

Titus 1:1 .

.	Greek	Strong's	Origin
Paul,	Παῦλος (paulos)	3972: (Sergius) Paulus (a Rom. proconsul), also Paul (an apostle)	of Latin origin
a bond-servant	δοῦλος (doulos)	1401: a slave	of uncertain derivation
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and an apostle	ἀπόστολος (apostolos)	652: a messenger, one sent on a mission, an apostle	from apostelló
of Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ,	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
for the faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
of those chosen	ἐκλεκτῶν (eklektōn)	1588: select, by impl. favorite	from eklegó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and the knowledge	ἐπίγνωσιν (epignōsin)	1922: recognition, knowledge	from epiginóskó
of the truth	ἀληθείας (alētheias)	225: truth	from aléthés
which is according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to godliness,	εὐσέβειαν (eusebeian)	2150: piety	from eusebés

KJV Lexicon

παυλος **noun - nominative singular masculine**

Paulos **pow'-los**: Paulus, the name of a Roman and of an apostle -- Paul, Paulus.

δουλος **noun - nominative singular masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

αποστολος **noun - nominative singular masculine**

apostolos **ap-os'-tol-os**: a delegate; specially, an ambassador of the Gospel; officially a commissioner of Christ (apostle) (with miraculous powers) -- apostle, messenger, he that is sent.

δε **conjunction**

de **deh**: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ιησου **noun - genitive singular masculine**

iesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

κατα **preposition**

kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

πιστιν **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

εκλεκτων **adjective - genitive plural masculine**

eklektos **ek-lek-tos'**: select; by implication, favorite -- chosen, elect.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐπιγνωσιν **noun - accusative singular feminine**
epignosis ep-ig'-no-sis: recognition, i.e. (by implication) full discernment,
 acknowledgement -- (ac-)knowledge(-ing, -ment).

αληθείας **noun - genitive singular feminine**
aletheia al-ay'-thi-a: truth -- true, truly, truth, verity.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

κατ **preposition**
kata kat-ah': (prepositionally) down (in place or time), in varied relations

ευσεβειαν **noun - accusative singular feminine**
eusebeia yoo-seb'-i-ah: piety; specially, the gospel scheme -- godliness, holiness.

Titus 1:2 .

.	Greek	Strong's	Origin
in the hope	ἐλπίδι (elpidi)	1680: expectation, hope	from the same as elpizó
of eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aión
life,	ζωῆς (zōēs)	2222: life	from zaó
which	ἣν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
God,	θεὸς (theos)	2316: God, a god	of uncertain origin
who cannot lie,	ἄψευδής (apseudēs)	893: free from falsehood	from alpha (as a neg. prefix) and pseudés
promised	ἐπηγγείλατο (epēngeilato)	1861: to proclaim, to promise	from epi and aggeló
long ages	χρόνων (chronōn)	5550: time	a prim. word

ago,

πρὸ
(pro)

4253: before

a prim. preposition

KJV Lexicon

ἐπὶ **preposition**

epi ep-ee': meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ἐλπίδι **noun - dative singular feminine**

elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

ζωῆς **noun - genitive singular feminine**

zoe dzo-ay': life -- life(-time).

αἰωνίου **adjective - genitive singular feminine**

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

ἣν **relative pronoun - accusative singular feminine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐπηγγείλατο **verb - aorist middle deponent indicative - third person singular**

epaggello ep-ang-el'-lo: to announce upon (reflexively), i.e. (by implication) to engage to do something, to assert something respecting oneself -- profess, (make) promise.

ὁ **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ἄψευδης **adjective - nominative singular masculine**

apseudes aps-yoo-dace': veracious -- that cannot lie.

θεός **noun - nominative singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

προ **preposition**

pro pro: fore, i.e. in front of, prior (figuratively, superior) to -- above, ago, before, or ever. In the comparative, it retains the same significations.

χρονων **noun - genitive plural masculine**

chronos khron'-os: a space of time or interval; by extension, an individual opportunity; by implication, delay -- + years old, season, space, (often-)time(-s), (a) while.

αιωνιων **adjective - genitive plural masculine**

aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

Titus 1:3 .

.	Greek	Strong's	Origin
but at the proper	ἰδίῳις (idiois)	2398: one's own, distinct	a prim. word
time	καιροῖς (kairois)	2540: time, season	a prim. word
manifested,	ἐφανερώσεν (ephanerōsen)	5319: to make visible, make clear	from phaneros
[even] His word,	λόγον (logon)	3056: a word (as embodying an idea), a statement, a speech	from legó
in the proclamation	κηρύγματι (kērugmati)	2782: a proclamation	from kērussó
with which	ὅ (o)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
I was entrusted	ἐπιστεύθην (episteuthēn)	4100: to believe, entrust	from pistis
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to the commandment	ἐπιταγὴν (epitagēn)	2003: a command	from epitassó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Savior,	σωτήρως (sōtēros)	4990: a savior, deliverer	from sózó

KJV Lexicon

εφανερωσεν **verb - aorist active indicative - third person singular**

phaneroo **fan-er-o'-o:** to render apparent -- appear, manifestly declare, (make) manifest (forth), shew (self).

δε **conjunction**

de **deh:** but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

καιροις **noun - dative plural masculine**

kairos **kahee-ros':** an occasion, i.e. set or proper time -- always, opportunity, (convenient, due) season, (due, short, while) time, a while.

ιδιοις **adjective - dative plural masculine**

idios **id'-ee-os:** pertaining to self, i.e. one's own; by implication, private or separate

τον **definite article - accusative singular masculine**

ho **ho:** the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογον **noun - accusative singular masculine**

logos **log'-os:** something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

αυτου **personal pronoun - genitive singular masculine**

autos **ow-tos':** the reflexive pronoun self, used of the third person, and (with the proper personal pronoun) of the other persons

εν **preposition**

en **en:** in, at, (up-)on, by, etc.

κηρυγματι **noun - dative singular neuter**

kerugma **kay'-roog-mah:** a proclamation (especially of the gospel; by implication, the gospel itself) -- preaching.

ο **relative pronoun - accusative singular neuter**

hos **hos:** the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐπιστευθῇν **verb - aorist passive indicative - first person singular**
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit;
 by implication, to entrust (especially one's spiritual well-being to Christ)

ἐγώ **personal pronoun - first person nominative singular**
ego eg-o': I, me.

κατά **preposition**
kata kat-ah': (prepositionally) down (in place or time), in varied relations

ἐπιταγήν **noun - accusative singular feminine**
epitage ep-ee-tag-ay': an injunction or decree; by implication, authoritativeness --
 authority, commandment.

τοῦ **definite article - genitive singular masculine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

σωτήρος **noun - genitive singular masculine**
soter so-tare': a deliverer, i.e. God or Christ -- saviour.

ἡμῶν **personal pronoun - first person genitive plural**
hemon hay-mone': of (or from) us -- our (company), us, we.

θεοῦ **noun - genitive singular masculine**
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,
 god(-ly, -ward).

Titus 1:4 .

.	Greek	Strong's	Origin
To Titus,	Τίτῳ (titō)	5103: Titus, a Christian	of Latin origin
my TRUE	γνησίῳ (gnēsiō)	1103: lawfully begotten, genuine	from ginomai
child	τέκνῳ (teknō)	5043: a child (of either sex)	from tikto
in a common	κοινῇν (koinēn)	2839: common	from sun
faith:	πίστιν (pistin)	4102: faith, faithfulness	from peithō
Grace	χάρις	5485: grace, kindness	a prim. word

	(charis)		
and peace	εἰρήνη (eirēnē)	1515:	of uncertain derivation, perhaps from eiró (to join): lit. or fig. peace, by impl. welfare
from God	θεοῦ (theou)	2316: God, a god	of uncertain origin
the Father	πατρός (patros)	3962: a father	a prim. word
and Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
our Savior.	σωτήρος (sōtēros)	4990: a savior, deliverer	from sózó

KJV Lexicon

ΤΙΤΩ **noun - dative singular masculine**
Titos tee'-tos: Titus, a Christian -- Titus.

γνησιω **adjective - dative singular neuter**
gnesios gnay'-see-os: legitimate (of birth), i.e. genuine -- own, sincerity, true.

ΤΕΚΝΩ **noun - dative singular neuter**
teknon tek'-non: a child (as produced) -- child, daughter, son.

κατά **preposition**
kata kat-ah': (prepositionally) down (in place or time), in varied relations

κοινῇν **adjective - accusative singular feminine**
koinos koy-nos': common, i.e. (literally) shared by all or several, or (ceremonially) profane -- common, defiled, unclean, unholy.

ΠΙΣΤΙΝ **noun - accusative singular feminine**
pistis pis'-tis: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

χαρις noun - nominative singular feminine

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

ελεος noun - nominative singular masculine

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

ειρηνη noun - nominative singular feminine

eirene i-ray'-nay: peace; by implication, prosperity -- one, peace, quietness, rest, + set at one again.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

πατρος noun - genitive singular masculine

pater pat-ayr': a father (literally or figuratively, near or more remote) -- father, parent.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

κυριου noun - genitive singular masculine

kurios koo'-ree-os: supreme in authority, i.e. (as noun) controller; by implication, Master (as a respectful title) -- God, Lord, master, Sir.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρος noun - genitive singular masculine

soter so-tare': a deliverer, i.e. God or Christ -- saviour.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

Titus 1:5 .

.	Greek	Strong's	Origin
For this		3778: this	probably from a redupl. of ho., used as a demonstrative pronoun
reason	χάριν (charin)	5484: in favor of, for the pleasure of	acc. of charis, used as preposition
I left	ἀπέλειπον (apeleipon)	620: to leave, leave behind	from apo and leipó
you in Crete,	Κρήτη (krētē)	2914: Crete, an island in the Mediterranean	of uncertain origin
that you would set in order	ἐπιδιορθώση (epidiorthōsē)	1930: to correct in addition	from epi and the same as diorthóma
what remains	λείποντα (leiponta)	3007: to leave, leave behind	a prim. verb
and appoint	καταστήσης (katastēsēs)	2525: to set in order, appoint	from kata and histémi
elders	πρεσβυτέρους (presbuterous)	4245: elder	a cptv. of presbus (an old man)
in every	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
city	πόλιν (polin)	4172: a city	a prim. word
as I directed	διεταξάμην (dietaxamēn)	1299: to arrange thoroughly, i.e. to charge, appoint	from dia and tassó
you,			

ΤΟΥΤΟΥ demonstrative pronoun - genitive singular neuter

toutou too'-too: of (from or concerning) this (person or thing) -- here(-by), him, it, + such manner of, that, thence(-forth), thereabout, this, thus.

χαριν adverb

charin khar'-in: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

κατελιπον verb - second aorist active indicative - first person singular

kataleipo kat-al-i'-po: to leave down, i.e. behind; by implication, to abandon, have remaining -- forsake, leave, reserve.

σε personal pronoun - second person accusative singular

se seh: thee -- thee, thou, thy house.

εν preposition

en en: in, at, (up-)on, by, etc.

κρητη noun - dative singular feminine

Krete kray'-tay: Crete, an island in the Mediterranean -- Crete.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

τα definite article - accusative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λειποντα verb - present active participle - accusative plural neuter

leipo li'-po: to leave, i.e. (intransitively or passively) to fail or be absent -- be destitute (wanting), lack.

επιδιορθωση verb - aorist middle subjunctive - second person singular

epidiorthoo ep-ee-dee-or-tho'-o: to straighten further, i.e. (figuratively) arrange additionally -- set in order.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καταστησης verb - aorist active subjunctive - second person singular

kathistemi kath-is'-tay-mee: to place down (permanently), i.e. (figuratively) to designate, constitute, convoy -- appoint, be, conduct, make, ordain, set.

κατα preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

πολιν noun - accusative singular feminine

polis pol'-is: a town (properly, with walls, of greater or less size) -- city.

πρεσβυτερος **adjective - accusative plural masculine**
presbuteros **pres-boo'-ter-os**: older; as noun, a senior; specially, an Israelite Sanhedrist (also figuratively, member of the celestial council) or Christian presbyter -- elder(-est), old.

ως **adverb**
hos **hoce**: which how, i.e. in that manner (very variously used, as follows)

εγω **personal pronoun - first person nominative singular**
ego **eg-o'**: I, me.

σοι **personal pronoun - second person dative singular**
soi **soy**: to thee -- thee, thine own, thou, thy.

διαταξαμην **verb - aorist middle indicative - first person singular**
diatasso **dee-at-as'-so**: to arrange thoroughly, i.e. (specially) institute, prescribe, etc. -- appoint, command, give, (set in) order, ordain.

Titus 1:6 .

.	Greek	Strong's	Origin
[namely], if	εἴ (ei)	1487: sometimes used with a command or as an indirect question, etc.)	a prim. particle; if, whether (a cond. part. introducing circumstances nec. for a given proposition to be true
any man	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
is above reproach,	ἀνέγκλητος (anenklētos)	410: not to be called to account, unprovable	from alpha (as a neg. prefix) and egkaleó
the husband	ἀνὴρ (anēr)	435: a man	a prim. word
of one	μιάς (mias)	1520: one	a primary number
wife,	γυναικὸς (gunaikos)	1135: a woman	a prim. word
having	ἔχων (echōn)	2192: to have, hold	a prim. verb
children	τέκνα (tekna)	5043: a child (of either sex)	from tikto

who believe,	πιστά (pista)	4103: faithful, reliable	from peithó
not accused	κατηγορία (katēgoria)	2724: an accusation	probably from katégoreó
of dissipation	ἄσωτίας (asōtias)	810: unsavedness, i.e. wastefulness	from alpha (as a neg. prefix) and sózō
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
rebellion.	ἀνυπότακτα (anupotakta)	506: not subject to rule	from alpha (as a neg. prefix) and hupotassó

KJV Lexicon

ει conditional

ei i: if, whether, that, etc. -- forasmuch as, if, that, (al-)though, whether.

