

# INTRODUCTION TO 54<sup>TH</sup>, 55<sup>TH</sup> AND 56<sup>TH</sup> BIBLEBOOKS

## 1<sup>ST</sup> TIMOTHY AND TITUS (A.D. 62-63)

### AND 2<sup>ND</sup> TIMOTHY (A.D. 64-65)

A. The writer of the Letters to Timothy and Titus	1
B. The recipients of the Letters: Timothy and Titus within a summary of the earliest Christian history	3
C. The date and place of writing the Letters to Timothy and Titus	9
D. The purpose of the Letters to Timothy and Titus	10
E. The division of the Letters to Timothy and Titus	11

#### **A. THE WRITER OF THE LETTERS TO TIMOTHY AND TITUS.**

Although these three letters are sometimes called ‘the pastoral letters’, Timothy and Titus were not really ‘pastors’ in the present-day sense of the word. Timothy and Titus were *special fellow workers of the apostle Paul*. They were not ministers of local congregations, but were missionaries, *apostolic envoys*, sent by Paul to certain places to accomplish specific tasks or missions. They were the assistants of the apostles of Jesus Christ, helping to establish the first local Christian churches in Asia and Europe. These churches were each led by a council of elders<sup>1</sup>.

People have used different arguments to prove that Paul could not have written the letters to Timothy and Titus. The following are the four main arguments and our reply to each of these arguments:

##### **1. The first argument about asceticism and Gnosticism.**

Some people say that these letters deal with a problem that occurred only during the middle of the second century A.D. A certain false teacher called Marcion, rejected not only Paul as the writer of these letters, but rejected these letters completely. He advocated a dualism, teaching that the God of the Old Testament was a strict righteous God, while the God of the New Testament was a good God, who revealed himself in Christ. He said that especially the Jews, who believed in the strict righteous God, had crucified Christ. Marcion misunderstood and twisted Paul’s contrast between the law and the gospel. Therefore, he rejected the whole Old Testament, criticised the New Testament and only accepted 10 letters of Paul.

Marcion rejected the physical resurrection of the body and believed only in the salvation of the soul. Therefore, the physical body had to be saved by a strict asceticism. Marcion could not accept these letters, because 1 Timothy 4:3-4 and Titus 1:14-15 condemned his teaching of asceticism which included the denial of the lawfulness of marriage and issued rigid rules for fasting.

Although Marcion lived in the middle of the second century A.D., the beliefs he advocated already existed during the time of the New Testament, as the strict rules of the Pharisees and Paul’s teaching in Colossians 2:14-23 clearly show. The letters of Timothy and Titus were not written against the second century cult called ‘Gnosticism’, but against certain false teachings and practices, which already existed in the first century. Moreover, ‘Gnosticism’ did not arrive full-blown in the second century, but already had its origin in the first century. Gnosticism was not a unified system of teaching, but consisted of a mixture of Platonic philosophy, Oriental mysticism, Cabalistic Judaism and certain elements taken from Christianity. The heresy that is condemned in the letters of Timothy and Titus have certain traits in common with this second century Gnosticism, but is by no means identical to it. The letters to Timothy and Titus expressly mention that the controversies were about the *Jewish law*, but second century Gnosticism would have nothing to do with the law<sup>2</sup>! The letters to Timothy and Titus expressly mention that the false teachers belonged to ‘*the circumcision party*’<sup>3</sup> and that the arguments were about ‘*Jewish myths*’<sup>4</sup>. Paul warned against similar ascetic tendencies in Colossians 2:14-23. We therefore conclude that *these letters could have been written by Paul in the first century A.D.*

##### **2. The second argument about the use of Latin words.**

Some people say that the vocabulary of these letters show great similarity with that of the church fathers of the second century A.D. *The apostolic fathers or church fathers were the early leaders of the Christian Church in the end of the first century A.D. until the beginning of the fourth century A.D.* They used a different and more classical vocabulary than the New Testament. There is some similarity between the vocabulary used in the letters to Timothy and Titus and that used in the writings of the church fathers.

However, this does not mean that the letters of Paul to Timothy and Titus were only written during the time of the church fathers. We must not forget that Paul was a very learned man, who had studied under the famous Gamaliel, was fluent in the Hebrew, Greek and Latin languages and had probably travelled more widely than any of the other apostles.

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<sup>1</sup> 1 Timothy 3; Titus 1

<sup>2</sup> 1 Timothy 1:3-8; Titus 3:9

<sup>3</sup> Titus 1:10

<sup>4</sup> Titus 1:14

The fact that Paul quoted Greek authors like Menander in 1 Corinthians 15:33 and Aratus in Acts 17:28, shows that he was well acquainted with classical literature. His birth in the Roman city of Tarsus and his imprisonment in Rome caused him to use certain Latin words, not only in the letter to Timothy, like for example, ‘parchment’ and ‘cloak’ in 2 Timothy 4:13, but also in his other letters, like for example ‘to lead in triumph’ in 2 Corinthians 2:14 and ‘praetorian guard’ in Philippians 1:13. Moreover, his fellow worker, Luke, used half of the about thirty different Latin words that occur in the New Testament. No single writer in the world is handed a list of words at the beginning of his writing career that he is compelled to use when he writes a book. Likewise, we may not expect that Paul must only use certain words and then distribute them in equal proportion over all his letters. When Paul wrote the Letters to Timothy and Titus, he was older, wrote to his fellow workers and not to churches, and dealt with church administration. Therefore he would naturally use different words than in his other letters to the churches. *We therefore conclude that these letters could have been written by Paul in the first century A.D.*

### **3. The third argument about church organisation.**

Some people say that these letters show a more advanced form of church organisation than the time of Paul. They say that the letters to Timothy and Titus point to a time when there was a complex church organisation, with salaried officials whose qualifications had become standardised.

