
Restored Witness Part 4

May 20, 2018 - Titus 3:1-8

Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, 2 to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people. 3 For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. 4 But when the goodness and loving kindness of God our Savior appeared, 5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, 6 whom he poured out on us richly through Jesus Christ our Savior, 7 so that being justified by his grace we might become heirs according to the hope of eternal life. 8 The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

3:1-2 Christians in the community

Presumably Titus had already instructed the people about their responsibilities towards the state authorities, for he is instructed to *remind* them. But perhaps the Cretans had tended to forget that subjection to the authorities was expected from Christians. Paul recognizes that political disobedience, except on matters of conscience, would bring the gospel into disrepute. The thrust of v 2 is that behaviour should commend the gospel. The outsider should receive an impression of good law-abiding citizenship. Note especially the qualities of consideration and humility, which are not usually to the fore in social relationships.

3:3-8 The gospel contrasted with paganism

Frequently in Paul's letters he contrasts what Christians were before their conversion with their new potential in Christ. V 3 draws attention to the past. The list of vices which are here enumerated as typical of pre-Christian experience may seem somewhat exaggerated. But there is evidence of these weaknesses in the pre-conversion experience of all Christians and traces still remain thereafter. Foolishness points to a lack of spiritual understanding; disobedience and deception are seen in human beings' relationship to God, and the whole life-setting is summed up as slavery to passions and pleasures. It is important to recognize the naturalness of this pre-Christian lifestyle in order to see more vividly the change that

Christianity brings. The climax is reached in the multiplication of hate, which serves as a foil against which the love of God is described.

In the theological statement in vs 4–7 Paul brings out what *the kindness and love of God* have done to counteract the increasing hatred of the natural world. The primary focus of God's love is on the coming and mission of Christ, but in this context the stress is on the Christian's experience of that love. In speaking of God as *our Saviour*, Paul may be contrasting God with the emperor, who in the contemporary world was sometimes given the title Saviour. But in the light of 2:11–14 it is more likely that his mind is throughout on Christian salvation. In v 5 Paul roots salvation in the *mercy* of God and not in human effort (righteousness here stands for that which is achieved through the works of the law), consistent with his teaching elsewhere (especially in Romans).

There is much debate about the expression *through the washing of rebirth and renewal by the Holy Spirit* (5). This combination of terms presents the twofold aspect of Christian salvation. Regeneration is the entry into a new life and renewal is the effecting of the new life itself. The first can be understood as relating to conversion and the second to the bestowal of the Holy Spirit. There is much to be said for understanding *rebirth* here in the sense in which it is found in the teaching of Jesus (Jn 3:5). There has been a difference of opinion over the interpretation of the *washing*, since not all see this as a reference to conversion. It could refer solely to baptism, in which case both terms could refer to what is effected at baptism by the Holy Spirit. Or it could be taken as referring metaphorically to spiritual cleansing.

V 6 is clearly an allusion to the outpouring of the Holy Spirit at Pentecost. As Paul reflects on his own experience and that of his associates (note the words *on us*) he is struck by the generosity of the gift. The Spirit is never given in a stinting manner. This verse highlights the threefold activity of God, Jesus Christ our Saviour and the Holy Spirit.

Paul concludes this brief theological statement by a reference to justification. It is typical of Paul to stress that justification is through grace, for this is a favourite theme of his. This refers essentially to our new standing with God and points to our future. It is another of Paul's themes to draw attention to our inheritance, and here he concentrates on *eternal life*. He calls this a *hope*, in the sense of something which is certain.

This section ends with the formula about the *trustworthy saying* (8), which must relate to the theological statement just considered. But this is followed by a direct request to Titus to stress *these things*, which is best taken as referring to the whole of what Paul has written in the letter. He is most anxious to achieve a practical result—a careful devotion to *doing what is good*. The implication is that a sound theological basis is indispensable for right actions. There is some ambiguity about the meaning of *these things* at the end of v 8. If they are the same things as in the earlier part of the verse they would refer to the essential truths of the gospel. But if they are meant to contrast with the unprofitableness of the false

teaching they may be the good deeds of the believers. Since the stress in v 9 is on foolish controversies, it would seem the former view is most likely.¹

