

Titus 3 — clausal layout

ΠΡΟΣ ΤΙΤΟΝ Γ'

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

cause

content

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.)

Remind them — the church's face to the world 3:1–2

- Remind them** independent — the present imperative — a standing, repeated reminding; the infinitive column below is its content
 - to be subject to rulers, to authorities, content — indirect command — the asyndetic pair ἀρχαῖς ἐξουσίας, the civic powers (cf. Rom 13:1)
 - to be obedient, content — the active compliance submission entails — πειθαρχέω, obedience to ἀρχή
 - to be ready for every good work, content — the chapter's keynote struck — 'good work(s)' returns at vv. 8 and 14

- 2 | **to slander no one,** content — restraint of speech — βλασφημεῖν here of human targets
- | **to be peaceable, forbearing,** content — restraint of temper — ἀμαχος and ἐπιεικής, the overseer's own virtues (1 Tim 3:3) asked of all
- | **showing all meekness toward all people.** participial — manner participle — the triple πᾶς (v. 1 πᾶν, πᾶσαν, πάντας) stretches the meekness to everyone, preparing the 'we too' of v. 3

For we too were once — but when the kindness appeared 3:3–7

V. 3 — THE FORMER LIFE: A VICE-COLUMN IN THE IMPERFECT

- 3 | **For we ourselves also were once foolish, disobedient, led astray,** independent — γὰρ grounds the meekness of v. 2 — emphatic καὶ ἡμεῖς; ἀπειθεῖς the exact negation of πειθαρχεῖν (v. 1); the imperfect frames a habitual past
- | **enslaved to various lusts and pleasures,** participial — predicate participle — sin as servitude (cf. Rom 6:17), the passions as masters
- | **passing our days in malice and envy,** participial — the manner of life — διάγοντες with βίον understood; κακία the foil to God's χρηστότης (v. 4)
- | **hateful,** phrase modifier — a bare predicate adjective resumes the column — συγγητός, objects of loathing as well as agents
- | **hating one another.** participial — the climax — mutual hatred, the social fruit of the old life

VV. 4–7 — THE GREAT SENTENCE: ONE FINITE VERB, Εἶπεν, AND EVERYTHING LEANING ON IT

- 4 | **But when the kindness and the love-for-mankind of God our Savior appeared,** relative — ὅτε-temporal leaning forward on εἶπεν below (cf. Gal 4:4) — the hinge against ποτε (v. 3); ἐπεφάνη, epiphany language (2:11)
- 5 | **not on the basis of works done in righteousness** phrase modifier — the denied ground, fronted and suspended before the verb — even righteous deeds excluded (cf. Eph 2:8–9)
- | **which we ourselves did** relative — on ἔργων — the emphatic ἡμεῖς: emphatically our deeds, and still not the cause
- | **but according to his own mercy** phrase modifier — the ἀλλά counter-ground, likewise leaning on εἶπεν — αὐτοῦ fronted: the mercy is wholly God's
- | **he saved us** independent — the sentence's one main verb, flush left — the subject reaching back to θεοῦ (v. 4)

through the washing of regeneration and renewal of the Holy Spirit,

phrase modifier — the means — read as ONE washing with two aspects: the single διά and single λουτροῦ govern both genitives, rebirth and Spirit-renewal as one baptismal cleansing; the two-event reading (washing + separate renewal) is possible

- 6 | whom he poured out on us richly through Jesus Christ our Savior, relative — on πνεύματος (οὗ attracted to its antecedent's genitive) — ἐκχέω, the Pentecost verb (Joel 3:1 LXX; Acts 2:17); σωτήρ now said of Christ, as of God in v. 4

- 7 | so that, justified by his grace, we might become heirs according to the hope of eternal life. purpose — the saving purpose, back on ἐσωσεν — ἐκείνου pointing to God the Savior; χάριτι answering οὐκ ἐξ ἔργων; heirs-in-hope closes the arc (cf. 1:2; 2:13)

A trustworthy saying — insist on these things 3:8

- 8 | The saying is trustworthy; independent — the Pastorals' formula (1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11) — here pointing BACKWARD, certifying the gospel sentence of vv. 4–7

and concerning these things I want you to insist firmly, independent — the apostolic directive — διαβεβαιόμαι, to affirm with confidence; τούτων the truths just certified

so that those who have believed God may be intent on devoting themselves to good works. purpose — the purpose of the insisting — doctrine (vv. 4–7) issuing in practice; προΐστασθαι, 'be busy with, practice' (again v. 14); the perfect πεπιστευκότες, a settled faith

These things are good and profitable for people. independent — the verdict — ὠφέλιμα echoing the φιланθρωπία of v. 4; the exact foil for v. 9's ἀνωφελεῖς

What to shun — and the divisive person 3:9–11

- 9 | But avoid foolish controversies and genealogies and strife and quarrels about the law, independent — the δέ-antithesis to v. 8 — four piled objects before the verb; περιῖστασο, give them a wide berth (2 Tim 2:16); cf. 1 Tim 1:4

for they are unprofitable and futile. cause — the ground — ἀνωφελής undoing v. 8's ὠφέλιμα word for word

