

# GREEK NEW TESTAMENT

## TITUS

### PEREK ALEPH (CHAPTER ONE)

Παυλος δουλος θεου αποστολος δε Ιησου  
Χριστου κατα πιστιν εκλεκτων θεου και  
επιγνωσιν αληθειας της κατ ευσεβειαν,

Sha'ul an eved of Hashem and a Shliach of Rebbe,  
Melech HaMoshiach Yehoshua, for the furtherance of  
the [charedi (orthodox)] emunah of the Bechirei  
Hashem (chosen ones of G-d) and of da'as HaEmes  
(knowledge of the Truth) as pertains to chasidus [in  
Moshiach].

1:2 επ ελπιδι ζωης αιωνιου ην επηγγειλατο ο  
αψευδης θεος προ χρονων αιωνιων,

[2] The mekor (basis) of this is a tikvah of Chayyei  
Olam which Hashem--who cannot speak sheker

[BAMIDBAR 24:19; SHMUEL ALEF

15:29]--promised before the Yamim HaOlam (days of  
eternity),

1:3 εφανερωσεν δε καιροις ιδιοις τον λογον  
αυτου εν κηρυγματι ο επιστευθην εγω κατ

επιταγην του σωτηρος ημων θεου,

|3| but revealed at the proper time his dvar [Besuras HaGeulah] in the hachrazah (proclamation, kerygma), with which I was entrusted, according to the mitzvat Hashem Moshieynu.

1:4 Τιτω γνησιω τεκνω κατα κοινην πιστιν χαρις και ειρηνη απο θεου πατρος και Χριστου Ιησου του σωτηρος ημων.

|4| To Titos, beni ha'amitti baEmunah (my true son in the faith), the [orthodox Jewish] emunah shared in common. Chen v'Chesed Hashem and Shalom from Elohim HaAv and Moshiach Yehoshua Moshieynu.

*MESSIANIC S'MICHAH FOR MOSHIACH'S  
ZEKENIM IN THE KEHILLOT OF MOSHIACH*

1:5 Τουτου χαριν απελιπον σε εν κρητη ινα τα λειποντα πιδιορθωση και καταστησης κατα πολιν πρεσβυτερους ως εγω σοι διεταξαμην,

|5| For this reason I left you in Crete that you should set beseder (according to acceptable order) what remains and give messianic s'michah to Zekenim (SHEMOT 12:21) city by city, as I directed you.

1:6 ει τις εστιν ανεγκλητος μιας γυναικος ανηρ τεκνα εχων πιστα μη εν κατηγορια ασωτιας η

ΑΝΥΠΟΤΑΚΤΑ.

|6| If anyone is without reproach, a ba'al isha echat (husband of one wife), his banim being ma'aminim in Moshiach, and not under accusation of debauchery and zenut or sorrut (rebelliousness/ insubordination) [SHMUEL ALEF 2:22],

1:7 δει γαρ τον επισκοπον ανεγκλητον ειναι ως θεου οικονομον μη αυθαδη μη οργιλον μη παροινον μη πληκτην μη αισχροκερδη,

|7| for it is necessary for the congregational Mashgiach Ruchani to be without reproach as Hashem's mefake'ach al Beis Hashem (steward or supervisor of the House of G-d), not a ba'al gaavah (a haughty person), not quick in ka'as (anger), not a shikkor (drunkard) given to much wine, not violent, not a gelt-loving kamtzen (miser).

1:8 αλλα φιλοξενον φιλαγαθον σωφρονα δικαιον οσιον εγκρατη,

|8| Rather, the Mashgiach Ruchani must be a man who practices hachnosas orchim (hospitality), an ohev es haTov (a lover of the good), having seichel, a tzaddik, kadosh (holy), with shlitah atzmi (self-control),

1:9 αντεχομενον του κατα την διδαχην πιστου λογου ινα δυνατος η και παρακαλειν εν τη διδασκαλια τη υγιαינוυση και τους

αντιλεγοντας ελεγχειν.

|9| devoted to the faithful hatafah (preaching) of the Besuras HaGeulah, adequate for hora'ah (teaching) that exhorts to [Moshiach's] orthodox Jewish doctrine and for refuting and exposing with conviction the ones speaking against it.

