

Chapter 1

1:1 Paulus servus Dei apostolus autem Iesu Christi
 secundum fidem electorum Dei et agnitionem
 veritatis quae secundum pietatem est
 1:2 in spem vitae aeternae quam promisit qui non
 mentitur Deus ante tempora saecularia
 1:3 manifestavit autem temporibus suis verbum
 suum in praedicatione quae credita est mihi
 secundum praeceptum salvatoris nostri Dei
 1:4 Tito dilecto filio secundum communem fidem
 gratia et pax a Deo Patre et Christo Iesu
 salvatore nostro
 1:5 huius rei gratia reliqui te Cretae ut ea quae
 desunt corrigas et constituas per civitates
 presbyteros sicut ego tibi disposui
 1:6 si quis sine crimine est unius uxoris vir filios
 habens fideles non in accusatione luxuriae aut
 non subditos

1:1 Paul, a servant of God and an apostle of Jesus
 Christ, according to the faith of the elect of God
 and the acknowledging of the truth, which is ac-
 cording to godliness:
 1:2 Unto the hope of life everlasting, which God,
 who lieth not, hath promised before the times of
 the world:
 1:3 But hath in due times manifested his word in
 preaching, which is committed to me according
 to the commandment of God our Saviour:
 1:4 To Titus, my beloved son according to the com-
 mon faith, grace and peace, from God the Father
 and from Christ Jesus our Saviour.
 1:5 For this cause I left thee in Crete: that thou
 shouldest set in order the things that are want-
 ing and shouldest ordain priests in every city, as
 I also appointed thee:
 1:6 If any be without crime, the husband of one wife.
 having faithful children, not accused of riot or
 unruly.

Ad Titum 1

Titus 1

^{1:7} oportet enim episcopum sine crimine esse sicut
Dei dispensatorem non superbum non iracundum
non vinolentum non percussorem non turpilucricupidum

^{1:8} sed hospitalem benignum sobrium iustum
sanctum continentem

^{1:9} amplectentem eum qui secundum doctrinam est
fidelem sermonem ut potens sit et exhortari in
doctrina sana et eos qui contradicunt arguere

^{1:10} sunt enim multi et inoboedientes vaniloqui et
seductores maxime qui de circumcissione sunt

^{1:11} quos oportet redargui qui universas domos
subvertunt docentes quae non oportet turpis
lucris gratia

^{1:12} dixit quidam ex illis proprius ipsorum propheta
Cretenses semper mendaces malae bestiae
ventres pigri

^{1:13} testimonium hoc verum est quam ob causam
increpa illos dure ut sani sint in fide

^{1:7} For a bishop must be without crime, as the steward of God: not proud, not subject to anger, nor given to wine, no striker, not greedy of filthy lucre:

^{1:8} But given to hospitality, gentle, sober, just, holy, continent:

^{1:9} Embracing that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine and to convince the gainsayers.

^{1:10} For there are also many disobedient, vain talkers and seducers: especially they who are of the circumcision.

^{1:11} Who must be reproved, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

^{1:12} One of them a prophet of their own, said: The Cretans are always liars, evil beasts, slothful bellies.

^{1:13} This testimony is true. Wherefore, rebuke them sharply, that they may be sound in the faith:

Ad Titum 2

Titus 2

^{1:14} non intendentes iudaicis fabulis et mandatis
hominum aversantium se a veritate

^{1:15} omnia munda mundis coinquinatis autem et
infidelibus nihil mundum sed inquinatae sunt
eorum et mens et conscientia

^{1:16} confitentur se nosse Deum factis autem negant
cum sunt abominati et incredibiles et ad omne
opus bonum reprobii

^{1:14} Not giving heed to Jewish fables and commandments of men who turn themselves away from the truth.

^{1:15} All things are clean to the clean: but to them that are defiled and to unbelievers, nothing is clean: but both their mind and their conscience are defiled.

^{1:16} They profess that they know God: but in their works they deny him: being abominable and incredulous and to every good work reprobate.

Chapter 2

^{2:1} tu autem loquere quae decet sanam doctrinam

^{2:2} senes ut sobrii sint pudici prudentes sani fide
dilectione patientia

^{2:3} anus similiter in habitu sancto non criminatrices
non vino multo servientes bene docentes

^{2:4} ut prudentiam doceant adolescentulas ut viros
suos ament filios diligent

^{2:1} But speak thou the things that become sound doctrine:

^{2:2} That the aged men be sober, chaste, prudent, sound in faith, in love, in patience.

^{2:3} The aged women, in like manner, in holy attire, not false accusers, not given to much wine, teaching well:

^{2:4} That they may teach the young women to be wise, to love their husbands, to love their children.

