

The Epistle to Titus, Chapter 2

ΠΡΟΣ ΤΙΤΟΝ Β΄

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 · 2:1** **The charge: speak what befits sound teaching**
 Against the false teachers of ch. 1, Titus is set in sharp contrast (σὺ δέ): his speech is to match (πρέπει) the healthy doctrine — the heading that governs the household-code that follows.
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- B · 2:2–10** **Sound conduct by group: a household code**
 What 'sound teaching' looks like fleshed out person by person — older men (2), older women and through them younger women (3–5), younger men with Titus as model (6–8), and slaves (9–10) — each group's virtues aimed at a missionary purpose: that God's word and teaching not be discredited but adorned.
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- C · 2:11–14** **The grace of God: appeared, trains, awaits**
 The theological ground (γάρ) of the whole code: saving grace has appeared (11), it trains us to renounce ungodliness and live godly lives now (12) while we await the blessed hope — the appearing of our great God and Savior Jesus Christ (13) — who gave himself to redeem and purify a people of his own, zealous for good works (14).

Closing charge to Titus

A summary command framing the section: speak, exhort, and reprove with full authority — let no one disregard you.

1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

But as for you, speak the things that befit sound teaching.

ADVERSATIVE CHARGE **Σὺ δέ** The emphatic 'But you' sets Titus over against the deceivers of 1:10–16; his task heads the chapter — speech that matches healthy doctrine, the standard for all that follows.

Σὺ

you

Nominative

subject (emphatic personal pronoun)

δὲ

but

adversative conjunction

δέ: 'but, and'; here strongly adversative — Titus contrasted with the false teachers just described.

λάλει

speak

Pres Act Impv 2 Sg · λαλέω

main verb (command)

→ customary present (habitual practice)

λαλέω: 'speak, talk'; the present imperative enjoins Titus's settled, ongoing ministry of the word.

ἃ

the things that

Accusative

relative pronoun (object of λάλει)

πρέπει

befit

Pres Act Indic 3 Sg · πρέπω

main verb (rel. clause)

→ gnomic present (general truth)

πρέπω: 'be fitting, becoming, proper'; speech and conduct must be congruent with the doctrine they serve.

τῇ

the

Dative

article

ὑγιαίνουσα

sound/healthy

Pres Act Ptc · Dat Sg Fem · ὑγιαίνω

attributive participle (modifies διδασκαλία)

→ stative present (continuing condition)

ὑγιαίνω: 'be healthy, sound' (cf. 'hygiene'); a Pastorals keyword — doctrine pictured as wholesome and life-giving, vs. the diseased teaching of the opponents.

διδασκαλία

teaching

Dative

dat. complement of πρέπει (the standard)

διδασκαλία: 'teaching, doctrine'; the body of apostolic instruction Titus is to safeguard and apply.

2 πρεσβύτεας νηφαλίους εἶναι, σεμνούς, σώφρονας, υἰγαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·

Older men are to be temperate, dignified, self-controlled, sound in faith, in love, in steadfastness.

HOUSEHOLD CODE: OLDER MEN **ASYNDETON** The first group spelled out under 'sound teaching': aged men marked by sobriety, gravity, and self-mastery, and healthy in the triad faith–love–endurance. The infinitive εἶναι depends on the preceding λάλει.

πρεσβύτεας

older men

Accusative

accusative subject of the infinitive εἶναι

πρεσβύτες: 'old(er) man, elder' (by age, not the office πρεσβύτερος); the head of the household code.

νηφαλίους

temperate/sober

Accusative

predicate adjective (complement of εἶναι)

νηφάλιος: 'sober, temperate'; lit. free from the influence of wine, then clear-headed and restrained generally.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of indirect command (depends on λάλει, v.1)

→ stative present

σεμνούς

dignified

Accusative

predicate adjective

σεμνός: 'dignified, honorable, worthy of respect'; a gravity that commands esteem.

σώφρονας

self-controlled

Accusative

predicate adjective

σώφρων: 'sensible, self-controlled, prudent'; the cardinal virtue σωφροσύνη — the soundness of a mind in proper balance, a leitmotif of this chapter.

υἰγαίνοντας

sound/healthy

Pres Act Ptc · Acc Pl Masc · υἰγαίνω

predicate participle (parallel to the adjectives)

→ stative present (continuing condition)

υἰγαίνω: 'be healthy, sound'; the doctrine that is healthy (v.1) is to produce healthy lives — here in the cardinal graces.

τῇ

in the

Dative

article

πίστει

faith

Dative

dat. of reference/respect (sphere of soundness)

πίστις: 'faith, faithfulness'; the first of the classic triad.

