

Second Timothy 1:3-5

- This book reinforces the importance of teaching the Word of God and the character of a man transformed by the Grace of Salvation and the Truth of God's Reality presented in the Word
 - This is why Paul tells Timothy:

“I give you this charge: Preach the word; be prepared in season and out of season; correct, rebuke and encourage—with great patience and careful instruction.” (2Tim 4:2)
 - Focus is not to:
 - teach topics but, there is a place to answer questions and categorize information
 - chase after issues but, there is a time to present the Biblical position on issues
 - follow cultural fads . .but, realize there is no such thing as a Christian culture, time period, dress, music, etc.
 - show outrage at the world's behavior . . . but, we are to be transformed from evil
 - expose political schemes . . . but, we know the whole world lies in the power of the evil one” (1Jn2:2)
 - Ephesians 4:11-16 – “Jesus Christ gave the apostles, the prophets, the evangelists, the shepherds and **teachers, to equip the saints for the work of ministry, for building up the body of Christ**, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ, so that we may:
 - no longer be children,
 - tossed to and fro by the waves and
 - carried about by every wind of doctrine,
 - by human cunning,
 - by craftiness in deceitful schemes.Rather, **speaking the truth in love, we are to grow up in every way into him who is the head, into Christ**, from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.
 - So:
 - Teach the Word (Always)
 - Be prepared to Teach the Word (Never be unprepared or caught off guard)
 - When it is “in season” Teach the Word (in the spring during planting season)
 - When it is “out of season” Teach the Word (in the winter when it seems futile)
 - What will “Teaching the Word” accomplish?
 - Correction
 - Rebuke
 - Encourage
 - The characteristics and personal attributes required:
 - Great patience not in anger, frustration, hopelessness, despair, etc.
 - Careful instruction . . . meaning accurate, informative and understandable, not emotional, wild, speculative, momentary motivational, popular
- **2 Timothy 1:3-5:**
 - 1:3-5 is a single Greek sentence.
 - Paul's gratitude

- Joy anticipated in seeing Timothy
- Remembering Timothy’s genuine/sincere faith
- The formal **“thanksgiving”** portion of a letter
 - The Greek style in the “thanksgiving” portion of the letter in 1 and 2 Timothy is different than Paul’s other letters. The reason for this may be:
 - Roman (Latin, Western) influence
 - A different amanuensis */a-man-u-en-suhs/* or copyist.
 - Paul’s time in Spain in the West
 - A “thanksgiving” section follows the salutation in all of Paul’s letters except for Paul’s letters to:
 - **Titus** – in Titus instruction begins immediately concerning Titus purpose for having been left in Crete (1:5-...):
 - Put things in order
 - Appoint elders in every town
 - Silence the false teachers
 - **First Timothy** – here Paul’s moves right into the urgent task of Timothy stopping the false teachers in Ephesus right away in 1:3
 - **Galatians** – immediately following the salutation Paul begins rebuking the Galatians for having abandoned his teaching and the Gospel by saying in 1:6-9 – “I am astonished that you are so quickly deserting him who called you in the grace of Christ and are turning to a different gospel— not that there is another one, but there are some who trouble you and want to distort the gospel of Christ. But even if we or an angel from heaven should preach to you a gospel contrary to the one we preached to you, let him be accursed. As we have said before, so now I say again: If anyone is preaching to you a gospel contrary to the one you received, let him be accursed.
- There is a **direct connection to Judaism** in these verses meaning Paul saw Christianity as a continuum of Jewish worship.
 - Both from Paul’s Jewish background and Timothy’s

2 Timothy 1:3 – “I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day.”

5485 [e]	2192 [e]	3588 [e]	2316 [e]	3739 [e]	3000 [e]	575 [e]	4269 [e]	1722 [e]	2513 [e]	4893 [e]	5613 [e]
Charin	echō	tō	Theō	hō	latreuō	apo	progonōn	en	kathara	syneidēsei	hōs
3 Χάριν	ἔχω	τῷ	Θεῷ	, ᾧ	λατρεύω	ἀπὸ	προγόνων	ἐν	καθαρᾷ	συνειδήσει	, ὡς
Thankful	I am	-	to God	whom	I serve	from	[my] forefathers	with	a pure	conscience	as
N-AFS	V-PIA-1S	Art-DMS	N-DMS	RelPro-DMS	V-PIA-1S	Prep	N-GMP	Prep	Adj-DFS	N-DFS	Adv

