

(T) Welcome to **Discipleship training On The Air**. In this teaching series, you will have an opportunity to learn to know the Bible. As you listen to this programme, make notes in a notebook or record the programme. Today we continue to introduce the letters 1+2 TIMOTHY AND TITUS - PART 2. In part 2 we will learn about the recipient of the letter to Titus, the date and place and purpose of writing the letters to Timothy and Titus and the division of these letters.

POINT 2 - continued. THE RECIPIENT OF THE LETTER TO TITUS. First. The history of Titus.

One. Paul and Titus at the Jerusalem Conference in A.D. 49 or 50. His name occurs nowhere in the book of Acts, but elsewhere in the New Testament it appears 13 times. Titus is first mentioned in Galatians 2:1,3 (implied in Acts 15:2), when Paul and Barnabas went from Antioch to Jerusalem for the church conference that tried to reach a conclusion regarding the question whether Christians from among the Gentiles should be circumcised according to the Jewish law. They were accompanied by some believers and one of them was Titus. In all probability, Titus was one of Paul's converts, because according to Titus 1:4, Paul called him his true son in their common faith. At Jerusalem, Titus became a test-case and a definite challenge to the Judaizers. According to Galatians 2:3, Titus was a Greek and naturally the Judaistic party at Jerusalem demanded that he be circumcised. But according to Galatians 2:5, Paul did not yield for a moment to their demand. According to Acts 15, after hearing how Gentiles had become Christians from the apostles Peter and Paul and after hearing James explain the testimony of the prophets concerning the Gentiles, the whole assembly unanimously decided the dispute in the favour of the Gentiles. Both Gentiles and Jews would be admitted into the Christian Church solely on the basis of their faith in Jesus Christ and no one would be required to keep the Jewish law.

Two. During Paul's third missionary journey from AD 53-57, Titus is sent to Corinth on two occasions. First, Paul sent Titus from Ephesus to Corinth, probably together with his first letter to the Corinthians written at Ephesus in the spring of A.D. 56. Titus was entrusted with the difficult task of solving the problems in the Corinthian church, like party strife, sexual immorality, legal cases against one another, chaos in the worship meetings, etc. Soon after, Timothy also arrived in Corinth. According to 2 Corinthians 2:12-13 and 7:6-14, Paul expected to meet Titus in Troas on his way to Macedonia, but finally found him in Macedonia. Titus' mission was partly successful and the Corinthians continued the collection for the poor Christians in Judea. But Titus also reported that some people at Corinth attacked Paul's apostleship and accused him of several bad things (2 Cor 1:15-24). From Macedonia (Philippi?) Paul wrote his second letter to the Corinthians in the autumn of A.D. 56, and sent it together with Titus to Corinth. Titus was accompanied by two other brothers, one of whom was a noted preacher (2 Cor 8:16-24).

Three. Between Paul's two Roman imprisonments from A.D. 61-64, Paul was on the island of Crete with Titus. According to Titus 1:5, Paul left Titus there to complete the establishing of the Christian church or churches on Crete. Paul wrote his letter to Titus from Macedonia (Philippi?) in A.D. 62-63. He requested Titus to meet him in Nicopolis in the province of Epirus, a province north-west of Macedonia (Tit 3:12). Paul then travelled to Nicopolis and spent the winter there. Although it is not mentioned, it is possible that Titus travelled with Paul to Spain.

Second. The character of Titus.

By comparing 1 Timothy 4:12, "Don't let anyone look down on you, because you are young", with Titus 2:15, "Rebuke with all authority", we conclude that Titus was probably older than Timothy. Titus was more a leader, while Timothy was more a follower. 2 Timothy 1:6 relates that Timothy needed a little prodding, but 2 Corinthians 8:16-17 shows that Titus was a type of person who not only could receive orders, but could act on his own initiative. It seems that Timothy was a more co-operative type, while Titus was a more aggressive type, like Paul. 2 Corinthians 12:18 says that Titus acted in the same spirit and followed the same course as the apostle Paul. He never exploited anyone and was a courageous, loyal and trusted friend of Paul.

