

A Study
of

TITUS

An Ambassador with Feet of Clay

By
Mary Duchow

Introduction

I find in Mary's writings simplicity of thought, yet a depth of truth that flows from a sincere walk with Jesus. Each thought is carefully weighed in the balance of God's word and then has been tried in the fires of adversity. In spite of much personal trial, there is no bitterness. There is a sweet reminiscence of what God has done from the perspective of one who has experienced much. Scripture references are abundant and offered in context. You never get the feel that she is searching for a text to prove or justify her position or opinion. Her writings are simple, profound, and refreshing.

Living in the Glory

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Acknowledgements:

Throughout this study, Scripture is taken from the New International Version Study Bible, unless otherwise indicated, in the left margin. Also, in the left margin Scripture references are listed, as are additional source materials. Occasionally, to implement the text with personal experience or viewpoint, the words, Personal Comment, will occur in the left margin, indicating that the material to the right is from the author of this study.

Footnotes are primarily based upon those that appear in the NIV Study Bible, and are written in the left margin. The author paraphrases most of the footnotes, in order for them to be read more easily. Hence, quotation marks are rarely used. The object is to get the material before the reader with as few interruptions as possible.

The text of this study is typed in **boldface**, and quotation marks are not used.

Since the author was blessed with salvation, her desire to share this gift of redemption is strong. The memory of her past weakness, bitterness and sin, prompted her to tell others how the Lord brought her through repentance and forgiveness, and to the place of trust in Him. The Lord laid out all that was needed to accomplish this Bible Study. Scattered throughout this work are Personal Comments, which tell of her own experience. These show others a little of her life before she was able to accept the forgiveness and peace the Lord gives, in hope that her readers will be able to truly trust in God. She encourages the reader to come to Jesus, let Him into your heart and He will do the rest. Just follow His lead, learn from the Lord and live in the freedom of His peace.

Dedication

These Bible studies are dedicated to my children and grandchildren: Christine Palafox, her husband Nick, their children, Tahlia and Jansen; Robin Schickert and her husband Norb; and Mark Duchow. With gratitude, in the name of Jesus, these studies are written by your loving mother.

Sources:

Scripture taken from the Holy Bible, New International Version ® NIV ®
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Mary

Her hair is gray.
The years of her life are evident
In the lines of her face.
Her hands show the delicate tracery of veins
That mark their aging.
She is now in her 75th year.

But this façade is deceptive.
For many, at this stage of life,
The light within is growing dim.
But, not so for this unique person;
For this woman has,
In the not so distant past,
Just begun to live.

The events of her life
That have aged her physically,
Were a necessary prelude
To the wisdom and insight
She has gleaned from them.

It has become her mission in life
To use this precious gift
That was bestowed on her
By God's Holy Spirit,
To help as many hurting people
As He sends her way.

What words can I use
To describe her?
I sat across the table from her
On that first day,
Never dreaming that I was about to embark
On one of the most meaningful journeys
Of my life!

I looked at her there,
An ordinary woman,
At first glance.
How could I know
What wisdom and insight were stored
Within that all too human frame?

How could I know, then,
That God would use this
Ordinary, extraordinary vessel
To free me from the bondage
Under which I had lived
All of my life!

*The woman who was counseled by the writer
Of these Bible studies, wrote this poem.*

