

THE MASTER'S HAND UNVEILED

The Master stands; the veil is lifted.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

Πρὸς Τίτον

TITUS

Paulos's Letter to Titus



*Rendered from the Greek — from the scrolls, the codices,
and the oldest copies.*

Ancient Jubilee Restoration

BEFORE YOU READ — TITUS

Πρὸς Τίτον

What can be known about this book — from the record itself, and from the oldest copies that carry it. What cannot be known is said plainly, and nothing is dressed as fact that is only a guess.

WHO

The letter names its writer in its first words: “Paulos, a slave of Elohim, and an apostle of Yehoshua HaMashiach, according to the faith of the chosen ones of Elohim, and a full knowledge of the truth that is according to piety” (1:1, this book’s rendering). One man writes; one man is addressed.

The one addressed is Titus — the apostle’s “true child according to a common faith” (1:4, this book’s rendering). The title the copies carry names him: Πρὸς Τίτον — “To Titus.”

The letter’s standing: it names Paulos at its head, and it stands among his letters in every ancient copy that carries it entire. In modern times some scholars have questioned whether Paulos wrote the letters to

Timothy and Titus, pointing to their vocabulary and to the assembly order they describe; others answer from the letters themselves. The question is one of men, and it is named here once: no ancient copy divides over this letter, and it is given in this book whole, as the copies carry it.

WHAT

This book is a letter of charge to a man left standing in a place: “For this cause I left you in Crete, that you might set in order the things that are lacking, and appoint elders in every city, as I directed you” (1:5, this book’s rendering). Its errand is stated in its own first chapter — what remains, set in order.

Its matter, in the letter’s own order: the measure of the elders and the overseer, and the insubordinate whose mouths must be stopped (ch. 1); the households — older men, older women, the young women, the younger men, and slaves — and then the appearing of the grace of Elohim and of our Savior (ch. 2); subjection to rulers, readiness for every good work, the factious man refused, and the letter’s last errands and greetings (ch. 3).

Its measure: three chapters, 46 verses, in the copies’ order.

WHERE

Where the letter finds Titus: Crete. This letter, alone of the letters to Paulos's two helpers, names the place outright — "I left you in Crete" (1:5, this book's rendering) — and the charge is given town by town across the island: "appoint elders in every city."

Where it finds Paulos: the letter does not say where he writes from. It names where he will be: "be diligent to come to me at Nicopolis, for there I have decided to winter" (3:12, this book's rendering). Artemas or Tychicus will relieve Titus (3:12), and Zenas the lawyer and Apollos are to be sent on their way from Crete (3:13). Nothing further is claimed here.

WHEN

What the record fixes: the letter comes after the Jerusalem journey on which Paulos took Titus with him (Galatians 2:1), and after the Corinth letters in which Titus carried the collection and comforted the apostle by his coming (2 Corinthians 7:6; 8:23). Within the letter itself, the season is toward winter: Paulos has decided to winter at Nicopolis (3:12).

What it does not fix: no year is given, in this letter or anywhere in the writings. Men commonly place the letter among the later letters of Paulos, often in the

sixties of the first century — an estimate, and a divided one; the copies fix the letter's standing, not its year.

THE WRITER

Paulos toward Titus: “my true child according to a common faith” (1:4, the corpus's line) — the same household word used to Timothy, with “true” set at its head.

Titus's own standing in the record: a Greek, taken up to Jerusalem with Paulos and Barnabas — “having also taken Titus with me” (Galatians 2:1, the corpus's line) — and there the standing that made him a test case for the whole assembly: “but not even Titus, who [is] with me, being a Greek, was compelled to be circumcised” (Galatians 2:3, the corpus's line).

In the Corinth work he stands as the apostle's right hand: “whether—about Titus—my partner and fellow-worker toward you” (2 Corinthians 8:23, the corpus's line); he carried the collection to Corinth and finished what he had begun there (2 Corinthians 8:6). And the record's last word of him before this letter: “Titus to Dalmatia” (2 Timothy 4:10, the corpus's line) — sent on, as ever, where he was needed.

THE OLDEST COPIES THAT CARRY IT

No copy from the writer's own hand survives. What survives is a company of ancient copies, and the oldest of them are these:

Codex Sinaiticus (300s). The complete New Testament in Greek; this letter stands in it whole.

Codex Vaticanus (300s). Named here for what it does not hold: among the parts lost from its leaves are the letters to Timothy and Titus, so the codex cannot witness this letter, and nothing in this book rests on it.

Codex Alexandrinus (400s). Once it held the entire Bible; this letter stands among what survives of it.

Codex Claromontanus (500s). The great Western copy of Paulos's letters, Greek with Latin beside it; this letter stands in it. The Western copies' own habits are weighed wherever they rise in this letter — as at the greeting of 1:4.