τις indefinite pronoun - nominative singular masculine

tis tis: some or any person or object

εστιν verb - present indicative - third person singular

esti es-tee': he (she or it) is; also (with neuter plural) they are

ανεγκλητος adjective - nominative singular masculine

anegkletos an-eng'-klay-tos: unaccused, i.e. (by implication) irreproachable -- blameless.

μιας adjective - genitive singular feminine

heis hice: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

γυναικος noun - genitive singular feminine

gune goo-nay': a woman; specially, a wife -- wife, woman.

ανηρ noun - nominative singular masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

τεκνα noun - accusative plural neuter

teknon tek'-non: a child (as produced) -- child, daughter, son.

εχων verb - present active participle - nominative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

πιστα **adjective - accusative plural neuter**
pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

κατηγορια **noun - dative singular feminine**
kategoria **kat-ay-gor-ee'-ah**: a complaint (category), i.e. criminal charge -- accusation (-ed).

ασωτιας **noun - genitive singular feminine**
asotia **as-o-tee'-ah**: unsavedness, i.e. (by implication) profligacy -- excess, riot.

η **particle**
e **ay**: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

ανυποτακτα **adjective - accusative plural neuter**
anupotaktos **an-oo-pot'-ak-tos**: unsubdued, i.e. insubordinate (in fact or temper) -- disobedient, that is not put under, unruly.

Titus 1:7 .

.	Greek	Strong's	Origin
For the overseer	ἐπίσκοπον (episkopon)	1985: a superintendent, an overseer	from epi and skopos
must	δεῖ (dei)	1163: it is necessary	a form of deó
be above reproach	ἀνέγκλητον (anenklēton)	410: not to be called to account, unprovable	from alpha (as a neg. prefix) and egkaleó
as God's	θεοῦ (theou)	2316: God, a god	of uncertain origin
steward,	οἰκονόμον (oikonomon)	3623: the manager of a household	from oikos and nemó (to manage)
not self-willed,	αὐθάδη (authadē)	829: self-pleasing	from autos and the same as hédoné

not quick-tempered,	ὀργίλον (orgilon)	3711: inclined to anger, passionate	from orgé
not addicted to wine,	πάροινον (paroinon)	3943: given to wine, drunken	from para and oinos
not pugnacious,	πλήκτην (plēktēn)	4131: a striker	from pléssó
not fond of sordid gain,	αἰσχροκερδῇ (aischrokerdē)	146: greedy of base gain	from aischros and kerdos

KJV Lexicon

δει **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

γαρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

τον **definite article - accusative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

επισκοπον **noun - accusative singular masculine**

episkopos ep-is'-kop-os: a superintendent, i.e. Christian officer in genitive case charge of a (or the) church -- bishop, overseer.

ανεγκλητον **adjective - accusative singular masculine**

anegkletos an-eng'-klay-tos: unaccused, i.e. (by implication) irreproachable -- blameless.

ειναι **verb - present infinitive**

einai i'-nahee: to exist -- am, was, come, is, lust after, please well, there is, to be, was.

ως **adverb**

hos hoce: which how, i.e. in that manner (very variously used, as follows)

θεου **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God,

god(-ly, -ward).

οικονομον **noun - accusative singular masculine**

oikonomos **oy-kon-om'-os**: a house-distributor (i.e. manager), or overseer, i.e. an employee in that capacity; by extension, a fiscal agent (treasurer); figuratively, a preacher (of the Gospel) -- chamberlain, governor, steward.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αυθαδη **adjective - accusative singular masculine**

authades **ow-thad'-ace**: self-pleasing, i.e. arrogant -- self-willed.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οργιλον **adjective - accusative singular masculine**

orgilos **org-ee'-los**: irascible -- soon angry.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

παροινον **adjective - accusative singular masculine**

paroinos **par'-oy-nos**: staying near wine, i.e. tippling (a toper) -- given to wine.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

πληκτην **noun - accusative singular masculine**

plektes **plake'-tace**: a smiter, i.e. pugnacious (quarrelsome) -- striker.

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αισχροκερδη **adjective - accusative singular masculine**

aischrokerdes **ahee-skhhrok-er-dace'**: sordid -- given to (greedy of) filthy lucre.

Titus 1:8 .

.	Greek	Strong's	Origin
but hospitable,	φιλόξενον (philoxenon)	5382: loving strangers	from philos and xenos

loving what is good,	φιλάγαθον (philagathon)	5358: loving that which is good	from philos and agathos
sensible,	σώφρονα (sōphrona)	4998: of sound mind, self-controlled	from the same as sózó and from phrén
just,	δίκαιον (dikaion)	1342: correct, righteous, by impl. innocent	from diké
devout,	ὅσιον (osion)	3741: righteous, pious, holy	a prim. word
self-controlled,	ἐγκρατῆ (enkratē)	1468: strong, master of, self-controlled	from en and kratos

KJV Lexicon

αλλα **conjunction**

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

φιλοξενον **adjective - accusative singular masculine**

philoxenos fil-ox'-en-os: fond of guests, i.e. hospitable -- given to (lover of, use) hospitality.

φιλαγαθον **adjective - accusative singular masculine**

philagathos fil-ag'-ath-os: fond to good, i.e. a promoter of virtue -- love of good men.

σωφρονα **adjective - accusative singular masculine**

sophron so'-frone: safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion) -- discreet, sober, temperate.

δικαιον **adjective - accusative singular masculine**

dikaios dik'-ah-yos: equitable (in character or act); by implication, innocent, holy (absolutely or relatively) -- just, meet, right(-eous).

οσιον **adjective - accusative singular masculine**

hosios hos'-ee-os: holy, mercy, shalt be.

εγκρατη **adjective - accusative singular masculine**

egkrates eng-krat-ace': strong in a thing (masterful), i.e. (figuratively and reflexively) self-controlled (in appetite, etc.) -- temperate.

Titus 1:9 .

.	Greek	Strong's	Origin
holding fast	ἀντεχόμενον (antechomenon)	472: to hold against, i.e. to hold firmly to	from anti and echó
the faithful	πιστοῦ (pistou)	4103: faithful, reliable	from peithó
word	λόγου (logou)	3056: a word (as embodying an idea), a statement, a speech	from legó
which is in accordance	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
with the teaching,	διδασχὴν (didachēn)	1322: doctrine, teaching	from didaskó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that he will be able	δυνατὸς (dunatos)	1415: strong, mighty, powerful	from dunamai
both	καὶ (kai)	2532: and, even, also	a prim. conjunction
to exhort	παρακαλεῖν (parakalein)	3870: to call to or for, to exhort, to encourage	from para and kaleó
in sound	ὑγιαίνουση (ugiainousē)	5198: to be sound, healthy	from hugiés
doctrine	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos
and to refute	ἐλέγχειν (elenchein)	1651: to expose, convict, reprove	a prim. verb
those	τοῦ (tou)	3588: the	the def. art.
who contradict.	ἀντιλέγοντας (antilegontas)	483: to speak against, hence to contradict, oppose	from anti and legó

KJV Lexicon

αντεχομενον **verb - present middle or passive deponent participle - accusative singular masculine**
antechomai **an-tekh'-om-ahee**: to hold oneself opposite to, i.e. (by implication) adhere to; by extension to care for -- hold fast, hold to, support.

του **definite article - genitive singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κατα **preposition**
kata **kat-ah'**: (prepositionally) down (in place or time), in varied relations

την **definite article - accusative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδαχην **noun - accusative singular feminine**
didache **did-akh-ay'**: instruction (the act or the matter) -- doctrine, hath been taught.

πιστου **adjective - genitive singular masculine**
pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

λογου **noun - genitive singular masculine**
logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

δυνατος **adjective - nominative singular masculine**
dunatos **doo-nat-os'**: powerful or capable; neuter possible -- able, could, (that is) mighty (man), possible, power, strong.

η **verb - present subjunctive - third person singular**
o **o**: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαλειν verb - present active infinitive

parakaleo par-ak-al-eh'-o: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

εν preposition

en en: in, at, (up-)on, by, etc.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλια noun - dative singular feminine

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine, learning, teaching.

τη definite article - dative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υγιαινουση verb - present active participle - dative singular feminine

hugiaino hoog-ee-ah'-ee-no: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τους definite article - accusative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αντιλεγοντας verb - present active participle - accusative plural masculine

antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

ελεγχειν verb - present active infinitive

elegcho el-eng'-kho: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

Titus 1:10 .

.

.	Greek	Strong's	Origin
For there are many	πολλοὶ (polloi)	4183: much, many	a prim. word
rebellious men,	ἀνυπότακτοι (anupotakttoi)	506: not subject to rule	from alpha (as a neg. prefix) and hupotassó
empty talkers	ματαιολόγοι (mataiologoi)	3151: talking idly	from mataios and legó
and deceivers,	φρεναπάται (phrenapatai)	5423: self-deceiving	from phrén and apaté
especially	μάλιστα (malista)	3122: most	superl. of a prim. adverb mala (very)
those	οἱ (oi)	3588: the	the def. art.
of the circumcision,	περιτομῆς (peritomēs)	4061: circumcision	from peritemnó

KJV Lexicon

ΕΙΣΙΝ **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

γὰρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

πολλοὶ **adjective - nominative plural masculine**

polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times), plenteous, sore, straitly.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀνυπότακτοι **adjective - nominative plural masculine**

anupotaktos **an-oo-pot'-ak-tos**: unsubdued, i.e. insubordinate (in fact or temper) -- disobedient, that is not put under, unruly.

ματαιολογοι **adjective - nominative plural masculine**
mataiologos **mat-ah-yol-og'-os**: an idle (i.e. senseless or mischievous) talker, i.e. a wrangler
-- vain talker.

και **conjunction**
kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

φρεναπαται **noun - nominative plural masculine**
phrenapates **fren-ap-at'-ace**: a mind-misleader, i.e. seducer -- deceiver.

μαλιστα **adverb**
malista **mal'-is-tah**: (adverbially) most (in the greatest degree) or particularly -- chiefly,
most of all, (e-)specially.

οι **definite article - nominative plural masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

εκ **preposition**
ek **ek**: a primary preposition denoting origin (the point whence action or motion
proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

περιτομης **noun - genitive singular feminine**
peritome **per-it-om-ay'**: circumcision (the rite, the condition or the people, literally or
figuratively) -- circumcised, circumcision.

Titus 1:11 .

.	Greek	Strong's	Origin
who	οὗς (ous)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
must	δεῖ (dei)	1163: it is necessary	a form of deó
be silenced	ἐπιστομίζειν (epistomizein)	1993: to stop the mouth	from epi and stoma
because	οἵτινες (oitines)	3748: whoever, anyone who	from hos, and tis
they are upsetting	ἀνατρέπουσιν (anatrepousin)	396: to overturn, destroy	from ana and the same as tropé

whole	ὅλους (olous)	3650: whole, complete	a prim. word
families,	οἴκους (oikous)	3624: a house, a dwelling	a prim. word
teaching	διδάσκοντες (didaskontes)	1321: to teach	a redupl. caus. form of daó (to learn)
things	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
they should	δεῖ (dei)	1163: it is necessary	a form of deó
not [teach] for the sake	χάριν (charin)	5484: in favor of, for the pleasure of	acc. of charis, used as preposition
of sordid	αἰσχροῦ (aischrou)	150: shameful	from the same as aischunó
gain.	κέρδους (kerdous)	2771: gain	a prim. word

KJV Lexicon

ους **relative pronoun - accusative plural masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

δει **verb - present impersonal active indicative - third person singular**

dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behoved, be meet, must (needs), (be) need(-ful), ought, should.

επιστομιζειν **verb - present active infinitive**

epistomizo ep-ee-stom-id'-zo: to put something over the mouth, i.e. (figuratively) to silence -- stop mouths.;

οιτινες **relative pronoun - nominative plural masculine**

hostis hos'-tis: which some, i.e. any that; also (definite) which same

ολους adjective - accusative plural masculine holos hol'-os: whole or all, i.e. complete (in extent, amount, time or degree), especially (neuter) as noun or adverb -- all, altogether, every whit, + throughout, whole.
οικους noun - accusative plural masculine oikos oy'-kos: a dwelling (more or less extensive, literal or figurative); by implication, a family (more or less related, literally or figuratively) -- home, house(-hold), temple.
ανατρεπουσιν verb - present active indicative - third person anatrepo an-at-rep'-o: to overturn (figuratively) -- overthrow, subvert.
διδασκοντες verb - present active participle - nominative plural masculine didasko did-as'-ko: to teach (in the same broad application) -- teach.
α relative pronoun - accusative plural neuter hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.
μη particle - nominative me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.
δει verb - present impersonal active indicative - third person singular dei die: also deon deh-on'; neuter active participle of the same; both used impersonally; it is (was, etc.) necessary (as binding) -- behaved, be meet, must (needs), (be) need(-ful), ought, should.
αισχρου adjective - genitive singular neuter aischros ahee-skhros': shameful, i.e. base (specially, venal) -- filthy.
κερδους noun - genitive singular neuter kerdos ker'-dos: gain (pecuniary or genitive case) -- gain, lucre.
χαριν adverb charin khar'-in: through favor of, i.e. on account of -- be-(for) cause of, for sake of, +...fore, reproachfully.

Titus 1:12 .

.	Greek	Strong's	Origin
One	τις (tis)	5100: a certain one, someone, anyone	a prim. enclitic indef. pronoun
of themselves,	αὐτῶν (autōn)	846: (1) self (emphatic) (2) he, she, it (used for the third pers. pron.) (3) the same	an intensive pronoun, a prim. word

a prophet	προφήτης (prophētēs)	4396: a prophet (an interpreter or forth-teller of the divine will)	from a comp. of pro and phēmi
of their own,	ἴδιος (idios)	2398: one's own, distinct	a prim. word
said,		3004: to say	a prim. verb
"Cretans	Κρηῆτες (krētes)	2912: a Cretan	from Krété
are always	ἀεὶ (aei)	104: ever, unceasingly	of uncertain origin
liars,	ψεῦσται (pseustai)	5583:	a liar
evil	κακά (kaka)	2556: bad, evil	a prim. word
beasts,	θηρία (thēria)	2342: a wild beast	dim. form of the same as théra
lazy	ἀργαί (argai)	692: inactive, idle	from alpha (as a neg. prefix) and ergon
gluttons."	γαστέρες (gasteres)	1064: the belly	of uncertain origin

KJV Lexicon

ΕΙΠΕΝ **verb - second aorist active indicative - third person singular**

epo **ep'-o**: to speak or say (by word or writing) -- answer, bid, bring word, call, command, grant, say (on), speak, tell.

