



Sunday School Lesson
2 Timothy 3:10-17
 by Lorin L. Cranford
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Faithful Living



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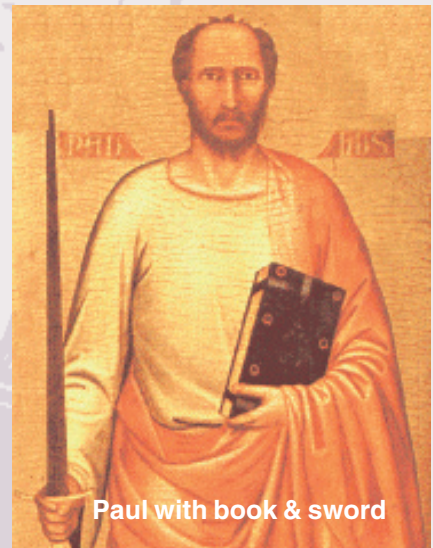
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In this second study under the unit theme "Encountering God" in the Smyth-Helwys Formations series, the focus is on Paul's admonitions to his co-worker Timothy to remain faithful in his ministry calling. Numerous issues of significance emerge from these verses of scripture, not the least of which has to do with the nature of scripture itself. This second letter stands in a category of Pauline letters that has over the years been labeled the "Pastoral Letters." These include First and Second Timothy and Titus. This grouping is in contrast to the so-called "Prison Letters" of Paul that includes Philippians, Ephesians, Colossians and Philemon. For almost two centuries the Pastoral Letters have been controversial in regard to their origin and most NT scholars will label them as Deutero Pauline letters, suggesting that the origin of these three documents is unknown. But more on that under external history below.



Paul with book & sword

The admonitions given in these verses stand as helpful encouragement not only to those in vocational Christian ministry, but to all believers seeking to serve the Lord. Thus spiritual profit is to be gained from a careful study of these verses.

I Context

As is always the case, both the historical and literary contexts of the passage play an important role in the understanding of the scripture text. This is particularly important with our passage in 2 Timothy.

The relevant background materials from a previous study in 2 Timothy ([2 Tim. 2:1-13](#)) will be used here also.

a. Historical

The **external history** of 2 Timothy is one of those thorny issues over which enormous difference of opinion exists. During the early 1800s as modern

New Testament scholarship was blossoming on both sides of the Atlantic, one stream of German scholarship emerged in connection with the University of Tübingen in the Black Forest under the leadership of F.C. Baur. In the application of emerging modern principles of technical literary and historical analysis to the documents of the New Testament, he came to the conclusion that only four of Paul's letters could be "scientifically" proven as having come from Paul himself: Romans, 1 and 2 Corinthians and Galatians. The remainder of the Pauline collection of letters in the NT had to have originated at a much later date coming either from subsequent schools of Pauline thinking or from completely anonymous writers want-

ing to assert their view of Christianity in the name of Paul in order to give it more credibility. Included most emphatically in this last group were the so-called Pastoral Epistles, containing 1 and 2 Timothy along with Titus. The impact of the soon to be called Tübingen School upon New Testament scholarship was enormous internationally and has continued strong some 180 plus years. Consequently, the Pastoral Epistles will most often be grouped under the Deutero-Pauline Letters in surveys of the New Testament. Baur accepted the canonicity of these letters and based it on his inherited Lutheran view of a “canon within a canon” principle, first advocated by the reformer Martin Luther in the early 1500s, who in turn had adopted and modified a view first set forth by the Church Father Origen in the early 200s.

The technical reasons for rejecting Pauline authorship of the pastoral letters are too detailed to explore here but my colleague for many years at SWBTS, Prof. E. Earle Ellis [“Pastoral Letters,” *Dictionary of Paul and His Letters, (Logos Systems)*] effectively summarizes Baur’s objections through a quote of another German scholar of Baur’s era, H. J. Holtzmann: “His views were elaborated by H. J. Holtzmann, who summed up the objections to Pauline authorship: (1) the historical situation, (2) the gnosticizing false teachers condemned, (3) the stage of church organization, (4) the vocabulary and style, and (5) the theological views and themes.” Prof. Ellis then proceeds to thoroughly examine each point in presenting a contrary interpretation of the evidence in support of Pauline authorship of the Pastorals. Baur’s viewpoint has had its severe critics since he first set it forth in 1835 in his work *Die sogenannten Pastoralbriefe*. These opponents have been German, French, English, American etc. and have reflected the theological spectrum completely, although his more intense critics recently have come from American Evangelicals. The British NT scholar P.N. Harrison in his *The Problem of the Pastoral Epistles* proposed in 1921 a middle ground viewpoint that understood authentic elements of Pauline writings to have been incorporated, by disciples of Paul, into these three letters only a little while after the death of the apostle in the mid 60s. This remains a major alternative view to that of Baur still today.

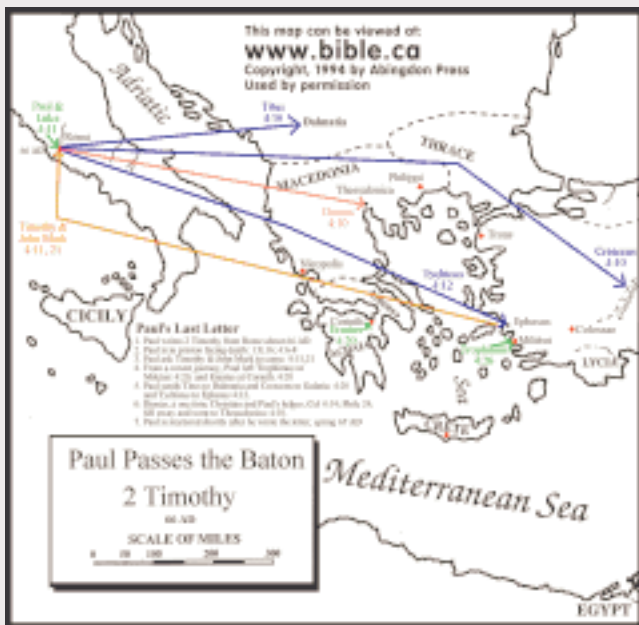
Thus today most of the discussion of the external history of the pastorals will revolve around these three perspectives and the sifting through the arguments for each position. Personally, I tend to come down somewhere between Ellis and Harrison on this issue out of the conviction that much of the discus-

sion has become too polarized to be helpful. Added to that is the stigma on one side, that if you are a real scholar you have to take some form of Baur’s position. On the other side is the frequent stigma that if you even hint at uncertainty about Pauline authorship of the pastorals you are a “wild-eyed liberal, who doesn’t believe the Bible.” My hunch -- and it’s just that -- is that this material came together by disciples of Paul either during the 60s or shortly after his death in order to preserve a legacy of the apostle’s ministry in the closing years of his life. Most of the arguments for a second century dating reflect more of a bias against these epistles because of a variety of things they assert which are not acceptable ideas to many scholars today. Mostly, the affirmation of an increasingly well organized and defined church structure rubs the anti-institutional Christianity bias of many today. This is but one of many examples. On the other side, genuine issues about writing style, more mature perceptions of the Christian faith etc. do create some tensions with things Paul had said early on in his writing ministry. Thus the available evidence is not clear cut one way or the other. Plus modern scholarship has tended to adopt the old preacher adage about one of the points in the sermon he was preaching: “Weak point; scream like Hell!”