	and appoint elders in every town, as I directed you.
Footnote: Titus 1:1-4	Here only, does Paul refer to himself as a “servant of God.” Elsewhere, he writes, “a servant of Christ.” James uses both terms when referring to himself. Paul also calls himself an “apostle” because he was specially commissioned by Christ. Apostles were Jesus Christ’s authorized agents or representatives. The word, apostle, means “one who is sent.” Jesus repeatedly said that He had been sent into the world by the Father. Jesus was the supreme apostle, the one from whom all His apostles are commissioned.
Ro 1:1 Ac 9: 1-19; Heb 3:1 Mt 10:40	
(v.2) See Col 1:5 (v.3) Jn 8:44	“Hope...does not lie.” Hope, here, is not wishful thinking but a firm assurance. This is a rather unusual thought: that faith and love come from hope. The promise of God is assured because “God...does not lie.” Paul writes especially to Titus because these words, “does not lie” are in direct contrast to the typical citizens of the Isle of Crete—who “belong to the devil” who is the father of lies—who were notorious for being liars! Paul had a mission as God’s servant and Christ’s apostle because he had been “appointed” to bring “His word of light” by the preaching “entrusted” to him “by the command of God our Savior.”
Personal Comment:	Many years ago, when I was searching around for a church to call “home,” I was also looking for the meaning of some words I had read in Scripture which I did not understand. One such word was “assurance.” I asked several people whom I thought should know, at this large, popular protestant church. I did not get one single answer that made any sense to me at all! I finally stopped asking. However, I stopped going to that church because I found it to be built on lukewarm tradition and not alive in Christ, nor the Bible! I did continue avidly to read my Bible and to search for a church that was “alive!”
Col 1:5	Eventually, I found that verse 5 of Colossians is a beautiful definition of assurance. “The faith and love that spring from the hope that is stored up for you in heaven and that you have already heard about in the word of truth, the gospel...” And here in Titus, Paul wrote emphatically that “faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time.”
(Footnotes con’t.) (v.3)	Crucial events occur in God’s program for His purposes and will and at His designated times in history. Paul wrote, “at His (God’s) appointed season He brought His word to light through the preaching entrusted to me by the command of God our Savior.” The authoritative message which Paul preached and wrote in these epistles is centered in Christ and here Paul’s words declare “God” as “our Savior.” If we read the OT we will discover the Lord God “saves” the Israelites repeatedly. This is the same “God and Savior” who is “Christ Jesus our Savior.” Three times in this letter to Titus, God the Father is called Savior, and three times Jesus is called Savior.
See Titus 2:6;6:15	
Titus 1:3; 2:10; 3:4 Titus 1:4; 2:3; 3:6	
(v.4) 1Tim 1:2; Phm 10	Titus, like Timothy was a spiritual son, having been converted through Paul’s ministry. Onesimus was also called as son by Paul. The faith shared by all believers is simply indicated by Paul’s words. He calls it “our common faith.” And may I say here, how beautiful this shared faith is!
Footnote: Titus 1:5 See Ac 17:7-8	Paul implies that he and Titus were together in Crete. This ministry is not mentioned in the Book of Acts. Paul visited Crete briefly when he was a captive prisoner on his way to Rome, but now that he had been released from his first Roman imprisonment, where he was under house arrest, he was free to travel wherever he wished.
See Titus 3:12	Titus perhaps had already preached in Crete, but had not had time to organize churches.

<p>TITUS 1: 6-9 v.7 v.8 v.9</p>	<p>The appointing of elders is consistent with Paul's usual practice and in the next verses, Paul sets forth the task Titus faces in Crete. An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.</p>
<p>Footnote: Titus 1:6-9</p>	<p>The elders, by definition, were chosen from the older men of the congregation. It was assumed that they were already married and that they had children. However, an unmarried man, if he were Qualified was not necessarily barred from being an elder. It also is improbable that the standard forbids an elder to remarry if his wife dies. The most likely meaning is simply that a faithful and monogamous married life must be maintained. This was a general principle which applies to any violation of God's marriage law, whether in the form of polygamy or marital unfaithfulness. The qualifications for an elder are included throughout the pastoral letters.</p>
<p>Ro 7:2-3 1Ti 3:2</p>	<p>The qualifications for an elder are included throughout the pastoral letters.</p>
<p>(v.7) Ac 20:17, 28 1Pe 5:1-2</p>	<p>“An overseer, elder and bishop” were terms that were used inter-changeably. The term, “elder,” indicates the man is to be mature and experienced in caring for the needs of the church, while “overseer” indicates a greater emphasis on the responsibilities of watching over God's people. There is really a matter of three words which describe virtually the same, basic office or position.</p>
<p>(v.8)</p>	<p>It is emphasized that the elder must be “self-controlled.” This qualification or virtue was much needed in Crete. Also, the elder must be “disciplined,” that is, he must possess the inner strength to control his desires and actions.</p>
<p>(v.9)</p>	<p>Paul stresses the necessity of all who teach, preach and lead, to keep the “sound doctrine” of correct teaching as that of the Apostles. The teaching is called “sound” not only because it builds up in the faith, but because it protects against the corrupting influence of the false teachers. Soundness of doctrine, (in faith and speech,) is a basic concern in all the Pastoral Letters. Paul uses the word, “refute” which means to prove something is false and in error. It is from the Latin, meaning “to beat back” as one would defend against an oppressor. In this case the oppressors are the false teachers, false apostles and the Judaizers. The Judaizers were those who were Jews first and then became “Christian.” But they taught that some laws from the OT must be observed, that is, essentially one must become a Jew first in order to become a “Christian.” Wrong!! All one needs is to ask Jesus into your heart and He will change your heart and save you!!</p>
<p>TITUS 1:10-16 See Ac 10:45 v.12 Ac 17:28 v.14 Col 2:22 Ps 18:26 v.16</p>	<p>For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group. They must be silenced, because they are ruining whole households by teaching things they ought not to teach—and that for the sake of dishonest gain. Even one of their own prophets has said, “Cretans are always liars, evil brutes, lazy gluttons.” This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith and will pay no attention to Jewish myths or to the commands of those who reject the truth. To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted. They claim to know God, but by their actions they deny</p>

