

TITUS - CHAPTER 1

1. Paul, God's slave (a bond-slave of God; one bound to, subjected under and owned by God), yet one sent away with a commission (as an emissary or ambassador) pertaining to and belonging to Jesus Christ (or: Jesus Christ's apostle), corresponding to [the] faith of God's chosen ones (or: in accord with a faith possessed by God's selected and picked-out ones) and the full, accurate, precise, experiential and intimate knowledge of Truth – the [Truth] corresponding to and in accord with reverence (pious and devout relations; standing in awe of wellness, with adoration and healthful devotion in true relation to God) –

2. [based; standing] upon [three 9th & 10th cent. MSS: within] an expectation (hope) of eonian life (life having the quality and characteristic of the Age; age-during and eon-lasting life; [= life in the realm of spirit and truth; = life in the sphere above and contrasted to life in the sphere below]) which the non-lying God (the God without falseness) promised – before eonian times (prior to times pertaining to the Age; before age-during times; prior to times having the qualities of the Age) –

3. yet manifests (brings into clear light) His Logos (His Word; His Thought; His Reason; His Idea; His Communication and Expression; His Discourse and Message) in Its (or: His) own season and fitting situation (*kairos*) within (in the midst of) a proclamation by a herald – which I, Myself, was made to trust and believe – down from, in accord with and corresponding to a full arrangement (or: a setting-upon; a complete disposition; a precise placing in order; an injunction) of God, our Savior (Deliverer; Rescuer; Restorer to health, wholeness and our original condition),

4. To Titus, a genuine born-one (legitimate child [one born in wedlock]) down from and corresponding to a common and partnered (equally owned, shared and participated-in) faith:

Grace, and peace [= shalom; A, C2 & others: mercy; compassion], [are; continue coming] from Father God (or: God [the] Father) – even Christ Jesus, our Deliverer (or: and [the] Anointed Jesus, our Savior, Rescuer and Restorer to health, wholeness and our original condition).

5. From the source of, and because of, this grace, I left you off in Crete, so that you, yourself, could correct and amend – so as to be fully and thoroughly straight – the things habitually lacking, leaving defects or remaining undone, and [so] you, yourself, could thoroughly establish [the] older men (correspondingly make [the] elders to stand fast and be

firm), city by city, as I, myself, made thorough arrangements for you.

6. [Now] if anyone is normally not one being called up, or arraigned, before a judge (= habitually exists being one free from reproach); [is] a husband of one woman (wife), having trusting and believing children (or: born-ones that are full of faith); [is] not one in the midst of a [legal] charge (or: an accusation; being considered in a category) of being one without healthful wholeness (being unwholesome; being in a desperate case without hope of safety; being prodigal; being wasteful; being on an unsaved course; being incorrigible; being dissolute and debauched) nor [of] insubordinate things (things not put in submission; things not placed under the arrangement; un-subjected things)

7. – for, it continues binding (it is necessary) for the one who sets his eyes upon the distant goal, having a full-scope view, and successfully hits the target (or: the one who surveys, inspects and watches upon; the scout; the tender guardian who oversees with attentive care) to continue being one [that is] not normally called up, or arraigned, before a judge (= to habitually exist being one free from reproach). As God's house administrator (house manager; house dispenser and distributor; estate steward), [he should] not [be] one who pleases himself (or: gives himself to pleasure): not impulsive (prone to passion, irritation or anger; not ruled by his own mental bent, disposition or propensities; not one teeming with internal swelling or motion), not addicted to wine (or: beside himself with wine), not quarrelsome and apt to strike another, not one eager for dishonorable, deformed or ugly gain.

