

# Mother's Legacy

## 1 Timothy 1:4-5; 2 Timothy 3:14-15

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#### Introduction:

Attention:

Subject: The mother is a teacher. There is no Solomon without Basheba. Moses without Jochebed. Timothy with Lois and Eunice. Behind every child's faith there is a mother.

Scripture: 1 Timothy 1:4-5; 2 Timothy 3:14-15

Background: *Summary*. Gratitude is a sacrifice that continually pleases God (Heb 13:15). The imprisoned apostle, lonely and facing death, could have been filled with a morbid foreboding and an attitude of complaint. Instead, he expressed thanksgiving and gratitude at the memory of the faithfulness and love of his younger friend Timothy

#### Body:

### I. It Starts with You- Lois and Eunice 1:5 3:15

#### a. First Dwelt- 1:5

##### i. Sincere Faith **to being without pretense, genuine, sincere**

1. Faith-state of believing on the basis of the reliability of the one trusted, trust, confidence, faith in Christ

a. Timothy's faith was evident through his actions with Paul while he was in prison as well.

2. Dwelt - which makes its home in people **Ro 8:11**

3. Moses- *Jochebed*- Hebrews 11:23 and Exodus 2:9-10

##### ii. Lois and Eunice-

1. Acts 16:1 when Paul meets Timothy during his second missionary journey: "Acts 16:1, 3 state that he was a Greek and did not circumcise his son. From this it is assumed that he was not a believer, which probably explains why he is never mentioned again

2. Paul attributed Timothy's faith to the influence of his Jewish **mother Eunice** and **grandmother Lois**, both of whom were believers (cf. Acts 16:1). Timothy's father was a Gentile and probably an unbeliever; hence no mention of him is made here.

#### b. From Childhood v.15

##### i. a very **small child, baby, infant very young**

1. that Timothy had received instruction in the Scriptures from the time of childhood. Jewish parents normally began instructing children in the Scriptures from their fifth year. Timothy's godly

background would have assured that he began the study at a proper age.

2. Deuteronomy 6:6-7

3. Βρέφος is used of both the “unborn child” (Lk. 1:41, 44) and the “infant” (Lk. 2:12, 16; 18:15; Acts 7:19; 1 Pet. 2:2). ἀπὸ βρέφους, used in Greek literature with the meaning “from childhood” (see. cf. Mk. 9:21), implies that Timothy has known the scriptures from then until now. The Mishnah tractate *Pirke Aboth* (5:21), from the end of the first century A.D., gives five years of age as the time that a Jewish child is fit for scripture (for other sources see

4. part of Timothy’s spiritual heritage. Such a faith (ἤτις) “dwelled” (ἐνώκησεν) “first” (the neuter adjective πρῶτον used as an adverb) as a spiritual reality in his grandmother and his mother.

a. The participle εἰδώς, “knowing,” is used here, as often by Paul, to ask the recipient to recall what he knows quite well (in the PE: 1 Tim. 1:9; Tit. 3:11; 2 Tim. 2:23).

b. The further statement in v. 15 implies that his childhood teachers, Lois and Eunice (1:5), are included in this plural, but since this is an additional comment and not an exegetical statement, it does not exclude Paul.

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ii. Bathsheba Proverbs 1:8; 6:20; Song 8:2

iii. *Jochebed*- Exodus 2:9-11 Hebrews 11:24

c. Sacred Writings v.15

i. Sacred - **to being of transcendent purity, holy possibly, OT**

1. Writings- The Scriptures themselves do not provide salvation, but they do point to the Savior who can provide

2. The aim of the content of the sacred writings is to relate God’s saving purpose in Christ. Timothy’s study of the Scriptures had grounded him in that wisdom and enlightenment that leads to faith in Jesus Christ. The Scriptures lead to salvation but only as they point to Christ.

ii. Give you Wisdom

1. Wisdom - **to develop understanding to a relatively sophisticated degree, make wise, teach, instruct**

2. “To make wise,” σοφίσαι, means here “to teach” or “instruct” one about something. That about which the scriptures teach is identified as “salvation” (σωτηρίαν; see 2:10, the other occurrence). σωτηρία is used in the NT of the spiritual deliverance from bondage to sin that Christ brings (Scripture’s instruction does not itself bring salvation but points “to” (εἰς) it or leads one toward it (εἰς σωτηρίαν also in Rom. 1:16; 10:1, 10; 2 Cor. 7:10; Phil. 1:19; Acts 13:47; Heb. 9:28; 11:7; 1 Pet. 1:5; 2:2).

iii. Leads to Salvation-

1. Through Faith
2. In Christ Jesus

## II. It Continues with Them: Timothy 1:5; 3:14

- a. Sincere - 1:5
  - i. love is the fruit of pure belief, which is the subjective basis of Christianity, orthodoxy being the objective basis. *Fides qua creditur* shows its genuineness, its unfeigned character, its being ἀνυπόκριτος, in full acceptance of *fides quae creditor* as orthodoxy
  - ii. Timothy for his unfeigned orthodoxy from childhood, 2 Tm. 1:5.
  - iii. genuine, sincere” (literally “without hypocrisy”) is used here and in 1 Tim. 1:5 (see the comments there) of faith. Some have proved to have a faith less than genuine (cf. Demas, 4:10). In the midst of persecution and suffering, where fidelity is so very important (cf. 1:8ff.), Paul is thankful to God that he can remember Timothy as one in whom (ἐν σοί) there was a faith that neither wavered nor was double-minded, a genuine trust in God (cf. by analogy Jas. 1:6–8).
- b. Continue v.14
  - i. Learned-**to gain knowledge or skill by instruction, learn**
    1. Learned from Childhood
  - ii. Convinced- **to be sure about someth<sup>1</sup>. because of its reliability, feel confidence**
    1. “have become convinced of,” indicates that what Timothy learned he embraced as true and reliable
  - iii. Know - to have information
    1. Biggest Legacy you can leave is to continue what they started

Conclusion:

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<sup>1</sup>someth. someth. = something

## Word Studies

Sincere- **to being without pretense, genuine, sincere**<sup>2</sup>

According to 1 Tm. 1:5 love is the τέλος of the Christian message. It is ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, i.e., love is the fruit of pure belief,<sup>38</sup> which is the subjective basis of Christianity, orthodoxy being the objective basis. *Fides qua creditur* shows its genuineness, its unfeigned character, its being ἀνυπόκριτος, in full acceptance of *fides quae creditor* as orthodoxy. Hence heresy is hypocrisy (1 Tm. 4:2 → 569, 17 ff.), as the context of 1 Tm. 1:5 shows. The office-bearer especially must be a model ἀνυποκρίτου πίστεως, and the author can praise Timothy for his unfeigned orthodoxy from childhood, 2 Tm. 1:5. ἀνυπόκριτος is used in a similar way in Jm. 3:17, where to the demonic and immoral “wisdom” of the false teachers the author opposes the heavenly-pure and morally blameless “wisdom” of orthodox Christians: ἡ δὲ ἄνωθεν σοφία ... ἀνυπόκριτος → VII, 524, 27 ff. Here, too, it is taken for granted that heresy is also immoral, “hypocrisy.”<sup>4</sup>

Dwelt - which makes its home in people **Ro 8:11; 2 Ti 1:14.**<sup>5</sup>

Childhood- **a very small child, baby, infant**<sup>6</sup> **very young**

Learn - **to gain knowledge or skill by instruction, learn**<sup>7</sup>

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<sup>2</sup> William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 91.

<sup>38</sup> On πίστις and συνειδήσις ἀγαθῆ or καθαρὰ together cf. also 1 Tm. 1:19; 3:9; 4:1 f.; Tt. 1:15.

<sup>4</sup> Ulrich Wilckens, [“Ὑποκρίνομαι, Συνοποκρίνομαι, Ὑπόκρισις, Ὑποκριτής, Ἀνυπόκριτος,”](#) ed. Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964–), 571.

<sup>5</sup> William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 338.

<sup>6</sup> William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 183.

<sup>7</sup> William Arndt et al., [A Greek-English Lexicon of the New Testament and Other Early Christian Literature](#) (Chicago: University of Chicago Press, 2000), 615.

Convinced - **to be sure about someth<sup>8</sup>. because of its reliability, feel confidence,**<sup>9</sup>

Know- to have information

Sacred- **to being of transcendent purity, holy**<sup>10</sup>

Writings- **a set of written characters forming a document or piece of writing, a document, piece of writing**<sup>11</sup>a relatively long written publication *writing, book*<sup>12</sup>

Wisdom - **to develop understanding to a relatively sophisticated degree, make wise, teach, instruct**<sup>13</sup>

Salvation - εἰς σωτηρίαν *for salvation* (i.e.<sup>14</sup>. to appropriate it for oneself or grant it to another) Ro 1:16; 10:1, 10; 2 Cor 7:10; Phil 1:19 (ἀποβαίνω 2); 2 Th 2:13; 2 Ti 3:15; 1 Pt 2:2.<sup>15</sup>

Faith - **state of believing on the basis of the reliability of the one trusted, trust, confidence, faith**<sup>16</sup>, *faith in Christ*

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<sup>8</sup> **someth. someth.** = something

<sup>9</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 821.

<sup>10</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 470.

<sup>11</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 205.

<sup>12</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 205.

<sup>13</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 935.

<sup>14</sup> i.e. i.e. = id est (that is)

**I.-E.** Indo-European

<sup>15</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 986.

<sup>16</sup> William Arndt et al., [\*A Greek-English Lexicon of the New Testament and Other Early Christian Literature\*](#) (Chicago: University of Chicago Press, 2000), 818.