<p>Footnote: Titus 1:10</p> <p>Gal 2:12</p> <p>1Ti 1:4-6</p>	<p>Him. They are detestable, disobedient and unfit for doing anything good.</p> <p>Paul is writing about those who are “rebellious” against the word of God and against Paul and Titus who are the Lord’s authoritative ministers. The “people” who were the troublemakers had three main characteristics: 1. They belonged to the “circumcision group,” like the people that Paul described in his letter to the Galatians. They believed that for salvation or sanctification or both, it was necessary to be circumcised to keep the Jewish ceremonial law. 2. They held to unscriptural Jewish myths and genealogies. 3. They were ascetics, having scruples against things that God declared “good.” They were “mere talkers” by which Paul meant that these troublemakers loved to hear themselves talk, but their words were empty of truth.</p>
<p>Footnote: Titus 1:12 See Phil 3:19</p> <p>Ac 17:28; 1Co 15:33</p>	<p>The quotation, “Cretans are always liars, evil brutes, (and) lazy gluttons,” is from the poet, Epimenides, a sixth Century BC native of Knossos, Crete, who was held in high esteem by the Cretans. Several fulfilled predictions were ascribed to him. For other uses of pagan sayings by Paul, see Acts and 1Corinthians. In Greek literature “to Cretanize” meant to lie.</p>
<p>Footnote: Titus 1:15-16 See 1Ti 4:3-4</p> <p>Col 2:21</p> <p>See Mt 15:10-11 1Ti 4:1-5 (v.16)</p>	<p>“To the pure, all things are pure.” To Christians who have been purified by the atoning death of Christ, “everything God created is good, and nothing is to be rejected if it is received with thanksgiving.” The contrast is “to those who are corrupted and do not believe, nothing is pure.” Unbelievers, especially the ascetics with unbiblical scruples against certain foods, marriage and the like, do not enjoy the freedom of true Christians, who receive all God’s creation with thanksgiving. Instead, they set up arbitrary, man-made prohibitions against what they consider to be impure. The principle of this verse does not conflict with many NT teachings against practices that are morally and spiritually wrong. The false teachers may be known “by their actions” and they stand condemned because “they deny Him,” God, and by the test of their personal conduct. “They are detestable, disobedient and unfit for doing anything good.” Paul maintained a remarkable balance between doctrine and practice. By “good” Paul means the distinctive characteristic of right knowledge, which is extremely important because it leads to godliness.</p>
<p>Personal Comment:</p>	<p>When our consciences are corrupted through denial, etc., only the cleansing of Christ’s redemption and God’s forgiveness will bring us to the purity of goodness. Dear reader. If you are concerned about your own or someone else’s spiritual condition, please take it seriously. Pray. Ask the Lord Jesus to come into your heart and make you clean again. Confess your sins and doubts to Him. Seek counsel of a qualified Christian, a Pastor or an Elder or someone you know who is a Christ believing, Bible reading, practicing Christian. The Lord will lead you to the “safe harbor” of salvation and forgiveness. All you have to do is to ask Him! He will do the rest!!</p>
<p>TITUS 2:1-10</p> <p>v.3</p> <p>v.5</p> <p>See Heb 4:12</p> <p>v.6</p> <p>v.8</p> <p>2Pe 2:12</p> <p>Eph 6:5</p>	<p>You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled, in everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us. Teach slaves to be subject to their masters in everything, to try to please them, not</p>

