

English Texts and New Testament Greek Sources For Comparative Study

Titus

- 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God`s elect, and the knowledge of the truth which is according to godliness,

παυλος δουλος θεου αποστολος δε ιησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν

Versus

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

παυλος δουλος θεου αποστολος δε ιησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν

-
- 2 in hope of eternal life, which God, who cannot lie, promised before times eternal;

επ ελπιδι ζωης αιωνιου ην επηγγειλατο ο αψευδης θεος προ χρονων αιωνιων

Versus

In hope of eternal life, which God, that cannot lie, promised before the world began;

επ ελπιδι ζωης αιωνιου ην επηγγειλατο ο αψευδης θεος προ χρονων αιωνιων

-
- 3 but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour;

εφανερωσεν δε καιροις ιδιοις τον λογον αυτου εν κηρυγματι ο επιστευθην εγω κατ επιταγην του σωτηρος ημων θεου

Versus

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

εφανερωσεν δε καιροις ιδιοις τον λογον αυτου εν κηρυγματι ο επιστευθην εγω κατ επιταγην του σωτηρος ημων θεου

4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

τιτω γνησιω τεκνω κατα κοινη πιστιν χαρις και ειρηνη απο θεου πατρος και χριστου ιησου του σωτηρος ημων

Versus

To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.

τιτω γνησιω τεκνω κατα κοινη πιστιν χαρις ελεος ειρηνη απο θεου πατρος και κυριου ιησου χριστου του σωτηρος ημων

5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge of this.

τουτου χαριν απελειπον σε εν κρητη ινα τα λειποντα επιδιορθωση και καταστησης κατα πολιν πρεσβυτερους ως εγω σοι διεταξαμην

Versus

For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee to do.

τουτου χαριν κατελιπον σε εν κρητη ινα τα λειποντα επιδιορθωση και καταστησης κατα πολιν πρεσβυτερους ως εγω σοι διεταξαμην

6 if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.

ει τις εστιν ανεγκλητος μιας γυναικος ανηρ τεκνα εχων πιστα μη εν κατηγορια ασωτιας η ανυποτακτα

Versus

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

ει τις εστιν ανεγκλητος μιας γυναικος ανηρ τεκνα εχων πιστα μη εν κατηγορια ασωτιας η ανυποτακτα

7 For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre;

δει γαρ τον επισκοπον ανεγκλητον ειναι ως θεου οικονομον μη αυθαδη μη οργιλον μη παροινον μη πληκτην μη αισχροκερδη

Versus

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

δει γαρ τον επισκοπον ανεγκλητον ειναι ως θεου οικονομον μη αυθαδη μη οργιλον μη παροινον μη πληκτην μη αισχροκερδη

8 but given to hospitality, as lover of good, sober-minded, just, holy, self-controlled;
αλλα φιλοξενον φιλαγαθον σωφρονα δικαιον οσιον εγκρατη

Versus

But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
αλλα φιλοξενον φιλαγαθον σωφρονα δικαιον οσιον εγκρατη

9 holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict the gainsayers.
αντεχομενον του κατα την διδαχην πιστου λογου ινα δυνατος η και παρακαλειν εν τη διδασκαλια τη υγιαινουση και τους αντιλεγοντας ελεγχειν

Versus

Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
αντεχομενον του κατα την διδαχην πιστου λογου ινα δυνατος η και παρακαλειν εν τη διδασκαλια τη υγιαινουση και τους αντιλεγοντας ελεγχειν

10 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision,
εισιν γαρ πολλοι ανυποτακτοι ματαιολογοι και φρεναπαται μαλιστα οι εκ της περιτομης

Versus

For there are many unruly and vain talkers and deceivers, specially they of the circumcision:
εισιν γαρ πολλοι και ανυποτακτοι ματαιολογοι και φρεναπαται μαλιστα οι εκ περιτομης

11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake.
ους δει επιστομιζειν οιτινες ολους οικους ανατρεπουσιν διδασκοντες α μη δει αισχρου κερδους χαριν

Versus

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
ους δει επιστομιζειν οιτινες ολους οικους ανατρεπουσιν διδασκοντες α μη δει αισχρου κερδους χαριν

12 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons.

ειπεν τις εξ αυτων ιδιος αυτων προφητης κρητες αι ψευσαι κακα θηρια γαστερες αργαι

Versus

One of themselves, [even] a prophet of their own, said, The Cretians [are] alway liars, evil beasts, slow bellies.

