

The Second Epistle to Timothy, Chapter 2

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β' Β'

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 · 2:1–2

Be strengthened; entrust the deposit

Paul's charge resumes from chapter 1: be empowered by the grace in Christ Jesus (1), and pass on what you heard from me, through reliable witnesses, to faithful men able to teach others — a four-generation chain of transmission (2).

B · 2:3–7

Soldier, athlete, farmer

Three vocational images press the call to disciplined endurance: the soldier free of civilian entanglements, pleasing his commander (3–4); the athlete crowned only if he competes by the rules (5); the hard-working farmer who first receives the crops (6) — with a charge to ponder, for the Lord gives understanding (7).

C · 2:8–10

Remember Jesus Christ, risen

The gospel's living center: remember Jesus Christ, raised from the dead, of David's seed (8). For this gospel Paul suffers chains as a criminal — but God's word is not bound (9); so he endures everything for the elect, that they too may obtain salvation with eternal glory (10).

D • 2:11–13

The faithful saying: died, reign, deny, faithful

A trustworthy, hymn-like saying in four conditional lines: if we died with him, we will live with him; if we endure, we will reign with him; if we deny him, he will deny us; if we are faithless, he remains faithful — for he cannot deny himself (11–13).

E • 2:14–19

An approved workman; the firm foundation

Charge the church to stop quarreling over words, which only ruins hearers (14); be a tested workman rightly cutting the word of truth (15). Shun godless chatter that spreads like gangrene — Hymenaeus and Philetus, who say the resurrection is past, overturning faith (16–18). Yet God's firm foundation stands, sealed twofold: the Lord knows his own, and his own must depart from iniquity (19).

F • 2:20–22

Vessels for honorable use

In a great house there are vessels of honor and dishonor (20); whoever cleanses himself from these becomes a vessel for honor, sanctified, useful to the Master, ready for every good work (21). Flee youthful passions; pursue righteousness, faith, love, peace, with the pure-hearted (22).

G • 2:23–26

The Lord's gentle servant

Refuse foolish controversies that breed fights (23). The Lord's slave must not quarrel but be kind, apt to teach, patient (24), correcting opponents with gentleness — in hope God may grant them repentance and knowledge of the truth (25), and they may escape the devil's snare, who has captured them to do his will (26).

1 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ,

You then, my child, be strengthened in the grace that is in Christ Jesus,

RESUMPTIVE CHARGE οὖν Drawing the inference from chapter 1 (esp. 1:13–14): over against the deserters (1:15), Timothy is to draw strength not from himself but from the grace lodged in Christ.

Σὺ

you

Nominative

emphatic subject (pronoun, fronted)

οὖν

then

inferential conjunction

οὖν: 'therefore, then'; resuming and applying the appeal of ch. 1.

τέκνον

child

Vocative

vocative of address

τέκνον: 'child'; warm paternal address to Timothy, Paul's convert and delegate (cf. 1:2; 1 Tim 1:2).

μου

my

Genitive

genitive of relationship (possessive)

<p>ἐνδυναμοῦ be strengthened Pres Pass Impv 2 Sg · ἐνδυναμῶ <i>main imperative (the chapter's controlling command)</i> → iterative/durative present (keep being empowered) ἐνδυναμῶ: 'empower, make strong within'; passive — the strength is received, not mustered (cf. Phil 4:13; Eph 6:10).</p>	<p>ἐν in <i>preposition + dative (sphere/means)</i> ἐν: marks the grace as the sphere and source of empowerment.</p>	<p>τῇ the Dative <i>article</i></p>	<p>χάριτι grace Dative <i>object of ἐν (sphere/means)</i> χάρις: 'grace, favor'; in the Pastorals not bare pardon but enabling divine power (cf. 1 Cor 15:10).</p>
<p>τῇ that Dative <i>article (attributive, 'the [grace] which')</i></p>	<p>ἐν in <i>preposition + dative (location/union)</i> ἐν Χριστῷ: the grace is 'in Christ' — located in and mediated through union with him.</p>	<p>Χριστῷ Christ Dative <i>object of ἐν (union)</i></p>	<p>Ἰησοῦ Jesus Dative <i>apposition</i></p>

2 καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι.

and what you heard from me through many witnesses, these things entrust to faithful people, who will be competent to teach others also.

COORDINATE CHARGE **καί** The second command coordinated to 'be strengthened': guard by transmission.
A four-link chain — Paul → Timothy → faithful men → others — secures the deposit (1:14) for the next generation.

καὶ

and

coordinating conjunction

ἃ

what things

Accusative

relative pronoun, object of ἤκουσας (fronted, resumed by ταῦτα)

ἤκουσας

you heard

Aor Act Indic 2 Sg · ἀκούω

verb of the relative clause

→ *constative aorist (the whole instruction received)*

ἀκούω: 'hear'; the apostolic teaching
Timothy received publicly.

παρ'

from

preposition + genitive (source)

παρά + gen.: 'from (the side of)'; the
personal source — Paul himself.

ἐμοῦ

me

Genitive

object of παρά (source)

διὰ

through

preposition + genitive (attendant circumstance)

διὰ + gen.: here 'in the presence of /
attested by'; the teaching given before
many corroborating witnesses.

πολλῶν

many

Genitive

attributive adjective

πολύς: 'many'; the breadth of the
witnessing community guards against
private innovation.

μαρτύρων

witnesses

Genitive

object of διὰ

μάρτυς: 'witness'; those who can verify
the apostolic teaching (cf. Deut 19:15).

ταῦτα

these things

Accusative

object of παράθου (resumes ἃ)

παράθου

entrust

Aor Mid Impv 2 Sg · παρατίθημι

imperative (the transmission command)

→ *ingressive/constative aorist*

παρατίθημι (mid.): 'deposit, entrust for
safekeeping'; commercial image —
handing over the παραθήκη (1:14) to
trustees.

πιστοῖς

faithful

Dative

attributive adjective (dat. indirect object)

πιστός: 'faithful, reliable';
trustworthiness is the prime
qualification for stewards of the
deposit.

ἀνθρώποις

people

Dative

indirect object of παράθου

ἄνθρωπος: 'human being, person';
generic — the qualification is fidelity,
not status.

οἵτινες

who

Nominative

qualitative relative pronoun ('such as')

ἄσκις: 'whoever, such as'; characterizing
— the kind of people they must be.

ἱκανοὶ

competent

Nominative

predicate adjective

ἱκανός: 'sufficient, qualified, competent'
(cf. 2 Cor 3:5–6).

ἔσονται

will be

Fut Mid Indic 3 Pl · εἰμι

future copula (predictive)

→ predictive future

εἰμι: 'to be'; the future eyes the next
link in the chain.

καὶ

also

adverbial (adjunctive 'also')

ἑτέρους

others

Accusative

object of διδάξαι

ἕτερος: 'others (a further group)'; the
fourth generation of learners.

διδάξαι

to teach

Aor Act Inf · διδάσκω

complementary infinitive (after ἱκανοί)

→ constative aorist

διδάσκω: 'teach'; the deposit is
preserved precisely by being taught on.

3 συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ.

Suffer hardship together with me, as a good soldier of Christ Jesus.

IMAGE 1: THE SOLDIER **ASYNDETON** Asyndeton launches the first of three vocational images. The compound 'suffer-together' picks up 1:8 — Timothy is to share Paul's hardship as a soldier shares his commander's campaign.

συγκακοπάθησον

suffer hardship with me

Aor Act Impv 2 Sg · συγκακοπαθέω

main imperative

→ *ingressive aorist (take up the hardship)*

συγκακοπαθέω: 'suffer hardship together with'; rare (only here and 1:8 in the NT) — the συν- prefix binds Timothy to Paul's suffering.

ὡς

as

comparative particle (manner)

ὡς: 'as, like'; introducing the soldier comparison.

καλὸς

good

Nominative

attributive adjective

καλός: 'good, noble, fine'; not merely competent but honorable in conduct.

στρατιώτης

soldier

Nominative

predicate nominative (in comparison)

στρατιώτης: 'soldier'; the model of disciplined, single-minded service (cf. Phil 2:25).

Χριστοῦ

of Christ

Genitive

genitive of relationship (whose soldier)

Ἰησοῦ

Jesus

Genitive

apposition to Χριστοῦ

4 οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ·

No one serving as a soldier entangles himself in the affairs of civilian life, so that he may please the one who enlisted him.

