

## The letter of Paul to

## Titus

<sup>1:1</sup>Paul, a servant of God and a sent one of Jesus the Anointed One, for *the benefit* of the faith of God's elect and to *spread* the knowledge of the truth which leads to a *life which exhibits* reverent respect for God.

<sup>1:2</sup>*I do this* because of the hope of *the eternal life of God*, which God, who is completely trustworthy, committed himself to *grant us* before of the ages of time. <sup>1:3</sup>But *now* in his chosen time, he has made known this word of his by the proclamation of the message with which I was entrusted, according to the commandment of God our Savior.

<sup>1:4</sup>To Titus, my true child in our mutual faith: Grace and peace from God the Father and the Anointed One, Jesus our Savior. <sup>1:5</sup>I left you in Crete to do this favor for me: that you would additionally correct the things that were lacking and point out the older, more *spiritually* mature brothers in every city, as I instructed you.

<sup>1:6</sup>*Such men are ones who are* blameless, the husband of one wife, having children who believe, *men* who are not accused of behaving like the unsaved or *of being* disobedient to God. <sup>1:7</sup>For the watchman must be blameless as God's steward; not self-willed, not quick to get angry, not quarrelsome, not someone who strikes others [including his wife], not greedy for money; <sup>1:8</sup>but given to hospitality, a promoter of virtue, discrete, just, holy, self-controlled; <sup>1:9</sup>holding faithfully to the word which is according to the *correct* teaching so that he may be able to encourage others by teaching and to reprove those contradict *the truth*.

<sup>1:10</sup>For there are many men who are not subject to God – deceivers who are full of useless words – especially the

Judaizers, <sup>1:11</sup>whom it is essential to silence. These men disrupt whole households by teaching *the law*, which is not binding *upon believers*, in order to gain favor and money.

<sup>1:12</sup>One of them, a prophet of their own, said, "Cretans are always liars, depraved animals, lazy gluttons." <sup>1:13</sup>This testimony is true. Therefore, cut off this tendency immediately *by* rebuking them so that they may be sound in the faith and <sup>1:14</sup>not adhering to Jewish sayings, specifically the commandments of men who have turned away from the truth.

<sup>1:15</sup>To the pure all things are pure but to those who are defiled and without faith nothing is pure, but both their minds and their consciences are contaminated. <sup>1:16</sup>They profess that they know God but by their works they deny him *and are* detestable, disobedient, and useless for any genuinely good work.

## CHAPTER 2

<sup>2:1</sup>But you should speak the things which are obviously healthy teaching: <sup>2:2</sup>*i.e.* that older men should not be heavy drinkers *but should be* serious, self-controlled, sound in faith, in love, and in patience.

<sup>2:3</sup>That older women in the same way should be reverent in character, not slanderers nor enslaved to *drinking* a lot of wine, teachers of that which is good. <sup>2:4</sup>*This is* so that they may train the young women to love their husbands, to love their children, <sup>2:5</sup>to be self-controlled, pure from carnality, good homemakers *and* kind, being in subjection to their own husbands so that people will not speak evil about the word of God.

<sup>2:6</sup>Also exhort the younger men to be self-controlled. <sup>2:7</sup>In everything show yourself to be a model of good works; in your teaching demonstrate integrity, solemnity, and *having* something genuine *to say*: <sup>2:8</sup>healthy words which cannot be condemned so that anyone who is opposed [to the Anointed One] may be ashamed, having nothing bad to say about us.

<sup>2:9</sup>Exhort servants to be in subjection to their own masters and to be pleasing to them in everything: not talking

back, <sup>2:10</sup>not stealing, but showing true faithfulness so that the teaching of our Savior will be honored in every way.

<sup>2:11</sup>For through the favor of God, salvation has been revealed, <sup>2:12</sup>instructing us that having denied ungodly behavior and worldly lusts, we should live soberly, righteously, and reverently in this present age <sup>2:13</sup>while we are waiting for the blessed hope: *i.e.* the manifestation of the glory of the great God, even our Savior, Jesus the Anointed One.

<sup>2:14</sup>*It is he* who gave himself for us so that he might liberate us from all sin and purify for himself a special people *who are full of zeal for good works.*

<sup>2:15</sup>Speak these things, exhorting and admonishing *others* with *God's* authority. Don't let anyone treat you with contempt.

### CHAPTER 3

<sup>3:1</sup>Remind *the brethren* to be submissive and obedient to civil rulers and secular authorities; to be ready for every good work; <sup>3:2</sup>to speak evil of no one; not to be argumentative; to be gentle, demonstrating meekness toward all men.

<sup>3:3</sup>For we also once were foolish, disobedient, and deceived, being slaves to various carnal cravings and pleasures, living in depravity and jealousy, being hated and hating others.

<sup>3:4</sup>But when the kindness of God our Savior and his love toward man was revealed – <sup>3:5</sup>not because of righteous works which we did ourselves but according to his mercy – he saves us, through the washing of being regenerated {having God's life born inside of us} and *the* renewing of the Holy Spirit <sup>3:6</sup>which he poured out upon us richly through Jesus the Anointed One, our Savior.

<sup>3:7</sup>*This was so* that, being made just by his grace, we might be made heirs *of God*, which is the expectation of *those who have the eternal life of God.*

<sup>3:8</sup>This is a trustworthy saying and I want you to confidently affirm this: that those who are believing *into* God would remember to practice good works. These things are good and beneficial for everyone. <sup>3:9</sup>But turn away from

foolish arguments, genealogies, quarrels, and debates about the law. Such things don't benefit anyone and are useless. <sup>3:10</sup>Avoid an argumentative man after reproving him once or twice, <sup>3:11</sup>knowing that such a person is twisted *inside* and is sinning, being condemned by his own actions.

<sup>3:12</sup>When I send Artemas or Tychicus to you, come to me promptly in Nicopolis because I have decided to spend the winter there. <sup>3:13</sup>Send Zenas the lawyer and Apollos on their journey with diligence, making sure that they don't lack anything.

<sup>3:14</sup>And let those among us also learn to practice honest occupations to meet everyday needs so that they are not unfruitful. <sup>3:15</sup>All those who are with me send you greetings. Greet those who are our loved ones in the faith.

Grace be with you all.

Words in this translation found in *italics* are words which are implied by the Greek text but do not represent actual words in the Greek text. This practice is common in almost all modern translations. Occasionally, this translator has added words to the translation which represent his own ideas and opinions which, although they are based on his own biblical understanding, are not part of the actual Greek text. Such words are enclosed in brackets, like this [ ]. The reader should understand these words as being the opinion of the translator. In contrast to this, the words in these braces { } indicate legitimate, alternative translations or explanations. Words within parentheses ( ) are part of the original Greek text. Such parentheses are often used in other New Testament translations also.