

Homework for Lesson 5

- A. Use multiple translations to discern how a word is translated and which word merits a word study.

New American Standard Bible: 1995 Update	The New King James Version	English Standard Version	The New International Version
4 But when the kindness of God our Savior and His love for mankind appeared,	4 But when the kindness and the love of God our Savior toward man appeared,	4 But when the goodness and loving kindness of God our Savior appeared,	4 But when the kindness and love of God our Savior 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,	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,	5 he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,	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 upon us richly through Jesus Christ our Savior,	6 whom He poured out on us abundantly through Jesus Christ our Savior,	6 whom he poured out on us richly through Jesus Christ our Savior,	6 whom he poured out on us generously through Jesus Christ our Savior,
7 so that being justified by His grace we would be made heirs according to the hope of eternal life.	7 that having been justified by His grace we should become heirs according to the hope of eternal life.	7 so that being justified by his grace we might become heirs according to the hope of eternal life.	7 so that, having been justified by his grace, we might become heirs having the hope of eternal life.

Considering that there is controversy over the exact nature of “Savior” that will be one of my words. I am also interested in “regeneration” which is also translated “rebirth” in the NIV.

**Savior:**

- B. Use a wide variety of sources including dictionaries, concordances, and commentaries.

Blue Letter Bible Gives me:

saviour, deliverer, preserver

The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in more degenerate days by the way of flattery to personages of influence. (Wigram) The word *soter* was a common Greek epithet for the gods (e.g., Zeus, Apollo, and Hermes), active personalities in world affairs (e.g., Epicurus) and rulers (e.g., Ptolemy Philopator, and later Roman Emperors). (cf. LSJ and BDAG)

Vine’s Expository Dictionary Provides:

a savior, deliverer, preserver," is used

(a) of God, [Luk 1:47](#); [1Ti 1:1](#); [2:3](#); [4:10](#) (in the sense of "Preserver," since He gives "to all life and breath and all things"); [Tts 1:3](#); [2:10](#); [3:4](#); [Jud 1:25](#);

(b) of Christ, [Luk 2:11](#); [Jhn 4:42](#); [Act 5:31](#); [13:23](#) (of Israel); [Eph 5:23](#) (the Sustainer and Preserver of the Church, His "body"); [Phl 3:20](#) (at His return to receive the Church to Himself); [2Ti 1:10](#) (with reference to His Incarnation, "the days of His flesh"); [Tts 1:4](#) (a title shared, in the context, with God the Father); [2:13](#), RV, "our great God and Savior Jesus Christ," the pronoun "our," at the beginning of the whole clause, includes all the titles; [Tts 3:6](#), [2Pe 1:1](#), "our God and Savior Jesus Christ; RV, where the pronoun "our," coming immediately in connection with "God," involves the inclusion of both titles as referring to Christ, just as in the parallel in [2Pe 1:11](#), "our Lord and Savior Jesus Christ" (AV and RV); these passages are therefore a testimony to His Deity; [2Pe 2:20](#); [3:2](#), [18](#); [1Jo 4:14](#).

The Word is Used 24 times in the New Testament.

C. Understand that different authors use words in different ways.

Knowing this, I will focus on Paul's use of the term. From Blue Letter Bible I compiled the following list.

