**TITUS**

**Chapter 1**

**Titus 1:1** (LIT/UBS4) **Paul** (Paulos)**, [a] slave** (doulos) **of God** (theou)**, but** (de) **[an] apostle** (apostolos) **of Jesus** (Iēsou) **Christ** (Christou)**, down according to** (kata) **belief** (pistin) **of [the] called out ones** (eklektōn) **of God** (theou)**, and** (kai) **[down according to, RE] experiential knowledge** (epignōsin) **of Truth** (alētheias)**, of the** (tēs) **[Truth, RE] down according to** (kat’) **piety** (eusebeian)**,**

**Titus 1:2** (LIT/UBS4) **[of the, v1, RE] [Truth, v1, RE] over** (ep’) **hope** (elpidi) **of ageless** (aiōniou) **life** (zōēn)**, which** (hēn) **the** (ho) **unfalse** (apseudēs) **God** (theos) **caused himself to promise** (epēngeilato) **before** (pro) **ages** (aiōniōn) **of times** (chronōn)**.**

(For what the God planned before ages of times, and promised to the Word before it became flesh, that God would not allow his body, after it became flesh, to remain in the grave to decay into a thorough disintegration, see Psalm 16:8-11, 30:1-12, 69:1-36; Isa. 53; Acts 2:25-28, 13:32-37; Rom. 2:7-9, 16:25-27; 1 Cor. 15:42-49; Eph. 1:3-14, 6:24; 2 Tim. 1:8-12; 1 Pet. 1:17-23.)

**Titus 1:3** (LIT/UBS4) **But** (de) **for his own** (idiois) **times** (kairois) **the** (ton) **Word** (logon) **of him** (autou) **was manifested** (ephanerōsen) **in** (en) **[a] preaching** (kērugmati)**, which** (ho) **[Word, RE] I** (egō) **was caused to believe** (episteuthēn) **down on account** (kat’) **of [an] appointment** (epitagēn) **of the** (tou) **savior4990** (sōtēros) **of us** (hēmōn)**, [a] god** (theou)**,**

**Titus 1:4** (LIT/UBS4) **to Titus** (Titō)**, [a] legitimate** (gnēsiō) **born one** (teknō) **down** **according to** (kata) **[the] shared** (koinēn) **belief** (pistin)**, grace** (charis) **and** (kai) **peace** (eirēnē) **from** (apo) **Father** (patros) **God** (theou)**, and** (kai) **[from, RE] Christ** (Christou) **Jesus** (Iēsou) **the** (tou) **savior4990** (sōtēros) **of us** (hēmōn)**!**

(Both the God and his son Christ Jesus are referred to as *saviors* by the apostles. The clear distinction the holy scriptures make between the roles of the two is that the God *prepared* the *plan* and the *schematic* for our salvation (Heb. 3:1-4; Rom. 3:23-25; Eph. 1:7-9; Luke 1:47; 1 Tim. 1:1, 2:3, 4:10; 2 Tim. 1:9; Tit. 1:2-3, 2:10, 3:4; Jude 1:25, Rev. 7:10), while Christ Jesus, who caused himself to follow God’s plan and schematic, caused himself to become God’s *enabling one*, or *instrument* of our salvation (Heb. 5:9; Luke 2:11; John 4:42; Acts 5:31, 13:23; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit. 1:2-4, 2:13, 3:6; 2 Pet. 1:1, 1:11, 2:20, 3:2, 18; 1 John 4:14).

