

Read *Titus 3:4-7* and writes down:

- A. Ten or more things that the text does say.
- B. Five things that the text does not say.
- C. Five questions about the text.

Feel free to block diagram, outline, or compare translations to help with the observation process.

NIV Titus 3:4 But **when the kindness and love of God our Savior** appeared, 5 he saved us, not **because of righteous things we had done**, but **because** of his mercy. He saved us **through the washing of rebirth and renewal by the Holy Spirit**, 6 whom he poured out on us **generously** through Jesus Christ our Savior, 7 so that, having been justified by his grace, we might become heirs having the hope of eternal life.

NAS Titus 3:4 But **when the kindness of God our Savior and His love** for mankind appeared, 5 He saved us, **not on the basis of deeds which we have done in righteousness**, but **according** to His mercy, **by the washing of regeneration and renewing by the Holy Spirit**, 6 whom He poured out upon us **richly** through Jesus Christ our Savior, 7 that being justified by His grace we might be made heirs according to *the* hope of eternal life.

NKJ Titus 3:4 But **when the kindness and the love of God our Savior** toward man appeared, 5 **not by works of righteousness which we have done**, but **according** to His mercy He saved us, **through the washing of regeneration and renewing of the Holy Spirit**, 6 whom He poured out on us **abundantly** through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.

A. Ten or more things that the text does say.

1. Verse 4 begins with “but” suggesting a contrast with the previous thought.
2. In verse 4 “God” stands in apposition to “our Savior.”
3. In the phrase
4. The term “when” followed by “the kindness of God our Savior and his love for mankind appeared” modifies the timing of the main verb “saved”.
5. “The Holy Spirit” is the nearest antecedent to “whom.”
6. In verse 4 we see “God our Savior” and in verse 6 “Jesus Christ our Savior.”
7. The clause “according to His mercy by the washing of regeneration and renewing of the Holy Spirit” modifies the main verb “saved.” This suggests the instrument of “save.”
8. The phrase “not on the basis of deeds done in righteousness” modifies “He saved us” this speaks of what does not save.

9. The two phrases “not on the basis of deeds done in righteousness” and “but according to his mercy” are separate by “but.” This suggests a contrast.
10. The past tense of “poured out” implies that this action has already occurred.

B. Five things that the text does not say.

1. The text does not say “Jesus our Savior.”
2. The text does not say “He saved me”.
3. The text does not say “We saved us.”
4. The text does not say “that being justified by our works.”
5. The text does not state that people do “righteous deeds” so much as we are not saved by our righteous deeds.

C. Five questions about the text.

1. Whom does the “He” refer to in verse 6 “whom He poured out upon us richly.”
2. Does “God our savior” refer to Jesus or the Father?
3. Who does the “He” refer to in “whom he poured out”?
4. Whom does the “He” refer to in “His mercy”?
5. Should kindness of God our Savior and his love for mankind be separated by “and” (as in the NASB)?
6. Is “washing of regeneration” modified by “by the Holy Spirit”?