

?EPUB? ☆ Titus for You

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Great book Perfect if you want to take a deeper look into the book of Titus. Good quality commentary Two reasons why this did not get five starts 1 The other commentaries from this series that I have read were by Tim Keller and they were spectacular Very enjoyable, in that terrible Gospel saturated way 2 The depth was missing from this commentary This is also a good thing in that you don t need to be able to read Greek to get anything out of this commentary Either way this was a good little commentary about a book that I think most people have never studied, but should Titus is well worth your time. Join Tim Chester For The Latest In The Groundbreaking, Bestselling God S Word For You Book Titus For You Will Help You Get To Grips With This Short, Powerful Letter, Showing How It Transforms Our Hearts And Lives Today Tim Chester S Renowned Gifts For Making The Complex Clear, The Truth Applied And The Gospel Shine Brightly Mean This Book Will Take You To The Pages Of The Bible To Engage Your Mind And Stir Your HeartWritten For People Of Every Age And Stage, From New Believers To Pastors And Teachers, This Flexible Resource Is For You To READ As A Guide To This Wonderful Letter, Exciting And Equipping You To Live Out The Truth In Your LifeFEED As A Daily Devotional To Help You Grow In Christ As You Read And Meditate On This Portion Of God S WordLEAD As Notes To Aid You In Explaining, Illustrating And Applying Titus As You Preach Or Lead A Bible StudyWhoever You Are, And However You Use It, This Is Titus For You Titus is the third of the Pastoral Epistles written by Paul It is the shortest of the three but is packed with lots of

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doctrinal and practical content According to Tim Chester, in Titus Paul is giving us a vision of a life that touches people in small but decisive ways a life that has eternal consequences He is setting out the truly good life 9.Tim Chester unpacks how Paul presents this message to Titus in Titus For You which is part of the God s Word For You series from The Good Book Company This series of devotional commentaries is designed to aid Christians in reading the biblical text either just as a book, as a devotional or as a group discussion guide.As a devotional commentary, Titus For You is designed to all Christians to learn about the book of Titus through personal devotions or in a group setting The chapters are broken into two parts and there are discussion questions at the end of each section When words are used, like sovereignty, that might be unfamiliar to readers they are placed in bold lettering indicating that a short definition or brief description is given at the end of the book.In Titus For You, Tim Chester unpacks this powerful message from Paul, a mature Christian, to Titus, a pastor left in Crete who is charged with identifying and training leaders for the church there At the heart of all that Paul instruction Titus to do is how the gospel shapes church leadership Chester tackles topics like the sovereignty of God in salvation and evangelism 16 18 , discipleship 29 42 , legalism vs grace 54 56 and the function of structures within the church 12, 29.Titus For You is a must have for any Christian or small group studying the book of Titus The God s Word For You series is a must use for churches and something churches should encourage their members to use for personal Bible study.I received this book for free from The Good Book Company through Cross Focused Reviews for this review I was not required to write a positive review The opinions I have expressed are my own I am disclosing this in accordance with the Federal Trade Commission s 16 CFR, Part 255 Guides Concerning the Use of Endorsements and Testimonials in Advertising. INTRODUCTIONTheological debates occur within Christianity sadly, some miss the main point biblical authors were really communicating For example, the book of Titus is often remembered for the checklist of qualifications concerning elders, yet there is to the book than this one topic Author Tim Chester of Sheffield, England does a great job in Titus For You of summarizing Paul s intent for the entire epistle Basically,

The Awakening

All These Things I've Done

Angelfire

Angel Burn

Audrey, Wait!

