

Notes on the Greek New Testament
Day 301 – October 28th – Titus 3:1-15

Works frequently referenced in these notes on Titus

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Titus 3:1

ὑπομίμησκε αὐτοὺς ἀρχαῖς ἐξουσίαις
ὑποτάσσεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον
ἀγαθὸν ἐτοιμοὺς εἶναι,

ὑπομιμησκω remind, call to mind

Suggests these are things they already know
but concerning which they need
encouragement.

ἀρχη, ης f beginning, power
ἐξουσια, ας f authority, power
ὑποτασσω see 2:5

Obedience is not conditional upon the quality
of that government (cf. 1 Tim 2:1-2; Rom
13:1-7). "In light of the anti-emperor use of
terminology in 2:11-14, Paul may have listed
this obligation first to stem any possible
misconception." Mounce.

πειθαρχεω obey, listen to
ἀγαθος, η, ον good, useful, fitting
ἐτοιμος, η, ον ready, prepared
εἶναι Verb, pres infin εἶμι

Verse 2

μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς,
πάσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας
ἀνθρώπους,

μηδεις, μηδεμα, μηδεν no one, nothing
βλασφημεω see 2:5

Cf. 1 Tim 1:13.

ἀμαχος, ον peaceable, peaceful
ἐπιεικης, ες gentle, forbearing,
considerate

Cf. 1 Tim 3:3.

ἐνδεικνυμαι show, give indication of
πραυτης, ητος f gentleness, humility

Cf. 2 Tim 2:25. "A consideration for others
without being servile." Mounce.

Verses 3-7

"Paul follows the ethical injunctions of vv 1-2
with the theological motivation for godly
living. This is the same pattern he established
in 2:1-10 and 2:11-14, and in fact much of 3:3-
7 is parallel with 2:11-15 (... and Eph 2:3-7,
which moves from who believers were to what
God has done for them)." Mounce

Verse 3

ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς,
πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ
ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ
διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

ποτέ enclitic particle once, formerly, at one
time

ἀνοητος, ον foolish, ignorant

Without spiritual understanding.

ἀπειθεῖς Adjective, m & f, nom/acc pl
ἀπειθης, ες disobedient, rebellious
πλαναω lead astray, mislead, deceive
δουλευω serve, be a slave

Cf. 1 Tim 6:2.

ἐπιθυμια, ας f desire, lust, passion

Cf. 1 Tim 3:1.

ἡδονη, ης f pleasure, passion
ποικίλος, η, ον various kinds of, diverse
κακια, ας evil, wickedness
φθονος, ου m envy, jealousy, spite
διαγω lead, spend (of life)
στυγητος, η, ον hated, hateful

Here alone in the NT.

μισεω hate, despise, be indifferent to
ἀλληλων, οις, ους reciprocal pronoun one
another

The Christian should be marked by the precise
opposite of all these characteristics.

Verses 4-7

Verses 4-7 read like a primitive creed. There is considerable discussion as to how much of these verses is traditional and what has been added by the author for the purpose of this letter. Mounce comments, "The fact of the matter is that the creed is so full of Pauline vocabulary and theology that it is virtually impossible to differentiate between traditional and Pauline material with any great degree of certainty. If Paul is quoting a creed, it would be slightly preferable to see v 4 as Pauline and vv 5-7 as the creed because the language of v 4 is closely related to the discussion of the epistle (of course, that could be why Paul quotes the creed). Ultimately, discussions such as this are not helpful in determining meaning because they are subjective and uncertain. After all, Paul would not quote a source with which he did not agree..."

"Spicq ... comments that this passage has one of the most elegant descriptions of the Trinity in the NT. It shows the three members of the Godhead actively involved in the salvation of sinners: God the Father as the planner and initiator (v 4), Jesus Christ as the agent of redemption (v 6), and the Holy Spirit as the instrument of regeneration and renewal (v 5)."

Verse 4

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία
ἐπεφάνη τοῦ σωτήρος ἡμῶν θεοῦ,

ὅτε conj when, at which time

δε introduces the contrast.

χρηστοτης, ητος f kindness, goodness,
mercy

φιλανθρωπια, ας f (God's) love of mankind

The word was used in Hellenistic thought of the love shown to people by gods or kings.

ἐπεφάνη Verb, aor pass indic, 3 s ἐπιφαινω
appear; pass. appear, be revealed
σωτηρ, ηρος see 3:13

The reference here is "to the entire redemptive act of Christ ...: his life, death, and resurrection." Mounce. Christ is the kindness and love of God.