<a href="#">Eph 5:23</a>	For the husband <sup>435</sup> is the head <sup>2776</sup> of the wife <sup>1135</sup> , as Christ <sup>5547</sup> also <sup>2532</sup> is the head <sup>2776</sup> of the church <sup>1577</sup> , He Himself <sup>846</sup> being the Savior <sup>4990</sup> of the body <sup>4983</sup> .
<a href="#">Phl 3:20</a>	For our citizenship <sup>4175</sup> is in heaven <sup>3772</sup> , from which <sup>3739</sup> also <sup>2532</sup> we eagerly <sup>553</sup> wait <sup>553</sup> for a Savior <sup>4990</sup> , the Lord <sup>2962</sup> Jesus <sup>2424</sup> Christ <sup>5547</sup> ;
<a href="#">1Ti 1:1</a>	Paul <sup>3972</sup> , an apostle <sup>652</sup> of Christ <sup>5547</sup> Jesus <sup>2424</sup> according <sup>2596</sup> to the commandment <sup>2003</sup> of God <sup>2316</sup> our Savior <sup>4990</sup> , and of Christ <sup>5547</sup> Jesus <sup>2424</sup> , who is our hope <sup>1680</sup> ,
<a href="#">1Ti 2:3</a>	This <sup>3778</sup> is good <sup>2570</sup> and acceptable <sup>587</sup> in the sight <sup>1799</sup> of God <sup>2316</sup> our Savior <sup>4990</sup> ,
<a href="#">1Ti 4:10</a>	For it is for this <sup>3778</sup> we labor <sup>2872</sup> and strive <sup>75</sup> , because <sup>3754</sup> we have fixed <sup>1679</sup> our hope <sup>1679</sup> on the living <sup>2198</sup> God <sup>2316</sup> , who <sup>3739</sup> is the Savior <sup>4990</sup> of all <sup>3956</sup> men <sup>444</sup> , especially <sup>3122</sup> of believers <sup>4103</sup> .
<a href="#">2Ti 1:10</a>	but now <sup>3568</sup> has been revealed <sup>5319</sup> by the appearing <sup>2015</sup> of our Savior <sup>4990</sup> Christ <sup>5547</sup> Jesus <sup>2424</sup> , who abolished <sup>2673</sup> death <sup>2288</sup> and brought <sup>5461</sup> life <sup>2222</sup> and immortality <sup>861</sup> to light <sup>5461</sup> through <sup>1223</sup> the gospel <sup>2098</sup> ,
<a href="#">Tts 1:3</a>	but at the proper <sup>2398</sup> time <sup>2540</sup> manifested <sup>5319</sup> , even His word <sup>3056</sup> , in the proclamation <sup>2782</sup> with which <sup>3739</sup> I was entrusted <sup>4100</sup> according <sup>2596</sup> to the commandment <sup>2003</sup> of God <sup>2316</sup> our Savior <sup>4990</sup> ,
<a href="#">Tts 1:4</a>	To Titus <sup>5103</sup> , my true <sup>1103</sup> child <sup>5043</sup> in a common <sup>2839</sup> faith <sup>4102</sup> : Grace <sup>5485</sup> and peace <sup>1515</sup> from God <sup>2316</sup> the Father <sup>3962</sup> and Christ <sup>5547</sup> Jesus <sup>2424</sup> our Savior <sup>4990</sup> .
<a href="#">Tts 2:10</a>	not pilfering <sup>3557</sup> , but showing <sup>1731</sup> all <sup>3956</sup> good <sup>18</sup> faith <sup>4102</sup> so <sup>2443</sup> that they will adorn <sup>2885</sup> the doctrine <sup>1319</sup> of God <sup>2316</sup> our Savior <sup>4990</sup> in every <sup>3956</sup> respect <sup>3956</sup> .
<a href="#">Tts 2:13</a>	looking <sup>4327</sup> for the blessed <sup>3107</sup> hope <sup>1680</sup> and the appearing <sup>2015</sup> of the glory <sup>1391</sup> of our great <sup>3173</sup> God <sup>2316</sup> and Savior <sup>4990</sup> , Christ <sup>5547</sup> Jesus <sup>2424</sup> ,
<a href="#">Tts 3:4</a>	But when <sup>3753</sup> the kindness <sup>5544</sup> of God <sup>2316</sup> our Savior <sup>4990</sup> and His love <sup>5363</sup> for mankind <sup>5363</sup> appeared <sup>2014</sup> ,
<a href="#">Tts 3:6</a>	whom <sup>3739</sup> He poured <sup>1632</sup> out upon us richly <sup>4146</sup> through <sup>1223</sup> Jesus <sup>2424</sup> Christ <sup>5547</sup> our Savior <sup>4990</sup> ,

Notice that Paul refers to both Jesus and the Father as Savior. Also note that of the twelve times that Paul uses "Savior" six of them are in Titus. Thus, there seems to be a theme.

