

① Note the slaves are addressed. This is the class ~~which~~ which Paul singles out as being in a peculiar way to "adorn the Gospel." The Doctrine of D is capable of being adorned by those to whom it is given.

→ It is precisely those things which in themselves are good & beautiful that we consider capable of adornment & worthy of it (didn't carpet our garage) to add ornament to an object that is intrinsically vile or hideous, does not augment the existing bad qualities by adding to them a glaring inequity.

No person of good taste & sense would waste & degrade ornament by bestowing it upon an unworthy object. We must consider the object to be adorned an object worthy of honor & capable of receiving it.

→ This adornment is a form of homage: it is the tribute which the discerning pay to beauty.

It is a reflection of the mind of the giver.

1. It is also a reflection:

2. It also makes that which is adorned more conspicuous & better known. A picture in a frame is more likely to be looked at than an unframed one.

- Example an ornamented building & a plain one.

- a King in his royal robes is more easily recognized as such than in ordinary clothing.

→ Adornment, then, is an advertisement of merit; it makes the adorned object more readily received, perceived & more widely appreciated.

3- And it augments the merit of that which it adorns. That which was fair is made fairer still by suitable ornament. The beautiful painting is still more beautiful in a worthy frame. (2)

And the person of royal presence becomes still more royal when royally arrayed. Adornment, therefore, is not only an advertisement of beauty, it is also a real enhancement of it.

Summary: By adorning the Gospel, we show our respect for it; we pay our tribute of homage & admiration. We show to all the world that we think it estimable & worthy of attention & honor.

2. We make the doctrine of better known; we bring it under the notice of others who might have otherwise overlooked it; we force it upon their attention.
we become evangelists

3. The doctrine becomes really more beautiful in consequence. Teaching which nobody admires, which nobody accepts — teaching which teaches nobody is a poor thing. It may have great capabilities, but at present it is as useless as a book in the hands of an illiterate savage, & as valueless as treasures lying at the bottom of the sea.

→ It is w/in our power to enhance the beauty of the doctrine of G.

— But why Slaves?

③

The fact that Xianity was a religion acceptable to slaves was from the very early times by the objections made to it.

— Roman: Slave was lowest, vilest, meanest of humans
* the worse the unconverted sinner, the more marvellous his thorough conversion. There must be something in a religion ~~that out of which~~ which out of such unpromising material as slaves could make obedient, gentle, honest, sober & chaste men & women,
[as any employer what he wouldn't give for an honest, etc workman]

Note: the way in which slaves are to adorn the Gospel is by cultivating precisely those virtues which contribute most to their masters comfort & interest.

→ "In all things" that all-embracing addition must not be lost sight of. There is no duty so humble, no occupation so trifling, that it cannot be made into an opportunity of adorning the Gospel - 1 Cor. 10:31

[Gospel is supposed to make you a better worker, son, student, child, parent, citizen] — when you're in school, washing dishes, selling insurance, doing wills & as much as I am when I'm preaching)
(Expositors' Bible)

② vs 5 = Blasphemed - evil spoken of - the domestic virtues in the character of the younger wives would commend the gospel to their husbands & to the world, & men observing its power in giving grace & beauty to their lives would be won by it. (Matt 5:16; 1 Peter 3:1,2)

vs 10 - I design to receive an ornament from slaves - the life is an ornament to the Gospel -

Note: A Xian's duty & usefulness lie exactly in, not outside of, the station in which I have placed him. It is not the place or position, but fidelity to the duties of the place which finds honor before I.

Note also the emphasis here placed on ethical & practical ~~teaching~~ preaching. (American)

③ vs 5 = Such care about behavior, especially in home-life, has for the Xian a specifically religious purpose - "that we woud I be not ~~to~~ blasphemed."

Contravention of these Xian qualities would be a denial of the Gospel which they professed to believe.

vs 10 - the concluding statement gives the dominating principle which raises these injunctions to slaves to a much higher level than contemporary ethics -

[be better workers not just to receive raise, bonus, but to beautify the Gospel should be uppermost thought - will this enhance the Word?]

⑤ The verb kosmeō translated adorn is used of the arrangement of jewels in a manner to set off their full beauty, & that idea is emphasized here.

By exemplary Xian behavior a slave has the power to enhance the doctrine & to make it appear beautiful in the eyes of all onlookers.