τις **indefinite pronoun - nominative singular masculine**

tis **tis**: some or any person or object

ἐξ **preposition**

ek **ek**: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

αὐτῶν	personal pronoun - genitive plural masculine
autos ow-tos' :	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
ἰδιος	adjective - nominative singular masculine
idios id'-ee-os :	pertaining to self, i.e. one's own; by implication, private or separate
αὐτῶν	personal pronoun - genitive plural masculine
autos ow-tos' :	the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons
προφήτης	noun - nominative singular masculine
prophetes prof-ay'-tace :	a foreteller (prophet); by analogy, an inspired speaker; by extension, a poet -- prophet.
κρητες	noun - nominative plural masculine
Kres krace :	a Cretan, i.e. inhabitant of Crete -- Crete, Cretian.
αἰ	adverb
aei ah-eye' :	ever,by qualification regularly; by implication, earnestly; --always, ever.
ψευσται	noun - nominative plural masculine
pseustes psyoos-tace' :	a falsifier -- liar.
κακα	adjective - nominative plural neuter
kakos kak-os' :	worthless (intrinsically, such), i.e. (subjectively) depraved, or (objectively) injurious -- bad, evil, harm, ill, noisome, wicked.
θηρια	noun - nominative plural neuter
therion thay-ree'-on :	a dangerous animal -- (venomous, wild) beast.
γαστερες	noun - nominative plural feminine
gaster gas-tare' :	the stomach; by analogy, the matrix; figuratively, a gourmand -- belly, + with child, womb.
αργαι	adjective - nominative plural feminine
argos ar-gos' :	inactive, i.e. unemployed; (by implication) lazy, useless -- barren, idle, slow.

Titus 1:13 .

.	Greek	Strong's	Origin
This	αὕτη (autē)	3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
testimony	μαρτυρία	3141: testimony	from martureó

	(marturia)		
is TRUE.	ἀληθής (alēthēs)	227: true.	from alpha (as a neg. prefix) and léthó = lanthanó (to escape notice)
For this	ἧν (ēn)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
reason	αἰτίαν (aitian)	156: cause, reason	from aiteó
reprove	ἐλέγχε (elenche)	1651: to expose, convict, reprove	a prim. verb
them severely	ἀποτόμως (apotomōs)	664: abruptly, curtly	adverb from apo and temnó (to cut)
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may be sound	ὑγιαίνωσιν (ugiainōsin)	5198: to be sound, healthy	from hugiēs
in the faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó

KJV Lexicon

η definite article - nominative singular feminine

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μαρτυρία noun - nominative singular feminine

marturia **mar-too-ree'-ah**: evidence given (judicially or genitive case) -- record, report, testimony, witness.

αυτη demonstrative pronoun - nominative singular feminine

houtos **hoo'-tos**: the he (she or it), i.e. this or that (often with article repeated) -- he (it was that), hereof, it, she, such as, the same, these, they, this (man, same, woman), which, who.

εστιν verb - present indicative - third person singular

esti **es-tee'**: he (she or it) is; also (with neuter plural) they are

αληθης **adjective - nominative singular feminine**
alethes **al-ay-thace'**: true (as not concealing) -- true, truly, truth.

δι **preposition**
dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ην **relative pronoun - accusative singular feminine**
hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

αιτιαν **noun - accusative singular feminine**
aitia **ahee-tee'-a**: a cause (as if asked for), i.e. (logical) reason (motive, matter), (legal) crime (alleged or proved) -- accusation, case, cause, crime, fault, (wh-)ere(-fore).

ελεγχε **verb - present active imperative - second person singular**
elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

αυτους **personal pronoun - accusative plural masculine**
autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αποτομως **adverb**
apotomos **ap-ot-om'-oce**: abruptly, i.e. peremptorily -- sharply(-ness).

ινα **conjunction**
hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

υγιαινωσιν **verb - present active subjunctive - third person**
hugiaino **hoog-ee-ah'-ee-no**: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

Titus 1:14 .

■			
.	Greek	Strong's	Origin

not paying attention	προσέχοντες (prosechontes)	4337: to hold to, turn to, attend to	from pros and echó
to Jewish	Ἰουδαϊκοῖς (ioudaikois)	2451: Jewish	from Ioudaios
myths	μύθοις (muthois)	3454: a speech, story, i.e. a fable	a prim. word
and commandments	ἐντολαῖς (entolais)	1785: an injunction, order, command	from entellomai
of men	ἀνθρώπων (anthrōpōn)	444: a man, human, mankind	probably from anér and óps (eye, face)
who turn away	ἀποστρεφομένων (apostrephomenōn)	654: to turn away, turn back	from apo and strephó
from the truth.	ἀλήθειαν (alētheian)	225: truth	from aléthés

KJV Lexicon

μη **particle - nominative**

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

προσεχοντες **verb - present active participle - nominative plural masculine**

prosecho pros-ekh'-o: (give) attend(-ance, -ance at, -ance to, unto), beware, be given to, give (take) heed (to unto); have regard.

ιουδαικοις **adjective - dative plural masculine**

Ioudaikos ee-oo-dah-ee-kos': Judaic, i.e. resembling a Judaeen -- Jewish.

μυθοις **noun - dative plural masculine**

muthos moo'-thos: a tale, i.e. fiction (myth) -- fable.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

εντολαις **noun - dative plural feminine**

entole **en-tol-ay'**: injunction, i.e. an authoritative prescription -- commandment, precept.

ανθρωπων **noun - genitive plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

αποστρεφωμενων **verb - present middle passive - genitive plural masculine**

apostrepho **ap-os-tref'-o**: to turn away or back -- bring again, pervert, turn away (from).

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αληθειαν **noun - accusative singular feminine**

aletheia **al-ay'-thi-a**: truth -- true, truly, truth, verity.

Titus 1:15 .

.	Greek	Strong's	Origin
To the pure,	καθαρά (kathara)	2513: clean (adjective)	a prim. word
all things	πάντα (panta)	3956: all, every	a prim. word
are pure;	καθαροῖς (katharois)	2513: clean (adjective)	a prim. word
but to those	τοῖς (tois)	3588: the	the def. art.
who are defiled	μεμιαμμένοις (memiammenois)	3392: to stain, defile	a prim. verb
and unbelieving,	ἀπίστοις (apistois)	571: incredible, unbelieving	from alpha (as a neg. prefix) and pistos
nothing	οὐδὲν (ouden)	3762: no one, none	from oude and heis
is pure,	καθαρόν (katharon)	2513: clean (adjective)	a prim. word
but both	καὶ (kai)	2532: and, even, also	a prim. conjunction
their mind	νοῦς (nous)	3563: mind, understanding, reason	contr. of a prim. word noos (mind)

and their conscience	συνείδησις (suneidēsis)	4893: consciousness, spec. conscience	from suneidon
are defiled.	μεμΐανται (memiantai)	3392: to stain, defile	a prim. verb

KJV Lexicon

παντα **adjective - nominative plural neuter**

pas pas: apparently a primary word; all, any, every, the whole

μεν **particle**

men men: indicative of affirmation or concession (in fact); usually followed by a contrasted clause (this one, the former, etc.)

καθαρα **adjective - nominative plural neuter**

katharos kath-ar-os': clean -- clean, clear, pure.

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καθαροις **adjective - dative plural masculine**

katharos kath-ar-os': clean -- clean, clear, pure.

τοις **definite article - dative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

μεμιασμενοις **verb - perfect passive participle - dative plural masculine**

miaino me-ah'-ee-no: to sully or taint, i.e. contaminate (ceremonially or morally) -- defile.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απιστοις **adjective - dative plural masculine**

apistos ap'-is-tos: (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing)

οὐδεν **adjective - nominative singular neuter**

oudeis **oo-dice'**: not even one (man, woman or thing), i.e. none, nobody, nothing -- any (man), aught, man, neither any (thing), never (man), no (man), none (+ of these things), not (any, at all, -thing), nought.

καθαρον **adjective - nominative singular neuter**

katharos **kath-ar-os'**: clean -- clean, clear, pure.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

μεμιανται **verb - perfect passive indicative - third person singular**

miaino **me-ah'-ee-no**: to sully or taint, i.e. contaminate (ceremonially or morally) -- defile.

αυτων **personal pronoun - genitive plural masculine**

autos **ow-tos'**: the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

vous **noun - nominative singular masculine**

nous **nooce**: the intellect, i.e. mind (divine or human; in thought, feeling, or will); by implication, meaning -- mind, understanding.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η **definite article - nominative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

συνειδησις **noun - nominative singular feminine**

suneidesis **soon-i'-day-sis**: co-perception, i.e. moral consciousness -- conscience.

Titus 1:16 .

.	Greek	Strong's	Origin
They profess	ὁμολογοῦσιν	3670: to speak the same, to	from homologos (of one mind)

	(omologousin)	agree	
to know		3609a: to have seen or perceived, hence to know	perf. of eidon
God,	θεὸν (theon)	2316: God, a god	of uncertain origin
but by [their] deeds	ἔργοις (ergois)	2041: work	from a prim. verb erdó (to do)
they deny	ἄρνούνται (arnountai)	720: to deny, say no	of uncertain origin
[Him], being		1510: I exist, I am	a prol. form of a prim. and defective verb
detestable	βδελυκτοὶ (bdeluktoi)	947: detestable	from bdelussomai
and disobedient	ἄπειθεῖς (apeitheis)	545: disobedient	from alpha (as a neg. prefix) and peithó
and worthless	ἄδόκιμοι (adokimoi)	96b: not standing the test, rejected	from alpha (as a neg. prefix) and dokimos
for any	πάν (pan)	3956: all, every	a prim. word
good	ἀγαθόν (agathon)	18: good	of uncertain origin
deed.	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

θεὸν **noun - accusative singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ομολογουσιν **verb - present active indicative - third person**

homologeō **hom-ol-og-eh'-o**: to assent, i.e. covenant, acknowledge -- con-(pro-)fess,

confession is made, give thanks, promise.

ειδέναι verb - perfect active middle or passive deponent

eido i'-do: to see; by implication, (in the perfect tense only) to know

τοῖς definite article - dative plural neuter

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

δε conjunction

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ἐργοῖς noun - dative plural neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ἀρνούνται verb - present middle or passive deponent indicative - third person

arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

βδελυκτοὶ adjective - nominative plural masculine

bdeluktos bdel-ook-tos': detestable, i.e. (specially) idolatrous -- abominable.

ὄντες verb - present participle - nominative plural masculine

on oan: being -- be, come, have.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἀπειθεῖς adjective - nominative plural masculine

apeithes ap-i-thace': unpersuadable, i.e. contumacious -- disobedient.

καὶ conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

πᾶν adjective - accusative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

ἐργον noun - accusative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ἀγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ἀδοκιμοὶ adjective - nominative plural masculine

adokimos **ad-ok'-ee-mos**: unapproved, i.e. rejected; by implication, worthless (literally or morally) -- castaway, rejected, reprobate.

Titus 2:1 .

.	Greek	Strong's	Origin
But as for you, speak	λάλει (lalei)	2980: to talk	from lalos (talkative)
the things which	ᾧ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
are fitting	πρέπει (prepei)	4241: to be fitting, proper, suitable	a prim. verb
for sound	ὑγιαίνουση (ugiainousē)	5198: to be sound, healthy	from hugiēs
doctrine.	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos

KJV Lexicon

συ **personal pronoun - second person nominative singular**
su soo: the person pronoun of the second person singular thou -- thou.

δε **conjunction**
de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

λαλει **verb - present active imperative - second person singular**
laleo lal-eh'-o: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

α **relative pronoun - accusative plural neuter**
hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

πρεπει **verb - present impersonal active indicative - third person singular**
prepo prep'-o: to tower up (be conspicuous), i.e. (by implication) to be suitable or proper

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υγιαinouση verb - present active participle - dative singular feminine

hugaiino hoog-ee-ah'-ee-no: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

διδασκαλια noun - dative singular feminine

didaskalia did-as-kal-ee'-ah: instruction (the function or the information) -- doctrine, learning, teaching.

Titus 2:2 .

.	Greek	Strong's	Origin
Older men	πρεσβύτας (presbutas)	4246: an old man	from the same as presbuteros
are to be temperate,	νηφαλίους (nēphalious)	3524: sober	from néphó
dignified,	σεμνούς (semnous)	4586: reverend, i.e. venerable, spec. serious	from sebo
sensible,	σώφρονας (sōphronas)	4998: of sound mind, self- controlled	from the same as sózō and from phrén
sound	ύγιαίνοντας (ugiainontas)	5198: to be sound, healthy	from hugiés
in faith,	πίστει (pistei)	4102: faith, faithfulness	from peithó
in love,	ἀγάπη (agapē)	26: love, goodwill	from agapaó
in perseverance.	ύπομονή (upomonē)	5281: a remaining behind, a patient enduring	from hupomenó

πρεσβυτας **noun - accusative plural masculine**
presbutes **pres-boo'-tace**: an old man -- aged (man), old man.

νηφαλεους **adjective - accusative plural masculine**
nephaleos **nay-fal'-eh-os**: sober, i.e. (figuratively) circumspect -- sober.

ειναι **verb - present infinitive**
einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

σεμνους **adjective - accusative plural masculine**
semnos **sem-nos'**: venerable, i.e. honorable -- grave, honest.

σωφρονας **adjective - accusative plural masculine**
sophron **so'-frone**: safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion) -- discreet, sober, temperate.

