

MESSAGE OUTLINE

Occasion : Morning Worship (Mothers Recognition Day)
Date : May 28, 2017

TITLE : THE UNFEIGNED FAITH OF A MOTHER
Text/s :

2 Tim 1:5

5 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.

2 Tim 3:15

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

Acts 16:1-3

- 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.

Bible Reading :

Prov 31:25-31

- 25 Strength and honour are her clothing; and she shall rejoice in time to come.
26 She openeth her mouth with wisdom; and in her tongue is the law of kindness.
27 She looketh well to the ways of her household, and eateth not the bread of idleness.
28 Her children arise up, and call her blessed; her husband also, and he praiseth her.
29 Many daughters have done virtuously, but thou excellest them all.
30 Favour is deceitful, and beauty is vain: **but a woman that feareth the Lord, she shall be praised.**
31 Give her of the fruit of her hands; and let her own works praise her in the gates.
KJV

Song :

INTRODUCTION

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EUNICE

(u-ni'-se), (u'-nis) (Eunike, is the correct reading, and not Euneike, which is read by the Textus Receptus of the New Testament of Stephen, three syllables: Eu-ni-ke, literally, "conquering well"; <2 Tim 1:5>): The mother of Timothy.

1. Eunice's Home: Her name is Greek and this might lead to the inference that she was a Gentile by birth, but such a conclusion would be wrong, for we read in <Acts 16:1> that she was a Jewess. Her husband however was a heathen Greek She was in all probability a daughter of Lois, the grandmother of Timothy, for both of those Christian women are spoken of, in one breath, by Paul, and this in high terms of commendation.

2. How She Trained Her Son: Timothy had not been circumcised in childhood, probably because of his father's being a Gentile; but the mother and the grandmother did all that lay in their power to train Timothy in the fear of God and in the knowledge of the Scriptures of the Old Testament. "From a child" Eunice had taught

her boy to "know the holy scriptures" (<2 Tim 3:15> the King James Version). It is right therefore to connect this home training of Timothy in the fear of God, with his and his mother's conversion to the gospel. His name Timothy-- chosen evidently not by the father, but by Eunice-- signifies "one who fears God." The "wisdom" of the Hebrews consisted not in worldly prudence or in speculative philosophy, but in the fear of the Lord, as is shown in such passages as <Ps 111:10>, and in <Job 28>, and in Proverbs throughout. His name, as well as his careful home training, shows how he was prepared to give a welcome both to Paul and to the gospel proclaimed by him, when the apostle in his first great missionary journey came to Lystra, one of the cities of Lycaonia or Southern (?)Galatia, where Eunice and her family lived. This is implied in the account of Paul's second missionary journey <Acts 16:1>, where we read that he came to Lystra, and found there a certain disciple named Timotheus, the son of a certain woman who was a Jewess, who believed.

3. Her Conversion to Christ: It is therefore certain that Eunice and Timothy were not brought to a knowledge of the gospel at this time, but that they were already Christians; she, "a believer"; he, "a disciple." This evidently means that Eunice, Lois and Timothy had been converted on Paul's former visit to Lystra. This conclusion is confirmed in <2 Tim 3:11>, where Paul recalls to Timothy the fact that he had fully known the persecutions and afflictions which came to him at Lystra. The apostle repeats it, that Timothy knew what persecutions he then endured. Now this persecution occurred on Paul's first visit to that city. Eunice was therefore one of those who on that occasion became "disciples." And her faith in Christ, and her son's faith too, were genuine, and stood the test of the "much tribulation" of which Paul warned them (<Acts 14:22> the King James Version); and on Paul's next visit to Lystra, Eunice had the great joy and satisfaction of seeing how the apostle made choice of her son to be his companion in his missionary work. Eunice is not afterward mentioned in the New Testament; though it is a possible thing that there may be reference to her in what is said about widows and the children of widows in <1 Tim 5:4-5>.

Eunice's faith is described to be unfeigned – meaning without dissimulation or hypocrisy or disguise. She had sincere faith. True faith. One that stands the test of time, of trials, of testing, of affliction, of persecution.

What Timothy became, was because of such faith. How he came to be one of the great New Testament characters, it was because of such quality of a mother.

