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SENTENCE FLOW · CLAUSE STRUCTURE · ENGLISH

2 Timothy 1 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β΄ Α΄

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

comparative

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 salutation — the promise of life 1:1–2

- 1 Paul, an apostle of Christ Jesus through the will of God, independent — the superscription — verbless, as letter-openings are; the office rests on God's will, not human choice
- according to the promise of life that is in Christ Jesus, phrase modifier — the apostleship's norm and end — ζωή the keynote of a letter written facing death (v. 10)

- 2 | **to Timothy, beloved child:** phrase modifier — the addressee — ἀγαπητός, warmer than the γνήσιος of 1 Tim 1:2, fitting a farewell letter
- | **grace, mercy, peace from God the Father and Christ Jesus our Lord.** independent — the threefold blessing — ελεος the Timothy-letters' addition, returning for Onesiphorus (vv. 16, 18)

Thanksgiving — the faith that came down through Lois and Eunice 1:3–5

- 3 | **I give thanks to God,** independent — the epistolary thanksgiving — χάριν ἔχω, the idiom of gratitude; one sentence hangs from it through v. 5
- | **whom I serve from my forebears with a clean conscience,** relative — λατρεύω, cultic service — Paul's ministry in continuity with his ancestors' God, not rupture (cf. Acts 24:14)
- | **as unceasingly I hold the remembrance of you in my prayers night and day,** comparative — ὥς of manner — the thanksgiving voiced in ceaseless remembrance; genitives of time, round the clock

VV. 4–5 — THE REMEMBERING UNFOLDED: LONGING, TEARS, AND THE INHERITED FAITH

- 4 | **longing to see you,** participial — on the ὥς-clause's ἔχω — the remembrance is a yearning for reunion
- | **remembering your tears,** participial — read as causal on the longing — the perfect, an abiding memory of the tears at parting; a parallel attachment to ἔχω is possible
- | **that I may be filled with joy,** purpose — on ἰδεῖν — the seeing, not the remembering, would fill him; χαρά answering the δάκρυα
- 5 | **having been reminded of the sincere faith in you,** participial — causal, back on χάριν ἔχω — the received reminder that triggers the whole thanksgiving; ἀνυπόκριτος, unstaged
- | **which dwelt first in your grandmother Lois and your mother Eunice,** relative — qualitative ἥτις — a faith of the kind that made its home in three generations (cf. Acts 16:1; 3:15)
- | **and I am persuaded** independent — parenthetic perfect — the settled conviction Paul will claim for himself at v. 12
- | **that it dwells in you also.** content — verbless — ἐνοικεῖ carried over from ἐνῳκησεν; the heritage now alive in Timothy

Rekindle the gift — a Spirit not of cowardice 1:6–7

- 6 **For which reason I remind you to fan into flame the gift of God,** independent — the first charge — δι' ἣν αἰτίαν hinging on the faith just recalled; ἀνάζωπυρέω, to stir embers back to living fire; the fatherly ἀναμιμνήσκω, not a command
- which is in you through the laying on of my hands. relative — the charism conferred at commissioning — Paul's own hands (with the elders', 1 Tim 4:14)
- 7 **For God did not give us a spirit of cowardice,** cause — the ground of the charge — δειλία, craven timidity, its only NT occurrence; the aorist, the definite gift
- but of power and love and self-control. phrase modifier — the αλλά-triad — elliptical genitives hanging on πνεῦμα; σωφρονισμός, disciplined sound-mindedness, only here in the NT

Unashamed — the God who saved us before the ages 1:8–12

- 8 **Therefore do not be ashamed of the testimony of our Lord, nor of me his prisoner,** independent — the leitmotif enters — ἐπαισχύνομαι (vv. 8, 12, 16); the shame refused is double, the message and the chained messenger; δέσμιος αὐτοῦ, the Lord's prisoner, not Rome's
- but share in suffering for the gospel by the power of God, independent — the positive counter-charge — συγκακοπαθέω, suffer-together-with, coined in these letters; the power is God's, echoing v. 7