v.10	<p>to talk back to them, and not to steal from them, but to show that they can be trusted, so that in every way they will make the teaching about God our Savior attractive.</p>
Personal Comment:	<p>In these verses, Paul is emphasizing the essential importance of teaching right and sound doctrine here to the Cretans, in particular. Ultimately this letter to Titus and all Paul's letters were copied and circulated among all the churches. It contains Paul's very essential reason for emphasizing "sound doctrine" and its accompanying requirement and demand for right conduct of all believers, regardless of age, sex or position.</p>
	<p>Believers receive a new, reborn spirit and therefore should display this difference to the world. This change from who and what they were before conversion to faith in Christ is not always easy. Bad habits need to be un-learned. It takes work! One must put in effort and prayer and read Scriptures in order to be able to change the life-long habits that were established in one's former life. Some Christian counseling may be necessary.</p>
	<p>The Cretans were used to their way of life. And it was not a very nice life, but if we look at the world around us, we will see ample examples of the typical behavior that Paul describes in this letter to Titus. Then, it was a much less populous world and communities were not interconnected throughout the entire world. Now the whole mass of society is Cretanized—except for a minority of truly changed Christians!</p>
Footnote: Titus 2:1-4	<p>Paul is writing emphatically to Titus, saying, "You must teach sound doctrine," thus contrasting the work Titus is doing with that of the false teachers he has just denounced in the previous several verses. Paul writes very clearly that the demands of teaching and living by right conduct are not only necessary for pastors and elders, but for believers, also. The older men, as leaders, were to be moral and spiritual examples of living in accordance with this sound doctrine. They were to be "temperate" in all their behavior. Again this contrasts to the typical society of Crete. Instead of being "lazy gluttons," as were the Cretans in general, these older believers were to be responsible and sensible. "Likewise," the same moral principles and standards applied to the women as well as the men. They are warned "not to be slanderers," because this kind of harmful, evil gossip was a common vice among Cretan women. As Paul advised the men to be good examples, so he advises the women to teach the younger women to "love their husbands." Just as the husbands are exhorted (urgently told) to love their wives.</p>
(v.2)	
See Titus 1:12	
(v.3)	
(v.4)	
Eph 5:25	
Footnote: Titus 2: 5-10	<p>Paul's dominant and ever present deep spiritual concern is behind the words, "that no one will malign the word of God." The word, "malign," in this instance means to speak evil of the Lord God, Father, Son and Holy Spirit, in order to maliciously attack the whole of Christ's ministry, teaching and salvation—and consequently, all those who believe, who teach and preach to word of the Lord. As it was then, it is now, a hateful world, run by the devil who wants to destroy the Lord Jesus and all who believe in Him. This is why Paul gives Timothy and Titus these strong words. It is not only to these two "sons" of his that Paul directs these instructions, it is because of his deep and abiding concern that all Christians should live according to this faith in Christ and all should, in one way or another, spread the gospel.</p>
(vv.7-8)	<p>Perhaps Titus was still a young man and was not yet well respected by the Cretan churches. The demands on a leader are all-inclusive, involving not only his word, but also his life-style. "Doing what is good" should be a distinctive characteristic of a pastor or elder of the church, then in the 1st Century as well as now in the 21st Century.</p>
(v.9)	<p>The Greek for this word, "masters," is <i>despotes</i>, from which we get the English word, "despot," which means as absolute ruler or lord and master. Here the word, "masters,"</p>

