

# First Timothy, Titus, Second Timothy

Dates	Book	Place of Writing	Author
45	James	Jerusalem	James
49	Galatians	Antioch	Paul
50	Matthew	Jerusalem	Matthew
51	1 Thessalonians	Corinth	Paul
52	2 Thessalonians	Corinth	Paul
55	1 Corinthians	Ephesus	Paul
56	2 Corinthians	Macedonia	Paul
56	Luke	??	Luke
57	Romans	Corinth	Paul
60	Ephesians	Rome	Paul
61	Philippians	Rome	Paul
62	Colossians	Rome	Paul
62	Philemon	Rome	Paul
62	● 1 Peter	Rome	Peter
62	1 Timothy	Macedonia	Paul
64	Titus	Corinth	Paul
64	● 2 Peter	Rome	Peter
65	Mark	Rome	Mark
65	● Jude	?	Jude
67	2 Timothy	Rome	Paul
68	● Hebrews	Maybe Corinth or Rome	?? (Barnabas)
85	John	Ephesus	John
85(?)	● 1, 2, 3 John	Ephesus	John
96	○ Revelation	Patmos (Ephesus)	John

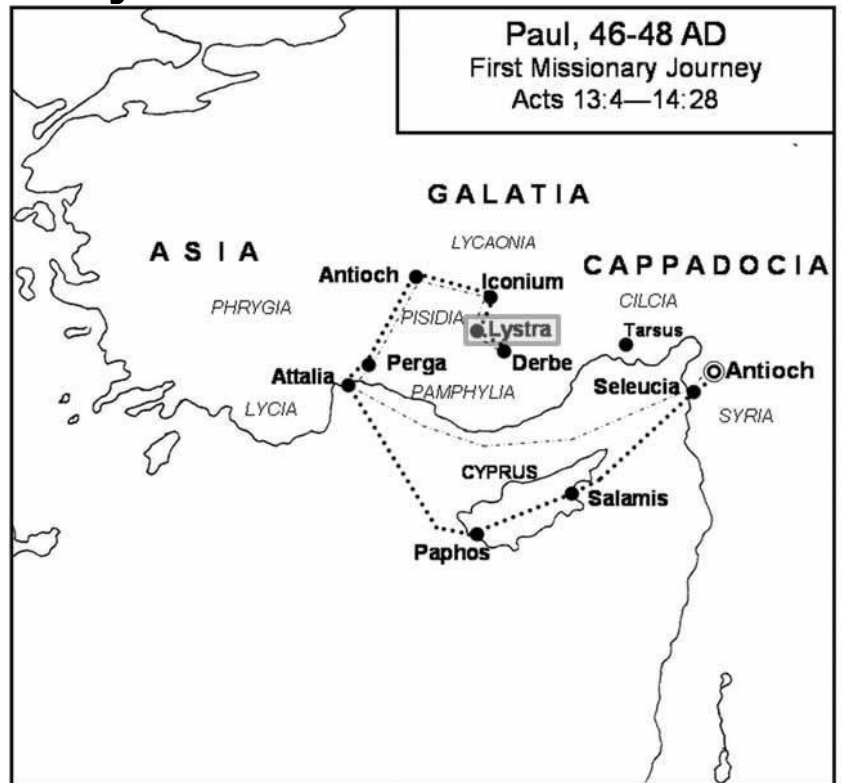
# Introduction to First Timothy

**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)

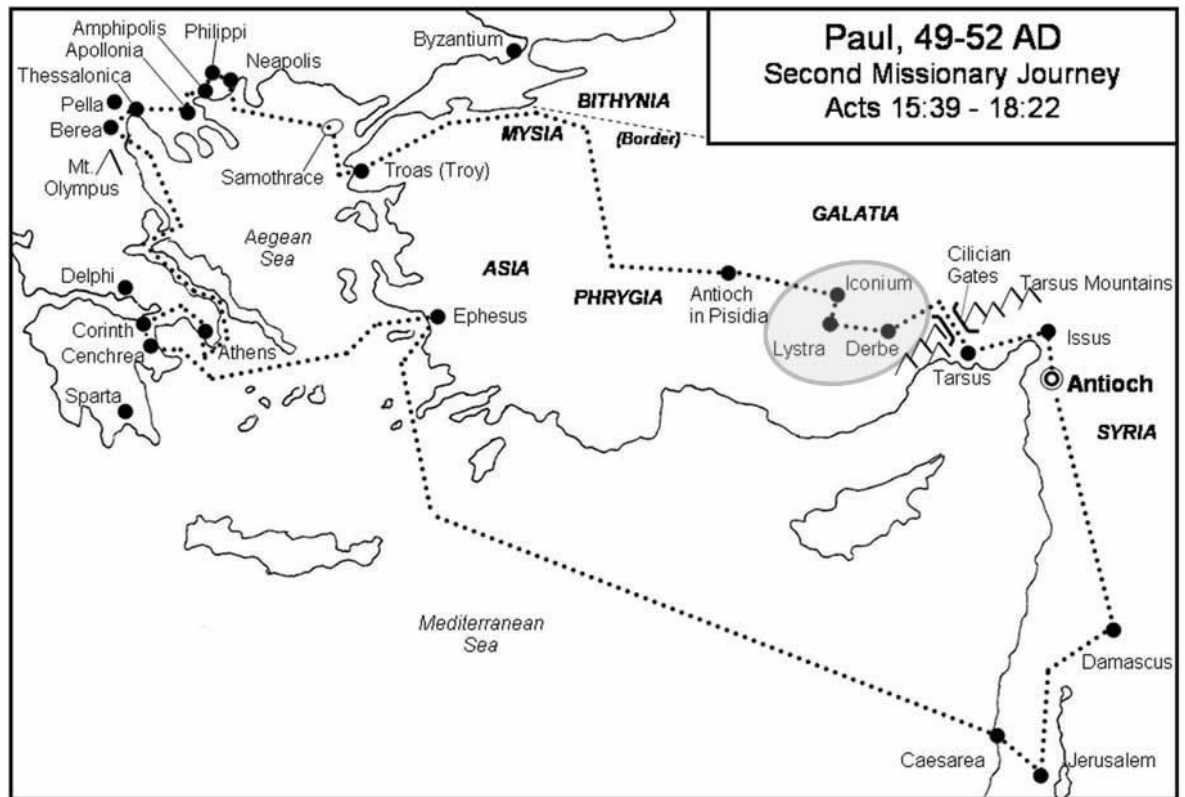
1. Home town Lystra
  - a. Acts 20:4 says “Gaius of Derbe, and Timothy” inferring that Timothy was NOT from Derbe.
  - b. Acts 16:3 the brothers at Lystra and Iconium gave a good report concerning Timothy. Derbe is NOT mentioned
2. Mother was Eunice

