

The Second Epistle to Timothy, Chapter 4

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β' Δ'

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 · 4:1–2

The solemn charge: preach the word

Before God and Christ the coming Judge, Paul lays his most weighty charge on Timothy: herald the word, urgent in season and out, with the full range of reproof, rebuke, and exhortation — all in patience and teaching.

B · 4:3–5

Why now: the coming apostasy

The charge is urgent because a season is coming when people will not endure sound teaching but heap up teachers to suit their itching ears, turning from truth to myths (3–4); against this Timothy must stay sober, endure suffering, do an evangelist's work, and fulfill his ministry (5).

C · 4:6–8

Paul's valedictory: the finished race

The ground of the charge and its pathos: Paul is already being poured out, his departure at hand (6); he has fought the good fight, finished the race, kept the faith (7); henceforth the crown of righteousness is laid up for him — and for all who have loved Christ's appearing (8).

D • 4:9–13

Personal instructions: come quickly

Urgent personal requests amid loneliness: come soon, for Demas has deserted, others are dispatched, only Luke remains (9–11a); bring Mark, the cloak, the books and parchments (11b–13).

E • 4:14–18

Alexander, the first defense, and the Lord's rescue

Alexander the coppersmith did much harm — the Lord will repay (14–15); at Paul's first defense all deserted him, yet the Lord stood by him so the proclamation was fulfilled and he was rescued from the lion's mouth (16–17); the Lord will rescue him into the heavenly kingdom — to whom be glory (18).

F • 4:19–22

Final greetings and benediction

Closing salutations to Prisca, Aquila, and the house of Onesiphorus; news of Erastus and Trophimus (19–20); a renewed plea to come before winter, with greetings from the Roman brethren (21); the double benediction sealing the letter (22).

1 Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ, τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ·

I solemnly charge you before God and Christ Jesus, who is about to judge the living and the dead, and by his appearing and his kingdom:

SOLEMN ADJURATION **ASYNDETON** Asyndeton launches the letter's climactic charge. The verb is front-loaded and the witnesses heaped up — God, the judging Christ, his appearing, his kingdom — to give the coming imperative maximal gravity.

Διαμαρτύρομαι

I solemnly charge

Pres Mid Indic 1 Sg · διαμαρτύρομαι

main verb (performative)

→ performative present (the charge is enacted in the saying)

διαμαρτύρομαι: 'testify solemnly, adjure' (διά-intensive of μαρτύρομαι); a quasi-legal verb invoking witnesses — the most weighty term for a charge.

ἐνώπιον

before

improper preposition + genitive (presence)

ἐνώπιον: 'in the sight of, before'; sets the charge in the courtroom of the divine presence.

τοῦ

the

Genitive

article

θεοῦ

God

Genitive

object of ἐνώπιον (witness)

θεός: God; the first and supreme witness to the charge.

καὶ

and

coordinating conjunction

Χριστοῦ

Christ

Genitive

object of ἐνώπιον (coordinate witness)

Χριστός: 'Anointed,' Messiah; here as name-title for Jesus, the second witness and the coming Judge.

Ἰησοῦ

Jesus

Genitive

apposition to Χριστοῦ

τοῦ

the (one)

Genitive

article (substantizes ptc.)

μέλλοντος

who is about

Pres Act Ptc · Gen Sg Masc · μέλλω

attributive participle (modifies Χριστοῦ Ἰησοῦ)

→ futuristic present (imminent certainty)

μέλλω: 'be about to, be destined to'; with the infinitive it marks the judgment as certain and impending.

κρίνειν

to judge

Pres Act Inf · κρίνω

complementary infinitive (with μέλλοντος)

→ present infinitive (the appointed judging)

κρίνω: 'judge, decide'; the eschatological judgment that frames all ministry.

ζῶντας

living

Pres Act Ptc · Acc Pl Masc · ζάω

substantival participle (object of κρίνειν)

→ present (those then alive)

ζάω: 'live'; 'the living' — one half of the merism for all humanity (cf. Acts 10:42).

καὶ

and

coordinating conjunction

νεκρούς

dead

Accusative

substantival adj. (object of κρῖνειν)

νεκρός: 'dead (one)'; 'the dead' — the other half of the merism: none escapes the Judge.

καὶ

and (by)

conjunction (adds objects of adjuration)

καί: here the charge swings from the witnesses to that by which one is adjured — 'and (I charge you by) his appearing.'

τὴν

the

Accusative

article

ἐπιφάνειαν

appearing

Accusative

accusative of adjuration (that by which one is charged)

ἐπιφάνεια: 'appearing, manifestation'; an imperial advent-word — Christ's royal coming, the great pastoral horizon (cf. v.8; 1 Tim 6:14).

αὐτοῦ

his

Genitive

genitive of possession

καὶ

and

coordinating conjunction

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

accusative of adjuration (coordinate)

βασιλεία: 'kingdom, reign'; the realm into which Christ's appearing ushers his own — the second object of adjuration.

αὐτοῦ

his

Genitive

genitive of possession

2 κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ.

preach the word; be ready in season and out of season; reprove, rebuke, exhort, with all patience and teaching.

THE CHARGE PROPER **ASYNDETON** The content of the adjuration, delivered in a staccato chain of five aorist imperatives. The first names the task (herald the word); the rest unfold its urgency and range, capped by the manner-phrase 'with all patience and teaching.'

κήρυξον

preach/herald

Aor Act Impv 2 Sg · κηρύσσω

imperative (the central command)

→ *ingressive/urgent aorist imperative*

κηρύσσω: 'proclaim as a herald' (κήρυξ, the public crier); not to debate but to announce the King's message with authority.

τόν

the

Accusative

article

λόγον

word

Accusative

direct object

λόγος: 'word, message'; here the gospel word/Scripture just commended (3:15–16) — the fixed content of the proclamation.

ἐπίστηθι

be ready/stand by

Aor Act Impv 2 Sg · ἐφίστημι

imperative

→ *urgent aorist imperative*

ἐφίστημι: 'stand over/by, be at hand, be ready'; the herald keeps his post, pressing forward whether or not the moment seems opportune.

εὐκαίρως

in season

adverb (time/opportunity)

εὐκαίρως: 'opportune, in good time' (εὖ + καιρός); the favorable moment.

ἀκαίρως

out of season

adverb (asyndeton, antithetical pair)

ἀκαίρως: 'inopportune, out of season' (ἀ- + καιρός); the asyndetic pair forms a merism — 'whether convenient or not, always.'

ἔλεγξον

reprove

Aor Act Impv 2 Sg · ἐλέγχω

imperative

→ *urgent aorist imperative*

ἐλέγχω: 'expose, convict, reprove'; to bring sin to light and prove it, aiming at correction (cf. 3:16).

ἐπιτίμησον

rebuke

Aor Act Impv 2 Sg · ἐπιτιμάω

imperative

→ *urgent aorist imperative*

ἐπιτιμάω: 'rebuke, censure, warn sharply'; a stronger, more confrontational word than ἐλέγχω.