However, the rest of the New Testament shows a similar kind of church organisation as the letters to Timothy and Titus. Acts 6 shows that *deacons* were already appointed in the very first local church at Jerusalem and that they were subject to certain qualifications. Acts 14:23 shows that already during his very first missionary journey, Paul appointed *elders* in the new established churches. And according to Acts 20:17-28 and 1 Peter 5:1-4, these elders were subject to certain qualifications, which are in complete agreement with the qualifications in 1 Timothy 3 and Titus 1. Moreover, while in the second century A.D., we find the first evidence of a distinction between the office of *a bishop/overseer* and that of *an elder/presbyter*. But in the Letters to Timothy and Titus there is only the office of an elder, which included the responsibility to oversee! In the second half of the second century the responsibility of an elder to oversee was changed into a new office, ‘the overseer or bishop’!

In the letters of Ignatius of Antioch, who was martyred in A.D. 110, we see the gradual emergence of the episcopate within a local church, and not yet within an ecclesiastical region. The episcopate is a system of ecclesiastical government in which *the bishop or overseer* rules over *the presbyters or elders*. However, according to Titus 1:5-7, 1 Timothy 3:1-7, Acts 20:28, Philippians 1:1, and 1 Peter 5:1-4, the term bishop or overseer is synonymous with the term presbyter or elder! We therefore conclude that the letters to Timothy and Titus do not show a more advanced form of church organisation than the time of the New Testament and that *these letters could have been written by Paul in the first century A.D.*

### **4. The fourth argument about only one Roman imprisonment.**

Some people say that these letters were written after Paul’s one and only Roman imprisonment and death. Some people say that there was only one Roman imprisonment of Paul, at the end of which he was martyred. They say that the book of Acts relates all Paul’s journeys and ends with his only imprisonment in Rome. They also say that because the journeys of Paul mentioned in the letters to Timothy and Titus can nowhere be fitted into the history of the book of Acts, these letters were written much later than Paul’s time by someone who pretended to be the apostle Paul!

However, by making a more careful study of Paul’s imprisonment in Rome, we come to a different conclusion: Paul’s first Roman imprisonment, described in Acts 28, is completely different than his second Roman imprisonment, described in 2 Timothy.

The book of Acts leads the readers to expect Paul’s release.

The book of Acts shows throughout the respectful way in which the Roman government had treated Paul. The Roman military commanders and Roman political governors all treated Paul with respect and protected his life again and again. And finally, when he arrived in Rome, he was permitted to live by himself with a soldier to guard him<sup>5</sup>. Although he was a prisoner, he was given much freedom to receive visitors and even to preach the gospel<sup>6</sup>. Paul’s first imprisonment in Rome was from A.D. 60-61.

The letters written from prison in Rome lead the readers to expect Paul’s release.

During his first Roman imprisonment, Paul wrote four letters: Colossians, Philemon, Ephesians and Philippians. In Philemon 1:22 he writes that they may prepare a room for him, because he hopes to be released soon. And in Philippians 1:25-27 and 2:24, he writes that he is confident that he would soon be released and then come to the Philippians.

The existence of the letters to Timothy and Titus presuppose Paul’s release from his first imprisonment and subsequent journeys before his second imprisonment.

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<sup>5</sup> Acts 28:16

<sup>6</sup> Acts 28:30-31

The fact that the letters to Timothy and Titus were accepted by the early church as authentic and inspired, proves that the early church knew that Paul had been imprisoned twice in Rome.

Paul's plan to travel to Spain was made long before his first Roman imprisonment, but could only have taken place between his two imprisonments in Rome.

In Romans 15:24,28, Paul mentions that after he had visited Rome, he would like the Christians in Rome to assist him on his journey to Spain. Although the letters to Timothy and Titus do not mention if he actually made this journey to Spain, there is evidence from the writings of the early church fathers that he did.

Clement of Rome, writing<sup>7</sup> during the last decade of the first century A.D. from the city of Rome to the Corinthians, says, "Paul ... having taught righteousness to the whole world, and *having gone to the limits of the West*, and having given testimony before the rulers, thus passed from the world and was taken up into the Holy Place, having become the outstanding model of endurance". The most obvious interpretation is that Paul travelled from Rome as the centre of the Roman Empire to the extreme western part of Europe, which is Spain.

Also the Muratorian fragment of A.D. 170 mentions Paul's journey to Spain.

And the church historian, Eusebius wrote in about A.D. 300, "Luke also, who handed down the Acts of the apostles in writing, brought his narrative to a close by the statement that Paul spent two whole years in Rome in freedom, and preached the word of God without hindrance. Tradition<sup>8</sup> has it that the apostle, having defended himself, was again sent upon the ministry of preaching, and coming a second time to the same city, suffered martyrdom under Nero. While he was being held in prison, he composed the second letter to Timothy, at the same time signifying that his first defence had taken place and that his martyrdom was at hand."

We therefore conclude that there is more historical evidence for two Roman imprisonments than for one only, and that therefore *the letters to Timothy and Titus could have been written by Paul.*

#### **5. The fifth argument about the same facts in the Book of Acts.**

The writer of the letters to Timothy and Titus is the apostle Paul. As we have seen above, there is not a single good argument that convince Christians today that the apostle Paul could not have written these letters.