## Commentary Studies

■ **5<sup>17\*</sup>** The mention of the mother and grandmother<sup>184</sup> of Timothy has its counterpart in the reference to the “ancestors” of Paul in 2 Tim 1:3<sup>19\*</sup>. This reference to forebears does not include a theory of a history of salvation to explain the relationship between Israel and the church. What dominates is rather the concept of a religious upbringing. Furthermore, the virtue of reverence, which the Pastorals also stress in other connections (1 Tim 5:4<sup>20\*</sup>), can also have meaning in the religious area. There is no indication that it is limited to persons of Jewish extraction, as on the other hand, there is no mention whether Lois was a Christian (cf Acts 16:1<sup>21\*</sup>). In contrast to the Pastorals, Luke understands the reference to the “fathers” in terms of a history of salvation (Acts 23:1<sup>22\*</sup>; 24:14<sup>f23\*</sup>; 26:6<sup>24\*</sup>, 22<sup>f25\*</sup>). In the Pastorals, as well as in Luke,

**17\*<sup>5</sup>** I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you.

2 Timothy 1:5 (NRSV)

<sup>184</sup> On “grandmother” (μάμη), see Ditt. *Syll.* II, 844 B5.

**19\*<sup>3</sup>** I am grateful to God—whom I worship with a clear conscience, as my ancestors did—when I remember you constantly in my prayers night and day.

2 Timothy 1:3 (NRSV)

**20\*<sup>4</sup>** If a widow has children or grandchildren, they should first learn their religious duty to their own family and make some repayment to their parents; for this is pleasing in God’s sight.

1 Timothy 5:4 (NRSV)

**21\*<sup>1</sup>** Paul went on also to Derbe and to Lystra, where there was a disciple named Timothy, the son of a Jewish woman who was a believer; but his father was a Greek.

Acts 16:1 (NRSV)

**22\*<sup>1</sup>** While Paul was looking intently at the council he said, “Brothers, up to this day I have lived my life with a clear conscience before God.”

Acts 23:1 (NRSV)

**23\*<sup>14</sup>** But this I admit to you, that according to the Way, which they call a sect, I worship the God of our ancestors, believing everything laid down according to the law or written in the prophets.

<sup>15</sup> I have a hope in God—a hope that they themselves also accept—that there will be a resurrection of both the righteous and the unrighteous.

Acts 24:14–15 (NRSV)

**24\*<sup>6</sup>** And now I stand here on trial on account of my hope in the promise made by God to our ancestors,

Acts 26:6 (NRSV)

**25\*<sup>22</sup>** To this day I have had help from God, and so I stand here, testifying to both small and great, saying nothing but what the prophets and Moses said would take place:

<sup>23</sup> that the Messiah must suffer, and that, by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”

Acts 26:22–23 (NRSV)

mention is made of the good conscience (Acts 23:1<sup>26\*</sup>; 24:16<sup>27\*</sup>; see above pp. 18ff, the excursus to 1 Tim 1:5.)<sup>28</sup>

■ **15<sup>29\*</sup>** The concept of tradition is, however, also emphasized with “ever since you were a child” (ἀπὸ βρέφους). To be sure, one cannot take the secondary clause “that you have known” (ὅτι οἶδας) as parallel with “consider” (εἰδώς), and therefore also directly dependent on the main clause “you must stand by those things”; rather, it must be subordinated to “consider” (εἰδώς): “consider first of all from whom you have learned, and secondly, how early you learned it.” “Holy writings” (ἱερὰ γράμματα) is the name for the holy scriptures of the OT in Greek-speaking Judaism.<sup>306</sup> The lack of an article may be explained by the technical character of the expression.<sup>317</sup> The Greek word translated by “holy” (ἱερός) is used in this sense only here in the entire NT.<sup>328</sup>

■ **16<sup>33\*</sup>** “Every scripture” (πᾶσα γραφή) means either “any passage of scripture”—then “scripture” (γραφή) is used as in Acts 8:35<sup>34\*</sup>—or “every scripture”—in that case “scripture” (γραφή) takes the place of the singular of “writings” (γράμματα). The solemn word “scripture”

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<sup>26\*</sup> <sup>1</sup> While Paul was looking intently at the council he said, “Brothers, up to this day I have lived my life with a clear conscience before God.”

Acts 23:1 (NRSV)

<sup>27\*</sup> <sup>16</sup> Therefore I do my best always to have a clear conscience toward God and all people.

Acts 24:16 (NRSV)

<sup>28</sup> Martin Dibelius and Hans Conzelmann, [\*The Pastoral Epistles: A Commentary on the Pastoral Epistles\*](#), Hermeneia—a Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1972), 98.

<sup>29\*</sup> <sup>15</sup> and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus.

2 Timothy 3:15 (NRSV)

<sup>306</sup> See Philo, *Vit. Mos.* 2.292: “Such, as recorded by the Holy Scriptures, was ... the end of Moses, king, lawgiver, high-priest, prophet” (τοιαύτη δὲ καὶ ἡ τελευτὴ τοῦ βασιλέως καὶ νομοθέτου καὶ ἀρχιερέως καὶ προφήτου Μωυσέως διὰ τῶν ἱερῶν γραμμάτων μνημονεύεται); Josephus, *Ant.* 10.210: “let him take the trouble to read the book of Daniel which he will find among the sacred writings” (σπουδασάτω τὸ βιβλίον ἀναγνῶναι τὸ Δανιήλου. εὐρήσει δὲ τοῦτ’ ἐν τοῖς ἱεροῖς γράμμασιν). See further Ditt. *Or.* I 56.36: “On the day on which the star of Isis rises, which is considered, because of the Holy Scriptures, to mark the new year” (τῆι ἡμέραι ἐν ἣι ἐπιτέλλει τὸ ἄστρον τὸ τῆς Ἴσιος, ἢ νομίζεται διὰ τῶν ἱερῶν γραμμάτων νέον ἔτος εἶναι) [trans. by Ed.].

<sup>317</sup> This is corrected in the manuscripts in A C\* A. Cf. Philo, *Poster. C.* 158: “For it is said in the sacred books” (λέγεται γὰρ ἐν ἱεραῖς βίβλοις); *Rer. div. her.* 106 “in the sacred scripture” (ἐν ἱεραῖς γραφαῖς) [Loeb modified].

<sup>328</sup> See Eduard Williger, *Hagios* (Giessen: Töpelmann, 1922), p. 96.

<sup>33\*</sup> <sup>16</sup> All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness,

2 Timothy 3:16 (NRSV)

<sup>34\*</sup> <sup>35</sup> Then Philip began to speak, and starting with this scripture, he proclaimed to him the good news about Jesus.

Acts 8:35 (NRSV)

does not necessarily require a determining attribute like “inspired by God” (θεόπνευστος). Yet the emphasis of the passage doubtless lies, not on the concept of inspiration, but on the usefulness of the inspired scriptures. For the question is here to what extent “holy writings” enable a man “to have wisdom.” Thus “inspired by God” (θεόπνευστος) is perhaps to be taken attributively.<sup>359</sup> On the doctrine of inspiration in Judaism, see Josephus, *Ap.* 1.31ff; and, above all, the depiction of the “prophet possessed by God” (προφήτης θεοφόρητος) in Philo, *Spec. leg.* 1.65; 4.49.<sup>360</sup> In Christianity, see 2 Petr 1:21<sup>37\*</sup>; Justin, *Apol.* 1.36; Athenagoras, *Suppl.* 9; Theophilus, *Autol.* 2.9. On the usefulness of scripture, see Epictetus *Diss.* 3.21.15 (on the Eleusinian mysteries): “Only thus do the Mysteries become helpful, only thus do we arrive at the impression that all these things were established by men of old time for the purpose of education and for the amendment of our life.” (οὕτως ὠφέλιμα γίνεται τὰ μυστήρια, οὕτως εἰς φαντασίαν ἐρχόμεθα, ὅτι ἐπὶ παιδείᾳ καὶ ἐπανορθώσει τοῦ βίου κατεστάθη πάντα ταῦτα ὑπὸ τῶν παλαιῶν).<sup>38</sup>

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<sup>359</sup> See also Theodore of Mopsuestia and Ambst. On “inspired by God” (θεόπνευστος), cf Pseudo-Phocylides 129: “The doctrine of the divinely inspired wisdom is the best” (τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος) [trans. by Ed.]; Plutarch, *Moralia*, p. 904 F (variant θεοπέμπτους); *Sib.* 5.308 and 406 (Geffcken). Cf. Johannes Leipoldt, “Die Frühgeschichte der Lehre von der göttlichen Eingebung,” *ZNW* 44 (1952–53): 118–45.

<sup>3610</sup> Cf. also *Rer. div. her.* 263ff. In this passage, in a reference to Plato (*Ion* 534 b), it is said that, in the prophet, human mental activity is replaced by the sole rulership of the divine spirit.

<sup>37\*</sup> <sup>21</sup> because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God.

2 Peter 1:21 (NRSV)

<sup>38</sup> Martin Dibelius and Hans Conzelmann, [\*The Pastoral Epistles: A Commentary on the Pastoral Epistles\*](#), Hermeneia—a Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1972), 119–120.

## THANKSGIVING: 1:3–5

Paul begins the body of this letter, as he does nearly all his letters, with thanksgiving to God. The thanksgivings in his letters express gratitude for God's grace in the life of the recipients and are usually related to the particular concerns of the letter.

Here (v. 3a) Paul thanks God for Timothy (implied) and relates that he remembers him in his times of prayer (v. 3c) and also reflects on his own service to God (v. 3b). He longs to see Timothy (v. 4a) because this will fill Paul with joy (v. 4c). His longing is made more intense when he remembers Timothy's tears (v. 4b). Paul is mindful of Timothy's "sincere faith," which was also possessed by his grandmother and mother (v. 5; cf. 3:14ff.).

