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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to Timothy, Chapter 1

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Α'

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

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

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

## Discourse structure of the chapter

A · 1:1–2

### Salutation

Sender and his apostolic standing 'by command of God' (1) → addressee Timothy as true child in the faith, with the threefold greeting of grace, mercy, and peace (2).

B · 1:3–7

### The charge against false teachers

The reason Timothy was left in Ephesus: to stop those teaching a different doctrine and occupied with myths and genealogies (3–4) → the goal of the charge is love from a pure heart (5) → some have swerved into empty talk, wanting to be teachers of law they do not understand (6–7).

C · 1:8–11

### The lawful use of the law

The law is good if used lawfully (8) → it is laid down not for the righteous but for the lawless, whose sins are catalogued (9–10) → all measured against the sound teaching of the glorious gospel entrusted to Paul (10b–11).

D · 1:12–17

### Grace to Paul, the foremost sinner

Thanksgiving that Christ judged Paul faithful and appointed him to service (12) → though formerly a blasphemer and persecutor, he received mercy and overflowing grace (13–14) → the trustworthy saying: Christ came to save sinners, of whom Paul is foremost, a pattern of patience (15–16) → doxology to the eternal King (17).

E · 1:18–20

### The charge renewed and the shipwreck of two

Paul entrusts the charge to Timothy in line with prophecies, to wage the good warfare (18) holding faith and a good conscience (19a) → which some rejected and made shipwreck of their faith – Hymenaeus and Alexander, handed over to Satan to be disciplined (19b–20).

## 1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν

Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

LETTER OPENING ASYNDETON The epistolary superscription: sender named and his apostleship grounded not in his own will but in a divine 'command' — already lending authority to the charges that follow.

### Παῦλος

Paul

Nominative

*subject (nominative of superscription)*

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

### ἀπόστολος

apostle

Nominative

*apposition to Παῦλος*

ἀπόστολος; 'one sent,' commissioned envoy; from ἀποστέλλω — authority delegated, not self-assumed.

### Χριστοῦ

of Christ

Genitive

*genitive of possession/source*

Χριστός; 'Anointed,' the Messiah; here functionally a name-title for Jesus, naming whose envoy Paul is.

### Ἰησοῦ

Jesus

Genitive

*genitive in apposition to Χριστοῦ*

<p>κατ' according to <i>preposition + accusative (standard/cause)</i></p>	<p><b>ἐπιταγήν</b> command Accusative <i>object of κατά (basis of the apostolate)</i> ἐπιταγή: 'command, injunction, authoritative order' (ἐπί + τάσσω); Paul's office rests on a royal directive, a Pastoral favorite (cf. Tit 1:3).</p>	<p><b>θεοῦ</b> of God Genitive <i>subjective genitive (God who commands)</i> θεός: God; the ultimate author of the command.</p>	<p><b>σωτήρος</b> Savior Genitive <i>apposition to θεοῦ</i> σωτήρ: 'Savior, deliverer'; in the Pastorals applied both to God (here) and to Christ — a title contesting imperial 'savior' claims.</p>
<p><b>ἡμῶν</b> our Genitive <i>genitive of relationship</i></p>	<p>καί and <i>coordinating conjunction</i></p>	<p><b>Χριστοῦ</b> of Christ Genitive <i>coordinate genitive (second source of the command)</i></p>	<p><b>Ἰησοῦ</b> Jesus Genitive <i>apposition to Χριστοῦ</i></p>
<p><b>τῆς</b> the Genitive <i>article</i></p>	<p><b>ἐλπίδος</b> hope Genitive <i>apposition to Χριστοῦ Ἰησοῦ</i> ἐλπίς: 'hope'; Christ is not merely the giver of hope but its very content and object (cf. Col 1:27).</p>	<p><b>ἡμῶν</b> our Genitive <i>genitive of relationship</i></p>	

## 2 Τιμοθέω γνησίω τέκνω ἐν πίστει· χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

to Timothy, a true child in the faith: grace, mercy, peace from God the Father and Christ Jesus our Lord.

ADDRESS & GREETING **ASYNDETON** The addressee named and tenderly characterized, then the expanded triadic greeting — 'mercy' added to the usual grace-and-peace, fitting a letter so concerned with mercy received (v.13, 16).

## Τιμοθέω

to Timothy

Dative

*indirect object (addressee)*

Τιμόθεος: 'honoring God' (τιμή + θεός); Paul's coworker and delegate, here left in charge at Ephesus.

## γνησίω

true/genuine

Dative

*attributive adjective*

γνήσιος: 'legitimate, genuine, true-born'; originally of a child born in wedlock — Timothy is Paul's authentic spiritual offspring.

## τέκνω

child

Dative

*apposition to Τιμοθέω*

τέκνον: 'child' (from τίκτω, 'bear'); a term of affection — Timothy was begotten through Paul's gospel ministry.

## ἐν

in

*preposition + dative (sphere)*

## πίστει

faith

Dative

*dat. of sphere (the relationship's domain)*

πίστις: 'faith'; the shared faith is the sphere within which the father-child bond exists.

## χάρις

grace

Nominative

*subject (nom. in greeting formula)*

χάρις: 'grace'; God's unmerited favor, reshaping the Greek χαίρειν greeting.

## ἔλεος

mercy

Nominative

*subject (coordinate, asyndeton)*

ἔλεος: 'mercy, compassion'; added in the Pastorals to the usual greeting — apt where Paul is the supreme object of mercy (v.13, 16).

## εἰρήνη

peace

Nominative

*subject (coordinate)*

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

## ἀπὸ

from

*preposition + genitive (source)*

## θεοῦ

God

Genitive

*object of ἀπό (source)*

## πατρὸς

Father

Genitive

*apposition to θεοῦ*

πατήρ: 'Father'; the relational name for God, paired with Christ as the joint source.

## καὶ

and

*coordinating conjunction*

## Χριστοῦ

Christ

Genitive

*coordinate object of ἀπό (source)*

## Ἰησοῦ

Jesus

Genitive

*apposition to Χριστοῦ*

## τοῦ

the

Genitive

*article*

## κυρίου

Lord

Genitive

*apposition (title)*

κύριος: 'Lord'; the LXX rendering of YHWH, confessed of Jesus — set in parallel with the Father as one source of blessing.