- The initial work in Lystra

Acts 14:5-23

5 And when there was an assault made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them,

6 They were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14 Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch,

22 Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

KJV

- The return to Lystra in which Paul finds Timothy

Acts 15:35-16:3

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 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.

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.

KJV

2 Tim 3:10-11

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

KJV

The year is about AD65-67. Here Paul writes his 2nd letter to Timothy, his son in the faith. Some 20 years before, he came to Lystra in Galatia during his first missionary journey (Acts 14) and there (as traditionally believed) the family got saved with Lois being first, then Eunice, than Timothy.

Some 5 or 6 years after, Paul returns to Derbe and Lystra and finds Timothy already a fine Christian young man, well reported of by the brethren, and took him with him to his missionary journeys.

And now, Paul writes to Timothy who has become a very notable preacher himself.

See how Paul commends him to the Philippian church.

Phil 2:19-23

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.
KJV

1 Thess 3:1-2

3 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:
KJV

1 Tim 1:2-4

2 Unto Timothy, my own son in the faith: Grace, mercy, and peace, from God our Father and Jesus Christ our Lord.
3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine,
4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.
KJV

2 Tim 4:5-8

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.
6 For I am now ready to be offered, and the time of my departure is at hand.
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.
KJV

A) Her faith stood the test of relationships, time and persecution

2 Tim 1:5

5 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.
KJV

About Eunice

She was married to a heathen, a Greek. Many a woman would forget her faith when she would be married to an unbeliever. Not Eunice. Her name, meaning, "Conquering well" is Greek and would imply that there was an influence of Greek in her parents. Be that as it may, she had a strong influence on Timothy's name – which means, "one who fears God." It evidently shows that she was the one who gave the name to Timothy.

She may have been married to a heathen Greek, but she nevertheless taught Timothy the Scriptures from his childhood (2 Tim. 3:15).

2 Tim 3:15

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.
KJV

She became a believer during Paul earlier visit (1st missionary journey) to Lystra where he faced much persecution. Paul faced much persecution in Lystra where he was stoned and dragged outside the city to die. The people in that city were divided as to how they would accept Paul. The family of Eunice got saved through those times. They personally knew what happened to and Barnabas (2 Tim 3:10-11).

2 Tim 3:10-12

10 But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

KJV

B) Her faith testified

"...when I call to remembrance..."

As a proof, Paul could not forget her unfeigned faith.

2 Tim 1:5

5 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.

KJV

Rom 1:8

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

KJV

1 Thess 1:8

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

KJV

Luke 10:42

42 But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.

KJV

Mark 14:9

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

KJV

C) Her faith influenced

"...which dwelt first in thy grandmother Lois, and thy mother Eunice..."

She had her godly influence on Timothy from a his childhood. She was determined to bring Timothy up in the fear of God. The Greeks seek wisdom – worldly wisdom – but she would not be influenced by such. She would not be influence by the worldly ambition of people around her. Her faith conquered

2 Tim 3:15

15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

1 Cor 1:22

22 For the Jews require a sign, and the Greeks seek after wisdom:

D) Her faith was realized in Timothy who later Paul chose to be his companion

Just imagine the blessing that the great Apostle Paul gave to Timothy. Imagine how she could have felt when Timothy surrendered and was ordained in Lystra.

1 Cor 4:17

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.

1Thes 3:2

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:

1 Tim 4:14

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

2 Tim 1:6

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

Phil 2:22

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

TIMOTHY

(tim'-o-thi) (Timotheos (<Acts 17:14; 18:5; 19:22; 20:4; Rom 16:21; 1 Cor 4:17; 16:10; 2 Cor 1:1,19; Phil 1:1; 2:19; Col 1:1; 1 Thes 1:1; 3:2,6; 2 Thes 1:1; 1 Tim 1:2,18; 6:20; 2 Tim 1:2; Philem 1:1; Heb 13:23>; the King James Version, Timotheus):

1. One of Paul's Converts: Timothy was one of the best known of Paul's companions and fellow-laborers. He was evidently one of Paul's own converts, as the apostle describes him as his beloved and faithful son in the Lord <1 Cor 4:17>; and in <1 Tim 1:2> he writes to "Timothy my true child in faith"; and in <2 Tim 1:2> he addresses him as "Timothy my beloved child."