All three letters clearly state that they have been written by the apostle Paul. The facts within these three letters are the same as in the Book of Acts and the other letters of Paul. For example, in 1 Timothy 1:13,15 as well as in Acts 26:9-11, Paul describes himself as a person who once was a blasphemer and persecutor and a violent man.

In 1 Timothy 2:7 and Galatians 2:7, after he was converted, Paul was appointed by God to be a herald and an apostle and a teacher (II 1:11). In 2 Timothy 3:10-11 and 2 Corinthians 11:22-28, Paul said that he suffered much in the defence of the gospel.

In 1 Timothy 1:2 and 1 Corinthians 4:17, Paul calls Timothy his son in the Christian faith<sup>9</sup>.

And in 2 Timothy 4 and Titus 3, Paul mentions by name his fellow workers whom we also know from Acts and his other letters.

These three letters have the same structure as all Paul's other letters. They begin with the mentioning of his name and office, the recipients of the letter, the opening greetings and a thanksgiving or prayer. After the main body of the letter, follows concluding greetings and a benediction.

Finally, the united testimony of the early church says that Paul *is* the author of the letters to Timothy and Titus.

## **B. THE RECIPIENT OF THE LETTERS: TIMOTHY AND TITUS WITHIN A SUMMARY OF THE EARLIEST CHRISTIAN HISTORY.**

### **1. Timothy's family.**

Timothy is first mentioned in Acts 16:1. He probably lived in Lystra in modern Turkey. He had a pagan Greek father and a Jewish mother named Eunice. According to 2 Timothy 1:5, both his grandmother and mother had a sincere faith in Jesus Christ and according to 2 Timothy 3:15, Timothy received instruction from the Bible (the Old Testament) already from his early childhood. Thus, his grandmother and mother probably became Christians before Timothy and had much influence on Timothy becoming a Christian.

### **2. Paul's first missionary journey from A.D. 47-48 (Acts 13:1 - 14:28).**

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<sup>7</sup> The first letter of Clement to the Corinthians V. 7.

<sup>8</sup> Ecclesiastical History II. xxii. 1,2.

<sup>9</sup> Titus 1:4 and 2 Corinthians 2:13; 8:23

The church at Antioch (in Syria) sent Barnabas and Paul off on a missionary journey<sup>10</sup>. They travelled and ministered in Cyprus, in Pisidian Antioch, Iconium and Lystra. John Mark accompanied them in the beginning, but deserted them in the province of Pamphylia<sup>11</sup>.

When they had returned to Antioch in Syria, they gathered the church together and reported all that God had done through them and how he had opened the door of faith to the Gentiles<sup>12</sup>.

### **3. The Jerusalem Consultation in A.D. 49 or 50 (Acts 15:1-29).**

Judaists came from Judea to Antioch in Syria and taught that unless the Gentile believers were circumcised and kept the law of Moses, they could not be saved<sup>13</sup>. A sharp dispute arose between Paul and Barnabas against these Judaists. The church in Antioch appointed Paul and Barnabas together with some believers to meet the apostles and elders in the church of Jerusalem to advise them. This meeting was *not a representative umbrella organisation like a Council of Synod, but a consultation between two local church councils!*

The name Titus 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 and implied in Acts 15:2, when Paul and Barnabas went from Antioch to Jerusalem for the church consultation. Titus was one of the converts that accompanied them (A.D. 49-50). Paul called him “my true son in our common faith”<sup>14</sup>. Titus became a test-case and a definite challenge to the Judaizers. According to Galatians 2:3, Titus was a Greek and naturally the Judaic party at Jerusalem demanded that he be circumcised. But Paul did not yield for a moment to their demand<sup>15</sup>.

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* (sic)<sup>16</sup>, the whole assembly unanimously decided the dispute in the favour of the Gentiles<sup>17</sup>. Both Jews and Gentiles 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 (ceremonial) law. The consultation sent the prophets/preachers Judas and Silas to deliver this decision to the churches in Syria and Cilicia which had many Gentile converts<sup>18</sup>.

### **4. Paul’s second missionary journey from A.D. 50-52 (Acts 15:40 - 18:22).**

The missionary team consisting of Paul, Silas and Luke travelled from Syria to Cilicia and South Galatia in Asia Minor<sup>19</sup>.

Timothy probably committed his heart and life in Lystra to Jesus Christ. Paul called him ‘my spiritual child’<sup>20</sup>. The brothers at Lystra and Iconium spoke well of him and Paul wanted to take him along on the journey (A.D. 50)<sup>21</sup>.” Timothy responded favourably to Paul’s request and joined the team. Because Paul began his work of preaching in Jewish synagogues, he circumcised Timothy in order not to unnecessarily offend the legalistic Jews<sup>22</sup>. It was probably at this time, that the elders of the churches, which had been established during Paul’s first missionary journey<sup>23</sup>, together with Paul laid their hands on Timothy in order to *appoint* him for his new task<sup>24</sup>.

After a vision of the man of Macedonia, the team concluded that God called them to preach the gospel to Europe! Accompanied by Luke the missionary team crossed over to Europe for the first time to preach the gospel and establish churches in Europe: in Macedonia: Philippi, Thessalonica and Berea and in Achaia: Athens and Corinth<sup>25</sup>.

