

Sepher Titos (Titus)

Chapter 1

יְיָ אֱלֹהִים אֲנִי עֹבֵד וְשָׂרֵם יְהוֹשֻׁעַ הַמָּשִׁיחַ לְפִי
אֱמוּנָתָם בְּחִירַי אֲלֵהֶם וְנִצַּת הָאֱמֶת אֲשֶׁר לְחִסְדֹּת:

1. Polos `ebed 'Elohim ush'liach Yahushua haMashiyach l'phi 'emunath b'chirey 'Elohim w'da`ath ha'emeth 'asher lachasiduth.

Tit1:1 Polos (Shaul), a servant of Elohim and an apostle of **Ow'ay' the Mashiyach**, according to the faith of those chosen of Elohim and the knowledge of the truth which is according to reverence,

<1:1> Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ
κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

1 Paulos doulos theou, apostolos de Iēsou Christou

Paul a servant of Elohim and an apostle of Yahushua the Anointed One

kata pistin eklektōn theou kai epignōsin alētheias tēs

according to the faith of the chosen ones of Elohim and knowledge of truth

kat' eusebeian

according to reverence,

בְּעֲלִי-תִקְוָת חַיִּי עוֹלָם אֲשֶׁר לְפָנַי יְמוֹת עוֹלָם הַבְּטִיחַ הָאֵל
אֲשֶׁר לֹא יִכְזֹּב:

2. `aley-thiq'wath chayey `olam 'asher liph'ney y'moth `olam hib'tiach ha'El 'asher lo' y'kazeb.

Tit1:2 on the hope of eternal life, which the El, who does not lie, promised before the times of eternity,

<2> ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,

2 ep' elpidi zōēs aiōniou, hēn epēgeilato ho apseudēs theos

based on a hope of life eternal, which promised the truthful Elohim

pro chronōn aiōniōn,

before the ages of time.

וְנִגְלָה אֶת-הַדְּבָרִי בְּמוֹעֲדוֹ עַל-יְדֵי הַקְּרִיאָה הַמְּפֹקֶדֶת בְּיָדִי
בְּמִצְוַת הָאֱלֹהִים מוֹשִׁיעֵנו:

3. w'gilah 'eth-d'baro b'mo`ado `al-y'dey haq'ri'ah hamuph'qadah b'yadi b'mits'wath ha'Elohim moshi`enu.

Tit1:3 but in due times manifested, even His word,
through the proclamation with which I was entrusted in my hands
according to the commandment of Elohim our Savior,

3> ἐφάνέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι,
ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

3 ephanerōsen de kairois idiois ton logon autou en kērygmati,

But manifested in its own times His Word by proclamation,
ho episteuthēn egō kat' epitagēn tou sōtēros hēmōn theou,
which I was entrusted with according to the command of our Savior Elohim,

מִיָּדְיָא מִיָּדְיָא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא
:אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא

דְּאֶל־טִיטוֹס בְּנִי הָאֲמִיטִי בְּאֵמוּנָה אַחַת חֶסֶד וְרַחֲמִים וְשָׁלוֹם
מֵאֵת הָאֱלֹהִים אָבִינוּ וְאֲדֹנֵינוּ יְהוֹשֻׁעַ הַמָּשִׁיחַ מוֹשִׁיעֵנוּ:

4. 'el-Titos b'ni ha'amiti be'emunah 'echath chesed w'rachamim
w'shalom me'eth ha'Elohim 'abinu wa'Adoneynu Yahushua haMashiyach moshi`enu.

Tit1:4 To Titos, my true son in a common faith: Grace, mercy, and peace
from Elohim our Father and our Adon Owa the Mashiyach our Savior.

4> Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις
καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

4 Titō gnēsio tekno kata koinēn pistin, charis

to Titos, my true child according to a common shared faith, grace
kai eirēnē apo theou patros kai Christou Iēsou tou sōtēros hēmōn.
and peace from Elohim the Father and the Anointed One Yahushua our Savior.

אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא
:אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא

הַבְּעִבּוֹר זֹאת הַנִּחְתִּיק בְּקִרְיָטִי בְּעִבּוֹר אֲשֶׁר תִּשְׁלִים אֶת־הַחֶסֶד
וְתִמְנָה זְקֵנִים בְּכָל־עִיר וְעִיר כְּאֲשֶׁר צִוִּיתִיךָ:

5. ba`abur zo'th hinach'tiak biQ'reyti ba`abur 'asher tash'lim 'eth-hechaser
uth'maneh z'qenim b'kal-`ir wa`ir ka'asher tsiuithiak.

Tit1:5 For this reason I left you in Qereyti, for the reason that you should straighten out
what was left undone, and appoint elders in every city and city as I directed you,

5> Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ
καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην,

5 Toutou charin apelipon se en Krētē, hina ta leiponta epidiorthōsē

For this cause I left you in Crete, that the things lacking you should set right
kai katastēsēs kata polin presbyterous, hōs egō soi dietaxamēn,
and should appoint in every city elders as I ordered you

מִיָּדְיָא מִיָּדְיָא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא
:מִיָּדְיָא מִיָּדְיָא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא אֶפְאֵא

וְאִם-יִמָּצֵא אִישׁ תָּם וּבַעַל-אִשָּׁה אַחַת וְיֵשׁ-לוֹ בָּנִים מְאֲמִינִים
וְאֵין עָלֵיהֶם טַעַנַּת פְּרִיצוֹת וְאֵינָם סוֹבְרִים:

6. 'im-yimatse' 'ish tam uba'al-'ishah 'echath w'yesh-lo banim ma'aminim
w'eyn `aleyhem ta'anath p'ritsuth w'eynam sorarim.

