

ΠΡΟΣ ΤΙΤΟΝ

Greeting

¹ Παῦλος, δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν Θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, ² ἐπ' ἐλπίδι ζωῆς αἰωνίου— ἦν ἐπηγγεῖλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, ³ ἐφάνέρωσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ· ⁴ Τίτω, γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις, ἔλεος,* εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ,† τοῦ Σωτῆρος ἡμῶν.

Qualifications for elders

⁵ Τούτου χάριν κατέλιπόν‡ σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους ὡς ἐγὼ σοι διαταξάμην ⁶ —εἴ τίς ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας§ ἢ ἀνυπότακτα. ⁷ Δεῖ

* **1:4** χάρις ελεος **f**³⁵ A (91.3%) RP,HE,OC,TR,CP | 12 και (2.1%) | 21 και (1.7%) | 1 και κC,088 (4.2%) NU | 1 (0.5%) | 1 υμιν και (0.2%) (Three nouns in a row without a conjunction was too much for the Alexandrians.) † **1:4** κυριου ιησου χριστου **f**³⁵ [95%] RP,HE,OC,TR,CP | 32 κA,C,088 [5%] NU ‡ **1:5** κατελιπον **f**³⁵ [70%] RP,HE,OC,TR,CP | απελιπον κ [9%] NU | απελειπον A,C,088,0240 [20%] | καταλειποντα [1%] § **1:6** ασωτιας *rell* | ασωτειας [10%] CP

γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον· μὴ ἀυθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ⁸ ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ· ⁹ ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

They must face opposition

¹⁰ Εἰσὶν γὰρ πολλοὶ καὶ* ἀνυπότακτοι,† ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ‡ περιτομῆς, ¹¹ οὓς δεῖ ἐπιστομίζειν—οἵτινες ὅλους οἴκους§ ἀνατρέπουσιν, διδάσκοντες ἂ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. ¹² Εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, «Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.» ¹³ Ἡ μαρτυρία αὕτη ἐστὶν ἀληθῆς. Δι' ἣν αἰτίαν ἐλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, ¹⁴ μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. ¹⁵ Πάντα μὲν* καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις† καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμίανται

* **1:10** καὶ **f**³⁵ I [80%] RP,HE,OC,TR,CP[NU] | — **NA,C,088** [20%] (OC has small print.) † **1:10** ἀνυποτακτοι *rell* | 1 καὶ [10%] ‡ **1:10** ἐκ **f**³⁵ A [95%] RP,HE,OC,TR,CP | 1 τῆς **NC,I,088** [5%] NU § **1:11** ολους οικους *rell* | 21 CP * **1:15** μὲν **f**³⁵ [96%] RP,HE,OC,TR,CP | — **NA,C** [4%] NU (OC has small print.) † **1:15** μεμιασμενοις **f**³⁵ [90%] RP,HE,TR | μεμιαμμενοις **NA,C** [8%] OC,NU | μεμιαμμενοις [2%] CP (Did the Alexandrians get their spelling from the LXX?)

αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.
 16 Θεὸν ὁμολογοῦσιν εἰδέναί, τοῖς δὲ ἔργοις
 ἄρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ
 πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

Qualities to be taught

2

1 Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ
 διδασκαλίᾳ· 2 πρεσβύτας νηφαλίους* εἶναι,
 σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει,
 τῇ ἀγάπῃ, τῇ ὑπομονῇ· 3 πρεσβύτιδας
 ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ
 διαβόλους, μὴ οἴνω πολλῷ δεδουλωμένας,
 καλοδιδασκάλους 4 —ἵνα σωφρονίζωσιν
 τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους,
 5 σώφρονας, ἀγνάς, οἰκουροὺς† ἀγαθὰς,
 ὑποτασσομένας τοῖς ἰδίους ἀνδράσιν, ἵνα
 μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηθῇ.‡