1:10 Εισιν γαρ πολλοι και ανυποτακτοι, ματαιολογοι και ρεναπαται μαλιστα οι εκ της περιτομης,

|10| For there are indeed many mitnaggedim (opponents), idle talkers and deceivers, especially the ones of the party of the Mohalim HaGoyim (Circumcisers of Gentiles),

1:11 ους δει επιστομιζειν, οιτινες ολους οικους ανατρεπουσιν διδασκοντες α μη δει αισχρου κερδους χαριν.

|11| whose mouths it is necessary to stop, who are subverting entire mishpochot (families) by teaching what they ought not, for the sake of dishonest gelt.

1:12 ειπεν τις εξ αυτων ιδιος αυτων προφητης, Κρητες αι ψευσται κακα θηρια γαστερες αργαι.

|12| A certain one of them, a "navi" of their own number, said, "Cretans are always meshakkrim (liars),

wicked beasts, lazy trombeniks (gluttons)."

1:13 η μαρτυρια αυτη εστιν αληθης. δι ην αιτιαν ελεγγε αυτους αποτομως, ινα υγιαινωσιν εν τη πιστει,

|13| This edut (testimony) is true, for which cause rebuke them sharply, that they may be orthodox Jewish in [Moshiach's] emunah,

1:14 μη προσεχοντες Ιουδαικοις μυθοις και εντολαις ανθρωπων αποστρεφομενων την αληθειαν.

|14| not paying attention to Jewish aggadot and to mitzvot d'Rabbanan (precepts imposed by the rabbis, *i.e. which contradict the Kitvei Hakodesh--1C 4:6; DEVARIM 4:2*), becoming meshummad (apostate) from HaEmes.

1:15 παντα καθαρα τοις καθαροις τοις δε μεμιαμμενοις και πιστοις ουδεν καθαρων, αλλα μεμιανται αυτων και ο νους και η υνειδησις.

|15| All things are tahor to hatehorim; but, to the ones having been defiled and taking the side of the Apikoros, nothing is tahor, but has been made tameh, both lev and matzpun.

1:16 θεον ομολογουσιν ειδεναι τοις δε εργοις αρνουνται, βδελυκτοι οντες και απειθεις και

προς παν εργον αγαθον αδοκιμοι.

[16] Hashem they profess to know, but by their ma'asim they deny him, being disqualified [for the rabbanut or ministry of Moshiach] and being without mishma'at (obedience), and, as to every one of the ma'asim tovim, unpalatably unkosher (unfit).

## PEREK BEIT (CHAPTER TWO)

Συ δε λαλει α πρεπει τη υγιαινουση  
διδασκαλια.

But you, speak the things which are suitable to  
Moshiach's orthodox Jewish doctrine.

2:2 πρεσβυτας νηφαλιους ειναι, σεμνους,  
σωφρονας, υγιαινωντας τη πιστει, τη αγαπη, τη  
υπομονη

[2] Zekenim need to be temperate, respectable, men of  
seichel, being orthodox [in Rebbe, Melech  
HaMoshiach] in the emunah, in ahavah, in savlanut  
(long-suffering).

2:3 πρεσβυτιδας ωσαυτως εν καταστηματι  
ιεροπρεπεις, μη διαβολους μη οινω πολλω  
δεδουλωμενας, καλοδιδασκαλους,

|3| Similarly the senior women, the Zekanot, in hitnahagut (conduct) as befits kedushah, not yentas of lashon hora nor slaves of wine, but melamedot es haTov (teachers of the Good)

2:4 ινα σωφρονιζωσιν τας νεας φιλανδρους  
ειναι, φιλοτεκνους

|4| that they may encourage the young nashim to have ahavah for their ba'alim and their banim,

2:5 σωφρονας αγνας οικουρους αγαθας  
υποτασσομενας τοις ιδιοις ανδρασιν, ινα μη ο  
λογος του θεου βλασφημηται.

|5| to have seichel, tehorot in tznius, [Aishes Chayil] managers of the Bayit, being tovot, being submissive to their ba'alim, lest Chillul Hashem come to the Dvar HaElohim.