υγιαινωντας **verb - present active participle - accusative plural masculine**
hugiaino **hoog-ee-ah'-ee-no**: to have sound health, i.e. be well (in body); figuratively, to be uncorrupt (true in doctrine) -- be in health, (be safe and) sound, (be) whole(-some).

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

πιστει **noun - dative singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αγαπη **noun - dative singular feminine**
agape **ag-ah'-pay**: love, i.e. affection or benevolence; specially (plural) a love-feast -- (feast of) charity(-ably), dear, love.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

υπομονη **noun - dative singular feminine**
hupomone **hoop-on-on-ay'**: cheerful (or hopeful) endurance, constancy -- enduring, patience, patient continuance (waiting).

Titus 2:3 .

■			
.	Greek	Strong's	Origin

Older women	πρεσβύτιδας (presbutidas)	4247: an aged woman	fem. of presbutés
likewise	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
are to be reverent	ἱεροπρεπεῖς (ieroprepeis)	2412: reverent	from hieros and prepó
in their behavior,	καταστήματι (katastēmati)	2688: demeanor	from kathistēmi
not malicious gossips	διαβόλους (diabolous)	1228: slanderous, accusing falsely	from diaballó
nor		3366: but not, and not	from mé and de
enslaved	δεδουλωμένας (dedoulōmenas)	1402: to enslave, bring under subjection	from doulos
to much	πολλῶ (pollō)	4183: much, many	a prim. word
wine,	οἶνω (oinō)	3631: wine	a prim. word
teaching what is good,	καλοδιδασκάλους (kalodidaskalous)	2567: a teacher of good	from kalos and didaskalos

KJV Lexicon

πρεσβυτιδας **noun - accusative plural feminine**
presbutis pres-boo'-tis: an old woman -- aged woman.

ὡσαυτως **adverb**
hosautos ho-sow'-toce: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

εν **preposition**
en en: in, at, (up-)on, by, etc.

καταστηματι **noun - dative singular neuter**
katastema **kat-as'-tay-mah**: a position or condition, i.e. (subjectively) demeanor -- behaviour.

ιεροπρεπεις **adjective - accusative plural feminine**
hieroprepes **hee-er-op-rep-ace'**: reverent -- as becometh holiness.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

διαβολους **adjective - accusative plural feminine**
diabolos **dee-ab'-ol-os**: a traducer; specially, Satan -- false accuser, devil, slanderer.

μη **particle - nominative**
me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

οινω **noun - dative singular masculine**
oinos **oy'-nos**: wine -- wine.

πολλω **adjective - dative singular masculine**
polus **pol-oos'**: abundant, altogether, common, far (passed, spent), (be of a) great (age, deal, -ly, while), long, many, much, oft(-en (-times)), plenteous, sore, straitly.

δεδουλωμενας **verb - perfect passive participle - accusative plural feminine**
doulouo **do-o-lo'-o**: to enslave -- bring into (be under) bondage, given, become (make) servant.

καλοδιδασκαλους **adjective - accusative plural feminine**
kalodidaskalos **kal-od-id-as'-kal-os**: a teacher of the right -- teacher of good things.

Titus 2:4 .

.	Greek	Strong's	Origin
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they may encourage	σωφρονίζωσιν (sōphronizōsin)	4994: to recall one to his senses, admonish	from sóphrón
the young women	νέας (neas)	3501b: young, new	a prim. word
to love their husbands,	φιλάνδρους (philandrous)	5362: loving men, (of a wife) loving her husband	from philos and anér

to love their
children,

φιλοτέκνους
(philoteknous)

5388: loving one's children

from philos and teknon

KJV Lexicon

ἵνα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

σωφρονιζωσιν **verb - present active subjunctive - third person**

sophronizo **so-fron-id'-zo**: to make of sound mind, i.e. (figuratively) to discipline or correct -- teach to be sober.

τας **definite article - accusative plural feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεας **adjective - accusative plural feminine**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

φιλανδρους **noun - accusative plural feminine**

philandros **fil'-an-dros**: fond of man, i.e. affectionate as a wife -- love their husbands.

ειναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

φιλοτεκνους **adjective - accusative plural feminine**

philoteknos **fil-ot'-ek-nos**: fond of one's children, i.e. maternal -- love their children.

Titus 2:5 .

.	Greek	Strong's	Origin
[to be] sensible,	σώφρονας (sōphronas)	4998: of sound mind, self-controlled	from the same as sózō and from phrén
pure,	ἀγνάς (agnas)	53: free from ceremonial defilement, holy, sacred	from the same as hagios

workers at home,	οἰκουροὺς (oikourgous)	3626: working at home	from oikos and ergon
kind,	ἀγαθὰς (agathas)	18: good	of uncertain origin
being subject	ὑποτασσομένας (upotassomenas)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to their own	ἰδίοις (idiois)	2398: one's own, distinct	a prim. word
husbands,	ἀνδράσιν (andrasin)	435: a man	a prim. word
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the word	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
will not be dishonored.	βλασφημῆται (blasphēmētai)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos

KJV Lexicon

σωφρονὰς **adjective - accusative plural feminine**

sophron **so'-frone**: safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion) -- discreet, sober, temperate.

αγνὰς **adjective - accusative plural feminine**

hagnos **hag-nos'**: clean, i.e. (figuratively) innocent, modest, perfect -- chaste, clean, pure.

οικουρους **adjective - accusative plural feminine**

oikouros **oy-koo-ros'**: be ware); a stayer at home, i.e. domestically inclined (a good housekeeper) -- keeper at home.

αγαθὰς **adjective - accusative plural feminine**

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

υποτασσομενας verb - present passive participle - accusative plural feminine

hupotasso hoop-ot-as'-so: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

τοις definite article - dative plural masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ιδιοις adjective - dative plural masculine

idios id'-ee-os: pertaining to self, i.e. one's own; by implication, private or separate

ανδρασιν noun - dative plural masculine

aner an'-ayr: a man (properly as an individual male) -- fellow, husband, man, sir.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος noun - nominative singular masculine

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

βλασφημηται verb - present passive subjunctive - third person singular

blasphemeo blas-fay-meh'-o: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

Titus 2:6 .

.	Greek	Strong's	Origin
Likewise	ὡσαύτως (ōsautōs)	5615: in like manner	adverb from hós and a derivation of autos
urge	παρακάλει (parakalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
the young men	νεωτέρους (neōterous)	3501b: young, new	a prim. word
to be sensible;	σωφρονεῖν (sōphronein)	4993: to be of sound mind, i.e. to be temperate	from sóphrón

KJV Lexicon

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νεωτερουσ **adjective - accusative plural masculine - comparative or contracted**

neos **neh'-os**: new, i.e. (of persons) youthful, or (of things) fresh; figuratively, regenerate -- new, young.

ωσαυτως **adverb**

hosautos **ho-sow'-toce**: as thus, i.e. in the same way -- even so, likewise, after the same (in like) manner.

παρακαλει **verb - present active imperative - second person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

σωφρονειν **verb - present active infinitive**

sophroneo **so-fron-eh'-o**: to be of sound mind, i.e. sane, (figuratively) moderate -- be in right mind, be sober (minded), soberly.

Titus 2:7 .

.	Greek	Strong's	Origin
in all things	πάντα (panta)	3956: all, every	a prim. word
show	παρεχόμενος (parechomenos)	3930: to furnish, to present	from para and echó
yourself	σεαυτὸν (seauton)	4572: of (to, for) yourself	refl. pronoun from su and autos
to be an example	τύπον (tupon)	5179b: the mark (of a blow), an impression, stamp (made by a die)	from tuptó
of good	καλῶν (kalōn)	2570: beautiful, good	a prim. word
deeds,	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
[with] purity		862b: incorruption	from alpha (as a neg. prefix) and phtheiró
in doctrine,	διδασκαλία (didaskalia)	1319: instruction (the function or the information)	from didaskalos
dignified,	σεμνότητα (semnotēta)	4587: seriousness	from semnos

KJV Lexicon

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

παντα **adjective - accusative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

σεαυτον **reflexive pronoun - second person accusative singular masculine**

seautou **seh-ow-too'**: respectively of (with, to) thyself -- thee, thine own self, (thou) thy(-self).

παρεχομενος **verb - present middle passive - nominative singular masculine**
parecho **par-ekh'-o**: to hold near, i.e. present, afford, exhibit, furnish occasion -- bring, do, give, keep, minister, offer, shew, + trouble.

τυπον **noun - accusative singular masculine**
tupos **too'-pos**: a die (as struck), i.e. (by implication) a stamp or scar; by analogy, a shape, i.e. a statue, (figuratively) style or resemblance; specially, a sampler (type), i.e. a model (for imitation) or instance (for warning) -- en-(ex-)ample, fashion, figure, form, manner, pattern, print.

καλων **adjective - genitive plural neuter**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εργων **noun - genitive plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τη **definite article - dative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλια **noun - dative singular feminine**
didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine, learning, teaching.

αδιαφθοριαν **noun - accusative singular feminine**
adiaphthoria **ad-ee-af-thor-ee'-ah**: incorruptibleness, i.e. (figuratively) purity (of doctrine) -- uncorruptness.

σεμνοτητα **noun - accusative singular feminine**
semnotes **sem-not'-ace**: venerableness, i.e. probity -- gravity, honesty.

αφθαρσιαν **noun - accusative singular feminine**
aphthrsia **af-thar-see'-ah**: incorruptibility; genitive, unending existence; (figuratively) genuineness -- immortality, incorruption, sincerity.

Titus 2:8 .

.	Greek	Strong's	Origin
sound	ὕγιῃ (ugîē)	5199: sound, whole, healthy	a prim. word
[in] speech	λόγον	3056: a word (as embodying	from legó

	(logon)	an idea), a statement, a speech	
which is beyond reproach,	ἀκατάγνωστον (akatagnōston)	176: not to be condemned, beyond reproach	from alpha (as a neg. prefix) and kataginóskó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that the opponent	ἐναντίας (enantias)	1727: opposite, fig. hostile, opposed	from en and antios (set against)
will be put to shame,	ἐντραπή (entrapē)	1788: to turn about, to reverence, to put to shame	from en and the same as tropé
having	ἔχων (echōn)	2192: to have, hold	a prim. verb
nothing	μηδέν (mēden)	3367: no one, nothing	from méde and heis
bad	φάυλον (phaulon)	5337: worthless, bad	a prim. word
to say	λέγειν (legein)	3004: to say	a prim. verb
about	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
us.			

KJV Lexicon

λογον **noun - accusative singular masculine**

logos log'-os: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

υγιη adjective - accusative singular masculine

hugies hoog-ee-ace': healthy, i.e. well (in body); figuratively, true (in doctrine) -- sound, whole.

ακαταγνωστον adjective - accusative singular masculine

akatagnostos ak-at-ag'-noce-tos: unblamable -- that cannot be condemned.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

ο definite article - nominative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εξ preposition

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

εναντιας adjective - genitive singular feminine

enantios en-an-tee'-os: opposite; figuratively, antagonistic -- (over) against, contrary.

εντραπη verb - second aorist passive subjunctive - third person singular

entrepo en-trep'-o: to invert, i.e. (figuratively and reflexively) in a good sense, to respect; or in a bad one, to confound -- regard, (give) reference, shame.

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

εχων verb - present active participle - nominative singular masculine

echo ekh'-o: (used in certain tenses only) a primary verb; to hold

περι preposition

peri per-ee': through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

λεγειν verb - present active infinitive

lego leg'-o: ask, bid, boast, call, describe, give out, name, put forth, say(-ing, on), shew, speak, tell, utter.

φαυλον adjective - accusative singular neuter

phaulos fow'-los: foul or flawed, i.e. (figuratively) wicked -- evil.

Titus 2:9 .

.	Greek	Strong's	Origin
[Urge] bondslaves	δούλους (doulous)	1401: a slave	of uncertain derivation
to be subject	ὑποτάσσεσθαι (upotassesthai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to their own	ἰδίοις (idiois)	2398: one's own, distinct	a prim. word
masters	δεσπόταις (despotais)	1203: lord, master	of uncertain origin
in everything,	παᾶσιν (pasin)	3956: all, every	a prim. word
to be well-pleasing,	εὐαρέστους (euarestous)	2101: well-pleasing	from eu and arestos (acceptable, pleasing); from areskó
not argumentative,	ἀντιλέγοντας (antilegontas)	483: to speak against, hence to contradict, oppose	from anti and legó

KJV Lexicon

δούλους **noun - accusative plural masculine**

doulos **doo'-los**: a slave (literal or figurative, involuntary or voluntary; frequently, therefore in a qualified sense of subjection or subserviency) -- bond(-man), servant.

ἰδίοις **adjective - dative plural masculine**

idios **id'-ee-os**: pertaining to self, i.e. one's own; by implication, private or separate

δεσποταῖς **noun - dative plural masculine**

despotes **des-pot'-ace**: an absolute ruler (despot) -- Lord, master.

ὑποτάσσεσθαι **verb - present middle middle or passive deponent**

hypotasso **hoop-ot-as'-so**: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

εν **preposition**
en en: in, at, (up-)on, by, etc.

πασιν **adjective - dative plural neuter**
pas pas: apparently a primary word; all, any, every, the whole

ευαρεστους **adjective - accusative plural masculine**
euarestos yoo-ar'-es-tos: fully agreeable -- acceptable(-ted), wellpleasing.

ειναι **verb - present infinitive**
einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

μη **particle - nominative**
me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

αντιλεγοντας **verb - present active participle - accusative plural masculine**
antilego an-til'-eg-o: to dispute, refuse -- answer again, contradict, deny, gainsay(-er), speak against.

Titus 2:10 .

