

result of Paul's ministry, either directly or indirectly. Recall the statements in PHILIPPIANS that show some of the results of Paul's ministry. PHILIPPIANS 1:12 *But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; 13 So that my bonds in Christ are manifest in all the palace, and in all other places;...* PHILIPPIANS 4:22 *All the saints salute you, chiefly they that are of Caesar's household.* Perhaps Knight Pudens and Claudia were part of those Saints Paul was mentioning. They certainly were in 2 TIMOTHY 4:21.

Here's another thought perhaps related to Paul's traveling out west to Spain, if indeed he did. There is some notable differences in Paul's letters to Timothy and Titus when compared to his previous eleven epistles. One so called scholar found 170 words that Paul used in these last three epistles, that weren't previously used by Paul. Had Paul learned some new language? In traveling to new lands one does learn some new things, such as local customs, and local sayings. Brother Copley in his study books even points out some new thoughts that Paul brings out in 1 TIMOTHY, TITUS, and 2 TIMOTHY not mentioned in his earlier letters.

To my way of thinking, wouldn't we suppose if Paul did go to Spain, that he would have in the very least tried to establish a church there, or maybe several? And wouldn't we have heard about it if he did? Perhaps, yet there remains a lot of other things we know very little about also. So if Paul did get to Spain, and establish a church or two out there, it seems that they were short lived, at least as far as we know. Another possibility is that Paul got out to Spain, but like in ACTS 16:6 was forbidden of the Holy Ghost to preach the word in Spain. Here again really only the Lord knows the answers to these kind of questions. Recall back in 1 KINGS 19 that Elijah thought he was the only one left who hadn't bowed the knee unto Baal, and in verse 18 the Lord informed Elijah that there were seven thousand others left in Israel who hadn't bowed the knee either. The point of even mentioning all of this is to show us that there are some things the Lord doesn't want us to know, ...yet, so they have been deliberately left out of scripture so that we don't loose focus on what is really important. Paul's journey to Spain, if it happened, is not something that would benefit us, or it would have been recorded in scripture.

Titus and Timothy

There are several avenues to pursue as we begin to examine some thoughts from 1 TIMOTHY, TITUS, and 2 TIMOTHY. Perhaps on top of the list we should consider the importance of these two men, Timothy and Titus, to Paul's own heart, and his gospel ministry. Both of these men had become Church Apostle's just like Paul and Barnabas. This means that they both knew Paul's gospel message, and were graduate teachers, and preachers, and evangelists, full of the Holy Ghost, who were gifted to spread Paul's gospel message. Paul wrote them both instructions on what to preach, and what to teach, and what doctrine to exhort, and how to speak, and how to present themselves as likeminded Apostles. On top of the list Paul reminded them to constantly be looking up; looking for Jesus soon appearing; to have the same upward focus that Paul had as he too continued pressing toward the mark for the prize of the high calling of God in Christ Jesus; a thought which we recently spent so much time expounding in these Sunday School classes. Here is a little of how Paul expressed his constant heavenly focus in his last three epistles. 1 TIMOTHY 6:13 *I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession; 14 That thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ; 15 Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; 16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. 2 TIMOTHY 4:1 *I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; 2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. ...7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall**

give me at that day: and not to me only, but unto all them also that love his appearing.
TITUS 2:13 *Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ:...*

By now we certainly know who was number one in Paul's life; The Lord Jesus Christ. And daily Paul was looking for the coming of the Lord Jesus Christ. The will of the Lord was paramount in Paul's life too ever since Jesus appeared to him on the road to Damascus. As part of that heavenly appearing unto Saul of Tarsus on the road to Damascus came a tremendous responsibility, which involved being a constant testimony, and witness of the many things revealed unto Paul by the Lord Jesus Christ. Further Paul was charged with suffering many things for bearing the name of the Lord Jesus Christ throughout the world of Paul's day. {Study again ACTS 9:16.} And the Lord enabled Paul, by the power of the Holy Ghost, to accomplish a task, which otherwise would have been impossible. The Lord was Paul's ever present help all along the way he was directed to go. Along the way the Lord blessed Paul with many friends, and close traveling companions, whom we have previously mentioned in this study. Timothy and Titus are highlighted as Paul's life here on earth draws to a close. Titus and Timothy are both mentioned by Paul as being his sons in the faith. Here is how Paul worded it in these last three epistles of his. 1 TIMOTHY 1:2 *Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord. ...1:18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;...* 2 TIMOTHY 1:2 *To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord. ...2:1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.* TITUS 1:4 *To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.* Recently in his letter to the PHILIPPIANS Paul expressed his heart felt thoughts concerning Timothy: PHILLIPIANS 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.* So we see that the Apostle Paul considered both of the men, Timothy and Titus, as his sons in the faith. And they both took a hold of Paul's gospel message, and were separated and elevated to a special place by the Lord Jesus Christ, and the power of the Holy Ghost to become church Apostles themselves, expounding Paul's gospel having learned it from their close association with the Apostle Paul himself. As a son with the father they both served with Paul in the gospel. Timothy was the more noted one, and Titus seemed to remain quietly in the background, yet just as close to Paul as was Timothy.

Let's go back a few years in the life of the Apostle Paul, and connect these two men, Titus and Timothy, his sons in the faith, as they traveled together with Paul. This involves some scriptural detective work because Titus is not mentioned by name in the book of ACTS for whatever reason, yet Paul mentions Titus in the letters he wrote during the time frame of ACTS, specifically 2 CORINTHIANS and GALATIANS, which were penned after Paul left Ephesus, but before Paul went to Jerusalem for the last time, meaning between the time frame of ACTS 20:1 and ACTS 20:17. In GALATIANS 2 we learn that Titus was with Paul and Barnabas when they traveled to Jerusalem at the conference of ACTS 15. In fact Titus was the focal point of discussion! The purpose of the conference at Jerusalem was to resolve a question that had been raised at Antioch after certain Jews from Jerusalem had visited Antioch after Paul and Barnabas finished their first missionary journey, and taught the brethren, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved..." ACTS 15:1. ACTS 15:2 *When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.* The "certain other of them" we learn in GALATIANS 2:1 was Titus. GALATIANS 2:3 tell us that Titus, being a Greek thus not a Jew, was not compelled to be circumcised. The result of this conference is stated for us in ACTS 15:22 *Then pleased it the apostles and elders, with the whole church, to send chosen*

men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: 23 And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: 24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: 25 It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, 26 Men that have hazarded their lives for the name of our Lord Jesus Christ. 27 We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. 28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; 29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Then Paul and Barnabas, Silas and Judas chief men from Jerusalem, and Titus (unmentioned here in ACTS) returned to Antioch with this epistle, and there they stayed for a good long unknown space of time. At the conclusion of ACTS 15 Paul takes Silas with him and begins his second missionary journey. One thing we do know for sure is that Paul had a close association with Titus here well before he had close ties with Timothy. To me it seems Titus was quite a bit older than Timothy.

