

THE PASTORAL EPISTLES



Grace unto Grace Titus 3

T. M. Moore

A Scriptorium Study from The Fellowship of Ailbe

The Fellowship of Ailbe

The Pastoral Epistles: Grace unto Grace: Titus 3
Copyright 2019 T. M. and Susie Moore
The Fellowship of Ailbe
www.ailbe.org

Except as indicated, Scripture taken from the New King James Version. © Copyright 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved. All psalms for singing adapted from The Ailbe Psalter. All quotations from Church Fathers from Ancient Christian Commentary Series, General Editor Thomas C. Oden (Downers Grove: InterVarsity Press, 2006). All psalms for singing are from The Ailbe Psalter (available by [clicking here](#)).

Titus 3: Introduction

Why do we need our churches to be rightly ordered? So that capable leaders are in place who can equip the saints with sound doctrine and guard the church against false teaching. Why do the saints need to be equipped with sound doctrine? So that they can realize the full purpose and joy of their salvation by being ready and zealous for good works, and by maintaining them always? Why do the saints need to do that? So that the grace of God can reach in love to the lost world.

Churches, like new believers, are born, grow, and bear fruit by the grace of God. Paul expressed his desire for grace to be with Titus in his work of ordering the churches on Crete, and now he gives us a glimpse of how the grace of God is spreading through frail human vessels to increase thanks and praise to God over all the earth.

When the grace of God is doing its proper work *in* us, it will also do its work *through* us, and the praise of God will increase to His glory.

We are happy to provide *Scriptorium* studies in PDF format at no charge. We hope you will find them helpful and encouraging as you press on in your journey toward spiritual maturity with the Lord.

Please visit our website, www.ailbe.org, to discover the many other resources available to serve your needs. The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Visit our website also to subscribe to our thrice-weekly devotional newsletter, *Crosfigell*, or our daily *Voices Together* devotional and prayer guide.

If you find these studies, or any of our other resources, helpful, we hope you will consider making a contribution to help support our work. You can do so by using the donate button at the website or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

T. M. Moore, Principal
tmmoore@ailbe.org

1 Remind Them...

Pray Psalm 115.1.

Not unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.

Read Titus 3.1, 2.

Prepare.

1. What does Paul mean by being “ready” for every good work?
2. How do you see words and deeds working together in these verses?

Meditate.

In chapters 1 and 2 Paul reminded Titus to maintain sound doctrinal instruction in the churches on Crete, and to encourage mutual instruction and edification among the members of the Body of Christ. Now he turns his focus on the end product of such teaching: The followers of Christ are to embody the fruit of sound doctrine in lives of good works.

Paul paints with a broad brush in these first two verses. Believers must make ready for good works in their minds and hearts. They must employ their tongues as well as their relational skills in showing the goodness of God to others. And they must work to ensure proper social and ecclesiastical order by submitting to legitimate authorities, whether in home, church, or state. In these verses Paul gestures toward the inward and outward horizons of a believer’s calling to do good works – from within the recesses of his heart and mind to the far reaches of all his relationships, roles, and responsibilities.

We remind ourselves that Paul’s purpose in writing this brief letter was to ensure that the churches on Crete would be *orderly* (1.5). The Greek word relates to “reform” or “reformation”. There were churches on Crete because Paul and Titus had planted them. But they lacked proper order because they needed elders to teach and oversee the flock, and to lead, equip, and encourage each member to take his or her place in the work of mutual edification and accountability.

But the churches would not finally be in order until the members began to live out their witness for Christ, leading with good works from the heart to every sector and person in their lives. Paul’s repeated insistence, from the end of chapter 2 into chapter 3, on the importance of good works emphatically makes the point that proper order in a church is only achieved when the church’s lived witness is evident throughout the community to which it is called.

Reflect.

1. The Christian faith extends even to our public and vocational responsibilities. How is that apparent in these verses?
2. Does being “subject” to authorities mean we never challenge, question, disagree, or even refuse to follow them? Explain.
3. Why is showing humility to all people so important? What can keep us from realizing this objective?