παρακάλεσον

exhort/encourage

Aor Act Impv 2 Sg · παρακαλέω

imperative

→ *urgent aorist imperative*

παρακαλέω: 'call alongside, exhort, encourage, comfort'; the positive counterpart that completes the triad of pastoral speech.

ἐν

with

preposition + dative (manner)

πάση

all

Dative

attributive adjective

πάς: 'all, every'; 'all patience' — the full, unstinting measure required.

μακροθυμία

patience/longsuffering

Dative

dat. of manner (governs all three verbs)

μακροθυμία: 'longsuffering, forbearance' (μακρός + θυμός, 'long-tempered'); the temper that reproves and rebukes without harshness or haste.

καὶ

and

coordinating conjunction

διδασχῆ

teaching

Dative

dat. of manner (coordinate)

διδασχῆ: 'teaching, instruction'; rebuke must be wedded to patient doctrine, never mere scolding — the content that gives correction its substance.

3 ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαίνουσας διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσιν διδασκάλους κνηθόμενοι τὴν ἀκοήν,

For a time will come when they will not endure sound teaching, but according to their own desires they will heap up teachers for themselves, having itching ears,

GROUND (WHY THE CHARGE IS URGENT) γὰρ γάρ grounds the relentless charge of v.2 in a coming crisis: a future 'season' (answering εὐκαιρῶς ἀκαιρῶς) when sound teaching will be refused and self-chosen teachers multiplied to scratch itching ears.

ἔσται

there will be

Fut Mid Indic 3 Sg · εἶμι

main verb (existential)

→ predictive future

εἶμι: 'be'; the future tense announces an approaching, certain era of declension.

γὰρ

for

explanatory/causal conjunction

καιρὸς

a time/season

Nominative

subject

καιρός: 'appointed time, season'; not mere chronology but a charged epoch — here a season of apostasy.

ὅτε

when

temporal adverb (introduces rel. clause)

τῆς

the

Genitive

article

ὑγιαινούσης

sound/healthy

Pres Act Ptc · Gen Sg Fem · ὑγιαίνω

attributive participle (modifies διδασκαλίας)

→ present (durative quality)

ὑγιαίνω: 'be healthy, sound' (cf. 'hygiene'); a Pastorals favorite — doctrine that produces spiritual health, opposed to the diseased teaching of the false.

διδασκαλίας

teaching/doctrine

Genitive

genitive object of ἀνέξονται

διδασκαλία: 'instruction, doctrine'; the body of apostolic teaching they will refuse to bear.

οὐκ

not

negative particle

ἀνέξονται

they will endure/put up with

Fut Mid Indic 3 Pl · ἀνέχομαι

main verb (rel. clause)

→ predictive future

ἀνέχομαι: 'bear with, tolerate, endure'; takes the genitive — they will not 'hold up under' healthy doctrine.

ἀλλά

but

adversative conjunction

ἀλλά: strong adversative — sets the self-willed alternative against sound teaching.

κατά

according to

preposition + accusative (standard/norm)

τὰς

the

Accusative

article

ἰδίας

their own

Accusative

attributive adjective (emphatic)

ἴδιος: 'one's own, private'; underscores that the norm is self, not truth — desire becomes the canon.

ἐπιθυμίας

desires/cravings

Accusative

object of κατά (the governing norm)

ἐπιθυμία: 'desire, craving, lust'; here the appetites that select teachers to flatter rather than form.

ἑαυτοῖς

for themselves

Dative

dat. of advantage (reflexive)

ἑαυτοῦ: reflexive 'themselves'; the self-serving dative — they gather teachers to gratify themselves.

ἐπισωρεύσουσιν

they will heap up

Fut Act Indic 3 Pl · ἐπισωρεύω

main verb (coordinate to ἀνέξονται)

→ predictive future

ἐπισωρεύω: 'pile up, accumulate' (ἐπί + σωρεύω, 'heap'); a vivid hapax — they amass teacher upon teacher to suit every whim.

διδασκάλους

teachers

Accusative

direct object

διδάσκαλος: 'teacher'; here pejorative — purveyors of what the ears wish to hear.

κνηθόμενοι

itching/having itched

Pres Pass Ptc · Nom Pl Masc · κνήθω

adverbial participle (cause/manner)

→ present (ongoing condition)

κνήθω: 'scratch, tickle'; passive 'have an itch.' A striking metaphor — ears that crave the agreeable scratch of novelty.

τὴν

the

Accusative

article

ἀκοήν

ear/hearing

Accusative

accusative of respect (the part itched)

ἀκοή: 'hearing, the ear'; the accusative of the affected part — 'itching as to the ear.'

4 καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοήν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

and they will turn their ears away from the truth, and turn aside to myths.

RESULT / CONSEQUENCE **καὶ** The itching-ears diagnosis resolves into a double, balanced movement (μὲν ... δέ): a turning away from truth and a turning aside to myths — a swerve neatly chiasmic with v.3's refusal of sound teaching.

καὶ

and

coordinating conjunction

ἀπὸ

from

preposition + genitive (separation)

μὲν

on the one hand

particle (μὲν, correlative with δέ)

μὲν: sets up the first member of the balanced antithesis — away from truth ... toward myths.

τῆς

the

Genitive

article

ἀληθείας

truth

Genitive

object of ἀπό (separation)

ἀλήθεια: 'truth'; the gospel reality from which they avert their hearing.

τὴν

the

Accusative

article

ἀκοήν

ear/hearing

Accusative

direct object of ἀποστρέψουσιν

ἀκοή: 'hearing, ear'; picks up v.3 — the same ears now actively turned from truth.

ἀποστρέψουσιν

they will turn away

Fut Act Indic 3 Pl · ἀποστρέφω

main verb

→ predictive future

ἀποστρέφω: 'turn away, avert' (ἀπό + στρέφω); a deliberate aversion of the ear from the truth.

ἐπὶ

to/toward

preposition + accusative (direction)

δὲ

on the other hand

particle (δέ, answers μὲν)

δέ: completes the antithesis — the turn away is matched by a turn toward.

τοὺς

the

Accusative

article

μύθους

myths/fables

Accusative

object of ἐπὶ (the new object of attention)

μῦθος: 'tale, fable, myth'; the empty speculations and legends the Pastorals repeatedly oppose (1 Tim 1:4; 4:7; Titus 1:14).

ἐκτραπήσονται

they will turn aside/be diverted

Fut Pass Indic 3 Pl · ἐκτρέπω

main verb

→ *predictive future*

ἐκτρέπω: 'turn aside, deviate'; the passive ('be diverted') with a middle sense — they swerve off the road onto myth.

5 σὺ δὲ νῆφε ἐν πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

But as for you, be sober in all things, endure suffering, do the work of an evangelist, fulfill your ministry.