We are not told in scripture if Titus continued journeying with Paul at this time, or not. That's one of the many things we wished we knew more about, but don't. The possibility exists that Titus did proceed with Paul on this his second missionary journey. There are also three other possibilities concerning Titus at this time: (1) he could have remained in Antioch, Syria for a time before joining up again with Paul as is noted in 2 CORINTHIANS; (2) Titus could have proceeded with Barnabas and John Mark; (3) or Titus may have traveled out west later on his own, or with someone else, like Luke for example. When we get to the point in scripture where Paul first mentions Titus, (2 CORINTHIANS and GALATIANS) Paul is well into his third missionary journey. In these letters Paul also mentions Barnabas, Cephas (Peter), and Titus, who all knew each other prior to any of them going to Corinth. Luke's name was thrown out there in the above text because we have previously noted that Luke never mentioned Titus in the book of ACTS. A possible answer as to why Luke never mentioned Titus was found in our research of commentaries of some scriptures found in 2 CORINTHIANS where Titus name is found. Paul wrote of Titus in 2 CORINTHIANS 12:18 *I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?* Some commentators of scripture mention that the brother sent of Paul to Titus might possibly have been Luke. Since this verse doesn't say one way or the other, we have no way of knowing for sure. A similar scripture is referenced in 2 CORINTHIANS 8:18 *And we have sent with him the brother, whose praise is in the gospel throughout all the churches;...* . Titus is the subject person in this verse, and "the brother" sent with him is unknown. Coneybeare lists four possible choices of "the brother" spoken of here: Luke, Gaius, Tychicus, or Trophimus. One commentator adds that the phrase "the brother" is equivalent to "the brother" of Titus, meaning "his brother," which, if true could indicate that Luke was Titus' brother. This could explain why Titus name is not mentioned in the book of ACTS.

Before we continue with our background on Titus and Timothy I would like to interject another thought for your consideration, and further study. We did a series of Sunday School lesson prior to this study on the life of Paul, and discussed at length the eight Church Apostles: (1) Paul, [ROMANS 11:13; 2 CORINTHIANS 12:11; plus many other scriptures], (2) Barnabas, [ACTS 14:14 and 1 CORINTHIANS 9:1-6], (3) Silas (Silvanus) [1 THESSALONIANS 2:6 then 1:1], (4) Timothy (Timotheus) [also 1 THESSALONIANS 2:6 then 1:1], (5) Apollos [1 CORINTHIANS 1:10-12 then 3:1-6 and 4:1,6 & 9], (6) Erastus, [2 CORINTHIANS 8:23 with ACTS 19:22. (See definition of messenger below)], (7) Titus, [2 CORINTHIANS 8:16-23 plus TITUS 1:5 & 6, (along with the definition of messenger below)], and (8) Epaphroditus [PHILIPPIANS 2:25. (See definition of messenger below)]. A definition from Strong's Concordance tells us that an apostle is a delegate, messenger, he that is sent, one sent forth with orders. Messenger comes from the Greek word *apostolos* {ap-os'-tol-os} translated 78 times in the New Testament apostle. The word messenger also refers to a delegate, a messenger, or one sent forth with orders, such as Paul in ACTS

26:17 and Timothy and Erastus in ACTS 19:22. Brother Copley further notes that "the word "apostle" is from "apo," meaning "away," and from "stello," which means "to set in order, or arrange, to furnish, equip, get ready." Hence, "apostello," or apostle, literally means to arrange for, to furnish and send away on service." So we find that the word "apostle" comes from a root word meaning to send, to send forth, to send away, or to send out. Additionally all of these Church Apostles had one thing in common; they preached Paul's gospel. All of them learned Paul's gospel from the Apostle Paul himself except for Apollos. Apollos learned Paul's gospel initially from Aquila and Priscilla, whom themselves had been personally taught Paul's gospel from the Apostle Paul when he lived with them in ACTS 18. {For additional information review page 544 of these notes.} The point of even mentioning all of this is to note that each of these Church Apostles learned Paul's gospel with the help and inspiration of the Holy Ghost, and by spending time with Paul himself, or those who had spent much time with Paul. Titus didn't get to be a Church Apostle by only traveling the one time with Paul and Barnabas down to Jerusalem in ACTS 15. Titus did spend much more time with Paul after ACTS 15, for again remember that Paul addresses Titus as *...mine own son after the common faith...* in TITUS 1:4. So Titus and Timothy both called "sons of the faith" by Paul, also were known as Church Apostles, having learned Paul's doctrine from the Apostle Paul himself.

As we noted above Paul had a close association with Titus here well before he had close ties with Timothy. We still haven't put Titus and Timothy with each other, so we continue to review where, and when Paul got to know these men. In ACTS 15:40 & 41 we read: *And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. 41 And he went through Syria and Cilicia, confirming the churches.* Here begins Paul's second missionary journey, as he departed Antioch, Syria being recommended by the brethren there unto the grace of God. Silas from the company of Jerusalem travels with Paul on this second missionary journey, and later becomes one of the eight Church Apostles, learning daily on this journey Paul's gospel from the mouth of the Apostle Paul himself. Note also in ACTS 15:41 that they went "through Syria and Cilicia." Paul was from Cilicia. Later in ACTS 22:3 after his arrest in Jerusalem at the conclusion of his third missionary journey Paul says: *I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.* No doubt on the start of Paul second missionary journey with Silas, Paul visited his boy hood home of Tarsus. They continued traveling west, and in the early verses of ACTS 16 Timothy is added to the collection of traveling partners journeying with Paul on this second missionary journey. ACTS 16:1 *Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek: 2 Which was well reported of by the brethren that were at Lystra and Iconium. 3 Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek. 4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. 5 And so were the churches established in the faith, and increased in number daily.* Later in 2 TIMOTHY 1:5 we learn the name of Timothy's Mother and Grandmother: *When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.* Timothy's Mother Eunice entrusted the care of her son Timothy to the Apostle Paul, and trusted the Lord kind of like Samuel's Mother did to lend him to the Lord as long as he liveth. Thus began the journey for Timothy with the Apostle Paul that took him to the place where he later became one of the Church Apostles responsible for establishing the early churches in Paul's gospel. One of these churches Timothy became overseers of later in life was Ephesus.

