

Paul, Places, People, and Letters

With the Help of "Acts" and His Letters

A.D. 30-33

Jerusalem

Crucifixion of Jesus of Nazareth, the icon of God, who qualifies to be the final Jewish Messiah, King, and High Priest according to the order of Melchizedek

Paul persecutes and imprisons Christians – Acts 8:1-4

Jerusalem

Paul, who is assiduously following the Mosaic Covenant, takes care of the cloaks of the men who stone Stephen, agreeing with them (**Galatians 1:13,14**)

A great persecution of Christians ensues, and many scatter throughout Judea and Samaria, except for the apostles, and they proclaim the message of Jesus as the Messiah

A.D. 36-39

Paul's Conversion and Meeting with Apostles in Jerusalem – Acts 9:1-30

Jerusalem

Paul requests permission from the High Priest to go to Damascus and arrest any Jews in the synagogues who are following Jesus and bring them back to Jerusalem to be dealt with by the Jewish leadership and imprisoned

On the road to Damascus

Out of heaven, Jesus speaks to Paul, who is blinded by a light, and tells him to enter into Damascus, where it will be told to him what he must do (**Galatians 1:15-16**)

Damascus

Jesus appears to Ananias in a dream, tells him to go to Paul and lay hands on him so that he may regain his sight, and that Paul's responsibility is to proclaim him to kings and the Gentiles, as well as to suffer for his sake
Ananias speaks to Paul, lays hands on him, and Paul can see again
Paul proclaims in the synagogues of Damascus that Jesus is the Messiah, confounding the Jews with his proofs

Into Arabia

Then back to Damascus (**Galatians 1:17**)

Paul escapes Damascus after the Jews plot to kill him

Jerusalem

Barnabas brings him to meet the apostles, but he meets only Cephas/Peter and James out of all the apostles (Acts 9:27) (**three years after his conversion – Galatians 1:18-20**)

He argues with the Hellenistic Jews, and, in the midst of their trying to kill him, he escapes to Caesarea and then to Tarsus, his hometown (Acts 9:29,30)

Caesarea to Tarsus

In Tarsus, i.e., "Cilicia," Paul proclaims Jesus as the Messiah, with word of his activity getting back to the Jewish believers in Jerusalem/Judea (**Galatians 1:21-24**)

Tiberius dies; Caligula becomes emperor/Caesar (A.D. 37-41)

A.D. 40-41**Peter, Cornelius, and the report to the other apostles – Acts 10-11:18**

Caesarea Maritima (not Caesarea Philippi)

Peter visits the house of Cornelius, a Gentile (!) centurion of the Italian battalion, and his family and close friends become believers in Jesus as the Messiah. Peter now understands that all people, Jews and Gentiles, are welcomed by God if they fear Him and pursue morality (ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην)

Peter describes Jesus as the one whom “God anointed...with the Holy Spirit and with power” (ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει)¹

Peter also describes Jesus as the one whom God “appointed...as Judge of the living and the dead” (ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν)

Peter also describes Jesus as the one of whom “all the prophets bear witness that through his name all those who believe in him receive forgiveness of their immoral actions” (πάντες οἱ προφῆται μαρτυροῦσιν ἄφεσιν ἁμαρτιῶν λαβεῖν διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτόν)²

Jerusalem

Peter reports the details of this event to the rest of the apostles and refutes the objections of some of the believing Jews, so that they all express admiration of God, saying, “God has given to also the Gentiles repentance for life” (ἄρα καὶ τοῖς ἔθνεσιν ὁ θεὸς τὴν μετάνοιαν εἰς ζωὴν ἔδωκεν).