.	Greek	Strong's	Origin
not pilfering,	νοσφιζομένους (nosphizomenous)	3557: to abandon, to set apart	from nosphi (apart)
but showing	ἐνδεικνυμένους (endeiknumenous)	1731: to indicate (by word or act), to prove	from en and deiknumi
all	πᾶσαν (pasan)	3956: all, every	a prim. word
good	ἀγαθήν (agathēn)	18: good	of uncertain origin
faith	πίστιν (pistin)	4102: faith, faithfulness	from peithó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they will adorn	κοσμῶσιν (kosmōsin)	2885: to order, arrange	from kosmos
the doctrine	διδασκαλίαν (didaskalian)	1319: instruction (the function or the information)	from didaskalos

of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Savior	σωτήρως (sōtēros)	4990: a savior, deliverer	from sózō
in every respect.	πάσιν (pasin)	3956: all, every	a prim. word

KJV Lexicon

μη **particle - nominative**

me **may**: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

νοσφίζομενους **verb - present middle passive - accusative plural masculine**

nosphizomai **nos-fid'-zom-ahee**: to sequester for oneself, i.e. embezzle -- keep back, purloin.

αλλα **conjunction**

alla **al-lah'**: other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

πίστις **noun - accusative singular feminine**

pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

πάσας **adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ενδεικνυμενους **verb - present middle passive - accusative plural masculine**

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

αγαθην **adjective - accusative singular feminine**

agathos **ag-ath-os'**: good (in any sense, often as noun) -- benefit, good(-s, things), well.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

την **definite article - accusative singular feminine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English

idiom) -- the, this, that, one, he, she, it, etc.

διδασκαλιαν **noun - accusative singular feminine**

didaskalia **did-as-kal-ee'-ah**: instruction (the function or the information) -- doctrine, learning, teaching.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρος **noun - genitive singular masculine**

soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

θεου **noun - genitive singular masculine**

theos **theh'-os**: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

κοσμωσιν **verb - present active subjunctive - third person**

kosmeo **kos-meh'-o**: to put in proper order, i.e. decorate; specially, to snuff (a wick) -- adorn, garnish, trim.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

πασιν **adjective - dative plural neuter**

pas **pas**: apparently a primary word; all, any, every, the whole

Titus 2:11 .

.	Greek	Strong's	Origin
For the grace	χάρις (charis)	5485: grace, kindness	a prim. word
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
has appeared,	Ἐπεφάνη (epephanē)	2014: to show forth, i.e. to appear	from epi and phainó
bringing salvation	σωτήριος (sōtērios)	4992: saving, bringing salvation	from sōtér
to all	πᾶσιν (pasin)	3956: all, every	a prim. word

men,

ἀνθρώποις
(anthrōpois)

444: a man, human, mankind

probably from anér and óps (eye, face)

KJV Lexicon

ἐπεφάνη **verb - second aorist passive indicative - third person singular**

epiphaino ep-ee-fah'-ee-no: to shine upon, i.e. become (literally) visible or (figuratively) known -- appear, give light.

γάρ **conjunction**

gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χάρις **noun - nominative singular feminine**

charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

τοῦ **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

θεοῦ **noun - genitive singular masculine**

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ἡ **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτήριος **adjective - nominative singular masculine**

soterion so-tay'-ree-on: defender or (by implication) defence -- salvation.

πᾶσιν **adjective - dative plural masculine**

pas pas: apparently a primary word; all, any, every, the whole

ἄνθρωποις **noun - dative plural masculine**

anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Titus 2:12 .

.	Greek	Strong's	Origin
instructing	παιδεύουσα (paideuoussa)	3811: to train children, to chasten, correct	from pais
us to deny	ἀρνησάμενοι (arnēsamenoi)	720: to deny, say no	of uncertain origin
ungodliness	ἀσέβειαν (asebeian)	763: ungodliness, impiety	from asebéś
and worldly	κοσμικὰς (kosmikas)	2886: pertaining to the world	from kosmos
desires	ἐπιθυμίας (epithumias)	1939: desire, passionate longing, lust	from epithumeó
and to live	ζήσωμεν (zēsōmen)	2198: to live	from prim. roots zé- and zó-
sensibly,	σωφρόνως (sōphronōs)	4996: with sound mind	adverb from sóphrón
righteously	δικαίως (dikaiōs)	1346: righteously, justly	from dikaios
and godly	εὐσεβῶς (eusebōs)	2153: piously	adverb from eusebéś
in the present	νῦν (nun)	3568: now, the present	a prim. particle of pres. time
age,	αἰῶνι (aiōni)	165: a space of time, an age	from a prim. root appar. mean. continued duration

KJV Lexicon

παιδεύουσα **verb - present active participle - nominative singular feminine**

paideuo **pahee-dyoo'-o:** to train up a child, i.e. educate, or (by implication), discipline (by punishment) -- chasten(-ise), instruct, learn, teach.

ημας personal pronoun - first person accusative plural
hemas hay-mas': us -- our, us, we.

ινα conjunction
hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

αρνησαμενοι verb - aorist middle deponent participle - nominative plural masculine
arneomai ar-neh'-om-ahee: to contradict, i.e. disavow, reject, abnegate -- deny, refuse.

την definite article - accusative singular feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ασεβειαν noun - accusative singular feminine
asebeia as-eb'-i-ah: impiety, i.e. (by implication) wickedness -- ungodly(-liness).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

τας definite article - accusative plural feminine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

κοσμικας adjective - accusative plural feminine
kosmikos kos-mee-kos': terrene (cosmic), literally (mundane) or figuratively (corrupt) -- worldly.

επιθυμιας noun - accusative plural feminine
epithumia ep-ee-thoo-mee'-ah: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

σωφρονως adverb
sophronos so-fron'-oce: with sound mind, i.e. moderately -- soberly.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δικαιως adverb
dikaios dik-ah'-yoce: equitably -- justly, (to) righteously(-ness).

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ευσεβως adverb
eusebos yoo-seb'-oce: piously -- godly.

ζησωμεν **verb - aorist active subjunctive - first person**
zao **dzah'-o**: to live -- life(-time), (a-)live(-ly), quick.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

τω **definite article - dative singular masculine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νυν **adverb**
nun **noon**: now (as adverb of date, a transition or emphasis); also as noun or adjective present or immediate

αιωνι **noun - dative singular masculine**
aion **ahee-ohn'**: an age; by extension, perpetuity (also past); by implication, the world; specially (Jewish) a Messianic period (present or future)

Titus 2:13 .

.	Greek	Strong's	Origin
looking	προσδεχόμενοι (prosdechomenoi)	4327: to receive to oneself	from pros and dechomai
for the blessed	μακαρίαν (makarian)	3107: blessed, happy	from makar (happy)
hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizō
and the appearing	ἐπιφάνειαν (epiphaneian)	2015: appearance	from epiphanés
of the glory	δόξης (doxēs)	1391: opinion (always good in N.T.), hence praise, honor, glory	from dokeō
of our great	μεγάλου (megalou)	3173: great	a prim. word
God	θεοῦ (theou)	2316: God, a god	of uncertain origin
and Savior,	σωτήρος (sōtēros)	4990: a savior, deliverer	from sōzō

Christ	Ἰησοῦ (iēsou)	5547: the Anointed One, Messiah, Christ	from chrió
Jesus,	Χριστοῦ (christou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua

KJV Lexicon

προσδεχομενοι **verb - present middle or passive deponent participle - nominative plural masculine**
prosdechomai pros-dekh'-om-ahee: to admit (to intercourse, hospitality, credence, or
 (figuratively) endurance); by implication, to await (with confidence or patience) --
 accept, allow, look (wait) for, take.

την **definite article - accusative singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

μακαριαν **adjective - accusative singular feminine**
makarios mak-ar'-ee-os: supremely blest; by extension, fortunate, well off -- blessed,
 happy(-ier).

ελπιδα **noun - accusative singular feminine**
elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

και **conjunction**
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
 with other particles or small words

επιφανειαν **noun - accusative singular feminine**
epiphaneia ep-if-an'-i-ah: a manifestation, i.e. (specially) the advent of Christ (past or
 future) -- appearing, brightness.

της **definite article - genitive singular feminine**
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
 idiom) -- the, this, that, one, he, she, it, etc.

δοξης **noun - genitive singular feminine**
doxa dox'-ah: glory (as very apparent), in a wide application (literal or figurative,
 objective or subjective) -- dignity, glory(-ious), honour, praise, worship.

του **definite article - genitive singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μεγαλου adjective - genitive singular masculine

megas meg'-as: big (literally or figuratively, in a very wide application) -- (+ fear) exceedingly, great(-est), high, large, loud, mighty, + (be) sore (afraid), strong, to years.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

σωτηρος noun - genitive singular masculine

soter so-tare': a deliverer, i.e. God or Christ -- saviour.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ιησου noun - genitive singular masculine

iesous ee-ay-sooce': Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου noun - genitive singular masculine

Christos khris-tos': anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

Titus 2:14 .

.	Greek	Strong's	Origin
who	ὅς (os)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
gave	ἔδωκεν (edōken)	1325: to give (in various senses lit. or fig.)	redupl. from the root do-
Himself	ἑαυτὸν (eauton)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
for us to redeem	λυτρώσηται (lutrōsētai)	3084: to release by paying a ransom, to redeem	from luó
us from every	πάσης (pasēs)	3956: all, every	a prim. word

lawless deed,	ἀνομίας (anomias)	458: lawlessness	from anomos
and to purify	καθαρίση (katharisē)	2511: to cleanse	from katharos
for Himself	ἑαυτῷ (eautō)	1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
a people	λαὸν (laon)	2992: the people	a prim. word
for His own		1438: of himself, herself, itself	from a prim. pronoun he (him, her) and gen. (dat. or acc.) of autos
possession,	περιούσιον (periousion)	4041: of one's own possession	from a comp. of peri and eimi
zealous	ζηλωτὴν (zēlōtēn)	2207: zealous	from zēloó
for good	καλῶν (kalōn)	2570: beautiful, good	a prim. word
deeds.	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

ος **relative pronoun - nominative singular masculine**

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἔδωκεν **verb - aorist active indicative - third person singular**

didomi did'-o-mee: to give (used in a very wide application, properly, or by implication, literally or figuratively; greatly modified by the connection)

ἐαυτον **reflexive pronoun - third person accusative singular masculine**

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

υπερ preposition

huper hoop-er': over, i.e. (with the genitive case) of place, above, beyond, across, or causal, for the sake of, instead, regarding; with the accusative case superior to, more than -- (+ exceeding, abundantly) above, in (on) behalf of, beyond, by, + very chiefest, concerning, exceeding (above, -ly), for, + very highly, more (than), of, over, on the part of, for sake of, in stead, than, to(-ward), very. In the comparative, it retains many of the above applications.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

ινα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

λυτρωσεται verb - aorist middle subjunctive - third person singular

lutroo loo-tro'-o: to ransom -- redeem.

ημας personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

απο preposition

apo apo': off, i.e. away (from something near), in various senses (of place, time, or relation; literal or figurative)

πασης adjective - genitive singular feminine

pas pas: apparently a primary word; all, any, every, the whole

ανομιας noun - genitive singular feminine

anomia an-om-ee'-ah: illegality, i.e. violation of law or (genitive case) wickedness -- iniquity, transgress(-ion of) the law, unrighteousness.

και conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

καθαριση verb - aorist active subjunctive - third person singular

katharizo kath-ar-id'-zo: to cleanse -- (make) clean(-se), purge, purify.

εαυτω reflexive pronoun - third person dative singular masculine

heautou heh-ow-too': him-(her-, it-, them-, also (in conjunction with the personal pronoun of the other persons) my-, thy-, our-, your-) self (selves), etc.

λαον noun - accusative singular masculine

laos lah-os': a people -- people.

περιουσιον adjective - accusative singular masculine

periousios per-ee-oo'-see-os: being beyond usual, i.e. special (one's own) -- peculiar.

ζηλωτην noun - accusative singular masculine

zelotes **dzay-lo-tace'**: a zealot -- zealous.

καλων **adjective - genitive plural neuter**
kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εργων **noun - genitive plural neuter**
ergon **er'-gon**: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

Titus 2:15 .

.	Greek	Strong's	Origin
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
speak	λάλει (lalei)	2980: to talk	from lalos (talkative)
and exhort	παρακάλει (parakalei)	3870: to call to or for, to exhort, to encourage	from para and kaleó
and reprove	ἐλεγχε (elenche)	1651: to expose, convict, reprove	a prim. verb
with all	πάσης (pasēs)	3956: all, every	a prim. word
authority.	ἐπιταγῆς (epitagēs)	2003: a command	from epitassó
Let no one	μηδείς (mēdeis)	3367: no one, nothing	from méde and heis
disregard	περιφρονεῖτω (periphroneitō)	4065: to examine on all sides, to despise	from peri and phroneó
you.			

KJV Lexicon

ταυτα **demonstrative pronoun - accusative plural neuter**

tauta **tow'-tah**: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

λαλει **verb - present active imperative - second person singular**

laleo **lal-eh'-o**: to talk, i.e. utter words -- preach, say, speak (after), talk, tell, utter.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

παρακαλει **verb - present active imperative - second person singular**

parakaleo **par-ak-al-eh'-o**: to call near, i.e. invite, invoke (by imploration, hortation or consolation) -- beseech, call for, (be of good) comfort, desire, (give) exhort(-ation), intreat, pray.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ελεγχε **verb - present active imperative - second person singular**

elegcho **el-eng'-kho**: to confute, admonish -- convict, convince, tell a fault, rebuke, reprove.

μετα **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

πασης **adjective - genitive singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

επιταγης **noun - genitive singular feminine**

epitage **ep-ee-tag-ay'**: an injunction or decree; by implication, authoritativeness -- authority, commandment.

μηδεις **adjective - nominative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

σου **personal pronoun - second person genitive singular**

sou **soo**: of thee, thy -- home, thee, thine (own), thou, thy.

περιφρονειτω **verb - present active imperative - third person singular**

periphroneo **per-ee-fron-eh'-o**: to think beyond, i.e. depreciate (contemn) -- despise.

Titus 3:1 .