EMPHATIC CONTRAST (CHARGE RESUMED) δέ The emphatic σὺ δέ ('but you') sharply sets Timothy over against the apostates of vv.3–4. Four crisp imperatives re-press the charge — sobriety, endurance, evangelism, completion — returning the discourse to the main line.

σύ

you

Nominative

subject (emphatic, contrastive)

σύ: emphatic 'you' — Timothy singled out against the drifting crowd.

δὲ

but

adversative conjunction

νήφε

be sober/clear-headed

Pres Act Impv 2 Sg · νήφω

imperative

→ customary present imperative (a settled habit)

νήφω: 'be sober, self-controlled, watchful'; abstaining from the intoxication of error — clear-eyed vigilance.

ἐν

in

preposition + dative (sphere)

πᾶσιν

all things

Dative

substantival adj. (dat. of sphere)

πᾶς: 'all'; 'in everything' — no area of life or ministry exempt from sober watchfulness.

κακοπάθησον

endure hardship/suffering

Aor Act Impv 2 Sg · κακοπαθέω

imperative

→ constative aorist imperative

κακοπαθέω: 'suffer evil/hardship' (κακός + πάσχω); accept the affliction the ministry entails (cf. 1:8; 2:3, 9).

ἔργον

work

Accusative

direct object (fronted)

ἔργον: 'work, task'; the labor proper to the gospel herald.

ποιήσον

do

Aor Act Impv 2 Sg · ποιέω

imperative

→ constative aorist imperative

ποιέω: 'do, make, accomplish'; carry out fully the evangelist's task.

εὐαγγελιστοῦ

of an evangelist

Genitive

genitive of description/relationship

εὐαγγελιστής: 'evangelist, bringer of good news'; one of only three NT uses (Acts 21:8; Eph 4:11) — the gospel-spreading function Timothy must embody.

τὴν

the

Accusative

article

διακονίαν

ministry/service

Accusative

direct object

διακονία: 'service, ministry'; the whole stewardship entrusted to him.

σου

your

Genitive

genitive of possession

πληροφόρησον

fulfill/discharge fully

Aor Act Impv 2 Sg · πληροφορέω

imperative (climactic)

→ constative aorist imperative (bring to full measure)

πληροφορέω: 'fill up, fulfill completely, accomplish fully' (πλήρης + φέρω); carry the ministry to its full term — the climactic charge that mirrors Paul's own finished course (vv.6–7).

6 Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἀναλύσεώς μου ἐφέστηκεν.

For I am already being poured out as a drink offering, and the time of my departure has come.

GROUND (PAUL'S HANDING-OVER) γὰρ γάρ grounds the urgency of v.5 in Paul's imminent death: the emphatic Ἐγὼ ('I, for my part') marks the hand-off — as the apostle is poured out and departs, Timothy must fulfill the ministry that outlives him.

Ἐγὼ

I

Nominative

subject (emphatic)

ἐγώ: emphatic 'I'; balances the σύ of v.5 — Paul's exit answered by Timothy's continuation.

γὰρ

for

explanatory/causal conjunction

ἤδη

already/now

adverb (time)

ἤδη: 'already, now'; the process of departure has begun — not future but present.

σπένδομαι

I am being poured out

Pres Pass Indic 1 Sg · σπένδω

main verb

→ progressive present (the offering underway)

σπένδω: 'pour out a libation'; the drink-offering image (cf. Phil 2:17) — his lifeblood poured as a sacrificial libation over the sacrifice of faith.

καὶ

and

coordinating conjunction

ὁ

the

Nominative

article

καιρὸς

time

Nominative

subject

καιρός: 'appointed time, moment'; the destined hour of his departure.

τῆς

of the

Genitive

article

ἀναλύσεώς

departure/loosing

Genitive

genitive (epexegetical/of definition)

ἀνάλυσις: 'departure, unloosing' (cf. ἀναλύω, of weighing anchor or striking a tent); a serene euphemism for death as a setting-out (cf. Phil 1:23).

μου

my

Genitive

genitive of possession

ἔφεςθηκεν

has come/is at hand

Perf Act Indic 3 Sg · ἐπίστημι

main verb

→ *intensive perfect (a present settled imminence)*

ἐπίστημι: 'stand by, be at hand, be imminent'; the perfect — 'has arrived and now stands present.' Note the echo of ἐπίστηθι (v.2): the same word now of his departure.

7 τὸν καλὸν ἀγῶνα ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα·

I have fought the good fight, I have finished the race, I have kept the faith.

TRIUMPHANT RETROSPECT **ASYNDETON** Asyndeton, with three fronted objects and three perfect verbs in rising parallelism — the apostle's settled, finished verdict on his own course. The athletic-military imagery looks back over a completed life of fidelity.

τὸν

the

Accusative

article

καλὸν

good/noble

Accusative

attributive adjective

καλός: 'good, noble, fine'; not merely successful but honorable — the contest worth contending (cf. 1 Tim 6:12).

ἀγῶνα

fight/contest

Accusative

direct object (cognate w/ ἠγώνισμαι)

ἀγών: 'contest, struggle' (cf. 'agony'); the athletic or military struggle of the Christian course.

ἠγώνισμαι

I have fought/contended

Perf Mid Indic 1 Sg · ἀγωνίζομαι

main verb

→ **intensive perfect** (completed with abiding result)

ἀγωνίζομαι: 'struggle, contend, compete'; the cognate verb — 'I have contended the contest,' the striving now done.

τὸν

the

Accusative

article

δρόμον

race/course

Accusative

direct object

δρόμος: 'running, course' (cf. δραμεῖν, 'to run'); the appointed track of life and ministry (cf. Acts 20:24).

τετέλεκα

I have finished/completed

Perf Act Indic 1 Sg · τελέω

main verb

→ **intensive perfect** (finished and standing finished)

τελέω: 'complete, finish, bring to the goal'; the race run to its very end — nothing left undone.

τὴν

the

Accusative

article

πίστιν

faith

Accusative

direct object

πίστις: 'faith, faithfulness, the faith'; both his personal trust kept and the deposit of 'the faith' guarded (cf. 1:14) — 'kept faith' was also an idiom of an oath honored.

τετήρηκα

I have kept/guarded

Perf Act Indic 1 Sg · τηρέω

main verb

→ **intensive perfect** (guarded intact to the end)

τηρέω: 'keep, guard, watch over'; the deposit preserved unbroken — the pledge faithfully maintained.

8 λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτῆς, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that Day — and not only to me but also to all who have loved his appearing.

CONSEQUENCE / PROSPECT **λοιπὸν** λοιπὸν ('for the rest, henceforth') turns from the finished race to the awaiting prize. The crown is reserved, the awarding certain, the Judge righteous — and the prospect is generously widened to all who love Christ's appearing, closing the loop with v.1.

λοιπὸν

henceforth/finally

adverbial accusative (transition)

λοιπὸν: 'for the rest, henceforth, finally'; marks the turn from retrospect to what now remains in store.

