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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

The Epistle to Titus, Chapter 3

ΠΡΟΣ ΤΙΤΟΝ Γ΄

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 3:1–2

Be subject and gentle to all

Titus is to keep reminding the believers of their public duties: submission to rulers and authorities, readiness for every good work (1), speaking ill of no one, being peaceable and forbearing, showing all gentleness toward all people (2) — the church's outward face to society.

B · 3:3–7

The washing of regeneration and renewal by the Spirit

The ground of that gentleness is the gospel of our own changed state: we too were once enslaved to vice (3) → 'but when' God's kindness and love appeared (4) → he saved us not by our works but by mercy, through the washing of regeneration and renewal of the Holy Spirit (5) → which he poured out richly through Christ (6) → so that, justified by grace, we became heirs of eternal life (7).

C · 3:8

A trustworthy saying: devote yourselves to good works

'The saying is faithful' caps vv. 4–7; Paul wants Titus to insist on these things so that those who have believed God may be intent on devoting themselves to good works — these are good and profitable for people.

D · 3:9–11

Avoid foolish controversies and the divisive person

The negative counterpart: shun foolish disputes, genealogies, strife, and quarrels about the law, for they are unprofitable and futile (9) → reject a factious person after a first and second warning (10) → knowing such a one is perverted, sinning, and self-condemned (11).

E · 3:12–15

Final instructions, greetings, and blessing

Travel arrangements: come to Nicopolis when Artemas or Tychicus arrives (12) → speed Zenas and Apollos on their way, lacking nothing (13) → let our people learn to devote themselves to good works for pressing needs, that they not be unfruitful (14) → mutual greetings and the closing grace-benediction (15).

1 Ὑπομίμησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,

Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good work,

CHARGE (DUTY TO SOCIETY) ASYNDETON After the household duties of ch. 2, Titus is now to keep reminding the congregation of its civic obligations — the first of a string of infinitives spelling out a Christian's public bearing.

Ὑπομίμησκε

remind

Pres Act Impv 2 Sg · ὑπομιμήσκω

main verb (imperative)

→ customary present (ongoing duty)

ὑπομιμήσκω: 'call to mind, remind' (ὑπό + μιμήσκω); the present imperative implies a standing, repeated reminding, not a single notice.

αὐτοὺς

them

Accusative

direct object (those reminded)

ἀρχαῖς

rulers

Dative

dat. complement of ὑποτάσσεσθαι

ἀρχή: here in the plural of persons, 'rulers, magistrates, governing offices'; the abstract 'beginning/rule' applied to those who hold office.

ἐξουσίαις

authorities

Dative

dat. complement (asyndetic w/ ἀρχαῖς)

ἐξουσία: 'authority, power to act'; paired with ἀρχαῖ as a near-synonym for the institutions of government (cf. Rom 13:1).

<p>ὑποτάσσεσθαι to be subject</p> <p>Pres Mid/Pass Inf · ὑποτάσσω</p> <p><i>infinitive of indirect command (content of the reminder)</i></p> <p>→ customary present</p> <p>ὑποτάσσω: 'arrange under, subordinate' (ὑπό + τάσσω); middle/reflexive, 'place oneself under' — voluntary submission, a military-administrative term.</p>	<p>πειθαρχεῖν to obey</p> <p>Pres Act Inf · πειθαρχέω</p> <p><i>infinitive (coordinate, asyndetic)</i></p> <p>→ customary present</p> <p>πειθαρχέω: 'obey authority' (πείθομαι + ἀρχή); to render the active compliance that submission entails.</p>	<p>πρὸς for</p> <p><i>preposition + accusative (goal/disposition)</i></p>	<p>πάν every</p> <p>Accusative</p> <p><i>attributive adjective</i></p>
<p>ἔργον work</p> <p>Accusative</p> <p><i>object of πρὸς (the aim)</i></p> <p>ἔργον: 'work, deed'; 'every good work' is the keynote of the chapter (vv. 1, 8, 14).</p>	<p>ἀγαθὸν good</p> <p>Accusative</p> <p><i>attributive adjective</i></p> <p>ἀγαθός: 'good, beneficial'; intrinsically and usefully good, not merely pleasant (καλός).</p>	<p>έτοιμους ready</p> <p>Accusative</p> <p><i>predicate accusative (w/ εἶναι)</i></p> <p>έτοιμος: 'ready, prepared'; a settled readiness of disposition, not a particular instance.</p>	<p>εἶναι to be</p> <p>Pres Act Inf · εἰμί</p> <p><i>infinitive (coordinate, equative)</i></p> <p>→ stative present</p>

2 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους.

to slander no one, to be peaceable, gentle, showing all meekness toward all people.

CHARGE (CONTINUED) **ASYNDETON** The list of public virtues continues — now in restraint of speech and temper. The triple 'all/every' (πᾶσαν ... πάντας) universalizes the meekness, preparing the 'we too were once...' of v. 3.

μηδένα

no one

Accusative

direct object of βλασφημεῖν (negated)

μηδεῖς: 'no one, nobody'; the μη- form fits the non-indicative (infinitival) construction.

βλασφημεῖν

to slander/speak evil of

Pres Act Inf · βλασφημέω

infinitive (coordinate)

→ customary present

βλασφημέω: 'revile, defame, blaspheme'; here of human targets — abusive or slanderous speech.

ἀμάχους

peaceable / not quarrelsome

Accusative

predicate accusative (w/ εἶναι)

ἄμαχος: 'not contentious' (ἀ- + μάχη, 'battle'); abstaining from fights, a Pastoral virtue (cf. 1 Tim 3:3).