Ad Titum 2

Titus 2

2:5 prudentes castas domus curam habentes
benignas subditas suis viris ut non blasphemetur
verbum Dei

2:6 iuvenes similiter hortare ut sobrii sint

2:7 in omnibus te ipsum praebe exemplum bonorum
operum in doctrina integritatem gravitatem

2:8 verbum sanum inreprehensibilem ut is qui ex
adverso est vereatur nihil habens malum dicere
de nobis

2:9 servos dominis suis subditos esse in omnibus
placentes non contradicentes

2:10 non fraudantes, sed in omnibus fidem bonam
ostendentes ut doctrinam salutaris nostri Dei
ornent in omnibus

2:11 apparuit enim gratia Dei salutaris omnibus
hominibus

2:12 erudiens nos ut abnegantes impietatem et
saecularia desideria sobrie et iuste et pie vivamus
in hoc saeculo

2:5 To be discreet, chaste, sober, having a care of
the house, gentle, obedient to their husbands:
that the word of God be not blasphemed.

2:6 Young men, in like manner, exhort that they be
sober.

2:7 In all things shew thyself an example of good
works, in doctrine, in integrity, in gravity,

2:8 The sound word that can not be blamed: that
he who is on the contrary part may be afraid,
having no evil to say of us.

2:9 Exhort servants to be obedient to their masters:
in all things pleasing, not gainsaying:

2:10 Not defrauding, but in all things shewing good
fidelity, that they may adorn the doctrine of God
our Saviour in all things.

2:11 For the grace of God our Saviour hath appeared
to all men:

2:12 Instructing us, that, denying ungodliness and
worldly desires, we should live soberly and justly
and godly in this world,

Ad Titum 3

Titus 3

2:13 expectantes beatam spem et adventum gloriae
magni Dei et salvatoris nostri Iesu Christi

2:14 qui dedit semet ipsum pro nobis ut nos redimeret
ab omni iniquitate et mundaret sibi populum
acceptabilem sectatorem bonorum operum

2:15 haec loquere et exhortare et argue cum omni
imperio nemo te contemnat

2:13 Looking for the blessed hope and coming of the
glory of the great God and our Saviour Jesus
Christ.

2:14 Who gave himself for us, that he might redeem
us from all iniquity and might cleanse to himself
a people acceptable, a pursuer of good works.

2:15 These things speak and exhort and rebuke with
all authority. Let no man despise thee.

Chapter 3

3:1 admone illos principibus et potestatibus subditos
esse dicto oboedire ad omne opus bonum paratos
esse

3:2 neminem blasphemare non litigiosos esse
modestos omnem ostendentes mansuetudinem
ad omnes homines

3:3 eramus enim et nos aliquando insipientes
increduli errantes servientes desideriis et
voluptatibus variis in malitia et invidia agentes
odibiles odientes invicem

3:1 Admonish them to be subject to princes and
powers, to obey at a word, to be ready to every
good work.

3:2 To speak evil of no man, not to be litigious but
gentle: shewing all mildness towards all men.

3:3 For we ourselves also were some time unwise,
incredulous, erring, slaves to divers desires and
pleasures, living in malice and envy, hateful and
hating one another.

Ad Titum 3

Titus 3

^{3:4} cum autem benignitas et humanitas apparuit
salvatoris nostri Dei

^{3:5} non ex operibus iustitiae quae fecimus nos sed
secundum suam misericordiam salvos nos fecit
per lavacrum regenerationis et renovationis
Spiritus Sancti

^{3:6} quem effudit in nos abunde per Iesum Christum
salvatores nostrum

^{3:7} ut iustificati gratia ipsius heredes simus
secundum spem vitae aeternae

^{3:8} fidelis sermo est et de his volo te confirmare ut
curent bonis operibus praesesse qui credunt Deo
haec sunt bona et utilia hominibus

^{3:9} stultas autem quaestiones et genealogias et
contentiones et pugnas legis devita sunt enim
inutiles et vanae

^{3:10} hereticum hominem post unam et secundam
correctionem devita

^{3:4} But when the goodness and kindness of God our
Saviour appeared:

^{3:5} Not by the works of justice which we have done,
but according to his mercy, he saved us, by the
laver of regeneration and renovation of the Holy
Ghost.

^{3:6} Whom he hath poured forth upon us abun-
dantly, through Jesus Christ our Saviour:

^{3:7} That, being justified by his grace, we may be
heirs according to hope of life everlasting.

^{3:8} It is a faithful saying. And these things I will
have thee affirm constantly, that they who be-
lieve in God may be careful to excel in good
works. These things are good and profitable
unto men.

^{3:9} But avoid foolish questions and genealogies and
contentions and strivings about the law. For
they are unprofitable and vain.

^{3:10} A man that is a heretic, after the first and sec-
ond admonition, avoid:

Ad Titum 3

Titus 3

3:11 sciens quia subversus est qui eiusmodi est et
delinquit proprio iudicio condemnatus

3:12 cum misero ad te Arteman aut Tychicum festina
ad me venire Nicopolim ibi enim statui hiemare

3:13 Zenan legis peritum et Apollo sollicite praemitte
ut nihil illis desit

3:14 discant autem et nostri bonis operibus praeesse
ad usus necessarios ut non sint infructuosi

3:11 Knowing that he that is such an one is subverted
and sinneth, being condemned by his own judgment.

3:12 When I shall send to thee Artemas or Tychicus,
make haste to come unto me to Nicopolis. For
there I have determined to winter.

3:13 Send forward Zenas the lawyer and Apollo, with
care that nothing be wanting to them.

3:14 And let our men also learn to excel in good
works for necessary uses: that they be not un-
fruitful.