

Titus:

The Delegate

Paul's Letter To

Titus

Translated By: Stephen Walch

Amplified English

For all those who desire to constantly do what is Good

The Letter to Titus from Paul, the Delegate

Chapter 1

Greetings From Paul

1 - 4

Paul, slave, servant and attendant, a devotee to God with disregard for my own interests, a person who does the will of the Supreme One over my own, and a delegate and emissary, teacher and ambassador, messenger and a person who is sent forth with the orders of Yahushua the Anointed Messiah in accordance with and with regards to, in relation to and with respect to the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence of those who are the elect of God, those that have selected and chosen to obtain salvation, and to the precise and correct knowledge, perception and discernment, intellectual understanding, acknowledgement and insight of the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of truth which is in accordance with and with regards to, in relation to and with respect to the reverence, respect and proper attitude and relationship to the Supreme One, on the basis of and upon hope and expectation, confidence and trust in eternal and everlasting, unceasing and never-ending life and continued existence without end or completion, which God, Who is incapable of lying or being dishonest, deceitful and Who is unerring, trustful and trustworthy, made and declared, professed and announced with a promise and gracious pledge, offer and vow before eternal and everlasting, unceasing and never-ending times and ages, before time even began. Moreover, at and in His own due measure and fixed time, definite age and favourable and opportune season, He made known and declared by relating, indicated and signified, imparted knowledge of and demonstrated, showed and gave evidence of, revealed and explained, clarified, made plain and manifested His Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter in, by and through its heralding and proclamation, declaration and public decree, command and order, news and announcement, with which I Myself was entrusted and relied with, credited and had placed in me through confidence, certainty and guarantee, assurance and dependence in accordance with and with regards to, in relation to and with respect to the order and mandate, injunction and ordinance, statue and command of our Deliverer and Preserver, Protector, Saviour and Rescuer - God. To Titus, a true and genuine, sincere and legitimate child, offspring and progeny in accordance with and with regards to, in relation to and with respect to the common and ordinary, mutual and communal, participant, joint and shared trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Supreme One: Favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, and peace and tranquillity, harmony and concord, security and safety, exemption from chaos, prosperity and freedom, felicity and the assurance of salvation from God the Father, and the Messiah Yahushua, our Deliverer and Preserver, Protector, Saviour and Rescuer.

1:1a Paul, the new name of Saul, and means Small
1:1b From the placeholder OY
1:1c From the placeholder IHY
1:1d From the placeholder XPY

1:1e From the placeholder OY

1:2a From the placeholder OZ

1:3a From the placeholder OY
1:4a Titus was a Greek companion of Paul's since at least Paul's second ministry journey. Titus means Nurse

