



Word Pictures in the New Testament - Titus

by

A. T. Robertson

[Christian Classics Ethereal Library](#)

About *Word Pictures in the New Testament - Titus* by A. T. Robertson

Title: Word Pictures in the New Testament - Titus
URL: http://www.ccel.org/ccel/robertson_at/wp_titus.html
Author(s): Robertson, A. T. (1863-1934)
Publisher: Grand Rapids, MI: Christian Classics Ethereal Library
Rights: Copyright Christian Classics Ethereal Library
Date Created: 2000-07-09
CCEL Subjects: All; Reference;
LC Call no: BS2341 .R6
LC Subjects: The Bible
New Testament
Works about the New Testament

Table of Contents

<i>About This Book</i>	p. ii
Title Page	p. 1
Chapter 1	p. 2
Chapter 2	p. 6
Chapter 3	p. 9
Indexes	p. 12
Index of Scripture References	p. 12

Word Pictures in the New Testament

Titus

A.T. Robertson

1:1 **According to the faith of God's elect** [*kata pistin eklekt n theou*]. Here [*kata*] expresses the aim of Paul's apostleship, not the standard by which he was chosen as in Php 3:14; a classic idiom, repeated here with [*epign sin, eusebeian, epitag n*], "with a view to" in each case. For "God's elect" see Ro 8:33; Col 3:12. **The knowledge** [*epign sin*]. "Full knowledge," one of Paul's favourite words. For the phrase see 1Ti 2:4. **Which is according to godliness** [*t s kat' eusebeian*]. "The (truth) with a view to godliness." The combination of faith and full knowledge of the truth is to bring godliness on the basis of the hope of life eternal.

1:2 **God who cannot lie** [*ho apseud s theos*]. "The non-lying God." Old adjective [*a*] privative and [*pseud s*], here only in N.T. See 2Ti 2:13. In Polycarp's last prayer. **Promised** [*ep ggeilato*]. First aorist middle indicative of [*epaggell*]. Antithesis in [*ephaner sen de*] (manifested) in verse 3 (first aorist active indicative of [*phanero*]). Same contrast in Ro 16:25; Col 1:26. **Before times eternal** [*pro chron n ai n n*]. Not to God's purpose before time began (Eph 1:4; 2Ti 1:9), but to definite promises (Ro 9:4) made in time (Lock). "Long ages ago." See Ro 16:25.

1:3 **In his own seasons** [*kairois idiois*]. Locative case. See 1Ti 2:6; 6:15. **In the message** [*en k rugmati*]. See 1Co 1:21; 2:4 for this word, the human proclamation (preaching) of God's word. **Wherewith I was intrusted** [*ho episteuth n*]. Accusative relative [*ho*] retained with the first aorist passive indicative of [*pisteu*] as in 1Ti 1:11. See 1Ti 2:7. **Of God our Saviour** [*tou s t ros h m n theou*]. In verse 4 he applies the words "[*tou s t ros h m n*]" to Christ. In 2:13 he applies both [*theou*] and [*s t ros*] to Christ.

1:4 **My true child** [*gn si i tekn i*]. See 1Ti 1:2 for this adjective with Timothy. Titus is not mentioned in Acts, possibly because he is Luke's brother. But one can get a clear picture of him by turning to 2Co 2:13; 7:6-15; 8:6-24; 12:16-18; Ga 2:1-3; Tit 1:4f.; 3:12; 2Ti 4:10. He had succeeded in Corinth where Timothy had failed. Paul had left him in Crete as superintendent of the work there. Now he writes him from Nicopolis (Tit 3:12). **After a common faith** [*kata koin n pistin*]. Here [*kata*] does mean standard, not aim, but it is a faith [*pistin*] common to a Gentile (a Greek) like Titus as well as to a Jew like Paul and so common to all races and classes (Jude 1:3). [*Koinos*] does not here have the notion of unclean as in Ac 10:14; 11:8.

