

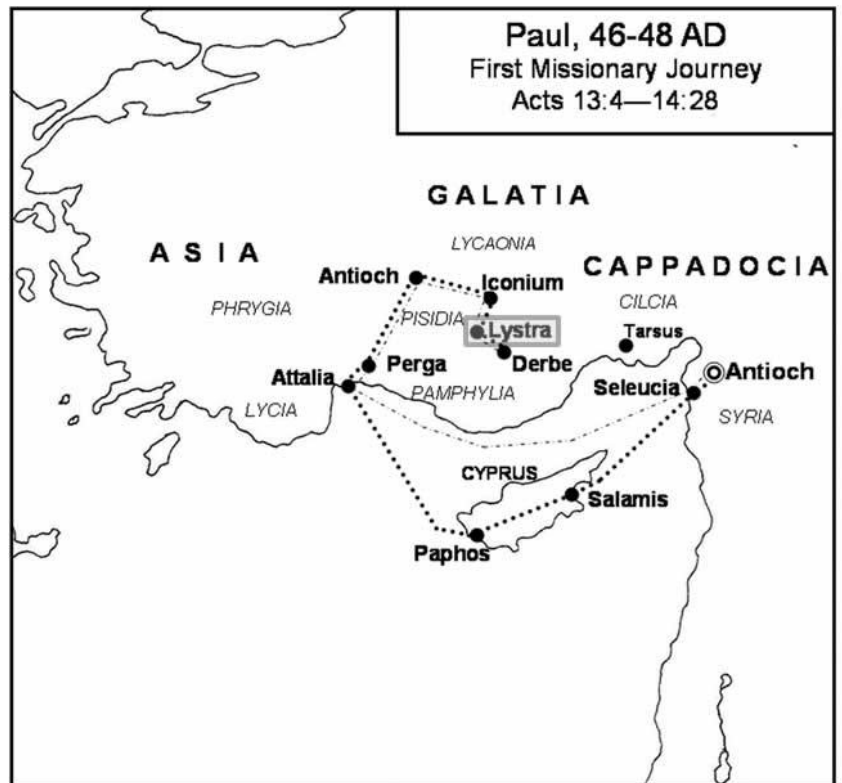
# Introduction to First Timothy

**46-48 AD** - Paul may have met a young Timothy on his first visit to Lystra.

In Acts 14:19-23 Paul was stoned in Lystra and left for dead being persuaded by Jews from Antioch and Iconium the day after the people of Lystra wanted to honor Paul and Barnabas as the Greek gods Hermes and Zeus.

Paul refers to these persecutions and the fact that Timothy remembers them when Paul writes Timothy 20 years later in 67 AD:

*“You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me.”* (2 Timothy 3:10-11)



**49 AD** - Acts 16:1-5 – Two years later Paul meets a young man who is already a disciple named Timothy in Lystra. He was the son of a Jewish woman who was a believer and an unnamed, unseen Greek man.

*“Paul came also to Derbe and to Lystra. A disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek. He was well spoken of by the brothers at Lystra and Iconium. Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. As they went on their way through the cities, **they delivered to them for observance the decisions that had been reached by the apostles and elders who were in Jerusalem**. So the churches were strengthened in the faith, and they increased in numbers daily.”* (Acts 16:1-5)

