

The Epistle to Titus, Chapter 1

ΠΡΟΣ ΤΙΤΟΝ Α΄

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 · 1:1–4

Salutation: the apostle of the hope of eternal life

An expanded epistolary opening: sender named slave of God and apostle of Christ (1a) → his commission aimed at the faith and knowledge of God's elect (1b) → all resting on the hope of eternal life promised before time and now manifested in the proclamation entrusted to Paul (2–3) → addressee Titus, true child in a common faith, with the grace-and-peace greeting (4).

B · 1:5–9

Appointing qualified elders in Crete

The reason Titus was left in Crete: to set right what remained and appoint elders town by town (5) → the elder's character: blameless, faithful family, ordered household (6) → restated of the overseer as God's steward, with five vices to avoid (7) and six virtues to embody (8) → and his doctrinal grip: holding the trustworthy word so as both to exhort and to refute opponents (9).

Silencing the rebellious: 'Cretans are always liars'

The need for such elders: many rebellious empty-talkers, especially of the circumcision, must be silenced (10–11) → corroborated by a Cretan prophet's own verdict, 'Cretans are always liars, evil beasts, lazy gluttons' (12–13a) → so rebuke them sharply that they may be sound, not heeding Jewish myths and human commands (13b–14) → the principle: to the pure all is pure, but to the defiled nothing is pure (15) → their final verdict: they profess to know God but deny him by their works (16).

1 Παῦλος δούλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

Paul, a slave of God and an apostle of Jesus Christ, according to the faith of God's elect and the knowledge of the truth that accords with godliness,

LETTER OPENING **ASYNDETON** The epistolary superscription: sender named and his standing doubly defined (slave of God, apostle of Christ), then oriented to its purpose — the faith and knowledge of God's chosen people.

Παῦλος

Paul

Nominative

subject (nominative of superscription)

Παῦλος: the apostle's Roman cognomen; the Greek letter-opening names the sender first.

δούλος

slave

Nominative

apposition to Παῦλος

δούλος: bondservant, slave — total belonging to a master; 'slave of God' (not 'of Christ' as elsewhere) is a uniquely OT prophetic title (Moses, the prophets as δούλοι κυρίου).

θεοῦ

of God

Genitive

genitive of possession (ownership)

θεός: God; Paul belongs wholly to God — the master whose envoy he is.

ἀπόστολος

apostle

Nominative

apposition to Παῦλος

ἀπόστολος: 'one sent,' commissioned envoy; from ἀποστέλλω (send with authority).

δὲ

and

connective particle (coordinating)

δέ: here mild and additive ('and'), linking the two titles slave-of-God and apostle-of-Christ rather than contrasting them.

Ἰησοῦ

of Jesus

Genitive

genitive of source/possession

Χριστοῦ

Christ

Genitive

apposition

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus, who commissioned the apostle.

κατὰ

according to

preposition + accusative (norm/purpose)

κατά: here marks the aim/standard governing the apostleship — directed toward faith and knowledge (a 'purposive' nuance).

πίστιν

faith

Accusative

object of κατά (goal of the apostolate)

πίστις: 'faith, trust'; the apostleship serves to evoke and build the faith of God's people.

ἐκλεκτῶν

of the elect

Genitive

subjective/possessive genitive

ἐκλεκτός: 'chosen, elect'; substantival — God's chosen ones, whose faith is in view.

θεοῦ

of God

Genitive

genitive of source (those chosen by God)

καὶ

and

coordinating conjunction

ἐπίγνωσιν

knowledge

Accusative

object of κατά (coordinate goal)

ἐπίγνωσις: 'full/recognitional knowledge' (ἐπί-intensive of γνώσις); a Pastorals keyword for the experiential grasp of saving truth.

ἀληθείας

of the truth

Genitive

objective genitive (the truth known)

ἀλήθεια: 'truth'; in the Pastorals the body of revealed Christian doctrine, set against the 'myths' of the false teachers.

τῆς

the (one)

Genitive

article (with κατ' εὐσέβειαν, attributive)

κατ'

according to

preposition + accusative (correspondence)

κατά: here marks conformity — the truth that issues in and accords with godliness, not mere speculation.

εὐσέβειαν

godliness

Accusative

object of κατά (standard of the truth)

εὐσέβεια: 'piety, godliness' (εὖ + σέβομαι, 'revere well'); a hallmark term of the Pastorals — true doctrine is inseparable from a reverent life.

2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνιων,

in hope of eternal life, which the God who does not lie promised before times eternal,

GROUND / BASIS **ἐπ'** The faith and knowledge of v.1 rest 'upon' a hope: eternal life, anchored in a promise made by the truthful God before time itself.