Verse 5

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν
ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς
διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως
πνεύματος ἁγίου,

δικαιοσυνη, ης f righteousness, what is
right

ἐλεος, ους n mercy, compassion

σωζω save, rescue, heal

"In the salvation of human beings God is wholly subject, men and women are wholly objects." Quinn

λουτρον, ου n washing, cleansing

Only here and Eph 5:26 in the NT.

παλιγγενεσια, ας f rebirth, new birth

Some see this as a direct reference to baptism and that the author is affirming that the act of baptism has saving efficacy. However, "J. A. T. Robinson argues that the baptism to which it is alluding is the 'whole ministry of Jesus from Jordan to Pentecost, conceived as the great Baptism whereby "he saved us"... If baptism is in the author's mind at all ... then it is merely the event signifying what happens in conversion." Mounce.

ἀνακαινωσις, εως f renewal

Only here and Rom 12:2 in the NT.

"For as when a house is in a ruinous state no one places props under it, nor makes any addition to the old building, but pulls it down to its foundations and rebuilds it anew; so in our case, God has not repaired us, but has made us anew." Chrysostom.

Verse 6

οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ
Χριστοῦ τοῦ σωτήρος ἡμῶν,

ἐξέχεεν Verb, aor act indic, 3 s ἐκχεω and
ἐκχυννω pour out

Cf. Joel 2:28-32 [MT 3:1-5]; Acts 2:17-18, 33;
also Rom 5:5.

πλουσιως adv richly, in full measure

"God does not restrain himself in the giving of the Spirit but gives him πλουσιως, 'richly, abundantly' (cf. 1 Tim 6:17; cf. Col 3:16; 2 Pet 1:11)." Mounce.

Verse 7

ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι
γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

δικαιωθέντες Verb, aor pass ptc, m nom pl
δικαιω justify, acquit, declare & treat
as righteous

"δικαιωθεντες 'having been justified,' stands in stark contrast to δικαιοσυνη, 'righteousness,' in v 5. There it describes human attempts to perform certain works and earn one's salvation; here it describes true justification, which can only be received as a result of God's graciousness and the believer's faith (as v 8 adds; see similar phrase in Rom 3:24: δικαιουμενοι δωρεαν τη αυτου χαριτι, 'being justified freely by his grace')." Mounce

ἐκεινος, η, ο demonstrative adj. that, he,
she, it

χάριτι Noun, dat s χάρις, ιτος
 κληρονομος, ου m heir
 γενηθῶμεν Verb, 2 aor midd dep subj, 1 pl
 γινομαι
 ἔλπις, ιδος f hope
 ζωη, ης f life
 αιωνιος, ον eternal, everlasting

Justification is the ground of a certain hope of glory (cf. Rom 5:1-2, also Galatians 3 which begins with the topic of justification and concludes with that of an inheritance).

Verse 8

Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιουῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῶ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις· πιστος, η, ον faithful, trustworthy, reliable

For this phrase, see also 1 Tim 1:15; 3:1; 4:8,9; 2 Tim 2:11-13. The phrase here seems to follow the saying (vv. 5-7?) to which it refers (cf. 1 Tim 4:9).

τουτων includes all of ch 3.

βουλομαι want, desire, wish, intend, plan
 σε Pronoun, acc s συ
 διαβεβαιουῦσθαι Verb, pres midd/pass dep
 infin διαβεβαιουομαι insist on, give special emphasis
 φροντιζω concentrate upon, be concerned about (doing something)
 καλος, η, ον good, right, fine
 προϊστασθαι Verb, pres midd infin προϊστημι engage in

Can be used of practice of a profession.

πεπιστευκότες Verb, perf act ptc, m nom pl πιστευω

Carries the full force of the perfect – completed action with continuing effect.

ὠφελιμος, ον valuable, useful, beneficial

The life that is pleasing to God is also beneficial to others.

Verses 9-11

There are certain things (v.9) and certain people (vv.10,11) that the Christian is to avoid.

Verse 9

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

μωρος, α, ον foolish
 ζητησις, εως f debate, controversy

There are plenty of real questions and necessary controversies which demand our attention. We need wisdom to distinguish the vital ones from the multitude of useless distractions.

γενεαλογια, ας f genealogy

Cf 1 Tim. 1:3-7; 2 Tim 2:23. Suggests that the opponents in Crete and Ephesus were similar.

ἐρις, ιδος f strife, rivalry
 μαχη, ης f quarrel, fight
 νομικος, η, ον pertaining to the law
 περιῖστασο Verb, pres midd imperat, 2 s
 περιῖστημι avoid, keep clear of

The word means 'go round so as to avoid.'

ἀνωφελής, ες useless(ness); harmful
 ματαιος, α, ον worthless, futile, useless

Cf. Titus 1:10.

