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**Word Pictures in
the New Testament -
Titus**

A. T. Robertson





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Author(s): Robertson, A. T. (1863-1934)

Publisher: Grand Rapids, MI: Christian Classics Ethereal Library

Description: A. T. Robertson was a renowned Greek New Testament scholar. His work on the Greek language is still consulted today. *Word Pictures in the New Testament* is his insightful treatment of that book. In the Greek New Testament, there are a variety of meaningful pictorial nuances implicit in the Greek constructions. These nuances are often lost in translation. *Word Pictures in the New Testament* explains them. Robertson examines Greek constructions from many different Testament passages. He provides background to many of the Greek words and their connotations in the original Greek, thereby shedding new light on the meaning of passages. Many readers have gained a new, richer understanding of the New Testament by studying *Word Pictures in the New Testament*. And although no technical knowledge is required to study this work, familiarity with the Greek language makes this work much easier to digest. Consequently, it is ideal for pastors, theologians, and students of the New Testament.

Tim Perrine

CCEL Staff Writer

Subjects: The Bible

New Testament

Works about the New Testament

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Word Pictures in the New Testament

Titus

A.T. Robertson

1:1 **According to the faith of God's elect** [*kata pistin eklektōn 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 [*epignōsin, eusebeian, epitagēn*], "with a view to" in each case. For "God's elect" see [Ro 8:33](#); [Col 3:12](#). **The knowledge** [*epignōsin*]. "Full knowledge," one of Paul's favourite words. For the phrase see [1Ti 2:4](#). **Which is according to godliness** [*tēs 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 apseudēs theos*]. "The non-lying God." Old adjective [*a*] privative and [*pseudēs*], here only in N.T. See [2Ti 2:13](#). In Polycarp's last prayer. **Promised** [*epēggeilato*]. First aorist middle indicative of [*epaggellō*]. Antithesis in [*ephanērōsen de*] (manifested) in [verse 3](#) (first aorist active indicative of [*phaneroō*]). Same contrast in [Ro 16:25](#); [Col 1:26](#). **Before times eternal** [*pro chronōn aiōnōn*]. 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 kērugmati*]. See [1Co 1:21](#); [2:4](#) for this word, the human proclamation (preaching) of God's word. **Wherewith I was intrusted** [*ho episteuthēn*]. Accusative relative [*ho*] retained with the first aorist passive indicative of [*pisteuō*] as in [1Ti 1:11](#). See [1Ti 2:7](#). **Of God our Saviour** [*tou sōtēros hēmōn theou*]. In [verse 4](#) he applies the words "[*tou sōtēros hēmōn*]" to Christ. In [2:13](#) he applies both [*theou*] and [*sōtēros*] to Christ.

1:4 **My true child** [*gnēsioi teknōi*]. 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 koinēn 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 Krētēi*]. This is the imperfect active of [*apoleipō*], though MSS. give the aorist active also [*apelipon*] and some read [*kateleipon*] or [*katelipon*]. Both are common verbs, though Paul uses [*kataleipō*] only in [1Th 3:1](#) except two quotations ([Ro 11:4](#); [Eph 5:31](#)) and [*apoleipō*] only here and [2Ti 4:13, 20](#). Perhaps

[*apoleipō*] suggests a more temporary stay than [*kataleipō*]. Paul had apparently stopped in Crete on his return from Spain about A.D. 65. **That thou shouldst set in order** [*hina epidiorthōsēi*]. Late and rare double compound (inscriptions, here only in N.T.), first aorist middle subjunctive (final clause with [*hina*] of [*epidiorthoō*], to set straight [*orthoō*] 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 katastēsēis*]. Final clause still and first aorist active subjunctive of [*kathistēmi*], 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 [*epidorthōsis*] (White). **Elders** [*presbuteros*]. See 1Ti 3:2; 4:17. **As I gave thee charge** [*hōs egō soi dietaxamēn*]. First aorist (constative) middle imperative of [*diatassō*], clear reference to previous personal details given to Titus on previous occasions.

1:6 **Blameless** [*aneglētōs*]. 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** [*mē en katēgoriāi asōtias*]. See 1Ti 5:19 for [*katēgoria*] and Eph 5:18 for [*asōtia*]. “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** [*hōs 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** [*mē authadē*]. Old word (from [*autos, hēdomai*], self-pleasing, arrogant. In N.T. only here and 2Pe 2:10. **Not soon angry** [*orgilon*]. Old adjective from [*orgē*] (anger). Here only in N.T. Vulgate, *iracundum*. For “brawler” and “striker” see 1Ti 3:2. **Not greedy of filthy lucre** [*aischrokerdē*]. “Not greedy of shameful gain.” Used of deacons in 1Ti 3:8, [*philarguron*] 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** [*egkratē*]. 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 [*antechō*], 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 ēi*]. 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 [*antilegō*], 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 [*phrenapatāin*]. **Specially they of the circumcision** [*malista hoi ek tēs peritomēs*]. 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 mē dei*]. Note subjective negative [*mē*] 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 autōn prophētēs*]. “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 thēria*]. “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” [*hē 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** [*apotomōs*]. Old adverb from [*apotomos*] (from [*apote mnō*], 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 hugiainōsin*]. Final clause with [*hina*] and present active subjunctive of [*hugiainō*], for which verb see on 1Ti 1:10.