6 Τοὺς νεωτέρους ὡσαύτως παρακάλει
 σωφρονεῖν, 7 περὶ πάντα σεαυτὸν
 παρεχόμενος τύπον καλῶν ἔργων· ἐν τῇ

* 2:2 νηφαλιους f³⁵ xA,C [40%] OC,TR,CP,NU | νηφαλειους
 [40%] RP,HF | νηφαλαιους [20%] † 2:5 οικουρους f³⁵ [97%]
 RP,HF,OC,TR,CP | οικουργους xA,C,I [3%] NU (Who knows where
 the Alexandrians got their spelling, but the mystery doesn't make
 it correct.) ‡ 2:5 βλασφημηται *rell* | βλασφημεται [5%] CP

διδασκαλία ἀδιαφορίαν,§ σεμνότητα, ἀφθαρσίαν* 8 —λόγον ὑγιῆ, ἀκατάγνωστον— ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ, μηδὲν ἔχων περὶ ἡμῶν† λέγειν‡ φαῦλον. 9 Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν§ ἐνδεικνυμένους ἀγαθῆν, ἵνα τὴν διδασκαλίαν* τοῦ Σωτῆρος ἡμῶν† Θεοῦ κοσμῶσιν ἐν πᾶσιν.

Saving grace

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ † σωτήριος πᾶσιν ἀνθρώποις, 12 παιδεύουσα ἡμᾶς ἵνα, ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας, σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

§ 2:7 ἀδιαφορίαν **f**³⁵ (83.2%) RP,HE,OC,TR,CP | ἀδιαφοριαν (8%) | αφθοριαν χ A(C) (6.9%) NU | αφθοριαν **ϕ**³² (1.4%) | two other readings (0.5%) (Both the longer stem and the double consonant have over 90% attestation, but with different alignments. $\phi\theta \rightarrow \phi$ would presumably be an easier alteration than the reverse. Might the Alexandrian reading be a case of homoioarcton?) * 2:7 ἀφθαρσίαν **f**³⁵ (82.8%) RP,HE,OC,TR,CP | — **ϕ**^{32v} χ A,C (17.2%) NU (The idea of ‘immortality’ didn’t seem to fit, so the Alexandrians omitted it.) † 2:8 ημων **f**³⁵ χ C [80%] RP,HE,OC,CP,NU | υμων A [20%] TR ‡ 2:8 περι ημων λεγειν **f**³⁵ [95%] RP,HE,OC,TR,CP | 312 χ A,C [5%] NU § 2:10 πιστιν πασαν **f**³⁵ (89.6%) RP,HE,OC,TR,CP | 21 A,C (9.7%) NU | 2 \times (0.5%) | — (0.2%) * 2:10 διδασκαλιαν **f**³⁵ [95%] RP,HE,OC,TR,CP | 1 την χ A,C [5%] NU (Why add the article?) † 2:10 ημων *rell* | υμων some TRs ‡ 2:11 η **f**³⁵ [96%] RP,HE,OC,TR,CP | — (χ)A,C [4%] NU

13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, 14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρισῃ ἑαυτῶ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων. 15 Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς. Μηδεὶς σου περιφρονεῖτω.

The difference the Gospel makes

3

1 Ὑπομίμησε αὐτοὺς ἀρχαῖς καὶ* ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, 2 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικειῖς, πᾶσαν ἐνδεικνυμένους πραότητα† πρὸς πάντας ἀνθρώπους. 3 Ἥμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

What a marvelous salvation!

4 Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ 5 —οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν‡ ἐποιήσαμεν

* **3:1** καὶ **f**³⁵ [95%] RP,HE,OC,TR,CP | — **κA,C** [5%] NU (OC has small print.) † **3:2** πραστητα **f**³⁵ [97%] RP,HE,OC,TR,CP | πραυτητα A,C [3%] NU | σπουδην τα κ (Aleph really got lost.) ‡ **3:5** ων **f**³⁵ [97%] RP,HE,OC,TR,CP | α **κA,C** [3%] NU (The Alexandrians confused the referent.)

