

This arrangement of the Greek text and the English translation is in the **Public Domain**.

The Greek text is that of the Westcott and Hort, edition of 1893; New York: Harper & Brothers, Franklin Square (**WITHOUT the marginal readings**). Verse references are added before each Greek verse. Their punctuation will generally not be given.

The English translation with four highlight colors: **first** **second** **third** **highest** plus **bold** and/or **bold underline** and/or **ALL CAPS underline** are used for various degrees of emphasis. **Red Font color** is used for emphasis in some notes. *Italics* are used for quotations. Bracketed Bible references will be supplied. For example Genesis 1:1 = [GEN 1:1] and 1 Kings 1:1 = [1KI 1:1]. Because of a conflict two references will differ from the ordinary first 3 digits for the name of the book (i.e.) Judges = [JDG 1:1] and Philemon = [PHM 1:1]. A one chapter book will be treated as other books for reference (i.e.) Jude = [JUD 1:1].

With its inconsistencies and errors, A. Allison Lewis, over several years ending in 2007, is totally responsible for English translations, references and selected quotes. **Users bringing errors to my attention would be greatly appreciated.**

[Differences of philosophy such as to text type(s); English or other version preference(s); "bible" code(s) or numerics of whatever kind **will NOT receive a "thank you" OR REPLY OF ANY KIND**].

NOTE: Some people in the Bible had more than one name **AND MANY different people** had the same name. Different people with the same name in the New Testament English translation will here be spelled the same way AND if possible the individual clearly identified.

Unicode FONTS: Arial & Times New Roman ONLY have been used in this document.

JOH 3:36 ο πιστευων εις τον υιον εχει ζωην αιωνιον ο δε απειθων τω υιω ουκ οψεται ζωην αλλ η οργη του θεου μενει επ αυτον. **Times New Roman** type has been chosen for the Greek text for its smooth clean beauty of the Greek letters.

The following is used for typing OR copying Greek:

to indicate the first word in a sentence, proper names, some pronouns, making corrections, etc.

EASY TYPING GREEK.

** To setup your Windows computer for using multiple languages please visit

<http://www.microsoft.com/windowsxp/using/setup/winxp/yourlanguage.mspx>

Set up keyboard layout in **EL Mode**.

Change the second line to EN and then do it over in EN Mode and then change it to Arial.

To type Greek change to EL Mode. The Greek letters will be above the Arial letters

Set in **EL** code line 1 (1), 1a, 2a, 3a. and 4a.

Set in **EN** code line 2 (2) 2a, 3a, and 4a. **A TOTAL OF 8 LINES.**

THEN change each line **2 to EN Arial.**

To get ENGLISH LETTERS you **MUST** have EN Mode **ON**.

To get GREEK LETTERS you **MUST** have EL Mode **ON**.

LOWER CASE

```
` 1 2 3 4 5 6 7 8 9 0 - = \  
` 1 2 3 4 5 6 7 8 9 0 - = \  
; ζ ε ρ τ υ θ ι ο π [ ]  
q w e r t y u i o p [ ]  
α σ δ φ γ η ξ κ λ ' '  
a s d f g h j k l ; '  
ζ χ ψ ω β ν μ , . /  
z x c v b n m , . /
```

UPPER CASE – Shift OR caps – (some exceptions!)

```
~ ! @ # $ % ^ & * ( ) _ + |  
~ ! @ # $ % ^ & * ( ) _ + |  
: " E P T Y Θ I O Π { }  
Q W E R T Y U I O P { }  
A Σ Δ Φ Γ Η Ε Κ Λ " »  
A S D F G H J K L : »  
Z X Ψ Ω Β Ν Μ < > ?  
Z X C V B N M < > ?
```

ΠΡΟΣ ΤΙΤΟΝ

To Titus

To Titus in Crete in 65 AD, from Paul probably between imprisonments in Rome.

TIT 1:1 παυλος δουλος θεου αποστολος δε ιησου χριστου κατα πιστιν εκλεκτων θεου και επιγνωσιν αληθειας της κατ ευσεβειαν

Paul, a slave of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth according to piety;

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

In hope of eternal life, which God, Who cannot lie, promised before before times eternal;

TIT 1:3 εφανερωσεν δε καιροις ιδιοις τον λογον αυτου εν κηρυγματι ο επιστευθην εγω κατ επιταγην του σωτηρος ημων θεου

but has manifested His own Word in preaching, which was committed to me according to the commandment of God our Savior;

TIT 1:4 τιτω γνησιω τεκνω κατα κοινην πιστιν χαρις και ειρηνη απο θεου πατρος και χριστου ιησου του σωτηρος ημων

to Titus, my own son after the common faith, grace, and peace, from God the Father and Jesus Christ our Savior.

