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Translation Notes (unfoldingWord)

Titus - Introduction

Part 1: General Introduction

Outline of the book of Titus

1. Paul instructs Titus to appoint godly leaders. (1:1–16)
2. Paul instructs Titus to train people to live godly lives. (2:1–3:11)
3. Paul ends by sharing some of his plans and sending greetings to various believers. (3:12–15)

Who wrote the book of Titus?

Paul wrote the book of Titus. Paul was from the city of Tarsus. He had been known as Saul in his early life. Before becoming a believer, Paul was a Pharisee. He persecuted believers. After he became a believer, he traveled several times throughout the Roman Empire, telling people about Jesus.

What is the book of Titus about?

Paul wrote this letter to Titus, his fellow worker, who was leading the churches on the island of Crete. Paul instructed him about selecting church leaders. Paul also described how believers should behave toward each other. He also encouraged them all to live in a way that pleases God.

How should the title of this book be translated?

Translators may choose to call this book by its traditional title, "Titus." Or they may choose a clearer title, such as "Paul's Letter to Titus" or "A Letter to Titus." (See: How to Translate Names)

Part 2: Important Religious and Cultural Concepts

In what roles can people serve within the church?

There are some teachings in the book of Titus about whether a woman or divorced man can serve in positions of leadership within the church. Scholars disagree about the meaning of these teachings.

Further study on these issues may be necessary before translating this book.

Part 3: Important Translation Issues

Singular and plural you

In this book, the word **I** refers to Paul. Also, the word **you** is almost always singular and refers to Titus. The exception to this is 3:15. (See Forms of 'You' — Singular)

What is the meaning of God our Savior?

This is a common phrase in this letter. Paul meant to make the readers think about how God forgave them in Christ for sinning against him, and by forgiving them he saved them from being punished when he judges all people. A similar phrase in this letter is **our great God and Savior Jesus Christ**.

Titus - Chapter 1 Introduction

Structure and Formatting

Paul formally introduces this letter in verses 1–4. Writers often began letters in this way in the ancient Near East.

In verses 6–9, Paul lists several qualities that a man must have if he is to be an elder in the church. (See: Abstract Nouns) Paul gives a similar list in 1 Timothy 3.

Special Concepts in this Chapter

Elders

The church has used different titles for church leaders. Some titles include overseer, elder, pastor, and bishop.

Other Possible Translation Difficulties in this Chapter

Should, may, must

The ULT uses different words that indicate requirements or obligations. These verbs have different levels of force associated with them. The subtle differences may be difficult to translate. The UST translates these verbs in a more general way.

Titus 1:1 (#1)

"for the faith of the chosen people of God and knowledge of the truth"

The words **faith**, **knowledge**, and **truth** are abstract nouns. If it would be more clear in your language, you could express those ideas in another way. Alternate translation: "to help God's chosen people to continue to trust him and to know every true thing"

See: Abstract Nouns

Titus 1:1 (#2)

"of the chosen people of God"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "of the people whom God has chosen"

See: Active or Passive

Titus 1:1 (#3)

"and knowledge of the truth"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "and for their knowledge of the truth" or "and so that the chosen people of God might know the truth"

See: Ellipsis

Titus 1:1 (#4)

"that agrees with godliness"

Here, **godliness** is an abstract noun that refers to living in a way that pleases God. Alternate translation: "that is suitable for honoring God"

See: Abstract Nouns

Titus 1:2 (#1)

"with the certain hope of eternal life"

Here **hope** could be connected to: (1) **godliness**, meaning that if we live to please God, we will have hope of eternal life. Alternate translation: "which gives us the certain hope of everlasting life" or (2) **knowledge of the truth**, meaning that this hope of eternal life is part of the truth, and that knowing the truth gives hope of eternal life. Alternate translation: "and that teaches us to expect eternal life"

See: Connecting Words and Phrases

Titus 1:2 (#2)

"with the certain hope of eternal life"

If your language does not use an abstract noun for the idea of **hope**, you could express the same idea in another way. Alternate translation: "which leads us to confidently expect eternal life"

See: Abstract Nouns

Titus 1:2 (#3)

"the non-lying God"

If it would be clearer in your language, you could use a positive expression here instead of this double negative. Alternate translation: "the God who is completely trustworthy"

See: Double Negatives

Titus 1:2 (#4)

"before all the ages of time"

Alternate translation: "before all the ages of time"

Titus 1:3 (#1)

"at the right time"

Alternate translation: "at the proper time"

Titus 1:3 (#2)

"he revealed his word"

Paul speaks of God's word as if it were an object that could be visibly shown to people. Alternate

translation: "he caused me to understand his message"

See: Metaphor

Titus 1:3 (#3)

"by the proclamation"

Paul assumes that his readers will understand that **the proclamation** refers to the message of the gospel of Jesus Christ. You could include this information if that would be helpful to your readers. Alternate translation: "by means of the proclamation of the message about Jesus"

See: Assumed Knowledge and Implicit Information

Titus 1:3 (#4)

"the one I was entrusted with"

If your language does not use this passive form, you can state this in active form. Alternate translation: "the one that he entrusted to me" or "the one that he gave me the responsibility to preach"

See: Active or Passive

Titus 1:3 (#5)

"our"

Here, **our** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 1:4 (#1)

"a true son"

Though Titus was not Paul's biological **son**, they share a common faith in Christ. Paul considers relationship to Christ through faith to be more important than biological relationship. Thus, because of their relative ages and shared faith in Christ, Paul considers Titus as his own son. It may also be that Paul led Titus to faith in Christ, and so Titus is like a son in this spiritual sense. Alternate translation: "like a son to me"

See: Metaphor

Titus 1:4 (#2)

"in a common faith"

Paul and Titus both share the same **faith** in Christ. If your language does not use an abstract noun for the idea of **faith**, you could express the same idea in another way. Alternate translation: "because we both trust in Jesus Christ"