εἶναι

to be

Pres Act Inf · εἰμί

infinitive (coordinate, equative)

→ stative present

ἐπιεικεῖς

gentle / forbearing

Accusative

predicate accusative (coordinate w/ ἀμάχους)

ἐπιεικής: 'yielding, reasonable, equitable'; the disposition that does not insist on the letter of its rights — 'sweet reasonableness.'

πᾶσαν

all

Accusative

attributive adjective

ἐνδεικνυμένους

showing / demonstrating

Pres Mid Ptc · Acc Pl Masc · ἐνδείκνυμι

adverbial ptc. (manner; agrees w/ implied subj. of infinitives)

→ present (concurrent)

ἐνδείκνυμι: 'show forth, display, give proof of' (ἐν + δείκνυμι); the middle stresses showing it from oneself.

πραΰτητα

meeekness / gentleness

Accusative

direct object of ἐνδεικνυμένους

πραΰτης: 'gentleness, meekness'; strength under control, the opposite of harshness — a cardinal Christian temper (cf. Gal 5:23).

πρός

toward

preposition + accusative (direction/relation)

πάντας

all

Accusative

attributive adjective

ἀνθρώπους

people / men

Accusative

object of πρὸς (scope of the meekness)

ἄνθρωπος: 'human being'; 'all people' broadens the meekness beyond the church to outsiders and even hostile officials.

3 Ἔμην γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακία καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

For we ourselves also were once foolish, disobedient, led astray, enslaved to various lusts and pleasures, passing our days in malice and envy, hateful, hating one another.

GROUND (THE 'WE TOO' OF GRACE) **γάρ** The motive for meekness toward all: 'we ourselves also were once' like them. A vice-list paints the unregenerate past — the dark foil against which the 'but when' of v. 4 will blaze.

Ἔμην

we were

Impf Act Indic 1 Pl · εἰμί

main verb (copula)

→ customary/descriptive imperfect (the old way of life)

εἰμί (impf.): 'we were'; the imperfect frames the past state as habitual and ongoing — what we used to be.

γάρ

for

explanatory/causal conjunction

γάρ: introduces the reason gentleness toward all is fitting — our own former bondage.

ΠΟΤΕ

once / formerly

adverb (past time)

ποτέ: 'at one time, formerly'; the 'once ... but now' pattern (cf. Eph 2:1–5; Col 3:7) of the conversion contrast.

καὶ

also

adjunctive/ascensive conjunction

ἡμεῖς

we ourselves

Nominative

subject (emphatic pronoun)

ἡμεῖς: the expressed pronoun is emphatic — 'we too,' placing the writer and readers in the same former plight as the 'all people' of v. 2.

ἀνόητοι

foolish / senseless

Nominative

predicate nominative

ἀνόητος: 'without understanding' (ἀ- + νοῦς); morally and spiritually undiscerning, not merely unintelligent.

ἀπειθεῖς

disobedient

Nominative

predicate nominative (coordinate)

ἀπειθής: 'unpersuadable, disobedient' (ἀ- + πείθομαι); the exact negation of the πειθαρχεῖν enjoined in v. 1.

πλανώμενοι

led astray / deceived

Pres Pass Ptc · Nom Pl Masc · πλανῶ

predicate participle (state)

→ present (continuing condition)

πλανῶ: 'cause to wander, lead astray'; the passive 'being deceived' — the wandering sheep image of moral error.

δουλεύοντες

enslaved / serving as slaves

Pres Act Ptc · Nom Pl Masc · δουλεύω

predicate participle (state)

→ present (ongoing bondage)

δουλεύω: 'be a slave, serve'; vivid of the tyranny of the passions — sin as servitude (cf. Rom 6:17).

ἐπιθυμίας

lusts / cravings

Dative

dat. complement of δουλεύοντες (the master served)

ἐπιθυμία: 'desire, craving'; in this sense the disordered appetites that enslave.

καὶ
and

coordinating conjunction

ἡδοναῖς

pleasures

Dative

dat. complement (coordinate w/ ἐπιθυμίας)

ἡδονή: 'pleasure, gratification' (whence 'hedonism'); here the sensual indulgences that enslave.

ποικίλαις

various / manifold

Dative

attributive adjective

ποικίλος: 'many-colored, diverse'; the lusts are not one but a motley host.

ἐν

in

preposition + dative (sphere/manner)

κακία

malice

Dative

dat. of sphere (object of ἐν)

κακία: 'badness, malice, ill-will'; active wickedness toward others, not mere weakness.

καὶ
and

coordinating conjunction

φθόνῳ

envy

Dative

dat. of sphere (coordinate w/ κακία)

φθόνος: 'envy, grudging ill-will'; resentment at another's good — the poison of community.

διάγοντες

passing (our days) / living

Pres Act Ptc · Nom Pl Masc · διάγω

predicate participle (manner of life)

→ present (habitual)

διάγω: 'lead (a life), spend (time)' (διά + ἄγω); with βίον understood, 'to pass one's life.'

στυγητοί

hateful / detestable

Nominative

predicate nominative

στυγητός: 'hated, detestable' (from στυγέω, 'abhor'); a rare word — being objects of loathing as well as agents of it.

μισοῦντες

hating

Pres Act Ptc · Nom Pl Masc · μισέω

predicate participle (the active counterpart of στυγητοί)

→ present (habitual)

μισέω: 'hate, detest'; the climax of the list — mutual hatred as the social fruit of the old life.

