

[ΠΑΥΛΟΥ ΕΠΙΣΤΟΛΗ] ΠΡΟΣ ΤΙΤΟΝ.  
[OF PAUL AN EPISTLE] TO TITUS.

\* T O T I T U S .

ΚΕΦ. α'. 1.

<sup>1</sup> Παυλος δουλос θεου, αποστολος δε Ιησου  
Paul a bondman of God, an apostle but of Jesus  
Χριστου, (κατα πιστιν εκλεκτων θεου και  
Anointed, according to faith of chosen ones of God and  
επιγνωσιν αληθειας της κατ' ευσεβειαν, <sup>2</sup> επ'  
a knowledge of truth of that according to piety, in  
ελπιδι ζωης αιωνιον, ην επηγγειλατο ο αψευ-  
hope of life age-lasting, which promised the not  
δης θεος προ χρονων αιωνιων, <sup>3</sup> εφανερωσε δε  
false God before times age-lasting, manifested but  
καιροις ιδιοις τον λογον αυτου, εν κηρυγματι ο  
'n seasons own the word of himself, by a proclamation which  
επιστευθην εγω κατ' επιταγην του σωτηρος  
was entrusted with I according to an appointment of the savior  
ημων θεου,) <sup>4</sup> Τιτω γνησιω τεκνω κατα κοινην  
of us God,) to Titus a genuine child according to common  
πιστιν· χαρις, ελεος, ειρηνη απο θεου πατρος,  
faith; favor, mercy, peace from God a father,  
και κυριος Ιησου Χριστου του σωτηρος ημων.  
and Lord Jesus Anointed the savior of us.

<sup>5</sup> Τουτου χαριν κατελιπον σε εν Κρητη, ινα  
Of this cause I left thee in Crete, so that  
τα λειποντα επιδιορθωση, και καταστη-  
the things wanting thou mightest rectify, and thou mightest consti-  
σης κατα πολιν πρεσβυτερους, ως εγω σοι  
tute .n each city elders, as I to thee  
διεταξαμην· <sup>6</sup> ει τις εστιν ανεγκλητος, μιας  
gave orders; if any one is irreproachable, of one  
γυναικος ανηρ, τεκνα εχων πιστα, μη εν  
wife a husband, children having believing, not under  
κατηγορια ασωτιας, η ανυποτακτα. <sup>7</sup> Δει γαρ  
an accusation of profligacy, or of insubordination. It behoves for  
του επισκοπον ανεγκλητον ειναι, ως θεου οικον-  
the overseer irreproachable to be, as of God a stew-  
ομον· μη αυθαδη, μη οργιλον, μη παροινον, μη  
ard; not self-indulgent, not passionate, not a wine-drinker, not  
πληκτην, μη αισχροκερδη, <sup>8</sup> αλλα φιλοξενον,  
a striker, not eager for base gains, but a friend to strangers,  
φιλαγαθον, σωφρονα, δικαιον, οσιον, εγκρατη,  
a friend to goodness, prudent, just, holy, self-governed,  
<sup>9</sup> αντεχομενον του κατα την διδαχην πιστου  
holding fast of the according to the teaching true  
λογου, ινα δυνατος η και παρακαλει εν τη  
word, so that able he may be both to exhort by the

CHAPTER I.

1 Paul, a Servant of God, and an Apostle of \* Christ Jesus, as to the Faith of God's Chosen ones, and † a Knowledge of THAT Truth which is according to Piety,

2 † in Hope of aionian Life, which God, † who is NEVER FALSE, announced † before aionian Times,

3 † but manifested his WORD, at proper Seasons, by a Proclamation † with which † I was entrusted, according to an Appoint-ment of God our SAVIOR;

4 to Titus, my Genuine Child † by a Common Faith; Favor, Mercy, Peace, from God the Fa-ther, and from \* Christ Je-sus our SAVIOR.

5 For this purpose I left thee \* behind in Crete, that thou mightest † regu-late THINGS which are DE-FICIENT, and mightest † appoint ELDERS in each City, as † I directed thee;

6 † if any one is irre-proachable, a Husband of One Wife, having be-lieving Children, not under an Accusation of Profliga-cy, or of insubordination.

