

Titus 3:4-8

Do as a believer:

- Submissive to Gov't
- Obedient to Gov't
- Every good work
- Speak no evil
- Avoid quarreling
- Be gentle (Socially acceptable)
- Perfect courtesy (Manners)
- _
- _

Behavior in bondage of an unbeliever:

- Foolish
- Disobedient
- Led Astray
- Slaves to passions
- Bondage to pleasures
- Living in malice
- Existing in envy
- Hated by others
- Hating others

Titus 3:4 – **But when the goodness and loving kindness of God our Savior appeared,**

	3753 [e]	1161 [e]	3588 [e]	5544 [e]	2532 [e]	3588 [e]	5363 [e]	2014 [e]	3588 [e]	4990 [e]	1473 [e]	2316 [e]	
	Hote	de	hē	chrēstotēs	kai	hē	philanthrōpía	epephanē	tou	Sōtēros	hēmōn	Theou	
4	Ὅτε	δὲ	ἡ	χρηστότης	καὶ	ἡ	φιλανθρωπία	ἐπεφάνη	,	τοῦ	Σωτῆρος	ἡμῶν	, Θεοῦ
	When	however	the	kindness	and	the	love of mankind	appeared	of the	Savior	of us	God	
	Adv	Conj	Art-NFS	N-NFS	Conj	Art-NFS	N-NFS	V-AIP-3S	Art-GMS	N-GMS	PPro-G1P	N-GMS	

1. Contrast to 3:3 – “At one time we to were”
 - a. 3:4-7 completes this “but when...”
 - b. 3:4-7 is one complete sentence in Greek
 - c. 3:4-7 – summarizes God’s work in humanity’s salvation
2. “appeared”
 - a. Parallels:
 - i. 2:11 – “for the grace of God that brings salvation has **appeared** to all men.”
 - ii. 3:4 – “when the goodness and loving kindness of God our Savior **appeared**.”
 1. So: “**the grace of God**” = “**the goodness, loving kindness of God**”
 2. Both “appeared” or, became gloriously visible
 3. Both, cause the salvation of man
 - b. **Epephane** (*epiphaino*) used 4x in the NT
 - i. From “**epi**” meaning “over” and “**phaino**” meaning “appeared”
 - ii. “shine in dark place” in
 1. Luke 1:79 – When John the Baptist’s father spoke saying:
 “because of the tender mercy of our God, whereby the sunrise shall visit us from on high **to give light** to those who sit in darkness and in the shadow of death, to guide our feet into the way of peace.”
 2. Acts 27:20 – When Paul’s ship was lost at sea:
 “When neither sun nor stars **appeared** for many days, and no small tempest lay on us, all hope of our being saved was at last abandoned.”
 - iii. “become manifest or gloriously visible” here in Titus 2:11 and 3:4
3. “goodness” or “kindness” is **chrestotes**
 - a. This is a divine character trait of God

- i. Romans 2:4 – “Or do you presume on the riches of his **kindness** and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?”
 - ii. Romans 11:22 – “Note then the **kindness** and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness. Otherwise you too will be cut off.”
 - iii. Ephesians 2:7 – “and raised us up with him and seated us with him in the heavenly places in Christ Jesus, so that in the coming ages he might show the immeasurable riches of his grace in **kindness** toward us in Christ Jesus.”
 - iv. Colossians 3:12 – “Put on then, as God's chosen ones, holy and beloved, compassionate hearts, **kindness**, humility, meekness, and patience...”
- b. This is a fruit of the Spirit of God
 - i. Galatians 5:22
- c. Man does not naturally possess this:
 - i. Romans 3:12
 - ii. Psalm 13:3 (in LXX)
- d. God's “kindness”, “goodness” is directed to humanity and for mankind's benefit
- 4. “loving kindness” or “love of mankind” is from **philanthropia**
 - a. Compound word of:
 - i. *Philos* meaning “a friend”
 - ii. *Anthropos* meaning “man”
 - b. English word philanthropy comes from this Greek word
 - c. Identifies God's love for mankind
 - d. Acts 28:2 - the islanders on Malta showed this unusual *philanthropia* to the people in the shipwreck with Paul
 - e. Notice *phileo* is used instead of *agape*
 - f. Together (goodness and lovingkindness of 3:4) are the motivation for what is identified in 2:11 as “the grace of God”
 - i. These have appeared
 - ii. These “brings salvation to all men”
- 5. “God our Savior” – the fact that God's goodness and lovingkindness towards men produce grace for salvation for all men is why God is called savior.