ἀπόκειται

is laid up/reserved

Pres Mid Indic 3 Sg · ἀπόκειμαι

main verb

→ stative present (a standing reservation)

ἀπόκειμαι: 'be laid away, be reserved/stored up'; the prize already set aside and waiting (cf. Col 1:5).

μοι

for me

Dative

dat. of advantage

ὁ

the

Nominative

article

τῆς

of

Genitive

article

δικαιοσύνης

righteousness

Genitive

genitive (apposition/result; debated)

δικαιοσύνη: 'righteousness'; the crown that consists of, or is bestowed upon, righteousness — the reward answering the righteous Judge.

στέφανος

crown/wreath

Nominative

subject

στέφανος: the victor's wreath of the games (not a royal διάδημα); the laurel awarded the winning athlete — fitting after the δρόμος of v.7.

ὃν

which

Accusative

relative pronoun (object of ἀποδώσει)

ἀποδώσει

will award/render

Fut Act Indic 3 Sg · ἀποδίδωμι

main verb (rel. clause)

→ predictive future

ἀποδίδωμι: 'give back, render, pay what is due' (ἀπό + δίδωμι); the prize given as a just recompense, not a gratuity merely.

μοι

to me

Dative

indirect object

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject (of rel. clause)

κύριος: 'Lord'; the risen Christ as the one who confers the crown.

ἐν

on/in

preposition + dative (time)

ἐκείνη

that

Dative

demonstrative (attributive)

ἐκεῖνος: 'that'; 'that Day' — the well-known day of Christ's appearing and judgment (cf. 1:12, 18).

τῇ

the

Dative

article

ἡμέρα

Day

Dative

dat. of time (when)

ἡμέρα: 'day'; the eschatological Day of reckoning and reward.

ὁ

the

Nominative

article

δίκαιος

righteous

Nominative

attributive adjective

δίκαιος: 'righteous, just'; the Judge whose verdict is unfailingly right — guarantee that the crown is justly given.

κριτής

Judge

Nominative

apposition to ὁ κύριος

κριτής: 'judge'; the same Lord who judges living and dead (v.1) now named the righteous Judge who rewards.

οὐ

not

negative particle

μόνον

only

adverb (οὐ μόνον ... ἀλλὰ καί)

μόνον: 'only'; part of the 'not only ... but also' construction that widens the hope beyond Paul.

δὲ

and/but

conjunction (continuative)

ἐμοὶ

to me

Dative

dat. of advantage (emphatic pronoun)

ἐγώ: emphatic 'me'; the crown is not Paul's private trophy.

ἀλλὰ

but

adversative conjunction

καὶ

also

adverbial (ascensive)

πᾶσιν

all

Dative

attributive adjective

πᾶς: 'all'; the prize broadened to the whole company of the faithful.

τοῖς

those

Dative

article (substantizes ptc.)

ἠγαπηκόσι

who have loved/longed for

Perf Act Ptc · Dat Pl Masc · ἀγαπῶ

substantival participle (dat. of advantage)

→ *intensive perfect (a settled, abiding love)*

ἀγαπῶ: 'love'; the perfect marks a love now fixed as a standing disposition — those whose hearts are set on Christ's return.

τὴν

the

Accusative

article

ἐπιφάνειαν

appearing

Accusative

direct object of ἠγαπηκόσι

ἐπιφάνεια: 'appearing, manifestation'; the same advent-word as v.1 — the longed-for royal coming of the Lord.

αὐτοῦ

his

Genitive

genitive of possession

9 Σπούδασον ἐλθεῖν πρὸς με ταχέως·

Do your best to come to me soon.

PERSONAL APPEAL (NEW SECTION) **ASYNDETON** Asyndeton opens the letter's personal close. The blunt imperative 'hurry to come' frames the remaining verses — a lonely apostle's heartfelt summons, repeated in v.21.

Σπούδασον

make every effort/hasten

Aor Act Impv 2 Sg · σπουδάζω

imperative

→ urgent aorist imperative

σπουδάζω: 'be eager, make haste, do one's best' (cf. σπουδή, 'zeal'); urgency and earnest effort combined — 'lose no time.'

έλθειν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive

→ constative aorist infinitive

ἔρχομαι: 'come, go'; the action Timothy is urged to hasten.

πρός

to

preposition + accusative (direction)

με

me

Accusative

object of πρὸς

ταχέως

soon/quickly

adverb (manner/time)

ταχέως: 'quickly, soon'; the haste underscored — perhaps with winter and death both pressing (vv.6, 21).

10 Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην, Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν·

For Demas, having loved the present age, deserted me and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia.

GROUND (WHY COME) γάρ supplies the reason for the summons: the apostle is increasingly alone. Demas's defection is told with pathos (the participle names its cause — love of this age), then a terse list of those scattered abroad.

Δημᾶς

Demas

Nominative

subject

Δημᾶς: Demas, once a fellow worker (Col 4:14; Phlm 24); here the tragic apostate of the list.

γάρ

for

explanatory conjunction

με

me

Accusative

direct object

ἐγκατέλιπεν

deserted/abandoned

Aor Act Indic 3 Sg · ἐγκαταλείπω

main verb

→ *constative aorist*

ἐγκαταλείπω: 'forsake, abandon, leave in the lurch' (ἐν + κατά + λείπω); a weighty word — the same verb of v.16 and of Ps 22:1 (cf. Matt 27:46).

ἀγαπήσας

having loved

Aor Act Ptc · Nom Sg Masc · ἀγαπάω

adverbial participle (cause)

→ *constative aorist* (the choice that explains the act)

ἀγαπάω: 'love'; a pointed contrast with the ἡγαπηκόσι of v.8 — Demas loved the present age, not the appearing.

τὸν

the

Accusative

article

νῦν

present/now

adverb used attributively (with αἰῶνα)

νῦν: 'now'; 'the now age' — the present world-order opposed to the age to come.

αἰῶνα

age/world

Accusative

direct object of ἀγαπήσας

αἰών: 'age, world-era'; the transient present order whose love draws a man from the eternal.

καὶ

and

coordinating conjunction

ἐπορεύθη

went/journeyed

Aor Pass Indic 3 Sg · πορεύομαι

main verb

→ *constative aorist*

πορεύομαι: 'go, travel, journey'; deponent — Demas took himself off to Thessalonica.

εἰς

to

preposition + accusative (direction)

Θεσσαλονίκην

Thessalonica

Accusative

object of εἰς (destination)

Θεσσαλονίκη: Thessalonica, the chief Macedonian city — perhaps Demas's home.

Κρήσκης

Crescens

Nominative

subject (verb ἐπορεύθη implied)

Κρήσκης: Crescens, otherwise unknown; the second named departure (whether dispatched or defected is unstated).