- 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

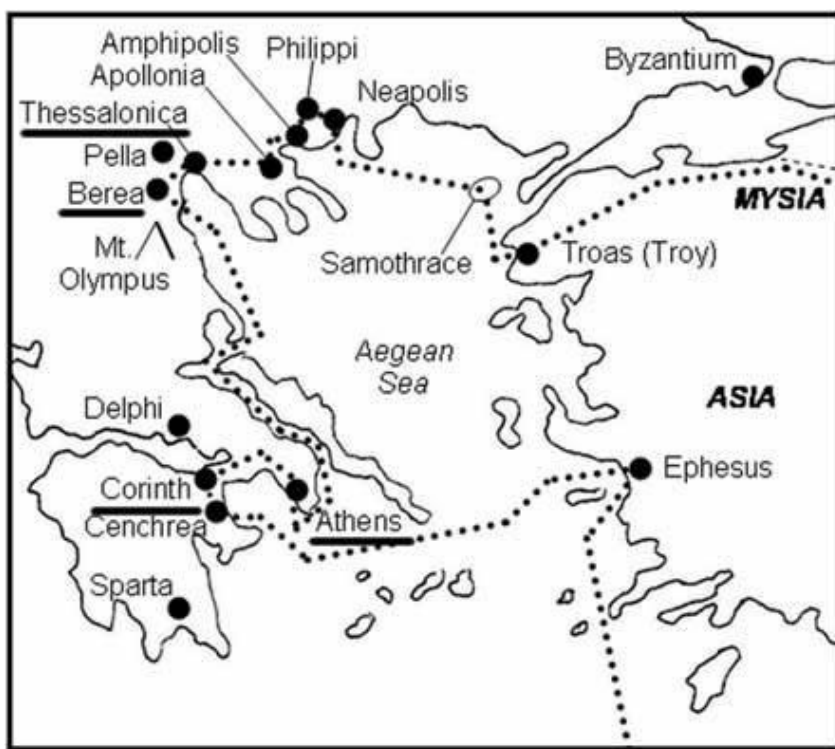
1. Acts 16:6 – call to Macedonia
2. Acts 16:16-40 – Paul and Silas in Philippian prison
3. Acts 17:1 – in Thessalonica for three weeks, then chased to Berea
4. Acts 17:10 – in Berea. Paul chased away, but Silas and Timothy stay

*“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)

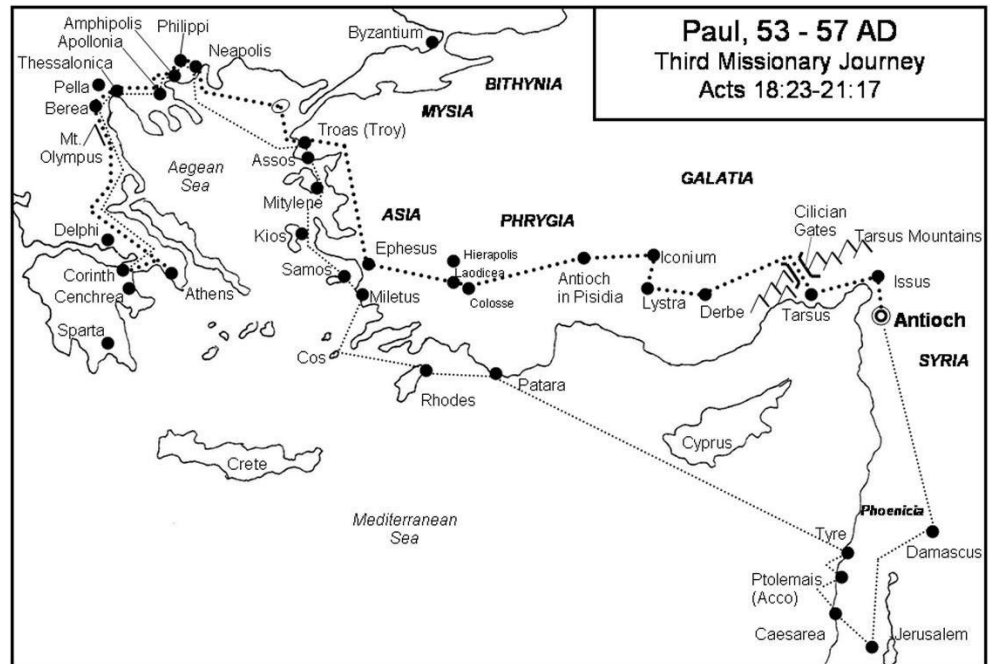
2. Paul sends four letters to Corinth. We have copies of letters #2 and #4 (called First Corinthians and Second Corinthians.)

- 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,



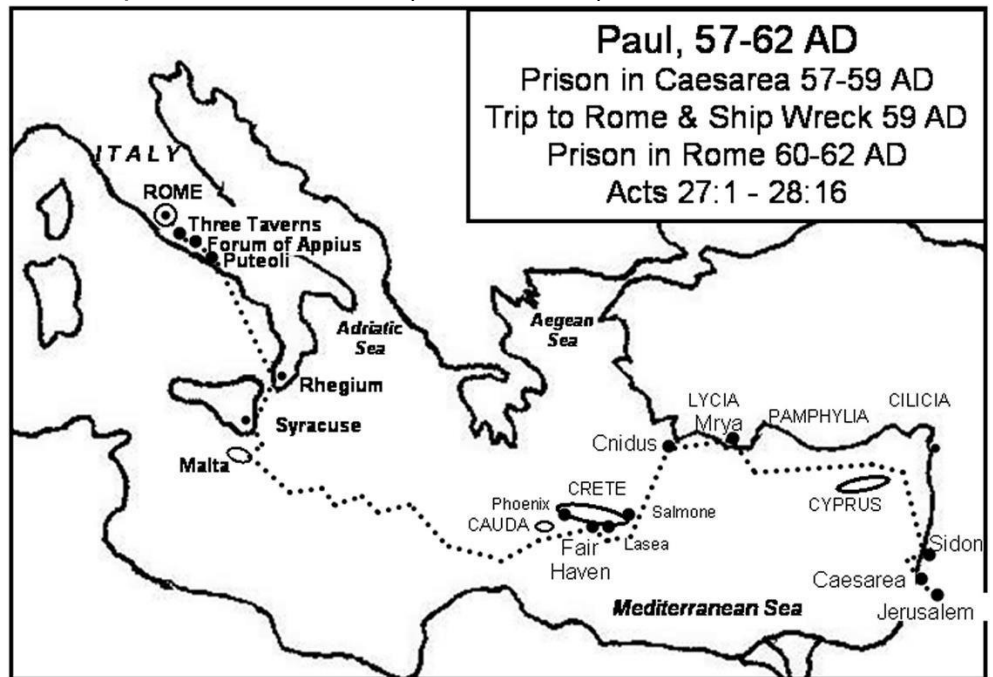
To the church of God that is at Corinth, with all the saints who are in the whole of Achaia.” (2 Corinthians 1:1) ii. “For the Son of God, Jesus Christ, whom we proclaimed among you, Silvanus and Timothy and I, was not Yes and No, but in him it is always Yes.” (2 Cor. 1:19)

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:



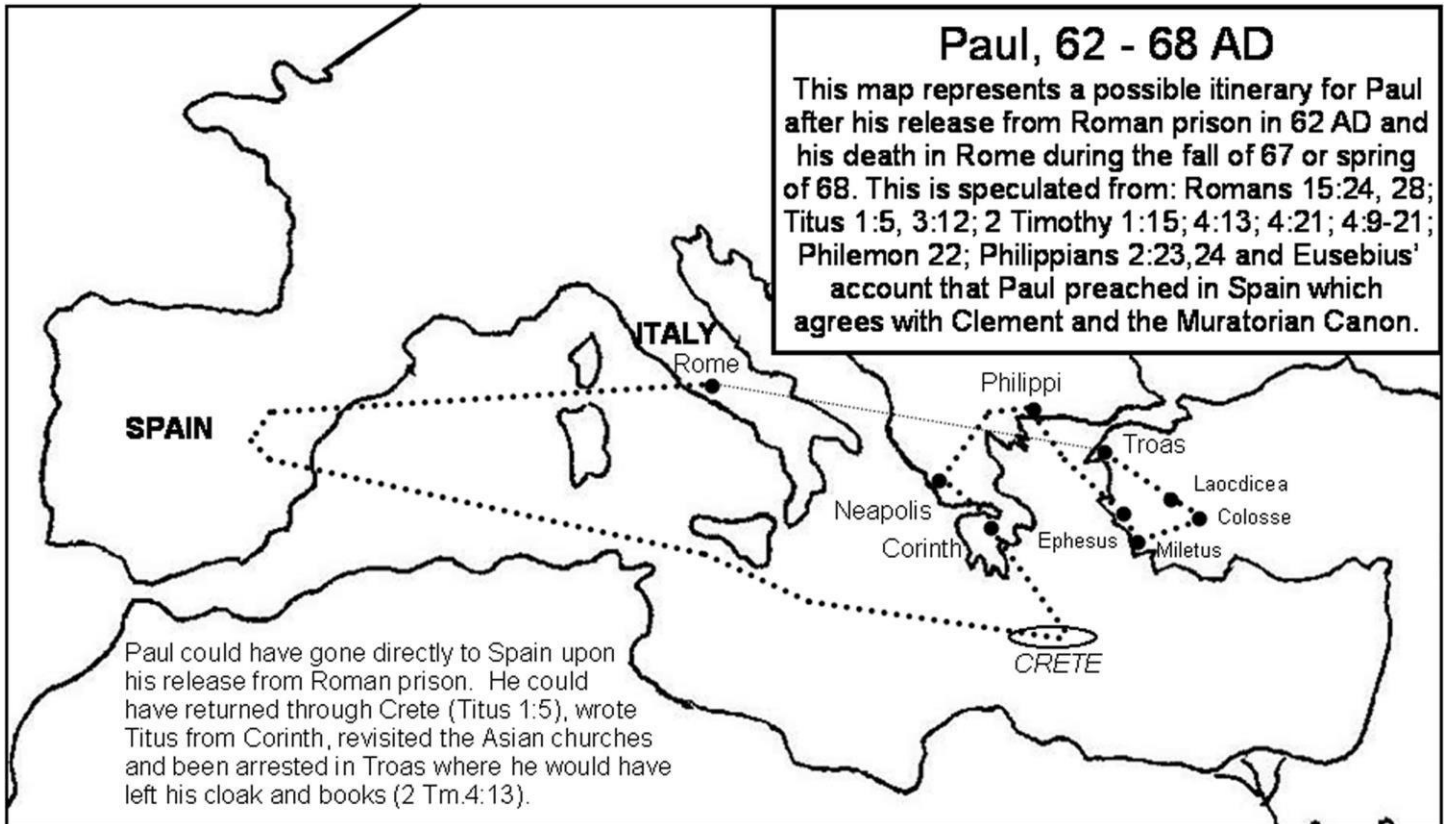
- a. Philippians 1:1
- b. Colossians 1:1
- c. Philemon 1:1