**Titus 1:5** (LIT/UBS4) **Of this** (toutou) **grace** (charin) **I left you behind** (apelipon se) **in** (en) **Crete** (Krētē)**;**

**in order that** (hina) **you may straighten up** (epidiorthōsē) **the things** (ta) **being left behind** (leiponta)**, and** (kai) **you may appoint** (katastēsēs) **elders** (presbuterous) **down** (kata) **[each, AE] city** (polin)**, as** (hōs) **I** (egō) **caused myself to thoroughly arrange** (dietaxamēn) **for you** (soi)**,**

**Titus 1:6** (LIT/UBS4) **if** (ei) **anyone** (tis) **is** (estin) **unquestionable** (anenklētos)**;**

**[is] [a] male** (anēr) **of one** (mias) **female** (gunaikos)**;**

**[is] one having** (echōn) **believable** (pista) **born ones** (tekna)**;**

**[is] not** (mē) **in** (en) **[a] public accusation** (katēgoria) **of unwholeness** (asōtias)**, or** (ē) **[an]**

**insubordinate** (anupotakta) **[male, RE].**

**Titus 1:7** (LIT/UBS4) **Because** (gar) **it is required** (dei) **of the** (ton) **episcopate** (episkopon) **to be** (einai) **unquestionable** (anenklēton) **as** (hōs) **[a] house steward** (oikonomon) **of God** (theou)**;**

**not** (mē) **self-pleasing** (authadē)**;**

**not** (mē) **angry** (orgilon)**;**

**not** (mē) **[a] wino** (paroinon)**;**

**not** (mē) **[a] hitter** (plēktēn)**;**

**not** (mē) **shamefully employed** (aischrokerdē)**.**

**Titus 1:8** (LIT/UBS4) **BUT** (alla)**, [a] lover of alienated ones** (philoxenon)**;**

**[a] lover of good** (philagathon)**;**

**whole-thoughted** (sōphrona)**;**

**righteous** (dikaion)**;**

**dedicated** (hosion)**;**

**empowered** (enkratē)**;**

**Titus 1:9** (LIT/UBS4) **holding himself alongside** (antechomenon) **of the** (tou) **believable** (pistou) **Word** (logou)**, down according to** (kata) **the** (tēn) **orthodoxy** (didachēn)**;**

**in order that2443** (hina) **[the episcopate, v7, RE] may be** (ē) **[an] inherently powered one** (dunatos) **to console** (parakalein) **[others, AE] also** (kai) **in** (en) **to the** (tē) **teaching** (didaskalia)**;**

**to the** (tē) **[teaching, RE] being wholesome** (hugiainousē)**;**

**and** (kai) **to reprove** (elenchein) **the ones** (tous) **speaking in opposition** (antilegontas) **[to it, AE].**

**Titus 1:10** (LIT/UBS4) **Because** (gar) **there are** (eisin) **many** (polloi) **insubordinate ones** (anupotaktoi) **also** (kai)**;**

**empty-talkers** (mataiologoi)**, and** (kai) **thought-deceivers** (phrenapatai)**, mostly** (malista) **the** (hoi) **[insubordinate ones, RE] out** (ek) **of the** (tēs) **circumcision** (peritomēs)**,**

**Titus 1:11** (LIT/UBS4) **of whom** (hous) **it is required** (dei) **to put [a] cover over their mouths** (epistomizein)**;**

**[insubordinate ones, v10, RE] who** (hoitines) **upturn** (anatrepousin) **whole** (holous) **houses** (oikous) **teaching** (didaskontes) **things which** (ha) **are not required** (mē dei)**;**

**[insubordinate ones, v10, RE] [who, RE] favor** (charin) **shameful** (aischrou) **gain** (kerdous)**!**

(For examples of the apostles, prophets, evangelists, pastors, teachers, and disciples of Christ Jesus NOT selling or bartering the knowledge and things of God for personal gain, or of NOT accepting money or personal gifts for themselves, but rather working with their own hands to provide for their own personal necessary needs, see Mat. 5:42-48, 10:8; Luke 7:19-22, 41-43; Acts 8:9-24, 18:1-3, 20:33-35; Rom. 3:24, 8:32; 1 Cor. 2:12, 4:12, 4:1-13, 9:3-23, 16:1-4; 2 Cor. 11:7, 12:13-19; Eph. 4:28; 1 Thes. 4:11-12; 2 Thes. 3:6-12; 1 Tim. 3:3; Titus 1:11; 3 John 1:6-7; Rev. 21:6, 22:17)