εἰς

to

preposition + accusative (direction)

Γαλατίαν

Galatia

Accusative

object of εἰς

Γαλατία: Galatia (or Gaul, in some readings); a Roman province in central Asia Minor.

Τίτος

Titus

Nominative

subject (verb implied)

Τίτος: Titus, the trusted delegate (Galatians, 2 Corinthians, the letter to Titus); here on mission, not in defection.

εἰς

to

preposition + accusative (direction)

Δαλματίαν

Dalmatia

Accusative

object of εἰς

Δαλματία: Dalmatia, the southern region of Illyricum on the Adriatic coast.

11 Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστιν γάρ μοι εὐχρηστος εἰς διακονίαν.

Luke alone is with me. Take Mark and bring him with you, for he is useful to me for ministry.

REPORT + REQUEST **ASYNDETON** Two short sentences: the poignant note that only Luke remains, then a request — fetch Mark, the one-time cause of estrangement (Acts 15:37–39), now prized as useful. The γάρ grounds the request in Mark's restored worth.

Λουκᾶς

Luke

Nominative

subject

Λουκᾶς: Luke, the beloved physician (Col 4:14) and evangelist, the loyal companion who alone remains at Paul's side.

ἐστιν

is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

μόνος

alone/only

Nominative

predicate adjective

μόνος: 'alone, only'; the lonely emphasis — of all the circle, Luke alone is present.

μετ'

with

preposition + genitive (accompaniment)

ἐμοῦ

me

Genitive

object of μετά

Μάρκον

Mark

Accusative

direct object (fronted)

Μάρκος: John Mark, once the occasion of Paul's split with Barnabas (Acts 15), now restored and commended (cf. Col 4:10; Phlm 24).

ἀναλαβῶν

taking up/picking up

Aor Act Ptc · Nom Sg Masc · ἀναλαμβάνω

adverbial participle (attendant circumstance)

→ constative aorist (antecedent to ἄγε)

ἀναλαμβάνω: 'take up, fetch, pick up'; gather Mark on the way and bring him along.

ἄγε

bring

Pres Act Impv 2 Sg · ἄγω

imperative

→ customary present imperative

ἄγω: 'lead, bring'; the main charge — escort Mark to Paul.

μετὰ

with

preposition + genitive (accompaniment)

σεαυτοῦ

yourself

Genitive

object of μετά (reflexive)

σεαυτοῦ: reflexive 'yourself'; bring him in your own company.

ἔστιν

he is

Pres Act Indic 3 Sg · εἶμι

main verb (copula)

→ stative present

γάρ

for

explanatory conjunction

μοι

to me

Dative

dat. of advantage/reference

εὐχρηστος

useful/serviceable

Nominative

predicate adjective

εὐχρηστος: 'useful, serviceable' (εὖ + χρηστός); the same word used of the restored vessel in 2:21 — Mark is now profitable for service.

εἰς

for

preposition + accusative (purpose)

διακονίαν

ministry/service

Accusative

object of εἰς (purpose)

διακονία: 'service, ministry'; the practical help Mark can render — and the gospel work itself.

12 Τυχικὸν δὲ ἀπέστειλα εἰς Ἔφεσον.

Tychicus I have sent to Ephesus.

CONTINUATIVE NOTE **δέ** A passing item of news, perhaps explaining how this letter reaches Timothy (Tychicus as bearer) and freeing him to leave his post — δέ simply links it to the surrounding personal notices.

Τυχικὸν

Tychicus

Accusative

direct object (fronted)

Τυχικός: Tychicus, a trusted courier of Paul's letters (Eph 6:21; Col 4:7; Titus 3:12), here sent to Ephesus — perhaps to relieve Timothy.

δὲ

and

continuative conjunction

ἀπέστειλα

I sent

Aor Act Indic 1 Sg · ἀποστέλλω

main verb

→ constative aorist (possibly epistolary)

ἀποστέλλω: 'send out (with a commission)'; perhaps an epistolary aorist — 'I am sending,' from the reader's standpoint.

εἰς

to

preposition + accusative (direction)

Ἔφεσον

Ephesus

Accusative

object of εἰς (destination)

Ἔφεσος: Ephesus, the great city of Asia and the locale of Timothy's ministry (1 Tim 1:3).

13 τὸν φαιλόνην ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ ἐρχόμενος φέρε, καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας.

When you come, bring the cloak I left at Troas with Carpus, and the books, especially the parchments.

REQUEST (PERSONAL) **ASYNDETON** A touchingly concrete request: a cloak against the coming winter (v.21), and the books and parchments — the apostle still wants his texts. The vivid detail authenticates the letter's setting in a cold cell.

τὸν

the

Accusative

article

φαιλόνην

cloak

Accusative

direct object (fronted) of φέρε

φαιλόνης (= φαινόλης, Lat. paenula): a heavy traveling cloak or mantle; the practical need of a prisoner facing winter.

ὃν

which

Accusative

relative pronoun (object of ἀπέλιπον)

ἀπέλιπον

I left

Aor Act Indic 1 Sg · ἀπολείπω

main verb (rel. clause)

→ constative aorist

ἀπολείπω: 'leave behind'; Paul left the cloak in transit at Troas.

ἐν

in/at

preposition + dative (place)

Τρωάδι

Troas

Dative

dat. of place

Τρωάς: Troas, the Aegean port near ancient Troy (cf. Acts 16:8; 20:6).

παρὰ

with/beside

preposition + dative (in the keeping of)

Κάρπῳ

Carpus

Dative

object of παρά (custodian)

Κάρπος: Carpus, an otherwise unknown host at Troas with whom the cloak was left.

ἐρχόμενος

coming/as you come

Pres Mid Ptc · Nom Sg Masc · ἔρχομαι

adverbial participle (temporal)

→ present (concurrent with φέρε)

ἔρχομαι: 'come'; 'as you come' — Timothy is to collect the items en route.

φέρε

bring

Pres Act Impv 2 Sg · φέρω

imperative

→ customary present imperative

φέρω: 'bear, bring, carry'; the main request — carry these along.

καὶ

and

coordinating conjunction

τὰ

the

Accusative

article

βιβλία

books/scrolls

Accusative

direct object (coordinate)

βιβλίον: 'book, scroll'; probably papyrus rolls — Paul's working library, perhaps Scriptures.

μάλιστα

especially

adverb (superlative of degree)

μάλιστα: 'most of all, especially'; singles out the parchments as the most prized.

τὰς

the

Accusative

article

μεμβράνας

parchments

Accusative

direct object (in apposition / specifying)

μεμβράνα (Lat. membrana): vellum/parchment leaves; perhaps the more durable copies of Scripture or Paul's own notes — a Latin loanword, hapax in the NT.

14 Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ·

Alexander the coppersmith did me much harm; the Lord will repay him according to his works.

WARNING REPORT **ASYNDETON** Asyndeton introduces a named adversary. The wrong is stated, then committed to the Lord's just recompense — ἀποδώσει deliberately echoes v.8: the same Judge who awards the crown repays evil works.

