


# MASTER'S VOICE ALBUM



**LEGEND**  
**“OUR LIFE GIVER”**

**ALBION BIBLE CLASSICS**  
**No.17**

# THE EPISTLE OF PAUL TO TITUS

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## INTRODUCTION

Paul in writing to the morally and culturally backward community in Crete offers advice in the form of priorities to guide the ministry. The first of these must be “eternal life” in Christ. Amongst others are: the appointment of elders, the debarring of mendicant sophists, modest holy living, vital stress on grace and beauty of life and character, serving others not debating words and the defence of doctrine and also of believers’ rights in law within a corrupt society. The epistle is well placed to steer the church when society goes seriously on the downgrade.


## PRIORITIES

1. PIVOT ON NEW BIRTH
2. MODEL LEADERSHIP
3. PLAN FOR PEOPLE
4. WATCH THE WOLF
5. MODEL PURITY
6. HERALD GRACE
7. MODEL SWEETNESS
8. MODEL FAITH WORKS
9. TALK BIBLE TRUTH

## CHAPTER 1

### THE PRIORITY OF LIFE IN CHRIST

1 Paul a servant of God and apostle of Jesus the Messiah *in the faith of the elect* of God and personal experiential knowledge of the reality or truth of being *in the reverence DAHAL*, awe or worship of God. *Paul is saying that he not only rejoices in the choice and free selection God made of his life but he is very aware of the majesty and awe of the Lord who met him on the Damascus Road. Paul has chosen not ease but service and in our world of freedom all the freedoms are ours and little or no consideration is given to the freedom of God’s freemen allied to His absolute Lordship. In a world where we seek to eliminate “the servant master” roles and to make people equal people to a nicety this must not be neglected. God is ultimately sovereign in our lives. The aged Paul was ever so clear on that topic.*

*The “chosen”  GABA are “purged, collected as tax so part of any community, approved-gathered from tares to be fruitful, devoted to use”*

2 Upon hope of **eternal life** (*life of the sort belonging to the age [to come]*) **L'OLAMA** which the true **SHARIRA** God promised by covenant counsel as king over all **𐤋𐤍𐤋𐤍 MALAK** before the eras of the world

**ALAMA** It is notable that Paul's precise Aramaic differentiates between time and eternity by the Prefix **𐤀** in his accurate use of the language.

This is reflected also in Hebrew. It has been observed that the Greek turns "true" into the negative "not lying". The idea is to convey the weight of the majestic covenant counsel promise-all of which are so positive in the original but the Greek negative is an attempt to convey this though rather feebly. The Peshitta has "before the age of the world"-not "before eter~~ni~~<sup>times</sup>" which is linguistic mumbo jumbo.

3 And He has revealed His word **MALTHA** in its precise time by the hand of our heralding-that word with which I was entrusted by the commandment of God the **Life-giver** or Saviour **ELHA M'HINAN** This phrase "God or Messiah the lifegiver" is found six times in the letter- 1.3, 1.4,2.10,2.1,3.4 & 3.6. Each time it is found it develops a theme of splendour. The first twin themed section speaks of "Life and faith, grace, mercy and peace" found through "Our Lord" the Lifegiver or Saviour.

4 To Titus a "real" or "true" son on the faith of the **inner parts** or the heart **𐤋𐤍𐤋𐤍 GOA** Paul is speaking about what Wesley calls the "inner witness". Paul is not talking about a statement of faith but an inner confidence in Christ-an assurance of faith...grace and peace from God the Father and from our Lord Jesus Messiah the **Lifegiver** or Saviour. There are two vital points to be made in this connection. First the personalised "Our Lord" does not appear in the Greek MSS except the Alexandrian Text and the Peshitta though it does appear in the AV & NIV which follow the Alexandrian text. Second, the Life-giver is connected to our "inner assurance" and experience- what Wesley calls "the inner witness". Salvation is a matter that defines the soul and spirit so "reality" of faith is a vital inner matter.

5 Because of this I had you to remain **SEBAQ** in Crete that those things that were behind (i.e. neglected) you should set right **𐤋𐤍𐤋𐤍 TEQEN** and institute elders city by city exactly as I directed you.

#### **PRIORITY OF APPOINTING ELDERS**

6 One who is without indictment, censure, blame or culpability **RASHIN** and has been husband of one wife and has believing sons who

are not filthy impure or licentious **ZAHAN** and they do not **live** without submission or obedience in intemperance or gluttony or licentiousness **ASOTOTHA**.

7 For an elder is indebted **HIB** to be without faults exactly as a “Big intimate” **RAB BITHA** (steward) of God and he is not to have been guided here and there **MATHDABAR** by his own intellect nor to be hot tempered nor to be a slave over wine nor should he be rapid **RAHATA** of hand to strike nor should he be one who loves corrupt or dirty increase(of money).

8 But he should have love of strangers and should love grace **TIBUTHA** and should be modest or temperate **NACAPH** and just and holy and with lionlike fortitude keeping hold of himself from lusts **LABAK**.

