

ΠΡΟΣ ΤΙΤΟΝ

Greeting

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

Qualifications for elders

1:5 Τούτου χάριν κατέλιπόν³ σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους ὡς ἐγὼ σοι διαταξάμην **6**—εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας⁴ ἢ ἀνυπότακτα. **7** Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδῃ, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῇ· **8** ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῇ· **9** ἀντεχόμενον τοῦ κατὰ τὴν διδασχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

They must face opposition

10 Εἰσὶν γὰρ πολλοὶ καὶ⁵ ἀνυπότακτοι,⁶ ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ⁷ περιτομῆς, **11** οὓς δεῖ ἐπιστομίζειν—οἵτινες ὅλους οἴκους⁸ ἀνατρέπουσιν, διδάσκοντες ἅ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. **12** Εἰπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν προφήτης, «Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.» **13** Ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. Δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει, **14** μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν. **15** Πάντα μὲν⁹ καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιασμένοις¹⁰ καὶ ἀπίστοις οὐδὲν καθαρὸν,

¹ χάρις ἐλεος f³⁵ A (91.3%) RP, HF, OC, TR, CP | 12 καὶ (2.1%) | ~ 21 καὶ (1.7%) | 1 καὶ NC, 088 (4.2%) NU | 1 (0.5%) | 1 ὑμιν καὶ (0.2%) (Three nouns in a row without a conjunction was too much for the Alexandrians.)

² κυρίου ἰησοῦ χριστοῦ f³⁵ [95%] RP, HF, OC, TR, CP | ~ 32 NA, C, 088 [5%] NU

³ κατελιπον f³⁵ [70%] RP, HF, OC, TR, CP | απελιπον N [9%] NU | απελειπον A, C, 088, 0240 [20%] | καταλειποντα [1%]

⁴ ασωτίας *rell* | ασωτειας [10%] CP

⁵ καὶ f³⁵ I [80%] RP, HF, OC, TR, CP [NU] | --- NA, C, 088 [20%] (OC has small print.)

⁶ ανυποτακτοι *rell* | 1 καὶ [10%]

⁷ εκ f³⁵ A [95%] RP, HF, OC, TR, CP | 1 της NC, I, 088 [5%] NU

⁸ ολους οικους *rell* | ~ 21 CP

⁹ μεν f³⁵ [96%] RP, HF, OC, TR, CP | --- NA, C [4%] NU (OC has small print.)

¹⁰ μεμιασμενοις f³⁵ [90%] RP, HF, TR | μεμιαμμενοις NA, C [8%] OC, NU | μεμιαμμενοις [2%] CP (Did the Alexandrians get their spelling from the LXX?)

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

Qualities to be taught

2:1 Σὺ δὲ λάλει ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ· **2** πρεσβύτας νηφαλίους¹ εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ· **3** πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἶνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους **4**—ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, **5** σώφρονας, ἀγνάς, οἰκουροὺς² ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημηται.³

6 Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, **7** περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων· ἐν τῇ διδασκαλίᾳ ἀδιαφορίαν,⁴ σεμνότητα, ἀφθαρσίαν⁵ **8**—λόγον ὑγιῆ, ἀκατάγνωστον—ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ἡμῶν⁶ λέγειν⁷ φαῦλον. **9** Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, **10** μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν⁸ ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν⁹ τοῦ Σωτῆρος ἡμῶν¹⁰ Θεοῦ κοσμῶσιν ἐν πᾶσιν.

¹ νηφαλίους f³⁵ NA,C [40%] OC,TR,CP,NU | νηφαλεους [40%] RP,HF | νηφαλαιους [20%]

² οἰκουροὺς f³⁵ [97%] RP,HF,OC,TR,CP | οἰκουργοὺς NA,C,I [3%] NU (Who knows where the Alexandrians got their spelling, but the mystery doesn't make it correct.)

³ βλασφημηται *rell* | βλασφημεται [5%] CP

⁴ ἀδιαφορίαν f³⁵ (83.2%) RP,HF,OC,TR,CP | ἀδιαφορίαν f^{35pt} (8%) | ἀφθορίαν NA(C) (6.9%) NU | ἀφθονίαν P³² (1.4%) | two other readings (0.5%) (ἀδιαφορία, 'indifference/carelessness', was a common word in classical Greek, while ἀδιαφορία, 'integrity', apparently did not exist in classical Greek, and some scribes may have written the more common word without thinking. Also, φθ → φ would be an easier alteration than the reverse, being a predictable phonetic simplification; also, the double consonant is more difficult to pronounce. 91.9% of all extant Greek manuscripts have the double consonant, although 8.3% do so in a shorter form of the word. In any case, it is scarcely credible that Paul would tell Titus to teach with indifference or carelessness, so those who read the shorter form would presumably give it a derived meaning of impartiality. According to my presuppositions, both the Holy Spirit and the apostle Paul were good at Greek, so if they meant to say 'integrity', they would use the word with that basic meaning.)