- 10 | Reject a factious person after a first and second warning, independent — the protocol — αἰρετικός read as 'factious, party-forming' (from αἵρεσις, faction), not yet the later 'heretic'; two admonitions before refusal (cf. Matt 18:15–17)

- 11 **knowing** participial — causal participle — Titus acts on settled knowledge, not temper
- that such a person is perverted and goes on sinning,** content — the content — perfect ἐξέστραπται, a fixed warp; present ἀμαρτάνει, unrepentant persistence
- being self-condemned.** participial — on ὁ τοιοῦτος — αὐτοκατάκριτος (NT hapax): his own refusal of the two warnings passes the sentence, not Titus's verdict

Nicopolis, the travelers, and the grace 3:12–15

VV. 12–14 — TWO ERRANDS, AND THE LESSON THEY TEACH

- 12 **When I send Artemas to you, or Tychicus,** relative — ὅταν-temporal leaning forward on σπούδασον — the relief worker who frees Titus from Crete; Artemas named only here, Tychicus the trusted courier (2 Tim 4:12)
- make haste to come to me at Nicopolis,** independent — the summons — σπούδασον, without delay (cf. 2 Tim 4:9); Nicopolis most likely the Epirote city on the Adriatic
- for I have decided to winter there.** cause — the ground — perfect κέκρικα, a settled resolve; sea travel ceased in winter (Acts 27:12; 1 Cor 16:6)
- 13 **Diligently speed Zenas the lawyer and Apollos on their way,** independent — the second errand — προπέμπω, the near-technical verb of outfitting travelers (3 John 6); Apollos the Alexandrian (Acts 18:24), Zenas otherwise unknown
- so that they lack nothing.** purpose — the aim of the provisioning — generosity measured by the travelers' need
- 14 **And let our people also learn to devote themselves to good works, for the pressing needs,** independent — the errand generalized — καὶ οἱ ἡμέτεροι, the whole community; the refrain καλῶν ἔργων προΐστασθαι repeated verbatim from v. 8, now aimed at concrete χρεῖαι
- so that they may not be unfruitful.** purpose — negative purpose — ἀκαρπός: a faith without works is barren (cf. 2 Pet 1:8)

V. 15 — GREETINGS, AND THE GRACE TO YOU ALL

- 15 **All who are with me greet you.** independent — the greeting from Paul's circle — the epistolary present
- Greet those who love us in the faith.** independent — the greeting returned — φιλοῦντας ἐν πίστει, affection bounded and grounded by shared belief
- Grace be with you all.** independent — the verbless benediction — the plural ὑμῶν reaches past Titus to the whole Cretan church

Analysis. The chapter divides at its one great sentence. First a column of duties:

ὑπομίμησκει αὐτοὺς stands alone at the margin and six infinitive lines hang from it — submission, obedience, readiness for every good work (the chapter's refrain, vv. 1, 8, 14), no slander, no fighting, forbearance — with ἐνδεικνυμένους tucked one step deeper as the manner of the last pair, its triple πᾶς universalizing the meekness. Verse 3 grounds the gentleness (γάρ): ἦμεν ποτε καὶ ἡμεῖς heads its own vice-column of participles — we ourselves were once what they are. Then vv. 4–7, a single sentence with a single finite verb: the ὅτε-temporal leans forward (typed as a leaning temporal-relative, after Gal 4:4), and beneath it two dashed, suspended grounds lean likewise — οὐκ ἐξ ἔργων with its emphatic relative ἃ ἐποιήσαμεν ἡμεῖς, then ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος — before ἔσωσεν ἡμᾶς lands flush left, two words carrying the whole paragraph. From ἔσωσεν hangs the means, διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, kept as one line because the layout takes a side: one washing with two aspects — the single διὰ and single λουτροῦ are read as governing both genitives, rebirth and renewal the two faces of one baptismal cleansing whose working agent is the Spirit — not two separate events (a washing plus a later Spirit-renewal), though that reading remains defensible; the relative οὗ (attracted to the case of πνεύματος) then pours the Spirit out through Jesus Christ — σωτήρ said of the Father in v. 4 and of Christ in v. 6 — and the ἵνα line closes the arc from mercy through justification to heirs of eternal life. Πιστὸς ὁ λόγος (v. 8) is taken as pointing backward, certifying vv. 4–7 (unlike 1 Tim 3:1, where the formula points forward), and the insistence-clause turns doctrine to practice: καλῶν ἔργων προΐστασθαι. The negative counterpart (vv. 9–11) sets περιΐτασο over its γάρ-ground — ἀνωφελεῖς the exact undoing of the ὠφέλιμα of v. 8 — then the αἰρετικός protocol: παραιτοῦ with the εἰδώς-chain stepping down to the man's own verdict, ὢν αὐτοκατάκριτος; αἰρετικός is read as 'factious, party-forming', not yet the later technical 'heretic'. The close is flush-left staccato: the ὅταν-temporal leans on σπουδασον, the two errands take their γάρ and ἵνα lines, v. 14 turns the provisioning of Zenas and Apollos into the whole church's curriculum (μανθανέτωσαν ... ἵνα μὴ ὦσιν ἄκαρποι), and the grace widens from the singular σε to πάντων ὑμῶν.

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.