Titus 1

1 Paul, a bond-slave of God, and an apostle of Jesus Christ, according to the faith of the elect of God, and knowledge (knowing upon, cognition, acknowledging, latin-agnitionem-acknowledging) of the truth, which is according to godliness (piety, reverence);

2 Upon the hope of eternal (age-long, latin-aeternae-eternal) life, which God, who cannot lie, promised before the ages of times (time eternal);

3 And He made apparent in His own opportune times, in His word, in the preaching with which I have been entrusted, according to the command (a command that is a fitting arrangement) of God our Savior;

4 To Titus, my dear (legitimate, lawfully begotten, true, own) child, according to our common faith: Grace and peace from God the Father and Christ Jesus our Savior.

5 I left you on account of this in Crete, so that you might set in order (improve upon) the things left behind and might appoint (set down, put in charge, latin-constituas-appoint roots are establish/determine/constitute) elders (presbyterous) according to the city (city is singular, most translations translate this “in every/each city/town”), as I directed (commanded/ordered with detailed instructions) you,

6 If anyone is irreproachable (not convictable when properly scrutinized, not to be called to account, latin- sine crimine- not crime root is impeaching), the husband of one wife, having believing children, not in accusation (latin-accusatione-prosecution root is accused) of prodigality (without saving, wastefulness, profligacy, riotous living, unsavedness, dissipation) or unruliness (insubordination, not subject to rule).

7 For it is necessary that the overseer (episkopon- scope upon, latin root is bishopric, KJV-bishop) be irreproachable (unimpeachable, unconvictable) as God’s steward (household management); not self-pleasing (self-indulgent, self-satisfying, self-pleasuring, self-hedonistic), not prone to anger, not given to wine (paroinon- from close beside wine, addicted to wine, a drunkard, latin-vinolentum-brawler- vino-wine like lent to wine), not a striker (bruiser, smiter), not greedy of base gain (fond of sordid/shameful gain);

8 But rather lover of hospitality (lover/fond/friendly of guests/ strangers/ foreigners, hospitable), a lover of good (fond of good), sound-minded (sound/safe moderated/regulated/balanced perspective/outlook/mindset), just (righteous, upright), holy, mastered within (mastered/controlled from within, latin-continentem-continent=restrained-moderate-chaste-refraining, dominion/mastery within);

9 Holding to the faithful word according to the teaching, so that he might be able to both entreat in healthy (sound) teaching and convince (refute, expose, reprove, convict, latin-arguere- convincing like argue roots are rebuke/objection) those contradicting it (speaking opposite, latin-contradicunt-contradict roots are gainsay/against).

10 For there are many unruly (insubordinate, not subject to rule), empty talkers (aimless/purposeless/useless/groundless talkers), and perspective-deceivers (phrenapatai-phren apatao- outlook/perspective/mindset seduce with deception/distortion/delusion/error, to deceive, lead into error), especially those from out of the circumcision,

11 Whom it is necessary to silence (muzzle, stop the mouth, upon mouth), who subvert (overturn) whole households, teaching things that they must (ought) not for the sake of shameful (sordid, base) gain (advantage, profit).

12 One from out of them, a prophet of their own, said, Cretans are always liars, malicious wild beasts, lazy (latin-pigri-lazy) bellies (greek-gasteres-used of belly and womb, latin-ventres-bellies, gluttons/pregnants).

13 This testimony is true; because of which reason rebuke (expose, convince, refute, convict, latin-increpa-rebuke) them sharply (severely, to cut away from, latin-dure-roughly), so that they might be healthy (sound) in the faith,

14 Not giving heed to Jewish myths and commands of men, turning away from the truth.

15 All things are pure (clean, purged, latin-munda-cleansed) to the pure (clean, purged, latin-mundis-clean); however to those being defiled (stained, polluted) and unbelieving, nothing is pure (clean, purged); but rather both their mind (understanding) and conscience are defiled.

16 They profess to know God; however in their works, they deny Him, being detestable (abominable) and unpersuaded (disobedient, unwilling to be persuaded/faithful), and failing to pass the test (unapproved, unfit, latin-reprobi-reprobate) for any good work.