(3:1–3) Since the Cretans were naturally intractable, Paul warns Titus to be careful to insist upon obedience to the properly constituted civil authorities (Expositors). “Put in mind” is *hupomimniskō* (ὕπιομιμιλισκιω), “to cause one to remember, bring to remembrance.” “Be subject” is *hupotassō* (ὕπιοτασσω), used here in the direct middle voice, “to put one’s self in subjection to or under the authority of” some person. “Principalities” is *archē* (ἀρχη), “the person or thing that commences, the first person or thing in a series, the first place, the rule, magistracy.” The word speaks here of the persons first in order of rulership in a community, “the first ones” in the town. “Powers” is *exousia* (ἐξουσια), which speaks of delegated authority. Here the word qualifies the civil rulers as those having duly constituted authority. The word “and” is not in the Nestle text. “To obey magistrates” is *peitharcheō* (πειθαρχεω), “to obey a ruler or superior.” Expositors says that the word here is best taken in its wider sense “to be obedient,” rather than merely to obey magistrates. “No brawlers” is *amachos* (ἀμαχος), “abstaining from fighting, not contentious.” “Gentle” is *epieikeia* (ἐπιεικεια). Trench has a valuable note on this word. “The mere existence of such a word as *epieikeia* (ἐπιεικεια), is itself a signal evidence of the highest development of ethics among the Greeks. It expresses exactly that moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge and present themselves to it for decision; which with this, recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed to moral wrongs ... which, therefore urges not its own rights to the uttermost, but, going back in part or in the whole from these, rectifies and redresses the injustices of justice. It is thus more truly just than strict justice would have been.” The word could be translated, “sweet reasonableness, being satisfied with less than is due you.” “Meekness” is *prautēs* (πραυτης). Trench says of this word: “The scriptural *praotēs* (πραοτης) (related word to *prautēs* (πραυτης)) is not in man’s outward behavior only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather is it an inwrought grace of the soul; and the exercises of it are first and chiefly towards God (Matt. 11:29; James 1:21). It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing and resisting; it is closely linked with *tapeinophrosunē* (ταπεινοφροσυνη) (humility), and follows directly upon it (Eph. 4:2; Col. 3:12; cf. Zeph. 3:12); because it is only the humble heart which is also the meek; and which, as such, does not fight against God, and more or less struggle and contend with Him. This meekness, however, being first of all meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with

¹ Guthrie, D. (1994). Titus. In D. A. Carson, R. T. France, J. A. Motyer, & G. J. Wenham (Eds.), *New Bible commentary: 21st century edition* (4th ed., pp. 1314–1315). Leicester, England; Downers Grove, IL: Inter-Varsity Press.

the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect. This was the root of David's *praotēs* (π ρ α ο τ η Ϛ), when Shimei cursed and flung stones at him—the consideration that the Lord had bidden him (II Sam. 16:11), that it was just for him to suffer these things, however unjustly the other might inflict them; and out of like convictions all true Christian *praotēs* (π ρ α ο τ η Ϛ) must spring. He that is meek indeed will know himself a sinner among sinners;—or, if there was One who could not know Himself such, yet He too bore a sinner's doom, and endured therefore the contradiction of sinners (Luke 9:35, 36; John 18:22, 23);—and this knowledge of his own sin will teach him to endure meekly the provocations with which they may provoke him, and not withdraw himself from the burdens which their sin may impose (Gal. 6:1; II Tim. 2:25; Tit. 2:2).” “Foolish” is *anoētos* (ἀ ν ο η τ ο Ϛ), “not understanding, unwise; without understanding” of spiritual things, as in Proverbs 17:28. “Disobedient” is *apeithēs* (ἀ π ε ι θ η Ϛ), from *peithomai* (π ε ι θ ο μ α ι), “to persuade,” and Alpha privative, “impersuasive, uncompliant” “Living” is *diagō* (δ ι α γ ω), “to lead through, to pass the time.” “Hateful” is *stugētos* (σ τ υ γ η τ ο Ϛ), “hated, detestable.”

Translation. Be constantly reminding them to put themselves in subjection to rulers who have been delegated their authority, to be obedient, to be ready to every good work, to be speaking evil of not even one person, to abstain from being contentious, sweetly reasonable, exhibiting all meekness to all men. For we were at one time also foolish, impersuasive, deceived, rendering a slave's obedience to variegated pleasures, in malice and envy passing the time, detestable, hating one another.