ἀλλήλους

one another

Accusative

direct object of μισοῦντες

ἀλλήλων: 'one another'; the reciprocal pronoun — hatred turned mutual, the antithesis of the church's 'love one another!'

4 ὅτε δὲ ἡ χρηστότης καὶ ἡ φιlanθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

But when the kindness and the love-for-mankind of God our Savior appeared,

CONTRAST / TEMPORAL TURN **ὅτε δὲ** The great hinge: 'but when...!' The dark past of v. 3 is broken by the historical appearing of God's kindness. This opens the gospel sentence that runs through v. 7 (the main verb is ἔσωσεν in v. 5).

ὅτε

when

temporal conjunction (introduces protasis)

ὅτε: 'when'; sets the decisive moment in salvation-history against the 'once' (ποτε) of v. 3.

δὲ

but

adversative conjunction (marks the turn)

δέ: here strongly adversative — the pivot from our former state to God's intervention.

ἡ

the

Nominative

article

χρηστότης

kindness / goodness

Nominative

subject (of ἐπεφάνη)

χρηστότης: 'kindness, benignity' (from χρηστός, 'useful, kind'); God's gracious benevolence, contrasted with the κακία of v. 3.

<p>καὶ and coordinating conjunction</p>	<p>ἡ the Nominative article</p>	<p>φιλανθρωπία love for mankind Nominative subject (coordinate w/ χρηστότης) φιλανθρωπία: 'love of humankind, benevolence' (φίλος + ἄνθρωπος; whence 'philanthropy'); a term of Hellenistic royal/divine virtue — God's love directed at humanity as such.</p>	<p>ἐπεφάνη appeared / dawned Aor Pass Indic 3 Sg · ἐπιφαίνω main verb of the ὅτε clause → constative aorist (the historical appearing) ἐπιφαίνω (pass.): 'shine forth, appear, become visible'; the cognate of ἐπιφάνεια — the 'epiphany' of God's kindness in Christ (cf. Tit 2:11). Singular verb with the compound subject treats the two as one.</p>
<p>τοῦ of the Genitive article</p>	<p>σωτήρος Savior Genitive genitive (source; modifies χρηστότης/φιλανθρωπία) σωτήρ: 'Savior, deliverer'; a Pastoral keyword applied both to God (here) and to Christ (v. 6).</p>	<p>ἡμῶν our Genitive genitive of relationship</p>	<p>θεοῦ God Genitive genitive in apposition to σωτήρος θεός; God; here named 'our Savior God' — the kindness that appeared is the Father's own.</p>

5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

he saved us — not on the basis of works done by us in righteousness, but according to his own mercy — through the washing of regeneration and renewal of the Holy Spirit,

MAIN CLAUSE (THE APODOSIS) ASYNDETON The heart of the sentence and the chapter: ἔσωσεν, 'he saved us.' The negated 'not by works' and the 'but by mercy' frame the verb; salvation is mediated 'through the washing of regeneration and renewal of the Spirit.'

οὐκ

not

negative particle (negates ἐξ ἔργων)

οὐ: objective negation of the ground that is denied — works.

ἐξ

out of / on the basis of

preposition + genitive (source/basis)

ἔργων

works

Genitive

object of ἐξ (denied basis)

ἔργων: 'work, deed'; here human works as a ground of salvation — explicitly excluded (cf. Eph 2:8-9).

τῶν

the (ones)

Genitive

article (attributive, w/ ἐν δικαιοσύνῃ)

ἐν

in

preposition + dative (sphere)

δικαιοσύνη

righteousness

Dative

dat. of sphere (qualifies ἔργων)

δικαιοσύνη: 'righteousness'; 'works in/of righteousness' = righteous deeds — even these are not the ground.

ἃ

which

Accusative

relative pronoun (object of ἐποιήσαμεν)

ἐποιήσαμεν

we did

Aor Act Indic 1 Pl · ποιέω

verb of relative clause

→ *constative aorist*

ποιέω: 'do, make'; the deeds we performed — emphatically ours, yet not the cause of salvation.

ἡμεῖς

we

Nominative

subject of ἐποιήσαμεν (emphatic)

ἡμεῖς: expressed for emphasis — 'works that we ourselves did,' heightening the contrast with God's mercy.

ἀλλά

but

strong adversative conjunction

ἀλλά: the decisive 'but' — replacing the denied ground (works) with the true one (mercy).

κατὰ

according to

preposition + accusative (norm/cause)

τὸ

the

Accusative

article

αὐτοῦ

his own

Genitive

possessive genitive (fronted for emphasis)

αὐτοῦ: 'his (own)'; the placement before ἔλεος stresses that the mercy is wholly God's.

ἔλεος

mercy

Accusative

object of κατά (the true ground)

ἔλεος: 'mercy, compassion'; covenant lovingkindness shown to the undeserving — the motive of salvation.

ἔσωσεν

he saved

Aor Act Indic 3 Sg · σώζω

main verb of the sentence (subject = θεός, v. 4)

→ constative aorist (the accomplished act of salvation)

σώζω: 'save, rescue, preserve'; the aorist views the saving act as a completed event grounded in the appearing of v. 4.

ἡμᾶς

us

Accusative

direct object of ἔσωσεν

διὰ

through

preposition + genitive (means/instrument)

λουτροῦ

washing / bath

Genitive

object of διὰ (means of salvation)

λουτρόν: 'washing, bath, laver' (from λούω, 'wash'); the cleansing through which salvation is applied — widely linked to baptism (cf. Eph 5:26).