Caligula is assassinated; Claudius is declared emperor by the Praetorian Guard (A.D. 41-54)

A.D. 44-46**Barnabas brings Paul to Antioch after the Gentiles become Christians – Acts 11:19-26**

Because of the persecution in connection with Stephen and his death, many Jews from Jerusalem/Judea scatter to Phoenicia, Cyprus, and Antioch [on the Orantes in Syria, not Psidian Antioch in central Turkey], speaking *to only Jews* of Jesus as the Messiah

Then, some men from Cyprus and Cyrene (the capital of the Roman province of Cyrenaica in northern Africa) go to Antioch and begin speaking “to Greeks” (πρὸς τοὺς Ἑλληνιστάς) of Jesus as the Messiah

¹ Cf. 1 Samuel 16:13 – Then Samuel took the horn of oil and anointed him (וַיִּמָּשֶׁח אֹתוֹ) (καὶ ἔχρισεν αὐτόν) in the midst of his brothers; and the Spirit of the Lord came mightily upon David (וַתִּצְלַח רִיחֵי יְהוָה אֶל-דָּוִד) (καὶ ἐπήλατο πνεῦμα κυρίου ἐπὶ Δαυὶδ) from that day forward. And Samuel arose and went to Ramah. חָצַל = to force entry into. ἐφάλλομαι = leap upon. Cf. Isaiah 61:1 – The Spirit of the Lord God is upon me (רוּחַ אֲדֹנָי יְהוָה עָלַי) (πνεῦμα κυρίου ἐπ’ ἐμέ), because the Lord has anointed me to bring good news (מְשִׁחַ יְהוָה אֹתִי לְבַשֵּׂר) (ἔνεκεν ἔχρισέν με εὐαγγελίσασθαι) to the afflicted. He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners.

² Cf. Psalm 110:4 – Yahweh has sworn and will not change His mind, “You are a priest into perpetuity according to the order of Melchizedek (אֶתְהַכְהֶנָּה לְעוֹלָם עַל-בְּרִיתִי מְלִכִּי-צֶדֶק) (Σὺ εἶ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδεκ).”

More and more people in Antioch become believers, so that the apostles dispatch Barnabas to them.

Barnabas goes to Tarsus, finds Paul, brings him to Antioch, i.e., “Syria,” and for a year they teach the Christians, with word again of Paul’s activity getting back to the Jewish believers in Jerusalem/Judea (**Galatians 1:21-24**)

The label “Christian” is first applied to the believers in Antioch

Paul and Barnabas go to Jerusalem with a financial gift during the famine – Acts 11:27-30

Antioch

Agabus’ revelation that there will be a famine during the reign of Claudius (A.D. 41-54)

Jerusalem

Fourteen years after the persecutions in Jerusalem (**cf. Galatians 1:21-24**), the Christians in Antioch send, by Paul and Barnabas, a financial gift to the Christians in Judea during their famine (**Galatians 2:1-3**)

Paul is also accompanied by Titus, who must have lived in the Cilician and Syrian area (**Galatians 2:1**) (cf. 2 Cor. 2,7,8)

Some Jewish false Christians try to influence the apostles to force the Gentiles to follow the Mosaic Covenant, but they refuse (**Galatians 2:4,5**)

James, Cephas/Peter, and John affirm Paul’s understanding of the biblical message and encourage him to continue presenting it to the Gentiles, while they will present it to the Jews, which will be headed up by Peter (**Galatians 2:6-10**)

Paul and Barnabas return to Antioch with John Mark – Acts 12:25-13:3

Paul confronts Cephas/Peter on his hypocrisy toward the Gentiles (**Galatians 2:11-21**)

Simeon/Niger, Lucius of Cyrene (Rom. 16:21?), and Manaen are also teachers at Antioch

God says to set apart Barnabas and Paul for the latter’s 1st missionary journey

A.D. 47-48

1st Missionary Journey – Paul, Barnabas, and Mark (until Perga when he returns to Jerusalem) – Acts 13:4-14:28 – Galatia

Antioch

Seleucia

Cyprus – Salamis to Paphos

Perga

Pisidian Antioch

Hard to overemphasize the Jewish resistance and opposition to Paul and the gospel in this whole region, providing the best reason for his having to write Galatians after this trip