Grace unto Grace: Titus 3

If what the emperor or leader orders is good, follow the will of him who orders. But if it is evil and is contrary to God, answer to it from the words of the Acts of the Apostles, "it is more important to obey God than men." Jerome (347-420), Commentary on Titus

Lord, I pray for our governing authorities today, that they might serve the purposes of Your goodness and truth. And I pray that I may...

Pray Psalm 115.1-3.

Why should people doubt the existence of God, when we, His people, are daily living out His glory in good works of love? Pray that God will give you specific opportunities to glorify His Name in good works today.

Sing Psalm 115.1-3.

Psalm 115.1-3 (*Plainfield: Nothing But the Blood of Jesus*)

Not to us, O God, not us, but unto Your Name give glory!
For Your love and faithfulness, ever to Your Name be glory!
Why should the nations cry, "Where is their God on high?"
You rule us, Lord, on high: Ever to Your Name be glory!

2 ...For Once...

Pray Psalm 115.3-8.

But our God is in heaven;
He does whatever He pleases.
Their idols *are* silver and gold,
The work of men's hands.
They have mouths, but they do not speak;
Eyes they have, but they do not see;
They have ears, but they do not hear;
Noses they have, but they do not smell;
They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
Those who make them are like them;
So is everyone who trusts in them.

Read Titus 3.3.

Prepare.

1. Do you recognize your former self in any part of this verse?
2. Why do we need to be reminded of this?

Meditate.

The Gospel of the Kingdom is the power of God for salvation (Rom. 1.16, 17). It is a liberating power, setting people free in the truth that is in Jesus from the bonds of sin and death (Jn. 8.32). Here Paul instructs Titus to remind the believers on Crete that, in these days of redemption, the Christian is no longer a slave to sin. Now, in Jesus Christ, all those miseries by which we were oppressed in our fallen condition are lifted from us, and we must not live in them any longer.

A kind of progression of sin is suggested in Paul's choice of words: The fool does not believe in God (Ps. 14.1), therefore he lives in disobedience and wanders astray from the path of goodness and truth for which he was created. He fancies himself free to do whatever he will, but he is instead a slave to base passions and fleeting pleasures (Prov. 14.12). So dominated by lust is he that he becomes pragmatic in all his ways, justifying to himself every malicious, hateful stratagem by which he hopes to acquire whatever he desires, and making himself the enemy of others in the process.

Paul reminds us that we were all once like this – once, but no longer.

This is a fairly common Pauline device – presenting the contrast between life in sin, in our fallen condition, and life in Christ, free in the truth to love and serve the Lord (cf. 1 Cor. 6; Gal. 5; Eph. 4.17-24). Implied in Paul's use of this device is that pastors and church leaders must not be content for church members, for whom they are responsible, to continue living like fallen people once they have come to faith in Jesus Christ. In the redemption of Jesus Christ, the old ways of life pass away; all things become increasingly new in the glory of Christ and God (2 Cor. 5.15; 2 Cor. 3.12-18).

By including himself in this description Paul points to the grace of God in his own life – surely a source of encouragement to every pastor who becomes frustrated with the progress of his or his congregation's

sanctification. The contrast between fallen men and those who have been redeemed, outlined in vv. 1-3, could hardly be more stark. In the age of redemption and restoration, God is at work to liberate the miserable world from its rebellion and misery.

Reflect.

1. Why is it good for us to be reminded of what we have been saved from in Jesus Christ? How can remembering our former ways help in our witness for Christ?
2. In what sense are people who do not know the Lord not free?
3. How can believers encourage one another to continue increasing in grace and in the likeness of Jesus Christ?

Therefore we ought to be gently disposed to all. For he who was formerly in such a state and has been delivered from it ought not to reproach others but to pray, to be thankful to him who has granted both to him and them deliverance from such evils. Let no one boast. All have sinned. If then, doing well yourself, you are inclined to revile others, consider your own former life and the uncertainty of the future, and restrain your anger. John Chrysostom (344-407), Homilies on Titus 5

Thank You, Lord, for delivering me from sin and death to life and hope in Jesus. Help me to show that hope to my world today as I...