(3:4–7) “Love toward man” is *philanthrōpia* (φ ι λ α ν θ ρ ω π ι α), from *phileō* (φ ι λ ε ω), “to be fond of, to show affection to,” and *anthrōpos* (ἀ ν θ ρ ω π ο Ϛ), the racial term for “man.” Our word philanthropy comes from this word. The Greek has it, “not by works, those in the sphere of righteousness which we have done, but according to His mercy He saved us.” Paul is using the term “righteousness” in its classical sense, for he is speaking of the effort of an unsaved person attempting to merit salvation by the performance of deeds done in the sphere of righteousness as conceived of by the pagan Greeks. He uses the word in a like sense in Romans 5:7, “For scarcely for a righteous man will one die,” namely, a man who lives an outwardly moral, respectable, upright life. “According to” is *kata* (κ α τ α), the root idea of which is “down” and suggests dominance, control. God, in saving sinners, is dominated in His act by the mercy that flows spontaneously from His heart. Pure mercy on the part of God shown to the sinner, does not take into account any so-called good works the latter may do. After indicating the factor that motivated God in saving the sinner, Paul speaks of the process. “Regeneration” is *palinggenesia* (π α λ ι ν γ γ ε ν ε σ ι α). In heathen and Jewish Greek it meant “a recovery, a restoration, a revival.” The word is a compound of *palin* (π α λ ι ν), “again,” and *ginomai* (γ ι ν ο μ α ι), “to become.” It is the new-birth of the believing sinner to which Paul refers here. Our Lord spoke of it in John 3:3–7. There He speaks of the necessity of the sinner being born again. The word “again” is *anōthen* (ἀ ν ω θ ε ν),

*“the repetition of an act, the repeated act having the same source as the first act.” The source of the repeated act, namely, regeneration, is the Holy Spirit. The repeated act is the impartation of divine life to the believing sinner. The source of the first act is the Holy Spirit, and the act was that of the impartation of divine life to Adam in his creation (Gen. 2:7). The first Adam lost that life for the human race in the Fall, and the Last Adam recovered it for those who put their trust in Him through His atoning work on the Cross. “Washing” is *louō* (λ ο υ τ ρ ο υ. Λ ο υ ω) means, “to bathe, perform a complete ablution.” Our Lord uses the word in John 13:10, “He that has been completely bathed with the present result that he is bathed, (*louō* (λ ο υ ω) perfect tense), needeth not save to wash (*nipō* (ν ι π τ ω)) his feet.” The first refers to the cleansing of the sinner in the Fountain filled with Blood drawn from Immanuel’s veins. The second refers to the need for the daily cleansing of the saint in his walk. The first has to do with justification, the second with sanctification. In regeneration there is also a cleansing, in that a new life is introduced into the believing sinner. Trench defines *palinggenesia* (π α λ ι ν γ γ ε ν ε σ ι α) as follows: “that free act of God’s mercy and power, whereby He causes the sinner to pass out of the kingdom of darkness into that of light, out of death into life.” This ultimately results in the introduction of righteousness and holiness into the life, thus, purifying and cleansing it. “Renewing” is *anakainōsis*, *kainos* (ἀ ν α κ α ι ν ω σ ι ς, κ α ι ν ο ς), “new,” and *ana* (ἀ ν α), “again.” “This is the gradual conforming of the man more and more to that new spiritual world into which he has been introduced, and in which he now lives and moves; the restoration of the divine image” (Trench). This is the work of the Holy Spirit in sanctification. “Which” is the relative pronoun referring back to the words, “Holy Ghost,” which are neuter gender in the Greek text. The pronoun as to form could be either neuter or masculine. Since the Holy Spirit is a person, we translate according to sense rather than grammar, and render it “whom.”*

Translation. But when the kindness and love of God our Saviour toward man appeared, not by works, those in the sphere of righteousness, which we did, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit whom He poured forth upon us abundantly through our Saviour, Jesus Christ, in order that, having been justified by His grace, we might become heirs according to the hope of life eternal.

(3:8) “Faithful” is *pistos* (π ι σ τ ο ς), in the sense of “trustworthy” here. “Saying” is *logos* (λ ο γ ο ς), “a word,” the emphasis being upon the word as a concept of thought. Thus, *logos* (λ ο γ ο ς) refers to the doctrines as given in verses 4–7, and their contents. “Affirm” is *diabainō* (δ ι α β α ι ν ω), “to assert strongly, to asseverate.” The word “constantly” comes from the prefixed preposition which has a perfective force, which intensifies the already existing idea in the verb. The idea is not “constantly” in the sense of continually, but uniformly. Vincent translates, “affirm steadfastly.” “Be careful” is *phrontizō* (φ ρ ο ν τ ι ζ ω), “to think or consider, to take careful thought.” “Maintain” is *proistēmi* (π ρ ο ι σ τ η μ ι), “to

set or place before, to give attention to, to be forward in." Expositors translates, "occupy themselves in good works."