Iconium

Lystra

Derbe

Perga

Attalia

Antioch

Galatians

- From Paul and “all the brethren who are with” him (1:1,2)
- Mentions his conversion (see above, Acts 9:1-30)
- Mentions having gone to Jerusalem after 3 years – met Cephas for 15 days; also James (see above, Acts 9:1-30)
- Mentions going to Jerusalem with Barnabas and Titus after 14 years (see above, Agabus’ revelation at Antioch, etc. – Acts 11:19-30)
 - Which means that Titus must have been known to the Galatian churches and therefore on the 1st missionary journey with Paul
- Mentions James’, Cephas’, and John’s affirming his understanding of the gospel (see above, Acts 11:19-30)
- Mentions Peter’s hypocrisy at Antioch, which Paul could have easily invalidated by referring to the Jerusalem Council of Acts 15 if this had been after it (see above, Acts 12:25-13:3)

A.D. 49**Jerusalem Council – Acts 15:1-35**

- Some men come down from Jerusalem
- Paul, Barnabas, “and some others” go to Jerusalem to consult with the apostles regarding circumcision of the gentiles
- Peter, James, and the other apostles and elders settle the issue – no circumcision for the gentiles
- Paul returns to Antioch with Barnabas, Judas/Barsabbas, and Silas
- Judas returns to Jerusalem

Claudius expels the Jews from Rome

A.D. 50-54**2nd Missionary Journey – Paul and Silas (and Luke) – Acts 15:36-18:22**

Barnabas takes Mark with him to Cyprus (Acts 15:39)

Antioch

Syria and Cilicia

Derbe

Lystra

Enlists the help of Timothy and circumcises him (Acts 16:1-3)

Through the Phrygian and Galatian regions, but forbidden to go into Asia (Ephesus)

Into Mysia, but forbidden to go into Bythnia

Troas

For the first time Luke says “we” when referring to Paul and his journeys (Acts 16:10; cf. 20:6; 27:1)

Samothrace

Neopolis

Philippi (cf. Phil. 1:30; 1 Thess. 2:2)

Lydia from Thyatira believes

First imprisonment – one night

Through Amphipolis and Apollonia

Thessalonica (1 Thess. 1:9, 10; 2:1-12; etc.)

Jason and others are dragged before the authorities (cf. Romans 16:21)

Berea

Silas and Timothy remain

Paul goes on to Athens

Athens

Dionysius the Areopagite, Damaris, and others join him

Silas and Timothy come to Athens

Paul sends Timothy back to Thessalonica

Corinth – a year and six months (1 Thess. 3:6) (1st visit to Corinth – cf. 2 Cor. 13:1)

Finds Aquila and his wife, Priscilla, who as Jews have recently left Rome
because of the edict of Claudius

Timothy comes from Macedonia/Thessalonica

Paul sets up shop in the house of Titius Justus

Crispus, the synagogue leader, believes

Gallio as proconsul of Achaia rejects the Jews' attempt to prosecute Paul

The Jews beat Sosthenes, another leader of the synagogue (cf. 1 Cor. 1:1)

1st Thessalonians

From Paul, Silvanus (Silas?), and Timothy (1:1)

Mentions that their faith has become known not only in Macedonia but also in
Achaia (Corinth) (1:8)

Mentions persecutions in Philippi (2:2)

Mentions having sent Timothy to them while “we” (Paul and Silas) remained
in Athens, and then Timothy’s return with a good report regarding their
faith and love – probably in the light of strong Jewish objection to the
gospel (3:1-10; cf. Acts 17:1-10)

2nd Thessalonians

From Paul, Silvanus (Silas?), and Timothy (1:1)

Mentions their persecutions – probably from Jews who strongly object to
Paul’s gospel (1:4; cf. Acts 17:1-10)

Leaves with Priscilla and Aquila

Cenchrea

Ephesus

Leaves Priscilla and Aquila there

Caesarea

Jerusalem? – “When he had landed at Caesarea, he went up and greeted the
church, and went down to Antioch.” (Acts 18:22)

Antioch

A.D. 54-58

Claudius is poisoned to death; Nero succeeds him as emperor (Oct. 13, 54 AD) (54-
68)

Jews begin returning to Rome

3rd Missionary Journey – Acts 18:23-21:17

Antioch

Galatian region (Lystra, Derbe, etc.)

