

# Sepher Titos (Titus)

## Chapter 1

בְּגָדֶה אֱלֹהִים קַוְעֲדָה אֱלֹהִים יְהֹוָה כָּבֵד תְּבָרֵךְ אֱלֹהִים Tit1:1  
בְּאַמְנָתְךָ תְּבָרֵךְ אֱלֹהִים כָּבֵד תְּבָרֵךְ אֱלֹהִים כָּבֵד תְּבָרֵךְ אֱלֹהִים  
אַפְוּלָס עָבֵד אֱלֹהִים יְשָׁלֵיחַ יְהֹוָשָׁעַ הַמְּשִׁיחַ לְפָנֵי<sup>א</sup>  
אַמְנָתְךָ בְּחִירִי אֱלֹהִים וְדָעַת הָאָמָת אֲשֶׁר לְחַסִידָותְךָ

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 Owְאַמְנָתְךָ 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,

בְּגָדֶה אֱלֹהִים קַוְעֲדָה אֱלֹהִים יְהֹוָה כָּבֵד תְּבָרֵךְ אֱלֹהִים-כָּבֵד Tit1:2  
בְּאַמְנָתְךָ תְּבָרֵךְ אֱלֹהִים כָּבֵד תְּבָרֵךְ אֱלֹהִים כָּבֵד תְּבָרֵךְ אֱלֹהִים

בְּעֶלְיִידְתָּקוּת חִיִּים עֹזֶל מְאַשֶּׁר לְפָנֵי יְמֹת עֹזֶל הַבְּטִיחַת הָאֱלֹהִים

אֲשֶׁר לֹא יִבְזֹבֵב:

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 αἰώνιου, ἣν ἐπτηγγείλατο ὁ ἀφευδής θεὸς πρὸ χρόνων αἰώνιων,

2 ep' elpidi zōes aiōniou, hēn epēggeilato ho apseudēs theos

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

pro chronōn aiōniōn,

before the ages of time.

בְּגָדֶה אֱלֹהִים קַוְעֲדָה אֱלֹהִים יְהֹוָה כָּבֵד תְּבָרֵךְ אֱלֹהִים-כָּבֵד Tit1:3  
בְּאַמְנָתְךָ תְּבָרֵךְ אֱלֹהִים כָּבֵד תְּבָרֵךְ אֱלֹהִים כָּבֵד תְּבָרֵךְ אֱלֹהִים

בְּמִצְוֹת הָאֱלֹהִים מְשֻׁרְעָנוּ:

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 the Elohim our Savior,

<3> ἐφανέρωσεν δὲ καιροῦς ὥδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι,  
δὲ πιστεύθην 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,

וְאֶל־תִּיטוֹס בְּנֵי הָאָמֹתִיר בְּאַמּוֹנָה אֲחָת חִסְד וּבְרָחוּמִים וּשְׁלֹום  
מְאַת הָאֱלֹהִים אָבִינוּ וְאָדָנָינוּ רְחַשְׁע הַמְשִׁיחַ מֹשִׁיעַנוּ  
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 child in a common faith: Grace, mercy, and peace  
from the Elohim our Father and our Adon Owָהָבָב 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 gnēsiō tekno kata koinēn pistin, charis

to Titus, 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.

וְעַבּוּר זוֹאת הַפְּחַתִּיק בְּקְרִיטִי בְּעַבּוּר אֲשֶׁר תְּשִׁלִּים אֶת־הַחִסְד  
וְתִמְגֵה זִקְנִים בְּכָל־עִיר וּבְעִיר כְּאַשֶּׁר צִוָּתִיךְ:  
5. ba`abur zo'th hinach'tiak biQ'reyti ba`abur 'asher tash'lim 'eth-hechaser  
ut'h'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 διεταξάμην,

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

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

וְעַבּוּר זִקְנִים בְּכָל־עִיר כְּאַשֶּׁר צִוָּתִיךְ 6  
וְעַבּוּר זִקְנִים בְּכָל־עִיר כְּאַשֶּׁר צִוָּתִיךְ

ר אִם־יִמְצָא אֲרִשׁ תֶּם וּבַעַל־אַשָּׁה אֶחָת וַיֵּשֶׁלֹּו בָּנִים מְאֻמִּינִים  
וְאֵין עַלְيָהֶם טָעֵנָה פְּרִיצָה וְאֵין סָורָרִים:

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 children who believe, and any of them are not accused of immorality nor rebellion.

