Sepher Titos (Titus)

Chapter 1

Tit1:1 פולוס עֶבֶד אֱלֹהִים וּשְׁלִיחַ יָהוּשֻׁעַ הַמָּשִׁיחַ לְפִי
אֱמוּנַת בְּחִירֵי אֱלֹהִים וְדַעַת הָאֱמֶת אֲשֶׁר לַחֲסִידוּת:

1. Polos `ebed ‘Elohim ush’liach Yahushuà 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 Yahushua 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 Messiah
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,

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2 בְּעֲלֵי־תִקְוַת חַיֵּי עוֹלָם אֲשֶׁר לִפְנֵי יְמוֹת עוֹלָם הִבְטִיחַ הָאֵל
אֲשֶׁר לֹא יְכַזֵּב:

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 epēggeilato ho apseudēs theos
based on a hope of life eternal, which promised the truthful Elohim
pro chronōn aiōniōn,
before the ages of time.

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3 וְגִלָּה אֶת־דְּבָרוֹ בְּמוֹעֲדוֹ עַל־יְדֵי הַקְּרִיאָה הַמֻּפְקָדָה בְּיָדִי
בְּמִצְוַת הָאֱלֹהִים מוֹשִׁיעֵנוּ:

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 καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι,
ὃ ἐπιστεύθην 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,

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4 ד אֶל־טִיטוֹס בְּנִי הָאֲמִתִּי בֶּאֱמוּנָה אֶחָת חֶסֶד וְרַחֲמִים וְשָׁלוֹם
מֵאֵת הָאֱלֹהִים אָבִינוּ וַאֲדֹנֵינוּ יָהוּשֻׁעַ הַמָּשִׁיחַ מוֹשִׁיעֵנוּ׃

4. 'el-Titos b'ni ha'amiti be'emunah 'echath chesed w'rachamim
w'shalom me'eth ha'Elohim 'abinu wa'Adoneynu Yahushuà 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 OWיניו 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 teknō 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 Messiah Yahushua our Savior.

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5 ה בַּעֲבוּר זֹאת הִנַּחְתִּיךָ בִּקְרֶיטִי בַּעֲבוּר אֲשֶׁר תַּשְׁלִים אֶת־הֶחָסֵר
וּתְמַנֶּה זְקֵנִים בְּכָל־עִיר וָעִיר כַּאֲשֶׁר 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 ἐγώ σοι διεταξάμην,

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

6

:ܝܗܢܝܬܘܬ ܘܥܠܝܗܘܢ ܠܝܬܘܢ ܣܪܪܝܢ ܘܥܠ ܕܒܥܠ ܐܫܬܐ ܐܚܬ ܘܝܫ ܠܘ ܒܢܝܢ ܡܗܝܡܝܢܝܢ
ו אִם־יִמָּצֵא אִישׁ תָּם וּבַעַל־אִשָּׁה אֶחָת וְיֵשׁ־לוֹ בָּנִים מַאֲמִינִים
וְאֵין עֲלֵיהֶם טַעֲנַת פְּרִיצוּת וְאֵינָם סוֹרְרִים׃

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 τίς 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 katēgoriạ asōtias ē anypotakta.
not in accusation of debauchery or insubordination.

ܡܬܚܙܝܢ ܠܝܗ ܡܢ ܐܠܗܐ ܐܝܟܡܐ ܕܠܐ ܡܬܚܝܒ ܠܡܬܒܥ ܠܒܥܠ ܕܒܝܬܗ ܠܐ ܡܬܪܥܝܢ ܠܡܫܬܝܐ ܘܠܐ ܡܪܓܙܢ ܘܠܐ ܡܪܘܝ ܚܡܪܐ ܘܠܐ ܡܬܚܝܒ ܠܡܢܬܪ ܒܝܫ ܡܬܐ ܠܡܫܩܠ

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,

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9 אֲשֶׁר יַעֲמֹד בְּאֱמֶת הַדָּבָר כַּאֲשֶׁר לָמָדוּנוּ לְמַעַן יוּכַל גַּם־הוּא לְיַעֵץ בְּדַעַת וּלְהוֹכִיחַ אֶת־הַמְּרִיבִים׃

ט וּמַחֲזִיק בַּדָּבָר הַנֶּאֱמָן כְּפִי הַהוֹרָאָה לְמַעַן יִהְיֶה־בּוֹ כֹחַ לְהַזְהִיר בַּלֶּקַח הַבָּרִיא 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 ὑγιαινούσῃ 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 didaskalią tē hygiainousē kai tous antilegontas elegchein.
also to encourage by the teaching healthy and the ones opposing to expose.