τῇ

in the

Dative

article

ἀγάπη

love

Dative

dat. of reference/respect

ἀγάπη: 'love'; self-giving regard for others, the second member of the triad.

τῇ

in the

Dative

article

ὑπομονῇ

steadfastness/endurance

Dative

dat. of reference/respect

ὑπομονή: 'patient endurance, perseverance' (lit. 'remaining under'); replaces the usual 'hope' to suit the aged who have long borne much.

3 πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνω πολλῷ δεδουλωμένας, καλοδιδασκάλους,

Older women likewise are to be reverent in demeanor, not slanderers, not enslaved to much wine, teachers of what is good,

HOUSEHOLD CODE: OLDER WOMEN ὡσαύτως 'Likewise' carries forward the implied 'speak that they be': aged women whose bearing is priestly-reverent, free of gossip and drink, and positively trainers in goodness — preparing the bridge to the younger women.

πρεσβύτιδας

older women

Accusative

accusative subject of the implied infinitive

πρεσβύτις: 'old(er) woman, aged woman'; the feminine counterpart to πρεσβύτες in v.2.

ὡσαύτως

likewise

adverb (correlation with the previous group)

ὡσαύτως: 'in the same way, likewise'; links each successive group to the governing charge of v.1.

ἐν

in

preposition + dative (respect/sphere)

καταστήματι

demeanor/deportment

Dative

dat. of respect (object of ἐν)

κατάστημα: 'demeanor, deportment, bearing'; outward conduct as the visible 'state' of a person; NT hapax.

ἱεροπρεπεῖς

reverent

Accusative

predicate adjective

ἱεροπρεπής: 'fitting for a sacred person/temple, reverent' (ἱερός + πρέπω); a bearing as becomes the holy — picks up πρέπει of v.1; NT hapax.

μή

not

negative particle

διαβόλους

slanderers

Accusative

predicate adjective (substantival)

διάβολος: 'slandrous; slanderer' (lit. 'one who throws across, accuses'); as a noun, the Devil — here the trait of malicious talk.

μή

not

negative particle

οἴνω

to wine

Dative

dat. of agency/instrument (with δεδουλωμένας)

οἴνος: 'wine'; the master to which one must not be enslaved.

πολλῶ

much

Dative

attributive adjective

δεδουλωμένας

enslaved

Perf Pass Ptc · Acc Pl Fem · δουλῶ

predicate participle (with μή)

→ intensive perfect (resultant state of bondage)

δουλῶ: 'enslave, make a slave'; the perfect pictures a settled servitude — the vice has become one's master.

καλοδιδασκάλους

teachers of good

Accusative

predicate adjective (substantival)

καλοδιδάσκαλος: 'teaching what is good' (καλός + διδάσκαλος); a positive office for the aged women; NT hapax — coined for this list.

4 ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους,

so that they may train the young women to love their husbands and to love their children,

PURPOSE / HOUSEHOLD CODE: YOUNGER WOMEN (1) ἵνα The point of making the aged women 'teachers of good': they are to school the young wives in the domestic affections — love for husband and child as the first lessons of σωφροσύνη.

ἵνα

so that

conjunction (purpose)

σωφρονίζωσιν

they may train/admonish

Pres Act Subj 3 Pl · σωφρονίζω

subjunctive (purpose clause)

→ customary present (ongoing instruction)

σωφρονίζω: 'bring to sound mind, train in self-control, admonish'; from σώφρων — the older women instill the chapter's central virtue; NT hapax.

τάς

the

Accusative

article

νέας

young women

Accusative

direct object of σωφρονίζωσιν

νέος: 'young, new'; fem. pl. substantival, the young(er) wives.

φιλάνδρους

loving their husbands

Accusative

predicate adjective (complement of εἶναι)

φίλανδρος: 'loving one's husband' (φίλος + ἀνήρ); a virtue praised on Greco-Roman wives' epitaphs; NT hapax.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of indirect discourse (content of training)

→ stative present

φιλοτέκνους

loving their children

Accusative

predicate adjective (parallel to φιλάνδρους)

φιλότεκνος: 'loving one's children' (φίλος + τέκνον); another stock household virtue; NT hapax.

5 σώφρονας, ἀγνάς, οἰκουρούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

to be self-controlled, pure, workers at home, kind, submissive to their own husbands, so that the word of God may not be slandered.

HOUSEHOLD CODE: YOUNGER WOMEN (2) + MISSIONARY AIM ASYNDETON The catalogue for young wives continues, climaxing in submission to their own husbands — and the first statement of the section's recurring motive: that the gospel itself not be brought into disrepute by believers' conduct.

σώφρονας

self-controlled

Accusative

predicate adjective (still under εἶναι, v.4)

σώφρων: 'self-controlled, sensible'; the same cardinal virtue urged on every group in the chapter.

