

Only the heart examiner, our Lord and Saviour Jesus Christ, knows if this Roman governor **Pontius Pilate**, ever believed on the Lord Jesus Christ as his personal Saviour. ROMANS 10:9 & 10 says: *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.* Certainly **Pontius Pilate** was given every opportunity to receive Jesus as his Saviour. And the words Paul wrote to **Timothy** in 1 TIMOTHY 6:13 ring true: *...Christ Jesus, who before **Pontius Pilate** witnessed a good confession...* .

(7) Titus

As we continue going through the list of the thirty-four people Paul mentions by name in his final three epistles, we come to the second of these three letters Paul wrote in chronological order, which was TITUS. The epistle of TITUS was probably written in the fall of 67 A.D according to the time table of Conyebare and Howson. There are two geographic facts mentioned in TITUS that gives us clues as to where Paul's travels have taken him, and what time of year he wrote this epistle. In TITUS 1:5 we read: *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...* . Here we find that Paul in his recent travels has left his son in the faith, **Titus**, in Crete to set things in order in the churches of the cities of Crete. Then in TITUS 3:12 Paul writes: *...be diligent to come unto me to Nicopolis: for I have determined there to winter.* So we find that Paul encourages **Titus** to once again catch up with him in Nicopolis after he sets in order the things that were lacking in the churches of Crete. These then are the clues that Conyebare and Howson used to determine the approximate date of the epistle written to TITUS.

The epistle of TITUS is very short, forty-six verses in total, and is divided up into three chapters. Similar instructions are written in TITUS to those of 1 TIMOTHY, but Paul was inspired to use fewer words to **Titus** than he wrote to **Timothy**. Perhaps **Titus** was older than **Timothy**, and more established in Paul's gospel, thus he needed to write fewer words in getting his point across. Our focus in this part of our study is to consider some things concerning the people Paul mentions by name in these last three epistles, and in the letter to TITUS, Paul mentions five people by name. The five people mentioned in TITUS are all different than the six mentioned in 1 TIMOTHY. The five people named in TITUS were all living at the time Paul wrote **Titus**, and these were all people that **Titus** knew, and was familiar with, all fellow labourers in spreading Paul's gospel.

The first person mentioned in TITUS, and the seventh in our list of thirty-four is **Titus** himself, addressed in the first sentence Paul wrote in his epistle of TITUS. TITUS 1:1 *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; 2 In hope of eternal life, which God, that cannot lie, promised before the world began; 3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment 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.* When Paul here writes *...**Titus**, mine own son after the common faith...* the implication is that **Titus** was a convert of Paul's ministry. We have discussed this next point before also, that **Titus** is not mentioned at all in the book of ACTS. The above information causes us to ask two questions: (1) when did **Titus** get saved? And (2) why isn't **Titus** mentioned in the book of ACTS? In answering this second question first we found previously that some scholars think that **Titus** quite possibly could have been a brother of Luke, the author of ACTS. You can do your own detective work on this point, and will find it impossible to prove one way or the other if Luke and **Titus** were indeed brothers. Truly they were brothers in Christ, and both were close followers of our Apostle Paul. Yet, for whatever reason, Luke fails to mention **Titus** by name in the book of ACTS.

One thing we know for certain, that the information found in ACTS 15 covers the same events detailed in GALATIANS 2:1-10, but these events are recorded by two different people: Luke wrote ACTS, and Paul wrote GALATIANS.