Ephesus – somewhere between 2¼ years (Acts 19:8-10) and three years (cf. Acts
20:31)

Priscilla and Aquila teach Apollos more accurately

Apollos goes to Achaia (Corinth) (Acts 18:27,28;19:1; 1 Cor. 16:12)

Paul writes his first letter to the Corinthians (cf. 1 Cor. 5:9)

The Corinthians write Paul a letter (cf. 1 Cor. 7:1ff.)

Apollos returns to Ephesus but encouraged to go back (cf. 1 Corinthians 16:12)

Paul plans to go to Jerusalem through Macedonia and Achaia, and then to Rome (Acts 19:21)

Paul sends Timothy and Erastus ahead to Macedonia (Acts 19:22; cf. 2 Tim. 4:20)

1st Corinthians (actually Paul's 2nd letter to them) – cf. 1 Cor. 5:9)

From Paul and Sosthenes (of Corinth?) (1:1; cf. Acts 18:17)

People divided in name of Paul, Apollos, Cephas, and Christ based upon report from Chloe's people (1 Cor. 1:10ff.)

Mentions that he has been to Corinth (1 Cor. 2:1; 15:1)

Paul has written in a previous letter not to "associate" with immoral people, i.e., not to get tangled up in their behavior (1 Cor. 5:9; cf. 2 Thessalonians 3:14)

There was a letter written from the Corinthians to Paul (1 Cor. 7:1)

Encourages taking a collection "for the saints" (in Judea) (1 Cor. 16:1ff.)

Says he will come to them after going through Macedonia (1 Cor. 16:5)

Says he will remain in Ephesus until Pentecost (1 Cor. 16:8)

Mentions Timothy's coming to them – see above (1 Cor. 16:10; 4:17)

But Paul expects Timothy to return to him "with the brethren" (1 Cor. 16:11)

Apollos may return to them (1 Cor. 16:12)

Stephanas, Fortunatus, and Achaicus from Corinth have come to him (1 Cor. 16:17)

Aquila and Prisca are with him and greet them (1 Cor. 16:19)

[Timothy returns to Ephesus – so that Paul can eventually leave him in Ephesus and go on to Macedonia (see below, Acts 20:1-3)]

[Corinth – 2nd visit to Corinth; so that Paul's mention of a third visit to Corinth in 2 Corinthians 13:1 makes sense]

Quick visit by Paul

Intends to go on to Macedonia and then back to Corinth (cf. 2 Cor. 1:15-2:1)

Mentions during this second visit that he would always confront sin in the community if necessary (2 Corinthians 13:2)

[Macedonia – so that Paul's mention in 2 Cor. 1:15-21 of not returning to Corinth makes sense]

Paul writes his third letter ("letter that caused sorrow") to the Corinthians mentioned in 2 Corinthians 2:3ff.; 7:8ff.

Instead of returning to Corinth Paul goes back to Ephesus after Macedonia to avoid causing the Corinthians more sorrow (2 Corinthians 1:15-2:1)]

[Ephesus – this would mean that Luke's explanation in Acts 19:1-41 of Paul's time in Ephesus leaves out a lot of details]

"No small disturbance in Ephesus" where Demetrius the silversmith provokes others to oppose Paul because he is cutting into the idol business (Acts 19:23-41; cf. 2 Corinthians 1:8-11)

Gaius and Aristarchus, Paul's traveling companions from Macedonia, get dragged into the theater

Troas (2 Cor. 2:12,13)

Looks for Titus coming from Corinth, but does not find him; goes on to Macedonia

Macedonia (Acts 20:1-3)

