§1.J TO WHOM WRITTEN. [iyrropvction.   
   
   
 From Ephesus (Acts xix. 22) we find him sent forward with Erastus to   
 Macedonia and Corinth (1 Cor. iv. 17; xvi. 10: sce on this whole visit,   
 Introd. to 2 Cor. § ii. 4). He was again with St. Paul in Macedonia   
 when he wrote the second Epistle to the Corinthians (2 Cor. i. 1:   
 Introd. ibid.). Again, in the winter following we find him in his com-   
 pany in Corinth, where he wrote the Epistle to the Romans (Rom.   
 xvi. 21): and among the number of those who, on his return to Asia   
 through Macedonia (Acts xx. 3, 4), went forward and waited for the   
 Apostle and St. Luke at Troas.   
 5. The next notice of him oceurs in three of the Epistles of the first   
 Roman imprisonment. He was with St. Paul when he wrote to the   
 Colossians (Col. i. 1), to Philemon (Philem. 1), and to the Philippians   
 (Phil. i. 1). How he came to Rome, whether with the Apostle or after   
 him, we cannot say. If the former, we can only account for no mention   
 of him being made in the narrative of the voyage (Acts xxvii., xxviii.)   
 by remembering similar omissions elsewhere when we know him to have   
 been in company, and supposing that his companionship was almost a   
 matter of course.   
 6. From this time we know no more, till we come to the Pastoral   
 Epistles\*. There we find him left by the Apostle at Ephesus to take   
 care of the Church during his absence: and the last notice which we   
 have in 2 Tim. makes it probable that he would set out (in the autumn   
 of a.v. 67 ?), shortly after receiving the Epistle, to visit St. Paul at   
 Rome.   
 7. Henceforward, we are dependent on tradition for further notices.   
 In Ensebius, we read, “Timothy is said to have been the first elected   
 bishop of the district of Ephesus:” an idea which may well have   
 originated with the Pastoral Epistles, and seems inconsistent with the   
 very general tradition, hardly to be sat aside (see Introd. to St. John’s   
 Gospel, § i. 9 ff.), of the residence and death of St. John in that city.   
 Nicephorus and the ancient martyrologies make him die by martyrdom   
 under Domitian. See Butler’s Lives of the Saints, Jan. 24.   
 8. We learn that he was set apart for the ministry in a solemn   
 mauuer by St. Paul, with laying on of his own hands and those of the   
 presbytery (1 Tim. iv. 14; 2 Tim. i. 6), in accordance with prophetic   
 utterances of the Spirit (1 Tim. ib. and i. 18): but at what time this   
 took place, we are not informed: whether early in his course, or in   
 Ephesus itself, as a consecration for his particular office there. This   
 latter seems to me far the more probable view.   
 9. The character of Timothy appears to have been earnest and self-   
 denying. We may infer this from his leaving his home to accompany   
 the Apostle, and submitting to the rite of circumcision at his hands   
   
   
   
   
   
   
   
   
   
   
   
   
 8 On the notice of him in Heb. xiii. 23, Introd. to that Epistle, § i.   
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