See: Abstract Nouns

Titus 1:4 (#3)

"Grace and peace"

This was a common greeting Paul used. He is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words if it would be clearer in your language. Alternate translation: "May you experience grace and peace"

See: Ellipsis

Titus 1:4 (#4)

"Grace and peace from God the Father and Christ Jesus our Savior"

If your language does not use abstract nouns for the ideas of **Grace** and **peace**, you could express the same ideas in another way. Alternate translation: "May God the Father and Christ Jesus our Savior be gracious to you and give you a peaceful spirit"

See: Abstract Nouns

Titus 1:4 (#5)

"Christ Jesus our Savior"

Alternate translation: "Christ Jesus who is our Savior"

Titus 1:4 (#6)

"our"

Here, **our** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 1:5 (#1)

"For this purpose"

The phrase **For this purpose** introduces the goal that Paul wanted to accomplish when he left Titus in Crete (to ordain elders in the church). Use a phrase in your language that makes it clear that this is the purpose. Alternate translation: "This is why"

See: Connect — Goal (Purpose) Relationship

Titus 1:5 (#2)

"I left you in Crete"

Alternate translation: "I told you to stay in Crete"

Titus 1:5 (#3)

"that you might set in order the things not yet being complete"

Alternate translation: "so that you would finish arranging things that needed to be done"

Titus 1:5 (#4)

"ordain elders"

Alternate translation: "appoint elders" or "designate elders"

Titus 1:6 (#1)

"if anyone is blameless"

This is the beginning of the description of the character of an elder. Paul assumes that Titus understands that he is to choose men who fit the following description. You could include this information if that would be helpful to your readers. Alternate translation: "an elder must be blameless" or "any man you choose to be an elder must be without blame"

See: Assumed Knowledge and Implicit Information

Titus 1:6 (#2)

"blameless"

To be **blameless** is to be known as a person who does not do bad things. If it would be clearer in your language, you could state this positively. Alternate translation: "a person who has a good reputation"

See: Double Negatives

Titus 1:6 (#3)

"a husband of one wife"

This means that he has only **one wife**; that is, he does not have any other wives or concubines. This also means that he does not commit adultery and may also mean that he has not divorced a previous wife. Alternate translation: "a man who has only one woman" or "a man who is faithful to his wife"

See: Assumed Knowledge and Implicit Information

Titus 1:6 (#4)

"faithful children"

This could refer to: (1) children who believe in Jesus. Alternate translation: "children who are faithful to God" (2) children who are trustworthy. Alternate translation: "children who are honest"

See: Assumed Knowledge and Implicit Information

Titus 1:7 (#1)

"the overseer"

The word **overseer** is another name for the same position of spiritual leadership that Paul referred to as "elder" in 1:5. This term focuses on the function of the elder: he oversees the activities and people of the church. Alternate translation: "an elder in charge of God's people"

See: Translate Unknowns

Titus 1:7 (#2)

"a household manager of God"

Paul speaks of the church as if it were God's **household**, and the overseer as if he were a servant in charge of managing that household. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a person in charge of taking care of God's church"

See: Metaphor

Titus 1:7 (#3)

"not addicted to wine"

Alternate translation: "not an alcoholic" or "not one who drinks much wine"

Titus 1:7 (#4)

"not a brawler"

Alternate translation: "not one who is violent" or "not one who likes to fight"

Titus 1:8 (#1)

"Instead"

The connecting word **Instead** introduces a contrast between the things that an elder is not to be (that Paul already stated), and the things that an elder is to be (that Paul is about to state). Indicate this contrast in a way that is natural in your language. Alternate translation: "In contrast"

See: Connect — Contrast Relationship

Titus 1:8 (#2)

"a friend of what is good"

Here Paul is speaking of **what is good** as if it were a person who could be someone's **friend**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "a person who loves to do good things"

See: Metaphor

Titus 1:8 (#3)

"sensible," - "self-controlled"

The terms **sensible** and **self-controlled** are very similar in meaning and may be translated by one term if the target language does not have two similar terms.

See: Doublet

Titus 1:8 (#4)

"righteous, holy"

The terms **righteous** and **holy** are very similar in meaning and may be translated by one term if the target language does not have two similar terms.

See: Doublet

Titus 1:9 (#1)

"He must hold tightly to"

Paul speaks of devotion to the Christian faith as if it were grasping the faith with one's hands. If it would be helpful in your language, you could use a different metaphor or state the meaning plainly. Alternate translation: "He must carefully follow" or "He must be devoted to"

See: Metaphor

Titus 1:9 (#2)

"that is in accordance with the teaching"

Alternate translation: "that agrees with the things that we taught him"

Titus 1:9 (#3)

"so that"

The connecting words **so that** introduce a goal or purpose relationship. The purpose for the elder to hold tightly to the trustworthy message is for him to be able to encourage others and rebuke those who oppose him. Use a connector in your language that makes it clear that this is a purpose. Alternate translation: "because in this way"

See: Connect — Goal (Purpose) Relationship

Titus 1:9 (#4)

"sound teaching"

The word translated here as **sound** normally refers to being physically healthy. Paul is speaking of this **teaching** as if it were a living thing that could be healthy or sick. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "correct teaching"

See: Metaphor

Titus 1:10 (#1)

"empty talkers"

Here, **empty** is a metaphor for useless, and **empty talkers** are people who say useless or foolish things. Alternate translation: "people who say useless things"

See: Metaphor

Titus 1:10 (#2)

"deceivers"

The word **deceivers** describes people who are actively trying to convince people to believe in something other than the true gospel that Paul preaches. Alternate translation: "people who convince others to believe things that are not true"

See: Translate Unknowns

Titus 1:10 (#3)

"empty talkers and deceivers"