ἡμῶν

our

Genitive

*genitive of relationship*

### 3 Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλης τισὶν μὴ ἕτεροδιδασκαλεῖν

As I urged you to remain in Ephesus while I was going to Macedonia, so that you might charge certain persons not to teach a different doctrine

**OCCASION OF THE LETTER** **Καθὼς** The body opens with a 'just as' clause whose main verb never arrives (anacoluthon): it recalls the standing commission Timothy received — to stay and silence the false teachers — and so states the letter's reason.

Καθὼς

as

*comparative conjunction (anacoluthon)*

καθὼς: 'just as, even as'; introduces a clause whose answering apodosis is left grammatically unfinished — Paul resumes the thought without it.

παρεκάλεσά

I urged

Aor Act Indic 1 Sg · παρακαλέω

*main verb (καθὼς clause)*

→ constative aorist

παρακαλέω: 'urge, exhort, appeal' (παρά + καλέω, 'call alongside'); a strong but pastoral request, not a bare order.

σε

you

Accusative

*accusative subject of the infinitive*

προσμεῖναι

to remain

Aor Act Inf · προσμένω

*complementary infinitive*

→ constative aorist

προσμένω: 'remain with, stay on' (πρός + μένω); to continue at a post rather than move on.

ἐν

in

*preposition + dative (place)*

Ἔφεσῳ

Ephesus

Dative

*dat. of place*

Ἔφεσος: Ephesus, the major Asian city where Timothy was stationed — the letter's setting.

πορευόμενος

while going

Pres Mid Ptc · Nom Sg Masc · πορεύομαι

*adverbial ptc. of time (concurrent)*

→ present (concurrent action)

πορεύομαι: 'go, journey, travel'; the participle sets the circumstance — Paul was en route to Macedonia.

εἰς

to

*preposition + accusative (direction)*

Μακεδονίαν

Macedonia

Accusative

*object of εἰς (destination)*

Μακεδονία: Macedonia, the northern province Paul was traveling to.

ἵνα

that

*conjunction (purpose)*

παραγγείλης

you might charge

Aor Act Subj 2 Sg · παραγγέλλω

*subjunctive (purpose clause)*

→ constative aorist

παραγγέλλω: 'command, charge, give strict orders' (a military/official term); the verb sets the authoritative tone — Timothy is to issue orders.

τισὶν

certain ones

Dative

*indirect object (the addressees of the charge)*

τις: 'someone, certain ones'; the vague, almost dismissive reference to the unnamed false teachers.

μὴ

not

*negative particle (with infinitive)*

ἕτεροδιδασκαλεῖν

to teach a different doctrine

Pres Act Inf · ἕτεροδιδασκαλέω

*infinitive (content of the charge)*

→ present (ongoing prohibition)

ἕτεροδιδασκαλέω: 'teach otherwise/differently' (ἕτερος, 'another of a different kind' + διδάσκω); a coinage of the Pastorals for doctrine deviating from the apostolic norm.

#### 4 μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις, αἵτινες ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει.

nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship of God that is by faith.

**SECOND PROHIBITION** **μηδὲ** The charge's second half: not to be absorbed in myths and genealogies, whose fruit is mere speculation, contrasted with the gospel's true work — God's ordered economy received by faith.

**μηδὲ**

nor

*negative conjunction (continues μή)*

μηδέ: 'and not, nor'; links a second prohibited activity to the first.

**προσέχειν**

to devote themselves

Pres Act Inf · προσέχω

*infinitive (parallel to ἐτεροδιδασκαλεῖν)*

→ present (habitual)

προσέχω: 'turn the mind to, devote oneself, occupy oneself with' (πρός + ἔχω); to fasten attention on something.

**μύθοις**

myths

Dative

*dat. object of προσέχω*

μῦθος: 'tale, fable, myth' (cf. 'mythology'); fanciful religious stories, here pejorative — the opposite of the truth (cf. 4:7; 2 Tim 4:4).

**καὶ**

and

*coordinating conjunction*

**γενεαλογίαις**

genealogies

Dative

*dat. object of προσέχω*

γενεαλογία: 'genealogy, pedigree'; speculative ancestral lore — perhaps Jewish-haggadic embellishments of the OT lineages.

**ἀπεράντοις**

endless

Dative

*attributive adjective*

ἀπέραντος: 'endless, interminable' (ἀ- + πέρας, 'limit'); the genealogies have no terminus and yield no profit.

**αἵτινες**

which

Nominative

*indefinite/qualitative relative pronoun (subject)*

ὅστις: the qualitative relative — 'which (being of such a kind that)'; characterizes the myths by their effect.

**ἐκζητήσεις**

speculations

Accusative

*direct object of παρέχουσιν*

ἐκζήτησις: 'useless inquiry, speculation' (ἐκ + ζητέω); investigations that lead nowhere — endless debate, not edification.

<p><b>παρέχουσιν</b> promote/provide</p> <p>Pres Act Indic 3 Pl · παρέχω</p> <p><i>main verb (rel. clause)</i></p> <p>→ <b>gnomic present (general truth)</b></p> <p>παρέχω: 'furnish, provide, occasion' (παρά + ἔχω); the myths supply speculation as their product.</p>	<p><b>μᾶλλον</b> rather</p> <p><i>adverb (comparison)</i></p> <p>μᾶλλον ... ἤ: 'rather than'; sets the worthless speculations over against the true divine economy.</p>	<p><b>ἢ</b> than</p> <p><i>comparative particle</i></p>	<p><b>οἰκονομίαν</b> stewardship/plan</p> <p>Accusative</p> <p><i>accusative (second member of comparison)</i></p> <p>οἰκονομία: 'management of a household, stewardship, administration' (οἶκος + νόμος); God's ordered plan of salvation, and the responsible administration of it (cf. Eph 1:10; some read 'training, instruction').</p>
<p><b>θεοῦ</b> of God</p> <p>Genitive</p> <p><i>genitive (source/possession)</i></p>	<p><b>τήν</b> the (one)</p> <p>Accusative</p> <p><i>article (modifies οἰκονομίαν)</i></p>	<p><b>ἐν</b> in/by</p> <p><i>preposition + dative (sphere/means)</i></p>	<p><b>πίστει</b> faith</p> <p>Dative</p> <p><i>dat. of sphere (the realm of the stewardship)</i></p> <p>πίστις: 'faith'; God's economy operates in the sphere of faith, not of mythological curiosity.</p>

5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου,

Now the goal of the charge is love that issues from a pure heart and a good conscience and a sincere faith,

GOAL STATED **δὲ** Over against speculation, Paul names the positive aim: the charge exists to produce love — and love sprung from a threefold root of pure heart, good conscience, and unfeigned faith.

