

δικαιοσύνη “*the virtue or quality or state of one who is δικαίος; 1. In the broad sense, the state of him who is such as he ought to be.*” [Thayer, p. 149]) **which** (ὧν - ablative plur. of ὅς) **we** (emphatic) **did** (εποίησαμεν - 1<sup>st</sup> pers. plur. aor. 1 ind. act. of ποιῶ “*to make ... to do.*” [Thayer, pp. 525-526]) **ourselves**, (ἡμεῖς - The word “we” is emphatic. The Jews had set out to establish their own system of righteousness [Rom. 10:3]. We should remember that works are involved in our salvation [James 2:14-26].) **but** (ἀλλὰ “*This is a strong adversative conjunction.*” [D & M, p. 240] This is a contrast to being saved by works of merit [which we did ourselves.]) **according to** (κατὰ “*With the accusative case: along, at, according to*” [D & M, p. 107]) **his mercy** (τοῦ αὐτοῦ ἐλεῶν - acc. sing. of ἐλεῶ “*mercy, kindness or good will towards the miserable and afflicted, joined with a desire to relieve them.*” [Thayer, p. 203]) **he saved** (ἔσωσεν - 3<sup>rd</sup> pers. sing. aor. 1 ind. act. of σώζω “*to save, to keep safe and sound, to rescue from danger or destruction ... to make well, heal, restore to health.*” [Thayer, p. 610]) **us**, (ἡμᾶς - acc. plur. of ἐγώ “*personal pronoun, I. ... 2. The enclitic (and monosyllabic) gen., dat., and acc. are connected with nouns, verbs, adverbs, but not with prepositions ...*” [Thayer, p. 167]) **through** (διὰ “*with the genitive case; through*” [D & M, p. 101]) **the washing** (λουτροῦ - gen. sing. of λουτρον “*a bathing, bath.*” [Thayer, p. 382] It is not by works that Christians did themselves but it is by baptism ... This proves that baptism is not a work [cf. Vol. I, pp. 76-79].) **of regeneration** (παλιγγενεσίας - gen. sing. of παλιγγενεσία “*παλιν and γενεσις, prop. a new birth, reproduction, renewal, re-creation.*” [Thayer, p. 474] Word found here and Mt. 19:28. The only washing relating to Christianity is baptism [Jn. 3:1-12, Acts 22:16, Eph. 5:26-27, and Heb. 10:22]. This is an obvious reference to baptism.) **and renewing** (ἀνακαινώσεως - gen. sing. of ἀνακαινώσις “*a renewal, renovation, complete change for the better.*” [Thayer, p. 38]) **of the Holy Spirit**, (πνεύματος ἁγίου - gen. sing. The renewing process is

accomplished by the knowledge of the Word of God [Rom. 12:2]. The mind is renewed [Rom. 12:2 & 2 Cor. 4:16 - related word.] The mind is renewed by knowledge [Col. 3:10]. The Holy Spirit works through the knowledge He has given to renew the inner man. This refers to an operation of the Holy Spirit [cf. Chap. Seventeen.] 6 **which** (’ου - gen. or abla. sing. masc. or neut. of ’ος “the postpositive article, which has the force of **I.** a demonstrative pronoun, *this, that* ... **II.** a relative pronoun *who, which, what*” [Thayer, p. 454] This word could either refer to the Holy Spirit [if it were neuter] or to mercy [if it were masculine].) **he poured out** (εξεχεεν - 3<sup>rd</sup> pers. sing. aor. 1 act. of εκχεω “*to pour out* ... metaph. i. q. *to bestow or distribute largely.*” [Thayer, p. 201]) **upon** (εφ - επι “Root meaning: *upon*. In composition: *upon*, and also for emphasis ... with the accusative case: *upon, on, up to, to, over*, emphasizing motion or direction.” [D & M, p. 106]) **us** (’ημους - acc. plur. of εγω) **richly**, (πλουσιως “adv. ... *abundantly, richly.*” [Thayer, p. 519] The word “us” in the immediate context refers to the whole church. From this it seems most likely that this is referring to the mercy that was poured out.) **through** (δια “with the genitive case; *through*” [D & M, p. 101] “The direct agent is most commonly expressed by ’υπο ... the intermediate agent ‘δια’” [Robertson, p. 820]) **Jesus** (ιησου - gen. sing. of Ιησους “*Jesus* ... i. e. whose *help* is *Jehovah*” [Thayer, p. 300]) **Christ** (χριστου - gen. sing. of χριστος “[*χριω*] ... *anointed*” [Thayer, p. 672] Jesus is the intermediate agent.) **our** (’ημων - gen. plur. of εγω) **Saviour;** (του σωτηρος - gen. sing. of σωτηρ “*savior, deliverer; preserver.*” [Thayer, p. 612] The order of words in Greek sentences gives the emphasis of the sentence with the first word having more emphasis [cf. Robertson, pp. 417-425] Jesus Christ sent the Comforter to guide the apostles [Jn. 16:13] who brought the words of salvation. [Remember that the word “Jesus” means “Saviour.”] This would be the most likely interpretation if the word “which” [’ου] were neuter. However if it [which - ’ου] were masculine it would be the mercy that was poured out through Jesus Christ. While it is true that Jesus did baptize the