SOLDIER EXPOUNDED **ASYNDETON** The maxim drawn from the image: the soldier's freedom from civilian business is the condition of pleasing his commander — undivided allegiance for the sake of the mission.

οὐδείς

no one

Nominative

subject (negative)

οὐδείς: 'no one'; the universal negative makes it a rule of the soldier's life.

στρατευόμενος

serving as a soldier

Pres Mid Ptc · Nom Sg Masc · στρατεύω

substantival/adjectival participle (apposition to οὐδείς)

→ customary present (the soldier on duty)

στρατεύομαι: 'serve as a soldier, campaign'; the participle marks the man while on active service.

ἐμπλέκεται

entangles himself

Pres Pass Indic 3 Sg · ἐμπλέκω

main verb (gnomic statement)

→ gnomic present (a general truth)

ἐμπλέκω: 'weave in, entangle'; passive/middle — get oneself caught up in (cf. 2 Pet 2:20).

ταῖς

in the

Dative

article

τοῦ

of

Genitive

article

βίου

civilian life

Genitive

genitive (attributive/of source)

βίος: 'life' as livelihood/everyday affairs (distinct from ζωή, life as principle); here the soldier's off-duty business.

πραγματεῖαις

affairs

Dative

dative complement of ἐμπλέκεται

πραγματεῖα: 'business, occupation, affairs'; everyday pursuits that would distract from the campaign.

ἵνα

so that

purpose conjunction (+ subjunctive)

ἵνα: introducing the soldier's governing aim.

τῷ

the one

Dative

article substantivizing the participle

στρατολογήσαντι

who enlisted him

Aor Act Ptc · Dat Sg Masc · στρατολογέω

substantival participle (dat. object of ἀρέση)

→ constative aorist (the act of enlistment)

στρατολογέω: 'enroll as a soldier, recruit'; the commanding officer who levied him — figuring Christ.

ἀρέση

he may please

Aor Act Subj 3 Sg · ἀρέσκω

subjunctive in purpose clause

→ constative aorist

ἀρέσκω: 'please, satisfy'; the soldier's single goal is his commander's approval (cf. 1 Thess 2:4).

5 ἐὰν δὲ καὶ ἀθλῆ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ.

And also if anyone competes as an athlete, he is not crowned unless he competes according to the rules.

IMAGE 2: THE ATHLETE δέ The second image. A double condition: reward depends not merely on competing but on competing lawfully — discipline within the rules, not raw effort, wins the crown.

<p>ἐὰν</p> <p>if</p> <p><i>conditional conjunction (+ subjunctive, 3rd class)</i></p> <p>ἐάν: 'if; the protasis of a general/probable condition.'</p>	<p>δὲ</p> <p>and</p> <p><i>transitional conjunction</i></p> <p>δέ: 'and, now'; advancing to the next image.</p>	<p>καὶ</p> <p>also</p> <p><i>adjunctive adverb</i></p>	<p>ἀθλῆ</p> <p>competes</p> <p>Pres Act Subj 3 Sg · ἀθλέω</p> <p><i>verb of the protasis</i></p> <p>→ customary present (the athletic contest)</p> <p>ἀθλέω: 'compete in the games'; root of 'athlete'; the arena of public contest.</p>
<p>τις</p> <p>anyone</p> <p>Nominative</p> <p><i>indefinite subject</i></p> <p>τις: 'someone, anyone'; generalizing.</p>	<p>οὐ</p> <p>not</p> <p><i>negative (with indicative)</i></p>	<p>στεφανοῦται</p> <p>is crowned</p> <p>Pres Pass Indic 3 Sg · στεφανόω</p> <p><i>main verb (apodosis)</i></p> <p>→ gnomic present (a rule of the games)</p> <p>στεφανόω: 'crown with a wreath' (στέφανος, the victor's garland); the eschatological crown is in view (cf. 4:8).</p>	<p>ἐὰν</p> <p>unless</p> <p><i>conditional conjunction (with μή, 'unless')</i></p> <p>ἐὰν μή: 'unless, except'; the qualifying condition for the crown.</p>

μὴ

not

negative (with subjunctive)

νομίμως

according to the rules

adverb of manner

νομίμως: 'lawfully, by the rules'; the athlete's adherence to the contest's regulations (and prior training requirements).

ἀθλήση

he competes

Aor Act Subj 3 Sg · ἀθλέω

verb of the inner conditional

→ constative aorist (the contest as a whole)

ἀθλέω: as above; here viewed as a completed lawful contest.

6 τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν.

The hard-working farmer must be the first to share in the crops.

IMAGE 3: THE FARMER ASYNDETON The third image, asyndetic. The order matters: it is the one who labors who first has a right to the produce — toil precedes and earns the share.

τὸν

the

Accusative

article

κοπιῶντα

hard-working

Pres Act Ptc · Acc Sg Masc · κοπιῶ

attributive participle (modifying γεωργόν)

→ customary present (ongoing toil)

κοπιῶ: 'labor to weariness, toil'; stresses strenuous, costly work (cf. v.6; 1 Tim 4:10).

γεωργὸν

farmer

Accusative

accusative subject of the infinitive

γεωργός: 'farmer, tiller'; the third laborer-figure (cf. John 15:1).

δεῖ

must

Pres Act Indic 3 Sg · δεῖ

impersonal verb of necessity (+ infinitive)

→ gnomic present (a settled principle)

δεῖ: 'it is necessary, must'; a fitting moral/logical necessity.

πρῶτον

first

adverb (order/priority)

πρῶτον: 'first'; the laborer's priority claim on the harvest.

τῶν

the

Genitive

article

καρπῶν

crops

Genitive

partitive genitive (object of μεταλαμβάνειν)

καρπός: 'fruit, produce'; partitive — to share in (a portion of) the yield.

μεταλαμβάνειν

to share in

Pres Act Inf · μεταλαμβάνω

complementary infinitive (after δεῖ)

→ present infinitive (ongoing participation)

μεταλαμβάνω: 'partake of, receive a share in' (+ gen.); the farmer's just enjoyment of the fruit of his toil.

7 νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν.

Consider what I am saying, for the Lord will give you understanding in all things.

CHARGE TO PONDER γάρ A hinge closing the three images: think it through — the application is left to Timothy, but the grounding promise is that the Lord himself supplies the insight to see it.

νόει

consider

Pres Act Impv 2 Sg · νοέω

imperative

→ durative present (keep pondering)

νοέω: 'perceive with the mind, ponder, grasp'; reflective comprehension, not a glance.

ὃ

what

Accusative

relative pronoun, object of νόει

λέγω

I am saying

Pres Act Indic 1 Sg · λέγω

verb of the relative clause

→ progressive present

λέγω: 'say'; the present points to the immediately preceding images.

δώσει

will give

Fut Act Indic 3 Sg · δίδωμι

main verb (promise)

→ predictive future

δίδωμι: 'give'; the divine gift of understanding answers the human duty to ponder.

γάρ

for

explanatory conjunction (grounds the command)

γάρ: 'for'; the promise that makes the command achievable.

σοι

you

Dative

indirect object (dat. of recipient)

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; here the risen Christ, the giver of insight (cf. v.8).

ΣΥΝΕΣΙΝ

understanding

Accusative

direct object of δώσει

σύνεσις: 'understanding, insight, comprehension'; the faculty of putting things together rightly.

ἐν

in

preposition + dative (reference/extent)

ἐν πᾶσιν: 'in everything'; the scope of the promised insight.

πᾶσιν

all things

Dative

object of ἐν (substantival adjective)

πᾶς: 'all, every'; here neuter plural, 'all matters.'

8 μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβὶδ, κατὰ τὸ εὐαγγέλιόν μου,

Remember Jesus Christ, raised from the dead, of the seed of David, according to my gospel,

THE GOSPEL'S CENTER **ASYNDETON** Asyndeton sets the heart of the matter starkly: the risen, Davidic Christ. A compressed creed (resurrection + Davidic descent) frames the suffering Paul will describe — the gospel for which he is bound.

μνημόνευε

remember

Pres Act Impv 2 Sg · μνημονεύω

imperative (+ accusative object)

→ durative present (keep remembering)

μνημονεύω: 'remember, keep in mind'; not mere recall but holding before oneself as the governing reality.

