

Rob,

This project comprises a compilation of text critical notes in Paul's Epistle to Titus. The range of importance varies with some being insignificant while others raise intriguing questions and still others alerted me to debates of which I was ignorant. Some things I chose not to include because we had discussed at length in class; for example, the debatable double accusative clause in 2.10, *ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθὴν*, which I translated as *rather solely faithful while exhibiting good* and Wallace¹ correctly translates as *showing all faith [to be] good*.

The items are found in a chronological order, with a heading of the verse and my translation, then my notes follow, along with things I would like to explore or need to further study.

As I previously mentioned, I was most interested in writing about the trilingual manuscript I found which has whole paragraphs added for verses 9 and 11 in Chapter 1. At the time I began my final, I was unable to find where I could view the manuscript, although a search produced other similar manuscripts. When I went to further research the manuscript to include what I could, a link in the information I was reading took me directly to the manuscript. To be able to read the manuscripts fully would require me dusting off some old Latin text books and learning some Arabic. The English translations of the texts suggest the additions to be explanatory in nature and reminds me of some of the Targums where we see additional phrases and sentences added for clarification and which I will expand upon below. At some point in the future that might make a good comparison project for me to pursue.

One of the most intriguing discoveries for myself has been the use of colophons and subscriptions. I have enjoyed perusing old manuscripts and seeing them range from the simple to the ornate. I enjoy seeing the mark of a place and a time, of a person created by Adonai; I imagine the scribe penning those words, marking their place and their time and their unique, purposeful work for Him. It makes me consider what work I produce and how it fits into the plan Adonai has for my life.

As is the normal at this time in the quarter, I find myself surrounded with stacks of sticky notes and notecards and vocabulary words highlighted by bright green ink. Often times I find myself with a litany of questions in need of answering that my nagging curiosity will not allow to be silenced. So now I find myself, writing my final Greek project for you. It feels a little bittersweet. For years now, this is all I have done: study and write response papers and complete homework drills. But the excitement is there too, knowing that this autumn I will begin my work on a thesis and all the knowledge I have gained and the skills I have been honing will be put to the good use of writing something important, something that honors Adonai. There are days when I feel as if I have come so far; then there are those days when I fail in being capable of answering, what to you must seem like, the most basic questions. I am grateful for all the opportunities you have

1. Wallace in BNTS discusses this topic on pp. 86 and 139. On page 139, he offers an alternate translation - *showing all good faith*, stating that *showing all faith [to be] good* is to be preferred.

provided and the patience you have exhibited for me to learn Greek, Aramaic, and Syriac, and to continue my studies in Hebrew.

Shalom in Yeshua,
Elizabeth

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Titus 1.2

ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,

in hope of eternal life, which God who is unable to lie promised before time eternal.

Notes**πρὸ χρόνων αἰωνίων**

Wallace states on page 379,

Not a whole lot can be said about significant passages involving πρὸ, for its usage in almost every instance neatly fits into one of the three definitions given in BDAG.

He then lists a few passages that are “either important theologically or slightly ambiguous.” This verse is found within that list. BDAG defines πρὸ as a marker of 1) a position of an object, 2) a point of time prior to another point in time, and 3) precedence in importance or rank. Paul’s usage here falls within the second definition. Because it does not seem ambiguous to me, I began to question its theological significance. Since Wallace referenced Quinn in his footnotes, I began there.

On page 65, Quinn summarizes the debate between Barr, *Words for Time*, and Cullman, *Christ and Time*, and in the midst of the paragraph he says this,

With Barr, one can make a persuasive case for the biblical authors presupposing (if not explicitly affirming) that time began with the rest of creation (see Eph 1:4, John 17:24), a position that Philo certainly voiced in this period (Barr, *Words for Time*, p. 75; Philo, *Op. mund.* 26).

I would agree that time began with Creation because the narrative in Genesis 1 states that to be true. So I turned to the words αἰών, καιρός, and χρόνος. Mounce, in his expository dictionary defines them as follows: αἰών a prolonged time, eternity, an age, a time of the world; καιρός that similar to χρόνος it can be a temporal indicator of a specific time, a present time, or a general period of time. χρόνος typically denotes chronological time whether it be definite or indefinite. He mentions that this phrase is only used three times citing Romans 16.25, 2 Timothy 1.9, and Titus 1.2 and states, “all of which refer to God’s eternal plan of salvation that has been revealed in Jesus Christ.” None of this cleared up for me exactly what the theological issue would be. So I moved on to compare English translations. Kostenberger (p.605) states that the NIV’s rendering of *before the beginning of time* is to be preferred over the NASB’s *long ages ago*. Consider these other translations: Amplified *before the ages of time began*; Bishop’s *before the worlde began*; ESV *before the ages began*; Catholic Bible *before the ages of time*.

I must admit I like the Amplified and Catholic translations here.

I am not sure if I understand the argument but it raised two questions for me: Did time exist before creation, but like the rest of creation lacked an ordered form? Is God's existence dependent on time?