τὸ

the

Nominative

article

δὲ

now/but

connective conjunction (contrast)

τέλος

goal/end

Nominative

subject

τέλος: 'end, goal, aim, purpose'; not merely termination but the intended outcome — what the charge is for.

τῆς

of the

Genitive

article

παραγγελίας

charge/command

Genitive

objective/possessive genitive

παραγγελία: 'order, charge, instruction'; the cognate noun of παραγγέλλω (v.3) — the directive Timothy is to deliver.

ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

ἀγάπη

love

Nominative

predicate nominative

ἀγάπη: 'love'; self-giving love for God and neighbor — the true fruit the law and charge aim at (cf. Rom 13:10).

ἐκ

from

preposition + genitive (source)

καθαῶς

pure

Genitive

attributive adjective

καθαρός: 'clean, pure, undefiled'; a heart cleansed of double motives — cf. Ps 24:4; Matt 5:8.

καρδίας

heart

Genitive

object of ἐκ (first source of love)

καρδία: 'heart'; in Semitic thought the seat of will, mind, and affections — the whole inner person.

καὶ

and

coordinating conjunction

συνειδήσεως

conscience

Genitive

object of ἐκ (second source)

συνείδησις: 'conscience, moral consciousness' (σύν + οἶδα, 'co-knowing'); the inner faculty that judges one's own conduct — a key Pastoral term.

ἀγαθῆς

good

Genitive

attributive adjective

ἀγαθός: 'good'; a conscience unburdened by unrepented sin — over against the seared conscience of 4:2.

καὶ

and

coordinating conjunction

πίστεως

faith

Genitive

object of ἐκ (third source)

πίστις: 'faith'; genuine trust, the wellspring from which love flows.

ἀνυποκρίτου

sincere/unhypocritical

Genitive

attributive adjective

ἀνυπόκριτος: 'without hypocrisy, genuine' (ἀ- + ὑποκρίνομαι, 'play a part!'); a faith that is not stage-acted (cf. Rom 12:9; 2 Tim 1:5).

## 6 ὧν τινες ἀστοχήσαντες ἐξετράπησαν εἰς ματαιολογίαν,

from which some, having missed the mark, have turned aside into empty talk,

**NEGATIVE CONTRAST** ὧν The dark foil to v.5: certain persons, missing those three aims, have veered off course into vacuous chatter — the false teachers diagnosed.

### ὧν

which (things)

Genitive

relative pronoun (*gen. of separation w/ ἀστοχήσαντες*)

ὅς; relative pronoun; the antecedent is the trio of v.5 — heart, conscience, faith — which they have abandoned.

### τινες

some

Nominative

subject (*indefinite pronoun*)

τις: 'some, certain ones'; again the deliberately vague pointer to the deviants.

### ἀστοχήσαντες

having missed the mark

Aor Act Ptc · Nom Pl Masc · ἀστοχέω

adverbial ptc. (*cause/attendant circ.*)

→ constative aorist

ἀστοχέω: 'miss the mark, deviate, fail of aim' (ἀ- + στόχος, 'target'); to lose sight of the goal — the very τέλος of v.5.

### ἐξετράπησαν

have turned aside

Aor Pass Indic 3 Pl · ἐκτρέπω

main verb

→ constative aorist

ἐκτρέπω: 'turn aside, deviate' (here pass./dep. in sense); to be diverted off the path (cf. 5:15; 6:20).

### εἰς

into

preposition + accusative (*goal of the swerve*)

### ματαιολογίαν

empty talk

Accusative

object of εἰς (*the destination of their deviation*)

ματαιολογία: 'empty/fruitless talk, vain babbling' (μάταιος, 'futile' + λόγος); speech that is impressive but void of substance.

## 7 θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται.

desiring to be teachers of the law, though they understand neither what they are saying nor the things about which they make confident assertions.

**CHARACTERIZATION** **ASYNDETON** Their pretension exposed: they crave the prestige of law-teachers while comprehending neither their own words nor the matters they dogmatize about — confidence without understanding.

## θέλοντες

desiring

Pres Act Ptc · Nom Pl Masc · θέλω

*adverbial ptc. (concessive/causal)*

→ present (ongoing desire)

θέλω: 'wish, want, desire'; they aspire to a role their ignorance disqualifies them for.

## εἶναι

to be

Pres Act Inf · εἶμι

*complementary infinitive*

→ stative present

## νομοδιδάσκαλοι

teachers of the law

Nominative

*predicate nominative*

νομοδιδάσκαλος: 'law-teacher' (νόμος + διδάσκαλος); one who instructs in the Mosaic law — their coveted status (cf. Lk 5:17; Acts 5:34).

## μὴ

not

*negative particle (with participle)*

## νοοῦντες

understanding

Pres Act Ptc · Nom Pl Masc · νοέω

*adverbial ptc. (concessive)*

→ present (ongoing)

νοέω: 'perceive, understand, comprehend' (cf. νοῦς, 'mind'); they lack the very comprehension a teacher must have.

## μήτε

neither

*correlative negative conjunction*

μήτε ... μήτε: 'neither ... nor'; the double negation underscores the totality of their ignorance.

## ἃ

the things which

Accusative

*relative pronoun (object of λέγουσιν)*

## λέγουσιν

they say

Pres Act Indic 3 Pl · λέγω

*main verb (rel. clause)*

→ present (ongoing)

λέγω: 'say, speak'; they do not even grasp their own assertions.