Pray Psalm 115.1-8.

Are you serving any idols? Seeking satisfaction, happiness, fulfillment, and purpose from anything other than God? Let the Spirit search you, and then confess any sins He indicates. Pray for people you know who are trapped in the worship of idols.

Sing Psalm 115.1-8.

Psalm 115.1-8 (*Plainfield: Nothing But the Blood of Jesus*)

Not to us, O God, not us, but unto Your Name give glory!
For Your love and faithfulness, ever to Your Name be glory!
Why should the nations cry, "Where is their God on high?"
You rule us, Lord, on high: Ever to Your Name be glory!

Idols made by men's own hand – ever to Your Name be glory –
see nor hear nor understand – ever to Your Name be glory!
They neither feel nor walk, nor can they speak or talk.
All those who serve them fall, but unto Your Name be glory!

3 ...But Then...

Pray Psalm 115.12, 13.

The LORD has been mindful of *us*;

He will bless us;

He will bless the house of Israel;

He will bless the house of Aaron.

He will bless those who fear the LORD,

Both small and great.

Read Titus 3.4-6.

Prepare.

1. How has it come about that you are saved?
2. How is it clear that salvation is all of grace?

Meditate.

Entrance into the redemption of the Lord is all of grace. He “appeared” for our salvation as Jesus came among us, fulfilling all the righteousness of God’s Law and bearing all its judgment, so that we, through His righteousness, death, and resurrection, might find liberation from sin and life ever more.

Note the many ways Paul emphasizes the grace of God in our redemption: *He* saved us; by *His* mercy; through *Jesus Christ and the work of the Holy Spirit*; and not by any works of righteousness on our part. The Spirit is given “richly” to those who come to Jesus Christ by grace through faith, and they are adopted as children of the living God (Jn. 1.12). The Spirit’s work is to regenerate those who believe and to “birth” them into the life of renewal and restoration which is the redemption of God (Gal. 4.1-7).

Paul’s point is clear: Since God has gone to such gracious lengths, has so completely saved, regenerated, and renewed us, and has “richly” given us of His Spirit, how can we *not* be people who flourish in works consistent with the character of such a good and loving God?

God is always the initiator with men. We would have no benefit from God were it not for His goodness and loving kindness (v. 4). He is the giver of life, the granter of every good and perfect gift, the one who sustains us by His steadfast love and faithfulness. God’s goodness and loving kindness are always at work among men, even those who deny and despise Him (Matt. 5.43-48). Thus, when it pleases this gracious God to cause His grace to “appear” to men in a saving way, they cannot resist Him; indeed, they will gladly and freely receive Him and the grace He extends them through Jesus Christ.

Only the miracle of grace can deliver lost sinners – unbelieving, disobedient, wandering, lustful, malicious, and hateful – from the misery of their sinful and fallen state. Thanks and praise are always in order, therefore, as we consider how great and rich are the grace and mercy of God to wretched people such as we.

Reflect.

1. Why can we not save ourselves by our good works?
2. How does the Holy Spirit work in our salvation?

3. How does the work of the Spirit bring the work of Christ to completion in us?

Strange, isn't it, how we were so drowned in wickedness that we could not be purified? We needed a new birth! For this is implied by "regeneration." For as when a house is in a ruinous state no one places props under it nor makes any addition to the old building, but pulls it down to its foundations and rebuilds it anew. So in our case, God has not repaired us but made us anew.
John Chrysostom (344-407), *Homilies on Titus 5*

Thank You for making me a new person, Lord! Help me to live out that newness and salvation today as I...

Pray Psalm 115.9-13.

How do you need the Lord's help today? From what do you need Him to shield you? Be specific in calling on Him for grace to help in your time of need.

Sing Psalm 115.9-13.