A Million Suns

A Beautiful Dark

The Archived

Alanna: The First Adventure

The Angel Experiment

Anna Dressed in Blood

Airhead

Artemis Fowl

Ashfall

Avalon High

Awake at Dawn

Afterlife

After the Kiss

Chester believes Paul wrote this letter to Titus, his younger son in the Christian faith 1 4 , by saying, His goal was not converts, but disciples For any ministry we are involved in that should be our goal, too Chester explains his thesis by exegetically explaining this epistle verse by verse, which includes topics such as the Gospel, discipleship, character, God s grace, and His glory. THE GOSPEL IS THE CORNERSTONE OF DISCIPLESHIP First, Chester s summary of Titus may be discipleship He realizes that Paul s letter begins by emphasizing the Gospel 1 1 3 Only the Gospel can bring those to whom God has chosen to saving faith because one cannot rescue oneself, which feeds into holistic discipleship In other words, the Gospel must be lived out in each believer s life and not just received as a one time moment of salvation In chapter three in the book of Titus 3 4 7 , Chester explains the difference between God s grace and His glory He starts by showing how Paul emphasized correct Gospel application in both belief and in culture As a result, one lives a purposeful life because one s motivation for living is founded in the Gospel s redemptive application in not just their past, but also in their present and future. GOSPEL BASED DISCIPLESHIP INCLUDES CHARACTERS Since Chester believes that Paul s goal was not converts, but disciples, he believes one will show a life that makes the God our Savior attractive because they are Christians of deep character They are not simply individuals with a knowledge based form of discipleship Rather, believers will display a joy from their Christianity that will attract others towards a deeper form of discipleship Again, this is the result of the right Gospel belief with the right Gospel culture It is a character driven discipleship that is a lifestyle of everyday Christianity than a compartmentalized faith that is barely used. More specifically, Titus For You says that Paul defined character to Titus as a disciple who makes disciples Notice that Chester does not engage the theological divisive debate on concerning divorced men being elders or deacons in chapter one Instead, his exegetical focus is on one s internal character, which coincides with Chester s interpretation of chapter three in the book of Titus, which encourages one to avoid controversies by focusing on the Gospel Debates can be a waste of energy, so one s focus should be on the clear steps of discipleship that will lead to the development of one s internal

character. Also, Chester states that Titus displays the importance of an older person in the faith mentoring a younger person in the faith. In fact, this is exactly what Paul is doing with Titus. 1:4-5. As one reads through both Titus and Titus For You, it is clear to see that Paul is not engaging Titus in a process of self-discovery common to some forms of growth. Rather, Paul is directing Titus with clear expectations of how a Christian should live. 2:15. Therefore, Paul is not just telling Titus about the importance of mentorship, he is living it out in their relationship. 1:5.

CHARACTER IS FOUNDED BY GRACE SUSTAINED BY GOD'S GLORY
Now that the relationship between character and discipleship has been shown in Titus, it is important to focus on one final profound truth. Chester writes in Titus For You, "We are pushed from behind by the wonder of grace and we are pulled forward by the hope of glory." He claims that Paul's point in the third chapter of Titus is that grace justifies us before God in salvation, but also a Christian should continue on in sanctification towards God's glory. 3:4-7.

Basically, the Gospel saves us and it transforms us till death or until Christ's glorious appearing where there will be a new heaven and earth. As Chester writes, "Grace also shapes our lives in the present. The gospel is good news for the last day. But it is also good news for the next day." This is a beautiful truth he pulls from the book of Titus without adhering to any one eschatological theology. Instead, he simply states, "We live between two appearings." The first was by grace when Christ appeared incarnate as both man and God, which is past tense. The other is future tense when Christ returns in full glory and splendor to redeem not just humanity, but His creation. Therefore, since He appeared by grace, His future appearing should develop within us a grateful character of hope for one's Christian life and not a threat of His future

CONCLUSION
The Gospel impacts discipleship, which develops one's internal character, and then character, is inspired by God's future glory. These are some of the encouragements found in the book, Titus For You, which is the first entry in The Good Book Company's God's Word For You series, that is not written by Tim Keller. Rather, author Tim Chester does a great job of maintaining the quality associated with the series. The only complaint about Titus For You is that Chester seems to repeat himself when biblically explaining the