Tit1:6 if anyone is found blameless, the husband of one wife, he has sons who believe,
and any of them are not accused of immorality nor rebellion.

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

6 ei tis estin anegklētos, mias gynaikos anēr, tekna echōn pista,
if anyone is blameless, of one wife a husband, children having believing
mē en katēgoriā asōtias ē anypotakta.
not in accusation of debauchery or insubordination.

דע-י-מאצא איש תם ובעל-אשה אחת ויש-לו בנים מאמינים
ואין עליהם טענת פריצות ואינם סוברים
ואם-ימצא איש תם ובעל-אשה אחת ויש-לו בנים מאמינים
ואין עליהם טענת פריצות ואינם סוברים

זכר-הגמון העדה צריך להיות איש תם כסכן לאלהים
לא עמיד על-דעתו ולא רגזן ולא אהב יין
ולא-בעל אגרוף ולא בצע בצע רע:

7. ki-heg'mon ha'edah tsari'k lih'yoth 'ish tam k'soken l'Elohim lo' `omed `al-da'to
w'lo' rag'zan w'lo' 'oheb yayin w'lo'-ba'al 'eg'roph w'lo' botse`a betsa`ra`.

Tit1:7 For the overseer for a witness is necessary to be a blameless man
as the steward of Elohim, not standing on his knowledge, not hot-tempered,
not loving wine, not possessing to strike, not more greedy for filthy gain,

«7» δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδῃ,
μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῇ,

7 dei gar ton episkopon anegklēton einai hōs theou oikonomon,
For it is necessary for the overseer to be blameless as Elohim's steward,
mē authadē, mē orgilon, mē paroinon,
not arrogant, not quick-tempered, not given to much wine,
mē plēktēn, mē aischrokerdē,
not violent, not fond of dishonest gain,

חכי-אם-יהי מכנים ארחים ואהב טוב וצנוע
וצדיק וקדוש וכבש את-יצרו:

8. ki 'im-y'hi mak'nis 'or'chim w'oheb tob w'tsanu`a
w'tsadiq w'qadosh w'kobesh 'eth-yits'ro.

Tit1:8 but be profitable to hospitality, loving what is good, sensible,

righteous, holy, conquerable to create,

8> ἀλλὰ φιλόξενον φιλάγαθον σώφρονα δίκαιον ὅσιον ἐγκρατῆ,

8 alla philoxenon philagathon sōphrona dikaion hosion egkratē,
but hospitable, a lover of good, sensible, just, holy, self-controlled,

אֲנִי אֶשׁ-אֶלֶף-יָוֶן אֶלֶף-אֶלֶף אֶלֶף-אֶלֶף אֶלֶף-אֶלֶף אֶלֶף-אֶלֶף
אֶלֶף-אֶלֶף אֶלֶף-אֶלֶף אֶלֶף-אֶלֶף אֶלֶף-אֶלֶף אֶלֶף-אֶלֶף

טוֹמָזִיק בְּדָבָר הַנֶּאֱמָן כָּפִי הַחֹרָאָה לְמַעַן יִהְיֶה-בּוֹ כֹּחַ
לְתַזְהִיר בְּלִקְחַ הַבְּרִיאָה וּלְהוֹכִיחַ אֶת-הַמְּרִיבִים:

9. umachaziq badabar hane'eman k'phi hahora'ah

l'ma'an yih'yeh-bo koach l'haz'hir baleqach habari' ul'hokiach 'eth-ham'ribim.

Tit1:9 holding to the faithful Word according to the teaching, so that he shall be able
both to encourage in sound teaching and to reprove those who oppose it.

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

9 antechomenon tou kata tēn didachēn pistou logou, hina dynatos ē

holding to the according to the teaching faithful Word, that he may be able

kai parakalein en tē didaskaliā tē hygiainousē kai tous antilegontas elegchein.

also to encourage by the teaching healthy and the ones opposing to expose.

לֹא-יִשׁ הַרְבֵּה מִדְּבָרִים הַבְּרִיאָה
וּמִתַּעֲרִי נַפְשׁ וְרַבִּם מִן-הַנִּמְוָלִים:

יִכְיֶה-יֵשׁ הַרְבֵּה מִדְּבָרִים הַבְּרִיאָה
וּמִתַּעֲרִי נַפְשׁ וְרַבִּם מִן-הַנִּמְוָלִים:

10. ki-yesh har'beh mor'dim dob'rey hebel

umath'ey naphesh w'rubbam min-hanimolim.

