THE BOOK OF 2 TIMOTHY

"Heritage Of Godly Mothers"
2 Timothy 1:3-5

Introduction
1. One of the greatest blessings a child can have is Christian parents. Some may question this, but they are out-flanked by Scripture (cf. Prov. 31). So to have born again parents is an inestimable possession and a spiritual treat.

2. Accounts may be given from experience about Bible-believing mothers. However, the best resource is the Word of God. The case of Timothy is dramatic. Give attention to the manner in which Paul addresses this essential Christian doctrine.

1. Stating his own HERITAGE v. 3
Paul's statement includes:

a. His Thanks v. 3
What a powerful phrase this is "I thank God." Actually, Paul does not use the common verb for giving thanks (ἀχαίρετος eucharistos) but he uses the present tense verb (ἐχαρίστηκα echo) and the noun for grace (χαρίν charin) which may also be translated "thankfulness." The whole is addressed directly "to God." As for Paul, his Godly heritage is a matter of gratitude to the Lord. By the way, the grammar of the verse makes it clear that his own feelings of thanks are associated with his prayerful remembrance of Timothy.

b. His Service v. 3
The "Whom" is obviously a reference to God. He has no other one to whom he offers the service referred to here. The verb used here (λατρεύω latereu) originally meant to hire, hence to serve for hire, then to serve in general the gods or men, whether for sacred services (Luke 2:17; Heb. 9:9; 10:1) or spiritual service as indicated here (cf. Ro. 12:1; Phil. 3:3). The progressive present tense of the verb notes that the apostle is writing "I have been serving."
Significantly Paul leaves no doubt that his service is from (ἐν ἀπειρίᾳ apo) his forefathers (πατρὸς πατρόν πατρον). This noun is only found in the Timothy letters in the N.T. (1 Tim. 5:4 and here). It means "born before," hence ancestors or forefathers. Paul, therefore, affirms the feelings and principles inherited and derived from his progenitors. How different this is from the moderns who claim that the old Gospel Bells are long since cracked. Beloved, there is no appeal but the old seal. We don't need to recast the old Gospel Bells. We don't need something more up to date and relevant. It is best to keep the language, phrases, and convictions of the forefathers! That's Biblical.

c. His Spirit v. 3
This is the spiritual sphere in which the service was offered – a pure conscience. The conscience is the practical application of one who has a pure heart. The pure conscience is the manifestation of a heart which is right with God. Hence, Paul had the right antecedent, therefore the right consequent for his service. The root noun for pure is what is clean ceremonially, ethically, and practically (καθαρός katharos).

Summary : Paul’s heritage was a matter of thanks to God. His service to God is totally what he received from his parents. The apostle had not fallen prey to some new ideas of which his progenitors were not aware. Back to the basis. Back to my grandfather!

2. Remembering Timothy’s own HERITAGE vv. 3-5

a. In Prayer v. 3
What Paul affirms about himself was due to his remembrance in prayer of Timothy. This is the impact of "that" (v. 3, ὃς hos). Remarkably, Paul notes that he has (ἐχαρίστηκα echo) Timothy in his prayers. That noun prayers (δεήσεις deesis) primarily means a need and connotes fervent entreaty. In the N.T., it is always addressed to God and is always suitably rendered supplication. Think of that, Paul holds the memory of Timothy unceasing in his prayers to God. While this phrase was commonly used in Greek letters in Paul’s time, it makes it out to have real Christian significance.

b. In Desire v. 4
The verb "greatly desiring" (ἐπιστασίας epistasis) is both intensive and directive toward Timothy. He has real interest in Timothy. After all, he was his son in the faith (1 Tim. 1:2; 2 Tim. 1:2). It is important to connect the final or purpose clause ("that I may be filled with joy") with Paul’s desire and not with what follows.

c. In Tears v. 4
Now this is really precious. Paul was "mindful" of Timothy’s grief when he parted with Paul (cf. Acts 20:37). Those shed tears were constantly in the Apostle’s mind. They increased his longing to see and to be with him again. Timothy’s tears do not support weakness, rather affection.

d. In Faith v. 5
A letter or special message apparently is behind the phrase "having received a reminder" (cf. KJV “when I call to remembrance”). The text does not amplify the matter, but associated with the thoughts of the preceding verse (4), Paul is reminded of Timothy’s "unfeigned faith." This means faith which is not hypocritical (cf. use of this word with love in Ro. 12:9; 2 Cor. 6:6; 1 Pet. 1:22 and with wisdom in James 3:17). However the word is translated, it surely means faith is for real.

e. In Ancestry v. 5
What an amazing extrapolation is here. Consider the extension of real faith. It is:
1) In Timothy. This is the meaning of "in you" (ἐν σοί en soi). Timothy knew what it meant to be "in the faith." Moreover, Paul bore witness to this fact by writing "I am persuaded." The perfect passive form of the verb may be translated "I stand persuaded." But consider where Timothy got hold of this faith.

2) In Timothy’s grandmother Lois
The verb "dwell" (ἐκοιμήθη ekimēthane) avers just that. The faith had taken a "home" in grandma Lois. It was not a visitor, but a resident. Lois was no fair weather believer. She was first. Indwelling faith first began with Lois.

3) In Timothy’s mother Eunice was Timothy’s mother. She was apparently taught the faith by her mother, Lois. It was a family chain of salvation – first the grandmother, then the mother. From that home environment, the Gospel reached Timothy. The text of Scripture leads to the belief that Paul was Timothy’s father in the faith (1 Tim. 1:2; 2 Tim. 1:2).

Conclusion The Bible teaches that "one sows and another reaps" (Jn 4:37). It also affirms that one sows, another waters, but God gives the increase (1 Cor. 3:5-8). So it was with Timothy. His home prepared him for Paul to give the finishing touch. It was easy work for him to gather such fruit. Timothy was ripe for picking when he got there. Of course, it was God Who gave the actual fruit. Yet grandmotherly faith was very much alive. Oh, may our homes be links for the Gospel message. Let us make certain we are not "missing links" in soul winning. Amen.