VV. 9–11 — THE POWER UNFOLDED: SAVED AND CALLED BEFORE THE AGES, MANIFESTED NOW

- 9 **who saved us and called us with a holy calling,** participial — attributive pair on Θεοῦ — the enabling power identified by its past acts; κλήσει the cognate dative
- not according to our works but according to his own purpose and grace, phrase modifier — the rejected and the true norm — ἰδίαν, God's very own; the οὐ ... ἀλλά of sovereign grace (cf. Tit 3:5)
- which was given us in Christ Jesus before times eternal, participial — the pre-temporal clause — grace already granted, in Christ, before the ages began
- 10 **but now made manifest through the appearing of our Savior Christ Jesus,** participial — the δέ answering the hiddenness — νῦν against πρὸ χρόνων; ἐπιφάνεια and σωτήρ, imperial titles claimed for Christ's first advent
- who abolished death participial — μέν of the pair — καταργέω, death dethroned and stripped of power (1 Cor 15:26)

and brought life and immortality to light through the gospel,

participial — the answering δέ — the promised ζωή of v. 1 flooded

with light; ἀφθαρσία, freedom from decay

11

for which I was appointed a herald and apostle and teacher.

relative — the chain's floor — the divine passive ἐτέθην (cf. 1 Tim

2:7); herald, envoy, teacher of that very gospel

V. 12 — PAUL MODELS HIS OWN CHARGE: SUFFERING, UNASHAMED, PERSUADED

12

For which reason I also suffer these things;

independent — the second hinge — the same idiom as v. 6: the appointment is why he suffers

but I am not ashamed,

independent — Paul embodies v. 8's prohibition — the indicative behind the imperative

for I know whom I have believed,

cause — the ground — the object of trust is a whom, not a what; two perfects of settled knowledge and trust

and I am persuaded

cause — coordinate with οἶδα γάρ — the same πέπεισμαι Paul used of Timothy's faith (v. 5)

that he is able to guard my deposit until that Day.

content — παραθήκη, the banking term — read as what Paul has entrusted to God (his life, his work), God the guardian; the converse (what God entrusted to Paul) is also defensible; ἐκεῖνη ἡ ἡμέρα, the day of appearing (4:8)

Hold the pattern, guard the deposit 1:13–14

13

Hold the pattern of sound words

independent — the second charge — ὑποτύψεις, a sketch to be copied; ὑγιαίνω, the Pastorals' health-language for doctrine; present imperative, keep holding

that you heard from me,

relative — ὧν attracted into the genitive of λόγων — the teaching received in person, the norm of the pattern

in the faith and love that are in Christ Jesus.

phrase modifier — read with ἔχε, the manner of the holding, not with ἠκούσας — sound words kept believably and warmly, never as cold orthodoxy

14

Guard the good deposit

independent — the third charge — the roles of v. 12 reversed: now Timothy guards, with the same verb God was trusted to use

through the Holy Spirit who dwells in us.

phrase modifier — the enabling agency — ἐνοικέω, the verb of the faith's dwelling in v. 5; guarding is Spirit-empowered, not mere vigilance