2. A Native of Lystra: He was a resident, and apparently a native, either of Lystra or Derbe, cities which were visited and evangelized by Paul on his 1st missionary journey <Acts 14:6>. It is probable that of these two cities, it was Lystra that was Timothy's native place. For instance, in <Acts 20:4> in a list of Paul's friends there are the names of "Gaius of Derbe, and Timothy"; this evidently infers that Timothy was not "of Derbe." And in <Acts 16:3>, the brethren who gave Paul the good report of Timothy were "at Lystra and Iconium"; the brethren from Derbe are not mentioned. Lystra was evidently Timothy's native city.

3. Converted at Lystra: In <2 Tim 3:10-11> Paul mentions that Timothy had fully known the persecutions and afflictions which came to him at Antioch, at Iconium and at Lystra. These persecutions occurred during the apostle's first visit to these towns; and Timothy seems to have been one of those who were converted at that time, as we find that on Paul's next visit to Lystra and Derbe, Timothy was already one of the Christians there: "He came also to Derbe and to Lystra: and behold a certain disciple was there, named Timothy" <Acts 16:1>.

Timothy was now chosen by Paul to be one of his companions. This was at an early period in Paul's apostolic career, and it is pleasing to find that to the end of the apostle's life Timothy was faithful to him.

4. His Father and Mother: Timothy's father was a heathen Greek (Hellen, not Hellenistes, a Greek-speaking Jew); this fact is twice mentioned <Acts 16:1,3>. His mother was a Jewess, but he had not been circumcised in infancy, probably owing to objections made by his father. Timothy's mother was called Eunice, and his grandmother Lois. Paul mentions them by name in <2 Tim 1:5>; he there speaks of the unfeigned faith which was in Timothy, and which dwelt at the first in Eunice and Lois. It is evident that Eunice was converted to Christ on Paul's 1st missionary journey to Derbe and Lystra, because, when he next visited these cities, she is spoken of as "a Jewess who believed" <Acts 16:1>.

5. Becomes a Co-worker with Paul: On this 2nd visit to Derbe and Lystra, Paul was strongly attracted to Timothy, and seeing his unfeigned faith, and that from a child he had known the sacred Scriptures of the Old Testament <2 Tim 3:15>, and seeing also his Christian character and deportment, and his entire suitability for the work of the ministry, he would have him "to go forth with him" <Acts 16:3>. Timothy acquiesced in Paul's desire, and as preliminaries to his work as a Christian missionary, both to Jew and Gentile, two things were

done. In order to conciliate the Jewish Christians, who would otherwise have caused trouble, which would have weakened Timothy's position and his work as a preacher of the gospel, Paul took Timothy and circumcised him.

6. Circumcised: Paul was willing to agree to this being done, on account of the fact that Timothy's mother was a Jewess. It was therefore quite a different case from that of Titus, where Paul refused to allow circumcision to be performed (15:2)-- Titus being, unlike Timothy, a Gentile by birth. See TITUS.

The other act which was performed for Timothy's benefit, before he set out with Paul, was that he was ordained by the presbytery or local council of presbyters in Derbe and Lystra.

7. His Ordination: Showing the importance which Paul assigned to this act of ordination, he refers to it in a letter to Timothy written many years afterward: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" <1 Tim 4:14>. In this ordination Paul himself took part, for he writes, "I put thee in remembrance, that thou stir up the gift of God, which is in thee through the laying on of my hands" <2 Tim 1:6>.

"<2 Tim 1:6> should be viewed in the light of <1 Tim 4:14>. Probably it was prophetic voices (through prophecy; compare <1 Tim 1:18>, 'according to the prophecies which went before in regard to thee') which suggested the choice of Timothy as assistant of Paul and Silvanus, and his consecration to this work with prayer and the laying on of hands (compare <Acts 13:2> f). The laying on of hands by the presbyters <1 Tim 4:14>, and that by Paul <2 Tim 1:6>, are not mutually exclusive, especially since the former is mentioned merely as an accompanying circumstance of his endowment with special grace, the latter as the efficient cause of this endowment. The churches in the neighborhood of Timothy's home, according to <Acts 14:23>, had been furnished with a body of presbyters soon after their founding" (Zahn, Introduction to the New Testament, II, 23).