«6» εἴ τις ἐστιν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ,  
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 katēgoria asōtias ē anypotakta.  
not in accusation of debauchery or insubordination.

7 עַל־עֲדָה צְרִיךְ לְהִיוֹת אֲרִשׁ תֶּם כְּסִכּוֹן לְאֱלֹהִים  
כִּי־הַגּוֹן הַעֲדָה צְרִיךְ לְהִיוֹת אֲרִשׁ תֶּם כְּסִכּוֹן לְאֱלֹהִים  
לֹא עַמְּד עַל־דָּעָתוֹ וְלֹא רָבָן וְלֹא אָהָב יִין  
וְלֹא־בַּעַל אָגָרָף וְלֹא בְּצָע בְּצָע רָע:

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 betsach`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 αὐθάδη,  
μὴ ὄργιλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

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,

8 עַל־עֲדָה צְרִיךְ לְהִיוֹת אֲרִשׁ תֶּם כְּסִכּוֹן לְאֱלֹהִים  
כִּי אִם־יִהִי מְבָנִים אֶרְחִים וְאָהָב טֹב וְצַנּוּעַ וְצַדִּיק  
וְקָדוֹשׁ וְכָבֵש אֶת־יִצְחָק:

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 ὅστιον ἐγκρατῆ,

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

ט וְמִתְחַזֵּיק בְּהָבָר הַפְּאָמָן כִּי הַהוֹרָאָה לְמַעַן יְהִיה־בָּו כֵּה  
לְהַזְהִיר בְּלַקְח הַבְּרִיא וְלַהֲכִים אֶת־הַמְּרִיבִים:

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

*I'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 ἔ<sup>τ</sup>  
καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

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

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

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

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

יְכִידֵישׁ הַרְבָּה מְרֻדִים דְּבָרִי חַבְלָל  
וּמְתַעֵּז נְפָשׁ וּרְבָם מִן־הַגְּמֹלִים:

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,

רְאָא אֲשֶׁר סָכוֹר יִסְכֶּר פִּיהֶם הַהֲפָכִים בְּתִים כָּלִם  
בְּהַרְוָתָם דְּבָרִים אֲשֶׁר לְאַ-כָּן עַקְבָּב בְּצָעָז:

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

*'asher lo'-ken `eqeb batsa`.*

**Tit1:11** whose mouths are mentioned to be stopped, who overturn the whole houses, in teaching words which are not as the result of greed's sake.

<11> οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες  
ἢ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

11 hous dei epistomizein, hoitines holous oikous anatrepousin  
whom it is necessary to stop the mouths of, who entire households overturn,  
didaskontes ha mē dei aischrou kerdous charin.  
teaching what they ought not, dishonest gain for the sake of,

לְבָנֶתֶת אַחֲרֵי מִקְרָבָם בְּנֵי קְרִיטִי מְשֻׁקְרָבִים  
רַב וּכְבָר אָמַר אֶחָד מֵהֶם נְבִיאִם מִקְרָבָם בְּנֵי קְרִיטִי מְשֻׁקְרָבִים  
מְעוֹלָם וְחַיּוֹת רַעֲוָת הַמִּתְהָרָה וְגַם כְּרָשִׁים עַצְלִים:

12. u<sup>k</sup>'bar 'amar 'echad mehem n'bi'am miqir'bam b'ney Q'reyti m'shaq'rim me'olam  
w'chayoth ra'oth hemah w'gam k'resim 'atselim.

