590 TITUS. Til.   
   
 AUTHORIZED VERSION REVISED. AUTHORIZED VERSION.   
   
 through Jesus Christ our Saviour ;|4¢ shed on us abundantly   
 .%. 7" that having been justified by his through Jesus Christ our   
 ue 95, grace, “we should become heirs ? ac- Saviour ; 7 that being jus-   
 fh cording to the hope of eternal life. tified by his grace, we   
 peh.i.2 84 Faithful is the saying, and con- should be made heirs ac-   
 41 Tim. i.15. cording to the hope of   
 ch. ie cerning these things I will that thou} eternal saying, and these   
 affirm constantly, in order that they | ings I will that thow   
 affirm constantly, that they   
 which have believed God may be | tonioh have Belicved in   
   
 mere outward act or fact of baptism to His, referring to the more remote subject,   
 which we attach such high and glorious must be used here not of our Lord, who has   
 epithets, but that complete baptism by just been mentioned, but of the Father: and   
 water and the Holy Ghost, whereof the so usually, the grace of God [Acts xi. 23;   
 first cleansing by water is indeed the ordi- . 24, 32: Rom. v. 15: 1 Cor. i. 4, &e.]   
 nary sign and seal, but whereof the glorious is the efficient of our justification   
 indwelling Spirit of God is only efficient Christ) grace, we might become heirs (sce   
 cause and continuous agent. ‘BAPTIsmAL especially Gal. 20) according to (in pur-   
 REGENERATION’ is the distinguishing doc- suance of, consistently with, so that the   
 trine of the new covenant (Matt. iit. inheritance does not disappoint, but fully   
 but let us take care that we know and bear accomplishes and satisfies the hope) the   
 in mind what ‘daptism’ means: not the hope of eternal life (some Commentators   
 mere ecclesiastical not the mere fact of would arrange this, heirs—according to the   
 reception by that act among God’s profess- (our) hope—of eternal life. The objection   
 ing people; but that, completed by the brought against joining hope of eternal life   
 divine act, manifested by the operation of together, is, that thus heirs would stand   
 the Holy Ghost in the heart and through the alone. But it does thus stand alone in   
 life. Itshould be a caution to those every place where St. Paul uses it in the   
 who revile this entirely mistaking spiritual sense; viz. iv. 14; viii. 17   
 its purport and tendeney, that they have twice [of God” does not belong to inthis   
 the most direct and emphatic testimony of sense]: Gal. iii. iv.1,9: and therefore   
 Holy Scripture against them); 6.] why not here ?).   
 which (or, rather, whom; the Holy Spirit, 8—11.] General rules for Titus.   
 not the water) He poured out on us richly 8.1 Faithful is the saying (reff.: viz.   
 (again, it is mere waste of time to debate saying which has just been uttered, “when   
 whether this pouring out be the one general the kindness,” &c. This sentence alone, of   
 one at Pentecost, or that in the heart of those which have gone before, the solann   
 each individual believer : one was God’s and somewhat rhythmical character be-   
 objective act once for all, in which all its longing for the most part to the “ faithful   
 subjective exemplifications and applications sayings” of the apostolic church quoted   
 were potentially enwrapped) through (as in these Epistles), and concerning these   
 its channel and medium, He having pur- things (the things which have just been   
 chased it for us, and made the pouring out: dwelt on: see above) I would have thee   
 possible, in and by His own blessed Sacri- positively affirm (with persistence and   
 fice in our Jesus Christ our Saviour thoroughness), in order that (not, ‘that,’   
 (which title was used of the Father above: implying the purport of that which he is   
 of Him,—ultimately : of our to affirm, nor is what follows the faith-   
 diately) ; 7.) in order that (the sen- ful saying, a3 would appear in the A. V.:   
 tence may express the aim either of His what follows is to be the of thorough   
 saving us [Bengel, De Wette, Huther, Elli- affirmation of vv. 4—7) they who have be-   
 cott], or of His pouring out the Spirit on lieved (have been brought to belief and   
 us: more naturally, I believe, the latter. endure in it: the present would perhaps.   
 Theologically, this statement of purpose express the sense, but the perfect is to be   
 is exact: the effusion of the Spirit has preferred, inasmuch as the present is often   
 for its purpose the conviction of sin used of the hour and act of commencing   
 and manifestation of the righteousness of belief: see Acts xix. 2: Rom. xiii. God   
 Christ, out of which two spring justifying (trusted God, learned to credit what God   
 faith) having been justified by His (this says: not to be confounded with believers