

The Second Epistle to Timothy, Chapter 1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β' Α'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE ■ Nominative ■ Genitive ■ Dative ■ Accusative ■ Vocative ■ Verb (no case) ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

Discourse structure of the chapter

A · 1:1–2

Salutation

The epistolary opening: Paul, apostle by God's will and according to the promise of life in Christ (1), writes to Timothy his beloved child with the threefold blessing of grace, mercy, and peace (2).

B · 1:3–5

Thanksgiving and Timothy's sincere faith

Paul thanks God, whom he serves with a clean conscience, remembering Timothy constantly (3); longing to see him and recalling his tears (4); and calling to mind the unfeigned faith handed down through Lois and Eunice now living in Timothy (5).

C · 1:6–7

Fan into flame the gift

On the ground of that faith Paul exhorts Timothy to rekindle the gift of God given through the laying on of hands (6), for God gave a Spirit not of cowardice but of power, love, and self-control (7).

D • 1:8–12

Do not be ashamed of the testimony

Therefore do not be ashamed of the testimony or of Paul the prisoner, but share in suffering for the gospel (8) by the power of God who saved and called us by grace given in Christ before the ages (9), now manifested through Christ's appearing, who abolished death (10) — the gospel for which Paul was appointed herald and suffers (11), yet is not ashamed, being persuaded God can guard the deposit (12).

E • 1:13–14

Guard the deposit

Timothy is to hold the pattern of sound words in faith and love (13) and to guard the good deposit through the indwelling Holy Spirit (14).

F • 1:15–18

Deserters and the faithful Onesiphorus

All in Asia turned away, including Phygelus and Hermogenes (15); but Onesiphorus often refreshed Paul and was not ashamed of his chains (16), eagerly seeking him out in Rome (17) — for whom Paul prays the Lord's mercy on that Day, and recalls his Ephesian service (18).

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ

Paul, an apostle of Christ Jesus through the will of God, according to the promise of life that is in Christ Jesus,

LETTER OPENING **ASYNDETON** The epistolary superscription names the sender and grounds his apostleship doubly — in God's will and in the promise of life in Christ, the keynote of a letter facing death.

Παῦλος

Paul

Nominative

subject (nominative of superscription)

Παῦλος: the apostle's Roman cognomen; the Greek letter-opening names the sender first.

ἀπόστολος

apostle

Nominative

apposition to Παῦλος

ἀπόστολος: 'one sent,' a commissioned envoy; from ἀποστέλλω (send with authority).

Χριστοῦ

of Christ

Genitive

genitive of possession (whose envoy)

Χριστός: 'Anointed,' the Messiah; here functionally a name-title for Jesus.

Ἰησοῦ

Jesus

Genitive

genitive in apposition to Χριστοῦ

<p>διὰ</p> <p>through</p> <p><i>preposition + genitive (cause/means)</i></p>	<p>Θελήματος</p> <p>will</p> <p>Genitive</p> <p><i>object of διὰ (originating cause)</i></p> <p>Θέλημα: 'will, purpose'; Paul's office rests on God's sovereign appointment, not human choice.</p>	<p>Θεοῦ</p> <p>of God</p> <p>Genitive</p> <p><i>subjective genitive (God who wills)</i></p> <p>θεός: God; the source of the apostolic commission.</p>	<p>κατ'</p> <p>according to</p> <p><i>preposition + accusative (norm/standard)</i></p> <p>κατά: here marking the standard or purpose to which the apostleship conforms.</p>
<p>ἐπαγγελίαν</p> <p>promise</p> <p>Accusative</p> <p><i>object of κατά (norm)</i></p> <p>ἐπαγγελία: 'promise, pledge'; the apostleship serves God's promise of life.</p>	<p>ζωῆς</p> <p>of life</p> <p>Genitive</p> <p><i>objective genitive (content of the promise)</i></p> <p>ζωή: 'life'; the promised eschatological life, the theme set over against death (v.10).</p>	<p>τῆς</p> <p>the (one)</p> <p>Genitive</p> <p><i>article (substantizes the phrase)</i></p>	<p>ἐν</p> <p>in</p> <p><i>preposition + dative (sphere/union)</i></p>
<p>Χριστῷ</p> <p>Christ</p> <p>Dative</p> <p><i>object of ἐν (sphere of life)</i></p> <p>Χριστός: the life promised is located 'in Christ' — found only in union with him.</p>	<p>Ἰησοῦ</p> <p>Jesus</p> <p>Dative</p> <p><i>apposition to Χριστῷ</i></p>		

2 Τιμοθέω ἀγαπητῷ τέκνω· χάρις, ἔλεος, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

to Timothy, my beloved child: grace, mercy, and peace from God the Father and Christ Jesus our Lord.

ADDRESS & GREETING **ASYNDETON** The named addressee and the threefold blessing — grace, mercy, peace — the warmer salutation Paul reserves for his coworker Timothy.

Τιμοθέω

to Timothy

Dative

indirect object (addressee)

Τιμόθεος: 'honoring God'; Paul's trusted delegate, addressed in Ephesus.

ἀγαπητῶ

beloved

Dative

attributive adjective

ἀγαπητός: 'beloved'; from ἀγαπάω — warmer than the 'genuine' (γνήσιος) of 1 Tim 1:2, fitting a farewell letter.

τέκνω

child

Dative

apposition to Τιμοθέω

τέκνον: 'child'; Timothy is Paul's spiritual son in the faith, the bond of mentor and protégé.

χάρις

grace

Nominative

subject (nom. in greeting formula)

χάρις: 'grace'; God's unmerited favor — the first member of the blessing.

ἔλεος

mercy

Nominative

subject (coordinate)

ἔλεος: 'mercy, compassion'; the added member distinctive to the letters to Timothy.

εἰρήνη

peace

Nominative

subject (coordinate)

εἰρήνη: 'peace'; the Hebrew šālôm — wholeness and well-being, the third member.