ειπεν τις εξ αυτων ιδιος αυτων προφητης κρητες αι ψευσαι κακα θηρια γαστερες αργαι

13 This testimony is true. For which cause reprove them sharply, that they may be sound in the faith,

η μαρτυρια αυτη εστιν αληθης δι ην αιτιαν ελεγχε αυτους αποτομωσ ινα υγιαινωσιν [εν] τη πιστει

Versus

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

η μαρτυρια αυτη εστιν αληθης δι ην αιτιαν ελεγχε αυτους αποτομωσ ινα υγιαινωσιν εν τη πιστει

14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.

μη προσεχοντες ιουδαικοις μυθοις και εντολαις ανθρωπων αποστρεφομενων την αληθειαν

Versus

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

μη προσεχοντες ιουδαικοις μυθοις και εντολαις ανθρωπων αποστρεφομενων την αληθειαν

15 To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.

παντα καθαρα τοις καθαροις τοις δε μεμιαμμενοις και απιστοις ουδεν καθαρων αλλα μεμιανται αυτων και ο νους και η συνειδησις

Versus

Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their mind and conscience is defiled.

παντα μεν καθαρα τοις καθαροις τοις δε μεμιασμενοις και απιστοις ουδεν καθαρων αλλα μεμιανται αυτων και ο νους και η συνειδησις

- 16 They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.
θεον ομολογουσιν ειδεναι τοις δε εργοις αρνουνται βδελυκτοι οντες και απειθεις και προς παν εργον αγαθον αδοκιμοι

Versus

They profess that they know God; but in works they deny [him], being abominable, and disobedient, and unto every good work reprobate.
θεον ομολογουσιν ειδεναι τοις δε εργοις αρνουνται βδελυκτοι οντες και απειθεις και προς παν εργον αγαθον αδοκιμοι

-
- 1 But speak thou the things which befit the sound doctrine:

συ δε λαλει α πρεπει τη υγαινουση διδασκαλια

Versus

But speak thou the things which become sound doctrine:
συ δε λαλει α πρεπει τη υγαινουση διδασκαλια

-
- 2 that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience:

πρεσβυτας νηφαλιους ειναι σεμνους σωφρονας υγαινοντας τη πιστει τη αγαπη τη υπομονη

Versus

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.
πρεσβυτας νηφαλιους ειναι σεμνους σωφρονας υγαινοντας τη πιστει τη αγαπη τη υπομονη

-
- 3 that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;

πρεσβυτιδας ωσαυτως εν καταστηματι ιεροπρεπεις μη διαβολους μηδε οινω πολλω δεδουλωμενας καλοδιδασκαλους

Versus

The aged women likewise, that [they be] in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;
πρεσβυτιδας ωσαυτως εν καταστηματι ιεροπρεπεις μη διαβολους μη οινω πολλω δεδουλωμενας καλοδιδασκαλους

4 that they may train the young women to love their husbands, to love their children,
ινα σωφρονιζωσιν τας νεας φιλανδρους ειαι φιλοτεκνους

Versus

That they may teach the young women to be sober, to love their husbands, to love their children,
ινα σωφρονιζωσιν τας νεας φιλανδρους ειαι φιλοτεκνους

5 [to be] sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:
σωφρονας αγνας οικουργους αγαθας υποτασσομενας τοις ιδιοις ανδρασιν ινα μη ο λογος του θεου βλασφημηται

Versus

[To be] discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.
σωφρονας αγνας οικουρους αγαθας υποτασσομενας τοις ιδιοις ανδρασιν ινα μη ο λογος του θεου βλασφημηται

6 the younger men likewise exhort to be sober-minded:
τους νεωτερους ωσαντως παρακαλει σωφρονειν

Versus

Young men likewise exhort to be sober minded.
τους νεωτερους ωσαντως παρακαλει σωφρονειν

7 in all things showing thyself an ensample of good works; in thy doctrine [showing] uncorruptness, gravity,
περι παντα σεαυτον παρεχομενος τυπον καλων εργαων εν τη διδασκαλια αφθοριαν σεμνοτητα

Versus

In all things shewing thyself a pattern of good works: in doctrine [shewing] uncorruptness, gravity, sincerity,
περι παντα σεαυτον παρεχομενος τυπον καλων εργαων εν τη διδασκαλια αδιαφθοριαν σεμνοτητα αφθαρσιαν

- 8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.
λογον υγιη ακαταγνωστον ινα ο εξ εναντιας εντραπη μηδεν εχων λεγειν περι ημων φαυλον

Versus

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
λογον υγιη ακαταγνωστον ινα ο εξ εναντιας εντραπη μηδεν εχων περι υμων λεγειν φαυλον