Ἰησοῦν

Jesus

Accusative

direct object of μνημόνευε

Χριστὸν

Christ

Accusative

apposition to Ἰησοῦν

Χριστός: 'Anointed, Messiah'; here joined to the Davidic descent below.

ἐγηγερμένον

raised

Perf Pass Ptc · Acc Sg Masc · ἐγείρω

predicate participle (object complement)

→ intensive perfect (raised and abidingly alive)

ἐγείρω: 'raise'; the perfect stresses the standing result — the once-raised Christ remains the living Lord (cf. 1 Cor 15:4).

<p>ἐκ from <i>preposition + genitive (separation)</i></p> <p>ἐκ νεκρῶν: 'from the dead'; out from among the corpses — bodily resurrection.</p>	<p>νεκρῶν the dead Genitive <i>object of ἐκ (substantival adjective)</i></p> <p>νεκρός: 'dead (one)'; plural, the realm of the dead.</p>	<p>ἐκ of <i>preposition + genitive (source/descent)</i></p> <p>ἐκ σπέρματος: 'from the seed of'; descent-formula.</p>	<p>σπέρματος seed Genitive <i>object of ἐκ (source)</i></p> <p>σπέρμα: 'seed, offspring'; the Davidic lineage marking Jesus as Messiah (cf. Rom 1:3).</p>
<p>Δαυίδ of David Genitive <i>genitive of relationship (indeclinable proper noun)</i></p> <p>Δαυίδ: 'David'; the royal ancestor of the promised king (2 Sam 7).</p>	<p>κατὰ according to <i>preposition + accusative (norm/standard)</i></p> <p>κατὰ + acc.: 'according to'; in conformity with the gospel Paul preaches.</p>	<p>τὸ the Accusative <i>article</i></p>	<p>εὐαγγέλιόν gospel Accusative <i>object of κατὰ (standard)</i></p> <p>εὐαγγέλιον: 'good news, gospel'; 'my gospel' = the message entrusted to Paul (cf. Rom 2:16; 16:25).</p>
<p>μου my Genitive <i>possessive genitive</i></p>			

9 ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν ὡς κακοῦργος· ἀλλὰ ὁ λόγος τοῦ θεοῦ οὐ δέδεταί.

in which I suffer hardship to the point of chains, like a criminal; but the word of God is not bound.

PAUL'S CHAINS VS. THE FREE WORD **ASYNDETON** The relative clause attaches Paul's suffering to the gospel itself; then the sharp ἀλλά sets a paradox — the apostle is chained, the word is not. The gospel runs free even while its herald is jailed.

ἐν

in

preposition + dative (sphere)

ἐν ᾧ: 'in which' — in the service of which gospel.

ᾧ

which

Dative

relative pronoun (antecedent: gospel)

κακοπαθῶ

I suffer hardship

Pres Act Indic 1 Sg · κακοπαθέω

main verb

→ progressive present (present suffering)

κακοπαθέω: 'suffer hardship, endure affliction' (cf. 2:3; 4:5); Paul's ongoing imprisonment.

μέχρι

to the point of

preposition + genitive (extent/degree)

μέχρι: 'as far as, up to'; marking the extreme degree of the hardship.

δεσμῶν

chains

Genitive

object of μέχρι

δεσμός: 'bond, fetter'; imprisonment (cf. 1:16; Phil 1:7).

ὡς

like

comparative particle

ὡς: 'as, like'; introducing the indignity Paul suffers.

κακοῦργος

a criminal

Nominative

predicate nominative (in comparison)

κακοῦργος: 'evildoer, criminal'; used of those crucified with Jesus (Luke 23:32–33) — Paul shares the lot of the condemned.

ἀλλά

but

strong adversative conjunction

ἀλλά: 'but'; the sharp contrast that frees the gospel from Paul's fetters.

ὁ

the

Nominative

article

λόγος

word

Nominative

subject

λόγος: 'word, message'; the gospel-word, personified as an unfettered power.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of source/possession

θεός: 'God'; the word's divine origin guarantees its liberty.

οὐ

not

negative

δέδεται

is bound

Perf Pass Indic 3 Sg · δέω

main verb (negated)

→ *intensive perfect (stands unbound)*

δέω: 'bind, tie'; the perfect stresses the abiding state — the word is not and remains not imprisoned (wordplay with δεσμῶν).

10 διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου.

For this reason I endure all things for the sake of the elect, so that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

PURPOSE OF ENDURANCE διὰ τοῦτο Because the word runs free, Paul's chains are not in vain: he endures everything for the elect's sake, so that they may reach the salvation and glory the gospel promises.

διὰ

for

preposition + accusative (cause)

διὰ τοῦτο: 'for this reason'; pointing back to the free course of the word (v.9).

τοῦτο

this reason

Accusative

object of διὰ (demonstrative)

πάντα

all things

Accusative

direct object of ὑπομένω (substantival adj.)

πᾶς: 'all'; the whole range of his sufferings.

ὑπομένω

I endure

Pres Act Indic 1 Sg · ὑπομένω

main verb

→ *durative present (sustained endurance)*

ὑπομένω: 'endure, remain under, hold out'; the key Pastoral virtue (cf. v.12).

διὰ

for the sake of

preposition + accusative (benefit/cause)

διὰ + acc.: here 'for the sake of'; Paul's suffering is intercessory, on behalf of others.

τοὺς

the

Accusative

article

ἐκλεκτούς

elect

Accusative

object of διὰ (substantival adjective)

ἐκλεκτός: 'chosen, elect'; those God has chosen for salvation, still to be gathered through the word.

ἵνα

so that

purpose conjunction (+ subjunctive)

ἵνα: introducing the goal of Paul's endurance.

καὶ

too

adjunctive adverb (also/too)

αὐτοὶ

they

Nominative

subject (emphatic pronoun)

σωτηρίας

salvation

Genitive

genitive object of τύχωσιν

σωτηρία: 'salvation, deliverance'; the comprehensive rescue accomplished in Christ.

τύχωσιν

may obtain

Aor Act Subj 3 Pl · τυγχάνω

subjunctive in purpose clause (+ genitive)

→ **constative aorist**

τυγχάνω: 'obtain, attain, light upon' (+ gen.); reach/secure the salvation.

τῆς

that is

Genitive

article (attributive, 'the [salvation] which')

ἐν

in

preposition + dative (sphere/union)

ἐν Χριστῷ: the salvation located in union with Christ.

Χριστῷ

Christ

Dative

object of ἐν (union)

Ἰησοῦ

Jesus

Dative

apposition

μετὰ

with

preposition + genitive (accompaniment)

μετὰ + gen.: 'with'; the glory that attends the salvation.

δόξης

glory

Genitive

object of μετὰ

δόξα: 'glory'; the eschatological splendor accompanying final salvation.

αἰωνίου

eternal

Genitive

attributive adjective

αἰώνιος: 'eternal, everlasting'; the glory belongs to the age to come.

11 πιστὸς ὁ λόγος· εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν·

The saying is trustworthy: For if we died with him, we will also live with him;

FAITHFUL SAYING, LINE 1 **γὰρ** The fourth and last of the Pastorals' 'faithful sayings,' a rhythmic hymn of four conditional lines. Line 1: dying with Christ (baptismal/martyr union) issues in shared life — the gospel pattern undergirding the call to endure.

πιστὸς

trustworthy

Nominative

predicate adjective (fronted, emphatic)

πιστός: 'faithful, trustworthy'; the formula 'the saying is trustworthy' marks fixed, reliable tradition (cf. 1 Tim 1:15; 3:1; 4:9; Titus 3:8).

ὁ

the

Nominative

article

λόγος

saying

Nominative

subject (of verbless clause)

λόγος: here 'saying, statement'; the quoted creed-hymn that follows.

εἰ

if

conditional conjunction (1st class, assumed true)

εἰ: 'if'; the four lines are first-class conditions — assumed real for the sake of argument.

γὰρ

for

explanatory conjunction (introducing the saying)

γάρ: 'for'; linking the hymn to the preceding glory (v.10).

συναπεθάνομεν

we died with him

Aor Act Indic 1 Pl · συναποθνήσκω

verb of the protasis

→ constative aorist (the once-for-all dying with Christ)

συναποθνήσκω: 'die together with'; the believer's death-with-Christ (cf. Rom 6:8).