Tit1:10 For there are many rebellious ones with words of foolishness
and deceiving souls, especially those of the circumcision,

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

10 Eisin gar polloi [kai] anypotaktoi, mataiologoi

For there are many indeed opposing ones, idle talkers

kai phrenapatai, malista hoi ek tēs peritomēs,

and deceivers, especially the ones of the circumcision,

אֲשֶׁר סָכּוֹר יִסְכֵּר פִּיהֶם הַחֹפְכִים בְּתִים בְּלָם
בְּחֹרֹתָם דְּבָרִים אֲשֶׁר לֹא-כֵן עֶקֶב בְּצֵעַ:

יִסְכֵּר פִּיהֶם הַחֹפְכִים בְּתִים בְּלָם
בְּחֹרֹתָם דְּבָרִים אֲשֶׁר לֹא-כֵן עֶקֶב בְּצֵעַ:

11. 'asher sakor yisaker pihem hahoph'kim batim kulam b'horotham d'barim

5

יְדֹאֲלֵא יִשְׂמִי לֵב אֶל-הַגְּדוֹת הַיְּהוּדִים
וְאֶל-מִצְוֹת הָאָנָשִׁים הַסָּרִים מִן-הָאֱמֶת:

14. w'lo' yasimu leb 'el-hagadoth haYahudim
w'el-mits'oth ha'anashim hasarim min-ha'emeth.

Tit1:14 not putting heart to the fables of the Yahudim
and to the commandments of men who turn aside from the truth.

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

14 mē prosechontes Ioudaikois mythois
not paying attention to Jewish myths
kai entolais anthrōpōn apostrephomenōn tēn alētheian.
and commandments of men turning away from the truth.

יְדֹאֲלֵא יִשְׂמִי לֵב אֶל-הַגְּדוֹת הַיְּהוּדִים
וְאֶל-מִצְוֹת הָאָנָשִׁים הַסָּרִים מִן-הָאֱמֶת:

טו הַכֹּל טָהוֹר לַטְּהוֹרִים אָבָל לַנְּטֻמָּאִים וְלַחֲסָרֵי אֱמוּנָה
אֵין דְּבַר טָהוֹר כִּי נְטֻמָּאָה הָעֵתָם וְרוּחָם:

15. hokol tahor lat'horim 'abal lanit'm'im u'chas'rey 'emunah
'eyn-dabar tahor ki nit'm'ah da'tam w'ruachm.

Tit1:15 Everything is pure for the pure, but for them who are defiled and for lack of faith,
nothing is pure, but both their knowledge and their conscience are defiled.

<15> πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις
καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμíanται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

15 panta kathara tois katharois; tois de memiammenois
All things are pure to the pure; but to the ones having been defiled
kai apistois ouden katharon,
and unbelieving ones nothing is pure,
alla memiantai autōn kai ho nous kai hē syneidēsis.
but has been defiled both their mind and their conscience.

יְדֹאֲלֵא יִשְׂמִי לֵב אֶל-הַגְּדוֹת הַיְּהוּדִים
וְאֶל-מִצְוֹת הָאָנָשִׁים הַסָּרִים מִן-הָאֱמֶת:

טז אֲמָרִים הֵמָּה יָדְעָנוּ אֶת-הָאֱלֹהִים וּבְמַעֲשֵׂיהֶם כּוֹפְרִים בּוֹ
כִּי מִתְעַבִּים וּמְרִים הֵם וְלֹא-יִצְלָחוּ לְכֹל-מַעֲשֵׂה טוֹב:

16. 'om'rim hemah yada'nu 'eth-ha'Elohim ub'ma'aseyhem koph'rim bo
ki m'tho'abim umam'rim hem w'lo'-yits'l'chu l'kal-ma'aseh tob.

Tit1:16 They profess to know Elohim, but by their works they deny Him,
because they despise and disobey and it is worthless for any good work.

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

16 theon homologousin eidenai, tois de ergois arnountai,
 Elohim they profess to know but by their works they deny Him
 bdelyktoi ontos kai apeitheis kai pros pan ergon agathon adokimoi.
 being detestable and disobedient and as to every good work unfit.

Chapter 2

אֵלֹהִים יְדָעוּ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ
 אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ

אֵלֹהִים יְדָעוּ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ
 אֵלֹהִים יְדָעוּ אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ

1. w'attah daber 'eth-hana'eh laleqach habari'.

Tit2:1 But as for you, speak the things which are fitting for sound teaching.

<2:1> Σὺ δὲ ἀλάλει ἃ πρόκειται τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

1 Sy de lalei ha prepei tē hygiainousē didaskaliā.

But you, speak the things which are suitable to healthy teaching.

אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ
 אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ

בְּחִזְקָנִים יִהְיוּ מְשָׁלִים בְּרוּחָם וּמִכְבָּדִים וְצַנוּעִים
 וּבְרִיאִים בְּאַמוּנָה וּבְאַהֲבָה וּבְסִבְלָנוּת:

2. haz'qenim yih'yu msh'lim b'rucham um'kubadim uts'nu'im
 ub'ri'im ba'emunah uba'ahabah ubasab'lanuth.

Tit2:2 the elders shall be filled with their spirits, respectable, sensible,
 sound in faith, in love, in endurance.