[The teachings of Gospel can be arranged in such a way as to repel men — or to attract men]

(Fjerdal)

④ Adorn means "to put in order, arrange, to ornament, adorn, decorate, garnish" — the teachings, tho' really practical, can be plausibly alleged to be mere theory; it must then, by good works, be rendered attractive to them that are w/out. Kosmeō as used in this verse means "to embellish w/ honor."

The doctrine (the teaching) is that found in Verses 11-14. (Winst)

⑤ B Vers 5 = Blasphemed = be discredited

verse 10 — the quality of his behavior is to be determined by the fact he is a Xian, not by his status as a slave, nor yet by the character of his master, whether good or bad [not by job, etc]. Yhuo, in everything he does, he adorns the Gospel.

Here is a minimum formula of Xian conduct even in the most unwelcome situations. (Interp Bible)

NOTE: The slaves worked under horrible conditions, still were to love &...

⑥ Primary Adorn is from ~~κοσμος~~ κοσμος, order, so that the primary meaning is to arrange. (Demcent)

⑦ vs 5 - See how great stress Paul lays on sober-mindedness -

So much depends on the women of the church. The world will to a great extent judge the churches by the character which the Gospel produces in the women.

vs 10 In v. 5 *iva* indicates the negative material behind truly Xian conduct: "that we w/ 6 be not blasphemed" as producing no good in its adherents.

Here the motif is positive - "adorn..." Doctrine & teaching are universally judged by their product in the lives of those who believe them.

NOTE 1:16

Note well that the highest interest of Xians is always to be, not that of self but that of the "Word of God," the supreme interest of our life -

(Lenski)

⑧ slavery was a part of the structure of society. Paul urges Xian slaves to bear themselves in the situation in which they are placed in such a manner that they may adorn the doctrine of G. (Layman's C.)

⑨ vs 5 = Blophimud = this refers not merely to the preceding clause but to all that has just preceded.

Every departure from that which is right & proper in family life is sure to be marked by unbelievers & to become thereby a cause for scoffing at the Xian faith.

vs 10 = a religion which could produce such a change in the character & life of slaves as to carry out the teachings here given, would influence powerfully the minds of unbelievers & even those who were hostile to Xianity.

Chrysostom: "Greeks form their estimate of doctrines, not from the doctrine itself but from actions & life."

If slaves in those olden days could bring glory to the name of X by the faithful fulfilment of their work, so surely can those whose occupation is in more favoured circumstances.

[Verse]

Why single out slaves? - they had the most difficult situation & working conditions & were expected to be honest, etc.

⑩ glp - St. Francis of Assisi = to young student (friend) "Sit us so down to the village & preach to the people." walked thru village, shops, stopping to play w/ the children, exchanging greetings to passers-by.

turned to go home - "But when do we preach?"

"Preach?" "Every step we took, every word we spoke, every action we did, has been a sermon." (Barclay)

EXEGESIS OF TITUS 2:11-14

INTRODUCTION: The doctrinal statements introduced in this passage are introduced not as truths to be recognized and believed, but they are introduced as the basis of the practical exhortations which have just been given. It is because these great truths have been revealed, because life is so real and so important, and because eternity is so certain, that Titus is to exert all his influence to produce the best kind of conduct in his flock, whether men or women, old or young, bound or free.

The passage before us might almost serve as a summary of Paul's teachings. In it he once more insist on the inseparable connections between creed and character, practice and profession, doctrine and life, and intimate the close relation between the past, the present, and the future, and the Christian scheme of salvation. There are certain facts in the past, which must be ^{left} believed; and there is a kind of life in the present which must be lived; and there are things in store for us in the future, which must be looked for. Also in this passage there are two (2) great appearances of Jesus Christ in this world and these are stated as the two great limits of the Christian dispensation. There is the appearance of grace, when Christ appeared in humility, bringing salvation and instruction to all men; then there is the appearance of glory, when He will appear again in power, that He may claim as His own possession the people who He has redeemed.

*appeared in blood
appear in glory*

Titus 3:1-8

v2 =

Speak Evil of No Man

βλασφημεῖν - use abusive or scurrilous language -
(blasphemy) - Rail, revile, contemptuous speech =
to speak injury = X was not doing - connection w/
vs 1 = command that the rulers would speak injury about
Christians, but Christians were not to retaliate in like manner.