apostles in [or by] the Holy Spirit, this was not for non-apostles [cf. Vol. I, Chap. 10]. Therefore, this is most likely to be the mercy that Jesus brought as a result of being a Savior.) 7 **that**, (ἵνα “The most common occurrence is in purpose or final clauses, ... Its full translation when final is *in order that*, but what we usually find is simply *that*.” [D & M, p. 248]) **being justified** (δικαιωθεντες - nom. plur. masc. part. aor. 1 pass. of δικαιωω “to make δικαίος; to render righteous or such as he ought to be ... to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered.” [Thayer, p. 150] If this aorist participle were antecedent action relative to the main verb [poured out], justification would precede the pouring out. If this aorist participle were coincident action relative to the main verb, justification would be coincident with the pouring out. This participle is most likely adverbial in nature [explaining the verb “poured out.”] It seems most likely that this participle is identical action to [or gives the purpose of] the pouring out of the mercy. That is, the mercy was poured out in order to justify us.) **by his** (εκεινου - gen. sing. masc. & neut. of εκεινος “the remote demonstrative points out something further removed [εκεινος]” [Summers, p. 47]) **grace**, (τη ... χαριτι - dat. sing. of χαρις “good-will, loving-kindness, favor” [Thayer, p. 666] We are justified by the grace of God [Tit. 2:11-12, Eph. 2:8-10, etc.].) **we might by made** (γενωμεθα - 1<sup>st</sup> pers. plur. aor. 2 subj. of γνομαι “to become, i. e. to come into existence, begin to be, receive being.” [Thayer, p. 115]) **heirs** (κληρονομοι - nom. plur. of κληρονομος “κληρος and νεμομαι to possess, prop. one who receives by lot; hence 1. an heir.” [Thayer, p. 349] Since only children are heirs, he must be discussing the new birth in this context. [cf. Gal. 3:26-27]) **according to** (κατ “With the accusative case: along, at, according to” [D & M, p. 107]) **the hope** (ελπιδα - acc. sing. of ελπις “expectation, hope; ... expectation whether of good or of ill; 1. rarely in a bad sense, expectation of evil, fear ... 2. much more frequently in the classics, and always in the N. T., in a good sense: expectation of good, hope” [Thayer, p. 205]) **of eternal**

(αἰώνιον - gen. sing. of αἰώνιος “**1.** *without beginning or end, that which always has been and always will be ... 2.* *without beginning ... 3.* *without end ...* [from Plato on] gives prominence to the immeasurableness of eternity” [Thayer, pp. 20-21]) **life.** (ζωῆς - gen. sing. ζῶη “in the New Testament *zôê* is the more noble word and expresses the highest and best that the saints possess in God ... *zôê* assumes profound moral significance and becomes the best way to express blessedness.” [Trench, p. 109] “*life*; **1.** *univ. life, i. e. the state of one who is possessed of vitality or is animate*” [Thayer, p. 273] The Christian has obeyed the teaching of the Holy Spirit with a view to eternal life. This is what is taught in Tit. 1:1-3.)

#### Fox’s Translation of Titus 3:4-7

Titus 3:4 But when the benign nature of God our Saviour, and the love of mankind was brought to light, 5 not out of works, of the in righteousness *works*, out of which we (even we) did, but according to his mercy he saved us, through the washing of regeneration and renewing of *the* Holy Spirit; 6 out of which<sup>1</sup> *mercy*<sup>2</sup> he poured out upon us richly, through Jesus Christ our Saviour; 7 in order that, being justified by his grace, we might become heirs according to the hope of eternal life.