(v.10)	indicates the owner’s absolute authority over his slave. The Roman or Greek slave had no legal rights. His or her fate was entirely in the master’s hands. Slaves who were Christians could give a unique and powerful testimony to the gospel by their willing faithfulness and obedience to their masters by making the teaching they received from Titus and other Christian leaders “attractive.”
TITUS 2: 11-15	For the grace of God that brings salvation has appeared to all men. It teaches us to say, “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good. These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.
v.13	
v.15	
Footnote: Titus 2: 11-15	Briefly, these verses describe the effect grace should have on believers. It encourages the rejection of ungodliness and leads to holier living in keeping with Paul’s repeated insistence that profession of Christ is be accompanied by godly living.
(v.11) American Heritage Dictionary	This verse introduces the doctrinal basis for the ethical demands just stressed. Right conduct must be founded on right doctrine. The word, doctrine, refers to a body of principles that are taught and presented for belief. Right conduct must be founded on right doctrine. The “grace of God” is the undeserved love God showed us in Christ while we were still sinners and His enemies and by which we are saved—apart from any moral achievements or religious acts on our part! But this same grace instructs us that our salvation should produce good works and carry forward the theme of God’s sovereign purpose and planning.
See Ro 5:6-10 Eph 2:8-10 See Eph 1: 3-14	
(v.12)	The words, “teaches us” refer to more than just instruction, they include the whole process of training—such as in training a child—which consists of instruction, encouragement, correction and discipline. By “this present age,” Paul means the “here and now” which is in contrast to the future eternal age when God’s creation will be cleansed forever of all that defiles it now.
2Co 4: 4-5	
(v.13)	Both “the blessed hope” and “the glorious appearing” refer to the second coming of Christ Jesus—“our great God and Savior.” These words from Paul are an explicit and perfectly clear testimony to the deity of Christ.
1Ti 6:14; 2Ti 4:1 See Ro 9:5	
(v.14)	Salvation involves the double work of redeeming us (1.) from guilt and judgment and (2.) of producing moral purity and helpful service to others. In this epistle, especially, Paul emphasizes to Titus the need he has to expose the error of Cretan heresy and the necessity of repeating the instruction to them to “do what is good” so that the Cretans will not continue to live their morally corrupt life-style.
TITUS 3: 1-11	Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men. At one time, we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of His mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom He poured out on us generously through Jesus Christ our Savior, so that, having been justified by His grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And I want you to stress these things, so that
v.3 Eph 2:2	
v.4 Ro 11:14; 2Pe 1:3	
v.7 Ro 5:5; 8:17-24	
v.8	

<p>v.9 2Ti 2:14 v.10 Ro 16:17 v.11</p>	<p>those who have trusted in God maybe careful to devote themselves to doing what is good. These things are excellent and profitable for everyone. But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. You may be sure that such a man is warped and sinful; he is self-condemned.</p>
<p>Footnote: Titus 3:1-2; Php 3:20; Ro 13:1-7 1Pe 2:13-17 Eph 3:10; 6:12</p>	<p>NT teaching is not confined to the area of personal salvation but includes much instruction about practical living. Although believers are citizens of heaven, they must also submit themselves to earthly government and help promote the well-being of the community. The terms, “rulers and authorities,” refer to all forms and levels of human government. (These terms are also used as they are applied to angels in Paul’s letter to the Ephesians.) Here, Paul uses the word, “good,” which is especially significant, considering the nature of the Cretan heresy.</p>
<p>Footnote: Titus 3:4-5 Jn 3:16-17 NKJV (v.5) Ac 2:41 Jn3:5</p>	<p>The reason the “kindness and love of God...saved us” is “because of His mercy.” God did not simply banish fallen man (mankind) but acted to save him. The Greek word for love, here, is <i>philanthropia</i>, which means, “love for mankind.” We read next in the Gospel of John, “For God did not send His Son into the world to condemn the world, but that the world <u>through Him</u> (Jesus Christ) might be saved.” And His awesome gift of salvation given to us is “because of His mercy.” Salvation is not achieved by human effort or merit but comes through God’s mercy alone. “He saved us through the washing of rebirth and renewal by the Holy Spirit.” This “washing” is a reference to new birth, of which baptism is a sign. The word, baptism means, to dip, as in water. The Book of Acts clearly shows that baptism does not affect forgiveness. Rather, forgiveness comes first. First we believe in the atonement of Christ—through God’s grace—and we repent of our sins and are forgiven by God. God sends His Holy Spirit to cleanse our spirits. We are spiritually re-born. All this wonderful gift of grace and salvation is symbolized by baptism. Baptism alone is nice but it is not salvation. It is not even necessary for this spiritual regeneration. The NT plainly teaches that the new birth is an act of God’s Spirit and not affected or achieved by ceremony.</p>
<p>Footnote: Titus 3:8-11 1Tim 1:15; 3:1;4:9; 2Tim 2:11 Jn14:6</p>	<p>The “trustworthy saying” refers to the doctrinal summary found in the previous four verses (see Titus 3:4-7). Paul uses this phrase also for other times in his Pastoral Letters, but it is found nowhere else in the NT. Here again Paul is emphasizing that Titus must do what is good, because he is working with Cretans who were notorious liars and evil-doers. Paul stresses that Titus must be a good example for these people to follow. This is a good idea for every Christian—to be a good example—to follow the way Christ taught us!!</p>
<p>(v.9) 1Tim 1:2-7</p>	<p>Here again, Paul is warning Titus about the need there is (and this need exists today) to be aware of the false teachers who are “rebellious people, mere talkers and deceivers,” and to teach against their lies with the truth of Christ and Christ’s teachings! The enemies of true Christianity began to inflict their lies—heresy of all kinds—only a lot louder and a lot worse. A similar problem existed in Ephesus. These early apostles and disciples of Christ were going into the kind of world we live in! Many of these early Christian people were plunged into the affluent cultures of the known world, which were very much like what we see and hear in our lives today.</p>
<p>(v.10) American Heritage Dictionary Mt 12:25</p>	<p>Paul gives Titus some very sound advice about how to treat a “divisive person.” The word, “divisive” means someone who creates discord or dissention. It is a word that is derived from the word “division” which originates from the Latin, <i>dividere</i>, meaning to divide. Jesus said, “Every kingdom divided against itself will be ruined, and every city or household divided</p>