ἀγνάς

pure

Accusative

predicate adjective

ἀγνός: 'pure, chaste, innocent'; moral and especially sexual purity.

οἰκουρούς

workers at home

Accusative

predicate adjective (substantival)

οἰκουργός: 'working at home, caring for the household' (οἶκος + ἔργον); diligent in domestic responsibility, not idle; NT hapax.

ἀγαθός

good/kind

Accusative

predicate adjective

ἀγαθός: 'good, kind, benevolent'; here good-hearted, perhaps esp. kind in the home.

ὑποτασσομένης

submitting

Pres Mid Ptc · Acc Pl Fem · ὑποτάσσω

predicate participle (parallel to the adjectives)

→ customary present (habitual disposition)

ὑποτάσσω: 'subject, subordinate' (mid. 'submit oneself'); a military-administrative term for ordered rank; here voluntary, willing submission.

τοῖς

to the

Dative

article

ἰδίοις

their own

Dative

attributive adjective

ἴδιος: 'one's own'; stresses the particular marriage bond — their own husbands, not men generally.

ἀνδράσιν

husbands

Dative

dat. complement of ὑποτασσομένης

άνήρ: 'man, husband'; here the marriage partner.

ἵνα

so that

conjunction (negative purpose)

μὴ

not

negative particle (with the subjunctive)

ὁ

the

Nominative

article

λόγος

word

Nominative

subject of βλασφημῆται

λόγος: 'word, message'; here the gospel proclamation — its reputation is at stake in the believers' lives.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/author

θεός; God; the word's divine origin makes its slander the more serious.

βλασφημῆται

may be slandered

Pres Pass Subj 3 Sg · βλασφημέω

subjunctive (negative purpose clause)

→ present (general)

βλασφημέω: 'slander, revile, blaspheme'; inconsistent Christian living gives outsiders occasion to malign the message.

6 τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν·

Likewise urge the younger men to be self-controlled,

HOUSEHOLD CODE: YOUNGER MEN **ὡσαύτως** The fourth group, with a direct imperative to Titus (παρακάλει): the whole of their charge is gathered into the single verb σωφρονεῖν — the chapter's signature virtue, here standing alone.

τοὺς

the

Accusative

article

νεωτέρους

younger men

Accusative

direct object of παρακάλει

νεώτερος: 'younger' (comparative of νέος); substantival, the young(er) men.

ὡσαύτως

likewise

adverb (correlation)

ὡσαύτως: 'in the same way, likewise'; again binds the group to the governing charge.

παρακάλει

urge/exhort

Pres Act Impv 2 Sg · παρακαλέω

main verb (command to Titus)

→ customary present (continual exhortation)

παρακαλέω: 'call alongside, exhort, encourage, urge'; pastoral appeal rather than bare command.

σωφρονεῖν

to be self-controlled

Pres Act Inf · σωφρονέω

infinitive of indirect command (content of the exhortation)

→ customary present (settled habit)

σωφρονέω: 'be of sound mind, be self-controlled, sensible'; the verbal form of the σῶφρων family — the one thing pressed on the young men.

7 περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,

in everything showing yourself a model of good works, with integrity in your teaching, dignity,

TITUS AS MODEL **ASYNDETON** The young men are reached through Titus's own example: a participle of attendant manner makes him the pattern (τύπος) of good works, his teaching marked by uncorrupted purity and gravity.

περὶ

in

preposition + accusative (reference)

περὶ: with the accusative, 'concerning, with respect to'; here 'in regard to all things.'

πάντα

all things

Accusative

object of περὶ

πᾶς: 'all, every'; the example is to be comprehensive.

σεαυτὸν

yourself

Accusative

direct object of παρεχόμενος

σεαυτοῦ: 'of yourself'; the reflexive — Titus presents his own self for inspection.

παρεχόμενος

showing/providing

Pres Mid Ptc · Nom Sg Masc · παρέχω

adverbial participle (manner/attendant circumstance)

→ customary present (continual presentation)

παρέχω: 'offer, present, furnish' (mid. 'present oneself as'); the participle agrees with the implied 'you' of παρακάλει (v.6).

