has considered that all things are open to the eyes of God. Moreover, they love their children in this way, if they train them in the discipline of God. Furthermore, to be unwilling to grieve them by teaching what is good, and to give them the freedom to sin [Var. of sin], is not to love one's children, but to hate them. Let the young women also be trained to have diligence in their homes. And because it could happen that the diligence of the house would be managed with austerity, and through this precept of the Apostle, the matron might become more severe toward her servants, he therefore joined "kind": so that she would believe she was managing her husband's house well only if she commanded her servants with kindness, not with terror. And also "submissive to their own husbands": lest perhaps, puffed up by wealth and nobility, they might not remember the sentence of God, by which they are made subject to men. For He says to the woman: "Your desire shall be for your husband, and he shall rule over you" (Gen. 3:16). In this, the prudence of Holy Scripture is to be considered: because the Lord did not speak this to the man, saying, "You shall rule over your wife," but to the woman herself, so that He might leave to her the reward of obedience, while it is in her power, if she wishes to obey the precepts of God, to serve her husband and be subject to her husband, so that it might be, in a way, a free servitude, and full of love, therefore serving her husband, while she fears to offend him. For man was not created for woman, but woman for man. And since the head of the woman is the man, and the head of the man is Christ: whatever wife is not subject to her husband, that is, to her head, is guilty of the same crime as the husband if he is not subject to Christ his head. But the word of the Lord is blasphemed: either when the first sentence of God is contemned and held for naught, or the Gospel of Christ is defamed, when she who is a Christian, and by the law of God is subject, desires to rule over her husband, against the law and faith of nature. since even gentile women serve their husbands by the common law of nature.

(Vers 6 seqq.) Juvenes similiter exhortare, ut pudici sint in omnibus: teipsum exemplum praebens bonorum operum, in doctrina, in integritate et castitate, in sermone sano et irreprehensibili: ut qui ex adverso est, revereatur, nihil habens de nobis dicere mali.

Sicut in eo quod supra praeceperat, dicens: Anus similiter in habitu sancto, similitudinem anuum dixeramus, ad senes esse referendam: ita nunc in eo quod intulit: Juvenes similiter hortare, ut pudici sint, similitudinem juvenum ad anus, et per anus ad senes arbitramur aptandam: ut senum habeant sobrietatem, et honesti sint et pudici, et sani in fide, et charitate, et patientia. Anuum autem in habitus sanctitate [Al. habitu sanctitatem], ut non sint accusatores, non vino multo servientes, bene docentes, et caetera. Proprium autem adolescentulorum hoc posuit, ut pudici sint in omnibus, tam scilicet mente, quam corpore: tam opere, quam cogitatione, ut nulla sit in adolescente suspicio turpitudinis. Et licet quidam de Latinis ita existiment legendum: Juvenes similiter hortare ut pudici sint, et postea inferant, in omnibus teipsum formam praebens bonorum operum: tamen sciamus, in omnibus, ad superiora esse referendum, id est, hortare ut pudici sint in omnibus. Sciendum quoque est quod continentia non solum in carnis opere et animi concupiscentia; sed in omnibus rebus necessaria sit: ne honores indebitos appetamus: ne accendamus avaritia: ne ulla passione superemur.

Teipsum, inquit, formam praebens bonorum operum. Nihil prodest aliquem exercitatum esse in dicendo, et ad loquendum trivisse linguam, nisi plus exemplo docuerit, quam verbo. Denique qui impudicus est, 720 quamvis disertus sit, si ad castitatem audientes cohortetur, sermo ejus infirmus est, et auctoritatem non habet cohortandi. Et econtrario quamvis sit rusticanus et tardus ad loquendum, si castus fuerit, exemplo suo homines potest ad vitae similitudinem impellere.

Quod autem ait, in incorruptione, sic accipiendum, quod incorruptio proprie virginitatem sonet. Denique qui virgines sunt, vulgo incorrupti appellari solent; et qui virgines esse desierint, corrupti nominantur; et dicimus, illa quae fuit olim virgo, corrupta est. Unde et Titum existimo, priusquam carnis opere occuparetur, Evangelio credentem accepisse baptismum, et virginem permansisse, et nunc ab Apostolo, ut in incorruptione formam sui praebeat commoneri: quam quidem incorruptionem in Timotheo non videmus.

(Verse 6 ff.) "Likewise, exhort the young men to be sober-minded in all things, showing yourself an example of good works, in doctrine, in integrity and chastity, in sound and irreproachable speech, so that he who is of the contrary part may be ashamed, having nothing evil to say of us."

Just as in what he had previously commanded, saying, "The aged women likewise, in holy attire," we said that the likeness of the aged women was to be referred to the aged men; so now in what he has introduced, "Likewise, exhort the young men to be sober-minded," we think the likeness of the young men is to be adapted to the aged women, and through the aged women to the aged men: so that they may have the sobriety of the aged, and be honorable and modest, and sound in faith, in charity, and in patience. But of the aged women, in the holiness of their attire [variant: **habitu sanctitatem**], that they be not slanderers, not given to much wine, teachers of good things, and so forth. But he set this down as proper to young men, that they be sober-minded (**pudici**) in all things, that is, in mind as well as in body, in deed as well as in thought, so that there may be no suspicion of baseness in a young man. And although certain of the Latins think it should be read thus: "Likewise, exhort the young men to be sober-minded," and then add, "in all things showing yourself a pattern of good works," yet we should know that "in all things" is to be referred to what precedes, that is, "exhort that they be sober-minded in all things." It should also be known that continence is necessary not only in the work of the flesh and the concupiscence of the soul, but in all things: lest we seek undue honors, lest we be inflamed by avarice, lest we be overcome by any passion.

"Showing yourself," he says, "a pattern of good works." It is of no avail for someone to be skilled in speaking and to have polished his tongue for oratory, unless he has taught more by example than by word. In short, he who is unchaste, however eloquent he may be, if he exhorts his hearers to chastity, his speech is weak and has no authority to persuade. And on the contrary, although he may be unrefined and slow of speech, if he is chaste, he can by his own example impel men to a similar way of life.

As for what he says, "in incorruption," it is to be understood that "incorruption" properly signifies virginity. Indeed, those who are virgins are commonly called "uncorrupted," and those who have ceased to be virgins are named "corrupted"; and we say, "she who was once a virgin is corrupted." Hence I think that Titus, before he was occupied with the work of the flesh, believed in the Gospel, received baptism, and remained a virgin, and is now admonished by the Apostle to show himself a model in incorruption: which incorruption, indeed, we do not see in Timothy.

Nam cum ei diceret: Nemo adolescentiam tuam contemnat; sed forma esto fidelium [Al. filiorum] in sermone, in conversatione, in charitate, in fide, in castitate (I Tim. IV, 12), de incorruptione tacuit, et tantum posuit castitatem. Castitas autem et in coelibatu absque virginitate intelligi potest. Nisi forte castitatem accipiamus in mente, incorruptionem vero in corpore, juxta illud quod alibi in virginis definitione scribitur: Ut sit sancta corpore et spiritu (I Cor. VII). Et ipse nunc consequenter adjunxit: in doctrina, in incorruptione, in pudicitia. Possemus [Al. possumus] et pudicitiam, et incorruptionem etiam in doctrinae integritate interpretari: nisi quod specialiter sequitur, sermone sano et irreprehensibili, proprium haberet super doctrinae institutione praeceptum.

Quod autem ait, sermone irreprehensibili, non quod ullus tantae facundiae et prudentiae sit, ut a nemine reprehendatur (reprehenduntur quippe et apostoli et evangelistae ab haereticis et gentibus), sed quod nihil dignum reprehensione dicat aut faciat, licet adversarii sint ad reprehendendum parati. Et quia sunt multi non subditi, vaniloqui et mentium deceptores, qui oderunt in portis arguentem, et sermonem sanctum abominantur, propterea exemplum nos in omnibus praebeamus in doctrina, in integritate, 721 in pudicitia, in sermone sano et irreprehensibili: ut adversarii vitae et doctrinae nostrae sanitate perterriti, non audeant accusare, hoc est, nihil verisimile in accusatione confingere. Et revera usque hodie videmus nonnullos in Ecclesiis (quamquam haec rara avis sit) tantae gravitatis continentiaeque esse, ut etiam ab adversariis habeant testimonium, et dicatur, vir magnus est ille, et sanctae conversationis, probisque moribus, nisi esset haereticus. Nemo est enim tam immoderatae impudentiae, ut solis radios possit accusare tenebrosos, et clarum lumen caligine noctis offundere. Unde et Apostolus haec eadem praecavens ait: Ut auferam occasionem his qui volunt occasionem (II Cor. XI, 12).

Potest autem is qui ex adverso est, et diabolus intelligi, qui accusator est fratrum nostrorum, ut Joannes Evangelista praedicat: qui cum nihil habuerit mali quod nobis objiciat, erubescit, et criminator non poterit criminari. Diabolus autem in Latina lingua criminatorem sonat.

(Vers. 9, 10.) Servi dominis suis subditi sint in omnibus: sint placentes, non contradicentes, non furantes; sed omnem fidem ostendentes bonam, ut doctrinam Salvatoris nostri Dei ornent in omnibus. Quoniam Dominus et Salvator noster, qui in Evangelio ait: Venite ad me, omnes qui laboratis et onerati estis, et ego reficiam vos (Matth. XI, 28), nullam conditionem, aetatem, sexum, a beatitudine arbitratur alienum: propterea nunc Apostolus et servis praecepta constituit, scilicet ut parti Ecclesiae membrisque corporis Christi.

For when he said to him: "Let no man despise thy youth; but be thou an example of the faithful [variant: *filiorum*] in word, in conversation, in charity, in faith, in chastity" (1 Tim. 4:12), he was silent about incorruption, and only put "chastity." But chastity can be understood even in celibacy without virginity. Unless perhaps we take chastity to be in the mind, and incorruption in the body, according to that which is written elsewhere in the definition of a virgin: "That she may be holy both in body and in spirit" (1 Cor. 7). And he himself now consequently added: "in doctrine, in incorruption, in sobriety." We could [variant: *possumus*] also interpret "sobriety" and "incorruption" as pertaining to the integrity of doctrine, were it not that what follows specifically, "in sound and irreproachable speech," would have its own precept concerning the institution of doctrine.

As for what he says, "in irreproachable speech," it is not that anyone is of such eloquence and prudence as to be reproached by no one (for indeed both apostles and evangelists are reproached by heretics and gentiles), but that he says or does nothing worthy of reproach, although his adversaries are ready to reproach him. And because there are many who are not subject, vain talkers and deceivers of minds, who hate him that reproves in the gates, and abhor holy speech, for this reason let us show ourselves an example in all things: in doctrine, in integrity, in sobriety, in sound and irreproachable speech, so that the adversaries, terrified by the soundness of our life and doctrine, may not dare to accuse, that is, to fabricate anything plausible in their accusation. And indeed, even to this day we see some in the Churches (although this is a rare bird) who are of such gravity and continence that they even have testimony from their adversaries, and it is said, "That is a great man, and of holy conversation and upright morals, if only he were not a heretic." For no one is of such immoderate impudence as to be able to accuse the sun's rays of being dark, or to cover a bright light with the gloom of night. Hence the Apostle, taking precautions against these same things, says: "That I may cut off the occasion from them who desire an occasion" (2 Cor. 11:12).

Moreover, "he who is of the contrary part" can also be understood as the devil, who is the accuser of our brethren, as John the Evangelist proclaims; who, when he has nothing evil to object against us, is put to shame, and the accuser will not be able to accuse. For "diabolus" in the Latin language means "accuser" (*criminatorum*).