Both **empty talkers** and **deceivers** refer to characteristics shown by those who are also **rebellious**. Those people taught false, worthless things and wanted other people to believe them. Alternate translation: "people who say wrong things so that others will believe things that are not true"

See: Hendiadys

Titus 1:10 (#4)

"the ones from the circumcision"

Here, **circumcision** represents the Jewish believers who taught that men must be circumcised in order to please God. This teaching is false. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "the ones who teach that men must be circumcised in order to please God"

See: Metonymy

Titus 1:11 (#1)

"It is necessary to stop them"

The implication is that these people must be stopped from teaching. You could include this information if that would be helpful to your readers. Alternate translation: "You must prevent them from spreading their false teachings" or "Someone must stop them from deceiving others by their words"

See: Assumed Knowledge and Implicit Information

Titus 1:11 (#2)

"are upsetting whole households"

The issue was that they were leading families away from the truth and destroying their faith. You could include this information if that would be helpful to your readers. Alternate translation: "are ruining the faith of entire families"

See: Assumed Knowledge and Implicit Information

Titus 1:11 (#3)

"for the sake of shameful profit"

Here Paul refers to **profit** as **shameful**, meaning that the activity of accepting money for teaching wrong things brings shame on the teacher. Consider how to express this in your language. Alternate translation: "and increasing their shame by taking money for it"

See: Assumed Knowledge and Implicit Information

Titus 1:12 (#1)

"One of them, of their own prophets"

Alternate translation: "A Cretan, one that they themselves consider to be a prophet"

Titus 1:12 (#2)

"Cretans {are} always liars"

The word **always** here is an overstatement for emphasis. If it would be helpful in your language, you could use a different way to express the

emphasis. Alternate translation: "Cretans have a reputation to be liars" or "Cretans tend to be liars"

See: Hyperbole

Titus 1:12 (#3)

"evil beasts"

This metaphor is speaking of **Cretans** as if they were **evil beasts**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "as dangerous as wild animals"

See: Metaphor

Titus 1:12 (#4)

"lazy bellies"

Here the part of the body that stores food is used to represent the person who eats all the time. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: "lazy gluttons" or "lazy people who just want to eat"

See: Synecdoche

Titus 1:13 (#1)

"For this reason, rebuke them severely"

Alternate translation: "For that reason, you must use strong language that the Cretans will understand when you correct them"

Titus 1:13 (#2)

"For this reason"

The connecting words **For this reason** introduce a reason-result relationship. The reason is that what the Cretan prophet said about his people is true (they are liars, evil, and lazy), and the result is that Titus should rebuke them severely for behaving that way. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "Therefore"

See: Connect — Reason-and-Result Relationship

Titus 1:13 (#3)

"them"

Here the pronoun **them** could refer to:

1. the Cretan believers in general. This seems likely since the **testimony** is about all Cretans, and verse 14 says that they should not pay attention to "commands of people turning away from the truth." In other words, they should not pay attention to the false teachers. Alternate translation: "the Cretan believers"

2. the Cretan false teachers. In this case, verse 14 would be telling the false teachers not to pay attention to other false teachers. Alternate translation: "the false teachers"

See: Pronouns — When to Use Them

Titus 1:13 (#4)

"so that they may be sound in the faith"

See note on **sound** in [Titus 1:9](#). Alternate translation: "so they will have a healthy faith" or "so their faith may be true" or "so that they believe only what is true about God"

See: Metaphor

Titus 1:13 (#5)

"so that"

Here, **so that** marks being **sound in the faith**, as well as what follows in verse 14, as the goal or purpose of rebuking the Cretans. Use a connector in your language that makes it clear that this is the purpose.

See: Connect — Goal (Purpose) Relationship

Titus 1:13 (#6)

"in the faith"

Here the abstract noun **faith** represents the things that the people believe about God. Alternate translation: "in what they believe about God"

See: Abstract Nouns

Titus 1:14 (#1)

"Jewish myths"

Alternate translation: "false teaching of the Jews"

Titus 1:14 (#2)

"turning away from the truth"

Paul speaks of the truth as if it were an object that one could turn away from or avoid. Alternate translation: "who reject the truth"

See: Metaphor

Titus 1:15 (#1)

"All things {are} pure to the ones {who are} pure"

Here, Paul uses or invents a proverb in order to teach that being pure or pleasing to God is a matter of a person's inward thoughts, not a matter of outward actions or rituals. Translate this proverb in a way that will be recognized as a proverb and be meaningful in your language and culture. Alternate translation: "If people are pure on the inside, everything that they do will be pure" or "When people have only good thoughts, nothing that they do will offend God"

See: Proverbs

Titus 1:15 (#2)

"to the ones {who are} pure"

Alternate translation: "to those who are acceptable to God"

Titus 1:15 (#3)

"But"

The connecting word **But** introduces a contrast between people who are pure and people who are corrupt and unbelieving. Indicate this contrast in a way that is natural in your language. Alternate translation: "However,"

See: Connect — Contrast Relationship

Titus 1:15 (#4)

"But to the ones having been corrupted and unbelieving, nothing {is} pure"

Paul speaks of sinners as if they were physically corrupted or dirty. Alternate translation: "But if people are morally defiled and do not believe, they cannot do anything pure" or "But when people are full of sin and unbelief, nothing that they do is acceptable to God"

See: Metaphor

Titus 1:16 (#1)

"but"

The connecting word **but** introduces a contrast between what these corrupt people say (that they know God) and what their actions show (that they do not know God). Indicate this contrast in a way that is natural in your language. Alternate translation: "nevertheless,"

See: Connect — Contrast Relationship

Titus 1:16 (#2)

"they deny {him} by their actions"

Alternate translation: "how they live proves that they do not know him"

Titus - Chapter 2 Introduction

Paul continues giving Titus reasons to preach God's word, and explains how the older men, older women, young men, and slaves or servants should live as believers.