2:6 τους νεωτερους ωσαυτως παρακαλει  
σωφρονειν

|6| The bochrin, similarly, exhort to have seichel

2:7 περι παντα σεαυτον παρεχομενος τυπον  
καλων εργαων, εν τη διδασκαλια αφθοριαν,  
σεμνοτητα,

|7| about all things, showing yourself a mofet of ma'asim tovim. In the hora'ah [of Rebbe, Melech

HaMoshiach], show integrity, seriousness,

2:8 λογον υγιη ακαταγνωστον, ινα ο εξ εναντιας εντραπη μηδεν εχων λεγειν περι ημων φαυλον.

|8| along with dibur (speech) that is orthodox [in Rebbe, Melech HaMoshiach] and beyond reproach, that the mitnagged may be brought to bushah (shame), having no lashon hora to say against you.

2:9 δουλους ιδιοις δεσποταις υποτασσεσθαι εν πασιν, ευαρεστους ειναι, μη αντιλεγοντας,

|9| Avadim (slaves) need to be submissive to their own adonim in everything, to be acceptable, not talking back,

2:10 μη νοσφιζομενους, αλλα πασαν πιστιν ενδεικνυμενους αγαθην, ινα την διδασκαλιαν την του σωτηρος ημων θεου κοσμωσιν εν πασιν.

|10| not pilfering, but showing all good reliability, that they may adorn the hora'ah (teaching) of Hashem Moshieynu in all things.

2:11 Επεφανη γαρ η χαρις του θεου σωτηριος πασιν ανθρωποις

|11| For the Chen v'Chesed of Hashem has appeared, bringing Yeshu'at Eloheynu to kol Bnei Adam,

2:12 παιδευουσα ημας, ινα αρνησαμενοι την

ασεβειαν και τας κοσμικας επιθυμιας σωφρονως  
και δικαιως και ευσεβως ζησωμεν εν τω νυν  
αιωνι,

|12| instructing us to deny all that is frai (irreligious)  
and not chasidus [in Rebbe, Melech HaMoshiach] and  
all that is ta'avanut, and to live with seichel and tzedek  
Hashem and yirat Shomayim in the Olam Hazeih,

2:13 προσδεχομενοι την μακαριαν ελπιδα και  
επιφανειαν της δοξης του μεγαλου θεου και  
σωτηρος ημων Ιησου Χριστου,

|13| awaiting the tikvah hameashsheret (the blessed  
hope), the appearing of the kavod HaEloheinu HaGadol  
and Moshieynu Rebbe, Melech HaMoshiach Yehoshua,

2:14 ος εδωκεν εαυτον υπερ ημων ινα  
λυτρωσηται ημας απο πασης ανομιας και  
καθαριση εαυτω λαον περιουσιον, ζηλωτην  
καλων εργαων.

|14| who gave his nefesh on behalf of us, that for us he  
might bring in the Geulah, redeeming us MI KOL  
AVONOTAV ("from all Israel's sins " TEHILLIM  
130:8), making tahor AM LI SEGULAH ("a people for  
my possession " --SHEMOT 19:5), zealous for ma'asim  
tovim.

2:15 Ταυτα λαλει και παρακαλει και ελεγχε

μετα πασης επιταγης μηδεις σου περιφρονειτω.

|15| Preach these things, with words that give chizzak (strengthening) and reprove with all authority. Let no one "write you off."

PEREK GIMEL (CHAPTER THREE)

*REBIRTH AND HITKHADSHUT IN MOSHIACH  
FROM THE RUACH HAKODESH*

Υπομιμνησκε αυτους αρχαις εξουσιαις  
υποτασσεσθαι, πειθαρχειν, προς παν εργον  
αγαθον ετοιμους ειναι,

Remind them to be "V'NISHMA" ("obedient, and we will obey!"--SHEMOT 24:7) to sarim (rulers), to shiltonim (authorities), to be submissive, to be obedient, ready for every ma'aseh tov.

3:2 μηδενα βλασφημειν, αμαχους ειναι,  
επεικεις, πασαν ενδεικνυμενους πραυτητα προς  
παντας ανθρωπους.

|2| Speak lashon hora of no one, be not ohev riv (quarrelsome). Be eidel (gentle), displaying anavah (meekness) to kol Bnei Adam.

3:3 Ημεν γαρ ποτε και ημεις ανοητοι, απειθεις  
πλανωμενοι, δουλευοντες επιθυμιας και  
ηδοναις ποικιλαις, εν κακια και φθονω

διαγοντες, στυγητοι, μισουντες αλληλους.

|3| For all of us were once without da'as, sorrarim (disobedient), being led astray, avadim (slaves) of ta'avot and to various ta'anugot (pleasures) of the Olam Hazeh, spending our lives in eyvah (enmity--BERESHIT 3:15) and kina (jealousy), hated, and hating one another.

