*we have the command of God our Saviour  
and of Christ Jesus our hope*: where I  
suppose none will deny that the Father and  
the Son are most plainly distinguished  
from one another. The same is the case  
in 1 Tim, ii. 3—5, a passage bearing much  
[see below] on the interpretation of this  
one: and consequently in 1 Tim. iv. 10,  
where “*is the Saviour of all men*” corresponds to “*willeth all to be saved*” in  
the other. So also in Titus i. 8, where  
“*our Saviour God*,” by whose “*command*” the promise of eternal life was  
manifested, with the proclamation of which  
St. Paul was entrusted, is the same “*eternal God*,’ by whose “*command*” the  
hidden mystery was manifested in Rom.  
xvi. 26, where the same distinction is made.  
The only place where there could be any  
doubt is in our ver. 10, which possible  
doubt however is removed by ver. 11,  
where the same assertion is made, of the  
revelation of the hidden grace of God [the  
Father]. Then we have our own ch. iii.  
4—6, where we find “*our Saviour God*”  
in ver. 4, clearly defined as the Father,  
and “*through Jesus Christ our Saviour*”  
in ver. 6. In the one passage of St. Jude,  
the distinction is equally clear: for there  
we have “*to the only God our Saviour,  
through Jesus Christ our Lord.*” It is  
plain then, that the usage of the words  
‘*God our Saviour*’ does not make it probable that the whole expression here is  
to be applied to the Lord Jesus Christ.  
And in estimating this probability, let us  
again recur to 1 Tim. ii. 3, 5, a passage  
which runs very parallel with the present  
one. We read there, “For there is one  
God, | and one Mediator between God  
and men, Christ Jesus, himself man, who  
gave Himself a ransom,” &ce. Compare  
this with “the great God | and our Saviour  
Jesus Christ, who gave Himself a ransom  
for us,” &c. Can there be a reasonable  
doubt, that the Apostle writing two  
sentences so closely corresponding, on a  
point of such high importance, would have  
in his view the same distinction in the second of them, which he so strongly lays  
down in the first ?—Without then considering the question as closed, I would  
submit that (2) satisfies all the requirements of the sentence: that it is both  
structurally and contextually more probable, and mere agreeable to the Apostle’s  
way of writing: and I have therefore  
preferred it. Whichever way taken, the  
passage is just as important a testimony  
to the divinity of our Saviour: according  
to (1), by asserting His possession of Deity  
and right to the appellation of the Highest :  
according to (2), even more strikingly,  
asserting His equality in glory with the  
Father, in a way which would be blasphemy if predicated of any of the sons of  
men); **who** (our Saviour Jesus Christ) **gave  
Himself** (“the forcible ‘Himself, His whole  
self, the greatest gift ever given,’ must  
not be overlooked.” Ellicott) **for us** (‘on  
our behalf, not ‘*in our stead*’), **that He  
might** (by this assertion of the Redeemer’s purpose, we return to the moral  
aim of verses 11, 12, more plainly indicated as in close connexion with Christ’s  
propitiatory sacrifice) **redeem** (‘*buy off  
with a price*.’ See note, 1 Tim. ii. 6: and  
compare 1 Pet. i. 18, where the price is  
stated to have been the precious blood of  
Christ) **us from all iniquity** (lawlessness :  
see 1 John iii. 4, “*sin is lawlessness*”), **and  
might purify** (by this statement that the  
Redeemer’s object was to purify to Himself a peculiar people, and not “*us*”  
merely, His purpose is lifted off from our  
particular ease, and generally and obJectively stated) **to Himself a people  
peculiarly His** (see note on Eph. i. 14;  
also 1 Pet. ii. 9), **zealous** (an ardent.  
worker and promoter) **of good works**.

**15**.] gathers up all since ver. 1, where  
the general command last appeared, and en-  
forces it on Titus, In ch. iii. 1, the train of  
thought is again resumed.—**These things**(the foregoing: not, the following) **speak,  
and exhort** (in the case of those who be-  
lieve and need stirring up), **and rebuke** (in  
the case of those who are rebellious) with