<2> πρεσβύτες νηφαλίους εἶναι, σεμνοὺς, σώφρονas,
 ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

2 presbytas nēphalious einai, semnouns, sōphronas,

Aged men need to be temperate, respectable, sensible,

hygiainontas tē pistei, tē agapē, tē hypomonē;

being healthy in the faith, in love, in endurance;

אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ
 אֲנִי וְכָל הָעָם אֲשֶׁר בְּיָמֵינוּ

גִּוְכֵן חִזְקָנוֹת תִּהְיֶה בְּרָכָן כְּאִשֶּׁר נִצְוָה
 לְקַדֵּשׁ לֹא תִהְיֶינָה מוֹצִיאֹת דִּבָּה רָעָה
 וְלֹא נִתְּנוֹת לְסְבוּא-יַיִן כִּי אִם-מִלְּמוּדוֹת טוֹב:

3. w'ken haz'qenoth t'hi dar'kan ka'asher na'awah laqodesh lo' thih'yeynah
 motsi'oth dibah ra'ah w'lo' n'thunoth lis'bo'-yayin ki 'im-m'lam'doth tob.

Tit2:3 And the old women likewise are to be in behavior when it is necessary to sanctify,
 there shall be no evil malicious slanderers nor given to much wine
 but the teachers of what is good,

<3> πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς,

μὴ διαβόλους μὴ οἶνω πολλῶ δεδουλωμένας, καλοδιδασκάλους,
 3 presbytidās hōsautōs en katastēmati hieroprepeis,
 aged women similarly in behavior as befits holiness,
 mē diabolous mē oinō pollō dedoulōmenas, kalodidaskalous,
 not slanderers nor to wine much having been enslaved, teachers of good,

גַּלְגַּל־אֶת הַנְּעִירִים לְאַהֲבָתָם וְלְאַהֲבָתָם
 :גַּלְגַּל־אֶת הַנְּעִירִים

וּמִנְשָׁרוֹת אֶת־הַנְּעִירִים לְאַהֲבָתָם אֶת־בְּנֵיהֶן
 וְלְאַהֲבָתָם אֶת־בְּנֵיהֶן:

4. um'yash'roth 'eth-hats'iroth le'ehob 'eth-ba'aleyhen w'le'ehob 'eth-b'neyhen.

Tit2:4 and they may straighten the young women to love their husbands,
 to love their sons,

<4> ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους

4 hina sōphronizōsin tas neas philandrous einai,
 that they may encourage the young women to be lovers of their husbands,
 philoteknous
 lovers of their children,

אֲנִי מְנַחֵם אֶת־הַנְּעִירִים לְאַהֲבָתָם וְלְאַהֲבָתָם
 :אֲנִי מְנַחֵם אֶת־הַנְּעִירִים

הֵן לְהִיטֵב צְנוּעוֹת וְטָהוֹרוֹת צוֹפִיּוֹת הַלִּיכוֹת בֵּיתָן וְטָבוֹת
 וְנִכְנָעוֹת לִפְנֵי בְּעָלֵיהֶן לְמַעַן אֲשֶׁר לֹא־יִחָלֵל הַדָּבָר הָאֵלֹהִים:

5. w'lih'yoth ts'nu'oth ut'horoth tsophioth halikoth beythan w'toboth
 w'nik'na'oth liph'ney ba'aleyhen l'ma'an 'asher lo'-y'chulal d'bar ha'Elohim.

Tit2:5 to be sensible, blameless, observe the manners of purity at home, good,
 subject to the presence of their own husbands,
 in order that the Word of Elohim shall not be blasphemed.

<5> σώφρονας ἁγνὰς οἰκουργούς ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν,
 ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηῇται.

5 sōphronas hagnas oikourgous agathas, hypotassomenas tois idiois andrasin,
 sensible, pure, workers at home, good, being subject to their own husbands,
 hina mē ho logos tou theou blasphemētai.
 lest the Word of Elohim be evil spoken of.

אֲנִי מְנַחֵם אֶת־הַנְּעִירִים לְאַהֲבָתָם וְלְאַהֲבָתָם
 :אֲנִי מְנַחֵם אֶת־הַנְּעִירִים

וּפְּכָה תִּזְהִיר גַּם אֶת־הַבַּחֲרוּרִים לְשִׁיחִי צְנוּעִים:

6. kakah taz'hir gam 'eth-habachurim sheyih'yu ts'nu'im.

Tit2:6 Likewise also encourage the young men to be sensible.

<6> τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν

6 tous neōterous hōsautōs parakalei sōphronein
The younger men similarly exhort to be sensible

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זוּבְכָל-דָּבָר הָיָה אַתָּה לְמוֹפֶת בְּמַעֲשֵׁים טוֹבִים
בְּהוֹרָאָה צְרוּפָה וְנִהְדָּרָה:

7. ub'kal-dabar heyeh 'attah l'mopheth b'ma`asim tobim
b'hora'ah ts'ruphah w'neh'darah.