1:4b From the placeholder OY

1:4c From the placeholder IIPΣ

1:4d From the placeholder XPY

1:4e From the placeholder IHY

1:5a Crete, an Island off the coast of Greece. Crete means Fleishy

Titus' Work In Crete

I left you behind within and inside Crete on account of and for the reason of, for the purpose of and for the sake of this certain specific cause, so that and in order that you may amend and set in order, correct, complete and straighten out the things that remained and were being left alone, were lacking, inferior and incomplete, missing and deficient, omitted and needing to be done, and may set down and place, put and appoint, install and assign, establish and construct, constitute and render, exhibit and declare, show and make, bring and designate presbyters and elders accordingly throughout the cities, as, like and similar to the way I had arranged and appointed, ordained and regulated, prescribed and established, ordered and directed, constituted and administered, determined and allotted, commanded and instructed you - If or whether someone is and exists as free from reproach and blameless, guiltless and void of offence, has never been accused of a crime and cannot be called into account, the man and husband of only one wife, having and holding, acquiring and receiving, owning and possessing trustworthy and reliable children, offspring and progeny who trust and rely, obey and place confidence, certainty and guarantee, assurance and dependence in the Supreme One, and who are not in, by or with any accusation or charge of debauchery or dissipation, profligacy or wasteful squandering, extravagant spending or engaging in lustful temptations, nor are they disobedient or insubordinate, rebellious or undisciplined, spoiled or unruly, disorderly or unsatisfactory. For this reason, as, because and since they are the steward and manager, superintendent and overseer of God, it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial that the overseer and watchman, guardian and official, keeper and superintendant is and exists as free from reproach and blameless, guiltless and void of offence, has never been accused of a crime and cannot be called into account, not overbearing or self-willed, stubborn or contumacious, remorseless or unfeeling, self-pleasing or insolent, self-satisfying or shameless, mad or arbitrary, inconsiderate or unconcerned about others, self-reliant or arrogant, disrespectful of others and their feelings, interests or obstinately promotes his own opinions and rights; not prone to anger or short-tempered, wrathful or irascible; not addicted to wine or an alcoholic, being a drunkard who abuses alcohol and incessantly uses it; not pugnacious or a bully, contentious or quarrelsome, violent or a reviler who constantly uses reproachful and upbraiding language and words; not shamelessly eager for possessions and money, covetous for degrading things, avaricious or greedy, but nevertheless, notwithstanding and on the contrary, they must be hospitable and gracious and kind to guests and strangers; a lover of goodness who favours, desires and intrinsically wants to do what is good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable; of sound mind and sanity, self-controlled and sensible, temperate and sober, discreet and self-disciplined, self-restraint and who curbs his desires and impulses, wise and rational, modest and reasonable, prudent, moderate and thoughtful; righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted one in a right relationship with the Supreme One, an observer of the commands and instructions of the Supreme One; free from wickedness and pious, devout and dedicated, regardful and obedient to the Torah; a master of his own lusts and cravings, enduring and steadfast. An upholder and observer, adherent and one who pays heed to, holds firmly and clings to, cleaves to and upholds, supports, promotes and is continuously concerned with the trustful, reliant and obedient Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that is worthy to have confidence, certainty and guarantee, assurance and dependence placed in it, in accordance with and with regards to, in relation to and with respect to the teaching, instruction and precept, so that and in order that he may also be and exist as powerful and mighty, able and capable, forceful and influenceable, authorised and significant, competent and excellent enough to exhort and instruct, teach and encourage, console and admonish, beseech and strengthen in, by and through the sound and correct, well and good, accurate and true, pure and uncorrupted, errorless and rational, intelligent and pertinent, firm and constant, reliable, proper and righteous teaching, precept and instruction, and to be able to refute and admonish, rebuke and reprove, expose and correct, reprehend and chide, chasten and convict, bring to light and show and convince the ones who continually denounce and speak against, deny and reject, disobey and revile, oppose and refuse to have anything to do with it are at fault and are wrong.

1:7a From the placeholder OY

5 - 9

1:8a As with *Lucas 1:75a*, the word here, *οσιος/hosios* is translated as "Holy" in at least 15 different English translations, with others such as "pious, saintly, devout, religiously correct, reverent, moral, pure." Now, the only ones that *οσιος* could mean is *pious* and *devout*, so where on earth do the rest of the English translations get their ridiculous translations of this word? "religiously correct"? I seriously do not think so. That's a blatant mistranslation in the official *Amplified Bible*. As it happens, *Hosios*, when used in the *LXX* (Greek translation of the *Tanakh*) is only used with regards to those who followed and observed the laws of God in His Torah, so I have translated it as such