1:5 **For this cause** [*toutou charin*]. In N.T. only here and Eph 3:1,14. Paul may be supplementing oral instruction as in Timothy's case and may even be replying to a letter from Titus (Zahn). **Left I thee in Crete** [*apeleipon se en Kr t i*]. This is the imperfect active of [*apoleip*], though MSS. give the aorist active also [*apelipon*] and some read [*kateleipon*] or [*katelipon*]. Both are common verbs, though Paul uses [*kataleip*] only in 1Th 3:1 except two quotations (Ro 11:4; Eph 5:31) and [*apoleip*] only here and 2Ti 4:13, 20. Perhaps [*apoleip*] suggests a more temporary stay than [*kataleip*]. Paul had apparently stopped in Crete on his return from Spain about A.D. 65. **That thou shouldst set in order** [*hina epidiorth s i*]. Late and rare double compound (inscriptions, here only in N.T.), first aorist middle subjunctive (final clause with [*hina*] of [*epidiortho*]), to set straight [*ortho*] thoroughly [*dia*] in addition [*epi*], a clean job of it. **The things that were wanting** [*ta*

leiponta]. “The things that remain.” See 3:13; Lu 18:22. Either things left undone or things that survive. In both senses the new pastor faces problems after the tornado has passed. Parry takes it “of present defects” in Cretan character. **And appoint** [*kai katast s is*]. Final clause still and first aorist active subjunctive of [*kathist mi*], the word used in Ac 6:13 about the deacons. The word does not preclude the choice by the churches (in every city, [*kata polin*], distributive use of [*kata*]. This is a chief point in the [*epidorth sis*] (White). **Elders** [*presbuterous*]. See 1Ti 3:2; 4:17. **As I gave thee charge** [*h s eg soi dietaxam n*]. First aorist (constative) middle imperative of [*diatass*], clear reference to previous personal details given to Titus on previous occasions.

1:6 **Blameless** [*anegl tos*]. In a condition of first class. Used in 1Ti 3:10 of deacons which see. **That believe** [*pista*]. Added to what is in 1Ti 3:4. “Believing children.” **Not accused of riot** [*m en kat gori i as tias*]. See 1Ti 5:19 for [*kat gorias*] and Eph 5:18 for [*as tia*]. “Not in accusation of profligacy.” **Unruly** [*anupotakta*]. See 1Ti 1:9. Public disorder, out of doors. See also verse 10.

1:7 **The bishop** [*ton episkopon*]. Same office as “elder” in 1:5. “Elder is the title, oversight is the function” (B. Weiss). **As God’s steward** [*h s theou oikonomon*]. See 1Co 4:1f. for Paul’s idea of the bishop (elder) as God’s steward (cf. 1Co 9:17; Col 1:25; Eph 3:2; 1Ti 1:4). **Not self-willed** [*m authad*]. Old word (from [*autos, h domai*], self-pleasing, arrogant. In N.T. only here and 2Pe 2:10. **Not soon angry** [*orgilon*]. Old adjective from [*org*] (anger). Here only in N.T. Vulgate, *iracundum*. For “brawler” and “striker” see 1Ti 3:2. **Not greedy of filthy lucre** [*aischrokerd*]. “Not greedy of shameful gain.” Used of deacons in 1Ti 3:8, [*aphilarguron*] used of elders in 1Ti 3:3.

1:8 **A lover of good** [*philagathon*]. Late double compound [*philos, agathos*]. See Wisdom 7:22. Here only in N.T. Just [*dikaion*], holy [*hosion*] not in 1Ti 3. **Temperate** [*egkrat*]. Old and common adjective [*en, kratos*], strength), having power over, controlling, here only in N.T. Picture of self-control.

1:9 **Holding to** [*antechomenon*]. Present middle participle of [*antech*], old verb, to hold back, in middle to hold oneself face to face with, to cling to, as in 1Th 5:14. **The faithful word** [*tou pistou logou*]. See 1Ti 1:15; 6:3; Ro 16:17. Some would see a reference here to Christ as the Personal Logos. **That he may be able** [*hina dunatos i*]. Final clause with present active subjunctive. Paul several times uses [*dunatos eimi*] in the sense of [*dunamai*], with infinitive as here (Ro 4:21; 11:23; 2Ti 1:12). **The gainsayers** [*tous antilegontas*]. Present active participle of [*antileg*], old word, to answer back, as in Ro 10:21. “The talkers back.”

1:10 **Vain talkers** [*mataiologoi*]. Late and rare compound, empty talkers, in Vett. Val. and here. See 1Ti 1:6 for [*mataiologia*]. **Deceivers** [*phrenapatai*]. Late and rare compound, in papyri, eccl. writers, here alone in N.T. “Mind-deceivers.” See Ga 6:3 for [*phrenapat in*]. **Specially they of the circumcision** [*malista hoi ek t s peritom s*]. Same phrase in Ac 11:2; Ga 2:12; Col 4:11. Jews are mentioned in Crete in Ac 2:11. Apparently Jewish Christians of the Pharisaic type tinged with Gnosticism.