## 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)

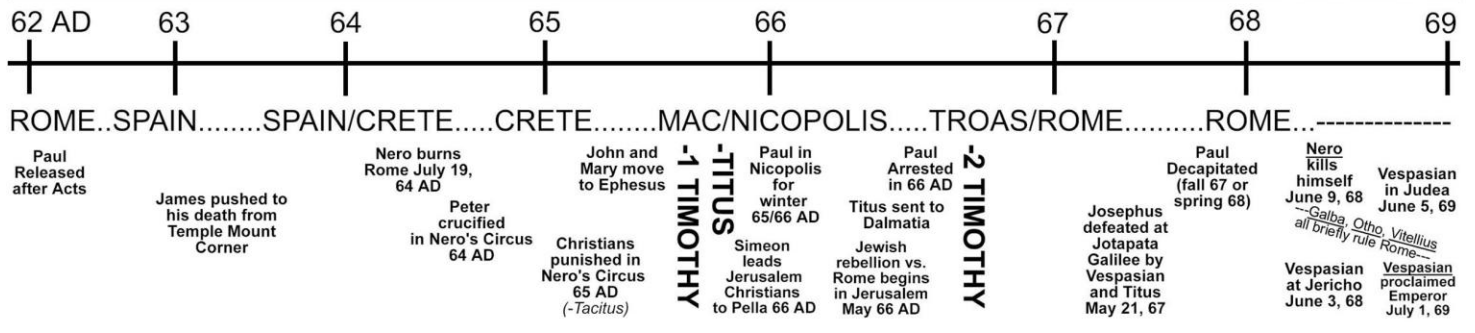
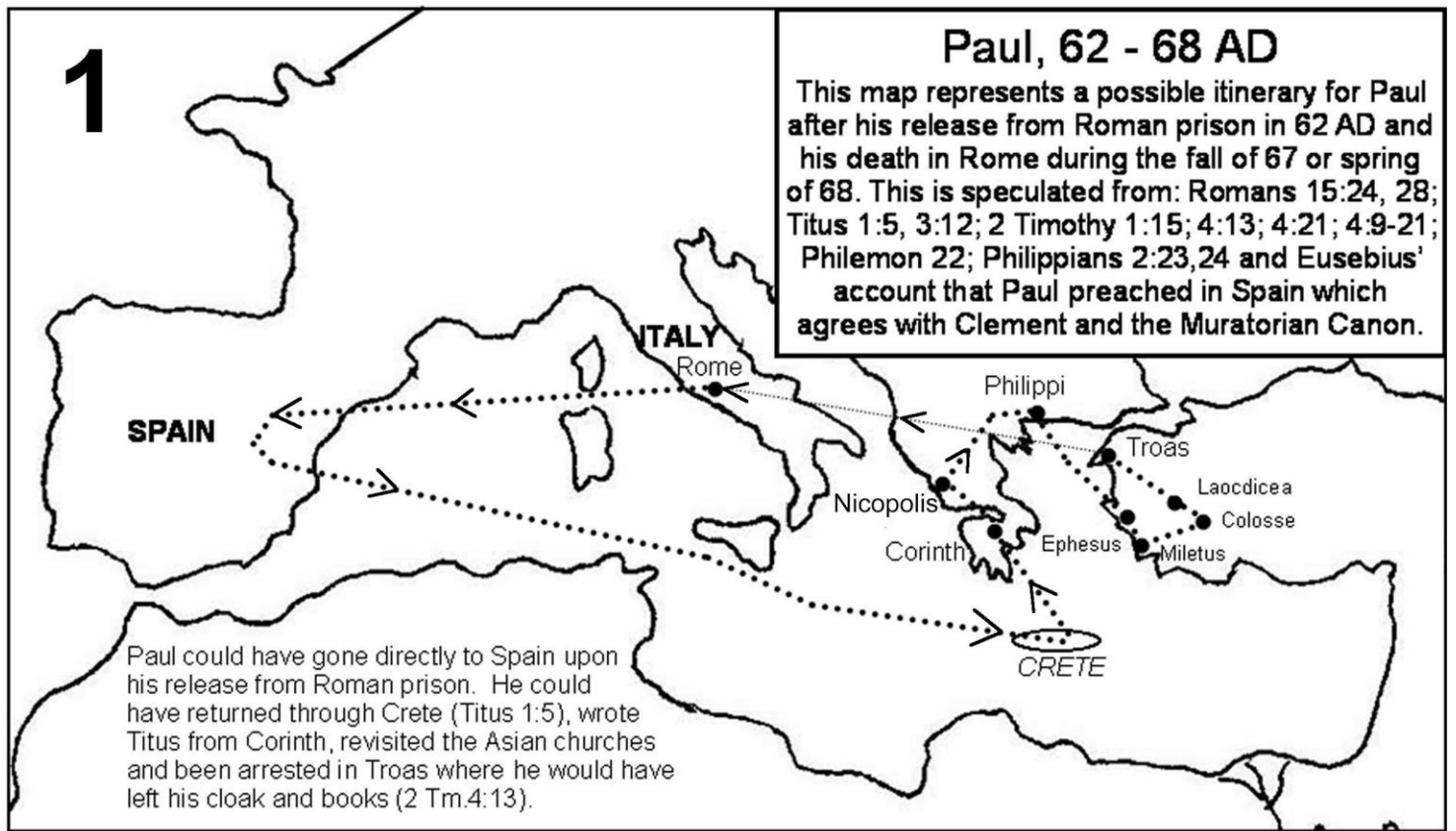
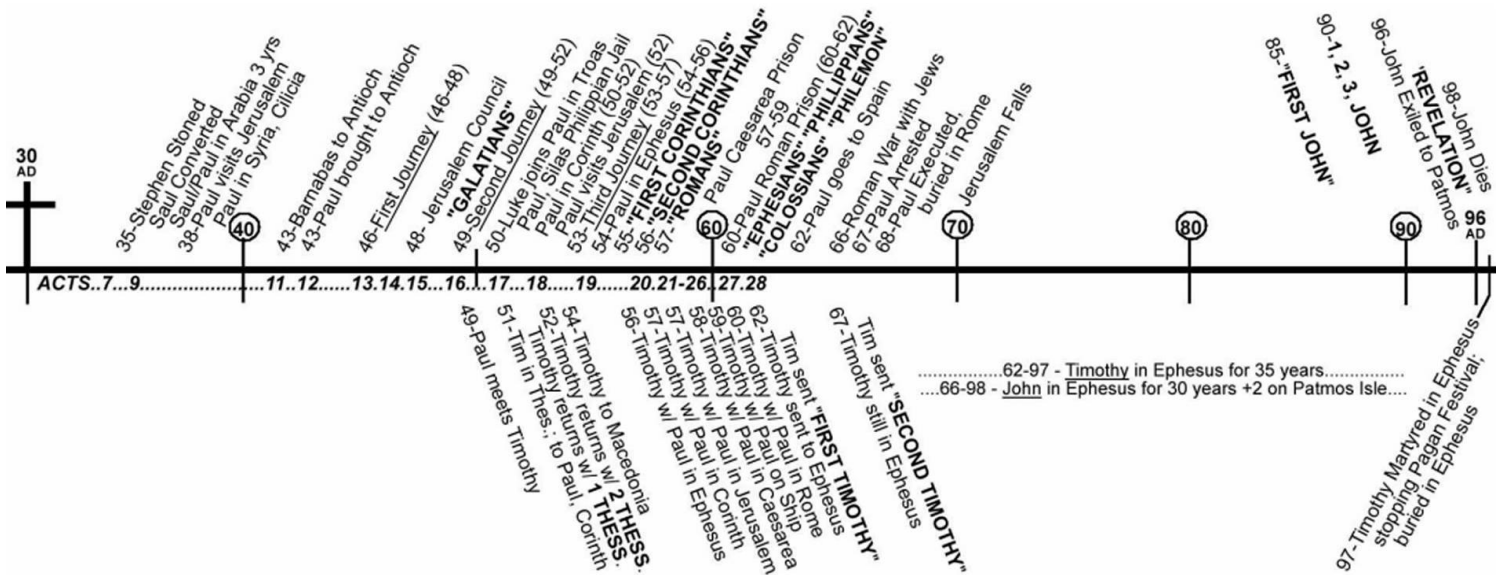
3. Timothy was active in Ephesus until his death.
4. Timothy was active as a leader in Ephesus almost until the time John wrote Jesus' words to the church of Ephesus in Revelation.



## 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.



After being released from prison recorded in Acts 28:30 Paul could have returned to Macedonia (Thessalonica, Philippi) as he indicated in Philippians 2:24 and Asia (Colossae) as indicated to Philemon (Philemon 22).