latter half of chapter one and the first half of chapter two
Despite this one drawback, Titus For You is a readable short commentary similar to previous books in the God's Word For You series that are recommended. This is because the well-trained pastor will find deep insights, while the average layperson will find the commentary accessible. Both groups can use Titus For You as a devotional by slowly meditating on the book's content with the questions asked at the end of each chapter. By reflecting on the message found in the epistle Titus and the book, Titus For You can teach anyone that the grace of the Gospel is not only affirming for one's salvation, but character-forming for one's transformation. As a result, a Christian should choose to be a disciple of Christ in both right doctrine, and a godly character that is neither antinomian nor legalistic, but Gospel-centered and guided. This review also appears on the Pious Eye site reviewer's blog and, less nicely formatted, on. Mostly, this book is very good. It is doctrinally reformed. The Spirit gives the desire and the ability to respond to the gospel. Because God has made us alive, we hear the gospel and respond with faith. 15 God has done the choosing, so God will do the persuading. 17 and does not try to evade widely unpopular biblical truths such as Christian teaching on headship within marriage. 64 It is not that younger women cannot have a career. But if they are wives and mothers, home is the primary place where they are to serve. The call to be busy at home is not just to counter the temptation to be lazy at home, but also to counter the temptation to be over-busy elsewhere. 59 Overall, Titus for You is edifying, pleasant reading, a devotional commentary suitable for individual or small group study. Some things that Chester writes don't quite work for me, however. Perhaps they will not work for you, either. Most minor of these failures to work is Chester's portrayal of individualism as something wholly negative. Such lack of nuance has become prevalent among Bible teachers concerned about contemporary disintegration of Christian community. While concern to preserve or reestablish Christian community is laudable, simplistic portrayal of individualism as entirely bad could someday lead to, for example, erosion of personal liberties. Many of us consider sacrosanct gifts from the God who created us. Chester writes the problem in Crete is that these Christians do not want to be part of the flock under the

shepherd They want to be like solitary, wild animals They want to think of themselves individually, not as part of a collective But sheep do not do well as wild animals They need a flock and they need a shepherd And that holds just as true amid the rampant individualism of western culture today as it did then 45, paragraph break removed This passage strikes me as pushing Scripture's analogy between Christian believers and sheep a bit far After all, is the point of Scripture's analogy the superiority of sheepishness over individualism, or humans' inescapable state of sheepish dependence on either the good divine shepherd or some other non-divine and not so good replacement Whether Chester's use of the analogy is excessive or not, limitation of possible options to solitary, wild animals on the one hand and sheep who need a flock and a shepherd on the other still seems simplistic Of course, one can only expect so much nuance from a relatively short devotional commentary, and simplistic individualism bad, collectivism good rhetoric, though irksome, hardly rises to the level of heresy. Similarly sub-heretical but not entirely satisfactory are some of Chester's statements on church authority On authority, he at one point writes based on his understanding of Titus 3 If our elders deny the gospel in any way, then we should challenge them If they get these things wrong, then confront them But on all other matters trust them 107 Does Paul really give church leaders a blank check when it comes to every biblical teaching beyond the gospel Is testing leaders' assertions by the standard of authoritative Scripture really only laudable when it deals with core gospel truths While we certainly don't want unruly and overconfident sorts disrupting churches in the name of novel interpretive schemes unknown among Spirit-guided interpreters of prior generations, the sad truth is that much or most of the doctrinal error that we find in our churches initially concerning matters not obviously and directly affecting gospel essentials, but typically proving a gateway drug to later errors that do affect gospel essentials originates with our leaders In our day, when inspired apostolic guidance does not reside in any living persons we can consult but is limited to a written text we must interpret, and when persons can be deemed specially qualified for church leadership because of past high-profile secular careers from athletes to executives, Chester's position seems insufficiently

nuanced. Chester's discussions of rules, legalism, and controversy 45-56, 103-9 also don't entirely work for me. Concerning rules and legalism, Chester wishes to draw a very broad application from Paul's condemnation of the unruly, literally insubordinate 44 false teachers troubling the church in Crete, particularly or solely Chester believes that is likely the best translation of especially KJV specially 45 those teaching the necessity of circumcision for salvation Titus 1:10 see also Acts 15:1. Chester proposes the following understanding of Titus 1:10-12. Paul is saying that these religious rules do not enable their followers to escape the influence of the world. Rather, the result of rule-keeping is to completely succumb to it 47. Is Paul saying that any and all rule-keeping will necessarily lead to greater worldliness, or is he just pointing out how rules promoted and followed by unsaved persons in place of the gospel have this effect? Is Paul claiming that rules that accord with Scripture's teachings and that are neither claimed necessary to salvation, nor set forth as sufficient in themselves to bring about godliness, are necessarily bad and to be avoided? This seems a bigger claim for Paul's meaning than the text supports. Yet, it is the meaning Chester suggests. He believes that laws and rules invariably reduce godliness to ticking some boxes 47. The idea is that once you start setting up rules, anything you don't have a rule for becomes a free to do as you like zone irrelevant to determination of how godly or ungodly you are. One can pursue godliness either by formulating rules or by making a whole life commitment; one cannot, Chester apparently holds, do both. If you formulate rules, you adopt a legalistic approach that wants to limit godliness, diluting it down to a part-time project 48. A set of dos and don'ts necessarily reduces the demands of godly living 49. Calls for clearer rules on how to be godly in one's behavior must be rejected. Ibid. I don't buy this. Is it not the case that specific rules for various real and potential situations can be formulated given a whole life commitment to God's authority and Spirit-directed study of Scripture? Does adherence to a rule in one area of activity necessarily mean disregard of God's will in areas where one has not set up rules to follow? Scripture is rich enough in moral principles and directives to permit formulation of many rules accurately describing how Bible believers should act in many concrete situations. I cannot credit