Of the papyrus age no leaf of this letter stands in this project's record, so none is named here: the letter's earliest carriers in hand are the great codices above. The letter's most weighed standings — the greeting's company form (1:4), the "workers at home" (2:5), the joined sentence of the appearing (2:13), and the close (3:15) — are weighed in full in this book's Standing Notes.

The sacred names (nomina sacra). In these copies the set-apart names are not written out in full. The scribes keep the first letters and the last, fold the middle away, and draw a line over the word: $\bar{K}\bar{\Sigma}$ for Kyrios, $\bar{\Theta}\bar{\Sigma}$ for Theos, $\bar{I}\bar{\Sigma}$ and $\bar{I}\bar{H}\bar{\Sigma}$ for Iēsous, $\bar{X}\bar{\Sigma}$ for Christos. So the names stand in copy after copy — shortened, overlined, and set apart from every common word around them.

Everything on this page can be checked against the record and the copies. What the record does not say, this page does not claim.

HOW THIS BOOK IS LAID OUT

THE RENDERING'S NAME. This rendering is called THE MASTER'S HAND UNVEILED — the name given to it on October 14, 2026 — and its motto, given with the name, stands on the title page beneath it: “The Master stands; the veil is lifted.” The Master's hand, unveiled — the veil taken away (2 Corinthians 3) — and the names standing exactly as the copies carry them.

The base text. The Greek printed line by line under each verse is the SBL Greek New Testament (Holmes edition), weighed against the copies named inside: Codex Sinaiticus and Codex Alexandrinus in their first hands, and Codex Claromontanus, the great Western copy of Paulos's letters, against the mass of later copies. Codex Vaticanus cannot witness this letter — the letters to Timothy and Titus stand among the parts lost from its leaves — so nothing in this book rests on it. Where the copies divide, brackets in the SBL text (shown here as fences around the Greek word) mark the divided place.

The names, restored. Paulos writes and is named in Greek, and this rendering restores what the Greek carries: Παῦλος (Paulos) prints “Paulos,” never the Latin “Paul”; Τίτος prints “Titus”; Κρήτη “Crete”; Κρήτες “Cretans”; Νικόπολις “Nicopolis”; Ἀρτεμᾶς

“Artemas”; Τυχικός “Tychicus”; Ζηνᾶς “Zenas”; Ἀπολλῶς “Apollōs.” Ἰησοῦς Χριστός prints “Yehoshua HaMashiach” throughout, in the order the Greek gives it, verse by verse (at 1:4 the pair stands reversed in the Greek, Χριστοῦ Ἰησοῦ, and prints “HaMashiach Yehoshua”).

The name of the Master. κύριος (kyrios) does not stand in this letter at all — not once in the text the oldest copies carry, verified word by word against the Greek. Every other letter that names Paulos carries the word; this one speaks of Elohim, and of the Savior, and of no Master — except where a later company writes the word in: at 1:4 a company reads κυρίου, “the Master,” before the name pair, where the oldest carry the pair alone; that standing is weighed at the verse and in the Standing Notes. So the Name itself, YudHeyVavHey, does not stand in this book’s renderings — the letter quotes no Hebrew sentence; its one quoted saying is a Cretan prophet’s (1:12) — and the dress “Elohim (Master)” is never needed here: the letter’s own words are Elohim, and the Savior.

The word θεός. The Greek word θεός (theos) stands of the Father throughout — “a slave of Elohim” (1:1), “the unlying Elohim” (1:2), “Elohim our Savior” (1:3; 2:10; 3:4), “a steward of Elohim” (1:7), “the word of

Elohim” (2:5), “the grace of Elohim” (2:11) — and it stands inside men’s profession at 1:16 (“to know Elohim”) and inside the dative at 3:8 (“those who have believed Elohim”). Once, at 2:13, the word stands in the joined sentence of the appearing — “the great Elohim and our Savior Yehoshua HaMashiach” — printed exactly as written, weighed in its note and in the Standing Notes, and settled by neither side. It is printed “Elohim” at every standing. The English word “God” stands in this book only where the word itself is the subject, or inside the corpus’s lines quoted in the Cross-Check.

Blue. The tekhelet blue of this set marks the speech of YudHeyVavHey and of Yehoshua, and sayings of the Ruach, according to the Kodesh house rule. No verse of quoted divine discourse stands in this letter: Paulos writes his charge; the Father and the Son are not set speaking in it, and its one quoted saying is a man’s — the Cretan prophet’s at 1:12 — which prints black, as does “Faithful is the word” at 3:8. So in the text pages no verse carries blue; the color rests in this volume’s fixed dress only — the masthead and the motto, the series title, the chapter headings, the Greek title line of the Before You Read page, and the verse on the back page — and it is stated here so that no reader mistakes the letter’s quiet for an omission. πνεῦμα

ἅγιον at 3:5 prints “the Holy Spirit,” as the corpus prints it.

