

Titus

Chapter 3:1-7

¹ **Remind them** to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, ² to slander no one, not to be contentious, to be gentle, showing every consideration for all people.

Kelly > "So far Paul has been concerned with the internal arrangements of the Cretan churches and the duties of their members to one another. Now he comments briefly on their relationship to the civil power and their pagan environment generally. The point he makes is that they should be models of good citizenship precisely because the new, supernatural life of the Spirit bestowed by [Spirit] baptism finds expression in such an attitude."

Remind them > Utley > This is a "present active imperative", meaning "keep on reminding."

Subject > Utley > (The Greek grammar translates this as) "continue to put yourself under authority." It was a military term for the chain of command.

Swindoll > Just when I think I can't imagine a less deserving leader in the Oval Office, I remind myself that when Paul wrote this letter, Nero commanded most of the known world.

To rulers, to authorities > Utley > These terms, *exousia* and *archē*, have a wide range of meaning in the Mediterranean world. There is, however, some semantic overlap in the sense of authority or power over another.

1. *Exousia* is used of civil authority in Rom. 13:1 and Titus 3:1. 1 Timothy 2:2 and 1 Pet. 2:13-17 are theologically parallel, though these two specific Greek terms are not used.
2. *Exousia* and *archē* are used for spiritual authorities and powers in Eph. 2:2 and Col. 2:15. In Eph. 3:10 and 6:12 these two terms are linked with "in the heavenlies," which is unique to Ephesians and refers to the spiritual realm active in human history.

Swindoll > Planet Earth is home to two very real worlds. We inhabit a tangible, visible world, which we experience through the senses and measure in units of space and time. We also inhabit an intangible, eternal world—invisible, yet just as real. All of God's people share dual citizenship in these realms, yet many lose sight of the supernatural world,

Swindoll > In the Lord's inexplicable yet wise judgment, believers have been given the task of revealing the invisible universe to our unsighted family, friends, co-workers, neighbors, and even enemies.

To be ready for > Barnes > - "To be prepared for" (ἐτοιμούς hetoimous); prompt to perform all that is good;

Slander > Strong's > *blasphémeó* > to slander, to speak lightly or profanely of sacred things

Swindoll > Blasphemy is any manner of speech that disregards or disrespects the status of another. Even the very least of humanity deserves respect for no other reason than that they bear the image of God and He values them so much He sent His Son to redeem them.

Not to be contentious > The Greek term behind "peaceable," *amachos*, literally means "non-fighter." This person walks away from quarrels; he or she simply decides not to fight, even if fighting could gain an advantage.

Gentle > Weirsbe > The word *gentle* means "an attitude of moderation, a sweet reasonableness." Christians with this quality do not insist on the letter of the law, but are willing to compromise where no moral issue is at stake.

Swindoll > The term combines the ideas of "dignity" and "reasonableness." Aristotle used the word to denote indulgent consideration of human infirmities. Gentleness honors the spirit of the law rather than rigidly holding everyone to the letter of it.

Showing every consideration for all people > Tie this phrase to the "for" in the next verse. In other words ... "Do NOT forget that from which you came."

³ **For we too were once foolish, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.**

For > Compare to the ending of the previous verse

We > Paul includes his past in this verse

We were > The first words of this verse are "we were" placed emphatically at the beginning of this description of unregenerate man to emphasize that this was the state of every believer (including Paul himself) before Christ came into their life.

Foolish > Strong's > not understanding

We too were foolish > Precept Austin > Is in the imperfect tense, indicating over and over, again and again we were foolish

Disobedient > Strong's > not persuaded

Deceived > Strong's > *planao* > to cause to wander

HELPS > properly, go astray, get off-course; to *deviate* from the correct path (circuit, course), *roaming* into error, *wandering*; (passive) be misled.

Utley > This is a present (on-going*), passive (outside force or influence), participle, which literally means "deceived" or "seduced." It originally referred to the wanderers (i.e., planets that did not follow the expected course of the constellations) of the night sky and came into English as "planet." It came to be used metaphorically for that which was in error.

(* Precept Austin > The *present tense* indicates the sad truth that unsaved men and women are continually being led astray from God)

Pleasures > Strong's > *hedone* > pleasure. Usage > a pleasure, especially sensuous pleasure; a strong desire, passion.

Precept Austin > *Hedone* is the root of our English *hedonism*, which is the doctrine that pleasure or happiness is the sole or chief good in life, and is manifest as an insatiable pursuit of self-satisfaction that so characterizes our modern society.

Spending our life in > Strong's > to carry over, to pass. Usage: (either trans. or intrans.), I spend time, pass time, live.

Hateful > HELPS > describes people who *actively hate* good things,

⁴ **But** when **the kindness of God** our Savior and **His love for mankind** appeared,

Utley > (Verses 4-7) This is one long sentence in Greek, which defines the gospel

Titus 3:4-7 (Wuest Translation) > *But when the kindness and fondness of God our Savior toward man appeared, not by deeds of uprightness which we performed, but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit whom He bestowed upon us abundantly through our Savior, Jesus Christ, in order that, having been justified by His grace, we might become heirs according to the expectation of life eternal.*

But > Strong's > at which (thing) too, i.e. When -- after (that), as soon as, that, when, while.

The kindness of God > Weirsbe > What a difference "the kindness and love of God" made! If you want a beautiful illustration of "the kindness of God," read 2 Samuel and note David's treatment of Mephibosheth, a little lame prince. Because Mephibosheth was a part of Saul's family, he expected to be slain. But David, in kindness, spared him and treated him as one of his own sons at the palace table.