8. But to the contrary, [he should be] fond of strangers (have affection for foreigners; be hospitable), [be] fond of the good and have affection for virtue and excellence, [be] whole, healthy and liberated (sound) in frame of mind and disposition ([be] sane), [be] fair and equitable, and in rightwised relationships within the Way pointed out, [be] loyal, dutiful and pure from all crime, [produce] inner strength ([be] self-controlled),

9. habitually holding himself firmly to (clinging to) the full-of-faith Word (message; thought; idea; Logos; or: the faithful word) – down from and corresponding to the Teaching – to the end that he can be powerful and able both to be constantly encouraging (habitually performing as a paraclete; repeatedly exhorting; continually calling folks alongside to give them assistance) in the teaching that continues being sound and healthy, and to repeatedly put to the proof so as to convince by demonstration, or to refute by exposure of the test, the

ones habitually speaking in opposition and contradicting.

10. For many men, especially those from out of the Circumcision, are (constantly exist being) insubordinate ones (not submitted to the arrangement; un-subjected to the order), empty, vain and profitless talkers, even seducers of the intellect (deceivers of the mind; men who mislead thinking),

11. who it continues necessary to repeatedly muzzle (gag; put something upon their mouth), who are habitually turning-back whole households [i.e., into the Law cultus of Judaism] (or: = constantly upsetting entire families), repeatedly teaching things which it is binding to not [teach]: a grace of ugly (deformed; disgraceful) profit, gain or advantage.

12. A certain one of them, their own prophet, said, "Cretans [are] always (ever) liars, worthless little wild animals (little beasts of bad quality), inactive (idle) bellies [= unemployed gluttons]."

13. This witness (testimony) is true (genuine; real). Because of which case and cause, be repeatedly cross-examining them abruptly while cutting away [at the case] and bringing the question to the proof, so as to test and decide the dispute and expose the matter – to the end that THEY can be sound and healthy within the Faith,

14. not habitually holding to (having [a propensity] toward; heeding and clinging in the direction toward) Jewish myths and to commands (directives) whose source and origin is men (human commandments) [thus] continually being twisted and turned away from the Truth (or: reality).

15. To the pure ones, everything [is] pure (or: All things [are] clean for {or: in} the clean ones). Yet to (for; in) those having been stained and remaining defiled (corrupted; polluted), and to (for; in) faithless ones (those without trust; unbelieving ones), nothing is pure (clean) – but rather, their mind and conscience has been stained (defiled; corrupted).

16. They are repeatedly adopting the same terms of language, and habitually making confession and avowing to have perceived and now know God, yet they are constantly denying (repudiating; disowning) [this] by the works (in the acts and things done), continuing being detestable (abominable), incompliant (stubborn; disobedient; unpersuasive) and disqualified (disapproved; rejected after trial) with a view toward every good work (excellent and virtuous activity).

CHAPTER 2

1. You, however, keep on speaking what things continue being fitting, suitable and proper to (for; in) sound and healthy teaching.

2. Old (Aged; = mature in age) men are to habitually be moderate and sober in the use of wine, serious (grave; solemn; dignified; worthy of respect and honor), sound of mind with a rational (sane) and wholesome way of thinking and attitude, being continuously sound and healthy in (by; for) the Faith, in (by; for) the Love, in (by; for) the Remaining-under (the patient endurance).

3. Old (Aged; = mature in age) women, similarly (likewise), [are to be] women in a state or condition proper and fitting for being engaged in sacred duties (suitable in demeanor for serving the temple; = living life as worship), not ones who thrust-through or hurl [a weapon] through [someone] (or: not devils; not slanderous adversaries), nor women having been enslaved by (to) much wine.

[They are to be] teachers of beauty and of what is fine, excellent and ideal,

4. to the end that they can (may) habitually bring the young women to their senses (cause new [wives] to be sound-minded and with a healthy attitude) to habitually be affectionate, friendly, loving and fond of passionately kissing their husbands [and] children,

5. ones sound of mind with a rational (sane) and wholesome way of thinking and attitude, untouched so as to be undefiled and pure (chaste), workers at home (domestic), good (virtuous), being women habitually arranged under by, and set in subjection to, their own husbands, to the end that God's thought and idea (God's Logos; God's Word; God's message) can not be constantly blasphemed (repeatedly spoken of abusively).