POINT 3. THE DATE AND PLACE OF WRITING THE LETTERS TO TIMOTHY AND TITUS.

All the historical evidence in the Bible points in the direction of two imprisonments of Paul in Rome. The book of Acts relates the history of the apostles until Paul's first imprisonment in Rome. Paul's first Roman imprisonment gave him freedom to live by himself in a rented house, although he was chained to a soldier. He was free to receive visitors and free to preach the gospel to people.

After his release from his first Roman imprisonment, we know what happened to him from his letters to his fellow workers, Timothy and Titus between the years A.D. 61-64/5. He travelled much. Although we cannot be certain how he travelled, the following reconstruction is as good as any other. We assume that Paul travelled to Spain in between the

journey he made to the places mentioned in 1 Timothy and Titus and the journey he made to the places mentioned in 2 Timothy.

First. Paul's travelling before the letters of 1 Timothy and Titus.

Immediately after his release from his first imprisonment at Rome, Paul sent Timothy to Philippi in Macedonia (Phil 2:19-23), while he himself travelled to Asia Minor via Crete. He left Titus on the Island of Crete to organise the church or churches that had been established there (Act 2:11; Tit 1:5) and travelled to Colosse where he visited Philemon (Philem 22). Then he travelled to Ephesus where Timothy joined him and brought news about the church in Philippi. Paul urged Timothy to continue to work in Ephesus (1 Tim 1:3), while he himself travelled to Philippi in Macedonia as he had previously planned (Phil 2:24; 1 Tim 1:3). He hoped to return to Ephesus shortly, but rather expected that his absence might be prolonged (1 Tim 3:14-15). Paul wrote his letter "1 Timothy" from Macedonia (Philippi?) in A.D. 62-63. His purpose was "to give his fellow worker, Timothy, directions for the administration of the church at Ephesus". He also wrote his letter "Titus" from Macedonia (Philippi?) in A.D. 62-63. His purpose was "to give his fellow worker, Titus, directions for the promotion of sound doctrine and holiness in individual-, family-, church- and social relationships". Paul requested Titus to meet him in Nicopolis in the province of Epirus, a province north-west of Macedonia (Tit 3:12). Paul then travelled to Nicopolis and spent the winter there.

Second. Paul's travelling before the letter of 2 Timothy.

We do not have enough knowledge to reconstruct Paul's travelling between his two Roman imprisonments. But we assume that he now travelled to Spain (Rom 15:24). We do not know if he took Titus with him or not. After he returned from Spain, he travelled to Asia Minor again. He left Trophimus sick in Miletus, just south of Ephesus (2 Tim 4:20). Possibly at this time he met Timothy and they shed much tears (2 Tim 1:4). At Troas he met Carpus, at whose home he left his cloak (2 Tim 4:13). At Corinth he left Erastus (2 Tim 4:20). At Rome he was re-imprisoned. Paul's arrest may have taken place in Troas, Corinth or Rome. At this time, the cruel emperor of the Roman Empire, called Nero, was reigning. Nero had murdered his step-brother, his mother, his wife, his teacher and many others. In July 19-24 of the year A.D. 64 Nero probably set Rome on fire and falsely accused the Christians of doing this. A terrible persecution broke out against the Christians. Although Paul was a Roman citizen, he no longer enjoyed a measure of political protection. Paul's second Roman imprisonment was severe and short (2 Tim 1:16; 2:9). Paul wrote his letter "2 Timothy" from Rome probably in the winter of A.D. 64-65. His purpose was "to give his fellow worker, Timothy, directions how to promote sound doctrine".