<p>ἐπ' in/upon <i>preposition + dative (basis/ground)</i></p> <p>ἐπί + dat.: here 'resting upon' — the hope is the foundation on which faith and knowledge stand.</p>	<p>ἐλπίδι hope <i>Dative</i> <i>object of ἐπί (ground of faith/knowledge)</i></p> <p>ἐλπίς: 'hope'; not mere wishing but confident expectation grounded in God's promise.</p>	<p>ζωῆς of life <i>Genitive</i> <i>objective genitive (content of the hope)</i></p> <p>ζωή: 'life'; the thing hoped for — life of the age to come.</p>	<p>αἰωνίου eternal <i>Genitive</i> <i>attributive adjective</i></p> <p>αἰώνιος: 'eternal, age-lasting' (from αἰών, 'age'); the unending life of the coming age.</p>
<p>ἣν which <i>Accusative</i> <i>relative pronoun (object of ἐπηγγείλατο)</i></p>	<p>ἐπηγγείλατο he promised <i>Aor Mid Indic 3 Sg · ἐπαγγέλλομαι</i> <i>main verb (relative clause)</i></p> <p>→ <i>constative aorist</i></p> <p>ἐπαγγέλλομαι: 'promise, announce'; the divine pledge that grounds the hope.</p>	<p>ὁ the <i>Nominative</i> <i>article</i></p>	<p>ἀψευδὴς who does not lie <i>Nominative</i> <i>attributive adjective</i></p> <p>ἀψευδής: 'without falsehood, who cannot lie' (ἀ- privative + ψεῦδος, 'lie'); a NT hapax — God's truthfulness guarantees the promise, and pointedly contrasts the lying Cretans of v.12.</p>
<p>θεὸς God <i>Nominative</i> <i>subject</i></p>	<p>πρὸ before <i>preposition + genitive (time)</i></p> <p>πρό: 'before'; temporal priority — the promise antedates creation itself.</p>	<p>χρόνων times <i>Genitive</i> <i>object of πρὸ (point of reference)</i></p> <p>χρόνος: 'time'; the plural with αἰώνιων = 'eternal ages,' the immeasurable past.</p>	<p>αἰώνιων eternal <i>Genitive</i> <i>attributive adjective</i></p> <p>αἰώνιος: here 'age-long, primeval'; πρὸ χρόνων αἰώνιων = 'before the ages began' (cf. 2 Tim 1:9), God's eternal purpose.</p>

3 ἐφάνερωσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

but in his own times he manifested his word in a proclamation with which I was entrusted by the command of God our Savior,

TEMPORAL CONTRAST / FULFILLMENT **δὲ** The δὲ answers πρὸ χρόνων αἰωνίων: the long-hidden promise is now, 'in its own times,' brought to light in the preached word entrusted to Paul.

ἐφάνερωσεν

he manifested

Aor Act Indic 3 Sg · φανερώω

main verb (parallel to ἐπηγγέλατο)

→ *constative aorist*

φανερώω: 'make visible, reveal' (from φανερός, 'manifest'); the eternal promise is brought into the open in time.

δὲ

but

adversative/developmental conjunction

δὲ: here marks the turn from the eternal promise to its temporal disclosure.

καιροῖς

at times

Dative

dative of time (when)

καιρός: 'appointed time, occasion'; the divinely fitting moment of disclosure (cf. 1 Tim 2:6; 6:15).

ἰδίους

his own

Dative

attributive adjective

ἴδιος: 'one's own, proper'; the times God himself fixed for the revealing.

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ἐφάνερωσεν

λόγος: 'word, message'; God's saving word, the content now made manifest.

αὐτοῦ

his

Genitive

genitive of possession

ἐν

in

preposition + dative (means/sphere)

ἐν: here instrumental/locative — the word is manifested by means of the proclamation.

κηρύγματι

proclamation

Dative

object of ἐν (means of revealing)

κήρυγμα: 'proclamation, what is heralded' (from κήρυξ, 'herald'); the public preaching that makes the word known.

ὃ

with which

Accusative

relative pronoun (retained acc. with passive ἐπιστεύθην)

ἐπιστεύθην

I was entrusted

Aor Pass Indic 1 Sg · πιστεύω

main verb (relative clause)

→ constative aorist

πιστεύω (pass.): 'be entrusted with'; the passive of committal — Paul did not seize the proclamation but had it committed to him (cf. 1 Tim 1:11; Gal 2:7).

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: the explicit pronoun lends emphasis — Paul personally was entrusted with this charge.

κατ'

by

preposition + accusative (norm/authority)

κατά: 'in accordance with, by'; marks the authority behind the entrustment.

ἐπιταγήν

command

Accusative

object of κατά (authorizing decree)

ἐπιταγή: 'command, injunction'; an authoritative order — Paul's commission rests on divine mandate (cf. 1 Tim 1:1).

τοῦ

of the

Genitive

article

σωτήρος

Savior

Genitive

genitive of source (the one commanding)

σωτήρ: 'Savior, deliverer'; a Pastorals keyword applied both to God (here) and to Christ (v.4), framing the salutation.

ἡμῶν

our

Genitive

genitive of relationship

θεοῦ

God

Genitive

apposition to σωτήρος

θεός: God; 'God our Savior' — the OT title for YHWH now woven into the Christian confession.

4 Τίτω γνησίω τέκνω κατὰ κοινήν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

to Titus, a true child according to a common faith: grace and peace from God the Father and Christ Jesus our Savior.

ADDRESS & GREETING **ASYNDETON** The long opening sentence reaches its addressee and the grace-and-peace blessing — Titus named a genuine son in a shared faith, the formal close of the salutation.

Τίτω

to Titus

Dative

indirect object (addressee)

Τίτος: Titus, an uncircumcised Greek convert and trusted coworker of Paul (Gal 2:1–3; 2 Cor 7–8), here left in charge of the Cretan churches.

γνησίω

true

Dative

attributive adjective

γνήσιος: 'genuine, legitimate' (of a true-born child); affirms the authentic spiritual kinship between Paul and Titus.

τέκνω

child

Dative

apposition to Τίτω

τέκνον: 'child'; Titus as Paul's convert/spiritual son — the same warmth used of Timothy (1 Tim 1:2).

κατὰ

according to

preposition + accusative (norm/relation)

κατά: here defines the basis of the kinship — a shared faith, not natural birth.

κοινήν

common

Accusative

attributive adjective

κοινός: 'common, shared'; the one faith held in common by Paul and Titus (and all believers) — note κοινός later means 'profane/defiled,' a sense absent here.