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10 כִּי־יֵשׁ הַרְבֵּה מֹרְדִים דֹּבְרֵי הֶבֶל וּמַתְעֵי נָפֶשׁ וְרֻבָּם מִן־הַנִּמּוֹלִים׃

י כִּי־יֵשׁ הַרְבֵּה מֹרְדִים דֹּבְרֵי הֶבֶל וּמַתְעֵי נָפֶשׁ וְרֻבָּם מִן־הַנִּמּוֹלִים׃

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,

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11 אֲשֶׁר סָכוֹר יִסָּכֵר פִּיהֶם הַהֹפְכִים בָּתִּים כֻּלָּם בְּהוֹרוֹתָם דְּבָרִים אֲשֶׁר לֹא־כֵן עֵקֶב בָּצַע׃

יא אֲשֶׁר סָכוֹר יִסָּכֵר פִּיהֶם הַהֹפְכִים בָּתִּים כֻּלָּם בְּהוֹרוֹתָם דְּבָרִים אֲשֶׁר לֹא־כֵן עֵקֶב בָּצַע׃

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 ἃ 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,

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12 ᎿᏂᏅᏔᏩᏂᏂ ᏂᏍᏂᏅᏔ ᏂᏂᏅ ᏂᏅᏅᏔᏂᏂ ᏂᏅᏂᏅᏂ ᏂᏅᏂ ᏅᏂᏅ ᏅᏂᏅ ᏅᏅᏂ
:ᏂᏂᏅᏍᏁᏂ ᏂᏂᏩᏅᏂ ᏂᏅᏂ ᏅᏅᏂ ᏅᏂᏅᏂᏂ ᏂᏅᏂᏅᏂᏂ ᏂᏅᏂᏅᏂᏂ

יב וּכְבָר אָמַר אֶחָד מֵהֶם נְבִיאָם מִקִּרְבָּם בְּנֵי קְרֵיטִי מְשַׁקְּרִים
מֵעוֹלָם וְחַיּוֹת רָעוֹת הֵמָּה וְגַם כְּרֵשִׁים עֲצֵלִים:

12. uk'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› εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης, Κρῆτες ἀεὶ ψεῦσται, 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,

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13 ᎾᏍᏔ ᎾᏍᏅᏂᏂᏂ ᏂᏍᏂᏅᏂᏂᏂ ᏂᏅ-ᏔᏂᏅᏂᏂᏂ ᏂᏅᏂ ᏂᏂᏂᏅᏂ ᏂᏂᏂᏅᏂᏂ ᏂᏅᏂᏅᏂᏂ
:ᏂᏂᏂᏅᏂᏂᏅ ᏂᏅᏂᏅᏂᏅᏅ ᏂᏅᏂᏅᏂ ᏂᏅᏂᏅ

יג וְהָעֵדוּת הַזֹּאת אֱמֶת וּבַעֲבוּר־כֵּן תּוֹכִיחֵם תּוֹכֵחָה קָשָׁה
לְמַעַן יִהְיוּ בְּרִיאִים בָּאֱמוּנָה:

13. w'ha`eduth hazo'th 'emeth uba`abur-ken tokichem tokechah qashah l'ma`an yih'yu b'ri'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 αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα 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,

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14 ᏂᏅᏂᏅᏂᏂᏂ ᏂᏅᏂᏅᏂ-ᏍᏂ ᏅᏍ ᏅᏂᏅᏂᏅ ᏂᏍᏅ
:ᏂᏂᏂᏅᏂ-ᏂᏂ ᏂᏅᏂᏅᏂᏂᏂ ᏂᏅᏂᏅᏂᏂᏂ ᏂᏅᏂᏅ-ᏍᏂᏅ

יד וְלֹא יָשִׂימוּ לֵב אֶל־הַגָּדוֹת הַיְּהוּדִים
וְאֶל־מִצְוֹת הָאֲנָשִׁים 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 ἀποστρεφομένων 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.

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15 ܟܠܗܝܢ ܕܕܟܝܐܐ ܠܕܟܝܐܐ ܐܠܐ ܠܕܡܛܡܝܢ ܘܠܕܟܦܝܐ ܠܝܬ ܡܕܡܐ ܕܟܝܐ ܠܗܘܢ ܐܦܠܐ ܕܗܘܝܢ ܡܛܠ ܕܬܪܥܝܗܘܢ ܘܕܡܕܥܬܗܘܢ ܡܛܢܦܝܢ׃

טו הַכֹּל טָהוֹר לַטְּהוֹרִים אֲבָל לַנִּטְמְאִים וּלְחַסְרֵי אֱמוּנָה
אֵין־דָּבָר טָהוֹר כִּי נִטְמְאָה דַעְתָּם וְרוּחָם׃

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 τοῖς 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.

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16 ܡܬܕܥܝܢ ܕܐܠܗܐ ܡܢ ܥܒܕܝܗܘܢ ܡܟܚܫܝܢ ܗܘܘ ܕܡܪܚܩܝܢ ܡܢܢܘܢ ܘܠܐ ܢܨܛܠܚܘܢ ܠܟܠ ܥܒܕܐ ܛܒܐ׃

טז אֹמְרִים הֵמָּה יָדַעְנוּ אֶת־הָאֱלֹהִים וּבְמַעֲשֵׂיהֶם כּוֹפְרִים בּוֹ
כִּי מְתֹעָבִים וּמַמְרִים הֵם וְלֹא־יִצְלְחוּ לְכָל־מַעֲשֶׂה 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 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 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 ontes kai apeitheis kai pros pan ergon agathon adokimoi.
being detestable and disobedient and as to every good work unfit.