the idea that Christians should avoid formulating such rules. Chester is of course correct that Grace is not just for the beginning of the Christian life, it is the fuel for the Christian life 50 Does it follow from this, however, that adding rules has no power to change any of our lives Ibid Without doubt, unsaved persons, persons dead in their sins, cannot come alive spiritually or achieve any degree of godliness by adhering to rules But if a person indwelt by God's own Spirit, someone to whom God has given spiritual life, strives in the Spirit's strength to follow rules derived from Spirit-guided understanding of the Bible, does that striving really do nothing to improve that person's life Chester's answer seems to be that, indeed, such a person does not benefit from such striving and should in fact stop all such derivation of rules from Scripture Derivation of rules from Scripture and efforts to follow such rules are always legalistic, always treat rules as substitute fuel in place of God's grace Ibid , Chester believes apparently This understanding strikes me as too simplistic, applying the label legalism to entirely too broad a set of activities. I cannot help but suspect that such fear of broadly, vaguely defined legalism has made even the most doctrinally sound of our pastors afraid to offer specific guidance rules, dos and don'ts on moral matters where Scripture permits formulating such guidance quite readily and properly Granted that following rules does not make anyone righteous and never captures the full importance of all that Scripture teaches, does rules limited value mean they have no value and that believers requests for specific guidance should be rebuffed If any tendencies among contemporary Christians are prevalent than others, those tendencies are toward doctrinal and moral drift Refusal to give specific moral guidance where it can readily be given favors moral drift doctrinal drift is favored by the next aspect of Chester's commentary that does not work for me too broad an understanding of the sorts of controversy Paul intends Christian disciples to avoid. Like his discussion of rules and legalism, Chester's discussion of controversy suggests applying Paul's words in a broader manner than those words seem to justify Chester's application of Titus 3:8-9 taking the gospel summary of 3:5-7 into account reads as follows Stress the gospel and avoid controversies We stress the gospel because it is excellent and profitable, and we avoid

controversies because they are unprofitable and useless 104
Further, we should avoid talking about things that divide,
simply because they divide 105 The implication of Chester's
words is that all controversy, all discussion about topics of
disagreement, is bad and to be avoided according to Paul
However, the New International Version NIV wording that
Chester works from has Paul counseling Titus to avoid foolish
controversies and genealogies and arguments and quarrels
about the law, which is quite something other than avoidance
of all controversies of any sort The statement is not, all
controversies, which are foolish, but foolish controversies, a
locution which itself implies the existence of controversies that
are not foolish The King James Version KJV wording is foolish
questions, which similarly implies the existence of non foolish
questions Given earlier identification of the circumcision group
NIV and Chester's wording as the false teachers making
trouble in Crete, the about the law seems naturally taken to
mean about the Jewish ceremonial law rather than about moral
or political or economic implications of the laws of Moses, so
that not even all discussions we would today identify as about
the law would seem to be in view If one reads arguments and
quarrels about the law as separate items to be avoided the
KJV translators punctuation favors this contentions, and
strivings about the law, rather than as a single item arguments
and quarrels about the law, one can see here a call to avoid
arguments contentions, but one would still seem obligated to
limit the range of this prohibition to arguments on such topics
as context indicates Paul has in mind when writing to Titus
Claiming Paul opposes all argument or contention hardly fits
with what we know about the man's activities as a promoter
and defender of the faith and opponent of heresy and error. So,
while Chester is doubtless correct that We should talk about
the love of the Father, the grace of the Son and the renewal of
the Spirit than we talk about anything else 105, so that we
should expect Christians to be called to emphasize these
central gospel matters than are called to focus on less central
matters where professing Christians disagree, Chester's
identification of all controversy as something bad to be avoided
goes beyond the text and does not seem justified Mean spirited
disagreement that prevents cooperation on important matters
where there is agreement is certainly to be avoided, but no