For the reason that there are many numerous and large amounts of *people* who are disobedient and insubordinate, rebellious and undisciplined, spoiled and unruly, disorderly and unsatisfactory, idle and empty talkers, foolish, senseless and pointless prattlers, and deceivers, seducers and impostors who mislead people and cause them to not trust, rely and obey what is true, especially and chiefly, mostly, particularly and above all those from out of the circumcision party, whom it is necessary and behoves, right and proper, inevitable and binding, fitting and destined, ordained and prescribed, suitable and beneficial to be silenced, muzzled and stopped from talking and teaching, those who certainly overthrow and overturn, destroy and subvert, upset and ruin, void and dishearten entire, whole and complete house and homes, dwellings, families and abodes by teaching, instructing and explaining through discourses and discussions what is not necessary or behoves, right or proper, inevitable or binding, fitting or destined, ordained or prescribed, suitable or beneficial to do so on account of and for the reason of, for the purpose of and for the sake of shameful and filthy, inappropriate and improper, baseless and dishonourable, disgraceful and unscrupulous gain, profit and advantage. A certain specific Prophet, one from out of their own race, said, "Cretans always and perpetually, incessantly, continually and at all times are liars and cheats, deceivers and misleaders who create, preach and speak falsehoods and untruths, evil and troublesome, sorrowful and poor, pitiable and unfit, unattractive and useless, worthless and morally reprehensible, morally corrupt and wicked, annoying and unethical, diseased and blind, perilous and criminal, vicious and malignant, harmful and incompetent, bad and wretched, pernicious and noxious beasts and savage and ferocious wild, brutal animals, idle and lazy, useless and unprofitable, worthless and careless, ineffective and inactive gormandizers and gluttons who shun the labour they ought to perform, hedonistic persons who eat as a life-style of pleasure showing their voracious greed and idleness." This certain specific testimony and witness, evidence, proof and confirmation is and exists as true and trustworthy, real and disclosed, expressed and certain, upright and dependable, genuine and reliable, factual, sincere and honest. Through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of this cause and matter, reason and ground, case and accusation; severely and strictly, sharply and harshly, abruptly and precipitously, carefully and curtly, exactly and keenly, steeply and uncompromisingly, relentlessly and concisely, absolutely and precisely, rigorously and completely refute and admonish, rebuke and reprove, expose and correct, reprehend and chide, chasten and convict, bring to light and show and convince them that they are at fault and wrong, so that and with the result that they may be sound and correct, well and good, accurate and true, pure and uncorrupted, errorless and rational, intelligent and pertinent, firm and constant, reliable, proper and righteous in, by and with the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, not paying attention to or directing their mind towards, applying or attaching themselves to, devoting or holding on to, cleaving or clinging, giving heed to or being attentive, devoting time, thought and effort to Yahuwdish myths and fables, fictional narrations and legends, falsehoods and purposes, designs and plans, untrue proverbs and tales, stories and made-up ideals, accounts and statements, reports and unauthenticated plots, and to the charges and precepts, injunctions and prescribed rules, mandates and orders, regulations and commissions of men and other human beings, being turned away from and stopped from listening to, refusing and rejecting, being sent away and removed from, repudiated and diverted, turned aside and averted from, defecting and removing themselves from the reality and disclosure, expression and certainty, uprightness and dependableness, genuineness and reliability, fact, sincerity and honesty of the truth. All individual and collective things are clean and pure, undefiled and spotless, unpolluted and real, genuine and without blemish, sound and honest, free from corrupt desire and falseness, sin and guilt to those who are clean and pure, undefiled and spotless, unpolluted and real, genuine and without blemish, sound and honest, free from corrupt desire and falseness, sin and guilt, but on the contrary, nothing, no one and nobody is clean or pure, undefiled or spotless, unpolluted or real, genuine or without blemish, sound or honest, free from corrupt desire or falseness, sin or guilt to those who are defiled and stained, depraved and corrupt, unclean and unacceptable, sullied and contaminated, infected and polluted, and *to those who* are unfaithful and incredulous, unbelievable and untrustworthy, unreliable and disobedient, treacherous and crooked, unscrupulous and perverse, twisted and dishonest, warped and distorted, depraved, corrupt and mislead and do not trust in or rely upon *the Supreme One*, but nevertheless, notwithstanding and on the contrary, both their understanding and knowledge, judgement and reason, thoughts and opinions, feelings and desires, mind and insights, perceptions and apprehensions, inclinations and composes, and conscience and moral judgement, discernment and their ability to distinguish right from wrong, truth from lies, good from bad, and their awareness to choose rightly have been defiled and stained, depraved and corrupt, unclean and unacceptable, sullied and contaminated, infected and polluted. They publically profess and confess, declare and openly acknowledge, bear witness and state, admit and agree that they see and perceive, observe and witness, know and experience, recognise and respect, understand and take note of, comprehend and discern, pay attention to and discover, notice and examine, inspect, behold and have knowledge of God, but nevertheless, in their works and business, employments and undertakings, acts and deeds, tasks and labours, actions and accomplishments, individual ideas and behaviour, enterprises and thoughts they deny and refuse, reject and abnegate, abjure and disregard, renounce and decline to accept Him and prove themselves to be false and liars. They are and exist as abominable and detestable, abhorrent and unclean, loathsome and shameless, repugnant and disgusting, and stubbornly perverse and disobedient, rebellious and unyielding, rigid and inexorable, and they do not stand the test and are disqualified, disapproved and rejected, cast away and considered worthless, unfit and fake, untrustworthy and unreliable, false and unapproved, unqualified and unsatisfactory, spurious and reprobate, unworthy and irrational, ignorant and abhorred, reprobated and abominable for and with regards to every individual and collective good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable work and business, employment and undertaking, act and deed, task and labour, actions and accomplishment, individual idea and behaviour, enterprise and thought • On the contrary, however, you yourself must speak, utter and declare what is proper and fitting, seemly and becoming, suitable and conspicuous with the sound and correct, well and good, accurate and true, pure and uncorrupted, errorless and rational, intelligent and pertinent, firm and constant, reliable, proper and righteous teaching, precept and instruction.