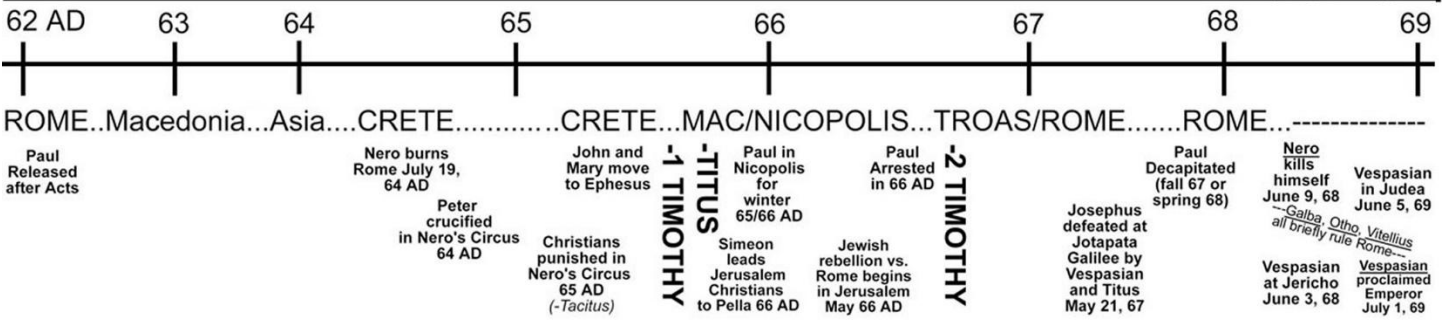
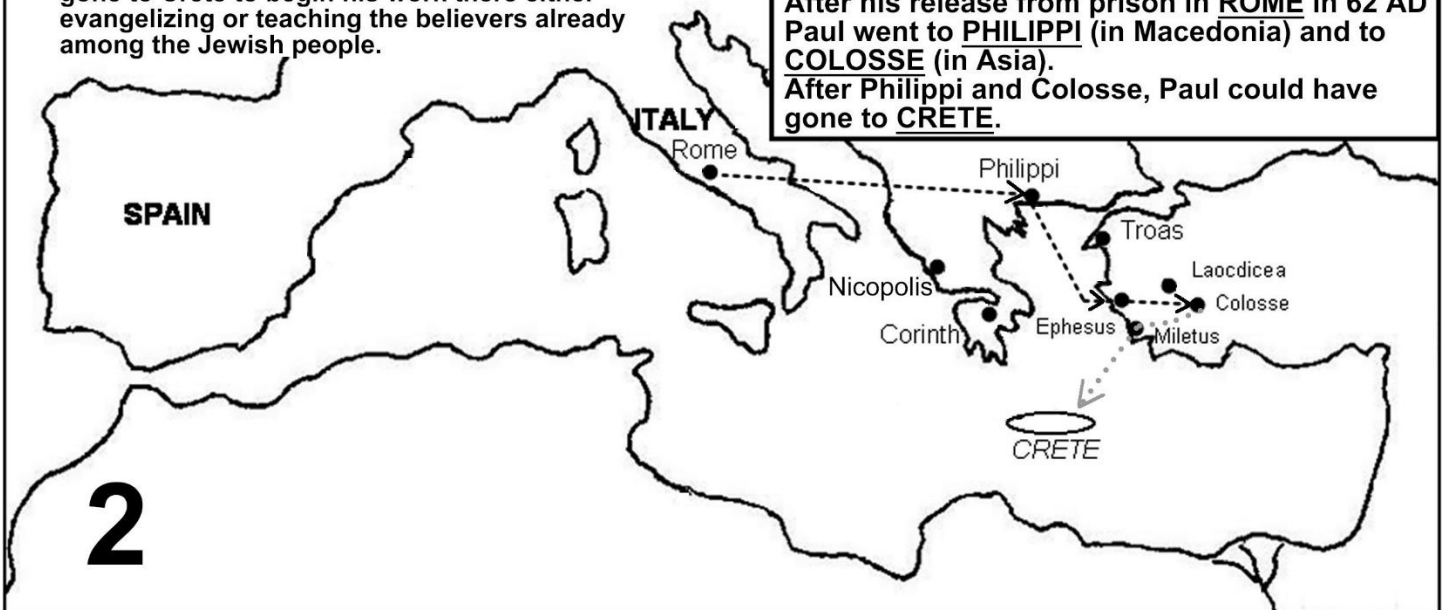
Then, after visiting these churches he could have gone to Crete to begin his work there either evangelizing or teaching the believers already among the Jewish people.

## Paul, 62 - 68 AD

This map represents a possible itinerary for Paul after his release from Roman prison in 62 AD and his death in Rome during the fall of 67 or spring of 68.

After his release from prison in ROME in 62 AD Paul went to PHILIPPI (in Macedonia) and to COLOSSE (in Asia).

After Philippi and Colosse, Paul could have gone to CRETE.



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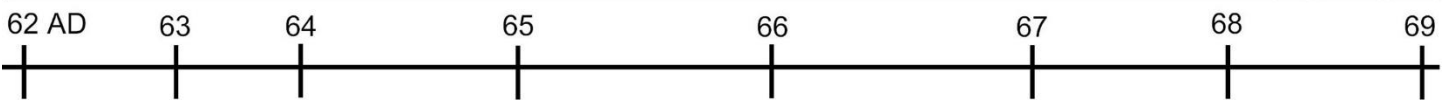
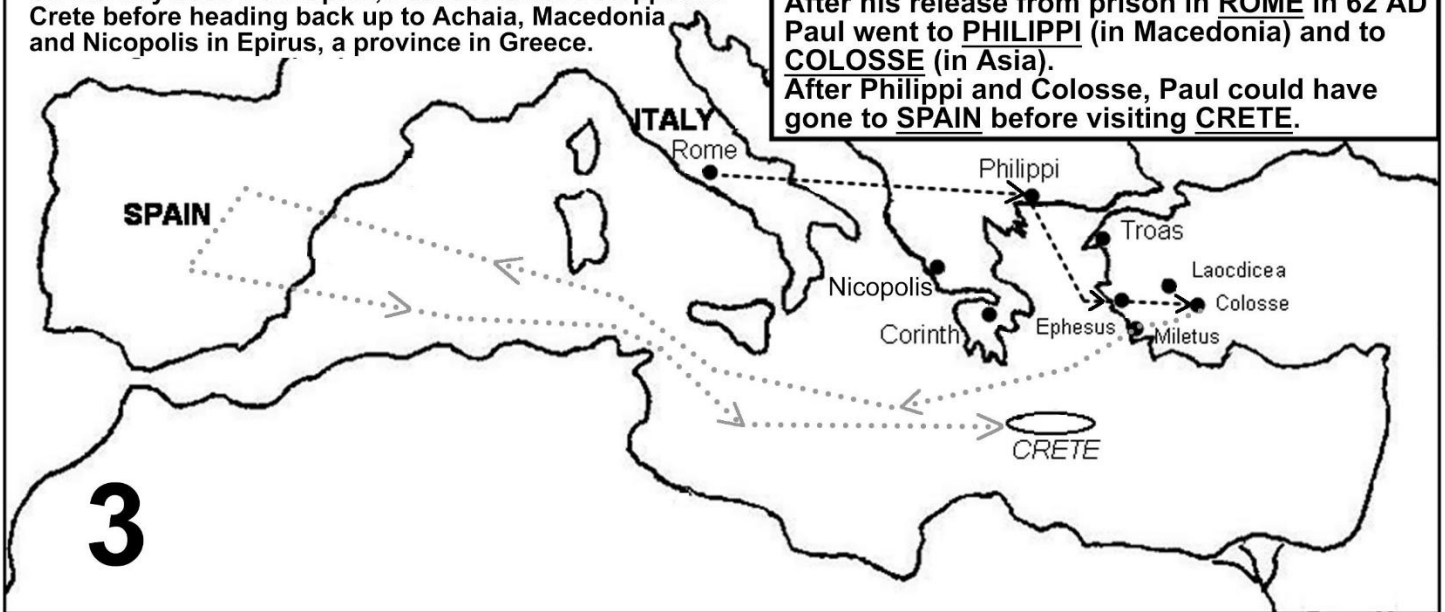
Then, after visiting Macedonia and Asia, Paul could have sailed to Spain as he intended to in Romans 15:22, 28. On his way back from Spain, Paul could have stopped in Crete before heading back up to Achaia, Macedonia and Nicopolis in Epirus, a province in Greece.

