

# Sepher Titos (Titus)

## Chapter 3

וְעַד כֵּן וְעַתָּה אַתָּה עַמְּךָ תִּשְׁאַל וְעַתָּה  
בְּעַתָּה תִּשְׁאַל וְעַתָּה תִּשְׁאַל וְעַתָּה תִּשְׁאַל Tit3:1  
אַזְכֶּר אֶתְּם שִׁיחָיו נְכָנָעִים וְשָׁמָעִים לְשָׁרִים  
וְלְשָׁלֹטִים וְגִבּוֹנִים לְכָל-מַעֲשָׂה 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» Τοπομίμυνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις 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,

בְּוַיְלָבְלָתִי דָּבָר רָע עַל כָּל-אָדָם וְלְחַדְלָמָרִיב  
וְלְדִין לְכָפָר זָכוֹת וְלְהַתְּנַהַג בְּעַנְוָה לְפָנֵי כָּל-אָדָם:

2. **u'l'bil'ti daber ra` al kal-'adam w'la'chadol merib**  
**w'ladin l'kaph z'kuth u'l'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 endeiknymenos prautēta pros pantas anthrōpos.  
gentle, displaying all meekness to all men.

כִּי גַּם-אָנָחָנוּ חִינָנוּ מִלְּפָנָים חָסָרִי דָעַת וּסְוָרָרִים  
וְתוֹעִים וּצְבָדִים לְתֹאֹת וְלְתִשְׁוּקָת שְׁנוֹת  
וּמְתַהְלָכִים בְּרִשְׁעָה וּקְנָאת וּשְׁנוֹאָם וּשְׁנוֹאָם אֲרִיש אַחֲרָיו:

3. ki gam-‘anach’nu hayinu mil’phanim chas’rey da`ath w’sorarim  
w’two`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.

כג> Ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι,  
δουλεύοντες ἐπιθυμίαις καὶ ἥδοναῖς 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,  
douleontes epithymiais 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 אַמְנָם כִּי־אָשֵׁר נִגְלָה נִעַם אֱלֹהִים מַשְׁרִיעַנוּ וְאֶחָבָתָו 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 בְּנֵי אָמֵן אֲשֶׁר נִגְלָה נִעַם אֱלֹהִים מַשְׁרִיעַ אֶת־הָאָדָם  
בְּנֵי אָמֵן בְּחֶסֶד עַל־יְהִי טְבִילַת הַלִּידָה הַחֲדָשָׁה  
וְחַדּוֹשָׁ רֹוחַ הַקְדָּשָׁה:

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 ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἀ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος  
ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἀγίου,

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,

וְאַשְׁר שֶׁפֶךְ עָלֵינוּ לִמְכֹבֵר עַל־יִהְיָה יְהוָשֻׁעַ הַמְּשִׁיחַ מַשְׁיחֵנוּ:

6. 'asher shapha'k `aleynu l'mak'bir `al-y'dey Yahushuà haMashiyach moshi`enu.

**Tit3:6** which He poured out upon us abundantly

through Owָשָׁעַ the Mashiach our Savior,

<6> οὐ ἐξέχεεν ἐφ' ἡμᾶς πλούσιως διὰ Ἰησοῦν Χριστοῦ τοῦ σωτῆρος ἡμῶν,

6 hou excheen eph' hēmas plousiōs dia Iēsou Christou tou sōtēros hēmōn,

which He poured out on us richly through Yahushua the Messiah, our Savior,

לְמַעַן גְּזַדָּק בְּחֶסֶד וּנְירָשׁ לְפָנֵי הַתֹּקוֹה אֶת־תְּחִי הַעֲזָלָמִים:

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.