Robertson > See **Romans 2:4** for this very word used of God as here.

Romans 2:4 > ⁴ *Or do you think lightly of the riches of His kindness and restraint and patience, not knowing that the kindness of God leads you to repentance?*

Love > Guthrie > The second word love (*philanthrōpia*) was normally used of love towards individuals in distress,

Precept Austin > (*philanthropia* from *phílos* = friend or *phileō* = to have affection for + *anthropos* = man; English = philanthropy = the desire to promote the welfare of others, especially through the donation of money to good causes) means benevolence or a friendly disposition toward people (friendliness). It describes an affectionate concern for mankind.

Appeared > The same term is used in Titus 2:13 for Jesus' Second Coming

⁵ *He saved us, **not on the basis of deeds** which we did in **righteousness**, but in accordance with His mercy, by the **washing** of **regeneration** and **renewing** by the Holy Spirit,*

Not on the basis of deeds > Precept Austin > literally "not out of works" - placed first in the sentence (in the original Greek text) for emphasis.

Righteousness > Guthrie > The word for righteousness (*dikaïosynē*) here denotes observance of the Mosaic Law, in complete agreement with Paul's general usage.

Compare to **Romans 5:6-8** > ⁶ *For while we were still helpless, at the right time Christ died for the ungodly. ⁷ For one will hardly die for a **righteous person**; though perhaps for the **good person** someone would even dare to die. ⁸ But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.*

Righteous person > HELPS > *díkaïos* (an adjective, derived from *dikē*, "right, judicial approval") – properly, "approved by God" (J. Thayer); *righteous*; "just in the eyes of God" (Souter). ("*dikaïosynē*"). ["Righteous" relates to *conformity to God's standard* (justice).

Good person > HELPS > *agathós* – inherently (intrinsically) *good*; as to the believer, (*agathós*) describes what *originates from God* and is *empowered* by Him in their life, through faith.

Washing > Utley > This is literally "through the bath of regeneration." The term washing (*loutron*) is used only twice in the NT (Eph. 5:26 and here). It was rarely used in the Septuagint. It can refer to

1. the place of bathing
2. the water of bathing
3. the act of bathing

In Leviticus washings were a symbol of cleansing or purifying persons or things (cf. Dead Sea Scrolls). In Eph. 5:26 the bathing refers to a ritual bath before marriage.

Regeneration > Precept Austin > (*paliggenesia* or *palingenesia* from the adverb *palin* = back, again, back again + noun *genesis* = origin, race and birth in turn derived from *ginomai* = cause to be ["gen"-erate], to become, to begin to be or to come into existence) means literally a birth again and so to be born again.

VERY familiar passage > **John 3:3-7** > ³ *Jesus responded and said to him, "Truly, truly, I say to you, unless someone is born again he cannot see the kingdom of God."* ⁴ *Nicodemus said to Him, "How can a person be born when he is old? He cannot enter his mother's womb a second time and be born, can he?"* ⁵ *Jesus answered, "Truly, truly, I say to you, unless someone is born of water and the Spirit, he cannot enter the kingdom of God. ⁶That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit. ⁷Do not be amazed that I said to you, 'You must be born again.'*

Renewing > Precept Austin > (*anakainosis* from *anakainóo* = renew qualitatively in turn from *aná* = again + *kainóo* = make new in turn from *kainos* = qualitatively new) means to cause something to become new and different with the implication of becoming superior - a renewal, a complete change for the better, a renovation. In the two NT uses it refers to a renewal which makes a person different than they were in past - new heart, new Lord, new home, new purpose and goal, etc. (Note that there are two words for "new", *neos* which means new in point of time and *kainos* means new in point of character and nature. A newly manufactured pencil is *neos*; but a man who was once a sinner and is now on the way to being a saint is *kainos* and this miracle is effected by the Spirit

Utley > This is also a rare term used only twice in the NT, here and Rom. 12:2. It means to cause someone or something to become new

Romans 12:2 > ² *And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.*

Utley > Grammatically it is synonymous with "rebirth." There is only one preposition (*dia*) for both of them. Therefore, this is not two works of grace, but two aspects of one work. This implies they are one event administered by the Holy Spirit.

⁶ *whom He richly **poured out** upon us through Jesus Christ our Savior, ⁷ **so that being justified by His grace we would be made heirs according to the hope of eternal life.***

Poured out > Precept Austin > means literally to flow out, to gush forth or to pour out . The inherent idea is to cause something to be emitted in quantity.

Justified > Weirsbe > Not only have we who are Christians been washed and made new in Christ, but we have also been justified (Titus 3:7). This wonderful doctrine is discussed in detail in Romans 3:21—8:39. Justification is the gracious act of God whereby He declares a believing sinner righteous because of the finished work of Christ on the cross. God puts to our account the righteousness of His Son, so that we can be condemned no more. Not only does He forget our sins, but He also forgets that we were even sinners!

Being justified by His grace > Robertson > First aorist (once and done) passive (influence or work from the outside) participle

Hope > Weirsbe > (3:7) What is the result of this kindness, love, mercy, and grace? Hope!

Heirs > Vines > “heir,” signifies more than one who inherits, or obtains a portion, it means (like the corresponding Hebrew word, *yaresh* = take something from someone else and possess it for yourself) to take into possession. The word, while being virtually a title, also conveys the significance of dominion and authority...that property in real estate which in ordinary course passes from father to son on the death of the former

So that being justified by His grace we would be made heirs according to the hope of eternal life. > What a majestic sentence!!!