Verse 10

αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ,

αἰρετικος, η, ον causing divisions
 εἰς, μια, ἐν gen ἐνος, μιας, ἐνος one
 δευτερος, α, ον second
 νοουθεσια, ας f instruction, warning
 παραιτεομαι refuse to hear

A 'heretic' in the sense spoken of here is an opinionated, party spirited person who seeks to win others to their cause and who condemns those who disagree with him. Titus is first to seek to correct and win over such an individual, but if they will not listen, then, for the good of the whole, for the truth of God's word and for the unity of the people of God, a factious person must at last be rejected.

Verse 11

εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὦν αὐτοκατάκριτος.

εἰδως Verb, perf act ptc, m nom s οἶδα (perf in form, present in meaning) know
 ἐξέστραπται Verb, perf pass dep indic, 3 s ἐκστρεφομαι be perverted or corrupt
 τοιουτος, αυτη, ουτον correlative pronoun and adjective such, of such kind
 ἀμαρτανω sin, commit sin

Note the force of the present tense following the previous perfect.

αὐτοκατακριτος, ον self-condemned

"αὐτοκατάκριτος occurs elsewhere only in a fragment from Philo ... and in the church fathers, so it is possible that Paul coined the word for the occasion." Mounce.

Verses 12-15

These concluding words were probably written in Paul's own hand (cf. 2 Thess 3:17; Gal 6:11; 1 Cor 16:21 etc.).

Verse 12

Ὅταν πέμψω Ἀρτεμῶν πρὸς σὲ ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

ὅταν when, whenever

ἢ or

"2 Tim 4:12 says that Tychicus was sent to Ephesus, possibly to relieve Timothy, and this suggests that Artemas was eventually sent to Crete." Mounce. Nothing else is known of Artemas.

σπούδασον Verb, aor act imperat, 2 s

σπούδαζω do one's best, be eager

ἐλθεῖν Verb, aor act infin ἐρχομαι

ἐκεῖ there, in that place, to that place

κέκρικα Verb, perf act indic, 1 s κρινω

judge

παραχειμάζω spend the winter

"2 Tim 4:10 says that Paul had sent Titus to Dalmatia. If this Nicopolis was the Nicopolis on the western shore of Macedonia (see below) and since Dalmatia was north of this Nicopolis, it can be assumed that Titus was able to join Paul. There were seven cities with the name Nicopolis in the ancient world... Most agree that Paul refers to the Nicopolis in Epirus on the western coast of Achaia on the Ambracian Gulf off the Adriatic Sea. It was two hundred miles northwest of Athens and was the largest city on the coast. It was two hundred miles across the sea from Brindisi, Italy, from which the Via Appia went to Rome. It was also a stopping place for north-south travel... This Nicopolis was an ideal location for Paul to continue meeting people and spreading the gospel. Its location to the west of the lands Paul had evangelised may signal his intention to travel farther west, perhaps to Spain... By saying that he had decided to winter ἐκεῖ, 'there,' and not ὧδε, 'here,' Paul implies that he was not yet at Nicopolis. If Paul was making plans for winter, this might suggest that he was writing in midsummer, allowing Titus sufficient time to travel from Crete to Nicopolis. It might also suggest that he currently was somewhere in Achaia or Macedonia. But anything beyond this is overly speculative. Subscriptions of some MSS to both 1 Timothy and Titus incorrectly identify Nicopolis as the location of writing." Mounce.

Verse 13

Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.

νομικός, η, ον pertaining to the law; ὁ v.

lawyer

σπουδαιως earnestly, diligently, eagerly

προπεμψω send on one's way, help on

one's way

μηδεις, μηδεμια, μηδεν no one, nothing

λειπω lack, fall short

Zenas and Apollos may have been the bearers of this letter. Their intended destination is not known.

Verse 14

μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

Paul emphasises the theme of the letter one more time before his closing greeting.

μανθानω learn, find out

Means 'learn to put into practice,' cf. 1 Tim 5:4.

δε και may have the force 'and once again [let me repeat myself]'

ἡμετερος, α, ον our

προϊστασθαι Verb, pres midd infin προϊστημι
see v.8

ἀναγκαιος, α, ον necessary, urgent

χρεια, ας f need, want

'specifically the urgent needs'

ἀκαρπος, ον barren, unfruitful

Verse 15

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἢ χάρις μετὰ πάντων ὑμῶν.

A very Pauline conclusion.

ἀσπαζομαι greet

ἄσπασαι Verb, aor midd dep imperat, 2 s

ἀσπαζομαι

φιλεω love, have deep feeling for, kiss