1:11 **Whose mouths must be stopped** [*hous dei epistomizein*]. Literally, “whom it is necessary to silence by stopping the mouth.” Present active infinitive [*epistomizein*], old and common verb [*epi*], [*stoma*], mouth), here only in N.T. To stop the mouth either with bridle or muzzle or gag. **Overthrow** [*anatrepousin*]. Old and common verb, to turn up, to overturn. In N.T. only here and 2Ti 2:18. In papyri to upset a family by perversion of one member. **Things which they ought not** [*ha m dei*]. Note subjective negative [*m*] with indefinite relative and indicative mode. **For filthy lucre’s sake** [*aischrou kerdous charin*]. The Cretans are given a bad reputation for itinerating prophets for profit by Polybius, Livy, Plutarch. Paul’s warnings in 1Ti 3:3,8; 6:5 reveal it as “a besetting temptation of the professional teacher” (Parry). See verse 7 above. Disgraceful gain, made in shameful ways.

1:12 **A prophet of their own** [*idios aut n proph t s*]. “Their own prophet.” Self-styled “prophet” (or poet), and so accepted by the Cretans and by Cicero and Apuleius, that is Epimenides who was born in Crete at Cnossos. It is a hexameter line and Callimachus quoted the first part of it in a Hymn to Zeus. It is said that Epimenides suggested to the Athenians the erection of statues to “unknown gods” (Ac 17:23). **Liars** [*pseustai*]. See 1Ti 1:10 for the word. The Cretans had a bad reputation on this line, partly due to their claim to having the tomb of Zeus. **Evil beasts** [*kaka th ria*]. “Wicked wild beasts.” Lock asks if the Minotaur was partly responsible. **Idle gluttons** [*gasteres argai*]. “Idle bellies.” Blunt and forceful. See Php 3:19 “whose god is the belly” [*h koilia*]. Both words give the picture of the sensual gormandizer.

1:13 **Testimony** [*marturia*]. Of the poet Epimenides. Paul endorses it from his recent knowledge. **Sharply** [*apotom s*]. Old adverb from [*apotomos*] (from [*apotemn*], to cut off), in N.T. only here and 2Co 13:10, “curtly,” “abruptly.” It is necessary to appear rude sometimes for safety, if the house is on fire and life is in danger. **That they may be sound** [*hina hugiain sin*]. Final clause with [*hina*] and present active subjunctive of [*hugiain*], for which verb see on 1Ti 1:10.

1:14 See 1Ti 1:4 for [*prosech*] and [*muthois*], only here we have *Jewish* [*Ioudaikois*] added. Perhaps a reference to the oral traditions condemned by Christ in Mr 7:2-8. See also Col 2:22, apparently Pharisaic type of Gnostics. **Who turn away from the truth** [*apostrephomen n*]. Present middle (direct) participle of [*apostreph*], “men turning themselves away from the truth” (accusative according to regular idiom). “The truth” (1Ti 4:3) is the gospel (Eph 4:21).

1:15 **To them that are defiled** [*tois memiammenois*]. Perfect passive articular participle of [*miain*], old verb, to dye with another colour, to stain, in N.T. only here, Jude 1:8; Heb 12:15. See [*memiantai*] (perf. pass. indic.) in this verse. [*Molun*] (1Co 8:7) is to smear. **Unbelieving** [*apistois*]. As in 1Co 7:12f.; 1Ti 5:8. The principle or proverb just quoted appears also in 1Co 6:12; 10:23; Ro 14:20. For the defilement of mind [*nous*] and conscience [*suneid sis*] in both Gentile and Jew by sin, see Ro 1:18-2:29.

1:16 **They profess** [*homologousin*]. Present active indicative of [*homologe*], common verb [*homou*, *leg*] as in Ro 10:10f. [*Eidenai*] (know) is second perfect active infinitive of [*oida*] in indirect

assertion. **By their works** [*tois ergois*]. Instrumental case. **They deny** [*arnountai*]. Present middle of [*arneomai*], old verb, common in the Gospels and the Pastoral Epistles (1Ti 5:8; Tit 2:12; 2Ti 2:12). **Abominable** [*bdeluktoi*]. Verbal adjective from [*bdelussomai*]. Only in LXX and here. **Disobedient** [*apeitheis*]. See Ro 1:30. **Reprobate** [*adokimoi*]. See on 1Co 9:27; Ro 1:28.

