

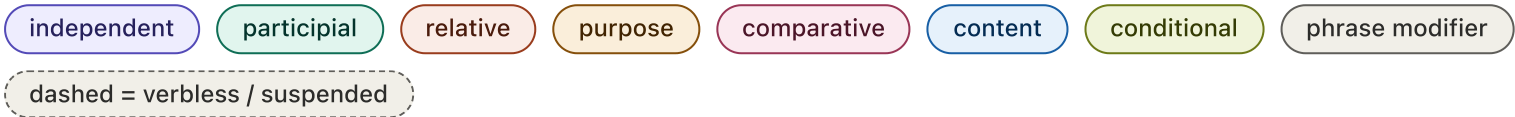
AI-generated. These study materials were produced with large language models. Each chapter is structurally validated and self-reviewed, but the source text alignment, parsing, syntactic, semantic-force, lexical, and clause-structure analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

Titus 1 — clausal layout

ΠΡΟΣ ΤΙΤΟΝ Α΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.



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 **Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ** 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
- κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν phrase modifier — κατὰ marking the apostolate's aim, not its norm — sent to further faith and knowledge; ἐπίγνωσις and κατ' εὐσέβειαν, Pastorals keywords against the myths to come
- 2 **ἐπ' ἐλπίδι ζωῆς αἰωνίου,** phrase modifier — ἐπί + dative, the ground — faith and knowledge stand on this hope; read with both nouns of v. 1, not with ἀπόστολος
- ἦν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνιων, 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 **ἐφάνερωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι** relative — coordinate with ἐπηγγείλατο inside the relative — the δέ answers πρὸ χρόνων αἰώνιων: promised before time, manifested καιροῖς ἰδίους; the hidden promise now a public κήρυγμα
- ὃ ἐπιστεύθην ἐγὼ** relative — on κηρύγματι — retained accusative with passive ἐπιστεύθην (cf. 1 Tim 1:11; Gal 2:7); ἐγὼ emphatic, the letter's authority planted in the salutation
- κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,** 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 **Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν** 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
- χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.** independent — the greeting proper, verbless — Father and Christ one source of the blessing; τοῦ σωτῆρος 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 **Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ,** independent — the body opens — τούτου χάριν points forward to the ἵνα; ἀπέλιπον plays on τὰ λείποντα below: left behind to deal with what is left over

ἵνα τὰ λείποντα ἐπιδιορθώσῃ

purpose — ἐπιδιορθώω, a rare double compound — to finish straightening; the general purpose first

καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους,

called ἐπίσκοπος in v. 7

purpose — the second, specific purpose — κατὰ πόλιν distributive; πρεσβύτεροι, the same office

ὥς ἐγὼ σοι διεταξάμην,

comparative — the appeal to prior instruction — ἐγὼ emphatic; Titus acts under apostolic order

6

εἴ τίς ἐστιν ἀνέγκλητος,

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

μιᾶς γυναικὸς ἀνὴρ,

phrase modifier — the first specification — a one-woman man, read as marital fidelity (as 1 Tim 3:2), not a bar on remarriage

τέκνα ἔχων πιστά,

5) participial — the household test — πιστά either 'believing' or 'trustworthy, dutiful'; the line leaves both open (cf. 1 Tim 3:4–5)

μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

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 VICES REFUSED, SIX VIRTUES REQUIRED

7

δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον,

independent — the flush-left δεῖ (the shape of 1 Tim 3:2) — γὰρ grounds the εἰ-criterion of v. 6; πρεσβύτερος becomes ἐπίσκοπος mid-argument, one office by its function; οἰκονόμος, manager of God's house

μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

phrase modifier — the μή-column, five vices — self-will, temper, wine, fists, money; αἰσχροκερδής anticipates the teachers' αἰσχροῦ κέρδους (v. 11)

8

ἀλλὰ φιλόξενον φιλάγαθον σώφρονα δίκαιον ὅσιον ἐγκρατῆ,

phrase modifier — the ἀλλά counter-column, six virtues without a single καί — asyndeton hurrying the list; δίκαιος/όσιος the horizontal and vertical axes of character

V. 9 — THE DOCTRINAL GRIP AND ITS DOUBLE USE

9

ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου,

participial — the climactic qualification — ἀντέχομαι, cling to (with genitive); the πιστός λόγος measured by the received διδαχή

ἵνα δυνατὸς ᾦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ

purpose — the grip's purpose — δυνατός, doctrinal competence; ὑγιαίνουσα διδασκαλία, the Pastorals' health metaphor for true doctrine

καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

content — the second epexegetic infinitive under δυνατός — καί ... καί: build up and tear down; ἐλέγχειν returns as the imperative of v. 13

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

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

10 Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, 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

μάλιστα οἱ ἐκ τῆς περιτομῆς,

(v. 14)

phrase modifier — the chief offenders singled out — the Jewish-Christian party pressing myths and commandments

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

οἵτινες ὅλους οἴκους ἀνατρέπουσιν

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

διδάσκοντες ἃ μὴ δεῖ

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

αἰσχροῦ κέρδους χάριν.

αἰσχροῦ κέρδους χάριν

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

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

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

Κρητες αἰεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

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 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. 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

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

ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, purpose — the rebuke's aim is cure, not expulsion — ὑγιαίνω turned from the doctrine (v. 9) to the errant themselves

14

μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. 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 πάντα καθαρὰ τοῖς καθαροῖς, independent — the maxim, verbless — dominical in substance (Mk 7:19; cf. Rom 14:20), aimed at the party's purity rules

τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, independent — the counter-maxim — μεμιαμμένοις perfect, a settled state; defilement paired with unbelief, not with foods

ἀλλὰ μεμíanται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. independent — the ἀλλά-correction — uncleanness relocated from things to faculties: νοῦς and συνείδησις, judge and monitor, both stained (cf. 1 Tim 4:2)

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

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

τοῖς δὲ ἔργοις ἀρνοῦνται, independent — the antithesis — ἀρνέομαι the exact antonym of ὁμολογέω; the dative of means gives deeds the last word over words

βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι. participial — causal participle, the deeds that deny — βδελυκτός (NT hapax) the LXX's abomination-word; ἀδόκιμος, failing the assay, against Titus's refrain of good works (2:7, 14; 3:1, 8)

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 ἐφάνεωσεν δέ set beside it as the coordinate second verb of the relative — promised πρὸ χρόνων αἰωνίων, manifested καιροῖς ἰδίοις — then ὁ ἐπιστεύθην ἐγὼ hanging on κηρύγματι by retained accusative and κατ' ἐπιταγὴν beneath that, five deep before the dative Τίτῳ 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 ἐστιν 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 εἶπέν — Κρήτες αἰεὶ ψεῦσαι against the ἀψευδὴς θεός of v. 2, the liar paradox noted but not pressed, since Paul's flush-left ἡ μαρτυρία αὕτη ἐστὶν ἀληθὴς 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 συνέδησις, 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.