Words opened, once each, at their place. δοῦλος prints “slave” at 1:1 and 2:9 (the corpus dresses the word “servant”); ἔλεος prints “mercy” at 3:5 (the corpus dresses it “kindness” — and a “kindness” stands in the greeting at 1:4 in a later company only, named at the verse); πιστός prints “faithful” at 1:9 and 3:8 (the corpus dresses it “steadfast”); αἰώνιος prints “eternal” at 1:2 and 3:7, where the corpus dresses the age-word by the ages; ἐπιταγή prints “command” at 1:3 and 2:15; πρεσβύτερος and ἐπίσκοπος are opened together at 1:5–7; the sober-minded family runs through chapter 2 — “sober-minded” at 2:2, 2:5, and 2:6, the schooling word “train” at 2:4, and “sound-mindedness” as the letter’s aim at 1:9 and 2:1; αἰρετικός prints “factions” at 3:10, opened at its place.

The accounting. Titus carries 46 verses in the copies — 16 + 15 + 15 — and all 46 stand rendered in the text; no verse of this letter stands absent. The standings of the later company — the fuller greeting at 1:4, the house-keepers at 2:5, “about you” at 2:8, and “with us all” at 3:15 — are accounted where they stand, in the Cross-Check below and the Standing Notes, each with

its standing and its reason; they are not printed in the text.

Order of each verse. The rendering stands first, large; beneath it, in smaller grey type, the Greek itself, word for word as the SBL text gives it, so any reader can weigh the rendering against the line it came from. Notes follow where the copies divide (Notes), and after the last chapter the Cross-Check sets this rendering beside the project's LSV corpus, verse by verse, agreeing or differing with its reason.

ΠΡΟΣ ΤΙΤΟΝ

TITUS 1

1 Paulos, a slave of Elohim, and an apostle of Yehoshua HaMashiach, according to the faith of the chosen ones of Elohim, and a full knowledge of the truth that is according to piety,

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

2 upon a hope of eternal life, which the unlying Elohim promised before times eternal,

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

3 but in His own seasons He revealed His word in the proclamation with which I was entrusted, according to the command of Elohim our Savior,

ἐφ' ἀνέρωσεν δὲ καιροῖς ἰδίῳ, τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

4 To Titus, a true child according to a common faith: Grace and peace from Elohim the Father and HaMashiach Yehoshua, our Savior.

Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις ἔκαὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

5 For this cause I left you in Crete, that you might set in order the things that are lacking, and appoint elders in every city, as I directed you,

Τούτου χάριν ἠπέλιπόν σε ἐν Κρήτῃ ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην,

6 if anyone is blameless, a husband of one wife, having believing children, not under an accusation of riotous living, or insubordinate.

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

7 For the overseer must be blameless, as a steward of Elohim, not self-willed, not prone to anger, not given to wine, not a striker, not greedy for shameful gain,

δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

8 but hospitable, a lover of good, sober-minded, righteous, devout, self-controlled,

ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ,

9 holding fast to the faithful word that is according to the teaching, that he may be able

both to exhort in the sound teaching and to convict those who contradict.

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

10 For there are many insubordinate, vain talkers and deceivers of minds, especially those of the circumcision,

Εἰσὶν γὰρ πολλοὶ Ἦκαὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ Ἦτῆς περιτομῆς,

11 whose mouths must be stopped, who overturn whole households, teaching things they ought not, for the sake of shameful gain.

οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἂ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

12 One of them, a prophet of their own, said, “Cretans [are] always liars, evil beasts, idle bellies.”

εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, Κρηῖτες ἀεὶ ψευῶσαι, κακὰ θηρία, γαστέρες ἀργαί·

13 This testimony is true. For which cause convict them sharply, that they may be sound in the faith, ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι’ ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

14 not giving heed to Jewish fables and commandments of men who turn away from the truth.

μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

15 All things [are] pure to the pure; but to the defiled and unbelieving nothing [is] pure, but both their mind and their conscience are defiled.

Ἐπάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμΐανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

16 They profess to know Elohim, but by their works they deny [Him], being abominable and disobedient, and unfit for every good work.

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

TITUS 1:1 — δοῦλος (doulos) — a slave, a bondman: one who belongs to another. The letter’s first word for Paulos is not his office but his belonging; the same word stands at 2:9 of the household slaves under their own masters. The corpus dresses the word “servant” throughout (see the Cross-Check).

TITUS 1:4 — The greeting in the oldest copies is the short one printed here: “Grace and peace,” with nothing added.

Two fences in the SBL text stand at this verse: the “and” after “Grace” is fenced, and the name pair Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua,” is fenced — the copies divide over the pair. A large later company writes the greeting fuller: “Grace, kindness, peace ... from Elohim the Father and the Master Yehoshua HaMashiach our Savior” — adding ἔλεος, “kindness,” and κυρίου, “the Master,” before the name. That fuller form is the one the corpus’s line carries (its “kindness” standing in the double brackets of its doubt dress, and “the Lord” in its line). The standings are gathered in the Standing Notes.