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<sup>10</sup> Acts 13:1-3

<sup>11</sup> Acts 15:36-40

<sup>12</sup> Acts 14:27

<sup>13</sup> Acts 15:1-29

<sup>14</sup> Titus 1:4

<sup>15</sup> Galatians 2:5

<sup>16</sup> Amos 9:12. Masoretic text says: “that they (David’s fallen tent)(the subject is: Israel) may possess the remnant of Edom and *all the heathen/nations* that bear my name”. Septuagint and New Testament Greek text say: “That the remnant of men and all *the Gentiles* (the subject is: all the nations) ... may earnestly seek me.” (Acts 15:17).

<sup>17</sup> Acts 15:27-28

<sup>18</sup> Acts 15:30-39

<sup>19</sup> Acts 15:41

<sup>20</sup> 1 Corinthians 4:17; 1 Timothy 1:11; 2 Timothy 1:2

<sup>21</sup> Acts 16:1-3

<sup>22</sup> Acts 16:3

<sup>23</sup> Acts 14:23

<sup>24</sup> 1 Timothy 1:18; 4:14; 2 Timothy 1:6

<sup>25</sup> Acts 16:9-12 (Luke includes himself with the words: “we”). 1 Corinthians 2:1-3; 3:1-3

Paul and Silas were tried and imprisoned in Philippi<sup>26</sup>. After they were released, Luke stayed behind in Philippi<sup>27</sup>, but Silas and Timothy preached the gospel together with Paul in Thessalonica<sup>28</sup> and in Berea<sup>29</sup>. While Paul travelled on to Athens, Silas and Timothy stayed in Berea to help the young Christian church to grow<sup>30</sup>. In Athens Paul spoke at a meeting on the Areopagus<sup>31</sup>.

Paul then left Athens and began preaching in Corinth<sup>32</sup>.

Paul wrote his 1<sup>st</sup> letter in the New Testament: Galatians in the autumn of A.D. 50 from Corinth before Silas and Timothy arrived in Corinth. His purpose was: “To defend the gospel of righteousness by faith without the works of the law”.

Paul wrote his 2<sup>nd</sup> letter in the New Testament: I Thessalonians in the autumn A.D. 50 from Corinth after Silas and Timothy came from Thessalonica to join Paul in Corinth<sup>33</sup>. His purpose was: “To encourage the growth of the new congregation”.

Soon thereafter Paul wrote his 3<sup>rd</sup> letter in the New Testament: II Thessalonians also in the autumn of A.D. 50 from Corinth. His purpose was: “To exhort the new congregation to remain calm with a view to the second coming of Christ”. Silas and Timothy are mentioned in both letters<sup>34</sup>.

Paul, Priscilla and Aquila sailed to Ephesus. Paul left Priscilla and Aquila in Ephesus to minister. There they coached Apollos to proclaim the Way more accurately<sup>35</sup>. Apollos travelled to Achaia and ministered in Corinth, vigorously refuting the Jews in public debate, proving from the Scriptures that Jesus was the Christ<sup>36</sup>.

Then Paul sailed on to Caesarea and continued to travel to Antioch in Syria<sup>37</sup>.

#### **4. Paul's third missionary journey (A.D. 52-57) (Acts 18:23 - 21:16).**

Paul's third missionary journey was from the spring A.D. 52 to the summer A.D. 57 (5 years) together with Timothy (and Titus). Paul spent some time in Antioch and then travelled from place to place throughout the region of Galatia and Phrygia, strengthening the disciples<sup>38</sup>. Paul then took the road through the interior of Turkey and arrived at Ephesus in the province of Asia. His journey to Ephesus must have taken some months. For *three months* Paul spoke boldly in the synagogue, arguing persuasively about the Kingdom of God<sup>39</sup>. Then for *two years* he held *daily discussions* in the lecture hall of Tyrannus. By adding the 3 months<sup>40</sup> to the 2 years<sup>41</sup> it approaches three years. For 3 years, probably from the autumn of A.D. 52 to the summer of A.D. 55<sup>42</sup>, night and day he never stopped warning each Ephesian believer.

*Paul paid **three visits** to Corinth<sup>43</sup> and wrote **four letters** to the Corinthians.*

Paul's 1<sup>st</sup> visit to Corinth was during his second missionary journey from the autumn A.D. 50 to spring A.D. 52. (1½ years) during which Paul established and became closely attached to the church in Corinth<sup>44</sup>. During Paul's absence from Corinth, there was much contact between Paul and the Corinthians. This was possible, because *both Ephesus and Corinth were situated on the main trade route between the east and the west*. The journey from Ephesus to Corinth took about three weeks by sea.

Paul's 1<sup>st</sup> letter to the Corinthians was written between A.D. 52-54. He wrote *a letter which we do not possess* and admonished the believers “not to associate with sexual etc. immoral people”<sup>45</sup>, that is, “those who call themselves

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<sup>26</sup> Acts 16:19-25

<sup>27</sup> Acts 17:1 (Luke no longer includes himself, but writes about “they”: Paul, Silas and Timothy).

<sup>28</sup> 1 Thessalonians 1:1

<sup>29</sup> Acts 17:10,15

<sup>30</sup> Acts 17:15

<sup>31</sup> Acts 17:16-34

<sup>32</sup> Acts 18:1-17

<sup>33</sup> Acts 18:1,5; 1 Thessalonians 3:6

<sup>34</sup> 1 Thessalonians 1:1; 2 Thessalonians 1:1

<sup>35</sup> Acts 18:19-28

<sup>36</sup> Acts 18:27 – 19:1

<sup>37</sup> Acts 18:18-22

<sup>38</sup> Acts 18:23

<sup>39</sup> Acts 18:23

<sup>40</sup> Acts 19:8

<sup>41</sup> Acts 19:10

<sup>42</sup> Acts 20:31

<sup>43</sup> 2 Corinthians 13:1

<sup>44</sup> Acts 18:1

<sup>45</sup> 1 Corinthians 5:9-11

brothers, but are sexual immoral”. It is possible that the Corinthians misunderstood this letter and the letter was subsequently lost.

