

AI-generated. These study materials were produced with large language models. Each chapter is structurally validated and self-reviewed, but the source text alignment, parsing, syntactic, semantic-force, lexical, and clause-structure analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

1 Timothy 4 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Δ'

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

content

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

The Spirit's express word — apostasy and the goodness of creation 4:1–5

VV. 1–3 — THE PROPHECY: THE APOSTATES, THEIR TEACHERS, THEIR PROHIBITIONS

1 Now the Spirit expressly says independent — the dark counterpart to 3:16 — ὅτι ὡς, 'in so many words,' a NT hapax; the prophecy stands as a present, authoritative word

that in later times some will depart from the faith, content — the Spirit's prediction — ἀφίστημι with genitive of separation: desertion of the objective faith, in the church age's latter seasons

giving heed to deceiving spirits and teachings of demons, participial — means of the apostasy — προσέχω, the attention that becomes allegiance (cf. v. 13); the doctrines' true authors are demonic

2 through the hypocrisy of liars, phrase modifier — the human channel — ἐν of means: the demonic teaching arrives masked; ψευδολόγος a NT hapax

seared in their own conscience, participial — first mark of the liars — perfect passive: the conscience cauterized (or branded) into a settled numbness; accusative of respect

3 forbidding to marry, requiring abstinence from foods participial — second mark — zeugma: κωλύοντων governs γαμεῖν, but a verb of commanding must be understood for ἀπέχεσθαι; asceticism imposed as doctrine

which God created to be received with thanksgiving by those who believe and know the truth. relative — the refutation begins inside the relative — the forbidden foods are God's creation, made εἰς μετάληψιν; the truly knowing are the eaters, not the abstainers

VV. 4–5 — THE ΓΑΡ-GROUNDS: CREATION GOOD, CONSECRATED BY WORD AND PRAYER

4 For every creature of God is good, cause — ground of the creation-claim — Gen 1's refrain (LXX καλόν) as theological axiom; verbless, the copula understood

and nothing is to be rejected cause — the negative corollary — ἀπόβλητος a NT hapax: nothing is fit to be thrown out as unclean; οὐδέν answering πᾶν

if it is received with thanksgiving — participial — conditional participle — the one condition is gratitude, not abstinence; εὐχαριστία repeated from v. 3

5 for it is sanctified through the word of God and prayer. cause — the deepest ground — the food hallowed for use by Scripture's own verdict and the table's ἐντευξις (cf. 2:1); depth seven closes the staircase

The good minister — trained for godliness 4:6–10

VV. 6–8 — NOURISHED ON THE WORDS OF FAITH, TRAINING TOWARD ΕΥΣΕΒΕΙΑ

- 6 **Setting these things before the brothers,** participial — conditional participle leaning forward on ἐσθι, protasis-fashion — ὑποτίθημι, to lay before gently: a reminder, not a decree
- you will be a good servant of Christ Jesus,** independent — the apodosis-like main clause — διάκονος in the broad sense, not the office of 3:8; καλός the chapter's keynote adjective
- nourished on the words of the faith and of the good teaching** participial — the minister's own diet — ἐντρέφω a NT hapax: fed on what he serves; καλὴ διδασκαλία against the διδασκαλαὶ δαιμονίων of v. 1
- which you have followed.** relative — perfect — Timothy's settled, lifelong adherence (cf. 2 Tim 3:10)
- 7 **But refuse the profane and old-wives' myths;** independent — the negative command — παραιτέομαι, keep begging off; γραῶδης a NT hapax, the myths dismissed as senile fables (cf. 1:4)
- rather, train yourself for godliness;** independent — the positive command — the gymnasium metaphor opens; πρὸς marks the goal of the discipline
- 8 **for bodily training is profitable for a little,** cause — ground of the command, first pan of the scale — πρὸς ολίγον: limited in extent, or in time, or both
- but godliness is profitable for all things,** cause — the counter-pan — πρὸς πάντα answering πρὸς ολίγον word for word; the aphorism the layout takes as v. 9's 'saying'
- holding promise of life, the present and the coming.** participial — causal participle — why godliness profits everywhere: its promise spans both ages

VV. 9–10 — THE SAYING CERTIFIED, AND THE TOIL STAKED ON IT

- 9 **Faithful is the saying and worthy of full acceptance.** independent — the Pastorals' formula (1:15; 3:1) — here read as pointing BACK to v. 8's aphorism on godliness, the nearest quotable maxim; some refer it forward to v. 10
- 10 **For to this end we toil and strive,** cause — γάρ backs the certification with apostolic practice — the athletic pair (κοπιᾶω, ἀγωνίζομαι) resumes v. 7's γυμνασία; εἰς τοῦτο points forward to the ὅτι
- because we have set our hope on the living God,** cause — ὅτι taken as causal, unpacking εἰς τοῦτο (the exepexegetic reading is possible) — perfect ἠλπικαμεν: hope once fixed, still resting

who is the Savior of all people, especially of believers. relative — the hope's warrant — μάλιστα read as 'especially': saving provision for all, realized in believers; neither universalism nor 'that is, believers'