(Verses 9, 10) Let slaves be subject to their masters in all things: let them be pleasing, not contradicting, not stealing; but showing all good faith, that they may adorn the doctrine of our Savior God in all things. Since our Lord and Savior, who says in the Gospel: "Come to me, all you who labor and are burdened, and I will refresh you" (Matthew 11:28), considers no condition, age, or sex to be excluded from blessedness, the Apostle therefore now also establishes precepts for slaves, namely as a part of the Church and members of the body of Christ.

Et quomodo superius senes, anus, adolescentulas, juvenes, quid Titus erudire deberet edocuit: ita nunc servis apta praecepta constituit.

Primum ut subditi sint dominis suis in omnibus. In his autem omnibus, quae non sunt contraria Deo: ut si dominus ea jubet quae non sunt adversa Scripturis sanctis, subjiciatur servus domino. Sin vero contraria praecipit, magis obediat spiritus, quam corporis domino.

Diligenter attendite quomodo congrua personis praecepta decernat. Servi, inquit, dominis suis subditi sint in omnibus (Ephes. VI, 5). In alio loco disputans de filiis, ait: Filii, obedite parentibus (Coloss. III, 20). Filios quippe decet parentibus obedire: servos vero imperanti domino esse subjectos. Nec illud putemus esse contrarium, quod in alia Epistola: Mulieres, ait, subjectae sint viris (Ephes. V, 22; Coloss. III, 18), et in hac subjectas viris suis asseruit uxores, quasi eodem verbo et in servis, et in uxoribus usus sit. Quodammodo enim maritus uxoris est dominus. Ipse, inquit, dominabitur tui (Genes. III, 16). Erat et Salvator subjectus parentibus suis (Luc. II), sed cum adhuc duodecim esset annorum, et nihil differret a servo, Dominus omnium: necdum enim ad perfectam viri aetatem quae posset haereditatem capere, pervenerat.

Sed et alibi de eo scriptum est: Quia cum subjecta ei fuerint omnia, tunc ipse filius subjicietur ei qui sibi subjecit omnia, ut sit Deus omnia in omnibus (I Cor. XV, 28). Subjicientur autem ei omnia, cum dixerit, Dominus Domino meo, sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum (Ps. CIX, 1). In subjectis servis Dominus subjicitur.

Et quomodo pro nobis dicitur esse maledictum, cum non sit maledictum, sed vera benedictio: ita pro nobis, vel subjectus scribitur, vel non subjectus: si aut subditi fuerimus Deo, aut non subditi.

Quidam hunc locum ita legunt: Servi dominis suis subditi sint, et postquam huc usque distinxerint, inferunt, in omnibus placeant: cum in Graeco alius sit ordo lectionis, id est, servi dominis suis subditi sint in omnibus; ut sequatur, *εὐαρέστους εἶναι*: quod nos licet non plene, tamen ex parte aliqua interpretari possumus, ut complacent sibi: ne videlicet super conditione sua videatur eis Dei iniqua sententia.

And just as he previously taught what Titus ought to instruct the old men, old women, young women, and young men, so now he establishes precepts suitable for slaves.

First, that they be subject to their masters in all things. But in all those things which are not contrary to God: so that if a master commands those things which are not adverse to the holy Scriptures, the slave should be subject to the master. But if he commands contrary things, he should obey the master of the spirit rather than of the body.

Attend diligently to how he decrees precepts appropriate to the persons. "Slaves," he says, "be subject to your masters in all things" (Ephesians 6:5). In another place, discussing children, he says: "Children, obey your parents" (Colossians 3:20). For it is fitting for children to obey their parents, but for slaves to be subject to a commanding master. Nor should we think it contradictory that in another Epistle he says, "Wives, be subject to your husbands" (Ephesians 5:22; Colossians 3:18), and in this one he asserted that wives are subject to their husbands, as if he used the same word for both slaves and wives. For in a certain way, the husband is the master of the wife. "He," it says, "shall rule over you" (Genesis 3:16). The Savior was also subject to his parents (Luke 2), but when he was still twelve years old, and differed in nothing from a slave, though Lord of all: for he had not yet reached the perfect age of a man who could receive the inheritance.

But it is also written of him elsewhere: "For when all things are subjected to him, then the Son himself will also be subjected to him who subjected all things to him, that God may be all in all" (1 Corinthians 15:28). Now, all things will be subjected to him, when he has said, "The Lord said to my Lord, sit at my right hand, until I make your enemies your footstool" (Psalm 109:1). In subjected slaves, the Lord is subjected.

And just as he is said to be a curse for us, when he is not a curse but a true blessing, so for our sake he is written as either subject or not subject, depending on whether we ourselves have been subject to God or not subject.

Some read this passage thus: "Let slaves be subject to their masters," and after making a pause here, they add, "let them be pleasing in all things." However, in the Greek the order of the reading is different, that is, "let slaves be subject to their masters in all things," so that what follows is *εὐαρέστους εἶναι* (to be well-pleasing), which we, although not fully, can nevertheless interpret in some part as "that they be well-pleased with themselves," lest, that is, God's judgment concerning their condition seem unjust to them.

Sed quomodo pauper juxta mensuram suam salvari potest; et mulier in sexus infirmitate a regno Dei non excluditur, et omnis conditio secundum ordinem suum beatitudinem capere potest: ita et servi complacent sibi quod servi sint: et non idcirco putent Deo se servire non posse, quia subjecti sint hominibus; sed in eo magis placere voluntati Dei, si et dominis suis subditi fuerint in omnibus, et complacuerint sibi in conditione sua; et quod deinceps Apostolus praecipit exsequantur, ut non sint contradicentes, non furantes.

Vel maximum servorum vitium est, dominis contradicere, et cum aliquid jusserint, secum mussitare. Itaque Titum commonet, ut per doctrinam sanam ab his qui Christiani servi sunt, istiusmodi auferat passionem.

Si enim quae dominus 723 imperat necesse habet servus implere: cur hoc ipsum non cum bona faciat voluntate; sed et dominum offendat, et tamen faciat quod jubetur: maxime cum et Deus ad aquam contradictionis offensus sit? Et in alio loco de murmurante populo loquatur: Desinat a me murmuratio eorum, et non morientur (Num. XIV).

Post contradictionem et aliud servorum vitium doctrina Christi corrigit, ne fures sint.

Fur autem non solum in majoribus, sed etiam in minoribus judicatur. Non enim id quod furto ablatum est, sed mens furantis attenditur. Quomodo in fornicatione et adulterio, non idcirco diversa sit fornicatio aut adulterium, si pulchra, vel dives, deformis aut pauper, meretrix vel adultera sit: sed qualiscumque illa fuerit, una est fornicatio, vel adulterium.

Ita et in furto, quantumcumque servus abstulerit, furti crimen incurrit. Unde et in Moysi lege fures nonnumquam septuplum, nonnumquam quadruplum reddere compelluntur, et interdum obtruncatur, interdum venditur fur ipse pro furto, de quibus nuper vobis in Levitico exposuisse me memini.

Si autem hoc prohibetur in servo, quanto magis in libero: ne aut judex rapiat, aut miles non contentus stipendiis suis aliena devastet? Pulchre quidam vir apprime gravis, cum ei cujusdam judicis laudaretur integritas, et diceret de eo ille qui laudabat, Non est fur: respondit, Optimum servum faceret, si nec fugitivus esset: intantum furti suspicio ab omni libero debet esse aliena.

But just as a poor person can be saved according to their measure, and a woman in the weakness of her sex is not excluded from the kingdom of God, and every condition can attain blessedness according to its own order, so also let slaves be well-pleased that they are slaves. And let them not think that they cannot serve God for that reason, because they are subject to men; but rather that they please the will of God all the more if they are both subject to their masters in all things and are well-pleased with themselves in their condition, and carry out what the Apostle commands next: that they not be contradicting, not stealing.

Indeed, the greatest vice of slaves is to contradict their masters and, when they have ordered something, to mutter to themselves. Therefore, he admonishes Titus to remove, through sound doctrine, this sort of passion from those who are Christian slaves.

For if the slave must carry out what the master commands, why not do it with good will, instead of offending the master and yet still doing what is ordered—especially since God himself was offended at the water of contradiction? And in another place he speaks of the murmuring people: "Let their murmuring cease from me, and they shall not die" (Numbers 14).

After contradiction, let the doctrine of Christ correct another vice of slaves: that they not be thieves.

A thief, however, is judged not only in great matters, but also in small ones. For it is not what is taken by theft that is considered, but the mind of the one who steals. Just as in fornication and adultery, the fornication or adultery is not different because the prostitute or adulteress is beautiful or rich, ugly or poor; but whatever she may be, it is one and the same fornication or adultery.

So also in theft, however much a slave takes, he incurs the crime of theft. Hence in the law of Moses, thieves are sometimes compelled to restore sevenfold, sometimes fourfold, and sometimes the thief himself is executed, sometimes sold for the theft, matters which I remember having recently explained to you in Leviticus.

But if this is prohibited in a slave, how much more so in a free man: lest either a judge seize property, or a soldier not content with his pay devastate the property of others? A certain eminently serious man once said beautifully, when the integrity of a certain judge was being praised to him, and the one praising him said, "He is not a thief": he replied, "He would make an excellent slave, if he were not also a runaway"—so far should the suspicion of theft be from every free man.

Sint itaque servi subditi dominis suis in omnibus, sint complacentes conditioni suae: ut non ferant aspere servitutem, non contradicant dominis, non furentur, et post haec in omnibus fidem bonam ostendant, ut doctrinam Salvatoris Dei nostri ornent in omnibus. Si enim apud carnales dominos in minimo fideles fuerint, incipient eis apud Deum majora committi. Ornat autem doctrinam Domini, qui ea quae conditioni suae apta sunt, facit. Et e diverso confundit eam, qui non est subjectus in omnibus, cui conditio sua displicet, qui contradictor atque fraudator in nullo fidem bonam ostendit. Quomodo enim potest [Al. poterit] fidelis esse in substantia Dei, qui carnali domino fidem exhibere non potuit?

(Vers. 12 seqq.) Illuxit enim gratia Dei Salvatoris omnibus hominibus erudiens nos, ut abnegantes impietatem et saecularia desideria, pudice, et juste, et pie vivamus in hoc saeculo: expectantes beatam spem, et adventum gloriae magni Dei, et Salvatoris nostri Jesu Christi: qui dedit semetipsum pro nobis, ut nos redimeret ab omni iniquitate, et mundaret sibi populum egregium, aemulatorem bonorum operum. Post catalogum doctrinae ad Titum, quid senes, quid anus, quid adolescentulas et juvenes, quid ad extremum servos erudire deberet, recte nunc intulit. Illuxit enim gratia Dei Salvatoris omnibus hominibus. Non est enim aliqua differentia liberi et servi, Graeci et barbari, circumcisi, et habentis praeputium, mulieris et viri: sed cuncti in Christo unum sumus, universi ad Dei regnum vocamur, omnes post offensam Patri nostro reconciliandi sumus; non per merita nostra, sed per gratiam Salvatoris: vel quod Dei Patris vivens et subsistens gratia ipse sit Christus: vel quod Christi Dei Salvatoris haec sit gratia - et non nostro merito salvati simus, secundum illud quod in alio loco dicitur: Pro nihilo salvabis eos (Psal. LV, 8). Quae gratia omnibus hominibus ideo illuxit, ut erudiret nos abnegantes impietatem et saecularia desideria, pudice, et juste et pie vivere in hoc saeculo. Quid sit autem abnegare impietatem, et saecularia desideria, ex eo quod supra exposuimus, Deum confitentur se nosse, factis autem negant, intelligi posse confido, et per contraria disserta contraria. Saecularia ergo desideria sunt, quae a mundi istius principe suggeruntur: et cum sint saeculi, cum saeculi hujus nube pertranseunt. Nos autem cum pudice et juste, nec corpore scilicet, nec mente peccantes, vixerimus in Christo, pie quoque vivemus in hoc saeculo: quae pietas expectat beatam spem, et adventum gloriae magni Dei, et Salvatoris nostri Jesu Christi. Sicut enim impietas magni Dei reformidat adventum, ita segura de opere suo, et de fide illum pietas praestolatur. Ubi est serpens Arius? ubi Eunomius coluber? Magnus Deus Jesus Christus, Salvator dicitur, non primogenitus omnis creaturae, non Verbum Dei et sapientia; sed Jesus Christus: quae vocabula assumpti hominis sunt.