88 [e]	2192 [e]	3588 [e]	4012 [e]	4771 [e]	3417 [e]	1722 [e]	3588 [e]	1162 [e]	1473 [e]	3571 [e]	2532 [e]	2250 [e]
adialeipton	echō	tēn	peri	sou	mneian	en	tais	deēsesin	mou	nyktos	kai	hēmeras
ἀδιάλειπτον	ἔχω	τὴν	περὶ	σοῦ	μνείαν	ἐν	ταῖς	δεήσεσίν	μου	νυκτὸς	καὶ	ἡμέρας
unceasingly	I have	the	of	you	remembrance	in	the	prayers	of me	night	and	day
Adj-AFS	V-PIA-1S	Art-AFS	Prep	PPro-G2S	N-AFS	Prep	Art-DFP	N-DFP	PPro-G1S	N-GFS	Conj	N-GFS

1. “Thank God”

- a. This begins the second part of a Greek/Roman style letter. After the salutation comes the thanksgiving.
 - b. Paul has everything going against him, yet he is thankful and finds obvious reasons to be thankful. Paul is:
 - i. In prison
 - ii. On his way to execution
 - iii. In a dark, dirty, stinking, crowded public dungeon
 - iv. Abandoned by entire churches in Asia
 - v. Forsaken by trusted ministry partners who had ultimately rejected Christianity
 - vi. Living with knowledge and experience of 1,000's of Christians (including Peter, 64 AD and James, 63 AD) having been slaughtered in this world for their faith
 - vii. Confident anticipation that Timothy will himself be rejected, betrayed, martyred if he fulfills Paul's desires to be faithful to the message, the Paul and to Jesus.
 - c. Paul DOES NOT EVEN HINT at his terrible, terrifying situation!
2. "who I serve"
 - a. Paul's life is service to God, not service to Paul
 - b. This service did not just begin on the road to Damascus, but had begun early in Paul's life.
 3. "as did my ancestors"
 - a. Paul appreciates his religious heritage as he will Timothy's
 - b. Paul can trace his ancestry back to Jacob's son Benjamin and from there back through Isaac and Abraham all the way back to Adam
 - c. Paul sees himself as a continuum and the result of the faithful family members that came before him
 - d. Even if his ancestors did not "know" the historical Jesus or the details about the death, burial and resurrection after 3 days in the tomb, Paul's ancestors still believed and were faithful to the "promise" as they could understand it.
 - e. FALSE TEACHERS: coming later in this letter are the false teachers who corrupt the Old Testament and the consistency the Jewish heritage has with Christianity. Paul provides a contrast to the false.
 4. "pure conscience"
 - a. "with a clear" literally means "clean", "pure" from the Greek *kithara*
 - b. "conscience" from Greek *syneidesis* (compound word meaning "with" and "know") which meant "self-consciousness". The Stoic philosophers of Greece and the Jews added to the meaning of this word that meant "consciousness" the moral meaning of "conscience" meaning a person knew their motives and right from wrong in their "self-consciousness" or "consciousness" which was their "conscience."
 - c. 1 Timothy 1:13 – Paul acted in ignorance when he persecuted Jesus and the church which made him the greatest of sinners, it was still done with a clear conscience:
 - "Even though I was once a blasphemer and a persecutor and a violent man, I was shown mercy because I acted in ignorance and unbelief."
 5. "remember you constantly in my prayers"
 - a. This does not mean Paul is ALWAYS praying every moment of his life, but instead it means that as often as Paul prays he always mentions Timothy in his prayers
 - b. Paul most likely had a consistent, faithful pray schedule and routine that he carried over into his Christian life from his Jewish life as an obedient Pharisee. Being a discipline,

faithful Pharisee is NOT a bad thing. In fact, there are places in his letters that Paul still referred to himself in the present tense as a Pharisee. Paul did not forsake being a Pharisee. He was a Jewish Pharisee who trusted in Jesus Christ.