Chapter 2

2:1 **But speak thou** [*su de lalei*]. In contrast to these Pharisaic Gnostics in Crete. **Befit** [*prepei*]. Old verb to be becoming, seemly. See 1Ti 2:10; Eph 5:3. With dative case [*didaskali i*]. **Sound** [*hugiainous i*]. Healthful as in 1:13; 2:2; 1Ti 1:10, common word in the Pastorals.

2:2 **Aged men** [*presbutas*]. See Phm 1:9 for this word. For discussion of family life see also Co 3:18-4:1; Eph 5:22-6:9; 1Ti 5:1-6:2. For the adjectives here see 1Ti 3:2, 8; for the substantives see 1Ti 6:11.

2:3 **Aged women** [*presbutidas*]. Old word, feminine of [*presbut s*], only here in N.T. See [*presbuteras*] in 1Ti 5:2. **Reverent** [*hieroprepeis*]. Old word [*heiros, prepei*]. Only here in N.T. Same idea in 1Ti 2:10. Like people engaged in sacred duties (Lock). **In demeanour** [*en katast mati*]. Late and rare word (inscriptions) from [*kathist mi*], deportment, only here in N.T. **Not slanderers** [*m diabolous*]. See 1Ti 3:11; 2Ti 3:3. **Nor enslaved to much wine** [*m de oin i poll i dedoul menas*]. Perfect passive participle of [*doulo*], with dative case [*oin i*]. See 1Ti 3:8. “It is proved by experience that the reclamation of a woman drunkard is almost impossible” (White). But God can do the “impossible.” **Teachers of that which is good** [*kalodidaskalous*]. Compound word found here alone, *bona docentes* (teaching good and beautiful things). A sorely needed mission.

2:4 **That they may train** [*hina s phroniz sin*]. Purpose clause, [*hina*] and present active subjunctive of [*s phroniz*], old verb (from [*s phr n*], sound in mind, [*saos, phr n*], as in this verse), to make sane, to restore to one’s senses, to discipline, only here in N.T. **To love their husbands** [*philandrous einai*]. Predicate accusative with [*einai*] of old adjective [*philandros*] [*philos, an r*], fond of one’s husband), only here in N.T. [*An r*] means man, of course, as well as husband, but only husband here, not “fond of men” (other men than their own). **To love their children** [*philoteknous*]. Another old compound, here only in N.T. This exhortation is still needed where some married women prefer poodle-dogs to children.

2:5 **Workers at home** [*oikourgous*]. So the oldest MSS. (from [*oikos, ergou*] instead of [*oikourous*], keepers at home (from [*koiso, ouros*], keeper). Rare word, found in Soranus, a medical writer, Field says. Cf. 1Ti 5:13. “Keepers at home” are usually “workers at home.” **Kind** [*agathas*]. See Ro 5:7. See Col 3:18; Eph 5:22 for the same use of [*hupotassomai*], to be in subjection. Note [*idiois*] (their own). See 1Ti 6:1 for the same negative purpose clause [*hina m blasph m tai*].

2:6 **The younger men** [*tous ne terous*]. Just one item, besides “likewise” [*hosaut s*] as in 3; 1Ti 2, 9), “to be soberminded” [*s phronein*], old verb as in Rom 12:3). It is possible to take “in all things” [*peri panta*] with [*s phronein*], though the editors take it with verse 7.

2:7 **Shewing thyself** [*seauton parechomenos*]. Present middle (redundant middle) participle of [*parech*] with the reflexive pronoun [*seauton*] as if the active voice [*parech n*]. The *Koin* shows

an increasing number of such constructions (Robertson, *Grammar*, p. 811). See active in 1Ti 1:4. **An ensample** [*tupon*]. For this word see 2Th 3:9; Php 3:17. **Uncorruptness** [*aphthorian*]. Only example, from late adjective [*aphthoros*] [*a*] privative and [*phtheir*].