Paul's first missionary journey was with Barnabas, and is detailed in ACTS chapters 13 and 14. Recall that all of Paul's missionary journeys were sponsored by the Saints of Antioch, Syria. At the conclusion of each of his missionary journeys, Paul would return to Antioch, Syria, and give a report to the church there, the very same assembly where the disciples of the Lord were first called Christians in ACTS 11:26. After the conclusion of Paul and Barnabas missionary journey in ACTS 14 they returned to Antioch, Syria, and we read in ACTS 14:28 *And there they abode long time with the disciples*. If they brought with them any converts from this journey, Luke fails to mention it in writing ACTS. Perhaps there were a couple who traveled with Paul and Barnabas back to Antioch, Syria. If so **Titus** could have been one of them, but we have no way of knowing if this is true or not. During the "long time" that Paul and Barnabas abode at Antioch, Syria after the conclusion of their missionary journey they preached to the church there, and we do know that **Titus** was among those in attendance during this time. Perhaps **Titus** got saved in Antioch, Syria because of Paul's ministry. Again we have no proof of when **Titus** gave his heart to the Lord. But we do know that **Titus** was in Antioch, Syria with Paul and Barnabas when *...certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved...* ACTS 15:1. This led to a great discussion recorded in ACTS 15:2 *When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question*. The "certain other of them" that we can identify was **Titus**, and we do so with the information Paul writes in GALATIANS 2. GALATIANS 2:1 *Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also*. (The "fourteen years after" references Paul's first visit to Jerusalem after he was saved; after he escaped Damascus by being let down by the wall in a basket.) {Study again ACTS 9:25 and 2 CORINTHIANS 11:32 & 33}. In GALATIANS 2:3 Paul adds that **Titus** was a Gentile, writing: *But neither Titus, who was with me, being a Greek, was compelled to be circumcised*. Once at Jerusalem, Paul and Barnabas, along with **Titus**, and *...were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter...* ACTS 15:4-6. Realize that there was no question in **Titus**' mind, or in the minds of Paul and Barnabas, concerning **Titus** salvation, for keeping the law of Moses has noting to do with salvation. Paul wrote in GALATIANS 2:16 the facts of what he preached, saying: *...that a man is not justified by the works of the law, but by the faith of Jesus Christ...* . In ROMANS 10:4 Paul again wrote: *For Christ is the end of the law for righteousness to every one that believeth*. **Titus**, being a Greek, certainly wasn't a Jew under the law of Moses, and he was willing to travel with Paul and Barnabas to Jerusalem as a witness, and testimony to Christ's salvation apart from keeping the law. **Titus** was a witness to the fact that *...Christ is the end of the law for righteousness to every one that believeth...* ROMANS 10:4.

Study ACTS 15:1-29 to see the results of this conference in Jerusalem, of whom **Titus** was the focal point, and an example of a Gentile believer. The results of this conference was a letter written and signed by the kingdom Apostles, and elders of Jerusalem, which was sent to the Gentiles, that stated, in part: ACTS 15:24 *Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment*. In GALATIANS 2:9 & 10 Paul adds the following tidbit of information that explains why he returned to Jerusalem on his way back to Antioch, Syria at the conclusion of his next two missionary journeys. GALATIANS 2:9 *And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me,*

they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do. Take special note here in verse 9 that this request was made to Paul and Barnabas with no mention of **Titus**, for in their mind **Titus** was not a part of their ministry. Hold that thought for a while, for later we will see how **Titus** himself took this request to heart. As for Paul after this point in time he always brought an offering to the poor Saints of Jerusalem as is also noted in ACTS 24:17 in Paul's own words in his defense before governor Felix: *Now after many years I came to bring alms to my nation, and offerings.*

Back to **Titus**. After returning to Antioch, Syria with the letter from the Apostles, and elders of Jerusalem, and bringing certain others with them from Jerusalem, such as Silas and Judas surnamed Barsabas, Paul and Barnabas split up, and shortly there after Paul begins his second missionary journey taking Silas with him. Did **Titus** travel with Paul on this journey? We have no way of answering this question for the scripture doesn't mention **Titus** in the book of ACTS. However considering that Paul wrote **Titus** an epistle calling him "*mine own son after the common*" faith in TITUS 1:4, and noting the fact that **Titus** had already made one journey with Paul, the trip down to Jerusalem where **Titus** was put on display as a gentile believer, we can easily picture **Titus** traveling with Paul on this second missionary journey. But we can not prove that he did. We do know that on the second missionary journey Luke was added as a traveling partner with Paul for a while. {Study ACTS 16:10 noting the little word "we."} If **Titus** and Luke were brothers, perhaps this is how Paul came to know Luke. All of this of course is conjecture, and speculation for again scripture doesn't say if **Titus** was with Paul on this second journey or not. We do know that **Timothy** was added to those traveling with Paul when he went through the region of Galatia, and that Silas and **Timothy** both go on to become church Apostles preaching the gospel message that they learned from Paul. {Study 1 THESSALONIANS 2:6, then 1:1.}