**Titus 1:12** (LIT/UBS4) **[A] certain one** (tis) **out** (ex) **of them** (autōn)**, his own self** (idios) **[a] prophet** (prophētēs) **of them** (autōn)**, enunciated** (eipen)**, “Cretes** (krētes) **[are] constantly** (aei) **false ones** (pseustai)**, malicious ones** (kaka)**, wild animals** (thēria)**, non-working** (argai) **bellies** (gasteres)**.”**

**Titus 1:13** (LIT/UBS4) **The** (hē) **witness** (marturia) **for this** (hautē) **is** (estin) **true** (alēthēs)**, through** (di’) **which** (hēn) **cause** (aitian) **reprove** (elenche) **them** (autous) **sharply** (apotomōs)**;**

**in order that** (hina) **they may be wholesome** (hugiainōusin) **in** (en) **the** (tē) **belief** (pistei)**;**

**Titus 1:14** (LIT/UBS4) **not** (mē) **paying attention to** (prosechontes) **Judean** (Ioudaikois) **myths** (muthois)**, and** (kai) **injunctions** (entolais) **of mortals** (anthrōpōn)**;**

**of [not, RE] turning away from** (apostrephomenōn) **the** (tēn) **Truth** (alētheian)**!**

(For a believer in his discipleship to Christ Jesus being led to being stripped of the power of holy Spirit through false teaching, see Mat. 15:9; John 8:31-47; Rom. 1:21-22; 2 Cor. 10:5-6; 11:13-15; Eph. 5:6-12; \*Col. 2:8; 2 Tim. 3:1-15, 4:3-4; Tit. 1:10-14)

**Titus 1:15** (LIT/UBS4) **All things** (panta) **[are] cleansed** (kathara) **for the** (tois) **cleansed ones** (katharois)**.**

**But** (de) **for the** (tois) **ones having been contaminated** (memiammenois)**, and** (kai) **unbelieving ones** (apistois)**, absolutely not one** (ouden) **[thing, AE] [is] cleansed** (katharon)**!**

**BUT** (alla)**, both** (kai) **the** (ho) **mind** (nous) **and** (kai) **the** (hē) **conscience** (suneidēsis) **of them** (autōn) **has been contaminated** (memiantai)**!**

**Titus 1:16** (LIT/UBS4) **They confess alike** (homologousin) **to have known** (eidenai) **God** (theon)**, but** (de) **the** (tois) **works** (ergois) **[of God, RE] they cause themselves to deny** (arnountai)**;**

**they being** (ontes) **foul** (bdeluktoi)**, and** (kai) **dissuaded ones** (apeitheis)**, and** (kai) **unapproved ones** (adokimoi) **for** (pros) **every** (pan) **good** (agathon) **work** (ergon)**.**

**Chapter 2**

**Titus 2:1** (LIT/UBS4) **But** (de) **you** (su) **speak** (lalei) **things which** (ha) **are conspicuous** (prepei) **to the** (tē) **teaching** (didaskalia) **being wholesome** (hugiainousē)**.**

**Titus 2:2** (LIT/UBS4) **Male elders** (presbutas) **are to be** (einai) **sober ones** (nēphalious)**, reputable ones** (semnous)**, whole-thoughted ones** (sōphronas)**;**

**the** (tē) **belief** (pistei)**, the** (tē) **love** (agapē)**, the** (tē) **endurance** (hupomonē) **being wholesome** (hugiainontas)**.**

**Titus 2:3** (LIT/UBS4) **Female elders** (presbutidas) **[are to be] in the same manner** (hōsautōs)**, in** (en) **sacred** (hieroprepeis) **standing** (katastēmati)**;**