2:8 **Sound** [*hugi*], Attic usually [*hugi*] in accusative singular), elsewhere in Pastorals participle [*hugian n*] (verse 1). **That cannot be condemned** [*akatagn ston*]. Only N.T. example (verbal, [*a*] privative and [*katagn stos*] and in IV Macc. 4:47. Deissmann (*Bible Studies*, p. 200) quotes it from an inscription and the adverb from a papyrus. **He that is of the contrary part** [*ho ex enantias*]. “The one on the opposite side” (your opponent). Cf. verse 9; 1Ti 5:14. **May be ashamed** [*hina entrap i*]. Final clause with [*hina*] and second aorist passive subjunctive of [*entrep*], to turn, in middle and passive to turn one on himself and so be ashamed (to blush) as in 2Th 3:14; 1Co 4:14. This sense in the papyri. **Evil** [*phaulon*]. Old word, easy (easy morals), worthless; bad, as in 2Co 5:10.

2:9 **Servants** [*doulous*]. “Slaves.” Supply “exhort” [*parakalei*]. See 1Ti 6:1 for “masters” [*despotais*]. **Well-pleasing** [*euarestous*]. See on 2Co 5:9. **Not gainsaying** [*m antilegontas*]. “Not answer back.” See Ro 10:21.

2:10 **Not purloining** [*m nosphizomenous*]. Present middle participle of [*nosphiz*], old verb (from [*nosphi*], apart), in middle to set apart for oneself, to embezzle, in N.T. only here and Ac 5:2f. **Fidelity** [*pistin*]. See Ga 5:22; 1Ti 5:12 for [*pistis*] in the sense of faithfulness. Nowhere else in the N.T. do we have [*agath*] with [*pistis*] as here, but an Oxyr. papyrus (iii. 494, 9) has this very phrase [*p san pistin endeiknumen i*]. Westcott and Hort put [*agap n*] in the margin. See 3:2. **That they may adorn** [*hina kosm sin*]. Final clause with [*hina*] and present active subjunctive. See 1Ti 2:9 for [*kosme*]. Paul shows slaves how they may “adorn” the teaching of God.

2:11 **Hath appeared** [*epephan*]. “Did appear,” the first Epiphany (the Incarnation). Second aorist passive indicative of [*epiphain*], old verb, in N.T. here, 3:4; Lu 1:79; Ac 27:20. **Bringing salvation** [*s t rios*]. Old adjective from [*s t r*] (Saviour), here alone in N.T. except [*to s t rion*] (salvation, “the saving act”) in Lu 2:30; 3:6; Eph 6:17. **Instructing** [*paideuousa*]. See 1Ti 1:20. **Ungodliness** [*asebeian*]. See Ro 1:18. **Worldly lusts** [*tas kosmikias epithumias*]. Aristotle and Plutarch use [*kosmikos*] (from [*kosmos*] about the universe as in Heb 9:1 about the earthly. Here it has alone in N.T. the sense of evil “in this present age” as with [*kosmos*] in 1Jo 2:16. The three adverbs set off the opposite (soberly [*s phron s*], righteously [*dikai s*], godly [*euseb s*]).

2:13 **Looking for** [*prosdechomenoi*]. Present middle participle of [*prosdechomai*], old verb, the one used of Simeon (Lu 2:25) and others (Lu 2:38) who were looking for the Messiah. **The blessed hope and appearing of the glory** [*t n makarian elpida kai epiphaneian t s dox s*]. The word [*epiphaneia*] (used by the Greeks of the appearance of the gods, from [*epiphans*, *epiphain*]) occurs in 2Ti 1:10 of the Incarnation of Christ, the first Epiphany (like the verb [*epephan*], Tit 2:11), but here of the second Epiphany of Christ or the second coming as in 1Ti 6:14; 2Ti 4:1, 8. In 2Th 2:8

both [*epiphaneia*] and [*parousia*] (the usual word) occur together of the second coming. **Of our great God and Saviour Jesus Christ** [*tou megalou theou kai s t ros I sou Christou*]. This is the necessary meaning of the one article with [*theou*] and [*s t ros*] just as in 2Pe 1:1, 11. See Robertson, *Grammar*, p. 786. Westcott and Hort read [*Christou I sou*].