1:12a Cretans, people from Crete

1:12b From a saying of Epimenides of Crete

1:14a From the placeholder ANQN

1:16a From the placeholder ON

10 - 16

Chapter 2

1

Instructions For People

2

Old, aged and elderly men are to be and exist as sober and temperate, free from wine and beverages, watchful, level-headed and circumspect; venerable and honourable, worthy of respect and noble, reputable, dignified and of good character that is inviting and attracting; of sound mind and sanity, self-controlled and sensible, temperate and sober, discreet and self-disciplined, self-restraint and who curbs his desires and impulses, wise and rational, modest and reasonable, prudent, moderate and thoughtful; to be sound and correct, well and good, accurate and true, pure and uncorrupted, errorless and rational, intelligent and pertinent, firm and constant, reliable, proper and righteous in the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence *in the Supreme One*, in brotherly love and affection, good will, esteem and benevolence, in consistency and steadfast endurance, cheerful loyalty and load carrying capability, perseverance and patience.

·Old, aged and elderly women likewise, similarly and in the exact same way, are to be befitting and suitable, venerable and reverent with regards to actions towards the Supreme One in, by and with *their* conduct and demeanour, way of life, deportment and behaviour; not false accusers or slanderers, calumniators or oppose the things of the Supreme One; not having been put in bondage or enslaved, subjected or submissive, under the control of or dependant on large, great or massive quantities of wine or alcoholic beverages; master, teachers and instructors of good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable conduct and behaviour so that and in order that they may train and teach, instruct and advise, admonish and exhort, encourage and urge, correct and discipline the young and youthful women to be reasonable and sensible, to be and exist as lovers of their husbands and be affectionate towards them, and to affectionately love their children, offspring and progeny; to be of sound mind and sane, self-controlled and sensible, temperate and sober, discreet and self-disciplined, self-restraint and curb their desires and impulses, being wise and rational, modest and reasonable, prudent, moderate and thoughtful; to be clean and pure, immaculate and blameless, perfect and set-apart, sincere and innocent, acceptable and modest; to keep and take care of their houses and homes, dwellings, families and abodes; to be good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable; to voluntary submit to and cooperate with their own husbands; to do all these things so that and with the result that the Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter of God may not be blasphemed and lied about, maliciously slandered and abusively spoken about, injuriously reproached and vilified, personally mocked and insulted, reviled and defamed.

2:5a From the placeholder ØY

3 - 5

·Likewise and similarly, in the exact same way, exhort and instruct, teach and encourage, console and admonish, beseech and strengthen the younger and youthful men and boys to be of sound mind and sane, self-controlled and sensible, temperate and sober, discreet and self-disciplined, self-restraint and to curb their desires and impulses, being wise and rational, modest and reasonable, prudent, moderate and thoughtful.