**not** (mē) **diabolical ones** (diabolous)**;**

**but nor** (mēdē) **having been made slaves** (dedoulōmenas) **to much** (pollō) **wine** (oinō)**;**

**teachers of beautiful things** (kalodidaskalous)**;**

**Titus 2:4** (LIT/UBS4) **in order that** (hina) **the** (tas) **young [females, AE]** (neas) **may be made whole-thoughted** (sōphronizōsin)**;**

**to be** (einai) **lovers of [their own, AE] males** (philandrous)**;**

**lovers of ones born** (philoteknous)**;**

**Titus 2:5** (LIT/UBS4) **whole-thoughted** (sōphronas)**;**

**innocent** (hagnas)**;**

**housekeepers** (oikourgous)**;**

**good** (agathas)**;**

**being put in submission5293** (hupotassomenas) **to the** (tois) **males** (andrasin) **[being] their own** (idiois)**;**

**in order that2443** (hina) **the** (ho) **Word** (logos) **of the** (tou) **God** (theou) **may not be blasphemed** (mē blasphēmētai)**!**

**Titus 2:6** (LIT/UBS4) **The** (tous) **younger [males, AE]** (neōterous) **in the same manner** (hōsautōs)**, console** (parakalei) **[them, AE] to be whole-thoughted** (sōphronein)**.**

**Titus 2:7** (LIT/UBS4) **About** (peri) **all things** (panta) **be causing yourself to hold alongside** (seauton parechomenos) **[a] type5179** (tupon) **of beautiful** (kalōn) **works** (ergōn)**, in** (en) **the** (tē) **teaching** (didaskalia) **of undisintegration** (aphthorian) **of integrity** (semnotēta)**,**

(See 2 Cor. 4:16 and context)

**Titus 2:8** (LIT/UBS4) **of [a] healthy** (hugiē)**, undenounceable** (akatagnōston) **Word** (logon)**;**

**in order that** (hina) **the one** (ho) **out** (ex) **of opposition** (opposition) **may be caused to be respectful** (entrapē)**, having** (echōn) **not one** (mēden) **worthless** (phaulon) **[word, RE] to say** (legein) **about** (peri) **us** (hēmōn)**!**

**Titus 2:9** (LIT/UBS4) **Slaves** (doulous) **[are] to be put in submission5293** (hupotassesthai) **to their own masters** (idiois despotais)**, to be** (einai) **well agreeable** (euarestous) **in** (en) **all things** (pasin)**, not** (mē) **speaking in opposition** (antilegontas) **[to them, AE];**

**Titus 2:10** (LIT/UBS4) **not** (mē) **causing themselves to misappropriate** (nosphizomenous)**, BUT** (alla)**, indicating** (endeiknumenous) **all** (pasan) **good** (agathēn) **belief** (pistin)**;**

**in order that** (hina) **in** (en) **all things** (pasin) **they may set in order** (kosmōsin) **the** (tēn) **teaching** (didaskalian)**, the** (tēn) **[teaching, RE] of the** (tou) **Savior4990** (sōtēros) **of us** (hēmōn)**, God** (theou)**!**

(Both the God and his son Christ Jesus are referred to as *saviors* by the apostles. The clear distinction the holy scriptures make between the roles of the two is that the God *prepared* the *plan* and the *schematic* for our salvation (Heb. 3:1-4; Rom. 3:23-25; Eph. 1:7-9; Luke 1:47; 1 Tim. 1:1, 2:3, 4:10; 2 Tim. 1:9; Tit. 1:2-3, 2:10, 3:4; Jude 1:25, Rev. 7:10), while Christ Jesus, who caused himself to follow God’s plan and schematic, caused himself to become God’s *enabling one*, or *instrument* of our salvation (Heb. 5:9; Luke 2:11; John 4:42; Acts 5:31, 13:23; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit. 1:2-4, 2:13, 3:6; 2 Pet. 1:1, 1:11, 2:20, 3:2, 18; 1 John 4:14).