#### TRANSLATIONAL PROBLEMS

This passage (Tit. 3:5-6) is mistranslated into a neutral<sup>3</sup> form: “**and renewing of the Holy Spirit, 6 which he poured out upon us richly.**”

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<sup>1</sup> Or, of which

<sup>2</sup> The pronoun translated “which” could be either masculine (referring to the word “mercy”) or neuter (referring to the word “Spirit”) the Greek could be either (it is a contextual problem).

<sup>3</sup> Refer to Chapter Fourteen for a discussion of this expression.

(ASV) and “**and renewing of the Holy Ghost; 6 Which he shed on us abundantly.**” (KJV)

This passage (Tit. 3:5-6) is mistranslated into a form which cannot be properly interpreted: “**and renewing by the Holy Spirit. 6 This Spirit he poured out on us richly.**” (NRSV), “**and renewing of the Holy Spirit. 6 whom He poured out on us abundantly.**” (NKJV), “**and renewal by the Holy Spirit, 6 whom he poured out on us generously.**” (NIV), “**and the renewal of the Holy Spirit, 6 whom he has richly poured out on us.**” (McCord), and “**and renewing by the Holy Spirit, 6 whom He poured out on us richly.**” (NASB)

#### HERMENEUTICAL PRINCIPLES THAT RELATE TO THIS TOPIC

The principle of consistency of the language of Scripture helps to understand the meaning of these expressions. This principle was discussed extensively in Volume I (pp. 149-150). The pouring of the Holy Spirit (more literal – pouring from or out of My Spirit) is always miraculous. It was not the Holy Spirit that was poured out in Acts 2:17-21, but power that was poured forth or poured out (cf. Vol. I).

#### FALLING OF THE HOLY SPIRIT

The first biblical reference to falling of the Holy Spirit is in Ezek. 11:5 where it says “And the Spirit of Jehovah fell upon me, ...” Ezekiel used the Hebrew word נפל that is also found in Ps. 69:9 (quoted in Rom. 15:3). Paul used the Greek word *επιπτω* in Rom. 15:3, equating these words. In Ezek. 11:5, the falling of the Spirit gave Ezekiel power to prophesy.

The word *επιπτω* is also found in Acts 8:16, 10:44, and 11:15. In all of these passages it refers to miraculous endowments. Those of Acts 8

had been baptized (Acts 8:12) but they had not received the Holy Spirit<sup>4</sup> because He had not fallen upon any of them (Acts 8:15-16). It is evident that the “falling of the Holy Spirit” was equal to “receiving the Holy Spirit” and that the Holy Spirit was received when the apostles laid their hands upon the Samaritians.<sup>5</sup>

In Acts 10:44 and 11:15 the falling of the Holy Spirit occurred prior to their being baptized in water (Acts 10:44-48). In Acts 10 and 11 the falling of the Holy Spirit is equated to receiving the Holy Spirit (Acts 10:47) and to pouring out of the gift of the Holy Spirit<sup>6</sup> (Acts 10:45). These passages from Acts 8, 10, and 11 are discussed extensively in other parts of this volume and in Volume I.

#### SUMMARY

The expressions<sup>7</sup> “pouring of the Holy Spirit” and “falling of the Holy Spirit” are generic references to the coming of the miraculous powers of the Holy Spirit, from heaven. In some instances these powers came directly from God and in other instances they came by the laying-on-of-hands of the apostles. In Tit. 3:4-6 it was almost certainly the mercy of God that was poured out upon those to whom Paul was writing. There is no pouring of the Holy Spirit in the 21<sup>st</sup> century.

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<sup>4</sup> cf. Vol. I, Chap. Sixteen for a more thorough discussion of receiving the Holy Spirit.

<sup>5</sup> cf. Chap. Twelve for a more thorough discussion of the laying-on-of the hands of the apostles.

<sup>6</sup> cf. Vol. I, Chap. Twelve for a more thorough discussion of the gift of the Holy Spirit.

<sup>7</sup> Or, equivalent expressions (fell, fallen, poured, etc.).