παλιγγενεσίας

of regeneration / rebirth

Genitive

genitive (exegetical/qualitative; defines the λουτρόν)

παλιγγενεσία: 'rebirth, regeneration' (πάλιν + γένεσις); the new birth into a new state of being (cf. John 3:3–5).

καὶ

and

coordinating conjunction

ἀνακαινώσεως

renewal

Genitive

genitive (coordinate w/ παλιγγενεσίας; obj. of διὰ)

ἀνακαίνωσις: 'renewal, making new again' (ἀνά + καινός); the ongoing renovation of the inner person (cf. Rom 12:2).

πνεύματος

of the Spirit

Genitive

subjective/agentive genitive (the renewing agent)

πνεῦμα: 'Spirit'; the Holy Spirit who effects the renewal — and, by v. 6, is himself the one poured out.

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy'; names the Spirit definitively as the Holy Spirit.

6 οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

whom he poured out on us richly through Jesus Christ our Savior,

RELATIVE EXPANSION (THE SPIRIT) οὗ A relative clause on πνεύματος; the Spirit was lavishly 'poured out' (Pentecost language, Joel 2:28/Acts 2:17) — and mediated 'through Jesus Christ,' binding Father, Son, and Spirit into one saving act.

οὗ

whom / which

Genitive

relative pronoun (refers to πνεύματος; gen. by attraction to antecedent)

ὅς: relative pronoun; though the verb ἐκχέω would govern the accusative, the relative is attracted to the genitive of its antecedent πνεύματος.

ἐξέχεεν

he poured out

Aor Act Indic 3 Sg · ἐκχέω

verb of relative clause (subj. = God)

→ constative aorist (the Pentecostal outpouring)

ἐκχέω: 'pour out, shed' (ἐκ + χέω); the prophetic verb for lavishing the Spirit (Joel 3:1 LXX / Acts 2:17–18).

ἐφ'

on / upon

preposition (ἐπί) + accusative (direction)

ἡμᾶς

us

Accusative

object of ἐπί (recipients of the Spirit)

πλουσίως

richly / abundantly

adverb (manner/measure)

πλουσίως: 'richly, lavishly' (from πλούσιος, 'rich'); the outpouring is not stinted but generous.

διὰ

through

preposition + genitive (mediation)

Ἰησοῦ

Jesus

Genitive

object of διὰ (mediator of the outpouring)

Χριστοῦ

Christ

Genitive

apposition to Ἰησοῦ

τοῦ

the

Genitive

article

σωτῆρος

Savior

Genitive

apposition (title of Christ)

σωτήρ: 'Savior'; now applied to Christ — as v. 4 applied it to God; the title spans the Trinity in this passage.

ἡμῶν

our

Genitive

genitive of relationship

7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

so that, having been justified by his grace, we might become heirs according to the hope of eternal life.

PURPOSE / GOAL ἵνα The saving purpose: justification by grace issues in inheritance. The gospel sentence (vv. 4–7) closes on its eschatological aim — heirs in hope of eternal life.

ἵνα

so that

conjunction (purpose; + subjunctive)

ἵνα: introduces the purpose of the saving act — the goal toward which mercy moves.

δικαιωθέντες

having been justified

Aor Pass Ptc · Nom Pl Masc · δικαιώω

adverbial ptc. (antecedent/causal; agrees w/ subj. of γενηθῶμεν)

→ constative aorist (the completed declaration)

δικαιώω: 'declare/make righteous, justify'; the forensic verb of acquittal — here the necessary basis for becoming heirs.

τῇ

the

Dative

article

ἐκείνου

of that one / his

Genitive

demonstrative (possessive gen.; 'that one's' grace)

ἐκεῖνος: 'that (one)'; the distal demonstrative points back to God the Savior — 'his grace,' emphatically that one's.

χάριτι

grace

Dative

dat. of means/cause (instrument of justification)

χάρις: 'grace, unmerited favor'; the means of justification — answering 'not by works' (v. 5).

κληρονόμοι

heirs

Nominative

predicate nominative (complement of γενηθῶμεν)

κληρονόμος: 'heir' (κληρῶς, 'lot/inheritance' + νέμομαι); those who inherit the promised life (cf. Rom 8:17; Gal 4:7).

γενηθῶμεν

we might become

Aor Pass Subj 1 Pl · γίνομαι

verb of the ἵνα clause (subjunctive)

→ constative aorist (the purposed result)

γίνομαι: 'become, come to be'; the deponent/passive aorist — to be brought into the status of heirs.

κατ'

according to / in keeping with

preposition (κατά) + accusative (norm)

ἐλπίδα

hope

Accusative

object of κατά (the measure of the inheritance)

ἐλπίς: 'hope, confident expectation'; not wishful but assured — the inheritance is held in hope (cf. Tit 1:2; 2:13).

ζωῆς

of life

Genitive

objective/exegetical genitive (content of the hope)

ζωή: 'life'; here the eschatological life that is the substance hoped for.

αἰωνίου

eternal

Genitive

attributive adjective

αἰώνιος: 'eternal, age-lasting' (from αἰών, 'age'); the life of the coming age — the goal of the whole sentence.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῶ. ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

The saying is trustworthy; and concerning these things I want you to insist firmly, so that those who have believed God may be intent on devoting themselves to good works. These things are good and profitable for people.