<p>τύπον</p> <p>model/pattern</p> <p>Accusative</p> <p><i>double accusative (object complement of σεαυτόν)</i></p> <p>τύπος: 'mark, pattern, example' (lit. an impression struck by a blow); the leader as a die that stamps others.</p>	<p>καλῶν</p> <p>of good</p> <p>Genitive</p> <p><i>attributive genitive</i></p> <p>καλός: 'good, fine, noble'; 'good works' (καλὰ ἔργα) is a refrain of this letter (1:16; 2:14; 3:8, 14).</p>	<p>ἔργων</p> <p>works</p> <p>Genitive</p> <p><i>genitive of content (what the model consists of)</i></p> <p>ἔργον: 'work, deed'; concrete actions, the visible fruit of sound doctrine.</p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere)</i></p>
<p>τῇ</p> <p>the</p> <p>Dative</p> <p><i>article</i></p>	<p>διδασκαλία</p> <p>teaching</p> <p>Dative</p> <p><i>dat. of sphere (the realm of the next qualities)</i></p> <p>διδασκαλία: 'teaching'; the model extends to the manner of Titus's instruction.</p>	<p>ἀφθορίαν</p> <p>integrity/incorruption</p> <p>Accusative</p> <p><i>accusative in apposition / object (in the teaching)</i></p> <p>ἀφθορία: 'incorruption, purity, integrity' (ἀ- privative + φθείρω, 'corrupt'); soundness untainted by error or self-interest; NT hapax.</p>	<p>σεμνότητα</p> <p>dignity</p> <p>Accusative</p> <p><i>accusative (parallel to ἀφθορίαν)</i></p> <p>σεμνότης: 'dignity, gravity, seriousness'; the noun of σεμνός (v.2) — instruction delivered with becoming weight.</p>

8 λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

sound speech that cannot be condemned, so that the opponent may be put to shame, having nothing bad to say about us.

AIM OF THE EXAMPLE: SILENCING OPPONENTS **ASYNDETON** The capstone of Titus's pattern — healthy, unimpeachable speech — with its purpose: the adversary is shamed, finding no fault to allege against 'us,' the Christian community.

λόγον

speech/word

Accusative

accusative (parallel to ἀφθορίαν, σεμνότητα)

λόγος: 'word, speech'; here Titus's manner of speaking, to be wholesome and beyond reproach.

ὑγιῆ

sound/healthy

Accusative

attributive adjective

ὑγιής: 'healthy, sound, whole'; the adjective behind ὑγιαίνω — sound speech matching sound doctrine (v.1).

ἀκατάγνωστον

beyond reproach

Accusative

attributive adjective

ἀκατάγνωστος: 'not condemnable, beyond reproach' (ἀ- + καταγινώσκω, 'condemn'); giving critics no legal/moral foothold; NT hapax.

ἵνα

so that

conjunction (purpose)

ὁ

the one

Nominative

article (substantizes the phrase ἐξ ἐναντίας)

ἐξ

from

preposition + genitive (source)

ἐναντίας

the opposing (side)

Genitive

object of ἐξ (idiom: ὁ ἐξ ἐναντίας = 'the opponent')

ἐναντίος: 'opposite, hostile'; ἐξ ἐναντίας = 'from the opposing side,' i.e. the adversary.

ἐντραπή

may be put to shame

Aor Pass Subj 3 Sg · ἐντρέπω

subjunctive (purpose clause)

→ *ingressive aorist (come to shame)*

ἐντρέπω: 'turn about,' pass. 'be made ashamed, be put to shame'; the opponent reduced to silence by blameless conduct.

μηδέν

nothing

Accusative

direct object of ἔχων/λέγειν

μηδείς: 'no one, nothing'; the negative fitting the subjunctive mood of the clause.

ἔχων

having

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial participle (cause/attendant circumstance)

→ *stative present*

ἔχω: 'have, hold'; here 'having (nothing) ... to say.'

λέγειν

to say

Pres Act Inf · λέγω

complementary infinitive (with ἔχων)

→ *present (general)*

λέγω: 'say, speak'; ἔχων λέγειν = 'having (anything) to say.'

περὶ

about

preposition + genitive (reference)

ἡμῶν

us

Genitive

object of *περὶ* (the Christian community)

φαῦλον

bad/evil

Accusative

attributive adjective (modifies *μηδέν*)

φαῦλος: 'worthless, bad, evil'; 'nothing bad' — no genuine accusation to bring.

9 δούλους ἰδίοις δεσπότηαις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

Slaves are to be submissive to their own masters in everything, to be well-pleasing, not contradicting,

HOUSEHOLD CODE: SLAVES **ASYNDETON** The final group, again governed by the charge of v.1 (infinitive ὑποτάσσεσθαι): bondservants ordered under their own masters in all things, pleasing and non-argumentative — the largest single sphere of the early church.

δούλους

slaves

Accusative

accusative subject of *ὑποτάσσεσθαι*

δοῦλος: 'slave, bondservant'; household slaves, addressed as full members of the believing community.

ἰδίοις

their own

Dative

attributive adjective

ἴδιος: 'one's own'; their own masters in particular (cf. v.5).