■			
.	Greek	Strong's	Origin

Remind	ὑπομύμνησκε (upomimnēske)	5279: to cause (one) to remember, to remind	from hupo and mimnēskó
them to be subject	ὑποτάσσεσθαι (upotassesthai)	5293: to place or rank under, to subject, mid. to obey	from hupo and tassó
to rulers,	ἀρχαῖς (archais)	746: beginning, origin	from archó
to authorities,	ἐξουσίαις (exousiais)	1849: power to act, authority	from exesti
to be obedient,	πειθαρχεῖν (peitharchein)	3980: to obey authority	from a comp. of peithó and archó
to be ready	ἐτοίμους (etoimous)	2092: prepared	a prim. word
for every	πάν (pan)	3956: all, every	a prim. word
good	ἀγαθόν (agathon)	18: good	of uncertain origin
deed,	ἔργον (ergon)	2041: work	from a prim. verb erdó (to do)

KJV Lexicon

υπομύμνησκε **verb - present active imperative - second person singular**

hupomimnesko hoop-om-im-nace'-ko: to remind quietly, i.e. suggest to the (middle voice, one's own) memory -- put in mind, remember, bring to (put in) remembrance.

αυτους **personal pronoun - accusative plural masculine**

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

αρχαις **noun - dative plural feminine**

arche ar-khay': beginning, corner, (at the, the) first (estate), magistrate, power, principality, principle, rule.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἐξουσίαις noun - dative plural feminine

exousia ex-oo-see'-ah: privilege, i.e. (subjectively) force, capacity, competency, freedom, or (objectively) mastery, delegated influence -- authority, jurisdiction, liberty, power, right, strength.

υποτάσσεσθαι verb - present middle middle or passive deponent

hupotasso hoop-ot-as'-so: to subordinate; reflexively, to obey -- be under obedience (obedient), put under, subdue unto, (be, make) subject (to, unto), be (put) in subjection (to, under), submit self unto.

πειθαρχεῖν verb - present active infinitive

peitharcho pi-tharkh-eh'-o: to be persuaded by a ruler, i.e. (genitive case) to submit to authority; by analogy, to conform to advice -- hearken, obey (magistrates).

προς preposition

pros pros: a preposition of direction; forward to, i.e. toward

πᾶν adjective - accusative singular neuter

pas pas: apparently a primary word; all, any, every, the whole

ἐργον noun - accusative singular neuter

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

ἀγαθον adjective - accusative singular neuter

agathos ag-ath-os': good (in any sense, often as noun) -- benefit, good(-s, things), well.

ετοιμοὺς adjective - accusative plural masculine

hetoimos het-oy'-mos: adjusted, i.e. ready -- prepared, (made) ready(-iness, to our hand).

εἶναι verb - present infinitive

einai i'-nahee: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

Titus 3:2 .

.	Greek	Strong's	Origin
to malign	βλασφημεῖν (blasphēmein)	987: to slander, hence to speak lightly or profanely of sacred things	from blasphēmos
no one,	μηδένα (mēdena)	3367: no one, nothing	from mēde and heis
to be peaceable,	ἀμάχους	269: abstaining from fighting	from alpha (as a neg. prefix)

	(amachous)		and maché
gentle,	ἐπιεικεῖς (epieikeis)	1933: seemly, equitable, yielding	from epi and eoika (see also eikó)
showing	ἐνδεικνυμένους (endeiknumenous)	1731: to indicate (by word or act), to prove	from en and deiknumi
every	πάσαν (pasan)	3956: all, every	a prim. word
consideration	πραΰτητα (prautēta)	4240: gentleness	from praus
for all	πάντας (pantas)	3956: all, every	a prim. word
men.	ἀνθρώπους (anthrōpous)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

μηδενά **adjective - accusative singular masculine**

medeis **may-dice'**: not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

βλασφημεῖν **verb - present active infinitive**

blasphemeo **blas-fay-meh'-o**: to vilify; specially, to speak impiously -- (speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.

αμαχούς **adjective - accusative plural masculine**

amachos **am'-akh-os**: peaceable -- not a brawler.

εἶναι **verb - present infinitive**

einai **i'-nahee**: to exist -- am, was. come, is, lust after, please well, there is, to be, was.

ἐπιεικεῖς **adjective - accusative plural masculine**

epieikes **ep-ee-i-kace'**: appropriate, i.e. (by implication) mild -- gentle, moderation, patient.

πάσαν **adjective - accusative singular feminine**

pas **pas**: apparently a primary word; all, any, every, the whole

ἐνδεικνυμένους **verb - present middle passive - accusative plural masculine**

endeiknumi **en-dike'-noo-mee**: to indicate (by word or act) -- do, show (forth).

πραοτητα **noun - accusative singular feminine**

praiotes **prah-ot'-ace**: gentleness, by implication, humility -- meekness.

προς **preposition**

pros **pros**: a preposition of direction; forward to, i.e. toward

παντας **adjective - accusative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ανθρωπους **noun - accusative plural masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

Titus 3:3 .

.	Greek	Strong's	Origin
For we also	καὶ (kai)	2532: and, even, also	a prim. conjunction
once	ποτε (pote)	4218: once, ever	enclitic particle from the same as posos and te
were foolish	ἀνόητοι (anoētoi)	453: not understanding	from alpha (as a neg. prefix) and noētos (mental); from noeó
ourselves,	ἡμεῖς (ēmeis)	2249:	nom. pl. of egó, q.v.
disobedient,	ἀπειθεῖς (apeitheis)	545: disobedient	from alpha (as a neg. prefix) and peithó
deceived,	πλανώμενοι (planōmenoi)	4105: to cause to wander, to wander	from plané
enslaved	δουλεύοντες (douleuontes)	1398: to be a slave, to serve	from doulos
to various	ποικίλαις (poikilais)	4164: many colored	a prim. word
lusts	ἐπιθυμίαις (epithumiais)	1939: desire, passionate longing, lust	from epithumeó
and pleasures,	ἡδοναῖς (ēdonais)	2237: pleasure	from hédomai (to enjoy oneself)

spending our life	διάγοντες (diagontes)	1236: to carry over, to pass	from dia and agó
in malice	κακία (kakia)	2549: wickedness	from kakos
and envy,	φθόνω (phthonō)	5355: envy	a prim. word
hateful,	στυγητοί (stugētoi)	4767: hateful	from stugeó (to hate)
hating	μισούντες (misountes)	3404: to hate	from misos (hatred)
one another.	ἀλλήλους (allēlous)	240: of one another	a reciporical pronoun

KJV Lexicon

ἡμεν **verb - imperfect indicative - first person**

eimi i-mee': a prolonged form of a primary and defective verb; I exist (used only when emphatic) -- am, have been, it is I, was.

γάρ **conjunction**

gar gar': assigning a reason (used in argument, explanation or intensification; often with other particles)

πότε **particle**

pote pot-eh': indefinite adverb, at some time, ever -- afore-(any, some-)time(-s), at length (the last), (+ n-)ever, in the old time, in time past, once, when.

καί **conjunction**

kai kahee': and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ἡμεῖς **personal pronoun - first person nominative plural**

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ἀνοητοὶ **adjective - nominative plural masculine**

anoetos an-o'-ay-tos': unintelligent; by implication, sensual -- fool(-ish), unwise.

απειθείς **adjective - nominative plural masculine**

apeithes **ap-i-thace'**: unpersuadable, i.e. contumacious -- disobedient.

πλανωμενοι **verb - present passive participle - nominative plural masculine**

planao **plan-ah'-o**: to (properly, cause to) roam (from safety, truth, or virtue) -- go astray, deceive, err, seduce, wander, be out of the way.;

δουλευοντες **verb - present active participle - nominative plural masculine**

douleuo **dool-yoo'-o**: to be a slave to (literal or figurative, involuntary or voluntary) -- be in bondage, (do) serve(-ice).

επιθυμiais **noun - dative plural feminine**

epithumia **ep-ee-thoo-mee'-ah**: a longing (especially for what is forbidden) -- concupiscence, desire, lust (after).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ηδοναις **noun - dative plural feminine**

hedone **hay-don-ay'**: sensual delight; by implication, desire -- lust, pleasure.

ποικιλαις **adjective - dative plural feminine**

poikilos **poy-kee'-los**: motley, i.e. various in character -- divers, manifold.

εν **preposition**

en **en**: in, at, (up-)on, by, etc.

κακια **noun - dative singular feminine**

kakia **kak-ee'-ah**: badness, i.e. (subjectively) depravity, or (actively) malignity, or (passively) trouble -- evil, malice(-iousness), naughtiness, wickedness.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

φθονω **noun - dative singular masculine**

phthonos **fthon'-os**: ill-will (as detraction), i.e. jealousy (spite) -- envy.

διαγοντες **verb - present active participle - nominative plural masculine**

diago **dee-ag'-o**: to pass time or life -- lead life, living.

στυγητοι **adjective - nominative plural masculine**

stugnetos **stoog-nay-tos'**: hated, i.e. odious -- hateful.

μισουντες **verb - present active participle - nominative plural masculine**

miseo **mis-eh'-o**: to detest (especially to persecute); by extension, to love less -- hate(-ful).

αλληλους **reciprocal pronoun - accusative plural masculine**

allelon **al-lay'-lone**: one another -- each other, mutual, one another, (the other), (them-,

your-)selves, (selves)

Titus 3:4 .

.	Greek	Strong's	Origin
But when	ὅτε (ote)	3753: when	from hos, and te
the kindness	χρηστότης (chrēstotēs)	5544: goodness, excellence, uprightness	from chrēstos
of God	θεοῦ (theou)	2316: God, a god	of uncertain origin
our Savior	σωτήρος (sōtēros)	4990: a savior, deliverer	from sōzō
and [His] love for mankind	φιλανθρωπία (philanthrōpia)	5363: love for mankind, kindness	from philos and anthrōpos
appeared,	ἐπεφάνη (epephanē)	2014: to show forth, i.e. to appear	from epi and phainó

KJV Lexicon

οτε **adverb**

hote hot'-eh: at which (thing) too, i.e. when -- after (that), as soon as, that, when, while.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

η **definite article - nominative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χρηστοτης **noun - nominative singular feminine**

chrestotes khray-stot'-ace: usefulness, i.e. morally, excellence (in character or demeanor) -- gentleness, good(-ness), kindness.

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

η definite article - nominative singular feminine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλανθρωπια noun - nominative singular feminine

philanthropia fil-an-thro-pee'-ah: fondness of mankind, i.e. benevolence (philanthropy) -- kindness, love towards man.

επεφανη verb - second aorist passive indicative - third person singular

epiphaino ep-ee-fah'-ee-no: to shine upon, i.e. become (literally) visible or (figuratively) known -- appear, give light.

του definite article - genitive singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρος noun - genitive singular masculine

soter so-tare': a deliverer, i.e. God or Christ -- saviour.

ημων personal pronoun - first person genitive plural

hemon hay-mone': of (or from) us -- our (company), us, we.

θεου noun - genitive singular masculine

theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

Titus 3:5 .

■			
.	Greek	Strong's	Origin
He saved	ἔσωσεν (esōsen)	4982: to save	from sós (safe, well)
us, not on the basis	ἐξ (ex)	1537: from, from out of	a prim. preposition denoting origin
of deeds	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
which	ἃ (a)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
we have done	ἐποιήσαμεν (epoiēsamen)	4160: to make, do	a prim. word

in righteousness,	δικαιοσύνη (dikaiosunē)	1343: righteousness, justice	from dikaios
but according	κατὰ (kata)	2596: down, against, according to	preposition of uncertain origin
to His mercy,	ἔλεος (eleos)	1656: mercy, pity, compassion	a prim. word
by the washing	λουτροῦ (loutrou)	3067: a washing, a bath	from louó
of regeneration	παλιγγενεσίας (palingenesias)	3824: regeneration, renewal	from palin and genesis
and renewing	ἀνακαινώσεως (anakainōseōs)	342: renewal	from anakainoó
by the Holy	ἁγίου (agiou)	40: sacred, holy	from a prim. root
Spirit,	πνεύματος (pneumatōs)	4151: wind, spirit	from pneó

KJV Lexicon

οὐκ **particle - nominative**

ou oo: no or not -- + long, nay, neither, never, no (man), none, (can-)not, + nothing, + special, un(-worthy), when, + without, + yet but.

ἐξ **preposition**

ek ek: a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause literal or figurative; direct or remote)

ἐργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

τῶν **definite article - genitive plural neuter**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εν preposition

en en: in, at, (up-)on, by, etc.

δικαιοσύνη noun - dative singular feminine

dikaiosune dik-ah-yos-oo'-nay: equity (of character or act); specially (Christian) justification -- righteousness.

ὧν relative pronoun - genitive plural neuter

hos hos: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

ἐποίησαμεν verb - aorist active indicative - first person

poieo poy-eh'-o: to make or do (in a very wide application, more or less direct)

ἡμεῖς personal pronoun - first person nominative plural

hemeis hay-mice': we (only used when emphatic) -- us, we (ourselves).

ἀλλὰ conjunction

alla al-lah': other things, i.e. (adverbially) contrariwise (in many relations) -- and, but (even), howbeit, indeed, nay, nevertheless, no, notwithstanding, save, therefore, yea, yet.

κατά preposition

kata kat-ah': (prepositionally) down (in place or time), in varied relations

τοῦ definite article - accusative singular masculine

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αὐτοῦ personal pronoun - genitive singular masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

ἐλεον noun - accusative singular masculine

eleos el'-eh-os: compassion (human or divine, especially active) -- (+ tender) mercy.

ἐσωσεν verb - aorist active indicative - third person singular

sozo sode'-zo: to save, i.e. deliver or protect -- heal, preserve, save (self), do well, be (make) whole.

ἡμᾶς personal pronoun - first person accusative plural

hemas hay-mas': us -- our, us, we.

διά preposition

dia dee-ah': through (in very wide applications, local, causal, or occasional)

λουτροῦ noun - genitive singular neuter

loutron loo-tron': a bath, i.e. (figuratively), baptism -- washing.

παλιγγενεσίας noun - genitive singular feminine

paliggenesia pal-ing-ghen-es-ee'-ah: (spiritual) rebirth (the state or the act), i.e. (figuratively)

spiritual renovation; specially, Messianic restoration -- regeneration.

καί conjunction

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ανακαινωσεως noun - genitive singular feminine

anakainosis an-ak-ah'-ee-no-sis: renovation -- renewing.