ἀπὸ

from

preposition + genitive (source)

Θεοῦ

God

Genitive

object of ἀπό (source)

πατρὸς

the Father

Genitive

apposition to Θεοῦ

πατήρ: 'Father'; the relational name for God, source of the blessing.

καὶ

and

coordinating conjunction

Χριστοῦ

Christ

Genitive

object of ἀπό (coordinate source)

Χριστός: the Father and Christ set in parallel as one source of grace, mercy, and peace.

Ἰησοῦ

Jesus

Genitive

apposition to Χριστοῦ

τοῦ

the

Genitive

article

κυρίου

Lord

Genitive

apposition (title)

κύριος: 'Lord'; the LXX rendering of YHWH, confessed of Jesus.

ἡμῶν

our

Genitive

genitive of relationship

3 Χάριν ἔχω τῷ θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνησίαν ἐν ταῖς δεήσεσίν μου νυκτὸς καὶ ἡμέρας,

I thank God, whom I serve from my forebears with a clean conscience, as unceasingly I have remembrance of you in my prayers night and day,

THANKSGIVING **ASYNDETON** The customary epistolary thanksgiving opens the body: gratitude to the God of Paul's ancestors, voiced in his ceaseless, day-and-night remembrance of Timothy.

Χάριν

thanks

Accusative

direct object (idiom χάριν ἔχω)

χάρις: in the idiom χάριν ἔχω, 'I am grateful, I give thanks.'

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (idiom w/ χάριν)

→ stative present

ἔχω: 'have, hold'; with χάριν the standard idiom for rendering thanks.

τῷ

the

Dative

article

θεῷ

God

Dative

indirect object (recipient of thanks)

ᾧ

whom

Dative

relative pronoun (object of λατρεύω)

λατρεύω

I serve

Pres Act Indic 1 Sg · λατρεύω

main verb (rel. clause)

→ customary present

λατρεύω: 'serve, worship' (cultic service); Paul's whole ministry is priestly worship of God.

ἀπὸ

from

preposition + genitive (temporal source)

προγόνων

forebears

Genitive

object of ἀπὸ (succession from)

πρόγονος: 'ancestor, forebear'; Paul serves the same God as his Jewish forefathers — continuity, not rupture.

ἐν

with

preposition + dative (manner)

καθαρᾶ

clean

Dative

attributive adjective

καθαρός: 'clean, pure'; a recurrent pastoral concern — undefiled integrity of conscience.

συνειδήσει

conscience

Dative

dat. of manner (how he serves)

συνειδήσις: 'conscience' (co-knowing); the inner moral awareness, here unstained.

ὡς

as

conjunction (manner/correlative)

ὡς: introduces the manner of the thanksgiving — 'inasmuch as / how.'

ἀδιάλειπτον

unceasing

Accusative

attributive adjective (anticipating μνείαν)

ἀδιάλειπτος: 'unintermittent, ceaseless'; the constancy of Paul's intercession.

ἔχω

I have

Pres Act Indic 1 Sg · ἔχω

main verb (ὡς clause)

→ customary present

τὴν

the

Accusative

article

περὶ

concerning

preposition + genitive (reference)

σοῦ

you

Genitive

object of περὶ (object of remembrance)

μνείαν

remembrance

Accusative

direct object of ἔχω

μνεία: 'remembrance, mention'; Timothy is held constantly in Paul's praying memory.

ἐν

in

preposition + dative (sphere/occasion)

ταῖς

the

Dative

article

δεήσεσιν

prayers/petitions

Dative

dat. of sphere (the occasions of prayer)

δέησις: 'petition, supplication'; specific entreaty arising from need.

μου

my

Genitive

genitive of possession

νυκτὸς

night

Genitive

genitive of time (within which)

νύξ: 'night'; the genitive denotes the time during which the praying occurs — round the clock.

καὶ

and

coordinating conjunction

ἡμέρας

day

Genitive

genitive of time (within which)

ἡμέρα: 'day'; with νυκτός an idiom for unremitting, continual prayer.

4 ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρῶν, ἵνα χαρᾶς πληρωθῶ,

longing to see you, remembering your tears, that I may be filled with joy,

LONGING & PURPOSE ASYNDETON Two participles unfold the thanksgiving's affection: Paul yearns to see Timothy and recalls his tears (at their parting), so that reunion would fill him with joy.

ἐπιποθῶν

longing

Pres Act Ptc · Nom Sg Masc · ἐπιποθέω
adverbial ptc. (attendant/causal)

→ present (ongoing)

ἐπιποθέω: 'long for, yearn' (ἐπί-intensive of ποθέω); strong affectionate desire.

σε

you

Accusative
object of ἰδεῖν

ἰδεῖν

to see

Aor Act Inf · ὀράω
complementary infinitive (of ἐπιποθῶν)

→ constative aorist

ὀράω (aor. εἶδον): 'see'; the object of Paul's longing — a face-to-face reunion.

μεμνημένος

remembering

Perf Mid Ptc · Nom Sg Masc · μμνήσκομαι
adverbial ptc. (causal)

→ intensive perfect (abiding memory)

μμνήσκομαι: 'remember, call to mind'; the perfect marks a memory that abides and motivates.

σου

your

Genitive
genitive of possession

τῶν

the

Genitive
article

δακρῶν

tears

Genitive
genitive object of μεμνημένος

δάκρυον: 'tear'; likely the tears of their last parting — the affection between them was real and deep.

ἵνα

that

conjunction (purpose/result)

χαρᾶς

with joy

Genitive

genitive of content (with πληρωθῶ)

χαρά: 'joy, gladness'; the content with which reunion would fill Paul.

πληρωθῶ

I may be filled

Aor Pass Subj 1 Sg · πληρώω

main verb (ἴνα clause, subjunctive)

→ constative aorist

πληρώω: 'fill, fulfill'; passive — Paul would be filled with joy at seeing Timothy.

