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SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

Titus 1 — clausal layout

ΠΡΟΣ ΤΙΤΟΝ Α΄

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

comparative

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The salutation — the hope of eternal life 1:1–4

VV. 1–3 — ONE SENTENCE: THE APOSTLE, HIS AIM, THE HOPE BENEATH IT, THE WORD NOW PUBLIC

1 Paul, a slave of God and an apostle of Jesus Christ, independent — the superscription — δοῦλος θεοῦ (not Χριστοῦ) only here in Paul, the OT prophetic title (Moses, the prophets); vv. 1–4 are one suspended sentence

for the faith of God's elect and the knowledge of the truth that accords with godliness, phrase modifier — κατά marking the apostolate's aim, not its norm — sent to further faith and knowledge; επίγνωσις and κατ' εὐσέβειαν, Pastorals keywords against the myths to come

2 resting on the hope of eternal life, phrase modifier — ἐπί + dative, the ground — faith and knowledge stand on this hope; read with both nouns of v. 1, not with ἀπόστολος

which the God who cannot lie promised before times eternal, relative — on ζωῆς — ἀψευδής a NT hapax, the unlying God set against the always-lying Cretans (v. 12); the promise antedates creation (cf. 2 Tim 1:9)

3 and in his own times manifested his word in a proclamation relative — coordinate with ἐπηγγείλατο inside the relative — the δέ answers πρὸ χρόνων αἰώνιων: promised before time, manifested καιροῖς ἰδίοις; the hidden promise now a public κήρυγμα

with which I was entrusted relative — on κηρύγματι — retained accusative with passive ἐπιστεύθην (cf. 1 Tim 1:11; Gal 2:7); ἐγώ emphatic, the letter's authority planted in the salutation

by the command of God our Savior, phrase modifier — the entrustment's warrant — ἐπιταγή, an authoritative decree (1 Tim 1:1); σωτήρ of God here, of Christ in v. 4, bracketing the greeting

V. 4 — THE SENTENCE LANDS: THE ADDRESSEE AND THE BLESSING

4 to Titus, a true child according to a common faith: phrase modifier — the delayed dative of address, back on the superscription — γνήσιος, true-born (as Timothy, 1 Tim 1:2); the faith 'common' to a Jewish apostle and his uncircumcised Greek son

Grace and peace from God the Father and Christ Jesus our Savior. independent — the greeting proper, verbless — Father and Christ one source of the blessing; τοῦ σωτήρος ἡμῶν now Christ's, sharing God's title of v. 3

Why Titus was left in Crete — appointing elders 1:5–9

VV. 5–6 — THE COMMISSION, AND THE CRITERION CLAUSE WITH ITS HOME COLUMN

5 For this reason I left you in Crete, independent — the body opens — τούτου χάριν points forward to the ἵνα; ἀπέλειπον plays on τὰ λείποντα below: left behind to deal with what is left over

that you might set right what was left undone purpose — ἐπιδιορθώω, a rare double compound — to finish straightening; the general purpose first

and appoint elders town by town, purpose — the second, specific purpose — κατὰ πόλιν distributive; πρεσβύτεροι, the same office called ἐπίσκοπος in v. 7

- 6 as I directed you — comparative — the appeal to prior instruction — ἐγὼ emphatic; Titus acts under apostolic order
- if anyone is blameless — conditional — backward-leaning condition on the appointing — the criterion clause ('appoint ... if a man is blameless'), so it takes an anchor; ἀνέγκλητος the umbrella term, resumed in v. 7
- the husband of one wife, phrase modifier — the first specification — a one-woman man, read as marital fidelity (as 1 Tim 3:2), not a bar on remarriage
- having faithful children, participial — the household test — πιστά either 'believing' or 'trustworthy, dutiful'; the line leaves both open (cf. 1 Tim 3:4–5)
- not open to a charge of debauchery, nor rebellious. phrase modifier — the children's proviso — κατηγορία a courtroom word; ἀνυπότακτος anticipates the rebels of v. 10: the elder's home must not mirror them