The **internal history** of 2 Timothy depends entirely upon the view of the external history that one adopts. One of the weaknesses of the Tübingen School view is the inability of scholars in that view to come to anything like a consensus of what sort of situation in the mid to late second century would have motivated the production of this document. James D.G. Dunn (“The First and Second Letters to Timothy and the Letter to Titus,” *New Interpreter’s Bible*, iPreach) describes this dilemma in detail from a modified insider’s perspective.

The Pauline authorship view can set forth a relatively coherent understanding at this point, taken largely from historical allusions inside these documents and supplemented from early church traditions reaching back to the middle of the second century. This scenario moves along these lines. After Paul’s first appeal to the Roman emperor Nero, which Acts 28 indicates he was waiting to make, Paul was released from imprisonment in app. AD 61-62. He resumed ministry, mostly in the Aegean Sea region of the north central Mediterranean Sea





area. His stated desired in AD 57 ([Romans 15:23-24](#)) was to pass through Rome on his way to Spain. Some early church traditions suggest that he did manage to get to Spain after being released from imprisonment, but this is not certain in spite of the powerful legacy even to this day in the Spanish Roman Catholic Church. During this resumed ministry 1 Timothy was written to encourage Timothy while trying to lead the Christian community at Ephesus. Then Titus was written to do the same thing as he tried to lead the various Christian communities on the island of Crete. By the writing of 2 Timothy, Paul had again been taken prisoner by the Roman government and was facing certain execution at the hands of Nero in the mid 60s. Thus 2 Timothy becomes the last set of ideas to flow from Paul before his death, again written to encourage Timothy's work at Ephesus.

b. Literary

Our passage, 3:10-17, stands as a part of the [Body of the letter](#) (1:6-4:18). The thought development of the Body of the letter largely revolves around three ideas. **First**, there is frequent reminder to Timothy of past experiences in Paul's life, especially in suffering persecution for the sake of the gospel: 1:8-17, 2:9-13, 3:10-11; 4:6-8, 9-18. **Secondly**, a lot of admonitions are given to Timothy regarding his service to Christ: 1:6-7; 13-14; 2:8, 2:1-7, 8, 14-16, 22-26, 3:1, 14-15, 4:1-2, 5, 9, 13. **Thirdly**, the overarching concern of the letter is in regard to those who for one reason or another are slipping into false belief and/or abandoning serving Christ: 1:15-18; 2:17-18, 23-26; 3:1-9, 13; 4:3-5, 9-18. These three motifs are woven together much like a rope with three strands. Separating them out from one another can be helpful for examining each strand in greater detail, but in unraveling the "rope" something important is lost as well: the sense of interconnectedness of these three motifs to one another.

Western mind sets find it almost impossible to resist organizing a set of ideas into a logical outline, even creating some kind of thought progression as a foundation for the outline. The Body of the letter comes close to defying such an effort, although detailed analysis of the Greek text will suggest natural linkage of core statements that can be grouped into units of ideas and then formatted as paragraphs. But the great danger here is losing sight of the "rope" that extends from 1:6 through 4:18. It is the weaving together of these three motifs that provides the cohesiveness of the letter body. Some "steps" forward may then be perceived as the "rope" moves from beginning to end. Those are typically perceived at 1:6-14, 14-18; 2:1-7, 8-13, 14-26; 3:1-9, 10-17; 4:1-5, 6-8, 9-15, 16-18.

II. Message

The internal structure most naturally revolves around two core segments, as is reflected in the [Block Diagram](#) (cf. Aorist 2nd singular indicative and imperative verbs) in the larger internet version of this study. Timothy is commended for his past faithfulness (vv. 10-13) and he is enjoined to remain faithful (vv. 14-17). We will follow that organizing structure in this study.

a. History, vv. 10-13

Greek NT

<3:10> Σὺ δὲ παρηκολούθησάς μου τῆ διδασκαλίᾳ, τῆ ἀγωγῇ, τῆ προθέσει, τῆ πίστει, τῆ μακροθυμίᾳ, τῆ ἀγάπῃ, τῆ

NASB

10 Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, 11 persecutions, and suffer-

NRSV

10 Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfast-

NLT

10 But you know what I teach, Timothy, and how I live, and what my purpose in life is. You know my faith and how

ὑπομονῇ, <3:11> τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. <3:12> καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. <3:13> πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόβουσιν ἐπὶ τὸ χεῖρον πλανῶντες καὶ πλανώμενοι.

ings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! 12 Indeed, all who desire to live godly in Christ Jesus will be persecuted. 13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived.

ness, 11 my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. 12 Indeed, all who want to live a godly life in Christ Jesus will be persecuted. 13 But wicked people and impostors will go from bad to worse, deceiving others and being deceived.

long I have suffered. You know my love and my patient endurance. 11 You know how much persecution and suffering I have endured. You know all about how I was persecuted in Antioch, Iconium, and Lystra – but the Lord delivered me from all of it. 12 Yes, and everyone who wants to live a godly life in Christ Jesus will suffer persecution. 13 But evil people and impostors will flourish. They will go on deceiving others, and they themselves will be deceived.

Notes:

Paul first commends Timothy for having “observed” (παρηκολούθησάς) Paul’s example in past days. The single Greek sentence in vv. 10-11 is set up in a way that is clear in the Greek and perhaps from the [Greek diagram](#) can be made clear in a diagram of it in English translation:

you have observed my teaching, conduct, purpose, faith, patience, love, perseverance, persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me!



observing. This is the basis of the NASB translation of “followed” rather than the NRSV “have observed” or the NLT “know.” Timothy knew of these virtues in Paul’s life through being there with Paul and seeing him at work first hand. This was no theoretical knowledge that Timothy possessed.

What Timothy had witnessed is listed as nine traits, which lend themselves into three groups, as is highlighted by the diagram on the left. There seems to be something of a progression of thought with each set.