Psalm 115.9-13 (*Plainfield: Nothing But the Blood of Jesus*)

All who trust in Jesus yield – ever to His Name be glory! –
find in Him their help and shield – ever to Your Name be glory!
O Israel, trust the Lord! He helps us evermore!
Fear Him obey His Word: Ever to Your Name be glory!

Blessings from our gracious Lord – ever to Your Name be glory –
will attend us evermore – ever to Your Name be glory!
Bless all who fear You, Lord, all who obey Your Word,
all who Your Name adore: Ever to Your Name be glory!

4 ...So That Now...

Pray Psalm 115.12-15.

The LORD has been mindful of us;
He will bless us;
He will bless the house of Israel;
He will bless the house of Aaron.
He will bless those who fear the LORD,
Both small and great.
May the LORD give you increase more and more,
You and your children.
May you *be* blessed by the LORD,
Who made heaven and earth.

Read Titus 3.7, 8.

Prepare.

1. What does it mean that we are “heirs” of God? What do we inherit? Why?
2. What are we supposed to be careful to do as heirs?

Meditate.

Here Paul holds out the long-term prospect of our salvation and the short-term agenda by which we journey to that eternal condition.

Eternal life is the believer’s by grace through faith; but eternal life is more than merely going to heaven when we die. Eternal life involves knowing God and Jesus Christ (Jn. 17.3), both forever in glory, but now as well – and with demonstrable effects. The use of the subjunctive (“should become heirs”) indicates that it is every believer’s responsibility to make his calling in the Lord sure (2 Pet. 1.10). We must not presume on the Lord’s goodness and lovingkindness; instead, those who have come to know the saving grace of the Lord will take up the calling of working out (not *for*) their salvation in fear and trembling by the power of the Spirit of God at work in them (Phil. 2.12, 13; Eph. 3.20). Thus, true believers are they who are “careful to maintain good works”. Why? Because “these things” are good – they reflect the character of God and His Law, thus demonstrating love for Him – and they are profitable for others – according to God’s Word.

How can we know we are saved? How can a person be certain that he has passed from the darkness of fallenness and unbelief into the new age of redemption and restoration? Has he believed in God through Jesus Christ? Is he devoted to good works? Are love for God and neighbor evident and increasing? If so, as Peter says, we may be assured that we have passed from death to life through the Gospel of our Lord Jesus Christ (2 Pet. 1.8-11).

A church is “in order” under the watchful, caring ministries of its shepherds, when the reality of the Kingdom is evident and increasing among them. It is each church member’s duty to seek the Kingdom of God and His righteousness so that the church can grow in unity and maturity, manifesting the fullness of Jesus Christ to the watching world (Matt. 6.33; Eph. 4.11-16). And yet, even this is a work of the grace of God (Phil. 2.13).

Reflect.

1. What is involved in being careful to maintain good works? Why should we do this?

2. Why has God justified us? How? For what purpose?

3. How important did Paul think the message of doing good works was? Should we expect anything less from our own shepherds?

He wishes the people to be instructed in such a manner that "they who have believed God," may be solicitous, above all things, about good works. John Calvin (1509-1564), *Commentary on Titus 3.8*

Help me today, all day long, to be careful to maintain good works, for I am the heir of Your grace and salvation, Lord, and I will show this to my Personal Mission Field today by...

Pray Psalm 115.14-18.

The Lord has given you a portion of the earth to serve – your Personal Mission Field. How will you praise and serve Him in it today?

Sing Psalm 115.14-18.

Psalm 115.14-18 (*Plainfield: Nothing But the Blood of Jesus*)

Grant us, Savior, great increase – ever to Your Name be glory!

Bless us with eternal peace – ever to Your Name be glory!

Heaven and earth are Yours; let every soul adore

and bless You evermore: Ever to Your Name be glory!

5 ...Therefore...

Pray Psalm 115.3-8.