πίστιν

faith

Accusative

object of κατὰ (bond of kinship)

πίστις: 'faith'; the shared trust that makes them father and son in the gospel.

χάρις

grace

Nominative

subject (nom. in greeting formula)

χάρις: 'grace'; Paul reshapes the secular χαίρειν greeting into the gift of God's grace.

καὶ

and

coordinating conjunction

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness/well-being, the second half of the doubled blessing.

ἀπὸ

from

preposition + genitive (source)

θεοῦ

God

Genitive

object of ἀπό (source)

πατρὸς

the Father

Genitive

apposition to θεοῦ

πατήρ: 'Father'; the relational name for God, source of grace and peace.

καὶ

and

coordinating conjunction

Χριστοῦ

Christ

Genitive

object of ἀπό (coordinate source)

Χριστός: Father and Christ set in parallel as the one source of grace and peace.

Ἰησοῦ

Jesus

Genitive

apposition

τοῦ

the

Genitive

article

σωτήρος

Savior

Genitive

apposition (title)

σωτήρ: 'Savior'; applied to Christ here as to God in v.3 — the title binds Father and Son in the work of salvation.

ἡμῶν

our

Genitive

genitive of relationship

5 Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτη, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην,

For this reason I left you in Crete, that you might set right what was lacking and appoint elders town by town, as I directed you —

PURPOSE STATEMENT (BODY OPENING) **Τούτου χάριν** The letter-body opens with Titus's commission: he was left in Crete to finish ordering the churches and to appoint elders in every town, on Paul's express instruction.

Τούτου

this

Genitive

genitive with *χάριν* (cause)

οὗτος: 'this'; τούτου χάριν = 'for this reason,' pointing forward to the ἵνα-purpose.

χάριν

for the sake of

improper preposition + preceding genitive (cause)

χάριν: adverbial accusative of χάρις used as a postpositive preposition, 'for the sake of, because of.'

ἀπέλιπόν

I left

Aor Act Indic 1 Sg · ἀπολείπω

main verb

→ constative aorist

ἀπολείπω: 'leave behind, leave remaining'; Paul left Titus posted in Crete for a task (cf. the cognate λείποντα below — wordplay).

σε

you

Accusative

direct object

ἐν

in

preposition + dative (place)

Κρήτη

Crete

Dative

dative of place

Κρήτη: Crete, the large Aegean island; its churches, recently planted, needed organizing — and its inhabitants had a notorious reputation (v.12).

ἵνα

that

conjunction (purpose)

ἵνα: introduces the purpose for which Titus was left.

τὰ

the things

Accusative

article (substantizes ptc.)

λείποντα

lacking/remaining

Pres Act Ptc · Acc Pl Neut · λείπω

substantival participle (object of ἐπιδιορθώση)

→ present (ongoing state)

λείπω: 'leave, be lacking'; τὰ λείποντα = 'the things left undone, the deficiencies' still needing attention.

ἐπιδιορθώση

you might set right

Aor Mid Subj 2 Sg · ἐπιδιορθώω

verb of purpose (ἵνα clause)

→ constative aorist

ἐπιδιορθώω: 'set straight, put in further order' (ἐπί + διά + ὀρθώω, 'make straight'); a rare double-compound — to complete the correcting/organizing of the churches.

καὶ

and

coordinating conjunction

καταστήσης

you might appoint

Aor Act Subj 2 Sg · καθίστημι

verb of purpose (coordinate ἵνα clause)

→ constative aorist

καθίστημι: 'appoint, set in charge, install' (κατά + ἵστημι); the formal verb for installing officers.

κατὰ

in each

preposition + accusative (distributive)

κατά: distributive here — κατὰ πόλιν = 'city by city, in each town.'

πόλιν

town

Accusative

object of κατά (distributive)

πόλις: 'city, town'; each Cretan town's congregation was to have appointed elders.

πρεσβυτέρους

elders

Accusative

direct object of καταστήσης

πρεσβύτερος: 'elder' (comparative of πρέσβυς, 'old man'); the leading office, here equated with ἐπίσκοπος (v.7).

ὡς

as

conjunction (comparison)

ὡς: 'as, just as'; introduces the appeal to Paul's prior instruction.

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: emphatic — the directive carries Paul's apostolic authority.

σοι

you

Dative

indirect object

διεταξάμην

directed

Aor Mid Indic 1 Sg · διατάσσω

main verb (ὡς clause)

→ constative aorist

διατάσσω: 'arrange, command, give orders' (διά + τάσσω, 'order'); a term of authoritative instruction.

6 εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

if anyone is blameless, the husband of one wife, having faithful children not open to a charge of debauchery or rebellious.

QUALIFICATION (CONDITION) εἴ The qualifications for eldership, cast as a condition: blamelessness of life is specified first in the home — marital fidelity and well-ordered, believing children.