6

Instructions For Titus

About and concerning, regarding and on account of, because of and with respect to all individual and collective things, cause and supply, show and hold out, keep and render, offer and present, display and exhibit yourself as an figure and form, image and substance, pattern and model, character and impression, shape and mould, outline and type, kind and style, design and content, representation and example that is worthy to be followed and imitated of good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable works and business, employments and undertakings, acts and deeds, tasks and labours, actions and accomplishments, individual ideas and behaviour, enterprises and thoughts, being of incorruptible and pure, sound and integral mind in, by and with the teachings, instructions and precepts, being dignified and honourable, respectful and serious, venerable and decent that also draws acceptance and approval; *be* sound and well, correct and accurate, whole and right, rational and intelligent, pertinent and firm, constant and reliable, true and righteous, wise, uncorrupted and do not deviate from the truth in word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter that is beyond reproach and blameless, above criticism and cannot be censored, condemned or scorned, despised or taken a low view of, in order that and with the result that anyone from out of those who are set against and contrary to, opposite and hostile to, adverse, resistant and antagonistic in feeling and acts to it may be ashamed, embarrassed and reproved, having and holding, acquiring and receiving, owning and possessing nothing evil or wicked, bad or foul, worthless or wrong, vile or depraved, mediocre or corrupt, unimportant or inefficient, careless or thoughtless to say and teach, maintain and affirm, direct and exhort, advise and point out about and concerning, regarding and on account of, because of and with respect to us.

7 - 8

Instructions For Servants

Slaves, servants and attendants are to voluntary submit to and cooperate with their own individual masters, rules and owners, to be and exist as well-pleasing and acceptable, satisfactory and content in all individual and collective things which is easily recognisable and acknowledged; not continually denouncing or speaking against, denying or rejecting, disobeying or reviling, opposing or refusing, contradicting or declining to obey *them*; not separating or dividing, embezzling or stealing, taking or removing, depriving or robbing, withdrawing or keeping anything for themselves, but nevertheless, notwithstanding and on the contrary, demonstrating and manifesting, showing and displaying, verifying and indicating, proving, declaring and exhibiting every individual and collective aspect of good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence, so that and in order that in, by and with all individual and collective things they may adorn and honour, ornament and credit, dignify and embellish, adore and honour the teachings, instructions and precepts of our Deliverer and Preserver, Protector, Saviour and Rescuer - God.

2:10a From the placeholder ØY

9 - 10

For this reason, the favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness of God has appeared and become visible, showing itself clearly and manifesting, shining and exhibiting, magnifying, giving light and become known, bringing deliverance and preservation, salvation and safety to all individual and collective men and other human beings, training and educating, disciplining and correcting, bringing us up and counselling, admonishing and advising, encouraging and reproving us like children, so that and in order that having denied and refused, rejected and abnegated, abjured and disregarded, renounced and declined to accept the abandoned and irreverent, undesirable and destitute, impious and disloyal, profane and ungodly, and the worldly and secular, earthly and carnal evil desires and cravings, lusts and longings, coveting, impulses and passions for things which are forbidden, we may continue to live sound and sane, self-controlled and sensible, temperate and sober, discreet and self-disciplined, self-restraint and curbed, wise and rational, modest and reasonable, prudent, moderate and thoughtful, and righteous and just, upright and virtuous, guiltless, fair and acceptable, faultless and blameless, and pious and reverent, devout and respectful lives in proper attitude and relationship *to the Supreme One* in, by and with this current and present age and definite time, era and lifetime, awaiting and anticipating, looking forward to and expecting to receive and accept, take up and welcome the blessed and happy, fortunate and good, prosperous and privileged hope and expectation, confidence and trust, and the appearance and demonstration, advent and magnificence, splendour and manifesting of the glory and splendour, magnificence and excellence, pre-eminence and dignity, brightness, favour and majesty of our great and mighty, powerful and strong, intense and large, high and overwhelming, prominent and extraordinary, grand and outstanding God and Deliverer and Preserver, Protector, Saviour and Rescuer, Yahushua the Messiah. He gave and granted, supplied and furnished, bestowed and delivered, committed and permitted, extended and presented Himself on behalf of and for the sake of, concerning and about, on account of and in view of, with reference to and for us, so