καὶ

also

adjunctive adverb (correlative 'also')

συζήσομεν

we will live with him

Fut Act Indic 1 Pl · συζάω

verb of the apodosis

→ predictive future

συζάω: 'live together with'; shared resurrection life with Christ (cf. Rom 6:8).

12 εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κάκεῖνος ἀρνήσεται ἡμᾶς·

if we endure, we will also reign with him; if we deny him, he also will deny us;

FAITHFUL SAYING, LINES 2-3 **ASYNDETON** Lines 2 and 3 pivot the hymn from promise to warning. Endurance is crowned with co-reigning; denial, by symmetrical justice, is met by Christ's denial (cf. Matt 10:33). The two lines hold encouragement and threat together.

εἰ

if

conditional conjunction (1st class)

ὑπομένομεν

we endure

Pres Act Indic 1 Pl · ὑπομένω

verb of the protasis

→ durative present (ongoing endurance)

ὑπομένω: 'endure, hold out under'; the present tense fits a continuing condition (contrast the aorists of line 1).

καὶ

also

adjunctive adverb (correlative)

συμβασιλεύσομεν

we will reign with him

Fut Act Indic 1 Pl · συμβασιλεύω

verb of the apodosis

→ predictive future

συμβασιλεύω: 'reign together with'; coregency with Christ as the endurer's reward (cf. Rom 8:17; Rev 20:6).

εἰ

if

conditional conjunction (1st class)

ἀρνησόμεθα

we deny him

Fut Mid Indic 1 Pl · ἀρνέομαι

verb of the protasis

→ predictive future (a future apostasy supposed)

ἀρνέομαι: 'deny, disown, renounce'; the opposite of confession (cf. Matt 10:33; 2 Tim 3:5).

κάκεῖνος

he also

Nominative

subject (crasis: καί + ἐκεῖνος)

κάκεῖνος: 'and that one / he also'; the emphatic demonstrative isolates Christ as the agent of the answering denial.

ἀρνήσεται

will deny

Fut Mid Indic 3 Sg · ἀρνέομαι

verb of the apodosis

→ predictive future

ἀρνέομαι: as above; the reciprocal judgment matching the human denial.

ἡμᾶς

us

Accusative

direct object of ἀρνήσεται

13 εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

if we are faithless, he remains faithful, for he cannot deny himself.

FAITHFUL SAYING, LINE 4 **ASYNDETON** The climactic fourth line breaks the symmetry: human faithlessness does not undo Christ's faithfulness, for self-denial is impossible to him. Grace and judgment meet in his unchanging character — a sober comfort, not a license.

<p>εἰ if <i>conditional conjunction (1st class)</i></p>	<p>ἀπιστοῦμεν we are faithless Pres Act Indic 1 Pl · ἀπιστέω <i>verb of the protasis</i> → durative present (a state of unfaithfulness) ἀπιστέω: 'be unfaithful, disbelieve'; here moral faithlessness (the opposite of πιστός below).</p>	<p>ἐκεῖνος he Nominative <i>subject (emphatic demonstrative)</i> ἐκεῖνος: 'that one'; Christ, set in pointed contrast to faithless 'we.'</p>	<p>πιστὸς faithful Nominative <i>predicate adjective</i> πιστός: 'faithful'; Christ's reliability is constitutional, not contingent on ours.</p>
<p>μένει remains Pres Act Indic 3 Sg · μένω <i>main verb (linking)</i> → gnomic/stative present (abiding constancy) μένω: 'remain, abide'; his faithfulness is permanent and unconditioned.</p>	<p>ἀρνήσασθαι to deny Aor Mid Inf · ἀρνέομαι <i>complementary infinitive (after δύναται)</i> → constative aorist ἀρνέομαι: 'deny, disown'; to deny his own faithful character would contradict his being.</p>	<p>γὰρ for <i>explanatory conjunction (grounds the previous line)</i> γάρ: 'for'; the reason his faithfulness cannot fail.</p>	<p>ἑαυτὸν himself Accusative <i>reflexive pronoun, object of ἀρνήσασθαι</i> ἑαυτόν: 'himself'; the object of the impossible self-denial.</p>

οὐ

not

negative

δύναται

he can

Pres Mid Indic 3 Sg · δύναμαι

main verb (negated, + infinitive)

→ gnomic present (a settled impossibility)

δύναμαι: 'be able'; the negation states an absolute incapacity — divine constancy.

14 Ταῦτα ὑπομίμνησκε, διαμαρτυρόμενος ἐνώπιον τοῦ θεοῦ μὴ λογομαχεῖν, ἐπ' οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων.

Keep reminding them of these things, charging them before God not to quarrel about words, which is useless and leads to the ruin of those who listen.

CHARGE AGAINST WORD-BATTLES **ASYNDETON** The hymn yields to instruction for the congregation. Timothy must press the truths home and, before God, forbid word-fights that profit nothing and only wreck the hearers — the first of the chapter's polemic notes.

Ταῦτα

these things

Accusative

direct object of ὑπομίμνησκε

ταῦτα: 'these things'; the gospel realities just rehearsed (vv.8–13).

ὑπομίμνησκε

keep reminding

Pres Act Imprv 2 Sg · ὑπομιμνήσκω

imperative

→ durative present (ongoing reminding)

ὑπομιμνήσκω: 'remind, call to mind'; the teacher's task of repetition (cf. Titus 3:1).

διαμαρτυρόμενος

charging them

Pres Mid Ptc · Nom Sg Masc ·

διαμαρτύρομαι

adverbial participle (means/manner)

→ present (concurrent with the reminding)

διαμαρτύρομαι: 'solemnly charge, adjure, testify earnestly'; a weighty, oath-like injunction (cf. 4:1).

ἐνώπιον

before

improper preposition + genitive (place/witness)

ἐνώπιον: 'before, in the sight of'; invoking God as witness to the charge.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

object of ἐνώπιον

μὴ

not

negative (with infinitive)

λογομαχεῖν

to quarrel about words

Pres Act Inf · λογομαχέω

infinitive of indirect command (content of the charge)

→ durative present (habitual wrangling)

λογομαχέω: 'fight about words, dispute over terms'; only here in NT (cf. the noun λογομαχία, 1 Tim 6:4).

ἐπ'

for

preposition + accusative (result/tendency)

ἐπί + acc.: here marking outcome — 'tending toward nothing useful.'

οὐδέν

nothing

Accusative

object of ἐπί (negative)

οὐδείς: 'nothing'; the worthlessness of word-fights.

χρήσιμον

useful

Accusative

attributive adjective

χρήσιμος: 'useful, profitable'; only here in NT — the antithesis of edifying speech.

ἐπὶ

to

preposition + dative (result)

ἐπί + dat.: 'resulting in'; the destructive effect.

καταστροφῆ

the ruin

Dative

object of ἐπί (result)

καταστροφή: 'overturning, ruin, catastrophe'; the wreckage word-fights inflict on hearers (cf. 2 Pet 2:6).

τῶν

of those who

Genitive

article substantivizing the participle

ἀκουόντων

listen

Pres Act Ptc · Gen Pl Masc · ἀκούω

substantival participle (objective genitive)

→ customary present (the listeners)

ἀκούω: 'hear, listen'; those who overhear the disputes are the casualties.

15 σπούδασον σεαυτὸν δόκιμον παραστήσαι τῷ θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας.

Be diligent to present yourself to God as approved, a worker who has no need to be ashamed, rightly handling the word of truth.

THE APPROVED WORKMAN ASYNDETON Over against the word-fighters, the positive model: an examined, unashamed workman who cuts a straight road through the word of truth. Approval is sought from God, not from disputants.

σπούδασον

be diligent

Aor Act Impv 2 Sg · σπουδάζω

imperative (+ infinitive)

→ *ingressive aorist (make every effort)*

σπουδάζω: 'be eager, make every effort, hasten'; earnest exertion (cf. 4:9, 21).

σεαυτὸν

yourself

Accusative

accusative subject/object of παραστήσαι (reflexive)

σεαυτὸν: 'yourself'; the object presented for inspection.

δόκιμον

approved

Accusative

predicate accusative (object complement)

δόκιμος: 'tested and approved, genuine'; metal proven by assay (cf. v.5 'lawfully'; Rom 16:10).