We have now introduced the very beginnings of Titus, and Timothy's relationship with the Apostle Paul, but not necessarily with each other. In ACTS 16:10 we find Luke including himself in Paul's collection of traveling companions when he uses the little word "we." Was Titus also a part of this group journeying with Paul? Perhaps, but the scripture doesn't tell us this one way or the other. If Titus was traveling with Paul at this time, then he and Timothy were now learning together Paul's gospel from the Apostle Paul himself. Perhaps Titus was the brother of Luke, and part of the "we" noted

in ACTS 16:10. As for the Apostle Paul, this second missionary journey wasn't trial free, as we well know. Both Paul and Silas got arrested at Philippi, and thrown in jail. The Lord Himself released them both the same night of their arrest by means of a massive earthquake. Part of the result of all of this was the establishment of the church at Philippi, to whom Paul later in life wrote the joy book of the Bible; PHILIPPIANS! And the Philippian Saints also knew Timothy for when Paul writes them, he includes a greeting from Timothy, and inserts additional information about him. PHILIPPIANS 1:1 *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,...* PHILIPPIANS 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly.* Note here that the Philippian Saints knew Timothy as a son in the faith to the Apostle Paul.

Paul's second missionary journey continues with Silas and Timothy in ACTS 17, where Paul goes to Amphipolis, Apollonia, and Thessalonica where Paul establishes another church. After being run out of town there he continues on to Berea, where was found a group of noble Saints who actually *...received the word with all readiness of mind, and searched the scriptures daily, whether those things were so...* (ACTS 17:11) that the Apostle Paul was teaching them. Paul then was hastily kicked out of Berea, *...but Silas and Timotheus abode there still...* ACTS 17:14. In the very least Timothy now assisted Silas in preaching to these noble Saints of Berea. In the very next verse we find Paul in Athens. ACTS 17:15 *And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus for to come to him with all speed, they departed.* Paul then preaches his sermon at Mars Hill there in Athens, and then left for Corinth where he became acquainted with Aquila and Priscilla, whose acquaintance started a life long bond centered around fellowship concerning the Lord Jesus Christ. In ACTS 18:5 Timothy and Silas once again join up with Paul.

From Corinth Paul writes two letters to the Saints at Thessalonica, 1 & 2 THESSALONIANS, where he also mentions Silas (Silvanus), and Timothy (Timotheus) being with him in his opening verse of each epistle. Paul adds this concerning Timothy in 1 THESSALONIANS 3:1 *Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; 2 And sent Timotheus, our brother, and minister of God, and our fellowlabourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: 3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. 4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. 5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. 6 But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you:...* Thus we see that Timothy had been sent by Paul back up to Thessalonica to further establish them, and comfort them concerning their faith, showing us also the growth attained by Timothy in learning, and teaching Paul's gospel, and then returning back to Corinth to once again join up with Paul.

Perhaps a more important statement is made concerning Timothy and Silas in 1 THESSALONIANS 2:6 where Paul, referencing himself, Timothy, and Silas, calling them Apostles of Christ. 1 THESSALONIANS 2:6 *Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.* The point Paul was making known here is that not only was he himself an Apostle, but Timothy and Silas too were already Church Apostles.

Paul's second missionary journey ends, and his four year long third missionary journey begins with these few words recorded in ACTS 18. ACTS 18:22 *And when he had landed at Caesarea, and gone up, and saluted the church, he went down to Antioch. 23 And after he had spent some time there, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.* A few things should be

noted here. We don't find Silas (Silvanus) mentioned again in scripture until Peter writes about him in 1 PETER 5:12. Apparently Silas had remained in Jerusalem when he returned with Paul at the conclusion of Paul's second missionary journey. For after all Silas had now fulfilled the request of the Kingdom Apostles at Jerusalem to send to "...the brethren which are of the Gentiles in Antioch and Syria and Cilicia..." (ACTS 15:23) greetings by word of mouth (ACTS 15:23). Secondly, after Paul spent some time in Antioch, Syria again ...he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples. Did Paul once again pass through his boy hood home of Tarsus? Most likely he did, and perhaps during one of these visits Paul's Sister's son, whom we read about in ACTS 23:16-22, latched onto Paul's gospel message. Paul's Sister's son did respect his uncle Paul as evidenced in ACTS 23:16-22. While now on this third missionary journey it would be hard to imagine Paul returning once again to Galatia, Timothy's home country, without Timothy being with him. Certainly Timothy, and Paul would want to once again visit Timothy's Mother and Grandmother for they too were part of the disciples Paul was visiting. There were a lot of people praying for the Apostle Paul on these missionary journeys, and certainly Timothy's Mother Eunice, and Grandmother Lois were two New Testament icons of faith daily supporting Paul's ministry in prayer. And they both would be proud of the course in life Timothy was now pursuing. Had Timothy stayed behind at Corinth when Paul left there in ACTS 18:18, Paul would not of had to write what he did in 1 CORINTHIANS 4:17 *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* Nor would of Apollos been encouraged only by Aquila and Priscilla had Timothy stayed behind at Ephesus when Paul first visited there in ACTS 18:19. So it is most probable that Timothy accompanied Paul during the conclusion of his second missionary journey, and the start of his third, even though scripture doesn't specifically so state, nor is it really that important.

During the fourth year of this third missionary journey Paul writes 1 & 2 CORINTHIANS, GALATIANS and ROMANS in that order. In 2 CORINTHIANS Paul mentions Titus eight times, and then twice more in GALATIANS. Somewhere on this journey Titus had joined up with Paul. Perhaps Titus did so as Paul left Antioch, Syria, or perhaps Titus had been traveling with Paul ever since sometime on Paul's second missionary journey as we noted earlier. Titus is not recorded by name in the book of ACTS, so we are just speculating as to exactly when Titus traveled with Paul on this third missionary journey. However we know he did because of what Paul writes about him in 2 CORINTHIANS, which we will cover shortly. After 2 CORINTHIANS Paul writes his epistle to the GALATIANS, and mentions Titus by name in this letter as if they may have known him, and, of course, if Titus was accompanying Paul on this third missionary journey, those at Galatia would have met Titus.

