

2 Timothy 1 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β΄ Α΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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

Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ

independent — the superscription — verbless, as letter-openings are; the office rests on God's will, not human choice

κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ

phrase modifier — the apostleship's norm and end — ζωή the keynote of a letter written facing death (v. 10)

- 2 | Τιμοθέω ἀγαπητῷ τέκνῳ· phrase modifier — the addressee — ἀγαπητός, warmer than the γνήσιος of 1 Tim 1:2, fitting a farewell letter
- χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν. independent — the threefold blessing — ἔλεος the Timothy-letters' addition, returning for Onesiphorus (vv. 16, 18)

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

- 3 | Χάριν ἔχω τῷ θεῷ, independent — the epistolary thanksgiving — χάριν ἔχω, the idiom of gratitude; one sentence hangs from it through v. 5
- ὃν λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, relative — λατρεύω, cultic service — Paul's ministry in continuity with his ancestors' God, not rupture (cf. Acts 24:14)
- ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας, 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 | ἐπιποθῶν σε ἰδεῖν, participial — on the ὥς-clause's ἔχω — the remembrance is a yearning for reunion
- μεμνημένος σου τῶν δακρύων, participial — read as causal on the longing — the perfect, an abiding memory of the tears at parting; a parallel attachment to ἔχω is possible
- ἵνα χαρᾶς πληρωθῶ, purpose — on ἰδεῖν — the seeing, not the remembering, would fill him; χαρά answering the δάκρυα
- 5 | ὑπόμνησιν λαβὼν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, participial — causal, back on χάριν ἔχω — the received reminder that triggers the whole thanksgiving; ἀνυπόκριτος, unstaged
- ἥτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, relative — qualitative ἥτις — a faith of the kind that made its home in three generations (cf. Acts 16:1; 3:15)
- πέπεισμαι δὲ independent — parenthetic perfect — the settled conviction Paul will claim for himself at v. 12
- ὅτι καὶ ἐν σοί. content — verbless — ἐνοικεῖ carried over from ἐνώκησεν; the heritage now alive in Timothy

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

- 6 δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, independent — the first charge — δι' ἣν αἰτίαν hinging on the faith just recalled; ἀναζωπυρέω, to stir embers back to living fire; the fatherly ἀναμιμνήσκω, not a command
- ὁ ἔστιν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. relative — the charism conferred at commissioning — Paul's own hands (with the elders', 1 Tim 4:14)
- 7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, cause — the ground of the charge — δειλία, craven timidity, its only NT occurrence; the aorist, the definite gift
- ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ. phrase modifier — the ἀλλά-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 μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, 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
- ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ, 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 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, participial — attributive pair on θεοῦ — the enabling power identified by its past acts; κλήσει the cognate dative
- οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, phrase modifier — the rejected and the true norm — ἰδίαν, God's very own; the οὐ ... ἀλλά of sovereign grace (cf. Tit 3:5)
- τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, participial — the pre-temporal clause — grace already granted, in Christ, before the ages began
- 10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, participial — the δέ answering the hiddenness — νῦν against πρὸ χρόνων; ἐπιφάνεια and σωτήρ, imperial titles claimed for Christ's first advent
- καταργήσαντος μὲν τὸν θάνατον participial — μέν of the pair — καταργέω, death dethroned and stripped of power (1 Cor 15:26)

- φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, participial — the answering δέ — the promised ζωὴ of v. 1 flooded with light; ἀφθαρσία, freedom from decay
- 11 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος καὶ διδάσκαλος. 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 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, independent — the second hinge — the same idiom as v. 6: the appointment is why he suffers
- ἀλλ' οὐκ ἐπαισχύνομαι, independent — Paul embodies v. 8's prohibition — the indicative behind the imperative
- οἶδα γὰρ ὃ πεπίστευκα, cause — the ground — the object of trust is a whom, not a what; two perfects of settled knowledge and trust
- καὶ πέπεισμαι cause — coordinate with οἶδα γὰρ — the same πέπεισμαι Paul used of Timothy's faith (v. 5)
- ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν. 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; ἐκείνη ἡ ἡμέρα, the day of appearing (4:8)

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

- 13 ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων independent — the second charge — ὑποτύπωσις, a sketch to be copied; ὑγιαίνω, the Pastorals' health-language for doctrine; present imperative, keep holding
- ὧν παρ' ἐμοῦ ἤκουσας relative — ὧν attracted into the genitive of λόγων — the teaching received in person, the norm of the pattern
- ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ. phrase modifier — read with ἔχε, the manner of the holding, not with ἤκουσας — sound words kept believingly and warmly, never as cold orthodoxy
- 14 τὴν καλὴν παραθήκην φύλαξον independent — the third charge — the roles of v. 12 reversed: now Timothy guards, with the same verb God was trusted to use
- διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν. 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 Οἶδας τοῦτο, independent — the sobering foil — τοῦτο cataphoric, pointing forward to the ὅτι
ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, content — exepexegetic of τοῦτο — πάντες, a sorrowful sweep; the passive used reflexively, they turned themselves away
ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης. 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 δῶῃ ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, independent — volitive optative — the rare prayer-wish mood; the ἔλεος of the greeting (v. 2) sought for a friend's house, perhaps because the man himself had died
ὅτι πολλάκις με ἀνέψυξεν cause — the ground — ἀναψύχω, to revive like cool air; πολλάκις, habitual kindness
καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη, cause — coordinate in the ὅτι-clause — the leitmotif's third sounding (vv. 8, 12): Onesiphorus did what Timothy is charged to do
- 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν cause — the ἀλλὰ answering οὐκ ἐπαισχύνθη, still under the ὅτι — temporal γενόμενος folded in; finding one prisoner in Rome took real searching
- 18 δῶῃ αὐτῷ ὁ κύριος εὑρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. independent — the second wish — εὑρεῖν answering εὔρεν: the finder may himself find; the doubled κύριος ... παρὰ κυρίου left as solemn fullness, not parsed into Father and Son
καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις. 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 δύναντα 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 δώη-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.