2:14 **Who gave himself for us** [*hos ed ken heauton huper h m n*]. Paul's great doctrine (Ga 1:4; 2:20; 1Ti 2:6). **That he might redeem us** [*hina lutr s tai*]. Final clause, [*hina*] and the aorist middle subjunctive of [*lutro*], old verb from [*lutron*] (ransom), in N.T. only here, Lu 24:21; 1Pe 1:18. **Purify to himself** [*katharis i heaut i*]. Final clause with first aorist active subjunctive of [*kathariz*], for which verb see Eph 5:26. **Lawlessness** [*anomias*]. See 2Th 2:3. **A people for his own possession** [*laon periousion*]. A late word (from [*perieimi*], to be over and above, in papyri as well as [*periousia*], only in LXX and here, apparently made by the LXX, one's possession, and so God's chosen people. See 1Pe 2:9 [*laos eis peripoi sin*]. **Zealous of good works** [*z l t n kal n erg n*]. "A zealot for good works." Substantive for which see 1Co 14:12; Ga 1:14. Objective genitive [*erg n*].

2:15 **With all authority** [*meta pas s epitag s*]. See 1Co 7:6; 2Co 8:8. Assertion of authority is sometimes necessary. **Let no man despise thee** [*m deis sou periphronait*]. Present active imperative in prohibition of [*periphrono*], old verb, only here in N.T., to think around (on all sides). Literally, "let no man think around thee" (and so despise thee). In 1Ti 4:12 it is [*kataphronait*] (think down on), a stronger word of scorn, but this one implies the possibility of one making mental circles around one and so "out-thinking" him. The best way for the modern minister to command respect for his "authority" is to do thinking that will deserve it.

Chapter 3

3:1 **To be in subjection to rulers, to authorities, to be obedient** [*archais exousiais hupotassesthai peitharchein*]. Remarkable double asyndeton, no [*kai*] (and) between the two substantives or the two verbs. [*Peitharchein*] (to obey), old verb (from [*peithomai, arch*], in N.T. only here and Ac 27:21. **To be ready unto every good work** [*pros pan ergon agathon hetoimous einai*]. Pauline phrase (2Co 9:8; 2Ti 2:21; 3:17), here adjective [*hetoimos*] (2Co 9:5), there verb. 3:2 **To speak evil** [*blasph mein*]. See Col 3:8; 1Ti 6:4. **Not to be contentious** [*amachous einai*]. “To be non-fighters” (1Ti 3:3), originally “invincible.” **Gentle** [*epieikeis*]. See 1Ti 3:3. **Meekness** [*praut ta*]. [*Praot ta*]. See Col 3:12.

3:3 **Aforetime** [*pote*]. “Once” in our unconverted state as in Eph 2:3. **Foolish** [*ano toi*]. See Ro 1:14, 21. **Disobedient** [*apeitheis*]. See Ro 1:30. **Deceived** [*plan menoi*]. Present passive participle of [*plana*] though the middle is possible. **Divers lusts** [*h donais poikilais*]. “Pleasures” [*h donais*] from [*h domai*], old word, in N.T. only here, Lu 8:14; Jas 4:1, 3; 2Pe 2:13). [*Poikilais*] (old word) is many-coloured as in Mr 1:34; Jas 1:2; 2Ti 3:6, etc. **Living** [*diagontes*]. See 1Ti 3:6 (supply [*bion*]). **In malice** [*en kaki i*]. See Ro 1:29. **Envy** [*phthon i*]. See Ro 1:29. **Hateful** [*stug toi*]. Late passive verbal from [*stuge*], to hate. In Philo, only here in N.T. **Hating one another** [*misountes all lous*]. Active sense and natural result of being “hateful.”

3:4 **The kindness** [*h chr stot s*]. See Ro 2:4 for this very word used of God as here. **His love toward man** [*h philantr pia*]. “The philanthropy of God our Saviour.” Old word from [*philantr pos*], for love of mankind, in N.T. only here and Ac 28:2. **Appeared** [*epephan*]. See 2:11 and here as there the Incarnation of Christ. See 1Ti 1:1 for [*s t r*] with [*theos*] (God).