We have used a lot of words here, and still haven't really haven't yet put these two, Titus and Timothy, sons in the faith of Paul's together at the same place at the same time with any scriptural proof. However Titus and Timothy certainly must have spent hours together in fellowship with each other, and the Apostle Paul, all three of them in the same place at the same time. Perhaps Titus and Timothy even worked as a team in assisting the Apostle Paul. They were brothers in the Lord, and maybe even were close like some brothers are.

Let's go back in scripture, and connect the dots that may help us put Titus and Timothy together with Paul at the same place at the same time. During his third missionary journey, and prior to leaving Ephesus after his three years there Paul writes his first epistle to the Corinthians. Of course Luke doesn't record in ACTS when Paul wrote any of his epistles, but Luke does make an interesting remark in ACTS 19 prior to recording the uproar of the silversmiths at Ephesus. Here is what Luke wrote after Paul's ministry at Ephesus was accomplished: ACTS 19:20 *So mightily grew the word of God and prevailed.* (This growth in the word of God was here in Ephesus, and all the surrounding territory of Paul's Asia.) 21 *After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome. 22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia*

for a season. In these three verses Luke gives a quick overview of events that would be fulfilled in the next approximate five years. One thing to pay attention to here is the fact that Paul sent Timothy and Erastus into Macedonia ahead of Paul himself going there. As part of this side journey no doubt included instructions for Timothy and Erastus to also go back down and pay a visit to the Saints at Corinth. Again repeating what we noted in the beginning of this paragraph, Paul then after sending Timothy and Erastus into Macedonia, writes his first epistle to the Corinthians. And we read a couple of pertinent comments Paul makes concerning Timothy in this epistle. Before we read Paul's statements concerning Timothy in 1 CORINTHIANS, take time to read Paul's opening salutations to them in this letter, and note that Timothy's name is not mentioned in Paul's greetings because Timothy was not now with Paul having been sent into Macedonia by Paul in ACTS 19:22. But Timothy was on Paul's mind, and in Paul's thoughts he wrote in 1 CORINTHIANS 4:17 *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* Also in his closing remarks in this letter Paul mentions Timothy again saying in 1 CORINTHIANS 16:10 *Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.* Keep in mind that Paul has already noted Timothy to be one of the Church Apostles as we read above in 1 THESSALONIANS 2:6 *Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ.* Paul here again was referencing himself, Silas (Silvanus), and Timothy (Timotheus). Titus is not mentioned at all in 1 CORINTHIANS.

Paul leaves Ephesus in ACTS 20:1, probably by ship, without Timothy or Titus being with him, and heads north to Troas, where he spends a short period of time before proceeding on again into Macedonia. (This is not told us in ACTS 20, but is mentioned by Paul in 2 CORINTHIANS 2, from which we will read a portion from shortly.) When Paul came into Macedonia he probably again visited the cities of Philippi, Thessalonica and Berea where he had established churches on his second missionary journey, which we read about in ACTS 16 & 17. While in Macedonia Paul meets up with Timothy, whom he had sent into Macedonia in ACTS 19:22. From somewhere in Macedonia Paul writes 2 CORINTHIANS, and in 1:1 Paul indicates that he is with Timothy: *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia.* Later in chapter 1 Paul reminds them of his first visit to Corinth, adding in verse 19 -- *For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.* So we are reminded that the Saints of Corinth did know who Timothy was, and had received him as one of the Church Apostles.

In 2 CORINTHIANS Paul writes what is on his heart, which in a great part concerns his troubles and sufferings for the sake of the ministry of the gospel of Christ. Note again that statement Paul makes in 2 CORINTHIANS 1:8 *For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life. 9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: 10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us; 11 Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons thanks may be given by many on our behalf.* This portion of scripture indirectly references the uproar of the silversmiths at Ephesus in ACTS 19:23-41. Then Paul writes in 2 CORINTHIANS 2 his travel itinerary, and makes his first mention of Titus in chronological time in scripture. Paul writes the Corinthians about Titus because it was Titus for whom he now has great concern. 2 CORINTHIANS 2:12 *Furthermore, when I came to Troas (after leaving Ephesus) to preach Christ's gospel, and a door was opened unto me of the Lord, 13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.* We see here in Paul's own words the deep love, and concern he had for Titus. And note that Paul writes about Titus as if those at Corinth knew him. The fact of the matter is they did know him as is further explained later in 2 CORINTHIANS. Paul next mentions Titus in the seventh chapter of 2 CORINTHIANS. 2 CORINTHIANS 7:5 *For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. 6 Nevertheless*

God, that comforteth those that are cast down, comforted us by the coming of Titus; 7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more. 8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. At this point in time especially note that Paul here mentions that at long last he has caught up once again with Titus, who most recently has been with these Saints of Corinth. The letter Paul references here in verse 8 is no doubt Paul's first epistle to the Corinthians, which means that Titus was sent from Ephesus by Paul with the epistle we know as 1 CORINTHIANS. If this was the case then we can place Titus and Timothy as both being together in Ephesus with Paul for some of the time. Again Titus is not mentioned by name in 1 CORINTHIANS, but Timothy is. 1 CORINTHIANS 4:17 *For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.* 1 CORINTHIANS 16:10 *Now if Timotheus come, see that he may be with you without fear: for he worketh the work of the Lord, as I also do.* Thus if Titus was the bearer of 1 CORINTHIANS to the Corinthians, it seems that Paul had already sent Timothy their way. We can also determine from what we just read in 2 CORINTHIANS 7 that Titus and Timothy didn't travel together, for Paul did include Timothy's name in the greetings of 2 CORINTHIANS, but not Titus' name. 2 CORINTHIANS 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timothy our brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:...* . However now here in 2 CORINTHIANS 7 we can finally put Titus and Timothy together in the same place at the same time with the Apostle Paul while he was in Macedonia writing this epistle.

