

# The Composite Reflection Bible

The Composite Reflection Bible is intended to make you think more deeply about the text by progressive comparison of literal versions. The mind works differently when understanding one text, when comparing two texts and when looking at more than two. As a result, an over-all meaning is obtained, which I call a "composite" understanding. When you have reached this level of understanding, you will want to record your thoughts about what the text now says, what it means to you spiritually and how you plan to apply its meaning to your life. I hope that you will find this work a help in your studies and a blessing in understanding what God would like you to know.

Gary D. Rose June, 2010 Dade City, FL.

The World English Bible  
American Standard Version of 1901  
Young's Literal Translation

## Titus

- 1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,**  
**Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,**  
**Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the choice ones of God, and an acknowledging of truth that [is] according to piety,**
- 2 in hope of eternal life, which God, who can't lie, promised before eternal times;**  
**in hope of eternal life, which God, who cannot lie, promised before times eternal;**  
**upon hope of life age-during, which God, who doth not lie, did promise before times of ages,**
- 3 but in his own time revealed his word in the message with which I was entrusted according to the commandment of God, our Savior;**  
**but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour;**  
**(and He manifested in proper times His word,) in preaching, which I was entrusted with, according to a charge of God our Saviour,**

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- 4** to Titus, my true child according to a common faith: Grace, mercy, and peace from God, the Father, and the Lord, Jesus Christ, our Savior.  
 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.  
 to Titus -- true child according to a common faith: Grace, kindness, peace, from God the Father, and the Lord Jesus Christ our Saviour!
- 5** I left you in Crete for this reason, that you would set in order the things that were lacking, and appoint elders in every city, as I directed you;  
 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;  
 For this cause left I thee in Crete, that the things lacking thou mayest arrange, and mayest set down in every city elders, as I did appoint to thee;
- 6** if anyone is blameless, the husband of one wife, having children who believe, who are not accused of loose or unruly behavior.  
 if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.  
 if any one is blameless, of one wife a husband, having children stedfast, not under accusation of riotous living or insubordinate --
- 7** For the overseer must be blameless, as God`s steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain;  
 For the bishop must be blameless, as God`s steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre;  
 for it behoveth the overseer to be blameless, as God`s steward, not self-pleased, nor irascible, not given to wine, not a striker, not given to filthy lucre;
- 8** but given to hospitality, as a lover of good, sober-minded, fair, holy, self-controlled;  
 but given to hospitality, as lover of good, sober-minded, just, holy, self-controlled;  
 but a lover of strangers, a lover of good men, sober-minded, righteous, kind, self-controlled,

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- 9** holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict those who contradict him.  
 holding to the faithful word which is according to the teaching, that he may be able to exhort in the sound doctrine, and to convict the gainsayers.  
 holding -- according to the teaching -- to the steadfast word, that he may be able also to exhort in the sound teaching, and the gainsayers to convict;
- 10** For there are also many unruly men, vain talkers and deceivers, especially those of the circumcision,  
 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision,  
 for there are many both insubordinate, vain-talkers, and mind-deceivers -- especially they of the circumcision --
- 11** whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for dishonest gain`s sake.  
 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre`s sake.  
 whose mouth it behoveth to stop, who whole households do overturn, teaching what things it behoveth not, for filthy lucre`s sake.
- 12** One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons."  
 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons.  
 A certain one of them, a prophet of their own, said -- `Cretans! always liars, evil beasts, lazy bellies!`
- 13** This testimony is true. For this cause, reprove them sharply, that they may be sound in the faith,  
 This testimony is true. For which cause reprove them sharply, that they may be sound in the faith,  
 this testimony is true; for which cause convict them sharply, that they may be sound in the faith,
- 14** not paying attention to Jewish fables and commandments of men who turn away from the truth.  
 not giving heed to Jewish fables, and commandments of men who turn away from the truth.  
 not giving heed to Jewish fables and commands of men, turning themselves away from the truth;

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- 15** To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure; but both their mind and their conscience are defiled.  
To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.  
all things, indeed, [are] pure to the pure, and to the defiled and unstedfast [is] nothing pure, but of them defiled [are] even the mind and the conscience;
- 16** They profess that they know God, but by their works they deny him, being abominable, disobedient, and unfit for any good work.  
They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.  
God they profess to know, and in the works they deny [Him], being abominable, and disobedient, and unto every good work disapproved.
- 1** But say the things which fit the sound doctrine,  
But speak thou the things which befit the sound doctrine:  
And thou -- be speaking what doth become the sound teaching;
- 2** that older men should be temperate, sensible, sober-minded, sound in faith, in love, and in patience:  
that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience:  
aged men to be temperate, grave, sober, sound in the faith, in the love, in the endurance;
- 3** and that older women likewise be reverent in behavior, not slanderers nor enslaved to much wine, teachers of that which is good;  
that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;  
aged women, in like manner, in deportment as doth become sacred persons, not false accusers, to much wine not enslaved, of good things teachers,

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- 4** that they may train the young women to love their husbands, to love their children,  
 that they may train the young women to love their husbands, to love their children,  
 that they may make the young women sober-minded, to be lovers of [their] husbands, lovers of [their] children,
- 5** to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that God's word may not be blasphemed.  
 [to be] sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:  
 sober, pure, keepers of [their own] houses, good, subject to their own husbands, that the word of God may not be evil spoken of.
- 6** Likewise, exhort the younger men to be sober-minded;  
 the younger men likewise exhort to be sober-minded:  
 The younger men, in like manner, be exhorting to be sober-minded;
- 7** in all things showing yourself an example of good works; in your teaching showing integrity, seriousness, incorruptibility,  
 in all things showing thyself an ensample of good works; in thy doctrine [showing] uncorruptness, gravity,  
 concerning all things thyself showing a pattern of good works; in the teaching uncorruptedness, gravity, incorruptibility,
- 8** and soundness of speech that can't be condemned; that he who opposes you may be ashamed, having no evil thing to say about us.  
 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.  
 discourse sound, irreprehensible, that he who is of the contrary part may be ashamed, having nothing evil to say concerning you.