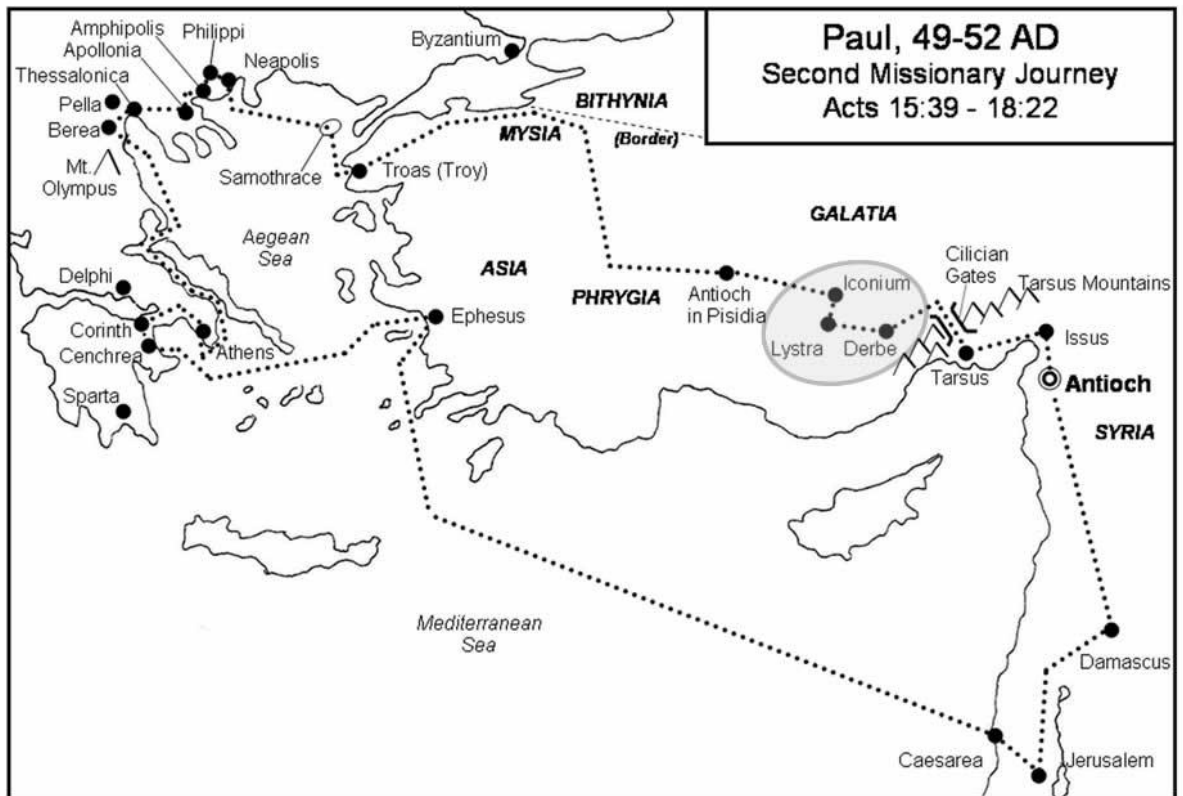
1. Home town Lystra
  - a. Acts 20:4 says “Gaius of Derbe, and Timothy” inferring that Timothy was NOT from Derbe.
  - b. Acts 16:3 the brothers at Lystra and Iconium gave a good report concerning Timothy. Derbe is NOT mentioned
2. Mother was Eunice
  - a. A Jew
  - b. A believer
  - c. She had taught Timothy the Jewish Scripture

3. Grandmother was Lois
  - a. A Jew
  - b. Sincere in faith

*“I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.” (2 Timothy 1:5)*

*“But as for you, continue in what you have learned and have firmly believed, knowing from whom (PLURAL “whom”) you learned it and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.” (2 Timothy 3:14-15)*

4. Timothy was already a believer when Paul arrived in Lystra in 49 AD, two years after his first visit.



- a. Called “a disciple” when Paul arrived
  - b. “well spoken of by the brothers at Lystra and Iconium” means the church that had been established by Paul and Barnabus in 46-47 AD knew and recognized Timothy
5. “Circumcised him”
    - a. Because of the Jews in those places and the places Timothy would visit
    - b. This decision was made right after the Jerusalem Council
      - i. The Jerusalem Council was held in 48 AD for this very issue. What to do about circumcision?
      - ii. The letter Paul had just written to the Galatian churches addressed this issue saying things like:
        1. “Even Titus, who was with me, was not forced to be circumcised, though he was a Greek.” (Galatians 2:3)