Special Concepts in this Chapter

Gender roles

Scholars are divided over how to understand this passage in its historical and cultural context. Some scholars believe men and women are completely equal in all things. Other scholars believe God created men and women to serve in distinctly different roles in marriage and the church. Translators should be careful not to let their understanding of this issue affect how they translate this passage.

Slavery

Paul does not write in this chapter about whether slavery is good or bad; Paul teaches slaves to faithfully serve their masters. He teaches all believers to be godly and live rightly in every situation.

Titus 2:1 (#1)

"But you"

Here, **you** is singular and refers to Titus. If it is helpful, you could include the name "Titus" here, as in the UST.

See: Assumed Knowledge and Implicit Information

Titus 2:1 (#2)

"with sound teaching"

See the note about **sound teaching** on Titus 1:9. Alternate translation: "with right doctrine" or "with correct teachings"

See: Metaphor

Titus 2:2 (#1)

"Older men, to be"

A verb is lacking here that in many languages a sentence would need in order to be complete. If it would be clearer in your language, you could supply a verb here, drawing from the idea of "speak" in the previous verse, such as "teach" or "exhort." Alternate translation: "Teach older men to be"

See: Ellipsis

Titus 2:2 (#2)

"temperate, dignified, sensible"

These three words are very close in meaning and may be combined into one or two terms if the target language does not have three separate terms.

See: Doublet

Titus 2:2 (#3)

"temperate"

Alternate translation: "sober-minded" or "self-controlled"

Titus 2:2 (#4)

"sensible"

Alternate translation: "in control of their desires"

Titus 2:2 (#5)

"sound in faith, in love, {and} in perseverance"

Here the word **sound** means to be firm and unwavering. It applies to **faith**, **love**, and **perseverance**. See the note about **sound** on Titus 1:9 and the note about **sound in faith** on Titus 1:13. Alternate translation: "unwavering in faith, in loving others, and in continuing to persevere"

See: Metaphor

Titus 2:2 (#6)

"sound in faith"

You can state the abstract noun **faith** as a verb if that is clearer in your language. Alternate translation: "to firmly believe the true teachings about God"

See: Abstract Nouns

Titus 2:2 (#7)

"in love"

You can state the abstract noun **love** as a verb if that is more clear in your language. Alternate translation: "in loving others well"

See: Abstract Nouns

Titus 2:2 (#8)

"and} in perseverance"

You can state the abstract noun **perseverance** as a verb if that is more clear in your language.

Alternate translation: "and to continually serve God in all circumstances"

See: Abstract Nouns

Titus 2:3 (#1)

"Older women, likewise"

Some verbs are lacking here that in many languages a sentence would need in order to be complete. If it would be clearer in your language, you could continue the verbal ideas from the previous two verses and apply them here, as well, such as "Teach older women to be" or "Exhort older women to be." Alternate translation, removing the comma: "In the same way, teach older women to be" or "Also teach older women to be"

See: Ellipsis

Titus 2:3 (#2)

"enslaved to much wine"

People who cannot control themselves and drink too much wine are spoken of here as if they were a slave to the wine. Alternate translation: "controlled by their desire for wine"

See: Metaphor

Titus 2:3 (#3)

"enslaved to much wine"

If your language does not use this passive form, you can state this in active form. Alternate translation: "drinking too much wine"

See: Active or Passive

Titus 2:3 (#4)

"teachers of what is good"

If it is helpful in your language, you can indicate the contrast between this good quality and the two preceding bad qualities. Alternate translation: "but rather, teachers of what is good"

See: Connect — Contrast Relationship

Titus 2:4 (#1)

"so that"

Here, **so that** marks training **the younger women** as the goal or purpose of being "teachers of what is good" in verse 3. Of course, living in a good way, as verse 3 describes, helps the older women to be teachers of what is good. Use a connector in your language that makes it clear that what follows is the purpose.

See: Connect — Goal (Purpose) Relationship

Titus 2:4 (#2)

"lovers of their husbands"

Alternate translation: "lovers of their own husbands"

Titus 2:4 (#3)

"lovers of their children"

Alternate translation: "and lovers of their own children"

Titus 2:5 (#1)

"and} subject to their own husbands"

Alternate translation: "and to obey their own husbands"

Titus 2:5 (#2)

"so that"

Here, **so that** marks not insulting **the word of God** as a goal or purpose of the good behavior described in verses 4 and 5. This is not the only purpose of living well, but if the young women of the church do not do these things, people will consider God's message to be worthless. Use a connector in your language that makes it clear that what follows is a purpose of what came before.

See: Connect — Goal (Purpose) Relationship

Titus 2:5 (#3)

"so that the word of God may not be insulted"

If your language does not use this passive form, you can state this in active form. Alternate translation: "so that no one insults the word of God" or "so that no one insults God by saying bad things about his message"

See: Active or Passive

Titus 2:5 (#4)

"the word of God"

Here, **word** stands for "message." If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "the message from God"

See: Metonymy

Titus 2:6 (#1)

"In the same way"

Paul's instructions for the different groups of believers are similar. See how you translated this phrase in verse 3.

Titus 2:7 (#1)

"In everything"

It is possible that this phrase is part of the previous sentence instead of this one. If the Bible used in your area uses this phrase to end the previous sentence, you may choose to do the same.