<p>εἴ if <i>conjunction (conditional)</i></p> <p>εἰ: 'if'; introduces the qualifications as the condition for appointment ('appoint... if anyone is...').</p>	<p>τίς anyone Nominative <i>subject (indefinite pronoun)</i></p> <p>τίς: indefinite, 'anyone, someone'; the candidate considered for office.</p>	<p>ἐστὶν is Pres Act Indic 3 Sg · εἰμί <i>main verb (copula)</i> → stative present</p>	<p>ἀνέγκλητος blameless Nominative <i>predicate nominative</i></p> <p>ἀνέγκλητος: 'unaccused, beyond reproach' (ἀ- + ἐγκαλέω, 'bring a charge'); the umbrella qualification — no sustainable accusation can be lodged.</p>
<p>μιᾶς of one Genitive <i>attributive (numeral) genitive</i></p> <p>εἷς (fem. μία): 'one'; μιᾶς γυναικὸς ἀνὴρ, 'a one-woman man' — marital faithfulness (commonly read against polygamy or unfaithfulness).</p>	<p>γυναικὸς wife Genitive <i>genitive of relationship</i></p> <p>γυνή: 'woman, wife'; here the elder's spouse, to whom he is to be faithful.</p>	<p>ἀνὴρ husband Nominative <i>apposition to τις (predicate)</i></p> <p>ἀνὴρ: 'man, husband'; the candidate as a faithful husband.</p>	<p>τέκνα children Accusative <i>direct object of ἔχων</i></p> <p>τέκνον: 'child'; the elder's household is itself a test of his leadership (cf. 1 Tim 3:4–5).</p>

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

attributive/adjectival participle (modifying τις)

→ present (ongoing state)

ἔχω: 'have, hold'; describes the candidate's family situation.

πιστά

faithful

Accusative

attributive adjective

πιστός: 'faithful, believing'; the children are either 'believers' or 'trustworthy/dutiful' — both senses fit the well-ordered home in view.

μή

not

negative particle (with following nouns/adj.)

μή: the negative of qualified/non-indicative description, governing 'in a charge of debauchery or rebellious.'

ἐν

under

preposition + dative (state/condition)

ἐν: here 'in the state/condition of' — i.e. not chargeable with.

κατηγορία

a charge

Dative

object of ἐν (accusation)

κατηγορία: 'accusation, charge' (a legal term, from κατηγορέω); the children give no ground for such an indictment.

ἀσωτίας

of debauchery

Genitive

genitive of content (the charge concerns)

ἀσωτία: 'profligacy, dissipation' (ἀ- + σῶζω, lit. 'unsavableness'); reckless, riotous living — the term used of the prodigal's life (Lk 15:13).

ἢ

or

disjunctive conjunction

ἀνυπότακτα

rebellious

Accusative

predicate adjective (with τέκνα)

ἀνυπότακτος: 'insubordinate, unruly' (ἀ- + ὑποτάσσω, 'subordinate'); the same word marks the false teachers in v.10 — the elder's home must not mirror the rebels he opposes.

7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

For the overseer must be blameless as God's steward — not arrogant, not quick-tempered, not given to wine, not violent, not greedy for shameful gain,

GROUND / EXPLANATION γὰρ The γὰρ grounds the demand for blamelessness: the elder is God's household steward, so the bar is high — five vices to be absent are listed.

δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

impersonal main verb (+ inf.)

→ *gnomic present*

δεῖ: 'it is necessary, one must'; impersonal — the qualifications are a binding obligation, not a counsel.

γάρ

for

explanatory conjunction

γάρ: introduces the rationale — why blamelessness matters.

τὸν

the

Accusative

article

ἐπίσκοπον

overseer

Accusative

accusative subject of the infinitive εἶναι

ἐπίσκοπος: 'overseer, guardian' (ἐπί + σκοπέω, 'look over'); here interchangeable with πρεσβύτερος (v.5) — the same office viewed by its function of oversight.

ἀνέγκλητον

blameless

Accusative

predicate accusative (with εἶναι)

ἀνέγκλητος: 'beyond reproach'; resumes the keyword of v.6 — the controlling qualification.

εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive (with δεῖ)

→ *stative present*

εἶμι: 'to be'; completes δεῖ — 'must be blameless.'

ὡς

as

conjunction (capacity/role)

ὡς: 'as, in the capacity of'; grounds the demand in the elder's office.

θεοῦ

God's

Genitive

genitive of possession (whose steward)

θεός: God; the elder manages God's household, not his own — hence accountability.

οἰκονόμον

steward

Accusative

predicate accusative (apposition, with ὡς)

οἰκονόμος: 'household manager, steward' (οἶκος + νέμω, 'manage a house'); entrusted with another's affairs and answerable for them.

μὴ

not

negative particle

αὐθάδη

arrogant

Accusative

predicate adjective (vice 1)

αὐθάδης: 'self-willed, arrogant' (αὐτός + ἡδομαι, 'self-pleasing'); the overbearing person who pleases only himself.

μὴ

not

negative particle

ὀργίλον

quick-tempered

Accusative

predicate adjective (vice 2)

ὀργίλος: 'prone to anger, irascible' (from ὀργή, 'wrath'); given to outbursts of temper.

μή

not

negative particle

πάροινον

given to wine

Accusative

predicate adjective (vice 3)

πάροινος: 'addicted to wine, drunken' (παρά + οἶνος, 'beside wine'); also connotes the brawling and abuse that attend drunkenness.

μή

not

negative particle

πλήκτην

violent

Accusative

predicate accusative (vice 4)

πλήκτης: 'striker, bully' (from πλήσσω, 'strike'); a pugnacious man ready with his fists.

μή

not

negative particle

αἰσχροκερδῆ

greedy for gain

Accusative

predicate adjective (vice 5)

αἰσχροκερδής: 'fond of dishonest gain' (αἰσχρός, 'shameful' + κέρδος, 'gain'); anticipates the false teachers' 'shameful gain' in v.11.

8 ἀλλὰ φιλόξενον φιλάγαθον σώφρονα δίκαιον ὄσιον ἐγκρατῆ,

but hospitable, a lover of good, sensible, just, devout, self-controlled,

CONTRAST (POSITIVE VIRTUES) **ἀλλὰ** The ἀλλά pivots from the five vices to six answering virtues — the positive profile of the qualified overseer.