2:11a From the placeholder ØY

11 - 14

2:13a From the placeholder ØY
2:13b From the placeholder IHY
2:13c From the placeholder XY

that and in order that He may redeem and release, ransom and liberate, deliver and set us free from every individual and collective aspect of lawlessness, the willing disobedience and violation of the Torah, treating the Torah with contempt and opposition, and may clean and cleanse, purify and free a special and treasured, chosen and purchased, unique and distinctive people, nation and family for Himself, making them acceptable to Him, to belong to Him and to be as His own possession, *a family who is zealous and desirable, eager and devout, enthusiastic and contentious, defensive and supportive, concerned and striving for good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable works and business, employments and undertakings, acts and deeds, tasks and labours, actions and accomplishments, individual ideas and behaviour, enterprises and thoughts. Speak and talk of these things, and exhort and instruct, teach and encourage, console and admonish, beseech and strengthen, and refute and admonish, rebuke and reprove, expose and correct, reprehend and chide, chasten and convict, bring to light and show and convince others that they are at fault and wrong together with all individual and collective order and mandate, injunction and ordinance, statue, command and authority. Let no one, nothing and nobody despise or disregard you, thinking they can exalt their thoughts and opinions above you or dismiss, ignore or defy you, looking down on you or showing disdain to you.*