On the basis of this sincere faith Paul makes his appeals to Timothy both forthwith (vv. 6–8) and throughout the letter (cf. 1:13, 14; 2:1, 3, 15, 22; 3:14). And on it is on the basis of Paul's serving God with a "clear conscience" (v. 3b) that Paul appeals to Timothy not to be ashamed of him (v. 8), to suffer with him (2:3), and to continue to follow him (3:10, 14). Thus two key motifs in the letter are mentioned in the thanksgiving.

**1:3** χάρις ἔχω,<sup>39\*</sup> "I thank" (also in Lk. 17:9; Acts 2:47; 2 Cor. 1:15; Heb. 12:28), is used here (and in 1 Tim. 1:12) in place of the more usual εὐχαριστέω (Rom. 1:8; 1 Cor. 1:4; Eph. 1:16; Phil. 1:3; Col. 1:3; 1 Thes. 1:2; 2 Thes. 1:3; Phm. 4) or the less usual εὐλογητός (2 Cor. 1:3; Eph. 1:3). The phrase is found in the literature of the day, including the papyri (see BAG<sup>40</sup>D s.v. χάρις 5), and is comparable to the Latin expression *gratiam habere* (Simpson). Paul expresses his thanksgiving "to God" (τῷ θεῷ) here as he does in all his thanksgiving sections.

The relative clause attached to θεῷ gives further insight into Paul and his religious life by affirming that Paul continually "serves" God. Robertson renders the present tense verb, which he says emphasizes the continual unbroken habit of life, "I have been serving" (λατρεύω, Pl<sup>41</sup>.<sup>42\*</sup> 4x: Rom. 1:9, 25; Phil. 3:3). The verb is not the usual one for service. It is used in the literature of the day to indicate the execution of religious duties (H. Strathmann, *TDN*<sup>43</sup>T IV, 62: "The ministry denoted by λατρεύειν is always offered to God"; cf. especially Rom. 1:9).

The second of two prepositional phrases, ἐν καθαρᾷ συνειδήσει, specifies the manner in which Paul performs his service. συνειδήσει (see the comments on 1 Tim. 1:5) means "moral consciousness" or "conscience." The term signifies that one is conscious of the rightness or wrongness (before God) of one's actions. καθαρᾷ συνειδήσει (see the comments on the only other NT occurrence of the phrase, 1 Tim. 3:9) is used here in the sense of a "clean," or better, a "clear conscience." Thus Paul is saying that he is seeking to live according to God's demands.

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<sup>39\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>40</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer's 5th ed. (1958), Chicago, 1979.

<sup>41</sup>Pl. Paul

<sup>42\*</sup> all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

<sup>43</sup>*TDNT* G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament*, tr. G. W. Bromiley, I–X. Grand Rapids, 1964–76.

The first prepositional phrase, “from my ancestors,” sets forth a linkage in Paul’s life similar to that in Timothy’s life (cf. v. 5). προγόνων<sup>\*44\*</sup> means literally “those born before” and is used here, as in 1 Tim. 5:4 (see the comments there), of one’s “parents,” “grandparents,” or “ancestors.” ἀπὸ προγόνων is best understood as “as my ancestors did” (so BAG<sup>45</sup>D s.v. πρόγονος, citing several examples from inscriptions; similarly rendered in most modern English translations: *RS*<sup>46</sup>*V*, *NAS*<sup>47</sup>*B*, *NE*<sup>48</sup>*B*, *TE*<sup>49</sup>*V*, *NI*<sup>50</sup>*V*). Paul affirms here a continuity with the true faith of his Jewish ancestors, i.e., that he has not left the OT and turned to worship and serve another God, but, in recognizing Jesus as the promised Messiah, has continued to serve the God of Abraham (cf. Acts 23:1; 24:14; 26:6). Paul does not look back on his early life as a time of a bad conscience but as one of the terrible ignorance of unbelief with regard to Jesus (cf. 1 Tim. 1:13).

The relative adverb ὡς introducing the next clause “is almost equivalent to ‘when,’ ‘as often as,’ but adds the thought of the correspondence of the thankfulness with the thought of Timothy, χάριν ἔχω ὡς ἔχω μνησίαν: to think of thee is to thank God for thee” (Lock). The neuter adjective ἀδιάλειπτον<sup>\*51\*</sup> (also in Rom. 9:2) is used here as an adverb with the meaning “constantly,” indicating that Paul prays for Timothy on every occasion in which he prays. ἔχω ... μνησίαν<sup>\*52\*</sup> (also in 1 Thes. 3:6) is used here of remembering and mentioning in prayer, as the words that follow indicate. περὶ σοῦ occurs between the definite article and μνησίαν to indicate that μνησίαν has particular reference to Timothy (“you”) and that he is the one whom Paul remembers in prayer (see BAG<sup>53</sup>D s.v. περὶ 1g).

δέησις (see 1 Tim. 2:1) when used alone means “prayer,” and in the NT and the literature of the day referred to prayer addressed exclusively to God (BAG<sup>54</sup>D). ἐν ταῖς δεήσεσίν μου designates the prayers in which Paul remembers or mentions Timothy to God with thankfulness (cf. Phil. 1:4). νυκτὸς καὶ ἡμέρας, “night and day,” is an idiom that occurs in the singular

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<sup>44\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>45</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

<sup>46</sup>*RSV Revised Standard Version*

<sup>47</sup>*NASB New American Standard Bible*

<sup>48</sup>*NEB New English Bible*

<sup>49</sup>*TEV Today’s English Version (Good News Bible)*

<sup>50</sup>*NIV New International Version*

<sup>51\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

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<sup>53</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

<sup>54</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

without further qualification some 15x in the NT, 8x in this order, always so in Paul (5x), and 7x in the reverse order (see 1 Tim. 5:5, the only other P<sup>55</sup>E<sup>56\*</sup> occurrence). The phrase signifies that in the regularly recurring cycles of Paul's prayer life that correspond to the two main divisions of his daily existence he remembers Timothy in his prayers (the phrase of prayer in 1 Thes. 3:10; 1 Tim. 5:5; here; the other 2x in Paul are with reference to work). Some have punctuated the sentence so that νυκτὸς καὶ ἡμέρας is taken with the verb following in v. 4: "night and day I long to see you" (see the *UBSGN*<sup>57</sup>*T* apparatus). The punctuation in the *UBSGN*<sup>58</sup>*T* text, in which the phrase qualifies Paul's prayers, fits Paul's usage of the phrase elsewhere (see above).

**1:4** Although vv. 3–5 form one long sentence, v. 4 is somewhat of an aside triggered by Paul's reference to remembering Timothy. Now Paul remembers the sorrowful parting they had and wishes that they could be together again, a wish that will be returned to in 4:9ff. ἐπιποθέω (PI<sup>59</sup>.<sup>60\*</sup> 7x: Rom. 1:11; 2 Cor. 5:2; 9:14; Phil. 1:8; 2:26; 1 Thes. 3:6; here) means "desire" or "long for" something. Here the participle is followed by an infinitive phrase expressing what Paul longs for: ἰδεῖν σε, "to see" Timothy (three of the seven Pauline occurrences of the verb are of desire to see people; two of those and one other are also followed by ἰδεῖν).

This participial clause qualifies either χάριν ἔχω or ἔχω μνησθῆναι in v. 3, most likely the latter because it is nearer and because this would produce the most natural construction both grammatically and in terms of the emotions involved. But the choice makes little difference in meaning because both have to do with the same activity and occasion. The clause is a further description of what Paul remembers about Timothy, in prayer before God, and the entirety of v. 4 may be one of the things he asks for Timothy and himself.

Paul's longing is heightened by his remembrance of the tears of his colleague. The perfect participle μεμνημένος (from μιμνήσκειν) is used here in the sense of "remembering," "recalling to mind," perhaps even in contrast to "forgetting" (BAG<sup>61</sup>D s.v. 1α). What Paul remembers are the "tears" (τῶν δακρύων, PI<sup>62</sup>.<sup>63\*</sup> 2x, 2 Cor. 2:4; genitive of the thing following the verb) of Timothy (σου). The most likely recent parting that we have an account of is in 1 Tim. 1:3.

ἵνα χαρᾶς πληρωθῶ, "so that I may be filled with joy," denotes the purpose in view in Paul's longing to see Timothy. The passive tense of the verb suggests that it is God who does the filling (cf. Rom. 15:13), though it may simply be the usual construction of the verb when

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<sup>55</sup>PE Pastoral Epistles

<sup>56\*</sup> all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

<sup>57</sup>*UBSGNT* K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren, *The Greek New Testament* (United Bible Societies). 3rd ed. corrected, Stuttgart, 1983.

<sup>58</sup>*UBSGNT* K. Aland, M. Black, C. M. Martini, B. M. Metzger, and A. Wikgren, *The Greek New Testament* (United Bible Societies). 3rd ed. corrected, Stuttgart, 1983.

<sup>59</sup>PI. Paul

<sup>60\*</sup> all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

<sup>61</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer's 5th ed. (1958), Chicago, 1979.

<sup>62</sup>PI. Paul

<sup>63\*</sup> all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

describing someone being filled with something. χαρά, “joy,” is a recurring note in the writings of Paul, who uses the word more often than any other NT author (PI<sup>64</sup>. 21x, NT 59x). But he does not use χαρά in all his letters and uses it only once in Galatians, Colossians, Philemon, and 2 Timothy (only here in the P<sup>65</sup>E<sup>66\*</sup>). It refers here to the joy of renewed contact with a beloved colleague.

**1:5** In one sense this verse, the conclusion of the long sentence in vv. 3–5, indicates what has particularly prompted Paul’s thankfulness to God, i.e., Timothy’s “sincere faith.” ὑπόμνησιν λαβών is an idiom that can mean that Paul has received an external “reminder” (ὑπόμνησις<sup>\*67\*</sup> is used in such a way in 2 Pet. 1:13; 3:1; the phrase only here in the NT). Guthrie and a number of others (following Bengel) suggest that Paul has just received news of Timothy. This is not improbable, but is only a conjecture. Lock allows for the possibility that Paul refers here to a “reminder,” but also refers to places where ὑπόμνησις is used in the sense of “remembrance.”