## Paul, 62 - 68 AD

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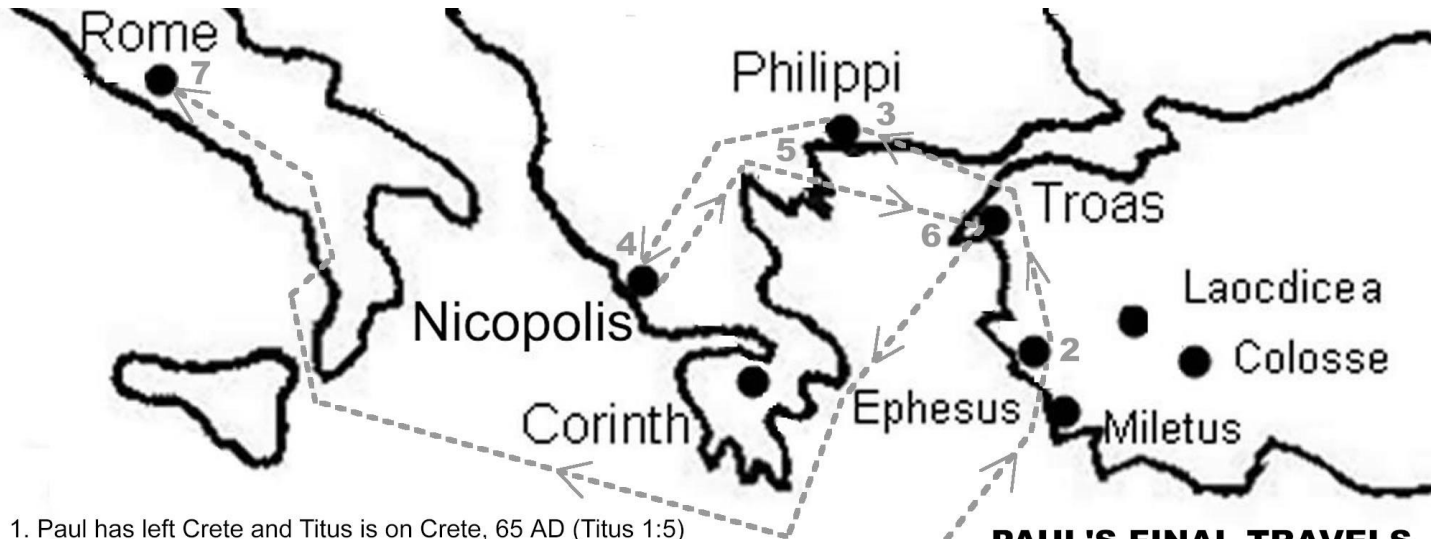
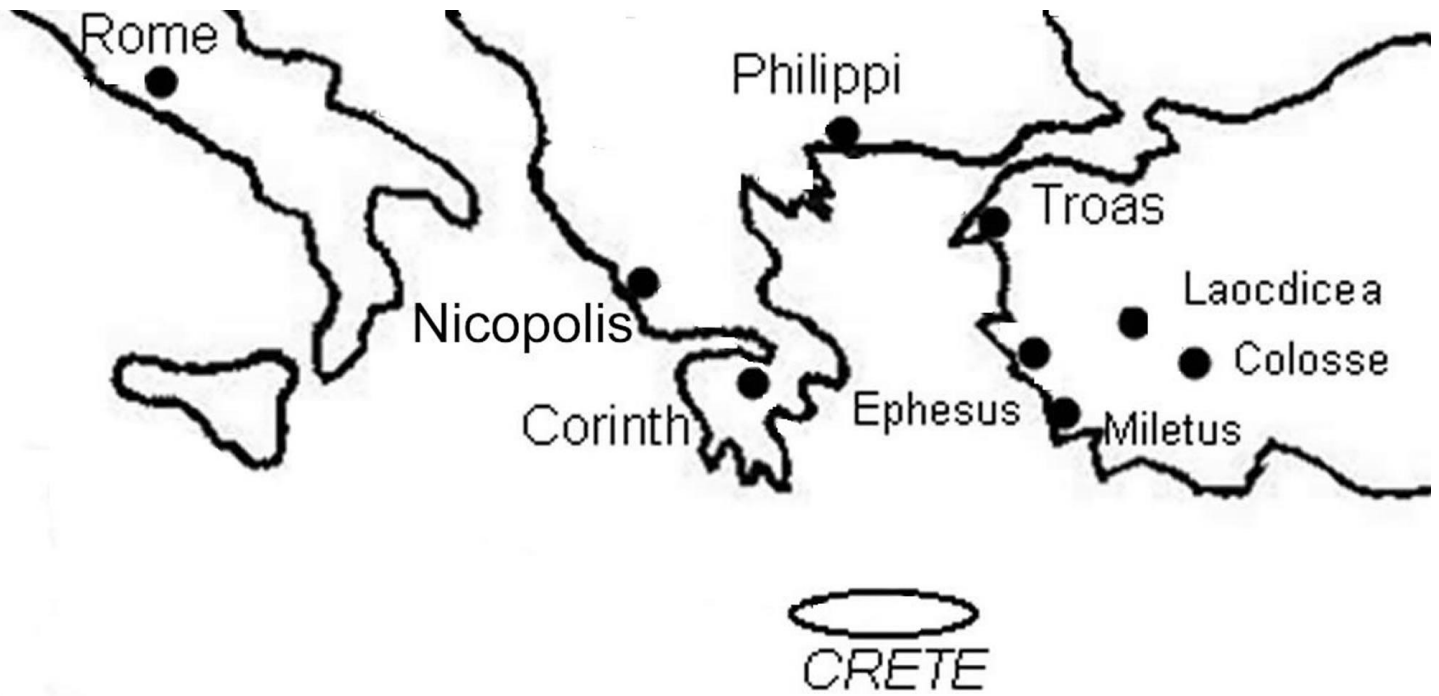
After his release from prison in ROME in 62 AD Paul went to PHILIPPI (in Macedonia) and to COLOSSE (in Asia).

After Philippi and Colosse, Paul could have gone to SPAIN before visiting CRETE.



ROME..Mac/Asia...SPAIN...SPAIN/CRETE..CRETE...MAC/NICOPOLIS...TROAS/ROME.....ROME.....

Paul Released after Acts	Nero burns Rome July 19, 64 AD	John and Mary move to Ephesus	Paul in Nicopolis for winter 65/66 AD	Paul Arrested in 66 AD	Paul Decapitated (fall 67 or spring 68)	Nero kills himself June 9, 68	Vespasian in Judea June 5, 69
	Peter crucified in Nero's Circus 64 AD	Christians punished in Nero's Circus 65 AD (-Tacitus)	Simeon leads Jerusalem Christians to Pella 66 AD	Jewish rebellion vs. Rome begins in Jerusalem May 66 AD	Josephus defeated at Jotapata Galilee by Vespasian and Titus May 21, 67	Galba, Otho, Vitellius all briefly rule Rome	Vespasian proclaimed Emperor July 1, 69



1. Paul has left Crete and Titus is on Crete, 65 AD (Titus 1:5)
2. Paul has just left Timothy in Ephesus, 65 AD (1 Timothy 1:3)
3. Paul is writing Titus and 1 Timothy from Philippi in Macedonia, 65 AD (1 Timothy 1:3)
4. Paul is spending the winter (of 65-66 AD) in Nicopolis (Titus 3:12)
5. In the spring of 66 AD Paul goes through Macedonia (Philippi) to Troas
6. Paul is arrested in Troas (in 66 AD) (2 Timothy 4:13)
7. Paul is in Roman prison from 66 AD until he is decapitated fall of 67 AD or spring of 68 AD. Paul writes 2 Timothy in the summer of 67 AD.

