mere outward act or fact of baptism to  
which we attach such high and glorious  
epithets, but that complete baptism by  
water and the Holy Ghost, whereof the  
first cleansing by water is indeed the ordinary sign and seal, but whereof the glorious  
indwelling Spirit of God is the only efficient  
cause and continuous agent. ‘BAPTISMAL  
REGENERATION’ *is the distinguishing doctrine of the new covenant* (Matt. iii. 11]:  
but let us take care that we know and bear  
in mind what *‘baptism’* means: not the  
mere ecclesiastical act, not the mere fact of  
reception by that act among God’s professing people; but that, completed by the  
divine act, manifested by the operation of  
the Holy Ghost in the heart and through the  
life. It should be a caution to those persons  
who revile this doctrine, entirely mistaking  
its purport and tendency, that they have  
the most direct and emphatic testimony of  
Holy Scripture against them);

**6**.] **which** (or, rather, **whom**; the Holy Spirit,  
not *the water*) **He poured out on us richly**  
(again, it is mere waste of time to debate  
whether this pouring out be the one general  
one at Pentecost, or that in the heart of  
each individual believer : the one was God’s  
objective act once for all, in which all its  
subjective exemplifications and applications  
were potentially enwrapped) **through** (as  
its channel and medium, He having purchased it for us, and made the pouring out:  
possible, in and by His own blessed Sacrifice in our nature) **Jesus Christ our Saviour**  
(which title was used of the Father above:  
of Him,—ultimately : of our Lord,—immediately);

**7**.] **in order that** (the sentence *may* express the aim either of His  
*saving us* [Bengel, De Wette, Huther, Ellicott], or of His *pouring out the Spirit on  
us*: more naturally, I believe, of the latter.  
Theologically, this statement of purpose  
is exact: the effusion of the Spirit has  
for its purpose the conviction of sin  
and manifestation of the righteousness of  
Christ, out of which two spring justifying  
faith) **having been justified by His** (this *His*, referring to the more remote subject,  
must be used here not of our Lord, who has  
just been mentioned, but of the Father: and  
so usually, *the grace of God* [Acts xi. 23;  
. 24, 32: Rom. v. 15: 1 Cor. i. 4, &c.]  
is the efficient cause of our justification in  
Christ) **grace, we might become heirs** (see  
especially Gal. iii. 20) **according to** (in pursuance of, consistently with, so that the  
inheritance does not disappoint, but fully  
accomplishes and satisfies the hope) **the  
hope of eternal life** (some Commentators  
would arrange this, heirs—according to the  
(our) hope—of eternal life. The objection  
brought against joining *hope of eternal life*  
together, is, that thus *heirs* would stand  
alone. But it *does* thus stand alone in  
every place where St. Paul uses it in the  
spiritual sense; viz. Rom. iv. 14; viii. 17  
twice [“*of God*” does not belong to it in this  
sense]: Gal. iii. 29; iv.1,9: and therefore  
why not here ?).

8—11.] *General rules for Titus.*

**8**.] **Faithful is the saying** (reff.: viz. the  
saying which has just been uttered, “*when  
the kindness*,” &c. This sentence alone, of  
those which have gone before, has the solemn  
and somewhat rhythmical character belonging for the most part to the “faithful  
sayings” of the apostolic church quoted  
in these Epistles), **and concerning these  
things** (the things which have just been  
dwelt on: see above) **I would have thee  
positively affirm** (with persistence and  
thoroughness), **in order that** (not, ‘that,’  
implying the *purport* of that which he is  
to affirm, nor is what follows *the faithful saying*, as would appear in the A. V.:  
what follows is to be the result of thorough  
affirmation of vv. 4—7) **they who have believed** (have been brought to belief and  
endure in it: the present would perhaps.  
express the sense, but the perfect is to be  
preferred, inasmuch as the present is often  
used of the hour and act of commencing  
belief: see Acts xix. 2: Rom. xiii. 11) **God**  
(trusted God, learned to credit what God  
says: not to be confounded with *believers*