Whether Paul was prompted from without or from within, it was Timothy’s ἀνυποκρίτου πίστειως that he remembers. ἀνυπόκριτος,<sup>\*68\*</sup> “genuine, sincere” (literally “without hypocrisy”) is used here and in 1 Tim. 1:5 (see the comments there) of faith. Some have proved to have a faith less than genuine (cf. Demas, 4:10). In the midst of persecution and suffering, where fidelity is so very important (cf. 1:8ff.), Paul is thankful to God that he can remember Timothy as one in whom (ἐν σοί) there was a faith that neither wavered nor was double-minded, a genuine trust in God (cf. by analogy Jas. 1:6–8).

As with Paul himself (v. 3), so also with Timothy, what Paul commends in Timothy he finds as part of Timothy’s spiritual heritage. Such a faith (ἦτις) “dwelled” (ἐνώκησεν) “first” (the neuter adjective πρῶτον used as an adverb) as a spiritual reality in his grandmother and his mother. μάμη<sup>\*69\*</sup> (a NT hapax) is used in Greek literature to refer to one’s “mother” or “grandmother” (so commonly in the papyri; see M<sup>70</sup>M), but its use here with μητήρ makes it clear that “grandmother” is intended. This is the only NT reference to Timothy’s grandmother Lois (Λωΐς<sup>\*71\*</sup>), probably his maternal grandmother, since she is mentioned here with his mother. Eunice (Εὐνίκη<sup>\*72\*</sup>), his mother, is not named elsewhere in the NT but is mentioned in Acts

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<sup>64</sup>PI. Paul

<sup>65</sup>PE Pastoral Epistles

<sup>66\*</sup> all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

<sup>67\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>68\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>69\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>70</sup>MM J. H. Moulton and G. Milligan, *The Vocabulary of the Greek Testament*. London, 1930.

<sup>71\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>72\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

16:1 as “a Jewish woman who was a believer” (πιστῆς), apparently meaning that she was a Christian (cf. πιστός in Acts 10:45).

Paul adds for emphasis and as an encouragement to Timothy πέπεισμαι δὲ ὅτι καὶ ἐν σοί. The perfect passive of πείθω is used here with a present meaning and with a ὅτι following (as in Rom. 8:38; 14:14; 15:14; 2 Tim. 1:5, 12, the other P<sup>73</sup>E<sup>74\*</sup> occurrences): “I am convinced that” expresses Paul’s certainty that a genuine faith is “also” (καί) a continuing spiritual reality in Timothy (with the verb ἐνοικέω being understood from the previous clause with the prepositional phrase ἐν σοί), as it was in his mother and grandmother.<sup>75</sup>

**3:14** With contrasting δέ and especially with emphatic σύ and the verb μένε, “remain,” set in opposition to προκόψουσιν, “they will progress,” Paul places Timothy and what he should do in sharp contrast with the progressive error of the false teachers. Timothy is to “remain” in the sense of “continuing” (present imperative μένε; cf. in the P<sup>76</sup>E 1 Tim. 2:15; 2 Tim. 2:13; F. Hauck, *TDN*<sup>77</sup> IV, 576) in the things that he has learned.

οἷς is dative by attraction to the case of its unexpressed antecedent in its position following the preposition ἐν. What Timothy is to remain in is not indicated, except that it is what he has learned and has become assured of. ἔμαθες (aorist of μανθάνω; see 1 Tim. 2:11) is used here of what Timothy has “learned” through being taught, as the following clause demonstrates (BAG<sup>78</sup>D s.v. 1). ἐπιστώθης<sup>79\*</sup> (aorist of πιστόω, a NT hapax), “have become convinced of,” indicates that what Timothy learned he embraced as true and reliable. With this verb we see that Paul appeals not to traditionalism or to the status quo but to adherence to what Timothy has become convinced is true.

The encouragement to remain in such teaching is based on Timothy’s knowledge of whom he learned it from. (Later Paul will appeal to the source from which Timothy was taught, “the holy scriptures” [vv. 15–17].) The participle εἰδώς, “knowing,” is used here, as often by Paul, to ask the recipient to recall what he knows quite well (in the P<sup>80</sup>E: 1 Tim. 1:9; Tit. 3:11; 2 Tim.

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<sup>73</sup>PE Pastoral Epistles

<sup>74\*</sup> all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

<sup>75</sup> George W. Knight, [\*The Pastoral Epistles: A Commentary on the Greek Text\*](#), New International Greek Testament Commentary (Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992), 366–369.

<sup>76</sup>PE Pastoral Epistles

<sup>77</sup>TDNT G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament*, tr. G. W. Bromiley, I–X. Grand Rapids, 1964–76.

<sup>78</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

<sup>79\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>80</sup>PE Pastoral Epistles

2:23). παρά with the genitive is used after ἔμαθες (and other verbs of learning), as often in Greek literature (see BAG<sup>81</sup>D s.v. παρά I.3c), to designate the person(s) from whom one has learned. Here those persons are represented by plural τίνων (for the textual evidence for the plural see *N*<sup>82</sup>*A*<sup>2836</sup>). The further statement in v. 15 implies that his childhood teachers, Lois and Eunice (1:5), are included in this plural, but since this is an additional comment and not an exegetical statement, it does not exclude Paul. Furthermore, the statement here recalls the beginning of this section, where Paul says that Timothy has followed his teaching (v. 10). Paul surely intends here to appeal to Timothy to continue in Paul's teaching since, as vv. 10–11 make clear, Timothy has known well the reality in Paul's life of the truth he teaches. Others who are included in that plural are then added in v. 15.

**3:15** This verse adds another object of the participle εἰδώς (v. 14), as the conjunctions καί and ὅτι indicate (cf. Ellicott). Timothy also knows that (καὶ ὅτι) he has known (οἶδας) from childhood not only his teachers but also the source of the teaching itself, the “holy scriptures.” βρέφος\*<sup>84\*</sup> is used of both the “unborn child” (Lk. 1:41, 44) and the “infant” (Lk. 2:12, 16; 18:15; Acts 7:19; 1 Pet. 2:2). ἀπὸ βρέφους, used in Greek literature with the meaning “from childhood” (see BAG<sup>85</sup>D s.v. 2; cf. Mk. 9:21), implies that Timothy has known the scriptures from then until now. The Mishnah tractate *Pirke Aboth* (5:21), from the end of the first century A.D., gives five years of age as the time that a Jewish child is fit for scripture (for other sources see Str-<sup>86</sup>B III, 664–66).

ἱερὰ γράμματα, “holy scriptures,” is not used elsewhere in the NT and is probably used here because of Timothy's Jewish background, since the phrase was used among Greek-speaking Jews to designate the OT (see BAG<sup>87</sup>D s.v. γράμμα 2c; G. Schrenk, *TDN*<sup>88</sup>T I, 763f.; cf. especially Josephus, *Ant*<sup>89</sup>. 10.210; *Ap*<sup>90</sup>. 1.54; *Ap*<sup>91</sup>. 1.39f. enumerates the books of the Hebrew canon as

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<sup>81</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer's 5th ed. (1958), Chicago, 1979.

<sup>82</sup>NA K. Aland and B. Aland, eds., *Novum Testamentum Graece*. 26th ed., Stuttgart, 1979.

<sup>8326</sup> K. Aland and B. Aland, eds., *Novum Testamentum Graece*. 26th ed., Stuttgart, 1979.

<sup>84\*\*</sup> all occurrences of the word or phrase in the New Testament are listed or it is identified as a New Testament hapax legomenon

<sup>85</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer's 5th ed. (1958), Chicago, 1979.

<sup>86</sup>Str-B H. Strack and P. Billerbeck, *Kommentar zum Neuen Testament aus Talmud und Midrasch* I–V. 3rd ed., München, 1956.

<sup>87</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer's 5th ed. (1958), Chicago, 1979.

<sup>88</sup>TDNT G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament*, tr. G. W. Bromiley, I–X. Grand Rapids, 1964–76.

<sup>89</sup>*Ant. Antiquitates Judaicae* (Josephus)

<sup>90</sup>*Ap. Contra Apionem* (Josephus)

<sup>91</sup>*Ap. Contra Apionem* (Josephus)

comprising the Jewish scriptures). ἱερά was used to indicate the association of the scriptures with God (Philo defines ἱερός in *Quis Rerum Divinarum Haeres Sit* 171; see also G. Schrenk, *TDN*<sup>92</sup>T III, 226–29). It is difficult to decide whether τὰ before ἱερά γράμματα is part of the original text or not (for manuscript evidence see *N*<sup>93</sup>*A*<sup>2946</sup>), but that makes little difference since the phrase was used with the same meaning with and without the article (cf. BAG<sup>95</sup>D s.v. γράμμα 2c; G. Schrenk, *TDN*<sup>96</sup>T I, 765 n. 13). It is commonly agreed that because of the technical character of the expression no article is needed (e.g., BAG<sup>97</sup>D s.v. γράμμα 2c; Schrenk, 765; Dibelius-Conzelmann).

In the participial clause attached to ἱερά γράμματα by the (possibly repeated) article τὰ, Paul gives the central purpose of the “holy scriptures.” In doing so he echoes Jesus’ statements to the same effect (cf., e.g., Lk. 24:25–27, 44–47; Jn. 5:39, 46) and verbalizes what was evident in his own use of scripture in preaching to Jews (cf. Acts 17:2–3). τὰ δυνάμενα, “which are able,” affirms that the ἱερά γράμματα have a certain innate ability, which is specified in the following infinitive clause (for this construction in Paul see, e.g., Rom. 15:14; 16:25; Gal. 3:21; Eph. 3:20). That which the scriptures are able to do is “to make wise unto salvation,” as they did for Timothy (σε). “To make wise,” σοφίσαι, means here “to teach” or “instruct” one about something. That about which the scriptures teach is identified as “salvation” (σωτηρίαν; see 2:10, the other P<sup>98</sup>E<sup>99\*</sup> occurrence). σωτηρία is used in the NT of the spiritual deliverance from bondage to sin that Christ brings (see BAG<sup>100</sup>D s.v. 2). Scripture’s instruction does not itself bring salvation but points “to” (εἰς) it or leads one toward it (εἰς σωτηρίαν also in Rom. 1:16; 10:1, 10; 2 Cor. 7:10; Phil. 1:19; Acts 13:47; Heb. 9:28; 11:7; 1 Pet. 1:5; 2:2).