Therefore, let slaves be subject to their masters in all things, let them be content with their condition, so that they do not bear their servitude harshly, do not contradict their masters, do not steal, and after this, show good faith in all things, that they may adorn the doctrine of our Savior God in all things. For if they have been faithful in the least with carnal masters, greater things will begin to be committed to them with God. Moreover, he adorns the doctrine of the Lord who does those things which are fitting for his condition. And conversely, he brings it to shame who is not subject in all things, who is displeased with his condition, who as a contradictor and defrauder shows no good faith in anything. For how can he be faithful in the substance of God, who could not show faith to a carnal master?

(Verses 12 ff.) For the grace of God our Savior has appeared to all men, instructing us that, denying ungodliness and worldly desires, we should live soberly, and justly, and godly in this world, looking for the blessed hope and the coming of the glory of the great God and our Savior Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and might cleanse to himself an excellent people, a pursuer of good works. After the catalogue of doctrine for Titus—what he ought to teach old men, what old women, what young women and young men, what, finally, slaves—he has now rightly introduced: For the grace of God our Savior has appeared to all men. For there is no difference between free and slave, Greek and barbarian, circumcised and uncircumcised, woman and man; but we are all one in Christ, we are all called to the kingdom of God, we are all to be reconciled to our Father after the offense; not through our own merits, but through the grace of the Savior: or because Christ himself is the living and subsisting grace of God the Father; or because this is the grace of Christ, God the Savior, and we are saved not by our own merit, according to that which is said in another place: **For nothing you will save them** (Psalm 55:8). This grace has appeared to all men for this reason: to instruct us, by denying ungodliness and worldly desires, to live soberly, justly, and godly in this world. Moreover, what it means to deny ungodliness and worldly desires, I trust can be understood from what we have explained above—**They profess that they know God, but in works they deny him**—and by arguing from contraries. Therefore, worldly desires are those which are suggested by the prince of this world; and since they belong to the world, they pass away with the cloud of this world. But when we have lived soberly and justly in Christ, sinning neither in body nor in mind, we shall also live godly in this world: which godliness awaits the blessed hope and the coming of the glory of the great God and our Savior Jesus Christ. For just as ungodliness dreads the coming of the great God, so godliness, secure in its work and faith, awaits him. Where is the serpent Arius? Where is the viper Eunomius? The great God, Jesus Christ, is called Savior, not the firstborn of all creation, not the Word of God and wisdom; but Jesus Christ: which are names of the assumed man.

Neque vero alium Jesum Christum alium Verbum dicimus, ut nova haeresis calumniatur: sed eundem et ante saecula, et post saecula, et ante mundum, et post Mariam: immo ex Maria, magnum Deum appellamus Salvatorem nostrum Jesum Christum, qui dedit semetipsum pro nobis, ut pretioso sanguine suo nos redimeret ab omni iniquitate, et mundaret sibi populum *περιούσιον* (ita quippe habetur in Graeco) et bonorum operum faceret aemulatorem. Saepe mecum considerans quid sibi vellet verbum *περιούσιον*, et a sapientibus saeculi hujus interrogans si forte alicubi legissent, numquam invenire potui qui mihi quid significaret, exponeret. Quamobrem compulsus sum ad vetus instrumentum recurrere, unde arbitrabar et Apostolum sumpsisse quod dixerat. Hebraeus enim ex Hebraeis, et secundum legem Phariseus, utique id ponebat in Epistola sua, quod in veteri Testamento legisse se noverat. In Deuteronomio itaque reperi: Quoniam populus sanctus tu Domino Deo tuo, et in te complacuit Domino Deo tuo; ut esses ei in populum *περιούσιον*, ex omnibus populis qui sunt super faciem terrae (Deut. VII, 6). Et in centesimo tricesimo quarto Psalmo, ubi nos habemus, Psallite nomini ejus, quoniam suave est: quoniam Jacob elegit sibi Dominus, Israel in possessione sibi (Ps. CXXXIV, 3, 4): pro eo quod est, in possessione, in Graeco scriptum est, *εἰς περιουσιασμόν*, quod quidem Aquila et quinta Editio, *εἰς περιούσιον* expresserunt. Septuaginta vero et Theodotio, *περιουσιασμόν* transferentes, commutationem syllabae fecere, non sensus. Symmachus igitur pro eo quod est in Graeco *περιούσιον*, in Hebraeo, SGOLLA (), expressit *ἐξαίρετον*, id est, egregium, vel praecipuum: pro quo verbo in alio volumine Latino sermone utens, peculiarem interpretatus est. Recte igitur Christus Jesus, magnus Deus noster atque Salvator, redemit nos sanguine suo, ut sibi Christianum populum peculiarem faceret, qui peculiaris tunc esse posset, si bonorum operum aemulator existeret. Unde et illud quod in Evangelio secundum Latinos interpretes scriptum est: Panem nostrum quotidianum da nobis hodie (Matth. VI, 11), melius in Graeco habetur panem nostrum *ἐπιούσιον*, id est, praecipuum, egregium, peculiarem, eum videlicet qui de coelo descendens, ait: Ego sum panis qui de coelo descendi (Joan. VI, 5). Absit quippe ut nos, qui in crastinum cogitare prohibemur, de pane isto qui post paululum concoquendus et abjiciendus est in secessum, in prece Dominica rogare jubeamur. Nec multum differt inter *ἐπιούσιον* et *περιούσιον*: praepositio enim tantummodo est mutata, non verbum. Quidam *ἐπιούσιον* existimant in oratione Dominica panem dictum, quod super omnes *οὐσίαις* sit, hoc est, super universas substantias. Quod si accipitur, non multum ab eo sensu differt quem exposuimus. Quidquid enim egregium est et praecipuum, extra omnia est, et super omnia.

Nor indeed do we say that Jesus Christ is one and the Word another, as a new heresy falsely claims; but we call the same one—both before the ages and after the ages, both before the world and after Mary, or rather, from Mary—the great God, our Savior Jesus Christ, who gave himself for us, that with his precious blood he might redeem us from all iniquity, and might cleanse for himself a *periousion* people (for so it is in the Greek), and make them zealous for good works. Often considering with myself what the word *periousion* might mean, and asking the wise of this world if they had perhaps read it somewhere, I could never find anyone to explain its meaning to me. For this reason, I was compelled to have recourse to the Old Testament, from which I thought the Apostle had also taken what he had said. For as a Hebrew of Hebrews, and a Pharisee according to the law, he would surely put in his Epistle what he knew he had read in the Old Testament. And so in Deuteronomy I found: *Because you are a holy people to the Lord your God, and the Lord your God has taken pleasure in you, to be his periousion people, out of all the nations that are upon the face of the earth* (Deut. 7:6). And in the one hundred and thirty-fourth Psalm, where we have, *Sing praises to his name, for it is sweet: for the Lord has chosen Jacob for himself, Israel for his own possession* (Ps. 134:3-4), for that which is, *for his own possession*, it is written in Greek, *eis periousiasmon*, which indeed Aquila and the fifth Edition rendered as *eis periousion*. But the Septuagint and Theodotion, in translating *periousiasmon*, made a change of syllable, not of sense. Symmachus, therefore, for that which is *periousion* in Greek, and *SGOLLA* () in Hebrew, expressed it as *exaireton*, that is, 'excellent' or 'special'; for which word, using Latin in another volume, he translated it as 'peculiar'. Rightly, therefore, did Christ Jesus, our great God and Savior, redeem us with his blood, to make for himself a 'peculiar' Christian people, who could then be peculiar if they were zealous for good works. Hence also that which is written in the Gospel according to the Latin interpreters, *Give us this day our daily bread* (Matt. 6:11), is better in the Greek as 'our *epiousion* bread,' that is, 'special,' 'excellent,' 'peculiar,' namely, He who, descending from heaven, says: *I am the bread which came down from heaven* (John 6:5). Forbid it, indeed, that we, who are forbidden to think of the morrow, should be commanded in the Lord's Prayer to ask for that bread which, after a little while, is to be digested and cast out into the privy. Nor is there much difference between *epiousion* and *periousion*: for only the preposition is changed, not the word. Some think that in the Lord's Prayer the bread is called *epiousion* because it is 'above all *ousias*,' that is, 'above all substances.' If this is accepted, it does not differ much from the sense which we have set forth. For whatever is excellent and special is outside all things and above all things.

(Vers. 15.) Haec loquere et exhortare, et increpa cum omni imperio. Tria posuit, loquere, exhortare, et increpa. Et quidem in eo quod ait, loquere, ad doctrinam videtur esse referendum. Quod vero intulit, exhortare, id est, παρακάλει, aliud quoddam in Graeco significat quam in Latino: παράκλησις quippe magis consolationem quam exhortationem sonat. Hoc verbum et superius de adolescentibus est locutus: Juvenes similiter consolare, pudicos esse in omnibus. De quo nos in suo loco ita ut in Latino legitur, quasi exhortare scriptum esse, expressimus. Consolatur igitur audientem, qui dicit: Rogamus pro Christo, reconciliamini Deo (I Cor. V, 20), et seipsum humiliat et subjicit, ut lucrifaciat quem consolatur. Quod vero tertium est, increpa, consolationi mihi videtur esse contrarium, ut quicumque consolationem contempserit, increpatione sit dignus, et mereatur audire: Obliti estis consolationis, quae vobis ut filiis loquitur. Ad Timotheum quoque alteram consolationem, et increpationem alteram legimus, dicente Apostolo: Insta opportune, importune, argue, increpa, consolare (II Tim. IV, 2). Et ibi quidem increpatio ante assumitur, et postea consolatione severitas temperatur. Hic vero ante vult discipulos consolari, et si non profecerint consolando, tunc corripi, et corripi cum omni imperio. Sic enim intelligo hoc quod dictum est: Increpa cum omni imperio, ut specialiter ad increpationem, et non ad duo superiora in commune referatur. Neque enim convenit dicere, consolare cum omni imperio, et loquere cum omni imperio, sed tantummodo, increpa cum omni imperio.

Nemo te contemnat. Existimet aliquis hoc ipsum nunc ad Titum scribi quod ad Timotheum dictum est: Nemo adolescentiam tuam contemnat (I Tim. IV, 14). Nos vero juxta Graeci sermonis differentiam, aliud putamus significare περιφρονείτω, quod hic scribitur, et aliud καταφρονείτω, quod ad Timotheum dictum est, 728 et praepositiones περί, vel κατά, sensum facere diversum. Quod autem non fortuito, et ut libet, Paulus apostolus, non solum nominibus et verbis, verum etiam praepositionibus diversis utatur pro varietate causarum, perspicuum fieri poterit ex eo quod ait: Mulier enim ex viro, vir vero per mulierem (II Cor. XI, 12). Et alibi: Quia ex eo et per eum et in ipso sunt omnia (Rom. XI, 36). Nec non et illud, Paulus apostolus non ab hominibus, neque per hominem (Galat. I, 1). Existimamus itaque καταφρόνησιν ad contemptum proprie pertinere, vel cum quis inter eculeum laminasque distentus, contemnit dolorem, et nec judicis comminationem, nec circumstantis populi fremitum pertimescit: sed pro confessione martyrii, universa supplicia contemnit et despicit. Econtrario autem est et malus contemptus, de quo et Abacuc, Spiritu sancto in se loquente, testatur: Videte contemptores: et inspicite et admiramini mirabilia, et disperdimini (Abac. I, 5).