**Tit1:12** And already one of them, a prophet from among them, said,  
the sons of Qereyti are always liars and they are evil beasts and also lazy gluttons.

<12> εἰπέν τις ἔξ αὐτῶν ὕδιος αὐτῶν προφήτης,  
Κρῆτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

12 eipen tis ex autōn idios autōn prophētēs,  
said a certain one of them, own of their a prophet,  
Krētes aei pseustai, kaka thēria, gasteres argai.  
Cretans are always liars, wicked beasts, lazy gluttons,

לְמַעַן יִהְיוּ בָּרִיאִים בְּאַמּוֹנָה:  
לְגַם וְהַעֲדּוֹת הַזֹּאת אָמָת וּבְעַבּוּרְךָן תָּכִיחַם תָּכַחַה קְשָׁה  
לְאַתְּאַת אָמָת כִּי תָּכַחַה קְשָׁה 13

13. w'ha`eduth hazo'th 'emeth uba`abur-ken tokichem tokechah qashah  
l'ma`an yih'yu b'r'i'im ba'emunah.

**Tit1:13** This testimony is true. For that reason, rebuke them with difficult reproach  
so that they may be sound in the faith,

<13> ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι' ἣν αἱτίαν ἔλεγχε αὐτοὺς ἀποτόμως,  
ἴνα ὑγιαίνωσιν ἐν τῇ πίστει,

13 hē martyria hautē estin alēthēs.  
this testimony is true.

di' hēn aitian elegche autous apotomōs, hina hygiainōsin en tē pistei,  
For which cause reprove them severely, that they may be healthy in the faith,

וְאַל-מִצּוֹת הָאָנָשִׁים הַסְּרִירִים מִן-הָאָמָת:  
וְאַל-מִצּוֹת הָאָנָשִׁים הַסְּרִירִים מִן-הָאָמָת: 14

14. w'lo' yasimu leb 'el-hagadot 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 ἀποστρεφομένων τὴν ἀλήθειαν.

14 μὲν προσεχόντες Ιουδαίοις μύθοις  
not paying attention to Jewish myths  
καὶ ἐντολαῖς ἀνθρώπōn ἀποστρέφομενōn τēn alētheian.  
and commandments of men turning away from the truth.

**15. hakol tahor lat'horim 'abal lanit'm'im ul'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 τοῦς καθαροῖς· τοῖς δὲ μεμιαμμένοις  
καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται 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.

**טז** אמרים הפה ידענו את האללים ובמצשיהם כופרים בו כי מתעבים וממרים הם ולא יצלחו לכל מעשה טוב:

**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'lchu l'kal-ma`aseh tob.**

**Tit1:16** They profess to know the 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 ἀπειθεῖσι 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**

Tit2:1 אַתָּה דָּבֵר אֶת־הַנְּאָה לְקֹחַ הַבְּرִיאָה:  
וְאַתָּה דָּבֵר אֶת־הַנְּאָה לְקֹחַ הַבְּרִיאָה:

1. w'atah 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 λάλει ἀπρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ.

1 Sy de lalei ha prepei tē hygiainousē didaskaliā.

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

בָּזְקִנִּים יְהִיו מְשֻׁלִּים בְּרוֹחָם וּמְכַבְּדִים וּצְנוּעִים  
יְבָרִירִים בְּאֶמְנָה וּבְאֲחָבָה וּבְסְבָלָנוֹת:

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> πρεσβύτας νηφαλίους εἶναι, σεμνούς, σώφρονας,  
ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

2 presbytas nēphalious einai, semnous, 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;

גָּוֹן הַזְּקִנּוֹת תְּהִי בְּרָכוֹן כַּאֲשֶׁר נָאָרָה  
לְקָדְשׁ לֹא תְּהִרְבִּנָה מוֹצִיאוֹת דְּבָה רָעָה  
וְלֹא נְתַנּוּת לְסִבּוֹא־יֵין כִּי אַם־מְלֻמְדֹות טֻובָה:

3. w'ken haz'qenoth t'hi dar'kan ka'asher na'awah laqodesh lo' thih'yeynah  
mots'i'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 οὖν φιλολῶδες δεδουλωμένας, καλοδιδασκάλους,  
3 presbytidas 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,

**וְמִמְשָׁרוֹת אֶת-הַצּוּרֹת לְאָהָב אֶת-בָּעֵלִין  
וְלְאָהָב אֶת-בָּנִיהָן:**

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 children,

«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,**

ԽԵԶՈՎ ԿԽԵԶ ԽԵՍԵՑՔ ԽԵՆԴՅԻՆ ԽԵԳՅԱՅ ԽԵՕՎՅԻՆ ԽԵՀՅԵՎ 5  
ԽԵՎՀԵՎ ԿՎ ԿՎԱ ՀՀԲԵ-ԿԸ ԿՎԿ ԿՈՎՀ ԿԵՎԾՕԾ ՀԵՎՀ ԽԵՕՎՅԵՎ

וְלֹא הָיוּ תְּנִינָׁעָות וְתְּהֻרְרוֹת צְוֹפִיות חֲלִיכֹת בֵּיתֶן וַטְבּוֹת  
וְנִכְנָעָות לְפָנֵי בָּעֵלִיחּוֹן לְמַעַן אֲשֶׁר לֹא-יְחַלֵּל דָבָר הָאֱלֹהִים:

**5. w'lih'yoth ts'nu`oth ut'horoth tsophioth halikoth beythan w'toboth  
w'nik'na`oth liph'nay ba`aleyhen I'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 the Elohim shall not be blasphemed.

«5» σώφρονας ἀγνὰς οἰκουργούς ἀγαθάς, ὑποτασσομένας τοῖς ἴδιοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

**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 blasphēmētai.

**lest the Word of the Elohim be evil spoken of.**

**ו** פכה תזהיר גם את הבחורים שהירוו צנועים:

## 6. **babah taz'hir qam 'eth-habqachurim shevih'yu ts'nu`im.**

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

Ἔτι τοὺς νεωτέρους ὥσπαύτως προϊκάλει συφρονεῖν

## 6 tous neōterous hōs autōs parakalei sōphronein

The younger men similarly exhort to be sensible

ז. וְכָל־דָבָר הַיְה אַתָּה לְמוֹפֵת בִּמְעֻשִׂים טוֹבִים  
ח. ۹۹۴-۹۹۳ תְּבִשֵּׁבָע וְלִוְיָדָךְ קָרְבָּךְ קָרְבָּךְ  
ט. ۹۹۲ קָרְבָּךְ קָרְבָּךְ קָרְבָּךְ קָרְבָּךְ

## **בְּחֹרֶאָה צְרוּפָה וּנְהַדְרָה:**

**7. ub'kal-dabar heyeh 'atah 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, sea ton parechomenos typon kalon ergon,  
about all things, showing yourself a model of good works,  
en te didaskalię aphthorian, semnoteta,  
in the teaching show integrity, seriousness.

8 የኩስ ተቋማውን አገልግሎት ስራውን ተቀብያ ተደርጓል ተከተል ተመልከት ተደርጓል

**ח וְבָדָר בָּרִיא שָׁאַיָּן-בֹּ מָוֵם לְמַעַן יְבֹשָׁ הַמְּתָקּוּמָם  
וְלֹא יִמְצֵא 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 ἀκατάγγωστον,  
ἴνα ὁ ἔει ἐναντίας ἐντραπῆ 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.**