TITUS 1:5 — The two standings of the one charge, three verses apart: πρεσβυτέρους (presbyterous) at this verse — “elders,” the older men (πρέσβυς, an old man) — and ἐπίσκοπον (episkopon) at 1:7 — “the overseer,” the watcher-over (ἐπί, over, and σκοπός, a watcher). The letter appoints “elders” town by town and then gives the measure of “the overseer,” using the two words of the one standing within a single breath. ἀπέλιπόν, “I left,” stands fenced in the SBL text: a company of copies reads κατέλιπον, the commoner leaving-word.

TITUS 1:12 — The saying stands in the letter as a quotation, and the letter says only whose it is: “a prophet of their own.” Tradition names the prophet Epimenides — an ancient Cretan seer, to whom the saying is ascribed elsewhere in ancient writing also. The letter does not name him, so the name is recorded here as tradition, not as the letter’s word. The saying is printed as the letter carries it,

unsoftened; Paulos takes it up himself in the next verse:
“This testimony is true.” No date for the prophet is asserted
here: the project’s sources fix none.

ΠΡΟΣ ΤΙΤΟΝ

TITUS 2

1 But you, speak the things that befit the sound teaching:

Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

2 the older men [teach] to be temperate, dignified, sober-minded, sound in the faith, in the love, in the endurance;

πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

3 the older women likewise, reverent in behavior, not slanderers, nor enslaved to much wine, teachers of good,

Πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους ἢ μηδὲ οἴνῳ πολλῷ δεδουλωμέναις, καλοδιδασκάλους,

4 that they may train the young women to be lovers of their husbands, lovers of their children,

ἵνα ὡφρονομίζωσι τὰς νέας φιλόανδρους εἶναι, φιλοτέκνους,

5 sober-minded, pure, workers at home, good, subject to their own husbands, that the word of Elohim may not be blasphemed.

σώφρονας, ἀγνάς, ᾠκουργούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῇται.

6 The younger men likewise exhort to be sober-minded;

Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν·

7 in all things presenting yourself a pattern of good works: in the teaching, incorruption, dignity, περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ᾠφθορίαν, ᾠσεμνότητα,

8 sound speech, not to be condemned, that the opponent may be put to shame, having nothing bad to say about us.

λόγον ὑγιῇ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ μηδὲν ἔχων ᾠλέγειν περὶ ἡμῶν ᾠ φαῦλον.

9 Slaves [teach] to be subject to their own masters in all things, to be well-pleasing, not contradicting,

Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

10 not stealing, but showing all good faithfulness, that they may adorn the teaching of Elohim our Savior in all things.

μὴ νοσφιζομένους, ἀλλὰ ᾠπᾶσαν πίστιν ἔνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν ᾠτὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

11 For the grace of Elohim has appeared, bringing salvation to all men,

Ἐπεφάνη γὰρ ἡ χάρις τοῦ Ἰθεοῦ σωτήριος πᾶσιν ἀνθρώποις

12 training us, that, having denied ungodliness and worldly desires, we may live soberly and righteously and piously in the present age,

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

13 awaiting the blessed hope and the appearing of the glory of the great Elohim and our Savior Yehoshua HaMashiach,

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

14 who gave Himself for us, that He might redeem us from all lawlessness, and purify for Himself a people of His own, zealous for good works.

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρῇ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

15 Speak these things, and exhort, and convict, with all command; let no one despise you.

Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης
ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

TITUS 2:5 — οἰκουργούς stands fenced in the SBL text: “workers at home” (οἶκος, a house, and ἔργον, work). A company of copies reads οἰκουρούς — “house-keepers,” the watcher of the house (οἶκος and οὔρος, a watcher) — one letter’s difference, and the corpus’s line follows that reading (“keepers of houses”). The standings are gathered in the Standing Notes.

TITUS 2:13 — The sentence’s joined construction, weighed openly and left unsettled. The Greek binds its two titles under ONE article: τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν — “the great Elohim and our Savior” — with Ἰησοῦ Χριστοῦ, “Yehoshua HaMashiach,” standing at the end in apposition, its pair fenced by the editors. One “the” covers both titles, and readers divide over what the joining means: some take both titles of one — the appearing of the glory is Yehoshua’s own, and θεοῦ stands of Him (as the Greek calls the Son θεός at John 1:1, 1:18, and 20:28, in this set’s own volumes); others take “the great Elohim” of the Father and “our Savior Yehoshua HaMashiach” as a second named in the same breath, the glory the Father’s, appearing in the Son. The sentence is printed exactly as written, the ἡμῶν set where the Greek sets it — with the Savior, not spread over the whole phrase — and this book settles neither reading. The standing is gathered in the Standing Notes.