Ἀλέξανδρος

Alexander

Nominative

subject

Ἀλέξανδρος: Alexander, a common name; here a determined opponent (perhaps the figure of 1 Tim 1:20).

ὁ

the

Nominative

article

χαλκεύς

coppersmith/metalworker

Nominative

apposition (identifying trade)

χαλκεύς: 'worker in metal, smith' (χαλκός, 'copper/bronze'); the trade-tag distinguishes this Alexander from others.

πολλά

many/much

Accusative

attributive adjective (with κακά)

πολύς: 'much, many'; the extent of the injuries done.

μοι

to me

Dative

dat. of disadvantage

κακά

evils/harm

Accusative

direct object (substantival adj.)

κακός: 'bad, evil'; 'many evil things' — the harm Alexander inflicted.

ἐνεδείξατο

did/displayed

Aor Mid Indic 3 Sg · ἐνδείκνυμι

main verb

→ constative aorist

ἐνδείκνυμι: 'show forth, display, do' (mid.); 'he showed me much evil' — exhibited his malice in deeds.

ἀποδώσει

will repay/render

Fut Act Indic 3 Sg · ἀποδίδωμι

main verb

→ predictive future (committal to God)

ἀποδίδωμι: 'pay back, render'; deliberately the same verb as v.8 — vengeance left to the righteous Judge (cf. Rom 12:19; Ps 62:12).

αὐτῷ

to him

Dative

indirect object

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the just Judge who alone will requite — Paul renounces personal retaliation.

κατὰ

according to

preposition + accusative (standard)

τὰ

the

Accusative

article

ἔργα

works/deeds

Accusative

object of κατά (measure)

ἔργον: 'work, deed'; the standard of recompense — repayment by deeds, an OT formula (Ps 62:12; Prov 24:12).

αὐτοῦ

his

Genitive

genitive of possession

15 ὄν καὶ σὺ φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις.

Guard yourself against him too, for he strongly opposed our message.

WARNING TO TIMOTHY ASYNDETON The relative ὄν links back to Alexander as a present danger. A direct caution to Timothy (σὺ emphatic), grounded by γὰρ in Alexander's vehement resistance to the apostolic message.

ὄν

whom

Accusative

relative pronoun (object of φυλάσσου)

καὶ

also

adverbial (ascensive — 'you too')

σὺ

you

Nominative

subject (emphatic)

σὺ: emphatic 'you'; Timothy too must beware.

φυλάσσου

guard yourself/beware

Pres Mid Impv 2 Sg · φυλάσσω

imperative (middle/reflexive)

→ customary present imperative (ongoing vigilance)

φυλάσσω: 'guard, watch'; middle 'be on your guard against' — keep continual watch.

λίαν

greatly/strongly

adverb (degree)

λίαν: 'exceedingly, greatly'; the intensity of Alexander's hostility.

γὰρ

for

explanatory conjunction

ἀντέστη

he opposed/withstood

Aor Act Indic 3 Sg · ἀνθίστημι

main verb

→ constative aorist

ἀνθίστημι: 'set oneself against, resist, withstand' (ἀντί + ἴστημι); active opposition to the gospel proclamation (cf. 3:8).

τοῖς

the

Dative

article

ἡμετέροις

our

Dative

possessive adjective (attributive)

ἡμέτερος: 'our'; the message shared by Paul and Timothy — 'our words,' i.e. the apostolic preaching.

λόγοις

words/message

Dative

dat. object of ἀντέστη

λόγος: 'word, message'; here the gospel teaching Alexander resisted.

16 Ἐν τῇ πρώτῃ μου ἀπολογία οὐδείς μοι παρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισθεῖη·

At my first defense no one came to my support, but all deserted me; may it not be charged against them.

NARRATIVE (THE TRIAL) **ASYNDETON** Asyndeton opens the account of the first hearing. The bleak fact — total abandonment (ἐγκατέλιπον, echoing Demas in v.10) — is met not with bitterness but with a Christlike prayer of pardon (cf. Luke 23:34; Acts 7:60).

Ἐν

at/in

preposition + dative (time)

τῇ

the

Dative

article

πρώτη

first

Dative

attributive adjective

πρώτος: 'first'; the first (preliminary) hearing of his case — the prima actio of a Roman trial.

μου

my

Genitive

genitive of possession

ἀπολογία

defense

Dative

dat. of time (occasion)

ἀπολογία: 'defense, speech in reply' (cf. 'apology'); the formal legal defense before the court (cf. Phil 1:7, 16).

οὐδείς

no one

Nominative

subject (negative)

οὐδείς: 'no one, nobody'; the stark loneliness of the dock.

μοι

me/by me

Dative

dat. of association (with παρεγένετο)

παρεγένετο

came to support/stood by

Aor Mid Indic 3 Sg · παρεγίνομαι

main verb

→ *constative aorist*

παρεγίνομαι: 'come, arrive, appear (alongside)'; here a legal sense — 'no one came forward as my supporter/advocate.'

ἀλλὰ

but

adversative conjunction

πάντες

all

Nominative

subject

πᾶς: 'all'; the universal desertion.

με

me

Accusative

direct object

ἐγκατέλιπον

deserted/abandoned

Aor Act Indic 3 Pl · ἐγκαταλείπω

main verb

→ *constative aorist*

ἐγκαταλείπω: 'forsake, abandon'; the same verb as v.10 (Demas) — now all forsook him, as Christ too was forsaken.

μὴ

not

negative particle (with optative)

μὴ: the negative used with the optative of wish.

αὐτοῖς

against them

Dative

dat. of disadvantage

λογισθεῖν

may it be charged/reckoned

Aor Pass Opt 3 Sg · λογίζομαι

main verb (optative of wish)

→ voluntative optative (a prayer)

λογίζομαι: 'reckon, count, charge to account'; the optative of wish — 'may it not be reckoned against them,' a prayer for their forgiveness.

17 ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῆ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος.

But the Lord stood by me and strengthened me, so that through me the proclamation might be fully accomplished and all the nations might hear; and I was rescued from the lion's mouth.

CONTRAST (DIVINE FIDELITY) **δέ** δέ pivots from human desertion to the Lord's faithfulness: though all left, the Lord stood by. The ἵνα clause gives the purpose — the proclamation completed and the nations reached — and the rescue 'from the lion's mouth' caps the deliverance.

ὁ

the

Nominative

article

δὲ

but

adversative conjunction

δέ: the great contrast — over against 'all deserted me' stands 'the Lord stood by me.'

κύριός

Lord

Nominative

subject (emphatic)

κύριος: 'Lord'; the faithful Advocate present when human advocates failed.

μοι

by me/to me

Dative

dat. of association (with παρέστη)

παρέστη

stood by/supported

Aor Act Indic 3 Sg · παρίστημι

main verb

→ constative aorist

παρίστημι: 'stand by, come to aid, present oneself beside'; the legal supporter no human supplied (cf. v.16) the Lord himself became.