## μήτε

nor

*correlative negative conjunction*

## περὶ

about

*preposition + genitive (reference)*

## τίνων

what things

Genitive

*interrogative pronoun (object of περί)*

τίς: interrogative 'what?'; here in an indirect question — the very topics they pronounce on.

## διαβεβαιοῦνται

they make confident assertions

Pres Mid Indic 3 Pl · διαβεβαιόομαι

*main verb (indirect question)*

→ present (ongoing)

διαβεβαιόομαι: 'affirm strongly, insist confidently' (διά-intensive + βεβαιόω, 'make firm'); dogmatic assurance — the more striking given their ignorance (cf. Tit 3:8).

## 8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρήται,

Now we know that the law is good, if one uses it lawfully,

**CONCESSION / PRINCIPLE** **δὲ** A shared conviction conceded: the problem is not the law itself, which is good, but its misuse; its goodness holds 'if' it is employed according to its proper design.

### Οἶδαμεν

we know

Perf Act Indic 1 Pl · οἶδα

*main verb*

→ *intensive perfect (present sense)*

οἶδα: 'know' (perfect with present force); the formula 'we know that' appeals to common Christian conviction (cf. Rom 7:14).

### δὲ

now

*connective conjunction*

### ὅτι

that

*conjunction (content clause)*

### καλὸς

good

Nominative

*predicate adjective (fronted, emphatic)*

καλός: 'good, fine, excellent, fit-for-purpose'; the law's intrinsic goodness affirmed (cf. Rom 7:12, 16).

### ὁ

the

Nominative

*article*

### νόμος

law

Nominative

*subject*

νόμος: 'law'; the Mosaic law, whose misuse by the would-be teachers prompts this clarification.

### ἐάν

if

*conjunction (3rd-class condition)*

ἐάν: 'if'; introduces the condition under which the law's goodness operates.

### τις

anyone

Nominative

*subject of χρήται (indefinite pronoun)*

αὐτῷ

it

Dative

*dat. object of χρᾶσθαι*

νομίμως

lawfully

*adverb (manner)*

νομίμως: 'lawfully, in accordance with rule' (cognate with νόμος); a deliberate wordplay — using the law law-fully, as designed.

χρήται

uses

Pres Mid Subj 3 Sg · χρᾶσθαι

*subjunctive (protasis of condition)*

→ present (general)

χρᾶσθαι: 'use, make use of, employ' (+ dat.); the law's value depends on the manner of its use.

9 εἰδὼς τοῦτο ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρολώαις καὶ μητρολώαις, ἀνδροφόνοις,

knowing this, that the law is not laid down for a righteous person, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for those who strike their fathers and mothers, for murderers,

PROPER FUNCTION OF THE LAW ASYNDETON What 'lawful use' presupposes: the law is not aimed at the righteous but functions as an indictment of the lawless — and a long vice-list begins, loosely tracking the Decalogue's second table.

εἰδὼς

knowing

Perf Act Ptc · Nom Sg Masc · οἶδα

*adverbial ptc. (causal/circumstantial)*

→ intensive perfect (present sense)

οἶδα: 'know'; the participle grounds 'lawful use' in the recognition that follows.

τοῦτο

this

Accusative

*direct object (anticipates the ὅτι clause)*

ὅτι

that

*conjunction (exegetical of τοῦτο)*

δικαίῳ

for a righteous person

Dative

*dat. of advantage/reference (fronted)*

δικαίος: 'righteous, just'; the law is not 'laid against' the already-righteous, who need no such restraint.

## νόμος

law

Nominative

subject

## οὐ

not

negative particle

## κεῖται

is laid down

Pres Mid Indic 3 Sg · κείμαι

main verb

→ stative present

κείμαι: 'lie, be laid down, be enacted'; a legal idiom — 'the law is on the books' against a class of persons.

## άνόμοις

for the lawless

Dative

dat. of reference (first vice)

ἄνομος: 'lawless, without law' (ἄ- + νόμος); those who recognize no law — the law's true target.

## δὲ

but

adversative conjunction

## καὶ

and

coordinating conjunction

## άνυποτάκτοις

unruly/rebellious

Dative

dat. of reference

άνυπότακτος: 'insubordinate, undisciplined' (ἄ- + υποτάσσω, 'subordinate'); refusing all submission to authority.

## άσεβέσι

ungodly

Dative

dat. of reference

άσεβής: 'impious, ungodly' (ἄ- + σέβομαι, 'revere'); without reverence toward God — paired with the next.

## καὶ

and

coordinating conjunction

## άμαρτωλοῖς

sinners

Dative

dat. of reference

άμαρτωλός: 'sinner' (from άμαρτάνω, 'miss the mark'); the morally errant generally.

## άνοσίοις

unholy

Dative

dat. of reference

άνόσιος: 'unholy, irreligious' (ἄ- + όσιος, 'devout'); wanting in the piety owed to God and the sacred.

## καὶ

and

coordinating conjunction

## βεβήλοισ

profane

Dative

dat. of reference

βέβηλος: 'profane, unhallowed' (lit. 'treadable,' accessible to all — not set apart); irreverent toward holy things (cf. 4:7; 6:20).

## πατρολώαις

father-strikers

Dative

dat. of reference

πατρολώας: 'one who strikes/kills his father' (πατήρ + άλοάω, 'smite'); a breach of the fifth commandment — begins the second-table sequence.

## καὶ

and

coordinating conjunction

## μητρολώαις

mother-strikers

Dative

dat. of reference

μητρολώας: 'one who strikes/kills his mother' (μήτηρ + άλοάω); the parallel atrocity against the mother.

## ἀνδροφόνους

murderers

Dative

*dat. of reference*

ἀνδροφόνος: 'man-slayer, murderer' (ἄνθρωπος + φόνος, 'slaughter'); corresponds to 'You shall not murder' (sixth commandment).

## 10 πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκους, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ διδασκαλίᾳ ἀντίκειται,

for the sexually immoral, men who lie with males, kidnappers, liars, perjurers, and whatever else is opposed to the sound teaching,

VICE-LIST CONTINUED ASYNDETON The catalogue continues through further breaches of the Decalogue's second table (adultery, theft of persons, false witness), then closes open-endedly: anything contrary to 'sound teaching' — the standard against which all is measured.