The first group includes Paul’s teaching, conduct and purpose. Timothy knew clearly what Paul stood for in his religious beliefs (ἡ διδασκαλία). This emphasis stands in sharp

From this visualization of the thought structure, a couple of issues surface immediately. Important is the precise meaning of “observed” (παρηκολούθησάς). The positive traits in verse ten stand complementary to the negative experiences of persecutions and sufferings in verse eleven. The time frame and location of the hardships in the geographical references are important. Finally, and most importantly, is Paul’s positive assessment of the Lord’s deliverance.

The verb parakoloutheo (‘observe’) is more than a spectator observance. In both 1 Tim. 4:6 and Lk. 1:3 (the two other NT uses) the idea is to trace out in careful examination and it has the tone of personal involvement. It’s one thing to observe a football quarterback from the stands; it’s another view point entirely to observe him as the offensive center. The Greek verb is more the latter idea of

contrast to the faulty thinking and teaching of others that Paul described in [3:1-10](#). Paul attempted throughout his ministry to teach only the apostolic gospel that Christ had revealed to him. At the center of this was Christ, as he had reminded the Galatians many years earlier: Gal. 1:15-16 and 3:1. He had held up Christ crucified as the sole means of salvation (Gal. 3:1): “It was before your eyes that Jesus Christ was publicly exhibited as crucified!” For almost three decades this had been the center point of Paul’s teaching and preaching, since his conversion. By now Timothy should have a clear grasp of this teaching and how to incarnate it into his own life the same way that Paul had done.



The second trait is *agoge* (ἀγωγή), and denotes a way of living as D.D. Arichea and H. Hatton (*Translator’s Handbook*) note: “*Conduct* appears only here in the whole New Testament. The word denotes one’s way of life, particularly one’s daily behavior. Here it focuses on how Paul has conducted his life both as a Christian and as a church leader. So one may translate ‘the way I live,’ ‘the way I walk my life.’” Proper behavior was a major concern for the apostle as he used his life to back up what he proclaimed with his mouth. One can clearly see the dark side with the portrait of improper behavior by professed Christians sketched out in [3:1-10](#).

Thirdly, Paul’s purpose (τῆ προθέσει; *prothesei*) is noted. The NRSV captures well the sense with its translation “aim in life” and so does the NLT with its “my purpose in life.” In describing his conversion to the Galatians Paul indicates the central purpose of his life was made clear in that beginning experience ([Gal. 1:15-16](#)): “when God, who had set me apart before I was born and called me through his grace, was pleased to reveal his Son to me, **so that I might proclaim him among the Gentiles...**” There was no wandering around for years trying to figure out what he was supposed to do with his life. He knew from the beginning what God’s purpose for him was. That assignment Paul had attempted to faithfully carry out from his conversion in AD 33 until the writing of this letter about AD 64.

Thus the first three traits characterize Paul’s ministry as a Christian. The next set emphasize the personal attributes of faith, patience, love and endurance. Regarding these, George Knight (*New International Greek Testament Commentary*) notes: “Having mentioned these general characteristics, Paul next characterizes his life with the usual Christian trilogy ‘faith,’ ‘love,’ and ‘perseverance’ (cf. Tit. 2:2), with ‘pa-

tience” sandwiched in as something much needed by one who teaches in difficult situations, as he has reminded Timothy (in 2:24, albeit with a different word) and will remind him again (in 4:2, with the same word as here). πίστει is used as elsewhere in the PE [=Pauline epistles] (cf. 1 Tim. 4:12; 6:11; 2 Tim. 2:22) of trust in or absolute dependence on God. μακροθυμίας probably carries the sense of “forbearance, patience” toward others, which it also has in its other PE* occurrences (1 Tim. 1:16 [see the comments there]; 2 Tim. 4:2; here for the first time in the PE in a virtue list; cf. 2 Cor. 6:6; Gal. 5:22; Eph. 4:2; Col. 1:11; 3:12) rather than its meaning of endurance, which would only anticipate ὑπομονῆ (see Trench, *Synonyms*, §53). Paul uses ἀγάπη (see 1 Tim. 1:5; it occurs repeatedly in lists in the PE, e.g., 1 Tim. 4:12; 6:11; Tit. 2:2; 2 Tim. 2:22), “love,” here, as he usually does, of love for humans (cf. especially 1 Cor. 13:1ff.). He exhibited before Timothy what he asked him to pursue (2:22) and what he said the Holy Spirit has provided (1:5). ὑπομονῆ, expresses the “endurance, steadfastness, and perseverance” of one who lives in the midst of the difficulties of this life kept and strengthened by Christ while awaiting Christ’s return (see the other PE* occurrences, especially 1 Tim. 6:11; Tit. 2:2). Paul sums up in these words his ministry (teaching, conduct, and purpose) and his life (faith, patience, love, and perseverance).”

The third set includes persecutions and sufferings. In this group are two concrete plural nouns. Earlier Paul had listed specific details of his persecutions and sufferings to the Corinthians ([2 Cor 11:23-33](#)): “23 Are they ministers of Christ? I am talking like a madman—I am a better one: with far greater labors, far more imprisonments, with countless floggings, and often near death. 24 Five times I have received from the Jews the forty lashes minus one. 25 Three times I was beaten with rods. Once I received a stoning. Three times I was shipwrecked; for a night and a day I was adrift at sea; 26 on frequent journeys, in danger from rivers, danger from bandits, danger from my own people, danger from Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers and sisters; 27 in toil and hardship, through many a sleepless night, hungry and thirsty, often without food, cold and naked. 28 And, besides other things, I am under daily pressure because of my anxiety for all the churches. 29 Who is weak, and I am not weak? Who is made to stumble, and I am not indignant? 30 If I must boast, I will boast of the things that show my weakness. 31 The God and Father of the Lord Jesus (blessed be he forever!) knows that I do not lie. 32 In Damascus, the governor under King Aretas guarded the city of Damascus in order to seize me, 33 but I was let down in a basket through a window in the wall, and escaped from his hands.”

Timothy wasn’t present at all of these things. Paul focuses in on what Timothy had observed in

Antioch, Iconium, and Lystra. Howard Marshall (*International Critical Commentary*) notes:

“Three places are given as examples. Ἀντιοχεΐα was the name of many cities, but here refers to ‘Pisidian Antioch’, the seat of government of S. Galatia.⁴⁶ Here Paul was forced to leave the city (Acts 13:50). Ἰκονίου was the scene of an attempted stoning of the missionaries (Acts 14:5f.), and Λύστρα was where Paul was actually stoned.

Paul always looks back to the first missionary campaign in terms of suffering (Gal 4:13f.; 2 Cor 11:25). Here he goes back to the earliest days of Timothy’s association with him: ‘such sufferings were visible to him right from the moment he became a Christian’ (Fee). However, Dibelius–Conzelmann, 119, asks why there is no reference to the sufferings in Acts 16–17 when Timothy was in company with Paul. If Timothy was converted on Paul’s second campaign rather than the first, he could still be aware of them. Within the limited circle of the church, remembrance of the early days would be a matter of common knowledge (cf. Bernard, 134).”