Paul then adds a little more about Titus in 2 CORINTHIANS 7. 2 CORINTHIANS 7:12 *Wherefore, though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.* 13 *Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.* 14 *For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which I made before Titus, is found a truth.* 15 *And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.* 16 *I rejoice therefore that I have confidence in you in all things.* Here we get a brief glimpse into the heart and character of Titus who expressed his joy to Paul of how the Corinthian Saints had refreshed his spirit. Paul also noted Titus' inward affection toward the Corinthian Saints. The bottom line here is that we glimpse in Titus the heart attitude of a full overcomer, who greatly appreciated the grace and truth of our Lord Jesus Christ, and highly valued witnessing these qualities in other Saints.

It is interesting to note that the Apostle Paul doesn't mention Timothy by name again in 2 CORINTHIANS after chapter 1 verse 19, but indirectly Timothy is referenced in chapter 8, and we will get to this portion of scripture in a little bit (Lord willing). Titus on the other hand is mentioned a total of nine times in 2 CORINTHIANS, and so far we have only covered four of them. Three more times Titus name comes up in 2 CORINTHIANS 8. The first of these is in this next portion of scripture. 2 CORINTHIANS 8:1 *Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;* 2 *How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.* 3 *For to their power, I bear record, yea, and beyond their power they were willing of themselves;* 4 *Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.* 5 *And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.* 6 *Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.* Paul here uses a lot of words to explain in part some of the ministry given to Titus. This really began back in ACTS 15 when Paul and Barnabas took Titus to Jerusalem with them. Of course as we have previously noted, the fact that Titus was with them is not recorded in ACTS 15, but Paul

writes about it in GALATIANS 2. The events of GALATIANS 2:1-10 took place in Jerusalem during the time frame of ACTS 15. GALATIANS 2:1-10 explain a private meeting that took place between Paul, Titus and Barnabas, and Peter, James and John. Here is how Paul recorded this meeting.

GALATIANS 2:1 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. 3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised: 4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: 5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. 6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: 7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; 8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:) 9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. 10 Only they would that we should remember the poor; the same which I also was forward to do.

The "we" in verse 10 was pointed at Paul, and Barnabas, and Titus too. At least that's seems to be the way Titus understood this request. This is evident by what Paul wrote in 2 CORINTHIANS 8:1-6, which we just read above. The content of 2 CORINTHIANS 8:1-6 references a collection that was taken up for the benefit of the poor Saints at Jerusalem spoken of by the Apostles in Jerusalem in GALATIANS 2:10. This was a part of the alms and offerings Paul mentioned to governor Felix in ACTS 24:17 *Now after many years I came to bring alms to my nation, and offerings.* What's important for us to see here is Titus involvement in this remembrance of the poor. Perhaps an expounded translation of 1 CORINTHIANS 8:1-6 makes this point a little more clear. 2 CORINTHIANS 8:1 *Fellow Christians, we want you to know what God's gift of love has done in the churches of Macedonia; 2 The troubles they have been through have tried them hard, yet in all this they have been so exuberantly happy that from the depths of their poverty they together have poured out a flood of rich generosity. 3 I can guarantee that they were willing to give to the limit of their means, yes and beyond their means, without the slightest urging from me or anyone else; 4 In fact they simply begged us to accept their gifts and so let them share the honor of supporting their brothers in Christ. 5 Nor was their gift, as I must confess I had expected, a mere cash payment. Instead they made a complete dedication of themselves first to the Lord and then to us, as God's appointed ministers. 6 This had led me to ask Titus to complete the arrangements for the same gracious contribution among yourselves, as it was he who started it.*

Thus we begin to see a little of the heart, and character of Titus. Paul then gives a few verses of exhortation to the Saints of Corinth before expounding some more thoughts concerning Titus. Here is Paul's exhortation to the Corinthian Saints taken from an expounded translation of 2 CORINTHIANS 8:7-15. 2 CORINTHIANS 8:7 *You excel in so much already, in faith, in power of utterance, in knowledge of the truth, in devotion of every kind, in your loving treatment of us; may this gracious excellence be yours too. 8 I say this not as a command, but to prove by the earnestness of others that your love also is genuine. 9 (You know how gracious our Lord Jesus Christ was; rich though he was, he became poor for the sake of you, that by his poverty you might be rich). 10 But in this matter I give my opinion: it is to your interest to go on with this enterprise, for you started it last year, you were the first not merely to do anything but to want to do anything. 11 Now, therefore, fulfil your purpose by your deeds, that as you then showed your readiness of will, so now you may finish the work, according to your means. 12 If only one is ready to give according to his means, it is acceptable; he is not asked to give what he has not got. 13 Of course, I don't mean that others should be relieved to an extent that leaves you in distress: 14 but, by equalizing matters, to secure that, on the*

present occasion, what you can spare may supply their need, so that at another time what they can spare may supply your need, and thus matters may be equalized. 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack. {from EXODUS 16:18}

Take note of the little word “us” in verse 7, which is enclosed in this statement found in the King James version: *...in your love to us...*. The “us” speaks of Paul of course as he is the one writing this, but his thoughts are expounded from information he received from Titus. So the “us” indirectly includes Titus, who was noted in verse 6 above as being compassionate for the poor Saints in Jerusalem, having witnessed first hand their need when he was in Jerusalem with Paul and Barnabas. Paul continues expounding his thoughts about Titus to the Saints of Corinth in the rest of 2 CORINTHIANS 8, with verses 16 and 17 being devoted exclusively to him. 2 CORINTHIANS 8:16 *But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.* The phrase translated “more forward” comes from the Greek word *spoudaioteros* {spoo-dah-yot'-er-os}, number 4707 in The Strong's Greek Concordance, found only twice in scripture, both times here in 2 CORINTHIANS 8. The second time *spoudaioteros* {spoo-dah-yot'-er-os} is used is in verse 22 where it is translated “more diligent.” “More forward” here in verse 17 means: active, diligent, very diligent, zealous, and earnest. Perhaps an expounded translation of 2 CORINTHIANS 8:16 & 17 brings more clarity to our understanding of what Paul was writing. 2 CORINTHIANS 8:16 *But thanks be to God, who kindles in the heart of Titus the same enthusiasm, the same deep concern for you that I have; 17 for he not only has consented to my desire, but is himself very zealous in the matter, and departs to you of his own accord.* We find then a little more of the character of Titus expressed here. We will comment more on this shortly.