Titus 2:7 (#2)

"present yourself {as"

Alternate translation: "show yourself to be" or "you yourself must serve as"

Titus 2:7 (#3)

"an example of good works"

Alternate translation: "as an example of one who does right and proper things"

Titus 2:7 (#4)

"In the teaching, incorruption, dignity"

Paul is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: "In the teaching, present yourself with incorruption and dignity"

See: Ellipsis

Titus 2:7 (#5)

"In the teaching, incorruption, dignity"

If your language does not use abstract nouns for the ideas of **incorruption** and **dignity**, you could express the same ideas in another way. Alternate translation: "In the teaching, be uncorrupted, dignified" or "In the teaching, be honest, serious"

See: Abstract Nouns

Titus 2:7 (#6)

"incorruption"

If it would be clearer in your language, you could use a positive expression to translate this double negative word that consists of the negative prefix **in-** and the negative word **corruption**. Alternate translation: "honesty" or "integrity"

See: Double Negatives

Titus 2:8 (#1)

"sound"

Here the word **sound** applies to Titus's **message** and means "accurate" or "correct," as it does in Titus 1:9 and 2:1 where it also applies to teaching. Alternate translation: "correct" or "true"

See: Metaphor

Titus 2:8 (#2)

"so that"

"Here, **so that** indicates that what follows is a purpose of what came before. Having a sound message will make any opponent ashamed of opposing such a message. Use a connector in your language that makes it clear that what follows is a purpose of what came before. Alternate translation: "for in that way" or ""in such a way that"""

See: Connect — Goal (Purpose) Relationship

Titus 2:8 (#3)

"so that the opponent may be ashamed"

This presents a hypothetical situation in which someone opposes Titus and then becomes ashamed for having done so. Alternate translation: "so that if anyone opposes you, he may be ashamed" or "so that when people oppose you, they may be ashamed"

See: Hypothetical Situations

Titus 2:8 (#4)

"us"

Here the pronoun **us** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 2:9 (#1)

"Slaves, to be subject to their own masters"

As in 2:2 and 2:3, Paul is leaving out a word that in many languages a sentence would need in order to be complete. If it would be clearer in your language, you could apply the verbal idea from verse 6 to here, which is "urge" or "exhort." Alternate translation: "Exhort slaves to be subject to their own masters" or "Exhort slaves to obey their own masters"

See: Ellipsis

Titus 2:9 (#2)

"in everything"

Alternate translation: "in every situation" or "always"

Titus 2:9 (#3)

"to be pleasing"

The implication is that the slaves are to be pleasing to their masters. You could include this information if that would be helpful to your readers. Alternate translation: "to please their masters" or "to satisfy their masters"

See: Assumed Knowledge and Implicit Information

Titus 2:10 (#1)

"not to steal"

The implication is that they would be tempted to steal from their masters. You could include this information if that would be helpful to your readers. Alternate translation: "not to steal from their masters"

See: Assumed Knowledge and Implicit Information

Titus 2:10 (#2)

"but"

Here the word **but** indicates a strong contrast between stealing and demonstrating good faith. In your translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: "but rather"

See: Connect — Contrast Relationship

Titus 2:10 (#3)

"to demonstrate all good faith"

Alternate translation: "to show that they are worthy of their masters' trust"

Titus 2:10 (#4)

"so that"

Here, **so that** marks bringing **credit to the teaching that is about God** as a goal or purpose of slaves demonstrating **all good faith** with their masters. Use a connector in your language that makes it clear that this is a purpose.

See: Connect — Goal (Purpose) Relationship

Titus 2:10 (#5)

"in every way"

Alternate translation: "in everything that they do"

Titus 2:10 (#6)

"they may show the beauty of the teaching that {is} about God our Savior"

Alternate translation: "they may make the teaching about God our Savior attractive" or "they may cause people to understand that the teaching about God our Savior is good"

Titus 2:10 (#7)

"our"

Here the pronoun **our** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 2:11 (#1)

"For"

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "They should do this because"

See: Connect — Reason-and-Result Relationship

Titus 2:11 (#2)

"the grace of God has appeared"

Paul speaks of **the grace of God** as if it were a person who has arrived. See the UST for other ways

to express this. Alternate translation: "God is now offering his grace"

See: Personification

Titus 2:11 (#3)

"For the grace of God has appeared, salvific for all men"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "For God has been extremely kind by making a way to save all men"

See: Abstract Nouns

Titus 2:11 (#4)

"salvific for all men"

Here the word **salvific** describes God's **grace**, meaning that it is like a person who has the characteristic of saving people. Alternate translation: "able to save all men" or "working to save all men" or "bringing salvation for all men"

See: Personification

Titus 2:11 (#5)

"for all men"

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "for all people"

See: When Masculine Words Include Women

Titus 2:12 (#1)

"training us"

Paul speaks of the grace of God (2:11) as if it were a person who trains other people how to live holy lives. Alternate translation: "by which God trains us"

See: Personification

Titus 2:12 (#2)

"us"

Here the pronoun **us** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 2:12 (#3)

"godlessness"

If your language does not use an abstract noun for the idea of **godlessness**, you could express the same idea in another way. Alternate translation: "things that dishonor God"

See: Abstract Nouns

Titus 2:12 (#4)

"worldly passions"

If your language does not use an abstract noun for the idea of **passions**, you could express the same idea in another way. Alternate translation: "living for the things of this world" or "pursuing sinful pleasures"

See: Abstract Nouns

Titus 2:12 (#5)

"godlessness" - **"godly way"**

Alternate translation: "God-dishonoring behavior … God-honoring way"

Titus 2:12 (#6)

"in the present age"

Alternate translation: "while we live in this world" or "during this time"

Titus 2:13 (#1)

"while we look forward to receiving"

Alternate translation: "while we wait to welcome"

Titus 2:13 (#2)

"the blessed hope and appearing of the glory"

These two phrases connected with **and** express a single event. The words **blessed hope** describe how Paul feels about the **appearing** of Jesus. If it would be helpful in your language, you could express this meaning with an equivalent phrase that does not use **and**. Alternate translation: "the blessing for which we hope, which is the appearing of the glory" or "what we are longing for, the blessed and glorious appearing"

See: Hendiadys

Titus 2:13 (#3)

"the blessed hope and appearing of the glory"

If your language does not use abstract nouns for the ideas of **hope** and **glory**, you could express the same ideas in other ways. Alternate translation: "what we are longing for, the blessed and glorious appearing"