6. Similarly (Likewise), be repeatedly and habitually doing the work of a paraclete: calling the younger men alongside to give them support and to encourage them to be continuously sound in mind (sane) and to be keeping a wholesome attitude and way of thinking about everything –

7. [while] constantly holding yourself at [their] side, offering (tendering; presenting; exhibiting) yourself [as] a model (example; pattern; an impression) of beautiful acts (fine deeds and ideal works), [exhibiting] incorruptness (absence of spoil or ruin; incapability of decay) [and] seriousness (gravity; dignity) [p32 & other MSS +: freedom

from envy; willingness] within the teaching:

8. a healthful message (a sound word; a thought or idea full of and promoting health) – one without down-knowledge and not bringing a downward experience, thus being unworthy of and not containing condemnation (uncensurable), so that the man in the contrary and opposing position (or: [acting] out of contrariness) can (may) be turned back within himself (or: be put to shame and be made to show reverence and regard), continuing having nothing slight or mean (cheap; paltry; ill; sorry; good-for-nothing; thoughtless) to be saying about us.

9. [Encourage] slaves to habitually place themselves in subjection (or: to be continually arranged under) their own owners (masters) in all things – to be constantly well-pleasing and satisfying, not repeatedly speaking contrarily or refuting (or: talking back), nor embezzling (secretly putting aside for oneself; pilfering),

10. but to the contrary, habitually displaying all good faith (every virtuous trust, faithfulness, confidence and reliability), so that they can progressively set the teaching, which pertains to, and whose source and origin is, God, our Deliverer (Savior; Rescuer; Restorer to health, wholeness and our original state of being), into the system – in all things and within every area –

11, for God's saving grace (the influence and boon of undeserved kindness, favor and goodwill whose source is God and which brings deliverance, rescue, restoration and health) has been fully set in clear Light (has been fully manifested and made to completely appear) for all mankind (to all men; in all humans) [other MSS: for the grace of God, {the} Savior for (to; in) all mankind, has been fully displayed],

12. progressively instructing and training us so that, being men refusing (renouncing; denying; disowning) the irreverence (lack of awe or absence of pious fear; disrespect) and over-desires (full-rushing passions) pertaining to the system (whose source is the world), we can (may; should) live sensibly (with soundness of mind and wholesomeness of disposition and attitude) and equitably (fairly; justly; rightwisely; relationally in a way which reflects the Way pointed out) within the current age (the present eon),

13. being ones continuously receiving with welcoming focus, and granting access and admittance to, the happy expectation – even the full manifestation (the complete display in clear light) of the glory of our great God and Deliverer (Savior): Jesus Christ,

14. Who gave (or: gives) Himself over us (on our behalf), to the end that He could loose and redeem us from all lawlessness by payment of a ransom, and would cleanse and make pure in Himself (for Himself; by Himself) a people being encircled around [Him], laid up as a super-abounding acquisition of property, zealous (boiling hot) with regard to beautiful acts (for ideal works; from fine deeds).

15. Be constantly speaking these things, and habitually performing as a paraclete (calling folks alongside to support and encourage them), even be continuously putting [folks; situations] to the proof so as to convince by demonstration – or to refute by exposure of the test – with every complete disposition and full arrangement (precise placing in order; injunction).

Let no one surround you with his intellect, opinion or attitude.

CHAPTER 3

1. Repeatedly bring them under recollection, constantly causing them to think again and remember to be habitually placing themselves in subjection to (be continually arranged under by) governments (or: rulers; sovereignties; originating headships) – to (by) those having the right of authority – [and] to continuously comply in persuaded obedience, yielding to these authorities; to constantly be ready ones: facing and progressing toward every good work (virtuous act);

2. to be in the habit of speaking injuriously of (blaspheming; slandering) no one; to be men who are non-contentious (not disposed to fighting or quarreling), gentle and suitably reasonable, constantly displaying all kindness and gentle tenderness toward everyone (all mankind; all humanity).