Leaves Timothy in Ephesus (1 Tim. 1:3,4)

1st Timothy

From just Paul (1:1)

Urges Timothy to stay in Ephesus after he has left for Macedonia (1 Tim. 1:3)

Because Timothy has returned from going ahead to Macedonia and even from Corinth (cf. Acts 19:22; see above, 1 Cor. 16:11)

Hymenaeus and Alexander have blasphemed and abandoned the faith (1 Tim. 1:20)

Meets up with Titus coming from Corinth and is encouraged by the Corinthians' response to his "letter that caused sorrow (2 Cor. 7:5-16; cf. 2 Cor. 2:3ff.)

Macedonia and Illyricum (Romans 15:19; Acts 20:1-3?)

Becomes familiar with Nicopolis where he will eventually spend a winter (Titus 3:12)

[Timothy rejoins Paul after being in Ephesus and receiving 1st Timothy – so that Timothy is present to help write 2 Corinthians (see below) (cf. 1 Tim. 1:3)]

2nd Corinthians (actually Paul's 4th letter to them, following the "letter that caused sorrow" – cf. 2 Cor. 2:1-11)

From Paul and Timothy (1:1)

Mentions the trouble in Asia (Ephesus?) where he feared for his life (2 Cor. 1:8-11) (cf. Acts 19:23-41?)

Mentions having gone to Troas, but because he did not find Titus he went on to Macedonia (2 Cor. 2:12,13)

Mentions having come into Macedonia and experiencing troubles along with Titus' coming to him from Corinth with comforting news (2 Cor. 7:5-16)

Mentions the gift of the Macedonian churches to the Judean Christians (?) as an encouragement to the Corinthians through Titus (with some other brothers) who is returning to them (with this letter?) to help collect their own gift to the Judean Christians, implying that he will take it to Jerusalem (2 Cor. 8:1-24; see above, the mention by Luke of Paul's plan to go to Jerusalem before going to Rome (Acts 19:21))

Mentions, as part of his defense against the false apostles, his having been let down in a basket over the wall of Damascus when the ethnarch under Aretas the king was guarding the city (2 Cor. 11:32,33)

The next visit to Corinth will be his third (2 Cor. 12:14; 13:1)

Greece – Achaia, including Corinth – three months in "Greece" (Acts 20:1-3)

3rd visit to Corinth (cf. 2 Cor. 12:14; 13:1)

Because of sparse details and no "we" Luke may not have been with Paul for first part of the journey through Macedonia and Greece up to the time when Paul reaches Macedonia/Philippi on the way to Jerusalem (cf. Acts 20:1-6)

Plot against Paul – doesn't sail, but goes back to Jerusalem over land through Macedonia

Cenchrea – Romans 16:1

Romans

From just Paul (1:1)

Paul wants to go to Rome (Romans 1:9,10)

Mentions he has preached the gospel from Jerusalem to Illyricum (Romans 15:19)

Mentions he desires to go to Spain through Rome (Romans 15:24)

Mentions he is going to Jerusalem with a gift from the Macedonian and Achaian (Corinthian) churches (Romans 15:25-33)

Commends Phoebe from Cenchrea to them (Romans 16:1)

Encourages them to greet Jews who are returning to Rome after having been expelled under Emperor Claudius who has died (Romans 16:3-15)

Prisca and Aquila

Epaenetus – first believer in Asia

Mary

Andronicus and Junias

Ampliatius

Urbanus

Stachys

Apelles

Aristobulus

Herodion

Narcissus

Tryphaena and Tryphosa

Persis

Rufus

Asyncritus, Phlegon, Hermes, Patrobas, Hermas

Philologus, Julia, Nereus, Olympas

Timothy, Lucius, Jason, Sosipater, and Tertius are with Paul (Romans 16:21,22)

Gaius, Erastus, and Quartus greet the Roman Christians too (Romans 16:23)

Paul sends Sopater, Pyrrhus, Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus ahead to Troas

Where's Titus?