3:5 – he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

3756 [e]	1537 [e]	2041 [e]	3588 [e]	1722 [e]	1343 [e]	3739 [e]	4160 [e]	1473 [e]	235 [e]	2596 [e]	3588 [e]	846 [e]	1656 [e]	4982 [e]
οὐκ	ἐξ	ἔργων	τῶν	ἐν	δικαιοσύνη	ἃ	ἐποιήσαμεν	ἡμεῖς	ἀλλὰ	κατὰ	τοῦ	αὐτοῦ	ἔλεος	ἔσωσεν
not	by	works	-	in	righteousness	that	did	we	but	according to	-	His	mercy	He saved
Adv	Prep	N-GNP	Art-GNP	Prep	N-DFS	RelPro-ANP	V-AIA-1P	PPro-N1P	Conj	Prep	Art-ANS	PPro-GM3S	N-ANS	V-AIA-3S

1473 [e]	1223 [e]	3067 [e]	3824 [e]	2532 [e]	342 [e]	4151 [e]	40 [e]
ἡμᾶς	διὰ	λουτροῦ	παλιγγενεσίας	καὶ	ἀνακαινώσεως	Πνεύματος	Ἁγίου
us	through	[the] washing	of regeneration	and	renewing	of [the] Spirit	Holy
PPro-A1P	Prep	N-GNS	N-GFS	Conj	N-GFS	N-GNS	Adj-GNS

1. The verb of this long (3:4-7) sentence is σώζω /sozo/ meaning “to save, to deliver, to protect”
2. The verb form here is Aorist Indicative Active 3rd person singular which means “HE SAVED” followed by *hemas* (“us”)... **HE SAVED US**
3. Note the word order in the Greek text compared with the word order in the English text:
 - a. In English the verb “he saved us” usually begins the translated verse (which is one of four verses in the Greek sentence). As in NIV, NLT, ESV, NAS
 - i. King James does translate the correct word order:
 “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;”
 - b. After “kindness and love appear” in 3:4 the verb “He saved us” appears fourteen words later after first stating the negative reason why we were saved:
 “not by works in righteousness that we did!”
4. “He saved” is the main verb of this long 3:4-7 sentence.
 - a. This verb is amplified and explained by the addition of phrases and clauses in this whole Greek sentence 3:4-7
5. First point: “He saved us” not because of works done by us in righteousness
 - a. Our works are described in 3;1-3 as things we need to be saved from
6. Second point: there is a strong adversative ἀλλὰ / alla/ meaning “but” to contrast man’s contribution.
 - a. Contrasting man’s contribution to his salvation or attempt at salvation
 - b. Contrasting with pronouns the phrases “**WE had done**” with “**HIS mercy**”
 - c. Contrasting human attempt and God’s mercy
 - d. Clearly God’s mercy provides salvation, NOT man’s works
 - e. Salvation is:
 - i. God’s grace displayed in mercy
 - ii. Revealed and achieved in his Son Jesus Christ
 - iii. Applied by the Holy Spirit
7. The phrase “because of righteous things” is a synonom0ous phrase for Paul’s “works of the law”
 - a. Gentile audience “righteous things” (good, moral behavior)
 - b. Jewish audience “works of the law”
 - c. Salvation is NOT:

- i. By Law, the Law revealed man cannot save himself – Galatians 3:10-27
 - ii. Doing more good things than bad things
 - iii. Living according to a moral code or standard
 - iv. Suppressing sinful behavior which is driven by the inner sin nature
 - v. Living a better life than other people
- d. Salvation is a NEW BIRTH from being born of Adam to being born of Jesus:
- i. John 3:3-8 – *“Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you, ‘**You must be born again.**’ The wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit.”*
 - ii. Romans 5:12-19 –
 5:12 – *“Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—”*
 5:18 – *“Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to **justification and life for all men.**”*
 - iii. 1 Corinthians 15:21-22 – *“For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also **in Christ shall all be made alive.**”*
 - iv. 2 Corinthians 5:17 – *“Therefore, if anyone is in Christ, he is **a new creation**. The old has passed away; behold, the new has come.”*
 - v. Galatians 6:15 – *“For neither circumcision counts for anything, nor uncircumcision, but **a new creation.**”*
- e. “Not because” has three purposes:
- i. It reveals the true basis of salvation. It is made clear.
 - ii. God justifies the ungodly
 - 1. Romans 4:5 – *“to the one who does not work but believes in him who **justifies the ungodly**, his faith is counted as righteousness,”*
 - 2. Romans 5:6 – *“For while we were still weak, at the right time **Christ died for the ungodly.**”*
 - 3. Romans 5:8 – *“God shows his love for us in that **while we were still sinners, Christ died for us.**”*
 - iii. N believer has high, moral ground to look down at others
 - 1. Isaiah 64:6 – *“We have all become like one who is unclean, and **all our righteous deeds are like a polluted garment**. We all fade like a leaf, and our iniquities, like the wind, take us away.”*
8. The radical change (not religious, or moral) necessary for salvation is explained clearly to Titus for the Cretans:
- a. The good behavior of Christians among the pagan society and government are the result of the new birth from the Good news (1:6; 2:7; 2:14; 3:1, 8, 14)
 - b. Good works are result, not the cause of God’s mercy
 - c. Good works are the fruit of the root of salvation planted by God’s mercy

9. “through (dia) the washing of regeneration and renewing of the Holy Spirit”
 - a. Same main verb “he saved”
 - b. “through” (**dia**) appears one time for two phrases indicating a single event. (Two “dia” would indicate two events.)
 - i. “washing or regeneration”
 - ii. “renewing of the Holy Spirit”
 - c. The “washing” (“**dia** the washing”) involves:
 - i. Regeneration (**palingenesias**) – meaning a rebirth, a new creation
 1. Matthew 19:28 –
 2. 2 Corinthians 5:17 –
 - ii. “Renewing (**anakainoseos**) – an internal change
 1. `because of the Greek te3xt this cannot refer to a second event
10. “washing” - λουτροῦ - /*loutroui* - from **louo** meaning “a bath”, “washing”
 - a. Ephesians 5:26 is the only other use where it refers to Christ cleansing the church “by washing of water with the word”
 - b. Many commentators connect this washing to water baptism, but
 - i. Titus 3:5 is talking about new birth, not water
 - ii. Ephesians 5:26 is talking about the Word, using the Word as water:

“as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word,”
 - c. Water Baptism cannot be what is referred to since that is done by man to men,...then, the ultimate work of righteousness by man in this verse are futile
 - d. This washing is internal by the Holy Spirit, not external by man with water.

3:6 – whom he poured out on us richly through Jesus Christ our Savior,

3739 [e]	1632 [e]	1909 [e]	1473 [e]	4146 [e]	1223 [e]	2424 [e]	5547 [e]	3588 [e]	4990 [e]	1473 [e]
hou	execheen	eph'	hēmas	plousiōs	dia	Iēsou	Christou	tou	Sōtēros	hēmōn
6 οὗ	ἐξέχεεν	ἐφ'	ἡμᾶς	πλουσίως	διὰ	Ἰησοῦ	Χριστοῦ	, τοῦ	Σωτῆρος	ἡμῶν ,
HS <u>whom</u>	F <u>He poured out</u>	on	us	richly	through	Jesus	Christ	the	Savior	of us
RelPro-GNS	V-AIA-3S	Prep	PPro-A1P	Adv	Prep	N-GMS	N-GMS	Art-GMS	N-GMS	PPro-G1P

1. Each member of the Trinity is mentioned in this verse:
 - a. “whom” = **Holy Spirit** poured out
 - b. “He” = **Father** the subject doing the verb
 - c. “Jesus Christ” = **Son**
2. “On us”
 - a. Shared by all believers in NT
 - b. Holy Spirit limited in the OT
 - c. New Testament:
 - i. John 14:16-17
 - ii. John 14:26 –
 - iii. John 16:7-13
 - iv. Acts 2:33 –

3:7 – so that being justified by his grace we might become heirs according to the hope of eternal life.