### πόρνοις

sexually immoral

Dative

*dat. of reference*

πόρνος: 'fornicator, sexually immoral person'; sexual sin broadly — corresponds to the seventh commandment.

### ἀρσενοκοίταις

men who lie with males

Dative

*dat. of reference*

ἀρσενοκοίτης: 'male who beds a male' (ἄρσενον, 'male' + κοίτη, 'bed'); a term coined from the LXX of Lev 18:22; 20:13 (cf. 1 Cor 6:9).

### ἀνδραποδισταῖς

kidnappers/slave-traders

Dative

*dat. of reference*

ἀνδραποδιστής: 'kidnapper, slave-dealer' (one who enslaves the free); the gravest form of theft — stealing a person, sharpening the eighth commandment.

### ψεύσταις

liars

Dative

*dat. of reference*

ψεύστης: 'liar' (from ψεύδομαι); against the ninth commandment — false witness.

## ἐπιόρκους

perjurers

Dative

*dat. of reference*

ἐπίορκος: 'perjurer, one who swears falsely' (ἐπί + ὄρκος, 'oath'); lying under oath — the aggravated form of false witness.

## καὶ

and

*coordinating conjunction*

## εἴ

if

*conjunction (introduces open-ended summary)*

εἴ τι: 'whatever, if anything'; an open clause sweeping in every remaining vice.

## τι

anything

Nominative

*subject of ἀντίκειται (indefinite pronoun)*

## ἕτερον

else

Nominative

*attributive adjective (modifies τι)*

ἕτερος: 'other, different'; anything of a different sort that likewise opposes sound teaching.

## τῆ

the

Dative

*article*

## ὕγιαινούση

sound/healthy

Pres Act Ptc · Dat Sg Fem · ὑγιαίνω

*attributive participle (modifies διδασκαλία)*

→ present (characteristic state)

ὕγιαίνω: 'be healthy, sound' (cf. 'hygiene'); a distinctive Pastoral metaphor — doctrine as health-giving, over against the diseased teaching of the deviants (cf. 6:3; 2 Tim 1:13).

## διδασκαλία

teaching/doctrine

Dative

*dat. object of ἀντίκειται*

διδασκαλία: 'teaching, instruction, doctrine'; the body of apostolic instruction — the measuring rod for all conduct and creed.

## ἀντίκειται

is opposed

Pres Mid Indic 3 Sg · ἀντίκειμαι

*main verb (rel./conditional clause)*

→ present (general)

ἀντίκειμαι: 'be opposed to, stand against' (ἀντί + κείμαι); whatever sets itself against sound teaching falls under the law's indictment.

# 11 κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

according to the gospel of the glory of the blessed God, with which I was entrusted.

**NORM OF SOUND TEACHING** **κατὰ** The 'sound teaching' is defined by its source: the glorious gospel of the blessed God, committed to Paul — a transition that swings the chapter from law to grace and into Paul's own testimony.

**κατὰ**

according to

*preposition + accusative (norm/standard)*

**τὸ**

the

Accusative

*article*

**εὐαγγέλιον**

gospel

Accusative

*object of κατὰ (the governing standard)*

εὐαγγέλιον: 'good news'; the sound teaching conforms to the gospel — its ultimate norm.

**τῆς**

of the

Genitive

*article*

**δόξης**

glory

Genitive

*attributive/content genitive*

δόξα: 'glory, splendor'; the gospel reveals and conveys God's glory — 'the gospel that displays his glory.'

**τοῦ**

of the

Genitive

*article*

**μακαρίου**

blessed

Genitive

*attributive adjective*

μακάριος: 'blessed, happy, fortunate'; of God, denoting his self-sufficient, untroubled blessedness — a Hellenistic-Jewish epithet (cf. 6:15).

**θεοῦ**

God

Genitive

*subjective/possessive genitive (whose glory)*

ὃ

which

Accusative

relative pronoun (retained acc. w/ pass. verb)

ὅς; relative pronoun; antecedent is εὐαγγέλιον — the gospel Paul was charged to keep and proclaim.

ἐπιστεύθην

I was entrusted

Aor Pass Indic 1 Sg · πιστεύω

main verb (rel. clause)

→ constative aorist

πιστεύω (pass.): 'be entrusted with'; the passive of committal — Paul was made trustee of the gospel (cf. Gal 2:7; 1 Thess 2:4).

ἐγώ

I

Nominative

subject (emphatic pronoun)

ἐγώ: 'I'; the emphatic pronoun spotlights Paul, launching the personal testimony of vv.12–17.

## 12 Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν,

I give thanks to the one who strengthened me, Christ Jesus our Lord, because he counted me faithful, appointing me to service,

**THANKSGIVING** **ASYNDETON** The mention of his trust sparks gratitude: Paul thanks Christ, who empowered him and — astonishingly — judged him faithful and put him into ministry, the seed of the testimony to follow.

Χάριν

thanks

Accusative

direct object (idiom χάριν ἔχω)

χάρις; here in the idiom χάριν ἔχω, 'I have/render thanks, I am grateful.'

ἔχω

I have/render

Pres Act Indic 1 Sg · ἔχω

main verb (idiom w/ χάριν)

→ present (ongoing gratitude)

ἔχω: 'have, hold'; in χάριν ἔχω = 'I am thankful.'

τῷ

to the (one)

Dative

article (substantizes ptc.)

ἐνδυναμώσαντί

who strengthened

Aor Act Ptc · Dat Sg Masc · ἐνδυναμώω

substantival participle (indirect object)

→ constative aorist

ἐνδυναμώω: 'empower, strengthen, make strong' (ἐν + δύναμις); the divine enablement that fits Paul for service (cf. Phil 4:13; 2 Tim 4:17).

**με**

me

Accusative

*direct object of the participle*

**Χριστῷ**

Christ

Dative

*apposition to τῷ ἐνδυναμώσαντι*

**Ἰησοῦ**

Jesus

Dative

*apposition to Χριστῷ*

**τῷ**

the

Dative

*article*

**κυρίῳ**

Lord

Dative

*apposition (title)*

κύριος: 'Lord'; the exalted title under which Christ both empowers and commissions.

