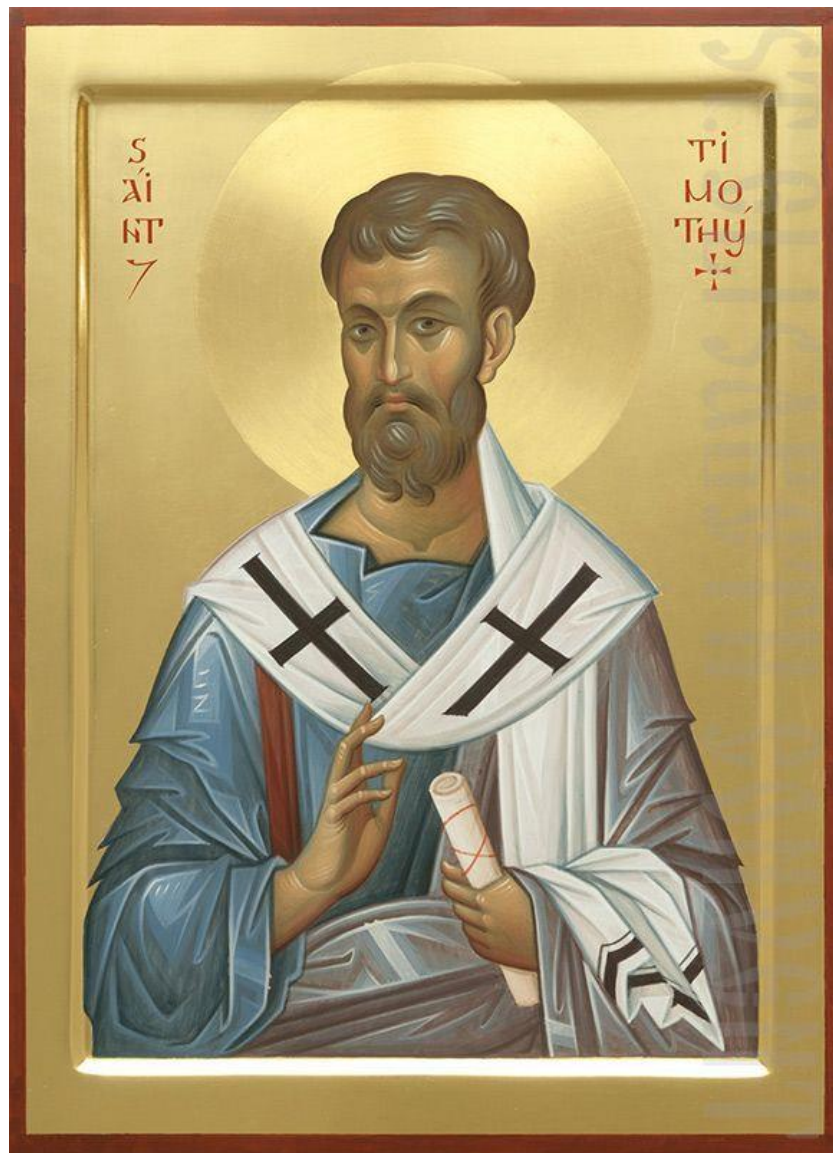


**LIVING GODS WILL**

**The Disciple**

**TIMOTHY**



**Saint Timothy**

# The Disciple **TIMOTHY**

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**Born:** 17 AD, Lystra, Lycaonia

**Died:** 97 AD (Aged 80), Macedonia

**Death:** Beaten, dragged through the street and stoned

He was a missionary companion to the **Apostle Paul**

He was a friend to **Silas**

**Timothy** was a native of **Lystra in Lycaonia**.

**Timothy** was the son of one of those mixed marriages which, though condemned by stricter Jewish opinion were yet not uncommon in the later periods of Jewish history.

His fathers name is unknown; he was a Greek, (i.e. a Gentile), by descent. ( **Acts 16:1 Acts 16:3** ) The absence of any personal allusion to the father in the Acts or Epistles suggests the inference that he must have died or disappeared during his sons infancy.