For a fact we do know that **Titus** was with Paul on Paul's third missionary journey, even though Luke fails to mention **Titus** by name in his writing ACTS. How do we know that **Titus** was with Paul on this third journey? Because Paul mentions **Titus** in some of his epistles written on this journey. We are not told where and when **Titus** joined Paul on his third missionary journey, but we do know from Paul's writings that **Titus** was with Paul, off and on, during his third missionary journey. In total we find **Titus** name mentioned thirteen times in Paul's epistles. **Titus** is mentioned nine times in 2 CORINTHIANS, twice in GALATIANS, which was written shortly after 2 CORINTHIANS, once in TITUS, and once in 2 TIMOTHY. 2 CORINTHIANS was written after Paul left Ephesus, after preaching there three years. This means 2 CORINTHIANS was written between the time frame of ACTS 19, and ACTS 20. 2 CORINTHIANS chapters 7 & 8 points out that while Paul was on his third missionary journey **Titus** met up with him, or perhaps had traveled with him when Paul left Antioch, Syria at the start of his third missionary journey as noted in ACTS 18:22 & 23. ACTS 18:22 *And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.* (It seems to me that when Paul returned to Antioch, Syria, this would be the logical point when **Titus** would join Paul on his journeys. The two letters that Paul wrote on his second missionary journey, 1 & 2 THESSALONIANS make no mention of **Titus**, but Silas (Silvanus), and **Timothy** are both mentioned in these epistles. Paul writes four epistles on his third missionary journey, 1 & 2 CORINTHIANS, GALATIANS, and ROMANS, in that order. We can track **Titus'** travels in two of these epistles, 2 CORINTHIANS and GALATIANS.) **Titus'** ministry was very important to Paul's ministry from this point on in Paul's life. Note this portion of 2 CORINTHIANS 8:23 – *Whether any do enquire of Titus, he is my partner and fellowhelper...* . When did **Titus** become Paul's partner and fellowhelper? Probably long before this third missionary journey, and by now **Titus** was an important helper and partner in the spreading of the gospel along with the Apostle Paul. 2 CORINTHIANS 12:18 tells us that Paul and **Titus** walked in the same steps, in other words they had

spent much time together in the gospel. The full context of 2 CORINTHIANS 8:23 reads: *Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.* Brother Copley in his notes on the letters to the Corinthians points out that the Greek word for messengers here is apostles (apostolos), a delegate, messenger, one sent forth with orders. **Titus** was such a delegate, one of the Church Apostles.

Let's back up here for a moment and consider in our minds the time **Titus** went with Paul and Barnabas to Jerusalem. **Titus** himself witnessed first hand the poverty of those poor Saints in Jerusalem, and he heard Paul agree with Peter, James, and John that on his journeys Paul should remember the poor Saints of Jerusalem. Thus Paul took up a collection for the benefit of the poor Saints of Jerusalem as he went forth on his missionary journeys. So did **Titus**! **Titus** did this to assist Paul in his ministry, and help fulfill the promise Paul had made to Peter, James, and John in GALATIANS 2:9. An expounded translation of 2 CORINTHIANS 8 better points this out to us. 2 CORINTHIANS 8:1 *Fellow Christians, we want you to know what God's gift of love has done in the churches of Macedonia; 2 The troubles they have been through have tried them hard, yet in all this they have been so exuberantly happy that from the depths of their poverty they together have poured out a flood of rich generosity. 3 I can guarantee that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else; 4 In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ. 5 Nor was their gift, as I must confess I had expected, a mere cash payment. Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers. This had led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it. 7 You excel in so much already, in faith, in power of utterance, in knowledge of the truth, in devotion of every kind, in your loving treatment of us; may this gracious excellence be yours too. 8 I say this not as a command, but to prove by the earnestness of others that your love also is genuine. 9 (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich). 10 But in this matter I give my opinion: it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. 11 Now, therefore, fulfil your purpose by your deeds, that as you then showed your readiness of will, so now you may finish the work, according to your means. 12 If only one is ready to give according to his means, it is acceptable; he is not asked to give what he has not got. 13 Of course, I don't mean that others should be relieved to an extent that leaves you in distress: 14 but, by equalizing matters, to secure that, on the present occasion, what you can spare may supply their need, so that at another time what they can spare may supply your need, and thus matters may be equalized. 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. {Quoted from EXODUS 16:18.} 16 Thank God Titus feels the same deep concern for you that I have. 17 For he not only has consented to my desire, but is himself very zealous in the matter, and departs to you of his own accord, he is so devoted to you.* So we get a glimpse of the character, and heart attitude of **Titus** in the above portion of scripture, and his deep concern for the poor Saints in Jerusalem, whose poverty he had witnessed first hand when he went to Jerusalem with Paul and Barnabas as we discussed above.