παραστήσαι

to present

Aor Act Inf · παρίστημι

complementary infinitive (after σπούδασον)

→ *constative aorist*

παρίστημι: 'present, set alongside, offer'; to stand oneself before God for approval (cf. Rom 12:1).

τῷ

to

Dative

article

θεῷ

God

Dative

dative (to whom presented)

θεός: 'God'; the sole judge whose approval counts.

ἐργάτην

a worker

Accusative

apposition to σεαυτὸν

ἐργάτης: 'workman, laborer'; the minister as a tradesman whose work is inspected (cf. Matt 9:37–38).

ἀνεπαίσχυντον

unashamed

Accusative

attributive adjective (modifying ἐργάτην)

ἀνεπαίσχυντος: 'not needing to be ashamed'; only here in NT — a workman whose craftsmanship bears scrutiny (cf. 1:8, 12, 16).

ὀρθοτομοῦντα

rightly handling

Pres Act Ptc · Acc Sg Masc · ὀρθοτομέω

adjectival/adverbial participle (manner; modifies ἐργάτην)

→ customary present (characteristic practice)

ὀρθοτομέω: 'cut straight' (ὀρθός + τέμνω); to drive a straight road or cut a furrow straight — handle the word accurately, without deviation (cf. Prov 3:6 LXX).

τὸν

the

Accusative

article

λόγον

word

Accusative

direct object of ὀρθοτομοῦντα

λόγος: 'word, message'; here the gospel message itself.

τῆς

of

Genitive

article

ἀληθείας

truth

Genitive

genitive of content/apposition (the word, namely the truth)

ἀλήθεια: 'truth'; the gospel's true content, opposed to the chatter of v.16.

16 τὰς δὲ βεβήλους κενοφωνίας περιῖστασο· ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας,

But avoid profane, empty chatter, for they will advance to more and more ungodliness,

SHUN EMPTY TALK δέ The negative counterpart to the straight-cutting workman: steer clear of godless babble, because — far from being harmless — it has a forward momentum toward ever greater impiety.

τὰς

the

Accusative

article

δὲ

but

adversative/transitional conjunction

δέ: 'but'; the contrast to the approved workman.

βεβήλους

profane

Accusative

attributive adjective

βέβηλος: 'profane, unhallowed, godless'; what lies outside the sacred threshold (cf. 1 Tim 4:7; 6:20).

κενοφωνίας

empty chatter

Accusative

direct object of περιῖστασο

κενοφωνία: 'empty sound, vain talk' (κενός + φωνή); babble void of content (cf. 1 Tim 6:20).

περιῖστασο

avoid

Pres Mid Impv 2 Sg · περιῖστημι

imperative

→ durative present (habitually keep away)

περιῖστημι (mid.): 'turn away from, shun, avoid'; literally 'stand around so as to keep clear of' (cf. Titus 3:9).

ἐπὶ

to

preposition + accusative (degree/extent)

ἐπὶ πλείων: 'to a greater degree, further and further.'

πλείων

more

Accusative

object of ἐπί (comparative adjective)

πλείων: 'more, greater'; comparative of πολύς.

γάρ

for

explanatory conjunction (gives the reason to shun it)

γάρ: 'for'; the danger that justifies the command.

προκόψουσιν

they will advance

Fut Act Indic 3 Pl · προκόπτω

main verb

→ predictive future

προκόπτω: 'advance, make progress'; ironic — 'progress' here is toward ungodliness (cf. 3:9, 13).

ἀσεβείας

ungodliness

Genitive

genitive of reference/measure (the sphere of advance)

ἀσέβεια: 'impiety, ungodliness'; the goal toward which empty talk drives (cf. Titus 2:12).

17 καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἔξει· ὧν ἐστὶν Ὑμέναιος καὶ Φίλητος,

and their word will spread like gangrene. Among them are Hymenaeus and Philetus,

GANGRENE IMAGE; NAMED OFFENDERS **καί** A vivid clinical metaphor: such talk is not static but corrosive, eating outward like gangrene. Two real names — Hymenaeus and Philetus — make the danger concrete, not hypothetical.

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ὁ the Nominative <i>article</i></p>	<p>λόγος word Nominative <i>subject</i> λόγος: 'word, talk'; their teaching/message.</p>	<p>αὐτῶν their Genitive <i>possessive genitive</i></p>
<p>ὡς like <i>comparative particle</i> ὡς: 'like, as'; the gangrene simile.</p>	<p>γάγγραινα gangrene Nominative <i>predicate/comparison nominative</i> γάγγραινα: 'gangrene, a spreading sore'; only here in NT — necrotic decay that consumes outward.</p>	<p>νομὴν spread Accusative <i>direct object of ἔξει (idiom: 'have pasture/spread')</i> νομή: 'pasturage, grazing'; with ἔχω, the medical idiom 'to eat its way, spread' — the sore feeding outward.</p>	<p>ἔξει will spread Fut Act Indic 3 Sg · ἔχω <i>main verb</i> → <i>predictive future</i> ἔχω: 'have, hold'; here in the idiom νομὴν ἔχειν, 'to spread, gain ground.'</p>
<p>ὧν among them Genitive <i>partitive genitive (relative pronoun)</i> ὧν: 'of whom'; partitive — singling members out of the group.</p>	<p>ἐστὶν are Pres Act Indic 3 Sg · εἰμί <i>copula (verb agrees with nearer subject)</i> → <i>stative present</i> εἰμί: 'to be'; introducing the named examples.</p>	<p>Ὑμέναιος Hymenaeus Nominative <i>subject (predicate of identification)</i> Ὑμέναιος: 'Hymenaeus'; already named and 'handed over to Satan' in 1 Tim 1:20.</p>	<p>καὶ and <i>coordinating conjunction</i></p>

Φίλητος

Philetus

Nominative

subject (coordinate)

Φίλητος: 'Philetus'; named only here in the NT.

18 οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσιν τὴν τινῶν πίστιν.

who have missed the mark concerning the truth, saying that the resurrection has already happened, and they are overturning the faith of some.

THEIR ERROR AND ITS DAMAGE **ASYNDETON** The qualitative relative spells out the deviation: they have swerved from the truth by an over-realized eschatology ('the resurrection is past'), and the result is the wrecking of some people's faith — confirming the gangrene image.

οἵτινες

who

Nominative

qualitative relative pronoun ('men who')

οἷςτις: 'such as, who'; characterizing the two named men.

περὶ

concerning

preposition + accusative (reference)

περὶ + acc.: 'concerning, with regard to'; the area of their failure.

τὴν

the

Accusative

article

ἀλήθειαν

truth

Accusative

object of περί (reference)

ἀλήθεια: 'truth'; the doctrinal target they missed.

ἠστούησαν

have missed the mark

Aor Act Indic 3 Pl · ἀστουέω

main verb

→ constative aorist (the deviation as accomplished)

ἀστουέω: 'miss the mark, deviate, swerve' (ἀ- + στόχος, target); a wandering from the aim (cf. 1 Tim 1:6; 6:21).

λέγοντες

saying

Pres Act Ptc · Nom Pl Masc · λέγω

adverbial participle (means/explanation)

→ present (their continued assertion)

λέγω: 'say'; introducing the content of their error.

ἀνάστασιν

resurrection

Accusative

accusative subject of the infinitive (indirect discourse)

ἀνάστασις: 'resurrection, rising'; spiritualized by them into a past, already-experienced event.

ἤδη

already

adverb of time

ἤδη: 'already, now'; the crux of the over-realized error.

γεγονέναι

has happened

Perf Act Inf · γίνομαι

infinitive of indirect discourse (after λέγοντες)

→ intensive perfect (a settled accomplished fact, as they claim)

γίνομαι: 'become, happen, come to pass'; the perfect frames the resurrection as already-completed in their teaching.

καὶ

and

coordinating conjunction

ἀνατρέπουσιν

they are overturning

Pres Act Indic 3 Pl · ἀνατρέπω

main verb

→ progressive present (ongoing damage)

ἀνατρέπω: 'overturn, upset, ruin'; capsizing faith as a wave upturns a boat (cf. Titus 1:11).

τήν

the

Accusative

article

τινων

of some

Genitive

possessive genitive (indefinite pronoun)

τις: 'some, certain ones'; the victims whose faith is upended.

