

SECOND TIMOTHY 1:13–14

13 Ὑποτύπωσιν ἔχε ὑγιαίνόντων λόγων
13 Hold to the standard of sound words
ὧν παρ’ ἐμοῦ ἤκουσας
which you have heard from me
ἐν πίστει καὶ ἀγάπῃ
in faith and love
τῇ ἐν Χριστῷ Ἰησοῦ.
which are in Christ Jesus.

14 τὴν καλὴν παραθήκην φύλαξον
14 Guard the good deposit
διὰ πνεύματος ἁγίου
through the Holy Spirit
τοῦ ἐνοικοῦντος
who dwells
ἐν ἡμῖν.
in us.

VERSE 13

Ὑποτύπωσιν] See 1Ti 1:16. The above translation takes Ὑποτύπωσιν as the object, which seems best.¹ In both v. 13 and v. 14 the object is fronted in the clause, creating a topical frame² (cf. Runge, *Discourse Grammar*). This introduces new information, new participants, or a new concept to the discourse in such a way as to draw attention to it.

ἔχε] Imperative. Note also that the predicator in the following verse is an imperative. Also note the basic pattern of both verses: Object-Verb-Adverbial.

ὑγιαίνόντων λόγων] “sound words” or “healthy words,” this is a concept unique to the Pastoral Epistles.

¹ Marshall, *Pastoral Epistles* 712.

² Runge, DGGNT §10.1 (pp. 210–216)

ὧν παρ’ ἐμοῦ ἤκουσας] Relative clause. Paul takes responsibility for providing the “standard of sound words”

ἐν πίστει καὶ ἀγάπῃ] Prepositional phrase. This functions adverbially, providing circumstance to ἔχε (“hold to”). It further describes in what way Timothy is to hold to the standard of sound words.

τῇ ἐν Χριστῷ Ἰησοῦ] The article τῇ functions like a pronoun, the structure is like a relative clause. It tells us where the faith and love of the previous prepositional phrase come from.

VERSE 14

τὴν καλὴν παραθήκην] As in v. 13, this is a fronted object which creates a topical frame.

τὴν καλὴν παραθήκην φύλαξον] “guard the good deposit.” Note that “deposit” was used earlier in 2Ti 1:12 with the same verb, “guard”: “he is quite capable to guard my deposit.” Similar language is also in 1Ti 6:20, also see *Didache* 4.13 and *Ep.Barn.* 19.11. The “deposit” in First and Second Timothy is Paul’s teaching, the true teaching (sound words, healthy doctrine) which is the antidote to the false teaching that Timothy finds himself combating in Ephesus.

διὰ πνεύματος ἁγίου] Prepositional phrase, functioning adverbially. This provides further circumstance to the verb, “guard.” The Holy Spirit, in some unspecified manner, helps with the guarding of the deposit.

τοῦ ἐνοικοῦντος ἐν ἡμῖν] Participial clause functioning as relative clause, note the embedded prepositional phrase. This gives further information about the Holy Spirit. The “Holy Spirit who dwells in us” is who assists with the guarding of the deposit.

SECOND TIMOTHY 1:15–18

15 Οἶδας τοῦτο,

15 You know this,

ὅτι ἀπεστράφησάν με

that they have turned away from me—

πάντες οἱ ἐν τῇ Ἀσίᾳ,

all those in Asia,

ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης.

among whom are Phygelus and Hermogenes.

16 δῶν ἔλεος ὁ κύριος τῷ Ὀνησιφόρου οἴκῳ,

16 May the Lord grant mercy to the house of Onesiphorus,

ὅτι πολλάκις με ἀνέψυξεν

because many times he refreshed me.

καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη,

He was not afraid of my chains,

17 ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν·

17 but having arrived in Rome he diligently sought and found me.

18 δῶν αὐτῷ ὁ κύριος εὐρεῖν ἔλεος

18 May the Lord grant him to find mercy

παρὰ κυρίου

from the Lord

ἐν ἐκείνῃ τῇ ἡμέρᾳ.

on that day.

καὶ

And

ὅσα ἐν Ἐφέσῳ διηκόνησεν,

of all the service he rendered in Ephesus,

βέλτιον σὺ γινώσκεις.

you are well aware.

VERSE 15

Οἶδας τοῦτο] Runge labels this a metacomment;¹ from an epistolary form-critical perspective it may also be seen as an instance of the “disclosure formula.”² The idea of both approaches is to recognize that this is an instance where the author steps back from his default voice and exhorts the reader/hearer to pay attention to what follows because it is important.³ In this case, τοῦτο looks ahead to the content of the subordinate clause that immediately follows. Note also that Οἶδας is in the second person singular (that is, the referent would be the addressee, Timothy). Many think that this letter was written to a larger group, but grammatical cues such as this may argue against that notion.⁴

ὅτι ἀπεστράφησάν με] Subordinate clause, this is the content referenced by “know this.”

πάντες οἱ ἐν τῇ Ἀσίᾳ] Paul more fully describes who was turning away from him. This is not a reference to everyone, everywhere in Asia, who was a Christian. It is more likely a reference to subordinates of Paul in Asia. This is clarified by the next comment, a relative clause that sharpens the scope of “all those in Asia.”

ὧν ἐστὶν Φύγελος καὶ Ἑρμογένης] Paul references two specific people, Phygelus and Hermogenes, among the group of “all those who are in Asia.” Because Paul goes to this level of detail, it is likely that the previous reference is also a smaller group of people, not the mass of Asian Christendom.