This salvation is received, says Paul here as elsewhere, διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ (διὰ πίστεως 15x in Paul—in Rom. 3:22 and Gal. 2:16 followed by Ἰησοῦ Χριστοῦ[Χριστοῦ Ἰησοῦ as a variant reading], in Phil. 3:9 by Χριστοῦ, in Gal. 3:26 by ἐν Ἰησοῦ Χριστῷ, usually with reference to some aspect of salvation, as here, and in Eph. 2:8 with σώζω). διὰ with the genitive denotes that πίστεως is the means or instrument of salvation. πίστεως is used here in

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<sup>92</sup>TDNT G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament*, tr. G. W. Bromiley, I–X. Grand Rapids, 1964–76.

<sup>93</sup>NA K. Aland and B. Aland, eds., *Novum Testamentum Graece*. 26th ed., Stuttgart, 1979.

<sup>9426</sup> K. Aland and B. Aland, eds., *Novum Testamentum Graece*. 26th ed., Stuttgart, 1979.

<sup>95</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

<sup>96</sup>TDNT G. Kittel and G. Friedrich, eds., *Theological Dictionary of the New Testament*, tr. G. W. Bromiley, I–X. Grand Rapids, 1964–76.

<sup>97</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

<sup>98</sup>PE Pastoral Epistles

<sup>99\*</sup> all occurrences of the word or phrase in Paul or in the Pastoral Epistles are cited

<sup>100</sup>BAGD W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, tr. W. F. Arndt and F. W. Gingrich. 2nd ed. rev. and augmented by F. W. Gingrich and F. W. Danker from Bauer’s 5th ed. (1958), Chicago, 1979.

the active sense of “believing” or “trusting” in Christ as one’s Lord and thus as one’s Savior (Rom. 10:9 expresses what is in view here, and, like this passage, says in v. 10 that the result is σωτηρία). τῆς before ἐν Χριστῷ Ἰησοῦ emphasizes that “the” faith is that which is in Christ Jesus. Paul uses πίστις with ἐν followed by one or more of the names and titles of Christ several times (Gal. 3:26; Eph. 1:15; Col. 1:4; 1 Tim. 3:13) and thus specifies the object of faith by indicating the one “in,” or upon, whom it rests (cf. M. Harris, *NIDNT*<sup>101</sup> III, 1212). The object of this faith is Χριστῷ Ἰησοῦ (cf. 1:1, 10; 1 Tim. 1:1–2).<sup>102</sup>

**1:4** None of Paul’s disciples had shown greater loyalty to Paul than Timothy (Phil 2:19–24). Paul remembered an emotional expression of that loyalty. We do not know the precise occasion that prompted Timothy’s outburst of tears. Some have linked it with the departure mentioned by Paul in 1 Tim 1:3. Others have felt that Timothy was a participant in the scene of Acts 20:37. Paul’s loneliness in confinement added to his desire to see Timothy again. He had shown similar strong yearnings to see people in Rom 1:11; Phil 1:8; and 1 Thess 3:6.

Tears from a man like Timothy were more allowable among those of Paul’s era than among modern men of the West. Paul’s own tender memories reflect the warmth of this large-hearted pastor. The “so that” clause of v. 4 expresses the purpose of Paul’s desire to see Timothy. He longed to see Timothy so that he might be filled with joy. The anticipation of that meeting must have filled Paul with joy. The meeting itself would have been a pure delight.

**1:5** Paul pointed to the genuine work of God in Timothy’s life as a basis for his gratitude. First, he commended Timothy’s faith as “sincere” (“genuine,” Williams). The faith to which Paul referred was a faith in the God of the Old Testament who had revealed himself in Jesus. Timothy’s trust in Jesus had led him to a faithfulness in action. Second, Paul commended the spiritual heritage Timothy had received. This faith in the God of the Bible had first lived in his

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<sup>101</sup> *NIDNTT* C. Brown, ed., *The New International Dictionary of New Testament Theology* I–III. Grand Rapids, 1975–78.

<sup>102</sup> George W. Knight, [\*The Pastoral Epistles: A Commentary on the Greek Text\*](#), *New International Greek Testament Commentary* (Grand Rapids, MI; Carlisle, England: W.B. Eerdmans; Paternoster Press, 1992), 442–444.

grandmother Lois and his mother Eunice.<sup>1036</sup> Their faith was the expression of the faith of a “true” Jew (Rom 2:28–29) which found its fulfillment in Jesus Christ. The pair had a genuine expectant faith for the Messiah of the Old Testament. When they heard the gospel, they believed upon Jesus Christ as the Messiah for whom they had hoped. They passed their faith on to Timothy. Paul was tracing the faith of Timothy back to its roots. Third, Paul declared that he was certain of the reality of Timothy’s faith. The expression “I am persuaded” (“I am sure,” NASB) employs a Greek perfect tense that implies that Paul was thoroughly convinced.<sup>1047</sup> Paul did not state what “reminded” him of Timothy’s sincere faith, but the expression suggests that some act from outside Paul had prompted his memory.<sup>1058</sup> Paul would later express some misgivings about Timothy’s moral courage in responding to difficulty (v. 8). He had no doubt about the reality of Timothy’s faith.

*Summary.* Gratitude is a sacrifice that continually pleases God (Heb 13:15). The imprisoned apostle, lonely and facing death, could have been filled with a morbid foreboding and an attitude of complaint. Instead, he expressed thanksgiving and gratitude at the memory of the faithfulness and love of his younger friend Timothy. Like a ray of moonlight penetrating the darkness of night, Paul’s gratitude for Timothy brought light into Paul’s inner man. His spirit of thankfulness prevented a focusing on himself and a preoccupation with discomfort and pain. It permitted him to focus on helping Timothy to fulfill God’s plan in his life. It thus allowed the apostle to accomplish more completely the divine will.<sup>106</sup>

**3:14** Timothy had learned the gospel and its demands from a compassionate cadre of teachers. They had not only taught him its outline but had assured him of its reality and truthfulness. Timothy’s need was not to search out new novelties on which he might squander his energies but to remain in the truths he had learned.

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<sup>1036</sup> The Christian faith of Eunice is commended in Acts 16:1. The same passage is silent about the faith of Timothy’s father, but no NT passage encourages the belief that he ever became a Christian.

<sup>1047</sup> The translation of the NIV (and KJV), “I am persuaded,” may not suggest the strong conviction of certainty Paul implied. Paul’s use of the Greek perfect tense is much more strongly expressed than with a simple “I am sure.” Paul meant, “I am certain; I stand convinced.” There was absolutely no doubt in his mind about the reality of Timothy’s faith, and he used a strong expression to indicate his conviction.

<sup>1058</sup> J. E. Huther suggests that the “tears of v. 4 may have rekindled Paul’s memory” (*Critical and Exegetical Handbook to the Epistles to Timothy and Titus* [1884; reprint, Peabody, Mass.: Hendrickson, 1983], 206). Lenski says: “Something had occurred in Rome and under Paul’s eyes which vividly reminded him of Timothy and of Timothy’s unhypocritical faith, and had done that to such a degree that it left a deep impression on Paul. The apostle must have exclaimed: ‘Just like my beloved Timothy’s faith!’ ” R. C. H. Lenski, *The Interpretation of St. Paul’s Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus and to Philemon* (Columbus, Oh.: Wartburg, 1946), 750.

<sup>106</sup> Thomas D. Lea and Hayne P. Griffin, [1, 2 Timothy, Titus](#), vol. 34, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 184–186.

The term “continue” (*menō*) is the same term translated “hold to” or “remain” in John 8:31; 15:5–6. It demands more than merely continuing in orthodoxy. It called for a commitment to live and abide in what Timothy had learned.

An incentive for remaining in these truths was the personal impact of his teachers upon him. The reference to the “whom” who had instructed Timothy is a plural pronoun in the Greek. Paul was thinking of the moral impact made on Timothy’s life by his mother Eunice and grandmother Lois (1:5) as well as by Paul himself. Perhaps the term also included a reference to other godly Christian instructors such as some of the “many witnesses” of 2 Tim 2:2. As White observes, “The truths for which St. Paul is contending were commended to Timothy by the sanction of the best and noblest personalities whom he had ever known or heard of.”<sup>41072</sup> That fact alone should have led Timothy to continue to stand fast in the truths of the gospel.

**3:15** Paul reminded Timothy of his inspired source of instruction in the Scriptures. Paul knew that Timothy had received instruction in the Scriptures from the time of childhood. Jewish parents normally began instructing children in the Scriptures from their fifth year. Timothy’s godly background would have assured that he began the study at a proper age.<sup>41083</sup>

Paul used a rare term in his reference to the “holy Scriptures.” Used only here in the New Testament, the phrase literally means *sacred writings (hiera grammata)*.<sup>41094</sup> Josephus used the identical term in referring to the Old Testament.<sup>41105</sup> The phrase may have been used to stress the sacred character of Timothy’s learning as an utter contrast to the mindless heresies of the false teachers (see 3:8).<sup>41116</sup> Paul’s use of the term was a reference to the Old Testament writings. He was not suggesting that a part of Timothy’s childhood instruction involved the New Testament.