⁵ ἀφθαρσίαν f³⁵ (82.8%) RP,HF,OC,TR,CP | --- P^{32v} NA,C (17.2%) NU (The idea of 'immortality' didn't seem to fit, so the Alexandrians omitted it.)

⁶ ἡμῶν f³⁵ NC [80%] RP,HF,OC,CP,NU | υμῶν A [20%] TR

⁷ περὶ ἡμῶν λέγειν f³⁵ [95%] RP,HF,OC,TR,CP | ~ 312 NA,C [5%] NU

⁸ πίστιν πᾶσαν f³⁵ (89.6%) RP,HF,OC,TR,CP | ~ 21 A,C (9.7%) NU | 2 N (0.5%) | --- (0.2%)

⁹ διδασκαλίαν f³⁵ [95%] RP,HF,OC,TR,CP | 1 τὴν NA,C [5%] NU (Why add the article?)

¹⁰ ἡμῶν *rell* | υμῶν some TRs

Saving grace

11 Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ¹ 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 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 ἑαυτὸν 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 Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ² ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι, **2** μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα³ πρὸς πάντας ἀνθρώπους. **3** Ἡμεν 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 φιланθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ **5**—οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν⁴ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸν αὐτοῦ ἔλεον⁵—ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως Πνεύματος Ἁγίου, **6** οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, **7** ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενώμεθα⁶ κατ' ἐλπίδα ζωῆς αἰωνίου.

So let's do good

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προῖστασθαι οἱ πεπιστευκότες τῷ⁷ Θεῷ. Ταῦτά ἐστιν τὰ⁸ καλὰ καὶ ὠφέλιμα⁹ τοῖς ἀνθρώποις. **9** Μωρὰς δὲ ζητήσεις καὶ

¹ η **f**³⁵ [96%] RP, HF, OC, TR, CP | --- (8) A, C [4%] NU

² καὶ **f**³⁵ [95%] RP, HF, OC, TR, CP | --- 8A, C [5%] NU (OC has small print.)

³ πραοτητα **f**³⁵ [97%] RP, HF, OC, TR, CP | πραυτητα A, C [3%] NU | σπουδην τα 8 (Aleph really got lost.)

⁴ ὧν **f**³⁵ [97%] RP, HF, OC, TR, CP | α 8A, C [3%] NU (The Alexandrians confused the referent.)

⁵ τον αυτου ελεον **f**³⁵ [95%] RP, HF, OC, TR, CP | το αυτου ελεος 8A [4%] NU | το ελεος αυτου [1%] (Liddell & Scott give the masculine as the original form, with the neuter appearing later.)

⁶ γενωμεθα **f**³⁵ [96%] RP, HF, OC, TR, CP | γεννηθωμεν 8A, C [4%] NU (The middle voice is presumably correct.)

⁷ τω **f**³⁵ [50%] OC, TR | --- 8A, C [50%] RP, HF, CP, NU

⁸ τα **f**³⁵ [90%] RP, HF, OC, TR, CP | --- 8A, C, I [10%] NU

⁹ ωφελιμα *rell* | ωφελημα [30%]

γενεαλογίας καὶ ἔρις¹ καὶ μάχας νομικὰς περιῖστασο, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

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

Farewell

12 Ὅταν πέμψω Ἀρτεμᾶν πρὸς σε ἢ Τυχικόν, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. **13** Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶ² σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη. **14** Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προῖστασθαι, εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὧσιν ἄκαρποι.

15 Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. Ἀσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν. Ἀμήν.^{3,4}

¹ εἰς f³⁵ [20%] | εἰς Ν [1%] | εἰς Α, C [75%] RP, HF, OC, TR, CP, NU | εἰς [2%] | εἰς [2%]

² ἀπολλῶ f³⁵ C [95%] RP, HF, OC, TR, CP | ἀπολλων Ν [4%] NU | ἀπολλωνα [1%]

³ ἀμην f³⁵ [95%] RP, HF, OC, TR, CP | --- ΝΑ, C, 048 [5%] NU

⁴ 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.