2 Timothy 1:4 – “As I remember your tears, I long to see you, that I may be filled with joy.”

1971 [e]	4771 [e]	3708 [e]	3403 [e]	4771 [e]	3588 [e]	1144 [e]	2443 [e]	5479 [e]	4137 [e]
epipothōn	se	idein	memnēmenos	sou	tōn	dakryōn	hina	charas	plērōthō
4 ἐπιποθῶν	σε	ἰδεῖν	, μνησκημένος	σου	τῶν	δακρύων	, ἵνα	χαρᾶς	πληρωθῶ
longing	you	to see	recalling	your	-	tears	so that	with joy	I may be filled
V-PPA-NMS	PPro-A2S	V-ANA	V-RPM/P-NMS	PPro-G2S	Art-GNP	N-GNP	Conj	N-GFS	V-ASP-1S

1. “recalling your tears”

a. Paul remembers Timothy’s tears from some point in the past.

- i. This is likely at the time of Paul’s last departing from Timothy. A good option would be when Paul left Timothy in Ephesus to go into Macedonia as recorded in 1 Timothy 1:3 – “As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine...”
- ii. Most likely there were other times in Paul and Timothy’s experiences together that brought tears to Timothy’s eyes including Timothy’s failed ministry experience in Corinth in 55 AD when he delivered Paul’s letter called First Corinthians.

b. “recalling”

2. “I long to see you, that I may be filled with joy”

- a. “Long” is compound verb **epi-potheo** meaning “desire” or “longing”
- b. “so that”, Greek **hina**, is the clause expressing the simple purpose of Paul’s desire to see Timothy which is that “I may be filled with joy”.
- c. This appears to be completely personal...Paul longs to see his friend Timothy and when this event occurs Paul will be filled with joy for having the pleasure of being with his friend again.
- d. This longing to see Timothy and be filled with joy does not seem to be necessary for ministry purposes because all of Paul’s instructions necessary for Timothy at this time are in written form in this letter.
- e. Seeing Timothy and being filled with joy stand alone. The matter that Paul wants Timothy to bring a coat, scrolls and parchments, and also, Mark for copying purposes are a secondary issue and not the reason Paul wants to be visited by Timothy. In other words since you are coming get here before winter with my coat, my writing material, my study books and some more help writing letters.
- f. Philippians 2:19-24, Paul tells the Philippians he will soon send them Timothy because: “I have no one else like him, who will show genuine concern for your welfare. For everyone looks out for their own interests, not those of Jesus Christ. But you know that Timothy has proved himself, because as a son with his father he has served with me in the work of the gospel.”

2 Timothy 1:5 – “I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.”

5280 [e]	2983 [e]	3588 [e]	1722 [e]	4771 [e]	505 [e]	4102 [e]	3748 [e]	1774 [e]	4412 [e]	1722 [e]	3588 [e]
hypomnēsin	labōn	tēs	en	soi	anypokritou	pisteōs	hētis	enōkēsen	prōton	en	tē
5 ὑπόμνησιν	λαβὼν	τῆς	ἐν	σοὶ	ἀνυποκρίτου	πίστεως	, ἧτις	ἐνώκησεν	πρῶτον	ἐν	τῇ
remembrance	having taken	of the	within	you	sincere	faith	which	dwelt	first	in	the
N-AFS	V-APA-NMS	Art-GFS	Prep	PPro-D2S	Adj-GFS	N-GFS	RelPro-NFS	V-AIA-3S	Adv-S	Prep	Art-DFS