1:14 See [1Ti 1:4](#) for [*prosechō*] 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** [*apostrophomenōn*]. Present middle (direct) participle of [*apostrophō*], “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 [*miainō*], 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. [*Molunō*] ([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 [*sun-eidēsis*] in both Gentile and Jew by sin, see [Ro 1:18-2:29](#).

1:16 **They profess** [*homologousin*]. Present active indicative of [*homologeō*], common verb [*homou, legō*] 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 [*didaskaliāi*]. **Sound** [*hugiainousēi*]. 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 [*presbutēs*], 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** [*enkatastēmati*]. Late and rare word (inscriptions) from [*kathistēmi*], deportment, only here in N.T. **Not slanderers** [*mē diabolous*]. See 1Ti 3:11; 2Ti 3:3. **Nor enslaved to much wine** [*mēde oinōi pollōi dedoulōmenas*]. Perfect passive participle of [*douloō*], with dative case [*oinōi*]. 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 sōphronizōsin*]. Purpose clause, [*hina*] and present active subjunctive of [*sōphronizō*], old verb (from [*sōphrōn*], sound in mind, [*saos, phrēn*], 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, anēr*], fond of one’s husband), only here in N.T. [*Anēr*] 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 mē blasphemētai*].

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

2:7 **Shewing thyself** [*seauton parechomenos*]. Present middle (redundant middle) participle of [*parechō*] with the reflexive pronoun [*seauton*] as if the active voice [*parechōn*]. The *Koinē* 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 [*phtheirō*].

2:8 **Sound** [*hugiē*], Attic usually [*hugiā*] in accusative singular), elsewhere in Pastorals participle [*hugianōn*] (verse 1). **That cannot be condemned** [*akatagnōston*]. Only N.T. example (verbal, [*a*] privative and [*katagnōstos*] 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 entrapēi*]. Final clause with [*hina*] and second aorist passive subjunctive of [*entrepō*], 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** [*mē antilegontas*]. “Not answer back.” See [Ro 10:21](#).

2:10 **Not purloining** [*mē nosphizomenous*]. Present middle participle of [*nosphizō*], 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 [*agathē*] with [*pistis*] as here, but an Oxyr. papyrus (iii. 494, 9) has this very phrase [*pāsan pistin endeiknumenēi*]. Westcott and Hort put [*agapēn*] in the margin. See [3:2](#). **That they may adorn** [*hina kosmōsin*]. Final clause with [*hina*] and present active subjunctive. See [1Ti 2:9](#) for [*kosmēō*]. Paul shows slaves how they may “adorn” the teaching of God.

2:11 **Hath appeared** [*epephanē*]. “Did appear,” the first Epiphany (the Incarnation). Second aorist passive indicative of [*epiphainō*], old verb, in N.T. here, [3:4](#); [Lu 1:79](#); [Ac 27:20](#). **Bringing salvation** [*sōtērios*]. Old adjective from [*sōtēr*] (Saviour), here alone in N.T. except [*to sōtērion*] (salvation, “the saving act”) in [Lu 2:30](#); [3:6](#); [Eph 6:17](#). **Instructing** [*paideuoussa*]. See [1Ti 1:20](#). **Ungodliness** [*asebeian*]. See [Ro 1:18](#). **Worldly lusts** [*tas kosmikas 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 [*sōphronōs*], righteously [*dikaiōs*], godly [*eusebōs*]).

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** [*tēn makarian elpida kai epiphaneian tēs doxēs*]. The word [*epiphaneia*] (used by the Greeks of the appearance of the gods, from [*epiphanēs, epiphainō*]) occurs in 2Ti 1:10 of the Incarnation of Christ, the first Epiphany (like the verb [*epēphanē*], 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 sōtēros Iēsou Christou*]. This is the necessary meaning of the one article with [*theou*] and [*sōtēros*] just as in 2Pe 1:1, 11. See Robertson, *Grammar*, p. 786. Westcott and Hort read [*Christou Iēsou*].

2:14 **Who gave himself for us** [*hos edōken heauton huper hēmōn*]. Paul's great doctrine (Ga 1:4; 2:20; 1Ti 2:6). **That he might redeem us** [*hina lutrōsetai*]. Final clause, [*hina*] and the aorist middle subjunctive of [*lutroō*], old verb from [*lutron*] (ransom), in N.T. only here, Lu 24:21; 1Pe 1:18. **Purify to himself** [*katharisēi heautōi*]. Final clause with first aorist active subjunctive of [*katharizō*], 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 peripoiēsion*]. **Zealous of good works** [*zēlōtēn kalōn ergōn*]. "A zealot for good works." Substantive for which see 1Co 14:12; Ga 1:14. Objective genitive [*ergōn*].