With this kind of effort put forth by **Titus** it is hard to imagine him not traveling back to Jerusalem with Paul at the conclusion of this third missionary journey, and once again display to the elders and Apostles of Jerusalem the love and devotion they both had for the poor Saints of Jerusalem. But again no record of **Titus** being with Paul is found in ACTS. So we can't prove or disprove how often Paul and **Titus** traveled together. Was **Titus** one of the acquaintances allowed to visit Paul while in prison in Caesarea? Perhaps, but again we have no scriptural record one way or another. Could **Titus** also have been one of the ones on the ship with Paul in ACTS 27? Again the scripture doesn't so state, but maybe so. Did **Titus** visit Paul when he was held prisoner in Rome?

Paul himself doesn't mention it, so probably not. So there is a gap of about ten years from 2 CORINTHIANS until **Titus'** name comes up again in the epistle written to **Titus**. How **Titus** and Paul remained in contact with each other we are not told. It should be apparent in what we have learned so far of **Titus** in this portion of our study that **Titus** on his own accord by the leading of the Holy Ghost was well able to accomplish God's work in spreading Paul's gospel message.

Now for the rest of the story. **Titus'** name means: "nurse," or "rearer." The significance of this meaning shows the cherished care administered by one who genuinely loves to help others grow, develop, and succeed. In the case of **Titus**, he was a pastor, and a teacher, and an evangelist, and even a Church Apostle, meaning one who fully knew and taught Paul's gospel message. **Titus** then lived up to the meaning of his name as a "nurse," or "rearer" in that he nourished Saints with Paul's gospel message as helped them grow in grace and knowledge of our Lord and Saviour Jesus Christ.

To better appreciate this quality of being a "nurse," let's do a little scriptural review, after which we will have a better perspective, and perhaps a different view of what a "nurse" did as found in scripture. The word "nurse" is found ten times in our King James version of the Bible in association with six different people. Some of the nurses are named, and some are not. We will start our review of these nurses in the Old Testament, starting with the most recent, and working our way backwards in scripture until we get to the first mention of "nurse" in scripture. As we go through this we will find that all of the nurses mentioned in scripture are really graced with a gift of God, and sent to administer special loving tender care, aid, assistance, and training in helping others grow, develop, and achieve their maximum potential. Some of these nurses administered cherished care, and training to those who were in line to sit on a throne. Others of these nurses nourished the ones they cared for the same as if they were destined to be rulers. And in the end some did become rulers, or enjoyed the privilege of daily feasting at the Kings table! The grace of God is magnified in all of these nurses through the lives they touched.

The first nurse we will look at is the nurse of Joash, a king of Judah mentioned in 2 KINGS 11 & 12, and in 2 CHRONICLES 22 - 24. (All together there are eight different Joash's mentioned in Old Testament scripture.) A short history of this Joash's lineage reveals that his grandmother was Athaliah, and his father was Ahaziah king of Judah. Athaliah, according to 2 CHRONICLES 22:3 was king Ahaziah's counselor to do wickedly. And 2 CHRONICLES 22:4 records that king Ahaziah did evil in the sight of the Lord. The Lord had Jehu, the king of Israel at that time, slay Ahaziah king of Judah. *But when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal of the house of Judah...* 2 CHRONICLES 22:10. Joash was on her list. 2 CHRONICLES 22:11 & 12 gives us the fate of Joash at this time: *But Jehoshabeath, the daughter of the king, took Joash the son of Ahaziah, and stole him from among the king's sons that were slain, and put him and his nurse in a bedchamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest, (for she was the sister of Ahaziah,) hid him from Athaliah, so that she slew him not. 12 And he was with them hid in the house of God six years: and Athaliah reigned over the land.*