5 ὑπόμνησιν λαβῶν τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἣτις ἐνώκησεν πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι καὶ τῇ μητρὶ σου Εὐνίκη, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

having been reminded of the sincere faith in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded dwells in you also.

GROUND OF THANKSGIVING ASYNDETON What prompts the thanksgiving: the recollection of Timothy's unfeigned faith, a heritage running through Lois and Eunice and now (Paul is sure) alive in him.

ὑπόμνησιν

reminder

Accusative

direct object of λαβῶν

ὑπόμνησις: 'a reminding, recollection'; some occasion brought Timothy's faith to mind.

λαβῶν

having received

Aor Act Ptc · Nom Sg Masc · λαμβάνω

adverbial ptc. (causal/temporal)

→ constative aorist (antecedent)

λαμβάνω: 'take, receive'; with ὑπόμνησιν, 'having been reminded.'

τῆς

of the

Genitive

article

ἐν

in

preposition + dative (location)

σοὶ

you

Dative

object of ἐν (locus of the faith)

ἀνυποκρίτου

sincere

Genitive

attributive adjective

ἀνυπόκριτος: 'unhypocritical, unfeigned' (alpha-privative + ὑποκρίνομαι, 'play a part'); genuine, not stage-acted faith.

πίστεως

faith

Genitive

objective genitive (of ὑπόμνησιν)

πίστις: 'faith, trust'; the heritage of belief Paul recalls in Timothy.

ἣτις

which

Nominative

relative pronoun (subject; qualitative)

ὅστις: 'which (very) faith'; the qualitative relative, 'a faith of such a kind that...'

ἐνώκησεν

dwelt

Aor Act Indic 3 Sg · ἐνοικέω

main verb (rel. clause)

→ constative aorist

ἐνοικέω: 'dwell in, indwell' (ἐν + οικέω); faith made its home first in the forebears.

πρώτον

first

adverb (sequence)

πρώτον: 'first(ly)'; marking the generational succession of the faith.

ἐν

in

preposition + dative (location)

τῇ

the

Dative

article

μάμμη

grandmother

Dative

object of ἐν (dwelling-place)

μάμμη: 'grandmother' (originally a child's word for 'mama'); the faith's first home.

σου

your

Genitive

genitive of relationship

Λωΐδι

Lois

Dative

apposition to μάμμη

Λωΐς: Lois, Timothy's grandmother — named only here in the NT.

καὶ

and

coordinating conjunction

τῇ

the

Dative

article

μητρί

mother

Dative

object of ἐν (coordinate dwelling-place)

μήτηρ: 'mother'; Eunice, who with Lois nurtured Timothy in the Scriptures (cf. 3:15).

σου

your

Genitive

genitive of relationship

Εὐνίκη

Eunice

Dative

apposition to μητρί

Εὐνίκη: 'good victory'; Timothy's mother, a believing Jewess (Acts 16:1).

πέπεισμαι

I am persuaded

Perf Pass Indic 1 Sg · πείθω

main verb (parenthetical)

→ intensive perfect (settled conviction)

πείθω (pass.): 'be persuaded, be convinced'; the perfect = a firm, abiding confidence.

δὲ

and

connective particle (continuative)

ὅτι

that

conjunction (content of persuasion)

καὶ

also

adverbial/ascensive conjunction

ἐν

in

preposition + dative (location; verb elided)

σοί

you

Dative

object of ἐν (ἐνοικεῖ implied)

6 δι' ἣν αἰτίαν ἀναμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου.

For which reason I remind you to fan into flame the gift of God that is in you through the laying on of my hands.

EXHORTATION (INFERENCE) δι' ἣν αἰτίαν On the ground of that genuine faith, the letter's first imperative thrust: Timothy must rekindle the charisma conferred at his ordination.

δι'

for

preposition + accusative (cause)

ἣν

which

Accusative

relative adjective (modifies αἰτίαν)

αἰτίαν

reason/cause

Accusative

object of διὰ (δι' ἣν αἰτίαν = 'wherefore')

αἰτία: 'cause, reason'; δι' ἣν αἰτίαν is a fixed idiom, 'for which reason.'

ἀναμνησκω

I remind

Pres Act Indic 1 Sg · ἀναμνησκω

main verb

→ customary present

ἀναμνησκω: 'remind, call to remembrance' (ἀνά + μνησκω); a gentle, fatherly summons rather than a stern command.

σε

you

Accusative

direct object of ἀναμνησκω

ἀναζωπυρεῖν

to fan into flame

Pres Act Inf · ἀναζωπυρέω

complementary infinitive (content of reminder)

→ present (ongoing effort)

ἀναζωπυρέω: 'rekindle, fan into flame' (ἀνά + ζώος + πῦρ, 'living fire'); to stir embers back to blaze — the gift must be kept aflame.

τὸ

the

Accusative

article

χάρισμα

gift

Accusative

object of ἀναζωπυρεῖν

χάρισμα: 'gift of grace'; the endowment for ministry granted at Timothy's commissioning.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source (God who gives)

θεός: the gift originates from God, not from human bestowal.

ὃ

which

Nominative

relative pronoun (subject of ἔστιν)

ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula, rel. clause)

→ stative present

ἐν

in

preposition + dative (location)

σοὶ

you

Dative

object of ἐν (locus of the gift)

διὰ

through

preposition + genitive (means/channel)

τῆς

the

Genitive

article

ἐπιθέσεως

laying on

Genitive

object of διὰ (means of conferral)

ἐπίθεσις: 'a placing upon' (ἐπί + τίθημι); the ordination rite of imposition of hands.

τῶν

of the

Genitive

article

χειρῶν

hands

Genitive

attributive genitive (which laying-on)

χείρ: 'hand'; the apostle's own hands conveyed the commissioning gift.

μου

my

Genitive

genitive of possession

7 οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.

For God did not give us a spirit of cowardice, but of power and love and self-control.

GROUND OF THE EXHORTATION γὰρ The reason Timothy can and must rekindle the gift: the Spirit God gave is not timid but empowering — power, love, and a sound mind.