۹۷۸-۶۴۲ ۴۳۶ ۲۱۰۹۰۷۴ ۴۳۶۰۷۴۸۴ ۲۰۶۰۷ ۴۳۶۰۹۰۹ ۴۳۶۰۹۰۹۰۷-۰۷۴ ۲۱۰۹۰۷۴ ۴۳۶۰۹۰۹۰۹

**וְלֹא יִמְרָא אֶת-דְּבַרְיוֹם:** ט הַעֲבָדִים יִקְנָעוּ לֵאֱדוֹתֵיכֶם וַיִּתְרַצּוּ לָהֶם לְכָל-הָבָר

**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 πᾶσιν,  
εὐαρέστους εἶναι. μὴ ἀντιλέγοντας.

**9 doulous idiois despotais hypotassesthai en pasin.**

Servants to their own masters need to be subject in everything, tous einai, mē antilegontas, to be well-pleasing, not talking back,

וְלֹא־יִמְצָלֶוּ מַעַל כִּי אִם־יַרְאָו כֵּל־אֶמְוּנָה טוֹבָה  
לְמַעַן יִפְאָרוּ בְּכָל אֶת־לְקָח אֱלֹהִים מַשְׁרִיעָנוּ<sup>10</sup>

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 νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθήν,  
ἴνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

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.

רְאָכִי הָוָפִיעַ חֶסֶד אֱלֹהִים לְהֹשִׁיעַ אֶת־כָּל־בְּנֵי הָאָדָם:<sup>11</sup>

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 γάρ 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,

וְלֹא־הָדְרִיךְ אֶתְנוּ לְמַעַן נְתַעַב הָרְשָׁע וְתָאֹת הַעֲלָם  
וְנַתְהַלֵּךְ בְּעוֹלָם הַזֶּה בְּצִנְיֻוֹת וּבְצִדְקָה וּבְחִסִּידָה:<sup>12</sup>

12. ul'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 αἰώνι,

12 paideuousa hēmas, hina arnēsamenoi tēn asebeian kai tas kosmikas epithymias  
instructing us that having denied the reverence 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,

לְגַנְחָפָה לְתִקְוָה הַמְּאַשְׁרָת וְלְהֹפְעָת כְּבוֹד אֱלֹהִינוּ הַגָּדוֹל<sup>13</sup>

**וּמָשִׁירְעַנוּ יְהוָשָׁעַ הַמְשִׁירָה:**

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

**Tit2:13** and look for the blessed hope and for the appearance of the glory of our great El and our Savior, **Ow<sup>תְּצִיָּה</sup>** 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.**

**יד אֲשֶׁר־גַּתָּן אֹתֶן־נְפָשׂוֹ בְּעַדְנוֹ לְפִדּוֹת אָתָנוֹ מִכֶּל־עֹלָם וְלִתְהֹרֵךְ לוֹ עִם סְגָלָה הַזָּרִיז בְּמִעְשִׁים טוֹבִים:**

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 λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν 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.

**טו אלה תדבר ותזהיר ותוכיח בחזקה ו איש אל-ירבוז לך:**

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

**Tit2:15** These things sp

**15** Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς.

**17. Τι σημαίνει το λέξιο «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**

የኢትዮጵያውን ከተማዎች በተደረገው ሆኖም የተስተካከለ ተስተካክል ተስተካክል ተስተካክል Tit3:1  
፡፩፪፭ ዓመት-፪፭-፪፭-፪፭ በኋላ ተስተካክል ተስተካክል ተስተካክል

**א** הָזֶכֶר אֲתֶם שְׂיִהְיוּ נְכֻנָּים וְשָׁמָעִים לְשָׁרִים  
וְלֹשְׁלֹטֹנים וּנְכוֹנִים לְכָל־מַעַשָּׁה טֹב:

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〉 Τυπομίμησκε αὐτοὺς ἀρχαῖς ἔξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν,  
πρὸς πᾶν ἔργον ἀγαθὸν ἐτούμους 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,

ב וְלֹבְלֵתִי דָּבָר רָע עַל כָּל־אָדָם וְלֹחְדֵל מְרִיב  
וְלֹדִין לְכָפָר זָכָות וְלֹהֲתַנְהָג בְּעַנְוה לְפָנִי כָּל־אָדָם:

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

**Tit3:2** and to do nothing 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, ἐπιεικεῖς,  
πᾶσαν ἐνδεικνυμένους πραῦτητα πρὸς πάντας ἀνθρώπους.