ἀλλὰ

but

adversative conjunction

ἀλλά: 'but, on the contrary'; sharply turns from what the elder must not be to what he must be.

φιλόξενον

hospitable

Accusative

predicate adjective (virtue 1)

φιλόξενος: 'hospitable, fond of strangers' (φίλος + ξένος, 'guest/stranger'); welcoming traveling believers — vital in the early mission.

φιλάγαθον

a lover of good

Accusative

predicate adjective (virtue 2)

φιλάγαθος: 'loving what is good' (φίλος + ἀγαθός, 'good'); a NT hapax — devoted to goodness and good people.

σώφρονα

sensible

Accusative

predicate adjective (virtue 3)

σώφρων: 'of sound mind, prudent, self-controlled' (σῶς + φρήν, 'safe mind'); a cardinal Greek virtue prized throughout the Pastorals.

δίκαιον

just

Accusative

predicate adjective (virtue 4)

δίκαιος: 'righteous, just'; upright in dealings with others — the horizontal dimension of character.

ὄσιον

devout

Accusative

predicate adjective (virtue 5)

ὄσιος: 'holy, devout, pious'; reverent toward God — the vertical counterpart to δίκαιος.

ἐγκρατῆ

self-controlled

Accusative

predicate adjective (virtue 6)

ἐγκρατής: 'self-mastered, disciplined' (έν + κράτος, 'power within'); in command of his own appetites — the antithesis of the vices in v.7.

9 ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

holding firmly to the trustworthy word as taught, so that he may be able both to exhort in sound teaching and to refute those who contradict.

QUALIFICATION (DOCTRINAL) **ASYNDETON** The climactic qualification: a tenacious grip on the reliable word, so that the elder can do two things — build up by sound teaching and tear down error by refutation.

ἀντεχόμενον

holding firmly to

Pres Mid Ptc · Acc Sg Masc · ἀντέω

attributive participle (modifying ἐπισκοπον, v.7)

→ present (durative; settled grip)

ἀντέχομαι: 'cling to, hold fast' (mid. of ἀντέω, 'hold against'); takes a genitive object — a steadfast adherence to the doctrine.

τοῦ

the

Genitive

article (with λόγου)

κατὰ

according to

preposition + accusative (conformity)

κατά: 'in accordance with'; the word conforms to the apostolic teaching — 'the word as taught.'

τὴν

the

Accusative

article

διδασχῆν

teaching

Accusative

object of κατά (standard)

διδασχῆ: 'teaching, doctrine' (from διδάσκω); the received body of apostolic instruction.

πιστοῦ

trustworthy

Genitive

attributive adjective

πιστός: 'faithful, reliable'; the word is dependable, able to be relied on and held fast.

λόγου

word

Genitive

genitive object of ἀντεχόμενον

λόγος: 'word, message'; the gospel word the elder must grip.

ἵνα

so that

conjunction (purpose/result)

ἵνα: states the purpose of holding the word — competence in teaching.

δυνατός

able

Nominative

predicate nominative (with ἦ)

δυνατός: 'able, powerful, capable'; the elder's doctrinal competence.

ἦ

he may be

Pres Act Subj 3 Sg · εἶμι

verb of purpose (ἵνα clause)

→ stative present

εἶμι: 'to be'; subjunctive after ἵνα.

καί

both

correlative conjunction (καί ... καί)

καί ... καί: 'both ... and'; pairs the two tasks of exhorting and refuting.

παρακαλεῖν

to exhort

Pres Act Inf · παρακαλέω

exegetical infinitive (defines δυνατός, task 1)

→ present (general)

παρακαλέω: 'exhort, encourage, urge' (παρά + καλέω, 'call alongside'); the positive, upbuilding ministry.

ἐν

in

preposition + dative (means/sphere)

τῇ

the

Dative

article

διδασκαλία

teaching

Dative

object of ἐν (instrument of exhortation)

διδασκαλία: 'teaching, instruction'; a Pastorals keyword for the body of sound doctrine.

τῇ

the

Dative

article (with ptc., attributive)

ὕγιαινούση

sound

Pres Act Ptc · Dat Sg Fem · ὑγιαίνω

attributive participle (modifying διδασκαλίᾳ)

→ present (characteristic state)

ὕγιαίνω: 'be healthy, sound' (cf. 'hygiene'); a favorite Pastorals metaphor — 'sound/healthy doctrine,' set against the 'sick' teaching of the opponents.

καὶ

and

correlative conjunction (καὶ ... καὶ)

τούς

those

Accusative

article (substantizes ptc.)

ἀντιλέγοντας

who contradict

Pres Act Ptc · Acc Pl Masc · ἀντιλέγω

substantival participle (object of ἐλέγχειν)

→ present (ongoing opposition)

ἀντιλέγω: 'speak against, contradict, oppose' (ἀντί + λέγω); the gainsayers — the false teachers of vv.10–16.

ἐλέγχειν

to refute

Pres Act Inf · ἐλέγχω

epexegetical infinitive (defines δυνατός, task 2)

→ present (general)

ἐλέγχω: 'expose, refute, convict, reprove'; the negative, corrective task — to demonstrate the error of opponents (cf. v.13).

10 Εἰσὶν γὰρ πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,

For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision,

GROUND (NEED FOR REFUTATION) **γὰρ** The γὰρ grounds the elder's refuting task (v.9) in a present danger: many unruly empty-talkers and deceivers, chiefly from the circumcision party, are at work.

Εἰσὶν

there are

Pres Act Indic 3 Pl · εἰμί

main verb (existential)

→ stative present

εἰμί: 'to be, exist'; existential — 'there exist many...'