**Titus 2:11** (LIT/UBS4) **Because** (gar) **the** (hē) **grace** (charis) **of the** (tou) **God** (theou) **was shined upon** (epephanē) **[us, AE], (wholeness** (sōtērios) **to all** (pasin) **mortals** (anthrōpois)**),**

**Titus 2:12** (LIT/UBS4) **child-training** (paideuousa) **us** (hēmas)**;**

**in order that** (hina) **we having caused ourselves to deny** (arnēsamenoi) **the** (tēn) **impiety** (asebeian) **and** (kai) **the** (tas) **cosmological** (kosmikas) **lusts** (epithumias)**, we may live** (zesōmen) **thinking wholly** (sōphronōs)**, and** (kai) **righteously** (dikaiōs)**, and** (kai) **piously** (eusebōs)**, in** (en) **the** (tō) **age** (aiōni) **now** (nun)**;**

**Titus 2:13** (LIT/UBS4) **ones causing ourselves to receive to ourselves** (prosdechomenoi) **the** (tēn) **happy** (makarian) **hope** (elpida)**;**

**and** (kai) **[the, RE] epiphany** (epiphaneian) **of** **the** (tēs) **glory** (doxēs) **of the** (tou) **great** (megalou) **God** (theou)**;**

**and** (kai) **[the, RE] [epiphany, RE] of [a] savior4990** (sōtēros) **of us** (hēmōn)**, Jesus** (Iēsou) **Christ** (Christou)**;**

(Both the God and his son Christ Jesus are referred to as *saviors* by the apostles. The clear distinction the holy scriptures make between the roles of the two is that the God *prepared* the *plan* and the *schematic* for our salvation (Heb. 3:1-4; Rom. 3:23-25; Eph. 1:7-9; Luke 1:47; 1 Tim. 1:1, 2:3, 4:10; 2 Tim. 1:9; Tit. 1:2-3, 2:10, 3:4; Jude 1:25, Rev. 7:10), while Christ Jesus, who caused himself to follow God’s plan and schematic, caused himself to become God’s *enabling one*, or *instrument* of our salvation (Heb. 5:9; Luke 2:11; John 4:42; Acts 5:31, 13:23; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit. 1:2-4, 2:13, 3:6; 2 Pet. 1:1, 1:11, 2:20, 3:2, 18; 1 John 4:14).

**Titus 2:14** (LIT/UBS4) **one who** (hos) **gave** (edōken) **himself** (heauton) **over** (huper) **[the sake, AE] of us** (hēmōn)**, in order that** (hina) **he may cause himself to redeem** (lutrōsētai) **us** (hēmas) **from** (apo) **every** (pasēs) **act of lawlessness** (anomias)**, and** (kai) **he may cleanse** (katharisē) **[a] reserved** (periousion) **people** (laon) **for himself** (heautō)**, [[a] people, RE] zealous** (zēlōtēn) **of beautiful** (kalōn) **works** (ergōn)**!**

(For a believer's responsibility *to stand himself alongside of the Father* through doing good works, in order to receive anything from him, see Mat. 6:1-4, 18:19, 19:26, 21:42; Mark 10:27, 12:11; Luke 1:30, 37; John 5:44, 6:45-46, 8:38-42, 9:16, 33, 17:5-8; Rom. 2:11-13, 6:13, 12:1; 1 Cor. 7:24, 8:8a; 2 Cor. 9:8; Gal. 3:11; Eph. 6:8; 1 Tim. 2:10; 2 Tim. 3:17; Tit. 2:14, 3:8,14; Heb. 10:24; James 1:5-7, 27; 1 Pet. 2:20-21; 2 Pet. 3:8; 2 John 1:3; Rev. 2:28)

**Titus 2:15** (LIT/UBS4) **Speak** (lalei) **these things** (tauta)**, and** (kai) **console** (parakalei)**, and** (kai) **reprove** (elenche)**, with** (meta) **every** (pasēs) **appointment** (epitagēs)**.**