חִאמְתָּה הַדָּבָר וּרְצָחָה אָנָּי שְׂתָקִים אֶת־אֱלֹהָה לְמַעַן  
אַשְׁר יִשְׁקַדְתִּי הַמְּאִמְנִים בְּאֱלֹהִים לְעָסָק בְּמַעֲשִׂים טֹבִים  
כִּי טֹב לְעַשּׂוֹת 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 ὀφέλιμα 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 hoī pepisteukotes theō;  
to be involved with the ones having believing Elohim;  
tauta estin kala kai ὄphelima tois anthrōpois.  
these things are good and profitable to men

טָאָבֶל תְּרַחֵק מִן־הַשְׁאָלֹת הַתְּפִלּוֹת וּמִלְמִידֵי תַּולְדוֹת וּמִמְדָנִים  
וּרְיבּוֹת בְּדִבְרֵר חֲקִים כִּירְאֵין בְּהָן מוּעֵיל וְהַבָּל הַבָּהָה:

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 periastaso; eisin gar anōpheleis kai mataioi.  
and fights about the law avoid; for they are unprofitable and futile.

וְאִישׁ הַחֹלֵק עַל־הָאִמּוֹנָה אִם־הַוּכָחָה פָּעָם וּשְׁתִים שְׁתִים מְעֻלִּיו:  
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> αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,  
10 hairetikon anthrōpon meta mian kai deuteran nouthesian paraitou,  
A divisive man after one and a second warning avoid,

רְאֵה וְדֹעַ כִּירְאֵשׁ קְזַח הַפְּכַפֵּךְ הַוָּא וְחוֹטֵא כְּמַרְשִׁיעַ אֶת־גְּנָפָשׁוֹ:  
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 ἀμαρτάνει ὃν αὐτοκατάκριτος.  
11 eidōs hoti exestraptai ho toioutos kai hamartanei ôn autokatakritos.  
knowing that has been perverted such a man and sins, being self-condemned.

רְבָבְשָׁלָחִי אֶלְיךָ אֶת־אֶתְמָמָס אוֹ אֶת־טוֹכִיקָס תְּמַהֵר לְבָוָא  
12. :בְּשָׁלָחִי אֶלְיךָ אֶת־אֶתְמָמָס אוֹ אֶת־טוֹכִיקָס תְּמַהֵר לְבָוָא

אָלִי לְנַקְפָּלִים כִּי־גָמָרְתִּי בְּלֹבִי לְשֶׁבֶת שֵׁם בִּימִי הַסְּתִירִוּ:

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 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> Ὁταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἦ Τύχικον, σπουδασον 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.

לְגַדְעָה תְּשַׁלֵּח אֶת־זִינָם בַּעַל הַתּוֹרָה  
וְאֶת־אֲפּוֹלּוֹס לְמַעַן לְאַ-יְחִסְרוֹ דָּבָר לְדָרְכָם:

13. sh'qod l'shaileach 'eth-Zeynas ba'al haTorah w'eth-'Appolos  
l'ma'an lo'-yach'sru 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, ἵνα μηδὲν αὐτοῖς λείπῃ.

13 Zēnan ton nomikon kai Apollōn spoudaiōs propempson,  
Zenas the lawyer and Appolos eagerly send forth,  
hina mēden autois leipē.  
that nothing may be lacking for them.

רַד וַיְלַמְּדֵי גַּם־אֲנָשֵׁי עֲדָתָנוּ לְעַסְק בְּמַעֲשִׂים טֹבִים לְעֹזֶר  
בְּכָל־מְחֻסָּר פָּנִידֵיהוּ בְּלִי־פָּרִי:

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 προΐστασθαι εἰς τὰς ἀναγκαῖας χρείας, ἵνα μὴ ὥστιν 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.

לְשָׁלוֹם הָאֲמִתָּהָנוּ בְּאֶמְנָה הַחֲסֵד עַמְּכֶם כָּל־  
טו כָּל אֲשֶׁר עָמְדִי שָׂאָלִים לְשָׁלוֹם שָׁאָל  
**15**

15. kol 'asher `imadi sho'alim lish'lomeak sh'al lish'lom ha'ohabim 'othanu  
be'eminah 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> Άσπαζονται σε οι μετ' ἐμοῦ πάντες. Ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.  
ἡ χάρις μετὰ πάντων ὑμῶν.

15 Aspazontai se hoī 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.