**PAUL'S FINAL TRAVELS**  
**(65-68 AD)**  
 - 1 Timothy  
 - Titus  
 - 2 Timothy

<b>FIRST TIMOTHY</b>	<b>62 AD</b>
<i>“God’s household, which is the church of the living God, the pillar and foundation of the truth.”</i> 3:15	
<b>Author:</b> Paul	
<b>Written From:</b> Macedonia	
<b>Sent To:</b> Timothy, who was leading the church in Ephesus	
<b>Purpose:</b> When Paul went to Macedonia, Timothy was left in Ephesus to teach against false doctrine. This letter detailed Timothy’s responsibilities which included teaching, refuting false teaching and overseeing the organization of the church.	
<b>Theme:</b> Instructions for establishing the church	
<b>Basic Outline:</b>	
<ul style="list-style-type: none"> <li>• Chapter One, Preparing Timothy to stand against false doctrine and lead the church</li> <li>• Chapter Two, Instructions about men and women in church services</li> <li>• Chapter Three, Qualifications for church Leader</li> <li>• Chapter Four, Description and Defense against False Doctrine</li> <li>• Chapter Five, Pastoral responsibilities concerning church members:</li> <li>• Chapter Six, Final instructions and guidance for Timothy</li> </ul>	

After Paul was released from the Roman imprisonment recorded in Acts he again traveled through Asia including the city of Ephesus. When Paul moved on from Ephesus he left Timothy behind to defend the gospel. The apostle John would be arriving in Ephesus from Jerusalem in about four years.

Paul begins chapter one recounting how he left Ephesus to go to Macedonia but left Timothy in Ephesus to oversee the church. His main purpose was to command certain men not to teach false doctrine. Paul also explains his own call and ministry, even defending the fact that he once was a persecutor of the church but by God’s grace he now held to and defended the gospel.

In chapter two Paul instructs Timothy concerning how men and women should behave and dress at a church gathering. He also gives instructions about prayer and praying for leadership.

In chapter three Timothy is given a list of qualifications for men who want to be overseers and servants in the church. These qualifications include social opinion, family status, emotional control, attitude, ability with people, communication ability, substance abuse, financial priorities and ability, administrative skills and doctrinal position. These men must then be tested in all these areas which included observation over a period of time. Qualifications for the leader’s wife are also included.

In chapter four Paul identifies some of the false doctrine being taught in Ephesus and commands Timothy to resist it and teach the truth. Timothy is commanded to “stop neglecting his gift” and to devote himself to public reading of Scripture, to preaching and to teaching.

Timothy is given instructions in chapter five concerning how to manage and treat several groups of people in the church. These include people who need to be corrected, widows, elders, (5:1-25) and slaves (6:1,2).

Chapter six is instruction and exhortation for Timothy himself. Paul warns Timothy of the dangers of money and charges him to flee this and pursue a godly lifestyle and to fight the good fight of faith. Paul last words to Timothy in this letter are an emotional plea to “guard what has been entrusted to your care.”

<b>TITUS</b>	<b>64 AD</b>
<i>"You must teach what is in accord with sound doctrine." 2:1</i>	
<b>Author:</b> Paul	
<b>Written From:</b> Corinth	
<b>Sent To:</b> Titus who was working in the church on the isle of Crete	
<b>Purpose:</b> Instruct Titus concerning issues and organization of the church in Crete	
<b>Theme:</b> The grace of God that brings us salvation also teaches us to say "no" to ungodliness. (2:11-12)	
<b>Basic Outline:</b>	
<ul style="list-style-type: none"> <li>• Chapter One, Paul's reason for leaving Titus at Crete: Appoint elders and stop false teachers</li> <li>• Chapter Two, Teaching sound doctrine and application to different groups in the church</li> <li>• Chapter Three, Teaching believers to do good and be good citizens; Sound doctrine</li> </ul>	

In chapter one Paul explains to Titus why he was left on the isle of Crete. One of the main goals was to appoint elders in every town on the island. Paul gives a modified version of the requirements for an elder that he had also given to Timothy in Ephesus. As always, there were those who were distracting the church with false teaching. Titus was instructed to silence them.

Chapter two instructs Titus to teach sound doctrine and behavior that matches it. Issues and attitudes for men, women, young women, young men and slaves are addressed. One of the key concepts of the book is found in verse 11 where we are told that the grace of God that brings salvation also teaches us to say "no" to worldly passions.

Chapter three focuses on the ethical and moral goal of the church and Christians. We are to live as good citizens of the earth in our local and national governments. The believer should be devoted to doing good, provide for their daily needs, and lead a productive life.

## Titus

- 48 AD – Jerusalem Council
  - In Antioch, went with Paul to Jerusalem
  - Galatians 2:1, 3
- 56-57 AD – carried 3<sup>rd</sup> and 4<sup>th</sup> letter to Corinth (The "sorrowful letter" and 2 Corinthians)
  - 2 Cor. 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18
- 66 AD – sent to Dalmatia in 2 Timothy 4:10

- 
1. Paul has left **Crete** and Titus is on Crete (Titus 1:5)
  2. Paul is writing from **Macedonia** (1 Timothy 1:3)
  3. Paul has just left Timothy in **Ephesus** (1 Timothy 1:3)
  4. Paul is spending the winter (of 65-66 AD) in **Nicopolis** (Titus 3:12)
  5. Paul will be arrested in **Troas** (in 66 AD ) (2 Timothy 4:13)
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## Book of Titus – Mission

1. 1:5 – Put in order what is left
2. 1:5-6 – Appoint Elders
  - a. In every town
  - b. Children of elders must be believers
3. 1:6 – Overseers
  - a. Rebuke those who contradict sound doctrine
4. 1:10 – Many are:
  - a. Insubordinate
  - b. empty talkers
  - c. deceivers
5. 1:11 – Circumcision party
  - a. Silence them
  - b. Upsetting families
  - c. Teaching error for gain
6. 1:13 – Rebuke them so they:
  - a. Are sound in faith
  - b. Are NOT following:
    - i. Jewish myths
    - ii. Commands of people who turn from the Truth
7. 1:12 – Cretan Poet Epimenides
  - a. Appears first in Callimachus' Hymn to Zeus
  - b. Epimenides himself was from Crete
  - c. Legend says he fell asleep for 57 years in a Cretan cave that was sacred to Zeus while watching his father's sheep. When he awoke he had the gift of prophecy
8. KEY VERSE – 2:11-14  
“For the grace of God has appeared, bringing salvation for all people, 12 **training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, 13 waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ,** 14 who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

