

2 Timothy 3 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β' Γ'

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 last days — perilous seasons, and the people who make them so 3:1–5

- 1 But know this, independent — the solemn disclosure — Τοῦτο proleptic, anticipating the ὅτι clause; present imperative, a standing awareness
- that in the last days perilous seasons will set in. content — the content of the knowing — ἐνίστημι, to press in upon; ἔσχαται ἡμέραι the era already begun, not a distant calendar

2			For people will be lovers of self, lovers of money,	cause — the γάρ grounds the peril in the people — the two cardinal loves head the list, and the rest flow from them
			boastful, arrogant, blasphemers,	phrase modifier — pride's triad — the braggart's claim, the haughty heart, the abusive tongue
			disobedient to parents, ungrateful, unholy,	phrase modifier — the household and the altar failed — ingratitude echoing Rom 1:21
3			without natural affection, irreconcilable, slanderers,	phrase modifier — alpha-privatives — even instinctive family love gone; διάβολοι the adjective, human accusers
			without self-control, savage, without love of good,	phrase modifier — ἀφιλάγαθος the antithesis of the overseer's φιλάγαθος (Tit 1:8) — restraint, civility, and the taste for good all lost
4			traitors, reckless, conceited,	phrase modifier — τετυφωμένοι the perfect — befogged with pride as a settled state (cf. 1 Tim 3:6)
			lovers of pleasure rather than lovers of God,	phrase modifier — the climactic antithesis — the φιλο-frame closes: the love misdirected in φίλαιοι (v. 2) named in full

V. 5 — THE CLIMAX: RELIGION'S EMPTY SHELL, AND THE COMMAND

5			having a form of godliness	participial — the catalogue's crown — μόρφωσις, the outward mold of piety; these are religious people
			but having denied its power.	participial — the paired perfect — a settled, continuing repudiation of godliness's transforming δύναμις
			And from such people turn away.	independent — the chapter's first command, flush left — τούτους fronted, gathering the whole column; present imperative, habitual avoidance

The infiltrators — Jannes and Jambres over again 3:6–9

VV. 6–7 — THE PREDATORS AND THEIR CAPTIVES

6			For of these are the ones who creep into households and take captive weak women	independent — the γάρ grounds ἀποτρέπου (v. 5) with a concrete subset — ἐνδύνω, to worm one's way in; αἰχμαλωτίζω, a prisoner-of-war verb for spiritual seduction
			heaped up with sins,	participial — the perfect pictures the guilty load still lying on them — the vulnerability the predators exploit
			led along by desires of many kinds,	participial — the present passive — towed by appetite, not their own masters

- 7 | **always learning** participial — the paradox opens — perpetual instruction, fed by the infiltrators
- | **and never able to come to a knowledge of the truth.** participial — πάντοτε against μηδέποτε — motion without arrival; επίγνωσις αληθείας the saving knowledge of 1 Tim 2:4

VV. 8–9 — JANNES AND JAMBRES: THE TYPE, AND THE LIMIT SET ON IT

- 8 | **Now just as Jannes and Jambres opposed Moses,** comparative — leaning forward on the οὕτως clause below (correlative ὃν τρόπον ... οὕτως) — the magicians' names from Jewish tradition (Exod 7:11 leaves them unnamed), cited to illustrate, not to canonize
- | **so these also oppose the truth —** independent — the apodosis of the comparison — the truth now stands where Moses stood; present tense, a continuing stance
- | **men corrupted in mind,** phrase modifier — diagnostic apposition to οὗτοι — the perfect κατεφθαρμένοι, a mind thoroughly ruined; accusative of respect
- | **disqualified concerning the faith.** phrase modifier — ἀδόκιμος — assayed like metal and found counterfeit, in the very sphere of the faith
- 9 | **But they will not advance any further,** independent — the strong adversative sets the limit — προκόπτω ironically echoing 2:16, and answered again in v. 13
- | **for their folly will be plain to all,** cause — the ground of the limit — ἀνοία, the senselessness of the ruined νοῦς (v. 8), fully out in the open
- | **as also that of those men became.** comparative — the precedent — the magicians' folly did become evident (Exod 8:18–19), the historical guarantee of the prediction

But you have followed — the pattern and its cost 3:10–13

VV. 10–11 — NINE DATIVES ON ONE VERB: TEACHING TO SUFFERINGS, AND THE LORD'S RESCUE

- 10 | **But you have followed closely my teaching, my conduct, my purpose,** independent — the emphatic Σὺ δέ pivots from the impostors — παρακολουθεῖν, to trace someone's whole path; doctrine, then life, then aim
- | **my faith, my patience, my love, my endurance,** phrase modifier — the datives continue — the inner virtues, ὑπομονή fittingly last, opening onto the persecutions

- 11 | **my persecutions, my sufferings —** phrase modifier — the list's dark end — what following Paul actually cost, still governed by the one verb
- | **such as happened to me at Antioch, at Iconium, at Lystra —** relative — qualitative relative — the first-journey triad of Acts 13–14, Timothy's own home country; Lystra his town (Acts 16:1)
- | **what persecutions I endured!** relative — exclamatory οἷους — ὑποφέρω, to bear up under a weight without giving way
- | **And out of them all the Lord rescued me.** independent — the confession, flush left — ῥύομαι, the saving snatch (cf. 4:17–18); endurance and deliverance both true