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- 9** Exhort servants to be in subjection to their own masters, and to be well-pleasing in all things; not contradicting;  
[Exhort] servants to be in subjection to their own masters, [and] to be well-pleasing [to them] in all things; not gainsaying;  
Servants -- to their own masters [are] to be subject, in all things to be well-pleasing, not gainsaying,
- 10** not stealing, but showing all good fidelity; that they may adorn the doctrine of God, our Savior, in all things.  
not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.  
not purloining, but showing all good steadfastness, that the teaching of God our Saviour they may adorn in all things.
- 11** For the grace of God has appeared, bringing salvation to all men,  
For the grace of God hath appeared, bringing salvation to all men,  
For the saving grace of God was manifested to all men,
- 12** instructing us to the intent that, denying ungodliness and worldly lusts, we would live soberly, righteously, and godly in this present world;  
instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;  
teaching us, that denying the impiety and the worldly desires, soberly and righteously and piously we may live in the present age,
- 13** looking for the blessed hope and appearing of the glory of the great God and our Savior, Jesus Christ;  
looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ;  
waiting for the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ,

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- 14** who gave himself for us, that he might redeem us from all iniquity, and purify to himself a people for his own possession, zealous for good works.  
who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.  
who did give himself for us, that he might ransom us from all lawlessness, and might purify to himself a peculiar people, zealous of good works;
- 15** Say these things and exhort and reprove with all authority. Let no man despise you.  
These things speak and exhort and reprove with all authority. Let no man despise thee.  
these things be speaking, and exhorting, and convicting, with all charge; let no one despise thee!
- 1** Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready to every good work,  
Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,  
Remind them to be subject to principalities and authorities, to obey rule, unto every good work to be ready,
- 2** to speak evil of no one, not to be contentious, to be gentle, showing all gentleness toward all men.  
to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.  
of no one to speak evil, not to be quarrelsome -- gentle, showing all meekness to all men,
- 3** For we were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another.  
For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.  
for we were once -- also we -- thoughtless, disobedient, led astray, serving desires and pleasures manifold, in malice and envy living, odious -- hating one another;

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- 4** But when the kindness of God, our Savior, and his love toward man, appeared,  
But when the kindness of God our Saviour, and his love toward man, appeared,  
and when the kindness and the love to men of God our Saviour did appear
- 5** not by works of righteousness, which we did ourselves, but according to his mercy, he saved us,  
through the washing of regeneration and renewing by the Holy Spirit,  
not by works [done] in righteousness, which we did ourselves, but according to his mercy he saved us,  
through the washing of regeneration and renewing of the Holy Spirit,  
(not by works that [are] in righteousness that we did but according to His kindness,) He did save us,  
through a bathing of regeneration, and a renewing of the Holy Spirit,
- 6** which he poured out on us richly, through Jesus Christ, our Savior;  
which he poured out upon us richly, through Jesus Christ our Saviour;  
which He poured upon us richly, through Jesus Christ our Saviour,
- 7** that, being justified by his grace, we might be made heirs according to the hope of eternal life.  
that, being justified by his grace, we might be made heirs according to the hope of eternal life.  
that having been declared righteous by His grace, heirs we may become according to the hope of life  
age-during.
- 8** This saying is faithful, and concerning these things I desire that you affirm confidently, to the end  
that they who have believed God may be careful to maintain good works. These things are good and  
profitable to men;  
Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end  
that they who have believed God may be careful to maintain good works. These things are good and  
profitable unto men:  
Stedfast [is] the word; and concerning these things I counsel thee to affirm fully, that they may be  
thoughtful, to be leading in good works -- who have believed God; these are the good and profitable  
things to men,

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- 9** but shun foolish questionings, genealogies, strife, and disputes about the law; for they are unprofitable and vain.  
**but shun foolish questionings, and genealogies, and strifes, and fightings about law; for they are unprofitable and vain.**  
**and foolish questions, and genealogies, and contentions, and strivings about law, stand away from -- for they are unprofitable and vain.**
- 10** Avoid a factious man after a first and second warning;  
**A factious man after a first and second admonition refuse;**  
**A sectarian man, after a first and second admonition be rejecting,**
- 11** knowing that such a one is perverted, and sins, being self-condemned.  
**knowing that such a one is perverted, and sinneth, being self-condemned.**  
**having known that he hath been subverted who [is] such, and doth sin, being self-condemned.**
- 12** When I send Artemas to you, or Tychicus, be diligent to come to me to Nicopolis, for I have determined to winter there.  
**When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter.**  
**When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for there to winter I have determined.**
- 13** Send Zenas, the lawyer, and Apollos on their journey diligently, that nothing may be lacking for them.  
**Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.**  
**Zenas the lawyer and Apollos bring diligently on their way, that nothing to them may be lacking,**

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**14** Let our people also learn to maintain good works for necessary uses, that they may not be unfruitful.

And let our [people] also learn to maintain good works for necessary uses, that they be not unfruitful.

and let them learn -- ours also -- to be leading in good works to the necessary uses, that they may not be unfruitful.

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

All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

Salute thee do all those with me; salute those loving us in faith; the grace [is] with you all!