7 For it is necessary that the OVERSEER be ir-reproachable, † as God's Steward; not self-indul-gent, not passionate, † not a wine-drinker, not a Striker, † not eager for base gains;

8 but Hospitable, a Friend to goodness, pru-dent, just, holy, self-gov-erned;

9 † maintaining the TRUE Word in his TEACHING, so that he may be able \* both

\* ALEXANDRIAN MANUSCRIPT.—Title—To TITUS.  
Jesus our SAVIOR. Any Affliction, and to confute the OPPOSERS.

1. Christ Jesus. 4. Christ  
9. both to comfort THOSE who are in

† 1. 2 Tim. ii. 25. † 2. 2 Tim. i. 1; iii. 7. † 2. Num. xxiii. 19; 1 Tim. ii. 13.  
† 2. Rom. xvi. 25; 1 Tim. i. 9; 1 Pet. i. 20. † 3. 2 Tim. i. 10. † 3. 1 Tim. i. 11.  
† 4. Rom. i. 12; 2 Cor. iv. 13; 2 Pet. i. 1. † 5. 1 Cor. xi. 34. † 5. 2 Tim. ii. 2.  
† 6. 1 Tim. iii. 2. † 7. Matt. xxiv. 45; 1 Cor. iv. 1, 2. † 7. Lev. x. 9; Eph. v. 18;  
† 7. 1 Pet. v. 2. † 8. 2 Thess. ii. 15; 2 Tim. i. 13.

διδασκαλία τη υγιαίνουση και τους αντιλεγόν-  
teaching by that sound and those speaking against  
τας ελεγχειν.  
to confute.

10 Εισι γαρ πολλοι \* [και] ανυποτακτοι, μα-  
Are for many [and] unruly ones, fool-  
ταιολογοι και φρεναπαται, μαλιστα οι εκ περι-  
ish talkers and deceivers, especially those of circum-  
τομης, 11 ους δει επιστομιζειν. 12 Ειπε τις εξ  
cision, whom it is necessary to muzzle; who  
δλους οικους ανατρεπουσι, διδασκοντες α μη  
whole houses overturn, teaching the things not  
δει, αισχρου κερδους χαριν. 13 Ειπε τις εξ  
proper, of base gain on account. Said one from  
αυτων ιδιος αυτων προφητης. Κρητες αιει  
of them own of them a prophet; Cretans always  
ψευσαι, κακα θηρια, γαστερες αργαι. 13 Η  
liars, evil wild beasts, gluttons idle. The  
μαρτυρια αυτη εστιν αληθης. δι' ην αιτιαν  
testimony this is true; for which cause  
ελεγχε αυτους αποτομως, ινα υγιαινωσιν εν τη  
reprove them severely, so that they may besound in the  
πιστει, 14 μη προσεχοντες Ιουδαικοις μυθοις,  
faith, not holding to Jewish fables,  
και εντολαις ανθρωπων αποστρεφομενων την  
and commandments of men turning away from the  
αληθειαν. 15 Παντα μεν καθαρα τοις καθαροις.  
truth. All things indeed pure to the pure ones;  
τοις δε μεμιασμενοις και απιστοις ουδεν καθα-  
to those but having been defiled and unfaithful ones nothing pure,  
ρον, αλλα μεμιανται αυτων και ο νους και η  
but has been defiled of them both the mind and the  
συνειδησις. 16 Θεον ομολογουσιν ειδεναι, τοις  
conscience. God they profess to have known, by the  
δε εργοις αρνουνται, βδελυκτοι οντες και απει-  
but works they deny, abominable ones being and diso-  
θεις, και προς παν εργον αγαθον αδοκιμοι.  
badient ones, and as to every work good worthless ones.

ΚΕΦ. Β'. 2.

1 Συ δε λαλει α πρεπει τη υγιαίνουση  
Thou but speak the things becoming to the wholesome  
διδασκαλια. 2 πρεσβυτας νηφαλεους ειναι, σεμ-  
teaching; aged men vigilant ones to be, serious  
νους, σωφρονας, υγιαινωντας τη πιστει, τη αγα-  
ones, prudent ones, sound ones in the faith, in the love,  
πη, τη υπομονη. 3 πρεσβυτιδας ωσαντως εν κα-  
in the patience; aged women in like manner in de-  
ταστηματι ιεροπρεπεις, μη διαβολους, μη  
portment becoming what is sacred, not accusers, not  
οινω πολλω δεδουλωμενας, καλοδιδασκαλους,  
to wine much enslaved, good teachers,

to exhort † by the SOUND INSTRUCTION, and to confute the OPPOSERS.