His two characterizations (v. 11) of these persecutions emphasize their intensity: οἷά μοι ἐγένετο... (“such as happened to me...”) and οἷους διωγμοὺς ὑπήνεγκα (“what persecutions I endured”). Although the list of things Paul endured on the first missionary journey, which he alludes to with the geographical terms, is not anywhere near as long as the list in 2 Corinthian 11, the struggles and the pains were just as real. Just one beating into unconsciousness as happened at Lystra would be enough for me to feel severely persecuted. For Paul this was just the beginning of this kind of treatment, which would last throughout his Christian ministry.

Verse 12 backs up to articulate a timeless principle: “Indeed, all who want to live a godly life in Christ Jesus will be persecuted.” The point is to emphasize that Paul’s experiences were not unusual and thus other believers should not expect to be exempt from such suffering. What he had described in the lengthy virtue list in vv. 10-11 is now summarized by the phrase “who want to live a godly life in Christ Jesus.” The key is the adverb “godly” (εὐσεβῶς). The emphasis is upon the outward expression of what is spiritually down inside us, as I emphasized years ago in lectures given at a couple of universities in Germany (cf. [Frömmigkeit in den urchristlichen Gemeinden](#) and its English language version, [Piety in Primitive Christianity](#) given in some universities in the US).

The reason for facing opposition? Verse 13 answers this question: “But wicked people and impostors

will go from bad to worse, deceiving others and being deceived.” Although most of Paul’s persecution came from outside the Christian community, some came from inside the Christian community as [Philippians 1:15-18](#) describes: “15 Some proclaim Christ from envy and rivalry, but others from goodwill. 16 These proclaim Christ out of love, knowing that I have been put here for the defense of the gospel; 17 the others proclaim Christ out of selfish ambition, not sincerely but intending to increase my suffering in my imprisonment. 18 What does it matter? Just this, that Christ is proclaimed in every way, whether out of false motives or true; and in that I rejoice.” Paul envisioned a time here when a large part of the opposition to the preaching of the gospel would arise from within the Christian community. Verse 13 summarizes a larger discussion of this in [3:1-9](#).

What can we learn from these verses? One thing comes across clearly: what we do in ministry is vitally linked to who we are as a Christian. And the linkage of these two things is very likely going to produce opposition to us. Character and actions are linked here, as they are all through the Bible. Although the list of traits here is not unique to this passage, they do offer a challenge to us. What we believe and teach, how we behave ourselves; what purpose in life drives us -- these traits should define our life and our service as believers. This is not just for preachers. All believers should be guided by these principles. And these things are themselves linked. What we stand for shapes our behavior and these things provide a sense of purpose in life. Nothing -- in my estimation -- could be worse than to come to the end of life as Paul was when he penned these words and then realize “my life has been meaningless and without any substance because I always ‘went with the flow’ and never had any real convictions.”

The four character traits of faith (faithfulness), patience, love and endurance flow out of our relationship with Christ. These are also horizontal relational terms that focus in on our stance toward other people. This kind of reaching out to other people doesn’t come naturally, nor easily most of the time. The love of Christ has to flow through our love to people around us for this to work consistently. Thus the spiritual resources of our daily fellowship with the Lord is the key to developing these traits.

Thirdly, the hostility that is generated from linking these above sets of actions and character is at first surprising, but then not so surprising. So many people in the marketplace and elsewhere are willing to tolerate us if we keep what we stand for at church

or in our private lives. But when we insist upon linking up who we are to how we live, many people are uncomfortable in our presence. We won't engage in the wrong actions that typify their lives. We think differently because God plays a central role in our liv-

ing and thinking. Thus we shouldn't be shocked by having to face hostility. Fortunately for us as believers in the U.S. we won't likely face the severe kind of opposition that Paul did throughout his Christian life.

b. Future, vv. 14-17

Greek NT

<3:14> σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνων ἔμαθες, <3:15> καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. <3:16> πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμὸν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, <3:17> ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

NASB

14 You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, 15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

NRSV

14 But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, 15 and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. 16 All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, 17 so that everyone who belongs to God may be proficient, equipped for every good work.

NLT

14 But you must remain faithful to the things you have been taught. You know they are true, for you know you can trust those who taught you. 15 You have been taught the holy Scriptures from childhood, and they have given you the wisdom to receive the salvation that comes by trusting in Christ Jesus. 16 All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right. 17 It is God's way of preparing us in every way, fully equipped for every good thing God wants us to do.



Notes:

After the reminder of what Timothy had observed from being with the apostle (vv. 10-13), Paul now admonished Timothy to remain faithful. As the [Block Diagram](#) visually illustrates, the two Greek sentences that comprise verses 14-17 contain two key concepts: 1) learning and 2) scriptures.

The first is expressed two times by the verb from *μανθάνω* (*manthano*). The basic idea here is learning that comes from being taught, over against that coming out of life experience or individual study. Timothy had been instructed in religious values. The second verb used in v. 14 is *ἐπιστάθης* ("become convince of"). The instruction that Timothy received had persuaded him and developed convictions that it was consistent with God's character and actions, and thus true. For more details on the assumptions behind this, see the [Excursus](#) in this lesson. The NLT

above is this part tions re- taught, not the teachers who had instructed him. They had been a source for the formation of those convictions.

What had Timothy been taught? The specifics are not defined by Paul. Most likely it came out of Timothy's Jewish heritage and related to the OT scriptures. Most are convinced that it focused on the christological reading of the OT. That is, the OT as a basis for understanding Christ.

Who had taught Timothy? Although none are mentioned directly, the phrase "from childhood" points to a reference made 1:5: "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." Most likely these are the primary teachers that Paul

intends. Paul had first met Timothy on the second missionary journey (mid 50s) in Lystra according to [Acts 16:1-2](#): “1 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. 2 He was well spoken of by the believers in Lystra and Iconium. 3 Paul wanted Timothy to accompany him; and he took him and had him circumcised because of the Jews who were in those places, for they all knew that his father was a Greek.”

Timothy was already a Christian, and he eagerly wanted to join Paul’s missionary party to help in the spreading of the gospel. His reputation had already spread in the Roman province of Galatia. In time he would become one of Paul’s most trusted associates. At the writing of 2 Timothy (early to mid 60s), he was working with the house church groups in Ephesus, trying to lead them into a healthy understanding of the gospel.

Paul indicated that the foundations for Timothy’s faith were first his mother and grandmother. And secondly, the scriptures, which receive major treatment in vv. 15-16.