**<Let> not one** (mēdies) **think about** (periphroneitō) **you** (sou) **[impiously, v12, RE].**

**Chapter 3**

**Titus 3:1** (LIT/UBS4) **Bring them under remembrance** (hupomimnēske autous) **to chief ones746** (archais)**, to authorities** (exousiais)**;**

**to be put in submission5293** (hupotassesthai)**;**

**to be ruled by persuasion** (peitharchein)**;**

**to be** (einai) **ready** (hetoimous) **for** (pros) **every** (pan) **good** (agathon) **work** (ergon)**;**

**Titus 3:2** (LIT/UBS4) **to blaspheme** (blasphēmein) **not** (mēdena) **[mortal, v2:11, RE];**

**to be** (einai) **[a] non-fighter** (amachous)**, gentle** (epieikeis) **[mortals, RE], causing yourselves to indicate** (endeiknumenous) **every** (pasan) **meekness** (prautēta) **toward** (pros) **all** (pantas) **mortals** (anthrōpous)**.**

**Titus 3:3** (LIT/UBS4) **Because** (gar) **we** (hēmeis) **also** (kai)**, in time past** (pote)**, were being** (ēmen) **unperceptive** (anoētoi) **[mortals, v2, RE], dissuaded** (apeitheis) **[mortals, v2, RE], [mortals, v2, ER] being caused to wander** (planōmenoi)**, [mortals, v2, ER] slaving** (douleuontes) **for various** (poikilais) **lusts** (epithumiais) **and** (kai) **hedonisms** (hēdonais)**,** **we being led through** (diagontes) **[life, AE] in** (en) **malice** (kakia) **and** (kai) **envy** (phthonō)**,** **[we were being, RE] abhorrent** (stugētoi) **[mortals, v2, ER], we despising** (misountes) **one another** (allēlous)**!**

**Titus 3:4** (LIT/UBS4) **But** (de) **when** (hote) **the** (hē) **benevolence** (chrēstotēs) **and** (kai) **the** (hē) **philanthropy** (philanthrōpia) **of the** (tou) **Savior4990** (sōtēros) **of us** (hēmōn)**, of God** (theou)**, was shined upon** (epephanē) **[us, RE],**

(Both the God and his son Christ Jesus are referred to as *saviors* by the apostles. The clear distinction the holy scriptures make between the roles of the two is that the God *prepared* the *plan* and the *schematic* for our salvation (Heb. 3:1-4; Rom. 3:23-25; Eph. 1:7-9; Luke 1:47; 1 Tim. 1:1, 2:3, 4:10; 2 Tim. 1:9; Tit. 1:2-3, 2:10, 3:4; Jude 1:25, Rev. 7:10), while Christ Jesus, who caused himself to follow God’s plan and schematic, caused himself to become God’s *enabling one*, or *instrument* of our salvation (Heb. 5:9; Luke 2:11; John 4:42; Acts 5:31, 13:23; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit. 1:2-4, 2:13, 3:6; 2 Pet. 1:1, 1:11, 2:20, 3:2, 18; 1 John 4:14).

**Titus 3:5** (LIT/UBS4) **absolutely not** (ouk) **out** (ek) **of works** (ergōn)**, the** (tōn) **[works, RE] which** (ha) **we** (hēmeis) **did** (epoiēsamen) **in** (en) **righteousness** (dikaiosunē)**, BUT** (alla)**, down according to** (kata) **the** (to) **mercy** (eleos) **of him** (autou)**,**

**[God, v4, RE] made us whole** (esōsen hēmas) **through** (dia) **[a] bath** (loutrou) **of [an] origination again** (palingenesias)**, and** (kai) **of [a] freshening up** (anakainōseōs) **of holy** (hagiou) **Spirit** (pneumatos)**,**