See: Abstract Nouns

Titus 2:13 (#4)

"the blessed hope and appearing of the glory of our great God and Savior Jesus Christ"

Here, Paul is using the possessive form to describe an event that is characterized by **glory**, which is when **Jesus Christ** will be **appearing**. If your language would not use the possessive form to express this, you could say it differently. Alternate translation: "the blessed event that we have been hoping for when our great God and Savior Jesus Christ gloriously appears"

See: Possession

Titus 2:13 (#5)

"of our great God and Savior Jesus Christ"

Both **our great God** and **Savior** refer to the one person, **Jesus Christ**. Alternate translation: "of Jesus Christ, our great God and Savior"

See: Hendiadys

Titus 2:14 (#1)

"He gave himself for us"

This refers to Jesus dying willingly. You could include this information if that would be helpful to your readers. Alternate translation: "He gave himself to die for us"

See: Assumed Knowledge and Implicit Information

Titus 2:14 (#2)

"us"

Here the pronoun **us** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 2:14 (#3)

"to redeem us from all lawlessness"

Here, Paul speaks of **lawlessness** as though it were an evil master from whom Jesus sets us free. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: "to rescue us from our lawless way of living"

See: Metaphor

Titus 2:14 (#4)

"us"

Here the pronoun **us** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 2:14 (#5)

"a chosen people"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "a group of people that he has chosen" or "a group of people that he treasures"

See: Active or Passive

Titus 2:14 (#6)

"zealous for good works"

Alternate translation: "who are eager to do good deeds"

Titus 2:15 (#1)

"of these things"

Here, **these things** refers back to all of the things that Paul has said in chapter two. Use a natural way in your language to refer back to these things. Alternate translation: "about all of this"

See: Pronouns

Titus 2:15 (#2)

"exhort"

Paul assumes that Titus understands that he should exhort the believers to obey **these things**. You could include this information if that would be helpful to your readers. Alternate translation: "encourage the believers to do these things"

See: Assumed Knowledge and Implicit Information

Titus 2:15 (#3)

"rebuke with all authority"

If it is helpful, the people whom Titus should **rebuke** can be made explicit. Alternate translation: "correct with all authority those people who do not do these things"

See: Assumed Knowledge and Implicit Information

Titus 2:15 (#4)

"with all authority"

If your language does not use an abstract noun for the idea of **authority**, you could express the same idea in another way. Alternate translation: "from your rightful position as their overseer"

See: Abstract Nouns

Titus 2:15 (#5)

"Let no one disregard you"

Alternate translation: "Do not allow anyone to ignore you"

Titus 2:15 (#6)

"Let no one disregard you"

You can state this positively: "Make sure that everyone listens to you"

See: Double Negatives

Titus 2:15 (#7)

"Let no one disregard you"

The way that people would disregard Titus could be made explicit. Alternate translation: "Let no one refuse to listen to your words" or "Let no one refuse to respect you"

See: Assumed Knowledge and Implicit Information

Titus - Chapter 3 Introduction

Structure and Formatting

In this chapter, Paul continues giving Titus instructions on how to teach the elders and people under his care in Crete.

In verses 1–7 Paul explains how, by God's mercy, the Holy Spirit makes our lives new and motivates us to live in a new way.

In verses 8–11 Paul explains what Titus should avoid and how to treat those who cause contention among the believers.

In verses 12–15, Paul closes the letter by telling Titus what to do after he appoints elders in Crete and by delivering greetings from those with him.

Verse 15 formally concludes this letter. This is a common way of ending a letter in the ancient Near East.

Special Concepts in this Chapter

Genealogies

Genealogies (verse 9) are lists that record a person's ancestors or descendants and show from what tribe and family a person came. For example, priests came from the tribe of Levi and the family of Aaron. Some of these lists included stories of ancestors and even of spiritual beings. These lists and stories were used to argue about where things came from and about how important various people were.

Titus 3:1 (#1)

"Remind them to submit"

Alternate translation: "Tell our people again what they already know, to submit" or "Keep reminding them to submit"

Titus 3:1 (#2)

"to submit to rulers {and} authorities, to obey {them"

The words **submit** and **obey** have very similar meanings and both refer to doing what someone tells you to do. If the target language has only one term for this, then just use that term. Alternate translation: "to do as the political rulers and government authorities say by obeying them" or "to obey government officials"

See: Doublet

Titus 3:1 (#3)

"to rulers {and} authorities"

The words **rulers** and **authorities** have similar meanings and both refer to anyone who holds authority in the government. If the target language has only one term for this, then just use that term. Alternate translation: "to government officials"

See: Doublet

Titus 3:1 (#4)

"to be ready for every good work"

Alternate translation: "to be ready to do good whenever there is opportunity"

Titus 3:2 (#1)

"to revile"

Alternate translation: "to speak evil of"

Titus 3:2 (#2)

"to be uncontentious"

If it would be clearer in your language, you could use a positive expression to translate this double negative that consists of the negative particle **un** and the negative word **contentious**. Alternate translation: "to be peaceful"

See: Double Negatives

Titus 3:2 (#3)

"showing all humility"

If your language does not use an abstract noun for the idea of **humility**, you could express the same idea in another way. Alternate translation: "always being humble" or "always being considerate"

See: Abstract Nouns

Titus 3:2 (#4)

"toward all men"

Although the term **men** is masculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: "toward everyone"

See: When Masculine Words Include Women

Titus 3:3 (#1)

"For once we also were"

The word translated as **For** indicates that what follows is a reason for what came before. A reason for being gentle and humble with **foolish and disobedient** people is that we also used to be that

way. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: "This is because we ourselves were once"

See: Connect — Reason-and-Result Relationship

Titus 3:3 (#2)

"once"

Alternate translation: "formerly" or "at some time" or "previously"

Titus 3:3 (#3)

"we"