What we have just read here tells us that Joash was saved (by the grace of God) from the attempt of Athaliah to have him killed. He was kidnapped and hidden by his aunt Jehoshabeath, who was married to Jehoiada the priest. Joash was hidden under the protection of God's house six years, and cared for by his nurse. 2 KINGS 11:2 says it this way: *But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him from among the king's sons which were slain; and they hid him, even him and his nurse, in the bedchamber from Athaliah, so that he was not slain.* Note Joash's nurse was key in his preservation. As we read on we find Joash was seven years old when he began to reign as king of Judah. {2 CHRONICLES 24:1.} Where did he get his training? A big portion of Joash's early training came from his nurse, and perhaps his mother Zibiah, his aunt Jehoshabeath, and her husband Jehoiada the priest, who according to 2 CHRONICLES 24:22 adopted Joash and raised him as his son. 2 CHRONICLES

24:1 *Joash was seven years old when he began to reign, and he reigned forty years in Jerusalem. His mother's name also was Zibiah of Beersheba. 2 And Joash did that which was right in the sight of the LORD all the days of Jehoiada the priest.* You can study the rest of the story of king Joash on your own in 2 KINGS 11 & 12, and in 2 CHRONICLES 22 – 24, but in this part of our study we are mainly considering the importance of a nurse as found in scripture. Without the aid and teaching of his nurse, who took special tender loving care of Joash six years while hiding him from his wicked grandmother Athaliah, and teaching him his first lessons in truth, and obedience to God, would we have his story told us in scripture? Probably not, yet Joash's nurses name is not even recorded in scripture.

Let's now go back a short ways in our Old Testament to the story of Mephibosheth, which is similar to king Joash above in that Mephibosheth was a grandson of a king. His grandfather was king Saul, and his father was Jonathan, both who were killed as a result of a battle with the Philistines in 1 SAMUEL 31. We then read in 2 SAMUEL 4:4 *And Jonathan, Saul's son, had a son that was lame of his feet. He was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurse took him up, and fled: and it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.* The nurse knew that the custom of the day was to wipe out all of the successors of the family of the king who had just passed, and thought the fastest way to save the child was to place Mephibosheth over her shoulder and flee. In the process of running away to a safer place Mephibosheth fell. Josephus records this of Mephibosheth and his nurse: "...when his nurse heard that that the father and grandfather of the child were fallen in the battle, she snatched him up, and fled away, and let him fall from her shoulders, and his feet were lamed." {Josephus Antiquities of the Jews, Book VII, chapter V, paragraph 5.} From that day forward Mephibosheth was lame on both of his feet (2 SAMUEL 9:13). Imagine the additional emotional grief felt by Mephibosheth's nurse. No mention is ever again made of this nurse, so we can only imagine her raising Mephibosheth in hiding, and teaching him how to get around as a cripple. Mephibosheth's nurse is mentioned in scripture to introduce how he became lame in his feet.

If 2 SAMUEL 4:4 was the only verse in scripture that told the story Mephibosheth it would be a tragedy. But Mephibosheth, and his being a cripple is put on display in 2 SAMUEL 9 as a monument of the grace of God. In 2 SAMUEL 9 king David showed kindness to the grandson of his greatest enemy, Saul, for Jonathan's sake. Mephibosheth was crippled from no fault of his own, and was really considered helpless and worthless. He was now living with a destitute family in a very desolate place called Lo-debar, which means without pasture. When king David found out that Mephibosheth was alive, he sent for him, and showed him grace. Mephibosheth did not receive grace because of anything he had done, but rather David showed him grace because of David's love of Mephibosheth's father Jonathan. Likewise God's grace has been bestowed upon us in the person of Jesus Christ. ROMANS 5:8 *But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.* Mephibosheth was taken into king David's house despite being lame and helpless, and was requested by king David to feast at the king's table as one of the king's sons, and Mephibosheth did so continually. Furthermore Mephibosheth was given a king's inheritance! {Study 2 SAMUEL 9 for more insight on Mephibosheth, and see an article called "Full of Grace and Truth" by Ronnie Reed found in the November 2010 issue of Grace and Glory magazine.}

The third nurse we will briefly look at going backwards in time in the Old Testament is Naomi in RUTH 4. Let's let the scriptures tell this story. RUTH 4:13 *So Boaz took Ruth, and she was his wife: and when he went in unto her, the LORD gave her conception, and she bare a son. 14 And the women said unto Naomi, Blessed be the LORD, which hath not left thee this day without a kinsman, that his name may be famous in Israel. 15 And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter in law, which loveth thee, which is better to thee than seven sons, hath born him. 16 And Naomi took the child, and laid it in her bosom, and became nurse unto it. 17 And the women her neighbours gave it a name, saying, There is a son born to*

Naomi; and they called his name Obed: he is the father of Jesse, the father of David.