2. “Look: I, Paul, say to you that if you accept circumcision, Christ will be of no advantage to you.” (Galatians 5:2)
  3. “I testify again to every man who accepts circumcision that he is obligated to keep the whole law.” (Galatians 5:3)
  4. “You are severed from Christ, you who would be justified by the law; you have fallen away from grace.” (Galatians 5:4)
- c. His father was a Gentile, Greek. But, his mother was a Jew.
  - d. The point of the Jerusalem council was that the Gentiles did not have to become Jews, did not need to follow the Mosaic Law, and did not have to have the sign of the Abrahamic Covenant to receive the New Covenant and be saved by faith in Jesus Christ.
  - e. Jews were the people of the Abrahamic Covenant and the sign of the Abrahamic Covenant was circumcision.
  - f. It was NOT proper for a Gentile to get circumcised to enter the New Covenant. That was done by faith.
  - g. It was proper for a Jew to continue to have the sign of the Abrahamic Covenant. But, the Jew, like the Gentile, entered the New Covenant by Faith in Jesus, and not by works of the Law or the sign of circumcision.
    - i. Titus was a Greek. No circumcision.
    - ii. Timothy was a Jew. Circumcision.
6. Timothy’s early calling from God could have occurred during Paul’s first visit in 46-47 AD, but was more likely a confirmation given during Paul’s second visit in 49 AD. This is referred to by Paul in 2 Timothy. In 67 AD. (18-20 years later) Paul writes to Timothy:
- a. “This charge I entrust to you, Timothy, my child, in accordance with the prophecies previously made about you, that by them you may wage the good warfare, holding faith and a good conscience.” (1 Timothy 1:18-19)
  - b. “Do not neglect the gift you have, which was given you by prophecy when the council of elders laid their hands on you.” (1 Timothy 4:14)
  - c. “For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.” (2 Timothy 1:6)
7. Timothy was young. Even in 13 years later after 49 AD (or, 16 years later after 46 AD) Paul calls Timothy a young man when he refers to Timothy’s “youth” in 62 AD a cause of Timothy being “despised”:
- “Let no one despise you for your youth, but set the believers an example in speech, in conduct, in love, in faith, in purity.” (1 Timothy 4:12)
- How “young” was Timothy? Considering Jesus began his ministry when he was 30 years old, but was never considered to be “too young” or “a youth” or, even, “a young man” how could Timothy be 30-35 years old in 62 AD and be despised for his youth? So, how old was Timothy?

Estimated Age in 46 AD	(Acts 16) 49 AD	(1 Timothy) 62 AD	(2 Timothy) 67 AD	Tradition, Apocryphal, Foxes (97 AD)
9	12	25	30	60
12	<b>15</b>	<b>28</b>	<b>33</b>	63
14	17	30	35	65
19	22	35	40	70
29	32	45	50	80

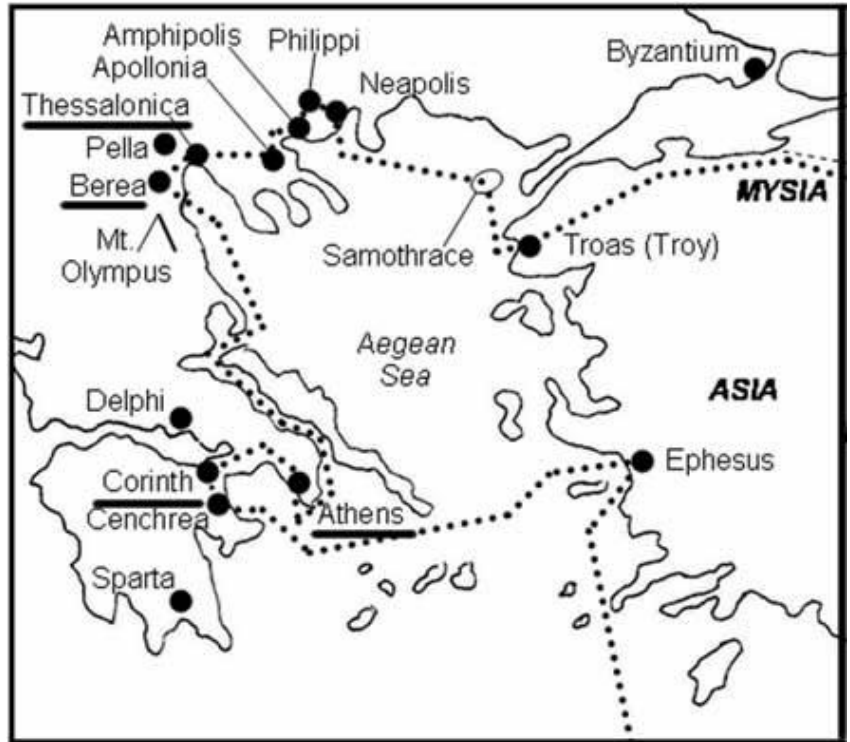
## Timothy Goes to Europe

1. Acts 16:6 – call to Macedonia
2. Acts 16:16-40 – Paul and Silas in Philippian prison
3. Acts 17:1 – in Thessalonica for three weeks, then chased to Berea
4. Acts 17:10 – in Berea. Paul chased away, but Silas and Timothy stay