ΠΡΟΣ ΤΙΤΟΝ

TITUS 3

1 Remind them to be subject to rulers [and] authorities, to obey, to be ready for every good work,

Ὑπομίμνησκε αὐτοὺς ἰαρχαῖς ἐξουσίαις ὑποτάσσεσθαι πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,

2 to speak evil of no one, to be peaceable, gentle, showing all meekness to all men.

μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραύτητα πρὸς πάντας ἀνθρώπους.

3 For we also were once foolish, disobedient, being deceived, serving desires and pleasures of many kinds, passing our days in malice and envy, hateful, hating one another.

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

4 But when the kindness and the love for mankind of Elohim our Savior appeared,

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

5 not by works in righteousness which we ourselves did, but according to His mercy He saved us, through a washing of regeneration and a renewing of the Holy Spirit,

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἧ ἔποιήσαμεν ἡμεῖς ἀλλὰ κατὰ ἰτὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

6 which He poured out on us richly through Yehoshua HaMashiach, our Savior,

οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

7 that, having been declared righteous by His grace, we might become heirs according to the hope of eternal life.

ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι ᾖ γεννηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

8 Faithful is the word; and concerning these things I will that you affirm strongly, that those who have believed Elohim may be careful to lead in good works. These things are good and profitable to men;

Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων

προίστασθαι οἱ πεπιστευκότες θεῷ. ταῦτά ᾒστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις·

9 but avoid foolish questions and genealogies and strifes and fights about the law, for they are unprofitable and vain.

μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιίστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

10 A factious man, after a first and second admonition, reject,

αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,

11 knowing that such a one is perverted and sins, being self-condemned.

εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει, ὧν αὐτοκατάκριτος.

12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for there I have decided to winter.

Ὅταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

13 Send Zenas the lawyer and Apollos on their way diligently, that nothing may be lacking to them.

Ζηναῖν τὸν νομικὸν καὶ Ἐπολλῶν σπουδαίως πρόπεμψον,
ἵνα μηδὲν αὐτοῖς λείπῃ.

14 And let ours also learn to lead in good works
for the necessary needs, that they may not be
unfruitful.

μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων
προϊστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν
ἄκαρποι.

15 All who are with me greet you. Greet those
who love us in faith. The grace [be] with you all.

Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς
φιλοῦντας ἡμᾶς ἐν πίστει. ἡ χάρις μετὰ πάντων Ἑμῶν.

TITUS 3:10 — αἰρετικός at its root: αἰρέομαι, to choose for
oneself — a man who chooses his own party, a maker of a
faction. That is the word's own shape, before the later
doctrinal use grew on it; the English word “heretic”
descends from this Greek word, and its history is the
word's history, not this verse's. The verse is printed as
written: one admonition, a second, and then the refusal —
nothing added, nothing softened.

TITUS 3:13 — νομικόν — “the lawyer”: νομικός is the man
learned in the law (νόμος), the same word-family as the
“fights about the law” at 3:9 — here worn by a named man,
Zenas, and as a standing, not a slight.

TITUS 3:15 — The close of the letter stands fenced at its last word. The oldest copies read ὑμῶν — “with you all”: the grace is spoken over the whole company around Titus (the letter’s “you” has been the singular “you” to one man throughout; the close rises to the plural, as at 2 Timothy 4:22). A company of later copies reads ἡμῶν — “with us all.” The text prints the oldest reading. The standing is gathered in the Standing Notes.

THE CROSS-CHECK

Every verse below has been set beside the project's LSV corpus (the corpus is a cross-check only; the Greek is the source). "Agrees" means the rendering and the corpus say the same thing. "Differ" verses are printed with their reason, never hidden.

TITUS 1:1 — Differ — three standings. (1) Names restored: Παῦλος prints "Paulos," never the Latin dress; Ἰησοῦ Χριστοῦ prints "Yehoshua HaMashiach," in the Greek's order. (2) δοῦλος prints "a slave" — the bondman's word; the corpus dresses it "a servant." (3) ἐπίγνωσιν prints "a full knowledge" (ἐπίγνωσις, the full knowing); the corpus dresses it "an acknowledging."

TITUS 1:2 — Differ — the age-word. αἰώνιος prints "eternal" at both standings ("eternal life"; "before times eternal"); the corpus dresses the word by the age — "continuous life" and "before times of ages." And ἀψευδής prints "the unlying" (ἀ-ψευδής, the not-lying); the corpus spreads it out, "who does not lie."

TITUS 1:3 — Differ — two words. κηρύγματι prints "the proclamation" — the herald's crying-out (the κῆρυξ word-family, the herald of 2 Timothy 1:11); the corpus dresses it "preaching." And ἐπιταγήν prints "the command"; the corpus dresses it "a charge." (The same ἐπιταγή returns at 2:15.)