The imperative volley — command, model, persevere 4:11–16

VV. 11–14 — THE PUBLIC CHARGE: COMMAND, MODEL, READ, AND DO NOT NEGLECT THE GIFT

- 11 Command these things and teach. independent — the volley opens — terse double imperative; ταῦτα gathers vv. 1–10 as the content to enjoin and expound
- 12 Let no one despise your youth, independent — third-person prohibition — καταφρονέω with genitive: 'think down on'; Timothy young for authority over elders
but become a pattern for the believers independent — the remedy for contempt — not self-assertion but τύπος, the die whose impress shapes others; γίνου, keep becoming
in speech, in conduct, in love, in faith, in purity. phrase modifier — the five spheres of the pattern — speech and walk outside, love, faith, purity within; ἀγνεΐα fitting the young minister (5:2)
- 13 Until I come, phrase modifier — temporal frame leaning forward on πρόσσεχε — the interim horizon of 3:14–15; futuristic present, the visit expected
devote yourself to the reading, to the exhortation, to the teaching. independent — προσέχω redeemed from v. 1 — attention now fixed on the three pillars of public worship: Scripture read, applied, expounded
- 14 Do not neglect the gift that is in you, independent — prohibition of ongoing carelessness — the χάρισμα resident ἐν σοί, an endowment to be exercised, not stored
which was given to you through prophecy with the laying on of the elders' hands. relative — the ordination remembered — divine passive ἐδόθη; prophecy the means (διὰ, cf. 1:18), the presbytery's hands the accompaniment (μετά)

VV. 15–16 — ABSORPTION AND PERSEVERANCE: THE DOUBLE SALVATION

- 15 Practice these things, independent — μελετάω — rehearse until habitual; ταῦτα a third time (vv. 6, 11) gathering the charge
be absorbed in them, independent — the idiom of immersion — 'be in these things,' wholly engrossed; cf. Latin totus in illis

so that your progress may be evident to all.

to despised youth (v. 12)

purpose — purpose of the absorption — προκοπή, the path cut forward; visible growth is the answer

16

Watch yourself and the teaching;

independent — the capstone pair — life first, then doctrine: the inseparable double safeguard

persevere in them;

independent — the volley's last imperative — ἐπιμένω, stay at your post; αὐτοῖς the duties just named

for in doing this

done

participial — conditional participle leaning forward on σώσεις, protasis-fashion — τοῦτο gathers the whole charge as the thing

you will save both yourself and those who hear you.

instrumental, Timothy the means, God the Savior (v. 10)

cause — the γάρ-motive and the chapter's promise — καὶ ... καί: both parties; σῶζω

Analysis. The chapter is a descent and a volley. Verses 1–3 run as a single staircase down from Τὸ δὲ πνεῦμα ῥητῶς λέγει: the Spirit's content-clause predicts the apostates, the participle προσέχοντες names the means of their defection, ἐν ὑποκρίσει ψευδολόγων names the human channel, and the liars themselves are painted by two genitive participles — conscience seared, marriage and foods forbidden — where ἀπέχεσθαι hangs on κωλυόντων by zeugma (κωλύω cannot mean 'command'; the layout keeps both infinitives on the liars' line and names the ellipsis rather than supplying a verb). The refutation begins inside the error's own syntax: the relative ἃ ὁ θεὸς ἔκτισεν turns the forbidden foods against their forbidders, and the γάρ/ὅτι grounds of vv. 4–5 hang beneath ἔκτισεν and ἀπόβλητον at depths six and seven — Genesis's καλόν, the conditional participle μετὰ εὐχαριστίας λαμβανόμενον, the consecrating word-and-prayer. Verses 6–10 turn to Timothy: Ταῦτα ὑποτιθέμενος leans forward, protasis-fashion, on καλὸς ἔση διάκονος, and the athletic commands of v. 7 are grounded by v. 8's balanced γάρ-comparison, bodily training against εὐσέβεια with its two-age promise. The layout takes πιστὸς ὁ λόγος (v. 9) as retrospective — certifying the quotable aphorism of v. 8, unlike the forward-pointing instance at 3:1 — and reads v. 10's γάρ as backing that certification with apostolic practice: we stake our toil on it. Its ὅτι is taken as causal, unpacking the forward-pointing εἰς τοῦτο ('for this we toil ... because we have set our hope'), the exegetical alternative flagged on the line; and in ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα πιστῶν the layout reads provision

for all and realization in believers — μάλιστα as 'especially,' not 'that is!' Then vv. 11–16 fall as an imperative volley, ten commands flush at the margin from Παράγγελλε to ἐπίμενε, each trailing at most a short dependent: the five-sphere τύπος line, the forward-leaning ἕως ἔρχομαι, the ordination relative on χαρίσματος, the ἵνα of visible progress, and — closing the chapter — τοῦτο γὰρ ποιῶν leaning, like a protasis, on the double promise καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου, where σώζω is instrumental: Timothy the means, God the Savior (v. 10).

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.