γὰρ

for

explanatory conjunction

γὰρ: grounds the need for elders able to refute (v.9).

πολλοὶ

many

Nominative

subject (substantival adjective)

πολύς: 'many'; the scale of the problem — not a fringe but a numerous group.

ἀνυπότακτοι

rebellious

Nominative

attributive/predicate adjective

ἀνυπότακτος: 'insubordinate, undisciplined' (ἀ- + ὑποτάσσω); echoes v.6 — these refuse all authority, the opposite of the well-ordered elder's home.

ματαιολόγοι

empty talkers

Nominative

apposition (substantival)

ματαιολόγος: 'idle/vain talker' (μάταιος, 'empty' + λόγος, 'word'); a NT hapax — their teaching is hollow noise.

καὶ

and

coordinating conjunction

φρεναπάται

deceivers

Nominative

apposition (substantival)

φρεναπάτης: 'mind-deceiver' (φρήν, 'mind' + ἀπατάω, 'deceive'); a NT hapax — they mislead the understanding of others.

μάλιστα

especially

adverb (superlative, of degree)

μάλιστα: 'most of all, especially'; singles out the chief offenders.

οἱ

those

Nominative

article (substantizes the prep. phrase)

ἐκ

of

preposition + genitive (source/group)

ἐκ: 'out of, from'; marks party affiliation — 'those from the circumcision.'

τῆς

the

Genitive

article

περιτομῆς

circumcision

Genitive

object of ἐκ (the group)

περιτομή: 'circumcision' (περιτέμνω, 'cut around'); here metonymy for the Judaizing party — Jewish-Christian teachers pressing law and 'myths' (v.14).

ἅ
 what
 Accusative
relative pronoun (object of διδάσκοντες)

μή
 not
negative particle (with δεῖ)
 μή: negates δεῖ — 'things which one ought not (to teach).'

δεῖ
 they ought
 Pres Act Indic 3 Sg · δεῖ
impersonal verb (relative clause)
 → gnomic present
 δεῖ: 'it is fitting, one ought'; ἅ μή δεῖ = 'things that are not proper to teach.'

αἰσχροῦ
 shameful
 Genitive
attributive adjective
 αἰσχρός: 'shameful, disgraceful'; the motive is base — echoing αἰσχροκερδῆ in v.7.

κέρδους
 gain
 Genitive
genitive with χάριν (cause/motive)
 κέρδος: 'gain, profit'; their teaching is a money-making racket, not conviction.

χάριν
 for the sake of
improper preposition + preceding genitive (cause)
 χάριν: postpositive 'for the sake of'; marks the sordid motive driving the false teaching.

12 εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης· Κρηῖτες ἀεὶ ψευῆσται, κακὰ θηρία, γαστέρες ἀργαί.

One of them, a prophet of their own, said: "Cretans are always liars, evil beasts, lazy gluttons."

SUPPORTING CITATION **ASYNDETON** Corroboration from within: a Cretan prophet (Epimenides) is quoted convicting his own people of chronic lying, brutishness, and idle gluttony.

εἶπέν
 said
 Aor Act Indic 3 Sg · λέγω
main verb
 → constative aorist
 λέγω (aor. εἶπον): 'say, speak'; introduces the quoted verdict.

τις
 one
 Nominative
subject (indefinite pronoun)
 τις: 'someone, a certain one'; the unnamed (but identifiable) speaker.

ἐξ
 of
preposition + genitive (partitive)
 ἐκ: partitive 'one of them' — i.e. a Cretan himself.

αὐτῶν
 them
 Genitive
partitive genitive

ἴδιος

their own

Nominative

attributive adjective

ἴδιος: 'one's own'; stresses that the indictment comes from a fellow Cretan, not an outsider.

αὐτῶν

of them

Genitive

genitive of relationship (possession)

προφήτης

prophet

Nominative

apposition to τις

προφήτης: 'prophet, seer'; traditionally Epimenides of Knossos (6th c. BC), reputed a seer — the line is attributed to his Cretica.

Κρηῖτες

Cretans

Nominative

subject (of the quotation)

Κρηῖς: 'Cretan'; the islanders whose proverbial dishonesty gave Greek the verb κρητίζω, 'to lie like a Cretan.'

ἀεὶ

always

adverb (time)

ἀεὶ: 'always, ever'; the hyperbolic 'always' of the proverb — habitual, characteristic lying.

ψεῦσται

liars

Nominative

predicate nominative

ψεῦστης: 'liar' (from ψεύδομαι); the pointed antithesis to the ἀψευδής ('cannot lie') God of v.2.

κακά

evil

Nominative

attributive adjective

κακός: 'bad, evil'; qualifies the brutish image that follows.

θηρία

beasts

Nominative

predicate nominative (second member)

θηρίον: 'wild beast'; savage and untamed — a charge of moral brutishness.

γαστέρες

bellies

Nominative

predicate nominative (third member)

γαστήρ: 'belly, stomach'; metonymy for gluttony/appetite — 'gluttons' ruled by the belly (cf. Phil 3:19).

ἀργαί

lazy

Nominative

attributive adjective

ἀργός: 'idle, lazy, useless' (ἀ- + ἔργον, 'workless'); 'idle bellies' = lazy gluttons who consume without producing.

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

This testimony is true. For this reason rebuke them sharply, that they may be sound in the faith,

ENDORSEMENT & DIRECTIVE δι' ἣν αἰτίαν Paul endorses the verdict as true and draws the consequence: a sharp rebuke is the loving aim — restored soundness in the faith.

