13—15. TITUS. 587,   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 that he might redeem us us, that he might redeem us from   
 JSrom all iniquity, and all iniquity, 7and purify unto him- =¥eb.ix.1.   
 purify unto himself a pe- self \*a peculiar people, > zealous of fx0a.2+.10.   
 culiar people, zealous of good works. 15 These things speak, De   
 good works. 15 These things and °exhort, and rebuke with all, 186:   
 speak, and exhort, and re- iio.   
 Let no with all authority. | authority. 4Let no man despise $i 5,   
 thee. dl Tim.   
   
   
 we have the command of God our Saviour second of them, which he so strongly lays   
 and of Christ Jesus our hope: where I down in the first ?—Without then con-   
 suppose none will deny that the Father sidering the question as closed, I would   
 the Son are most plainly distinguished submit that (2) sat all the require-   
 from one another. The same is the case ments of the sentence: that it is both   
 in 1 Tim, ii. a passage bearing much structurally and contextually more pro-   
 [see below] on the interpretation of this bable, and mere agreeable to the Apostle’s   
 one: and consequently in 1 Tim. iv. 10, way of writing: and I have therefore   
 where “is the Saviour of all men” cor- preferred it. Whichever way taken, the   
 responds to “willeth all to be saved” in passage is just as important a testimony   
 the other. So also in Titus i. 8, where to the divinity of our Saviour: according   
 “our Saviour God,” by whose “com- to (1), by asserting possession of Deity   
 mand” the promise of eternal life was and right to the appellation the Highest :   
 manifested, with the proclamation of which according to (2), even more strikingly,   
 St. Paul was entrusted, is the same “ eter- asserting His equality in glory with the   
 nal God,’ by whose “command” the Father, in a way which would be blas-   
 hidden mystery was manifested in Rom. phemy if predicated of any of the sons of   
 xvi. 26, where the same distinction made. men); who (our Saviour Jesus Christ) gave   
 The only place where there could be any Himself (“the forcible ‘ His whole   
 doubt is in our ver. 10, which possible self, the greatest gift ever given,’ must   
 doubt however is removed by ver. 11, not be overlooked.” Ellicott) for us (‘on   
 where the same assertion is made, of the our behalf, not ‘in owr stead’), that He   
 revelation of the hidden grace of God [the might (by this assertion of the Re-   
 Father]. Then we have our own ch. iii. deemer’s purpose, we return to the moral   
 4—6, where we find “our Saviour God” aim of verses 11, 12, more plainly indi-   
 in ver. 4, clearly defined as the Father, cated as in close connexion with Christ’s   
 and “through Jesus Christ our Saviour” propitiatory sacrifice) redeem (‘buy off   
 in ver. 6. In the one passage of St. Jude, with a price. See uote, 1 Tim. ii. 6: and   
 the distinction is equally clear: for there compare 1 Pet. i. 18, where the price is   
 we have “to the only God our Saviour, stated to have been the precious blood of   
 through Jesus Christ our Lord.” It is Christ) us from all iniquity (lawlessness :   
 plain then, that the usage of the words see 1 John iii. “sin is lawlessness”), and   
 \* God our Saviour’ does not make it pro- might purify (by this statement that the   
 bable that the whole expression here is Redeemer’s object was to purify to Him-   
 to be applied to the Lord Jesus Christ. self a peculiar people, and not “us”   
 And in estimating this probability, let merely, His purpose is lifted off from our   
 again recur to 1 Tim. ii. 5, a passage particular ease, and generally and ob-   
 whieh runs very parallel with the present Jectively stated) to Himself a people   
 one. We read there, “For there is one peculiarly His (see note on Eph. i. 14;   
 God, | and one Mediator between God also 1 Pet. ii. 9), zealous (an ardent.   
 and men, Christ Jesus, himself man, who worker and promoter) of good works.   
 gave Himself a ransom,” &ce. Compare 15.] gathers up all since ver. 1, where   
 this with “the great God | and our Saviour the general command last appeared, and en-   
 Jesus Christ, who gave Himself a ransom forces it on Titus, In ch. iii. the train of   
 for us,” &e. Can there be a reasonable thought is again resumed.—These things   
 doubt, that the Apostle writing two (the foregoing: not, the following) speak,   
 sentences so elosely corresponding, on a and exhort (in the case of those who be-   
 point of such high importance, would have lieve and need stirring up), rebuke (in   
 in his view the same distinction in the the case of those who are rebellious)