The very next sentence Paul writes to the Saints at Corinth is four verses long, and raises a question that can not be answered with certainty. 2 CORINTHIANS 8:18 *And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us: 21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.* The question is who is “the brother” Paul writes about here in verse 18? The simple answer is we are not exactly sure, nor can it be proven by scripture who Paul was referencing here. But we have some good clues. This brother had some experience with the Apostle Paul, for we find in verse 19 he *...was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind.* Furthermore we find in verse 18 that this brother was known for his *...praise is in the gospel throughout all the churches;...*. We would think that if this brother had been to Corinth before, that they would know his name, and know who he was. And Perhaps they did know this brother by name, and also knew him as a quiet traveling companion of the Apostle Paul. Thus we find some commentators of scripture mention that the brother sent of Paul with Titus might possibly have been Luke. They get this meaning from some ancient versions of scripture, which suggest that the phrase “the brother” is equivalent to “the brother” of Titus, meaning “his brother,” which, if true could indicate that Luke was Titus' brother. We have noted this possibility before explaining that this could be why Titus name is not mentioned in the book of ACTS. One thing we do know for sure about the content of 2 CORINTHIANS 8:18 is that Titus is the subject person in this verse, and “the brother” sent with him is unknown. Coneybear lists four possible choices of “the brother” spoken of here: Luke, Gaius, Tychicus, or Trophimus. Three of these four are part of the group of seven listed in ACTS 20:4, who traveled to Jerusalem with Paul at the conclusion of Paul's third missionary journey, who also were accompanying the large offering that Titus and Paul had collected for the poor Saints at Jerusalem. The one not listed in ACTS 20:4 is Luke, but in ACTS 20:5 & 6 Luke once again writes the words “us,” and “we” again, indicating that Luke too was then traveling with Paul. Perhaps Titus was to, but again Luke doesn't mention Titus by name in the book of ACTS, and one possibility for why he is not mentioned is that Titus may have been the brother of Luke as we also noted above. Whoever this “brother” was that Paul mentions in 2

CORINTHIANS 8:18, he is found written again in 2 CORINTHIANS 12:18 *I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?*

Rather than try and identify who this "brother" was, let us learn a lesson about what we just read. There are some very devoted Christians we don't know by name, who far out number those whose name we can identify with. And even though we don't know them by name, the Lord knows their name, their heart, their thoughts afar, and every fiber of their being. *Christ died for our sins according to the scriptures...* Paul wrote in 1 CORINTHIANS 15:3, and all that believe on Him to life everlasting shall be saved according to ACTS 16:31, and 1 TIMOTHY 1:16. There are literally tens, and hundreds of very devoted Saints recorded in scripture whose names are not ever mentioned. For example in PHILIPPIANS 4:3 we read about a guy named Clement, and untold others whose names are written down in the Lamb's book of life. PHILIPPIANS 4:3 *And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.* Note these were fellow labourers with Paul, meaning they followed Paul as he followed Christ. They knew Paul's gospel, and were also learning Paul's gospel message. They did what they could, and they shared what they had been given. Each of them had a witness, and a testimony of what Jesus Christ had done for them in their life. And some of these were very quiet in their devotion to the Lord, encouraging others as they were led of the Lord, all proclaiming Paul's gospel message. Such is the quality that will be found in that rib portion collection of unnamed Saints who will be forever known as the Bride of Christ. One thing they will all have in common is a characteristic found in PHILIPPIANS 1:29 *For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;...* So we conclude that those very devoted Saints that we don't know by name far exceed those whose names we do know. We may only get to know them by this fact recorded of Paul in 2 CORINTHIANS 8:18 *...whose praise is in the gospel...*

And before we move on here in 2 CORINTHIANS 8, let's pause and consider the characteristics, and qualities we have so far learned of Titus. He was not self centered, but had a compassion for others, especially Saints, and an enthusiasm to help them in their learning of the deeper things of God, including the giving of oneself for the benefit of others. He led by example in this regard. Thus we find so far that Titus was extremely devoted to the Lord, so much so that he traveled with Paul assisting him in spreading the gospel message given to Paul. And of course he was a graduate student of Paul's teaching. Thus he well knew Paul's gospel, and also taught and preached Paul's gospel, with a willingness to keep learning more of the riches found in Christ Jesus as he too grew in grace and knowledge of our Lord and Saviour. We have also found that Titus could be trusted with large sums of money, the collection for the poor Saints at Jerusalem, whose need was etched in his mind. We must see here too that Titus must have spent countless hours praying for, and with all of these Saints whom he had such a love in Christ for. Perhaps more importantly Titus leaves us this testimony, that he trusted the Lord for all avenues in his life. The Apostle Paul expressed in EPHESIANS 4 some high qualities found in the race course runners, and the gifts and responsibilities given to some, including Apostles. We have noted in this section that Titus was one of the Church Apostles, thus he too was found with the characteristics, and qualities Paul wrote about in the following verses from EPHESIANS 4. EPHESIANS 4:7 *But unto every one of us is given grace according to the measure of the gift of Christ. 8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. 9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? 10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.) 11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16*

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. We find in 2 CORINTHIANS 8:21 some more expression of the character of Titus: ...Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

Next in 2 CORINTHIANS 8:22-24 we get one of our better clues in scripture that may connect Titus and Timothy together on a journey down to Corinth. As we read this recall also that Titus and an unnamed brother were spoken of in the preceding verses, and these two are the "them" next spoken of in verse 22. 2 CORINTHIANS 8:22 *And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.* Concerning this portion of scripture, there are differing opinions on who the two brothers were, (see verse 18 and 22), and obviously no one really knows for sure, for the scripture doesn't specifically so state. Brother Copley notes in his comments on the Corinthian letters of Paul: "Timothy and Erastus are probably the two brethren mentioned in verses 18 to 22" (of 2 CORINTHIANS 8). Brother Copley goes on to point out that the statement in 2 CORINTHIANS 8:23 "Whether our brethren be enquired of, they are the messengers of the Churches," is referring to Erastus and Timothy as the brethren here, they are the messengers of the Churches. Brother Copley also points out in his notes on the letters to the Corinthians that the Greek word for messengers here is apostles (apostolos). If you will take the time to research the word "messengers" here in 2 CORINTHIANS 8:23, you will find it is number 652 in the Strong's Greek Concordance, apostolos {ap-os'-tol-os}, translated "apostle" 78 times in the New Testament, translated "messenger" 2 times, and translated "he that is sent" one time in JOHN 13:16. The word apostolos {ap-os'-tol-os} means: a delegate, messenger, one sent forth with orders, hence an apostle. One thing is certain from this portion of scripture, and that is Titus is mentioned by name as being a "messenger of the churches," in other words an apostle, a Church Apostle. Later in TITUS 1:4 & 5 we read of the Holy Ghost: *4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. 5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:...*