VV. 7–8 — GOD'S STEWARD: FIVE VICIES REFUSED, SIX VIRTUES REQUIRED

- 7 For the overseer must be blameless as God's steward — independent — the flush-left δεῖ (the shape of 1 Tim 3:2) — γάρ grounds the εἰ-criterion of v. 6; πρεσβύτερος becomes ἐπίσκοπος mid-argument, one office by its function; οἰκονόμος, manager of God's house
- not arrogant, not quick-tempered, not given to wine, not violent, not greedy for shameful gain, phrase modifier — the μή-column, five vices — self-will, temper, wine, fists, money; αἰσχροκερδής anticipates the teachers' αἰσχροῦ κέρδους (v. 11)
- 8 but hospitable, a lover of good, sensible, just, devout, self-controlled, phrase modifier — the ἀλλά counter-column, six virtues without a single καί — asyndeton hurrying the list; δίκαιος/ῥόσιος the horizontal and vertical axes of character

V. 9 — THE DOCTRINAL GRIP AND ITS DOUBLE USE

- 9 holding fast the trustworthy word that accords with the teaching, participial — the climactic qualification — ἀντέχομαι, cling to (with genitive); the πιστός λόγος measured by the received διδαχή
- so that he may be able both to exhort in the sound teaching purpose — the grip's purpose — δυνατός, doctrinal competence; ὑγιαίνουσα διδασκαλία, the Pastorals' health metaphor for true doctrine

and to refute those who contradict.

ελέγχειν returns as the imperative of v. 13

content — the second epexegetic infinitive under δυνατός — καί ... καί: build up and tear down;

The rebels — and a prophet of their own 1:10–14

VV. 10–11 — WHY SUCH ELDERS: THE REBELS AND THEIR RACKET

10 For there are many rebels, empty talkers and mind-deceivers,

independent — γάρ grounds vv. 5–9 — the office exists because of these;

ἀνυπότακτοι, the word refused of the elder's children (v. 6); ματαιολόγος and φρεναπάτης both NT hapaxes

especially those of the circumcision,

phrase modifier — the chief offenders singled out — the Jewish-Christian party pressing myths and commandments (v. 14)

11 who must be silenced —

relative — the remedy — ἐπιστομίζω, to muzzle, stop the mouth (NT hapax); the chapter's second δεῖ

such people as upset whole households

relative — the indictment — ὅστις qualitative; ἀνατρέπω, to capsize: οἶκους, the very unit the elder must govern well (v. 6)

teaching what they ought not,

participial — the means of the wreckage — δεῖ a third time, now negated: teaching that has no right to exist

for the sake of shameful gain.

phrase modifier — the motive — the steward must be μὴ αἰσχροκερδῇ (v. 7) precisely because these teach αἰσχροῦ κέρδους χάριν

VV. 12–13A — A CRETAN WITNESS AGAINST CRETE

12 One of them, a prophet of their own, said:

independent — traditionally Epimenides of Knossos (6th c. BC) — ἴδιος αὐτῶν doubled: the verdict comes from inside Crete, not from Paul

"Cretans are always liars, evil beasts, lazy bellies."

content — the hexameter (Epimenides, Cretica; the first colon also Callimachus, Hymn to Zeus 8), verbless in Greek — ψεύσται against the ἀψευδὴς θεός of v. 2

13 This testimony is true.

independent — Paul's dry endorsement — the proverb holds of the troublemakers; the liar paradox (a Cretan says all Cretans lie) is not his point

VV. 13B–14 — THE SHARP REBUKE AND ITS HEALING AIM

For this reason rebuke them sharply,

independent — the directive — δι' ἣν αἰτίαν (cf. 2 Tim 1:6); ἀποτόμως, cuttingly; present imperative: keep at it

that they may be sound in the faith,

themselves

purpose — the rebuke's aim is cure, not expulsion — ὑγιαίνω turned from the doctrine (v. 9) to the errant

14

not paying attention to Jewish myths and commands of men who turn away from the truth.

participial — soundness defined

negatively — Ἰουδαϊκός a NT hapax, naming the myths of v. 10's party; ἐντολαὶ ἀνθρώπων echoing Isa 29:13 (cf. Mk 7:7; Col 2:22)

Pure and defiled — profession and denial 1:15–16

V. 15 — TWIN MAXIMS AND THE CORRECTION: DEFILEMENT LIVES IN FACULTIES, NOT FOODS

15

To the pure all things are pure;

rules

independent — the maxim, verbless — dominical in substance (Mk 7:19; cf. Rom 14:20), aimed at the party's purity

but to the defiled and unbelieving nothing is pure —

with unbelief, not with foods

independent — the counter-maxim — μεμαμμένοις perfect, a settled state; defilement paired

rather, both their mind and their conscience are defiled.