πνευματος noun - genitive singular neuter

pneuma pnyoo'-mah: ghost, life, spirit(-ual, -ually), mind.

αγιου adjective - genitive singular neuter

hagios hag'-ee-os: sacred (physically, pure, morally blameless or religious, ceremonially, consecrated) -- (most) holy (one, thing), saint.

Titus 3:6 .

.	Greek	Strong's	Origin
whom	οὗ (ou)	3739: usually rel. who, which, that, also demonstrative this, that	a prim. pronoun
He poured	ἐξέχεεν (execheen)	1632a: to pour out, fig. to bestow	from ek and cheó (to pour)
out upon us richly	πλουσίως (plousiōs)	4146: richly	adverb from plousios
through	διὰ (dia)	1223: through, on account of, because of	a prim. preposition
Jesus	Ἰησοῦ (iēsou)	2424: Jesus or Joshua, the name of the Messiah, also three other Isr.	of Hebrew origin Yehoshua
Christ	Χριστοῦ (christou)	5547: the Anointed One, Messiah, Christ	from chrió
our Savior,	σωτήρος (sōtēros)	4990: a savior, deliverer	from sózō

KJV Lexicon

ου **relative pronoun - genitive singular neuter**

hos **hos**: the relatively (sometimes demonstrative) pronoun, who, which, what, that -- one, (an-, the) other, some, that, what, which, who(-m, -se), etc.

εξεχεεν **verb - aorist active indicative - third person singular**

ekcheo **ek-kheh'-o**, : to pour forth; figuratively, to bestow -- gush (pour) out, run greedily (out), shed (abroad, forth), spill.

εφ **preposition**

epi **ep-ee'**: meaning superimposition (of time, place, order, etc.), as a relation of distribution (with the genitive case), i.e. over, upon, etc.; of rest (with the dative case) at, on, etc.; of direction (with the accusative case) towards, upon, etc.

ημας **personal pronoun - first person accusative plural**

hemas **hay-mas'**: us -- our, us, we.

πλουσιως **adverb**

plousios **ploo-see'-oce**: copiously -- abundantly, richly.

δια **preposition**

dia **dee-ah'**: through (in very wide applications, local, causal, or occasional)

ιησου **noun - genitive singular masculine**

lesous **ee-ay-sooce'**: Jesus (i.e. Jehoshua), the name of our Lord and two (three) other Israelites -- Jesus.

χριστου **noun - genitive singular masculine**

Christos **khris-tos'**: anointed, i.e. the Messiah, an epithet of Jesus -- Christ.

του **definite article - genitive singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

σωτηρος **noun - genitive singular masculine**

soter **so-tare'**: a deliverer, i.e. God or Christ -- saviour.

ημων **personal pronoun - first person genitive plural**

hemon **hay-mone'**: of (or from) us -- our (company), us, we.

Titus 3:7 .

.	Greek	Strong's	Origin
so	ὅτι (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result

that being justified	δικαιωθέντες (dikaiōthentes)	1344: to show to be righteous, declare righteous	from dikaios
by His grace	χάριτι (chariti)	5485: grace, kindness	a prim. word
we would be made	γενηθῶμεν (genēthōmen)	1096: to come into being, to happen, to become	from a prim. root gen-
heirs	κληρονόμοι (klēronomoi)	2818: an heir	from klēros and the same as nomos
according	κατ' (kat)	2596: down, against, according to	preposition of uncertain origin
to [the] hope	ἐλπίδα (elpida)	1680: expectation, hope	from the same as elpizō
of eternal	αἰωνίου (aiōniou)	166: agelong, eternal	from aiōn
life.	ζωῆς (zōēs)	2222: life	from zaó

KJV Lexicon

ἵνα **conjunction**

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

δικαιωθεντες **verb - aorist passive participle - nominative plural masculine**

dikaioo dik-ah-yo'-o: to render (i.e. show or regard as) just or innocent -- free, justify(-ier), be righteous.

τη **definite article - dative singular feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

εκεινου **demonstrative pronoun - genitive singular masculine**

ekeinos ek-i'-nos: that one (or (neuter) thing); often intensified by the article prefixed -- he, it, the other (same), selfsame, that (same, very), their, them, they, this, those.

χαριτι noun - dative singular feminine
charis khar'-ece: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

κληρονομοι noun - nominative plural masculine
kleronomos klay-ron-om'-os: a sharer by lot, i.e. inheritor; by implication, a possessor -- heir.

γενωμεθα verb - second aorist middle deponent subjunctive - first person
ginomai ghin'-om-ahce: to cause to be (gen-erate), i.e. (reflexively) to become (come into being), used with great latitude (literal, figurative, intensive, etc.)

κατ preposition
kata kat-ah': (prepositionally) down (in place or time), in varied relations

ελπιδα noun - accusative singular feminine
elpis el-pece': expectation (abstractly or concretely) or confidence -- faith, hope.

ζωης noun - genitive singular feminine
zoe dzo-ay': life -- life(-time).

αιωνιου adjective - genitive singular feminine
aionios ahee-o'-nee-os: perpetual (also used of past time, or past and future as well) -- eternal, for ever, everlasting, world (began).

Titus 3:8 .

.	Greek	Strong's	Origin
This	Ὁ (o)	3588: the	the def. art.
is a trustworthy	Πιστός (pistos)	4103: faithful, reliable	from peithó
statement;	λόγος (logos)	3056: a word (as embodying an idea), a statement, a speech	from legó
and concerning	περὶ (peri)	4012: about, concerning, around (denotes place, cause or subject)	a prim. preposition
these things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
I want	βούλομαι (boulomai)	1014: to will	a prim. verb

you to speak confidently,	διαβεβαίουσθαι (diabebaiousthai)	1226: to affirm confidently	from dia and bebaioó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that those	οἱ (oi)	3588: the	the def. art.
who have believed	πεπιστευκότες (pepisteukotes)	4100: to believe, entrust	from pistis
God	θεῶ (theō)	2316: God, a god	of uncertain origin
will be careful	φροντίζωσιν (phrontizōsin)	5431: to give heed, take thought	from phrontis (thought)
to engage	προϊστασθαι (proistasthai)	4291b: to put before, to set over, to rule	from pro and histémi
in good	καλῶν (kalōn)	2570: beautiful, good	a prim. word
deeds.	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
These things		3778: this	probably from a redupl. of ho,, used as a demonstrative pronoun
are good	καλὰ (kala)	2570: beautiful, good	a prim. word
and profitable	ὠφέλιμα (ōphelima)	5624: useful, profitable	from ópheleó
for men.	ἄνθρωποις (anthrōpois)	444: a man, human, mankind	probably from anér and óps (eye, face)

KJV Lexicon

πιστος adjective - nominative singular masculine

pistos **pis-tos'**: objectively, trustworthy; subjectively, trustful -- believe(-ing, -r), faithful(-ly), sure, true.

ο **definite article - nominative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

λογος **noun - nominative singular masculine**

logos **log'-os**: something said (including the thought); by implication, a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specially, (with the article in John) the Divine Expression (i.e. Christ) -- account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, + reckon, remove, say(-ing), shew, speaker, speech, talk, thing, + none of these things move me, tidings, treatise, utterance, word, work.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

περι **preposition**

peri **per-ee'**: through (all over), i.e. around; figuratively with respect to; used in various applications, of place, cause or time

τουτων **demonstrative pronoun - genitive plural neuter**

touton **too'-tone**: of (from or concerning) these (persons or things) -- such, their, these (things), they, this sort, those.

βουλομαι **verb - present middle or passive deponent indicative - first person singular**

boulomai **boo'-lom-ahee**: to will, i.e. (reflexively) be willing -- be disposed, minded, intend, list, (be, of own) will (-ing).

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

διαβεβαιουσθαι **verb - present middle or passive deponent infinitive**

diabebaioomai **dee-ab-eb-ahee-o'-om-ahee**: to confirm thoroughly (by words), i.e. asseverate -- affirm constantly.

ινα **conjunction**

hina **hin'-ah**: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

φροντιζωσιν **verb - present active subjunctive - third person**

phrontizo **fron-tid'-zo**: to exercise thought, i.e. be anxious -- be careful.

καλων **adjective - genitive plural neuter**

kalos **kal-os'**: better, fair, good(-ly), honest, meet, well, worthy.

εργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing, labour, work.

προιστασθαι verb - present middle or passive deponent
proistemi pro-is'-tay-mee: to stand before, i.e. (in rank) to preside, or (by implication) to practise -- maintain, be over, rule.

οι definite article - nominative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΠΕΠΙΣΤΕΥΚΟΤΕΣ verb - perfect active participle - nominative plural masculine
pisteuo pist-yoo'-o: to have faith (in, upon, or with respect to, a person or thing), i.e. credit; by implication, to entrust (especially one's spiritual well-being to Christ)

θεω noun - dative singular masculine
theos theh'-os: a deity; figuratively, a magistrate; by Hebraism, very -- exceeding, God, god(-ly, -ward).

ταυτα demonstrative pronoun - nominative plural neuter
tauta tow'-tah: these things -- + afterward, follow, + hereafter, him, the same, so, such, that, then, these, they, this, those, thus.

ΕΣΤΙΝ verb - present indicative - third person singular
esti es-tee': he (she or it) is; also (with neuter plural) they are

τα definite article - nominative plural neuter
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

καλα adjective - nominative plural neuter
kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

και conjunction
kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ωφελιμα adjective - nominative plural neuter
ophelimos o-fel'-ee-mos: helpful or serviceable, i.e. advantageous -- profit(-able).

τοις definite article - dative plural masculine
ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ανθρωποις noun - dative plural masculine
anthropos anth'-ro-pos: man-faced, i.e. a human being -- certain, man.

Titus 3:9 .

.	Greek	Strong's	Origin
But avoid	περιῖστασο (periistaso)	4026: to stand around, turn around (to avoid)	from peri and histémi
foolish	μωρὰς (mōras)	3474: dull, stupid, foolish	a prim. word
controversies	ζητήσεις (zētēseis)	2214: a search, questioning	from zéteó
and genealogies	γενεαλογίας (genealogias)	1076: the making of a pedigree, a genealogy	from ginomai and legó (in the sense of reckon)
and strife	ἔριν (erin)	2054: strife	a prim. word
and disputes	μάχας (machas)	3163: a fight	from machomai
about the Law,	νομικὰς (nomikas)	3544: relating to law, learned in the law	from nomos
for they are unprofitable	ἀνωφελεῖς (anōpheleis)	512: unprofitable	from alpha (as a neg. prefix) and ophelos
and worthless.	μάταιοι (mataioi)	3152: vain, useless	from the same as matén

KJV Lexicon

μωρὰς **adjective - accusative plural feminine**

moros mo-ros': dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd -- fool(-ish, -ishness).

δε **conjunction**

de deh': but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

ζητήσεις **noun - accusative plural feminine**

zetesis dzay'-tay-sis: a searching (properly, the act), i.e. a dispute or its theme -- question.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

γενεαλογίας **noun - accusative plural feminine**

genealogia **ghen-eh-al-og-ee'-ah**: tracing by generations, i.e. genealogy -- genealogy.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ερεις **noun - accusative plural feminine**

eris **er'-is**: a quarrel, i.e. (by implication) wrangling -- contention, debate, strife, variance.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

μαχας **noun - accusative plural feminine**

mache **makh'-ay**: a battle, i.e. (figuratively) controversy -- fighting, strive, striving.

νομικας **adjective - accusative plural feminine**

nomikos **nom-ik-os'**: according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

περιστασο **verb - present middle imperative - second person singular**

periistemi **per-ee-is'-tay-mee**: to stand all around, i.e. (near) to be a bystander, or (aloof) to keep away from -- avoid, shun, stand by (round about).

εισιν **verb - present indicative - third person**

eisi **i-see'**: they are -- agree, are, be, dure, is, were.

γαρ **conjunction**

gar **gar**: assigning a reason (used in argument, explanation or intensification; often with other particles)

ανωφελεις **adjective - nominative plural feminine**

anopheles **an-o-fel'-ace**: useless or (neuter) inutility -- unprofitable(-ness).

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

ματαιοι **adjective - nominative plural masculine**

mataios **mat'-ah-yos**: empty, i.e. (literally) profitless, or (specially), an idol -- vain, vanity.

Titus 3:10 .

■			
.	Greek	Strong's	Origin

Reject	παραιτοῦ (paraitou)	3868: to beg from, to beg off	from para and aiteó
a factious	αἰρετικὸν (airetikon)	141: causing division	from haireó
man	ἄνθρωπον (anthrōpon)	444: a man, human, mankind	probably from anér and óps (eye, face)
after	μετὰ (meta)	3326: with, among, after	a prim. preposition
a first	μίαν (mian)	1520: one	a primary number
and second	δευτέραν (deuteran)	1208: second	cptv. adjective, perhaps from duo
warning,	νουθεσίαν (nouthesian)	3559: admonition	from noutheteó

KJV Lexicon

αἰρετικὸν **adjective - accusative singular masculine**

hairetikos **hahee-ret-ee-kos'**: a schismatic -- heretic (the Greek word itself).

ἄνθρωπον **noun - accusative singular masculine**

anthropos **anth'-ro-pos**: man-faced, i.e. a human being -- certain, man.

μετὰ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

μίαν **adjective - accusative singular feminine**

heis **hice**: one -- a(-n, -ny, certain), + abundantly, man, one (another), only, other, some.

καὶ **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

δευτέραν **adjective - accusative singular feminine**

deuteros **dyoo'-ter-os**: (ordinal) second (in time, place, or rank; also adverb) -- afterward, again, second(-arily, time).

νουθεσιαν **noun - accusative singular feminine**
nouthesia **noo-thes-ee'-ah**: calling attention to, i.e. (by implication) mild rebuke or warning -- admonition.

παραιτου **verb - present middle or passive deponent imperative - second person singular**
paraiteomai **par-ahee-teh'-om-ahee**: to beg off, i.e. deprecate, decline, shun -- avoid, (make) excuse, intreat, refuse, reject.