At this moment, this is how I would answer these questions: Adonai is not dependent on time in any form. Time existed, but not in the form we as humans have come to know. We know that before the mountains or the earth were born, that from everlasting to everlasting He exists. (Psalm 90.2) His throne was established from old. He is everlasting. (93.2)²

I think time is a construct created by Adonai for the purposes of all creation serving Him. According to His calendar we live a cyclical existence that revolve around His festivals of worship. The construct of time tells us when to work and when to rest, when to observe His מועדים. Time governs the change of day to night and the changing of the seasons which in turn governs the growing and harvesting of crops for proper offerings. Adonai does not need time; we need time and its purpose is to govern our worship of and service to Him.

Things to Explore

Set a goal to learn the importance of this debate from both sides. Read Barr's book, *Words for Time* (ordered) and Cullman's book, *Christ and Time* (need to find).

2. NASB 1995

Titus 1.4

Τίτω γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν,
χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

To Titus a legitimate child according to a common faith,
grace and peace from God our Father and Jesus Christ our Savior.

Notes**χάρις καὶ εἰρήνη**

Metzger's commentary states,

The typical Pauline epistolary salutation, χάρις καὶ εἰρήνη, is strongly supported by good representatives of both the Alexandrian and the Western types of text (Ⲭ C* D G P Ψ it vg). The insertion of ἔλεος (A C2 K 81 614 Byz Lect al and the Textus Receptus) seems to be an emendation prompted by the analogy of the threefold salutation in 1Tm 1.2 and 2Tm 1.2. Other minor fluctuations, such as the insertion of ὑμῖν (33) or σοι (copsa), are obviously scribal modifications.

I found this the first week of class and made a file of all Paul's salutations. What captured my attention was Metzger's opening, *the typical Pauline epistolary salutation*. I had previously not considered whether a similarity existed. It does not appear that the assumed scribal modifications change anything significant other than a clarifying that the grace to "to you." It was more curious to me that here in Titus it was not emended. The insertion of ἔλεος and the omission of καὶ in the Timothy epistles also does not change anything on a theological level. God is merciful and we are to be merciful and I see no harm in it's addition to these verses. In addition, I noted that Hebrews is lacking this salutation, and I wondered if this might be one piece to the argument that Paul did not author Hebrews. I also noted that every salutation, except Hebrews, states Paul's identity; he is always a δοῦλος or an ἀπόστολος of Χριστοῦ Ἰησοῦ or θεοῦ or some combination of the two. Note that Philippians includes Timothy and Philemon includes Timothy and states he is Philemon's brother.

Here are the variations of Titus's phrase χάρις καὶ εἰρήνη:

Romans 1.7	χάρις ὑμῖν καὶ εἰρήνη
1 Corinthians 1.3	χάρις ὑμῖν καὶ εἰρήνη
2 Corinthians 1.2	χάρις ὑμῖν καὶ εἰρήνη
Galatians 1.3	χάρις ὑμῖν καὶ εἰρήνη

Ephesians 1.2	χάρις ὑμῖν καὶ εἰρήνη
Philippians 1.2	χάρις ὑμῖν καὶ εἰρήνη
Colossians 1.2	χάρις ὑμῖν καὶ εἰρήνη
1 Thessalonians 1.1	χάρις ὑμῖν καὶ εἰρήνη
2 Thessalonians 1.2	χάρις ὑμῖν καὶ εἰρήνη
1 Timothy 1.2	χάρις ἔλεος εἰρήνη
2 Timothy 1.2	χάρις ἔλεος εἰρήνη
Philemon 1.3	χάρις ὑμῖν καὶ εἰρήνη

Things to Explore

Read arguments for/against which epistles Paul authored. Perhaps a project comparing the opening and closing of Paul's letters.

Titus 1.9

ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

Adhering in accordance to the teaching of the faithful word so that he will be able to exhort in doctrine which is sound and refute those who deny

Titus 1.11

οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

whom it is necessary to silence, who are ruining whole families teaching what is not proper for the sake of shameful gain.