2 mēdena blasphēmein, 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.

ג כִּי גַם־אָנוּ חִינּוּ מַלְפְּנִים חָסְרִי דָעַת וּסְׁוּרָרִים  
וְתוֹעִים וְעַבְדִּים לְתֹאֹת וְלֹתְשִׁקּוֹת שְׁנוֹת  
וּמְתַהֲלָכִים בְּרָשְׁעָה וּקְנָאת וּשְׁנוֹאָם וּשְׁנָאָם אֲרִיש אַת־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-'achiui.**

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

4 אָמֵן כִּי־שָׁר נָגְלָה נִעַם אֶל־הָיִם מֹשְׁרִיעַנוּ וְאֶת־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 בְּנֵל מַעֲשֵׂי הַצְדָּקָה אָשָׁר עָשָׂרנוּ הַוְשִׁיעָר אֶתְנוּ  
כִּי אָמַד־בְּחֶסֶד־עַל־יִהְיָה טְבִילַת הַלִּידָה הַחֲדָשָׁה  
וְחַדּוֹשׁ רֹיחַ חַקְדָּשׁ:

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,

<5> οὐκ ἔξ ἔργων τῶν ἐν δικαιοσύνῃ ἀ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος  
ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

5 ouk ex ergōn tōn en dikaiosynē ha epoiēsamen hēmeis

Not by works in righteousness which did we

alla kata to autou eleos esōsen hēmas dia loutrou paliggenesias

but according to His mercy He saved us through the washing of regeneration

kai anakainōseōs pneumatos hagiou,

and renewing of the Holy Spirit,

6 וְאֶשְׁר שָׁפֵךְ עֲלֵינוּ לִמְכָבֵר עַל־יִהְיָה הַמְּשִׁיחַ מֹשְׁרִיעַנוּ:  
6. 'asher shapha'k `aleynu l'mak'bir `al-y'dey Yahushuā haMashiyyach moshi`enu.

**Tit3:6** which He poured out upon us abundantly  
through Ow̄z̄w the Mashiyyach our Savior,

«6» οὐ ἐξέχεεν ἐφ' ἡμᾶς πλούσιως διὰ Ἰησοῦν Χριστοῦ τοῦ σωτῆρος ἡμῶν,

6 hou excheen eph' hēmas plousiōs  
which He poured out on us richly

dia Iēsou Christou tou sōtēros hēmōn,  
through Yahushua the Anointed One, our Savior,

וְעַל־מַעַן נִצְדָּק בְּחֶסֶד וּבְנִירְשׁ לְפָנֵי הַתְּקֻנוֹת אֲתָה־תְּחִי הַעֲזָלָמִים: 7

7. I'ma`an nits'daq b'chas'do w'nirash l'phi hatiq'wah 'eth-chayey ha`olamim.

**Tit3:7** so that having been justified by His grace we should become heirs according to the hope of eternal life.

«7» ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἔλπιδα ζωῆς αἰώνιου.

7 hina dikaiōthentes tē ekeinou chariti klēronomoi genēthōmen  
that having been justified by that one's grace, we might become heirs  
kat' elpida zōēs aiōniou.  
according to the hope of life eternal.

וְעַל־מַעַן נִצְדָּק בְּחֶסֶד וּבְנִירְשׁ לְפָנֵי הַתְּקֻנוֹת אֲתָה־תְּחִי הַעֲזָלָמִים: 8  
חֳאַמֶּת הַכְּבָר וּרְצָחָה אָנָּי שְׂתָקִים אֲתָה־אֱלֹהָה לְמַעַן  
אֲשֶׁר יִשְׁקְדוּ הַמְּאַמְּגִנִּים בְּאֱלֹהִים לְעָסָק בְּמַעֲשִׂים טוֹבִים  
כִּי טוֹב לְעַשׂוֹת כְּאֶלְהָה וּמוֹעֵיל לְאָדָם:

8. 'emeth hadabar w'rotseh 'ani shet'qayem 'eth-'eleh  
I'ma`an 'asher yish'q'du hama'aminim b'Elohim la`asoq b'ma`asim tobim  
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 προστασθαι οἱ πεπιστευκότες θεῷ· ταῦτά ἔστιν καλὰ καὶ ὡφέλιμα τοῖς ἀνθρώποις.