<p>Gen 3:1</p> <p>Genesis 3</p> <p>(v.11)</p>	<p>against itself will not stand.” The devil knows this fact very well and it is a tool he uses to begin and pursue his destruction of truth. The Greek for this phrase, “a divisive person,” became a technical term in the early church for a type of “heretic” who promoted dissension by propagating extreme views of legitimate Christian truths. Of course this was Satan’s agenda from day one. In “the garden” he said to Eve, incredulously, “Did God really say...???” Well, of course, God really said that Adam and therefore also Eve should not eat of the tree of the knowledge of good and evil. But they did because Adam disobeyed and Eve was deceived. Perfect combination to fall for lies!!!</p> <p>In this verse, Paul describes so perfectly the stubborn person’s refusal to listen to correction. This very stubbornness reveals that person’s inner perversion. The verb, pervert, comes from the Latin, <i>pervertere</i>, meaning, “to turn.” To pervert is to turn from what is considered morally right. It is to corrupt; to bring about a worse condition; to debase; to misuse; and to interpret incorrectly.</p>
<p>Personal Comment:</p> <p>See Titus 2:11</p> <p>See Titus 3:10 1Co 5:5; 1Ti 1:20; 5:15</p>	<p>Our limited comprehension of the future leads us to make judgments based on what we see now and what we know of the past. Even those judgments are tainted by our own sin-weary hearts. We wonder why God even bothers to save us fallen men and women. I look back on my past and I do not see much good there. Yet, God did not let me wallow around in that world of sin because the Lord God knew what a beautiful cleansing job <u>He</u> was going to do in me. The gift of salvation happened in an instant. The process of this cleansing—exchanging bad old sinful habits for good Christian habits took a while— after I was saved.</p> <p>It is difficult to make judgments, but at times it is necessary to conclude that another person—who claims to be a Christian—is consistently not acting like one! Only God is able to judge others with full knowledge. But, here, Paul is telling Titus, “Warn a divisive person once, and then warn him a second time. After that have nothing to do with him.” In essence, Paul is telling Titus to make the judgment, based upon what he sees of this “divisive” person, and act accordingly. It is a very good idea, however, to continue to pray for such a one.</p> <p>I do not know for sure who those people were who prayed for me, but I know in my heart that I am saved and doing this work because of the prayers of people I don’t remember. A sad statement about me, but a beautiful testament about the power of prayer. Previously, when I was praying for my son, and others, I was emotionally grieving because they do not know or believe in Christ Jesus.</p>
<p>Jn 15:15-17</p> <p>Jn 3:16 NKJV</p> <p>1Tim 2:3-4</p>	<p>Then I read in the Gospel of John where Jesus is speaking essentially to His Apostles and disciples—but the words apply to all who have been saved, for we are <u>His</u> “servants” and “friends.” He goes on to say, “You did not choose Me, but I chose you and appointed you to go and bear fruit that will last. Then the Father will give you whatever you ask in My name.” These are very comforting words, for God wants all whom He created to come to Him through His Son, Jesus. “For God so loved the world that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.” Once I was able to put all this together in my heart and mind, I began to pray in a more confident way, with the awareness that because I, as a believer, am asking Father God to save those for whom I pray, “that the Father will give you whatever you ask in My (Jesus Christ’s) name.” Paul writes about this very thing in a letter to Timothy. “This is good, and pleases God our Savior, who wants all men (and women) to be saved and come to a knowledge of the truth.”</p> <p>One has to remember that God the Father is not Our Father so we can expect Him to do our will in everything, just because we are Christians and just because we ask. God is always</p>