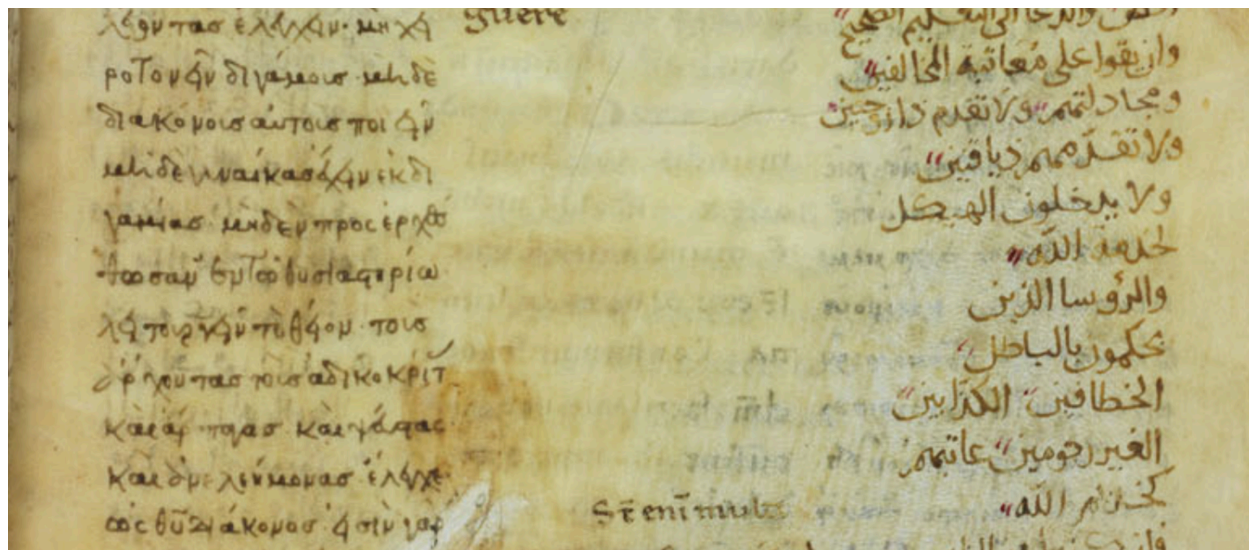
Notes

Metzger's notes discuss a trilingual manuscript from the 13th century that contains additional commentary to the verses cited, an entire paragraph in verse 9 and a sentence in verse 11. Here are Metzger's translations:

(9) After ἐλέγχειν

Μὴ χειροτονεῖν διγάμους μηδὲ διακόνους αὐτοὺς ποιεῖν, μηδὲ γυναῖκας ἔχειν ἐκ διγαμίας. μηδὲ προσερχέσθωσαν ἐν τῷ θυσιαστηρίῳ λειτουργεῖν τὸ θεῖον. τοὺς ἄρχοντας τοὺς ἀδικοκρίτας καὶ ἄρπαγας καὶ φεύστας καὶ ἀνελεήμονας ἔλεγε ὡς θεοῦ διάκονος

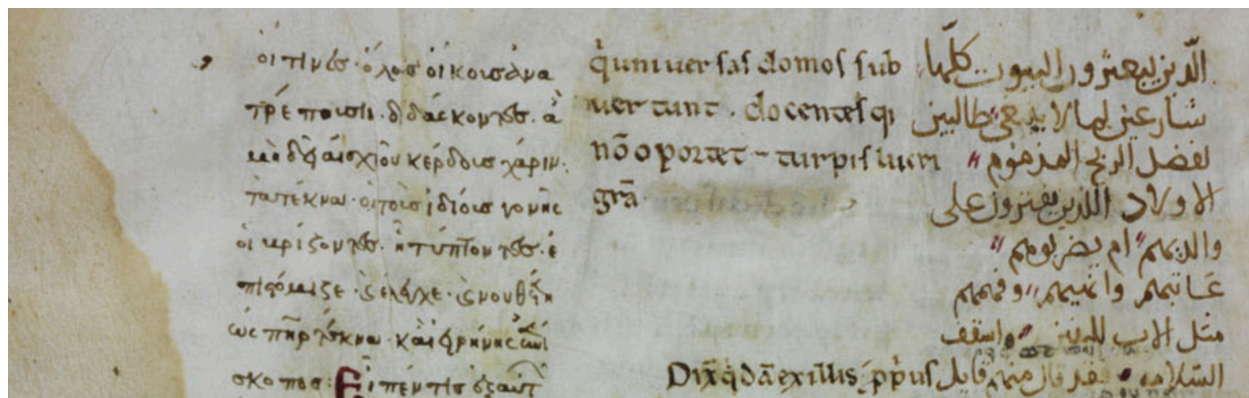
Do not appoint those who have married twice or make them deacons, and do not take wives in a second marriage; let them not come to serve the Deity at the altar. As God's servant reprove the rulers who are unjust judges and robbers and liars and unmerciful



(11) After χάριν

τὰ τέκνα οἱ τοὺς ἰδίους γονεῖς ὑβρίζοντες ἢ τύπτονες ἐπιστόμιζε καὶ ἔλεγχε
καὶ νουθέτει ὡς πατὴρ τέκνα

The children who abuse or strike their parents you must check and reprove
and admonish as a father his children.



Manuscript project information summary:

The codex contains: Acts, the Catholic Epistles, and Paul. I did not understand what the “Catholic Epistles” were, but they apparently comprise James, 1 and 2 Peter, 1, 2, and 3 John, and Jude. So my previous information was incorrect that this manuscript contained only Paul’s writings. It is on parchment and comprises 304 folios. The Pauline Epistle order for this manuscript places Hebrews between 1 Thessalonians and 1 Timothy. The project scope centered