TITUS 1:4 — Differ — the greeting’s company form. The corpus’s line carries the later company’s fuller greeting: “kindness” added (in its double brackets) and “the Lord” before the filled name; the oldest copies, and the SBL text, carry neither. And the name pair stands here in the Greek’s order, Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua,” fenced by the editors; the corpus’s line reverses it. See the verse’s note and the Standing Notes.

TITUS 1:5 — Differ — the two charge-words. ἐπιδιορθώση prints “set in order” (ἐπιδιορθόω, to set right further); the corpus dresses it “arrange.” And καταστήσης prints “appoint”; the corpus dresses it “set down.” (The fence at ἀπέλιπόν is named in the verse’s note.)

TITUS 1:6 — Agrees.

TITUS 1:7 — Differ — three dress words. δεῖ prints “must be,” the bare necessity word; the corpus spreads it, “it is required of the overseer to be.” αὐθάδη prints “self-willed” (the self-pleasing word taken at its root: αὐτός + ἡδ-, pleased with oneself); the corpus dresses it “self-pleased.” And πλήκτην prints “a striker” — the hitter word (πλήσσω, to strike); the corpus dresses it “an abuser.”

TITUS 1:8 — Differ — two words. φιλόξενον prints “hospitable” — the compound itself: φίλος, a friend, and ξένος, a stranger — a friend to strangers; the corpus spreads the compound out, “a lover of strangers.” And ὅσιον prints “devout” — ὅσιος, the piety word, not ἅγιος; the corpus dresses it “holy.”

TITUS 1:9 — Differ — two words. πιστοῦ prints “the faithful word,” as across this set (πιστός, the faith-word); the corpus dresses it “the steadfast word.” And τοὺς ἀντιλέγοντας prints “those who contradict” (ἀντιλέγω, to speak against); the corpus dresses them “the deniers.”

TITUS 1:10 — Agrees.

TITUS 1:11 — Differ — ἐπιστομίζειν prints “to stop the mouth” (ἐπί, upon, and στόμα, the mouth) — the word is a muzzling word; the corpus dresses it “must be covered.”

TITUS 1:12 — Differ — the quoted saying’s dress. γαστέρες ἀργαί prints “idle bellies” (γαστήρ, the belly; ἀργός, idle, un-working — ἀ- + ἔργον); the corpus dresses them “lazy bellies,” and sets its exclamations where the Greek of the quoted saying carries none.

TITUS 1:13 — Agrees.

TITUS 1:14 — Differ — ἐντολαῖς prints “commandments,” as the set prints ἐντολή throughout; the corpus dresses them “commands.”

TITUS 1:15 — Differ — ἀπίστοις prints “unbelieving” (ἄπιστος, without faith); the corpus dresses the word “unsteadfast,” by its dress of the πιστός family. The verse’s first word, πάντα, “all things,” stands fenced in the SBL text: a company of copies reads πάντα μὲν — “all things indeed” — the form the corpus’s line follows (“All things, indeed”).

TITUS 1:16 — Differ — two standings. θεόν prints “Elohim” by the rule of this set, where the corpus’s line keeps its

own English dress for the word. And ἀδόκιμοι prints “unfit” (ἀδόκιμος, the not-standing-the-test word; δόκιμος is the proved coin); the corpus dresses it “disapproved.”

TITUS 2:1 — Agrees.

TITUS 2:2 — Differ — πρεσβύτας prints “the older men”: the age word (πρέσβυς, an old man), the same word-family as “the older women” at 2:3 — not the office word of 1:5–7, though the letter’s “elders” and these older men stand in one company. The corpus dresses this word “Elders” at this verse, and “Aged women” at the next.

TITUS 2:3 — Differ — two words. ιεροπρεπεῖς prints “reverent” (ιεροπρεπής, as befits sacred things); the corpus spreads it out, “as becomes sacred persons.” And διαβόλους prints “slanderers” — διάβολος standing as a common adjective here, the accusing word; the corpus dresses it “false accusers.” The μηδέ of “nor enslaved” stands fenced: a company reads μή.

TITUS 2:4 — Differ — σωφρονίζωσι prints “train” (σωφρονίζω, to school into sober-mindedness; the σωφροσύνη family runs through this whole chapter); the corpus spreads it into the lesson itself, “make the young women sober-minded.”

TITUS 2:5 — Differ — two standings. (1) οἰκουργούς prints “workers at home” (see the verse’s note); the corpus’s line follows the other reading, “keepers of houses.” (2) βλασφημῆται prints “may not be blasphemed” — the word

is the blasphemy word itself; the corpus dresses it softly, “evil may not be spoken of.”

TITUS 2:6 — Agrees.