Here the pronoun, **we** includes Paul, Titus, and all believers, referring to the time before they trusted in Christ. Alternate translation: "even we" or "we ourselves"

See: Exclusive and Inclusive 'We'

Titus 3:3 (#4)

"were foolish"

Alternate translation: "were thoughtless" or "were unwise"

Titus 3:3 (#5)

"We were led astray, enslaved by various passions and pleasures"

Here, **passions** and **pleasures** are spoken of as if they were masters over people and had made those people into slaves by lying to them. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "We had allowed ourselves to believe the lie that pursuing various passions and pleasures would make us happy, and then we were unable to control our desires or stop doing things that we thought would give us pleasure"

See: Personification

Titus 3:3 (#6)

"We were led astray, enslaved by various passions and pleasures"

If your language does not use this passive form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: "Various passions and pleasures led us astray and enslaved us"

See: Active or Passive

Titus 3:3 (#7)

"by various passions and pleasures"

If your language does not use abstract nouns for the ideas of **passions** and **pleasures**, you could express the same ideas in another way. Alternate translation: "by doing whatever we strongly desired to do and by doing whatever made us feel good"

See: Abstract Nouns

Titus 3:3 (#8)

"We lived in evil and envy"

If your language does not use abstract nouns for the ideas of **evil** and **envy**, you could express the same ideas in another way. The words **evil** and **envy** describe sin. The word **evil** is general and **envy** is a specific kind of sin. Alternate translation: "We were always doing evil things and wanting what others have"

See: Abstract Nouns

Titus 3:3 (#9)

"detestable"

Alternate translation: "doing things that made others hate us"

Titus 3:4 (#1)

"But"

But is used here to mark the important contrast between the evil way that people are (verses 1–3) and the goodness of God (verses 4–7). In your

translation, indicate this strong contrast in a way that is natural in your language. Alternate translation: "However,"

See: Connect — Contrast Relationship

Titus 3:4 (#2)

"when the kindness and the love for mankind of God our Savior appeared"

Paul speaks of God's **kindness** and **love** as if they were physical things that came into our sight. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "when God our Savior demonstrated his kindness and love for people"

See: Metaphor

Titus 3:4 (#3)

"when the kindness and the love for mankind of God our Savior appeared"

If your language does not use abstract nouns for the ideas of **kindness** and **love**, you could express the same ideas in another way. Alternate translation: "when God, who saves us, showed how kind and loving he would be to mankind"

See: Abstract Nouns

Titus 3:4 (#4)

"our"

Here the pronoun **our** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 3:5 (#1)

"works of righteousness"

If your language does not use an abstract noun for the idea of **righteousness**, you could express the same idea in another way. Alternate translation: "righteous works" or "good deeds"

See: Abstract Nouns

Titus 3:5 (#2)

"by his mercy"

If your language does not use an abstract noun for the idea of **mercy**, you could express the same idea in another way. Alternate translation: "because he wanted to be merciful"

See: Abstract Nouns

Titus 3:5 (#3)

"the washing of new birth"

Paul combines two metaphors here. He is speaking of God's forgiveness for sinners as if he were physically **washing** them clean from their sin. He is also speaking of sinners who become responsive to God as if they experience a **new birth**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "being forgiven from sin, born again spiritually,"

See: Metaphor

Titus 3:6 (#1)

"whom he richly poured on us"

It is common for New Testament writers to speak of the Holy Spirit as a liquid that God can pour out in large amounts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "whom God gave to us generously"

See: Metaphor

Titus 3:6 (#2)

"us"

Here the pronoun **us** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 3:6 (#3)

"through our Savior Jesus Christ"

Alternate translation: "because of what our Savior Jesus Christ did for us"

Titus 3:6 (#4)

"our"

Here the pronoun **our** includes Paul, Titus, and all believers.

See: Exclusive and Inclusive 'We'

Titus 3:7 (#1)

"so that"

Here, **so that** marks becoming **heirs** of **eternal life** as the goal or purpose for why God gave us the Holy Spirit (verse 6). Use a connector in your language that makes it clear that this is the purpose.

See: Connect — Goal (Purpose) Relationship

Titus 3:7 (#2)

"having been justified"

If your language does not use this passive form, you can state this in active form. Alternate translation: "since God has declared us to be without sin"

See: Active or Passive

Titus 3:7 (#3)

"by the grace of that one"

If your language does not use an abstract noun for the idea of **grace**, you could express the same idea in another way. Alternate translation: "by the gracious gift of that one" or "by what that one freely did for us"

See: Abstract Nouns

Titus 3:7 (#4)

"of that one"

Here, **that one** refers back to "our Savior Jesus Christ" in verse 6. If it would be helpful in your language, you could repeat that name here. Alternate translation: "of Jesus"

See: Pronouns

Titus 3:7 (#5)

"we might become heirs according to certain hope of eternal life"

The people to whom God has made promises are spoken of as if they were to inherit the things promised, just as a person inherits property or possessions from a family member. Alternate translation: "we might expect to receive the eternal life that God has promised us"

See: Metaphor

Titus 3:8 (#1)

"This message"

This message is the one just expressed in verses 4–7, that God freely gives the Holy Spirit and eternal life to believers through Jesus. Alternate translation: "this saying"

See: Pronouns

Titus 3:8 (#2)

"these things"

Here, **these things** refers to the teachings that Paul has talked about in verses 1–7. Alternate translation: "these teachings that I have just talked about"

See: Pronouns

Titus 3:8 (#3)

"may be careful to engage themselves in good works"

Alternate translation: "may diligently seek to do good works"

Titus 3:8 (#4)

"for men"

Although the term **men** is maculine, Paul is using the word in a generic sense that includes both men and women. If it would be helpful in your language,

you could use a phrase that makes this clear. Alternate translation: "for all people"

See: When Masculine Words Include Women

Titus 3:9 (#1)

"But avoid"