There are a lot of lessons to be learned in the book of RUTH, but narrowing our focus down to Naomi we find that she really wasn't the blood grandmother of Obed, but rather, if you will, the adopted grandmother of Obed. As you can see from the above portion of scripture, she truly loved Obed as her own. Naomi's name means: "lovely one," or "pleasant one." Sister Bodie notes that Naomi "...is a name of faith, of blessed, conquering faith. ...Naomi speaks of faith's apprehension of divine favor." {End of quoting Sister Bodie.} Divine favor speaks of grace. EPHESIANS 2:8 *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.* Obed was a gift of God's grace to Naomi. In Naomi's old and loving arms was placed this young life, a symbol of God's grace. Obed goes on to become famous in Israel, one of the ancient grandfathers of our Lord and Saviour Jesus Christ, who became flesh and dwelt among us full of grace and truth as is noted in JOHN 1:14. JOHN 1:17 goes on to add that "...*grace and truth came by Jesus Christ.*"

GALATIANS 4:4 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 To redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. 7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.* ROMANS 8:14 *For as many as are led by the Spirit of God, they are the sons of God. 15 For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 16 The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.*

The fourth nurse we find going back in scripture is Jochebed {EXODUS 6:20, and NUMBERS 26:59} Moses' mother, who herself is an icon of faith noted in HEBREWS 11:23. A quick review of EXODUS 1 & 2 reveals that Pharaoh of Egypt had made a decree that every son born to the Hebrew women must be cast into the river, which just happened to be the crocodile infested Nile River. Jochebed and her husband Amram after Moses was born followed Pharaoh's instruction, but before they cast him into the Nile River, they made a waterproof little ark when baby Moses was three month old and could no longer be hidden at home. Of all people Pharaoh's own daughter found this cute little guy floating in the bulrushes. She had compassion on him, and more or less adopted him. Moses sister Miriam witnessed Pharaoh's daughter discovering baby Moses, and asked: "...*Shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?*" {EXODUS 2:7.} The next three verses explain what then happened: EXODUS 2:8 *And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. 9 And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. 10 And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.* Truly Moses here was saved from death by the grace of God. EPHESIANS 2:5 in part says: ...*by grace ye are saved...* . No doubt you know the rest of the story of how Moses went on to become one of the greatest leaders of Israel taking them out of the land of Egypt, and bringing them to the doorstep of Canaan. Moses had learned to trust in the Lord for all of this. Where did he learn such things? From his Godly mother Jochebed, who had trusted the Lord for Moses ever since before he was born! As his mother, and then later his all expense paid for nurse, she taught him the foundational principles of faith that later allowed Moses to be that great leader of Israel he became. HEBREWS 11:24 *By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; 25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; 26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. 27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible. 28 Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them. 29 By faith they passed through the Red sea as by dry land: which the*

Egyptians assaying to do were drowned.

The final nurse we will look at in the Old Testament is the first one mentioned in scripture, the nurse of Rebekah. GENESIS 24:59 *And they sent away Rebekah their sister, and her nurse,...* . This is quite a woman, this nurse of Rebekah, who was willing to travel with Rebekah and remain with her as she made this journey to meet and marry Isaac. Rebekah's nurse stayed with her until the time of her death. Obviously she truly loved Rebekah, and wanted nothing but the best for her. GENESIS 35:8 tells us the name of Rebekah's nurse: *But Deborah Rebekah's nurse died, and she was buried beneath Bethel under an oak: and the name of it was called Allonbachuth.* The two verses GENESIS 24:59 and GENESIS 35:8 contain all the scripture we know of Deborah, Rebekah's nurse. Both the word "nurse" and the name "Deborah" are found ten times in scripture, however our Deborah of GENESIS 24:59 and GENESIS 35:8 is only mentioned by name one time in scripture. Ten is the number of RESPONSIBILITY ACCORDING TO ABILITY. Rebekah's nurse Deborah was a great aid or assistant to Rebekah who had many responsibilities revolving around the care of others. Rebekah was Deborah's responsibility according to her ability. Deborah's name means "a bee;" "her speaking;" "the word;" and carries with it the thought of being a spokesman or a teacher, someone who will declare or pronounce something. In Webster's Dictionary under "nurse" we find a definition that references a "...worker bee that cares for the young." This is essentially who Deborah was: a worker bee who not only cares for the young, but also instructs them and teaches them "the word."