δεσπότηαις

masters

Dative

dat. complement of *ὑποτάσσεσθαι*

δεσπότης: 'master, lord, owner' (cf. 'despot'); the absolute head of a household over its slaves.

ὑποτάσσεσθαι

to submit

Pres Mid Inf · ὑποτάσσω

infinitive of indirect command (depends on *λάλει*, v.1)

→ customary present (habitual practice)

ὑποτάσσω: 'subject, subordinate' (mid. 'submit oneself'); the same verb used of the young wives in v.5.

ἐν

in

preposition + dative (sphere/extent)

πᾶσιν

everything

Dative

object of *ἐν* (extent of submission)

πᾶς: 'all'; neuter pl., 'in all things' (within the bounds of obedience to God).

εὐαρέστους

well-pleasing

Accusative

predicate adjective (complement of *εἶναι*)

εὐάρεστος: 'well-pleasing, acceptable' (εὖ + ἀρέσκω); giving satisfaction to the master in service.

εἶναι

to be

Pres Act Inf · εἶμι

infinitive of indirect command (parallel to *ὑποτάσσεσθαι*)

→ stative present

μή

not

negative particle

ἀντιλέγοντας

contradicting/talking back

Pres Act Ptc · Acc Pl Masc · ἀντιλέγω

predicate participle (with μή)

→ customary present (habitual disposition)

ἀντιλέγω: 'speak against, contradict, talk back' (ἀντί + λέγω); the insolent answering-back that befits no servant of the gospel.

10 μή νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

not pilfering, but showing all good faithfulness, so that in everything they may adorn the teaching of God our Savior.

SLAVES: POSITIVE AIM — ADORNING THE DOCTRINE **ἀλλὰ** Negative-then-positive (μή ... ἀλλά): not pilfering but proving wholly trustworthy — so that even slaves, in their lowly station, may make the doctrine of God our Savior beautiful before the world. The missionary motif of v.5 returns, now stated positively.

μή

not

negative particle

νοσφιζομένους

pilfering/embezzling

Pres Mid Ptc · Acc Pl Masc · νοσφίζω

predicate participle (parallel to ἀντιλέγοντας)

→ customary present (habitual practice)

νοσφίζω: 'set apart for oneself, purloin, embezzle' (mid.); the same verb of Ananias' theft in Acts 5:2-3 — petty pilfering by household slaves.

ἀλλὰ

but

adversative conjunction (strong contrast)

ἀλλά: 'but'; sets the positive virtue over against the prohibited vice.

πᾶσαν

all

Accusative

attributive adjective

πίστιν

faithfulness

Accusative

direct object of ἐνδεικνυμένους

πίστις: here 'faithfulness, fidelity, trustworthiness' (not 'faith' as belief); the reliability that makes a slave dependable.

ἐνδεικνυμένους

showing/demonstrating

Pres Mid Ptc · Acc Pl Masc · ἐνδείκνυμι

predicate participle (positive counterpart)

→ customary present (continual demonstration)

ἐνδείκνυμι: 'show forth, demonstrate, give proof of' (mid.); fidelity made visible in conduct.

ἀγαθὴν

good

Accusative

attributive adjective (modifies πίστιν, framing it)

ἀγαθός: 'good'; qualifies the fidelity as genuinely good — wholly reliable goodwill.

ἵνα

so that

conjunction (purpose)

τὴν

the

Accusative

article

διδασκαλίαν

teaching

Accusative

direct object of κοσμῶσιν

διδασκαλία: 'teaching, doctrine'; the same word as v.1 — the gospel made attractive by holy living.

τὴν

the (one)

Accusative

article (repeated, attributive: 'the [teaching] of ...')

τοῦ

of the

Genitive

article

σωτήρος

Savior

Genitive

genitive (source/possession; defines the teaching)

σωτήρ: 'savior, deliverer'; a Pastorals title applied to both God (here, 1:3; 3:4) and Christ (1:4; 3:6), framing this chapter's twin 'appearings.'

ἡμῶν

our

Genitive

genitive of relationship

θεοῦ

God

Genitive

genitive in apposition to σωτήρος ('God our Savior')

θεός: God; 'God our Savior' — the doctrine belongs to him and is honored by the conduct it produces.

κοσμῶσιν

they may adorn

Pres Act Subj 3 Pl · κοσμέω

subjunctive (purpose clause)

→ customary present (ongoing adornment)

κοσμέω: 'order, arrange, adorn, beautify' (cf. 'cosmetic,' 'cosmos'); humble fidelity sets off the gospel like a jewel in its setting.