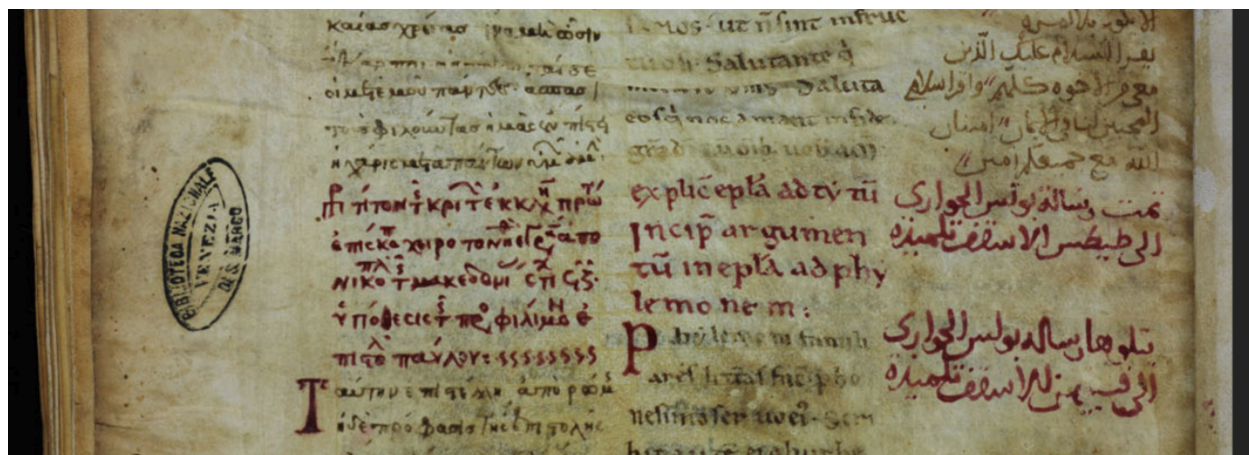
only around Paul's undisputed writings which are Romans, 1 and 2 Corinthians, Galatians, 1 Thessalonians, and Philipians.

I was saddened to read in the project's notes that the project was incomplete.

Within the project's timeframe, the following material was finally transcribed: Romans, part of 1 Corinthians, Galatians and 1 Thessalonians. Consequently, the research in the web book is based on these folios. Furthermore, complementary transcriptions may be published in future.

Here are my initial observations and thoughts after viewing the manuscript:

Words are often split between lines, for the reason, I assume, to create an aligned column. To me it looked as if the Latin were perhaps written first, but after perusing the entirety of the manuscript, I can see places where the ornate and large Latin letters are squeezed in and bump up against the Greek letters. There are notes in the margins, often in Arabic and Latin. Some words remain unfinished at the end of a line and fail to be completed at the beginning of the next. This manuscript does not utilize the final sigma form. It abbreviates θεός. In verse 11, the word ὑβρίζοντες, looks to me that it begins with and οι instead of an υ. This manuscript includes the subscription discussed verse 3.15 and it is set apart, written in red ink. The red ink follows in both the Arabic and Latin.



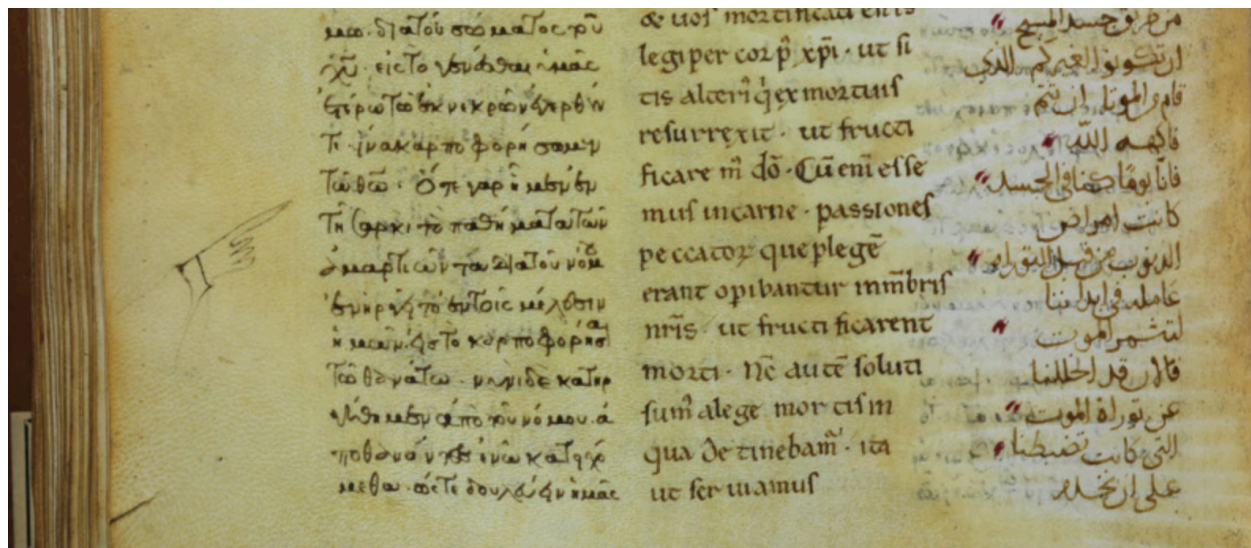
I do not know where Metzger gathered his information for these verses. And reading manuscripts in this form is still very new to me so I know that there is much for me still to learn. That being said, there are a couple of places where I thought Metzger's words may have varied from the manuscript. It was only in a couple of places and I want to assume (and am almost utterly certain) it is my untrained and novice eye. Still it is nagging at me.

The Latin is the Latin Vulgate and the Arabic is a translation of the Vulgate. So while I had initially wondered if there was any Arabic influence, my opinion at this time is there is probably not. However, I think that there may be influence from the Targums. The adding of the lines are explanatory in nature giving added information to support the initial idea. Verse 9 may be expounding upon the previous verse 6 here. Also note the similarities in verse 9's addition and 1 Timothy 3 where Paul outlines the qualifications for overseers.