*“Then the brothers immediately sent Paul off on his way to the sea, but Silas and Timothy remained there. Those who conducted Paul brought him as far as Athens, and after receiving a command for Silas and Timothy to come to him as soon as possible, they departed.” (Acts 17:14-15)*

5. In Athens:

*“Therefore when we could bear it no longer, we were willing to be left behind at Athens alone, and we sent Timothy, our brother and God’s coworker[a] in the gospel of Christ, to establish and exhort you in your faith, that no one be moved by these afflictions. For you yourselves know that we are destined for this.” (1 Thessalonians 3:1-3)*



*“But now that Timothy has come to us from you, and has brought us the good news of your faith and love and reported that you always remember us kindly and long to see us, as we long to see you.” (1 Thessalonians 3:6)*

6. In Corinth:

*“When Silas and Timothy arrived from Macedonia, Paul was occupied with the word, testifying to the Jews that the Christ was Jesus.” (Acts 18:5)*

7. Paul writes 1 Thessalonians in 55 AD from Corinth and sends it back to Thessalonica with Timothy and Silas:

*“Paul, Silvanus, and Timothy,*

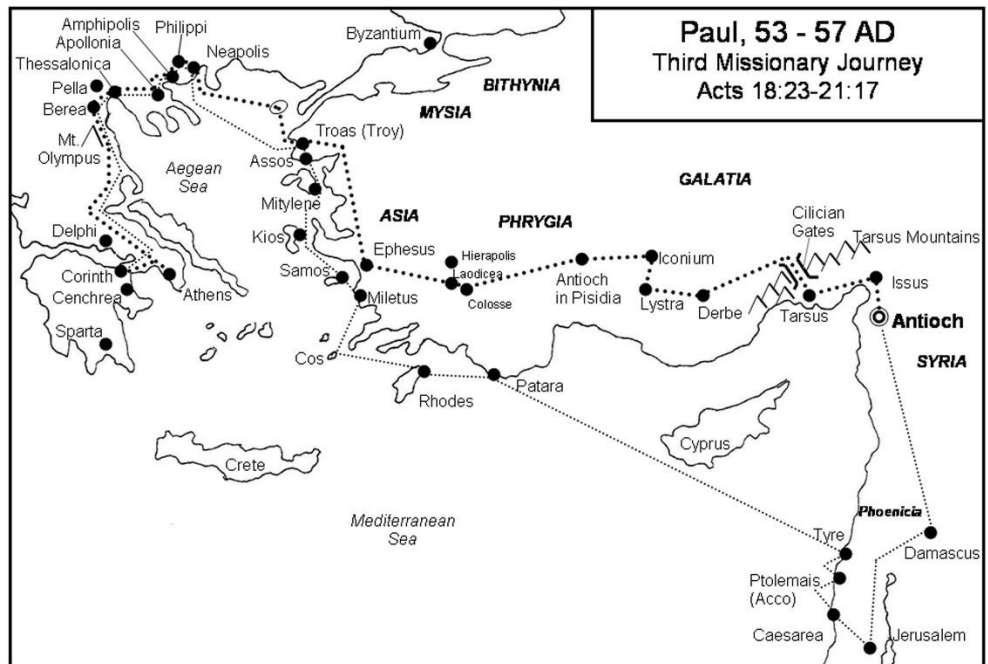
*To the church of the Thessalonians in God the Father and the Lord Jesus Christ:  
Grace to you and peace.” (1 Thessalonians 1:1 and 2 Thessalonians 1:1)*

## Third Journey

1. From Ephesus Paul sent Timothy and Erastus to Macedonia:

*“And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.”* (Acts 19:22)

2. Paul sends four letters to Corinth. We have copies of letters #2 and #4 (called First Corinthians and Second Corinthians.)