Two very different Greek words are translated as scriptures in these verses. In v. 15 the term *ἱερὰ γράμματα* (*hiera grammata*) for scriptures is used, with the literal sense of ‘sacred letters.’ The observation of George Knight (*NIGTC*) is helpful: “*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.” The other term in v. 16 is *πᾶσα γραφή* (*pasa graphe*) with the literal meaning of ‘every writing.’ Again, Knight (*NIGTC*) offers insight: “*γραφὴ* (NT 50x [30x singular], Pl. 14x [9x singular]) was used in the Greek of the day for any piece of writing, but in the NT it is used only of holy scripture.” The shift in terminology does pose some issues in both translation and understanding, as Arichea and Hatton (*Translator’s Handbook*) suggest: “While there are some who interpret *All scripture* as including other writings in addition to the Old Testament, most interpreters take *scripture* here as equivalent to ‘sacred writings’ in the previous verse. A problem, though, is whether to translate the Greek text as ‘All Scripture’ (collective) or ‘Every scripture’ (distributive). The former takes the holy



Scriptures in their entirety, while the latter focuses on individual parts. Either way the meaning comes out the same.” Since the 27 documents of the NT would not come to be regarded as sacred writings for another century after Paul made this statement, it is more accurate historically to understand the reference being to the Old Testament. Only in a derived, much later secondary sense can the writings of the New Testament be included in this statement.

The qualities of these writings is the bottom line in these verses. First they are “able to instruct you for salvation through faith in Christ Jesus.” Apostolic Christianity clearly saw in the OT the path to faith in Christ, and affirmed that to Jewish audiences in most of the early churches. Timothy had been taught that by his mother and grandmother. The version of the OT mostly likely used here was the Septuagint (the Greek translation of the Hebrew scriptures). Also, Paul frames the OT as an instructor in an interesting way. The scriptures are able to σοφίσαι (*sophisai*) one for salvation. The Greek word for wisdom is σοφία (*sophia*). Thus the OT contains enough wisdom for salvation and that wisdom is not passive. Rather it has a dynamical nature that actively wises up the reader for salvation.

The second quality in verse 16 is that the scripture is “God-breathed” (*θεόπνευστος*). For a detailed explanation read the [Excursus](#) with this lesson, especially page 13. God’s living presence saturates the words of scripture and in positive interaction with those words that life changing divine breath comes alive in the Bible student.

Thirdly, the scriptures are “useful” (*ὠφέλιμος*). The Bible is never to be studied just for its own sake. Rather, it has a pragmatic intention of increasing our knowledge of God’s way (“for teaching”), which means telling us when we’re misbehaving, for correcting us, for disciplining us -- all in regard to righteous living. The goal -- to thoroughly prepare us to do good. God’s plan then is to use the Bible as His means of changing our lives in order to become productive children of His, walking in His path of righteousness. Thus both people and the Bible play important roles in shaping our Christian pilgrimage.

Excursus: Infallibility: A Shortcut to Agnosticism

The title of my reflections will puzzle some folks, because nowadays the belief in biblical infallibility is often touted as the exclusive safeguard against modernism and liberalism -- the two heresies that destroy the authority of scripture.

If you had asked me if this were true forty plus years ago, I probably would have agreed, since I was just beginning in ministry and had not wrestled with any serious theological issue as a college freshman. To be sure, I had grown up in a small ranching/farming oriented Baptist church at the edge of west Texas and such issues were not a part of any discussion either by a beloved pastor or church member. We had other, far more important issues to deal with. Not until I headed off to college in the fall of 1960 was I exposed to "crucial theological issues" like infallibility, the rapture etc. Because of my rural background, I remained rather skeptical about just how important most of these issues really were. They seemed to be more important to the ministerial "city boys" than to any one else. Winning a world to Christ was what I had been taught, since early childhood, as the central issue for Christians. If one were focused on that objective and had confidence in the leadership of the Holy Spirit, most of these other matters didn't much matter. After almost half a century in Christian ministry, I remain convinced that this early Christian training is still pretty much on target.

But these days in Baptist circles at least one can't get away from interacting with the issue of biblical authority, and how that plays itself out in Christian belief and practice. The connection of biblical authority and the nature of scripture is central to resolving the issue of the role of the Bible. This particular Bible study on 2 Timothy 3 contains one of the primary texts looked to in trying to decide the nature of scripture and thus its authority. Thus the opportunity to set forth some reflections on this presents itself.

These come after almost five decades of thinking about the matter, and especially after having written two major articles on [Inspiration](#) and [Revelation](#) in the 1980s and 90s for the [patristic encyclopedia](#) published by Garland Press. These articles profoundly shaped my perspective, along with two sabbatical leaves working in the universities at Bonn and Heidelberg Germany during that same period of time. Study and reflection since then have hopefully pro-

duced a more mature and thoughtful perspective.

Early in ministry, especially as a New Testament professor at Southwestern Baptist Theological Seminary in Fort Worth from 1974 to 1997, I stopped using the term 'infallible' to refer to the authority and nature of scripture. To be honest, I had rarely ever used the term to begin with. Somehow it didn't seem right and certainly could not be found anywhere in the Bible itself. My conviction both then and now is that the Bible must be allowed to define itself, rather than some external philosophical system being allowed to superimpose contrived definitions down onto scripture. By the mid-80s in the midst of the so-called Southern Baptist controversy, when the term was becoming a code word for orthodoxy, my resolve to never use the term to reflect my belief in the high authority of scripture stiffened greatly. I personally witnessed too many Baptist leaders using this term as a billy club to hammer those who disagreed with their viewpoint on most any subject. Because I was aware of the very hypocritical life-style of many of these people, who made little effort to 'practice what they preached,' I began realizing the spiritual danger of the label 'infallible.'

Serious commitment to the concept of infallibility runs the risk of profoundly shifting one's religious experience away from a vital relational orientation with God through Christ. Instead, the tendency is to move toward the primacy of "orthodox" doctrine as the center piece of religious orientation. Inseparably linked to this is the tendency to transform Christian behavior from loving devotion to Christ into a stiff, rigid spiritual legalism. The whole idea of spirituality undergoes drastic transformation. During the same period of time in the 1980s, I did a great deal of work on the biblical concept of spirituality, and delivered lectures on this topic at the Baptist seminary in Hamburg and later to the doctoral students at the German university in Göttingen ([Frömmigkeit in den urchristlichen Gemeinden](#) which I later translated into [Piety in Primitive Christianity](#), and gave to the doctoral students at Southwestern Seminary). The climax of these intellectual struggles during the 1980s for me was the development and delivering of a lecture on American fundamentalism to the combined sociology, law and protestant theological faculties at the university of Bonn German in 1990 and then to the Neue Testamentlichen Sociatät at the university

of Heidelberg ([Fundamentalismus in Amerika: Den Bock zum Gärtner Machen](#)). An English language version was subsequently delivered at the University of North Texas to the annual meeting of the Association of American Professors of History ([Fundamentalism in America: Making a Gardner out of a Billy Goat](#)).