οὐ

not

negative particle (negates ἔδωκεν)

γὰρ

for

explanatory conjunction

ἔδωκεν

gave

Aor Act Indic 3 Sg · δίδωμι

main verb

→ constative aorist

δίδωμι: 'give'; the aorist points to the definite gift of the Spirit at conversion/commissioning.

ἡμῖν

us

Dative

indirect object (recipient)

ὁ

the

Nominative

article

θεὸς

God

Nominative

subject

πνεῦμα

spirit

Accusative

direct object

πνεῦμα: 'Spirit/spirit'; the Holy Spirit characterized by what follows, not a mere disposition.

δειλίας

of cowardice

Genitive

attributive/descriptive genitive (quality)

δειλία: 'cowardice, timidity'; the only NT occurrence — a craven fearfulness, the opposite of bold ministry.

ἀλλὰ

but

adversative conjunction (strong contrast)

ἀλλά: the sharp 'but,' setting cowardice against the triad that follows.

δυνάμεως

of power

Genitive

descriptive genitive (quality)

δύναμις: 'power, might'; the Spirit empowers for endurance and witness.

καὶ

and

coordinating conjunction

ἀγάπης

of love

Genitive

descriptive genitive (quality)

ἀγάπη: 'love'; self-giving devotion — power is wedded to love, not domination.

καὶ

and

coordinating conjunction

σωφροτισμοῦ

of self-control

Genitive

descriptive genitive (quality)

σωφροτισμός: 'self-discipline, sound-mindedness'; a disciplined, prudent mastery of self — only here in the NT.

8 μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν θεοῦ,

Therefore do not be ashamed of the testimony of our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,

EXHORTATION (INFERENCE) οὖν Drawing the consequence: since the Spirit is one of power, Timothy must not shrink in shame from the gospel witness or from chained Paul, but join in its sufferings.

μή

not

negative particle (prohibition w/ subj.)

οὖν

therefore

inferential conjunction

οὖν: 'therefore'; draws the practical consequence from v.7.

ἐπαισχυνθῆς

be ashamed

Aor Pass Subj 2 Sg · ἐπαισχύνομαι

main verb (prohibitive subjunctive)

→ *ingressive aorist (do not start to)*

ἐπαισχύνομαι: 'be ashamed of' (ἐπί-intensive); μή + aor. subj. = a categorical prohibition. The leitmotif of vv.8–16.

τὸ

the

Accusative

article

μαρτύριον

testimony

Accusative

direct object

μαρτύριον: 'testimony, witness'; the gospel proclamation of and about the Lord.

τοῦ

of the

Genitive

article

κυρίου

Lord

Genitive

objective/possessive genitive

κύριος: 'Lord'; the testimony borne to and concerning Christ.

ἡμῶν

our

Genitive

genitive of relationship

μηδὲ

nor

negative conjunction (continues prohibition)

ἐμέ

me

Accusative

direct object (emphatic pronoun)

τὸν

the

Accusative

article

δέσμιον

prisoner

Accusative

apposition to ἐμέ

δέσμιος: 'prisoner, bound one' (from δεσμός, 'bond'); Paul's chains are no disgrace but the Lord's.

<p>αὐτοῦ his Genitive <i>genitive of possession ('his prisoner')</i></p>	<p>ἀλλὰ but <i>adversative conjunction</i></p>	<p>συγκακοπάθησον share in suffering Aor Act Impv 2 Sg · συγκακοπαθέω <i>main verb (imperative)</i> → constative aorist (decisive call) συγκακοπαθέω: 'suffer hardship together with' (σύν + κακο- + πάσχω); join in the gospel's afflictions — coined in these letters.</p>	<p>τῷ the Dative <i>article</i></p>
<p>εὐαγγελίῳ gospel Dative <i>dat. of advantage/association (for the gospel)</i> εὐαγγέλιον: 'gospel'; the cause for which the hardship is borne.</p>	<p>κατὰ according to <i>preposition + accusative (norm/means)</i></p>	<p>δύναμιν power Accusative <i>object of κατὰ (enabling standard)</i> δύναμις: 'power'; the suffering is sustained by God's power, not human grit (echoing v.7).</p>	<p>θεοῦ of God Genitive <i>genitive of source</i></p>

9 τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων,

who saved us and called us with a holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before times eternal,

DESCRIPTION OF GOD'S POWER **ASYNDETON** The 'power of God' is unfolded in a doxological relative clause: this is the saving, calling God whose purpose and grace, given in Christ before time, ground all gospel suffering.

τοῦ

the (one)

Genitive

article (substantizes ptc.; modifies θεοῦ)

σώσαντος

who saved

Aor Act Ptc · Gen Sg Masc · σώζω

attributive participle (modifies θεοῦ)

→ constative aorist

σώζω: 'save, rescue, deliver'; the accomplished salvation that frames the call.

ἡμᾶς

us

Accusative

direct object of σώσαντος

καὶ

and

coordinating conjunction

καλέσαντος

who called

Aor Act Ptc · Gen Sg Masc · καλέω

attributive participle (coordinate)

→ constative aorist

καλέω: 'call, summon'; the effectual divine call into salvation.

κλήσει

with a calling

Dative

cognate dative (instrument/manner)

κλήσις: 'calling, invitation'; a cognate of καλέω — 'called with a calling.'

ἁγία

holy

Dative

attributive adjective

ἅγιος: 'holy'; the calling sets apart for God and demands holiness.

οὐ

not

negative particle

κατὰ

according to

preposition + accusative (norm)

τὰ

the

Accusative

article

ἔργα

works

Accusative

object of κατὰ (rejected standard)

ἔργον: 'work, deed'; human achievement, explicitly excluded as the basis of salvation.

ἡμῶν

our

Genitive

genitive of possession

ἀλλὰ

but

adversative conjunction

κατὰ

according to

preposition + accusative (norm)

ἰδίαν

his own

Accusative

attributive adjective

ἴδιος: 'one's own'; the purpose is God's very own, sovereign and uncaused by us.