(Verse 15) Speak these things, and exhort, and rebuke with all authority. He set down three things: speak, exhort, and rebuke. And indeed, in that which he says, 'speak,' it seems to refer to doctrine. But what he added, 'exhort,' that is, παρακάλει (parakalei), signifies something different in Greek than in Latin: for παρακλησις (paraklēsis) indeed sounds more like 'consolation' than 'exhortation.' He also used this word above concerning young men: 'Likewise, console the young men to be sober-minded in all things.' Concerning which, in its proper place, we have explained it as it is read in Latin, as if 'exhort' were written. Therefore, he who says, 'We beseech you on behalf of Christ, be reconciled to God' (I Cor. 5:20), consoles the listener, and humbles and subjects himself, so that he may win over the one he consoles. But the third thing, 'rebuke,' seems to me to be the contrary of consolation, so that whoever has scorned consolation may be worthy of rebuke, and deserve to hear: 'You have forgotten the consolation which speaks to you as to sons.' To Timothy also we read of another consolation and another rebuke, with the Apostle saying: 'Be instant in season, out of season; reprove, rebuke, console' (II Tim. 4:2). And there, indeed, the rebuke is taken up first, and afterwards the severity is tempered with consolation. Here, however, he first wants the disciples to be consoled, and if they do not profit from being consoled, then to be corrected, and corrected with all authority. For thus I understand what was said: 'Rebuke with all authority,' that it refers specifically to the rebuke, and not in common to the two preceding things. For it is not fitting to say, 'console with all authority,' and 'speak with all authority,' but only, 'rebuke with all authority.'

Let no one despise you. Someone might think that this very thing is now written to Titus which was said to Timothy: 'Let no one despise your youth' (I Tim. 4:14). We, however, according to the distinction in the Greek language, think that περιφρονεῖτω (periphronēitō), which is written here, signifies one thing, and καταφρονεῖτω (kataphronēitō), which was said to Timothy, signifies another, and that the prepositions περὶ (peri) or κατὰ (kata) create a different meaning. But that the apostle Paul does not use not only different nouns and verbs, but also different prepositions according to the variety of causes, by chance and as he pleases, can be made clear from what he says: 'For woman is from man, but man is through woman' (II Cor. 11:12). And elsewhere: 'For from him and through him and in him are all things' (Rom. 11:36). And also that passage, 'Paul, an apostle not from men, nor through man' (Gal. 1:1). We think, therefore, that καταφρόνησις (kataphronēsis) properly pertains to contempt, as when someone, stretched between the rack and hot plates, scorns the pain, and fears neither the judge's threat nor the roar of the surrounding crowd, but for the confession of martyrdom, scorns and despises all tortures. On the other hand, there is also a bad kind of contempt, to which Habakkuk, with the Holy Spirit speaking in him, testifies: 'Behold, you scoffers, and look, and wonder marvelously, and be scattered' (Hab. 1:5).

Juxta quod ad Timotheum quoque scriptum diximus: Nemo adolescentiam tuam contemnat (I Tim. IV, 12), id est, Nolo te talem exhibeas ut possis ab aliquo merito contemni. Περιφρόνησις autem illud sonat, sicut Stoici tamen asserunt, qui distinguunt inter verba subtiliter, cum qui confidens sibi, se alio esse meliorem, despiciat eum quem inferiorem putat, et super, id est, plus sapiens, humiliores existimat dignum esse contemptu. Tale quid intumescens superbiae vanitate, et coelum ipsum, solemque despiciens apud Graecos quidam dixisse deluditur: Ἀεροβατῶ καὶ περιφρονῶ τὸν ἥλιον, quod nos Latine possumus dicere, Scando per aerem, et pluris me novi esse novi esse quam solem. Περιφρόνησις ergo, quae nunc ad Titum ponitur, illum sensum habet: Nemo eorum qui in Ecclesiis sunt, te segniter agente sic vivat, ut se putet esse meliorem. Qualis enim aedificatio erit discipuli, si se intelligat magistro esse majorem? Unde non solum episcopi, presbyteri et diaconi debent magnopere providere ut cunctum populum cui praesident, conversatione et sermone praecedant: verum et inferior gradus, exorcistae, lectores, aeditui, et omnes omnino qui domui Dei serviunt. Quia vehementer Ecclesiam Christi 729 destruit, meliores laicos esse quam clericos.

(Cap. III.---Vers. 1, 2) Admone illos principibus et potestatibus subditos esse, obedire: ad omne opus bonum paratos esse: neminem blasphemare, non litigiosos esse: esse modestos, omnem ostendentes mansuetudinem ad omnes homines.

Tale quid et ad Romanos scribitur: Omnis anima potestatibus superioribus subdita sit. Non est enim potestas nisi a Deo (Rom. XIII, 1). Quod quidem praeceptum, et hic, et ibi propterea puto editum, quia Judae Galilaei per illud tempus dogma adhuc vigeat, et habebat plurimos sectatores, cujus et in Actibus Apostolorum fit mentio, Scriptura referente: Ante hos enim dies surrexit Theodas, dicens, quemdam se esse magnum: cui appositi sunt viri quasi tria millia (Actor. V, 36); et, post hunc surrexit in diebus census Judas Galilaeus: qui inter caetera hoc quasi probabile proferebat ex Lege, nullum debere Dominum nisi solum Deum vocari: et eos qui ad templum decimas deferrent, Caesari tributa non reddere. Quae haeresis intantum creverat, ut etiam Phariseorum et multam partem populi conturbaret: ita ut ad Dominum quoque nostrum referretur haec quaestio: Licet Caesari dare tributum, an non (Mat. XXII, 17)? Quibus Dominus prudenter, cauteque respondens ait: Reddite quae sunt Caesaris, Caesari: et quae sunt Dei, Deo (Ibid., 21). Cui responsioni Paulus apostolus congruens, docet principatibus et potestatibus credentes debere esse subjectos.

In accordance with what we said was also written to Timothy: 'Let no one despise your youth' (I Tim. 4:12), that is, 'I do not want you to show yourself to be such that you can be deservedly despised by anyone.' Περιφρόνησις (*periphronēsis*), however, as the Stoics indeed assert, who subtly distinguish between words, has that meaning when someone, confident in himself that he is better than another, despises him whom he considers inferior, and being 'above'—that is, wiser—deems the more humble person worthy of contempt. Something of this sort, puffed up with the vanity of pride and despising heaven itself and the sun, a certain person among the Greeks is humorously said to have declared: 'Αεροβατῶ καὶ περιφρονῶ τὸν ἥλιον' (*Aerobatō kai periphronō ton hēlion*), which we can say in Latin as, 'I climb through the air, and I know myself to be of more worth than the sun.' Therefore, περιφρόνησις (*periphronēsis*), which is now used in reference to Titus, has this meaning: Let none of those who are in the Churches, while you act sluggishly, live in such a way as to think himself better than you. For what kind of edification will there be for the disciple, if he understands himself to be greater than his master? Hence, not only bishops, presbyters, and deacons ought to take great care to precede all the people over whom they preside in conduct and speech, but also those of lower rank: exorcists, lectors, sacristans, and all who serve the house of God in any way. For it vehemently destroys the Church of Christ when the laity are better than the clergy.

Remind them to be subject to rulers and authorities, to be obedient, to be ready for every good work, to speak evil of no one, not to be quarrelsome, but to be gentle, showing all meekness to all men.

Something similar is also written to the Romans: Let every soul be subject to the higher powers. For there is no power but of God (Rom. 13:1). I believe this precept was issued, both here and there, because the dogma of Judas the Galilean was still flourishing at that time and had very many followers, of whom mention is also made in the Acts of the Apostles, as Scripture relates: For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about three thousand, joined themselves (Acts 5:36); and, after this man rose up Judas of Galilee in the days of the census: who, among other things, put forward this seemingly plausible argument from the Law, that no one ought to be called Lord except God alone, and that those who brought tithes to the temple should not pay taxes to Caesar. This heresy had grown to such an extent that it disturbed even the Pharisees and a large part of the people, so that this question was also put to our Lord: Is it lawful to give tribute to Caesar, or not (Matt. 22:17)? To whom the Lord, responding prudently and cautiously, said: Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's (Ibid., 21). In agreement with this response, the apostle Paul teaches that believers ought to be subject to principalities and powers.

Ἀρχαὶ quippe quae leguntur in Graeco, magis principatus quam principes sonant: et ipsam significant potestatem, non eos qui in potestate sunt homines. Sed quia dixerat, Admone illos, principatibus et potestatibus subditos esse: poterat his qui tormenta formidant, occasio ad negandum dari: juxta Apostoli dictum se assererent principatibus et potestatibus esse subjectos, et facere quod juberent; propterea subjicit: Obedire ad omne opus bonum. Si bonum est quod praecipit imperator et praeses, jubentis obsequere voluntati. Sin vero malum, et contra Deum sapit: responde ei illud de Actibus apostolorum: Obedire oportet Deo magis quam hominibus (Act. V, 29). Hoc ipsum et de servis intelligamus apud dominos, et de uxoribus apud viros, et de filiis apud parentes, quod in illis tantum debeant dominis, viris, parentibus esse 730 subjecti, quae contra Dei mandata non veniunt.

Quod vero sequitur: Paratos esse, dupliciter legendum, ut vel subaudiatur, ad omne opus bonum paratos esse: vel certe cum superioribus copulato hoc quod ait, obedire ad omne opus bonum, et hucusque finito, quasi aliud proprium et speciale praeceptum sit, paratos esse, juxta illud quod in Levitico scriptum est: Hircum qui emittitur maledicta populi sustinentem, tradi in manus hominis parati (Levit. XVI, 21). Si quis ergo paratus est, ut ἀποπομπαῖον teneat, et educat [Al. deducat] illum in desertum, et ibi eum disperdat, et quantum in se est, sorte maledictionis exterminet, is cum obedierit, omni operi bono etiam paratus erit. Potest autem et aliter accipi, paratos esse: ut omnia quaecumque evenire possunt, sibi in animo praefigurent: et cum acciderint, nihil quasi novum sustineant, sed eis praeparata sint omnia.

Neminem quoque, blasphemare, non simpliciter accipitur. Nec enim ait, neminem hominem blasphemare: sed absolute, neminem: non angelum, non aliquam creaturam Dei. Omnia quippe quae a Deo facta sunt, valde bona sunt. Quando Michael archangelus cum diabolo disputabat de Moysi corpore, non fuit ausus inferre judicium blasphemiae, sed dixit, imperet tibi Deus (Jud. IX). Si igitur Michael non fuit ausus diabolo, et certe maledictione dignissimo, judicium inferre blasphemiae: quanto magis nos ab omni maledicto puri esse debemus? Merebatur diabolus maledictum: sed per archangeli os blasphemia exire non debuit.

Relege veteres libros, et vide quae tribus in mente Garizin constitutae sint, ut benedicerent populo, et quae in monte altero, ut maledicerent. Ruben, qui maculaverat thorum parentis, et Zabulon novissimus filius Liae, et ancillarum liberi, in monte Ebal [Al. Eliel] ponuntur, ut maledicant eis qui maledictione sunt digni (Deut. XXVII).