3. For we also were, ourselves, at one time men habitually being foolish, senseless and without understanding (without perception or proper use of our minds) – noncompliant and disobedient ones, men being constantly caused to wander and being led astray (or, as a mid.: repeatedly deceiving ourselves; habitually going astray), continuously being and performing as slaves to various (a diversity of many kinds of) full-rushing passions and pleasures (enjoyments; gratifications), habitually carrying ugly worthlessness (bad quality or malice) and envy (or: jealousy) throughout [= leading a bad life]: detestable ones (abhorrent men) continuously hating one another.

4. Yet, when the beneficial usefulness in meeting needs and the affectionate friendship for mankind (the fondness for, the liking of, and

the love – as shown in kissing – for humanity) of God, our Deliverer (Savior; Rescuer; Healer; Restorer), was fully set in clear Light (was made to completely appear; was fully manifested) –

5. not from out of works (acts; deeds) [which arise from] within religious performance which we, ourselves, do (or: within an act of righteousness which we, ourselves, did; within a relationship based upon our own performance; [done] in a system of justice, equity and fairness which we, ourselves, constructed), but to the contrary, down from and corresponding to His mercy, He delivered us (or: He saves, rescues and restores us to the wholeness and health of our original condition) through a bath of a birth-back-again (or: [the] bathing of a regeneration; note: can = a ritual immersion pool of rebirth) and a making back- up-new (of a different kind and quality) again of a set-apart spirit (or: a renewal and renovation whose source is [the] Holy Spirit; a holy spirit's creating or birthing [us] back-up-new-again) –

6. of which (from which source) He pours forth (or: poured from out of) upon us richly through Jesus Christ, our Deliverer (Savior; Rescuer and Restorer),

7. to the end that, being rightwised, and set in right relationship in the Way of fairness and equity which has been pointed out – by and in the grace of That One – we can (could; may) come to be (or: be birthed; be made to exist being) heirs (possessors and enjoyers of the allotment), corresponding to and down from [the] expectation (a hope) of eonian life (of life whose character, origin, source and realm is the Age; age-during and eon-lasting life).

8. The Idea (the Logos; the Word; the Message; the Thought) [is] full of faith (or: faithful; trustworthy), and I am continuing intending (determining; designing; or: wishing; wanting) to progressively set you on thoroughly good footing (to make you continue thoroughly stabilized and confidently insistent) about (concerning) these things – to the end that those having put trust in God (or: the ones having believed God) can habitually give careful thought and concern to constantly put themselves in the forefront (or: to continually promote, maintain and stand themselves for the interests) of beautiful deeds (ideal works; fine acts). These things continue being beautiful (fine; ideal) and augmenting in furtherance for humanity (profitable to mankind; beneficial in men).

9. Yet habitually set yourself at the periphery (or: step around) so as to avoid unintelligent (stupid; foolish) questionings (or: seekings; investigations) and genealogies (studies into births or descents), also

strife [other MSS: quarrels] and fights (contentions; conflicts; battles) about Laws [= Torah], for they are contrary to progress (without benefit; unprofitable; regressive) and ineffectual (futile; vain).

10. After one and a second putting-into-the-mind (= impartation; admonition) of a man who chooses or promotes a sect or party (of a factious person), progressively decline yourself (excuse yourself; ask yourself aside),

11. having seen and thus knowing that such a one has been and remains one turned from out of the midst (or: twisted inside-out) and continues missing the target (constantly fails; habitually errs; repeatedly makes a mistake), being continually one having made a decision corresponding to himself (or: one separating himself down; self-condemned).

12. Whenever I shall send Artemas or Tychicus toward you, urgently endeavor to come toward me in Nicopolis, for I have decided to spend the winter there.

13. With urgent endeavor and diligence send forward Zenas, the expert in the Law (or: the lawyer), and Apollos, so that nothing may be lacking for them.

14. Now let our people (men; folks) be progressively learning to habitually put themselves in the forefront (to continually promote, maintain and stand themselves for the interests) of beautiful acts (fine deeds; ideal works) [directed] into the indispensable needs (wants of compressed necessity), so that they may not exist being unfruitful ones.

15. All those with me continue embracing and greeting you. Greet and embrace our friends in [the] faith (or: those who have love and affection for us in faith).

Grace [is] with all you folks! It is so (Amen).