Tit2:7 Show yourself a pattern of good works in all things,
in teaching integrity and seriousness,

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

7 peri panta, seauton parechomenos typon kalōn ergōn,
about all things, showing yourself a model of good works,
en tē didaskaliā aphthorian, semnotēta,
in the teaching show integrity, seriousness,

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חֹבְדָבָר בָּרִיא שְׂאִין-בּו מוֹם לְמַעַן יְבוֹשׁ הַמִּתְקוֹמִים
וְלֹא יִמָּצֵא לְדָבָר עֲלֵיכֶם רָע:

8. ub'dabar bari' she'eyn-bo mum l'ma`an yebosh hamith'qomem
w'lo' yim'tsa' l'daber `aleykem ra`.

Tit2:8 and in a soundness of speech that has no defect, so that he who rebels against us
is put to shame, and finding no evil to say about you.

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

8 logon hygiē akatagnōston, hina ho ex enantias
healthy speech beyond reproach, that the one of the opposing side
entrapē mēden echōn legein peri hēmōn phaulon.
may be shamed nothing having to say about us bad.

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טְהַעֲבָדִים יִפְנְעוּ לְאֲדֹנֵיהֶם וְיִתְרַצּוּ לָהֶם לְכָל-דָּבָר
וְלֹא יִמְרוּ אֶת-דְּבָרֵיהֶם:

9. ha`abadim yikan'`u la'adoneyhem w'yith'ratsu lahem l'kal-dabar
w'lo' yam'ru 'eth-dib'reyhem.

Tit2:9 The servants shall surrender to their own masters and to be well-pleasing

to them in everything and not argumentative with their words,

9> δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πάσιν,
εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

9 doulous idiois despotais hypotassesthai en pasin,

Servants to their own masters need to be subject in everything,

euarestous einai, mē antilegontas,

to be well-pleasing, not talking back,

10 יְלֹא-יִמְעֵלוּ מֵעַל כִּי אִם-יִרְאוּ כָל-אֱמוּנָה טוֹבָה
לְמַעַן יִפְאָרוּ בְּכֹל אֶת-לֶקַח אֱלֹהִים מוֹשִׁיעֵנוּ:

10. w'lo'-yim'`alu ma`al ki 'im-yar'u kal-'emunah tobah

I'ma`an y'pha'aru bakol 'eth-leqach 'Elohim moshi`enu.

Tit2:10 not rising above, but showing all good faith

so that they may adorn the teaching of Elohim our Savior in all things.

10> μὴ νοσφίζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν,
ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πάσιν.

10 mē nosphizomenous, alla pasan pistin endeiknymenous agathēn,

not pilfering, but all fidelity demonstrating good,

hina tēn didaskalian tēn tou sōtēros hēmōn theou kosmōsin en pasin.

that the teaching of our Savior, Elohim, they may adorn in all things.

11 יֵאָכִי הוֹפִיעַ חֶסֶד אֱלֹהִים לְהוֹשִׁיעַ אֶת-כָּל-בְּנֵי הָאָדָם:

11. ki hophi`a chesed 'Elohim I'hoshi`a 'eth-kal-b'ney ha'adam.

Tit2:11 For the grace of Elohim has appeared to save all the sons of men,

11> Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

11 Epephanē gar hē charis tou theou sōtērios pasin anthrōpois

appeared for the grace of Elohim that which brings salvation to all men,

12 יְבִיחֶרֶיךָ אֶתְנוּ לְמַעַן נִתְעַב הָרָשָׁע וְתֵאוֹת הָעוֹלָם
וְנִתְחַלֵּךְ בְּעוֹלָם הַזֶּה בְּצַנִּיעוּת וּבִצְדָק וּבַחֲסִידוּת:

12. u'p'had'ri'k 'othanu I'ma`an n'tha`eb haresha` w'tha'aoth ha`olam

w'nith'hale'k ba`olam hazeh bits'ni`uth ub'tsedeq ubachasiduth.

Tit2:12 and to instruct us that we renounce wickedness and worldly lusts

and live sensibly, righteously and reverently in the present age,

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

12 paideuousa hēmas, hina arnēsamenoi tēn asebeian kai tas kosmikas epithymias
instructing us that having denied the irreverence and worldly desires,
sōphronōs kai dikaiōs kai eusebōs zēsōmen en tō nyn aiōni,
sensibly and righteously and reverently we should live in the present age,

12 פאידעווסא העמאס, הינא ארנעסאמענוי תענ אסעביא קאי טאס קאסמיקאס עפיתומיאס
סאופרונאס קאי דיקאיוס קאי עוסעבאס זעסאמענ ענ תא נאנ איאני,
סאנסאבלע און ריכטיקלי און רעווערענטלי וועלען מיר לעבן אין דעם נאנטען אלטער,

יגונחכה לתקנה המאשרת ולהופעת כבוד אל־הינו הגדול
ומושיענו יהושע המשיח:

13. un'chakeh latiq'wah ham'ashereth ul'hopha`ath k'bod 'Eloheynu hagadol
umoshi`enu Yahushua haMashiyach.