TITUS 2:7 — Agrees. Agrees. The two list-words at the verse’s end stand fenced in the SBL text — ἀφθορίαν, “incorruption,” and σεμνότητα, “dignity”: the copies divide at both places (a company lengthens the list), and the text prints the short list of the oldest. The corpus’s line dresses the first “uncorruptedness,” the same saying.

TITUS 2:8 — Differ — two standings. (1) The words λέγειν περὶ ἡμῶν, “to say about us,” stand fenced in the SBL text: a company reads “about you” — the form the corpus’s line carries (“nothing evil to say concerning you”). (2) ἀκατάγνωστον prints “not to be condemned” (the uncondemned word); the corpus dresses it “blameless,” and φαῦλον prints “bad,” where the corpus dresses it “evil.”

TITUS 2:9 — Differ — Δούλους prints “Slaves,” the same δοῦλος word as 1:1; the corpus dresses it “Servants.” δεσπótαις prints “masters” — the δεσπότης word of the household (as at 2 Timothy 2:21), and the corpus agrees with the word there.

TITUS 2:10 — Differ — πίστιν prints “faithfulness,” as across this set; the corpus dresses it “steadfastness” (“showing all good steadfastness”). The pair πᾶσαν πίστιν, “all faithfulness,” also stands fenced: a company reverses the order. And a second τήν stands fenced before “of

Elohim our Savior” — a company drops the article; the saying is the same.

TITUS 2:11 — Differ — the arrangement. σωτήριος prints “bringing salvation”: the saving word stands as an adjective to “the grace” (“the grace of Elohim, saving, has appeared”); the corpus folds it into the grace itself, “the saving grace.” The words τοῦ θεοῦ, “of Elohim,” also stand fenced in the SBL text — the copies divide at the phrase; the oldest carry it.

TITUS 2:12 — Differ — παιδεύουσα prints “training” (παιδεύω, the child-training word, from παῖς, a child); the corpus dresses it “teaching.”

TITUS 2:13 — Differ — the placing of “our,” and the names. The Greek sets ἡμῶν with σωτῆρος alone (“our Savior”), and the name pair stands fenced in the Greek’s order, Ἰησοῦ Χριστοῦ, “Yehoshua HaMashiach”; the corpus’s line draws “our” over the whole phrase — setting it before both titles at once, where the Greek sets it with the Savior alone — and reverses the name pair. The joined construction of the sentence is weighed in the verse’s note and in the Standing Notes.

TITUS 2:14 — Differ — λαὸν περιούσιον prints “a people of His own”: περιούσιος is the possession word — a people who are His own possession; the corpus dresses it “a special people.”

TITUS 2:15 — Differ — ἐπιταγῆς prints “with all command,” the same ἐπιταγή word as 1:3; the corpus dresses it “with all authority.”

TITUS 3:1 — Differ — ἀρχαῖς prints “rulers” — ἀρχή at its human standing, the beginning-authority word; the corpus dresses it “principalities.” The word stands fenced in the SBL text: a company of copies joins the pair with “and” written out (ἀρχαῖς καὶ ἐξουσίαις); the printed text carries the pair without the word, and the rendering sets it in brackets.

TITUS 3:2 — Agrees.

TITUS 3:3 — Agrees.

TITUS 3:4 — Agrees.

TITUS 3:5 — Differ — two words. ἔλεος prints “mercy,” as at 1 Timothy and 2 Timothy; the corpus dresses it “kindness.” And λουτροῦ prints “a washing” (λουτρόν, the washing word); the corpus dresses it “a bathing.” The verse’s fences are minor: ἃ before “we did” stands fenced, and the pair τὸ αὐτοῦ ἔλεος, “His mercy,” stands fenced — companies order the words otherwise; the saying is the same.

TITUS 3:6 — Agrees.

TITUS 3:7 — Differ — the age-word again: ζωῆς αἰωνίου prints “eternal life,” as at 1:2; the corpus dresses it “continuous life.” γενηθῶμεν, “we might become,” stands fenced — a company reads the word in another form; the saying is the same.

TITUS 3:8 — Differ — Πιστὸς ὁ λόγος prints “Faithful is the word,” as at 2 Timothy 2:11; the corpus dresses it “The word [is] steadfast.” The ἐστὶν of “these things are” stands fenced in the SBL text — a company drops it; the saying is the same.

TITUS 3:9 — Agrees. Agrees. ἔρεις, “strifes,” stands fenced in the SBL text: a company of copies reads the word in its other form, ἔριδας; the corpus’s line dresses the pair “contentions, and strivings about law,” the same saying.

TITUS 3:10 — Differ — αἰρετικὸν prints “factionous” — the faction-maker (see the verse’s note); the corpus dresses it “heretical,” the later word.

TITUS 3:11 — Differ — ἐξέστραπται prints “is perverted” (ἐκστρέφω, to turn out of the way, to twist out); the corpus dresses it “has been subverted.”

TITUS 3:12 — Agrees.