8. Accompanies Paul: Thus, prepared for the work, Timothy went forth with Paul on the apostle's 2nd missionary journey. We find Timothy with him at Beroea <Acts 17:14>, having evidently accompanied him to all places visited by him up to that point, namely, Phrygia, the region of Galatia, Mysia, Troas, Neapols, Philippi, Amphipolis, Apollonia, Thessalonica and Beroea. Paul next went-- and went alone, on account of the persecution at Beroea-- to Athens <Acts 17:15>; and from that city he sent a message to Silas and Timothy at Beroea, that they should come to him at Athens with all speed. They quickly came to him there, and were immediately sent on an errand to the church in Thessalonica; "When we could no longer forbear, we thought it good to be left behind at Athens alone; and sent Timothy, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions" (<1 Thes 3:1-2-3> the King James Version). Timothy and Silas discharged this duty and returned to the apostle, bringing him tidings of the faith of the Christians in Thessalonica, of their love and of their kind remembrance of Paul, and of their ardent desire to see him; and Paul was comforted (verses 5,6,7).

9. At Corinth: Paul had left Athens before Silas and Timothy were able to rejoin him. He had proceeded to Corinth, and it was while the apostle was in that city, that "when Silas and Timothy came down from Macedonia, Paul was constrained by the word, testifying to the Jews that Jesus was the Christ" <Acts 18:5>. Timothy evidently remained with Paul during the year and six months of his residence in Corinth, and also throughout this missionary journey to its end. From Corinth Paul wrote the Epistle to the Romans, and he sent them a salutation from Timothy, "Timothy my fellow-worker saluteth you" <Rom 16:21>.

10. Salutations: In connection with this salutation from Timothy, it should be noticed that it was Paul's custom to associate with his own name that of one or more of his companions, in the opening salutations in the Epistles. Timothy's name occurs in <2 Cor 1:1; Phil 1:1; Col 1:1; Philem 1:1>. It is also found, along with that of Silvanus, in <1 Thes 1:1> and <2 Thes 1:1>.

11. At Ephesus: On Paul's 3rd missionary journey, Timothy again accompanied him, though he is not mentioned until Ephesus was reached. This journey involved much traveling, much work and much time. At Ephesus alone more than two years were spent. And when Paul's residence there was drawing to a close, he laid his plans to go to Jerusalem, after passing en route through Macedonia and Achaia. Accordingly he sent on before him "into Macedonia two of them that ministered unto him, Timothy and Erastus" <Acts 19:22>.

12. To Corinth Again: From Ephesus Paul wrote the First Epistle to the Corinthians <1 Cor 16:8>, and in it he mentioned (verse 10) that Timothy was then traveling to Corinth, apparently a prolongation of the journey into Macedonia. After commending him to a kind reception from the Corinthians, Paul proceeded to say that Timothy was to return to him from Corinth; that is, Timothy was to bring with him a report on the state of matters in the Corinthian church.

13. In Greece: Soon thereafter the riot in Ephesus occurred; and when it was over, Paul left Ephesus and went to Macedonia and Greece. In Macedonia he was rejoined by Timothy, whose name is associated with his own, in the opening salutation of the Second Epistle, which he now wrote to Corinth. Timothy accompanied

him into Greece, where they abode three months. From Greece the apostle once more set his face toward Jerusalem, Timothy and others accompanying him <Acts 20:4>. "We that were of Paul's company" (<Acts 21:8> the King James Version), as Luke terms the friends who now traveled with Paul-- and Timothy was one of them-- touched at Troas and a number of other places, and eventually reached Jerusalem, where Paul was apprehended.

14. In Jerusalem: This of course terminated, for the time, his apostolic journeys, but not the cooperation of his friends, or of Timothy among them.