Macedonia (Philippi for sure)

Second time Luke uses "we" to refer to Paul and his journeys (Acts 20:6; cf. Acts 16:10; 27:1)

Troas

Eutychus falls out of the window

Assos

Mitylene

Chios

Samos

Miletus

Speaks to the elders from Ephesus

Cos, Rhodes, Patara

Tyre

Ptolemais

Caesarea

Philip the Evangelist with four daughters who are prophetesses

Message through Agabus, the prophet from Judea, that Paul is facing imprisonment and being handed over to the Gentiles in Jerusalem

Jerusalem

Stays with Mnason of Cyprus

James encourages Paul to go to the temple to purify himself

Trophimus the Ephesian is seen in Jerusalem with Paul (Acts 21:29)

A.D. 58-63

Arrest in Jerusalem, Imprisonment in Caesarea, Travel to Rome – Acts**21:33-28:31**

Jerusalem

Caesarea

Before Felix

Before Festus

Before Agrippa and Bernice

Third time Luke says “we” when referring to Paul and his journeys (Acts 27:1; cf. Acts 10:16; 20:6)

On an Adramyttian ship with Luke and Aristarchus of Thessalonica

Sidon

Past Cyprus

Myra in Lucia

On an Alexandrian ship going to Italy

Cnidus

Fair Havens near Lasea

Past Crete and the small island of Claudia

Driven about in the Adriatic Sea

Malta – shipwrecked

Spends three days in the house of Publius

Stays on Malta for three months

Syracuse

On an Alexandrian ship which had wintered at the island

Rhegium

Puteoli

Rome – two years

Philippians

From Paul and Timothy (1:1)

Paul says the gospel has become known throughout the Praetorian Guard during his imprisonment (Phil. 1:12-14)

He hopes to send Timothy to them soon (Phil. 2:19)

He has sent this letter to them via Epaphroditus – see below (Phil. 2:25)

Urges Euodia and Syntyche to get along (Phil. 4:2)

Epaphroditus has brought a financial gift from them (they had sent a gift to him after his first preaching the gospel to them and he had moved on to Thessalonica during his 2nd missionary journey) (Phil. 4:15-18)**Colossians**

From Paul and Timothy (1:1)

He learned of their faith through Epaphras (1:3-8)

“the mystery of Christ, for which I have also been imprisoned” (the reason why this letter is this late even though Luke is mentioned as a companion)

Paul sends this letter via Tychicus (cf. Ephesians 6:21; Acts 20:4) and Onesimus, who is a Colossian (4:7-9), which means that Philemon was too

Sends greetings from Aristarchus, “my fellow prisoner,” Barnabas’ cousin Mark, who may come to them, Jesus called Justus, Epaphras, Luke, and Demas (4:10-14)

Mentions the letter he wrote to the Laodiceans (4:16)

Wants them to tell Archippus to fulfill his ministry (4:17)

Philemon

From Paul and Timothy (1)

To Philemon, Apphia, Archippus, and the church in Philemon's house (1,2)
Appeals to Philemon to receive Onesimus, through whom he is sending this letter, as a fellow Christian (10-21; cf. Colossians 4:7-9)

Paul hopes to come to Colossae (22)

Sends greetings from Ephaphras, Mark, Aristarchus, Demas, and Luke (only mentioned also in Col. 4:14 and 2 Tim. 4:11) (23,24; cf. Colossians 4:10-14)

Ephesians (or circular (?)) via multiple copies to various churches/cities in the Asian region that may have included the Laodiceans as referenced in Colossians 4:16; this is why the similar language to Colossians – cf. Acts 19:10)

From just Paul (1:1)

Has heard of their belief, etc., indicating perhaps that it has been a long time since he has been to Ephesus (nine years earlier during his 3rd missionary journey) (1:15)

Indicates he is writing to gentiles (2:11)

Calls himself a “prisoner” of Christ Jesus and the Lord (3:1; 4:1)

Says they may have heard about his being the apostle to the gentiles, indicating probably that he has not been to Ephesus in a long time, allowing for some of them not to have been Christians when he was there for three years during his 3rd missionary journey approximately nine years earlier (3:2ff.)