Tit2:13 and look for the blessed hope and for the appearance of the glory
of our great El and our Savior, **OW** the Mashiyach,

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

13 prosdechomenoi tēn makarian elpida kai epiphaneian tēs doxēs tou megalou theou
awaiting the blessed hope and appearing of the glory of the great El
kai sōtēros hēmōn Iēsou Christou,
and our Savior, Yahushua the Anointed One,

13 פראסדעכאמענוי תענ מאקאריאן עלפידא קאי עפאנעיאן תעס דאקסעס
תא מעגאלא קאי סאאטעראס העמאס יעסא חריסטא,

יד אשר-נתן את-נפשו בעדנו לפדות אתנו מכל-עול
ולטהר לו עם סגלה תזריז במעשים טובים:

14. 'asher-nathan 'eth-naph'sho ba`adenu liph'doth 'othanu mikal-'awel
ul'taher lo `am s'gulah hazariz b'ma'asim tobim.

Tit2:14 who gave Himself for us to redeem us from all lawlessness
and to purify for Himself a peculiar people, zealous of good works.

<14> ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσεται ἡμᾶς ἀπὸ πάσης ἀνομίας
καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζήλωτην καλῶν ἔργων.

14 hos edōken heauton hyper hēmōn hina lytrōsētai hēmas apo pasēs anomias
who gave Himself on behalf of us that He might redeem us from all lawlessness
kai katharisē heautō laon periousion, zēlōtēn kalōn ergōn.
and might cleanse for Himself a people as his possession, zealous of good works.

14 האס עדאקען העאאטאן היפער העמאס הינא לטראסעטאי העמאס אפאסאס אנאמיאס
קאי קאטאריסע העאאאטא לאאן פעריאסיאאן, זעלאאטענ קאלאאן ערגאאן.

טאאלע תדבר ותזהיר ותוכיח בקוצה ואיש אל-יבז לך:

15. 'eleh th'daber w'thaz'hir w'thokiach b'chaz'qah w'ish 'al-yabuz l'ak.

Tit2:15 These things speak and encourage and reprove with power.

Let **no one** despice you.

<15> Ταῦτα **λάλει** καὶ **παρακάλει** καὶ **ἐλεγχε** μετὰ **πάσης ἐπιταγῆς**.
μηδεῖς σου **περιφρονείτω**.

15 Tauta **lalei** kai **parakalei** kai **elegche** meta **pasēs epitagēs**;

These things speak, and **encourage** and **reprove** with **every command**,
mēdeis sou **periphroneitō**.
no one you let **disregard**.

Chapter 3

מִן־כָּל־מַעֲשֵׂה־טוֹב לִשְׂלֹטוֹנִים וְנִכְוֹנִים לְכָל־מַעֲשֵׂה־טוֹב
:מִן־כָּל־מַעֲשֵׂה־טוֹב לִשְׂלֹטוֹנִים וְנִכְוֹנִים לְכָל־מַעֲשֵׂה־טוֹב

אֲהַזְכִּיר אֹתָם שְׂיִהְיוּ נִכְוֹנִים וְשִׁמְעִים לְשָׂרִים
וְלִשְׂלֹטוֹנִים וְנִכְוֹנִים לְכָל־מַעֲשֵׂה־טוֹב:

1. **haz'ker 'otham sheyih'yu nik'na'im w'shom'im lasarim**
w'lashil'tonim un'konim l'kal-ma'aseh tob.

Tit3:1 Remind them to be **submissive** and **obey** to rulers
and **to the authorities**, to be **ready** for **every** good work,

<3:1> Ὑπομίμνησκε αὐτοὺς ἀρχαῖς **ἐξουσίαις** ὑποτάσσεσθαι, **πειθαρχεῖν**,
πρὸς **πάν** ἔργον **ἀγαθὸν** ἐτοίμους **εἶναι**,

1 **Hypomimnēske autous archais exousiais hypotassesthai, peitharchein,**
Remind them to rulers, to **authorities**, to **be subject**, to **be obedient**,
pros pan ergon agathon hetoimous einai,
for every work good ready to be,

מִן־כָּל־מַעֲשֵׂה־טוֹב לִשְׂלֹטוֹנִים וְנִכְוֹנִים לְכָל־מַעֲשֵׂה־טוֹב
:מִן־כָּל־מַעֲשֵׂה־טוֹב לִשְׂלֹטוֹנִים וְנִכְוֹנִים לְכָל־מַעֲשֵׂה־טוֹב

בּוֹלְבִלְתִּי דַבֵּר רָע עַל כָּל־אָדָם וְלִחְדָּל מֵרִיב
וְלִדְיִן לְכָף זְכוּת וְלִהְתְּנֵהָ בְּעֵנְיָה לְפָנֶי כָל־אָדָם:

2. **u'l'bil'ti daber ra`al kal-'adam w'lachadol merib**
w'ladin l'haph z'kuth u'l'hith'naheg ba'anawah liph'ney kal-'adam.

Tit3:2 and **not** to do **evil** thing with **any** man and **to stop** quarreling,
to **judge** to the **right** palm and **to show** by meekness **before** **all** men.

<2> μηδένα **βλασφημεῖν**, **ἀμάχους** εἶναι, **ἐπεικεῖς**,
πάσαν **ἐνδεικνυμένους** πραυτέτα πρὸς **πάντας** ἀνθρώπους.