FAITHFUL-SAYING FORMULA / APPLICATION **ASYNDETON** The 'faithful saying' formula seals the gospel statement of vv. 4–7 and turns it to practice: Titus is to insist on it so that believers apply themselves to good works — which are 'good and profitable.'

Πιστὸς

trustworthy / faithful

Nominative

predicate adjective (anarthrous, fronted)

πιστός: 'faithful, reliable, trustworthy'; the Pastoral formula πιστὸς ὁ λόγος vouches for the truth just stated (cf. 1 Tim 1:15).

ὁ

the

Nominative

article

λόγος

saying / word

Nominative

subject (of an implied ἐστιν)

λόγος: 'word, statement, saying'; here the trustworthy gospel summary of vv. 4–7.

καὶ

and

coordinating conjunction

περὶ

concerning

preposition + genitive (reference)

τούτων

these things

Genitive

object of περί (the matters of vv. 4–7)

οὗτος: 'this'; the neuter plural refers to the truths just affirmed.

βούλομαι

I want / I intend

Pres Mid Indic 1 Sg · βούλομαι

main verb (governs the infinitive)

→ stative present (settled wish)

βούλομαι: 'wish, intend, want'; a deliberate volition, here an apostolic directive to Titus.

σε

you

Accusative

accusative subject of the infinitive (Titus)

διαβεβαιόσθαι

to affirm confidently / insist firmly

Pres Mid/Pass Inf · διαβεβαιόσθαι

infinitive (complement of βούλομαι)

→ customary present

διαβεβαιόσθαι: 'speak confidently, affirm strongly' (διά-intensive of βεβαιόω, 'confirm'); to insist on a point with assurance (cf. 1 Tim 1:7).

ἵνα

so that

conjunction (purpose; + subjunctive)

φροντίζωσιν

they may be intent / take care

Pres Act Subj 3 Pl · φροντίζω

verb of the ἵνα clause

→ customary present (continual concern)

φροντίζω: 'be thoughtful about, give careful attention to' (from φρήν, 'mind'); a NT hapax — to make good works one's deliberate concern.

καλῶν

good / excellent

Genitive

attributive adjective

καλός: 'good, fine, noble'; the visibly admirable good — paired here with ἔργων as the chapter's refrain.

ἔργων

works

Genitive

genitive object of προΐστασθαι

ἔργων: 'work, deed'; 'good works' as the proper fruit of those justified by grace (v. 7).

προΐστασθαι

to devote themselves to / to maintain

Pres Mid Inf · προΐστημι

exegetical infinitive (defines φροντίζωσιν)

→ customary present

προΐστημι (mid.): lit. 'stand before, preside'; here in the sense 'apply oneself to, be busy with, practice' good works (so again v. 14).

οἱ

those

Nominative

article (substantizes ptc.)

πεπιστευκότες

who have believed

Perf Act Ptc · Nom Pl Masc · πιστεύω

substantival participle (subject of φροντίζωσιν)

→ intensive perfect (an abiding state of faith)

πιστεύω: 'believe, trust'; the perfect denotes those who have come to faith and remain in it — believers, defined by their settled trust.

<p>θεῷ God Dative <i>dat. complement of πεπιστευκότες (object of belief)</i> θεός: God; the dative of the person trusted — those who have put their faith in God.</p>	<p>ταῦτά these things Nominative <i>subject (of ἔστιν)</i> οὗτος: 'these'; the good works just commended.</p>	<p>ἔστιν is / are Pres Act Indic 3 Sg · εἰμί <i>main verb (copula; neut. pl. subj. takes sg. verb)</i> → gnomic present εἰμί: the copula; the neuter plural ταῦτα regularly governs a singular verb in Greek.</p>	<p>καλά good Nominative <i>predicate nominative</i> καλός: 'good, beautiful, fitting'; the works are intrinsically good.</p>
<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὠφέλιμα profitable / beneficial Nominative <i>predicate nominative (coordinate w/ καλά)</i> ὠφέλιμος: 'useful, profitable' (from ὠφελέω, 'benefit'); the works are not only good but advantageous — for people generally.</p>	<p>τοῖς for the Dative <i>article</i></p>	<p>ἀνθρώποις people Dative <i>dat. of advantage (those benefited)</i> ἄνθρωπος: 'human being'; the good works benefit humankind — echoing the φιланθρωπία of v. 4.</p>

9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

But avoid foolish controversies and genealogies and strife and quarrels about the law, for they are unprofitable and futile.

CONTRAST (THE NEGATIVE SIDE) **δὲ** The flip side of the 'profitable' good works: a cluster of 'unprofitable' things Titus is to shun. The δὲ marks the antithesis; γάρ then grounds the command in their worthlessness.

μωρός

foolish / stupid

Accusative

attributive adjective

μωρός: 'foolish, dull, silly' (whence 'moron'); the controversies lack sense, not just civility.

δὲ

but

adversative conjunction (contrast w/ v. 8)

δέ: marks the turn from what to pursue (good works) to what to shun.

ζητήσεις

controversies / debates

Accusative

direct object of περιίστασο

ζήτησις: 'inquiry, debate, controversy' (from ζητέω, 'seek'); speculative wranglings (cf. 1 Tim 6:4).

καὶ

and

coordinating conjunction

γενεαλογίας

genealogies

Accusative

direct object (coordinate)

γενεαλογία: 'genealogy, pedigree'; speculative myth-spinning about lineages (cf. 1 Tim 1:4) — likely Jewish-tinged.