### **ADMINISTRATIVE PRIORITIES**

9 And **there is to be a concern BETEL**(*The first of three major priorities Paul refers to-the “wholesome teaching of the word; the priority of Titus making arrangements to meet Paul in winter at Nicopolis and third the priority of taking care of Zena and Apollo – great exponents of the faith-and of getting them to Nicopolis*)for him for the teaching of the faith and to be able also to comfort with healthful teaching **HALIMA** and to rebuke those who have been into controversy or “schism” **HARIN**. *Here the issue is not “holding the faith” but being “concerned”BATIL for its teaching and for the spiritual health of the people and their comfort BIA “comfort from infections” so there is a need to be able to bring back to health those who were spiritually downcast or sliding away and to refute or counter those who would break up the church. Here indeed are three vital concerns: one gospel truth has to be followed by believers putting Christ at the centre as Lord and two we need to experience the power of the Spirit for living out the life of Christ and third those who come in sideways promoting faulty social mores of the day need to be exorcised.*

10 For many **live** who are not submissive and their empty words lead the understanding of the sons of men astray **T’AA**-accentuated in the case of those from the circumcision.

### **PRIORITY OF DEFLECTING VAGABOND SOPHISTS**

11 It is necessary to stop bar or silence **SACAR** their mouths for they are bringing havoc or the rope of strangling **HABAL** to many households and they teach what is not right for filthy gain.*Paul’s converts were falling foul of sophists-probably incipient Gnostics who*

*associated their teaching with money. They are said to be people of “empty words” vain unprofitable talk with nothing of the Spirit of God but plenty for the intellect.*

12 A man (who was) a prophet of their own concerning the sons of Crete: “At all times they are liars, cheats, deceivers men, who break their promise, people in denial, **DAGAL**...evil beasts empty bellies.”*Epimenides De Ocularis.*

13 And validly **SHARIRITH** he brought this charge or evidence **SAHADOTHA**; on this account do cause them to be reproved or **shown their fault** strongly **QASHIA** that they will be healthy **HALIMIN** in faith.

14 And they should not yield to or lie down before **RAMA** fables/discourses or tragic plots **SHOAITHA** of the Jews and to commands of the children of men who hate the truth or reality **SHARIRA**. *The Greek “turn away” from truth seems to be a scribal error from the word `DASNIN to HAPKIN which words in dead sea script are very alike.*

15 For everything is pure to the pure but to those who are defiled and disbelieve there is nothing pure but their understanding and their conscience **TIARTHUN** is defiled.

16 They profess to know God personally by their service on the other hand they renounce or deny Him and they **live** without obedience as enemies -effective rejectors **M’SALIA** to every good service. *The irony is that they profess works but renounce what is valuable and good for themselves.*

## **CHAPTER 2**

### **PRIORITY OF MODESTY & HOLINESS**

1 You on the other hand speak and talk about what is suited to healthy **HALIMA** teaching.

2 And teach that elders should be awake in their understanding/minds/intellec[t]s and be modest **NACAPH** and pure and healthful in faith and in love and in endurance **SIBARNOTHA(SBR)**.

3 And also that older ladies should live in attire fitting for the awesome worship of God and they **should not live** as ridiculers who backbite **QARATZ** nor are they to live enslaved to much wine and they are to be beautiful or excellent **SHAPIRTHA** learned teachers or school heads or doctors **MALPAN**. *There is nothing like this statement to Titus but it is considered “fitting” YAA so that women befit the role of teachers and*

for them it is an “honourable labour” and “according to sound doctrine”.

4 And teach those who are young women **TAL**(women married very young in their mid teens so this word applies differently today) to be modest and chaste in (**life and**) habit or dress and that they love their husbands and children. *The Greek text has φιλανδρους “philanderers” which is not at all the point. The NIV has been modified no doubt with the Aramaic in mind. Here is a good example of the Aramaic original.*

5 And to be chaste and holy and taking beautiful care **SHAPHIR** of their households and obeying their husbands lest anyone revile the word of God.

6 And plead with young men in this same way that they be sober religious **NACAPH**

7 On the other hand show yourself a model **DAMUTHA** in all good service and in teaching and let your speech be healthful **HALIMOTHA**.

8 Serious speech and not perverted corrupt **HABAL** that man should not despise it and he who stands against us may be ashamed as he will not be able to say anything hateful foul or ugly **SANA**.

9 Let servants be subject to their masters in all things and be pleasing or beautiful **SHAPHAR** to them and not resist them.

10 Nor let them steal but let them show their reality **SHARIRA** is good in everything to adorn (dress as for their master’s eye) the doctrine of God **the lifegiver**. *This is the third instance of God being so described. The beauty of a servant is seen by God and appreciated in the light of what He did through Christ. He stooped to be a servant—even a slave. Beauty of life and testimony is a central emphasis of Paul in the letter as it models the life of Christ before others.*

#### PRIORITY OF GRACE & REDEMPTION

11 For the Grace **TIBUTHA** of God has been revealed **giving life** to all the children of men—all of them. *This is not universalism but a notice that God created every man on earth and their breath is His gift.*

12 And it leads us to reject wickedness and lusts of the world and to live in this age in purity and in righteousness and in awesome worship of God.