πρόθεσιν

purpose

Accusative

object of κατὰ (the true standard)

πρόθεσις: 'purpose, plan' (lit. 'a setting-forth'); God's eternal saving design.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>χάριν grace Accusative <i>object of κατά (coordinate)</i> χάρις: 'grace'; the unmerited favor that executes the purpose.</p>	<p>τὴν the (one) Accusative <i>article (substantizes ptc.)</i></p>	<p>δοθεῖσαν given Aor Pass Ptc · Acc Sg Fem · δίδωμι <i>attributive participle (modifies χάριν)</i> → <i>constative aorist</i> δίδωμι: 'give'; the grace was granted — a settled gift in Christ.</p>
<p>ἡμῖν us Dative <i>indirect object (recipient)</i></p>	<p>ἐν in <i>preposition + dative (sphere/union)</i></p>	<p>Χριστῷ Christ Dative <i>object of ἐν (sphere of grace)</i> Χριστός: the grace is bestowed only in union with Christ.</p>	<p>Ἰησοῦ Jesus Dative <i>apposition to Χριστῷ</i></p>
<p>πρὸ before <i>preposition + genitive (time)</i></p>	<p>χρόνων times Genitive <i>object of πρὸ (point before which)</i> χρόνος: 'time, span'; πρὸ χρόνων αἰώνων = 'before the ages began' — the grace antedates creation.</p>	<p>αἰώνιων eternal/age-long Genitive <i>attributive adjective</i> αἰώνιος: 'age-long, eternal'; the timeless reach of God's purpose.</p>	

10 φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Χριστοῦ Ἰησοῦ, καταργήσαντος μὲν τὸν θάνατον φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου,

but now made manifest through the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel,

TEMPORAL CONTRAST (MANIFESTATION) **δὲ** The grace once hidden in eternity is now disclosed: Christ's epiphany has nullified death and illumined life — the gospel's saving content.

φανερωθεῖσαν

made manifest

Aor Pass Ptc · Acc Sg Fem · φανερώω

attributive participle (modifies χάριν, v.9)

→ constative aorist

φανερῶω: 'make visible, reveal'; the eternal grace stepped into history.

δὲ

but

adversative/contrastive particle

δέ: marks the contrast between the hidden purpose (v.9) and its present manifestation.

νῦν

now

adverb (time)

νῦν: 'now'; the eschatological present over against 'before the ages.'

διὰ

through

preposition + genitive (means)

τῆς

the

Genitive

article

ἐπιφανείας

appearing

Genitive

object of διὰ (means of manifestation)

ἐπιφάνεια: 'appearing, manifestation'; an imperial-cult word for a god's or sovereign's advent — here Christ's first coming.

τοῦ

of the

Genitive

article

σωτήρος

Savior

Genitive

attributive genitive (whose appearing)

σωτήρ: 'savior, deliverer'; another title claimed by emperors, here ascribed to Christ.

ἡμῶν

our

Genitive

genitive of relationship

Χριστοῦ

Christ

Genitive

apposition to σωτήρος

Ἰησοῦ

Jesus

Genitive

apposition

καταργήσαντος

having abolished

Aor Act Ptc · Gen Sg Masc · καταργέω

attributive participle (modifies σωτήρος)

→ constative aorist

καταργέω: 'nullify, render powerless, abolish'; death is dethroned, stripped of its grip (cf. 1 Cor 15:26).

<p>μὲν on the one hand <i>particle (correlative w/ δέ)</i></p> <p>μὲν: pairs with the following δέ — abolishing death / bringing life.</p>	<p>τὸν the Accusative <i>article</i></p>	<p>θάνατον death Accusative <i>direct object of καταργήσαντος</i></p> <p>θάνατος: 'death'; the last enemy, now annulled — the antithesis of the promised ζωή (v.1).</p>	<p>φωτίσαντος having brought to light Aor Act Ptc · Gen Sg Masc · φωτίζω <i>attributive participle (coordinate)</i></p> <p>→ constative aorist</p> <p>φωτίζω: 'illuminate, bring to light' (from φῶς, 'light'); the gospel floods life and immortality with light.</p>
<p>δὲ and on the other <i>particle (answers μὲν)</i></p>	<p>ζωὴν life Accusative <i>direct object of φωτίσαντος</i></p> <p>ζωή: 'life'; the promised life of v.1 now illumined and offered.</p>	<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἀφθαρσίαν immortality/incorruption Accusative <i>direct object (coordinate)</i></p> <p>ἀφθαρσία: 'incorruptibility, immortality' (alpha-privative + φθορά, 'decay'); freedom from death's perishing.</p>
<p>διὰ through <i>preposition + genitive (means)</i></p>	<p>τοῦ the Genitive <i>article</i></p>	<p>εὐαγγελίου gospel Genitive <i>object of διὰ (means of illumination)</i></p> <p>εὐαγγέλιον: 'gospel'; the instrument by which Christ's victory is published and applied.</p>	

11 εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος καὶ διδάσκαλος.

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

PAUL'S APPOINTMENT εἰς ὃ The gospel just described is the very thing for which Paul was set in office — a threefold designation that explains why he now suffers.

εἰς
for
preposition + accusative (purpose/reference)

ὃ
which
Accusative
relative pronoun (object of εἰς; = gospel)

ἔτέθην
I was appointed
Aor Pass Indic 1 Sg · τίθημι
main verb
→ constative aorist
τίθημι: 'place, set, appoint'; the divine passive — God set Paul in this office (cf. 1 Tim 2:7).

ἐγώ
I
Nominative
subject (emphatic pronoun)

κῆρυξ
herald
Nominative
predicate nominative (appointed-as)
κῆρυξ: 'herald, public crier'; one who proclaims the king's message — Paul announces the gospel.