-
- 9 [Exhort] servants to be in subjection to their own masters, [and] to be well-pleasing [to them] in all things; not gainsaying;
δουλους ιδιοις δεσποταις υποτασσεσθαι εν πασιν ευαρεστους ειναι μη αντιλεγοντας

Versus

[Exhort] servants to be obedient unto their own masters, [and] to please [them] well in all [things]; not answering again;
δουλους ιδιοις δεσποταις υποτασσεσθαι εν πασιν ευαρεστους ειναι μη αντιλεγοντας

-
- 10 not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
μη νοσφιζομενους αλλα πασαν πιστιν ενδεικνυμενους αγαθην ινα την διδασκαλιαν την του σωτηρος ημων θεου κοσμωσιν εν πασιν

Versus

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.
μη νοσφιζομενους αλλα πιστιν πασαν ενδεικνυμενους αγαθην ινα την διδασκαλιαν του σωτηρος υμων θεου κοσμωσιν εν πασιν

-
- 11 For the grace of God hath appeared, bringing salvation to all men,
επεφανη γαρ η χαρις του θεου σωτηριος πασιν ανθρωποις

Versus

For the grace of God that bringeth salvation hath appeared to all men,
επεφανη γαρ η χαρις του θεου η σωτηριος πασιν ανθρωποις

- 12 instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;
παιδευουσα ημας ινα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω νυν αιωνι

Versus

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
παιδευουσα ημας ινα αρνησαμενοι την ασεβειαν και τας κοσμικας επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω νυν αιωνι

- 13 looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;
προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων χριστου ιησου

Versus

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης του μεγαλου θεου και σωτηρος ημων ιησου χριστου

- 14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.
ος εδωκεν εαυτον υπερ ημων ινα λυτρωσηται ημας απο πασης ανομιας και καθαριση εαυτω λαον περιουσιον ζηλωτην καλων εργαων

Versus

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
ος εδωκεν εαυτον υπερ ημων ινα λυτρωσηται ημας απο πασης ανομιας και καθαριση εαυτω λαον περιουσιον ζηλωτην καλων εργαων

- 15 These things speak and exhort and reprove with all authority. Let no man despise thee.
ταυτα λαλει και παρακαλει και ελεγχε μετα πασης επιταγης μηδεις σου περιφρονειτω

Versus

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
ταυτα λαλει και παρακαλει και ελεγχε μετα πασης επιταγης μηδεις σου περιφρονειτω

- 1 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,
υπομιμνησκε αυτους αρχαις εξουσαις υποτασσεσθαι πειθαρχειν προς παν εργον αγαθον ετοιμους ειναι

Versus

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
υπομιμνησκε αυτους αρχαις και εξουσαις υποτασσεσθαι πειθαρχειν προς παν εργον αγαθον ετοιμους ειναι

-
- 2 to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

μηδενα βλασφημειν αμαχους ειναι επιεικεις πασαν ενδεικνυμενους πραυτητα προς παντας ανθρωπους

Versus

To speak evil of no man, to be no brawlers, [but] gentle, shewing all meekness unto all men.

μηδενα βλασφημειν αμαχους ειναι επιεικεις πασαν ενδεικνυμενους πραυτητα προς παντας ανθρωπους

-
- 3 For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

ημεν γαρ ποτε και ημεις ανοητοι απειθεις πλανωμενοι δουλευοντες επιθυμιας και ηδοναις ποικιλαις εν κακια και φθονω διαγοντες στυγητοι μισου

Versus

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another.

ημεν γαρ ποτε και ημεις ανοητοι απειθεις πλανωμενοι δουλευοντες επιθυμιας και ηδοναις ποικιλαις εν κακια και φθονω διαγοντες στυγητοι μισου ντες αλληλους

-
- 4 But when the kindness of God our Saviour, and his love toward man, appeared,