Isa 40:13 1Co 2:16	God and, ultimately, He always does His will for His purposes. We do not fully know what that will and purpose entails. How could we know the mind of God? That is wherein the value and sustaining power of faith comes into play. Faith bridges the gap between what our small and limited minds request of God and what His omniscience wills.
Personal comment Continues:	<p>(Some words on baptism)</p> <p>As mentioned before in these Bible studies, baptism, as designed by God and explained in Scripture is an affirmation of the miraculous power that God has already lavished upon a person who accepts the gift of Salvation. It is a symbolic “washing” signifying that one’s sins have been taken away by the spiritual “washing” of Christ’s (sacrificial) blood on the cross—His atoning sacrifice for all mankind.</p> <p>Immersion baptism—the “dipping” of the whole body under water, symbolizes the death of one’s old worldly spirit and the coming-up out of the water represents the new-birth of that same spirit. This is a celebration of what Jesus Christ has done for mankind—when we choose to accept it! Baptism is an excellent way to celebrate this gift, publically, as a witness and testimony of how salvation has changed one’s life, and how grateful one is for his or her new-birth!</p> <p>To me, salvation, my re-birth, is more important that my original birth! Until I was cleansed of my past and forgiven and felt clean, spiritually, for the first time, I thought I had lived a worthless life. Then added to this awesome gift from God, He gave me this work to do! After 76 years on this earth, I finally feel useful!</p> <p>(Paul finishes this letter to Titus as he usually does with some final remarks.)</p>
TITUS 3: 12-15 Ac 18:24 v.14 v,15	<p>As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there. Do everything you can to help Zenas the lawyer and Apollos on their way and see that they have everything they need. Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives. Everyone with me sends you greetings. Greet those who love us in the faith. Grace be with you.</p>
Footnote: Titus 3:12-15	<p>“Tychicus” was one of Paul’s trusted co-workers, who, on various occasions traveled with or for him. “Nicopolis” is a Greek city and the name means, “city of victory.” Several Greek cities had this name, but the reference here apparently is to the city in Epirus on the western shore of Greece. Paul writes that he “decided to winter there,” which indicates that he had not arrived at Nicopolis when he wrote this letter. It also indicates that at this time he was free to travel, at will, because he had not yet been imprisoned in Rome for the second time.</p>
(v.13)	<p>“Zenas the lawyer” is mentioned only here in the NT. If he was a Jewish convert, the term, “lawyer,” means the he was an expert in Mosaic law; if he was a Gentile convert, it means that he was a Roman jurist. Apollos was a native of Alexandria and one of Paul’s well-known co-workers. These two men, Zenas and Apollos apparently brought this letter to Titus from Paul during the course of their travels.</p>
(v.14)	<p>Again, in this verse, Paul repeats that “our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.” Unproductive for the Lord, that is. All Christians should not only feel obligated to help others in need but they should feel honored to do so. Remember that Christ said “I tell you the truth, if anyone gives you a cup of water in My name because you belong to Christ will</p>
Mk 9:41	

	certainly not lose his reward." God remembers even small acts of kindness that have been extended to believers because they are believers. The reward here is the approval of God.
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THIS MAN

At times he teaches Christian values
Wrapped in humanly comic pages
Of laughter, games and the joy of faith.
He is an intercessor in a happy hat
Who plays with the offspring of his flock.

This man also displays a serious nature
And feels our deepest pain and distress,
So keenly, that he knows simple words
Do not reach into the gap formed
By the chasm of our own inadequacy.

He comes, speaking faith and hope,
Quenching our thirst while the Lord heals,
For he is heard by our gracious God.
In humble assistance, he is the support,
Bolstering the lonely need of our singleness.

Sometimes, his words from the pulpit,
Are direct, calling us to account.
In them our weaknesses are mirrored,
Life's tragedies and misfortunes laid bare,
As he cradles us gently to the foot of the cross.

Where he, a mere man, stands with us,
Accompanying our embrace of repentance.
In the stillness of our huddled group
Together we wait in patient, trusting belief,
Praying for answers no vocabulary can fathom.

He is our brother, son, dad, confessor;
Our available, understanding yokefellow
Who brings us his personal spiritual peace,
To teach, preach and encourage our hearts.
This man is Pastor Steve and we love him.

By Mary Duchow