We do not know where Timothy was when Paul wrote his second letter to him. Paul mentions those people in the province of Asia whom had deserted him (1:15), mentions Onesiphorus whom had helped him in Ephesus (1:18) and says that he sent Tychicus to Ephesus, probably to enable Timothy to come to him in Rome (4:12). From Ephesus, Timothy would be able to travel via Troas to Rome (4:13). Paul also sent his greetings to Priscilla and Aquila. This couple had once before left Rome when the emperor Claudius ordered all Jews out of Rome. They had lived in Corinth and Ephesus before they returned to Rome (Act 18:1-3,18-19; 1 Cor 16:19; Rom 16:3-4). Now it seems that they lived in Ephesus for a second time after the emperor Nero began his persecution against Christians in Rome (4:19). We therefore conclude that Timothy was most probably in Ephesus when Paul wrote his second letter to him. Timothy had not yet left Ephesus, where the battle against the false teachers was still raging (1:8; 2:3,12,14-18,23; 3:8,12). Paul was condemned to death and according to "the church fathers", who were the ancient church leaders, he was beheaded on the Ostian Way, about 5 kilometres outside Rome. We do not know whether Timothy and Mark reached Rome before Paul's death.

POINT 4. THE PURPOSE OF THE LETTERS TO TIMOTHY AND TITUS

First. The purpose of 1 Timothy.

Paul's first purpose was to promote sound Christian doctrine. At Ephesus, false teachers were spreading their strange doctrines. According to 1 Timothy 1:3-7 and 4:7, they were teachers of the Old Testament law and placed great stress on such things as endless genealogies, godless myths and old wives' tales. Some of them had been Christians before, but had turned away from the faith and were promoting meaningless controversies. 2 Timothy 2:18 says that these false teachers assumed that matter and thus the physical body was evil or at least the seat of evil. They therefore rejected the physical resurrection of Jesus and recognised only a spiritual resurrection. According to 1 Timothy 4:1-3, these false teachers prohibited people to marry and to eat certain foods. Thus, one purpose of writing the first letter of Timothy was that Paul wanted to promote sound doctrine.

Paul's second purpose was to establish proper Christian conduct. Because Christian churches were founded everywhere and were growing, the apostle Paul regarded it as very necessary to lay down certain very plain rules regarding how the Christian church should conduct itself. In 1 Timothy 3:15 he says, "If I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth."

For example, in 1 Timothy chapter 2, he laid down rules how both men and women should conduct themselves during public worship services. And in 1 Timothy chapter 3, he laid down requirements for choosing church leaders.

Paul's third purpose was to encourage Timothy. Apparently there were people who harboured superiority feelings in Ephesus. Certain former Christians who joined the false teachers, blasphemed (1:20). Some people in Ephesus were violent and quarrelsome (3:3). Other people were conceited, that is, puffed up with their own importance (3:6). In contrast to some of these people, Timothy apparently had inferior feelings. In 2 Timothy 1:7 Paul had to remind Timothy that God did not give us a Spirit of timidity, but a Spirit of power of love and of self-discipline. Thus, another purpose of writing the first letter of Timothy was to bolster the spirit of his fellow worker, Timothy.

Second. The purpose of Titus.

Paul's first purpose was to promote sound doctrine and holiness in individual-, family-, church- and social relationships in Crete. Titus 1:12 relates that the reputation of many people on Crete was very bad. There was a general tendency to be lazy and not to speak the truth. And there were false teachers, who taught Jewish myths and claimed to know God, while their actions denied God (1:14-16). The general culture on the island tended to influence the Christian individuals and families as well as the Christian church. Therefore one purpose of writing the letter of Titus was to promote sound doctrine and a spirit of sanctification on Crete. The elders who are to be appointed had to be blameless (1:5-6). The people who occupied themselves with empty talk and deception had to be silenced (1:10-11). And Titus as well as the elders had to teach what is in agreement with sound doctrine, and refute those who opposed sound doctrine (1:9).

Paul's second purpose was to support and help other Christian workers. Titus had to do everything possible to help Zenas the lawyer and Apollos the preacher on their way and to see that they had everything they needed (3:13).

Paul's third purpose was to urge Titus to come to him in Nicopolis. Titus 3:12 relates that Paul probably sent his letter of Titus by hand of Artemas or Tychicus to Crete. This person probably took over the responsibility of Titus so that Titus could join Paul in Nicopolis. It is possible that Paul wanted Titus to accompany him on his journey to Spain.

Third. The purpose of 2 Timothy.