2 **mēdena blasphemēin, amachous einai,**
no one to **speak evil** of, to **be not quarrelsome**,
epieikeis, pasan endeiknymenous prautēta pros pantas anthrōpous.
gentle, displaying all meekness to all men.

מִן־כָּל־מַעֲשֵׂה־טוֹב לִשְׂלֹטוֹנִים וְנִכְוֹנִים לְכָל־מַעֲשֵׂה־טוֹב
:מִן־כָּל־מַעֲשֵׂה־טוֹב לִשְׂלֹטוֹנִים וְנִכְוֹנִים לְכָל־מַעֲשֵׂה־טוֹב

גַּכִּי גַם-אֲנַחְנוּ הָיִינוּ מִלְּפָנִים חֲסֵרֵי דַעַת וְסוֹכְרִים
וְתוֹעִים וְעֹבְדִים לְתַאוֹת וְלַתְּשׁוּקוֹת שְׁנוֹת
וּמִתְהַלְכִּים בְּרָשָׁעָה וְקִנְאָה וּשְׂנוּאִים וּשְׂנְאִים אִישׁ אֶת-אָחִיו:

3. **ki gam-'anach'nu hayinu mil'phanim chas'rey da'ath w'sorarim**
w'tho'im wa'abadim l'tha'aoth w'lith'shuqoth shonoth
umith'hal'kim b'rish'ah w'qin'ah us'nu'im w'sn'im 'ish 'eth-'achiu.

Tit3:3 For we were also formerly lacking knowledge, disobedient, led astray,
enslaved to various lusts and to pleasures for years, walking in malice and envy,
being hateful, one hating his brother.

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

3 Ēmen gar pote kai hēmeis anoētoi, apeitheis, planōmenoi,
were for once also we foolish, disobedient, being led astray,
douleuontes epithymiais kai hēdonais poikilais, en kakia
being slaves lusts and pleasure to various, in malice
kai phthonō diagontes, stygētoi, misountes allēlous.
and envy spending our lives, hated, hating one another.

4 אֲמַנָם כִּאֲשֶׁר נִגְלָה נֶעַם אֱלֹהִים מוֹשִׁיעֵנו וְאַהֲבָתוֹ אֶת-הָאָדָם:

4. **'am'nam ka'asher nig'lah no'am 'Elohim moshi'enu w'ahabatho 'eth-ha'adam.**

Tit3:4 But when the kindness of Elohim our Savior and His love toward man appeared,

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

4 hote de hē chrēstotēs kai hē philanthrōpia epephanē tou sōtēros hēmōn theou,
But when the kindness and the love to man appeared of our Savior Elohim,

5 אֵל לֹא בִגְלָל מַעֲשֵׂי הַצְדָּקָה אֲשֶׁר עָשִׂינוּ הוֹשִׁיעַ אֶתָּנוּ
כִּי אִם-בְּחַסְדּוֹ עַל-יְדֵי טְבִילַת הַקִּידָה הַחֲדָשָׁה
וְחַדוּשׁ רוּחַ הַקֹּדֶשׁ:

5. **lo' big'lal ma'asey hats'daqah 'asher 'asinu hoshi'a 'othanu**
ki 'im-b'chas'do 'al-y'dey t'bilath halidah hachadashah w'chidush Ruach haQodesh.

Tit3:5 Not because the works of righteousness, which we have done,
but according to His mercy He saved us, through the washing of the new birth
and renovation given to us by the Holy Spirit,

and renewing of the Holy Spirit,

through **Yahushua** the Anointed One, our Savior,

according to the hope of life eternal.

ki tob la`asoth ka'eleh umo`il la'adam.

Tit3:8 Faithful is the Word, and I want you to affirm these things,
so that those who have believed in Elohim endeavor to engage in good deeds
because it is good to do such and profitable to men.

8 Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαι σε διαβεβαιοῦσθαι,
ἵνα φροντίζωσιν καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες θεῷ·
ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

8 Pistos ho logos; kai peri toutōn boulomai se
Trustworthy is the Word; and concerning these things I counsel you
diabebaiousthai, hina phrontizōsin kalōn ergōn
to strongly affirm them that may take thought good works
proistasthai hoi pepisteukotes theō;
to be involved with the ones having believing Elohim;
tauta estin kala kai ōphelima tois anthrōpois.
these things are good and profitable to men

9 אָבאל תִּרְחַק מִן־הַשְּׂאֵלוֹת וּמִלְמוּדֵי תוֹלְדוֹת וּמִמְדָּנִים
וְרִיבוֹת בְּדִבְרֵי הַחֻקִּים כִּי־אֵין בָּהֶן מוֹעִיל וְהֶבֶל הֵנָּה:

9. 'abal tir'chaq min-hash'eloth hat'pheloth umilimudey tholadoth
umim'danim w'riboth bid'bar hachuqim ki-'eyn bahen mo'il w'hebel henah.

Tit3:9 But keep away from the foolish questions and from history studies
and from the quarrels and disputes about the word of the Law,
for they are unprofitable and futile here.