D. Ask yourself why the author used one word not the other.

There are no other words for Savior. But we do notice that Paul frequently describes God and Jesus as savior. This seems to be a favored description.

E. Consider the meaning of a word in relationship to another.

In this case note how when Savior is followed by Jesus Christ, it is a clear reference to Jesus Christ.

F. Consider whether or not a word is a technical or idiomatic expression. Is it a figure of speech or should it be taken literally.

Savior seems to be a title based off of a past action. In the context of Titus 3 we have been saved from the various lusts and pleasures we were enslaved to.

G. Remember, context is king. Test your conclusion against the context.

Savior or deliverer from our sins seems to be the sense. Now as to the identity, both God the Father or Jesus Christ are possible. Especially in light of the fact that in Titus 1:4 he uses the term "God the Father."

### **Regeneration:**

B. Use a wide variety of sources including dictionaries, concordances, and commentaries.

*paliggenesia*

new birth, reproduction, renewal, recreation, regeneration

- a) hence renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better. The word often used to denote the restoration of a thing to its pristine state, its renovation, as a renewal or restoration of life after death
- b) the renovation of the earth after the deluge
- c) the renewal of the world to take place after its destruction by fire, as the Stoics taught
- d) the signal and glorious change of all things (in heaven and earth) for the better, that restoration of the primal and perfect condition of things which existed before the fall of our first parents, which the Jews looked for in connection with the advent of the Messiah, and which Christians expected in connection with the visible return of Jesus from heaven.
- e) other uses
  - 1) of Cicero's restoration to rank and fortune on his recall from exile
  - 2) of the restoration of the Jewish nation after exile
  - 3) of the recovery of knowledge by recollection

### **Regeneration:**

"new birth" (*palin*, "again," *genesis*, "birth"), is used of "spiritual regeneration," [Tts 3:5](#), involving the communication of a new life, the two operating powers to produce which are "the word of truth," [Jam 1:18](#); [1Pe 1:23](#), and the Holy Spirit, [Jhn 3:5, 6](#); the *loutron*, "the laver, the washing," is explained in [Eph 5:26](#), "having cleansed it by the washing (*loutron*) of water with the word."

The new birth and "regeneration" do not represent successive stages in spiritual experience, they refer to the same event but view it in different aspects. The new birth stresses the communication of spiritual life in contrast to antecedent spiritual death; "regeneration" stresses the inception of a new state of things in contrast with the old; hence the connection of the use of the word with its application to Israel, in [Mat 19:28](#). Some regard the *kai* in [Tts 3:5](#) as epexegetic, "even;" but, as Scripture marks two distinct yet associated operating powers, there is not sufficient ground for this interpretation. See under [EVEN](#).

In [Mat 19:28](#) the word is used, in the Lord's discourse, in the wider sense, of the "restoration of all things" ([Act 3:21](#), RV), when, as a result of the Second Advent of Christ, Jehovah "sets His King upon His holy hill of Zion" ([Psa 2:6](#)), and Israel, now in apostasy, is restored to its destined status, in the recognition and under the benign sovereignty of its Messiah. Thereby will be accomplished the deliverance of the world from the power and deception of Satan and from the despotic and anti-christian rulers of the nations. This restitution will not in the coming Millennial age be universally a return to the pristine condition of Edenic innocence previous to the Fall, but it will fulfill the establishment of God's Covenant with Abraham concerning his descendants, a veritable rebirth of the nation, involving the peace and prosperity of the Gentiles. That the worldwide subjection to the authority of Christ will not mean the entire banishment of evil, is clear from [Rev 20:7, 8](#). Only in the new heavens and earth, "wherein dwelleth righteousness," will sin and evil be entirely absent.