ἐν

in

preposition + dative (respect/sphere)

πᾶσιν

everything

Dative

object of ἐν ('in all things')

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις,

For the grace of God has appeared, bringing salvation to all people,

THEOLOGICAL GROUND OF THE CODE γὰρ The decisive γάρ: the whole household code rests on a saving event. God's grace, personified, has dawned (ἐπεφάνη) as a salvation offered to all — the first of the chapter's two 'appearings.'

Ἐπεφάνη

appeared/dawned

Aor Pass Indic 3 Sg · ἐπιφαίνω

main verb (fronted for emphasis)

→ constative aorist (the decisive event)

ἐπιφαίνω: 'show forth, appear, dawn' (pass.); the verb of ἐπιφάνεια, an 'epiphany' — here Christ's first coming as the manifestation of grace.

γὰρ

for

explanatory/causal conjunction (grounds vv.1–10)

γάρ: 'for'; introduces the doctrinal basis of the preceding ethical charge.

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject of ἐπεφάνη

χάρις: 'grace, favor'; God's unmerited saving kindness, here all but personified as the agent that has come and now trains (v.12).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source (grace originating from God)

θεός: God; the grace's origin — it is God's own favor that has appeared.

σωτήριος

bringing salvation

Nominative

predicate adjective (modifies χάρις)

σωτήριος: 'saving, bringing salvation' (adj. of σωτήρ/σωτηρία); the grace is salvific in character; NT hapax as adjective here.

πᾶσιν

to all

Dative

attributive adjective

πᾶς: 'all'; the universal scope of the offer — without distinction of group, answering the diverse classes of vv.2–10.

ἄνθρωποις

people

Dative

dat. of advantage/indirect object (those benefited)

ἄνθρωπος: 'human being, person'; 'all people' — every kind of person addressed in the code.

12 παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

training us so that, having renounced ungodliness and worldly desires, we might live self-controlled, upright, and godly lives in the present age,

GRACE AS EDUCATOR **ASYNDETON** Grace is not merely declared but pedagogical (παιδεύουσα): it disciplines believers — a decisive break with ungodliness, then a positive life triply qualified (self-controlled, upright, godly) lived out 'in the present age,' between the two appearings.

παιδεύουσα

training/disciplining

Pres Act Ptc · Nom Sg Fem · παιδεύω
adverbial participle (modifies ἡ χάρις, v.11)

→ customary present (continual instruction)

παιδεύω: 'train, instruct, discipline' (from παῖς, 'child'); grace acts as a tutor forming character, sometimes through correction.

ἡμᾶς

us

Accusative
direct object of παιδεύουσα

ἵνα

so that

conjunction (purpose/content of the training)

ἀρνησάμενοι

having renounced

Aor Mid Ptc · Nom Pl Masc · ἀρνέομαι
adverbial participle (antecedent/attendant to ζήσωμεν)

→ constative aorist (decisive renunciation)

ἀρνέομαι: 'deny, renounce, refuse'; a definitive turning-away from the old life as the negative side of grace's schooling.

τὴν

the

Accusative

article

ἀσέβειαν

ungodliness

Accusative

direct object of ἀρνησάμενοι

ἀσέβεια: 'ungodliness, impiety' (ἀ- + σέβομαι, 'revere'); the antithesis of εὐσεβῶς below — irreverence toward God.

καὶ

and

coordinating conjunction

τὰς

the

Accusative

article

κοσμικὰς

worldly

Accusative

attributive adjective

κοσμικός: 'worldly, belonging to this world' (from κόσμος); desires shaped by the present fallen order.

ἐπιθυμίας

desires

Accusative

direct object of ἀρνησάμενοι (coordinate)

ἐπιθυμία: 'desire, craving, lust'; here the disordered cravings renounced under grace's discipline.

σωφρόνως

self-controlled-ly

adverb of manner (modifies ζήσωμεν)

σωφρόνως: 'sensibly, with self-control'; the adverb of σώφρων — the chapter's master-virtue, now toward oneself.

καὶ

and

coordinating conjunction

δικαίως

uprightly

adverb of manner

δικαίως: 'justly, righteously'; rightness toward one's neighbor.

καὶ

and

coordinating conjunction

εὐσεβῶς

godly

adverb of manner

εὐσεβῶς: 'piously, godly'; reverence toward God — directly reversing the ἀσέβεια renounced above; the three adverbs cover self, neighbor, God.

ζήσωμεν

we might live

Aor Act Subj 1 Pl · ζάω

subjunctive (main verb of the purpose clause)

→ constative aorist (the life as a whole)

ζάω: 'live'; the comprehensive conduct that grace aims to produce in this age.

ἐν

in

preposition + dative (time/sphere)

τῷ

the

Dative

article

νῦν

present

adverb used attributively ('the now age')

νῦν: 'now'; with the article, 'the present (age),' set over against the awaited consummation of v.13.