VV. 12–13 — THE AXIOM, AND THE COUNTER-MOVEMENT

- 12 | **And indeed all who resolve to live godly in Christ Jesus will be persecuted.** independent — καὶ ... δέ generalizes Paul's case into an axiom — εὐσεβῶς the true counterpart of the counterfeited εὐσέβεια of v. 5; a gnomic future
- 13 | **But evil men and impostors will advance to the worse,** independent — the counter-movement — γόης, originally a wailing sorcerer, apt after v. 8; their only προκοπή is downward (contrast v. 9: bounded, yet worsening)
- | **deceiving and being deceived.** participial — the epigram — the same verb active then passive: agents and victims of the one lie, a closed circuit

But you, remain — the God-breathed Scriptures 3:14–17

VV. 14–15 — THE CHARGE TO ABIDE, ANCHORED IN TEACHERS AND IN THE SACRED WRITINGS

- 14 | **But you, remain in the things you learned and were convinced of,** independent — the second σὺ δέ and the section's command — against the 'progress' of v. 13, stay put; ἐμάθες the genuine learning the captives of v. 7 never achieve
- | **knowing from whom you learned them,** participial — causal participle — the first anchor: the teachers' trustworthiness; the plural τίνων likely embraces Paul with Lois and Eunice (1:5)
- 15 | **and that from infancy you have known the sacred writings,** content — second complement of εἰδώς — ἱερὰ γράμματα, the Jewish name for the Scriptures; ἀπὸ βρέφους, a childhood steeped in them
- | **which are able to make you wise for salvation** participial — attributive participle — the writings' inherent power (δυνάμενα against the captives' inability, v. 7); σοφίζω, saving wisdom, not mere information

through the faith that is in Christ Jesus.

phrase modifier — read with σοφίσαι εἰς σωτηρίαν — faith the means by which the writings' wisdom saves; the article points the faith to Christ, the OT's goal

VV. 16–17 — THE GROUND: SCRIPTURE'S ORIGIN, PROFIT, AND PURPOSE

16 All Scripture is God-breathed and profitable

independent — the crux, taken predicatively — ἐστίν supplied, θεόπνευστος and ὠφέλιμος twin predicates bound by the single καί; the attributive 'every God-breathed Scripture is also profitable' is possible but strains the καί

for teaching, for reproof, for correction,

phrase modifier — the fourfold profit begins — truth declared, error exposed, the fallen set straight again

for training in righteousness,

phrase modifier — the fourth πρὸς — παιδεία, child-rearing nurture; δικαιοσύνη the sphere in which Scripture disciplines

17 so that the man of God may be complete,

purpose — the goal of the profit — ὁ τοῦ θεοῦ ἄνθρωπος, the OT title for God's servant (cf. 1 Tim 6:11), Timothy and every minister after him

equipped for every good work.

participial — the wordplay seals it — ἀρτίος ... ἐξηρτισμένος: complete because fully outfitted; the perfect, a standing readiness

Analysis. The chapter alternates warning and charge, and the shape shows it as four flush-left pivots: γίνωσκε (v. 1), ἀποτρέπου (v. 5), Σὺ δὲ παρηκολούθησας (v. 10), σὺ δὲ μένε (v. 14). Between the first two the last-days catalogue hangs as one dashed verbless column at a single depth under οἱ ἄνθρωποι of v. 2 — the marks framed by misdirected love, φίλαντοι and φιλάργυροι at the head, φιλήδονοι μᾶλλον ἢ φιλόθεοι at the close — sealed by the paired perfect participles of v. 5, the μόρφωσις of godliness with its δύνάμις denied. The γάρ of v. 6 makes the infiltrators a concrete instance of that column; their captives' plight is drawn as four participles under γυναικάρια, ending in the paradox πάντοτε μανθάνοντα, μηδέποτε δυνάμενα. The ὃν τρόπον clause of v. 8 is set protasis-style, leaning forward on its οὕτως apodosis (the correlative frame), and the double προκόψουσιν is left visible — bounded in v. 9, bitterly ironic in v. 13. Timothy's counter-column (vv. 10–11) hangs nine datives on the one verb παρηκολούθησας, the two οἷος-clauses recalling Antioch, Iconium, and Lystra before the flush-left confession καὶ ἐκ πάντων με ἐρρύσατο ὁ κύριος. In v. 15 διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ is read with σοφίσαι εἰς σωτηρίαν — faith the means by which

the writings' wisdom saves — not as a loose attribute of σωτηρίαν alone. And in v. 16 the layout takes the predicative side of the famous crux: πᾶσα γραφή θεόπνευστος καὶ ὠφέλιμος stands as a verbless independent assertion — all Scripture IS God-breathed and profitable — the single καὶ binding the two adjectives as twin predicates, against the attributive 'every God-breathed Scripture is also profitable' (grammatically possible, flagged on the line); the four πρὸς-phrases then hang under ὠφέλιμος, and the ἵνα of v. 17 gives the profit its goal — ἄρτιος answered by ἐξηρτισμένος, the man of God complete because fully outfitted for every good work.

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.