ἀμαίχους - originally a military word - not quarrelsome,
peaceable
not fighting - negation + to fight
not contentious
primarily signifying invincible - not quarrelsome

ἐπιεικεῖς - considerateness, forbearance, ~~frugal~~
fairness,
moderate, not insisting on the letter of
the law. It expresses that considerateness that
looks humanely & reasonably at the facts of a
case.
- Expresses an actual dealing w/ others.
- Sweet reasonableness

Translated "clemency" in Acts 24:4 -

ἐν δεικνόμενους - show forth, prove

πραΰτητα - meekness - directed first & chiefly towards²
G. It is that temper of spirit in which we accept His
dealings w/ us as good, & therefore w/out disputing or
resisting. (Viney)

① Exhortation, v182 are based upon the radical
change brought by the Holy Spirit - in contrast
to their manner of life in unconverted days.

Meekness - the natural tendency is to quarrel
or complain

- we must

Gentle - it expresses that moderation which recognizes
the impossibility of clinging to all former law. - Does
not urge its own rights & makes room for failure
- "Being satisfied w/ less than is due you"

Meekness = Before G + in face of ~~men~~ ^{→ when EVIL MEN} men, out of a
sense that these, w/ the insults & injuries they may
inflict, are permitted & employed by Him for the
chastening & purifying of His Elect.

cf II 16:5-13

~~See Gentle~~

Gentle = "yielding"

Gentle = will not stand on the letter of the law.

Indulgent consideration of human infirmities. — Ready to temper justice w/ mercy & to avoid the injustice that often lies in being strictly just.

Intro: The dynamics of Xian life comes from two things.

It comes first from the realization that even these converts to Xianity were no better than their heathen neighbors. The Xian goodness doesn't make a man proud — it makes him thankful — when he sees sinners, he doesn't regard them w/ contempt w/ arrogant condemnation — George Whitefield, as he saw a criminal on the way to the gallows, said, "there but for the grace of G, go I"

Spurgeon said, "I'd a man who has stood on the gallows w/ the rope around his neck can really appreciate forgiveness."

It comes from the realization of what Christ has done for men in Jesus X

- 1- Remembering our need
 - 2- Realizing
 - 3- Responding
- if you need ~~not~~ ~~help~~ ~~support~~ that they are hopeless — we are giving proof of responding to grace.
- we become impenitent

v3 =

① Foolish = not understanding, perceive - not applying the word.

- want spiritual understanding
- a ~~flaw~~ limited mind
- mindless = the mind functions in the unregenerate in a way that is wholly perverted.

② Disobedient - evidence of a ~~hard~~ hardened heart.

- impersuadable, uncompliant.
- directed towards G.
- unwilling to be ~~person~~ persuaded - denotes obstinacy, ~~obstinate rebellion~~ ~~by~~ obstinate rejection of the will of G's authority.
- spinning belief
- rebellion, desecracy

③ Declined = pres part. of πλανᾶω - wander, err. wandering from the right path = per Eng. Planet to go astray

- suggests a false guide leading the way -

in a state of being declined

- made to wander from the true & proper course, points to all the deceptions against which the unregenerate are helpless.

Servicing ^{Servitude} _{subjection}

5

Servicing: as slaves - letting desires + pleasures dictate their will + following such dictation, their mind being fixed to the result.

— Their service to men was SLAVERY, not freedom — driven, impelled

lusts = eager desire, passion, eager longing

pleasure = sensual pleasure

— gratification of the natural or sensual desires

living in selfishness = avarice + Envy

Hate = Social

He Saved us
- οὐκ
- ἡμεῖς κατὰ
- ἡμεῖς
- ἡμεῖς

1- NOT BY
2- BUT according to
3- THROUGH
4- in order that

How For Saved altogether Suffering
ditto: Man in complete, fragment.
v 3 - < give picture. not me! we
to

Titus 3:4-7

Verse 4

χρηστότης - Kindness, Kindliness (Souter)
Goodness of heart (Vine)

φιλανθρωπία Love of (for) mankind.

ἐπεφάνη - Appear (as of a light in the heavens
or from the heavens.)
To give light, to become visible.

(1) Not only has the saving grace of God appeared
unto all (2:11), but it has revealed itself as
kindness and love to man as man. (Vincent)

(2) This (4-7) is what we became, what God made
of us. The whole gospel is here compressed into
one rich sentence. Here there are four terms
to designate our Savior's love. So many are
unusual even in the case of Paul: χρηστότης -

φιλανθρωπία - ἔλεος - χάρις

*unfolds
like petals on
a flower*
"Savior" is used twice. The saving
work for all men is compressed into the one verb
of the first clause so that the saving deed of God
effected in our hearts is unfolded by the rest of
the statement and ends with what we thereby got to
be, namely heirs of life eternal.

The reason for Paul's using "the
benignity" and "the love of men" lies in the
preceding verses.

