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SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

Titus 3 — clausal layout

ΠΡΟΣ ΤΙΤΟΝ Γ'

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.

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

- 1 ὑπομύνησκε αὐτοὺς independent — the present imperative — a standing, repeated reminding; the infinitive column below is its content
- ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, content — indirect command — the asyndetic pair ἀρχαῖς ἐξουσίαις, the civic powers (cf. Rom 13:1)
- πειθαρχεῖν, content — the active compliance submission entails — πειθαρχέω, obedience to ἀρχή

- 2 | πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, content — the chapter's keynote struck — 'good work(s)' returns at vv. 8 and 14
- μηδένα βλασφημεῖν, content — restraint of speech — βλασφημεῖν here of human targets
- ἀμάχους εἶναι, ἐπιεικεῖς, content — restraint of temper — ἀμάχος and ἐπιεικής, the overseer's own virtues (1 Tim 3:3) asked of all
- πᾶσαν ἐνδεικνυμένουςπραῦτητα πρὸς πάντας ἀνθρώπους. 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 | Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, independent — γάρ grounds the meekness of v. 2 — emphatic καὶ ἡμεῖς; ἀπειθεῖς the exact negation of πειθαρχεῖν (v. 1); the imperfect frames a habitual past
- δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, participial — predicate participle — sin as servitude (cf. Rom 6:17), the passions as masters
- ἐν κακίᾳ καὶ φθόνῳ διάγοντες, participial — the manner of life — διάγοντες with βίον understood; κακία the foil to God's χρηστότης (v. 4)
- στυγητοί, phrase modifier — a bare predicate adjective resumes the column — στυγητός, objects of loathing as well as agents
- μισοῦντες ἀλλήλους. participial — the climax — mutual hatred, the social fruit of the old life

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

- 4 | ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ, relative — ὅτε-temporal leaning forward on εἶσεν below (cf. Gal 4:4) — the hinge against ποτε (v. 3); ἐπεφάνη, epiphany language (2:11)
- 5 | οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ phrase modifier — the denied ground, fronted and suspended before the verb — even righteous deeds excluded (cf. Eph 2:8–9)
- ἀ ἐποιήσαμεν ἡμεῖς relative — on ἔργων — the emphatic ἡμεῖς: emphatically our deeds, and still not the cause
- ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος phrase modifier — the ἀλλά counter-ground, likewise leaning on εἶσεν — αὐτοῦ fronted: the mercy is wholly God's
- ἔσωσεν ἡμᾶς independent — the sentence's one main verb, flush left — the subject reaching back to θεοῦ (v. 4)

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

6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, 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 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου. purpose — the saving purpose, back on ἐσώσεν — 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 Πιστὸς ὁ λόγος, 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

καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, independent — the apostolic directive — διαβεβαιόομαι, to affirm with confidence; τούτων the truths just certified

ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ. purpose — the purpose of the insisting — doctrine (vv. 4–7) issuing in practice; προϊστασθαι, 'be busy with, practice' (again v. 14); the perfect πεπιστευκότες, a settled faith

ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. 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 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιΐστασο, independent — the δέ-antithesis to v. 8 — four piled objects before the verb; περιΐστασο, give them a wide berth (2 Tim 2:16); cf. 1 Tim 1:4

εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι. cause — the ground — ἀνωφελής undoing v. 8's ὠφέλιμα word for word

10 αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, independent — the protocol — αἵρετικός read as 'factious, party-forming' (from αἵρεσις, faction), not yet the later 'heretic'; two admonitions before refusal (cf. Matt 18:15–17)

- 11 εἰδὼς participial — causal participle — Titus acts on settled knowledge, not temper
- ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει content — the content — perfect ἐξέστραπται, a fixed warp; present ἀμαρτάνει, unrepentant persistence
- ὧν αὐτοκατάκριτος. 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 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τυχικόν, 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)
- σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, independent — the summons — σπούδασον, without delay (cf. 2 Tim 4:9); Nicopolis most likely the Epirote city on the Adriatic
- ἐκεῖ γὰρ κέκρικα παραχειμάσαι. cause — the ground — perfect κέκρικα, a settled resolve; sea travel ceased in winter (Acts 27:12; 1 Cor 16:6)
- 13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, independent — the second errand — προπέμπω, the near-technical verb of outfitting travelers (3 John 6); Apollos the Alexandrian (Acts 18:24), Zenas otherwise unknown
- ἵνα μηδὲν αὐτοῖς λείπη. purpose — the aim of the provisioning — generosity measured by the travelers' need
- 14 μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρεῖας, 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
- ἵνα μὴ ὧσιν ἄκαρποι. purpose — negative purpose — ἄκαρπος: a faith without works is barren (cf. 2 Pet 1:8)

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

- 15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. independent — the greeting from Paul's circle — the epistolary present
- ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. independent — the greeting returned — φιλοῦντας ἐν πίστει, affection bounded and grounded by shared belief

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

ὑπομίμησκε 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 περιΐστασο 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, ὃν αὐτοκατάκριτος; αἰρετικός is read as 'factions, party-forming', not yet the later technical 'heretic'. The close is flush-left staccato: the ὅταν-temporal leans on σπούδασον, 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 ὥσιν 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.