αἰῶνι

age

Dative

dat. of time/sphere (object of ἐν)

αἰών: 'age, era'; the interim between Christ's two appearings in which godly life is lived.

13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

awaiting the blessed hope and appearing of the glory of our great God and Savior Jesus Christ,

THE FORWARD-LOOKING HOPE (SECOND APPEARING) ASYNDETON Godly life is oriented to the future: a participle of expectation makes 'the blessed hope' and 'the appearing' a single event — Christ's glorious return. By the Granville Sharp construction (one article governing θεοῦ καὶ σωτῆρος), the one expected is named 'our great God and Savior Jesus Christ' — a direct affirmation of Christ's deity.

προσδεχόμενοι

awaiting/expecting

Pres Mid Ptc · Nom Pl Masc · προσδέχομαι
adverbial participle (attendant circumstance to ζήσωμεν, v.12)

→ customary present (continual expectation)

προσδέχομαι: 'wait for, expect, welcome'; the posture of hopeful watching that shapes present conduct.

τὴν

the

Accusative
article

μακαρίαν

blessed

Accusative
attributive adjective

μακάριος: 'blessed, happy'; the hope is itself blessed and makes blessed those who hold it.

ἐλπίδα

hope

Accusative
direct object of προσδεχόμενοι

ἐλπίς: 'hope'; here the objective thing hoped for — equated by the single article with the 'appearing.'

καὶ

and

coordinating conjunction (epexegetic: hope = appearing)

καί: 'and'; one article over ἐλπίδα ... ἐπιφάνειαν binds them as a single reality (hendiadys).

ἐπιφάνειαν

appearing

Accusative
direct object (coordinate with ἐλπίδα)

ἐπιφάνεια: 'appearing, manifestation' (cf. ἐπεφάνη, v.11); a royal-advent term — here Christ's glorious second coming, balancing his first.

τῆς

of the

Genitive
article

δόξης

glory

Genitive
genitive (of content/quality: the glorious appearing)

δόξα: 'glory, splendor'; the appearing is the manifestation of divine glory.

<p>τοῦ of the Genitive <i>article (the single article governing both nouns — Granville Sharp)</i></p>	<p>μεγάλου great Genitive <i>attributive adjective (modifies θεοῦ)</i> μέγας: 'great'; 'our great God' — exalted language applied within the title to Jesus Christ.</p>	<p>θεοῦ God Genitive <i>genitive (first noun of the Granville Sharp pair)</i> θεός: God; by the one-article construction (TSKS) θεοῦ and σωτήρος denote a single person — Jesus Christ, here called God.</p>	<p>καὶ and <i>coordinating conjunction (joins the two nouns under one article)</i> καί: 'and'; the conjunction in the article–noun–καί–noun (Granville Sharp) construction that identifies the two titles as one referent.</p>
<p>σωτήρος Savior Genitive <i>genitive (second noun of the pair; no second article)</i> σωτήρ: 'Savior'; the absence of a second article ties 'God' and 'Savior' to one person, named next.</p>	<p>ἡμῶν our Genitive <i>genitive of relationship</i></p>	<p>Ἰησοῦ Jesus Genitive <i>genitive in apposition (names the 'great God and Savior')</i> Ἰησοῦς: Jesus; the personal name making explicit who the great God and Savior is.</p>	<p>Χριστοῦ Christ Genitive <i>genitive in apposition (title)</i> Χριστός: 'Anointed, Messiah'; completing the name-title of the one whose appearing is awaited.</p>

14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃ ἑαυτῶ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession, zealous for good works.

CHRIST'S SELF-GIVING AND ITS PURPOSE **ὃς** A relative clause grounds the hope in the cross: Christ gave himself 'for us' with a twofold redemptive aim — to ransom from all lawlessness and to cleanse a treasured people of his own, whose mark is zeal for the good works that crowned the whole chapter.

ὅς

who

Nominative

relative pronoun (subject; antecedent = Jesus Christ)

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb (rel. clause)

→ constative aorist (the once-for-all self-offering)

δίδωμι: 'give'; ἔδωκεν ἑαυτόν — the language of voluntary self-surrender, echoing Jesus' own ransom saying (Mk 10:45) and Gal 1:4.

ἑαυτόν

himself

Accusative

direct object (reflexive)

ἑαυτοῦ: 'himself'; the gift is his very self, not merely something he possessed.

ὑπέρ

for/on behalf of

preposition + genitive (substitution/advantage)

ὑπέρ: 'on behalf of, for the sake of'; the characteristic preposition of atonement — in our place and for our good.