During this same period of time I gradually became aware of another phenomenon. Through conversations with seminary colleagues on both sides of the Atlantic, intense study of the issue, and the personal experience of involvement as a charter member of the Texas Faculty Association, an aggressive union organization in higher education in Texas that serves as the state branch of the National Educational Association, I began realizing that a large number of philosophy and science professors in many of the state universities had grown up in a fundamentalist religious tradition before going to college. During their college years they had mostly abandoned Christianity because it couldn't "measure up" under strict logical reasoning, especially the kind that is foundational to the modern Scientific Method for doing research.

For some, one of their life's crusades then became the destruction of the Christian faith of students, especially the conservative ones, in the university classroom. Their ultra conservative religious heritage had bought into a strict rationalistic way of thinking that wouldn't hold water when placed under the microscope of secular oriented rationalism. This had led to agnosticism, and for some atheism. Their religious fundamentalist crusading spirit wasn't shed though; it now fueled their crusade against Christianity, and conservative Christianity in particular. What an amazing link! Religious fundamentalism as a source of agnosticism. The extremes on the spectrum wound up linked to each other. The link? Rationalism! Especially the species developed as a by-product of the European Enlightenment and rigidified in the 1800s in both Europe and North America. The common starting point produced such opposite extremes of viewpoint.

Then I began realizing that the entire concept of biblical infallibility is built off this very same philosophical rationalism. The modern definition of history and science has redefined scientific investigation and history as an exclusively horizontal inquiry. Our world is controlled by principles of nature and we can only achieve understanding and control by investigating those principles that lay totally inside the material

world (e.g., modern medicine). God, if there is one, stands outside this world and thus beyond a legitimate topic of investigation.

At the philosophical heart of this methodology is the ancient Greek philosopher's definition of 'truth' as a logically consistent abstraction (i.e., a syllogism). If something isn't consistent with proven facts, then it can't be true. And any conclusions derived from two interlocking premises must be logically consistent with the parameters of both premises. Yet, interestingly, Aristotle's view of ἀλήθεια (truth) wasn't widely accepted until the middle ages when the Catholic theologian Thomas Aquinas picked it up and redefined Roman Catholic theology largely on the basis of Aristotle's definition of truth and reasoning.

This opened a floodgate of opportunity for Aristotle, some 1,500 years after he lived, to profoundly impact western society. This in turn laid a foundation for the post-middle ages European Enlightenment, which stands as the foundation for the modern era in western culture. Thus for at least two centuries this pattern of thinking has shaped both the emerging secular, nonreligious traditions as well as most branches of Christian religious tradition in the west.

In western Christianity, these philosophical streams hardened in the 1800s and 1900s into the so-called modernist vs. fundamentalist battles. The developing 'liberal' Christianity bought heavily into the biblical and theological critical methodologies developed off these philosophical and historical approaches. Early fundamentalism rejected outright these philosophical assumptions, but gradually through the 1900s began adopting many of them. The mid 1950s saw an emerging Evangelicalism in British and American Christian circles that sought a middle ground between a whole hearted adoption of modernism's assumptions and the outright rejection of them on the fundamentalist side. But, interestingly, almost all sides were deeply impacted by most of the basic assumptions of the Enlightenment about history and scientific methodology. Much of contemporary biblical and theological scholarship still attempts to make sense of divine revelation using a modified Enlightenment foundation. Different versions of it will stand as the foundation for the various approaches, but it's still the same essential foundation because so much of western culture works off this Enlightenment starting point. Thus for Christianity to have appeal in western society, the belief is that it can only communicate with folks through the

common link of Enlightenment assumptions. Therefore religious extremes as diverse as the Jesus Seminar on the left and Bob Jones on the far right depend upon this common foundation for formulating their interpretation of Christianity. The now developing Post-Modern era will prove to be interesting since western culture is slowly moving away from these Enlightenment assumptions in favor of a relativistic and feeling based approach to life. Ironically, modern technology, especially the TV etc., may in the long haul become the killers of the modern culture that produced the means of developing these scientific tools.

But the pivotal question for our concern is did such thinking impact the writers of the Bible? The answer is a thundering NO! The Jewish heritage to apostolic Christianity, even in its Hellenistically influenced expression, never perceived truth as did Aristotle, or especially as modern western culture still does. Thus the modern idea of biblical infallibility is an externally derived assumption superimposed down onto scripture with disastrous consequences.

This lies at the heart of the struggles of those affirming this concept. Since its emergence as a significant theological issue some two centuries ago in Protestantism, the concept has consistently produced a defensive stance that runs in fear that someone will prove an "error" in scripture that in turn will undermine, if not destroy, the credibility of the Christian faith. That the Bible is full of such errors was the often heard charge of critical scholars beginning with English Deism et. al. in the 1700s.

Two sources of this arose. Internally, inconsistency between references about the same event or person were found. This was particularly the case in the double and triple synoptic gospel traditions. Externally, many geographical references, time markers etc. found in the Bible couldn't be objectively proven by factual evidence established from external sources such as ancient writings, inscriptions etc. Where apparent inconsistencies between the Bible and these other sources were found, then the Bible was in error and not to be trusted. The issue tended to be an all or nothing approach. On the conservative religious side no one could dare raise a question about biblical accuracy without facing the charge of being a liberal heretic. On the liberal Christian side, the Bible has played a diminishing role in establishing Christian belief. Instead, denominational tradition especially in liturgical worship approaches, and creedal adoption have increasingly become more

foundational. Thus the critical biblical scholarship that comes out of the liberal stream hardly ever discusses the idea of revelation, and especially infallibility, since it has focused its attention overwhelming on the human side of the production of scripture texts. But in fundamentalist and evangelical circles, the issue of revelation, inspiration and infallibility remain hot button topics because of the insistence on the inspired scripture as the sole foundation for Christian faith and practice.

In interpretative approaches to scripture, the liberal is primarily concerned with determining the historical ('then') meaning of scripture. On the other side with conservative Christianity, a couple of patterns emerge in generally speaking. Evangelicalism tends to try to balance out the historical ('then') and applicational ('now') meanings of the scripture. Many fundamentalists largely ignore the historical meaning and focus on a perceived 'now' meaning and then read that meaning back into the historical meaning. By such an approach, the starting point for their meaning lies outside the scripture text itself. It is mainly derived from their particular denominational tradition, and often from the views of a powerful, charismatic preacher. Usually, to do this most effectively the King James Version of the English Bible is the sole basis of Bible study and preaching. This largely, because certain KJV words have become code signals that automatically trigger association with these externally derived theological views.