Translation. Trustworthy is the word. And concerning these things I desire you to be strongly assertive, in order that those who have believed God may take careful thought to be forward in good works.²

3:1 "Remind them" This is a PRESENT ACTIVE IMPERATIVE, meaning "keep on reminding." This is obviously linked to 2:15. Titus is to remind them of what they already know (cf. 2 Tim. 2:14; 2 Pet. 1:12; 3:1–2; Jude 5).

"to be subject" This a PRESENT MIDDLE INFINITIVE, meaning "continue to put yourself under authority." It was a military term for the chain of command. This same term is used of Christian wives in 2:5 and Christian slaves in 2:9. It is also used of all Christians in Eph. 5:20. It is basically an attitude of life for Christians in all areas.

"to rulers, to authorities" These two 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.
3. There are some Pauline texts that combine civil and spiritual authorities (1 Cor. 15:24; Eph. 1:21; and Col. 1:16).

"to be obedient" This is a PRESENT ACTIVE INFINITIVE. It is a compound word and word play on "obey" (*peithomai*) plus "rulers" (*archē*). It is found only here and in Acts 27:21 in the NT. The concept of submission and obedience is repeated in Paul's admonition to Christian wives, children, and slaves in Eph. 5:21–6:9 and Col. 3:18–25.

"to be ready for every good deed" This phrase in context may refer to believers' service to the civil authorities and/or community service to their fellow humans. However, similar phrases appear in 2 Tim. 2:21 and 3:17, where the context refers to godly living in general

² Wuest, K. S. (1997). *Wuest's word studies from the Greek New Testament: for the English reader* (Vol. 9, pp. 197–201). Grand Rapids: Eerdmans.

(cf. Titus 2:14; 2 Cor. 9:8; Eph. 2:10). The false teachers of 1:16 are unqualified for any good work, secular or sacred.

3:2 This sentence lists four things that Christians should do in relation to their neighbors. Christians were the minority in their neighborhoods. How they acted was a crucial witness. Also, this list may reflect what false teachers do and true believers should not do.

This is good advice for modern believers involved in political action. How we act is as important as what we say! No cause supercedes evangelism!

NASB	“to malign no one”
NKJV, NRSV	“to speak evil of no one”
TEV	“not to speak evil of anyone”
NJB	“not to go slandering other people”

This is literally the term “blaspheme” (cf. 1 Tim. 1:13, 20; 2 Tim. 3:2; 1 Pet. 4:4; 2 Pet. 2:2, 10, 11, 12). It is usually used of speaking evil of God (cf. Matt. 26:65). It came to be used by Paul to assert that the gospel should not be spoken evil of because of Christian’s conduct (cf. Rom. 14:16; 1 Cor. 10:30 and here). How believers live is crucial for the evangelistic witness of the church.

“to be peaceable” This, like all three of these terms, refers to believers’ dealings with non-believers. See note at 1 Tim. 3:3.

“gentle” See note at 1 Timothy 3:3.

NASB	“showing every consideration for all men”
NKJV, NRSV	“to show every courtesy to everyone”
TEV	“always to show a gentle attitude toward everyone”
NJB	“always polite to people of all kinds”

Again the phrase refers to believers’ actions toward non-believers. In 2 Tim. 2:25 it relates to our actions toward believers (cf. 1 Tim. 6:11). The theme of “everybody” is characteristic of the Pastoral Letters. God loves all people; Jesus died for all people; Christians must respond positively toward all people (cf. 1 Tim. 2:1, 4, 6; 4:10; Titus 2:11).

3:3 “For we also once” The actions described in this verse characterize fallen mankind, even Christians before they were saved (cf. Rom. 1:29–31; 2 Cor. 6:9–11; Eph. 2:3; 4:17–21; Gal. 5:19–21).

“foolish” This is the term for “thinking” or “reasoning” negated (cf. Luke 6:11; 24:25; Rom. 1:14, 21; Gal. 3:1, 3; 1 Tim. 6:9; 2 Tim. 3:9). It is a strong term for wrong, inappropriate thinking.

“disobedient” This is the term “believing” negated. It was used of (1) King Agrippa in Acts 26:19; (2) pagans in Rom. 1:30; Eph. 2:2; 5:6; (3) Jews in Luke 1:17; Rom. 11:30, 32; Heb. 4:6; and (4) the false teachers in Titus 1:16; 2 Tim. 3:2.