Paul’s **2<sup>nd</sup> letter to the Corinthians** is our **1 Corinthians**. Paul wrote his **4<sup>st</sup> letter in the New Testament: 1 Corinthians** in Ephesus, probably in A.D. 54/55. His purpose was: “To teach that the Christian Church is *in* the world, but *not of* the world”. He answered their questions and pointed out what needed to be changed. This letter did not upset the Corinthians. It showed that there was much communication between Paul and the Corinthians, that letters were exchanged and visits were paid.

In 2 Corinthians 8:10, Paul says “*Last year you were the first not only to do* (i.e. give towards the collection), but also *to have the will/desire* (to give)”. The verb ‘do’ is in aorist tense and ‘will’ in the present continuous tense. The collection for the needy believers in Jerusalem<sup>46</sup> had possibly been started before 1 Corinthians was written<sup>47</sup>, but the Corinthians had not continued it, probably due to a change in attitude towards Paul caused by troublemakers. Thus, dependent on *when a year starts*<sup>48</sup> 1 Corinthians was probably written in A.D. 54/55, one or two years before 2 Corinthians, which was written in the autumn of A.D. 56.

The questions of the Corinthians together with other serious news Paul had received from Sosthenes, Chloe’s household, Stephanas<sup>49</sup>, Fortunatus and Achaicus<sup>50</sup> concerning the state of affairs in Corinth, caused Paul to do three things:

- **He sent Timothy**. He had actually already sent (aorist tense) **Timothy** from Ephesus via Macedonia to Corinth to remind them of Paul’s teachings<sup>51</sup>, but expected him to arrive after the 1 Corinthians letter<sup>52</sup>. Paul calls Timothy his faithful co-worker and says that Timothy would remind them of his way of life in Christ Jesus which agrees with his teaching everywhere in every church and that Timothy is carrying on the work of the Lord just as he is<sup>53</sup>. Timothy 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.
- **He wrote 1 Corinthians** from Ephesus to them. He tells the Corinthian Christians that he would soon visit them and that it depended on them if he would come “with a whip” to discipline them or “in love and with a gentle spirit”<sup>54</sup>.
- **He shared his future plan** with them. He would stay on in Ephesus until Pentecost (June/late spring 54/55 A.D.) because a great door for effective work had opened for him<sup>55</sup>. His original plan was to pay the Corinthians a sort of double visit, crossing over the sea from Ephesus, stay a short while in Corinth, travel north to Macedonia and then spend the winter in Corinth before journeying on to Jerusalem with the collection<sup>56</sup>. However, this plan changed!

Paul’s **2<sup>nd</sup> visit to Corinth** was between writing 1 and 2 Corinthians. While he was in Ephesus, Paul soon received disturbing news about the state of affairs in the Corinthian church. There seemed to have been serious moral problems, especially sexual immorality, the spreading of Judaist teachings and the peddling of the Word of God for profit<sup>57</sup> Due to these problems Paul probably made *an unplanned short visit* about which we have very little information. He crossed the sea from Ephesus to Corinth and returned to Ephesus disappointed. This was “a painful visit”<sup>58</sup> and caused both Paul and the Corinthians much grief.

Paul’s **3<sup>rd</sup> letter to the Corinthians** was written in Ephesus between writing 1 and 2 Corinthians. We also do not possess this letter. Paul wrote this letter “out of great distress and anguish of heart and with many tears”. He admonished them, but also let them know his love for them. He wanted to prevent grieving them when he visited them a third time<sup>59</sup>. Nevertheless, this letter hurt/grieved the Corinthians<sup>60</sup>.

Paul then sent **Titus** from Ephesus to Corinth probably with the commission to remedy the fallout precipitated by this painful second visit<sup>61</sup> and to find out what effect the third letter had. Paul arranged to meet Titus in Troas.

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<sup>46</sup> 1 Corinthians 16:1; 2 Corinthians 8:10; 9:2

<sup>47</sup> 1 Corinthians 16:2

<sup>48</sup> The Jewish and Macedonian year begin in the autumn and the religious Jewish year in the spring. The Athenian year begins in the summer and the Roman year in the winter.