ἡμῶν

us

Genitive

object of ὑπέρ

ἵνα

so that

conjunction (purpose of the self-giving)

λυτρώσεται

he might redeem

Aor Mid Subj 3 Sg · λυτρόω

subjunctive (first purpose verb)

→ constative aorist (the act of ransom)

λυτρόω: 'ransom, redeem' (from λύτρον, 'ransom price'); deliverance by payment — here from bondage to lawlessness; echoes Ps 130:8.

ἡμᾶς

us

Accusative

direct object of λυτρώσεται

ἀπὸ

from

preposition + genitive (separation)

πάσης

all

Genitive

attributive adjective

ἀνομίας

lawlessness

Genitive

object of ἀπὸ (that from which we are ransomed)

ἀνομία: 'lawlessness, iniquity' (ἀ- + νόμος); the realm of bondage from which redemption frees.

καὶ

and

coordinating conjunction (second purpose verb)

καθαρίση

he might purify

Aor Act Subj 3 Sg · καθαρίζω

subjunctive (second purpose verb, coordinate)

→ *constative aorist (the act of cleansing)*

καθαρίζω: 'cleanse, purify, make clean'; covenant-formation language (Ezek 37:23) — redemption issues in a purified people.

ἑαυτῷ

for himself

Dative

dat. of advantage (reflexive)

ἑαυτοῦ: 'himself'; the people are cleansed to be Christ's own — the goal of redemption is possession.

λαόν

a people

Accusative

direct object of καθαρίση

λαός: 'people'; covenant term for God's own people, now the church (cf. Exod 19:5; 1 Pet 2:9).

περιούσιον

treasured/his own possession

Accusative

attributive adjective (modifies λαόν)

περιούσιος: 'specially chosen, treasured, one's own possession'; a LXX word for Israel as God's segullah (Exod 19:5; Deut 7:6), now applied to the church; NT hapax outside this echo.

ζηλωτήν

zealous

Accusative

accusative in apposition to λαόν

ζηλωτής: 'zealot, enthusiast'; the redeemed people characterized by eager devotion — here to good deeds, not to a faction.

καλῶν

of good

Genitive

attributive genitive

καλός: 'good, noble'; the recurring 'good works' theme (v.7) returns as the goal of redemption.

ἔργων

works

Genitive

objective genitive (the object of the zeal)

ἔργον: 'work, deed'; the purified people are passionate for good works — the chapter's ethics rooted in the cross.

15 Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

Declare these things; exhort and reprove with all authority. Let no one disregard you.

CLOSING CHARGE TO TITUS **ASYNDETON** The section closes as it opened, with λάλει: three imperatives (speak, exhort, reprove) sum up Titus's task, to be carried out with full authority, sealed by a command that he not be despised.

Ταῦτα

these things

Accusative

direct object of the imperatives

οὗτος: 'this'; neuter pl., summing up the whole instruction of the chapter.

λάλει

speak/declare

Pres Act Impv 2 Sg · λαλέω

main verb (command)

→ customary present (ongoing ministry)

λαλέω: 'speak'; the same verb that opened the section (v.1), forming an inclusio.

καὶ

and

coordinating conjunction

παρακάλει

exhort

Pres Act Impv 2 Sg · παρακαλέω

main verb (command, coordinate)

→ customary present

παρακαλέω: 'exhort, encourage, urge'; the positive appeal (cf. v.6).

καὶ

and

coordinating conjunction

ἔλεγχε

reprove/rebuke

Pres Act Impv 2 Sg · ἐλέγχω

main verb (command, coordinate)

→ customary present

ἐλέγχω: 'expose, convict, reprove'; the corrective side of ministry (cf. 1:9, 13), balancing the exhortation.

μετά

with

*preposition + genitive
(manner/accompaniment)*

πάσης

all

Genitive

attributive adjective

ἐπιταγῆς

authority/command

Genitive

object of μετά (manner: 'with all authority')

ἐπιταγή: 'command, authority, injunction'; Titus speaks not on his own warrant but with full commissioned authority.

μηδείς

no one

Nominative

subject of περιφρονεῖτω

μηδείς: 'no one'; the negative subject of a third-person imperative.

σου

you

Genitive

genitive object of περιφρονεῖτω (verb takes genitive)

περιφρονεῖτω

let him disregard

Pres Act Impv 3 Sg · περιφρονέω

third-person imperative (prohibition with μηδείς)

→ customary present (no settled disdain to be allowed)

περιφρονέω: 'look down on, despise, disregard' (περί + φρονέω, 'think around/past'); akin to the charge to Timothy not to let his youth be despised (1 Tim 4:12); NT hapax.

On the text. The Greek follows the standard critical text of Titus 2, 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, accentuation, and paragraphing are editorial and conventional. The chapter has fifteen verses; none is bracketed or omitted in the critical text.

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.