Chapter 3
Doing What Is
Good

Cause them to remember, recall and bring to their mind to be subjected and ordered, arranged and governed, obedient, set and placed under the beginning and first causes, originator and active supernatural source of the auspices of power and might, ability and capability, force and influence, authority and significance, competence and excellence, privilege and freedom, liberty and being entrusted with the right, permission and strength to have a choice and freewill; to be obedient and follow advice, listen to instruction and direction; to be and exist as prepared and ready for, with regards to and to the advantage of every individual and collective good and pleasant, excellent and distinguished, useful and right, beneficial and fine, perfect and fitting, upright and worthy, admirable and satisfactory, pure and dependable, virtuous and honourable work and business, employment and undertaking, act and deed, task and labour, actions and accomplishment, individual idea and behaviour, enterprise and thought; to not blaspheme or lie about, maliciously slander or abusively speak about, injuriously reproach or vilify, personally mock or insult, revile or defame anyone, anybody or anything; to not be or exist as argumentative or disputatious, quarrelsome or disposed to fight, being peaceable and not contentious; *to be gentle and courteous, reasonable and suitable, moderate and fair, kind and good, tolerant and gracious, meek and mild, demonstrating and manifesting, showing and displaying, verifying and indicating, proving, declaring and exhibiting every individual and collective aspect of gentleness and modesty, courtesy and meekness, friendliness and considerateness towards, with regards to and to the advantage of all individual and collective men and other human beings. For the reason that we also once, formerly and at one time were and existed as foolish and stupid, unwise and unintelligent, irrational and inconceivable, unreasonable and uncomprehending, ignorant and senseless, stubbornly perverse and disobedient, rebellious and unyielding, rigid and inexorable, being deceived and mislead, led astray and caused to wander, mistaken and deluded, seduced and coerced into error, falling away from the truth, being slaves and obedient, submissive and in bondage to various and diverse, intricate and complex, difficult and abstruse, manifold and unstable evil desires and cravings, lusts and longing, coveting, impulses and passions for what is forbidden, and for lustful pleasures and desires, passions and unsanctified carnality, sensual cravings, malicious favours and self-gratification, passing by and conducting, continuing on and spending our lives in, by and with bad and wicked, wrong and troublesome, pernicious and baneful, reproachful and abusive, worthless and unskilled, injurious and destructive, incorrect and harmful, evil and vicious, noisome and intellectually errant, morally corrupt and diseased, culpable and derelict, mischievous and demonic, guilty and rotten things, and envy and jealousy, ill-will and malice, being detestable and hated, hateful and horrifying others, abominated, despicable and loathsome hating and despising, abhorring, rejecting and detesting one another mutually. On the contrary, however, at the time when and as soon as the kindness and honesty, respectability and worthiness, uprightness and integrity, goodness and mildness, and the love and benevolence, goodness and kind-heartedness for mankind of our Deliverer and Preserver, Protector, Saviour and Rescuer - God - appeared and became visible, showed itself clearly and manifested, shone and exhibited, magnified, gave light and became known, not from out of the works and business, employments and undertakings, acts and deeds, tasks and labours, actions and accomplishments, individual ideas and behaviour, enterprises and thoughts that we did and performed, accomplished and executed, practised and brought about, undertook, kept and carried out, constructed and established, formed and produced, appointed and ordained, celebrated and constituted in, by and through righteousness and validation, acceptance, vindication and uprightness, justification and acquittance, but nevertheless, notwithstanding and on the contrary, in accordance with and with regards to, in relation to and with respect to His mercy and compassion, pity, sympathy and kindness, He delivered and preserved, saved and rescued us from danger and destruction, ruin and annihilation through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of the washing of reproduction and renewal, regeneration and renovation, recreation and rebirth, restoration and new beginning, and *through* the complete renewal and change for the better, renovation and restoration of the Set-apart and Cleansed Spirit, which He richly and abundantly, greatly and generously poured out and spread, shed, abundantly scattered and generously provided over and upon us through the means of and on the grounds of, on account of and for the reason of, on the basis of and because of Yahushua the Messiah, our Deliverer and Preserver, Protector, Saviour and Rescuer, so that and with the result that having been shown and made, rendered and exhibited, pronounced and declared to be righteous and just, upright and virtuous, faultless and guiltless, fair, approved and accepted to be in a right relationship with the Supreme One by that certain specific favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness, we may come to be and exist, arise, appear and originate as heirs, inheritors and receivers in accordance with and with regards to, in relation to and with respect to the hope and expectation, confidence and trust of eternal and everlasting, unceasing and never-ending life and continued existence, that which is without end or completion. The Word and saying, message and statement, declaration and thought, instruction and teaching, decree, mandate and matter is trustful and trustworthy, reliant and worthy to have confidence, certainty and guarantee, assurance and dependence placed in it, and about and concerning, regarding and on account of, because of and with respect to these things I purposely plan and intend, lovingly desire and want, affectionately will and wish, choose and prefer that you strongly affirm and confidently assert, insist upon and assuredly stress, confirm and maintain them, so that and in order that those who have trusted and relied, obeyed and placed confidence, certainty and guarantee, assurance and dependence in God may be thoughtful and anxious, concerned with and carefully think about, pay strict attention to and concentrate upon, give heed to and regard, care deeply about and be intent on devoting themselves to, engage in and strive for, practise and help, further on and protect, represent and join in, establish and be diligent in doing good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable works and business, employments and undertakings, acts and deeds, tasks and labours, actions and*