13 When/while we lie in wait **SACA** for the blessed hope of the glory of the great God and our **lifegiver** Jesus the Messiah. *This is the fourth reference to God in Christ as Lifegiver. The glory belongs to one person*

for God will not give it to another. *ELOHA* and *MARYA* share that glory.

14 Who gave His soul or **life** on our behalf **HALAPH** to redeem us from all evil and to purify for His soul (*God has one being or soul QNUMA*) a new people zealous of good works. *Not a “peculiar” people. The words HADATHA and DAHADA in Aramaic could be confused. One means “singular” the other “new”.*

15 These things speak and ask and inculcate with all authority and let not man despise you.

### CHAPTER 3

#### THE PRIORITIES OF LIFE GRACE AND SWEETNESS


1 And charge the leaders to obey the authorities and to obey and submit and be ready equipped and prepared **ATHID** for every good service.

2 Let them not insult or revile **GADAPH** a person nor shall they BE striving disquieting or contending **CATHASH** but they shall be humble in all things and show their **sweetness BASIMOTH** to all the children of men.

3 For we also from the first were without understanding and without conviction **PISA** and we were deceived and we were servants to lusts and when we altered and changed us **HALAPH** (*causative participle*) we were occupied with and turned upside down **HAPAK** by wickedness and envy. We were detestable or foul **SANIA** hating one another.

4 But when His **sweetness** was revealed and the lovingkindness of **God the Lifegiver**. *This is the fifth reference to the Saviour or Lifegiver. God is the giver of life and in Christ His sweetness is manifest.*

5 Not by works of righteousness that we had done but by His own love He **gave us life** by the washing **SAHATH** (*The idea of the laver is behind the word and also of diving or being immersed*) of the birth that is from above **RISH** and by the renewing of the Holy Spirit.

6 The one **HI** (expressed in  *feminine of the Holy Spirit—both in Hebrew and Aramaic the feminine “she” is HI*) whom He poured upon us (as widespread rainfall) through Jesus the Messiah **our Life-giver**. *This expression takes the feminine and masculine into the Trinity in the persons of the Spirit and the Son. Here the Holy Spirit through whom our Lord was conceived in the womb is now sent to inspire Christians over the wide field of the world. The “former rains” of the Pentecostal outpouring of gifts is presaged by the cleansing of the blood of Christ*

and has been sponsored ever since by the Holy Spirit whom the Father and the Son sent into the world to enable spiritual fruit.

7 That by His grace **TIBUTHA** we would be **justified** and would be heirs by gospel hope **SIBARA** in **Life** eternal.

### THE PRIORITY OF VALUABLE WORK OVER VAIN WORDS

8 This saying is trustworthy and in respect of these things I wish you to be ratifying or establishing them **SHARR** (*making them “real” or “true”*) that it will concern them who have believed in God to work energetically in service. These things are good and profitable for men.

9 But call in question **SHAL** foolish debate and the ludicrous or amusing and the jugglery **SH’AIA** of genealogies and strifes and abstain from Olympian contests about words **THAKTHUSA** of the scribes for there is no profit **YITHAR** in them. *Paul has concluded that Grace and heirship and eternal life are the things of overflow whereas Jewish scribal words used in debate and genealogical jugglery are vain.*

10 Put in question or avoid and examine **SHAL** a “heretic” (*the Greek is simply translated. It appears there is no Aramaic word either in the language of our Lord or his own speech. The word “blaspheme” would be used... after one or two rulings* **MAR’THA** avoid him.

11 Become aware that whoever is such –he (*HU* is “he” in the old Hebraist’s pun [*HE*] is “she” and “who” [*HU*] is “he”) is perverse crafty or crooked **AQAM** and a sinner and self condemned.

### THE PRIORITIES OF DOCTRINE AND DEFENCE

12 When I send to you Artimas or Tychicus **let it be a concern BETEL** (*A “care” such that it is a priority modeled on the “care of Sabbath”-so diligence and “stopping” work*) to come to me at Nicopolis for there I have established in my mind to spend the winter.

13 On the other hand about Zena the scribe and Apollo **let it be a priority BETEL** to hang on to them **TAL beautifully SHAPHIR** that nothing be lacking to them.

14 And they will also teach those who are ours to be energetically working at good service in matters of property possession and distress **ELAZAN** (*oppression or poverty stricken circumstance or urgent straits*) lest they should be without profit. *If Zenas was a lawyer he could protect the Christians in a very crooked cultural setting against loss of land or aggrieved circumstances. Apollo also was very able –maybe*



*also one with legal training. That these would come to Paul was of importance in the mid term because he had to formulate an apology.*

15 All those who are with me call on God for your peace and happiness-  
pray for the peace of all of those who love us in the faith. Grace  
**TIBUTHA** be with you all Amen.

**FINIS**

*Bob Coffey April 27 2018*