Since I am unable to read Latin or Arabic, I cannot be certain whether or not these extra sentences are present in those columns. I suspect that since the the Latin is the Vulgate and the Arabic a translation, they are most likely absent.

Some of the project notes I agree with, such as it is sloppy in a few places and they cite the reason of being tired. I won't argue that point because my handwriting changes toward the end of a note taking session. They state it is the hand of the same Scribe for all three. I do not know what to think about that, other than looking at the Arabic, while beautiful, it seems to lack alignment as the Greek and Latin do - almost if the language was not as familiar as the others. It also slants upwards toward the end of the line, curving and sloping it upwards or downwards. Additionally, it does not appear the lines match between the three languages. There are pages where there is not any Latin or Arabic, but the Greek column continues on.

In some pages of the manuscript there is a symbol - to me it appears to be pointing something out -



Links for viewing project information and manuscript follow:

[Marciana, Gr. Z. 11 \(=379\)](#) Titus pdf pages 621-627.

[manuscript project information](#)

[diplomatic version](#) (does not contain Titus)

Things to Explore

Goal: Translate Titus from the manuscript. Practice reading manuscripts.

Titus 1.12

εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης· Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

One of them said, a prophet of their own; “Cretans are always liars, evil beasts, lazy gluttons.”

Notes

On Verbless Proverbs

Wallace explains the use of “a substantive in the nominative in proverbial expressions that have no finite verb” on page 54-55. He states the syntax is often compressed and elliptical and cites “once a thief, always a thief” as an example. It may also “be fragmentary and foreign to its new context” when quoted as a subordinate clause by the author.

The reason for the unusual syntax is that the proverbial saying, even fragmentary, has become a fixed part of the literary heritage. Since it is well known in that particularly pithy form, to round out the syntax would be to spoil the effect.

His footnotes, 59 and 60, provide further explanation - the first as to origin of the proverb and the second notes there is no necessity that the substantive be in the nominative form citing Matthew 5.38 as example. Footnote 59 in part says,

The verbless proverb in Titus 1.12, perhaps from Epimenides (whose extant remains do not include it), is typically translated as a sentence “(Cretan *are* always liars, evil beasts, lazy gluttons”) but without access to the source this is not certain.

He goes on to point out Quinn’s translation as Greek hexameter:

Liars ever, men of Crete,
Nasty brutes that live to eat.

Quinn has much to say regarding this proverb. Following are some highlights from page 108:

The author of Titus is probably not citing from a composition that Epimenides had entitled “Oracles.” He is rather quoting an anthology of sayings culled from the poems of the Cretan wise man and circulating in the schools of the Hellenistic world. The papyri have regularly contained such florilegia or gnomologies, collections of sayings, already proverbial and usually of an ethical character, plucked out of the poets, usually

dramatists, above all Euripides and Menander...The original context, however, was not transmitted; the citation was for the sake of the meaning of the words quoted and no more.

Baugh, page 502-3³ gives insight as to the nature of Cretans:

It was commonly understood in antiquity that the Cretans were a particularly cunning and self-serving lot, even by the Greeks who themselves deified sly tricksters like Odysseus (hero of Homer's *Odyssey* and many other tales). The Greek verb *kretizo*, "to Cretonize," meant "to double deal" and "to lie" all rolled into one.

Kostenberger on page 610 provides explanation as to why Paul would have used such a proverb stating that "The Apostle exploits the shock value of this startling saying by linking it to the false teachers." Support for this is as follows:

The "false teachers are liars" who "distort the truth of Paul's gospel and are identified in v. 14 as 'those who reject the truth.' "

They are evil beasts..they act "by instinct, like unreasoning animals (Jude 10) and are insensitive to the things of God.

They are lazy gluttons...they are self-indulgent and idle; they care mainly about their own well-being.

Things to Explore

Florilegia

Gnomologies

Where else does Paul use "proverbs"? What is the percentage of the use of proverbs to quoting Scripture? Isn't there a place where Paul paraphrases Scripture?

3. Baugh also provides an excursus, *A Lying Cretan*, detailing an incident recorded by the historian Polybius.

Titus 2.7

περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων,
ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,

With regard to all things, presenting yourself an image of good works,
with doctrine undefiled, holy,

Notes**ἀφθορίαν**

BDAG defines as *soundness* with a literal meaning of *incorruption*. I chose to translate as undefiled. Other common English translation include: NIV *integrity*; NASB95 *purity*; CEV *sincere*; ERV *uncorruptedness*. Alpha privative of φθείρω which means to destroy or to ruin.

Metzger makes note that this is a hapax legomena⁴ along with each of its variations. He explains the preferred reading is ἀφθορίαν translated as *incorruption* citing both its representation in Alexandrian and Western type text (ℵ* A C D* 33 al) and its rare usage “explains the origin of the other readings” which include the following, the last being “an obvious transcriptional error”:

ἀφθονίαν	<i>freedom from envy</i>	℘32 Fgr Ggr 88 915
ἀδιαφθορίαν	<i>sincerity</i>	ℵc Dc L most minuscules arm, followed by Textus Receptus
ἀδιαφορίαν	<i>indifference</i>	35c 205 1905 Theodoretms

Things to Explore

This is the first time I remember seeing an alpha privative on a negative word creating a positive word.