3:4a From the placeholder ØY

3:5a From the placeholder ΠΝΣ

3:6a From the placeholder IHY

3:6b From the placeholder XY

3:8a From the placeholder ØΩ

accomplishments, individual ideas and behaviour, enterprises and thoughts. These are and exist as good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable, and useful and advantageous, valuable, beneficial and profitable for men and the human race. Moreover, avoid and shun foolish and moronic, folly and nonsense, absurd and senseless, ignorant and stupid, ineffective and unintelligent questions and speculations, discussions and controversies, investigations and disputes, enquiries and debates, and genealogies and family trees, pedigrees and ancestries, and contentions and strife's, splits and rifts, divisions and tears, schisms and factions, divisions of opinion, dissensions and discords, and legal fights and combats, juridical battles and quarrels. For the reason that they are unprofitable and harmful, unbeneficial and useless, futile and noxious, injurious and worthless and purposeless, empty and foolish, vain and profane, mad and irreverent, powerless and perverse, deprived and nonsense, devoid of truth, success and result. A man and human that is schismatic, factious and a follower of a false doctrine, after a first and a second training and education, disciplining and correction, upbringing and counselling, admonishing and advising, encouraging and reproofing, reminding, teaching and warning, do not associate with them and reject them, avoiding and refusing to accept them, not paying attention to and declining it them averting and depreciating, spurning and shunning, disdaining and repudiating them, seeing and perceiving, observing and witnessing, knowing and experiencing, recognising and respecting, understanding and taking note of, comprehending and discerning, paying attention to and discovering, noticing and examining, inspecting and beholding that concerning this, such a one as this has been perverted and corrupted, changed for the worse and subverted, distorted and turned away from the truth, and so sins and errs, misses the mark and makes a mistake, violates the law of the Supreme One and wanderings from the Way and from the state of uprightness, being and existing as self-condemned by their own actions, sentencing themselves.

8 (cont)
- 11

Final Remarks

Whenever and as soon as I shall send and dismiss, dispatch, order and commission Artemas or Tychicus to you for your advantage, be active and zealous, quick and assiduous, earnest and diligent to come, arise and appear to me for my advantage within and inside Nicopolis, for the reason that I have chosen and selected, determined and evaluated, assessed and judged, decided and have decreed to pass the winter there, in that place. Actively and zealously, quickly and assiduously, earnestly and diligently send and dismiss, dispatch, order and commission Zenas the lawyer and Apollos to go on before you, fitting them out for them to journey on ahead of you, so that and in order that they may not lack or be destitute of, in need of or fall short of anything at all. Moreover, let our own people also become acquainted with and realise, understand and learn, comprehend, come to experience and be taught to devout themselves to, engage in and strive for, practise and help, further on and protect, represent and join in, establish and be diligent in doing good and pleasant, excellent and fine, useful and beneficial, nice and salutary, upright and worthy, admirable and commendable, precious and genuine, flawless and lovely, virtuous, beautiful and honourable works and business, employments and undertakings, acts and deeds, tasks and labours, actions and accomplishments, individual ideas and behaviour, enterprises and thoughts, for and on behalf of necessary and indispensable, pressing and required needs, duty and business, so that and in order that they may not be or exist as fruitless or useless, unproductive or unrewarding, resultless or unprofitable, barren or ineffective. All those, individually and collectively, who are together with me greet and salute, embrace and welcome, pay respect to and wish you well. Greet and salute, embrace and welcome, pay respect to and wish well to those who love and regard, enjoy and approve of, like and sanction, have a personal interest in and have affection for, are fond of and are attached to us in, by and with the trust and reliance, obedience and confidence, certainty and guarantee, assurance and dependence in the Supreme One. The favour and joy, delight and thanks, glory and charm, goodwill and sweetness, pleasure and the gift of merciful and loving kindness be with all of you, individually and collectively.

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3:12a Artemas, a friend of Paul's, but regards to whom we know nothing else about. Artemas means Gift of Artemis

3:12b Tychicus was from Asia Minor, and is first mentioned as one of Paul's travelling companions in Acts 20:4. Paul also mentions him in Ephesians 6:21; Colossians 4:7; and 2 Timothy 4:12. Tychicus means Fateful

3:12c There is a lot of discussion as to which Nicopolis it is that Paul is referring to here, due to the fact that there were many cities named Nicopolis in the ancient Roman Empire. It was probably the one built by the Emperor Augustus in Epirus in memory of the battle of Actium, about 200 miles northwest of Athens. Nicopolis means City of Victory

3:13a Zenas, whom is only mentioned in this letter, was a Roman jurist. Zenas means Zeus or Jupiter

3:13b Apollos was a Yahuwdean from Alexandria in Egypt, who is first met when he comes to Ephesus preaching, but only knowing the preaching of Yahuchanon the Immerser. Later went on to preach in Achaia and Corinth. Apollos means Given by Apollo

The End Of The Delegate Paul's Letter To Titus

As Translated By: Stephen Walch