πίστιν

faith

Accusative

direct object of ἀνατρέπουσιν

πίστις: 'faith'; both trust and the body of belief, both subverted.

19 ὁ μέντοι στερεὸς θεμέλιος τοῦ θεοῦ ἔστηκεν, ἔχων τὴν σφραγίδα ταύτην· Ἔγνω κύριος τοὺς ὄντας αὐτοῦ, καί· Ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.

Nevertheless, God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord depart from unrighteousness."

THE FIRM FOUNDATION **μέντοι** A strong counter-turn against the collapse of v.18: whatever falls, God's foundation stands unmoved. It carries a double seal — divine election ('the Lord knows his own') and human obligation ('depart from iniquity') — the two faces of the church's security.

ὁ

the

Nominative

article

μέντοι

nevertheless

adversative particle

μέντοι: 'nevertheless, yet, however'; the firm rebuttal to the preceding ruin.

στερεὸς

firm

Nominative

attributive adjective

στερεός: 'solid, firm, hard'; immovable stability (cf. 1 Pet 5:9; Heb 5:12).

θεμέλιος

foundation

Nominative

subject

θεμέλιος: 'foundation'; here God's secure work/church, set against the shifting heresy (cf. 1 Cor 3:11).

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

possessive genitive

θεός: 'God'; the foundation is his, hence unshakable.

ἔστηκεν

stands

Perf Act Indic 3 Sg · ἵστημι

main verb

→ intensive perfect (stands firm, having been set)

ἵστημι: 'stand'; the perfect (with present sense) — it has been established and so stands secure.

ἔχων

bearing

Pres Act Ptc · Nom Sg Masc · ἔχω

adverbial/attributive participle (modifying θεμέλιος)

→ present (concurrent state)

ἔχω: 'have, hold'; the foundation 'carries' an engraved seal, as a cornerstone bears an inscription.

τὴν

this

Accusative

article (with *ταύτην*)

σφραγίδα

seal

Accusative

direct object of *ἔχω*

σφραγίς: 'seal, inscription'; a stamp of ownership and authentication (cf. Rev 7:3–4).

ταύτην

this

Accusative

demonstrative adjective

Ἔγνω

knows

Aor Act Indic 3 Sg · γινώσκω

verb of the first inscription (gnomic)

→ gnomic aorist (a timeless truth)

γινώσκω: 'know'; covenantal, elective knowing — 'acknowledges as his own' (echo of Num 16:5 LXX).

κύριος

the Lord

Nominative

subject

κύριος: 'Lord'; the divine name, anchoring election.

τούς

those

Accusative

article substantivizing the participle

ὄντας

who are

Pres Act Ptc · Acc Pl Masc · εἰμι

substantival participle (object of *Ἔγνω*)

→ present (ongoing belonging)

εἰμι: 'to be'; οἱ ὄντες αὐτοῦ — 'those who are his.'

αὐτοῦ

his

Genitive

possessive genitive (predicate)

καί

and

coordinating conjunction (joins the second inscription)

Ἀποστήτω

let him depart

Aor Act Impv 3 Sg · ἀφίστημι

third-person imperative (the second inscription)

→ ingressive aorist (make the break)

ἀφίστημι: 'depart, stand away from, withdraw'; the demand to separate from sin (echo of Num 16:26 / Isa 52:11).

ἀπὸ

from

preposition + genitive (separation)

ἀπό: 'from, away from'; marking the separation from iniquity.

ἀδικίας

unrighteousness

Genitive

object of *ἀπό*

ἀδικία: 'unrighteousness, wrongdoing'; the iniquity to be renounced.

πᾶς

everyone

Nominative

subject (substantival adjective)

πᾶς: 'everyone, all'; the universal scope of the obligation.

ὅ

who

Nominative

article substantivizing the participle

ὀνομάζων

names

Pres Act Ptc · Nom Sg Masc · ὀνομάζω

substantival participle (in apposition to πᾶς)

→ customary present (those who confess the Name)

ὀνομάζω: 'name, call upon, confess'; to invoke/own the Lord's name (cf. calling on the name, Joel 2:32).

τὸ

the

Accusative

article

ὄνομα

name

Accusative

direct object of ὀνομάζων

ὄνομα: 'name'; the Lord's name, profession of which entails moral consequence.

κυρίου

of the Lord

Genitive

genitive of possession

κύριος: 'Lord'; whose name is confessed.

20 Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστιν μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ ἀλλὰ καὶ ξύλινα καὶ ὀστράκινα, καὶ ἅ μὲν εἰς τιμὴν ἅ δὲ εἰς ἀτιμίαν·

Now in a great house there are not only vessels of gold and silver but also of wood and clay, and some for honorable use and some for dishonorable.

IMAGE OF THE GREAT HOUSE **δέ** The seal's two sides become a household parable: a large estate holds vessels of differing material and purpose. The mixed church contains honorable and dishonorable vessels — preparing the call to self-purification.

Ἐν

in

preposition + dative (location)

ἔν: 'in'; setting the household scene.

μεγάλη

great

Dative

attributive adjective

μέγας: 'great, large'; a substantial estate, holding diverse vessels.

δὲ

now

transitional conjunction

δέ: 'now, and'; advancing to the illustration.

οἰκία

house

Dative

object of ἐν (location)

οἰκία: 'house, household'; figuring the church or God's household (cf. 1 Tim 3:15).

οὐκ

not

negative (with ἔστιν)

ἔστιν

there are

Pres Act Indic 3 Sg · εἰμί

main verb (existential)

→ gnomic present (general state of affairs)

εἰμί: 'to be, exist'; 'there are' — existential.

μόνον

only

adverb (in 'not only ... but also')

μόνον: 'only'; first member of the οὐ μόνον ... ἀλλὰ καί correlation.

σκεύη

vessels

Nominative

subject (neuter plural)

σκεῦος: 'vessel, container, implement'; household utensils — the metaphor for persons in v.21.

χρυσᾶ

of gold

Nominative

attributive adjective

χρυσοῦς: 'golden'; the costly vessels.

καὶ

and

coordinating conjunction

ἀργυρᾶ

of silver

Nominative

attributive adjective

ἀργυροῦς: 'of silver'; with gold, the vessels of honor.

ἀλλὰ

but

adversative conjunction (second member of correlation)

ἀλλά: 'but'; 'but also' completing 'not only.'

καὶ

also

adjunctive adverb

ξύλινα

of wood

Nominative

attributive adjective

ξύλινος: 'wooden'; the common, cheap vessels.

καὶ

and

coordinating conjunction

ὄστράκινα

of clay

Nominative

attributive adjective

ὄστράκιος: 'earthen, of baked clay'; fragile, lowly vessels (cf. 2 Cor 4:7).

<p>καὶ and <i>coordinating conjunction</i></p>	<p>ἅ some Nominative <i>relative/demonstrative (ἅ μὲν ... ἅ δέ, 'some ... others')</i> ἅ μὲν: 'some (which)'; partitive distribution of the vessels by purpose.</p>	<p>μὲν on the one hand <i>correlative particle (μὲν ... δέ)</i> μὲν: marking the first of the paired clauses.</p>	<p>εἰς for <i>preposition + accusative (purpose)</i> εἰς: 'for, unto'; purpose/destination of use.</p>
<p>τιμὴν honorable use Accusative <i>object of εἰς (purpose)</i> τιμή: 'honor, value'; honorable function (a banquet vessel).</p>	<p>ἄ others Nominative <i>relative/demonstrative (second member)</i></p>	<p>δὲ on the other hand <i>correlative particle (μὲν ... δέ)</i> δέ: the second of the paired clauses.</p>	<p>εἰς for <i>preposition + accusative (purpose)</i></p>
<p>ἀτιμίαν dishonorable use Accusative <i>object of εἰς (purpose)</i> ἀτιμία: 'dishonor, menial use'; the common/ignoble function (a refuse pot).</p>			

21 ἔὰν οὖν τις ἐκκαθάρη ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, εὐχρηστον τῷ δεσπότη, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

If then anyone cleanses himself from these things, he will be a vessel for honorable use, sanctified, useful to the Master, prepared for every good work.

APPLICATION OF THE PARABLE οὖν The parable applied: the believer's destiny is not fixed by material but by self-cleansing. Whoever purges himself from 'these' (the false teachers/their ways) becomes an honorable, consecrated, serviceable vessel — four predicates climaxing in readiness for good work.

