1—6. TITUS.   
   
 AUTHORIZED VERSION. AUTHORIZED VERSION REVISED.   
   
 have done, but according to his mercy he saved us, ' through tJohn   
 to his mercy he saved us, the font of regeneration, and the 1 Pet.   
 by the washing of regene- 4 of the Holy Ghost ;   
 ration, and renewing of |   
 the Holy Ghost ; ® which 6m whom he poured out on us richly mzek Joel   
 28. Johni.16. ii.83.&x.45. Rom.   
   
 (emphatic) did (not, ‘have done, as A. V., the latter days: here the second birth of   
 nor ‘had done,’—which in fact obscures the individual man. Though not occurring   
 the meaning: for God’s act here spoken of elsewhere in this sense, it has its   
 was a definite act time—and its applica- expressions. Then, of the genitive, of   
 tion to us, also definite act time [see be- regeneration. ‘The font is the ‘laver of   
 low]: and if we take this as pluperfect, regeneration,’ because it is the vessel   
 we confine the Apostle’s repudiation of our seerated to the use of that Sacrament   
 works, as moving causes of those acts of whereby, in its completeness as a Sacra-   
 God, to the time previous to those acts. ment [see below], the new life God is   
 For aught that this pluperfect would assert, conveyed. And inasmuch as it is in that   
 our salvation might be prompted on God’s font, and when we are in it, that the first   
 part by future works of righteousness breath of that life drawn, it is the font   
 He foresaw we should do. Whereas the of,—belonging to, pertaining to, setting   
 simple past tense throws the whole into the forth, —regeneration.—Observe, there is   
 same time.—“ His goodness, &e. was mani- here no figure: the words are literal:   
 fested . . . not for works which we did tism is taken as in all its   
 . - . He saved us,”—and renders the re- outward visible sign accompanied by the   
 pudiation of human merit universal), but inward spiritual grace; and as thus com-   
 according to (after the measure of, in pur- plete, it not only represents, but is, the   
 suance of, after the promptings of) His new birth. The font then, the laver of re-   
 compassion He saved us (this saved us generation, representing the external por-   
 must be referred back to the detinite ob- tion of the Sacrament, and pledging the   
 jective act of God in Redemption, which internal,—that inward and spiritual grace,   
 has been above mentioned. On the part of necessary to the completion of the Sacra-   
 God, that act is one—in the application of ment and its regenerating power, is not,   
 it to individuals, it is of many as too often, left to follow as a matter of   
 and suceessive acts. But this being con- course, and thus baptismal regeneration   
 temporaneous with the verb appeared above, rendered a mere formal and unmeaning   
 caunot apply to our individual salvation thing, ‘ex opere operato,’—but is distinctly   
 alone. At the same time, standing as it stated in the following words), and (under-   
 does in a transitional position, between stand through again: so Theodoret and   
 God’s objective act and the subjective indi- Bengel, who says, “Two things are spoken   
 vidual application of it, it doubt looks of: the laver of regeneration, which is a   
 forward as well as backward—to individual way of expressing baptism into Christ, and   
 realization of salvation, well as to the the renewing ‘of the Holy Ghost.” On the   
 divine completion of it for allin Christ. other hand, most Commentators [see Elli-   
 s —The “us” here is all mankind, which cott here] take renewing as a second geni-   
 would be inconsistent with what follows, tive after (of regeneration and of the   
 —nor all Christians, however true that renewing, &c.) the renewal (the word is   
 would be,—but the same as are indicated used of the gradual renewal of heart and   
 by “and we” above,—the particular Cliris- life in the image of God, following upon   
 tians in the view us he was writing the new birth, and without which the birth   
 —Titus and his Cretan converts, and him- is a mere abortion, not leading on to vita-   
 self), means of the laver (not ‘washing,’ lity and aetion. It is here treated as   
 as A. V., which the word cannot mean by tially in God’s act of saving us.   
 any possibility: but always a vessel, or We must not, for the sake of making it   
 pool in which washing takes place. Here, contemporaneous with the laver of baptism,   
 the baptismal font: see on Eph. v. 26) of give it another and untenable meaning,   
 regeneration (first, let us treat of this that of mere incipient spiritual life) of   
 word. It occurs only in Matt. xix. 28, and (brought about by ; genitive of the   
 there in an objective sense, here it cause) the Holy Spirit (who alone can re-   
 is evidently subjective. There it is the new unto life in progressive sanctification.   
 great second birth of heaven and earth in So that, as in 1 Pet. iii. it is not the