Let's pause here again for a moment in our thoughts that bring Titus and Timothy together in connection with the Apostle Paul, and notice the wisdom Paul used here in not naming names of all those sent back to Corinth with Titus. Titus name has been mentioned three times in 2 CORINTHIANS 7, and three times in 2 CORINTHIANS 8 as Paul brings special attention to the importance of Titus ministry to the Saints at Corinth. But as Paul brought Titus ministry into focus, he was careful to emphasize the grace of our Lord Jesus Christ that was manifest also through the ministry of Titus. 2 CORINTHIANS 8:9 *For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.* Thus with the proper focus on Christ, Paul was able to explain Titus ministry, and his care and concern for others.

We must also recall that it was to these very same Corinthian Saints Paul wrote warnings about the division, and contentions they had amongst themselves focusing on the messengers rather than on the message. We mentioned earlier {see page 1281 of these notes} that there were eight Church Apostles, Titus and Timothy being two of them. In his letters to the Saints at Corinth Paul names six of the eight Church Apostles by name as having visited Corinth at one point or another. Additionally Paul also mentions Cephas, (Peter, a Kingdom Apostle) as if they also knew who he was, and perhaps Peter had by now also visited them. Church Apostle Erastus was not mentioned by name in these letters, but was hinted as being one of two found in 2 CORINTHIANS 8:23 as we noted above. Paul in part named these Apostles to those at Corinth because these were the messengers the Corinthians were focusing upon rather

than the great Apostle and High Priest Himself, which is Jesus Christ. {Study HEBREWS 3:1.} By focusing upon the messengers they were missing the message, so Paul wrote them the following warnings: 1 CORINTHIANS 1:10 *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. 11 For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. 12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. ...1 CORINTHIANS 3:3 For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? 4 For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal? ...21 Therefore let no man glory in men. For all things are yours; 22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; 23 And ye are Christ's; and Christ is God's. ...1 CORINTHIANS 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies {a body of men following their own tenets (sect or party)} among you, that they which are approved may be made manifest among you. ...1 CORINTHIANS 9:1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? 2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord. 3 Mine answer to them that do examine me is this, 4 Have we not power to eat and to drink? 5 Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? 6 Or I only and Barnabas, have not we power to forbear working? ...14 Even so hath the Lord ordained that they which preach the gospel should live of the gospel. ...1 CORINTHIANS 15:9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. 10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. 11 Therefore whether it were I or they, so we preach, and so ye believed. ...2 CORINTHIANS 1:19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus (Silas) and Timotheus, was not yea and nay, but in him was yea. Study these scriptures further on your own, and appreciate the emphasis that the Lord had upon the spiritual development of these Corinthian Saints in that the Holy Ghost had sent so many Apostles unto them in particular.*

The only Church Apostle that we can not with certainty show visited Corinth was Epaphroditus, yet at some point in his life he too may have visited them.

The final time Paul mentions Titus in 2 CORINTHIANS is in 2 CORINTHIANS 12:18 *I desired Titus, and with him I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? walked we not in the same steps?* This is the eighth scripture where Titus name is mentioned in 2 CORINTHIANS, and as we found above in our discussion of 2 CORINTHIANS 8:23 that most likely Timothy and Erastus were also traveling with Titus on this journey back to Corinth. {See previous page}. Since eight is a number that sometimes manifest itself in Bridal qualities, perhaps we can highlight a couple of these points here in this text where Titus is mentioned for the eighth time in this epistle. This verse is also the ninth (FINALITY or DIVINE COMPLETENESS) time Titus name is found in this book. Paul writes here: *I desired Titus,...* and our key to understanding this verse lies in understanding the word "desired." The Greek word translated here "desired" is parakaleo {par-ak-al-eh'-o} (number 3870 in the Strong's Greek Concordance), which we have come across before in this study. {See pages 1061,1079,1162, and 1225 of these notes}. Parakaleo comes from two Greek words; para meaning: near; and kaleo meaning: to call, thus simply put parakaleo translates into English as "to call near." Vine's Expository Dictionary of New Testament Word's tells us that parakaleo means to call to one's side, or to one's aid, to admonish, exhort, to encourage, strengthen, to instruct, and teach, to beseech, to urge one to pursue some course of conduct looking to the future. There is a double meaning here, for in our text Paul was encouraging Titus, and those sent with him to be this kind of encouragement, and comfort to the dear Saints at Corinth. Paul was here calling Titus near as he sent him again to Corinth to remind them once again not to focus on the messenger, but upon Paul's gospel message, which in turn was given to encourage them to continue to be race course runners striving to

achieve God's best. Paul already wrote the Corinthian Saints this in 1 CORINTHIANS 9:24 *Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.* Now Paul was telling Titus to remind them of such teaching, and parakaleo {par-ak-al-eh'-o} the Saints of Corinth with Holy Ghost inspired words to pursue some course of conduct looking to the future, as in looking for Christ's soon coming; to draw nearer to Jesus. This is the very essence of Paul gospel message, and the very reason Paul later wrote Titus and Timothy the letters he wrote to them! Drawing near (parakaleo {par-ak-al-eh'-o}) unto Jesus is a Bridal quality.