¹ Runge DGGNT §5 (pp. 101–124)

² On defining the disclosure formula, see Mullins, T. Y., “Disclosure: a Literary Form in the New Testament,” *NovT* 7 (1964), pp. 44–50; White, J.L., “Introductory Formulae in the Body of the Pauline Letter,” *JBL* 90 (1971), pp. 91–97; and Smith, C.A., *Timothy’s Task, Paul’s Prospect: A New Reading of 2 Timothy* (Sheffield: Sheffield Phoenix Press, 2006), pp. 10.

³ Marshall notes the introduction of new information as a function of this as well (Marshall, *Pastoral Epistles* 716–717).

⁴ Reed, J.T. “Cohesive Ties in 1 Timothy: In Defense of the Epistle’s Unity” in *Neotestamentica* 26(1) (1992), 131–147.

VERSE 16

δόμη ἔλεος ὁ κύριος] δόμη is the aorist optative of δίδωμι. Occurrence of the optative is relatively rare in the NT, notable is use of the same verb (with same parsing) in verse 18 below.

ὅτι πολλάκις με ἀνέψυξεν] A subordinate clause that provides the reason for Paul’s wish that the Lord bestow mercy on the household of Onesiphorus: “because many times he refreshed me.”

καί] In the above translation, what is one sentence in the Greek has been split into two English sentences. This καί marks the beginning of a new clause, where two parts are joined by ἀλλά and a comparison is made. In the English, this makes more sense as a separate sentence. This instance of καί is necessary in that it marks development of the previous clause, but it need not be “Englished” literally (“and”) as inserting a sentence break in the translation recognizes its function.

καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη] As noted above, this clause (“He was not afraid of my chains”) is involved in a contrast with the clause that follows it. This portion is the “Counterpoint,”¹ providing a platform for contrast with what follows.

VERSE 17

ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαίως ἐζήτησέν με καὶ εὔρεν] This is the “Point” of the contrasted pair,² the item Paul desires to make prominent. Onesiphorus “sought and found” Paul instead of shying away because Paul was in prison.

γενόμενος ἐν Ῥώμῃ] Runge identifies this structure as a nominative circumstantial frame.³ This is when a participle is fronted before the primary verb of the clause, providing background to the current situation. The

¹ Runge, DGGNT §4 (pp. 73–100)

² Runge, DGGNT §4 (pp. 73–100)

³ Runge, DGGNT §12 (pp. 243–268)

background is “having arrived in Rome,” which provides more background to the main action of the clause, “[Onesiphorus] sought and found me.”

VERSE 18

δώη αὐτῷ ὁ κύριος εὐρεῖν ἔλεος] Note the similarity with the first portion of v. 16 above. The verb is the same, the subject is the same (“May the Lord grant”). The one receiving is the same as well, in v. 16 it is “the house of Onesiphorus,” in v. 18 it is “him” (e.g., Onesiphorus). In v. 16 “mercy” is directly wished; in v. 18 it is wished for Onesiphorus to be able “to find mercy.” The wishes, however, are slightly different in that v. 18 has a more directly eschatological vibe to it.¹

παρὰ κυρίου] Prepositional phrase, “from the Lord” that modifies (provides circumstance) to the infinitive εὐρεῖν (“to find”).

ἐν ἐκείνῃ τῇ ἡμέρᾳ] Prepositional phrase, “in that day.” This as well modifies the infinitive εὐρεῖν, “to find.” Paul wishes that Onesiphorus, on that final day, will find mercy from the Lord. This prepositional phrase is doubly interesting with the use of the far demonstrative ἐκεῖνος, “that,” which creates some metaphoric distance between the present time (of the composition) and the time of “that day.”² Secondly, the use of the article with ἡμέρα could be seen and further stressing the nature of “that particular day.”

καὶ ὅσα ἐν Ἐφέσῳ διηκόνησεν] “and of all the service he rendered in Ephesus.” The correlative pronoun indicates a comparison of sorts; Paul is reminding the reader(s) that Onesiphorus served well, and that the reader(s) know about it.

ἐν Ἐφέσῳ] A spatial frame,³ the larger structure isn’t about Onesiphorus’ service in general, it is specifically about the service he rendered in Ephesus.

¹ On this (use of optative, syntactic and lexical similarity) see Van Neste, *Cohesion and Structure*, 159.

² Runge, DGGNT §18 (pp. 365–384)

³ Runge, DGGNT §10.3 (pp. 220–224)

βέλτιον σὺ γινώσκεις] Note the verb (γινώσκεις, “you know”) is also second person singular, modified by the adverb βέλτιον (only here in the NT). The pronoun σὺ is also second person. As the second person reference is grammaticalized in the verb itself, the existence of the pronoun could be seen to be emphatic, making the second person reference all the more prominent. The referent is Timothy. Also worthy of note is how this set of verses begins with “you know this” (v. 15) and ends with “you are well aware.” A semantic chain¹ of knowing/being aware may be indicated, with vocabulary of cognition beginning and ending the section.

All in all, Onesiphorus’ example has been held up as worthy to Timothy; this in juxtaposition with the information that several in Asia have left Paul. The offshoot is to be like Onesiphorus, do not be like Phygelus and Hermogenes and those who are with them.

¹ Van Neste, *Cohesion and Structure*, 16; see also Reed, *A Discourse Analysis of Philipians*, 100–101.