SOTERIOLOGY							ESCHATOLOGY			
2443 [e]	1344 [e]	3588 [e]	1565 [e]	5485 [e]	2818 [e]	1096 [e]	2596 [e]	1680 [e]	2222 [e]	166 [e]
hina	dikaiothentes	tē	ekeinou	chariti	kleronomoi	genethomen	kat'	elpida	zōēs	aiōniou
7 ἵνα	, δικαιωθέντες	τῇ	ἐκείνου	χάρτι	, κληρονόμοι	γενηθώμεν	κατ'	ἐλπίδα	ζωῆς	αἰωνίου .
so that	having been justified	-	by that	grace	heirs	we should become	according to	[the] hope	of life	eternal
Conj	V-APP-NMP	Art-DFS	DPro-GMS	N-DFS	N-NMP	V-ASP-1P	Prep	N-AFS	N-GFS	Adj-GFS

1. **Hina** “so that”

a. What was done by the Father pouring out the HS through Jesus Christ was “SO THAT” (hina):

- i. Justified by Grace – which restates the main verb from 3:5 in this one sentence 3:4-7
- ii. Heirs we become
- iii. Eternal Life

b. Hina states the goal, purpose, result which is “we might become heirs having hope of eternal life

2. In 3:7 soteriology (study of salvation) is fulfilled ultimately in eschatology (study of end things), or “justified by grace” so “we might become heirs according to the hope of eternal life”

3:8 – The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

4103 [e]	3588 [e]	3056 [e]	2532 [e]	4012 [e]	3778 [e]	1014 [e]	4771 [e]	1226 [e]	2443 [e]	5431 [e]	2570 [e]	2041 [e]
Pistos	ho	logos	kai	peri	toutōn	boulomai	se	diabebaiousthai	hina	phrontizōsin	kalōn	ergōn
8 Πιστός	ὁ	λόγος	, καὶ	περὶ	τούτων	βούλομαί	σε	διαβεβαιουῦσθαι	, ἵνα	φροντίζωσιν	καλῶν	ἔργων
Trustworthy [is]	the	saying	and	concerning	these things	I want	you	to affirm strongly	so that	may take care	good	works
Adj-NMS	Art-NMS	N-NMS	Conj	Prep	DPro-GNP	V-PIM/P-1S	PPro-A2S	V-PNMP	Conj	V-PSA-3P	Adj-GNP	N-GNP

Titus 3:4-7

Instructions to Titus ch. 1-3

4291 [e]	3588 [e]	4100 [e]	2316 [e]	3778 [e]	1510 [e]	2570 [e]	2532 [e]	5624 [e]	3588 [e]	444 [e]
proistasthai	hoi	pepisteukotes	Theō	tauta	estin	kala	kai	ōphelima	tois	anthrōpois
προϊστασθαι	, οἱ	πεπιστευκότες	Θεῶ	. ταῦτά	ἐστὶν	καλὰ	καὶ	ὠφέλιμα	τοῖς	ἀνθρώποις .
to be devoted to	those	believing	God	These things	are	excellent	and	profitable	-	to men
V-PNM	Art-NMP	V-RPA-NMP	N-DMS	DPro-NNP	V-PIA-3S	Adj-NNP	Conj	Adj-NNP	Art-DMP	N-DMP

1. “Trustworthy is the saying” - Πιστός ὁ λόγος - *Ipistos ho logos*

a. These three words are used by Paul in all three of these letters:

- i. 1 Timothy 1:15 – “The **saying is trustworthy** and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost.”
- ii. 1 Timothy 3:1 – “The **saying is trustworthy**: If anyone aspires to the office of overseer, he desires a noble task.”
- iii. 1 Timothy 4:9 – “Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also for the life to come. The **saying is trustworthy** and deserving of full acceptance. For to this end we toil and strive, because we have our hope set on the living God, who is the Savior of all people, especially of those who believe. **Command and teach these things.**”

iv. 2 Timothy 2:11 –

“The **saying is trustworthy**, for:

‘If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful— for he cannot deny himself.’ ”

v. Titus 3:8 –

2. Here the “trustworthy saying” is the long sentence Paul just wrote: Titus 3:4-7. This is a trustworthy saying.
3. “These things” refer to all the instructions given to Titus in this letter
4. Titus is to know 3:4-7 is a trustworthy saying and “these things” need to be spoken and taught by Titus with confidence, firmly and to not waver or compromise when teaching them.
5. The believers, heirs of eternal life, need to know these things and need to live with God’s character in this age.
 - a. These things are excellent in this life
 - b. These things will profit all people which are the men living in society with these heirs of eternal life.

3:9 – But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.

3474 [e]	1161 [e]	2214 [e]	2532 [e]	1076 [e]	2532 [e]	2054 [e]	2532 [e]	3163 [e]	3544 [e]	4026 [e]	1510 [e]	1063 [e]	512 [e]
Mōras	de	zētēseis	kai	genealogias	kai	ereis	kai	machas	nomikas	periistaso	eisin	gar	anōpheleis
9 Μωρὰς	δὲ	ζητήσεις	καὶ	γενεαλογίας	καὶ	ἔρεις*	καὶ	μάχας	νομικὰς	, περιίτασο	; εἰσὶν	γὰρ	ἀνωφελεῖς
Foolish	however	controversies	and	genealogies	and	arguments	and	quarrels	about [the] Law	avoid	they are	for	unprofitable
Adj-AFP	Conj	N-AFP	Conj	N-AFP	Conj	N-AFP	Conj	N-AFP	Adj-AFP	V-PMM-2S	V-PIA-3P	Conj	Adj-NFP

2532 [e]	3152 [e]
kai	mataioi
καὶ	μάταιοι .
and	worthless
Conj	Adj-NFP

3:10 – As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him,

141 [e]	444 [e]	3326 [e]	1520 [e]	2532 [e]	1208 [e]	3559 [e]	3868 [e]
hairetikon	anthrōpon	meta	mian	kai	deuteran	nouthesian	paraitou
10 αἱρετικὸν	ἄνθρωπον	, μετὰ	μίαν	καὶ	δευτέραν	νουθεσίαν	, παραιτοῦ ,
A factious	man	after	one	and	a second	admonition	reject
Adj-AMS	N-AMS	Prep	Adj-AFS	Conj	Adj-AFS	N-AFS	V-PMMM/2S

3:11 – knowing that such a person is warped and sinful; he is self-condemned.

1492 [e]	3754 [e]	1612 [e]	3588 [e]	5108 [e]	2532 [e]	264 [e]	1510 [e]	843 [e]
eidōs	hoti	exestraptai	ho	toioutos	kai	hamartanei	ōn	autokatakritos
11 εἰδὼς	ὅτι	ἐξέστραπται	ὁ	τοιοῦτος	, καὶ	ἁμαρτάνει	, ὧν	αὐτοκατάκριτος .
knowing	that	is corrupt	-	such a man	and	is sinning	being	self-condemned
V-RPA-NMS	Conj	V-RIMP/3S	Art-NMS	DPro-NMS	Conj	V-PIA-3S	V-PPA-NMS	Adj-NMS

3:12 – When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there.