“deceived” This is a PRESENT ACTIVE PARTICIPLE, which literally means “deceived” or “seduced.” It originally referred to the wanderers of the night sky and came into English as “planet.” It came to be used metaphorically for that which was in error. This term, like the previous two, is used in Paul’s description of human sin in Rom. 1:27 and 2 Thess. 2:11. Also notice its use in 1 Tim. 4:1–2; 2 Tim. 3:13; 1 Pet. 2:25; 2 Pet. 2:18; 3:17; and Jude 11.

The PASSIVE VOICE implies the action of an outside agent, here Satan or the demonic.

“enslaved” This is a PRESENT ACTIVE PARTICIPLE, which literally means “serving as slaves” to human lusts (cf. Rom. 6:6, 12).

“to various” This is the adjective “multi-colored,” which was used of the rainbow. It was used of many-sided things (i.e. in 1 Pet. 1:6 and James 1:2 of the many trials that face believers and in 1 Pet. 4:10 of the variegated, many-sided nature of God’s grace).

“lusts” This is a compound term from “upon” (*epi*) and “the mind or soul” (*thumos*). It referred to a strong desire for something, often in a negative sense. This term is also used in Rom. 1:24 to describe fallen mankind.

“pleasures” We get the English term “hedonism” from this Greek word (cf. Luke 8:14; James 4:1–3). Personal gratification becomes a tyrant!

“spending our life in malice and envy” This is another description from Rom. 1:29 of the characteristics of fallen humanity.

NASB, NKJV	“hateful, hating one another”
NRSV	“despicable, hating one another”
TEV	“others hated us and we hated them”
NJB	“hating each other and hateful ourselves”

This uses two synonymous Greek terms for hatred. This list of problems reminds one of Matt. 7, “by their fruits you shall know them”! This describes these believers before conversion, but hopefully not after, and still describes the false teachers and their followers.

3:4–7 This is one long sentence in Greek, which defines the gospel (similar to 2:11–14). It may even be from a hymn, creed, or song.

3:4 “But when the kindness” Oh, what a contrast grace makes! We get the English term “philanthropy” from this word which is from two Greek terms: “brotherly love” (*phileō*) and “mankind” (*anthropos*). In the NT this word is only found here and in Acts 28:2. God loves people made in His image, even fallen ones (cf. Rom. 5:8).

“of God our Savior” This is a description of YHWH (cf. 2 Kin. 13:5; Ps. 106:21; Isa. 19:20; 43:3, 11; 45:15, 21; 49:26; 60:16; Luke 1:47). This may reflect the contemporary titles for the Emperor (cf. 1 Tim. 1:1). This is a characteristic phrase of the Pastoral letters. Notice that Jesus is called by the same title in v. 6 (cf. 1 Tim. 1:1; 2:3; 4:10; Luke 2:11; John 4:42; Acts 5:31; 13:23; 2 Tim. 1:10). Compare Titus 1:3–4; 2:10–13; 3:4–6. The very heart of the creator God is on saving, redeeming, forgiving, restoring, reuniting His rebellious creatures (cf. John 3:16; Rom. 5:8).

“appeared” This refers to Jesus’ first coming. The same term is used in 2:13 for Jesus’ Second Coming (cf. 1 Tim. 6:14). See Special Topic at 2:13. God’s promised salvation was born at Bethlehem (cf. 2:11).

3:5 “He saved us” This is an AORIST ACTIVE INDICATIVE, which implies completed action in past time. This is the main verb of the long Greek sentence from v. 4 to v. 7. See Special Topic: Greek Verb Tenses used for Salvation at 2 Tim. 1:9.

“not on the basis of deeds which we have done” This phrase is placed first in the Greek sentence for emphasis. Salvation is based not on mankind’s efforts, but God’s (cf. 3:20, 22–28; 4:4–5; Rom. 9:11; Gal. 2:16; Eph. 2:8–9; Phil. 3:9; 2 Tim. 1:9). This is the theological tension between “faith apart from works” and “faith seen in works” (cf. Eph. 2:8–10; James 2:14–26). The Jewish gnostic false teachers were emphasizing human merit!

“in righteousness” Believers are to pursue righteousness (i.e. Christlikeness) after salvation (cf. 1 Tim. 6:11), but fallen humans can never approach a holy God on the merits of their own self-righteousness (cf. Isa. 64:6 and the series of OT quotes in Rom. 3:10–18). See Special Topic: Righteousness at 2:12.