10 For † there are Many Unruly persons, Foolish talkers and † Deceivers, especially THOSE of † the Circumcision;

11 whom it is necessary to silence; who overturn Whole Families, teaching † for Sordid Gain what is not proper.

12 One of them, a † Prophet of their OWN, said, "Cretans always " Liars are, Savage Beasts, " with craving Maw."

13 This TESTIMONY is true; † therefore reprove them severely, so that they may be sound in the FAITH,

14 † not holding to Jewish Fables, and † Precepts of Men who turn away from the TRUTH.

15 † All things, indeed, are pure to those who are PURE; but to THOSE who are DEFILED and Unfaithful, nothing is pure; but both Their MIND and CONSCIENCE are defiled.

16 They profess to have known God, but † by their WORKS they renounce him, being abominable and disobedient, and as to Every good Work worthless.

CHAPTER II.

1 But do thou inculcate things proper for † WHOLE-SOME Instruction;—

2 that Aged men be vigilant, serious, prudent, † sound in the FAITH, in LOVE, in PATIENCE;

3 † that Aged women, in like manner, be in Deportment as becomes Sacred persons; not Accusers, \* not enslaved by much Wine, Good instructors,

\* ALEXANDRIAN MANUSCRIPT.—10. and—omit. 3. and not.

† 12. The poet Epimenides, in a work "concerning Oracles," who among the Romans was reputed to have foretold future events.

† 9. 1 Tim. i. 10; vi. 3; 2 Tim. iv. 3; Titus ii. 1. † 10. 1 Tim. i. 6. † 10. Rom. xvi. 18. † 10. Acts xv. 1. † 11. 1 Tim. vi. 5. † 13. 2 Cor. xiii. 10; 2 Tim. iv. 2. † 14. 1 Tim. i. 4; iv. 7; 2 Tim. iv. 4. † 14. Isa. xxix. 13; Matt. xv. 9; Col. ii. 22. † 15. Luke xi. 39—41; Rom. xiv. 14, 20; 1 Cor. vi. 12; x. 23, 25; 1 Tim. iv. 3, 4. † 16. 2 Tim. iii. 5. † 1. Titus i. 9. † 2. Titus i. 13. † 3. 1 Tim. ii. 9, 10; iii. 11; 1 Pet. iii. 3, 4.

<sup>4</sup> ἵνα σωφρονίζωσι τὰς νεὰς, φιλάνδρους  
so that they may wisely influence the young women, husband-lovers  
εἶναι, φιλοτεκνους, <sup>5</sup> σωφρονὰς, ἄγνας, οἰκου-  
to be, children-lovers, prudent ones, pure ones, house-  
keepers, ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδρά-  
keepers, good ones, being submissive to the own husbands,  
σιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημηται.  
that not the word of the God may be evil spoken of.

<sup>6</sup> Τοὺς νεώτεροὺς ὡσαύτως παρακαλεῖ σωφρονεῖν.  
The younger men in like manner do thou exhort to be prudent;

<sup>7</sup> περὶ πάντα σεαυτὸν παρεχόμενος τύπον κα-  
concerning all things thyself exhibiting a pattern of  
λῶν ἐργῶν, ἐν τῇ διδασκαλίᾳ ἀδιαφθορίαν, σεμ-  
good works, in the teaching incorruptness, seri-  
νοτητα, <sup>8</sup> λόγον ὑγιῆ, ἀκαταγνώστον· ἵνα ὁ εἰς  
ousness, speech sound, not to be condemned; so that he from

ἐναντίας ἐντραπή, μὴδὲν ἔχων περὶ ἡμῶν λε-  
of opposition may be ashamed, nothing having concerning us to  
γεῖν φαῦλον. <sup>9</sup> Δουλοῦς, ἰδίοις δεσποταῖς ὑπο-  
say evil. Slaves, to own masters to be

τασσεσθαι, ἐν πᾶσιν εὐαρεστοὺς εἶναι, μὴ ἀντι-  
submissive, in all things well-pleasing to be, not contra-

λεγοντάς, <sup>10</sup> μὴ νοσφίζομενοὺς, ἀλλὰ πιστὴν  
dicting, not purloining, but fidelity

πάσαν ἐνδεικνυμένους ἀγαθῆν· ἵνα τὴν διδασ-  
entire showing good; so that the teach-