Indeed, ἀρχαὶ, which is read in the Greek, means "principalities" (principatus) rather than "princes," and it signifies the power itself, not the men who are in power. But because he had said, "Remind them to be subject to principalities and powers," an opportunity for denial could be given to those who fear torments: they might assert that, according to the Apostle's word, they were subject to principalities and powers and did what they commanded; for this reason he added: "To be obedient for every good work." If what the emperor and the governor command is good, obey the will of the one who commands. But if it is evil and savors of something against God, answer him with that from the Acts of the Apostles: We ought to obey God rather than men (Acts 5:29). Let us understand this same principle to apply to slaves with their masters, wives with their husbands, and children with their parents: that they ought to be subject to their masters, husbands, and parents only in those things that do not go against the commandments of God.

As for what follows, "To be ready," it can be read in two ways: either it is understood as "to be ready for every good work," or, having connected what he says, "to obey for every good work," with the preceding words and ending there, "to be ready" is a separate and special precept, according to what is written in Leviticus: "The goat that is sent away, bearing the curses of the people, is to be delivered into the hands of a ready man" (Lev. 16:21). If, therefore, someone is ready to take the scapegoat (ἀποπομπαῖον), and lead him into the desert, and there let him go, and, as much as in him lies, exterminate him by the lot of the curse, this person, when he has obeyed, will also be ready for every good work. But "to be ready" can also be taken in another way: that they should prefigure in their minds all things whatsoever that can happen, and when they do occur, they should endure nothing as if it were new, but all things should be prepared for them.

Also, "to speak evil of no one" is not to be taken simply. For he does not say, "to speak evil of no man," but absolutely, "of no one": not an angel, not any creature of God. For all things that were made by God are very good. When Michael the archangel, disputing with the devil about the body of Moses, did not dare to bring a railing accusation against him, but said, "The Lord rebuke thee" (Jude 9). If, therefore, Michael did not dare to bring a railing accusation against the devil, who was certainly most worthy of a curse, how much more ought we to be pure from all cursing? The devil deserved a curse, but blasphemy ought not to have come from the mouth of the archangel.

Reread the old books, and see which tribes were placed on Mount Gerizim to bless the people, and which on the other mountain to curse. Reuben, who had defiled his parent's bed, and Zebulun, the last son of Leah, and the children of the handmaids, are placed on Mount Ebal to curse those who are worthy of a curse (Deut. 27).

Longum est si nunc enumerem quomodo Jacob, qui ad benedictionem vocaverat filios (Genes. XLIX, 1), dicens: ut benedicam vobis, postea quasi in benedictione consociet, maledictus furor eorum, quia procax: et ipse Dominus loquatur in Genesi: Maledicta terra in operibus tuis (Gen. III, 17). Hoc nunc tantum dixisse sufficiat, quod blasphemare Christi discipulos non oportet: nec quod additur, esse litigiosos.

731 Si enim sumus filii pacis, et volumus super nos pacem requiescere, et accessimus ad Jerusalem coelestem, quae ex pace nomen accepit, cum his qui oderunt pacem, habeamus pacem: et quantum in nobis est cum omnibus hominibus pacati simus: non solum cum modestis, sed etiam cum rixosis; quia nulla virtus est ferre mansuetos: locumque demus irae, omnem ostendentes mansuetudinem ad omnes homines: non quod vanae gloriae desiderio nos esse mansuetos omnibus hominibus ostendere debeamus: sed dum omnes ferimus, et injuriae vicem non rependimus, ipsa opera notiora universis fiant. Potest aliquis ob jactantiam et opinionem vulgi auramque popularem simulare apud quosdam mansuetudinem, et fingere bonitatem. Sed ubi non est vera et genuina et solida mansuetudo, nescio an eum esse mansuetum possit omnibus persuaderi.

Fuimus enim aliquando et nos stulti, inobedientes, errantes, servientes desideriis et voluptatibus variis, in malitia et in invidia agentes, odiosi, odientes alterutrum. Cum autem bonitas et humanitas illuxit Salvatoris nostri Dei: non ex operibus justitiae, quae fecimus nos; sed secundum misericordiam suam salvavit nos, per lavacrum regenerationis et renovationis Spiritus sancti, quem effudit super nos opulenter per Jesum Christum Salvatorem nostrum, ut justificati illius gratia, haeredes efficiamur secundum spem vitae aeternae.

Quaerat aliquis quomodo Paulus fuerit stultus, incredulus, errans, et serviens variis desideriis et voluptatibus in malitia, et in invidia, odiosus, et odiens, antequam Salvatoris nostri bonitas atque clementia per lavacrum secundae regenerationis eum salvum faceret: non ex justitiae operibus quae fecerat, sed ex misericordia sua, effuso abundanter et large super apostolos atque credentes per Jesum Christum Spiritu sancto: ut haereditatem gratiae consecuti, spem vitae in perpetuum possiderent.

Et certe legimus eum secundum justitiam quae in Lege est sine querela fuisse circumcisum octava die (Philipp. III, 5): Hebraeum ex Hebraeis, secundum Legem Pharisaeum, de tribu Benjamin, eruditum ad pedes Gamalielis, et ab infantia sacris Litteris institutum (Actor. XXII).

Ad quod respondetur, 732 Judaeos qui ante adventum Salvatoris et passionem ejus, et resurrectionem in Lege versati sunt, licet non plenam, attamen aliqua ex parte habuisse justitiam: sicut Simeon quoque et Anna prophetissa in templo Dei serviens est reperta.

It would be tedious to enumerate now how Jacob, who had called his sons for a blessing (Gen. 49:1), saying, "that I may bless you," afterwards, as if in the blessing, associates, "Cursed be their anger, for it was fierce"; and the Lord himself speaks in Genesis: "Cursed is the ground for thy sake" (Gen. 3:17). For now, let it suffice to have said this much: that it is not fitting for Christ's disciples to speak evil, nor, as is added, "to be quarrelsome."

For if we are children of peace, and we wish peace to rest upon us, and we have approached the heavenly Jerusalem, which received its name from peace, let us have peace with those who hate peace; and as much as in us lies, let us be at peace with all men: not only with the gentle, but also with the quarrelsome; because there is no virtue in tolerating the meek. And let us give place to wrath, showing all meekness to all men: not that we ought to show ourselves to be meek to all men out of a desire for vainglory, but that while we bear with all, and do not repay injury for injury, our very works may become better known to all. Someone can, for the sake of boasting and public opinion and popular favor, simulate meekness before some and feign goodness. But where there is not true, genuine, and solid meekness, I do not know if everyone can be persuaded that he is meek.

For we ourselves also were sometimes foolish, disobedient, erring, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life.

Someone might ask how Paul could have been foolish, unbelieving, erring, and serving various desires and pleasures in malice and envy, hateful and hating, before the goodness and clemency of our Savior saved him through the washing of the second regeneration: not by works of justice which he had done, but by His mercy, the Holy Spirit having been poured out abundantly and lavishly upon the apostles and believers through Jesus Christ, so that, having obtained the inheritance of grace, they might possess the hope of life forever.

And certainly we read that, according to the righteousness which is in the Law, he was blameless, circumcised on the eighth day (Philippians 3:5): a Hebrew of the Hebrews, according to the Law a Pharisee, of the tribe of Benjamin, educated at the feet of Gamaliel, and instructed in the sacred Scriptures from infancy (Acts 22).

To this it is answered that the Jews who lived under the Law before the coming of the Savior and His passion and resurrection, although they did not have a full righteousness, nevertheless possessed it in some part; just as Simeon and also Anna the prophetess were found serving in the temple of God.

Postquam vero populus conclamavit, Crucifige, crucifige eum; non habemus regem nisi Caesarem (Joan. XIX, 15): et: Sanguis ejus super nos, et super filios nostros (Mat. XXV, 27), et ablatum est ab eis regnum Dei, et traditum genti facienti fructus ejus: ex eo tempore qui in Christum non credidit, fuit stultus, errabundus, incredulus, et serviens variis voluptatibus.

An non nobis [Al. vobis] videtur Paulus fuisse stultus, quando habebat zelum Dei, sed non secundum scientiam; et persequabatur Ecclesiam: et lapidantium Stephanum vestimenta servabat? cum in tantum odii contra Salvatorem instigatus exarserit, ut litteras a sacerdotibus acciperet, pergens Damascum ad eos qui in Christum crediderant vinciendos? Aut ullas poterat habere virtutes sine virtute Dei Christi Jesu, aut aestuantem flammam restinguere voluptatum, cum non esset templum Dei? Quae autem major potest esse malitia et invidia, quam contra absentes epistolas sumere, et ubique Christi vastare discipulos; nolle ipsum salvum fieri: et caeteris qui salvi esse poterant, invidere: odisse Christianos et consequenter ab omnibus odium promereri?

Quis autem major error, et in obedientia, et vecordia, quam postquam respiravit dies, et praeterierunt umbrae, Legem abolitam velle servare, et dicere: Ne attrectaveris, ne contigeris, ne gustaveris, et apparente solido cibo et virili, infantiae lacte cupere potari?

Diligentius attendamus, et inveniemus in praesenti capitulo manifestissimam Trinitatem. Benignitas quippe atque clementia Salvatoris nostri Dei, non alterius quam Dei Patris, per lavacrum regenerationis, et renovationem Spiritus sancti, quem effudit super nos abunde per Jesum Christum Salvatorem nostrum, justificavit nos in vitam aeternam. Salus credentium, mysterium Trinitatis est.

Alii hunc locum ita intelligunt, ut non de Paulo et apostolis, sed sub apostolorum persona, de aliis dictum putent: ut quomodo sub persona sua, et Apollo, et Cephae de dissensione et schismate, quod arguebat in Corinthiis 733 est locutus: ita etiam in praesenti loco, se et apostolos nominans, omnes qui in Christo crediderant, quales fuerint ante regenerationem lavacri vitalis, ostenderit.

Simul autem et humilitas ejus est admiranda, quod qui omnem humilitatem [Al. utilitatem] justitiamque Legis quasi quisquilias et purgamenta contempsit, recte se sine Christo vitiis omnibus servisse memorarit.

But after the people cried out, 'Crucify, crucify him; we have no king but Caesar' (John 19:15), and, 'His blood be on us, and on our children' (Matthew 25:27), and the kingdom of God was taken from them and given to a nation bringing forth the fruits thereof, from that time whoever did not believe in Christ was foolish, wandering, unbelieving, and serving various pleasures.

Does it not seem to us [or: to you] that Paul was foolish, when he had a zeal for God, but not according to knowledge; and he persecuted the Church, and kept the garments of those who were stoning Stephen? when he burned with such instigated hatred against the Savior that he received letters from the priests, going to Damascus to bind those who had believed in Christ? Or could he have any virtues without the virtue of God, Christ Jesus, or extinguish the burning flame of pleasures, when he was not the temple of God? Moreover, what greater malice and envy can there be than to take up letters against the absent, and everywhere to lay waste to the disciples of Christ; to be unwilling for Him to be saved, and to envy others who could be saved; to hate Christians and consequently to earn hatred from all?

What greater error, and disobedience, and madness, than after the day had dawned and the shadows had passed away, to wish to keep the abolished Law, and to say: 'Do not handle, do not touch, do not taste,' and when solid and manly food is present, to desire to be fed with the milk of infancy?

Let us attend more diligently, and we shall find in the present chapter a most manifest Trinity. For the kindness and clemency of God our Savior, who is none other than God the Father, through the washing of regeneration and the renewal of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior, has justified us unto eternal life. The salvation of believers is the mystery of the Trinity.