3752 [e]	3992 [e]	734 [e]	4314 [e]	4771 [e]	2228 [e]	5190 [e]	4704 [e]	2064 [e]	4314 [e]	1473 [e]	1519 [e]	3533 [e]	1563 [e]	1063 [e]	
Hotan	pempsō	Arteman	pros	se	ē	Tychikon	spoudason	elthein	pros	me	eis	Nikopolin	ekei	gar	
12	Όταν	πέμψω	Άρτεμᾶν	πρὸς	σὲ ,	ἢ	Τυχικόν ,	σπουδάσον	ἔλθειν	πρὸς	με	εἰς	Νικόπολιν ;	ἐκεῖ γὰρ	
	When	I shall send	Artemas	to	you	or	Tychicus	be diligent	to come	to	me	into	Nicopolis	there for	
	Conj	V-ASA-1S	N-AMS	Prep	PPro-A2S	Conj	N-AMS	V-AMA-2S	V-ANA	Prep	PPro-A1S	Prep	N-AFS	Adv	Conj

2919 [e]	3914 [e]
kekrika	paracheimasai
κέκρικα	παραχειμάσαι .
I have decided	to winter
V-RIA-1S	V-ANA

3:13 – Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing.

2211 [e]	3588 [e]	3544 [e]	2532 [e]	625 [e]	4709 [e]	4311 [e]	2443 [e]	3367 [e]	846 [e]	3007 [e]	
Zēnan	ton	nomikon	kai	Apollōn	spoudaiōs	propempson	hina	mēden	autois	leipē	
13	Ζηναῖν	τὸν νομικὸν	καὶ	Ἀπολλῶν	σπουδαίως	πρόπεμψον ,	ἵνα	μηδὲν	αὐτοῖς	λείπη .	
	Zenas	the lawyer	and	Apollos	earnestly	equip	so that	nothing	to them	should be lacking	
	N-AMS	Art-AMS	Adj-AMS	Conj	N-AMS	Adv	V-AMA-2S	Conj	Adj-NNS	PPro-DM3P	V-PSA-3S

3:14 – And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.

3129 [e]	1161 [e]	2532 [e]	3588 [e]	2251 [e]	2570 [e]	2041 [e]	4291 [e]	1519 [e]	3588 [e]	316 [e]	5532 [e]	2443 [e]	3361 [e]	
manthanetosan	de	kai	hoi	hēmeteroi	kalōn	ergōn	proistasthai	eis	tas	anankaiais	chreias	hina	mē	
14	μανθανέτωσαν	δὲ καὶ	οἱ	ἡμέτεροι	καλῶν ἔργων	προϊστασθαι ,	εἰς	τὰς	ἀναγκαίας	χρείας ,	ἵνα	μὴ		
	Let learn	now	also	-	our [people]	good works	to devote themselves to	for	-	necessary	needs	so that	not	
	V-PMA-3P	Conj	Conj	Art-NMP	PPro-NM1P	Adj-GNP	N-GNP	V-PNM	Prep	Art-AFP	Adj-AFP	N-AFP	Conj	Adv

1510 [e]	175 [e]
ōsin	akarpoi
ὧσιν	ἄκαρποι .
they should be	unfruitful
V-PSA-3P	Adj-NMP

3:15 – All who are with me send greetings to you. Greet those who love us in the faith.

782 [e]	4771 [e]	3588 [e]	3326 [e]	1473 [e]	3956 [e]	782 [e]	3588 [e]	5368 [e]	1473 [e]	1722 [e]	4102 [e]	3588 [e]	5485 [e]	
Aspazontai	se	hoi	met'	emou	pantes	Aspasai	tous	philountas	hēmas	en	pistei	Hē	charis	
15	Ἀσπάζονται	σε ,	οἱ μετ'	ἐμοῦ	πάντες .	Ἀσπασαί	τοὺς φιλοῦντας	ἡμᾶς	ἐν	πίστει .	Ἡ	χάρις		
	Greet	you	those	with	me	all	Greet	those	loving	us	in	[the] faith	-	Grace [be]
	V-PIMP-3P	PPro-A2S	Art-NMP	Prep	PPro-G1S	Adj-NMP	V-AMM-2S	Art-AMP	V-PPA-AMP	PPro-A1P	Prep	N-DFS	Art-NFS	N-NFS

3326 [e]	3956 [e]	4771 [e]	281 [e]
meta	pantōn	hymōn	Amēn
μετὰ	πάντων	ὑμῶν .	Ἀμήν .
with	all	of you	Amen
Prep	Adj-GMP	PPro-G2P	Heb