καλίαν τοῦ σωτήρος ἡμῶν θεοῦ κοσμῶσιν ἐν  
ing of the savior of us of God they may adorn in

πᾶσιν. <sup>11</sup> Ἐπέφανη γὰρ ἡ χάρις τοῦ θεοῦ \* [ἡ]  
all things. Shone forth for the favor of the God [that]

σωτήριος πᾶσιν ἀνθρώποις, <sup>12</sup> παιδεύουσα ἡμᾶς,  
saving for all men, admonishing us,

ἵνα ἀρνησάμενοι τὴν ἀσεβείαν καὶ τὰς κοσμι-  
so that having renounced the impiety and the worldly

κὰς ἐπιθυμίας, σωφρονῶς καὶ δικαίως καὶ εὐ-  
desires, prudently and righteously and pi-

σεβῶς ζῆσωμεν ἐν τῷ νῦν αἰωνί. <sup>13</sup> προσδεχο-  
ously we may live in the present age; waiting

μένοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς  
for the blessed hope and appearing of the

δοξῆς τοῦ μεγάλου θεοῦ καὶ σωτήρος ἡμῶν  
glory of the great God and savior of us

Ἰησοῦ Χριστοῦ. <sup>14</sup> ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν,  
Jesus Anointed; who gave himself on behalf of us,

ἵνα λυτρωσῆται ἡμᾶς ἀπο πάσης ἀνομίας, καὶ  
so that he might redeem us from all lawlessness, and

καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζῆλωτην  
might purify for himself a people peculiar, zealous

4 in order that they may wisely influence the YOUNG WOMEN † to be affectionate to their husbands and children;

5 prudent, chaste, domestic, good, † submissive to their OWN Husbands, so that the WORD of GOD may not be reviled.

6 The YOUNGER MEN, in like manner, exhort to be prudent;

7 † as to all things exhibiting Thyself a Pattern of Good Works, Uncorruptness in the TEACHING, Seriousness,

8 † Sound Speech not to be condemned, † so that HE who is of the Opposition may be ashamed, having Nothing evil to say concerning us,

9 Let † BOND-SERVANTS be submissive to their Own Masters; † in all things to be well-pleasing; not contradicting;

10 not secretly stealing, but showing All good Fidelity; † so that they may adorn \* THAT DOCTRINE of God our SAVIOR in all things.

11 For † the Saving FAVOR of GOD is manifested for All Men,

12 teaching us, † that renouncing IMPIETY and † WORLDLY Desires, we should live prudently, righteously, and piously in the PRESENT Age,

13 † waiting for the BLESSED Hope, even the appearing of the GLORY of our GREAT GOD and Savior Jesus Christ;

14 who gave himself on our behalf, that he might redeem us from All Lawlessness, and † cleanse for himself a peculiar People, devoted to Good Works.

\* ALEXANDRIAN MANUSCRIPT.—10. THAT DOCTRINE of God.

11. that—omit.

† 4. 1 Tim. v. 14. † 5. 1 Cor. xiv. 34; Eph. v. 22; Col. iii. 18; 1 Tim. ii. 11; 1 Pet. iii. 1, 5. † 7. 1 Tim. iv. 12; 1 Pet. v. 3. † 8. 1 Tim. vi. 3. † 8. 1 Tim. v. 14; 1 Pet. ii. 12. † 9. Eph. vi. 5; Col. iii. 22; 1 Tim. vi. 1, 2; 1 Pet. ii. 18. † 9. Eph. v. 24. † 10. Matt. v. 16; Phil. ii. 15. † 11. Rom. v. 15; Titus iii. 4, 5; 1 Pet. v. 12. † 12. Rom. vi. 19; Eph. i. 4; Col. i. 22; 1 Thess. iv. 7. † 12. 1 Pet. iv. 2; 1 John ii. 16. † 13. 1 Cor. i. 7; Phil. iii. 20. † 14. Gal. i. 4; ii. 20; Eph. v. 2; 1 Tim. ii. 6.

καλων εργαων. <sup>15</sup> Ταυτα λαλει και παρακαλει  
of good works. These speak thou and exhort thou  
και ελεγχε μετα πασης επιταγης· μηδεις σου  
and reprove thou with all strictness; no one of thee  
περιφρονειτω.  
let disregard.

ΚΕΦ. γ'. 3.