4. See also, Marchman, Titus Rare Words, page 3.

Titus 3.11

εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἁμαρτάνει ὧν αὐτοκατάκριτος.

knowing that such (a man) is perverted and he is sinning, being self-condemned.

Notes

It is often said that mastery of the syntax of participles is mastery of Greek syntax ~ Dr. Dan Wallace⁵

I think I understand now exactly what this quote means...I also think this is a worthy goal of pursuit, but I also think it is not in my near future.

In this verse, there is a dependent verbal participle. Wallace discusses this topic on pages 622-640.

An adverbial participle is grammatically subordinated to its controlling verb, modifying the verb, and answering questions such as when?, why?, or how?. Also called circumstantial, Wallace feels this is too vague, tagging it as adverbial is the better choice. “The participle is a verbal adjective and hence its adverbial nature comes from the verbal side as well as the adjectival.” His footnote, 26, further explains his position,

There are, of course, drawbacks to calling this participle adverbial. On the one hand it is too broad (unlike an adverb, the adverbial participle cannot modify an adjective or other adverb). On the other hand, it is too narrow (several other participles [such as an attendant circumstance, indirect discourse, redundant] are also dependent on the verb and may in some sense be called adverbial).

Wallace states four keys to identification:

1) Context

The varieties in adverbial use come, not from alternatives in the essential function of the participle, but from variations in the relation of its noun to the main verb and the context. footnote Dana-Mantey grammar page 226

2) Nominative Case

Typically the participle and the finite verb share the subject. Wallace states this is true almost 70% of the time.

3) The strong translational correspondence between the English and Greek participle

5. GGBB, p. 613

4) Greek participles follow defined patterns such as word order, tense of participle, tense of controlling verb creating an advantage to recognition. Wallace gives encouragement to translate “the force of the participle” and not merely an *-ing* gloss.

Dependent Verbal Participles include subcategories of adverbial (circumstantial), attendant circumstance, indirect discourse, complementary, periphrastic, and redundant. ***In this verse, our subcategory is adverbial.*** The varying nuances are temporal, manner, means, cause, condition, concession, purpose, and result. ***In this verse, our nuance is cause.***

The causal participle indicates the cause or reason or ground of the action of the finite verb. footnote 631 The keys to identification are:

It answers the questions why? Since or because can be substituted as a test. Wallace cautions that *because* is preferred; *since* is often used of temporal nuance. Other noted clues are 1) aorist, perfect, and present participles are all frequently represented here, and 2) causal typically precedes the verb it modifies “Thus, form follows function (i.e. the cause of an action precedes the action).

Here are three examples from Wallace on pages 631-632:

Acts 16.34
 πεπιστευκῶς τῷ θεῷ.
 having believed in God
 Wallace translates as *because he had believed in God*

John 18.10
 ἔχων μάχαιραν
 having a sword
 {because he had a sword}

Philippians 1.25
 καὶ τοῦτο πεποιθῶς
 convinced of this
 {because I am convinced of this}

Analysis of Titus 3.10-11

*αἵρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ,
εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὧν αὐτοκατάκριτος.*

In verse 11, we have two participles - *εἰδὼς* and *ὧν*. I am understanding *ὧν* to be adjectival modifying *αὐτοκατάκριτος*. *εἰδὼς* is an the adverbial participle. At first I thought it was modifying the imperative *παραιτοῦ* in verse 10, but this breaks the typical rule of the participle preceding the main verb. Also Wallace does not reference verse 10 in his reference notes. So I backtracked and utilized Mounce's phrasing exercise. Then I asked the larger question: How do we know who to reject? We know because of the fruit of the *αὐτοκατάκριτος*, a *αἵρετικὸν ἄνθρωπον*, the *ὁ τοιοῦτος*, produces. He is perverted and sinning.

Reject a heretical man with a first and second warning ***because knowing*** that such a one as this, ***he is perverted*** and ***he is sinning***, being self-condemned.

If you use Mounce's guide, *Seven Questions to Ask of Any Participle You Meet*, inserting while or after works:

Reject a heretical man ***after knowing he is perverted and he is sinning...***

Being self-condemned, reject a heretical man with a first and second warning ***knowing that such a one as this, he is perverted and he is sinning.***

I am still not sure any of this is correct.

Things to Explore

Goal: master participles

Plan: Complete Wallace BBGG course this summer; study participles in English grammar.

Titus 3:15

Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει.
Ἡ χάρις μετὰ πάντων ὑμῶν.

All who are with me greet you. Greet those who love us in faith.
Grace be with all of you.

