TITUS. ij   
   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
 \*. lie, promised \* before eternal times ; that cannot lie, promised   
 - 3f)ut in its own seasons made mani- ibefore the world began;   
 . fest his word in the preaching, 8 with | 3 but hath in due times ma-   
   
 ait& which I was entrusted » according to preaching, which is com-   
 the commandment of am Since mitted unto me according   
 : |to the commandment of   
 incor ti, God; +to ! Titus, \*my true child God our Saviour; 4 to   
 iO after 1the common faith: ™ Grace Titus, mine own son after   
 . tand peace from God the Father and the common faith: Grace,   
 ii + Christ Jesus our Saviour. mercy, and peace, God   
 this cause left I thee behind in Crete, | Jesus Christ and the Lord   
   
 Ras that thou shouldest further net, in| Lor this cause left in   
 jority our order the things that are wanting, | Crete, thou shouldest   
 oldest and °appoint elders in every city, ag | wanting, and ordain elders   
 thorities. “I prescribed to thee: §Pif any be un-|   
 in every city, as I had   
 % der no imputation, the | appointed thee: %if any   
 Ahusband of | te blameless, the husband   
 - one wife, "having believing children | of 0%¢ wife, having faith   
   
 hope) God, who cannot lie (see Heb. vi. i, 2) child according to (in respect of, or   
 promised before eternal times (the dis- agreeably to, in conformity with the ap-   
 tinct use of this same expression in 2 Tim. pointed spread and spiritually generative   
 i. 9, where the meaning ‘from ancient power of that faith) the common faith   
 times’ is precluded, should have kept Com- (common to us both and to all the of   
 mentators from endeavouring to fix that God: hardly as Grotius, ‘to Jews, such as   
 sense on the words here. The solution of Panl, and Greeks such as Ti for there   
 the difficulty, no promise was actually is no hint of such a distinction being   
 made till the race man existed, must be brought out in this Epistle): Grace and   
 found by regarding, as in the place in 2 peace from God the Father (see on 1 Tim.   
 Tim., the eonstruetion as a mixed one,— i, 2) and Christ Jesus our Saviour.   
 compounded of the aetual promise made 5—9.] Reason stated for Titus being   
 in time, and the divine purpose from which left in Crete—to appohit elders inits   
 that promise sprung, fixed in eternity. Directions what sort of persons to choose   
 Thus, as there God is said have given us for this office. 5.) For this reason   
 grace in Christ from eternal ages, meaning I left thee behind in Crete (on the island,   
 that the gift took place as the result of a and the whole matter, see Introd.), that   
 divine purpose fixed eternity, sohere He thou mightest carry forward the correc-   
 is said to have promised eternal life before tion (already begun by me) of those   
 eternal times, meaning that the promise things which are defective, and (and   
 took place as the result of a purpose fixed brings out, among the matters to be   
 from eternity); 3.] but (coutrast to attended to in the further setting order,   
 eternal and hidden purpose, and to the especially that which follows) mightest   
 promise, just mentioned) made manifest in appoint city by city elders (see 1 Tim. iv.   
 its own seasons (not, ‘ His own seasons :’ 14: note on Aets xx. 17), as I preseribed   
 —the times belonging to it,—fixed by Him to thee (the order of the Apostle referred   
 for the manifestation) His word (we natu- as well to the fact of appointing elders,   
 rally expect the same object as before, viz. as to the manner of their appointment,—   
 eternal life: but we have instead, His vhich last particular is now expanded in   
 word,—i. e. the Gospel, Rom. xvi. 25) directions respecting the charaeters those   
 (as the element or vehicle of its manifesta- to be chosen): 6.] if any man is under   
 tion) the proclamation (see 2 Tim. iv. 17), no imputation (see 1 Tim. 10. No in-   
 with which I was entrusted according to timation is conveyed by the words “if any,”   
 (in pursuanee of) the command of our as some suppose, that such persons would .   
 Saviour God; 4.] to Titus (see be rare in Crete), husband of one wife (see   
 Introd. § i.), true (genuine, see 1 Tim. note on 1 Tim. iii. having believing