καὶ

and

coordinating conjunction

ἔρεις

strife / quarrels

Accusative

direct object (coordinate)

ἔρις: 'strife, contention, rivalry'; the heated wrangling such debates breed (a work of the flesh, Gal 5:20).

καὶ

and

coordinating conjunction

μάχας

fight / quarrels

Accusative

direct object (coordinate)

μάχη: 'battle, fight, quarrel!'; verbal combat here — the believer is to be ἄμαχος (v. 2).

νομικὰς

about the law / legal

Accusative

attributive adjective (modifies μάχας)

νομικός: 'pertaining to the law' (νόμος); 'quarrels about the law' — disputes over the Mosaic law and its minutiae.

περίιστασο

avoid / shun

Pres Mid Impv 2 Sg · περίστημι

main verb (imperative)

→ customary present (make it your standing practice)

περίστημι (mid.): lit. 'stand around,' middle 'turn oneself about so as to avoid, shun' (cf. 2 Tim 2:16); to give a wide berth.

εἰσὶν

they are

Pres Act Indic 3 Pl · εἰμί

main verb (copula; γάρ clause)

→ gnomic present

γάρ

for

explanatory/causal conjunction (grounds the command)

γάρ: gives the reason to avoid them — their uselessness.

ἄνωφελεῖς

unprofitable / useless

Nominative

predicate adjective

ἄνωφελής: 'useless, unprofitable' (ἀ- + ὠφελέω); the exact negation of the ὠφέλιμα of v. 8.

καὶ

and

coordinating conjunction

μάταιοι

futile / vain

Nominative

predicate adjective (coordinate)

μάταιος: 'empty, futile, fruitless'; achieving nothing of value — a waste of the church's energy.

10 αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ,

Reject a factious person after a first and second warning,

COMMAND (CHURCH DISCIPLINE) ASYNDETON From foolish disputes to the divisive person who fuels them: after due admonition the factious man is to be refused — measured discipline, not impulsive expulsion.

αἰρετικὸν

factious / divisive

Accusative

attributive adjective

αἰρετικός: 'factious, given to division' (from αἵρεσις, 'a party, faction'); NT hapax — one who forms cliques/heresies, hence later 'heretic.'

ἄνθρωπον

person / man

Accusative

direct object of παραιτοῦ

ἄνθρωπος: 'person'; the divisive individual to be dealt with.

μετὰ

after

preposition + accusative (time)

μίαν

one / a first

Accusative

attributive numeral (cardinal used as ordinal)

εἷς/μία: 'one'; here 'a first' admonition — the cardinal serving for the ordinal, paired with δευτέραν.

καὶ

and

coordinating conjunction

δευτέραν

second

Accusative

attributive ordinal

δεύτερος: 'second'; the second and final warning before the refusal — a defined, patient procedure (cf. Matt 18:15–17).

νοουθεσίαν

warning / admonition

Accusative

object of μετὰ (the admonition given)

νοουθεσία: 'admonition, instruction-by-warning' (νοῦς + τίθημι, 'put in mind'); corrective counsel aimed at restoration.

παραιτοῦ

reject / have nothing to do with

Pres Mid Impr 2 Sg · παραιτέομαι

main verb (imperative)

→ customary present (let it be your settled practice)

παραιτέομαι: 'beg off, decline, refuse, dismiss' (παρά + αἰτέομαι); here 'have done with, reject' the unrepentant divider (cf. 1 Tim 4:7).

11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὧν αὐτοκατάκριτος.

knowing that such a person is perverted and is sinning, being self-condemned.

GROUND (JUSTIFIES THE REJECTION) ASYNDETON Why the rejection is warranted: such a one is already twisted out of true, persists in sin, and stands self-condemned — judged not by Titus's verdict but by his own refusal of repeated warning.

εἰδὼς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

adverbial ptc. (causal; agrees w/ subj. of παραιτοῦ)

→ intensive perfect (settled knowledge; οἶδα = present sense)

οἶδα: 'know' (perfect with present meaning); Titus acts in the certainty of the following facts.

ὅτι

that

conjunction (introduces object clause of εἰδὼς)

ὅτι: 'that'; introduces the content of the knowledge.

ἐξέστραπται

has been perverted / turned aside

Perf Pass Indic 3 Sg · ἐκστρέφω

verb of the ὅτι clause

→ intensive perfect (a settled, present perversion)

ἐκστρέφω: 'turn inside out, pervert, twist' (ἐκ + στρέφω); NT hapax — the perfect shows a fixed, warped condition.

ὁ

the

Nominative

article

τοιοῦτος

such a one

Nominative

subject (demonstrative as noun)

τοιοῦτος: 'such, of this kind'; the factious person of v. 10, characterized by his behavior.

καὶ

and

coordinating conjunction

ἀμαρτάνει

is sinning

Pres Act Indic 3 Sg · ἀμαρτάνω

verb (coordinate in the ὅτι clause)

→ progressive present (ongoing, persistent sin)

ἀμαρτάνω: 'miss the mark, sin'; the present pictures continuing, unrepentant sin.

ὧν

being

Pres Act Ptc · Nom Sg Masc · εἰμί

adverbial ptc. (causal/concessive; modifies ὁ τοιοῦτος)

→ present (concurrent state)

εἰμί (ptc.): 'being'; introduces the verdict the man carries in himself.

αὐτοκατάκριτος

self-condemned

Nominative

predicate adjective (complement of ὄν)

αὐτοκατάκριτος: 'condemned by oneself' (αὐτός + κατακρίνω); NT hapax — his own persistence after warning passes the sentence on him.

