

The King James Version Composite Bible

By

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The KJV 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 overall 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. This composite understanding will lead to true meaning for 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.

The King James Version

The 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 acknowledging of the truth which is after 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, that cannot lie, promised before the world began;
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 hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
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,**
- 4 To Titus, [mine] own son after the common faith: Grace, mercy, [and] peace, from God the Father and the Lord Jesus Christ our Saviour.
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 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
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 any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
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 a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
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 a lover of hospitality, a lover of good men, sober, just, holy, temperate;
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-**
- 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
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 stedfast word, that he may be able also to exhort in the sound teaching, and the gainsayers to convict;**
- 10 For there are many unruly and vain talkers and deceivers, specially they 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, who subvert whole houses, teaching things which they ought not, for filthy lucre'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 themselves, [even] a prophet of their own, said, The Cretians [are] always liars, evil beasts, slow bellies.
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 witness is true. Wherefore rebuke 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 giving heed to Jewish fables, and commandments of men, that turn 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;**
- 15 Unto the pure all things [are] pure: but unto them that are defiled and unbelieving [is] nothing pure; but even their mind and conscience is 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 in works they deny [him], being abominable, and disobedient, and unto every good work reprobate.
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 speak thou the things which become sound doctrine:
But speak thou the things which befit the sound doctrine:
And thou -- be speaking what doth become the sound teaching;**
- 2 That the aged men be sober, grave, temperate, sound in faith, in charity, 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 The aged women likewise, that [they be] in behaviour as becometh holiness, not false
accusers, not given to much wine, teachers of good things;
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,**
- 4 That they may teach the young women to be sober, 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] discreet, chaste, keepers at home, good, obedient to their own husbands, that the
word of God be not 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 Young men likewise exhort 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 shewing thyself a pattern of good works: in doctrine [shewing] uncorruptness, gravity, sincerity,
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 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.
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.**
- 9 [Exhort] servants to be obedient unto their own masters, [and] to please [them] well in all [things]; not answering again;
[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 purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour 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 that bringeth salvation hath appeared 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 Teaching us that, denying ungodliness and worldly lusts, we should 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 that blessed hope, and the glorious appearing of the great God and our Saviour
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,**
- 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself
a peculiar people, zealous of 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 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
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 Put them in mind to be subject to principalities and powers, to obey magistrates, 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 man, to be no brawlers, [but] gentle, shewing all meekness unto 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 ourselves also were sometimes foolish, disobedient, deceived, serving divers 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;**
- 4 But after that the kindness and love of God our Saviour 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 have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
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 shed on us abundantly through Jesus Christ our Saviour; 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 should 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 is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto 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,**
- 9 But avoid foolish questions, and genealogies, and contentions, and strivings 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 A man that is an heretick after the first and second admonition reject;
A factious man after a first and second admonition refuse;
A sectarian man, after a first and second admonition be rejecting,**

- 11 Knowing that he that is such is subverted, and sinneth, being condemned of himself. 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 shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.
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 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto 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,**
- 14 And let ours also learn to maintain good works for necessary uses, that they be not 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 that are with me salute thee. Greet them that love us in the faith. Grace [be] with you all. Amen. <[It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.]>
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!**