ἐάν

if

conditional conjunction (+ subjunctive, 3rd class)

ἐάν: 'if'; a real, attainable condition.

οὖν

then

inferential conjunction

οὖν: 'then, therefore'; drawing the lesson from the parable.

τις

anyone

Nominative

subject (indefinite pronoun)

τις: 'anyone'; generalizing the application.

ἐκκαθάρη

cleanses

Aor Act Subj 3 Sg · ἐκκαθαίρω

verb of the protasis

→ ingressive/constative aorist (a decisive cleansing)

ἐκκαθαίρω: 'cleanse out thoroughly, purge'; the intensive ἐκ- stresses complete removal (cf. 1 Cor 5:7).

ἑαυτὸν

himself

Accusative

reflexive object of ἐκκαθάρη

ἑαυτὸν: 'himself'; self-purification is in view.

ἀπὸ

from

preposition + genitive (separation)

ἀπὸ: 'from'; separation from the defiling influences.

τούτων

these things

Genitive

object of ἀπὸ (demonstrative)

οὗτος: 'these'; the dishonorable vessels/false teachers and their errors (vv.16–18, 20).

ἔσται

he will be

Fut Mid Indic 3 Sg · εἶμι

main verb (apodosis)

→ predictive future

εἶμι: 'to be'; the resulting status.

σκεῦος

a vessel

Nominative

predicate nominative

σκεῦος: 'vessel'; the person as an instrument in God's house.

εἰς

for

preposition + accusative (purpose)

εἰς τιμὴν: 'for honor'; honorable use, contrasting v.20.

τιμὴν

honorable use

Accusative

object of εἰς (purpose)

τιμὴ: 'honor'; the noble function.

ἡγιασμένον

sanctified

Perf Pass Ptc · Nom Sg Neut · ἀγιάζω

predicate participle (modifying σκεῦος)

→ intensive perfect (set apart and so remaining holy)

ἀγιάζω: 'sanctify, set apart, consecrate'; the perfect marks an abiding consecration.

εὐχρηστον

useful

Nominative

predicate adjective

εὐχρηστος: 'useful, serviceable' (εὐ + χρηστός); fit for the Master's purposes (cf. 4:11; Phlm 11).

τῷ

to the

Dative

article

δεσπότη

Master

Dative

dative of advantage (to/for whom useful)

δεσπότης: 'master, owner, sovereign'; the householder of v.20 — God/Christ as owner of the vessel.

εἰς

for

preposition + accusative (purpose)

εἰς: 'for'; the goal of usefulness.

πάν

every

Accusative

attributive adjective

πᾶς: 'every, all'; the full range of good works.

ἔργον

work

Accusative

object of εἰς (purpose)

ἔργον: 'work, deed'; good works as the vessel's intended service (cf. 3:17).

ἀγαθόν

good

Accusative

attributive adjective

ἀγαθός: 'good'; morally good and beneficial.

ἠτοιμασμένον

prepared

Perf Pass Ptc · Nom Sg Neut · ἐτοιμάζω

predicate participle (modifying σκεῦος)

→ *intensive perfect (made ready and standing ready)*

ἐτοιμάζω: 'prepare, make ready'; the perfect — fitted out and held in readiness.

22 τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην, εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν κύριον ἐκ καθαρᾶς καρδίας.

Now flee youthful passions, and pursue righteousness, faith, love, peace, along with those who call on the Lord from a pure heart.

FLEE AND PURSUE **δέ** Two paired imperatives — flee, pursue — give the self-cleansing concrete shape. Away from youthful cravings, toward a cluster of virtues, and not in isolation but with the pure-hearted community.

τὰς

the

Accusative

article

δὲ

now

transitional conjunction

δέ: 'now, and'; turning to personal discipline.

νεωτερικὰς

youthful

Accusative

attributive adjective

νεωτερικός: 'youthful, characteristic of youth'; only here in NT — the impulses to which a younger leader is prone (cf. 1 Tim 4:12).

ἐπιθυμίας

passions

Accusative

direct object of φεύγε

ἐπιθυμία: 'desire, craving, passion'; here negative — disordered cravings (not only sexual but also pride, contentiousness).

φεύγε

flee

Pres Act Impv 2 Sg · φεύγω

imperative

→ durative present (keep fleeing)

φεύγω: 'flee, run from'; decisive, ongoing avoidance (cf. 1 Tim 6:11; 1 Cor 6:18).

δίωκε

pursue

Pres Act Impv 2 Sg · διώκω

imperative

→ durative present (keep pursuing)

διώκω: 'pursue, chase after'; the positive counterpart to fleeing (cf. 1 Tim 6:11).

δὲ

and

coordinating conjunction (flee ... and pursue)

δικαιοσύνην

righteousness

Accusative

direct object of δίωκε

δικαιοσύνη: 'righteousness, uprightness'; right conduct before God and others.

πίστιν

faith

Accusative

direct object (coordinate)

πίστις: 'faith, faithfulness'; trust and fidelity.

ἀγάπην

love

Accusative

direct object (coordinate)

ἀγάπη: 'love'; self-giving devotion.

εἰρήνην

peace

Accusative

direct object (coordinate)

εἰρήνη: 'peace'; harmony, the antithesis of the quarrels of vv.14, 23.

μετὰ

along with

preposition + genitive (association)

μετά + gen.: 'with'; the pursuit is communal, not solitary.

τῶν

those

Genitive

article substantivizing the participle

ἐπικαλουμένων

who call on

Pres Mid Ptc · Gen Pl Masc · ἐπικαλέω

substantival participle (object of μετά)

→ customary present (those who call on the Lord)

ἐπικαλέω (mid.): 'call upon, invoke'; the worshiping community (cf. v.19; Acts 9:14; Joel 2:32).

τὸν

the

Accusative

article

κύριον

Lord

Accusative

direct object of ἐπικαλουμένων

κύριος: 'Lord'; the object of invocation.

ἐκ

from

preposition + genitive (source)

ἐκ: 'from, out of'; the source/quality of the invocation.

καθαρᾶς

pure

Genitive

attributive adjective

καθαρός: 'pure, clean'; the cleansed heart (echoing ἐκκαθάρη, v.21; cf. 1 Tim 1:5).

καρδίας

heart

Genitive

object of ἐκ (source)

καρδία: 'heart'; the inner person, the seat of will and devotion.

23 τὰς δὲ μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννώσιν μάχας·

But refuse foolish and ignorant controversies, knowing that they breed quarrels.

REFUSE FOOLISH DISPUTES **δέ** Returning to the polemic of v.14 from the other side: decline senseless debates outright. The grounding participle gives the reason — such questions are not neutral; they generate fights.

τὰς

the

Accusative

article

δὲ

but

adversative/transitional conjunction

δέ: 'but'; contrasting the worthy pursuits of v.22 with worthless debates.

μωρὰς

foolish

Accusative

attributive adjective

μωρός: 'foolish, stupid'; senseless (cf. Titus 3:9).

καὶ

and

coordinating conjunction

ἄπαιδευτους

ignorant

Accusative

attributive adjective

ἄπαιδευτος: 'uninstructed, undisciplined, ignorant'; only here in NT — the mark of the untaught speculator.

ζητήσεις

controversies

Accusative

direct object of παραιτοῦ

Ζήτησις: 'investigation, debate, controversy'; speculative disputes (cf. 1 Tim 6:4; Titus 3:9).

παραιτοῦ

refuse

Pres Mid Impv 2 Sg · παραιτέομαι

imperative

→ durative present (habitually decline)

παραιτέομαι: 'decline, refuse, have nothing to do with'; turn away from (cf. 1 Tim 4:7; Titus 3:10).

εἰδῶς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

adverbial participle (cause)

→ perfect with present sense (settled knowledge)

οἶδα: 'know'; the perfect-as-present verb of settled awareness; the ground of the refusal.

ὅτι

that

conjunction introducing object clause

ὅτι: 'that'; the content of what is known.

γεννώσιν

they breed

Pres Act Indic 3 Pl · γεννώω

verb of the ὅτι clause

→ gnomic present (a general law)

γεννώω: 'beget, give birth to, produce'; the debates 'father' quarrels (cf. v.14 word-fights).