The care of the boy thus devolved upon his mother **Eunice** and her mother **Lois**. ( **2 Timothy 1:5** ) Under their training his education was emphatically Jewish. "**From a child**" he learned to "**know the Holy Scriptures**" daily.

The arrival of **Apostle Paul** and **Barnabas** in Lycaonia, **A.D. 44**, ( **Acts 14:6** ) brought the message of glad tidings to **Timothy** and his mother, and they received it with "**unfeigned faith**." ( **2 Timothy 1:5** )

When **Apostle Paul** and **Barnabas** first visited Lystra, **Paul** healed a person crippled from birth, leading many of the inhabitants to accept his teaching.

When he returned a few years later with **Silas**, **Timothy** was already a respected member of the Christian congregation, as were his **grandmother Lois** and his **mother Eunice**, both Jews.

In **2 Timothy 1:5**, his mother and grandmother are noted as eminent for their piety and faith. **Timothy** is said to have been acquainted with the Scriptures since childhood.

In **1 Corinthians 16:10** there is a suggestion that he was by nature reserved and timid: "**When Timothy comes, see that you put him at ease among you, for he is doing the work of the Lord**".

During the interval of seven years between the apostles first and second journeys the boy grew up to manhood.

Those who had the deepest insight into character, and spoke with a prophetic utterance, pointed to him, ( **1 Timothy 1:18 ; 4:14** ) as others had pointed before to **Paul** and **Barnabas**, ( **Acts 13:2** ) as specially fit for the missionary work in which the apostle was engaged.

Personal feeling led **Apostle Paul** to the same conclusion, ( **Acts 16:3** ) and he was solemnly set apart to do the work and possibly to bear the title of evangelist. ( **1 Timothy 4:14 ; 2 Timothy 1:6 ; 4:5** ) A great obstacle, however, presented itself.

The New Testament indicates that **Timothy** traveled with **Paul the Apostle**, who was also his mentor. **Paul** entrusted him with important assignments. He is addressed as the recipient of the **First and Second Epistles** to **Timothy**.

**Timothy**, though reckoned as one of the seed of **Abraham**, had been allowed to grow up to the age of manhood without the sign of circumcision. With a special view to the feelings of the Jews making no sacrifice of principle, the apostle, who had refused to permit the circumcision of **Titus**, "**took and circumcised**" **Timothy**. ( **Acts 16:3** )

Henceforth **Timothy** was one of his most constant companions. They and **Silvanus**, and probably **Luke** also, journeyed to Philippi, ( **Acts 16:12** ) and there the young evangelist was conspicuous at once for his filial devotion and his zeal. ( **Philemon 2:22** )

**Timothy** does not appear in the account of **Apostle Paul's** work at Thessalonica, and it is possible that he remained some time at Philippi.

**Timothy** appears, however, at Berea, and remains there when **Apostle Paul** and **Silas** are obliged to leave, ( **Acts 17:14** ) going afterward to join his master at Athens. ( **1 Thessalonians 3:2** )

From Athens **Timothy** is sent back to Thessalonica, as having special gifts for comforting and teaching. He returns from Thessalonica, not to Athens, but to Corinth, and his name appears united with **Apostle Paul's** in the opening words of both the letters written from that city to the Thessalonians, ( **1 Thessalonians 1:1 ; 2 Thessalonians 1:1** )

Of the next five years of his life we have no record. When we next meet with **Timothy**, it is as being sent on in advance when the apostle was contemplating the long journey which was to include Macedonia, Achaia, Jerusalem and Rome. ( **Acts 19:22** )

It is probable that **Timothy** returned by the same route and met **Apostle Paul** according to a previous arrangement, ( **1 Corinthians 16:11** ) and was thus with him when the Second Epistle was written to the church of Corinth. ( **2 Corinthians 1:1** )

**Timothy** returns with the **Apostle Paul** to that city, and joins in messages of greeting to the disciples whom he had known personally at Corinth, and who had since found their way to Rome. ( **Romans 16:21** )

**Timothy** forms one of the company of friends who go with **Apostle Paul** to Philippi, and then sail by themselves, waiting for his arrival by a different ship. ( **Acts 20:3-6** ) The absence of his name from ( **Acts 27:1** ) ... leads to the conclusion that he did not share in the perilous voyage to Italy.