But our God is in heaven;
He does whatever He pleases.
Their idols *are* silver and gold,
The work of men's hands.
They have mouths, but they do not speak;
Eyes they have, but they do not see;
They have ears, but they do not hear;
Noses they have, but they do not smell;
They have hands, but they do not handle;
Feet they have, but they do not walk;
Nor do they mutter through their throat.
Those who make them are like them;
So is everyone who trusts in them.

Read Titus 3.9-11.

Prepare.

1. Why are disputes and divisive people to be avoided?
2. How can you keep from becoming a divisive person yourself?

Meditate.

Whatever threatens or disrupts the peace and health of the local congregation is not to be tolerated (cf. Tit. 1.10, 11). Those who have come to faith in Jesus Christ and begun to associate with other believers in the Body of Jesus Christ do not cease to be sinners (1 Jn. 1.8). Therefore, we must be ever on guard against whatever threatens the health of the Body, and must work hard to maintain the unity of the Spirit in the bonds of peace (Eph. 4.3).

Divisive issues change from age to age; however, Paul commands pastors to guard their flocks against whatever controversies, quarrels, and divisions that may be hurtful to congregational life and health, and to remove from the congregation any who persists in pressing such matters.

Paul consistently urged congregations and leaders to guard against whatever divides the Body of Christ (cf. Eph. 2; Rom. 16, 1 Tim. 1). There is one Body of Christ, and the oneness which church members are able to maintain, when everywhere the world is divided and at odds, bears strong testimony to the reality of Christ's incarnation and salvation (Jn. 17.21).

How it must grieve the Lord, therefore, to see divisions within churches and between churches in a given community. In the age of redemption, the Church must constantly work *against* whatever divides and *for* whatever unites, never veering off course from the path of sound doctrine and the Gospel of the Kingdom.

As on the island of Crete, so in the communities of our nation, churches are not "in order" until they begin to manifest more consistently the oneness we have in Jesus Christ. This, too, is the duty of pastors and church leaders.

Reflect.

1. What is church unity? Why is it so important? Why is it so difficult to attain?

2. What issues or debates threaten the unity of local churches in our day? How can we deal with these so that they don't divide us?

3. What sorts of conversations and discussions are profitable and useful for local churches?

In doctrine, therefore, we should always have regard to usefulness, so that everything that does not contribute to godliness, shall be held in no estimation. John Calvin (1509-1564), *Commentary on Titus 3*

Lord, let me not become a divisive person, but one who works to unite brethren in peace. Today, use me for unity in our church as I...

Pray Psalm 115.1-8.

Disputes, contentions, arguments, doctrinal hobby-horses, divisions, self-vaunting – these, and much more can become idols that rob us of true faith. Wait on the Lord to search you, and pray that He will guard you against keeping any idols in your soul.

Sing Psalm 115.1-8.

Psalm 115.1-8 (*Plainfield: Nothing But the Blood of Jesus*)

Not to us, O God, not us, but unto Your Name give glory!
For Your love and faithfulness, ever to Your Name be glory!
Why should the nations cry, "Where is their God on high?"
You rule us, Lord, on high: Ever to Your Name be glory!

Idols made by men's own hand – ever to Your Name be glory –
see nor hear nor understand – ever to Your Name be glory!
They neither feel nor walk, nor can they speak or talk.
All those who serve them fall, but unto Your Name be glory!

6 ...And Grace Will Increase

Pray Psalm 115.14, 15.

May the LORD give you increase more and more,
You and your children.
May you *be* blessed by the LORD,
Who made heaven and earth.

Read Titus 3.12-15.

Prepare.

1. What do we learn here about the work of the church?
2. On what should local church members concentrate?

Meditate.

These few verses contain a good bit of information about the work of the Holy Spirit through the ministry of the apostle Paul. Let's take a closer look.

First, recall that Paul appears to have come to Crete with Titus and some others to do the initial work of proclaiming the Gospel and getting people together in churches. He left Titus and moved on – probably with other associates in tow (v. 15: “all who *are* with me”) – to continue his work elsewhere, perhaps in Nicopolis, Greece.