μάχας

quarrels

Accusative

direct object of γεννώσιν

μάχη: 'fight, quarrel, strife'; verbal combat in the church (cf. Titus 3:9; Jas 4:1).

24 δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἥπιον εἶναι πρὸς πάντας, διδακτικόν, ἀνεξίκακον,

And the Lord's slave must not quarrel, but be kind to everyone, able to teach, patient when wronged,

THE SERVANT'S TEMPER **δέ** The positive portrait of the minister set against the quarrel-breeding disputes. As the Lord's bondservant, his manner — not merely his doctrine — must be gentle: no fighting, but kindness, teaching skill, and patient endurance of wrong.

δοῦλον

slave

Accusative

accusative subject of the infinitive

δοῦλος: 'slave, bondservant'; the minister belongs wholly to the Lord, whose manner he must reflect.

δὲ

and

transitional conjunction

δέ: 'and, but'; advancing from the disputes to the servant's conduct.

κυρίου

of the Lord

Genitive

genitive of possession (whose slave)

κύριος: 'Lord'; the master to whom the servant answers.

οὐ

not

negative (with δεῖ)

δεῖ

must

Pres Act Indic 3 Sg · δεῖ

impersonal verb of necessity (+ infinitive)

→ *gnomic present (a binding norm)*

δεῖ: 'it is necessary, must'; moral obligation for the Lord's servant.

μάχεσθαι

to quarrel

Pres Mid Inf · μάχομαι

complementary infinitive (after δεῖ, negated)

→ *durative present (be a fighter)*

μάχομαι: 'fight, quarrel, contend'; cognate with μάχας (v.23) — the servant must not be a brawler.

ἀλλά

but

adversative conjunction

ἀλλά: 'but'; the positive contrast to quarreling.

ἥπιον

kind

Accusative

predicate accusative (with εἶναι)

ἥπιος: 'gentle, kind, mild'; like a nurse with children (cf. 1 Thess 2:7).

εἶναι

to be

Pres Act Inf · εἶμι

complementary infinitive (after δεῖ)

→ *durative present (be characteristically)*

εἶμι: 'to be'; governing the string of predicate qualities.

πρός

to

preposition + accusative (relationship)

πρός + acc.: 'toward, to'; the orientation of the kindness.

πάντας

everyone

Accusative

object of πρὸς (substantival adjective)

πᾶς: 'all, everyone'; even toward opponents (v.25).

διδασκτικόν

able to teach

Accusative

predicate accusative (coordinate quality)

διδασκτικός: 'skilled in teaching, apt to teach'; a required quality of the overseer (cf. 1 Tim 3:2).

ἀνεξίκακον

patient when wronged

Accusative

predicate accusative (coordinate quality)

ἀνεξίκακος: 'bearing evil without resentment, forbearing' (ἀνέχομαι + κακόν); only here in NT — patient endurance of injury.

25 ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώη αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας,

correcting opponents with gentleness, in case God may perhaps grant them repentance leading to a knowledge of the truth,

GENTLE CORRECTION; GOD'S GIFT **ASYNDETON** The manner of dealing with opponents: gentle instruction, not combat. The clause holds out the goal cautiously ('in case God may grant') — repentance and saving knowledge are God's gift, beyond the corrector's power to coerce.

ἐν

with

preposition + dative (manner)

ἐν: 'with, in'; marking the manner of correction.

πραΰτητι

gentleness

Dative

dative of manner

πραΰτης: 'gentleness, meekness'; strength under control, not weakness (cf. Gal 6:1; 1 Cor 4:21).

παιδεύοντα

correcting

Pres Act Ptc · Acc Sg Masc · παιδεύω

adverbial participle (manner; modifies δοῦλον of v.24)

→ customary present (the servant's ongoing practice)

παιδεύω: 'instruct, train, discipline, correct'; teaching that aims to reform (cf. Titus 2:12).

τοὺς

the

Accusative

article substantivizing the participle

ἀντιδιατιθεμένους

opponents

Pres Mid Ptc · Acc Pl Masc · ἀντιδιατίθημι
substantival participle (object of παιδεύοντα)

→ customary present (those who set themselves in opposition)

ἀντιδιατίθεμαι: 'oppose oneself, be set in opposition'; only here in NT — those entrenched against the truth.

μήποτε

in case

conjunction (purpose/contingency, + subjunctive)

μήποτε: 'lest perhaps, in case, whether perhaps'; a tentative hope rather than a confident goal.

δώη

may grant

Aor Act Subj 3 Sg · δίδωμι
subjunctive in contingency clause

→ constative aorist (a hoped-for gift)

δίδωμι: 'give, grant'; repentance itself is God's gift (cf. Acts 5:31; 11:18).

αὐτοῖς

them

Dative
indirect object (dat. of recipient)

ὁ

the

Nominative
article

θεός

God

Nominative
subject

θεός: 'God'; the true giver of repentance — the servant only corrects.

μετάνοιαν

repentance

Accusative
direct object of δώη

μετάνοια: 'repentance, change of mind'; the turn that leads to truth.

εἰς

leading to

preposition + accusative (purpose/result)
εἰς: 'unto, leading to'; the goal of the repentance.

ἐπίγνωσιν

knowledge

Accusative
object of εἰς (result)

ἐπίγνωσις: 'full/recognitive knowledge'; the saving acknowledgment of the truth (a Pastorals keyword; cf. 1 Tim 2:4; 2 Tim 3:7).

ἀληθείας

of the truth

Genitive
objective genitive (knowledge of the truth)

ἀλήθεια: 'truth'; the gospel reality, missed by the opponents (v.18).

26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

and they may come to their senses and escape from the snare of the devil, having been captured alive by him to do his will.

ESCAPE FROM THE SNARE **καί** The further hope coordinated with repentance: that the opponents may sober up and break free from the devil's trap. The closing participle exposes their true plight — they are war-captives of the devil, held to serve his will, unless God grants release.

καὶ

and

coordinating conjunction (joins δὴ ... and ἀνανήψωσιν)

ἀνανήψωσιν

they may come to their senses

Aor Act Subj 3 Pl · ἀνανήψω

subjunctive (coordinate with δὴ under μήποτε)

→ *ingressive aorist (sober up, regain sense)*

ἀνανήψω: 'become sober again, return to one's senses' (ἀνά + νήψω); only here in NT — like waking from drunken stupor.

ἐκ

from

preposition + genitive (separation)

ἐκ: 'out of, from'; escape out of the trap.

τῆς

the

Genitive

article

τοῦ

of the

Genitive

article (with διαβόλου)

διαβόλου

devil

Genitive

genitive of possession (whose snare)

διάβολος: 'slanderer, the devil'; the adversary who lays the snare (cf. 1 Tim 3:7).

παγίδος

snare

Genitive

object of ἐκ (separation)

παγίς: 'snare, trap'; a fowler's or hunter's trap (cf. 1 Tim 3:7; 6:9).

ἐζωγρημένοι

having been captured alive

Perf Pass Ptc · Nom Pl Masc · ζωγρέω

adverbial participle (concessive/circumstantial; subject of ἀνανήψωσιν)

→ *intensive perfect (taken captive and still held)*

ζωγρέω: 'take alive, capture as prisoner' (ζωός + ἀγρεύω); used of taking war-captives — here held alive by the devil (contrast Luke 5:10).

ὕπ'

by

preposition + genitive (agent)

ὕπὸ + gen.: 'by'; the agent of the capture.

αὐτοῦ

him

Genitive

genitive of agent (the devil)

αὐτοῦ: 'him'; referring to the devil as captor.

εἰς

to do

preposition + accusative (purpose)

εἰς: 'for, unto'; purpose — to carry out his will.

τὸ

the

Accusative

article

ἐκείνου

his

Genitive

possessive genitive (emphatic demonstrative)

ἐκεῖνος: 'that one'; emphatic — 'that one's will,' i.e. the devil's (some read 'God's,' but the nearer referent is the devil).

θέλημα

will

Accusative

object of εἰς (purpose)

θέλημα: 'will, purpose'; the captor's design that holds them.

On the text. The Greek follows the standard critical text of 2 Timothy 2, 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. The chapter comprises 26 verses; vv.11–13 are set out as a 'faithful saying' (rhythmic, creed-like material) that the punctuation arranges as four balanced lines.

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.