

## Foreword to Paul's letter to Titus

### Different types of brackets.

(.....) - The translated word from the original remains here, but within this type of bracket, in the ordinary color, and downsized so as to avoid a sometimes long-winded meaning in the original text. You can either read this word(s) or drop it/them for a more fluent reading.

{.....} - Within this type of bracket, in green color, is the original Aramaic word or words being represented; or the Aramaic idiom or phrase, after the English word or words.

[.....] - This type of bracket, in brown color, is for the explanation of an Aramaic word, or a footnote.

In the appendix, you'll find notes that explain some. Each number that is placed next to a word has its equal in the notes. I've been careful when modifying the text into an easy reading, and at the same time retained the original. Words that I've added are in *cursive*, as this following example: "*then* he knocked at the door." "*then*" is added. Quotations from the Old Testament are also in cursive, and in another color.

In this English translation, we find the idioms and other expression that was used by the Jews of that time, when they spoke Aramaic. When the apostles wrote the gospels and the letters, they, or their scribes, wrote in Aramaic to the Aramaic speaking Jews, and then, most probably, the scribes translated the books and letters immediately to Greek.

In the Greek translation of the Aramaic original, many Aramaic expressions (Semitic) was written down. Sometimes the idioms were misunderstood, and here and there, Aramaic words were confused in certain Greek manuscripts, while other manuscripts had it correctly, yet, instead, confused other words.

Aramaic is the mother to Hebrew. It share the grammar and more. After about 50 years as prisoners in Babylon (597-539 BC), Aramaic speaking Jews returned to their country. Around 150-200 AD, they began to fully return back to the Hebrew language, which one can find evidence for in scriptures of that time. Jesus and his disciples spoke a Galilean dialect of Aramaic.

"*Holy*" comes from "*heile*" which means "*sun's rays*", and "*Helios*" is the sun-person who is Titan's son in Greek Mythology. Rukha d'Qudsha actually means "*The Separated Spirit*". So, "*holy*", "*saints*" "*Sanctify*" and "*hallowed*" should be replaced with "*separate*" in all cases, because we have the same Aramaic root word in all of them, namely "*Qadish*", a word that takes on the meaning that God sits on His Heavenly Throne, above everything, apart from all things, higher than all, in His majesty of pureness in all His work.

## Paul's Letter to Titus

### Chapter 1

- <sup>1</sup> Paul, a God's servant and a Sent One of Jesus Christ, in the Faith of the chosen of God, and the knowledge of Truth which is in the reverence of God,
- <sup>2</sup> concerning the Hope of the Life that is eternal, which God firmly<sup>1</sup> promised before the times of the world/<sup>ages</sup><sup>1</sup>,
- <sup>3</sup> and in time manifesting the Word through the proclamation of those who believe, such as I; by the command of God our Life-giver<sup>2</sup>.
- <sup>4</sup> To Titus, a true son in the Faith of our community: Grace<sup>3</sup> and Peace from God The Father and from Our Lord<sup>3</sup> Jesus Christ, our Life-giver.
- <sup>5</sup> Because of this, He has permitted you to be in Crete so that that which is lacking might be put in order, and to establish Elders in each city, how that I commanded:
- <sup>6</sup> who have no blame. And he who is the husband of one wife. And to him are trustworthy sons who aren't insulting; and they are not without discipline with regard to greediness.
- <sup>7</sup> For those who are Elders, as stewards of God, are obligated to have no fault, and not be guided by his soul's mind, and not be wrathful, and not be transgressing regarding wine, and not be quick to strike with his hand, and not be loving of impure profit,
- <sup>8</sup> but should be loving to strangers; and be loving of the good, and be modest, and be reproving, and be pure; who restrains his soul from lusts,
- <sup>9</sup> and he cares<sup>4</sup> about the teaching of the Word of Faith, and able also to encourage sound doctrine; rebuking contentions.
- <sup>10</sup> For there are many not in subjection, performing empty words that deceive the minds of mankind, especially they who are from the circumcision.