Notes

Metzger highlights two text critical notes for this verse. ⁶

The first is an explanation concerning the Ἡ χάρις μετὰ πάντων ὑμῶν and the additional τοῦ κυρίου (D) or τοῦ θεοῦ (F G vg) and ἀμήν (ℵc Dc F G H Ψ al)

Sinaiticus	Η ΧΑΡΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ὙΜΩΝ
Alexandrinus	Η ΧΑΡΙΣ ΜΕΤΑ ΠΑΝΤΩΝ ὙΜΩΝ
Textus Receptus	Η χάρις μετὰ πάντων ὑμῶν. ἀμήν.
Peshitta	ܠܗ ܡܥܪܥܐ ܕܡܥܪܥܐ ܕܡܥܪܥܐ ܕܡܥܪܥܐ ܕܡܥܪܥܐ

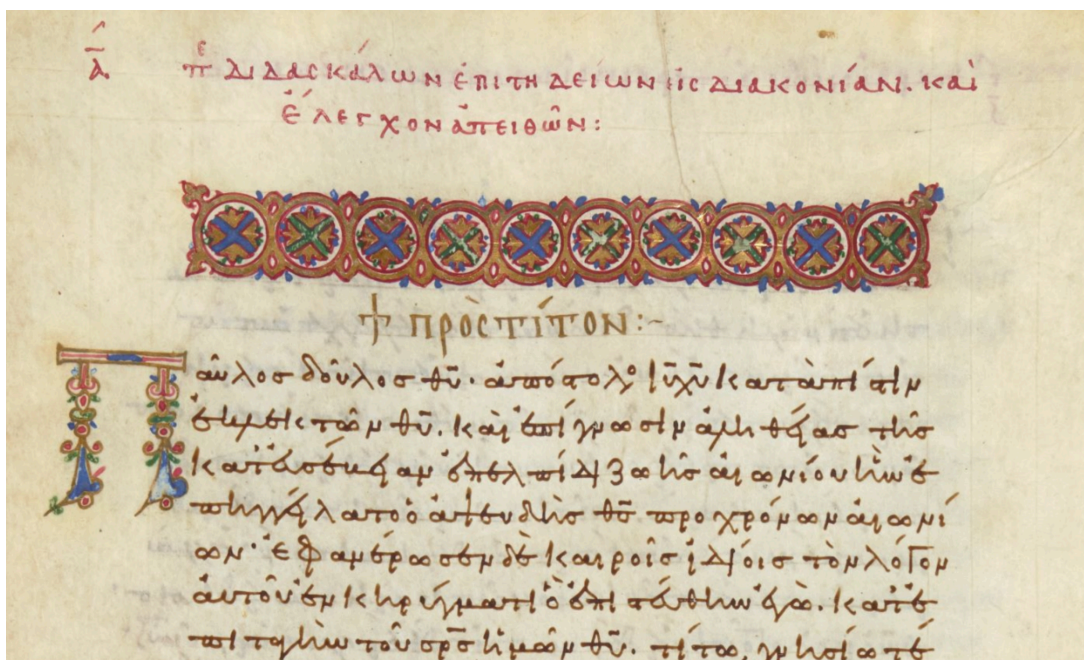
Note that the addition of ἀμήν is absent from Sinaiticus and Alexandrinus, but is included in the Textus Receptus and Peshitta. None of these witnesses include the added τοῦ κυρίου which is found in Codex Claromontanus or τοῦ θεοῦ which is found in the Vulgate. Metzger states that these additions were added because of “the impulse to identify the origin of ἡ χάρις in the benediction.” He further explains the addition of ἀμήν saying “the temptation for copyist to add the liturgical conclusion would have been great,” noting that it is “absent in a variety of early and diverse witnesses.” My thoughts are we are not to add to Scripture, but the presence of phrases do not change the meaning of the text.

The second note concerns a subscription found after the closing verse of Titus. Sinaiticus contains only ΠΡΟΣ ΤΙΤΟΝ. Modern Translations move it to the beginning of the letter. Curiously as the epistle continued to be copied through time by various communities more information was added such as Titus was the first bishop of the Cretan ecclesia, that it was written in Nicopolis, and even that it was delivered by, depending on which manuscript you view, either Zina and Apollo or Artemas Paul’s disciple. Here is a comparison, taken from Accordance and Metzger’s commentary.