The aim of the content of the sacred writings is to relate God’s saving purpose in Christ. Timothy’s study of the Scriptures had grounded him in that wisdom and enlightenment that leads to faith in Jesus Christ. The Scriptures lead to salvation but only as they point to Christ. The Scriptures themselves do not provide salvation, but they do point to the Savior who can

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<sup>10742</sup> N. J. D. White, *The First and Second Epistles to Timothy and the Epistle to Titus*, ed. W. R. Nicoll (New York: Doran, n.d.), 174.

<sup>10843</sup> Josephus, *Against Apion* 1.60, comments about the Jewish emphasis on training children: “Above all we pride ourselves on the education of our children, and regard as the most essential task in life the observance of our laws and of the pious practices, based thereupon, which we have inherited.”

This instruction extended also to women as indicated in the compliment paid to the parents of the Jewish heroine Susanna: “Her parents also were righteous, and taught their daughter according to the law of Moses” (*Susanna* 3). Additional information on Jewish education of children appears in A. Edersheim, *The Life and Times of Jesus the Messiah* (Grand Rapids: Eerdmans, 1956), 1:226–34.

<sup>10944</sup> The term “writings” (translated as either “what he wrote” or “learning”) appears without the adjective in John 5:47; 7:15, where it refers to Scripture. The usual term for Scripture is the Greek αἱ γραφαί (lit. “the Scriptures”). The singular word “Scripture” appears in 3:16.

<sup>11045</sup> Josephus, *Antiquities* 10.210.

<sup>11146</sup> Guthrie, *Pastoral Epistles*, 162.

provide it. The phrase “through faith in Jesus Christ” shows how the Scriptures make individuals wise. They enlighten them to the necessity for faith in Jesus Christ.

The instruction of the Scriptures about salvation relates to two different areas. First, the Scriptures describe the process of conversion. They outline the method by which individuals can be saved (cf. Rom 5:9). The Scriptures also show believers how they are to live, grow, and serve. The Scriptures will provide directions for believers who want to work out their own salvation (cf. Phil 2:12). The themes are present in both the Old Testament and New Testament Scriptures. Paul and his early readers, following a Christological interpretation, thought of the Old Testament as the Scriptures that make us “wise for salvation” (cf. Luke 24:25–27, 44–49; John 5:39).<sup>112</sup>

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<sup>112</sup> Thomas D. Lea and Hayne P. Griffin, [\*1, 2 Timothy, Titus\*](#), vol. 34, *The New American Commentary* (Nashville: Broadman & Holman Publishers, 1992), 233–234.

5a ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, “because I remember your sincere faith.” V 5 completes the thought begun in v 3: “I continually thank God ... because I remember your sincere faith.” The <sup>NI<sup>113</sup>V</sup> unfortunately starts v 5 as a new sentence, breaking the relationship between v 3 and v 5. Remembrance of the recipients’ faith often occasions this same statement from Paul (Col 1:3–4, εὐχαριστοῦμεν ... ἀκούσαντες, “we give thanks ... having heard”; 2 Thess 1:3, εὐχαριστεῖν ... ὅτι, “to give thanks ... because”; Phlm 4–5, εὐχαριστῶ ... ἀκούων, “I give thanks ... hearing”; cf. Rom 1:8; Eph 1:15). In light of the desertions of those Paul considered brothers, both Demas (4:10) and others (4:16; cf. 1:15), people whose faith was evidently insincere, it is joyous for Paul to remember Timothy’s sincere faith.

“Because I remember” is a loose translation of ὑπόμνησιν λαβῶν, “receiving remembrance.” The fact that ὑπόμνησις, “remembrance,” can refer to an external reminder has led some (Bengel, Bernard, Guthrie) to assume that Paul has just received an external reminder of Timothy’s sincerity and that Paul’s thankfulness is in reference to this. Onesiphorus would surely have updated Paul on Timothy’s situation. Perhaps Timothy wrote Paul about his frustrations with the Ephesian church and his despondency about Paul’s imprisonment. It would in fact be surprising if either or both of these did not occur. ὑπόμνησις, “remembrance,” occurs elsewhere in the *NT* only in 2 Pet 1:13 and 3:1. There the word designates an external remembrance, namely, Peter causing his audience to remember. While this is possible in the present passage, it is not necessary. Paul’s thanksgivings tend to be general in nature, and there is no further reference, explicit or implicit, to such an event. The aorist can be indefinite, which is its basic function, denoting Paul’s remembrance in general. While ὑπόμνησις has the active sense of “the (act of) remembering” as seen in 2 Pet 1:13 and 3:1, it also has a passive sense of “receive a remembrance of” (BAG<sup>114</sup>D 846). Lock questions whether Hellenistic Greek maintains the same distinction (83, citing Mark 14:72 and Luke 22:61).

ἀνυπόκριτος, “sincere,” means “genuine, without hypocrisy” (cf. 1 Tim 1:5). Scott (89) argues that πίστεως, “faith,” must be reduced in meaning from Paul’s usual concept of justifying faith (see *Introduction*, “Themes in the P<sup>115</sup>E”) to mean “religious feeling” since issues of sincerity are not appropriate to the inner relationship of a person to God. The same issue is raised in 1 Tim 1:5. This is an unnecessary conclusion at several points. (1) As Demas (4:10) and others (4:16) show, what may appear to be faith may in time be shown to be insincere. In contrast, Timothy’s perseverance in the face of suffering shows that his faith was sincere, true (cf. Guthrie, 124). (2) While insincere faith may be no faith at all, using *sincere* in connection with faith emphasizes one aspect of faith as is appropriate to the historical context. (3) Timothy’s sincere faith is emphasized in contrast to the faith of the opponents, who showed themselves to be insincere, hypocritical liars (ἐν ὑποκρίσει ψευδολόγων; 1 Tim 4:2; cf. 1 Tim 1:5).

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<sup>113</sup>NI<sup>V</sup> The New International Version (1978)

<sup>114</sup>BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the NT*

<sup>115</sup>PE Pastoral Epistles

5b ἥτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί, “which dwelt first in your grandmother Lois and your mother Eunice, and I am confident that [it is] also in you.” Paul elaborates on Timothy’s faith by reminding him of his spiritual heritage, a heritage that has carried over into Timothy’s own life. By reminding Timothy of this and by implicitly comparing it to his own spiritual heritage (cf. 1:3), Paul begins his encouragement of Timothy, which becomes the dominant note throughout the first half of the epistle. The theme plays a major role in 3:14–15 in Paul’s discussion of the trustworthiness of Scripture: Timothy learned Scripture not only from Paul but also from his mother and grandmother (“from childhood”).

Paul uses ἐνοικεῖν, “to dwell in,” when speaking of the Holy Spirit (Rom 8:11; 2 Tim 1:14), the word of Christ (Col 3:16), God (2 Cor 6:16), sin (Rom 7:17), and here faith (2 Tim 1:5). This is the only reference to Timothy’s grandmother Lois. It is also the only mention of his mother by name, although she is referred to in Acts 16:1 when Paul meets Timothy during his second missionary journey: “Then he arrived at Derbe and Lystra. And behold a certain disciple was there named Timothy, [the] son of a certain Jewish woman [who was a] believer [γυναικὸς Ἰουδαίας πιστῆς] but [his] father [was] a Greek [πατὴρ δὲ Ἕλληνας].” μάμμῃ occurs only here in the NT and can mean “mother” or “grandmother” (BAG<sup>116</sup>D 490). Because Eunice is identified as his mother (μήτηρ), Lois must be his grandmother. Most assume that Lois was his maternal grandmother since his father was not a believer and she is mentioned with Timothy’s mother. Some (Scott, 89) have argued that Lois and Eunice were Jewish believers, not Christians, and Paul is comparing Timothy’s upbringing in a pious Jewish home with his own Jewish ancestry. But it is unnatural to read πιστῆς, “believer,” in Acts 16:1 as anything other than a Christian believer. And Hanson ([1983] 12) is right that Timothy’s upbringing could not have been in a pious Jewish home. His mother set herself outside of Judaism by marrying a Greek and by not having Timothy circumcised (Acts 16:3). Paul does not say that the faith dwelt first in Lois and then in Eunice; he says that both his mother and grandmother were Christians before he was. Many who doubt the historicity of the P<sup>117</sup>E accept this fragment as trustworthy because of its personal nature.

Even less is known of Timothy’s father. Acts 16:1, 3 state that he was a Greek and did not circumcise his son. From this it is assumed that he was not a believer, which probably explains why he is never mentioned again (Jeremias). A textual variant replaces Ἰουδαίας, “Jewish,” with χήρας, “widow” (gig p v<sup>118</sup>g<sup>ms119s</sup>), in Acts 16:1, implying that his father had died. Hanson ([1983] 120) repeats the suggestion from K. Lake and H. J. Cadbury (in *The Beginnings of Christianity*, ed. F. J. Foakes Jackson and K. Lake [New York: Macmillan, 1933] 4:184) that the verb in “for his father was a Greek” (ὑπήρχεν, not ἦν) in Acts 16:3 implies that he was dead at the time of Paul’s visit. Hanson (1983) suggests that after the death of Timothy’s father, both women reverted to Judaism and eventually converted back to Christianity; however, this is only supposition and no reason is given.