8 Pistros ho logos; kai peri touton 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 ophelima tois anthrōpois.  
these things are good and profitable to men

וְעַל־מַעַן נִצְדָּק בְּחֶסֶד וּבְנִירְשׁ לְפָנֵי הַתְּקֻנוֹת אֲתָה־תְּחִי הַעֲזָלָמִים: 9

ט אָבֶל תְּרַחַק מִן־הַשְׁאֲלֹת הַתְּפִלּוֹת וּמִלְמִידֵי תָּזְלִדוֹת וּמִמְּדִגְנִים וּרְיבּוֹת בְּדָבָר חֲקִים כִּירְאֵין בְּהַזְּמָנָה מָועֵיל וְהַבָּל הַפָּה:

9. 'abal tir'chaq min-hash'eloth hat'pheloth umilimudey tholadot umim'danim w'riboth bid'bar hachuqim ki-'eyn bahan 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 Law, for they are unprofitable and futile here.

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιέστασο· 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.

וְאַרְשֵׁה הַחֹלֵק עַל־הָאמֹנוֹת אֶם־הַוְיכָח פָּעֵם וְשְׁתִים שְׁטָה מַעַלְיוֹ: 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> αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοῦθεσίαν παραιτοῦ, 10 hairetikon anthrōpon meta mian kai deuteran nouthesian paraitou, A divisive man after one and a second warning avoid,

וְאַרְשֵׁה כִּירְאֵשׁ כֹּזה הַפְּכַפָּה הוּא וְחוֹטָא כְּמַרְשִׁיעַ אֶת־נֶפֶשׁוֹ: 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 ἔξεστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὃν αὐτοκατάκριτος. 11 eidōs hoti exestraptai ho toiotatos kai hamartanei on autokatakritos.

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

בְּבִשְׁלָחִי אֲלֵיךְ אֶת־אַرְטָמָס אוֹ אֶת־תוּקִיאָקָס תְּמָהָר לְבוֹא אֲלֵי לְנִקְפָּלִים כִּירְגָּמָרְתִּי בְּלַבִּי לְשָׁבָת שֵׁם בִּימֵי הַסְּתִירִים: 12 b'shal'chi 'eleyah 'eth-'Ar't'mas 'o 'eth-Tukiqos t'maher labo' 'elay l'Niqapolis ki-gamar'ti b'libi lashebeth sham bimey 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 σὲ ἢ Τύχικον, σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν, ἐκεῖ γὰρ κέρυκα παραχειμάσαι.

**12 Hotan pemsō 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.**

**13. sh'qod l'shaleach 'eth-Zeynas ba`al haTorah w'eth-'Appolos  
I'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 among them.

«13» Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον,  
ἴνα μηδὲν αὐτοῖς λείπῃ.

13 Ζēnan 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.

**יד** וַיָּלֶם דָּרְךָ גָּמָד אֶנְשֵׁי עֲדָתָנוּ לְעַסֵּק בְּמַעֲשִׂים טוֹבִים לְעֹזֶר  
בְּכָל־מִחְסּוֹר פָּנָן יְהִיוּ בְּלִי־פֶּרַי:

**14. w'yil'm'du gam-‘an’shey `adathenu la`asoq 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 προῦστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὥσπιν 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.

**טו** כל אשר עמד רשות אלים לשולם שאל  
לשולם האחביר מארתו באמינה היחס עם-כלכם אמן

**15. kol 'asher `imadi sho'almim lish'lomeak sh'al lish'lom ha'ohabim 'othanu**

**be'emuñah hachesed `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.