Titus 3:11 .

.	Greek	Strong's	Origin
knowing		3609a: to have seen or perceived, hence to know	perf. of eidon
that such a man	τοιούτος (toioutos)	5108: such as this, such	from toios (such, such-like) and houtos,
is perverted	ἐξέστραπται (exestraptai)	1612: to turn inside out, fig. to pervert	from ek and strephó
and is sinning,	ἀμαρτάνει (amartanei)	264: to miss the mark, do wrong, sin	from an early root hamart-
being		1510: I exist, I am	a prol. form of a prim. and defective verb
self-condemned.	αὐτοκατάκριτος (autokatakritos)	843: self-condemned	from autos and katakrinó

KJV Lexicon

ειδως **verb - perfect active participle - nominative singular masculine**
eido **i'-do**: to see; by implication, (in the perfect tense only) to know

οτι **conjunction**
hoti **hot'-ee**: demonstrative, that (sometimes redundant); causative, because -- as concerning that, as though, because (that), for (that), how (that), (in) that, though, why.

ἐξεστραπται **verb - perfect passive indicative - third person singular**

ekstrepho **ek-stref'-o**: to pervert (figuratively) -- subvert.;

ο **definite article - nominative singular masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

ΤΟΙΟΥΤΟΣ **demonstrative pronoun - nominative singular masculine**

toioutos toy-oo'-tos: truly this, i.e. of this sort (to denote character or individuality) -- like, such (an one).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

αμαρτανει **verb - present active indicative - third person singular**

hamartano ham-ar-tan'-o: to miss the mark (and so not share in the prize), i.e. (figuratively) to err, especially (morally) to sin -- for your faults, offend, sin, trespass.

ων **verb - present participle - nominative singular masculine**

on oan: being -- be, come, have.

ΑΥΤΟΚΑΤΑΚΡΙΤΟΣ **adjective - nominative singular masculine**

autokatakritos ow-tok-at-ak'-ree-tos: self-condemned -- condemned of self.

Titus 3:12 .

.	Greek	Strong's	Origin
When	Ὅταν (otan)	3752: whenever	from hote and an
I send	πέμψω (pempso)	3992: to send	a prim. word
Artemas	Ἀρτεμᾶν (arteman)	734: "gift of Artemis," Artemas, a friend of the apostle Paul	probably a contr. from a comp. of Artemis and dōron
or	ἢ (ē)	2228: or, than	a prim. conjunction used disjunctively or cptv.
Tychicus	Τύχικον (tuchikon)	5190: "fortuitous," Tychicus, a Christian	from tuché (fortune, fate)
to you, make every effort	σπούδασον (spoudason)	4704: to make haste, hence to give diligence	from spoudé

to come	ἐλθεῖν (elthein)	2064: to come, go	a prim. verb
to me at Nicopolis,	Νικόπολιν (nikopolin)	3533: "victorious city," Nicopolis, a city in Achaia	from nikos and polis
for I have decided	κέκρικα (kekrika)	2919: to judge, decide	a prim. verb
to spend the winter	παραχειμάσαι (paracheimasai)	3914: to winter at	from para and cheimazó
there.	ἐκεῖ (ekei)	1563: there, by ext. to there	of uncertain derivation

KJV Lexicon

οταν **conjunction**

hotan hot'-an: whenever (implying hypothesis or more or less uncertainty); also causatively (conjunctionally) inasmuch as -- as long (soon) as, that, + till, when(-soever), while.

πεμπω **verb - future active indicative - first person singular**

pempo pem'-po: to dispatch, especially on a temporary errand; also to transmit, bestow, or wield -- send, thrust in.

αρτεμαν **noun - accusative singular masculine**

Artemas ar-tem-as': gift of Artemis; Artemas (or Artemidorus), a Christian -- Artemas.

προς **preposition**

pros pros: a preposition of direction; forward to, i.e. toward

σε **personal pronoun - second person accusative singular**

se seh: thee -- thee, thou, thy house.

η **particle**

e ay: disjunctive, or; comparative, than -- and, but (either), (n-)either, except it be, (n-)or (else), rather, save, than, that, what, yea.

τυχικον **noun - accusative singular masculine**

Tuchikos too-khee-kos': fortuitous, i.e. fortunate; Tychicus, a Christian -- Tychicus.

σπουδασον verb - aorist active middle - second person singular
spoudazo spoo-dad'-zo: to use speed, i.e. to make effort, be prompt or earnest -- do (give) diligence, be diligent (forward), endeavour, labour, study.

ελθειν verb - second aorist active middle or passive deponent
erchomai er'-khom-ahee: accompany, appear, bring, come, enter, fall out, go, grow, light, next, pass, resort, be set.

προς preposition
pros pros: a preposition of direction; forward to, i.e. toward

με personal pronoun - first person accusative singular
me meh: me -- I, me, my.

εις preposition
eis ice: to or into (indicating the point reached or entered), of place, time, or (figuratively) purpose (result, etc.); also in adverbial phrases

νικοπολιν noun - accusative singular feminine
Nikopolis nik-op'-ol-is: victorious city; Nicopolis, a place in Macedonia -- Nicopolis.

εκει adverb
ekei ek-i': there; by extension, thither -- there, thither(-ward), (to) yonder (place).

γαρ conjunction
gar gar: assigning a reason (used in argument, explanation or intensification; often with other particles)

κεκρικα verb - perfect active indicative - first person singular
krino kree'-no: by implication, to try, condemn, punish

παραχειμασαι verb - aorist active middle or passive deponent
paracheimazo par-akh-i-mad'-zo: to winter near, i.e. stay with over the rainy season -- winter.

Titus 3:13 .

.	Greek	Strong's	Origin
Diligently	σπουδαίως (spoudaiōs)	4709: with haste, diligently	adverb from spoudaios
help	πρόπεμψον (propempson)	4311: to send before, send forth	from pro and pempó
Zenas	Ζηνᾶν (zēnan)	2211: "Zeus-given," Zenas, a Christian lawyer	probably a contr. of Zeus and dóron

the lawyer	νομικὸν (nomikon)	3544: relating to law, learned in the law	from nomos
and Apollos	Ἀπολλῶν (apollōn)	625: Apollos, an Alexandrian Jewish Christian	probably contr. from the adjective Apollónios (of or belonging to Apollo)
on their way		4311: to send before, send forth	from pro and pempó
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that nothing	μηδὲν (mēden)	3367: no one, nothing	from méde and heis
is lacking	λείπη (leipē)	3007: to leave, leave behind	a prim. verb
for them.			

KJV Lexicon

ζηναν **noun - accusative singular masculine**

Zenas **dzay-nas'**: Jove-given; Zenas, a Christian -- Zenas.

τον **definite article - accusative singular masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

νομικον **adjective - accusative singular masculine**

nomikos **nom-ik-os'**: according (or pertaining) to law, i.e. legal (ceremonially); as noun, an expert in the (Mosaic) law -- about the law, lawyer.

και **conjunction**

kai **kahee**: and, also, even, so then, too, etc.; often used in connection (or composition) with other particles or small words

απολλω **noun - accusative singular masculine**

Apollos **ap-ol-loce'**: Apollos, an Israelite -- Apollos.

σπουδαιως **adverb**

spoudaios spoo-dah'-yoce: earnestly, promptly -- diligently, instantly.

προπεμψον verb - aorist active middle - second person singular

propempe prop-em'-po: to send forward, i.e. escort or aid in travel -- accompany, bring (forward) on journey (way), conduct forth.

ἵνα conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μηδεν adjective - accusative singular neuter

medeis may-dice': not even one (man, woman, thing) -- any (man, thing), no (man), none, not (at all, any man, a whit), nothing, + without delay.

αὐτοῖς personal pronoun - dative plural masculine

autos ow-tos': the reflexive pronoun self, used of the third person , and (with the proper personal pronoun) of the other persons

λειπῇ verb - present active subjunctive - third person singular

leipo li'-po: to leave, i.e. (intransitively or passively) to fail or be absent -- be destitute (wanting), lack.

Titus 3:14 .

.	Greek	Strong's	Origin
Our people	οἱ (oi)	3588: the	the def. art.
must also	καὶ (kai)	2532: and, even, also	a prim. conjunction
learn	μανθανέτωσαν (manthanetōsan)	3129: to learn	from the root math-
to engage	προϊστασθαι (proistasthai)	4291b: to put before, to set over, to rule	from pro and histémi
in good	καλῶν (kalōn)	2570: beautiful, good	a prim. word
deeds	ἔργων (ergōn)	2041: work	from a prim. verb erdó (to do)
to meet pressing	ἀναγκαίας (anankaiaias)	316: necessary	from anagké
needs,	χρείας	5532: need, business	akin to chraomai

	(chreias)		
so	ἵνα (ina)	2443: in order that, that, so that	a prim. conjunction denoting purpose, definition or result
that they will not be unfruitful.	ἄκαρποι (akarpoi)	175: unfruitful	from alpha (as a neg. prefix) and karpos

KJV Lexicon

μανθανετωσαν **verb - present active imperative - third person**
manthano man-than'-o: to learn (in any way) -- learn, understand.

δε **conjunction**

de deh: but, and, etc. -- also, and, but, moreover, now (often unexpressed in English).

και **conjunction**

kai kahee: and, also, even, so then, too, etc.; often used in connection (or composition)
with other particles or small words

οι **definite article - nominative plural masculine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English
idiom) -- the, this, that, one, he, she, it, etc.

ημετεροι **possessive pronoun - first person nominative plural masculine**
hemeteros hay-met'-er-os: our -- our, your (by a different reading).

καλων **adjective - genitive plural neuter**

kalos kal-os': better, fair, good(-ly), honest, meet, well, worthy.

εργων **noun - genitive plural neuter**

ergon er'-gon: toil (as an effort or occupation); by implication, an act -- deed, doing,
labour, work.

προιστασθαι **verb - present middle middle or passive deponent**

proistemi pro-is'-tay-mee: to stand before, i.e. (in rank) to preside, or (by implication) to
practise -- maintain, be over, rule.

εις **preposition**

eis ice: to or into (indicating the point reached or entered), of place, time, or
(figuratively) purpose (result, etc.); also in adverbial phrases

τας **definite article - accusative plural feminine**

ho ho: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

αναγκαιας adjective - accusative plural feminine

anagkaios an-ang-kah'-yos: necessary; by implication, close (of kin) -- near, necessary, necessity, needful.

χρηιας noun - accusative plural feminine

chreia khri'-ah: employment, i.e. an affair; also (by implication) occasion, demand, requirement or destitution -- business, lack, necessary(-ity), need(-ful), use, want.

iva conjunction

hina hin'-ah: in order that (denoting the purpose or the result) -- albeit, because, to the intent (that), lest, so as, (so) that, (for) to.

μη particle - nominative

me may: any but (that), forbear, God forbid, lack, lest, neither, never, no (wise in), none, nor, (can-)not, nothing, that not, un(-taken), without.

ωσiv verb - present subjunctive - third person

o o: e ay; etc. be -- + appear, are, (may, might, should) be, have, is, + pass the flower of her age, should stand, were.

ακαρποι adjective - nominative plural masculine

akarpōs ak'-ar-pos: barren -- without fruit, unfruitful.

Titus 3:15 .

.	Greek	Strong's	Origin
All	πάντες (pantes)	3956: all, every	a prim. word
who	οί (oi)	3588: the	the def. art.
are with me greet	Ἀσπάζονται (aspazontai)	782: to welcome, greet	a prim. verb
you. Greet	ἄσπασαι (aspasai)	782: to welcome, greet	a prim. verb
those	τοὺς (tous)	3588: the	the def. art.
who love	φιλοῦντας (philountas)	5368: to love	from philos

us in [the] faith.	πίστει (pistei)	4102: faith, faithfulness	from peithó
Grace	χάρις (charis)	5485: grace, kindness	a prim. word
be with you all.	πάντων (pantōn)	3956: all, every	a prim. word

KJV Lexicon

ασπάζονται **verb - present middle or passive deponent indicative - third person**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

σε **personal pronoun - second person accusative singular**

se **seh**: thee -- thee, thou, thy house.

οι **definite article - nominative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

μετ **preposition**

meta **met-ah'**: denoting accompaniment; amid (local or causal);

εμου **personal pronoun - first person genitive singular**

emou **em-oo'**: of me -- me, mine, my.

παντες **adjective - nominative plural masculine**

pas **pas**: apparently a primary word; all, any, every, the whole

ασπασαι **verb - aorist middle deponent imperative - second person singular**

aspazomai **as-pad'-zom-ahee**: to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

τους **definite article - accusative plural masculine**

ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

φιλουντας **verb - present active participle - accusative plural masculine**

phileo **fil-eh'-o**: to be a friend to (fond of (an individual or an object), i.e. have affection for; specially, to kiss (as a mark of tenderness) -- kiss, love.

ημας **personal pronoun - first person accusative plural**
hemas **hay-mas'**: us -- our, us, we.

εν **preposition**
en **en**: in, at, (up-)on, by, etc.

πιστει **noun - dative singular feminine**
pistis **pis'-tis**: persuasion, i.e. credence; moral conviction; by extension, the system of religious (Gospel) truth itself -- assurance, belief, believe, faith, fidelity.

η **definite article - nominative singular feminine**
ho **ho**: the definite article; the (sometimes to be supplied, at others omitted, in English idiom) -- the, this, that, one, he, she, it, etc.

χαρις **noun - nominative singular feminine**
charis **khar'-ece**: acceptable, benefit, favour, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).

μετα **preposition**
meta **met-ah'**: denoting accompaniment; amid (local or causal);

παντων **adjective - genitive plural masculine**
pas **pas**: apparently a primary word; all, any, every, the whole

υμων **personal pronoun - second person genitive plural**
humon **hoo-mone'**: of (from or concerning) you -- ye, you, your (own, -selves).

αμην **hebrew transliterated word**
amen **am-ane'**: firm, i.e. (figuratively) trustworthy; adverbially, surely (often as interjection, so be it) -- amen, verily.