Let's review for a moment. According to REVELATION 19:7 the Lamb's *...wife hath made herself ready.* How did she make herself ready? By drawing near (parakaleo {par-ak-al-eh'-o}) unto Jesus. Simply put the bridal message was only given to us of this Church Age. The revelation of this message was given unto the Apostle Paul, who in turn with the guidance of the Holy Ghost unfolded this truth found throughout all scripture. The Bride of Christ makes herself ready by yielding her life unto the cunning workmanship of the Master who long ago (on the day of Pentecost) sent us the Holy Spirit of promise to dwell in us for the express purpose of teaching us all things, and to guide us into all truth, and to give us an inheritance among all them which are sanctified by faith that is in Christ Jesus! The Bride of Christ will be full of the Holy Ghost! The Bride of Christ will love His (Christ's) appearing, a fact that Paul later wrote to Timothy in 2 TIMOTHY 4:8. The Bride of Christ herself will be a full overcomer. What does this mean? She was given on her race course divine ordained obstacles to overcome. Obstacles which could only be overcome with the aid and comfort of the Holy Ghost, who was given us for this express purpose. To be a full overcomer means to yield your life totally over to the Lord, and let Him rule and overrule in all things. Brother Copley states this of an overcomer: "They are not content with simply a friendly affection for the Lord. They love him ardently, worship Him fervently, and serve Him faithfully. The Father watches over them as "the Apple of His eye." He has them in training for a throne. Their tests and trials are very strange and peculiar, often difficult to understand. They wholly follow the Lord." (End of quote from Brother Copley.) Thus we see that there must be spiritual growth in a Christian in order for him or her to qualify as a full overcomer.

The Bride of Christ is not the whole church, but a rib portion taken out of the sleeping church! The Bride of Christ will be composed of the company of full overcomers from this church age. Sister Bodie notes: "Christ must have a bride like unto Himself, a companion, fit for Him, not an infant, nor a child, but a mature woman full-grown in every respect, able to enter into the fullest sympathy and understanding with all His desires and plans. The whole church has been betrothed; but they will not all qualify as the chaste virgin, who shall be presented.The young woman who is engaged must be proven and tried; she must measure up to the standard -- CHRIST, who is set before her, and thus grow up into His likeness. She must have His nature fully developed and manifested in her. And this is only possible as she holds her head (CHRIST), she the conscious weaker vessel, absolutely dependent upon Him, ...strengthened, energized and harmonized by His abundant life of which she is a partaker." (End of quoting Sister Bodie.)

Those like Paul who fight a good fight, and keep the faith, and finish their particular race course will be those in the bride of Christ, the full overcomers of this church age. And that is how the wife of Christ "hath made herself ready." She is willing to let Him make the necessary changes in her life in order to make herself ready. Jesus has sent us the Holy Spirit to help us with these necessary changes. Jesus desires (parakaleo {par-ak-al-eh'-o}) us "to call near" unto Himself. The Bride of Christ does so, and this is how the Lamb's *...wife hath made herself ready...* REVELATION 19:7

We have spent some time now connecting Timothy and Titus together with Paul at the same place, and the same time, and have found that they, no doubt, have enjoyed each others company as a team for quite a while. Without scriptural proof it is indeed very hard to tell how long Titus and Timothy were together. Each was given his ministry to fulfil, and from the letters Paul later wrote to them we know that both Titus and Timothy did continue in their calling as Church Apostles. Their individual

ministries were not necessarily a joint venture, though they may have participated together once in a while in preaching to a particular assembly or church along the way. They both did however augment, and compliment Paul's ministry, and probably spent more time with Paul after Paul's release from prison at Rome. Perhaps this will become more apparent as we continue our review of Titus and Timothy in their connection with Paul, and each other.

Recall that at the conclusion of Paul's third missionary journey he traveled from Macedonia to Jerusalem accompanied by the faithful seven mentioned in ACTS 20:4 *And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.* Timothy was one mentioned by name here. We have noted that Luke joined Paul on this journey also as indicated by the words "us" in ACTS 20:5, and "we" in ACTS 20:6. ACTS 20:5 *These going before tarried for us at Troas. 6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days.* We have no record in scripture whether or not Titus accompanied Paul on this journey, but it would seem most possible that he did, for after all he was a huge encouragement in the collection of the alms and offerings for the poor Saints at Jerusalem, answering the request of the Apostles in GALATIANS 2:10. We noted Titus part in this collection in 2 CORINTHIANS 8 and 9 in the above portion of this study. We can easily rationalize that Titus would of very much enjoyed being part of the presentation of this collection to the elders at Jerusalem. Then after Paul's arrest in Jerusalem, and his subsequent transfer to Caesarea, we can see Titus visiting Paul in his prison as indicated in ACTS 24:23 *And he (governor Felix) commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.* From that point until the time frame of the writing of TITUS, and 1 & 2 TIMOTHY we have no record of Titus travels. Perhaps Paul had sent Titus back to Corinth, or Macedonia, or some other previously visited church while Paul awaited his own fate as a prisoner there in Caesarea. We have no record of Titus being with Paul as he traveled to Rome, nor do we find Titus visiting Paul when he was in Rome, though he very well may have do so. However no mention is made by Paul of Titus in the five epistles he wrote from Rome.

On the other hand we do find Timothy mentioned in PHILEMON, COLOSSIANS, PHILIPPIANS, and HEBREWS. Perhaps Paul had sent Timothy back to one of the assemblies he had founded, like Ephesus while still a prisoner back in Caesarea. Again we are not told in scripture. What we do know is that when Paul wrote these letters of PHILEMON, COLOSSIANS, PHILIPPIANS from Rome, Timothy was with him. PHILIPPIANS 1:1 *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi,...* . COLOSSIANS 1:1 *Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother,...* . PHILEMON 1:1 *Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved, and fellowlabourer,....* We have covered this before, and Paul also wrote the Philippians this additional bit of information concerning Timothy: PHILIPPIANS 2:19 *But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. 20 For I have no man likeminded, who will naturally care for your state. 21 For all seek their own, not the things which are Jesus Christ's. 22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel. 23 Him therefore I hope to send presently, so soon as I shall see how it will go with me. 24 But I trust in the Lord that I also myself shall come shortly.* So we find Timothy being with Paul, of and on, since his arrest in Jerusalem.

Do you find it curious that Timothy's name is not mentioned in the letter written unto the EPHESIANS? We have addressed this question before. {Review pages 1152 & 1153 of these notes.} The best answer we could arrive at was that Timothy probably wasn't with Paul in Rome yet as Paul wrote EPHESIANS, so a salutation from Timothy wasn't given. Later history records Timothy as being the Pastor at Ephesus at the time of his death. As we progress with this study we will find further evidence that Timothy did spend time in Ephesus further establishing that assembly, thus the Holy Ghost left Timothy's name out of the EPHESIAN epistle on purpose so as not to spot light a man as the focus was placed in the heavenlies on The Man Christ Jesus.