- <sup>11</sup> It's proper to stop their mouth, for they corrupt many houses; teaching things not right by reason of impure profit.
- <sup>12</sup> A man spoke from their own prophets: "The sons of Crete are always liars, evil creatures, and useless bellies."
- <sup>13</sup> This testimony is true. And because of this, they must be severely admonished to be sound in the Faith,
- <sup>14</sup> and not cast themselves to the fables of the Jew, and the commands of the sons of men who hate<sup>5</sup> the truth.
- <sup>15</sup> For everything is pure to those who are pure, but not the defiled in the Faith, for whom there's nothing pure, rather, their minds and consciences are defiled.
- <sup>16</sup> And they profess that they are known to God, but they deny Him by their deeds, being hateful, non-compliant, and despising every good work.

## Chapter 2

- <sup>1</sup> But you: Speak that thing which is harmonious to wholesome teaching.
- <sup>2</sup> And teach that the Elders should be watchful in mind, and be modest, and be pure, and be strong in Faith, and in Love, and in Patience.
- <sup>3</sup> And thus also, the female Elders, that they should be in the character which is suited to the reverence of God: not being consumers of slander, and not being subjected to much wine, and to be teachers of good things,
- <sup>4</sup> such as: Modesty for the young girls, and to love<sup>1</sup> their husbands and their sons,
- <sup>5</sup> and to be sober and Holy, to be careful to make good homes, and be subjected to their husbands, so that no man might blaspheme about God's Word.
- <sup>6</sup> And thus, require from the young boys that they should be modest.

- <sup>7</sup> Yet, in everything, in the example of your soul, show all good deeds. Your teaching should be wholesome and sober in words, with no corruption<sup>2</sup>, so that you aren't condemned by any man,
- <sup>8</sup> who, when standing against you, will be ashamed when they aren't able to speak something hateful about you.
- <sup>9</sup> Servants should in all things be subjected to their masters, being pleasing,
- <sup>10</sup> not being obstinate, and not being thieves, but rather, showing truthfulness and goodness in everything, and adorned with every teaching of God our Life-giver.
- <sup>11</sup> For The Grace of God that makes all Live<sup>3</sup> has been manifested for all humanity,
- <sup>12</sup> instructing us to refuse wickedness and the lusts of the world, and live in this world in sobriety, and in righteousness, and in the reverence of God,
- <sup>13</sup> while we are looking for the blessed Hope and the Glorious Manifestation of The Great God and Our Life-giver Jesus Christ,
- <sup>14</sup> He who gave His Soul for us, and who rescued us from all unrighteousness, cleansing our soul; a new<sup>4</sup> people zealous of good deeds.
- <sup>15</sup> Speak these things; requiring and reproving in all precepts, so that no man among you is despised.

### Chapter 3

- <sup>1</sup> And to be mindful to obey and be subjected to Chief rulers. And be prepared for every good deed.
- <sup>2</sup> And regarding a man: Not to revile and not being contentious, instead, being humble, and in everything showing kindness to all sons of men.

- <sup>3</sup> For even we, who previously {from before} weren't mindful; not being compliant, being deceived, and being subjected to various lusts in wicked envious conduct, being hateful, and also hating each other.
- <sup>4</sup> But afterward were manifested the kindness and compassion of God Our Life-giver,
- <sup>5</sup> not in deeds of righteousness which we performed, instead, in His Own Mercy, He made us Alive, by the washing {Baptism} of the birth that is from the beginning [new], and by the renewing of The Holy Spirit,
- <sup>6</sup> about Whom He has poured out abundantly through Jesus Christ, Our Life-giver,
- <sup>7</sup> so that we might be justified by Grace, and might become heirs in the Hope with regard to the Life that is forever.
- <sup>8</sup> Trustworthy is this Word. And this is also my desire, that you might be firm to them, that they should be careful to cultivate good deeds for those trusting in God. These are good and beneficial for humanity.
- <sup>9</sup> But, from foolish questioning, and from accounts of generational lines, and from disputes, and from the strife of the Scribes, which lend no gain; avoid, for it is useless.
- <sup>10</sup> Withdraw from a heretical man after once, and then a second time, that you admonish and you inquire;
- <sup>11</sup> whom—be knowing that he is thus a distorted one—is in sin, and is condemned in his soul.
- <sup>12</sup> When I send Artema, or else Tukiqas, to you, take care to come to Niqopolis, for it's there I've placed in mind that I should Winter.
- <sup>13</sup> But regarding the Scribe Zena and regarding Apollos, take care to escort them well so that nothing is lacking for them,
- <sup>14</sup> teaching also those of our own so that they might be cultivating good works in their affairs, urging them not to be unfruitful.