<sup>1</sup> Υπομιμνησθε αυτους αρχαις και εξουσιαις  
Do thou remind them to governments and authorities  
υποτασσεσθαι, πειθαρχειν, προς παν εργον  
to be submissive, to obey rulers, as to every good  
αγαθον ετοιμους ειναι, <sup>2</sup> μηδενα βλασφημειν,  
work ready to be, no one to speak evil of,  
αμαχους ειναι, επιεικεις, πασαν ενδεικνυμενους  
not quarrelsome to be, gentle, all showing  
πραοτητα προς παντας ανθρωπους. <sup>3</sup> Ημεν γαρ  
mildness to all men. Were for  
ποτε και ημεις ανοητοι, απειθεις, πλανωμενοι,  
formerly also we senseless ones, disobedient ones, erring ones,  
δουλευοντες επιθυμiais και ηδοναις ποικιλαις,  
being enslaved to inordinate desires and pleasures various,  
εν κακια και φθονω διαγοντες, στυγητοι, μισ-  
in malice and envy passing through, odious ones, hat-  
ουντες αλληλους. <sup>4</sup> Οτε δε η χρηστοτης και  
ing each other. When but the kindness and  
η φιλανθρωπια επεφανη του σωτηρος ημων  
the love to man shone forth of the preserver of us  
θεου, <sup>5</sup> ουκ εξ εργαων των εν δικαιοσυνη ων  
of God, not from of works of those in righteousness which  
εποιησαμεν ημεις, αλλα κατα τον αυτου ελεον  
did we, but according to the of himself mercy  
εσωσεν ημας, δια λουτρου παλιγγενεσιας, και  
he saved us, through a bath of a new birth, and  
ανακαινωσεως πνευματος αγιου, <sup>6</sup> ου εξεχειν  
a renovation of spirit holy, of which he poured out  
εφ' ημας πλουσιως, δια Ιησου Χριστου του σω-  
on us richly, through Jesus Anointed the sa-  
τηρος ημων, <sup>7</sup> ινα δικαιωθεντες τη εκεινου  
vior of us, so that having been justified by the of him  
χαριτι, κληρονομοι γενωμεθα κατ' ελπιδα  
favor, heirs we might become according to a hope  
ζωης αιωνιου. <sup>8</sup> Πιστος ο λογος· και περι  
of life age-lasting. True the word; and respecting  
τουτων βουλομαι σε διαβεβαιουσθαι, ινα φρον-  
these things I wish thee to affirm strongly, so that they may  
τιζωσι καλων εργαων προιστασθαι οι πεπιστευ-  
be careful of good works to excel those having be-  
κοτες \* [τη] θεω. Ταυτα εστι τα καλα και  
lieved [in the] God. These is the things good and

15 \* Teach these things, and † exhort and reprove with All Strictness; let no one disregard Thee.

CHAPTER III.

<sup>1</sup> \* And remind them † to be submissive to Governments and Authorities, to obey rulers, \* and to be † ready for Every good Work;

<sup>2</sup> † to revile No one, † not to be quarrelsome; to be † mild, showing Entire Gentleness to All Men;

<sup>3</sup> For † we ourselves, also, were formerly senseless, disobedient, erring, being in bondage to various Inordinate desires and Pleasures, living in Malice and Envy, detestable, hating each other.

<sup>4</sup> But when † the GOODNESS and the PHILANTHROPY of God † our SAVIOR, appeared,

<sup>5</sup> he saved us, † not on account of THOSE WORKS in Righteousness which we did, but according to HIS OWN Mercy, † through \* the BATH of Regeneration, and a Renovation of the Holy Spirit,

<sup>6</sup> † which he poured out on us richly through Jesus Christ our SAVIOR;

<sup>7</sup> † so that having been justified by His FAVOR, † we might become Heirs † according to a Hope of aionian Life.

<sup>8</sup> This DOCTRINE is True; and respecting these things I wish thee to fully establish them; so that THOSE HAVING BELIEVED in God may be careful † to excel in Good Works. These things are THOSE which are \* good and profitable to MEN.