- a. Paul sends Timothy to Corinth with a letter, but Timothy has returned to Ephesus to report to Paul
  - b. Paul sends a second letter:  
*“That is why I sent you Timothy, my beloved and faithful child in the Lord, to remind you of my ways in Christ, as I teach them everywhere in every church.”* (1 Cor. 4:17)
  - c. Paul tells the Corinthians he is sending Timothy back later (most likely with the third letter we do not have):  
*“When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord, as I am.”* (1 Cor. 16:10)
  - d. Things do not work out for Timothy in Corinth, so Paul sends Titus to Corinth. Timothy retreats into Macedonia.  
*“And having sent into Macedonia two of his helpers, Timothy and Erastus, he himself stayed in Asia for a while.”* (Acts 19:22)
  - e. Paul joins Timothy in Macedonia on his way to visit Corinth. From there he writes Second Corinthians. Timothy is mentioned twice in chapter 1:
    - i. *“Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, To the church of God that is at Corinth, with all the saints who are in the whole of Achaia.”* (2 Corinthians 1:1)
    - ii. *“For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes.”* (2 Cor. 1:19)
3. While in Corinth in 57 AD Paul writes the church in Rome and sends greetings to them for Timothy:  
*“Timothy, my fellow worker, greets you; so do Lucius and Jason and Sosipater, my kinsmen.”* (Romans 16:21)