When 2 Tim. 3:16 makes the declaration that "All scripture is inspired by God..." (πᾶσα γραφὴ θεόπνευστος...), what is being said? For many on the conservative side of modern western Christianity the word 'inspired' in this text automatically triggers association with most all the above set of assumptions that I have identified with the term 'infallible.' Put simply, the view is "God don't make mistakes." Thus He would not have allowed any human agency in the writing process to have injected objectively provable errors into scripture.

Yet, logical inconsistencies both internally and externally abound in the Bible. In the Old Testament, one cannot escape the very different theological and historical view points of the Deuteronomistic and the Chronicler historians of ancient Israel. The way the New Testament writers used the Old Testament, especially in their citation of OT texts, often results in NT citations of OT texts that read very differently than the OT text itself. The many inconsistencies in the double and triple synoptic gospel traditions can-

not be escaped. Many geographical references and time markers inside the Bible don't mesh with the external discoveries of biblical archaeology. An honest approach to understanding the Bible must come to grips with these realities.

How have biblical scholars of all persuasions reacted? A variety of reactions can be documented. Thousands of books and journal articles have been written over the past century attempting to address this issue. Let me attempt to briefly summarize, and then set forth my personal view.

The reactions run the full gamete from total disillusionment and thus rejection of the Bible to completely ignoring these inconsistencies. This latter usually plays along the lines of thunderous screams at anyone raising a question about any of these inconsistencies. In between one can find a wide range of reactions. The Southern Baptist Controversy began in the early 1980s supposedly over the issue of the infallibility of the Bible, although subsequently this has proven to have mostly been a smoke screen for an attempt to gain raw controlling power over the denomination. Harold Lindsell's *The Battle for the Bible* launched the campaign in 1976 with the deafening accusation that SBC seminary professors don't believe in and teach the Bible. The climax of this issue came in 1987 with the Conference on Biblical Inerrancy (May 4-7) at the Ridgecrest Baptist Conference Center in NC, and the presentations were subsequently published in *The Proceedings of the Conference on biblical Inerrancy 1987*. The net effect was simply to polarized Southern Baptists to such a degree that no sane, unemotional discussion of the issue would ever be possible from that point on. Once the fundamentalists had taken control of the national SBC organization the concept of biblical infallibility or inerrancy was made the standard of orthodoxy by the revised 2000 Baptist Faith and Message, which revised the [1963 statement](#) on scriptures from

The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. It reveals the principles by which God judges us; and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. The criterion by which the Bible is to be interpreted is Jesus Christ.

to the following statement in the [2000 revision](#):

The Holy Bible was written by men divinely inspired and is **God's revelation** of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. **Therefore, all Scripture is totally true and trustworthy.** It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. **All Scripture is a testimony to Christ, who is Himself the focus of divine revelation.**

The highlighted elements in the 2000 version took an already very questionable conservative stance and hardened it into the concept of infallibility. Thus, since 2000 all SBC agency employees have been required to sign, as a prerequisite to employment, a document pledging not only to teach this view but also that it accurately reflects their own personal view of scriptures. This document falls into the fatal trap of assuming the modernist world view of reality that carries along with it the philosophical assumptions about truth and error. Thus the statement stands in deep inconsistency to the Bible itself, as we shall see below.

This stance in large part is the impact of the earlier inerrancy movement among fundamentalists and evangelicals that had led to the [Chicago Statement on Biblical Inerrancy](#) in 1978. The unquestionable dependency upon Enlightenment definitions of truth and error are evident in this declaration, especially in the Article II section. This part illustrates the word games with the words 'inerrant' and 'infallible' that are played within this stance. Article II contains some 29 sections declaring that inerrancy means this but doesn't mean that. At the end the resulting definition of these words 'inerrant' and 'infallible' are so chopped up that they are meaningless. And have stayed far beyond the popular, dictionary definitions of the terms. The net result has been to allow people to make the statement "I believe in the infallibility, the inerrancy of the Bible" and mean by that statement something very different than what a lay person will assume they mean. This because, two very different definitions of the terms are being used deceptively.

Realization of this politicized word game being played was one the factors that caused me to be completely unwilling to use either term as a characterization of my belief in the authority of scripture. Baptist leaders were just not being honest with the folks in the pew. And most still aren't! It's more a

empty code term of conservative credibility, than a carefully thought out and studied view point.

One variation of this that I have heard from at least one of the present SBC seminary presidents is that the Bible is infallible only in the original manuscripts that the initial writers produced. Subsequent copies of those texts have allowed a few 'errors' to creep in. Ironically, the early faculty in the 1920s of the very seminary where this person is now president strongly repudiated such a view almost a century ago.

When one begins with a modernist based view of inspiration coupled with an Aristotelian view of truth, then the concept of infallibility becomes very dangerous and potentially destructive of spiritual health.

What alternative is possible? Let me propose one that I've found very enriching and nurturing of a healthy spiritual life as well as a passionate view of the authority of scripture. When Jesus declared in John 14:6 "I am the Truth" he was reflecting a centuries old Jewish definition of truth that saw truth anchored in God himself, not in a rationally consistent idea. God is truth, both its definition and its manifestation. Jesus stands as the incarnation of God as truth. Thus something and someone is true only if their character and actions are consistent with who God is. God as a personal, living being automatically means that no peanut sized human mind can ever reduce God down to a completely logically consistent abstraction. To even attempt to do so is to take a step into idolatry, for no such effort can ever describe God. We don't learn God with our mind, we learn God out of our relational experience with Him. The only limits imposed on that are the limits of His revelation to us that is recorded in the Bible.

When Paul declared that "all scripture is inspired of God" the term for 'inspired' is literally "God breathed" (θεόπνευστος). As I explained in the dictionary article on [Inspiration](#), this simply meant in early Christianity that God's breath permeates the sacred writings, which in the context of 2 Timothy primarily meant the Old Testament. When that divine breath was released through receptive interaction with those writings, the transforming presence of God was activated to bring about all kinds of changes. This is exactly why the second part of the verse makes the claim that on the basis of this divine breath the scriptures are "useful for teaching, for reproof, for correction, and for training in righteousness, so that every one who belongs to God may be proficient, equipped for every good work." Without this divine breath the words of scripture are lifeless, powerless words. But with

this divine breath, these words come alive in life changing fashion in a person's existence.