9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις
καὶ μάχας νομικὰς περιΐστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

9 mōras de zētēseis kai genealogias kai ereis
But foolish controversies and genealogies and quarrels
kai machas nomikas periistaso; eisin gar anōpheleis kai mataioi.
and fights about the Law avoid; for they are unprofitable and futile.

10 יִשְׂאִישׁ הַחֹלֶק עַל־הָאֱמוּנָה אֶם־הֵיכַח פָּעַם וּשְׂתָיִם שְׂטָה מַעְלָיו:

10. w'ish hacholeq `al-ha'emunah 'im-hukach pa'am ush'tayim s'teh me'alayu.

Tit3:10 And the man who disputes about the belief after he was once proven
and a second to reject about it,

10 αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ,

10 hairetikon anthrōpon meta mian kai deuteran nouthesian paraitou,
A divisive man after one and a second warning avoid,

11 אִשׁוֹתֵי הַחֹלֶק עַל־הָאֱמוּנָה אֶם־הֵיכַח פָּעַם וּשְׂתָיִם שְׂטָה מַעְלָיו:

יֵאָדָע כִּי-אִישׁ כָּזֶה הַפֶּכֶךְ הוּא וְחֹטֵא כְּמַרְשִׁיעַ אֶת-נַפְשׁוֹ:

11. w'da` ki-'ish kazeh haphak'pa'k hu' w'chote' k'mar'shi`a 'eth-naph'sho.

Tit3:11 knowing that the man that is such a one is perverted,
and sins, as is condemned himself.

<11> εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

11 eidōs hoti exestraptai ho toioutos kai hamartanei ōn autokatakritos.

knowing that has been perverted such a man and sins, being self-condemned.

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יב בְּשַׁלְחִי אֵלַיךְ אֶת-אַרְטֶמָּס אוֹ אֶת-טוּכִיקוֹס תִּמְהַר לָבוֹא
אֵלַי לְנִקְפּוֹלִים כִּי-גִמַּרְתִּי בְּלִבִּי לְשֶׁבֶת שָׁם בְּיָמֵי הַסֶּתִּי:

12. b'shal'chi 'eleyak 'eth-'Ar't'mas 'o 'eth-Tukiqos t'maher labo' 'elay l'Niqapolis
ki-gamar'ti b'libi lashebeth sham biymey has'thayu.

Tit3:12 When I shall send Artemas to you or Tukiqos, hasten to come to me
at Niqapolis, for I have purposed in my heart to spend in the days of the winter there.

<12> Ὄταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τύχικον, σπούδασον ἐλθεῖν πρὸς με
εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

12 Hotan pempso Arteman pros se ē Tychikon, spoudason elthein pros me

When I shall send Artemas to you or Tychichus, make haste to come to me

eis Nikopolin, ekei gar kekrika paracheimasai.

in Nicopolis, for there I have decided to spend the winter.

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יג שְׂקֹד לְשַׁלַּח אֶת-זֵינָס בַּעַל הַתּוֹרָה
וְאֶת-אַפּוֹלוֹס לְמַעַן לֹא-יִחְסְרוּ דָּבָר לְדַרְכָּם:

13. sh'qod l'shaleach 'eth-Zeynas ba'al haTorah w'eth-'Appolos
l'ma'an lo'-yach's'ru dabar l'dar'kam.

Tit3:13 Be diligent to send Zeynas the Law possessor and Appolos
on their journey, so that nothing is lacking through them.

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

13 Zēnan ton nomikon kai Apollōn spoudaiōs propempson,

Zenas the lawyer and Apollos eagerly send forth,

hina mēden autois leipē.

that nothing may be lacking for them.

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יד וילמדו גם-אנשי עדתנו לעסך במעשים טובים לעזור
בכל-מחסור פן-יהיו בלי-פרי:

14. w'yil'm'du gam-'an'shey `adathenu la`asok b'ma`asim tobim la`azor
b'kal-mach'sor pen-yih'yu b'li-pheri.

Tit3:14 Let the people also learn our testimony to deal with good works to help
for all needs, lest they shall be without fruit.

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

14 manthanetōsan de kai hoi hēmeteroi kalōn ergōn proistasthai
Let learn and also our own people good works to be concerned about
eis tas anagkaias chreias, hina mē ōsin akarpoi.
for supplying the pressing needs, that they may not be unfruitful.

15 6XW 6W6W 6W6W 6W6W 6W6W 6W6W 6W6W 6W6W
:6W6W 6W6W 6W6W 6W6W 6W6W 6W6W 6W6W 6W6W

ט כל אשר עמדי שאלים לשלומך שאל
לשלום האהבים אתנו באמונה חסד עם-כלכם אמן:

15. kol 'asher `imadi sho'alim lish'lomeak sh'al lish'lom ha'ohabim 'othanu
be'emunah hachased `im-kul'kem 'amen.

Tit3:15 All who are with me ask for your peace. Ask for the peace of those who love us
in the faith. Grace be with you all. Amen.

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

15 Aspazontai se hoi met' emou pantes. Aspasai tous philountas hēmas en pistei.
Greet you the ones with me all. Greet the ones loving us in the faith.
hē charis meta pantōn hymōn.
Grace be with you all.