C. Understand that different authors use words in different ways.

This word is only used twice:

<b>Mat 19:28</b>	And Jesus <sup>2424</sup> said <sup>3004</sup> to them, "Truly <sup>281</sup> I say <sup>3004</sup> to you, that you who have followed <sup>190</sup> Me, in the regeneration <sup>3824</sup> when <sup>3752</sup> the Son <sup>5207</sup> of Man <sup>444</sup> will sit <sup>2523</sup> on His glorious <sup>1391</sup> throne <sup>2362</sup> , you also <sup>2532</sup> shall sit <sup>2521</sup> upon twelve <sup>1427</sup> thrones <sup>2362</sup> , judging <sup>2919</sup> the twelve <sup>1427</sup> tribes <sup>5443</sup> of Israel <sup>2474</sup> .
<b>Tts 3:5</b>	He saved <sup>4982</sup> us, not on the basis <sup>1537</sup> of deeds <sup>2041</sup> which <sup>3739</sup> we have done <sup>4160</sup> in righteousness <sup>1343</sup> , but according <sup>2596</sup> to His mercy <sup>1656</sup> , by the washing <sup>3067</sup> of regeneration <sup>3824</sup> and renewing <sup>342</sup> by the Holy <sup>40</sup> Spirit <sup>4151</sup> ,

In Matthew it is used of the regeneration of the earth where Christ comes to rule.

In Titus it speaks of a personal renewal.

D. Ask yourself why the author used one word not the other.

On Blue Letter Bible there is a link to Trench's word studies with the following article:



Παλιγγενεσ α is one among the many words which the Gospel found, and, so to speak, glorified; enlarged the borders of its meaning; lifted it up into a higher sphere; made it the expression of far deeper thoughts, of far mightier truths, than any of which it had been the vehicle before. It was, indeed, already in use; but as the Christian new- birth was not till after Christ's birth; as men were not new-born, till Christ was born (*John 1:12*); as their regeneration did not go before, but only followed his generation; so the word could not be used in this its highest, most mysterious sense, till that great mystery of the birth of the Son of God into our world had actually found place. And yet it is exceedingly interesting to trace these its subordinate, and, as they proved, preparatory uses. There are passages (as, for instance, in Lucian, (*Muscoe Encore. 7*) in which it means revivification, and nothing more. In the Pythagorean doctrine of the transmigration of souls, their reappearance in new bodies was called their παλιγγενεσ α (Plutarch, *De Esu Car. i. 7; ii. 6: De Isid. et Osir. 35: σ ριδος α ναβι σεις κα παλιγγενεσ αι: De Ei ap. Delp. 9: ποβι σεις κα παλιγγενεσ αι: De Def. Orac. 51: μεταβολα κα παλιγγενεσ αι). For the Stoics the word set forth the periodic renovation of the earth, when, budding and blossoming in the spring-time, it woke up from its winter sleep, and, so to speak, revived from its winter death: which revival therefore Marcus Antoninus calls (ii. 1) τ ν περιοδικ ν παλιγγενεσ αν τ ν λων. Philo also constantly sets forth by aid of παλιγγενεσ α the phoenix-like resurrection of the material world out of fire, which the Stoics taught (*De Incorr. Mun. 17, 21; De Mun. 15*); while in another place, of Noah and those in the Ark with him, he says (*De Vit. Mos. ii. 12*): παλιγγενεσ ας γ νοντο γεμ νες, κα δευτ ρας ρχηγ ται περι δου. Basil the Great (*Hexaem. Hom. 3*) notes some heretics, who, bringing old heathen speculations into the Christian Church, πε ρους φθορ ς κ σμου κα παλιγγενεσ ας ε σ γουσιν. Cicero (*Ad Attic. vi. 6*) calls his restoration to his dignities and honours, after his return from exile, 'hanc παλιγγενεσ αν nostram,' with which compare Philo, *Leg. ad Cai. 41*. Josephus (*Antt. xi. 3. 9*) characterizes the restoration of the Jewish nation after the Captivity, as τ ν ν κτησιν κα παλιγγενεσ αν τ ς πατρ δος (== ζωοπο ησιν, *Ezra 9:8, 9*). And, to cite one passage more, Olympiodorus, a later Platonist, styles recollection or reminiscence, which must be carefully distinguished from memory,<sup>1</sup> the παλιγγενεσ α of knowledge (*Journal des Savans, 1834, p. 488*): παλιγγενεσ α τ ς γν σε ς στιν ν μνησις.*