<sup>15</sup> All who are with me, pray with regard to your well-being. Pray with regard to the well-being of all those who love us in the Faith. Grace be with you all. Amen {Amin}.

End of Paul's letter to Titus, translated solely from the East Peshitta manuscripts.

Modified to an easy reading format by Ralf Chevalie Alvryd.

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The appendix with the notes follows on the next pages.

# TITUS NOTES

## 1:2

\* Greek has ἀψευδης –“not lying”. Quite often the Greek has a double negative construction where The Peshitta has simply a positive statement: “not lying” = “True”; “Not ignorant” = “Knowing”. See also Luke 1:37, Mat. 17:20, Mat. 13:57, Mark 6:4, Heb. 7:20, Heb. 9:7.

\* Greek has “πρὸ χρόνων αἰώνων” – “before eternal times”, which, frankly, is a ridiculous phrase. Time and Eternity are opposites; there is no such thing as an eternal time, nor can eternity or the eternal be measured with a timepiece, as eternity is timeless. “While we look not at these seen things, but at those not seen; for these seen things are time related, but those not seen are eternal.” -2 Cor. 4:18. 1 Timothy 1:9 also has this Greek phrase -πρὸ χρόνων αἰώνων. In both places, the Peshitta has קדם זבנא דעלמא –“Before (antecedent to) the time of the world”.

דעלמא is “of the world”;

דלעלמא is “Eternal”

– The 2<sup>nd</sup> is the 1<sup>st</sup> with one letter added, so possibly a Greek translator misread דעלמא (“of the world”) as דלעלמא –“Eternal” in these two places.

### In Peshier Habakkuk DSS:

לעלמא is “of the world”;

לעלמא is “Eternal”

## 1:3

\* “Lifegiver” is the literal sense of מוֹדִינָא; it can also have the sense of “Savior”, referring to Him Who gives eternal life, not merely the natural life of the body. Either translation would be acceptable, though I believe Paul’s emphasis was on salvation, not natural life, so I have in the interlinear translation “Lifegiver” as the literal meaning in most of the 16 places where it occurs in The NT. מוֹדִינָא (“Our Lifegiver”) occurs six times just in Titus. Usually, Jesus is mentioned as “our Lifegiver” just after “God Our Lifegiver” is mentioned. See the next verse.

## 1:4

\* Most Greek mss. have, “χαρις ελεος ειρηνη” – “Grace, mercy, peace”. טיבותא may mean “grace” or “loving kindness”.

It may very well be that this word was double translated by the translator who produced the Majority Greek text.

\* The Critical Greek (Alexandrian) text omits “Our Lord”.

## 1:9

\* Greek has “αντεχομενον” – “holding to, supporting”; The Peshitta has בטיל –“He cares”. Here is an Aramaic word meaning, “to bear, to carry”: טעין; In Dead Sea Scroll Aramaic script, it is: ܬܥܝܢ; adding a waw proclitic to בטיל –“He cares” is - (ובטיל); וטעין becomes ܘܬܥܝܢ.

Let’s see these two in DSS script and enlarged:

ܬܥܝܢ & he cares”(Peshitta)

ܘܬܥܝܢ & he bears”(Source of Greek reading?)

I see 80% correlation (four out of five letters) between these two words in this script (The two Waw’s- ܘ, Two Yodh’s- ܝ, Lamedh & Final Nun- ܢ; Even the ܬ “Bet” and ܬ “Tet” have similar shapes).

1:14

\* Greek has “who turn away”, “Hate” is דִּסְנִין. דִּתְפִּנִּין is “Turn”;

In DSS script: 𐤁𐤓𐤕𐤔 : 𐤁𐤓𐤕𐤔;

Estrangela: ܐܬܦܢܝܢ ; ܐܬܬܦܢܝܢ .