LIFESTYLE ←----- **DOCTRINE** -----→ HOPE

9. 3:12-13 – sending Artemas or Tychichus; winter there at Nicopolis; send Zenas, Apollos

<b>SECOND TIMOTHY</b>	67 AD
<i>"Preach the Word; be prepared in season and out of season; correct, rebuke and encourage."</i>	
4:2	
<b>Author:</b> Paul	
<b>Written From:</b> Prison in Rome	
<b>Sent To:</b> Timothy, who was leading the church in Ephesus	
<b>Purpose:</b> Ask Timothy to come to visit Paul in the Roman prison and to urge him to hold to sound doctrine, defend it against error and endure hardship.	
<b>Theme:</b> Stir up your gift and advance sound teaching.	
<b>Basic Outline:</b>	
<ul style="list-style-type: none"><li>• Chapter One, Paul encourages Timothy and uses himself as an example</li><li>• Chapter Two, Paul gives several images for Timothy to imitate</li><li>• Chapter Three, Paul identifies the coming apostasy and how to combat it</li><li>• Chapter Four, Paul tells Timothy to preach the word of God and makes some personal comments</li></ul>	

Paul is in prison and is not expecting to be released (4:6-8) unlike his earlier imprisonment when he was confident of being released (Phil. 1:19, 25-26; 2:24; Philemon 22).

In chapter one Paul encourages Timothy, who appears to be struggling due to the pressures of church leadership and persecution from the world. Timothy is reminded of the empowerment he has from the Holy Spirit and the power of God available in the gospel message. Paul restates Timothy's responsibilities as a minister of Jesus Christ.

Chapter two gives Timothy several examples or images that he should imitate:

1. Paul
  - a. A soldier
  - b. An athlete
  - c. A farmer
2. Jesus
  - a. A workman
  - b. A vessel
  - c. A servant

Each of these images has a dominant character trait that is pointed out:

1. Stand in grace
2. Multiply qualified workers
3. Be single-minded
4. Be disciplined
5. Be patient
6. Be diligent
7. Be sanctified
8. Be gentle

<b>Examples and Character of a Servant of God</b> (2 Timothy 2)		
<b>Verse</b>	<b>Image</b>	<b>Character Trait</b>
2:1,2	Paul	<ul style="list-style-type: none"> <li>• Strong in Grace</li> <li>• Multiply and Equip Workers</li> </ul>
2:3,4	Soldier	<ul style="list-style-type: none"> <li>• Endure Hardships</li> <li>• Single-minded</li> </ul>
2:5	Athlete	<ul style="list-style-type: none"> <li>• Disciplined</li> <li>• Obedient to Rules of the Game</li> </ul>
2:6	Farmer	<ul style="list-style-type: none"> <li>• Hardworking</li> <li>• Partakes in the harvest</li> </ul>
2:8	Jesus	<ul style="list-style-type: none"> <li>• Faithful</li> <li>• Resurrected</li> <li>• Reigning</li> </ul>
2:14-19	Workman	<ul style="list-style-type: none"> <li>• Prepared and Approved</li> <li>• Correctly Handles Word of Truth</li> </ul>
2:20-23	Vessel	<ul style="list-style-type: none"> <li>• Sanctified</li> <li>• Set apart for noble purposes</li> <li>• Set apart from sin &amp; worthless pursuits</li> </ul>
2:24-26	Servant	<ul style="list-style-type: none"> <li>• Gentle</li> <li>• Able to teach</li> </ul>

Chapter three identifies the dangers of being a servant of God in a world filled with apostasy (3:1-9) but also tells Timothy how to live and minister in this kind of world (3:10-14). The strength and stabilizing force are the Scriptures (3:15-17).

In chapter four Paul commands Timothy to preach the word of God and to execute his ministry. Paul closes the book with an update concerning his ministry and asks for Timothy to come visit him in the Roman prison. Paul also asks for a cloak to keep warm in the cold Roman prison in the winter and also his scrolls and parchments. The scrolls would be letters and documents written on papyrus which would have included his New Testament revelation. The parchments would be the professionally copied and produced documents on finely manufactured animal skin which would include his Old Testament.

## Second Timothy: Overview and Outline

1. Paul's last recorded letter
2. During Nero persecution that began in 64 AD with the burning of Rome
3. Likely written fall of 67 AD (maybe 66 AD)
4. Paul has been arrested in 66-67 AD in Troas or Ephesus or Corinth or Nicopolis or, even, Rome and imprisoned likely in the Mamertine Prison.
5. Paul was left alone or abandoned because of:
  - a. Members of his ministry team and network are working in other cities and churches
  - b. Christians in Rome are still fearful of brutal persecution that began in 64 AD
  - c. Betrayed by false believers who have turned Paul in to get rid of him
  - d. Forsaken by ministry team members because they have forsaken the faith.
6. Timothy is told to remain faithful to Jesus and to Paul
7. Timothy is commanded to continue:
  - a. Overcome his personal weaknesses with his faith and the life of Jesus
  - b. Endure persecution that will continue because of the Truth and the Word
  - c. Follow Paul's example in doctrine, teaching, endurance and life

### Outline:

1. Endurance (1:3-2:13)
  - a. Timothy told he has faith (1:3-5)
  - b. Timothy told to use his faith, activate the power and not to fail (1:6-14)
  - c. Spiritual losers and spiritual winners are identified by name (1:15-18)
  - d. Continue in Truth, but to do so will require Endurance (2:1-13)
2. False Teachers (2:14-3:9)
  - a. Contrast between Timothy's doctrine and lifestyle with the false teachers (2:14-26)
  - b. Detailed description of false teachers (3:1-9)
3. Command and Charge (3:10-4:8)
  - a. Teach the Scriptures (3:10-17)
  - b. Paul's charge to Timothy to Preach and Teach the Word of God (4:1-8)
4. Ministry Details (4:9-22)



In the fall of 67 or the spring of 68 Paul was led one morning out of the Mamertine Prison about 5 miles south outside the city of Rome for execution by decapitation on Via Ostia.

His body was taken about 1.5 miles back towards the city and buried in an above ground cemetery on property belonging to Lucina the woman who buried him.

I prepared this satellite image for our first class tomorrow because I could not find anything like this to put these events into perspective. (I still need to add the ancient route of the Ostian Way.)

It is easier to understand Paul's words in Second Timothy when you realize he knows he is on his way to his execution.

When Nero has time for Paul to appear for his sentencing Paul's fate will officially be declared.

Paul has already presented his case to Nero...now, it was just a matter of time for Nero to declare Paul a criminal. Nero released Paul in 62 AD, but in 64 AD Nero was blamed for the fire that burnt Rome.

To distract the "media" and the "public" Nero blamed Christians (see Tacitus) and started killing Christians in the coliseum, burning them as torches for evening activities, etc.

So, in 66/67 AD Nero's view of Paul will be different than it was in 60-62 AD as we see in the book of Acts. (Paul was a Roman citizen so he could not be crucified like a slave or a non-citizen such as Jesus or Peter.)