(For God boasting of his mercy see Hos. 6:6; Exod. 15:13, \*25:21-22; Psalm 103:11, 17; Mat. 5:7, 9:13, 12:7, 23:23; Luke 1:50-54, 58, 72, 78; Rom. 9:15, 15:9; Eph. 2:4; Tit. 3:5; James 2:13, 3:17; 1 Pet. 1:3)

(For what is the scriptural definition of the meaning of, “being baptized *in the name of*…”, compare Mat. 28:19; John 5:37-43, 10:25, 13:6-15; Acts 4:7, 9:17-18, 19:5, 22:16; Rom. 1:1-6; Eph. 5:26; Titus 3:5; Rev. 1:5)

(See Isa. 12:3; John 4:10; Titus 3:5)

**Titus 3:6** (LIT/UBS4) **which** (hou) **he poured out richly** (execheen plousiōs) **over** (eph’) **[the sake, AE] of us** (hēmas)**, through** (dia) **Jesus** (Iēsou) **Christ** (Christou)**, the** (tou) **savior4990** (sōtēros) **of us** (hēmon)**;**

(Both the God and his son Christ Jesus are referred to as *saviors* by the apostles. The clear distinction the holy scriptures make between the roles of the two is that the God *prepared* the *plan* and the *schematic* for our salvation (Heb. 3:1-4; Rom. 3:23-25; Eph. 1:7-9; Luke 1:47; 1 Tim. 1:1, 2:3, 4:10; 2 Tim. 1:9; Tit. 1:2-3, 2:10, 3:4; Jude 1:25, Rev. 7:10), while Christ Jesus, who caused himself to follow God’s plan and schematic, caused himself to become God’s *enabling one*, or *instrument* of our salvation (Heb. 5:9; Luke 2:11; John 4:42; Acts 5:31, 13:23; Eph. 5:23; Phil. 3:20; 2 Tim. 1:10; Tit. 1:2-4, 2:13, 3:6; 2 Pet. 1:1, 1:11, 2:20, 3:2, 18; 1 John 4:14).

**Titus 3:7** (LIT/UBS4) **we having been made righteous** (dikaiōthentes) **[thanks, AE] to the** (tē) **grace** (chariti) **of that** (ekeinou) **[savior, v6, RE];**

**in order that2443** (hina) **down on account** (kat') **of hope** (elpida) **we may be caused to become** (genēthōmen) **heirs** (klēronomoi)**of ageless** (aioniou) **life** (zōēs)**.**

**Titus 3:8** (LIT/UBS4) **The** (ho) **Word** (logos) **[is] [a] believable** (pistos) **[word, RE].**

**And** (kai) **about** (peri) **these things** (toutōn) **I wish** (boulomai) **you** (se) **to cause yourself to be thoroughly steadfast** (diabebaiousthai)**;**

**in order that** (hina) **the** (hoi) **[mortals, v2, ER] having believed** (pepisteukotes) **God** (theō) **may be thoughtful** (phrontizōsin) **of beautiful** (kalōn) **works** (ergōn)**,** **to cause themselves to stand before** (proistasthai) **[God, AE].**

(For a believer's responsibility *to stand himself alongside of the Father* through doing good works, in order to receive anything from him, see Mat. 6:1-4, 18:19, 19:26, 21:42; Mark 10:27, 12:11; Luke 1:30, 37; John 5:44, 6:45-46, 8:38-42, 9:16, 33, 17:5-8; Rom. 2:11-13, 6:13, 12:1; 1 Cor. 7:24, 8:8a; 2 Cor. 9:8; Gal. 3:11; Eph. 6:8; 1 Tim. 2:10; 2 Tim. 3:17; Tit. 2:14, 3:8,14; Heb. 10:24; James 1:5-7, 27; 1 Pet. 2:20-21; 2 Pet. 3:8; 2 John 1:3; Rev. 2:28)

**These** (tauta) **[works, RE] are** (estin)[sic] **beautiful** (kala) **and** (kai) **profitable** (ōphelima) **to the** (tois) **mortals** (anthrōpois)**.**