ἡ

the

Nominative

article

μαρτυρία

testimony

Nominative

subject

μαρτυρία: 'witness, testimony'; the prophet's verdict treated as evidence.

αὕτη

this

Nominative

demonstrative (attributive)

οὗτος: 'this'; points back to the quotation just given.

ἐστὶν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ *stative present*

ἀληθής

true

Nominative

predicate adjective

ἀληθής: 'true'; Paul affirms the proverb's accuracy as applied to the troublemakers — wryly, since a Cretan calling Cretans liars raises the famous paradox.

δι'

for

preposition + accusative (cause)

διά + acc.: 'because of'; δι' ἣν αἰτίαν = 'for which reason, therefore.'

ἣν

this

Accusative

relative/demonstrative adjective (with αἰτίαν)

αἰτίαν

reason

Accusative

object of διά (cause)

αἰτία: 'cause, reason'; the idiom δι' ἣν αἰτίαν = 'for this reason' (cf. 2 Tim 1:6).

ἔλεγε

rebuke

Pres Act Impv 2 Sg · ἐλέγω

main verb (imperative)

→ *present imperative (ongoing/iterative)*

ἐλέγω: 'reprove, refute, convict'; the same verb as v.9 — now an ongoing command to Titus (present aspect: keep on rebuking).

αὐτούς

them

Accusative

direct object

ἀποτόμως

sharply

adverb (manner)

ἀποτόμως: 'severely, sharply' (from ἀποτέμνω, 'cut off'); rebuke with cutting decisiveness — the disease requires firm treatment.

ἵνα

that

conjunction (purpose)

ἵνα: introduces the redemptive purpose of the sharp rebuke.

ὕγαινωσιν

they may be sound

Pres Act Subj 3 Pl • ὑγαινώ

verb of purpose (iva clause)

→ present (durative state)

ὕγαινώ: 'be healthy/sound'; the goal of correction is health in the faith — the medical metaphor of v.9 turned toward cure.

ἐν

in

preposition + dative (sphere)

τῇ

the

Dative

article

πίστει

faith

Dative

dative of sphere (locus of soundness)

πίστις: here 'the faith' as the body of believed truth — the sphere in which they must become healthy.

14 μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

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

NEGATIVE PURPOSE (WHAT SOUNDNESS EXCLUDES) **ASYNDETON** Soundness in the faith means turning from the rival authorities: Jewish myths and the precepts of those who themselves reject the truth.

μὴ

not

negative particle (with participle)

μὴ: the negative proper to the participle, defining negatively what 'being sound' involves.

προσέχοντες

paying attention

Pres Act Ptc • Nom Pl Masc • προσέχω

adverbial participle (manner; agrees with subject of ὑγαινωσιν)

→ present (ongoing)

προσέχω: 'attend to, give heed, devote oneself to' (πρός + ἔχω); to fasten the mind on something — here forbidden.

Ἰουδαϊκοῖς

Jewish

Dative

attributive adjective

Ἰουδαϊκός: 'Jewish'; a NT hapax — links these myths to the circumcision party of v.10.

μύθοις

myths

Dative

object of προσέχοντες (dat. complement)

μῦθος: 'tale, fable, myth' (cf. 'mythology'); fanciful speculation set against the ἀλήθεια (truth) — a Pastorals concern (1 Tim 1:4; 4:7).

καὶ
and

coordinating conjunction

ἐντολαῖς

commands

Dative

object of προσέχοντες (coordinate)

ἐντολή: 'commandment, precept'; here merely human rules (cf. Mk 7:7; Col 2:22), not the divine commands.

ἀνθρώπων

of people

Genitive

subjective genitive (whose commands)

ἄνθρωπος: 'human being, person'; stresses the merely human origin of these precepts.

ἀποστρεφόμενων

who turn away from

Pres Mid Ptc · Gen Pl Masc · ἀποστρέφω
attributive participle (modifying ἀνθρώπων)

→ present (settled disposition)

ἀποστρέφω (mid.): 'turn away from, reject' (ἀπό + στρέφω, 'turn'); takes an accusative — they deliberately turn their backs on the truth.

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

direct object of ἀποστρεφόμενων

ἀλήθεια: 'truth'; the gospel reality (cf. v.1) that these teachers reject — the root of their error.

15 πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

To the pure all things are pure; but to the defiled and unbelieving nothing is pure — rather, both their mind and their conscience are defiled.

MAXIM / PRINCIPLE **ASYNDETON** An aphorism diagnosing the false teachers' obsession with ritual purity: defilement lies not in things but in the corrupted person — mind and conscience both.

πάντα

all things

Nominative

subject (substantival adjective)

πᾶς: 'all, every'; neuter plural 'all things' — comprehensive, in the realm of ritual purity.

καθαρά

pure

Nominative

predicate adjective

καθαρός: 'clean, pure'; the maxim countering food/purity scruples (cf. Rom 14:20; Mk 7:19).

τοῖς

to the

Dative

article (substantizes adj.)

καθαροῖς

pure

Dative

dative of reference (substantival adj.)

καθαρός: here of persons — 'the pure,' those cleansed in heart; to them all is clean.

τοῖς

to the

Dative

article (substantizes ptc.)

δὲ

but

adversative conjunction

δέ: marks the contrasting case — the defiled.

μεμιαμμένοις

defiled

Perf Pass Ptc · Dat Pl Masc · μιάνω

substantival participle (dative of reference)

→ intensive perfect (settled state of defilement)

μιάνω: 'stain, defile, pollute'; perfect — they stand in a confirmed condition of having been defiled.