15. In Rome: The details of the manner in which Timothy was now employed are not recorded, until he is found once more with Paul-- during his 1st imprisonment in Rome. But, from that point onward, there are many notices of how he was occupied in the apostle's service. He is mentioned in three of the Epistles written by Paul at this time, namely, in <Col 1:1>, and <Philem 1:1>, in both of which his designation is "Timothy our brother," and in <Phil 1:1>, "Paul and Timothy, servants of Christ Jesus." In <Phil 2:19>, there is the interesting notice that, at a time when Paul's hope was that he would soon be liberated from his imprisonment, he trusted that he would be able to send Timothy to visit the church at Philippi:

16. To Visit Philippi: "I hope in the Lord Jesus to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will care truly for your state. But ye know the proof of him, that, as a child serveth a father, so he served with me in furtherance of the gospel. Him therefore I hope to send forthwith."

17. Appointed to Ephesus: Paul's hope was realized: he was set free; and once again Timothy was his companion in travel. Perhaps it was in Philippi that they rejoined each other, for not only had Paul expressed his intention of sending Timothy there, but he had also said that he hoped himself to visit the Philippian church <Phil 1:26; 2:24>. From this point onward it is difficult, perhaps impossible, to trace the course of Paul's journeys, but he tells us that he had left Timothy as his delegate or representative in Ephesus <1 Tim 1:3>; and soon thereafter he wrote the First Epistle to Timothy, in which he gave full instructions in regard to the manner in which he should conduct the affairs of the Ephesian church, until Paul himself should again revisit Ephesus: "These things write I unto thee, hoping to come unto thee shortly" <1 Tim 3:14>.

18. His Position in Ephesus: "The position which Timothy occupied in Ephesus, as it is described in 1 Timothy, cannot without doing the greatest violence to history be called that of a bishop, for the office of bishop existed only where the one bishop, superior to the presbytery, represented the highest expression of the common church life. The office was for life, and confined to the local church. This was particularly the case in Asia Minor, where, although as early as the time of Rev and the time of Ignatius, bishoprics were numerous and closely adjacent, the office always retained its local character. On the other hand, Timothy's position at the head of the churches of Asia was due to the position which he occupied as Paul's helper in missionary work. It was his part in the apostolic calling, as this calling involved the oversight of existing churches. Timothy was acting as a temporary representative of Paul in his apostolic capacity at Ephesus, as he had done earlier in Corinth, and in Thessalonica and Philippi (<1 Cor 4:17; 1 Thes 3:2> f; <Phil 2:19-23>). His relation was not closer to one church than to the other churches of the province; its rise and disappearance did not affect at all the organization of the local congregations" (Zahn, Introduction to the New Testament, II, 34).

19. Paul Summons Him to Rome: From the Second Epistle still further detail can be gathered. Paul was a second time imprisoned, and feeling that on this occasion his trial would be followed by an adverse judgment and by death, he wrote from Rome to Timothy at Ephesus, affectionately requesting him to come to him: "Give diligence to come shortly unto me" <2 Tim 4:9>. The fact that at that time, when no Christian friend was with Paul except Luke <2 Tim 4:11>, it was to Timothy he turned for sympathy and aid, closing with the request that his own son in the faith should come to him, to be with him in his last hours, shows how true and tender was the affection which bound them together. Whether Timothy was able to reach Rome, so as to be with Paul before his execution, is unknown.

20. Mention in <Heb 13>: One other notice of him occurs in <He 13:23>: "Know ye that our brother Timothy hath been set at liberty; with whom, if he come shortly, I will see you." As the author of the Epistle to the Hebrews is not Paul, it is problematical what the meaning of these words really is, except that Timothy had been imprisoned and-- unlike what took place in Paul's case-- he had escaped death and had been set free.

21. His Character: Nothing further is known of him. Of all Paul's friends, with the exception, perhaps, of Luke, Paul's beloved friend, Timothy was regarded by him with the tenderest affection; he was his dearly loved son, faithful and true. Various defects have been alleged to exist in Timothy's character. These defects are inferred from the directions and instructions addressed to him by Paul in the Pastoral Epistles, but these inferences may be wrong, and it is a mistake to exaggerate them in view of his unbroken and unswerving loyalty and of the long and faithful service rendered by him to Paul, "as a child serveth a father" <Phil 2:22>.