

TITUS

¹ Paul, the servant of God, and apostle of Jesus Christ, by the faith of the chosen of God, and by the knowing of the truth, which is after piety,

² into the hope of everlasting life, which *life* God that lieth not, promised before times of the world;

³ but he hath showed in his times his word in preaching, that is betaken to me, by the commandment of God, our Saviour,

⁴ to Titus, most dearworthy [*or beloved*] son, by the common faith, grace and peace of God the Father, and of Christ Jesus, our Saviour.

⁵ For cause of this thing I left thee at Crete, that thou amend those things that fail, and ordain priests by cities, as also I assigned to thee.

⁶ If any man is without crime, [*or great sin*], an husband of one wife, and hath faithful sons, not in accusation of lechery, or not subject.

⁷ For it behooveth a bishop to be without crime, [*as*] a dispenser of God, not proud, not wrathful, not given to drunkenness, not [*a*] smiter, not covetous of foul winning;

⁸ but holding hospitality, benign, prudent, sober, just, holy, continent,

⁹ taking [*or embracing*] that true word, that is after doctrine; that he be mighty to admonish in wholesome teaching [*or doctrine*], and to reprove them that gainsay.

¹⁰ For there be many unobedient, and vain speakers, and deceivers, most they that be of circumcision,

¹¹ which it behooveth to be reprov'd; which subvert all houses, teaching which things it behooveth not, for *[the]* love of foul winning.

¹² And one of them, their proper prophet said, Men of Crete *be* ever more liars, evil beasts, of slow womb.

¹³ This witnessing is true. For which cause blame them sore, that they be whole in faith,

¹⁴ not giving attention to fables of Jews, and to commandments of men, that turn away them *[or turn them away]* from truth.

¹⁵ And all things be clean to clean men; but to unclean men and to unfaithful, nothing is clean, for the soul and conscience of them be made unclean.

¹⁶ They acknowledge that they know God, but by deeds they deny *[him]*; when they be abominable, and unbelievful, and reprovable to all good work.

CHAPTER 2

¹ But speak thou those things that besem *[or that become]* wholesome teaching;

² that old men be sober, chaste, prudent, whole in faith, in love, and patience;

³ also old women in holy habit, not slanderers *[or backbiters]*, not serving much to wine, well-teaching, that they teach prudence.

⁴ *Admonish thou* young women, that they love their husbands, that they love their children;

⁵ and that they be prudent, chaste, sober, having care of the house, benign, subject to their husbands, that the word of God be not blasphemed.

⁶ Also admonish young men, that they be sober.

⁷ In all things give thyself ensample of good works, in teaching, in wholeness [*or in holiness of living*], that is, in cleanness of soul and body, in firmness [*of virtues*].

⁸ An wholesome word, and unreprouable; that he that is of the contrary side, be ashamed, having none evil thing to say of you.

⁹ Admonish thou servants to be subject to their lords; in all things pleasing, not gainsaying,

¹⁰ not defrauding, but in all things showing good faith, that they honour in all things the doctrine of God, our Saviour.

¹¹ For the grace of God, our Saviour, hath appeared to all men,

¹² and taught us, that we forsake wickedness [*or unpiety*], and worldly desires, and live soberly, and justly, and piously in this world,

¹³ abiding the blessed hope and the coming of the glory of the great God, and our Saviour Jesus Christ;

¹⁴ that gave himself for us, to again-buy us from all wickedness, and make clean to himself a people acceptable, and pursuer of good works.

¹⁵ Speak thou these things, and admonish thou, and reprove thou with all commandment; no man despise thee.

CHAPTER 3

¹ Admonish them to be subjects [*or to be subject*] to princes, and to powers; to obey to that that is said, and to be ready to all good work;

² to blaspheme no man, to be not full of chiding, but temperate [*or patient*], showing all mildness to all men.

³ For we were sometime unwise, unbelievful, erring, and serving to desires, and to diverse lusts, doing in malice and envy, worthy to be hated, hating each other.

⁴ But when the benignity and the manhood [*or the humanity*] of our Saviour God appeared,

⁵ not of works of rightwiseness that we did, but by his mercy he made us safe, by [*the*] washing, [*or baptism*], of again-begetting, and again-newing of the Holy Ghost,

⁶ whom he shedded [*out*] into us plenteously by Jesus Christ, our Saviour,

⁷ that we justified by his grace, be heirs by hope of everlasting life.

⁸ A true word is [*this*], and of these things I will that thou confirm others, that they that believe in God, be busy to be above [*or to be before*] others in good works. These things be good, and profitable to men.

⁹ And eschew thou foolish questions, and genealogies, and strivings [*or strives*], and fightings of the law; for those be unprofitable and vain.

¹⁰ Eschew [*or Shun*] thou a man heretic, after one and the second correction;

¹¹ witting that he that is such a manner *man* is subverted, and trespasseth, and is condemned by his own doom.

¹² When I send to thee Artemas, or Tychicus, hie thou [*or haste*] to come to me to Nicopolis; for I have purposed to dwell in winter there.

¹³ Busily before send [*or send before*] Zenas, a wise man of law, and Apollos, that nothing fail to them.

¹⁴ They that be of ours, learn to be governors [*or to be before*] in good works, to necessary uses, that they be not without fruit.

¹⁵ All men that be with me greet thee well. Greet thou well them, that love us in [*the*] faith. The grace of God *be* with you all. Amen.

Wycliffe's Bible with Modern Spelling **English: Wycliffe's Bible Modern Spelling (with** **Deuterocanon)**

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Language: English

Dialect: Archaic

Translation by: Terry Noble

Wycliffe's Bible with Modern Spelling, was made in response to requests from readers who wanted my Wycliffe's Old and New Testaments and Apocrypha in one volume. Printing limitations dictated the number of pages available to me and the letter size. In my previous books, Wycliffe's Bible, Wycliffe's Old Testament, Vols. 1 amp 2, Wycliffe's New Testament, and Wycliffe's Apocrypha, I have tens of thousands of rewritten verses, presented in parentheses "()", to provide help in comprehending the 14th century Middle English vocabulary and grammar. In this present volume, with space at a premium, those "helps" had to be eliminated, to make room for the text of the Apocrypha.

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2019-09-26

PDF generated using Haiola and XeLaTeX on 11 Nov 2022 from source files dated 10 Feb 2022

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