be found in the following mention of the  
faith of the mother and grandmother of  
Timothy, which was already in the Apostle’s mind. We may observe that he does  
not, as some have supposed, place on the  
same ground the Jewish and Christian service of God: but simply asserts what he  
had before asserted, Acts xxiii. 1, xxiv. 14,  
—that his own service of God had been at all  
times conscientious and single-hearted, and  
that he had received it as such from his  
forefathers) **in pure conscience, how unceasing I make my mention** (or, **have remembrance**, which in English, joined with  
the fact of its being *in his prayers*, amounts  
to the same thing) **of thee in my prayers  
night and day; {4} longing to see thee, remembering thy tears** (shed at our parting), **that  
I may be filled with joy** (the expressions in  
this verse are assurances of the most fervent  
personal love, strengthened by the proof of  
such love having been reciprocal. From  
these he gently and most skilfully passes  
to a tone of fatherly exhortation and reproof); {5} **calling to remembrance the unfeigned faith [which was]** (Ellicott objects  
to ‘*was*,’ and would render ‘*is*;’ see note  
above on ver. 2. But I do not see how  
St. Paul could be said *to call to remembrance* a thing then present. Surely the  
remembrance is of the time when they  
parted, and the faith then existing. See  
more below) **in thee** (there is perhaps a  
slight reproach in this mention of the  
faith in as a matter of remembrance, as if it were a thing once certain  
as fact, and as a matter of memory, but  
now only, as below, resting on a *persuasion*:  
and in presence of such a possible inference, and of the word *remembrance*, I  
have ventured therefore to render, ‘which  
was in thee,’ viz. at the time of *the tears* being shed,—its present existence being  
only by and by introduced as a confident  
hope), **such as dwelt first** (before it dwelt  
in thee) in thy grandmother Lois (not  
elsewhere mentioned), and thy mother  
Eunice (“*Timothy, the son of a believing  
Jewish woman, but of a Greek father*,”  
Acts xvi. 1: see also ch, iii. 15. Both these  
were probably converts on St. Paul’s former  
visit to Lystra, Acts xiv. 6 ff); but (gives  
the meaning ‘notwithstanding appearances.’  
It is entirely missed by Ellicott, and not  
fairly rendered in the A. V., ‘*and*;’ see  
note below) **I am persuaded that** (supply  
“*it dwelleth*”) also in thee (there is undoubtedly a want of entire confidence here  
expressed; and such a feeling will account,  
for the mention of the faith of his mother  
and grandmother, to which, if he wavered,  
he was proving untrue. This was felt by  
several of the ancient Commentators).

**6—14.**] *Exhortation to Timothy to be  
Jirm in the faith, and not to shrink from  
suffering: enforced* (9—11) *by the glorious  
character of the Gospel, and free mercy of  
God in it, and* (11—13) *by his own ex-  
ample.* **For which cause** (viz. because  
thou hast inherited, didst once possess,  
and I trust still dost possess, such unfeigned faith; “*being persuaded this of thee*”) **I put thee in mind to stir up**(literally, *to rekindle into a flame*: but  
the metaphorical use of the word was so  
common, that there is hardly need to recur  
to its literal sense) the gift of God (gift,  
singular, as combining the whole of the  
gifts necessary for the ministry in one aggregate: not ‘the gift of the Spirit imparted  
to all believers:’ see 1 Tim. iv. 14, note.  
Of those ministerial gifts, that of *boldness*  
would be most required in this case. Bengel  
says, “Timothy seems, in Paul's long ab-