καὶ

and

coordinating conjunction

ἐνεδυνάμωσέν

strengthened/empowered

Aor Act Indic 3 Sg · ἐνδυναμώω

main verb

→ constative aorist

ἐνδυναμώω: 'make strong, empower' (ἐν + δύναμις); the inward enabling for the witness (cf. 2:1; Phil 4:13).

με

me

Accusative

direct object

ἵνα

so that

conjunction (introduces purpose clause)

δι'

through

preposition + genitive (agency)

ἐμοῦ

me

Genitive

object of διὰ (intermediate agent)

τὸ

the

Nominative

article

κήρυγμα

proclamation/message

Nominative

subject of πληροφορηθῆ

κήρυγμα: 'proclamation, the thing preached' (cf. κηρύσσω, v.2); the gospel announcement made full even in the courtroom.

πληροφορηθῆ

might be fully accomplished

Aor Pass Subj 3 Sg · πληροφορέω

subjunctive (purpose, ἵνα)

→ constative aorist subjunctive

πληροφορέω: 'fulfill, accomplish fully' (cf. v.5); the proclamation brought to its full measure through Paul's defense — his trial itself a pulpit.

καὶ

and

coordinating conjunction

ἀκούσωσιν

might hear

Aor Act Subj 3 Pl · ἀκούω

subjunctive (purpose, ἵνα)

→ ingressive aorist subjunctive

ἀκούω: 'hear'; the Gentile audience reached through this very witness before Rome.

πάντα

all

Nominative

attributive adjective

πᾶς: 'all'; the comprehensive scope of the gospel's hearers.

τὰ

the

Nominative

article

ἔθνη

nations/Gentiles

Nominative

subject of ἀκούσωσιν

ἔθνος: 'nation'; τὰ ἔθνη = the Gentiles — the apostle to the nations bears witness even at the imperial center.

καὶ

and

coordinating conjunction

ἐρρύσθην

I was rescued/delivered

Aor Pass Indic 1 Sg · ῥύομαι

main verb

→ **constative aorist**

ῥύομαι: 'rescue, deliver, draw to oneself out of danger'; the divine passive — God delivered him.

ἐκ

from/out of

preposition + genitive (separation)

στόματος

mouth

Genitive

object of ἐκ

στόμα: 'mouth'; 'the lion's mouth' — a vivid figure of mortal peril (cf. Ps 22:21; Dan 6).

λέοντος

of a lion

Genitive

genitive of possession (figurative)

λέων: 'lion'; metaphor for deadly danger — perhaps the emperor (Nero), Satan (cf. 1 Pet 5:8), or death itself.

18 ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

The Lord will rescue me from every evil deed and will bring me safely into his heavenly kingdom. To him be the glory forever and ever. Amen.

CONFIDENCE + DOXOLOGY **ASYNDETON** Past deliverance (v.17) becomes settled confidence: the Lord 'will rescue' (same verb) — but now the rescue is ultimate, into the heavenly kingdom, not merely from death. The thought overflows into a spontaneous doxology, sealing the section.

ῥύσεταιί

will rescue/deliver

Fut Mid Indic 3 Sg · ῥύομαι

main verb

→ **predictive future (confident assurance)**

ῥύομαι: 'rescue, deliver'; the future picks up ἐρρύσθην (v.17) — past rescue grounds future hope, now eschatological.

με

me

Accusative

direct object

ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject

κύριος: 'Lord'; the same faithful Lord of v.17, now the guarantor of final salvation.

ἀπό

from

preposition + genitive (separation)

παντός

every

Genitive

attributive adjective

πᾶς: 'every, all'; no evil deed will finally thwart the Lord's keeping.

ἔργου

deed/work

Genitive

object of ἀπό

ἔργον: 'deed, work'; 'every evil deed/attack' — not necessarily death, but every assault that would harm his soul.

πονηροῦ

evil

Genitive

attributive adjective

πονηρός: 'evil, wicked, malignant'; active, harmful wickedness.

καὶ

and

coordinating conjunction

σώσει

will bring safely/save

Fut Act Indic 3 Sg · σῶζω

main verb

→ predictive future

σῶζω: 'save, rescue, bring safely through'; here the final, saving deliverance into glory.

εἰς

into

preposition + accusative (goal)

τὴν

the

Accusative

article

βασιλείαν

kingdom

Accusative

object of εἰς (goal)

βασιλεία: 'kingdom, reign'; the same kingdom invoked in v.1 — now Paul's destination.

αὐτοῦ

his

Genitive

genitive of possession

τὴν

the

Accusative

article (repeated, attributive position)

ἐπουράνιον

heavenly

Accusative

attributive adjective (modifies βασιλείαν)

ἐπουράνιος: 'heavenly, in the heavens' (ἐπί + οὐρανός); the kingdom is not earthly deliverance but the heavenly home.

ᾧ

to whom

Dative

relative pronoun (dat. of recipient in doxology)

ἡ

the

Nominative

article

δόξα

glory

Nominative

subject of implied ἔστω/εἶη (doxology)

δόξα: 'glory, honor'; the ascription of praise — the natural overflow of confident hope.

εἰς

for/unto

preposition + accusative (extent of time)

τούς

the

Accusative

article

αἰῶνας

ages

Accusative

object of εἰς (extent of time)

αἰών: 'age'; 'unto the ages of the ages' — a Semitic superlative for unending eternity.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

genitive (Semitic superlative)

αἰών: the doubled genitive intensifies — 'forever and ever.'

ἀμήν

amen

liturgical affirmation (Hebrew loanword)

ἀμήν: 'truly, so be it'; the Hebrew אָמֵן — the assenting seal of the doxology.

19 Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν καὶ τὸν Ὀνησιφόρου οἶκον.

Greet Prisca and Aquila, and the household of Onesiphorus.

CLOSING GREETINGS **ASYNDETON** Asyndeton opens the final salutations. Three named recipients — the faithful missionary couple and the loyal household already commended (1:16–18) — anchor the warm, personal close.

Ἄσπασαι

greet

Aor Mid Impv 2 Sg · ἀσπάζομαι

imperative

→ constative aorist imperative

ἀσπάζομαι: 'greet, salute, embrace'; the standard verb of epistolary greetings.

Πρίσκαν

Prisca

Accusative

direct object

Πρίσκα: Prisca (Priscilla), the tentmaker and teacher, wife of Aquila (Acts 18; Rom 16:3; 1 Cor 16:19).

καὶ

and

coordinating conjunction

Ἀκύλαν

Aquila

Accusative

direct object (coordinate)

Ἀκύλας: Aquila, Prisca's husband, a fellow tentmaker and longtime co-worker of Paul.