\* ALEXANDRIAN MANUSCRIPT.—15. Teach. 1. And remind. 1. and to be ready. 5. the BATH of. 8. the—omit. 8. good and profitable.  
† 15. 1 Tim. iv. 12. † 1. Rom. xiii. 1; 1 Pet. ii. 13. † 1. Col. i. 10; 2 Tim. ii. 21; Heb. xiii. 21. † 2. Eph. iv. 31. † 2. 2 Tim. ii. 24, 25. † 2. Phil. iv. 5.  
† 3. 1 Cor. vi. 11; Eph. ii. 1; Col. i. 21; iii. 7; 1 Pet. iv. 3. † 4. Titus ii. 11. † 4. 1 Tim. ii. 3. † 5. Rom. iii. 20; ix. 11; xi. 6; Gal. ii. 16; Eph. ii. 4, 8, 9; 2 Tim. i. 9.  
† 5. John iii. 8, 5; Eph. v. 26; 1 Pet. iii. 21. † 6. Acts ii. 33; x. 45. † 7. Rom. iii. 24; Gal. ii. 16. † 7. Rom. viii. 23, 24. † 7. Titus i. 2. † 8. verses 1, 14.

ωφελιμα τοις ανθρωποις; <sup>9</sup> μωρας δε ζητησεις  
 profitable to the men; foolish but questions  
 και γενεαλογιας και ερεις και μαχας νομικας  
 and genealogies and strifes and fightings about  
 περιμυστασο· εισι γαρ ανωφελεις και ματαιοι.  
 law; they are for unprofitable and vain.  
<sup>10</sup> Αιρετικον ανθρωπον μετα μιαν και δευτεραν  
 A factious man after a first and second  
 νουθεσιαν παραιτου· <sup>11</sup> ειδως, οτι εξεστραπται  
 admonition do thou reject; knowing, that has been perverted  
 ο τοιουτος, και αμαρτανει, ων αυτοκατακριτος.  
 thesuch a one, and sins, being self-condemned.  
<sup>12</sup> Όταν πεμψω Αρτεμαν προς σε η Τυχικον,  
 When I shall send Artemas to thee or Tychicus,  
 σπουδασον ελθειν προς με εις Νικοπολιν· εκει  
 earnestly endeavor to come to me to Nicopolis; there  
 γαρ κεκρικα παραχειμασαι. <sup>13</sup> Σηναν την νομι-  
 for I have decided to winter. Zenas the law-  
 κων και Απολλω σπουδαιως πρ γεμψον, ινα μη-  
 yer and Apollos diligently send on before, so that noth-  
 δεν αυτοις λειπη. <sup>14</sup> Μανθανετωσαν δε και οι  
 ing to them may be lacking. Let learn and also the  
 ημετεροι καλων εργαων προιστασθαι εις τας  
 ours of good works to excel for the  
 αναγκαιας χρειας, ινα μη ωσιν ακαρποι. <sup>15</sup> Ασ-  
 pressing wants, so that not they may be unfruitful. Sa-  
 παζονται σε οι μετ' εμου παντες· ασπασαι τους  
 lute thee those with me all; salute thou those  
 φιλονυτας ημας εν πιστει. Η χαρις μετα  
 loving w in faith. The favor with  
 παντων υμων.  
 all of you.

9 But avoid Foolish Questions, and † Genealogies, and Disputes, and Contentions about the Law; for they are † unprofitable and Vain.

10 † Reject a Factious Man, † after a First and Second Admonition;

11 knowing that such A ONE has been perverted, and sins, † being self-condemned.

12 When I shall send Artemas to thee, or † Tychicus, earnestly endeavor to come to me at Nicopolis; for I have decided to pass the winter there.

13 Send forward Zenas the LAWYER, and † Apollos, with careful attention, so that they may not lack anything;

14 and let OUR [brethren] also learn † to stand foremost in Good Works for these PRESSING Occasions, † that they may not be unfruitful.

15 All who are with me, salute thee. Salute THOSE who LOVE us in the Faith. Favor be with you all!

\* ALEXANDRIAN MANUSCRIPT.—Subscription—TO TITUS—WRITTEN FROM NICOPOLIS.

† 9. 1 Tim. i. 4; 2 Tim. ii. 23; Titus i. 14. † 9. 2 Tim. ii. 14. † 10. Matt. xviii. 17; Rom. xvi. 17; 2 Thess. iii. 6, 14; 2 Tim. iii. 5; 2 John 10. † 10. 2 Cor. xiii. 2.  
 † 11. Acts xiii. 46. † 12. Acts xx. 4; 2 Tim. iv. 12. † 13. Acts xviii. 24.  
 † 14. verse 8. † 14. Rom. xv. 28; Phil. i. 11; iv. 17; Col. i. 10; 2 Pet. i. 8.