TIT 1:5 τουτου χαριν απελειπον σε εν κρητη ινα τα λειποντα επιδιορθωση και καταστησης κατα πολιν πρεσβυτερους ως εγω σοι διαταξαμην

For this cause I left you in Crete, that you should set in order the things that are wanting, and ordain elders in every city, as I commanded you:

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

if any be blameless, the husband of one wife, having faithful children not accused of debauchery or rebellious.

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

It is necessary for the OVERSEER to be BLAMELESS, as the steward of God; not selfwilled, not inclined to anger, not drunken, not quarrelsome, not greedy of material gain;

TIT 1:8 αλλα φιλοξενον φιλαγαθον σωφρονα δικαιον οσιον εγκρατη

but hospitable, a lover of good, sober, righteous, pious, disciplined;

TIT 1:9 αντεχομενον του κατα την διδαχην πιστου λογου ινα δυνατος η και παρακαλειν εν τη διδασκαλια τη υγαινουση και τους αντιλεγοντας ελεγχειν

holding fast the faithful teaching of the Word, in order that he may be able both by sound doctrine to exhort the healthy and to reprove those who oppose.

TIT 1:10 εισιν γαρ πολλοι ανυποτακτοι ματαιολογοι και φρεναπαται μαλιστα οι εκ της περιτομης

For there are many rebellious and vain talkers and deceivers, specially those of the circumcision:

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

who it is necessary to silence, who subvert whole families, teaching things which they ought not, for the pleasure of shameful gain.

TIT 1:12 ειπεν τις εξ αυτων ιδιος αυτων προφητης κρητες αει ψευσται κακα θηρια γαστερες αργαι

A certain one of their own, a prophet said, *The Cretians are always liars, evil beasts, idle gluttons.*

TIT 1:13 η μαρτυρια αυτη εστιν αληθης δι ην αιτιαν ελεγχε αυτους αποτομωσ ινα υγαινωσιν τη πιστει

This witness is true. Wherefore rebuke them sharply, IN ORDER THAT THEY MAY BE SOUND IN THE FAITH;

TIT 1:14 μη προσεχοντες ιουδαικοις μυθοις και εντολαις ανθρωπων αποστρεφομενων την αληθειαν

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

TIT 1:15 παντα καθαρα τοις καθαροις τοις δε μεμιαμμενοις και απιστοις ουδεν καθαρον αλλα μεμιανται αυτων και ο νους και η συνειδησις
To the pure all things are pure: but to those who are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

TIT 1:16 θεον ομολογουσιν ειδεναι τοις δε εργοις αρνουνται βδελυκτοι οντες και απειθεις και προς παν εργον αγαθον αδοκιμοι

They profess that they know God; but in works they deny Him, being abominable, and disobedient, and to every good work reprobate.

TIT 2:1 συ δε λαλει α πρεπει τη υγαινουση διδασκαλια

But you speak the things which are fitting sound teaching:

TIT 2:2 πρεσβυτας νηφαλιους ειναι σεμνους σωφρονας υγαινοντας τη πιστει τη αγαπη τη υπομονη

that **elder men** be sober, grave, temperate, sound in faith, in love, in patience.

TIT 2:3 πρεσβυτιδας ωσαντως εν καταστηματι ιεροπρεπεις μη διαβολους μηδε οινω πολλω δεδουλωμενας καλοδιδασκαλους

The **elder women** likewise, that they be in behavior as becomes holiness, not false accusers, not given to much wine, teachers of good things;

TIT 2:4 ινα σωφρονιζωσιν τας νεας φιλανδρους ειναι φιλοτεκνους

in order that they may teach **the young women**: to love their husbands, to love their children,

TIT 2:5 σωφρονας αγνας οικουργους αγαθας υποτασσομενας τοις ιδιοις ανδρασιν
ινα μη ο λογος του θεου βλασφημηται

to be discreet, chaste, keepers at home, good, obedient to their own husbands, in order that the Word of God be not blasphemed.

TIT 2:6 τους νεωτερους ωσαυτως παρακαλει σωφρονειν

The young men likewise exhort to be sober minded.

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

In all things showing yourself a pattern of good works: in teaching: serious soundness,

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

sound words, that cannot be condemned; in order that he who is of the
contrary part may be ashamed, having no evil thing to say of you.

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

Slaves be subject to their own masters. In everything to be well-pleasing,
not talking back,

TIT 2:10 μη νοσφιζομενους αλλα πασαν πιστιν ενδεικνυμενους αγαθην ινα την
διδασκαλιαν την του σωτηρος ημων θεου κοσμωσιν εν πασιν
not holding back, but showing all good faith; in order that they may adorn
the doctrine of God our Savior in all things.