controversy is foolish that concerns truths found in or by good and necessary consequence inferred from the whole counsel of God, whether or not those truths fall within one or another Christian's identification of the essentials of the gospel. While it is reasonable to assume that most Christians will be called to focus most of their attention on the things that matter most, which are indeed such truths as the doctrines of grace, a God who inspired a whole Bible covering many topics not just a series of gospel tracts can be expected to call some of his people to focus on scriptural truths beyond the core tenets of the gospel, even if those truths have become unacceptable topics of discussion among many who consider them too unimportant to require that Christians do with them than agree to disagree to avoid controversy. I find arguing about things, or just disagreeing with people or being disagreed with, one of the most unpleasant things there is. If my own experience is any indicator, one reason many called to controversy are less winsome or pleasant than others might like them to be is that they find the need to debate so disagreeable. Far from being lovers of controversy, these persons love truth and only enter into controversy because they see no way in good conscience to avoid it. I'd enjoy nothing than just focusing on uncontroversial good works while ignoring contentious topics. Alas, many contentious topics matter. God's written Word speaks to them. When persons who profess to believe Scripture adopt and promote beliefs that run contrary to what one understands God's Word to teach, controversy is unavoidable if one desires to honor the Bible's authority. Admission of one's own fallibility as an interpreter should of course prevent such controversy from being conducted in a spirit of hostility or enmity, as should regular revisiting of truths upon which parties to controversy agree, but the idea that there is something useless about any and all controversy does not seem supported by Scripture, either in Titus or elsewhere. I am not claiming that Scripture's various teachings, whether plainly stated or necessarily inferred, cannot be ranked in order of importance. The person and work of Jesus Christ, the triune nature of God, the crimson thread of salvation history clearly these matter really are of highest importance. But that does not make anything else that Scripture teaches unimportant, much less useless to debate. Controversy in the sense of mean

spirited and self centered divisiveness doubtless should always be avoided controversy in the sense of fervent but peaceable debate, in contrast, seems a wholly acceptable activity for those who would apply authoritative Scripture to the whole range of topics on which it speaks, whether directly or by implication While the supreme importance of those truths most obviously central to the gospel should always be underlined, this should never be done in a way that suggests other things in Scripture are unimportant matters about which Christians should just agree to disagree and discuss no further. One final for what it s worth remark Near the end of the text, Chester offers with reference to Titus 3:3 this summary of one point of Reformed doctrine Total Inability or Total Depravity, the T in the famous or infamous, depending on whom you ask T.U.L.I.P summation of core Calvinist tenets We could not turn to God, because we were in chains And we did not even want to turn to him, because we were deceived. Unless we become new people with new hearts and new desires and new loves, then we will never turn back to God 98 In addition to reinforcing my initial statement that Titus for You is doctrinally Reformed, this passage provides me an opportunity to quibble over traditional wording Perhaps this quibble will show me less soundly Reformed than Chester, but I offer it anyway I tend to prefer speaking of Total Inability as Total Unwillingness The point of the doctrine is not that fallen humans lack any of their original volitional equipment they are every bit as free to choose what they want to choose as Adam was The inability, though every bit as total as Chester indicates, is entirely moral or volitional fallen humans cannot choose spiritual life because they do not want to, and only God can turn their wills so that they do want to This understanding of matters is what enables me to see the justice in God s holding those he does not save morally responsible for their unbelief they are not deceived against their wills rather, they collude with the Deceiver see Romans 1:18. Final aside aside, my extended criticism of aspects of Titus for You that don t work for me and might not work for you should not be taken as general dissatisfaction with, or unwillingness to recommend, the book On balance, it worthwhile, edifying, and enjoyable reading Christians looking for something devotional yet sound could do worse. I always enjoy Tim Chester s work Meals with Jesus, Total Church,