<sup>49</sup> 1 Corinthians 1:1,11,16

<sup>50</sup> 1 Corinthians 7:1; 16:12,17

<sup>51</sup> 1 Corinthians 4:17; see Acts 19:22

<sup>52</sup> 1 Corinthians 16:10

<sup>53</sup> Acts 19:22; 1 Corinthians 4:17; 16:10

<sup>54</sup> 1 Corinthians 4:18-21; 11:34 (orderly directions); 16:2-9

<sup>55</sup> 1 Corinthians 16:8

<sup>56</sup> 1 Corinthians 16:5-9

<sup>57</sup> 2 Corinthians 1:16-17

<sup>58</sup> 2 Corinthians 2:1

<sup>59</sup> 2 Corinthians 2:4

<sup>60</sup> 2 Corinthians 7:8

<sup>61</sup> 2 Corinthians 2:13; 7:13-16

So, after the great riot of the silversmiths in Ephesus Paul left Ephesus (A.D. 55) and travelled, not across the sea to Achaia, but via Troas to Macedonia<sup>62</sup>. The Lord had opened a wide door in Troas for Paul<sup>63</sup>. He expected to meet Titus in Troas, but finally travelled on and found him in Macedonia<sup>64</sup>. Paul must have stayed a considerable time (at least a year A.D. 55-56) in Troas and Macedonia, because the reaction to his painful second visit and third (now lost) letter took time. Paul also had wanted to visit the churches in Macedonia (Philippi, Thessalonica and Berea)<sup>65</sup> and travelled through that area (before arriving in Greece, Corinth)<sup>66</sup>. When Titus finally arrived in Macedonia, he reported the situation in Corinth. They had forgiven the transgressor that had caused much grief in Corinth and had given towards the collection for the poor Christians in Judea, but had not continued the collection. He also reported that some people at Corinth (Judaists) attacked Paul's apostleship and accused him of several bad things<sup>67</sup>, for example, Paul was fickle in his planning, he abused his apostleship by not asking money for his work, and that he was actually a weak person with a big mouth. Also Timothy met Paul in Macedonia<sup>68</sup>.

Paul's **4<sup>th</sup> letter to the Corinthians** is our **2 Corinthians**. Paul wrote his **5<sup>th</sup> letter in the New Testament: 2 Corinthians** in the autumn A.D. 56 from Macedonia, overjoyed by Titus' success. His purpose was: "To witness that God's strength is manifested through human weakness". Paul planned to visit Corinth, but feared that the Corinthians would not find him as they would like him to be and that he would not find them to be what he would like them to be<sup>69</sup>.

Paul writes that he had *not abandoned* his intended visit to Corinth, but had *changed* his travelling plans. He would no longer pay them a double visit, but a single longer visit after he had visited Macedonia. The purpose of this change of plans was to spare the Corinthian Christians<sup>70</sup> and to give them time to set their house in order in readiness for his visit, because he was fully prepared to exercise the sternest discipline, if necessary<sup>71</sup>.

Paul sent the letter together with Titus from Macedonia to Corinth, because Titus had the same concern for the Corinthians as Paul and acted in the same spirit and followed the same course<sup>72</sup>. He was accompanied by two other brothers, one of whom was a noted preacher. He was commissioned to organize the collections of alms for the Christians at Jerusalem<sup>73</sup>. Titus did not exploit the Corinthians (as the false apostles did)<sup>74</sup>. He had a heart for the Corinthians, was a trouble-shooter, peacemaker, administrator and devoted missionary.

Paul and Timothy spent the winter A.D. 56-57 in Macedonia.

Paul's **3<sup>rd</sup> visit to Corinth** was in the winter early A.D. 57<sup>75</sup>. Paul and Timothy spent three months<sup>76</sup> in Corinth<sup>77</sup>.

Paul wrote his **6<sup>th</sup> letter in the New Testament: Romans** in the spring A.D. 57 from Corinth. His purpose was: "To teach that justification is only by grace through faith". Timothy is with Paul in Corinth<sup>78</sup>.

Due to a plot of the Jews against Paul, he left Corinth and returned to Syria via Macedonia<sup>79</sup>. He and Luke travelled via Philippi in Macedonia to Troas in Asia. His co-workers including Timothy waited for them at Troas<sup>80</sup>. After the Feast of Unleavened Bread<sup>81</sup> (April 57 A.D.) Paul sailed past Ephesus because he wanted to reach Jerusalem by Pentecost<sup>82</sup> (June/late spring 57 A.D.). He made a stop to meet the elders of Ephesus at Miletus and taught them about Christian leadership<sup>83</sup>. After that, Timothy was probably together with Paul in Jerusalem<sup>84</sup>.

## **5. Paul's imprisonment in Caesarea from A.D 58 to A.D. 59 (Acts 21:17 - 26:32).**

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<sup>62</sup> Acts 20:1

<sup>63</sup> 2 Corinthians 2:12

<sup>64</sup> 2 Corinthians 2:13; 7:5-14

<sup>65</sup> 1 Corinthians 16:5

<sup>66</sup> Acts 20:2

<sup>67</sup> 2 Corinthians 1:15-24

<sup>68</sup> Acts 20:4

<sup>69</sup> 2 Corinthians 12:19-21

<sup>70</sup> 2 Corinthians 1:23

<sup>71</sup> 2 Corinthians 13:2

<sup>72</sup> 2 Corinthians 8:16; 12:17-18

<sup>73</sup> 2 Corinthians 8:16-24

<sup>74</sup> 2 Corinthians 12:17-18

<sup>75</sup> 2 Corinthians 12:14; 13:1

<sup>76</sup> Acts 20:3

<sup>77</sup> 2 Corinthians 1:1

<sup>78</sup> Romans 16:21

<sup>79</sup> Acts 20:1-3

<sup>80</sup> Acts 20:4-5

<sup>81</sup> Acts 20:6

<sup>82</sup> Acts 20:16

<sup>83</sup> Acts 20:17-37

<sup>84</sup> Acts 21:1 "we"

Paul met James and the elders of the church in Jerusalem and they shared what God had done among the Gentiles and among the Jews<sup>85</sup>. Some Jews (Judaists) from the province of Asia stirred an uprising against Paul and his co-workers. They wanted to kill Paul, but soldiers rescued him. Paul addressed the Jews in Jerusalem, sharing how he had met Jesus on the way to Damascus and was converted<sup>86</sup>.