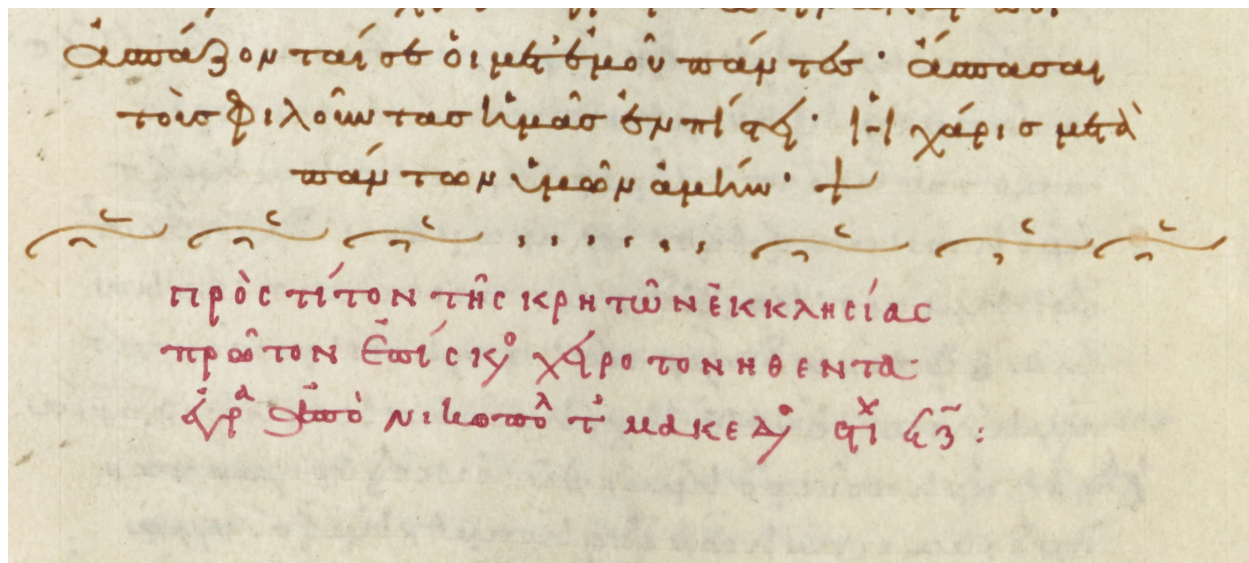
6. I have refrained from commenting on the entirety of the note due to my lack of understanding to what all the referenced letters and numbers correlate. I understand the categories assigned such as Papyri or Lectionary, etc. I do not understand the number and letter association.

Sinaiticus	ΠΡΟΣ ΤΙΤΟΝ
Alexandrinus	ΠΡΟΣ ΤΙΤΟΝ ΕΓΡΑΦΗ ΑΠΟ ΝΙΚΟ ΠΟΛΕΩΣ
Textus Receptus	πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα. ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας.
Manuscripts H and L (additional variations omitted)	Παύλου ἀποστόλου ἐπιστολὴ πρὸς Τίτον τῆς Κρητῶν ἐκκλησίας πρῶτον ἐπίσκοπον χειροτονηθέντα. ἐγράφη ἀπὸ Νικοπόλεως τῆς Μακεδονίας

I was successful in locating at the British Library a copy of the Egerton MS 3145 which is a mid 10th Century manuscript containing the Epistles and Revelation. It is ornate and beautiful and I could just stare at it for hours.



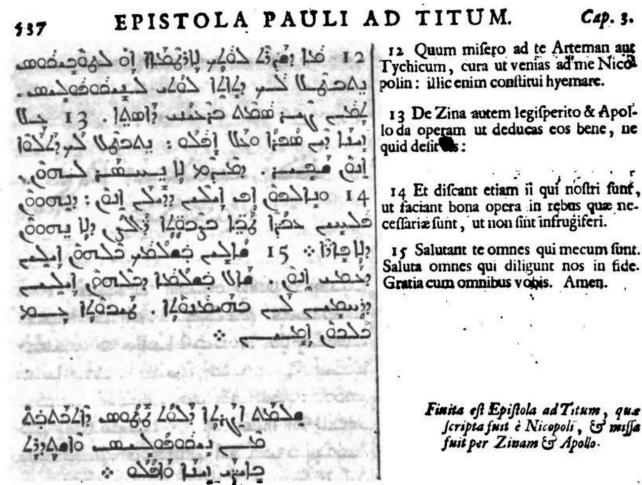
And also includes the subscription.⁷



A few things I noticed were how it seems the last line indents ever so slightly. The first word of the third line seems to be an abbreviation perhaps for ἐγράφη. The end of the line is confusing: I cannot tell if it is part of Macedonia and the scribe spaced it for alignment or if it represents something else altogether. The sigma does not appear in the final form and resembles a C. This manuscript has punctuation. Also note that this manuscript places the first part of the subscription, πρὸς Τίτον, at the beginning as does Alexandrinus; however, it does not appear at the beginning of Sinaiticus, Texus Receptus, or the Peshitta. The manuscript can be found here: https://www.bl.uk/manuscripts/Viewer.aspx?ref=egerton_ms_3145_f041r

⁷ Please see commentary on 1.9 and 1.11 for an image of the subscription in Marciana, Gr. Z. 11 (=379).

Though it pales in comparison, the following is a bilingual Bible from 1709, The Syriac Testament of Our Lord Jesus Christ with Latin Version, that contains a version of the subscription. It can be found here: <https://archive.org/details/NovumDominiNostriJesuChristiTestame1709/page/n575/mode/1up>



Things to Explore

Continue to practice reading manuscripts.

Create a reference list for quick manuscript identification

One of the things that really held me back here was not being able to correlate the numbering system to the notes in Metzger's commentary. For example here is a string of information: (*ℵ A C Dgr * G Ψ 33 1739 itg*) Some I have been able to determine such as *ℵ* for Sinaiticus or *A* for Alexandrinus. But what is *D*? I believe it is Codex Claromontanus which also carries the number 06. I have searched for a compiled reference list, but even in Porter and Pitts the information is difficult for me to understand.

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From Accordance:

BDAG

Metzger's Textual Commentary

Mounce's Expository Dictionary

Mounce's Greek Dictionary

NA28 Greek New Testament

NASB 1995

Nestle Aland 28 Apparatus

NET Bible Notes 2nd Edition