The word **But** here indicates a contrast between good things to do (verse 8) and bad things to avoid doing (verse 9). In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: "In contrast, avoid"

See: Connect — Contrast Relationship

Titus 3:9 (#2)

"foolish debates"

Alternate translation: "arguments concerning unimportant matters"

Titus 3:9 (#3)

"genealogies"

The word **genealogies** refers to the study of family kinship relationships. See the Introduction to Titus for more information. Paul assumes that Titus will understand that he means for Titus to avoid arguing about genealogies. You could include this information if that would be helpful to your readers. Alternate translation: "arguing about genealogies"

See: Assumed Knowledge and Implicit Information

Titus 3:9 (#4)

"strife"

If your language does not use an abstract noun for the idea of **strife**, you could express the same idea in another way. Alternate translation: "arguing with people" or "fighting with people"

See: Abstract Nouns

Titus 3:9 (#5)

"about the law"

Paul assumes that Titus will understand that he is referring to the law of Moses, not Roman law. You could include this information if that would be helpful to your readers. Alternate translation: "about the law of Moses"

See: Assumed Knowledge and Implicit Information

Titus 3:10 (#1)

"Reject a divisive person"

The implication is that this person is causing division in the church. You could include this information if that would be helpful to your readers. Alternate translation: "Stay away from a person who causes division in the church"

See: Assumed Knowledge and Implicit Information

Titus 3:10 (#2)

"after one or two warnings"

The implication is that Titus should warn the person who is causing division. You could include this information if that would be helpful to your readers. Alternate translation: "after you have warned that person once or twice"

See: Assumed Knowledge and Implicit Information

Titus 3:11 (#1)

"such a one"

Alternate translation: "a person like that"

Titus 3:11 (#2)

"has turned from the right way"

Paul speaks of someone who chooses to do wrong things as if he were leaving the **right** path to walk in the wrong direction. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: "has stopped doing what is right"

See: Metaphor

Titus 3:11 (#3)

"being self-condemned"

Alternate translation: "bringing judgment on himself"

Titus 3:12 (#1)

"When I send Artemas or Tychicus to you"

The implication is that Titus should come to Nicopolis after either Artemas or Tychicus arrives to where Titus is. You could include this information if that would be helpful to your readers. Alternate translation: "After I send Artemas or Tychicus and he arrives to you"

See: Assumed Knowledge and Implicit Information

Titus 3:12 (#2)

"Artemas" - "Tychicus"

Artemas and **Tychicus** are names of men.

See: How to Translate Names

Titus 3:12 (#3)

"hurry to come"

Alternate translation: "do your best to come"

Titus 3:12 (#4)

"hurry"

The verb **hurry** is singular and directed at Titus alone. Artemas or Tychicus would stay in Crete, probably to take Titus' place.

See: Forms of 'You' — Singular

Titus 3:13 (#1)

"Diligently send on their way"

The implication here is that to **Diligently send** these men is to help and equip them. You could include this information if that would be helpful to

your readers. Alternate translation: "Give supplies for traveling to"

See: Assumed Knowledge and Implicit Information

Titus 3:13 (#2)

"Zenas" - **"Apollos"**

Zenos and **Apollos** are names of men.

See: How to Translate Names

Titus 3:13 (#3)

"and Apollos"

Alternate translation: "and also Apollos"

Titus 3:13 (#4)

"so that they lack nothing"

Here, **so that** indicates the way in which Titus is to send off these men. Alternate translation: "in such a way that they lack nothing"

See: Connect — Goal (Purpose) Relationship

Titus 3:13 (#5)

"so that they lack nothing"

You can state this positively. Alternate translation: "so that they have everything that they need"

See: Double Negatives

Titus 3:14 (#1)

"our own"

Here, **our own** refers to the believers in Crete. Alternate translation: "our own people"

See: Ellipsis

Titus 3:14 (#2)

"our own"

Here the pronoun **our** includes Paul and Titus. The form should be either dual or inclusive if your language marks this distinction.

See: Exclusive and Inclusive 'We'

Titus 3:14 (#3)

"toward essential needs"

Here **essential needs** refers to things that people must have in order to live. You could include this information if that would be helpful to your readers. Alternate translation: "that enable them to help people who lack necessary things"

See: Assumed Knowledge and Implicit Information

Titus 3:14 (#4)

"in order not to be unfruitful"

Paul speaks of people doing good work as if they were trees bearing good fruit. Alternate translation: "so that they will not lead useless lives"

See: Metaphor

Titus 3:14 (#5)

"in order not to be unfruitful"

You can state this positively. Alternate translation: "so that they will be fruitful" or "that in this way they will be productive"

See: Double Negatives

Titus 3:15 (#1)

"greet you"

Here, **you** is singular. This is a personal greeting to Titus.

See: Forms of 'You' — Singular

Titus 3:15 (#2)

"All those with me"

Alternate translation: "All the people who are with me" or "All of the believers who are here with me"

See: Assumed Knowledge and Implicit Information

Titus 3:15 (#3)

"the ones loving us in faith"

Here, **in faith** is an idiom that refers to those who share the same faith. If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: "the believers who love us because we share the same belief" or "all those who love us and believe as we do"

See: Idiom

Titus 3:15 (#4)

"us"

Here the pronoun **us** is probably exclusive and refers to Paul and the group of believers with him. Paul is sending greetings from this group to the group of believers that is with Titus on Crete.

See: Exclusive and Inclusive 'We'

Titus 3:15 (#5)

"Grace {be} with all of you"

This was a common Christian greeting and is also a blessing. Express this in a form that would be understood as a blessing in your language. Alternate translation: "May God's grace be with you" or "I ask that God will be gracious to all of you"

See: Blessings

Titus 3:15 (#6)

"of you"

Here the pronoun **you** is plural. This blessing is for Titus and for all of the believers there in Crete.

See: Forms of 'You' — Singular