12 Ὅταν πέμψω Ἄρτεμᾶν πρὸς σὲ ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

When I send Artemas to you, or Tychicus, make haste to come to me at Nicopolis, for I have decided to spend the winter there.

PERSONAL INSTRUCTION (TRAVEL PLANS) Ὅταν The letter turns to practical arrangements. A relief worker will free Titus to join Paul; the γάρ explains the rendezvous — Paul has resolved to winter at Nicopolis.

Ὅταν

when / whenever

temporal conjunction (+ subjunctive; indefinite future)

ὅταν: 'when(ever)' (ὅτε + ἄν); the future time is left somewhat open, awaiting the messenger's dispatch.

πέμψω

I send

Aor Act Subj 1 Sg · πέμπω

verb of the ὅταν clause (subjunctive)

→ **constative aorist (a single future act)**

πέμπω: 'send'; the dispatch of a replacement so Titus can leave Crete.

Ἄρτεμᾶν

Artemas

Accusative

direct object of πέμπω

Ἄρτεμᾶς: 'Artemas' (likely short for Ἄρτεμίδωρος); a co-worker named only here in the NT.

πρὸς

to

preposition + accusative (direction)

σέ

you

Accusative

object of *πρός* (Titus)

ἢ

or

disjunctive conjunction

ἢ: 'or'; offers an alternative messenger.

Τυχικόν

Tychicus

Accusative

direct object (alternative to Ἀρτεμῶν)

Τυχικός: 'Tychicus,' a trusted Pauline emissary (Acts 20:4; Eph 6:21; Col 4:7; 2 Tim 4:12).

σπούδασον

make haste / be diligent

Aor Act Impv 2 Sg · σπουδάζω

main verb (imperative; governs ἔλθεῖν)

→ *ingressive/constative aorist (act promptly)*

σπουδάζω: 'be eager, make every effort, hasten' (from σπουδή, 'haste, zeal'); do it without delay (cf. 2 Tim 4:9).

έλθεῖν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive (of σπούδασον)

→ *constative aorist*

ἔρχομαι: 'come, go'; the action Titus is to hasten.

πρός

to

preposition + accusative (direction)

με

me

Accusative

object of *πρός* (Paul)

εἰς

to / at

preposition + accusative (destination)

Νικόπολιν

Nicopolis

Accusative

object of *εἰς* (the place of meeting)

Νικόπολις: 'Nicopolis' ('victory-city'); most likely the city in Epirus on the Adriatic — a winter base for Paul.

ἐκεῖ

there

adverb (place)

ἐκεῖ: 'there'; points back to Nicopolis.

γὰρ

for

explanatory conjunction (grounds the rendezvous)

κέκρικα

I have decided

Perf Act Indic 1 Sg · κρίνω

main verb (γάρ clause)

→ *intensive perfect (a firm, standing decision)*

κρίνω: 'judge, decide, determine'; the perfect signals a settled resolve already reached.

παραχειμάσαι

to spend the winter

Aor Act Inf · παραχειμάζω

complementary infinitive (of κέκρικα)

→ constative aorist

παραχειμάζω: 'pass the winter' (παρά + χειμών, 'winter/storm'); travel by sea ceased in winter, so Paul plans to overwinter (cf. Acts 27:12; 1 Cor 16:6).

13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.

Diligently speed Zenas the lawyer and Apollos on their way, so that they lack nothing.

PERSONAL INSTRUCTION (HOSPITALITY) ASYNDETON A second errand: Titus is to provision two traveling teachers generously. The ἵνα clause names the aim — that nothing be wanting for their journey, a model of the 'good works' just urged.

Ζηνᾶν

Zenas

Accusative

direct object of πρόπεμψον

Ζηνᾶς: 'Zenas' (perhaps short for Ζηνόδωρος); named only here in the NT.

τὸν

the

Accusative

article

νομικὸν

lawyer / jurist

Accusative

apposition to Ζηνᾶν (substantival adj.)

νομικός: 'expert in law'; either a Jewish scribe/expert in the Mosaic law or a Roman jurist — his profession marks him out.

καὶ

and

coordinating conjunction

Ἀπολλῶν

Apollo

Accusative

direct object (coordinate w/ Ζηνηῶν)

Ἀπολλῶς: 'Apollo', the eloquent Alexandrian teacher (Acts 18:24; 1 Cor 1-4); evidently still active in Pauline circles.

σπουδαίως

diligently / earnestly

adverb (manner)

σπουδαίως: 'diligently, earnestly' (cognate w/ σπουδάζω, v. 12); the help is to be zealous and thorough.

πρόπεμψον

send on the way / equip for travel

Aor Act Impv 2 Sg · προπέμπω

main verb (imperative)

→ constative aorist (one act of provisioning)

προπέμπω: 'send forward, escort on a journey' (πρό + πέμπω); a near-technical term for outfitting travelers with supplies and escort (cf. 3 John 6).

ἵνα

so that

conjunction (purpose; + subjunctive)

μηδέν

nothing

Nominative

subject of λείπη (negated)

μηδείς: 'nothing'; the μη- form suits the subjunctive ἵνα clause.

αὐτοῖς

to them

Dative

dat. of reference/disadvantage (those lacking)

λείπη

may be lacking

Pres Act Subj 3 Sg · λείπω

verb of the ἵνα clause

→ present (durative within the purpose)

λείπω: 'leave, lack, fall short'; here intransitive, 'be wanting' — the goal is that nothing be missing for them.