Παλιγγενεσ α, which has thus in heathen and Jewish Greek the meaning of a recovery, a restoration, a revival, yet never reaches, or even approaches, there the depth of meaning which it has acquired in Christian language. The word does not once occur in the O. T. (but π λιν γ νεσθαι at *Job 14.14*; cf. Josephus, *Con. Apion. ii. 30*), and only twice in the New (*Matt. 19:28; Tit. 3:5*); but on these two occasions (as is most remarkable), with meanings apparently different. In our Lord's own words there is evident reference to the new-birth of the whole creation, the ποκατ στασις π ντων (*Acts 3:21*), which shall be when the Son of Man hereafter comes in his glory; while "the washing of regeneration" whereof St. Paul speaks, has to do with that new-birth, not of the whole travailing creation, but of the single soul, which is now evermore finding place. Is then παλιγγενεσ α used in two different senses, with no common bond binding the diverse uses of it together? By no means: all laws of language are violated by any such supposition. The fact is, rather, that the word by our Lord is used in a wider, by his Apostle in a narrower, meaning. They are two circles of meaning, one comprehending more than the other, but their centre is the same. The παλιγγενεσ α which Scripture proclaims begins with the μικρ κοσμος of single souls; but it does not end with this; it does not cease its effectual working till it has embraced the whole μακρ κοσμος of the universe. The primary seat of the παλιγγενεσ α is the soul of man; it is of this that St. Paul speaks; but, having established its centre there, it extends in ever-widening circles; and, first, to his body; the day of resurrection being the day of παλιγγενεσ α for it. It follows that those Fathers had a certain, though only a partial, right, who at *Matt. 19:28* made παλιγγενεσ α equivalent to ν στασις, and themselves continually used the words as synonymous (Eusebius, *Hist. Eccl. v. 1. 58; iii. 23*; Euthymius: παλιγγενεσ αν λ γει τ ν κ νεκρ ν ν στασιν ς παλινζω αν; see Suicer, s. v.). Doubtless our Lord there implies, or presupposes, the resurrection, but he also includes much more. Beyond the day of resurrection, or, it may be, contemporaneous with it, a day will come when all nature shall put off its soiled workday garments, and clothe itself in its holy-day attire, "the times of restitution of all things" (*Acts 3:21*); of what Plutarch, reaching out after this glorious truth, calls the μετακ σμησις (*De Fac. in Orbe Lunoe, 13*); of 'the new

heaven and the new earth' (Rev. 21:1; Isai. 65:17; 66:22; 2 Pet. 3:13); a day by St. Paul regarded as one in the labour-pangs of which all creation is groaning and travailing until now (Rom. 8:21-23).<sup>2</sup> Man is the present subject of the παλιγγενεσ α, and of the wondrous change which it implies; but in that day it will have included within its limits that whole world of which man is the central figure: and here is the reconciliation of the two passages, in one of which it is contemplated as pertaining to the single soul, in the other to the whole redeemed creation. These refer both to the same event, but at different epochs and stages of its development. 'Palingenesia,' as Delitzsch says concisely and well (*Apologetik*, p. 213), 'ist kurzer Ausdruck für die Wiedergeburt oder Verklärung der menschlichen Leiblichkeit und der aussermenschlichen Gesamtnatur.' Compare Engelhardt, *Weltverklärung und Welterneuerung* in the *Zeitschrift für Luther. Theol.* 1871, p. 48, sqq.