Others understand this passage in such a way that they think it is not said of Paul and the apostles, but about others under the persona of the apostles; just as he spoke under his own persona, and that of Apollos, and of Cephas, concerning the dissension and schism which he was rebuking in the Corinthians, so also in the present passage, by naming himself and the apostles, he showed what all who had believed in Christ were like before the regeneration of the life-giving washing.

At the same time, his humility is also to be admired, because he who despised all the humility [or: utility] and righteousness of the Law as if it were refuse and dung, rightly recalled that without Christ he had been a slave to all vices.

(Vers. 8.) Fidelis sermo, et de his volo te confirmare [Al. affirmare], ut curam habeant bonis operibus praeesse qui credunt in Domino. Haec bona sunt, et utilia hominibus. Hoc quod ait, fidelis sermo, ad superiora jungendum est, in quibus praemiserat, ut justificati ipsius gratia, haeredes efficiamur secundum spem vitae aeternae. Dignus enim fide super haereditate Dei sermo, et super spe vitae aeternae. Unde oportet de his non dubium, non timentem et ipsum credere, et ut credant caeteri, confirmare, non solum autem hoc, sed et hoc eum caeteris his, qui voluerint credere, confirmandum est: quapropter ait: et de his volo te confirmare. Qui autem ista vere esse crediderint, necesse est curam habeant bonorum operum, per quae haereditas Dei, et spes vitae praeparatur aeternae. Et pulchre ut majorem fidem faceret, non dixit, qui credunt hominibus, sed qui credunt Deo. Necesse est enim, ut curam bonorum operum habeant, quae adimpleta, et omni studio perpetrata, sunt bona utiliaque creditibus.

(Vers. 9.) Stultas autem quaestiones, et genealogias, et contentiones, et pugnas quae veniunt ex Lege, devita: Sunt quippe inutiles et vanae. Quia multiplices et diversae sunt quaestiones, propterea Salomon de his qui quaerunt Deum, locutus est, dicens: Recte autem quaerentes eum, invenerunt pacem (Prov. VIII, 35).

Qui igitur Deum non recte quaerunt, pacem invenire non possunt. Plurima exempla sunt quaerentium non recte Deum. Judaei prave quaerunt Deum, sperantes se eum invenire posse sine Christo. Haeretici, vano sermonum strepitu concrepantes, quaerunt quem invenire non possunt. Philosophi quoque et barbari de Deo varia sentientes, quaesierunt Deum. Sed quia non recte quaesierunt, fuerunt eorum fatuae quaestiones, putantium Deum humanis sensibus posse comprehendere.

Ab his igitur Paulus nos revocat quaestionibus.

Caeterum ad sapientes, et quae Scripturarum auctoritate sunt fultae, magis cohortatur et provocat, praeceptorum non nescius Salvatoris, in quibus ait: Quaerite et invenietis, pulsate et aperietur vobis, petite et dabitur vobis. Omnis enim qui quaerit invenit [Al. inveniet], et qui petit accipit [Al. accipiet], et qui pulsat aperietur ei (Luc. XI.); modo non sit corpus nostrum subditum peccatis, et ingredietur in nos sapientia.

Exerceatur sensus, mens quotidie divina lectione pascatur: et quaestiones nostrae stultae non erunt quaestiones.

(Verse 8) This is a faithful saying, and these things I want you to confirm [Another reading: affirm], that they who believe in the Lord may be careful to excel in good works. These things are good and useful to men. This which he says, "a faithful saying," must be joined to the preceding words, in which he had stated before, "that being justified by His grace, we should be made heirs according to the hope of eternal life." For the saying concerning the inheritance of God and concerning the hope of eternal life is worthy of faith. Whence it is fitting for him to believe these things himself, not doubting, not fearing, and to confirm them so that others may believe; moreover, not only this, but this also must be confirmed by him to those others who wish to believe: wherefore he says: "and concerning these things I want you to confirm." But those who will have truly believed these things to be so, must necessarily be careful of good works, through which the inheritance of God and the hope of eternal life is prepared. And beautifully, in order to create greater faith, he did not say, "who believe men," but "who believe God." For it is necessary that they be careful of good works, which, when fulfilled and carried out with all diligence, are good and useful to believers.

(Verse 9) But avoid foolish questions, and genealogies, and contentions, and quarrels that come from the Law: for they are indeed useless and vain. Because questions are multiple and diverse, Solomon, speaking of those who seek God, said: "But those who seek him rightly have found peace" (Prov. 8:35).

Therefore, those who do not seek God rightly cannot find peace. There are very many examples of those who do not seek God rightly. The Jews seek God wrongly, hoping they can find him without Christ. Heretics, clattering with a vain noise of words, seek him whom they cannot find. Philosophers also, and barbarians, holding various opinions about God, have sought God. But because they did not seek rightly, their questions were foolish, thinking that God could be comprehended by human senses.

From these questions, therefore, Paul calls us away.

Furthermore, he encourages and provokes us more towards wise questions, and those which are supported by the authority of the Scriptures, not unaware of the Savior's precepts, in which he says: "Seek and you will find, knock and it will be opened to you, ask and it will be given to you." "For everyone who seeks finds, and who asks receives, and to him who knocks it will be opened" (Luke 11); provided that our body is not subject to sins, and wisdom will enter into us.

Let the understanding be exercised, let the mind be fed daily by divine reading: and our questions will not be foolish questions.

Quod autem ait: Genealogias et contentiones et rixas, quae veniunt ex Lege, devita, proprie pulsat Iudaeos, qui in eo se jactant et putant Legis habere notitiam, si nomina teneant singulorum: quae quia barbara sunt, et etymologias eorum non novimus, plerumque corrupte proferuntur a nobis.

Et si forte erraverimus [Al. erravimus] in accentu, in extensione et brevitate syllabae, vel brevia producentes, vel producta breviantes, solent irridere nos imperitiae, maxime in aspirationibus et quibusdam cum rasura gulae litteris proferendis.

Hoc autem evenit quod LXX interpretes, per quos in Graecum sermonem Lex divina translata est, specialiter HETH litteram et AIN, et caeteras istiusmodi (quia cum duplici aspiratione in Graecam linguam transferre non poterant) aliis litteris additis expresserunt.

Verbi causa, ut Rahel, Rachel dicerent: et Jeriho, Jericho: et Hebron, Chebron: et Seor, Segor: in aliis vero eos conatus iste deficit [Al. defecit].

Nam nos et Graeci unam tantum litteram s, habemus, illi vero tres, SAMECH, SADE, et SIN: quae diversos sonos possident. Isaac et Sion per SADE scribitur: Israel per SIN, et tamen non sonat hoc quod scribitur. Seon, rex Amorrhaeorum, per SAMECH litteram et pronuntiatur et scribitur.

Si igitur a nobis haec nominum et linguae idiomata, ut videlicet barbara, non ita fuerint expressa, ut exprimuntur, ab Hebraeis, solent cachinnum attollere, et jurare se penitus nescire quod dicimus.

Unde et nobis curae fuit omnes veteris Legis libros, quos vir doctus Adamantius in Hexapla digesserat, de Caesariensi bibliotheca descriptos, ex ipsis authenticis emendare, in quibus et ipsa Hebraea propriis sunt characteribus verba descripta; et Graecis litteris tramite expressa vicino. Aquila etiam et Symmachus, Septuaginta quoque et Theodotio suum ordinem tenent.

Nonnulli vero libri et maxime hi qui apud Hebraeos versu compositi sunt, tres alias editiones additas habent: quam quintam, et sextam, et septimam translationem vocant: auctoritatem sine nominibus interpretum consecutas.

Haec immortale illud ingenium suo nobis labore donavit, ut non magnopere pertimescamus supercilium Iudaeorum; solutis labiis, et obtorta lingua, et stridente saliva, et rasa fauce gaudentium.

But as for what he says, "Avoid genealogies and contentions and quarrels, which come from the Law," he properly strikes at the Jews, who boast in this and think they have knowledge of the Law if they can remember the names of individuals: which names, because they are foreign and we do not know their etymologies, are often pronounced corruptly by us.

And if by chance we should err in accent, in the length and shortness of a syllable, either lengthening short ones or shortening long ones, they are accustomed to mock our ignorance, especially in aspirations and in pronouncing certain letters with a scraping of the throat.

This happens because the Seventy interpreters, by whom the divine Law was translated into the Greek language, expressed the letter HETH and AIN in particular, and others of that kind, by adding other letters (since they could not transfer them into the Greek language with a double aspiration).

For example, so that they would say *Rachel* for *Rahel*, and *Jericho* for *Jeriho*, and *Chebron* for *Hebron*, and *Segor* for *Seor*; but in other cases this attempt fails them.

For we and the Greeks have only one letter 's', but they have three: SAMECH, SADE, and SIN, which possess different sounds. *Isaac* and *Sion* are written with SADE; *Israel* with SIN, and yet it does not sound as it is written. *Seon*, king of the Amorites, is both pronounced and written with the letter SAMECH.

If, therefore, these idioms of names and language, being foreign to us, are not expressed by us as they are expressed by the Hebrews, they are accustomed to burst into laughter and swear that they have absolutely no idea what we are saying.

Hence it was a concern for us to correct all the books of the Old Law, which the learned Adamantius had arranged in the Hexapla, copied from the library of Caesarea, from the authentic sources themselves, in which the Hebrew words are written in their own characters, and also expressed nearby in Greek letters. Aquila also and Symmachus, the Septuagint as well, and Theodotion keep their own order.

Indeed, some books, and especially those which among the Hebrews are composed in verse, have three other editions added, which they call the fifth, and sixth, and seventh translation, having obtained authority without the names of the interpreters.

That immortal genius bestowed these things upon us by his labor, so that we might not greatly fear the superciliousness of the Jews, who delight in loose lips, a twisted tongue, hissing spittle, and a scraped throat.

Est et illis alia occasio superbiae, quoniam sicut nos qui Latini sumus, Latina nomina et origines de lingua nostra habentia [Al. trahentia], facilius memoriae tradimus: ita illi a parva aetate, vernacula sui sermonis vocabula penitissimis [Al. peritissimis] sensibus imbibuerunt: [Al. imbuerunt [et ab exordio Adam usque ad extremum Zorobabel], omnium generationes ita memoriter velociterque percurrunt, ut eos suum, putes referre nomen.

Hoc nos qui aut alias litteras didicimus, aut certe sero credidimus in Christum, aut etiam si infantes sumus Ecclesiae mancipati, magis Scripturarum sensum quam verba sectamur: si forte non ita [Al. tacet ita] novimus, putant se in nominibus referendis, et in supputatione annorum, et in nepotibus et abnepotibus, avis, proavis, et atavis, doctiores.

Audiavi ego quemdam de Hebraeis, qui se Romae in Christum credidisse simulabat, de genealogiis Domini nostri Jesu Christi, quae scripta sunt in Matthaeo, et Luca facere quaestionem; quod videlicet a Salomone usque ad Joseph, nec numero sibi, nec vocabulorum aequalitate consentiant: qui cum corda simplicium pervertisset quasi ex adytis et oraculo deferebat quasdam, ut sibi videbatur, solutiones, cum magis debuerit iustitiam et misericordiam, et dilectionem Dei quaerere, et post illa, si forte occurrisset, de nominibus et numeris disputare.

Satis forsitan de Hebraeorum supercilio et plusquam necesse fuerit dixerimus: sed occasio nobis data est, de genealogiis et contentione et rixis, quae ex Lege veniunt, disserendi.

Dialectici, quorum Aristoteles princeps est, solent argumentationum retia tendere, et vagam rhetoricam libertatem in syllogismorum spineta concludere. Hi ergo qui in eo totos dies et noctes terunt, ut vel interrogent, vel respondeant, vel dent propositionem, vel accipiant, assumant, confirment, atque concludant, quosdam contentiosos vocant, qui ut libet, non ratione, sed stomacho disputent litigantium.