Paul was tried before the Jewish Sanhedrin and sentenced to be tried by the Gentile Emperor in Rome<sup>87</sup>. A plot to assassinate Paul failed<sup>88</sup>.

Paul was transferred from Jerusalem to Caesarea, tried before the Roman Governor Felix and finally before the Roman governor Festus and the Jewish King Agrippa to whom he shared his salvation testimony<sup>89</sup>.

#### **6. Paul's first imprisonment in Rome from AD 60-61 (Acts 27:1 - 28:31).**

The prisoner Paul accompanied by Luke and Aristarchus from Thessalonica were transported by ship to Rome. After a shipwreck in Malta he was put under house arrest in Rome, guarded by a soldier, but free to receive visitors. Paul spent two years in prison in Rome.

Paul wrote four letters during his first imprisonment in Rome. Epaphras was his fellow prisoner<sup>90</sup>.

He wrote his 7<sup>th</sup> letter in the New Testament: Colossians in A.D. 60 to the Colossians. His purpose was: "To teach that Jesus Christ is supreme in the world and his work of salvation is all-sufficient".

He wrote his 8<sup>th</sup> letter in the New Testament: Philemon in A.D. 60 to his co-worker and friend Philemon "To exhort Philemon to welcome his runaway slave Onesimus".

He also wrote his 9<sup>th</sup> circular letter in the New Testament: Ephesians in A.D. 60 to the believers in Ephesus and the surrounding cities in Asia Minor. His purpose was: "To teach Christians about the unity of the world-wide Body of Christ (the Christian Church)".

Finally he wrote his 10<sup>th</sup> letter in the New Testament: Philippians towards the end of A.D. 61 to the Philippians. His purpose was: "To open up his heart and life to the Philippians".

Timothy was all this time in close contact with Paul<sup>91</sup>. From prison, Paul wrote that he hoped to be released soon and that he would send Timothy to Philippi<sup>92</sup>.

#### **7. Paul's missionary journey between his two Roman imprisonments from AD 61-64/65.**

After Paul's release from his first imprisonment in Rome, Paul travelled much. He sent Timothy to Philippi<sup>93</sup>, while he himself travelled via Crete to Asia Minor. He left Titus on the Island Crete to organise the church or churches that had been established there<sup>94</sup> and travelled to Colossae where he visited Philemon<sup>95</sup>.

Then he travelled to Ephesus where he met Timothy again and urged him to continue to work in Ephesus (1:3). Paul travelled to Philippi in Macedonia as he had previously planned.<sup>96</sup> He hoped to return to Ephesus shortly, but rather expected that his absence might be prolonged (1:3:14-15).

Paul wrote his 11<sup>th</sup> letter in the New Testament: I Timothy to his co-worker Timothy in the period A.D. 62-63 from Macedonia (Philippi?)(1:3). His purpose was: "To instruct Timothy about the leadership and the organisation of congregations/churches". He urged Timothy to remain in Ephesus to combat the false teachers and to establish sound doctrine.

He wrote his 12<sup>th</sup> letter in the New Testament: Titus to his co-worker Titus in the period A.D. 62-63 from Macedonia (Philippi?). 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" on Crete. He requested Titus to meet him in Nicopolis in the province of Epirus, a province north-west of Macedonia<sup>97</sup>.

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<sup>85</sup> Acts 21:17-29

<sup>86</sup> Acts 22:1-29

<sup>87</sup> Acts 22:30 – 23:11

<sup>88</sup> Acts 23:12-22

<sup>89</sup> Acts 23:23 – 26:32

<sup>90</sup> Philemon 23

<sup>91</sup> Colossians 1:1; Philemon 1:1; Philippians 1:1

<sup>92</sup> Philippians 2:24,19

<sup>93</sup> Philippians 2:19-23

<sup>94</sup> Titus 1:5, cf. Acts 2:11

<sup>95</sup> Philemon 22

<sup>96</sup> Philippians 2:24, 1 Timothy 1:3

<sup>97</sup> Titus 3:12

Paul then travelled to Nicopolis and spent the winter (A.D. 63?) there. Although it is not mentioned, it is possible that Titus travelled with Paul to Spain<sup>98</sup>. Details are unknown. We do not know if he took Titus with him or not. After he returned from Spain, he again travelled to Asia Minor.

He left Trophimus sick in Miletus, just south of Ephesus (II 4:20). Possibly at this time he met Timothy and they shed much tears (II 1:4). He met Carpus at Troas where he left his cloak and valuable parchments (II 4:13). He left Erastus at Corinth (II 4:20).

It is unknown when or where Paul was arrested. His arrest may have taken place in Troas, Corinth or Rome. He was again imprisoned in Rome. During his second imprisonment in Rome only Luke was with him (II 4:11). 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 (II 1:16; 2:9).

Paul wrote his 13<sup>th</sup> (final) letter in the New Testament: II Timothy to his co-worker Timothy probably during the winter A.D. 64 to 65 once more from prison in Rome (II 4:9,21). His purpose was: "To instruct Timothy to proclaim the sound Christian message".

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 (II 1:15); he mentions Onesiphorus whom had helped him in Ephesus (II 1:16) and says that he sent Tychicus to Ephesus, probably to enable Timothy to come to him in Rome (II 4:12). From Ephesus, Timothy would be able to travel via Troas to Rome (II 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<sup>99</sup>. Now it seems that they lived in Ephesus for a second time after the emperor Nero began his persecution against Christians in Rome (II 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 (II 1:8; 2:3,12,14-18,23; 3:8,12).