3:5 **Done** (not in the Greek, only the article [*t n*], “not as a result of works those in righteousness which we did.” Same idea as in Ro 3:20f. **According to his mercy he saved us** [*kata to autou eleos es sen*]. See Ps 109:26; 1Pe 1:3; Eph 2:4. Effective aorist active indicative of [*s z*]. **Through the washing of regeneration** [*dia loutrou palingenesias*]. Late and common word with the Stoics (Dibelius) and in the Mystery-religions (Angus), also in the papyri and Philo. Only twice in the N.T. (Mt 19:28 with which compare [*apokatastasia*] in Ac 3:21, and here in personal sense of new birth). For [*loutron*], see Eph 5:26, here as there the laver or the bath. Probably in both cases there is a reference to baptism, but, as in Ro 6:3-6, the immersion is the picture or the symbol of the new birth, not the means of securing it. **And renewing of the Holy Spirit** [*kai anakain se s pneumatou hagiou*]. “And renewal by the Holy Spirit” (subjective genitive). For the late word [*anakain sis*], seem Ro 12:2. Here, as often, Paul has put the objective symbol before the reality. The Holy Spirit does the renewing, man submits to the baptism after the new birth to picture it forth to men.

3:6 **Which** [*hou*]. Genitive case by attraction from [*ho*] (grammatical gender) to the case of [*pneumatou hagiou*]. We do not have grammatical gender (only natural) in English. Hence here we

should say “whom,” even if it does not go smoothly with [*execheen*] (he poured out, second aorist active indicative of [*ekche*]). The reference is to the great Pentecost (Ac 2:33) as foretold by Joel (Joe 2:28). **Richly** [*plousi s*]. Then and to each one in his own experience. See Ro 10:12; 1Ti 6:17.

3:7 **Being justified by his grace** [*dikai thenes t i ekeinou chariti*]. First aorist passive participle of [*dikaio*] and instrumental case of [*charis*] as in Ro 3:24; 5:1. **That we might be made heirs** [*hina kl ronomoi gen th men*]. Purpose with [*hina*] and first aorist passive of [*ginomai*]. See Ro 4:13; 8:17.

3:8 **The saying** [*ho logos*]. In verses 4-7. **I will** [*boulomai*]. See 1Ti 2:8. **That thou affirm confidently** [*se diabebaiousthai*]. Indirect command. For the verb see 1Ti 1:7. **That they may be careful** [*hina phrontiz sin*]. Sub-final use of [*hina*] with present active subjunctive of [*phrontiz*], old verb, only here in N.T. **To maintain good works** [*kal n erg n pro<stasthai*]. Present middle infinitive of [*proist mi*], intransitive use, to stand before, to take the lead in, to care for. Paul is anxious that “believers” may take the lead in good works.

3:9 **Fightings about the law** [*machas nomikas*]. “Legal battles.” See 1Ti 6:4; 2Ti 2:23. Wordy fights about Mosaic and Pharisaic and Gnostic regulations. **Shun** [*periistaso*]. Present middle imperative of [*periist mi*], intransitive, step around, stand aside (2Ti 2:16). Common in this sense in the literary *Koin*. **Unprofitable** [*an pheleis*]. Old compound adjective [*a*] privative and [*ophelos*], in N.T. only here and Heb 7:18.

3:10 **Heretical** [*hairetikon*]. Old adjective from [*hairesis*] [*haireomai*], to choose), a choosing of a party (sect, Ac 5:17) or of teaching (2Pe 2:1). Possibly a schism had been started here in Crete. **Refuse** [*paraitou*]. Present middle imperative of [*paraito*], to ask from, to beg off from. See same form in 1Ti 4:7; 5:11. Possibly an allusion here to Christ’s directions in Mt 18:15-17.

3:11 **Is perverted** [*exestraptai*]. Perfect passive indicative of [*ekstreph*], old word to turn inside out, to twist, to pervert. Only here in N.T. **Self-condemned** [*autokatakritos*]. Only known example of this double compound verbal adjective [*autos, kata, krin*].

3:12 **When I shall send** [*hotan pemp*]. Indefinite temporal clause with [*hotan*] and the first aorist active subjunctive (or future indicative) of [*pemp*] (same form). **Artemas** [*Artem n*]. Perhaps abbreviation of Artemidorus. Nothing more is known of him. **Or Tychicus** [*Tuchikon*]. Paul’s well-known disciple (Col 4:7; Eph 6:21; 2Ti 4:12). **To Nicopolis** [*eis Nikopolin*]. Probably in Epirus, a good place for work in Dalmatia (2Ti 4:10). **I have determined** [*kekrika*]. Perfect active indicative. I have decided. **To winter there** [*ekei paracheimasai*]. First aorist active infinitive of [*paracheimaz*], a literary *Koin* word for which see Ac 27:12; 1Co 16:6.