TIT 2:11 επεφανη γαρ η χαρις του θεου σωτηριος πασιν ανθρωποις
For the grace of God that brings salvation has appeared to all men,

TIT 2:12 παιδευουσα ημας ινα αρνησαμενοι την ασεβειαν και τας κοσμικας
επιθυμιας σωφρονως και δικαιως και ευσεβως ζησωμεν εν τω νυν αιωνι
teaching us in order that, denying impiety and worldly perverted desires,
we should live soberly, righteously, and piously, in this present age;

TIT 2:13 προσδεχομενοι την μακαριαν ελπιδα και επιφανειαν της δοξης του
μεγαλου θεου και σωτηρος ημων χριστου ιησου
expecting the blessed hope and appearance of the glory of our great God
and Savior, Christ Jesus;

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

Who gave Himself for us, in order that He might redeem us from all lawlessness, and cleanse to Himself a people for His own possession, zealous of good works.

TIT 2:15 ταυτα λαλει και παρακαλει και ελεγχε μετα πασης επιταγης μηδεις σου
περιφρονειτω

These things say and exhort and reprove with all authority. Let no one
despise you.

TIT 3:1 υπομιμησθε αυτους αρχαις εξουσιαις υποτασσεσθαι πειθαρχειν προς παν
εργον αγαθον ετοιμους ειναι

Remind them, at the beginning to be subject to authorities; to be put into subjection to obey authority, to be prepared to every good work,

TIT 3:2 μηδενα βλασφημειν αμαχους ειναι επιεικεις πασαν ενδεικνυμενους πραυτητα προς παντας ανθρωπους

To blaspheme no one; to be peaceable; gentle to all; showing courtesy to all men.

TIT 3:3 ημεν γαρ ποτε και ημεις ανοητοι απειθεις πλανωμενοι δουλευοντες επιθυμιας και ηδοναις ποικιλαις εν κακια και φθονω διαγοντες στυγητοι μισουντες αλληλους

For we ourselves also were sometimes foolish, disobedient, being led astray, serving perverted desires and pleasures, living in evil and envy, hateful; hating one another.

TIT 3:4 οτε δε η χρηστοτης και η φιλανθρωπια επεφανη του σωτηρος ημων θεου **But after that the kindness and love of God our Savior toward man appeared,**

TIT 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

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 Holy Spirit;

TIT 3:6 ου εξεχεεν εφ ημας πλουσιως δια ιησου χριστου του σωτηρος ημων **Who He shed on us abundantly through Jesus Christ our Savior;**

TIT 3:7 ινα δικαιωθεντες τη εκεινου χαριτι κληρονομοι γενηθωμεν κατ ελπιδα ζωης αιωνιου

in order that being made holy by His grace, we should be made heirs according to the hope of eternal life.

TIT 3:8 πιστος ο λογος και περι τουτων βουλομαι σε διαβεβαιουσθαι ινα φροντιζωσιν καλων εργα προιστασθαι οι πεπιστευκοτες θεω ταυτα εστιν καλα και ωφελιμα τοις ανθρωποις

This is a faithful saying, and these things I will that you affirm constantly, in order that those who have believed in God might be careful to maintain good works. These things are good and profitable to men.

TIT 3:9 μωρας δε ζητησεις και γενεαλογιας και εριν και μαχας νομικας περιστασο εισιν γαρ ανωφελεις και ματαιοι

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

TIT 3:10 αιρετικον ανθρωπον μετα μιαν και δευτεραν νουθεσιαν παραιτου **A man who is causing division; after the first and second admonition; refuse;**

TIT 3:11 ειδως οτι εξεστραπται ο τοιουτος και αμαρτανει ων αυτοκατακριτος **knowing that such has turned aside and sins, being self-condemned.**

TIT 3:12 οταν πεμψω αρτεμαν προς σε η τυχικον σπουδασον ελθειν προς με εις νικοπολιν εκει γαρ κεκρικα παραχειμασαι
When I send Artemas to you, or Tychicus, urgently come to me in Nicopolis for I have decided to winter there.

TIT 3:13 ζηναν τον νομικον και απολλων σπουδαιως προπεμψον ινα μηδεν αυτοις λειπη

Zenas the lawyer and Apollos send with haste, in order that nothing should be lacking to them.

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

And let our's also learn to maintain good works for necessary uses, in order that they be not unfruitful.

TIT 3:15 ασπαζονται σε οι μετ εμου παντες ασπασαι τους φιλουντας ημας εν πιστει η χαρις μετα παντων υμων

All who are with me greet you. Greet those who love us in the faith. Grace be with all of you.