GENESIS 24 contains a lot of typical teaching in the story of a bride for Isaac. Abraham is a type of God the Father in this chapter. His servant Eliezer a type of the Holy Ghost, and Isaac pictures Jesus Christ. Rebekah is a type of the bride of Christ. Knowing all of this, who is Deborah typical of? Simply put, she represents the Apostle Paul and his grace and glory gospel message. This is further brought out for us in the following scriptures: 1 THESSALONIANS 2:7 *But we were gentle among you, even as a nurse cherisheth her children:* 8 *So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.* 9 *For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.* The Apostle Paul is the Apostle to the Gentiles {ROMANS 11:13}, and as such, he, like Deborah, was a worker bee who not only cared for the young in Christ, but also instructed them, and us, and taught us "the word." Paul being likened to a nurse is the only mention of a nurse in the New Testament. Deborah was there with Rebekah as she married Isaac. Paul's gospel message travels with all who will be in the rib portion group of Saints taken out from the church to be forever known as The Lamb's wife. 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* Thank God for the enlightened grace message that is presented us in Paul's gospel.

One final thought concerning Deborah, and Paul. With the limited information that we have on Deborah, it seems she stayed with Rebekah until such a time that her invaluable service was turned over to Jacob, and the care of his young family. The scripture doesn't record when she was removed from Isaac's and Rebekah's household to Jacob's. Nor does the scripture record the death of Rebekah. Yet we read of the death of her nurse, Deborah. In GENESIS 24, Rebekah, as a type of the bride of Christ, represents the full overcomers of this church age. Not all that will be in the bride of Christ will die here on earth, some will be translated. All of the full overcomers from this church age that will be in the bride of Christ will have embraced Paul's gospel, and run the race until the day they were translated or died. In other words Paul's message will be prevalent in their lives until the end of their time on earth. For those full overcomers of this present church age that go by the way of the grave, Paul's gospel lives on beyond them, just as Deborah lived on beyond the time of Rebekah. Sister Bodie too pondered this question of why we have Deborah living beyond Rebekah in scripture, and she wrote in her GENESIS study: "It is significant that we never read of Rebekah's death; for she figures faith..." (End of quote from Sister Bodie). The full overcomers of this

church age, that group of people that comprise that small rib portion company of the body of Christ that will become the bride of Christ, can also be called the New Testament worthies of faith that are also found mentioned in HEBREWS 11 as “we” and “us.” {See HEBREWS 11:3 & 40}.

We examined the above information because **Titus**’ name means: “nurse,” or “rearer.” We further noted that the grace of God is magnified in all of these nurses through the lives they touched. Perhaps you noticed that there were five Old Testament nurses referenced in scripture, which kind of underlines the point that somehow the grace of God ties in with the thought of a “nurse” in scripture. This brings us to the one reference we have of a “nurse” in the New Testament, which references our Apostle Paul: 1 THESSALONIANS 2:7 *But we were gentle among you, even as a nurse cherisheth her children: 8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us. 9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.* We have pointed out several times in this study on the life of the Apostle Paul how the grace message is emphasized in Paul’s gospel. Recall again the words Paul spoke unto the Ephesian elders as he said good-bye to them in ACTS 20:32 *And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* The above noted Old Testament nurses administered special tender loving care, aid, assistance, and training to earth’s future aristocracy. Likewise Paul’s Holy Ghost inspired gospel message is left for us in New Testament scripture as a training guide for heavens future aristocracy. It is our nurse, the Apostle Paul who writes of ruling and reigning with Christ. 2 TIMOTHY 2:12 *If we suffer, we shall also reign with him... .* ROMANS 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God: 17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. 18 For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.* 2 CORINTHIANS 11:2 *For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* This is just three of many verses from Paul’s gospel that expound bridal teaching, and the Bride of Christ will be a part of heavens aristocracy. Paul then is the sixth “nurse” mentioned in the Bible. Since **Titus**’ name means: “nurse,” or “rearer,” he then becomes the seventh “nurse” found in the Bible. And the number seven again points to SPIRITUAL PERFECTION, or SPIRITUAL COMPLETION. And what did **Titus** preach? **Titus** preached, and lived the gospel message he had learned from the Apostle Paul himself. The very same truths Paul taught, **Titus** taught. Paul encouraged **Titus** to continue on teaching, and preaching, and expounding Paul’s gospel message. So Paul wrote **Titus** in TITUS 2:11 *For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our 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. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*