Titus remained in Crete, and his specific task was to set the churches in order by appointing shepherds to watch over every congregation – qualified and capable men who would equip the saints for good works of ministry, and guard the flocks against false teaching. This appears to have been Titus' particular calling, because Paul indicated that he would shortly be sending someone to relieve him, so that he could join Paul in Nicopolis, doubtless to do the same work there. Titus must complete his work before the arrival of Artemas or Tychicus, one of whom Paul was sending as a general overseer (“bishop”) to lead the churches in Crete to the next level of their development.

Meanwhile, Paul had other teams going here and there, replicating the work they'd learned from him – proclaim the Gospel, assemble people into house churches, appoint elders and shepherds, establish presbyterial oversight, and move on (cf. Acts 14.21-26). Paul was sending Zenas and Apollos somewhere, and he routed them through Crete. We can imagine Apollos in the role of Paul, and Zenas – because of his skill in details and experience working with people – in the role of Titus. Paul's intention was that the churches in Crete might help in supplying their needs for the next phase of their mission. (v. 13). Paul was constantly enlisting local churches to help in the advance of the Kingdom, a practice also emulated by John (cf. 3 Jn. 1.5-8).

Meanwhile, Titus was to continue emphasizing the importance of good works (v. 14), and to encourage the believers in Crete in the grace of God (v. 15).

In 2 Corinthians 4.7-15, Paul wrote that the grace of God was increasing all over the Roman world, with the result that thanks and praise to God were abounding everywhere. This was because faithful people in all walks of life – frail, earthen vessels – had accepted their callings, whatever those may have been, and were busy being agents of grace in the world. That's what Paul aimed for in every place he went, and here we get a

glimpse of how skilled he was in accomplishing this great work.

Reflect.

1. What does it mean for a local church to be an agent of grace in its community?
2. How can local churches be involved in the larger work of God's grace throughout their community and around the world?
3. How can we tell when the grace of God is increasing in our community?

Paul urges that they not wait for those who are needy to come to them but that they seek out those who need their assistance. Thus the considerate man shows his concern, and with great zeal he will perform his duty. For in doing good actions, it is not those who receive the kindness who are benefitted, so much as those who do the kindness that make gain and profit, for it gives them confidence toward God. John Chrysostom (344-407), Homilies on Titus 6

Use me today as an agent of Your grace, O Lord, as I...

Pray Psalm 115.14-18.

How do you need God to increase grace in and through you today? Seek His specific help for all your times of need (Heb. 4.16).

Sing Psalm 115.14-18.

Psalm 115.14-18 (*Plainfield: Nothing But the Blood of Jesus*)

Grant us, Savior, great increase – ever to Your Name be glory!

Bless us with eternal peace – ever to Your Name be glory!

Heaven and earth are Yours; let every soul adore

and bless You evermore: Ever to Your Name be glory!

7 By Grace, unto Grace

Pray Psalm 115.1-3.

Not unto us, O LORD, not unto us,
But to Your name give glory,
Because of Your mercy,
Because of Your truth.
Why should the Gentiles say,
“So where *is* their God?”
But our God *is* in heaven;
He does whatever He pleases.

Review Titus 3.

Prepare.

1. What seems to be the main focus of this chapter?
2. How does realizing this focus relate to Paul’s emphasis on ordering the churches in a certain way (chs. 1, 2)?

Meditate.

The focus in this final chapter is on the outflow of grace to the world through churches that are rightly ordered and grounded in sound doctrine.

The grace of God has come to us in Jesus, bringing God’s great salvation and making us heirs of eternal life. But grace does not come to us simply that we may absorb and wallow in God’s goodness. Grace comes to transform us and fill us with power to flow the grace of the Holy Spirit to the world around us (Jn. 7.37-39). This is why Paul is so emphatic – twice in this chapter! – that believers should be ready and equipped and zealous to maintain good works and meet people’s needs. And we also see Paul’s concern for the outflow of grace in the background work intimated here of works of evangelizing and church planting elsewhere.