Paul was sentenced to death (cf. II 4:6-7) and according to tradition of the early church fathers he was beheaded on the Via Ostia, a highway outside Rome, about 5 kilometres outside Rome. Whether Timothy and Mark reached Rome before Paul's death we do not know

#### 8. The reading, exchange and collection of the letters of Paul.

The apostle Paul exhorted believers to read his letters to the congregations/churches<sup>100</sup> and also to exchange his letters with the other congregations<sup>101</sup>. Timothy had been his faithful co-worker for 14 years and had good relationships with all Paul's other co-workers and all the congregations which Paul had either founded or built up. Timothy was also in possession of Paul's valuable parchments (II 4:13). From his second imprisonment at Rome Paul gave an important commission to Timothy: "The things you have heard me say in the presence of many witnesses (all these people and congregations) entrust to reliable men who will also be qualified to teach others" (II 2:2). One way to do this was that Timothy collected all Paul's letters, made copies and spread them to each congregation.

#### 9. Timothy is once more mentioned in Hebrews 13:23.

Timothy was released (from prison?). The writer of Hebrews would visit the Hebrews (in Rome?) together with Timothy.

#### 10. The character of Timothy.

The name *Timothy* means *honouring God* or *worshipping God*. In Philippians 2:20-22, Paul says that he had no one else like Timothy, who took a genuine interest in the welfare of others. Timothy was a person who looked not for his own interests, but for the interests of Jesus Christ. Timothy was genuinely unselfish and committed to the kingdom of Christ. Paul says that Timothy was faithful in the Lord and would remind the Christians of Paul's way of life and teachings<sup>102</sup>. Timothy was a faithful team member and committed to be loyal to his team.

It seems that Timothy was by nature a fearful, timid and reserved person<sup>103</sup>. Timothy was frequently sick (I 5:23). Nevertheless, he was willing to leave his home and follow the apostle Paul on most of his often dangerous journeys and willing to be sent on his own difficult missions. Paul knew that Timothy was a person who would do his utmost to come

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<sup>98</sup> Romans 15:24,28

<sup>99</sup> Acts 18:1-3,18-19; 1 Corinthians 16:19; Romans 16:3-4

<sup>100</sup> 1 Thessalonians 5:27

<sup>101</sup> Colossians 4:16

<sup>102</sup> 1 Corinthians 4:17

<sup>103</sup> 1 Corinthians 16:10; 2 Timothy 1:7

to him in prison (II 4:9,21). Timothy was very dependable. Paul called Timothy his child, brother and fellow worker in spreading the gospel of Christ<sup>104</sup>.

### **1.1. 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.

## **C. 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<sup>105</sup>, although he was chained to a soldier<sup>106</sup>. He was free to receive visitors and free to preach the gospel to people<sup>107</sup>.

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.

Paul wrote his 11<sup>th</sup> letter in the New Testament: I Timothy to his co-worker Timothy in the period A.D. 62–63 from Macedonia (Philippi?)(I 1:3). His purpose was: “To instruct Timothy about the leadership and the organisation of congregations/churches”. He urged Timothy to remain in Ephesus to combat the false teachers and to establish sound doctrine.

He wrote his 12<sup>th</sup> letter in the New Testament: Titus to his co-worker Titus in the period A.D. 62–63 from Macedonia (Philippi?). 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” on Crete.

Paul wrote his 13<sup>th</sup> (final) letter in the New Testament: II Timothy probably during the winter A.D. 64 to 65 once more from prison in Rome (II 4:9,21). His purpose was: “To instruct Timothy to proclaim the sound Christian message”.

## **D. THE PURPOSE OF THE LETTERS TO TIMOTHY AND TITUS.**

### **1. 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, 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

<sup>104</sup> Romans 16:21; 1 Thessalonians 3:2

<sup>105</sup> Acts 28:30

<sup>106</sup> Ephesians 6:20

<sup>107</sup> Acts 28:30

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.

## 2. 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<sup>108</sup>. 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.

## 3. 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 (II 4:6). 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.

The false teachers were still promoting their false teachings and quarrelled with Christians (II 2:14-18). 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."

## E. THE DIVISION OF THE LETTERS TO TIMOTHY AND TITUS.

### 1. 1 Timothy.

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

It has six parts:

- 1 Timothy 1. Instructions on sound doctrine in the church.

Timothy must combat the errors of false teachers (1:3-11). 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.

- 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 authority to serve by submitting in the church.

- 1 Timothy 3. Instructions on the appointment of church leaders.

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<sup>108</sup> Titus 1:14-16

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.

- **1 Timothy 4. Instructions on the life and work of church leaders.**

Christians must realise that some former Christians<sup>109</sup> will backslide due to false teachers. Christian leaders must set an example and must read, preach and teach the Bible publicly.

- **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: "Keep these instructions without partiality, and do nothing out of favouritism (5:21)." "Guard what has been entrusted to your care (6:20)."

## **2. Titus.**

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

It has three parts:

- **Part one. Titus 1. Holiness in congregational life.**
- **Part two. Titus 2. Holiness in family and individual life.**
- **Part three. Titus 3. Holiness in public life.**

## **3. 2 Timothy.**

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

It has four parts:

- **Part one. 2 Timothy 1. Hold on to sound doctrine.**
- **Part two. 2 Timothy 2. Teach the sound doctrine.**
- **Part three. 2 Timothy 3. Continue in the sound doctrine.**
- **Part four. 2 Timothy 4. Preach the sound doctrine.**

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<sup>109</sup> Nominal Christians however will only be saved when they repent/convert.