**Titus 3:9** (LIT/UBS4) **But** (de) **of moronic** (mōras) **debates** (zētēseis)**, and** (kai) **of genealogies** (genealogias)**, and** (kai) **of rivalries** (ereis)**, and** (kai) **of fights** (machas) **of lawyers** (nomikas)**, do [not, AE] cause yourself to stand around** (periistaso) **[them, AE].**

**Because** (gar) **they are** (eisin) **unprofitable** (anōphelies) **and** (kai) **empty** (mataioi)**.**

**Titus 3:10** (LIT/UBS4) **For [a] heretical** (hairetikon) **mortal** (anthrōpon)**, with** (meta) **[the passing of, AE] one** (mian) **and** (kai) **[a] second** (deuteran) **mind-setting3559** (nouthesian) **[with him, AE], request for yourself to be pardoned** (paraitou)**;**

**Titus 3:11** (LIT/UBS4) **having seen** (eidōs) **that** (hoti) **the** (ho) **[mortal, v10, RE] like this** (toioutos) **has been turned outward** (exestraptai) **and** (kai) **sins** (hamartanei)**, [is] one being** (ōn) **self-condemned** (autokatakritos)**.**

**Titus 3:12** (LIT/UBS4) **When perhaps** (hotan) **I may send** (pempsō) **Artemas** (Arteman) **to** (pros) **you** (se)**, or** (ē) **Tychicus** (Tuchikon)**, make haste** (spoudason) **to come** (elthein) **to** (pros) **me** (me) **into** (eis) **Nicopolis** (Nikopolis)**,** **because** (gar) **I have determined** (kekrika) **to winter** (paracheimasai) **there** (ekei)**.**

**Titus 3:13** (LIT/UBS4) **Hastily** (spoudaiōs) **send forward** (propempson) **Zenas** (Zēnan) **the** (ton) **lawyer** (nomikon)**, and** (kai) **Apollos** (Apollōn)**;**

**in order that** (hina) **not one** (mēden) **[beautiful work,v8, RE] may be left behind** (leipē) **for them** (autois)**.**

**Titus 3:14** (LIT/UBS4) **But** (de) **the** (hoi) **[mortals, v10, RE] of ours** (hēmeteroi) **also** (kai)**, let them learn** (manthanetōsan) **of beautiful** (kalōn) **works** (ergōn) **into** (eis) **the** (tas) **necessary** (anankaias) **needs** (chreias) **[of others, AE], to cause themselves to stand before** (proistasthai) **[God, AE];**

**in order that** (hina) **they may not be** (mē ōsin) **unproductive** (akarpoi) **[mortals, v10, RE].**

(For a believer's responsibility *to stand himself alongside of the Father* through doing good works, in order to receive anything from him, see Mat. 6:1-4, 18:19, 19:26, 21:42; Mark 10:27, 12:11; Luke 1:30, 37; John 5:44, 6:45-46, 8:38-42, 9:16, 33, 17:5-8; Rom. 2:11-13, 6:13, 12:1; 1 Cor. 7:24, 8:8a; 2 Cor. 9:8; Gal. 3:11; Eph. 6:8; 1 Tim. 2:10; 2 Tim. 3:17; Tit. 2:14, 3:8,14; Heb. 10:24; James 1:5-7, 27; 1 Pet. 2:20-21; 2 Pet. 3:8; 2 John 1:3; Rev. 2:28)

**Titus 3:15** (LIT/UBS4) **All** (pantes) **the** (hoi) **[mortals, v10, ER] with** (met’) **me** (emou) **embrace** (aspazontai) **you** (se)**.**

**Cause yourself to embrace** (aspasai) **the** (tous) **[mortals, v10, ER] loving** (philountas) **us** (hēmas) **in** (en) **belief** (pistei)**.**

**The** (hē) **grace** (charis) **[of God, v1:4, RE] [be] with** (meta) **all** (pantōn) **of you** (humōn)**.**