While the two articles make the two
concepts stand out in their distinctness, God's
benignity and his affection for human beings are
well placed side by side.

While Paul brings out these two sides
of God's love he presently adds his mercy and his
grace. A singular verb may be used with two
subjects, the nature of which is so much alike.

Titus 3:4-7

Verse 4, cont'd

ἐπεφάνη is second aorist, repeated from 2:11. In both places the aorist refers to the love of God which appeared in Jesus and in his whole redemptive work.

Note the stress that is laid on saving:
"our Savior God - saved us - through Jesus Christ,
our Saviour."

The great act of saving and placing into eternal safety gives this title to both persons who, each in his own way, were and are active in man's salvation.
(Lenski)

(3) The moral obligations in vv 1 and 2 are now shown to be based on God's saving grace in Christ. The word kindness denotes goodness in action, goodness expressing itself in deeds of grace, tenderness and compassion (Rom. 2:4; 11:22; 2 Cor. 6:6; Eph 2:7; Col. 3:12).

God's kindness here stands in contrast to the malice, envy and hatred of men.

The saving is not only that accomplished in redemption by the blood of Christ, but the constant care, keeping and deliverance ministered to believers.

The phrase "love toward man" sums up all that God has done for man in and through Christ.

The kindness and love of God are set in contrast to the last two evils in v. 3, "hateful" and "hating one another." Accordingly, the double thought of what we were in our sins and what God has done for us in Christ, is all designed to enable us to order our conduct worthily of Him.

The appearing here mentioned is not simply that of the Incarnation, it includes all that centers in Christ in His atoning death, His resurrection and the proclamation of the Gospel.

(Vine)

(4) In these verses (4-7) there is a great statement of the doctrine of justification by faith alone.

Titus 3:4-7

Verse 4, cont'd

It looks backward to an event in which the goodness and kindness of God our Saviour appeared.

The implied reference is to the whole Christ event, including the birth, the life, the teachings, the death, the resurrection, and the exaltation of Jesus the Lord. It was in the coming of Christ that, in a distinctive way, the goodness and loving kindness of God appeared.

The pronouns in this passage refer to God.

This saving act is not based on "deeds done by us in righteousness," God saved Saul of Tarsus when he was on his way to Damascus as the persecutor of the church.

He saved the Christians in Crete when they were living in the sins described in vs 3. Romans 5:8.

If God does not save us because of "our deeds", what then is the basis of His saving action. "In virtue of His own mercy." It leaves the mystery of God's saving act in his own mercy. Beyond this we cannot go. (Laymen's C.)

*epk!
~ the good
pleasure of His will.*

(5) "According to" is Kata, the root idea of which is "down" and suggests dominance, control. God, in saving sinners, is dominated in His act by the mercy that flows spontaneously from His heart. Pure mercy on God's part doesn't take into account any so-called good works the latter may do. (Wuest)

(6) Against this dark background (v. 3) shines God's love in the gospel, described in a twofold way - kindness and love.

Love was normally used of love toward individuals in distress. It had a special application to the ransoming of captives. (Tyndale)

New Age Salvo

Titus 3:4-7

Verse 4, cont'd

(7) There is perhaps no passage in the N.T. which more summarily and yet more fully, sets out the work of Christ for men than this passage does.

The whole process is due to two great qualities of God.

1 - Goodness - "Kindness" - It means the spirit which is so kind that it is always ready and eager to give whatever gift may be necessary.

It is an all-embracing kindness, which issues not only in a warm, nebulous glow of feeling, but also in generous action at all times.

2 - Love - word defined as love of man as man. The Greeks used it for the good man's kindness to his equals, for a good king's graciousness to his subjects, for a generous man's active pity for those in any kind of trouble or distress, and specially for the compassion which made a man ransom a fellow man when he had fallen into captivity. (Barclay)

(8) Kindness: concern to aid those in need, sense of pity.

A Personal Testimony - The most persuasive apologetic for Christian faith in every age is the simple, sincere statement of the man who has found his life made new by the power of Christ. Paul's epistles abound in this autobiographical note.

He saved us

Note the eight affirmatives:

- 1 - He saved us.
- 2 - Not because of deeds done by us in righteousness.
- 3 - But in virtue of his own mercy .
- 4 - By the washing of regeneration.
- 5 - By the renewal in the Holy Spirit .
- 6 - Which He poured out upon us richly through Jesus Christ.
- 7 - So that we might be justified by His grace.
- 8 - And become heirs in hope of eternal life.