**Timothy** must have joined the **Apostle Paul**, however, apparently soon after his arrival at Rome, and was with him when the Epistles to the Philippians, to the Colossians and to Philemon were written. ( **Philemon 1:1 ; Colossians 1:1** ), where it appears he also suffered imprisonment ( **Hebrews 13:23** ).

All the indications of this period point to incessant missionary activity. From the two Epistles addressed to **Timothy** we are able to put together a few notices as to his later from ( **1 Timothy 1:3** ) that he and his master after the release of the latter from his imprisonment, **A.D. 63**.

They revisited proconsular Asia; that the apostle then continued his Journey to Macedonia, while the disciple remained, half reluctantly, even weeping at the separation, ( **2 Timothy 1:4** ) at Ephesus, to check, if possible, the outgrowth of heresy and licentiousness which had sprung up there.

The position in which **Timothy** found himself might well make him anxious. He used to rule presbyters most of whom were older than himself ( **1 Timothy 4:12** ) Leaders of rival sects were there.

The name of his beloved teacher was no longer honored as it had been. We cannot wonder that the **Apostle Paul**, knowing these trials should be full of anxiety and fear for his disciples.

In the Second Epistle to him, **A.D. 67 or 68**, this deep personal feeling utters itself yet more fully. The last recorded words of the **Apostle Paul** express the earnest hope, repented yet more earnestly, that he might see him once again. ( **2 Timothy 4:9; 2 Timothy 4:21** )

**Timothy's** name appears as the co-author on Philippians, Colossians, 1st Thessalonians, 2nd Thessalonians, 2nd Corinthians, and Philemon.

**Paul** wrote to the Philippians about **Timothy**, "**I have no one like him**" ( **Philippians 2:19-23** ). When **Paul** was in prison and awaiting martyrdom, he summoned his faithful friend **Timothy** for a last farewell.

We may hazard the conjecture that he reached him in time, and that the last hours of the teacher were soothed by the presence of the disciple whom he loved so truly.

During the **Apostle Paul's** second imprisonment he wrote to **Timothy**, asking him to rejoin him as soon as possible, and to bring with him certain things which he had left at Troas, his cloak and parchments ( **2 Timothy 4:13** ).

**Timothy** continued, according to the old traditions, to act as **bishop** of Ephesus, and died a martyr's death under **Domitian or Nerva**. A somewhat startling theory as to the intervening period of his life has found favor with some.

If **Timothy** continued, according to the received tradition, to be **bishop** of Ephesus, then he, and no other, must have been the "**angel**" of the church of Ephesus to whom the message of ( **Revelation 2:1-7** ) was addressed.

**In 97 AD, the 80-year-old bishop tried to halt a procession in honor of the goddess Diana by preaching the gospel. The angry pagans beat him, dragged him through the streets, and stoned him to death.**

## SUPPORTING SCRIPTURE

**Acts 16:1** Then he came to Derbe and Lystra. And behold, a certain disciple was there, named **Timothy**, the son of a certain Jewish woman who believed, but his father was Greek.

**2<sup>nd</sup> Timothy 1:5** When I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded is in you also.

**Philemon 1:1** Paul, a prisoner of Christ Jesus, and **Timothy** our brother, To Philemon our beloved friend and fellow laborer.

**Philippians 2:19** But I trust in the Lord Jesus to send **Timothy** to you shortly, that I also may be encouraged when I know your state. For I have no one like-minded, who will sincerely care for your state.

**Hebrews 13:23** Know that our brother Timothy has been set free, with whom I shall see you if he comes shortly.

**Romans 16:21** **Timothy**, my fellow worker, and Lucius, Jason, and Sosipater, my countrymen, greet you.



**Saint Timothy Martyred, from the Menologion of Basil II**



**St. Timothy and his grandmother by Rembrandt**