By reading 2 Timothy, we immediately sense a change in atmosphere. When Paul wrote 1 Timothy and Titus, he was a free man and able to make travelling plans. But when Paul wrote 2 Timothy, he was a prisoner, facing death in Rome. Therefore *the winter* mentioned in Titus 3:12 was probably the winter of A.D. 62 or 63 spent in Nicopolis, and *the winter* mentioned in 2 Timothy 4:21 was probably the winter of A.D. 64-65 spent in prison in Rome.

Paul's first purpose was to promote sound doctrine. 2 Timothy 2:14-18 says that the false teachers were still promoting their false teachings and quarrelled with Christians. In 2 Timothy 2:15, Paul says to Timothy, "Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth." Therefore one purpose of writing the second letter to Timothy was to promote sound doctrine, to defend the true doctrine against all error and to endure hardship as a good soldier of Jesus Christ.

Paul's second purpose was to urge Timothy to come to Rome as soon as possible in view of his pending death. In 2 Timothy 4:9,21 Paul says, "Do your best to come to me quickly, before the winter." In 2 Timothy 4:6-8 Paul summarises his life and ministry with the words, "I am already being poured out like a drink offering and the time has come for my departure. I have fought the good fight. I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the Righteous Judge, will award to me on that day."

POINT 5. THE DIVISION OF THE LETTERS TO TIMOTHY AND TITUS

First. 1 Timothy.

The theme is, "Paul instructs Timothy how the church should be administrated."

It has six parts:

Part one consists of 1 Timothy 1. Instructions on sound doctrine in the church. Timothy must combat the errors of false teachers (3-11). In contrast, Paul regards himself as the worst of all sinners, so that God could display his unlimited patience and grace through the gospel to people. Timothy must hold on to the Christian faith and a good conscience, because people who reject a good conscience have shipwrecked their faith.

Part two consists of 1 Timothy 2. Instructions on public worship in the church. Christian should pray for different groups of people. In public worship, both men and women must behave according to Paul's instructions. Christian men must pray with a good conscience, thus showing that they have not lived an unholy life outside the church. Christian women must dress modestly and show that they understand and accept their divinely ordained position in the church.

Part three consists of 1 Timothy 3. Instructions on the appointment of church leaders. The Christian church must only have well-qualified leaders. God demands specific requirements for elders or overseers, for deacons and for the deacon's assistants, who were women. Paul has given written instructions so that the Christian Church always knows how it should be administrated.

Part four consists of 1 Timothy 4. Instructions on the life and work of church leaders. Christians must realise that some former Christians will backslide due to false teachers. Christian leaders must set an example and must read, preach and teach the Bible publicly.

Part five consists of 1 Timothy 5 and 6. Instructions on the treatment of certain groups and individuals in the church. Church leaders should know how to treat older men and women as well as younger men and women. They should know how to treat widows in distress as well as widows who are engaged in spiritual work. They should know how to treat elders and prospective elders. They should know how to treat slaves, novelty teachers who aspire to fame and riches, and rich Christians. Finally, the apostle Paul exhorts Timothy as a church leader: Chapter 5:21 says, "Keep these instructions without partiality, and do nothing out of favouritism." Chapter 6:20 says, "Guard what has been entrusted to your care."

Second. Titus.

The theme is, "Paul instructs Titus to promote a spirit of holiness."

It has three parts:

Part one consists of Titus 1. Holiness in congregational life.

Part two consists of Titus 2. Holiness in family and individual life. Part three consists of Titus 3. Holiness in public life.

Third. 2 Timothy.

The theme is, "Paul instructs Timothy to promote sound doctrine."

It has four parts:

Part one consists of 2 Timothy 1. Hold on to sound doctrine.

Part two consists of 2 Timothy 2. Teach the sound doctrine.

Part three consists of 2 Timothy 3. Continue in the sound doctrine.

Part four consists of 2 Timothy 4. Preach the sound doctrine.

ASSIGNMENT FOR NEXT WEEK

First. During the next week, read Hebrews 1-7. Next week we will introduce the letter to the Hebrews.

Second. See the workbooks "Go and preach God's Kingdom" and Internet on www.dota.net

Third. Listen every SATURDAY to WEDNESDAY on the radio to "Discipleship training on the air".