καὶ
and
coordinating conjunction

ἀπόστολος
apostle
Nominative
predicate nominative (coordinate)
ἀπόστολος: 'one sent'; the commissioned envoy with Christ's authority.

καὶ
and
coordinating conjunction

διδάσκαλος
teacher
Nominative
predicate nominative (coordinate)
διδάσκαλος: 'teacher'; one who instructs in the apostolic doctrine.

12 δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

For which reason I also suffer these things; but I am not ashamed, for I know whom I have believed, and I am persuaded that he is able to guard my deposit until that Day.

PAUL'S EXAMPLE δι' ἣν αἰτίαν Paul models the very unashamed endurance he urges on Timothy: he suffers, yet without shame, resting on the trustworthy God who will keep what is entrusted to the Day.

δι'

for

preposition + accusative (cause)

ἣν

which

Accusative

relative adjective (modifies αἰτίαν)

αἰτίαν

reason

Accusative

object of διὰ (δι' ἣν αἰτίαν = 'wherefore')

αἰτία: 'cause'; resuming the idiom of v.6
— because of his appointment he suffers.

καὶ

also

adverbial/ascensive conjunction

ταῦτα

these things

Accusative

direct object (the sufferings)

οὗτος: 'these things'; Paul's present imprisonment and hardships.

πάσχω

I suffer

Pres Act Indic 1 Sg · πάσχω

main verb

→ present (ongoing)

πάσχω: 'suffer, experience'; the ongoing affliction Paul endures for the gospel.

ἀλλ'

but

adversative conjunction

οὐκ

not

negative particle

ἐπαισχύνομαι

I am ashamed

Pres Mid Indic 1 Sg · ἐπαισχύνομαι

main verb

→ stative present

ἐπαισχύνομαι: 'be ashamed'; Paul embodies the command of v.8 — suffering need not bring shame.

οἶδα

I know

Perf Act Indic 1 Sg · οἶδα

main verb (causal)

→ perfect-with-present-force

οἶδα: 'know' (perfect with present sense); a settled, personal knowledge of the One trusted.

γὰρ

for

explanatory conjunction

ᾧ

whom

Dative

relative pronoun (dat. w/ πεπίστευκα)

ὅς: 'whom'; the object of faith is personal — not 'what' but 'whom.'

πεπίστευκα

I have believed

Perf Act Indic 1 Sg · πιστεύω

main verb (rel. clause)

→ intensive perfect (settled trust)

πιστεύω: 'believe, trust'; the perfect = an entrusting that abides in present confidence.

καὶ

and

coordinating conjunction

πέπεισμαι

I am persuaded

Perf Pass Indic 1 Sg · πείθω

main verb

→ intensive perfect (settled conviction)

πείθω (pass.): 'be convinced'; the same firm assurance ascribed to Timothy's faith (v.5).

ὅτι

that

conjunction (content of persuasion)

δυνατός

able

Nominative

predicate adjective

δυνατός: 'able, powerful'; God's power (vv.7-8) guarantees the safekeeping.

ἐστιν

he is

Pres Act Indic 3 Sg · εἰμί

main verb (copula, ὅτι clause)

→ *stative present*

τὴν

the

Accusative

article

παραθήκην

deposit

Accusative

object of φυλάξαι

παραθήκη: 'deposit, something entrusted' (a banking/safekeeping term); either what Paul entrusts to God, or the gospel God entrusts to Paul — the prized treasure to be kept.

μου

my

Genitive

genitive (possession/objective)

φυλάξαι

to guard

Aor Act Inf · φυλάσσω

complementary infinitive (of δυνατός)

→ *constative aorist*

φυλάσσω: 'guard, keep watch over'; the verb of safe-keeping, anticipating Timothy's charge (v.14).

εἰς

until

preposition + accusative (extent of time)

ἐκείνην

that

Accusative

demonstrative adjective

ἐκεῖνος: 'that'; 'that Day' is the eschatological day of Christ's appearing and judgment.

τὴν

the

Accusative

article

ἡμέραν

Day

Accusative

object of εἰς (terminus)

ἡμέρα: 'day'; ἐκείνη ἡ ἡμέρα = 'that Day,' the day of the Lord's return and reward (cf. v.18; 4:8).

13 ὑποτύπωσιν ἔχε ὑγιαίνοντων λόγων ὧν παρ' ἐμοῦ ἤκουσας ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ·

Hold the pattern of sound words that you heard from me, in the faith and love that are in Christ Jesus.

EXHORTATION (CHARGE) **ASYNDETON** A fresh imperative: Timothy is to keep the apostolic teaching as a normative model, held within the sphere of Christ-centered faith and love.

ὑποτύπωσιν

pattern

Accusative

direct object of ἔχε

ὑποτύπωσις: 'pattern, outline, model' (a sketch to be copied); Paul's teaching is the normative template.

ἔχε

hold

Pres Act Impv 2 Sg · ἔχω

main verb (imperative)

→ customary/durative present

ἔχω: 'have, hold'; the present imperative — keep on holding fast as a continual habit.

ὑγιαίνοντων

sound/healthy

Pres Act Ptc · Gen Pl Masc · ὑγιαίνω

attributive participle (modifies λόγων)

→ present (ongoing quality)

ὑγιαίνω: 'be healthy, sound' (cf. 'hygiene'); a Pastoral favorite — doctrine that is wholesome, not diseased.

λόγων

words

Genitive

objective/descriptive genitive (of ὑποτύπωσιν)

λόγος: 'word, message'; the body of apostolic teaching.

ὧν

which

Genitive

relative pronoun (attracted to λόγων; object of ἤκουσας)

ὧς: relative pronoun, by attraction in the genitive of its antecedent λόγων.

παρ'

from

preposition + genitive (source)

ἐμοῦ

me

Genitive

object of παρά (personal source)

ἤκουσας

you heard

Aor Act Indic 2 Sg · ἀκούω

main verb (rel. clause)

→ constative aorist

ἀκούω: 'hear'; the teaching Timothy received directly from Paul.