καὶ

and

coordinating conjunction

ἀπίστοις

unbelieving

Dative

substantival adjective (coordinate, dat. of reference)

ἄπιστος: 'unbelieving, faithless' (ἀ- + πιστός); their defilement is rooted in unbelief — the opposite of the πίστις of v.13.

οὐδὲν

nothing

Nominative

subject (substantival)

οὐδείς: 'no one, nothing'; the stark counter — to them nothing can be pure.

καθαρόν

pure

Nominative

predicate adjective

καθαρός: 'clean, pure'; the very faculty that judges purity is itself unclean in them.

ἀλλὰ

rather

adversative conjunction

ἀλλά: 'but rather'; corrects toward the real locus of defilement.

<p>μεμΐανται are defiled</p> <p>Perf Pass Indic 3 Sg · μιαίνω</p> <p><i>main verb (sg. with compound subject)</i></p> <p>→ intensive perfect (abiding result)</p> <p>μιαίνω: 'defile'; perfect passive — their inner faculties are in a fixed defiled state; the singular verb precedes its compound subject.</p>	<p>αὐτῶν their</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p>καὶ both</p> <p><i>correlative conjunction (καὶ ... καὶ)</i></p> <p>καὶ ... καὶ: 'both ... and'; couples the two defiled faculties.</p>	<p>ὁ the</p> <p>Nominative</p> <p><i>article</i></p>
<p>νοῦς mind</p> <p>Nominative</p> <p><i>subject (first member)</i></p> <p>νοῦς: 'mind, understanding'; the reasoning faculty — corrupted, it misjudges purity itself.</p>	<p>καὶ and</p> <p><i>correlative conjunction</i></p>	<p>ἡ the</p> <p>Nominative</p> <p><i>article</i></p>	<p>συνείδησις conscience</p> <p>Nominative</p> <p><i>subject (second member)</i></p> <p>συνείδησις: 'conscience, moral awareness' (σύν + οἶδα, 'know with'); the inner moral monitor — also defiled, so it no longer functions rightly (cf. 1 Tim 4:2).</p>

16 θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

They profess to know God, but by their works they deny him, being detestable and disobedient and unfit for any good work.

CONCLUDING VERDICT **ASYNDETON** The chapter's closing indictment: a fatal split between profession and practice — they claim to know God yet deny him in deed, proving themselves worthless for any good.

θεὸν

God

Accusative

object of εἰδέναι (fronted for emphasis)

θεός: God; placed first for emphasis — it is God himself whom they claim to know yet deny.

ὁμολογοῦσιν

they profess

Pres Act Indic 3 Pl · ὁμολογέω

main verb (+ inf.)

→ customary present

ὁμολογέω: 'confess, profess, acknowledge' (ὁμός + λέγω, 'say the same'); their verbal claim to knowledge of God.

εἰδέναι

to know

Perf Act Inf · οἶδα

complementary infinitive (with ὁμολογοῦσιν)

→ perfect with present sense (settled knowing)

οἶδα: 'know' (perfect form, present meaning); the claim is to a settled, established knowledge of God.

τοῖς

the

Dative

article

δὲ

but

adversative conjunction

δέ: marks the damning contrast between word and work.

ἔργοις

by works

Dative

dative of means/instrument

ἔργον: 'work, deed'; their deeds are the instrument of their denial — actions louder than profession.

ἀρνοῦνται

they deny

Pres Mid Indic 3 Pl · ἀρνέομαι

main verb (contrast to ὁμολογοῦσιν)

→ customary present

ἀρνέομαι: 'deny, disown, refuse'; the exact antonym of ὁμολογέω — they renounce in practice what they confess in word.

βδελυκτοὶ

detestable

Nominative

predicate adjective (with ὄντες)

βδελυκτός: 'abominable, detestable' (from βδελύσσομαι, 'loathe'); a NT hapax recalling the LXX 'abomination' (βδέλυγμα) — objects of God's revulsion.

ὄντες

being

Pres Act Ptc · Nom Pl Masc · εἶμι

adverbial participle (cause/attendant circumstance)

→ present (ongoing state)

εἶμι: 'to be'; the participle introduces the threefold characterization that proves the denial.

καὶ

and

coordinating conjunction

ἀπειθεῖς

disobedient

Nominative

predicate adjective (coordinate)

ἀπειθής: 'disobedient, unpersuadable' (ἀ- + πείθω, 'persuade'); they refuse to be convinced or to obey the truth.

καὶ

and

coordinating conjunction

πρὸς

for

preposition + accusative (reference/aim)

πρὸς + acc.: 'with respect to, for'; marks the sphere in which they are found wanting.

πᾶν

every

Accusative

attributive adjective

πᾶς: 'every, all'; sweeping — no good work is exempt.

ἔργον

work

Accusative

object of πρὸς (reference)

ἔργον: 'work, deed'; the good works they cannot perform — pointed irony after the 'works' by which they deny God.

ἀγαθόν

good

Accusative

attributive adjective

ἀγαθός: 'good'; 'good work' — the recurring Titus emphasis on works that adorn the doctrine (2:7, 14; 3:1, 8).

ἄδοκιμοι

unfit

Nominative

predicate adjective (climactic)

ἄδοκιμος: 'failing the test, disqualified, worthless' (ἀ- + δόκιμος, 'approved'); like rejected metal that fails assay — the final verdict on the false teachers.

On the text. The Greek follows the standard critical text of Titus 1, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation, paragraphing, and capitalization are editorial and conventional. Where editions differ trivially in orthography or accent (e.g. ἀπέλιπον / ἀπέλειπον at v.5) these are not noted. The chapter has the traditional sixteen 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.