Si igitur illi hoc faciunt, quorum proprie ars contentio est, quid debet facere Christianus nisi omnino fugere contentionem? Rixae quoque legales penitus respuendae sunt, et Iudaeorum stultitiae relinquendae.

Sunt enim inutiles et vanae, quae tantum speciem scientiae habent: caeterum nec dicentibus, nec audientibus prosunt. Quid enim mihi prodest scire quot annos vixerit Mathusalem, quoto aetatis suae anno Salomon sortitus sit conjugem, ne forsitan Roboam undecimo aetatis illius anno natus esse credatur? et multa istiusmodi, quae aut difficile est invenire propter librorum varietatem, et (dum paulatim de inemendatis inemendata scribuntur) errores inolitos: aut etiam si inveniremus magno studio et labore, nihil profutura cognovimus.

They also have another occasion for pride, for just as we who are Latins more easily commit to memory Latin names and origins derived from our own language, so they from a young age have imbibed the native words of their own tongue into their inmost senses, and from the beginning of Adam to the last of Zerubbabel, they run through all the generations from memory so quickly that you would think they were reciting their own name.

We, who have either learned other letters, or certainly came to believe in Christ late in life, or even if we were committed to the Church as infants, follow the sense of the Scriptures more than the words: if by chance we do not know these things so well, they think themselves more learned in reciting names, in the computation of years, and in grandsons and great-grandsons, grandfathers, great-grandfathers, and ancestors.

I myself heard a certain man of the Hebrews, who pretended to have believed in Christ at Rome, raise a question concerning the genealogies of our Lord Jesus Christ, which are written in Matthew and Luke; namely, that from Solomon to Joseph, they agree neither in number nor in the identity of the names. After he had perverted the hearts of the simple, he would offer certain solutions, as it seemed to him, as if from a sanctuary and an oracle, when he ought rather to have sought justice and mercy and the love of God, and after that, if the occasion arose, to dispute about names and numbers.

Perhaps we have said enough, and more than was necessary, about the superciliousness of the Hebrews: but the occasion was given to us to discourse on genealogies and contention and quarrels, which come from the Law.

The dialecticians, of whom Aristotle is the chief, are accustomed to spread the nets of argumentation and to confine the wandering freedom of rhetoric within the thorny thickets of syllogisms. Therefore, those who spend whole days and nights in this, so as to either question or answer, or to give a proposition, or to receive, assume, confirm, and conclude, they call certain people contentious, who dispute as they please, not with reason, but with the temper of litigants.

If, therefore, those do this whose art is properly contention, what should a Christian do but flee contention altogether? Legal quarrels, too, are to be utterly rejected, and left to the foolishness of the Jews.

For they are useless and vain, having only the appearance of knowledge; moreover, they profit neither those who speak nor those who hear. For what does it profit me to know how many years Methuselah lived, or in what year of his life Solomon took a wife, lest perhaps Rehoboam be believed to have been born in the eleventh year of his age? and many things of that kind, which are either difficult to find because of the variety of books and ingrained errors (while uncorrected copies are gradually written from uncorrected ones), or even if we were to find them with great study and labor, we have learned they would be of no profit.

Frequenter accidit ut habeamus pugnas Legis, non ob desiderium veritatis; sed ob jactantiam gloriae, dum apud eos qui audiunt, docti volumus aestimari: aut certe ex hoc rumusculo turpia sectamur lucra:

Quid enim prodest spumantibus labiis, et latratu garrire canum: cum simplex et moderata responsio aut possit te placare si vera est, aut si falsa, leniter et placabiliter emendari?

(Vers. 10, 11.) Haereticum hominem post unam et alteram correptionem devita: sciens quod subversus est ejusmodi, et delinquit qui est a semetipso damnatus. Nomen haereseos, et in Epistola ad Corinthios ponitur: Oportet enim et haereses in nobis esse, ut probati quique manifesti fiant (I Cor. XI, 19). Et ad Galatas inter carnis opera numeratur: Manifesta autem sunt opera carnis: quae sunt fornicatio, immunditia, luxuria, idololatria, veneficia, inimicitiae, contentiones, aemulationes, irae, rixae, dissensiones, haereses, invidiae, ebrietates, comessationes, et caetera his similia, quae praedico vobis sicut praedixi: quoniam qui haec agunt, regnum Dei non possidebunt (Gal. V, 19 seqq.). In quibus diligenter est observandum, quod quomodo caetera vitia, quae inter carnis opera numerata sunt, excludunt nos [Al. excluduntur] a regno Dei: ita etiam nobis haereses auferant regnum Dei; et non interest quomodo quis, dum tantum excludatur a regno. Quod autem magis mirum sit etiam illud de Actibus apostolorum videtur esse relegendum, fidem nostram in Christum, et Ecclesiasticam disciplinam, jam tunc a perversis hominibus haeresim nuncupatam. Nos enim, inquit Judaei ad apostolum Paulum, nec litteras a te accepimus de Judaea [Al. de te . . . a Judaea], nec veniens quis de fratribus annuntiavit nobis, aut locutus est aliquis de te in malum. Petimus autem, ut audiamus a te quid sentias: de haeresi enim ista notum est nobis, quia ubique ei contradicitur (Act. XXVIII, 21, 22). Et licet nomen haereseos Miletii non dicatur, a Paulo tamen opera nominantur, loquente ad presbyteros Ecclesiae: Ego scio quoniam venient post abscessum meum lupi graves in vos, non parcentes gregi: et ex vobis ipsis consurgent viri loquentes perversa, ut abducant discipulos post se (Act. XX, 29, 30). Haec in transitu dicta sint, ubi et alibi haeresis appelletur.

Nunc ipsum nomen videtur plenissime ventilandum. Haeresis Graece ab electione dicitur, quod scilicet unusquisque id sibi eligat quod ei melius esse videatur. Philosophi quoque Stoici, Peripatetici, Academici, Epicurei, illius vel illius haereseos appellantur. Superfluum est ire per singula, et Marcionem, Valentinum, Apellem, Ebionem, Montanum, et Manichaeum cum suis enumerare dogmatibus: cum per facile sit unicuique cognoscere quibus singuli ducantur erroribus. Arius et Eunomius, et novae auctor haereseos, utinam tam noti non essent, minus forsitan plurimos deciperent!

It frequently happens that we have battles of the Law, not from a desire for truth, but from a boastful desire for glory, while we wish to be esteemed as learned by those who listen; or certainly from this little rumor we pursue sordid gains.

For what does it profit to chatter with foaming lips and the barking of dogs, when a simple and moderate answer can either appease you if it is true, or, if false, be gently and peaceably corrected?

(Verses 10, 11) Avoid a heretical man after a first and second correction, knowing that such a one is subverted and sins, being condemned by himself. The name of heresy (*haeresis*) is also found in the Epistle to the Corinthians: "For there must also be heresies among us, that they which are approved may be made manifest" (1 Cor. 11:19). And to the Galatians it is numbered among the works of the flesh: "Now the works of the flesh are manifest, which are: fornication, uncleanness, luxury, idolatry, witchcraft, enmities, contentions, emulations, wrath, quarrels, dissensions, heresies, envies, drunkenness, revellings, and such like. Of the which I foretell you, as I have foretold to you, that they who do such things shall not obtain the kingdom of God" (Gal. 5:19 sqq.). In these words, it must be diligently observed that just as the other vices, which are numbered among the works of the flesh, exclude us from the kingdom of God, so also do heresies take the kingdom of God from us; and it does not matter in what way one is excluded, as long as one is excluded from the kingdom. What is more surprising, however, is that it seems we should also reread that passage from the Acts of the Apostles where our faith in Christ and ecclesiastical discipline were already then called a heresy by perverse men. "For we," say the Jews to the apostle Paul, "neither received letters from Judea concerning you, nor did any of the brethren that came hither report or speak any evil of you." "But we desire to hear from you what you think; for as concerning this heresy, we know that it is everywhere contradicted" (Acts 28:21-22). And although the name of heresy is not mentioned at Miletus, yet its works are named by Paul, speaking to the presbyters of the Church: "I know that after my departure ravening wolves will enter in among you, not sparing the flock. And of your own selves shall arise men speaking perverse things, to draw away disciples after them" (Acts 20:29-30). Let these things be said in passing about where else heresy is mentioned.

Now the name itself must be examined most fully. "Heresy" is so called in Greek from "choice," because each person chooses for himself that which seems to him to be better. The philosophers, too—the Stoics, Peripatetics, Academics, Epicureans—are named from this or that heresy. It is superfluous to go through them one by one, and to enumerate Marcion, Valentinus, Apelles, Ebion, Montanus, and Manichaeus with their dogmas, since it is very easy for anyone to know by what errors each is led. Arius and Eunomius, and the author of the new heresy—would that they were not so well known, for perhaps they would have deceived fewer people!

Haereticum igitur hominem post unam correptionem, sive ut in Graeco melius habetur, *νουθεσίαν*, devita: *νουθεσία* autem commonitionem magis et doctrinam absque increpatione significat. Legitur in Latinis codicibus (quod verum Papa quoque Athanasius approbat): Post unam et alteram correptionem; quod scilicet non sufficiat tantum semel eum corripi, vel commoneri qui aliquo sit depravatus errore: sed et secunda sit ei adhibenda doctrina, ut in ore duorum aut trium testium stet omne verbum. Quare autem post primam et secundam correptionem devitandus sit, reddit causas dicens: quod subversus est ejusmodi, et peccat cum sit a semetipso damnatus. Qui enim semel bisque correptus, audito errore suo, non vult corrigi, errare existimat corrigentem: et e contrario se ad pugnas et jurgia verborum parans, eum vult lucrificare, a quo docetur. Propterea vero a semetipso dicitur esse damnatus: quia fornicator, adulter, homicida, et caetera vitia, per sacerdotes de Ecclesia propelluntur. Haeretici autem in semetipsos sententiam ferunt, suo arbitrio de Ecclesia recedentes: quae recessio propriae conscientiae videtur esse damnatio.

Inter haeresim et schisma hoc esse arbitrantur, quod haeresis perversum dogma habeat: schisma propter episcopalem dissensionem ab Ecclesia separetur: quod quidem in principio aliqua ex parte intelligi potest. Caeterum nullum schisma non sibi aliquam confingit haeresim, ut recte ab Ecclesia recessisse videatur.

Cum misero ad te Arteman, aut Tychicum, festina venire ad me Nicopolim, ibi enim statui hiemare. Legimus in exordio istius Epistolae: Hujus rei gratia reliqui te Cretae, ut ea quae deerant corrigas: et constituas per civitates presbyteros, sicut ego tibi disposui. Ut quia Cretenses nuper crediderant, recedente Paulo, et ad alias Ecclesias transeunte, non dimitterentur orphani: sed haberent apostolicum virum, qui ea quae videbantur deesse, corrigeret. Quia ergo post fundamentum aliarum Ecclesiarum necessarius erat Titus, qui aedificium superstrueret, scribit ei, ut cum Arteman vel Tychicum, unum scilicet e duobus qui secum fuerant, Cretam misisset, impleturus [Al. impleturum] locum ejus: ipse Nicopolim veniret, ibi se hiematurum esse contestans. Ex quo paternos Pauli in Cretenses probamus [Al. probemus] affectus. Necessarium habet Titum in Evangelii ministerium: tamen non eum ante ad se vult venire, nisi in locum ejus Artemas, vel Tychicus successor advenerit. Nicopolis ipsa est, quae ob victoriam Augusti, quod ibi Antonium Cleopatramque superarit, nomen accepit.