3:13 **Zenas the lawyer** [*Z n n ton nomikon*]. Possibly abbreviation of Zenodorus and may be one of the bearers of the Epistle with Apollos. Probably an expert in the Mosaic law as the word means in the Gospels. A converted Jewish lawyer. The Latin term is *jurisconsultum* for [*nomikon*]. **Apollos**

[*Apoll n*]. Paul's friend (Ac 18:24-19:1; 1Co 1:12ff.). **Set forward** [*propempson*]. First aorist active imperative of [*propemp*], old verb, to send on ahead (1Co 16:6, 11; Ro 15:24). **That nothing be wanting unto them** [*hina m den autois leip i*]. Purpose with [*hina*] and present (or second aorist [*lip i*], some MSS.) subjunctive of [*leip*], old verb to leave, to remain, to lack. With dative case here [*autois*].

3:14 **Our people** [*hoi h meteroi*]. "Our folks." The Cretan converts, not just Paul's friends. **Let learn** [*manthanet san*]. Present active imperative, keep on learning how. **To maintain** [*pro<stasthai*]. See verse 8. **For necessary uses** [*eis anagkaias chreias*]. "For necessary wants." No idlers wanted. See 1Th 4:12; 2Th 3:10f. **Unfruitful** [*akarpoi*]. See 1Co 14:14; Eph 5:11.

3:15 **That love us** [*tous philountas h m s*]. Paul craved the love of his friends as opposed to 2:8.

Indexes

Index of Scripture References

Psalms

109:26

Joel

2:28

Matthew

18:15-17 19:28

Mark

1:34 7:2-8

Luke

1:79 2:25 2:30 2:38 3:6 8:14 18:22 24:21

Acts

2:11 2:33 3:21 5:2 5:17 6:13 10:14 11:2 11:8 17:23 18:24-19:1 27:12 27:20 27:21
28:2

Romans

1:14 1:18 1:18-2:29 1:21 1:28 1:29 1:29 1:30 1:30 2:4 3:20 3:24 4:13 4:21 5:1
5:7 6:3-6 8:17 8:33 9:4 10:10 10:12 10:21 10:21 11:4 11:23 12:2 12:3 14:20
15:24 16:17 16:25 16:25

1 Corinthians

1:12 1:21 2:4 4:1 4:14 6:12 7:6 7:12 8:7 9:17 9:27 10:23 14:12 14:14 16:6 16:6
16:11

2 Corinthians

2:13 5:9 5:10 7:6-15 8:6-24 8:8 9:5 9:8 12:16-18 13:10

Galatians

1:4 1:14 2:1-3 2:12 2:20 5:22 6:3

Ephesians

1:4 2:3 2:4 3:1 3:2 3:14 4:21 5:3 5:11 5:18 5:22 5:22-6:9 5:26 5:26 5:31 6:17
6:21

Philippians

3:14 3:17 3:19

Colossians

1:25 1:26 2:22 3:8 3:12 3:12 3:18 3:18-4:1 4:7 4:11

1 Thessalonians

3:1 4:12 5:14

2 Thessalonians

2:3 2:8 3:9 3:10 3:14

1 Timothy

1:1 1:2 1:4 1:4 1:4 1:6 1:7 1:9 1:10 1:10 1:10 1:11 1:15 1:20 2:4 2:6 2:6 2:7
2:8 2:9 2:10 2:10 3 3:2 3:2 3:2 3:3 3:3 3:3 3:3 3:4 3:6 3:8 3:8 3:8 3:8 3:10
3:11 4:3 4:7 4:12 4:17 5:1-6:2 5:2 5:8 5:8 5:11 5:12 5:13 5:19 6:1 6:1 6:3 6:4
6:4 6:5 6:11 6:14 6:15 6:17

2 Timothy

1:9 1:10 1:12 2:12 2:13 2:16 2:18 2:21 2:23 3:3 3:6 3:13 3:17 4:1 4:8 4:10
4:10 4:12 4:13 4:20

Titus

1:3 1:4 1:4 1:5 1:7 1:10 1:13 2:1 2:2 2:7 2:8 2:11 2:11 2:12 2:13 3:2 3:4 3:4-7
3:8 3:12 3:12

Philemon

1:9

Hebrews

7:18 9:1 12:15

James

1:2 4:1 4:3

1 Peter

1:3 1:18 2:9

2 Peter

1:1 1:11 2:1 2:10 2:13

1 John

2:16

Jude

1:3 1:8

Wisdom of Solomon

7:22