**ἡμῶν**

our

Genitive

*genitive of relationship*

**ὅτι**

because

*causal conjunction*

**πιστόν**

faithful

Accusative

*object complement (double accusative w/ ἡγήσατο)*

πιστός: 'faithful, trustworthy, reliable'; the verdict Christ rendered on Paul — grace, not merit, since he was a persecutor (v.13).

**με**

me

Accusative

*direct object of ἡγήσατο*

**ἡγήσατο**

he counted/considered

Aor Mid Indic 3 Sg · ἡγέομαι

*main verb (ὅτι clause)*

→ constative aorist

ἡγέομαι: 'consider, regard, esteem'; to reckon someone to be something — Christ deemed Paul reliable.

**θέμενος**

appointing/putting

Aor Mid Ptc · Nom Sg Masc · τίθημι

*adverbial ptc. (result/means)*

→ constative aorist

τίθημι (mid.): 'put, place, appoint'; Christ set Paul into ministry — the concrete expression of counting him faithful.

**εἰς**

into/for

*preposition + accusative (goal/purpose)*

**διακονίαν**

service/ministry

Accusative

*object of εἰς (the appointment's end)*

διακονία: 'service, ministry' (cf. 'deacon'); the apostolic service to which Paul was assigned.

13 τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν· ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ,

though formerly I was a blasphemer and a persecutor and an insolent man; but I received mercy because I acted ignorantly in unbelief,

CONTRAST: PAST VS. MERCY **ἀλλὰ** The marvel sharpened: the man so appointed was once a blasphemer, persecutor, and violent opponent — yet (ἀλλά) he was shown mercy, the ground being that he acted in ignorant unbelief.

**τὸ**

the

Accusative

article (adverbial accusative)

**πρότερον**

formerly

adverb (time; τὸ πρότερον = 'previously')

πρότερον: 'earlier, formerly'; marks the contrast between Paul's past and his present mercy.

**ὄντα**

being

Pres Act Ptc · Acc Sg Masc · εἰμί

concessive ptc. (agrees w/ με of v.12)

→ present (past-referring, concurrent w/ main clause)

εἰμί: 'be'; the participle continues from 'me' in v.12 — 'me, though being formerly ...'

**βλάσφημον**

blasphemer

Accusative

predicate accusative (w/ ὄντα)

βλάσφημος: 'blasphemer, reviler'; one who slanders — Paul had reviled Christ and forced others to blaspheme (Acts 26:11).

**καὶ**

and

coordinating conjunction

**διώκτην**

persecutor

Accusative

predicate accusative

διώκτης: 'persecutor' (from διώκω, 'pursue, hunt down'); Paul had hounded the church (Gal 1:13).

**καὶ**

and

coordinating conjunction

**ὑβριστήν**

insolent/violent man

Accusative

predicate accusative

ὑβριστής: 'violent, insolent, overbearing person' (cf. ὑβρις); one who outrages others with arrogant cruelty.

ἀλλὰ

but

*strong adversative conjunction*

ἀλλά: 'but'; the sharp pivot from Paul's guilt to God's mercy.

ἤλεήθην

I received mercy

Aor Pass Indic 1 Sg · ἐλεέω

*main verb*

→ constative aorist

ἐλεέω: 'have mercy, show compassion'; the passive — Paul was the recipient, not the agent, of mercy (echoing ἔλεος of v.2).

ὅτι

because

*causal conjunction*

ἀγνοῶν

being ignorant

Pres Act Ptc · Nom Sg Masc · ἀγνοέω

*adverbial ptc. (manner/cause)*

→ present (concurrent)

ἀγνοέω: 'not know, be ignorant' (ἀ- + γινώσκω); Paul acted without recognizing the truth — not the high-handed sin that mercy bypasses (cf. Num 15:30–31).

ἐποίησα

I acted/did it

Aor Act Indic 1 Sg · ποιέω

*main verb (ὅτι clause)*

→ constative aorist

ποιέω: 'do, make, act'; summarizes Paul's hostile conduct.

ἐν

in

*preposition + dative (state/sphere)*

ἀπιστία

unbelief

Dative

*dat. of sphere/manner*

ἀπιστία: 'unbelief, faithlessness' (ἀ- + πίστις); the condition out of which Paul's ignorance sprang — not innocence, but unbelief that mercy reached.

14 ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

and the grace of our Lord overflowed all the more, with the faith and love that are in Christ Jesus.

CLIMAX OF MERCY δὲ Mercy is not merely granted but lavished: grace 'super-abounded,' bringing with it the very faith and love Paul once lacked — the gifts that replaced his unbelief.

## ὑπερπλεόνασεν

overflowed all the more

Aor Act Indic 3 Sg · ὑπερπλεονάζω

*main verb (fronted, emphatic)*

→ constative aorist (with superabundant force)

ὑπερπλεονάζω: 'be present in superabundance, overflow exceedingly' (ὑπέρ + πλεονάζω, 'abound'); a rare intensive — grace beyond all measure (cf. Rom 5:20).

## δὲ

and

*connective conjunction*

## ἡ

the

Nominative

*article*

## χάρις

grace

Nominative

*subject*

χάρις: 'grace'; God's unmerited favor — here the active power that overwhelmed Paul's sin.

## τοῦ

of the

Genitive

*article*

## κυρίου

Lord

Genitive

*genitive of source*

κύριος: 'Lord'; the grace originates from Christ the Lord.

## ἡμῶν

our

Genitive

*genitive of relationship*

## μετά

with

*preposition + genitive (accompaniment)*

## πίστεως

faith

Genitive

*object of μετά (accompaniment)*

πίστις: 'faith'; the very trust Paul lacked 'in unbelief' (v.13), now given as grace's companion.

## καὶ

and

*coordinating conjunction*

## ἀγάπης

love

Genitive

*coordinate object of μετά*

ἀγάπη: 'love'; paired with faith — together the antidote to the blasphemy and violence of his past.