14 μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

And let our people also learn to devote themselves to good works, for the pressing needs, so that they may not be unfruitful.

GENERALIZING APPLICATION δὲ The specific errand becomes a general lesson: 'our people' as a whole must learn the habit of good works that meet real needs — lest the church prove barren. It recalls vv. 1 and 8.

μανθανέτωσαν

let them learn

Pres Act Impv 3 Pl · μανθάνω

main verb (third-person imperative)

→ customary present (let it be their ongoing learning)

μανθάνω: 'learn, come to understand by practice' (whence 'mathematics'); good works are a discipline to be acquired.

δὲ

and / now

conjunction (continuative/mildly contrastive)

δέ: moves from the particular case (v. 13) to the general principle.

καὶ

also

adjunctive conjunction

καί: 'also' — not Titus only but the whole company is to practice this.

οἱ

the

Nominative

article (substantizes ἡμέτεροι)

ἡμέτεροι

our people / our own

Nominative

subject (possessive adjective as noun)

ἡμέτερος: 'our'; 'our (own people)' — the believing community, perhaps with a glance at the Cretan churches as Paul's.

καλῶν

good

Genitive

attributive adjective

καλός: 'good, fine'; the refrain 'good works' (cf. vv. 1, 8).

ἔργων

works

Genitive

genitive object of προΐσταςθαι

ἔργον: 'work, deed'; the practical good the church must learn to do.

προΐσταςθαι

to devote themselves to

Pres Mid Inf · προΐσθημι

complementary infinitive (of μανθανέτωσαν)

→ customary present

προΐσθημι (mid.): 'apply oneself to, be busy with, practice' — the same idiom as v. 8.

εἰς

for

preposition + accusative (purpose/reference)

τάς

the

Accusative

article

ἀναγκαίης

necessary / pressing

Accusative

attributive adjective

ἀναγκαῖος: 'necessary, urgent' (from ἀνάγκη, 'necessity'); the real, pressing needs that good works should meet.

χρείας

needs

Accusative

object of εἰς (the needs to be met)

χρεία: 'need, necessity, want'; concrete material and ministry needs — good works are not abstract.

ἵνα

so that

conjunction (purpose; + subjunctive)

μή

not

negative particle (negates ὥσιν)

μή: the negation proper to subjunctive purpose clauses.

ὥσιν

they may be

Pres Act Subj 3 Pl · εἰμί

verb of the ἵνα clause (copula)

→ stative present

ἄκαρποι

unfruitful / barren

Nominative

predicate adjective

ἄκαρπος: 'fruitless, unproductive' (ἀ- + καρπός, 'fruit'); a faith that yields no good works is barren (cf. Eph 5:11; 2 Pet 1:8).

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων ὑμῶν.

All who are with me greet you. Greet those who love us in the faith. Grace be with you all.

CLOSING GREETINGS & BENEDICTION ASYNDETON The conventional epistolary close: greetings exchanged between Paul's circle and the Cretan believers, then the grace-benediction. The final 'you all' (plural) reaches past Titus to the whole church.

Ἀσπάζονται

they greet

Pres Mid Indic 3 Pl · ἀσπάζομαι

main verb

→ present (epistolary; performative greeting)

ἀσπάζομαι: 'greet, salute, embrace'; the standard verb of letter-closing greetings.

σε

you

Accusative

direct object (Titus)

οἱ

those

Nominative

article (substantizes the prep. phrase)

μετ'

with

preposition (μετά) + genitive (accompaniment)

ἐμοῦ

me

Genitive

object of μετά (Paul's companions)

πάντες

all

Nominative

subject (substantival adj.; w/ οἱ μετ' ἐμοῦ)

πᾶς: 'all'; the whole circle of Paul's coworkers joins the greeting.

ἄσπασαι

greet

Aor Mid Impv 2 Sg · ἀσπάζομαι

main verb (imperative)

→ constative aorist (convey the greeting)

ἀσπάζομαι: here imperative — Titus is to pass on Paul's greeting to the believers.

τοὺς

those

Accusative

article (substantizes ptc.)

φιλοῦντας

who love

Pres Act Ptc · Acc Pl Masc · φιλέω

substantival participle (object of ἀσπασαι)

→ present (characteristic)

φιλέω: 'love, hold dear, have affection for'; defines the believers by their warm attachment to Paul and his circle.

ἡμᾶς

us

Accusative

direct object of φιλοῦντας

ἐν

in

preposition + dative (sphere)

πίστει

faith

Dative

dat. of sphere (the bond of the affection)

πίστις: 'faith'; the love is 'in faith' — a Christian affection grounded in shared belief, not mere sentiment.

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject (of an implied optative/'be')

χάρις: 'grace'; the closing benediction — God's favor invoked upon the readers, as in every Pauline letter.

μετὰ

with

preposition + genitive (accompaniment)

πάντων

all

Genitive

attributive adjective

πᾶς: 'all'; the benediction widens from Titus alone to the whole congregation.

ὑμῶν

of you (pl.)

Genitive

partitive/possessive genitive (object of μετὰ)

ὑμῶν: plural 'you' — the shift from singular σε to plural ὑμῶν shows the letter, though to Titus, is meant for the church.

On the text. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Where editions differ trivially in orthography or accent (e.g. movable-ν, the spelling Ἀπολλῶν/Ἀπολλῶ) these are not noted. The chapter has the traditional fifteen verses with no critically disputed omission.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been

chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.