οτε δε η χρηστοτης και η φιλανθρωπια επεφανη του σωτηρος ημων θεου

Versus

But after that the kindness and love of God our Saviour toward man appeared,

οτε δε η χρηστοτης και η φιλανθρωπια επεφανη του σωτηρος ημων θεου

- 5 not by works [done] in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,
ουκ εξ εργα των εν δικαιοσυνη α εποιησαμεν ημεις αλλα κατα το αυτου ελεος εσωσεν ημας δια λουτρου παλιγγενεσιαι και ανακαινωσεωσ πνευματ
Versus
Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Ho
Ghost;
ουκ εξ εργα των εν δικαιοσυνη ων εποιησαμεν ημεις αλλα κατα τον αυτου ελεον εσωσεν ημας δια λουτρου παλιγγενεσιαι και ανακαινωσεωσ πνευμ
ατοσ αγιου
-
- 6 which he poured out upon us richly, through Jesus Christ our Saviour;
ου εξεχεεν εφ ημασ πλουσιωσ δια ιησου χριστου του σωτηροσ ημων
Versus
Which he shed on us abundantly through Jesus Christ our Saviour;
ου εξεχεεν εφ ημασ πλουσιωσ δια ιησου χριστου του σωτηροσ ημων
-
- 7 that, being justified by his grace, we might be made heirs according to the hope of eternal life.
ινα δικαιωθεντεσ τη εκεινου χαριτι κληρονομοι γενηθωμεν κατ ελπιδα ζωησ αιωνιου
Versus
That being justified by his grace, we should be made heirs according to the hope of eternal life.
ινα δικαιωθεντεσ τη εκεινου χαριτι κληρονομοι γενωμεθα κατ ελπιδα ζωησ αιωνιου
-
- 8 Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful
maintain good works. These things are good and profitable unto men:
πιστοσ ο λογοσ και περι τουτων βουλομαι σε διαβεβαιουσθαι ινα φροντιζωσιν καλων εργαων προιστασθαι οι πεπιστευκοτεσ θεω ταυτα εστιν καλα και
Versus
[This is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain goo
works. These things are good and profitable unto men.
πιστοσ ο λογοσ και περι τουτων βουλομαι σε διαβεβαιουσθαι ινα φροντιζωσιν καλων εργαων προιστασθαι οι πεπιστευκοτεσ τω θεω ταυτα εστιν τα κ
αλα και ωφελιμα τοισ ανθρωποισ

9 but shun foolish questionings, and genealogies, and strifes, and fightings about law; for they are unprofitable and vain.

μωρας δε ζητησεις και γενεαλογιας και εριν και μαχας νομικας περιστασο εισιν γαρ ανωφελεις και ματαιοι

Versus

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

μωρας δε ζητησεις και γενεαλογιας και ερεις και μαχας νομικας περιστασο εισιν γαρ ανωφελεις και ματαιοι

10 A factious man after a first and second admonition refuse;

αιρετικον ανθρωπον μετα μιαν και δευτερην νουθεσιαν παραιτου

Versus

A man that is an heretick after the first and second admonition reject;

αιρετικον ανθρωπον μετα μιαν και δευτερην νουθεσιαν παραιτου

11 knowing that such a one is perverted, and sinneth, being self-condemned.

ειδως οτι εξεστραπται ο τοιουτος και αμαρτανει ων αυτοκατακριτος

Versus

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

ειδως οτι εξεστραπται ο τοιουτος και αμαρτανει ων αυτοκατακριτος

12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter.

οταν πεμψω αρτεμαν προς σε η τυχικον σπουδασον ελθειν προς με εις νικοπολιν εκει γαρ κεκρικα παραχειμασαι

Versus

When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

οταν πεμψω αρτεμαν προς σε η τυχικον σπουδασον ελθειν προς με εις νικοπολιν εκει γαρ κεκρικα παραχειμασαι

- 13 Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

ζηναν τον νομικον και απολλων σπουδαιως προπεμψον ινα μηδεν αυτοις λειπη

Versus

Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

ζηναν τον νομικον και απολλω σπουδαιως προπεμψον ινα μηδεν αυτοις λειπη

- 14 And let our [people] also learn to maintain good works for necessary uses, that they be not unfruitful.

μανθανετωσαν δε και οι ημετεροι καλων εργαων προιστασθαι εις τας αναγκαιας χρειας ινα μη ωσιν ακαρποι

Versus

And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

μανθανετωσαν δε και οι ημετεροι καλων εργαων προιστασθαι εις τας αναγκαιας χρειας ινα μη ωσιν ακαρποι

- 15 All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

ασπαζονται σε οι μετ εμου παντες ασπασαι τους φιλουντας ημας εν πιστει η χαρις μετα παντων υμων

Versus

All that are with me salute thee. Greet them that love us in the faith. Grace [be] with you all. Amen. <[It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.]>

ασπαζονται σε οι μετ εμου παντες ασπασαι τους φιλουντας ημας εν πιστει η χαρις μετα παντων υμων αμην [προς τιτον της κρητων εκκλησιας πρωτον επισκοπον χειροτονηθεντα εγραφη απο νικοπολεως της μακεδονιας]