Asia deserted; Onesiphorus sought and found 1:15–18

- 15 **You know this,** independent — the sobering foil — τοῦτο cataphoric, pointing forward to the ὅτι
that all those in Asia turned away from me, content — epexegetic of τοῦτο — πάντες, a sorrowful sweep; the passive used reflexively, they turned themselves away
among whom are Phygelus and Hermogenes. relative — partitive ὧν — two deserters named and otherwise unknown, remembered only for leaving
- VV. 16–18 — THE COUNTER-EXAMPLE: TWO Δ'ΩΙΗ-WISHES BRACKET THE UNASHAMED FRIEND
- 16 **May the Lord grant mercy to the household of Onesiphorus,** independent — volitive optative — the rare prayer-wish mood; the ἐλεος of the greeting (v. 2) sought for a friend's house, perhaps because the man himself had died
because he often refreshed me cause — the ground — ἀναψύχω, to revive like cool air; πολλάκις, habitual kindness
and was not ashamed of my chain, cause — coordinate in the ὅτι-clause — the leitmotif's third sounding (vv. 8, 12): Onesiphorus did what Timothy is charged to do
- 17 **but when he came to Rome he sought me out diligently and found me —** cause — the ἀλλά answering οὐκ εἵπαισχύνθη, still under the ὅτι — temporal γενόμενος folded in; finding one prisoner in Rome took real searching
- 18 **may the Lord grant him to find mercy from the Lord on that Day!** independent — the second wish — εὕρεῖν answering εὗρεν: the finder may himself find; the doubled κύριος ... παρὰ κυρίου left as solemn fullness, not parsed into Father and Son
And how many services he rendered in Ephesus, you know very well. independent — the fronted ὅσα-clause kept on the main line as object of γινώσκεις — βέλτιον elative, Timothy knows best of all; διακονέω, the deacon's verb of practical service

Analysis. The shape is a spine of four charges flanked by remembrance and example. The thanksgiving (vv. 3–5) is one suspended sentence: from Χάριν ἔχω hang the relative of Paul's ancestral service, the ὡς-clause of ceaseless remembrance, and a chain of participles — the layout reads μεμνημένος as grounding ἐπιποθῶν (he longs because he remembers the tears) so that ἵνα χαρᾶς πληρωθῶ can hang where it belongs, on ἰδεῖν; and it takes ὑπόμνησιν λαβῶν not with the ὡς-clause but as the trigger of the thanksgiving itself, before the faith-heritage relative (Lois, Eunice) is capped by the parenthetical πέπεισμαι δέ

with its verbless ὅτι καὶ ἐν σοί (ἐνοικεῖ carried over). δι' ἣν αἰτίαν then hinges twice: at v. 6 it turns the remembered faith into the rekindling charge (v. 7's γάρ grounding it — a Spirit not of cowardice, the ἀλλά-triad hanging verbless on πνεῦμα), and at v. 12 it turns Paul's appointment into his own unashamed suffering. Between them runs the chapter's deepest chain (vv. 8–11): two flush-left imperatives, μὴ ἐπαισχυθῆς / ἀλλὰ συγκακοπάθησον, and then from κατὰ δύναμιν θεοῦ the saving-and-calling participles step down through the grace given πρὸ χρόνων αἰωνίων and now manifested in the ἐπιφάνεια, to the Savior's twin aorists — death abolished, life and immortality lit up — and Paul's appointment εἰς ὃ at depth five. The two deposit-sayings frame vv. 12–14: in v. 12 τὴν παραθήκην μου is read as what Paul has entrusted to God — God the guardian until that Day — while v. 14's καλὴ παραθήκη is the same treasure with the roles reversed, Timothy the guard and the indwelling Spirit the power; the alternative (the gospel God entrusted to Paul) is live and flagged on the line. In v. 13 ἐν πίστει καὶ ἀγάπῃ is taken with ἔχε, the manner of the holding, not with ἤκουσας, and ὧν stands attracted into the genitive of λόγων. The close sets Asia's mass desertion, two deserters named, against Onesiphorus, whose two δῶη-optatives bracket the grounds: he was not ashamed of the chain — the leitmotif ἐπαισχύνομαι sounding at vv. 8, 12, 16 — but sought and found (εὑρεν) Paul in Rome, so may he himself find (εὕρεϊν) mercy on that Day. That the prayer is for his household, and for the man only eschatologically, has suggested to many that Onesiphorus had died; the layout registers the possibility without deciding, and the doubled κύριος ... παρὰ κυρίου is kept as solemn fullness rather than parsed into Father and Son. The fronted ὅσα-clause of v. 18b stays on the main line as the object of γινώσκεις — what he did in Ephesus, Timothy knows best.

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.