ναγ νησις, a word common enough with the Greek Fathers (see Suicer, s. v.), nowhere occurs in the N. T., although the verb ναγενν ω twice (1 Pet. 1:3, 23). Did we meet it there, it would constitute a closer synonym to παλιγγενεσ α than νακα νωσις can do; ναγ νησις (== regeneratio) bringing out the active operation of Him who is the author of the new-birth; while παλιγγενεσ α (== renascentia) is that same new-birth itself. But not urging this further, we have now to speak of νακα νωσις (== renovatio), of the relations in which it stands to παλιγγεσ α, and the exact limits to the meaning of each.

And first it is worth observing that while the word παλιγγενεσ α is drawn from the realm of nature, νακα νωσις is derived from that of art. A word peculiar to the Greek of the N. T., it occurs there only twice—once in connexion with παλιγγενεσ α (Tit. 3:5), and again at Rom. 12:2; but we have the verb νακαιν ω, which also is exclusively a N. T. form, at 2 Cor. 4:16; Col. 3:10; and the more classical νακαιν ζω, Heb. 6:6, from which the nouns, frequent in the Greek Fathers, νακαινισμ ς and νακαινισις,<sup>3</sup> are more immediately drawn; we have also νανε ω at Ephes. 4:23; all in similar uses. More on these words will be found in § lx. Our Collect for Christmas day expresses excellently well the relation in which the παλιγγενεσ α and the νακα νωσις stand to each other; we there pray, 'that we being regenerate,' in other words, having been already made the subjects of the παλιγγενεσ α, 'may daily be renewed by the Holy Spirit,' may continually know the νακα νωσις Πνε ματος γ ου. In this Collect, uttering, as do so many, profound theological truth in forms at once the simplest and the most accurate, the new-birth is contemplated as already past, as having found place once for all, while the 'renewal' or 'renovation' is daily proceeding—being as it is that gradual restoration of the Divine image, which is ever going forward in him who, through the new-birth, has come under the transforming<sup>4</sup> powers of the world to come. It is called 'the renewal of the Holy Ghost,' inasmuch as He is the efficient cause, by whom alone this putting on of the new man, and putting off the old, is brought about.

These two then are bound by closest ties to one another; the second the following up, the consequence, the consummation of the first. The παλιγγενεσ α is that free act of God's mercy and power, whereby He causes the sinner to pass out of the kingdom of darkness into that of light, out of death into life; it is the νωθεν γεννηθ vai of John 3:3; the γεννηθ vai κ Θει of 1 John 5:4; the θεογενεσ α of Dionysius the Areopagite and other Greek theologians; the γεννηθ vai κ σπορ ς φθ ρτου of 1 Pet. 1:23; in it that glorious word begins to be fulfilled, δο καιν ποι τ π ντα (Rev. 21:5). In it,—not in the preparations for it, but in the act itself,—the subject of it is passive, even as the child has nothing to do with its own birth. With the νακα νωσις it is otherwise. This is the gradual conforming of the man more and more to that new spiritual world into which he has been introduced, and in which he now lives and moves; the restoration of the Divine image; and in all this, so far from being passive, he must be a fellow-worker with God. That was 'regeneratio,' this is 'renovatio;' which two must not be separated, but as little may be confounded, as Gerhard (*Locc. Theoll.* xxi. 7. 113) has well declared: 'Renovatio, licet a regeneratione proprie et specialiter acceptâ distinguatur, individuo tamen et perpetuo nexu cum eâ est conjuncta.' What infinite perplexities, conflicts, scandals, obscurations of God's truth on this side and on that, have arisen now from the confusing, and now from the separating, of these two!

E. Consider the meaning of a word in relationship to another.

The association with “renewing of the Holy Spirit” seems to imply that this is a supernatural change of status which helps to explain the transition “enslaved to various lusts and pleasures” to “heirs according to the hope of eternal life.”

- F. Consider whether or not a word is a technical or idiomatic expression. Is it a figure or speech or should it be taken literally.

This seems to be a theological term to describe a reality.

- G. Remember, context is king. Test your conclusion against the context.

In this case this speaks of spiritual rebirth, the transformation of the human heart when one becomes born again.