(Interp. Bible)

He saved us

By his own mercy

Titus 3:4-7

Verse 5

λουτροῦ - a bath (of the water, not the vessel),
water for washing, washing. (Vine)

A laver, is used metaphorically of the Word of God, as the instrument of spiritual cleansing. The washing is explained in Eph. 5:26 - same Greek word. (Vine)

παλιγγενεσίας an eschatological term, used by Josephus of the rebirth of the fatherland after the exile, and in Philo of the rebirth of the earth after the flood.

Rebirth of the individual life. (Souter)

The loutron, the laver, the washing, is explained in Eph. 5:26.

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.

In Matthew 19:29 the word is used, in Christ's discourse in the wider sense, of "the restoration of all things." (Vine)

ἀνακαίνωσις - make fresh again, make fresh as at the first, renew, make new again.

To make new, not in sense of recent, but different. In Titus 3:5 "the renewing of the Holy Spirit" is not a fresh bestowment of the Spirit, but a revival of His power, developing the Christian life; this passage stresses the continual operation of the indwelling Spirit of God. (Vine)

(1) Washing - It does not mean the act of bathing, but the bath, the laver. (Vincent)

Verse 5, cont'd

(2) The main part of the sentence begins at this point, and the two contrasting phrases are placed before the main verb for the sake of emphasis.

εκ - outcome, indicates source.

God saved us by the means that he himself had prepared - *ἵνα*. This bath is the means which God used when he saved us.

get of putting new leaves on trees
Renewing - It is new as being wholly different. Regeneration is accompanied by a newness that is totally different from the former oldness (v. 3) yea, a newness - nothing of which existed before.

The difference between "regeneration" and "renewing" is that the former kindles the new life by an instantaneous act, the latter continues and develops this life by a constant growth and progress.

The Holy Spirit is the agent who regenerates and renews. (Lenski)

(3) Renewing - The daily, hourly, momently renewing of the Holy Spirit, by which the spiritual life is supported and fostered and increased.

"Not by works..." It does not pass as current coin in the kingdom of God. It has no saving value.

Regeneration - This defines the nature of the bath which God employs as His instrument in effecting the salvation of man; not any bath whatever but that of the new birth.

Renewing - The washing secures a claim on the Holy Spirit for renewing, just as birth gives a child a claim on society for food and shelter.

Renewing is a subsequent process, constantly operating. Without this renewing the life received at birth is in a state of suspension. (EGT)

Verse 5, cont'd

(4) Renewing accords with the idea of the new creation (2 Cor. 5:17), each believer being conceived of as a possessor of powers previously unknown -

The renewing of the Holy Ghost specifies the resultant renovation accompanying the regeneration. The one points to the act of entering, while the other marks the quality of the new life.

Cf. 1 Cor 6:11 (Tyndale)

(5) After indicating the factor that motivated God in saving the sinner, Paul speaks of the process.

Regeneration - a recovery, a restoration - It is the impartation of divine life to the sinner.

In regeneration there is also a cleansing, in that a new life is introduced into the believing sinner.

Renewing - 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. (Wuest)

(6) The way in which salvation comes to us. The experience of regeneration itself is a creative work of God, which man cannot manipulate.

In this passage all three persons of the Godhead appear. (Dayman's C.)

(7) The futility and worthlessness of all human efforts to obtain salvation by works. There is strong emphasis on the pronoun "we".

Regeneration implies impartation of a new life, and the operating powers which effect this are "the word of truth," Jas. 1:18; I Peter 1:23, and The Spirit, John 3:5,6.

Verse 5, cont'd

Washing doesn't refer to baptism; it is explained by Eph. 5:26.

The Word of God, received by faith at conversion, is the means, by the Spirit's operation in the heart, of the remission of sins and therefore, of the removal of their defilement.

With the new birth, or regeneration, comes the washing away of sin. (Vine)

(8) Rebirth - when a man accepts Christ, life begins all over again. There is a newness about life which can only be likened to a new birth.