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<sup>116</sup>BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the NT*

<sup>117</sup>PE Pastoral Epistles

<sup>118</sup>vg Vulgate

<sup>119</sup>MSS manuscript(s)

Paul is totally convinced that the faith of Lois and Eunice resides also in Timothy. *δέ*, “and,” has no adversative force (BAG<sup>120</sup>D 171 [2]). *πείθειν*, “to convince,” occurs one other time in the P<sup>121</sup>E (2 Tim 1:12) and twenty other times in Paul. Its frequency provides insight into Paul’s character. It has a wide range of nuances, from the usual “to persuade, convince” to “to trust, obey” (Heb 13:17; Jas 3:3; cf. A. Sand, *EDN*<sup>122</sup>T 3:63). It is used frequently to express confidence, certitude, a confidence resulting in “quiet tranquility” (cf. esp. Phil 1:6, 25; *TLN*<sup>123</sup>T 3:66–79). This meaning carries over to the perfect middle/passive form (Heb 6:9; Luke 20:6), the word often being followed by *ὅτι*, “that,” as it is here (Rom 8:38; 14:14; 15:14; 2 Tim 1:12). Fee (223) points out how Paul tends to name people more frequently in his personal letters, twenty-two times in 2 Timothy and nine times in Philemon (evidently excluding the unusual sixteenth chapter of Romans).

### **Explanation**

In his usual style, Paul follows the salutation with a statement of thanksgiving for the recipient, thanking God because of Timothy’s sincere faith. At the end of a life that is marked with suffering and persecution, Paul is still able to assert that he faithfully worships God with a clean conscience, a worship that is in line with his Jewish ancestry. Timothy too has an ancestry, an ancestry of a godly mother and grandmother. Both Timothy and Paul are joined in the possession of a spiritual heritage that aids them in their own ministry, even though those heritages differ at several points. Paul thus begins encouraging Timothy to persevere in his work at Ephesus.

The thanksgiving also gives unusual insight into Paul. He knows he is at the end of his life, and what is important to him now is that his friend Timothy leave Ephesus, even before he is done with his work, and come to spend time with Paul. Their previous time together ended in painful tears, and in his regular praying Paul thanks God for Timothy and longs to see him again, so he may be filled with joy.<sup>124</sup>

**14a** Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, “But you, remain in what you have learned and have been convinced of.” In contrast to the deceiving opponents (v 13), Timothy is to remain steadfast in the gospel, the gospel he learned in the past and the gospel that experience has taught him is true. As Guthrie explains, “In contrast to the false teachers with their constant endeavor to advance to something new, Timothy may be satisfied with what he has already received” (162). Both objective learning and experiential validation are necessary parts of Timothy’s growth as a believer.

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<sup>120</sup>BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the NT*

<sup>121</sup>PE Pastoral Epistles

<sup>122</sup>EDNT H. Balz and G. Schneider (eds.), *Exegetical Dictionary of the New Testament*

<sup>123</sup>TLNT *Theological Lexicon of the New Testament*. C. Spicq. Trans. and ed. J. D. Ernest. 3 vols. Peabody, MA, 1994.

<sup>124</sup>William D. Mounce, [Pastoral Epistles](#), vol. 46, Word Biblical Commentary (Dallas: Word, Incorporated, 2000), 470–472.

There are two crucial exegetical points to be made. (1) In the next several verses Paul is discussing what Timothy has learned. In some places it appears that he is referring to the OT; in other places it appears that he is referring to the gospel message. Because of the flow of the discussion, it appears that Paul does not talk about the OT in distinction from the gospel message, or the gospel apart from its heritage in the OT. (2) ἐν οἷς, “in what,” the first of these references, must include at least the gospel message. Paul would not call a Christian evangelist to depend solely on the OT, ignoring the specific gospel message of Jesus Christ. This means that at the beginning of the discussion Paul introduces the gospel, and its presence is felt throughout the rest of the discussion, even in those passages such as v 16 where it appears that Paul is talking specifically about the OT.

The gospel has been one of the dominant themes so far in this letter (see *Introduction*, “Themes in the P<sup>125</sup>E”). Paul has called Timothy not to be ashamed of the gospel but to suffer willingly for the message of the God who saves believers according to his own desires (2 Tim 1:8–10). Paul was called to proclaim this gospel and therefore suffers as he does (1:11–12). So Timothy is to follow Paul’s pattern of sound words (1:13), guard the gospel (1:14), and in turn entrust it to reliable men who will teach it when Timothy is gone (2:2). It is the word of truth (2:15, 25; 3:7) and that which Timothy is to teach (2:24). Within this context, and in light of Paul’s earlier instructions to Timothy to preach the gospel (1 Tim 4:13–16), the call to steadfastness in 2 Tim 3:14 must deal with the gospel. οἷς, “what,” however, is plural. Paul may be thinking of all the different parts that make up the whole gospel, or he may be thinking of the OT (see below) and the gospel message. He may also be preparing the way for the plural ἱερὰ γράμματα, “sacred writings” (v 15).

ἐν οἷς, “in what,” is the first of six references to what Timothy has learned and is to proclaim, and like the following two references it is anarthrous. In v 15 Paul mentions ἱερὰ γράμματα, “sacred writings,” which are the OT, and yet the expression is somewhat unusual. It is also qualified by the phrase “through faith that is in Christ Jesus,” necessarily expanding Paul’s scope beyond the OT to the gospel of faith specifically in Jesus Christ. In v 16 Paul speaks of πᾶσα γραφή, “all Scripture,” using the *NT* term for the OT, but uncharacteristically it is anarthrous, and unlike the previous two references it is singular. These variations, plus the fact that all three expressions are talking about the same source(s) of instruction and confidence, are critical for understanding what Paul is saying. While the latter two expressions emphasize the OT, v 14 clearly includes the gospel as part of what Timothy has learned and in which he is called to persevere. This is confirmed by the fourth reference, Paul’s admonition in 4:2. Timothy has learned and has been convinced of the truth of the OT and the gospel message. He has had the OT from youth and understands it in light of the gospel message. The OT comes from God, and therefore in the presence of God and Christ Timothy is called to proclaim the word (4:2), the word of God. Paul is calling Timothy to proclaim not the OT alone but the whole counsel of God, which must include the apostolic message. Paul concludes with the common description of the gospel as “the healthy teaching” (v 3) and “the truth” (v 4). While each of these six references may have a different emphasis, they are to be viewed as a whole, speaking of the truth of all God’s revelation, the Hebrew Scripture and the gospel.

σὺ δέ, “but you,” makes a strong contrast with the previous verse. The present imperative μένε, “remain” (cf. 1 Tim 4:16 [ἐπίμενε, “immerse yourself”]), calls for daily steadfastness. Ὅς, “what,” is dative instead of accusative, having been attracted to the case of its unexpressed antecedent, which is the object of ἐν, “in.” Ὁν ἔμαθες, “you have learned,” see the discussion of its second use below. ΠΙΣΤΟῦΝ, “to show oneself faithful, to be convinced” (BAG<sup>126</sup>D 665), occurs only here in the *NT*. Paul appeals not only to Timothy’s schooling but also to the process by which that learning has proven itself to be true in his experience. Just as Paul believed in God and has become convinced of his character (2 Tim 1:12), so also Timothy has learned the gospel (1:5) and has become convinced that it is true (3:14).

**14b–15a** εἰδῶς παρὰ τίνων ἔμαθες, καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, “knowing from whom you learned and that from childhood you have known [the] sacred writings.” Paul cites two sources of Timothy’s confidence. The first is the character of those who taught him. In light of the fact that τίνων, “whom,” is plural, that Paul has already made reference to Timothy’s spiritual heritage that includes his mother and grandmother (1:5), and that Paul will next refer to Timothy’s childhood (3:15), it may be assumed that among these teachers are his mother, Eunice, and grandmother, Lois. Because of Timothy and Paul’s relationship, and in light of Paul’s previous appeal to their joint experiences (3:10–11), Paul is also including himself among Timothy’s teachers. The time frame, therefore, includes not only childhood (from family) but also young adult (from Paul) learning. Basing the reliability of the gospel message partly on the character of one’s teachers is the positive counterpart to Paul’s critique of the heresy based on the opponents’ illicit behavior. This is not an anachronistic reference to the series of teachers leading into the second century (see *Introduction*, “Proposals regarding Authorship of the P<sup>127</sup>E”). εἰδῶς, “knowing,” is causal and balances the following οἶδας, “you have known.” Both the prepositional (παρὰ, “from”) and the ὅτι, “that,” phrases are dependent on εἰδῶς. Rabbinic sources say that it was the responsibility of every father to instruct his sons in the Torah, starting at age five to six; evidently they began with Leviticus (Str-B 3:664–66).

The second source of Timothy’s confidence is the ἱερὰ γράμματα, “sacred writings,” that he has known since childhood. There are several issues relating to this expression, which occurs only here in the *NT*. The first issue is whether the article preceding it (τὰ, “the”) is authentic. If it is not (see *Note* <sup>128</sup>g), then what does the anarthrous “sacred writings” mean? The second is why γράμματα, “writings,” is plural. Most writers are convinced that the sacred writings are the Hebrew Scripture. There is sufficient evidence in early Jewish literature that the anarthrous plural was a technical expression for the Hebrew Scripture (references in BAG<sup>129</sup>D 165 [2c]; G.

<sup>126</sup>BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the NT*

<sup>127</sup>PE Pastoral Epistles

<sup>128</sup>g The definite article is omitted by κ C<sup>2vid</sup> D\* F G 33 1175 pc co; Cl. Its inclusion is supported by A C\* D<sup>1</sup> Ψ 1739 1881 *TR*. It is easy to see how the anarthrous use of ἱερὰ γράμματα, “holy writings,” designating the OT, would invite the insertion of the article. As is discussed in the *Comment*, the meaning of the phrase is not substantially altered by the presence or absence of the article since the phrase had become somewhat technical and could stand on its own as a definite concept without the article. Nestle-Aland<sup>27</sup> puts the article in brackets.