3125 [e]	4771 [e]	3090 [e]	2532 [e]	3588 [e]	3384 [e]	4771 [e]	2131 [e]	3982 [e]	1161 [e]	3754 [e]	2532 [e]	1722 [e]	4771 [e]
mammē	sou	Lōidi	kai	tē	mētri	sou	Eunikē	pepeismai	de	hoti	kai	en	soi
μάμη	σου	, Λωΐδι	, καὶ	τῇ	μητρὶ	σου	, Εὐνίκη	; πέπεισμα	δὲ	ὅτι	καὶ	ἐν	σοί
grandmother	of you	Lois	and	in the	mother	of you	Eunice	I am persuaded	now	that	also	[it is] in	you
N-DFS	PPro-G2S	N-DFS	Conj	Art-DFS	N-DFS	PPro-G2S	N-DFS	V-RIM/P-1S	Conj	Conj	Conj	Prep	PPro-D2S

1. Three things in verse 1:5 which Paul uses as his basis of being thankful to God for Timothy:
 - a. Sincere or Genuine faith of Timothy
 - b. Spiritual heritage of Timothy
 - c. “I am sure”, Paul’s absolute certainty of Paul’s faith
2. “I am reminded” or “I have been reminded”
 - a. Literally “having received a reminder” comes from **hypomnesis labon**
 - b. This wording “reminded” gives Greek scholars the impression that some present/current event or situation jarred Paul’s memory because the Greek word **hypomneses** “is an act of the memory prompted from without”.
 - i. Maybe a letter from Timothy “reminded” Paul and got him thinking about Timothy’s faith
 - ii. Maybe some event caused Paul to reflect back and made him recall Timothy’s faith.
 - c. According to commentators, something had happened in Rome that Paul saw that clearly reminded him of Timothy and of Timothy’s unhypocritical faith. This had left a deep impression on Paul
3. “your sincere faith”
 - a. “sincere” is from **anhypokritou** and means unhypocritical. (**an-** = “un” or “non”; **hypokritou** = “hypocritical”)
 - b. As in 1 Timothy 1:5, “The goal of this command is love, which comes from a pure heart and a **good conscience** and a **sincere faith**.”
 - i. “Pure **Heart**” + “Good **Conscience**” + “Unhypocritical **Faith**” = **LOVE**
 - ii. (“no heart”) + Conscience + Faith = **hypocritical** love
 - iii. Heart + Conscience + (“hypocritical Faith”) = **not** love
4. “a faith that dwelt first in your grandmother Lois and your mother Eunice”
 - a. Acts 16:1-5 tells us:

“Paul came also to Derbe and to **Lystra**. A **disciple was there, named Timothy, the son of a Jewish woman who was a believer, but his father was a Greek**. He was well spoken of by the brothers at Lystra and Iconium. Paul wanted Timothy to accompany him, and he took him and circumcised him because of the Jews who were in those places, for they all knew that his father was a Greek. As they went on their way through the cities, they delivered to them for observance the decisions that had been

reached by the apostles and elders who were in Jerusalem. So the churches were strengthened in the faith, and they increased in numbers daily.”

- b. Paul and Timothy had similar backgrounds as Jews in the fact they had both grown up in Hellenistic Jewish homes influenced by both the Jewish Scripture and the Greek culture.
 - c. Gentile names, but both Jews teaching Scripture:
 - i. Lois
 - ii. Eunice
5. “and now, I am sure”
- a. “I am persuaded” or “I am sure” is in the perfect tense in the Greek which indicates Paul is absolutely confident and thoroughly convinced that Timothy has faith.
 - i. Commentators say the translation “I am persuaded” may NOT be a strong enough translation to communicate the certainty that Paul implies by using the Greek perfect tense. The Greek means much more than “I am sure.” Paul means to say, “I am certain; I am convinced.” In other words, there is absolutely no doubt in Paul’s mind about the reality of Timothy’s faith.
6. “dwells in you as well”
- a. “dwells” is added in the English; not in the Greek
 - b. Literally: “also is in you”

Paul exists in a state of Thankfulness for God’s work in his life and in Timothy’s life that he does not even mention the miserable, unfair, deadly situation he is in and that Timothy will undoubtedly soon face.