Another word for “turn away” is: דִּפְסִין.

In DSS script: 𐤁𐤓𐤕𐤔

The DSS Aramaic script in shaded grey seems to be the Aramaic script behind the base Greek translation.

DSS Script

𐤁𐤓𐤕𐤔- “Who Turn”(Source of Greek reading?)

𐤁𐤓𐤕𐤔- “Who Hate”(Peshitta)

𐤁𐤓𐤕𐤔- “Who Turn”(Source of Greek reading?)

Ashuri Script

דִּפְסִין- “Turn”(Source of Greek reading?)

דִּסְנִין- “Who Hate”(Peshitta)

דִּתְפִּנִּין- “Who Turn”(Source of Greek reading?)

Estrangela

ܐܬܦܢܝܢ - “Turn”(Source of Greek reading?)

ܐܬܬܦܢܝܢ - “Who Hate”(Peshitta)

ܐܬܦܢܝܢ - “Who Turn”(Source of Greek reading?)

The Ashuri and Estrangela pairs each have **80%** correlation.

The Greek reading ἀποστρεφόμενων -“who turn away”;

& The Greek reading μισούντων-“who hate” have **21%** correlation at best for the Greek pair. It seems unlikely the Greek reading gave rise to the Aramaic.



## 2:4

\* Greek has **φιλανδρους (Philandrous)**–“Men lovers” (we get the English word “**Philanderer**” from this Greek word), and **\*φιλοτεκνους (Philoteknous)**–“Children lovers”. Lack of possessive pronouns makes the Greek rather generic and even counterproductive. I know Paul did not intend for women believers to be “**men lovers**” -“**Philanderers**”, but to love their husbands. This Greek wording is unworthy to be the inspired original word of God.

## 2:8

\*Greek has “**ακαταγνωστον**” –“**that cannot be impeached**”, which is nowhere else in The LXX OT or The Greek NT, but once in the Apocrypha – “**ακαταγνωστοι**” in 2 Maccabees 4:47. The Peshitta reading, “**not corrupt**” - **ܐܠܐ ܡܢ ܚܝܒܐ**, certainly did not come from the Greek reading. The Greek for “**incorruptible**” is **αφθαρτον**, not much like **ακαταγνωστον** at all (33% correlation).

An Aramaic word meaning “**impeached**” is **ܐܠܐ ܡܢ ܚܝܒܐ** or **ܐܠܐ ܡܢ ܚܝܒܐ**.

In DSS : **ܐܠܐ ܡܢ ܚܝܒܐ** or **ܐܠܐ ܡܢ ܚܝܒܐ**;

“**Corrupt**” is **ܐܠܐ ܡܢ ܚܝܒܐ**; In DSS script: **ܐܠܐ ܡܢ ܚܝܒܐ**; Now let’s compare the two most similar forms of these two Aramaic words:

**ܐܠܐ ܡܢ ܚܝܒܐ** –“**Corrupt**”

**ܐܠܐ ܡܢ ܚܝܒܐ** –“**Impeached**”

I see only a one letter difference between these two words in DSS script; That is **83% correlation** between these two readings in Aramaic! That seems pretty strong evidence that The Peshitta’s Aramaic is the base from which the Greek **ακαταγνωστον** was translated.

## 2:11

\* **ܡܚܝܬ** “**Mekhayth**” is from the same root as **ܡܚܝܢܐ** –“**Mekhayna**” (see above note at 1:3). It refers to God’s salvation in giving eternal life to people.

## 2:14

\* Greek has “**peculiar**”- “**περιουσιον**”. **ܐܝܢ ܗܝܠܐ**- “**New**” is very similar to **ܐܝܢ ܗܝܠܐ** –“**One**”, “**Singular**”, “**Particular**”.

**ܐܝܢ ܗܝܠܐ** –“**New**”

**ܐܝܢ ܗܝܠܐ** –“**Singular**”

Possibly “**New**” was misread as “**Singular**” by a Greek translator. “**New**” in Greek is **καινη** or **νεος** –Nothing like **περιουσιον**. The Peshitta reading did not come from Greek.