We find in the epistle written to **TITUS** that Paul enjoyed **Titus**’ company, and fellowship, for Paul requests **Titus** to *...be diligent to come unto me to Nicopolis: for I have determined there to winter...* TITUS 3:12. Here we also learn of Paul’s future travel plans immediately after he wrote this epistle, expressing his intention to winter at Nicopolis. The Lord willing we will perhaps address some thoughts concerning Nicopolis later in this study. Obviously Paul held **Titus** in high esteem.

The next four people mentioned in **TITUS** are all found in two verses. TITUS 3:12 *When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. 13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.* There are some sermons contained in just these two verses, and let

the Holy Ghost speak them to your own heart. One point of note I will mention is that **Titus** is requested here by the Apostle Paul to encourage Saints from A to Z as he brings them on their Christian journey. This gives a little better glimpse as to the character of **Titus**, and his ministry. He got to minister to everyone, including some high profile Saints, and no doubt he was a great encouragement to them as he further expounded Paul's gospel message. Let's look at these men in the order we find them mentioned here in scripture.

(8) Artemas

Artemas is the eighth person of the thirty-four people mentioned by name in Paul's last three epistles. All we know of **Artemas** is found in this one scripture of TITUS 3:12 *When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.* On the surface this doesn't seem like much information, yet there is considerable information divulged here. Obviously Paul knew **Artemas**, and he was on Paul's short list of preachers or teachers who could replace **Titus** at Crete. Recall from TITUS 1:5 that Paul had left **Titus** in Crete for the purpose of setting in order the things that were lacking previously in the Christian churches already established in Crete. ACTS 2:11 tells that there were Cretes in Jerusalem on the day of Pentecost who heard the disciples speak in other tongues, and in the languages of those present the wonderful works of God. Peter went on to preach his first Holy Ghost inspired sermon to these very same people, and approximately three thousand souls were saved that day. Among them no doubt were those from Crete. How Christian churches were established in Crete we are not further told in scripture, yet the Apostle Paul and **Titus** had most recently been there. **Titus** was still there when Paul wrote **Titus**. Perhaps Paul too had established a church or two in Crete. At one point in time Paul in ACTS 27 was anchored off the coast of Crete, but that great storm of ACTS 27 prevented him from setting foot on shore there at that time. Now several years later Paul and **Titus** had been there. Apparently Paul's time in Crete was very brief, and that is why he left **Titus** there, to further set in proper order the things that were missing in these Christian churches of Crete. However Paul also felt that it was more important for **Titus** to be with him during the winter when Paul would be preaching in Nicopolis, a city on the west coast of Greece on the coast of the Ionian Sea. On a map it is between Athens, and Rome, about three hundred miles NNW of Crete, and about one hundred fifty miles WNW of Corinth. Note also in TITUS 3:13 above that **Titus** was not left alone in Crete, for Paul had requested **Titus** to bring with him **Zenas** the lawyer and **Apollos**, highly esteemed Saints in their own right who apparently had already been preaching on the island of Crete. More on **Zenas** the lawyer and **Apollos** shortly.

So we find in TITUS 3:12 that Paul had **Artemas** on his short list of qualified people, who could replace **Titus** on Crete. **Artemas** means "safe and sound" according to J. B. Jackson's Dictionary of Scripture proper Names. And apparently Paul felt that those of Crete would be "safe and sound" in the care of **Artemas**. Where **Artemas** came from we are not told in scripture, nor do we know when he met Paul, or how it was he came to know Jesus Christ as his own personal Saviour. That is just one of those testimonies we will have to wait to hear until we get to heaven. Obviously **Artemas** was highly thought of by Paul, and perhaps Paul had spent much time with **Artemas**, but again we don't know for the scripture does not record any more information on **Artemas** than we have in this one verse of TITUS 3:12. Some say **Artemas** afterwards became bishop of Lystra, but the fact of this remains uncertain. Apparently **Artemas** was a common name of Greek origin. Obviously **Titus** too knew **Artemas**, and Paul and **Titus** must have spent some time together with him also. We wish we could connect the dots between them a little better, but we cannot with the little information we have of **Artemas** in scripture.