Speaks of his tribulations for their sake (3:13)

Calls himself an “ambassador in chains” (6:20)

Paul sends this letter via Tychicus (6:21,22; cf. 2 Tim. 4:12; Colossians 4:7-9; Acts 20:4)

A.D. 64-67

Rome burns; Nero blames the Christians and severe persecution begins

Release in Rome and 4th Missionary Journey around the Aegean (or to Spain – cf. Romans 15:22-24; or both) (?)

Crete (? – or did Paul send a delegation and Titus was supposed to stay behind?)

Left Titus there (Titus 1:5)

Nicopolis

Titus

From just Paul (1:1)

Tells Titus why he “left” him in Crete (as part of a delegation?) (Titus 1:5ff.)

When he sends Artemas and Tychicus to him, he wants Titus to come to him at Nicopolis where he will be wintering (Titus 3:12)

Wants him to help Zenas the lawyer and Apollos on their way (Titus 3:13)

Corinth

Erastus remained in Corinth (cf. 2 Tim. 4:20 below)

Miletus

Left Trophimus sick there (cf. 2 Tim. 4:20 below)

Spain (?)

A.D. 68

2nd major arrest and return to Rome (?)

Rome

2nd Letter to Timothy

From just Paul (1:1)

Everyone from Asia has turned away from him, including Phygelus and Hermogenes (2 Tim. 1:15)

Paul wants God to grant “the house of Onesiphorus” (who served him in Ephesus as Timothy knows) mercy since he refreshed him while imprisoned in Rome. This is why 2 Tim could not have been written while Paul was imprisoned in Jerusalem or Caesarea. (2 Tim. 1:16-18)

Mentions his persecutions and sufferings at (Pisidian) Antioch, Iconium, and Lystra (1st, 2nd, or 3rd missionary journeys? – most likely the 2nd and/or 3rd unless Timothy actually witnessed the 1st prior to the 2nd missionary journey when he joined Paul) (2 Tim. 3:11)

He thinks he is near the end of his life (2 Tim. 4:6)

Wants Timothy to come to him as soon as possible (2 Tim. 4:9)

Demas has deserted him and gone to Thessalonica, Crescens to Galatia, Titus to Dalmatia (Illyricum) (2 Tim. 4:10)

Only Luke is with him (2 Tim. 4:11)

He wants Timothy to bring Mark and the cloak, books, and parchments which he left with Carpus at Troas (2 Tim. 4:11,13)

He has sent Tychicus to Ephesus (2 Tim. 4:12)

Warns Timothy to be on guard against Alexander the coppersmith who did him much harm (2 Tim. 4:14,15; cf. 1 Tim. 1:20?)

No one supported him at his “first defense” (2 Tim. 4:16)

Wants Timothy to greet Prisca and Aquila and the household of Onesiphorus (in Ephesus?) (2 Tim. 4:19)

Says that Erastus has remained at Corinth (2 Tim. 4:20)

He has left Trophimus sick at Miletus (2 Tim. 4:20) – see above, end of 3rd missionary journey and Trophimus’ being in Jerusalem

Wants Timothy to come before winter (2 Tim. 4:21)

Eubulus, Pudens, Linus, Claudia, and all the brethren greet Timothy (2 Tim. 4:21)

Paul’s second imprisonment in Rome and execution
Nero commits suicide

A.D. 70

Jerusalem and the temple are destroyed by the Roman general Titus during the reign of Vespasian (69-79)

A.D. 132

Bar Kokhba Revolt

Jerusalem destroyed by General Sextus Severus during the reign of Hadrian
580,000 Jews killed

50 fortified towns and 985 villages razed

Remaining Jews either exiled or sold into slavery

Effects lasted for 1700 years, until the Zionist Movement of the 19th century