νοῦς and συνείδησις, judge and monitor, both stained (cf. 1 Tim 4:2)

independent — the ἀλλά-correction — uncleanness relocated from things to faculties:

V. 16 — THE VERDICT: CONFESSION IN WORD, DENIAL IN DEED

16

They profess to know God,

independent — θεόν fronted — it is God himself the claim concerns; ὁμολογέω, the confession verb

but by their works they deny him,

word over words

independent — the antithesis — ἀρνέομαι the exact antonym of ὁμολογέω; the dative of means gives deeds the last

being detestable and disobedient and unfit for any good work.

the LXX's abomination-word; ἀδόκιμος, failing the assay, against Titus's refrain of good works (2:7, 14; 3:1, 8)

participial — causal participle, the deeds that deny — βδελυκτός (NT hapax)

Analysis. The chapter is a suspended salutation, an office-column, and an indictment.

Verses 1–4 are one sentence: Παῦλος stands flush left and everything else hangs — the

apostleship's aim (κατὰ πίστιν ... καὶ ἐπίγνωσιν, the κατὰ taken as purpose rather than norm), the ground beneath it (ἐπ' ἐλπίδι ζωῆς αἰωνίου, read with faith-and-knowledge together rather than with ἀπόστολος alone), and then the chain the hope drags behind it: ἦν ἐπηγγείλατο with ἐφάνερωσεν δέ set beside it as the coordinate second verb of the relative — promised πρὸ χρόνων αἰωνίων, manifested καιροῖς ἰδίοις — then ὁ ἐπιστεύθη ἐγὼ hanging on κηρύγματι by retained accusative and κατ' ἐπιταγὴν beneath that, five deep before the dative Τίτω swings back up to hang directly on Παῦλος and the verbless greeting closes flush left. In vv. 5–9 the commission stands at zero (ἀπέλιπόν σε ἐν Κρήτῃ) with its two ἵνα-purposes beneath it; the layout reads εἴ τίς ἐστὶν ἀνέγκλητος as a backward-leaning criterion clause anchored on καταστήσης — 'appoint ... if anyone is blameless' — not a forward protasis, and hangs the home column from it (πιστά left open between 'believing' and 'trustworthy' on the line; μιᾶς γυναικὸς ἀνὴρ read as marital fidelity). Verse 7's γάρ restates the criterion flush left as a δεῖ-head of exactly 1 Tim 3:2's shape — πρεσβύτερος becomes ἐπίσκοπος mid-argument, taken here as one office viewed by its function — with the dashed μή-column and ἀλλά-column under ἐπίσκοπον, and ἀντεχόμενον closing the profile, its ἵνα splitting into the two exegetical infinitives, παρακαλεῖν to build and ἐλέγχειν to refute. Verses 10–14 give the reason: a relative cascade (οὓς δεῖ ἐπιστομίζειν → οἵτινες ὅλους οἴκους ἀνατρέπουσιν → διδάσκοντες → αἰσχροῦ κέρδους χάριν) falls from πολλοὶ ἀνυπότακτοι, and the Epimenides hexameter hangs as quoted content under εἰπὲν — Κρήτες αἰεὶ ψεῦσται against the ἀψευδὴς θεός of v. 2, the liar paradox noted but not pressed, since Paul's flush-left ἡ μαρτυρία αὕτη ἐστὶν ἀληθής endorses the proverb only as applied to the troublemakers — before ἔλεγε αὐτοὺς ἀποτόμως carries the healing ἵνα, soundness defined by v. 14's participle as no longer heeding Jewish myths and human commands. Verses 15–16 close with twin verbless maxims at zero, the ἀλλά-correction relocating defilement from things to νοῦς and συνείδησις, and the profession/denial antithesis whose causal participle delivers the verdict: ἀδόκιμοι, failing the assay, πρὸς πᾶν ἔργον ἀγαθόν.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the

chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.