2:15 **With all authority** [*meta pasēs epitagēs*]. See 1Co 7:6; 2Co 8:8. Assertion of authority is sometimes necessary. **Let no man despise thee** [*mēdeis sou periphronēitō*]. Present active imperative in prohibition of [*periphronēō*], 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 [*kataphronēitō*] (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, archē*], in N.T. only here and [Ac 27:21](#). **To be ready unto every good work** [*pros pan ergon agathon hetoimos einai*]. Pauline phrase ([2Co 9:8](#); [2Ti 2:21](#); [3:17](#)), here adjective [*hetoimos*] ([2Co 9:5](#)), there verb.

3:2 **To speak evil** [*blasphēmein*]. 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** [*prautēta*]. [*Praotēta*]. See [Col 3:12](#).

3:3 **Aforetime** [*pote*]. “Once” in our unconverted state as in [Eph 2:3](#). **Foolish** [*anoētoi*]. See [Ro 1:14, 21](#). **Disobedient** [*apeitheis*]. See [Ro 1:30](#). **Deceived** [*planōmenoi*]. Present passive participle of [*planaō*] though the middle is possible. **Divers lusts** [*hēdonais poikilais*]. “Pleasures” [*hēdonais*] from [*hēdomai*], 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 kakiāi*]. See [Ro 1:29](#). **Envy** [*phthonōi*]. See [Ro 1:29](#). **Hateful** [*stugētoi*]. Late passive verbal from [*stugeō*], to hate. In Philo, only here in N.T. **Hating one another** [*misountes allēlous*]. Active sense and natural result of being “hateful.”

3:4 **The kindness** [*hē chrēstotēs*]. See [Ro 2:4](#) for this very word used of God as here. **His love toward man** [*hē philanthrōpia*]. “The philanthropy of God our Saviour.” Old word from [*philanthrōpos*], for love of mankind, in N.T. only here and [Ac 28:2](#). **Appeared** [*epephanē*]. See [2:11](#) and here as there the Incarnation of Christ. See [1Ti 1:1](#) for [*sōtēr*] with [*theos*] (God).

3:5 **Done** (not in the Greek, only the article [*tōn*], “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 esōsen*]. See [Ps 109:26](#); [1Pe 1:3](#); [Eph 2:4](#). Effective aorist active indicative of [*sōzō*]. **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 anakainōseōs pneumatōs hagiou*]. “And renewal by the Holy Spirit” (subjective genitive). For the late word [*anakainōsis*], see [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 [*pneumatōs 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 [*ekcheō*]). The reference is to the great Pentecost ([Ac 2:33](#)) as foretold by Joel ([Joe 2:28](#)). **Richly** [*plousiōs*]. Then and to each one in his own experience. See [Ro 10:12](#); [1Ti 6:17](#).

3:7 **Being justified by his grace** [*dikaiōthentes tēi ekeinou chariti*]. First aorist passive participle of [*dikaioō*] and instrumental case of [*charis*] as in [Ro 3:24](#); [5:1](#). **That we might be made heirs** [*hina klēronomoi genēthōmen*]. 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 phrontizōsin*]. Sub-final use of [*hina*] with present active subjunctive of [*phrontizō*], old verb, only here in N.T. **To maintain good works** [*kalōn ergōn pro-stasthai*]. Present middle infinitive of [*proistēmi*], 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 [*periistēmi*], intransitive, step around, stand aside ([2Ti 2:16](#)). Common in this sense in the literary *Koinē*. **Unprofitable** [*anōpheleis*]. 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 [*paraiteō*], 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 [*ekstrephō*], 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, krinō*].

3:12 **When I shall send** [*hotan pempō*]. Indefinite temporal clause with [*hotan*] and the first aorist active subjunctive (or future indicative) of [*pempō*] (same form). **Artemas** [*Artemān*]. Perhaps abbreviation of Artemidorus. Nothing more is known of him. **Or Tychicus** [*ē 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 [*paracheimazō*], a literary *Koinē* word for which see [Ac 27:12](#); [1Co 16:6](#).

3:13 **Zenas the lawyer** [*Zēnān 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** [*Apollōn*]. Paul's friend ([Ac 18:24-19:1](#); [1Co 1:12ff.](#)). **Set forward** [*propempson*]. First aorist active imperative of [*propempō*], old verb, to send on ahead ([1Co 16:6, 11](#); [Ro 15:24](#)). **That nothing be wanting unto them** [*hina mēden autois leipēi*]. Purpose with [*hina*] and present (or second aorist [*lipēi*], some MSS.) subjunctive of [*leipō*], old verb to leave, to remain, to lack. With dative case here [*autois*].

3:14 **Our people** [*hoi hēmeteroi*]. “Our folks.” The Cretan converts, not just Paul's friends. **Let learn** [*manthanetōsan*]. Present active imperative, keep on learning how. **To maintain** [*prostasthai*]. 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 hēmās*]. Paul craved the love of his friends as opposed to [2:8](#).

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