## τῆς

the (one)

Genitive

*article (modifies πίστεως & ἀγάπης)*

ἐν

in

*preposition + dative (sphere)*

Χριστῷ

Christ

Dative

*object of ἐν (locus of faith and love)*

Χριστός: the sphere 'in Christ Jesus' — faith and love exist and flourish only in union with him.

Ἰησοῦ

Jesus

Dative

*apposition to Χριστῷ*

15 πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ.

The saying is trustworthy and worthy of full acceptance: that Christ Jesus came into the world to save sinners — of whom I am foremost.

**FAITHFUL SAYING** **ASYNDETON** A solemn citation formula ('the saying is trustworthy') frames the gospel in miniature — Christ came to save sinners — which Paul instantly applies to himself in the superlative: he is the chief of them.

πιστὸς

trustworthy

Nominative

*predicate adjective (fronted)*

πιστός: 'faithful, trustworthy, reliable'; the formula πιστὸς ὁ λόγος ('faithful is the saying') marks a quotable, weighty maxim, a Pastoral signature (cf. 3:1; 4:9; 2 Tim 2:11; Tit 3:8).

ὁ

the

Nominative

*article*

λόγος

saying/word

Nominative

*subject*

λόγος: 'word, saying, statement'; here a fixed traditional formula being cited.

καὶ

and

*coordinating conjunction*

## πάσης

full/all

Genitive

*attributive adjective*

παῖς: 'all, full, complete'; 'worthy of all acceptance' — deserving to be received without reservation.

## ἀποδοχῆς

acceptance

Genitive

*genitive (w/ ἄξιος, of worth)*

ἀποδοχή: 'acceptance, approval, reception' (from ἀποδέχομαι); a term of welcome — the saying merits hearty embrace.

## ἄξιος

worthy

Nominative

*predicate adjective (governs gen.)*

ἄξιος: 'worthy, deserving'; takes a genitive of that which is merited.

## ὅτι

that

*conjunction (introduces the saying's content)*

## Χριστὸς

Christ

Nominative

*subject (of the saying)*

## Ἰησοῦς

Jesus

Nominative

*apposition to Χριστός*

## ἦλθεν

came

Aor Act Indic 3 Sg · ἔρχομαι

*main verb (the saying)*

→ *constative aorist*

ἔρχομαι: 'come'; 'came into the world' presupposes Christ's prior existence — an incarnation statement.

## εἰς

into

*preposition + accusative (direction)*

## τὸν

the

Accusative

*article*

## κόσμον

world

Accusative

*object of εἰς (destination)*

κόσμος: 'world'; the sphere of human existence into which Christ entered.

## ἁμαρτωλοὺς

sinners

Accusative

*direct object of σώσαι*

ἁμαρτωλός: 'sinner'; the very class the law condemns (v.9) — the objects of saving grace.

## σῶσαι

to save

Aor Act Inf · σώζω

*infinitive of purpose*

→ *constative aorist*

σώζω: 'save, rescue, deliver, heal'; the very purpose of the incarnation — deliverance of sinners.

## ᾧν

of whom

Genitive

*partitive genitive (relative pronoun)*

## πρῶτος

foremost/chief

Nominative

*predicate nominative (superlative)*

πρῶτος: 'first, foremost, chief'; not merely earliest but worst — Paul ranks himself the prime example of a saved sinner.

## εἰμι

I am

Pres Act Indic 1 Sg · εἰμί

*main verb (copula)*

→ *stative present*

εἰμί: 'am'; the present tense is striking — 'I am foremost'; not merely 'was.'

## ἐγώ

I

Nominative

*subject (emphatic pronoun)*

16 ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξῃται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

But for this reason I received mercy, so that in me, the foremost, Christ Jesus might display his perfect patience, as an example to those who were going to believe in him for eternal life.

PURPOSE OF THE MERCY **ἀλλὰ** Paul's preeminence in sin serves a purpose: precisely the worst case becomes the showcase of Christ's limitless patience — a living pattern assuring all future believers of mercy's reach.

ἀλλὰ

but

*adversative conjunction*

ἀλλά: 'but'; turns from confession of guilt to the gracious design behind the mercy.

διὰ

for

*preposition + accusative (cause)*

διὰ τοῦτο: 'for this reason, on this account'; points forward to the ἵνα purpose.

τοῦτο

this reason

*Accusative*

*object of διὰ (cataphoric)*

ἠλεήθην

I received mercy

*Aor Pass Indic 1 Sg · ἐλεέω*

*main verb*

→ *constative aorist*

ἐλεέω: 'have mercy'; repeated from v.13 — the mercy now interpreted as purposeful display.

ἵνα

so that

*conjunction (purpose)*

ἐν

in

*preposition + dative (sphere/locus)*

ἐμοὶ

me

*Dative*

*object of ἐν (the showcase)*

ἐγώ (emphatic dat. ἐμοί): 'in me' — Paul himself as the canvas of the demonstration.

πρώτῳ

the foremost

*Dative*

*apposition to ἐμοί*

πρῶτος: 'foremost, chief'; echoing v.15 — the worst sinner is the fittest exhibit of patience.

## ἐνδείξεται

might display

Aor Mid Subj 3 Sg · ἐνδείκνυμι

*subjunctive (purpose clause)*

→ constative aorist

ἐνδείκνυμι: 'show forth, demonstrate, exhibit' (ἐν + δείκνυμι); to put on public display (cf. Rom 9:22).

## Χριστός

Christ

Nominative

*subject*

## Ἰησοῦς

Jesus

Nominative

*apposition to Χριστός*

## τὴν

the

Accusative

*article*

## ἅπασαν

perfect/entire

Accusative

*attributive adjective*

ἅπας: 'all, the whole, entire' (strengthened πᾶς); his patience displayed to the full — its complete extent.

## μακροθυμίαν

patience/forbearance

Accusative

*direct object of ἐνδείξεται*

μακροθυμία: 'patience, long-suffering, forbearance' (μακρός, 'long' + θυμός, 'temper'); a slowness to anger that bears long with offenders.

## πρὸς

as/toward

*preposition + accusative (purpose/result)*

## ὑποτύπωσιν

example/pattern

Accusative

*object of πρὸς (intended effect)*

ὑποτύπωσις: 'outline, pattern, prototype, example' (from ὑποτύπω, 'sketch'); Paul as the template of mercy (cf. 2 Tim 1:13).