If we as believers are not concerned to see the grace of God come to the world through our lives and churches, then we’re not reading from the same page as Paul. We will only realize the fullness of purpose, joy, and power that comes with our great salvation as we fulfill our redemption in good works (Eph. 2.8-10). And churches will only fulfill their role as signs and outposts of the Kingdom as they equip their members and send them into the community and the world as beacons of grace and agents of good.

This was the focus Paul emphasized to Titus, just as he had to Timothy. It’s the focus we must labor to embrace and pursue in our lives and churches today.

Reflect.

1. We don’t live our Christian lives *at* church, but *through* church. Explain.
2. What is necessary for us to maintain good works? Where should we expect those good works to play out?
3. What can we do to keep divisions from entering and subverting our church’s life and mission?

For this reason, charity, which has more regard for the common good than for its own, is said “not to seek the things that are its own....” Hence, this charity is practiced now in the good works of love, by which it reaches out to give aid in whatever direction it can, and this is its breadth. It bears adversity with longsuffering, and perseveres in what it holds as true, and this is its length.

Augustine (354-430), *Letters 140.25.62*

Let Your grace flow to me, Lord, so that it might flow through me today as I...

Pray Psalm 115.1-18.

How will you glorify God in your life today? Remember that He is mindful of you at all times, and will bless you as you walk obediently before Him. Pray that He might increase His grace to you and through you today in specific ways.

Sing Psalm 115.1-18.

Psalm 115.1-18 (*Plainfield: Nothing But the Blood of Jesus*)

Not to us, O God, not us, but unto Your Name give glory!
For Your love and faithfulness, ever to Your Name be glory!
Why should the nations cry, "Where is their God on high?"
You rule us, Lord, on high: Ever to Your Name be glory!

Idols made by men's own hand – ever to Your Name be glory –
see nor hear nor understand – ever to Your Name be glory!
They neither feel nor walk, nor can they speak or talk;
All those who serve them fall, but unto Your Name be glory!

All who trust in Jesus yield – ever to His Name be glory! –
find in Him their help and shield – ever to Your Name be glory!
O Israel, trust the Lord! He helps us evermore!
Fear Him obey His Word: Ever to Your Name be glory!

Blessings from our gracious Lord – ever to Your Name be glory –
will attend us evermore – ever to Your Name be glory!
Bless all who fear You, Lord, all who obey Your Word,
all who Your Name adore: Ever to Your Name be glory!

Grant us, Savior, great increase – ever to Your Name be glory!
Bless us with eternal peace – ever to Your Name be glory!
Heaven and earth are Yours; let every soul adore
and bless You evermore: Ever to Your Name be glory!

Questions for Reflection or Discussion

1. Why does Paul put so much emphasis on doing good works? We're not saved by good works, but we're not saved without them. Explain.
2. What kinds of things can bring division into a local church? How can we resist such things and work to maintain the unity we have in Christ (Jn. 20.21; Eph. 4.3)?
3. Is it important that local churches participate in the broader spread of the Gospel? Why? How can they do so?
4. The saving grace of God flows to us in the Gospel, so that it might flow through us for the sake of the Gospel. Explain. How can believers encourage one another to keep this in mind and practice it daily (Heb. 10.24)?
5. What's the most important lesson you've learned from Titus 3? How are you putting that lesson to work in your daily life?

For prayer:

The Fellowship of Ailbe

The Fellowship of Ailbe is a spiritual fellowship in the Celtic Christian tradition. Our goal is to promote revival, renewal, and awakening, following the teaching of Scripture and the example and heritage of our forebears in the faith.

The Fellowship of Ailbe offers many opportunities for training, prayer, personal growth, and ministry. Visit our website at www.ailbe.org to learn more.

We hope you found this study helpful. If so, please consider making a gift to The Fellowship. You can contribute to our ministry by using the donate button at the website, or by sending your gift to The Fellowship of Ailbe, 19 Tyler Dr., Essex Junction, VT 05452.

Thank you.