

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 ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνιων,
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 υμι 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, σῶφρονα, δίκαιον, ὄσιον, 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 ἀληθής. Δι' ἣν αἰτίαν ἔλεγχε 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 καθαρόν,

* **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** μεν **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?)

ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. ¹⁶ Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, 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 νηφαλιούς* εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· ³ πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνω πολλῷ δεδουλωμένους, 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 κA,C [40%] OC,TR,CP,NU | νηφαλειους [40%] RP,HF | νηφαλαιους [20%] † **2:5** οικουρους f³⁵ [97%] RP,HF,OC,TR,CP | οικουργους κA,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 ἰδίους δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, 10 μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν§ ἐνδεικνυμένους ἀγαθήν, 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, 13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα, καὶ

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

ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ¹⁴ ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃ ἑαυτῶν 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 Ὑπομίμησκε αὐτοὺς ἀρχαῖς καὶ* ἔξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι, ² μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, 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 ἔξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν‡ ἐποιήσαμεν

* **3:1** καὶ **f**³⁵ [95%] RP,HE,OC,TR,CP | — **κ**A,C [5%] NU (OC has small print.) † **3:2** πραοτητα **f**³⁵ [97%] RP,HE,OC,TR,CP | πραυτητα A,C [3%] NU | σπουδην τα **κ** (Aleph really got lost.) ‡ **3:5** ὦν **f**³⁵ [97%] RP,HE,OC,TR,CP | **α** **κ**A,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 διαβεβαιοῦσθαι, 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 **f**³⁵ [95%] RP,HE,OC,TR,CP | το αυτου
 ελεος κΑ [4%] NU | το ελεος αυτου [1%] (Liddell & Scott give
 the masculine as the original form, with the neuter appearing
 later.) * **3:7** γενωμεθα **f**³⁵ [96%] RP,HE,OC,TR,CP | γενηθωμεν
 κΑ,C [4%] NU (The middle voice is presumably correct.) † **3:8**
 τω **f**³⁵ [50%] OC,TR | — κΑ,C [50%] RP,HE,CP,NU ‡ **3:8** τα **f**³⁵
 [90%] RP,HE,OC,TR,CP | — κΑ,C,I [10%] NU § **3:8** ωφελιμα *rell*
 | ωφελημα [30%] * **3:9** ερις **f**³⁵ [20%] | εριν κ [1%] | ερεις
 Α,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 προϊύστασθαι, 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 κ [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

Copyright © 2020 Wilbur N. Pickering

Language: Ελληνικά (Greek, Ancient)

Dialect: Koine

Contributor: Dwayne Green, Robert A. Boyd

This translation is made available to you under the terms of the Creative Commons Attribution-Noncommercial-No Derivatives license 4.0.

You may share and redistribute this Bible translation or extracts from it in any format, provided that:

You include the above copyright and source information.

You do not sell this work for a profit.

You do not change any of the words or punctuation of the Scriptures. Pictures included with Scriptures and other documents on this site are licensed just for use with those Scriptures and documents. For other uses, please contact the respective copyright owners.

2024-02-21

PDF generated using Haiola and XeLaTeX on 29 Apr 2024 from source files dated 21 Feb 2024

cf64fb6f-e463-5ebb-820f-5a4a7bb37b73