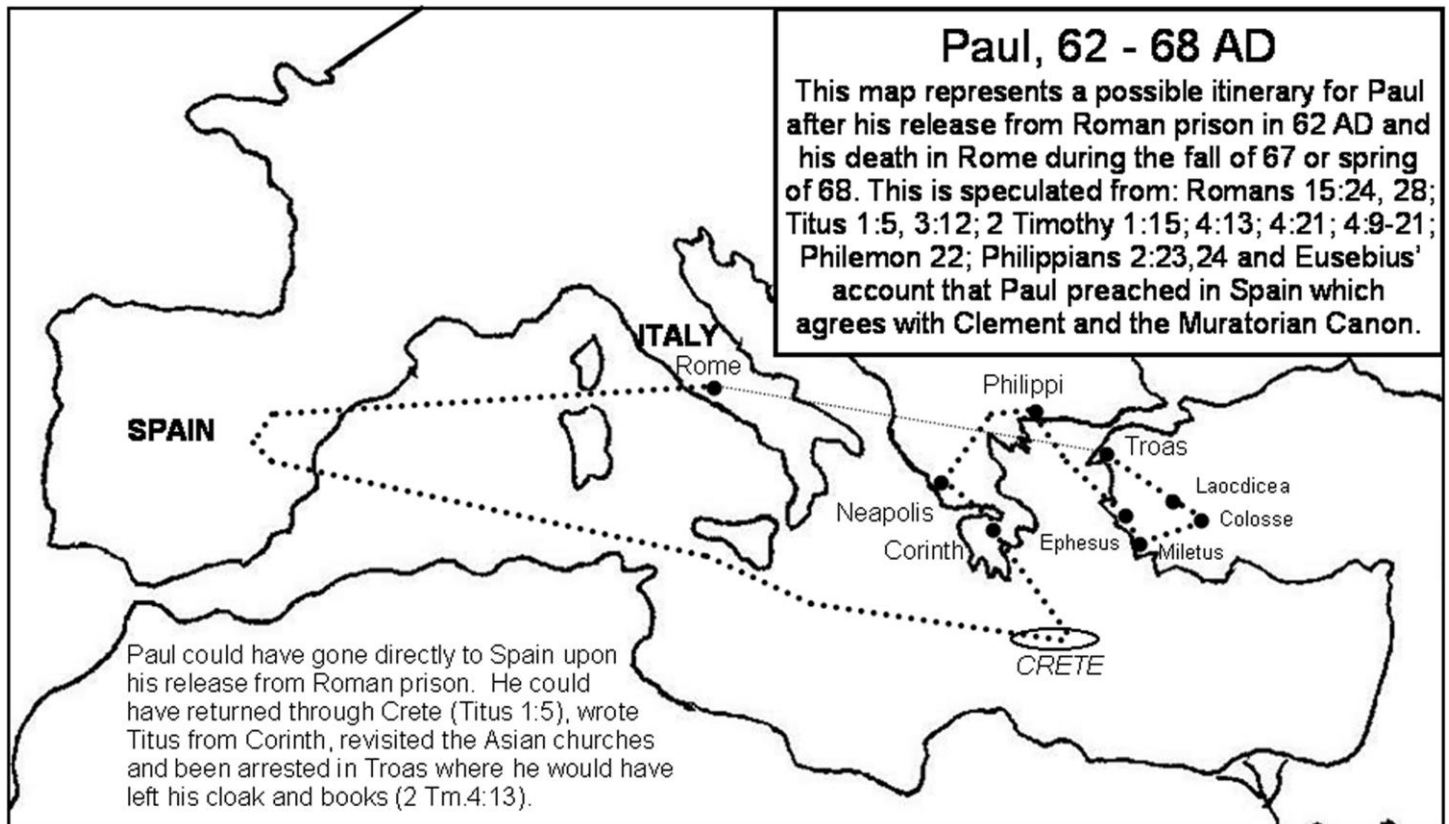
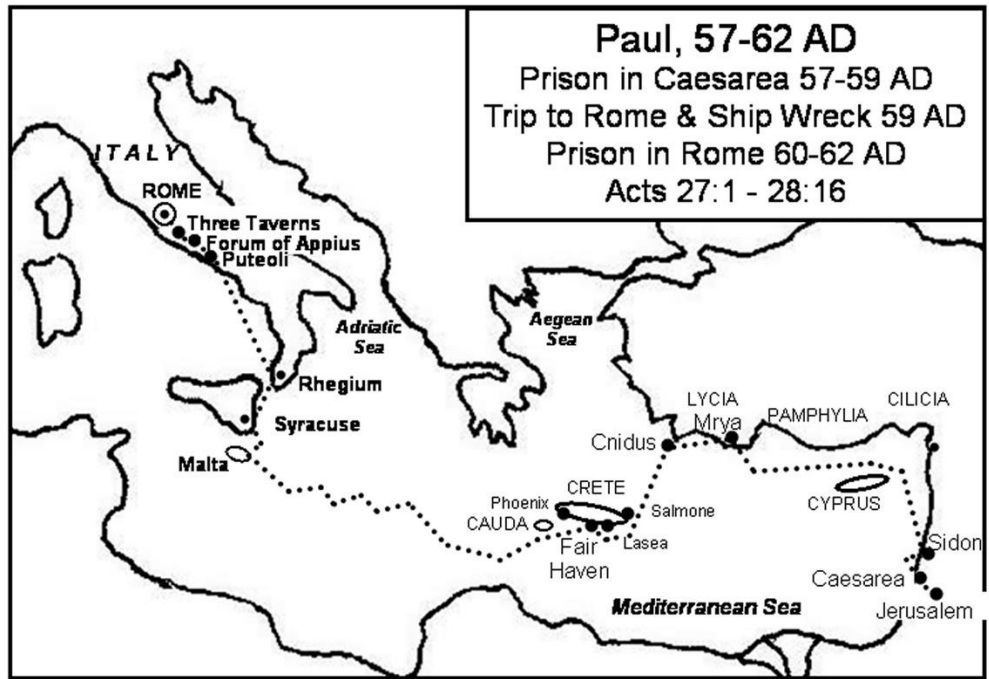
## To Jerusalem, Prison and Spain

1. Timothy went with Paul to Jerusalem (Acts 20:4)
  - a. Timothy was one of several men escorting the money to Jerusalem

2. Timothy was with Paul in first Roman prison in 60-62 AD. (Phil. 2:19-20)
3. Timothy is mentioned in the salutation as a co-author of:
  - a. Philippians 1:1
  - b. Colossians 1:1
  - c. Philemon 1:1