Thus the spiritual health and vitality of a believer or of a group of believers is based upon encountering these sacred words saturated with God's breath so that His presence can be released in a transforming manner. The modernist definition of 'inspiration' misses the boat entirely because it elevates the written words to being divine themselves. Words, no matter how inspiring, cannot transform a life spiritually either now or for eternity. But the Bible, saturated with God's breath, can when that breath is released through interaction with these written words. This is why Christian tradition has always insisted upon translation of the original language documents into the vernacular language of a given culture. Those written words can engage the mind and thoughts in an comprehensible manner, and this is a critical part of releasing that divine breath. This is also why serious Bible study is essential to a healthy spiritual life. The deeper our mind engages the thoughts embedded in scripture, the greater the impact of that divine breath upon our lives. Notice carefully the practical impact upon a person's life set forth in 2 Tim. 3:16-17. The Bible is to prepare us for ministry, but the shape and power of that ministry depends solely upon God's presence. And the divine breath in scripture is crucial to unleashing that divine presence in our lives.

Now that's a basis for an exceedingly high view of scripture. I'm convinced from my study of Luther's writings that something along these lines was what he discovered when he began studying and then teaching Romans and Galatians as a Catholic monk in the early 1500s. The experience transformed his life and brought him to deep personal faith and commitment to the living Christ. That experience then laid the foundation for what would become the Protestant Reformation and would change the face of Christianity forever. Out of all that would come his declaration of *sola scriptura*, the scriptures alone as the basis of faith and practice.

I have spent close to fifty years of ministry based largely upon this growing understanding of the nature and role of the Bible. The longer I serve Him and study His Word like this, the more convinced I am that this is the right way to approach the Bible. To attach the philosophically loaded terms 'infallible' and 'inerrant' to the Scriptures is to begin stifling the life out of both the scriptures and one's own spiritual walk.

Greek NT

<3:10> Σὺ δὲ παρηκολούθησάς μου τῆ διδασκαλίᾳ, τῆ ἀγωγῇ, τῆ προθέσει, τῆ πίστει, τῆ μακροθυμίᾳ, τῆ ἀγάπῃ, τῆ ὑπομονῇ, <3:11> τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἄντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμούς ὑπήνεγκα καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. <3:12> καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. <3:13> πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον πλανῶντες καὶ πλανώμενοι.

<3:14> σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης, εἰδὼς παρὰ τίνων ἔμαθες, <3:15> καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. <3:16> πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἐλεγμόν, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ, <3:17> ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

NASB

10 Now you followed my teaching, conduct, purpose, faith, patience, love, perseverance, 11 persecutions, and sufferings, such as happened to me at Antioch, at Iconium and at Lystra; what persecutions I endured, and out of them all the Lord rescued me! 12 Indeed, all who desire to live godly in Christ Jesus will be persecuted. 13 But evil men and impostors will proceed from bad to worse, deceiving and being deceived.

14 You, however, continue in the things you have learned and become convinced of, knowing from whom you have learned them, 15 and that from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus. 16 All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; 17 so that the man of God may be adequate, equipped for every good work.

NRSV

10 Now you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, 11 my persecutions, and my suffering the things that happened to me in Antioch, Iconium, and Lystra. What persecutions I endured! Yet the Lord rescued me from all of them. 12 Indeed, all who want to live a godly life in Christ Jesus will be persecuted. 13 But wicked people and impostors will go from bad to worse, deceiving others and being deceived.

14 But as for you, continue in what you have learned and firmly believed, knowing from whom you learned it, 15 and how from childhood you have known the sacred writings that are able to instruct you for salvation through faith in Christ Jesus. 16 All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, 17 so that everyone who belongs to God may be proficient, equipped for every good work.

NLT

10 But you know what I teach, Timothy, and how I live, and what my purpose in life is. You know my faith and how long I have suffered. You know my love and my patient endurance. 11 You know how much persecution and suffering I have endured. You know all about how I was persecuted in Antioch, Iconium, and Lystra – but the Lord delivered me from all of it. 12 Yes, and everyone who wants to live a godly life in Christ Jesus will suffer persecution. 13 But evil people and impostors will flourish. They will go on deceiving others, and they themselves will be deceived.

14 But you must remain faithful to the things you have been taught. You know they are true, for you know you can trust those who taught you. 15 You have been taught the holy Scriptures from childhood, and they have given you the wisdom to receive the salvation that comes by trusting in Christ Jesus. 16 All Scripture is inspired by God and is useful to teach us what is true and to make us realize what is wrong in our lives. It straightens us out and teaches us to do what is right. 17 It is God's way of preparing us in every way, fully equipped for every good thing God wants us to do.

Greek NT Diagrammed

3:10

δὲ

1 Σὺ παρηκολούθησάς μου τῇ διδασκαλίᾳ,
τῇ ἀγωγῇ,
τῇ προθέσει,
τῇ πίστει,
τῇ μακροθυμίᾳ,
τῇ ἀγάπῃ,
τῇ ὑπομονῇ,
3:11 τοῖς διωγμοῖς,
τοῖς παθήμασιν,

οἷά μοι ἐγένετο
ἐν Ἀντιοχείᾳ,
ἐν Ἰκονίᾳ,
ἐν Λύστροις,
οἷους διωγμοὺς ὑπήνεγκα

καὶ
ἐκ πάντων

2 με ἐρρύσατο ὁ κύριος .

3:12

δὲ

3 πάντες οἱ θέλοντες εὐσεβῶς ζῆν...διωχθήσονται .
ἐν Χριστῷ Ἰησοῦ

καὶ

3:13

δὲ

4 πονηροὶ ἄνθρωποι καὶ γόητες προκόψουσιν
ἐπὶ τὸ χεῖρον
πλανῶντες
καὶ
πλανώμενοι .

3:14

δὲ

5 σὺ μένε
ἐν οἷς ἁμαθες
καὶ
ἐπιστάθης,
εἰδῶς
παρὰ τίνων ἁμαθες,
3:15 καὶ

ἀπὸ βρέφους
ὅτι [τὰ] ἱερὰ γράμματα σίδασ,
τὰ δυνάμενά σε σοφίσει
εἰς σωτηρίαν
διὰ πίστεως
/-----|
τῆς ἐν Χριστῷ Ἰησοῦ.

3:16

6 πᾶσα γραφὴ θεόπνευστος (ἐστίν)
καὶ
ἠφέλιμος
πρὸς διδασκαλίαν,
πρὸς ἐλεγμὸν,
πρὸς ἐπανόρθωσιν,
πρὸς παιδείαν
τὴν ἐν δικαιοσύνῃ,

3:17

ἵνα ἄρτιος ᾦ ὁ τοῦ θεοῦ ἄνθρωπος,
πρὸς πᾶν ἔργον ἀγαθὸν
ἐξηρτισμένος .