Therefore, "avoid a heretical man after one correction," or as it is better put in the Greek, nouthesian (νουθεσίαν): for nouthesia (νουθεσία) signifies "admonition" and "teaching" without rebuke. It is read in the Latin codices (a reading which Pope Athanasius also approved): "After a first and second correction"; because, of course, it is not sufficient to correct or admonish only once someone who has been depraved by some error, but a second teaching must also be applied to him, so that "in the mouth of two or three witnesses every word may stand." But why he is to be avoided after the first and second correction, he gives the reasons, saying: "because such a one is subverted, and sins, being condemned by himself." For he who, having been corrected once and twice and having heard his error, does not wish to be corrected, thinks that the one correcting him is in error; and on the contrary, preparing himself for battles and disputes of words, he wishes to win over the one by whom he is taught. For this reason, indeed, he is said to be self-condemned: because the fornicator, the adulterer, the murderer, and other vices are expelled from the Church by the priests. Heretics, however, pass sentence on themselves, withdrawing from the Church of their own accord: which withdrawal seems to be a condemnation of their own conscience.

They think that the difference between heresy and schism (schisma) is this: that heresy holds a perverse dogma, while schism separates from the Church on account of episcopal dissension; which indeed can be understood to some extent in the beginning. However, no schism does not invent some heresy for itself, so that it may seem to have rightly withdrawn from the Church.

When I send Artemas or Tychicus to you, make haste to come to me at Nicopolis, for I have decided to winter there. We read in the introduction of this Epistle: "For this reason I left you in Crete, that you might set in order the things that are wanting, and appoint presbyters in every city, as I had appointed you." So that, because the Cretans had recently come to believe, as Paul was departing and moving on to other Churches, they would not be left as orphans, but would have an apostolic man to correct what seemed to be lacking. Therefore, because after the foundation of the other Churches Titus was necessary to build the edifice upon it, he writes to him that when he had sent Artemas or Tychicus—that is, one of the two who had been with him—to Crete to fill his place, he himself should come to Nicopolis, attesting that he would be wintering there. From this we prove Paul's paternal affections towards the Cretans. He has need of Titus for the ministry of the Gospel; yet he does not want him to come to him before Artemas or Tychicus arrives as a successor in his place. This is that Nicopolis which received its name on account of the victory of Augustus, because he defeated Antony and Cleopatra there.

739 Zenam legis doctorem, et Apollo sollicitè praemitte, ut nihil illis desit. Iste est Apollo de quo et ad Corinthios scribitur: Unusquisque vestrum dicit: Ego sum Pauli, ego autem Apollo, ego vero Cephae (I Cor. I, 12). Fuit autem vir Alexandrinus ex Iudaëis, valde eloquens et perfectus in Lege, episcopus Corinthiorum: quem propter dissensiones quae in Corintho erant, ad vicinam insulam Cretam cum Zena legis doctore putandum est transfretasse; et Pauli Epistola dissensionibus quae Corinthi ortae fuerant temperatis, rursum Corinthum revertisse. Zenam vero legis doctorem, de alio Scripturae loco quis fuerit, non possumus dicere, nisi hoc tantum, quod et ipse apostolicus vir id operis quod Apollo exercebat habuerit: Christi Ecclesias exstruendi. Praecipit itaque Tito, ut quoniam de Creta ad Graeciam navigaturi erant, non eos faciat sitarciis indigere, sed habere ea quae ad viaticum necessaria sunt.

Discant autem et nostri bonis operibus praeesse in necessariis usibus, ut non infructuosi sint. Supra dixerat: Zenam Legis doctorem et Apollo sollicitè praemitte, ut nihil illis desit. Quia ergo poterat suboriri occulta responsio, ut non tam Titus quam quicumque Epistolae lector hoc diceret: et unde Tito, ut viaticum non habentibus largiretur, solvit hanc quaestionem, et quasi nihil sibi opponatur elidit, dicendo: Discant autem et nostri bonis operibus praeesse in necessariis usibus, ut non infructuosi sint. Nostros suos vocat qui in Christo crediderant: qui quia Christi erant, recte et Pauli et Titi appellari merebantur. Habes, inquit, in discipulos potestatem; doce eos non esse infructuosos: sed evangelistis et apostolicis viris, qui bonis operibus serviunt, ministrare: et ministrare, non in quibuscumque causis, sed in necessariis usibus: Habentes quippe victum et vestimentum [Al. vestitum], his contenti simus (I Tim. VI, 8): et qui altario serviunt, de altario vivant: et qui participes spiritualium nostrorum facti sunt, debent nobis sua participare carnalia. Et ne forsitan vel epistolam Pauli, vel praeceptum Titi facile contemnerent, infructuosos vocat, quicumque evangelistis non ministraverint. Dicit et Salomon in Proverbiis: Fructus vero eleemosyna (Prov. III, 12). Et ipse Paulus primum spiritus fructum charitatem vocat (Galat, V). Charitas autem in communicatione et in ministerio 740 vel maxime comprobatur. Ut non, inquit, infructuosi sint. Omnis enim arbor quae non facit fructum bonum, excidetur, et in ignem mittetur (Mat. V, 10). Hoc autem dico: quia qui parce seminat, parce et metet. Apostolicis viris et Evangelizatoribus Christi in necessariis usibus nolle tribuere, sterilitatis seipsum est condemnare.

739 Diligently send Zenas the lawyer and Apollos on their way, so that they lack nothing. This is that Apollos of whom it is also written to the Corinthians: "Every one of you says, 'I am of Paul,' and 'I of Apollos,' and 'I of Cephas'" (1 Cor. 1:12). Now, he was an Alexandrian man of Jewish origin, very eloquent and perfect in the Law, the bishop of the Corinthians; it is to be supposed that on account of the dissensions that were in Corinth, he had crossed over to the neighboring island of Crete with Zenas the lawyer, and that after the dissensions which had arisen in Corinth were calmed by Paul's Epistle, he returned again to Corinth. As for Zenas the lawyer, we cannot say from any other place in Scripture who he was, except only this: that he himself, an apostolic man, had the same work that Apollos exercised: that of building up the Churches of Christ. He therefore commands Titus that, since they were about to sail from Crete to Greece, he should not let them be in need of provisions, but have those things which are necessary for the journey.

But let our people also learn to maintain good works for necessary uses, that they may not be unfruitful. He had said above: "Diligently send Zenas the lawyer and Apollos on their way, so that they lack nothing." Therefore, because a hidden reply could arise, so that not so much Titus as any reader of the Epistle might say this: "And from where would Titus get the means to bestow provisions on those who have none?", he resolves this question and, as if nothing were opposed to him, refutes it by saying: "But let our people also learn to maintain good works for necessary uses, that they may not be unfruitful." He calls "our people" those who had believed in Christ; who, because they were of Christ, rightly deserved to be called of Paul and of Titus as well. You have, he says, power over the disciples; teach them not to be unfruitful, but to minister to evangelists and apostolic men who serve in good works; and to minister, not in just any matters, but for necessary uses: "For having food and clothing [alt. raiment], with these we shall be content" (1 Tim. 6:8); and "they who serve the altar should live of the altar"; and "they who have been made partakers of our spiritual things, ought to minister to us in their carnal things." And lest perhaps they should easily condemn either the epistle of Paul or the precept of Titus, he calls "unfruitful" whoever does not minister to the evangelists. Solomon also says in the Proverbs: "But the fruit is almsgiving" (Prov. 3:12). And Paul himself calls the first fruit of the spirit "charity" (Gal. 5). But charity is proven above all in sharing and in ministry 740. "That they may not," he says, "be unfruitful." "For every tree that does not bring forth good fruit shall be cut down and cast into the fire" (Matt. 5:10). But this I say: "he who sows sparingly will also reap sparingly." To be unwilling to provide for apostolic men and evangelists of Christ in their necessary uses is to condemn oneself to sterility.

(Vers. 15.) Salutant te qui mecum sunt omnes. Vel solita consuetudine usus est, ut Titum ab omnibus qui secum erant diceret salutari: vel certe proprie in Titum, quod talis esset, ut amorem eorum qui cum Paulo erant omnium mereretur. Magna vero laus Titi per Paulum ab omnibus salutari.

Saluta eos qui nos amant in fide. Si omnis qui amat, amaret in fide, et non essent alii qui absque fide diligerent, numquam Paulus ad amorem, fidem apposuisset, dicens: Saluta eos qui nos amant in fide. Amant quippe et matres filios, ita ut mortem pro eis oppetere sint paratae; sed non amant in fide: et uxores maritos quibus frequentissime commoriuntur; sed amor ille non fidei est. Sola sanctorum dilectio in fide diligit: intantum ut etiam si ille qui diligitur infidelis sit: tamen sanctus in fide eum diligit, secundum illud: Omnia vestra in fide fiant (I Cor. XVI, 14). Et alibi: Diligite inimicos vestros (Luc. VI, 35). Diligit sanctus inimicos suos, et ideo in fide diligit: quia credit in eum qui pollicitus est se pro expletione mandati retributurum esse mercedem.

Gratia Domini nostri cum omnibus vobis. Sciendum quod in Graecis codicibus ita scriptum est: Gratia cum omnibus vobis: ut nec Domini, nec nostri, in libris feratur authenticis. In commune itaque sanctis atque credentibus, Tito et caeteris qui cum eo erant, imprecatur gratiam. Et quomodo Isaac patriarcha benedixit filium suum Jacob (Gen. XXVII), et ipse duodecim Patriarchas (Ibid., 29): Apostoli quoque ingredienti domum dicebant: Pax huic domui (Mat. X, 12). Et si digna erat domus, requiescebat pax eorum super eam: si vero exhibebat se indignam, revertebatur ad eos qui eam fuerant imprecati. Ita et nunc in fine Epistolae suae Apostolus gratiam credentibus imprecatur: quae cum voto habebat effectum, et erat in potestate credentium, si talem se benedictus, qualem benedicens praeberere voluisset.

(Verse 15) All who are with me greet you. Either he employed his usual custom, saying that Titus was greeted by all who were with him, or certainly it was meant specifically for Titus, because he was such that he deserved the love of all who were with Paul. Indeed, it is great praise for Titus to be greeted by all through Paul.

Greet those who love us in the faith. If everyone who loves, loved in the faith, and there were not others who loved without faith, Paul would never have added "faith" to "love," saying: "Greet those who love us in the faith." For indeed, mothers love their sons, so much so that they are prepared to face death for them, but they do not love in the faith; and wives love their husbands, with whom they very frequently die, but that love is not of the faith. Only the love of the saints loves in the faith, to such an extent that even if the one who is loved is an unbeliever, the saint nevertheless loves him in the faith, according to that passage: "Let all that you do be done in faith" (1 Cor. 16:14). And elsewhere: "Love your enemies" (Luke 6:35). The saint loves his enemies, and therefore he loves in the faith, because he believes in Him who promised that He would give a reward for the fulfillment of the commandment.

The grace of our Lord be with you all. It should be known that in the Greek codices it is written thus: "Grace be with you all," so that neither "of our Lord" is found in the authentic books. Therefore, he invokes grace in common upon the saints and believers, upon Titus and the others who were with him. And just as the patriarch Isaac blessed his son Jacob (Gen. 27), and he himself the twelve Patriarchs (*ibid.*, 29), the Apostles also, upon entering a house, would say: "Peace be to this house" (Matt. 10:12). And if the house was worthy, their peace would rest upon it; but if it showed itself unworthy, it would return to those who had invoked it. So also now at the end of his Epistle, the Apostle invokes grace upon the believers, which had its effect along with the wish, and it was in the power of the believers, if the one blessed was willing to show himself to be such as the one blessing had wished.