Renewing - It is as if life was worn out and run down; and there is an act of renewal which is not over and done with in one moment of time, but which repeats itself every day. (Barclay)

(9) Regeneration used in Matt. 19:28 where it refers to the messianic age or the age to come, the new world which is to replace this one. (The Christian is a man of the future, a preview of what's to come - belongs to the age to come) (Interp. Bible)

(10) Renewing refers to the work of sanctification, or the continuous renewal by the Spirit of that spiritual life in the soul which was begun in regeneration. "Renewing" is simply the development and extension of regeneration, a continuous work of the Spirit within the soul, through which the new spiritual life advances toward complete supremacy and possession, permeating, purifying, and ennobling all the faculties of the man, until he is transformed into the full image of Christ. (American)

Titus 3:4-7

Verse 6

ἔψέχεεν - (ἐκχέω) - pour out, shed

πλουσίως - richly, lavishly - (Souter)

connected with ploutos, riches
(Vine)

(1) The reference is to what took place at Pentecost. The aorist tense points to the one act then fulfilled. All the work of the Holy Spirit in the renewing or filling of believers since, is consequent upon that initial pouring out.
(Vine)

(2) same word (shed) used in Acts 2:33.

Abundantly - God's gift of the Spirit is never niggardly. The mediator of this priceless gift is Jesus Christ.
(Tyndale)

(3) The finished work of Christ was the necessary pre-condition to His effusion of the Holy Spirit.
(EGT)

(4) The Spirit "poured out" applies to our hearts the redemption wrought out through Jesus Christ. The Spirit brings home to us the message of the Gospel. The Spirit moves in our hearts prompting us to do good and enabling us to overcome the lusts of the flesh.
(Laymen's C.)

(5) "Richly" means in abundant measure so as to effect the results that God, our Saviour, desires, namely actually "to save us".
(Lenski)

(6) Renewal - is used of the gradual renewal of heart and life in the image of God, following upon the new birth, and without which the birth is a mere abortion, not leading on to vitality and action. It is here treated as potentially involved in God's act of saving.
(Alford)

Titus 3:4-7

Verse 7

- ἐκεῖνου - that, yonder (of what is distant, or great).
- κληρονομία - an inheritance, heritage, regularly the gift of God to His chosen people, in O.T. the Promised Land, in N. T. a possession viewed in one sense as present, in another as future.
- γενηθῶμεν - (γίνωμαι) to become.

(1) Justification is conceived as taking place before the outpouring of the Spirit.

Heirs of eternal life is the result of justification. It is attested and confirmed by the Holy Spirit - 2 Cor. 5:5; Eph 1:14

Heirs of eternal life according to hope.
(Vincent)

(2) ^αὐα in the form of the sentence may express the aim either of saved or shed.

According to - in pursuance of, consistently with, so that the inheritance does not disappoint, but fully accomplishes and satisfies the hope.

In proportion as we have the hope, realize our heirship. ^{we}
(Alford)

(3) Here ^αὐα expresses more than purpose; it expresses actual result.

Heirs own but do not yet enjoy their inheritance; it is not yet paid out to them.

As children of God we became heirs of God who are waiting in hope for the great inheritance, "life eternal" in glory.
(Lenski)

(4) Justified - God accepts us as righteous in his sight.

Titus 3:4-7

Verse 7, cont'd

In the N. T. the idea of sonship is always associated with the thought of our inheritance as heirs of God.

The great summary of the gospel is commended as a saying that is "sure." (Laymen's C.)

(5) Inheritance marks the highest point to which man can attain in this life. (EGT)

(6) Being justified is an amplification of the previous statement he saved us, on which the telic clause introduced by hina (in order that we should be made heirs must depend. ✓

The point of this reference to justification is that none who is not justified can hope for an inheritance.

→ The heirs are not yet possessors in the fullest sense, as according to the hope clearly shows.

The phrase conveys the idea of solid assurance, on the basis of which the justified believer may look forward towards the full appropriation of his inheritance. The words do not exclude any present possession of life, but rather anticipate its complete realization. - *there's more to come*

Eternal life is the content of the hope.
(Tyndale)

(7) Justified - It is the ground of a rectified relation to God.

This relation to God involves our becoming "heirs of God..." This, the outcome of the pouring forth of the Spirit at Pentecost, is the effect of regeneration.

All that will be ours as heirs is in accordance with the hope granted us as our present enjoyment. If there were no present hope, sure and certain, there could be no inheritance. That is the significance of the preposition rendered "according to."
(Vine)

Titus 3:4-7

Verse 7, cont'd

(8) The grand inheritance in prospect for believers is eternal life, which, though now possessed in its beginnings, is set before them as an object of hope, the goal of their earthly course (Rom 8:18-24), and of which, in the inconceivable wealth of its meaning, they have been constituted heirs.

(American)

(9) Justified - Both declared and made righteous by God's grace.

The Christian now becomes a true member of God's family, an heir destined for and thus assured of final salvation - eternal life.

(Interp. Bible)