**Later:**

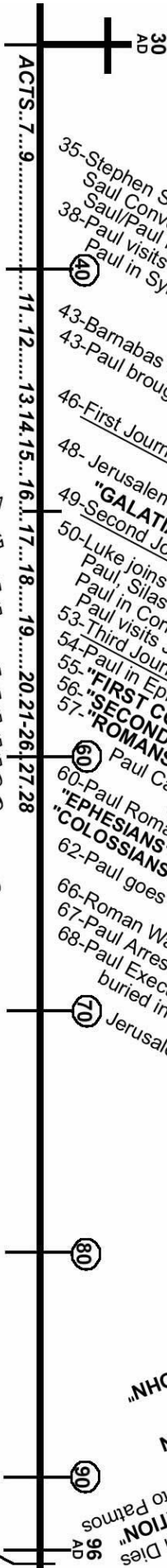
1. First Timothy was written from Macedonia to Timothy in Ephesus. The problem was legalism and speculative theology
2. Hebrews 13:23 is last reference to Timothy in Scripture. After Paul had died Timothy was known by the author of the book. Timothy had just been released from prison. The author will be bringing Timothy with him: *“You should know that our brother Timothy has been released, with whom I shall see you if he comes soon. Greet all your leaders and all the saints. Those who come from Italy send you greetings.”* (Hebrews 13:23-24)
3. Timothy was active in Ephesus until his death.
4. Timothy was active as a leader in Ephesus almost until the time John wrote Jesus’ words to the church of Ephesus in Revelation.



## **Traditional and Apocryphal Death of Timothy**

Based on extrabiblical church tradition, Timothy remained in Ephesus for the rest of his life where he was martyred for his faith. Ephesus is the traditional burial place of Timothy (as it is for John and Mary). In the first chapter of "Foxe's Book of Martyrs" records Timothy's death occurred in AD 97 during the reign of Domitian (81-96 AD). In this account the pagans were preparing to celebrate a feast called *Catagogion*, but Timothy met the procession, rebuked their idolatry, and exasperated the Ephesians who beat him with their clubs. He died of the injuries two days after. Catholic tradition states Timothy died in Ephesus when he was over 80 years old. He was the bishop of Ephesus.

The apocryphal book called "Acts of Timothy" is similar, but places his death during the reign of Nerva (96-98 AD). In this account Timothy attempted to end the pagan festival in honor of Dionysus called *Katagogion*, in which the participants would dress in costumes, masks, and partake in sexual immorality and murder. Timothy was beaten, dragged through the streets and stoned.



ACTS: 7...9.....11..12.....13,14,15...16..17...18.....19.....20,21-26,27,28

30 AD

35-Stephen Stoned  
Saul Converted  
38-Paul/Paul in Arabia 3 yrs  
Paul visits Jerusalem  
Paul in Syria, Cilicia

70

43-Barnabas to Antioch  
43-Paul brought to Antioch  
46-First Journey (46-48)

48- Jerusalem Council  
"GALATIANS"

49-Second Journey (49-52)  
50-Luke joins Paul in Troas  
Paul, Silas Philipplan Jail  
Paul in Corinth (50-52)

53-Third Journey (53-57)  
54-Paul in Ephesus (54-56)  
55-"FIRST CORINTHIANS"

56-"SECOND CORINTHIANS"  
57-"ROMANS"  
Paul Caesarea Prison

60-Paul Roman Prison (60-62)  
"EPHESIANS" "PHILIPPIANS"  
"COLOSSIANS" "PHILEMON"

62-Paul goes to Spain  
66-Roman War with Jews  
67-Paul Arrested  
68-Paul Executed,  
buried in Rome

70

Jerusalem Falls

80

85-"FIRST JOHN"  
90-1, 2, 3, JOHN

90

96-John Exiled to Patmos  
"REVELATION"  
98-John Dies

98

49-Paul meets Timothy  
51-Tim in Thes.; to Paul, Corinth  
52-Timothy returns w/ 1 THESS.  
54-Timothy to Macedonia

56-Timothy w/ Paul in Ephesus  
57-Timothy w/ Paul in Corinth  
58-Timothy w/ Paul in Jerusalem  
59-Timothy w/ Paul in Caesarea  
60-Timothy w/ Paul in Rome  
62-Timothy w/ Paul in Ephesus  
Tim sent to Ephesus

67-Timothy still in Ephesus  
Tim sent "FIRST TIMOTHY"  
Tim sent "SECOND TIMOTHY"

62-97 - Timothy in Ephesus for 35 years.....  
66-98 - John in Ephesus for 30 years +2 on Patmos Isle.....

97-Timothy Martyred in Ephesus;  
stopping Pagan Festival;  
buried in Ephesus