

TITUS 1 NLET

THE LETTER-WRITER AND HIS ADDRESSEE

1 From: Paul,

- a slave of God,
- now *also* an apostle of Jesus *the* Anointed –
 - in relation to a faith of the ones chosen by God and
 - *in relation to* a recognition of *the* Truth – *namely*, the *Truth which* accords with reverence *toward* God –
 - 2 in reference to a hope of a life – *namely*, an eternal *one* – which *life* the un-lying God promised before a period of ages.

3 Now, at a distinct, critical time – *that is*, their own *distinct, critical time* – He made manifest the Word *that is* His in connection with a kerygma¹ with which I, *for my part*, was entrusted according to a *divine* order from the Savior *that is ours* – *namely*, God.

4 To: Titus, a genuine child as far as concerns a shared faith.

GREETING

Grace, mercy,² peace to you from

- God – a father, and
- YaHWeH³ ⁴ – *namely*, Jesus *the* anointed, the Savior of us!

WHY PAUL LEFT TITUS IN CRETE

5 For this reason I left you behind⁵ in Crete – in order that you

- might set the deficiencies right and

- might arrange elders⁶ for each city, as I, *for my part*, made arrangements for you.

QUALIFICATIONS FOR AN ELDER

6 If anyone is –

- blameless,
- a man of one woman,
- having believing children,
- not connected to an accusation of prodigality or disorderly behavior.

7 For, it is necessary that the overseer⁷ *be* –

- blameless as a manager of the household of God,
- not self-centered,
- not inclined to anger,
- not addicted to wine,
- not bellicose,
- not sordidly greedy of gain, rather
- 8 loving strangers,
- loving goodness,
- *having* soundness of mind,
- observant of duty to God,
- pious,
- self-controlled,
- 9 holding onto the trustworthy Word in accordance with the Teaching, in order that he might be able both
 - to exhort in connection with the Doctrine – *namely*, the sound *Doctrine* – and
 - to disprove the ones who are contradicting.

10 For, many are even insubordinate ones, vain talkers, and deceivers – especially those from ⁸ Circumcision⁹. 11 It is necessary that they are being bridled, whosoever is upsetting entire households, teaching things that are not necessary for the sake of sordid gain.

HOW TO ADDRESS THE SPECIAL CHARACTER OF THE CRETANS

12 Someone from among them, *one* of their own prophets, said, “Cretans *are*

¹ ‘kerygma’ – the proclamation of a king’s herald.

² 95% of the Greek manuscripts, including the best line of transmission (f35), have ‘Grace, mercy,’ here. On the basis of 4.2% the NU has ‘Grace and’ (omitting ‘mercy’).

³ 95% of the Greek manuscripts, including the best line of transmission (f35), include ‘YaHWeH’ here. The NU omits this name.

⁴ ‘YaHWeH’ – This is the translation of an un-articulated Greek word which is commonly translated as ‘Lord’. The New Testament writers often used this noun with a definite article to refer to YaHWeH, a Hebrew word in the Old Testament to refer to the God really and eternal is. This is especially clear in quotations from the Old Testament.

⁵ 70% of the Greek manuscripts, including the best line of transmission (f35), have ‘left ... behind’ here. On the basis of 9% the NU has a similar verb with the same meaning.

⁶ ‘elders’ – a translation of the Greek word πρεσβυτέρους from which we get the English word ‘presbyter’. Along with ‘pastors’ and ‘overseers’; it was a word used in the New Testament to refer to the appointed leaders (plural) in each local assembly of disciples.

⁷ ‘overseer’ – a translation of the Greek word ἐπίσκοπον from which we get to the English word ‘episcopal’. Along with ‘pastors’ and ‘elders’ it was a word used in the New Testament to refer to the appointed leaders (plural) in each local assembly of disciples.

⁸ 95% of the Greek manuscripts, including the best line of transmission (f35), do not include the definite article ‘the’ here.

⁹ ‘Circumcision’ – referring to the sect of Jews who insisted that Christian disciples follow Mosaic laws such as circumcision.

- eternally liars,
- ill-born beasts,
- gluttons – *that is*, idle *ones*.”

13 The testimony – *that is*, this *one* – is true! For this reason, reprove them severely, in order that they might be sound in connection with the Faith, 14 not turning attention to Jewish myths and injunctions of people who are turning away from the Truth.

THE DIFFERENCE BETWEEN

*THOSE WHO ARE PURE AND THOSE WHO ARE
LASTINGLY DEFILED*

15 On the one hand,¹⁰ all things *are* pure to the *ones who are* pure.

On the other hand, to the ones who have been lastingly defiled and to the untrustworthy *ones* nothing is pure. Rather, of them both the mind and the conscience have been lastingly defiled.

16 They keep on professing to know God. However, by the deeds they keep on disowning *Him*, while being –

- abominable, and
- unpersuaded, and
- in reference to every good deed, unconvincing.

¹⁰ 96% of the Greek manuscripts, including the best line of transmission (f35), include the Greek particle

translated as ‘On the one hand,’ here. Its mate ‘On the other hand,’ is in the next sentence.