ἐν

in

preposition + dative (manner/sphere)

πίστει

faith

Dative

dat. of manner (the holding's atmosphere)

πίστις: 'faith'; the pattern is to be held believably, not merely intellectually.

καὶ

and

coordinating conjunction

ἀγάπῃ

love

Dative

dat. of manner (coordinate)

ἀγάπη: 'love'; sound teaching is to be held in love, never as cold orthodoxy.

τῇ

the (which is)

Dative

article (substantizes the prep. phrase)

ἐν

in

preposition + dative (sphere/union)

Χριστῷ

Christ

Dative

object of ἐν (source/sphere of faith & love)

Χριστός: faith and love alike have their ground and home in union with Christ.

Ἰησοῦ

Jesus

Dative

apposition to Χριστῷ

14 τὴν καλὴν παραθήκην φύλαξον διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

Guard the good deposit through the Holy Spirit who dwells in us.

EXHORTATION (CHARGE) **ASYNDETON** The central charge, echoing v.12: Timothy must guard the entrusted gospel — not by his own strength but through the indwelling Spirit.

τὴν

the

Accusative

article

καλὴν

good

Accusative

attributive adjective

καλός: 'good, fine, excellent'; the deposit is precious and noble, worth guarding.

παραθήκην

deposit

Accusative

direct object of φύλαξον

παραθήκη: 'deposit, trust'; here the sound gospel entrusted to Timothy to keep intact (cf. v.12).

φύλαξον

guard

Aor Act Impv 2 Sg · φυλάσσω

main verb (imperative)

→ constative aorist (decisive charge)

φυλάσσω: 'guard, keep'; the aorist imperative gives the command urgent, summary force.

διὰ

through

preposition + genitive (means/agency)

πνεύματος

Spirit

Genitive

object of διὰ (enabling agency)

πνεῦμα: the Holy Spirit; guarding the deposit is a Spirit-empowered task, not mere human vigilance.

ἁγίου

Holy

Genitive

attributive adjective

ἅγιος: 'holy'; qualifying πνεῦμα as the Holy Spirit.

τοῦ

the (one)

Genitive

article (substantizes ptc.)

ἔνοικούντος

who dwells

Pres Act Ptc · Gen Sg Neut · ἐνοικέω

attributive participle (modifies πνεύματος)

→ present (continuing indwelling)

ἐνοικέω: 'dwell in, indwell'; the same verb as the faith 'dwelling' in v.5 — the Spirit makes his home in believers.

ἐν

in

preposition + dative (location)

ἡμῖν

us

Dative

object of ἐν (dwelling-place)

15 Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ, ὧν ἔστιν Φύγελος καὶ Ἑρμογένης.

You know this, that all those in Asia turned away from me, among whom are Phygelus and Hermogenes.

NEGATIVE EXAMPLE (DESERTION) **ASYNDETON** A sobering foil to the charge: a wave of desertion in Asia, with two named defectors — the shame of abandonment that Timothy must not imitate.

Οἶδας

you know

Perf Act Indic 2 Sg · οἶδα

main verb

→ perfect-with-present-force

οἶδα: 'know'; Timothy is already aware of the painful facts.

τοῦτο

this

Accusative

direct object (anticipates ὅτι clause)

οὗτος: 'this'; cataphoric, pointing forward to the ὅτι content.

ὅτι

that

conjunction (epexegetical of τοῦτο)

ἀπεστράφησάν

turned away

Aor Pass Indic 3 Pl · ἀποστρέφω

main verb (ὅτι clause)

→ constative aorist

ἀποστρέφω: 'turn away, desert' (ἀπό + στρέφω); the passive used reflexively — they turned themselves from Paul.

με

me

Accusative

object (accusative of separation)

πάντες

all

Nominative

subject (substantival adjective)

πᾶς: 'all'; a sweeping, sorrowful generalization — the abandonment was widespread.

οἱ

those

Nominative

article (substantizes the phrase)

ἐν

in

preposition + dative (place)

<p>τῇ the Dative article</p>	<p>Ἀσία Asia Dative object of ἐν (place) Ἀσία: the Roman province of Asia (western Asia Minor), whose capital was Ephesus, Timothy's locale.</p>	<p>ᾧ of whom Genitive partitive genitive (relative pronoun)</p>	<p>ἐστιν are Pres Act Indic 3 Sg · εἰμί main verb (rel. clause) → stative present</p>
<p>Φύγελος Phygelus Nominative predicate nominative (named example) Φύγελος: Phygelus, otherwise unknown — named here in his defection.</p>	<p>καὶ and coordinating conjunction</p>	<p>Ἑρμογένης Hermogenes Nominative predicate nominative (coordinate) Ἑρμογένης: Hermogenes ('born of Hermes'), likewise known only from this notice of desertion.</p>	

16 δῶη ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη,

May the Lord grant mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain,

POSITIVE EXAMPLE (CONTRAST) **ASYNDETON** Against the deserters stands Onesiphorus: a prayer-wish for mercy on his household, grounded in his repeated refreshment of Paul and his refusal to be ashamed of the chains.

δῶη

may he grant

Aor Act Opt 3 Sg · δίδωμι

main verb (optative of wish)

→ volitive optative (prayer-wish)

δίδωμι: 'give, grant'; the rare optative voices a prayer — 'may the Lord grant.'

ἔλεος

mercy

Accusative

direct object

ἔλεος: 'mercy'; the same word as the greeting (v.2), now sought for a faithful friend.

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the giver of the mercy invoked.

τῷ

the

Dative

article

Ὀνησιφόρου

of Onesiphorus

Genitive

genitive of possession (modifies οἴκῳ)

Ὀνησίφορος: 'profit-bringer'; a loyal believer whose name fits his helpfulness — possibly already deceased (hence prayer for his house).

οἴκῳ

household

Dative

indirect object (recipient of mercy)

οἶκος: 'house, household'; the family benefits from the man's faithfulness.