TITUS 3:13 — Agrees. Agrees. Ἀπολλῶν, “Apollon,” stands fenced in the SBL text — a company spells the name Ἀπολλῶ; the man is the same.

TITUS 3:14 — Differ — χρείας prints “needs” (χρεία, need); the corpus dresses the word “uses.”

TITUS 3:15 — Differ — φιλοῦντας prints “those who love us” (φιλέω, the love word); the corpus dresses it “those cherishing us.” And the close’s last word stands fenced (see the verse’s note): the corpus’s line carries the oldest reading, “with you all,” and agrees with the text there.

In all: 46 verses cross-checked — 13 agree with the corpus's line, 33 differ with their reasons printed above.

STANDING NOTES — WHERE THE COPIES DIVIDE

The standings below are not settled in this book. Both readings are given, with the copies that carry them, and the reader is left to weigh them. The text follows the SBL Greek New Testament.

TITUS 1:4 — THE GREETING’S COMPANY FORM — “KINDNESS” ADDED, AND “THE MASTER” BEFORE THE NAME

The greeting in the oldest copies is the short one printed here: “Grace and peace,” with nothing added. Two fences in the SBL text stand at this verse: the “and” after “Grace” is fenced, and the name pair Χριστοῦ Ἰησοῦ, “HaMashiach Yehoshua,” is fenced — the copies divide over the pair. A large later company writes the greeting fuller: “Grace, kindness, peace ... from Elohim the Father and the Master Yehoshua HaMashiach our Savior” — adding ἔλεος, “kindness,” and κυρίου, “the Master,” before the name. That fuller form is the one the corpus’s line carries (its “kindness” standing in the double brackets of its doubt dress, and “the Lord” in its line). The standings are gathered in the Standing Notes.

TITUS 2:5 — “WORKERS AT HOME” AGAINST “HOUSE-KEEPERS” — ONE LETTER’S DIFFERENCE

οἰκουροὺς stands fenced in the SBL text: “workers at home” (οἶκος, a house, and ἔργον, work). A company of copies reads οἰκουρούς — “house-keepers,” the watcher of the house (οἶκος and οὔρος, a watcher) — one letter’s difference, and the corpus’s line follows that reading (“keepers of houses”). The standings are gathered in the Standing Notes.

TITUS 2:13 — THE JOINED SENTENCE OF THE APPEARING — ONE ARTICLE OVER BOTH TITLES, LEFT UNSETTLED

The sentence’s joined construction, weighed openly and left unsettled. The Greek binds its two titles under ONE article: τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν — “the great Elohīm and our Savior” — with Ἰησοῦ Χριστοῦ, “Yehoshua HaMashiach,” standing at the end in apposition, its pair fenced by the editors. One “the” covers both titles, and readers divide over what the joining means: some take both titles of one — the appearing of the glory is Yehoshua’s own, and θεοῦ stands of Him (as the Greek calls the Son θεός at John 1:1, 1:18, and 20:28, in this set’s own volumes); others take “the great Elohīm” of the Father and “our Savior Yehoshua HaMashiach” as a second named in the same breath, the glory the Father’s, appearing in the Son. The sentence is printed exactly as written, the ἡμῶν set where the Greek sets it — with the Savior, not spread

over the whole phrase — and this book settles neither reading. The standing is gathered in the Standing Notes.

**TITUS 3:15 — THE CLOSE — “WITH YOU ALL”
AGAINST “WITH US ALL”**

The close of the letter stands fenced at its last word. The oldest copies read ὑμῶν — “with you all”: the grace is spoken over the whole company around Titus (the letter’s “you” has been the singular “you” to one man throughout; the close rises to the plural, as at 2 Timothy 4:22). A company of later copies reads ἡμῶν — “with us all.” The text prints the oldest reading. The standing is gathered in the Standing Notes.

Ἡ ΚΑΙΝὴ ΔΙΑΘΗΚΗ

THE NEW COVENANT IN MY BLOOD

**“awaiting the blessed hope and the appearing
of the glory of the great Elohim and our
Savior Yehoshua HaMashiach,”**

— *Titus 2:13, from the Greek*

The standings where the copies divide are gathered in this book’s Standing Notes: the greeting’s company form at 1:4, the workers at home at 2:5, the joined sentence of the appearing at 2:13, and the close at 3:15. The smaller standings — the fenced “and” of the greeting beside them, the leaving-word at 1:5, the fenced “all things” at 1:15, the list-words at 2:7, “about us” at 2:8, the saving grace at 2:11, the mercy pair at 3:5, and the name’s spelling at 3:13 — stand in chapter order in the Cross-Check and the chapter Notes, each with its reason.

This volume is given freely. The whole set — the Old Covenant rendered from the Hebrew, and this New Covenant rendered from the Greek — stands free to read on the ministry’s website, ancientjubileerestoration.com.

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