<sup>129</sup>BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the NT*

Schrenk, *TDN*<sup>130</sup>T 1:763–64; Bernard, 135; Dibelius-Conzelmann, 119 n<sup>131</sup>. 6; Fee, 281). Technical phrases are often anarthrous in form but definite in meaning (cf. G. Schrenk, *TDN*<sup>132</sup>T 1:765 n<sup>133</sup>. 13; Dibelius-Conzelmann, 119–20). ἱερός, “sacred” (cf. with βίβλος, “book, scroll”: 2 Macc 8:23; 1 Cle<sup>134</sup>m. 43:1; with γραφαί, “writings”: 1 Cle<sup>135</sup>m. 45:2; 53:1), and γράμμα, “writing” (Rom 2:27, 29; 7:6; cf. 2 Cor 3:6), can be used in connection with the OT. Paul uses the more common γραφή, “Scripture,” in the next verse with no major change in meaning. Since the time frame is Timothy’s childhood, it supposedly would have been the Hebrew Scripture that played a vital role in Timothy’s upbringing, even in the nontraditional household of a Jewish mother and a Greek father.

But the fact remains that the phrase is unusual for Paul and the *NT*, and one wonders if there is not something more in Paul’s choice of the phrase (so Guthrie, 162). There are two suggestions. (1) More than the simple γραφή, “writing, Scripture,” that Paul uses in the next verse, the expression ἱερὰ γράμματα, “sacred writings,” stresses the recognized sanctity of the OT. This becomes the focus of attention in vv 16–17, which emphasize the sacred origin of Scripture and hence its applicability to Timothy. V 15 prepares Timothy for the encouragement of vv 16–17. (2) It is possible that this expression includes more than just the OT. The plural ἐν οἷς, “in what,” in v 14 refers at least to the gospel message and prepares Timothy for the plural in v 15 by emphasizing either the plurality of doctrines that make up the gospel message or the combination of the OT and the gospel. In v 15b Paul describes the sacred writings as being able to make Timothy wise for salvation, a salvation specifically “through faith in Christ Jesus.” While issues of faith and the message about a coming Messiah are part of the OT, it seems doubtful that Paul would say that the OT by itself could instruct Timothy in a salvation that was by faith in Christ Jesus; this would be anachronistic. In addition, vv 14–17 are yet another appeal that Timothy remain loyal to what he has learned, and earlier in this letter this means the gospel message (see discussion of ἐν οἷς, “in what,” in *Comment* on v 14a). Of course, in his childhood Timothy would only have known the Hebrew Scripture. It may be concluded that the expression “sacred writings” is drawn solely from the vocabulary describing the Hebrew Scripture, but since Paul is thinking about the culmination of the scriptural hope realized through faith in Christ Jesus, he chooses the anarthrous plural construction to develop his argument in the direction of joining the Hebrew Scripture and the gospel. Kelly (201) reports that the *NT* writings are not formally classified as “Scripture” until Irenaeus (A.D. 180), although the process began earlier (cf. 2 Pet 3:15–16).

Despite the use of the aorist (ἔμαθες, “you learned”), the learning described is a process, begun in childhood (1:5) and continued by Paul, a process to which Paul repeatedly refers in this letter (1:13, 14; 2:2, 8–9, 15, 24). Moule classifies οἶδας, “you have known,” as a “present of

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<sup>130</sup>*TDNT* G. Kittel and G. Friedrich, eds., tr. G. W. Bromiley *Theological Dictionary of the New Testament*, 10 vols., ET (Grand Rapids: Eerdmans, 1964–76)

<sup>131</sup>n. note

<sup>132</sup>*TDNT* G. Kittel and G. Friedrich, eds., tr. G. W. Bromiley *Theological Dictionary of the New Testament*, 10 vols., ET (Grand Rapids: Eerdmans, 1964–76)

<sup>133</sup>n. note

<sup>134</sup>1 Clem 1 Clement

<sup>135</sup>1 Clem 1 Clement

past action still in progress” (*Idiom-Book*, 8). Hanson’s ([1983] 151) insistence that this learning did not start until Paul’s missionary journey mistakenly separates the Hebrew Scripture and gospel messages and misses the full significance of the anarthrous plural “sacred writings” (see above). Acts 16:2 also reports that Paul received a good report of Timothy, suggesting that Timothy had already been a Christian for some time, enough time to allow for Christian maturing. βρέφος, “childhood,” can refer to either an unborn baby (Luke 1:41, 44; 2:12, 16) or a newborn child (Luke 18:15; Acts 7:19; 1 Pet 2:2). Because the verse requires that Timothy be old enough to learn, the word has been translated “childhood,” and yet the emphasis is on Timothy learning from the earliest age possible. Early rabbinic tradition gives the age of five as the starting time for education (*m. Abot*<sup>136</sup> 5.21; cf. Sus 3; 4 Macc 18:9; Josephus *Ag.Ap*<sup>137</sup>. 1.12 §60; 2.17–18 §§173–78; Str-B 3:664–66; S. Safrai, “Education and the Study of the Torah,” in *The Jewish People in the First Century*, ed. S. Safrai and M. Stern [Philadelphia: Fortress, 1976] 2:945–70).

**15b** τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ, “which are able to make you wise for salvation through faith that is in Christ Jesus.” Paul now spells out why the sacred writings are a source of confidence and instruction for Timothy. In them is the message that enables Timothy to be wise with a wisdom about salvation. However, Paul must add a qualifier: it is not the Hebrew Scripture alone that should instruct Timothy concerning salvation, but that Scripture understood through the faith of those who are “in Christ Jesus.” This is implied in 3:14 and proclaimed in 4:2. It is not, however, to downplay the significance of the OT but to emphasize the completeness and clarity brought by the gospel message. Δυνάμενα, “are able,” is present linear aspect; the Hebrew Scripture is to play an ongoing role in Timothy’s life, both in his childhood and in his adult ministry. Knight (443) speaks of the sacred writings as “having a certain innate ability.” Because they are “God-breathed” (v 16), coming from the very mouth of God, they have been enabled to teach powerfully what is true concerning salvation.

σοφίσαι, “to make wise, teach, instruct” (BAG<sup>138</sup>D 760; cf. 2 Pet 1:16), contrasts Timothy with the opponents, who are not wise (3:9, 13) and who teach not the sacred writings but human commandments (cf. Titus 1:14). It is not so much that salvation is the central teaching of the OT, as is pointed out by many modern writers (referencing Luke 24:25–27, 44–47; John 5:39, 46; Acts 17:2–3), but that the instruction of the OT specifically relevant to Timothy’s situation is that concerning salvation (on σωτηρία, “salvation,” cf. *Comment* on 2 Tim 2:10 and *Introduction*, “Themes in the P<sup>139</sup>E”) in contrast to the opponents’ mythical reinterpretation of Hebrew genealogies and the law (1 Tim 1:3–4, 7). Because Paul is talking about a daily empowerment, σωτηρίαν, “salvation,” refers either to the ongoing implications of salvation in Timothy’s life or, more likely, to Timothy’s continual work as an evangelist, which is the topic of vv 16–17. As always in the P<sup>140</sup>E and Paul, salvation is by faith (cf. *Introduction*, “Themes in the

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<sup>136</sup>*Abot Pirqa .Abot*

<sup>137</sup>*Ag.Ap. Josephus, Against Apion*

<sup>138</sup>BAGD W. Bauer, W. F. Arndt, F. W. Gingrich, and F. W. Danker, *Greek-English Lexicon of the NT*

<sup>139</sup>PE Pastoral Epistles

<sup>140</sup>PE Pastoral Epistles

P<sup>141</sup>E”) that is appropriated by those who are joined “in Christ” (cf. 1 Tim 1:14). The message of salvation begun in the OT has been fulfilled in the gospel, and this is what Timothy is to preach (2 Tim 4:2).<sup>142</sup>

1:4. Paul remembered Timothy’s **tears** on their last parting, possibly at Paul’s second Roman arrest. In this letter he would ask Timothy to join him in Rome (cf. 4:9, 21). Paul had longed for Timothy’s companionship which was such a **joy** to him. Even the great apostle at times became lonely, discouraged, and in need of support from fellow Christians.

1:5. So many, it seems, had opposed or deserted Paul (cf. 1:15; 2:17; 3:1–9, 13; 4:3–4, 10–21) that Timothy’s **sincere** (*anypokritou*, “unhypocritical”; cf. 1 Tim. 1:5) **faith** stood out in bold relief. Paul attributed Timothy’s faith to the influence of his Jewish **mother Eunice** and **grandmother Lois**, both of whom were believers (cf. Acts 16:1). Timothy’s father was a Gentile and probably an unbeliever; hence no mention of him is made here. According to this verse, Paul seems to attribute Timothy’s conversion to his mother and grandmother (cf. 2 Tim. 3:15). References to Timothy as Paul’s son in the faith (cf. 1:2; 2:1; 1 Tim. 1:2) could therefore probably be understood to mean a mentor-*protégé* relationship.<sup>143</sup>

3:14–15. Again the strong direct address, **But as for you....** begins this section (cf. 2:1; 3:10; 4:5). The exhortation is to **continue in** the things Timothy had **learned** and **become convinced of** (cf. 1 Cor. 15:1–2). These things had come from two sources, which Paul set side by side as of equal importance: his own testimony, and **the Holy Scriptures**, which at that time of course consisted of the Old Testament. Timothy’s complete confidence in both sources would be enough to prevent any slippage in his commitment to the truth. Again these verses seem to imply that Timothy’s salvation occurred prior to his acquaintance with Paul (cf. 1 Tim. 1:2; 2 Tim. 1:2, 5; Acts 16:1). The Scriptures bring **salvation** only when one places his **faith in Christ Jesus**.<sup>144</sup>

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<sup>141</sup>PE Pastoral Epistles

<sup>142</sup> William D. Mounce, [\*Pastoral Epistles\*](#), vol. 46, Word Biblical Commentary (Dallas: Word, Incorporated, 2000), 561–565.

<sup>143</sup> A. Duane Litfin, [\*“2 Timothy”\*](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 750.

<sup>144</sup> A. Duane Litfin, [\*“2 Timothy”\*](#) in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 2 (Wheaton, IL: Victor Books, 1985), 757.