3:4 οτε δε η χρηστοτης και η φιλανθρωπια επεφανη του σωτηρος ημων θεου,

|4| But when the Chen v'Chesed and the ahavas Hashem Moshieynu appeared to Bnei Adam,

3:5 ουκ εξ εργα των εν δικαιοσυνη α εποιησαμεν ημεις αλλα κατα το αυτου ελεος εσωσεν ημας δια λουτρου παλιγγενεσιας και ανακαινωσεως πνευματος αγιου,

|5| not by tzidkateynu (our righteousness) in ma'asim tovim which is to our zchus (merit), but according to his rachamim, he granted us Yeshu'at Eloheynu through the mikveh mayim ruchani of rebirth and renewing of the Ruach Hakodesh,

3:6 ου εξεχεεν εφ ημας πλουσιως δια Ιησου Χριστου του σωτηρος ημων,

|6| which he poured out on us richly through Rebbe,

Melech HaMoshiach Yehoshua Moshieynu,

3:7 ινα δικαιοθεντες τη εκεινου χαριτι κληρονομοι γενηθωμεν κατ ελπιδα ζωης αιωνιου.

|7| that, having been made YITZDAK IM HASHEM (IYOV 25:4) by the Chen v'Chesed of Hashem, we might become yoreshim (heirs) in the tikvah HaChayyei Olam.

3:8 Πιστος ο λογος και περι τουτων βουλομαι σε διαβεβαιουσθαι, ινα φροντιζωσιν καλων εργαων προιστασθαι οι πεπιστευκοτες θεω ταυτα εστιν καλα και ωφελιμα τοις ανθρωποις.

|8| Trustworthy is the dvar Emes. I counsel you to strongly affirm the divrei torah I am handing on to you, that those who have become ma'aminim in Hashem may be shomer for ma'asim tovim. These things to Bnei Adam are good, tov m'od.

### *RAV SHA'UL GIVES LAST-MINUTE DIRECTIVES TO TITUS REGARDING THE TORAH*

3:9 μωρας δε ζητησεις και γενεαλογιας και ερεις και μαχας νομικας περιστασο εισιν γαρ ανωφελεις και ματαιοι.

|9| But pilpul minutiae controversies and toldot and quarrels and fights about the Torah, avoid, for they are

unprofitable hevel.

3:10 αιρετικον ανθρωπον μετα μιαν και δευτεραν  
νουθεσιαν παραιτου,

|10| An ish hacholek (a man of division, a divisive man)  
after one or two warnings, avoid,

3:11 ειδως οτι εξεστραπται ο τοιουτος και  
αμαρτανει ων υτοκατακριτος.

|11| having da'as that such a man is perverted and sinful,  
bringing harsha'ah (condemnation) upon himself.

3:12 Οταν πεμψω Αρτεμαν προς σε η Τυχικον,  
σπουδασον ελθειν προς με εις Νικοπολιν, εκει  
γαρ κεκρικα παραχειμασαι.

|12| When I send Artemas or Tychicus to you, try to  
come to me at Nicopolis, for there I have decided to  
spend the choref (winter).

3:13 Ζηναν τον νομικον και Απολλω σπουδαιως  
προπεμψον, ινα μηδεν αυτοις λειπη.

|13| Do your utmost to speed Zenas, the Ben Torah  
Scholar, and Apollos on their way, that nothing for  
them may be lacking.

3:14 μανθανετωσαν δε και οι ημετεροι καλων  
εργων προιστασθαι εις τας αναγκαιας χρειας,  
ινα μη ωσιν ακαρποι.

|14| Let anshei adateynu (the men of our community) learn to be concerned about ma'asim tovim so as to supply urgent needs, that they may not be lo poreh (unfruitful).

*DRISHAT SHALOM*

3:15 Ασπαζονται σε οι μετ εμου παντες. Ασπασαι τους φιλουντας ημας εν πιστει. η χαρις μετα παντων υμων.

|15| Drishat Shalom from all the ones with me. Drishat Shalom to those who have ahavah for us in the emunah [of Rebbe, Melech HaMoshiach]. Chen v'Chesed Hashem to all of you.