Everyday Church This commentary is a helpful homiletical exposition of Paul's letter to Titus. From the publisher Titus For You will help you get to grips with this short, powerful letter, showing how it transforms our hearts and lives today. Tim Chester's renowned gifts for making the complex clear, the truth applied and the gospel shine brightly mean this book will take you to the pages of the Bible to engage your mind and stir your heart. Written for people of every age and stage, from new believers to pastors and teachers, this flexible resource is for you to READ As a guide to this wonderful letter, exciting and equipping you to live out the truth in your life. FEED As a daily devotional to help you grow in Christ as you read and meditate on this portion of God's word. LEAD As notes to aid you in explaining, illustrating and applying Titus as you preach or lead a Bible study. Whoever you are, and however you use it, this is Titus For You. I will pick up anything Tim Chester writes, in many ways this did not disappoint. I love his clarity and thoughtfulness over the implications of big theological truths. However, having read a few books in this series now, the devotional style seems to lend itself to diversions, asides and intrusions into the Biblical text that I would hope for from such a book. I have been a big fan of the God's word for you series since reading Chester's volume on 1 Samuel in 2014. They are readable, clear, devotionally helpful and everything a pastor or lay person would want from a commentary. But special thanks goes to Tim Chester for his volumes. I find him insightful, gracious and clear. This volume on Titus is fantastic. Get it, read it, enjoy it and thank God for his great kindness to us in Jesus Christ. For the Christian to get back to the basics, is to get back to the Bible. Titus for you is an in-depth Bible study of the church and for the church which equals Christian living. I would have to say this is expository teaching which is a rare jewel in Christian books these days. So many Christian books now are influenced by the culture instead of the whole counsel of the word. Starting with the first Chapter Truth leading to Godliness is the foundation of what is taught and how we as Christians should live and the church is governed. Godliness shows that the truth is true. Kindle location 191. Godliness and truth work together, they do not compete with each other. Each leads to the other and bears fruit for the church and its members. Where we grow in truth and godliness is through discipleship. Where life is done

together Not just for the sake of meeting together, but to grow in faith, where hope is sustained and faith is fed thru the hope we have Discipleship also develops leaders Without the proper gospel centered discipleship, leaders fail When you see so many church leaders failing in different capacities, maybe the failure started in the lack of discipleship Having been thru this myself, this spoke to me loud and was a comfort at the same time Don t set yourself up for failure due to lack of discipleship This is a personal lesson learned Discipleship also keeps our desires aligned with who God is and his desires for his people and you Keeps you out of the petty things However, this is all for naught if not a gospel centered discipleship Chester s teaching on what this looks like is for us all Gospel centered is intentional and does not come by accidental Discipleship among generations is also encouraged and taught So many times our churches do not see the value of mixed generations, but instead has seperate ministries for every kind of need, when ministry should be done together That is called unity for the gospel Anything else is for each is own and leads to pride.I was also encouraged by the teaching of legalism in the book of Titus Legalism always starts out with what must I do and ends with Is that enough kindle location 629 What that approach does is make ministry into a project instead of a life time commitment Grace is the opposite of legalism It is by grace, we have fuel for the Christian life, legalism we run dry Legalism says don t do thisthe Gospel of Grace says You need not get drunk because Jesus offers a better refuge You need not lose your temper, because God is in control of the situation Sin is always making promises, and the gospel exposes those promises as false promises and points to God, who is bigger and better than anything sin offers THAT IS GOOD NEWS Kindle location 733 Because we have seen and experienced God s grace, we can see God s glory God s glory is also God s wrath because in God s wrath, all things will be made right Titus for You is really God s glory expressed and experienced thru His grace as you live out His grace It starts with who God is and the truth we should always be seeking and ends with the cross and His glory A complimentary review copy was provided to me by Cross Focused Reviews A Service of Cross Focused Media, LLC I was not required to write a positive review The opinions I have expressed are my own.

TIM CHESTER



THIS IS FOR YOU
TO READ, REVEALING HOW
GRACE CHANGES YOU.

THIS IS FOR YOU
TO FEED, HELPING YOU
MEDITATE ON GOD'S
WORD DAY BY DAY.



THIS IS FOR YOU
TO LEAD, EQUIPPING YOU
TO TEACH THE BIBLE TO
OTHERS. THIS IS

TITUS FOR YOU