ἡμεῖς ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον§—ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου, ⁶ οὗ ἔξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, ⁷ ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενώμεθα* κατ’ ἐλπίδα ζωῆς αἰωνίου.

So let's do good

⁸ Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιουῖσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες τῷ† Θεῷ. Ταῦτά ἐστιν τὰ‡ καλὰ καὶ ὠφέλιμα§ τοῖς ἀνθρώποις. ⁹ Μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρις* καὶ μάχας νομικὰς περιίτασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

¹⁰ Αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, ¹¹ εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει, ὧν αὐτοκατάκριτος.

Farewell

¹² Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ

§ **3:5** τον αυτου ελεον f³⁵ [95%] RP,HE,OC,TR,CP | το αυτου ελεος xA [4%] NU | το ελεος αυτου [1%] (Liddell & Scott give the masculine as the original form, with the neuter appearing later.) * **3:7** γενωμεθα f³⁵ [96%] RP,HE,OC,TR,CP | γενηθωμεν xA,C [4%] NU (The middle voice is presumably correct.) † **3:8** τω f³⁵ [50%] OC,TR | — xA,C [50%] RP,HE,CP,NU ‡ **3:8** τα f³⁵ [90%] RP,HE,OC,TR,CP | — xA,C,I [10%] NU § **3:8** ωφελιμα *rell* | ωφελημα [30%] * **3:9** ερις f³⁵ [20%] | εριν x [1%] | ερεις A,C [75%] RP,HE,OC,TR,CP,NU | ερειν [2%] | εριδας [2%]

γὰρ κέκρικα παραχειμάσαι. ¹³ Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ[†] σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. ¹⁴ Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προϊστασθαι, εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

¹⁵ Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ

[†] **3:13** απολλω **f**³⁵ C [95%] RP,HE,OC,TR,CP | απολλων x [4%]
 NU | απολλωνα [1%]

χάρις μετὰ πάντων ὑμῶν. Ἀμήν. †, §

† 3:15 αμην f³⁵ [95%] RP,HE,OC,TR,CP | — κA,C,048 [5%]
 NU § 3:15 The citation of f³⁵ is based on thirty-six MSS—18, 35, 201, 204, 328, 386, 394, 444, 604, 757, 824, 928, 959, 986, 1072, 1075, 1100, 1247, 1249, 1503, 1548, 1637, 1725, 1732, 1761, 1768, 1855, 1864, 1865, 1876, 1892, 2080, 2466, 2554, 2587 and 2723—all of which I collated myself. 35, 1072, 1503, 1855, 1864, 1892, 2080, 2587 and 2723 are ‘perfect’ representatives of f³⁵ in Titus, as they stand, and the exemplars of another four probably were too. Since these MSS come from all over the Mediterranean world (Sinai, Jerusalem, Patmos, Constantinople, Bucharest, Aegean, Trikala, Athens, Mt. Athos [seven different monasteries], Grottaferrata, Vatican, etc.) they are certainly representative of the family, giving us the precise family profile—it is reflected in the Text without exception. In the statements of evidence I have included the percentage of manuscript attestation for each variant, within either () or []. I have used () for the evidence taken from *TuT*, which I take to be reasonably precise. For the variant sets that are not covered there I had to revert to von Soden and the apparatus of N-A²⁷, supplementing from other sources where possible (Scrivener and Tischendorf)—the percentages offered, I have used [] for these, are extrapolations based on a comparison of these sources. I venture to predict, if complete collations ever become available, that for any non-Byzantine variants listed with 5 to 1% support (in my apparatus) the margin of error should not exceed ±1%; for non-Byzantine variants listed with 10 to 6% support the margin of error should hardly exceed ±3%; where there is some division among the Byzantine witnesses the margin of error should rarely exceed ±15%. But I guarantee the witness of Family 35.

Η Καινή Διαθήκη
The Greek New Testament According to Family 35,
Wilbur Pickering

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