“but according to His mercy” Fallen mankind’s only hope is in the loving, merciful grace of God. It is His character and purposeful action that has brought the opportunity of forgiveness and restoration (cf. Gen. 3:15; Mal. 3:6; Eph. 2:4–7; 1 Pet. 1:3).

“by the washing of regeneration” 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, or (3) the act of bathing. In Leviticus washings were a symbol of cleansing or purifying persons or things (cf. Dead Sea Scrolls).

The term “regeneration” (*palingenesia*) is also a rare term, found only in Matt. 19:28 and here. It is a compound from “again” (*palin*) and “birth” (*genesis*). Therefore, it refers to the new birth brought about by the finished work of Christ and the wooing of the Spirit. The occasion of the new birth is water baptism, the agent is the Holy Spirit (cf. vv. 5–6), the means is the death and resurrection of Christ (cf. v. 6), and the basis of it all is the love and mercy of the Father (cf. v. 4). This is not a text that supports baptismal regeneration. Baptism was the occasion for the public confession/profession (cf. Acts 2:38) and the symbol of the believer’s death, burial, and resurrection with Christ in symbolic action (cf. Rom. 6:3–9; Col. 2:12). In the early church baptism was the opportunity of a person’s public profession of faith (“Jesus is Lord” cf. Rom. 10:13). The focus is the action of the Holy Spirit (i.e. birthing and renewing).

“renewing” 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. A related term is found in Col. 3:10. 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. This would be similar to John 3:5–8 and 1 Pet. 1:23.

3:6 “poured out” This could refer to the Father (cf. v. 4) or the Holy Spirit (cf. v. 5). The same verb with the same ambiguity is used in Acts 2:17–18, 33; 10:45, which is taken from Joel 2:28–30.

“through Jesus Christ our Savior” The title “Savior” applied to God the Father in v. 4 is now applied to God the Son. This same interchange of titles is found in Titus 1:3 and 4; and 2:10 and 13.

3:7 “so that” This is a purpose statement (*hina*) like 3:8, 13 and 14.

NASB	“being justified by His grace”
NKJV, NRSV	“having been justified by His grace”
TEV	“by His grace we might be put right with God”

NJB	“justified by his grace”
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This is an AORIST PASSIVE PARTICIPLE (cf. Rom. 1:16–17; 3:24) related to the word “righteousness.” See full note at 2:12. The PASSIVE VOICE implies the agency of the Spirit. “Justification by faith” is a forensic (legal) metaphor used so often by Paul emphasizing God’s initiating grace (cf. 1 Tim. 1:2, 14; 2 Tim. 1:2; Titus 1:4). Believers are forgiven and accepted because of who He is and what He has done, not because of who they are or what they have done!

“we would be made heirs” This is the ultimate application of the family metaphors used to describe believers (cf. Rom. 4:13; 8:14–17; Gal. 3:29; 4:7; Heb. 6:7; James 2:5).

3:8 “This is a trustworthy statement” This is a common marker for five of Paul’s theological affirmations in the Pastoral Letters (cf. 1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11). Exactly to what verses this refers has been debated among commentators; most assume vv. 4–7.

“to speak confidently” (cf. 1 Timothy 1:7)

“so that” This is another *hina* (purpose clause), like 3:7, 13, and 14.

“those who have believed God” This is a PERFECT ACTIVE PARTICIPLE, which describes a past act with continuing results which becomes a settled state of being. Usually in the NT the object of belief is Jesus, but often the PRONOUN (Him) used for deity is ambiguous and could refer to the Father or the Son.

“will be careful to engage in good deeds” The term “careful” is a form of the verb “to reason” or “to consider carefully,” which is found only here in the NT. The INFINITIVE “to engage” is from a word normally translated “manage” (cf. 1 Tim. 3:4, 5, 12). Believers must constantly think about and take the lead in living godly lives for the sake of the gospel. Paul affirms again that people are right with God apart from personal good works, but also that the goal of God for every believer is personal good works (cf. Eph. 2:8–10 and James 2:14–23). The motivation is gratitude for the undeserved, unmerited grace of God; the effect is Christlikeness; the goal is evangelism.

“for men” Again, the universal emphasis is that God loves all mankind and wants all to be saved. A key way to draw unbelievers to God is the changed lives of believers (cf. Matt. 5:16; 1 Pet. 2:12).³

³ Uteley, R. J. (2000). *Paul’s Fourth Missionary Journey: I Timothy, Titus, II Timothy* (Vol. Volume 9, pp. 122–128). Marshall, Texas: Bible Lessons International.