ὅτι

because

causal conjunction

πολλάκις

often

adverb (frequency)

πολλάκις: 'many times, often'; the repeated, habitual help of Onesiphorus.

με

me

Accusative

direct object of ἀνέψυξεν

ἀνέψυξεν

he refreshed

Aor Act Indic 3 Sg · ἀναψύχω

main verb (causal clause)

→ constative aorist

ἀναψύχω: 'refresh, revive' (ἀνά + ψύχω, 'cool'); like a cool breeze — Onesiphorus relieved Paul's distress.

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

ἄλυσίν

chain

Accusative

direct object of ἐπαισχύνθη

ἄλυσιν: 'chain, fetter'; the literal mark of Paul's imprisonment, a potential cause of shame to associates.

μου

my

Genitive

genitive of possession

οὐκ

not

negative particle

ἐπαισχύνθη

he was ashamed

Aor Pass Indic 3 Sg · ἐπαισχύνομαι

main verb (coordinate)

→ *constative aorist*

ἐπαισχύνομαι: 'be ashamed'; the leitmotif again (vv.8,12) — Onesiphorus embodies the unashamed loyalty Timothy is to show.

17 ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν

but when he was in Rome he sought me out diligently and found me —

INTENSIFICATION (THE EXAMPLE) **ἀλλὰ** The proof of that loyalty: rather than avoiding the prisoner, Onesiphorus searched hard for Paul in Rome until he found him.

ἀλλὰ

but

adversative conjunction

ἀλλὰ: contrasting Onesiphorus's eager search with any shame-driven avoidance.

γενόμενος

having come/been

Aor Mid Ptc · Nom Sg Masc · γίνομαι

adverbial ptc. (temporal)

→ *constative aorist (antecedent)*

γίνομαι: 'become, come to be'; here 'having arrived/come to be in Rome.'

ἐν

in

preposition + dative (place)

Ῥώμη

Rome

Dative

object of ἐν (place)

Ῥώμη: Rome, the imperial capital — where Paul was imprisoned awaiting trial.

σπουδαίως

diligently

adverb (manner)

σπουδαίως: 'eagerly, diligently' (from σπουδή, 'haste, zeal'); the earnestness of the search.

ἐζήτησέν

he sought

Aor Act Indic 3 Sg · ζητέω

main verb

→ *constative aorist*

ζητέω: 'seek, search for'; finding a particular prisoner in Rome took real effort.

με

me

Accusative

direct object

καὶ

and

coordinating conjunction

εὗρεν

he found

Aor Act Indic 3 Sg · εὕρισκω

main verb (coordinate)

→ *constative aorist*

εὕρισκω: 'find'; the diligent search succeeded — loyalty rewarded with reunion.

18 δῶη αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ. καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν, βέλτιον σὺ γινώσκεις.

may the Lord grant him to find mercy from the Lord on that Day! And how many things he served in Ephesus, you know very well.

PRAYER-WISH & CLOSING NOTE **ASYNDETON** The Onesiphorus section closes with a renewed prayer for eschatological mercy and a reminder that Timothy himself knows the full extent of the man's Ephesian service.

δώη

may he grant

Aor Act Opt 3 Sg · δίδωμι

main verb (optative of wish)

→ volitive optative (prayer-wish)

δίδωμι: 'give, grant'; the prayer of v.16 renewed, now for the man himself.

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the giver of mercy — the doubled 'Lord ... from the Lord' is a solemn, perhaps liturgical fullness.

εὕρεϊν

to find

Aor Act Inf · εὕρισκω

complementary infinitive (content of δώη)

→ constative aorist

εὕρισκω: 'find'; a deliberate echo — the one who 'found' Paul (v.17) may himself 'find' mercy.

ἔλεος

mercy

Accusative

object of εὕρεϊν

ἔλεος: 'mercy'; the eschatological compassion sought for Onesiphorus.

παρὰ

from

preposition + genitive (source)

κυρίου

the Lord

Genitive

object of παρὰ (source of mercy)

κύριος: 'Lord'; here perhaps distinguishing the Father as source, with Christ the Lord who grants.

ἐν

in/on

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative adjective

ἐκεῖνος: 'that'; 'that Day' once more (cf. v.12) — the day of judgment and reward.

τῇ

the

Dative

article

ἡμέρα

Day

Dative

dat. of time (when)

ἡμέρα: 'day'; the appointed eschatological Day.

καὶ

and

coordinating conjunction

ὅσα

how many things

Accusative

direct object of διηκόνησεν (correlative)

ὅσος: 'as much/many as'; the full extent of Onesiphorus's services.

ἐν

in

preposition + dative (place)

Ἐφέσω

Ephesus

Dative

object of ἐν (place)

Ἐφεσος: Ephesus, the great city of Asia where Timothy ministered — scene of earlier service by Onesiphorus.

διηκόνησεν

he served/ministered

Aor Act Indic 3 Sg · διακονέω

main verb (rel./indir. clause)

→ constative aorist

διακονέω: 'serve, minister' (cf. 'deacon'); practical service rendered to the church and to Paul.

βέλτιον

very well/better

adverb (comparative, elative force)

βέλτιον: 'better' (comparative of εὔ); here elative, 'very well' — Timothy knows it best of all.

σὺ

you

Nominative

subject (emphatic pronoun)

γινώσκεις

you know

Pres Act Indic 2 Sg · γινώσκω

main verb

→ stative present

γινώσκω: 'know (by experience)'; Timothy's firsthand acquaintance with Onesiphorus's Ephesian ministry.

On the text. The Greek follows the standard critical text of 2 Timothy 1, uniform in its main wording across the modern editions (NA28, SBLGNT, THGNT) and itself an ancient, public-domain text; NA28's distinctively copyrighted critical apparatus is not reproduced. Verse punctuation and paragraphing are editorial and conventional. Minor orthographic and itacistic variants are not noted.

On the labels. Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

On the discourse tier. Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.