καὶ

and

coordinating conjunction

τὸν

the

Accusative

article

Ὀνησιφόρου

of Onesiphorus

Genitive

genitive of possession (with οἶκον)

Ὀνησίφορος: Onesiphorus, who often refreshed Paul and sought him out in Rome unashamed of his chains (1:16–18); the greeting to his household may hint he himself had died.

οἶκον

household

Accusative

direct object

οἶκος: 'house, household'; the family and dependents of Onesiphorus.

20 Ἐραστος ἔμεινεν ἐν Κορίνθῳ, Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα.

Erastus remained at Corinth, but Trophimus I left sick at Miletus.

PERSONAL NEWS **ASYNDETON** Two brief travel notes (μέν-less δέ contrasting the two men): Erastus stayed behind, Trophimus was left ill. The detail that Paul could not heal him quietly attests that the age of indiscriminate miracle was not his to command.

Ἐραστος

Erastus

Nominative

subject

Ἐραστος: Erastus, a companion of Paul (Acts 19:22; perhaps the Corinthian city treasurer of Rom 16:23).

ἔμεινεν

remained/stayed

Aor Act Indic 3 Sg · μένω

main verb

→ *constative aorist*

μένω: 'remain, stay, abide'; Erastus stayed on at Corinth, not in defection but by circumstance or assignment.

ἐν

in/at

preposition + dative (place)

Κορίνθῳ

Corinth

Dative

dat. of place

Κόρινθος: Corinth, the major Achaian city on the isthmus.

Τρόφιμον

Trophimus

Accusative

direct object (fronted)

Τρόφιμος: Trophimus, an Ephesian companion (Acts 20:4; 21:29); here left behind sick.

δὲ

but

adversative/contrastive conjunction

ἀπέλιπον

I left

Aor Act Indic 1 Sg · ἀπολείπω

main verb

→ *constative aorist*

ἀπολείπω: 'leave behind' (cf. v.13); Paul left Trophimus en route, unable to take the sick man further.

ἐν

in/at

preposition + dative (place)

Μιλήτῳ

Miletus

Dative

dat. of place

Μίλητος: Miletus, the Ionian port south of Ephesus (cf. Acts 20:15–17).

ἀσθενούντα

being sick/ailing

Pres Act Ptc · Acc Sg Masc · ἀσθενέω

adverbial/circumstantial participle (modifies Τρόφιμον)

→ *present (concurrent condition)*

ἀσθενέω: 'be weak, be ill' (ἀ- + σθένος, 'strength'); Trophimus was left because of illness — a humanly realistic note.

21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν. Ἀσπάζεται σε Εὐβουλος καὶ Πούδης καὶ Λίνος καὶ Κλαυδία καὶ οἱ ἀδελφοὶ πάντες.

Do your best to come before winter. Eubulus greets you, and Pudens and Linus and Claudia, and all the brothers.

RENEWED APPEAL + GREETINGS ASYNDETON The summons of v.9 returns, now pinned to a deadline — 'before winter,' when sea travel closes. Then a roll of those sending greetings, binding Timothy to the Roman fellowship that still stands by Paul.

Σπούδασον

make every effort/hasten

Aor Act Impv 2 Sg · σπουδάζω

imperative

→ urgent aorist imperative

σπουδάζω: 'be eager, hasten, do one's best' (cf. v.9); the plea renewed and sharpened by a season's deadline.

πρὸ

before

preposition + genitive (time)

χειμῶνος

winter

Genitive

object of πρὸ (time)

χειμῶν: 'winter, stormy season'; once winter closed the sea-lanes, Timothy could not sail until spring — perhaps too late (cf. v.6).

ἔλθειν

to come

Aor Act Inf · ἔρχομαι

complementary infinitive

→ constative aorist infinitive

ἔρχομαι: 'come'; the action urged before the season closes.

Ἀσπάζεται

greet

Pres Mid Indic 3 Sg · ἀσπάζομαι

main verb (sg., agreeing with first subject)

→ customary present

ἀσπάζομαι: 'greet'; the verb stands singular before a compound subject, agreeing with the nearest.

σε

you

Accusative

direct object

Εὐβουλος

Eubulus

Nominative

subject

Εὐβουλος: Eubulus, an otherwise unknown Roman believer.

καὶ

and

coordinating conjunction

Πούδης

Pudens

Nominative

subject (coordinate)

Πούδης: Pudens (a Latin name); one of the Roman company greeting Timothy.

καὶ

and

coordinating conjunction

Λίνος

Linus

Nominative

subject (coordinate)

Λίνος: Linus; early tradition names a Linus as a leader of the Roman church after the apostles.

καὶ

and

coordinating conjunction

Κλαυδία

Claudia

Nominative

subject (coordinate)

Κλαυδία: Claudia (a Latin name); a Roman believer among those greeting Timothy.

καὶ

and

coordinating conjunction

οἱ

the

Nominative

article

ἀδελφοὶ

brothers

Nominative

subject (coordinate, summarizing)

ἀδελφός: 'brother'; the wider Christian family at Rome — Paul is not, after all, wholly alone.

πάντες

all

Nominative

attributive adjective (with ἀδελφοί)

πᾶς: 'all'; the whole brotherhood joins the greeting.

22 Ὁ κύριος μετὰ τοῦ πνεύματός σου. ἡ χάρις μεθ' ὑμῶν.

The Lord be with your spirit. Grace be with you all.

DOUBLE BENEDICTION **ASYNDETON** The letter closes with a twofold blessing: a personal word to Timothy ('your spirit,' singular) and a final grace to the whole congregation ('you,' plural) — the last lines of Paul's last letter, widening from the one to the many.

Ὁ

the

Nominative

article

κύριος

Lord

Nominative

subject of implied optative (εἴη)

κύριος: 'Lord'; the personal benediction invokes the Lord's nearness to Timothy.

μετὰ

with

preposition + genitive (accompaniment)

τοῦ

the

Genitive

article

πνεύματός

spirit

Genitive

object of μετά

πνεῦμα: here Timothy's own spirit — 'with your spirit,' an intimate, personal blessing.

σου

your

Genitive

genitive of possession (sg., to Timothy)

σύ: 'your' (singular) — addressed to Timothy alone.

ἡ

the

Nominative

article

χάρις

grace

Nominative

subject of implied optative (εἴη)

χάρις: 'grace, favor'; the customary Pauline closing benediction — God's grace upon the church.

μεθ'

with

preposition + genitive (accompaniment)

ὑμῶν

you all

Genitive

object of μετά (pl., to the church)

σοῦ: 'you' (plural); the close widens from Timothy to the whole gathered church — the letter was meant to be heard by all.

On the text. The Greek follows the standard critical text of 2 Timothy 4, 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 variants (e.g. the inclusion of κυρίου in v.1, ἀγαπήσαντι/ἠγαπηκόσι in v.8, the spelling Ζηνᾶν, and the reading of v.22 'μετὰ σοῦ' / 'μεθ' ὑμῶν') 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.