## τῶν

of the (ones)

Genitive

*article (substantizes ptc.)*

## μελλόντων

who were going

Pres Act Ptc · Gen Pl Masc · μέλλω

*substantival participle (objective gen.)*

→ present (future-referring)

μέλλω: 'be about to, be destined to'; with the infinitive denotes those who would later come to faith.

## πιστεύειν

to believe

Pres Act Inf · πιστεύω

*complementary infinitive (w/ μελλόντων)*

→ present (ongoing)

πιστεύω: 'believe, trust'; saving faith directed toward Christ.

## ἐπ'

in/on

*preposition + dative (object of trust)*

ἐπί + dat. after πιστεύω: 'believe upon, rest faith on' — a Septuagintal construction.

## αὐτῷ

him

Dative

*object of ἐπί (the one trusted)*

## εἰς

for/unto

*preposition + accusative (goal/result)*

## ζωὴν

life

Accusative

*object of εἰς (goal of faith)*

ζωή: 'life'; the saving end of believing — life of the age to come.

## αἰώνιον

eternal

Accusative

*attributive adjective*

αἰώνιος: 'eternal, everlasting' (from αἰών, 'age'); the unending life of the coming age.

17 Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

Now to the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever.  
Amen.

DOXOLOGY δὲ The testimony erupts into praise: a liturgical doxology heaping titles on God — eternal King, imperishable, unseen, sole deity — closing the unit with 'Amen' before the charge resumes.

Τῷ

to the

Dative

article (dat. of the one praised)

δὲ

now

connective/transitional conjunction

βασιλεῖ

King

Dative

dat. of recipient (of honor and glory)

βασιλεύς: 'king'; God as sovereign — over against the false 'savior' and 'king' claims of empire.

τῶν

of the

Genitive

article

αἰώνων

ages

Genitive

genitive (of subordination/duration)

αἰών: 'age, era, eternity'; 'King of the ages' = the eternal sovereign over all epochs (cf. the Hebrew 'King everlasting').

ἀφθάρτῳ

immortal/imperishable

Dative

attributive adjective (in apposition)

ἄφθαρτος: 'incorruptible, imperishable, immortal' (ἀ- + φθείρω, 'corrupt'); God is beyond decay (cf. 6:16; Rom 1:23).

ἀοράτῳ

invisible

Dative

attributive adjective (in apposition)

ἀόρατος: 'unseen, invisible' (ἀ- + ὄραω); God dwells in unapproachable light, unseen by mortals (cf. 6:16; Col 1:15).

μόνῳ

only

Dative

attributive adjective

μόνος: 'only, alone, sole'; the monotheistic confession — one God alone (cf. 6:15–16; Jude 25).

<p><b>θεῷ</b> God Dative apposition to βασιλεῖ</p>	<p><b>τιμῇ</b> honor Nominative subject (of implied verb 'be') τιμῇ: 'honor, esteem, value'; the homage due to God.</p>	<p>καὶ and coordinating conjunction</p>	<p><b>δόξα</b> glory Nominative subject (coordinate) δόξα: 'glory, splendor'; the radiant weight ascribed to God in worship.</p>
<p><b>εἰς</b> for preposition + accusative (extent of time)</p>	<p><b>τοὺς</b> the Accusative article</p>	<p><b>αἰῶνας</b> ages Accusative object of εἰς (duration) αἰών: 'age'; εἰς τοὺς αἰῶνας τῶν αἰώνων = 'unto the ages of the ages,' a Semitic superlative for unending eternity.</p>	<p><b>τῶν</b> of the Genitive article</p>
<p><b>αἰώνων</b> ages Genitive genitive (intensifying, Semitic idiom)</p>	<p><b>ἀμήν</b> amen interjection (liturgical affirmation) ἀμήν: transliterated Hebrew 'truly, so be it'; the worshipping community's seal on the doxology.</p>		

18 Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σέ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

This charge I entrust to you, my child Timothy, in accordance with the prophecies previously made about you, that by them you may wage the good warfare,

**CHARGE RENEWED** **ASYNDETON** Returning from the digression, Paul formally deposits 'this charge' with Timothy, anchoring it in earlier prophecies over him, with a military aim: to fight the noble campaign equipped by those very prophecies.

## Ταύτην

this

Accusative

*demonstrative (modifies παραγγελίαν)*

οὗτος; 'this'; resumes the παραγγελία of vv.3, 5 after the intervening testimony.

## τήν

the

Accusative

*article*

## παραγγελίαν

charge

Accusative

*direct object (fronted, emphatic)*

παραγγελία: 'charge, command, instruction'; the directive entrusted to Timothy.

## παρατίθεμαί

I entrust

Pres Mid Indic 1 Sg · παρατίθημι

*main verb*

→ present (performative)

παρατίθημι (mid.): 'deposit, entrust, commit for safekeeping' (παρά + τίθημι); a banking/legal image — handing over a trust to be guarded (cf. 2 Tim 2:2).

## σοι

to you

Dative

*indirect object*

## τέκνον

child

Vocative

*vocative of direct address (apposition)*

τέκνον: 'child'; the affectionate address resumes the bond of v.2.

## Τιμόθεε

Timothy

Vocative

*vocative of direct address*

Τιμόθεος; vocative — Paul names his delegate directly as he hands over the charge.

## κατά

in accordance with

*preposition + accusative (norm)*

## τάς

the

Accusative

*article*

## προαγούσας

previously made/going before

Pres Act Ptc · Acc Pl Fem · προάγω

*attributive participle (modifies προφητείας)*

→ present (with past reference)

προάγω: 'lead forward, go before, precede' (πρό + ἄγω); here of prophecies uttered earlier that pointed Timothy to his ministry.

## ἐπί

about/upon

*preposition + accusative (reference)*

## σέ

you

Accusative

*object of ἐπί (the prophecies' subject)*

## προφητείας

prophecies

Accusative

object of κατά (the norm)

προφητεία: 'prophecy'; Spirit-given utterances that designated Timothy for service (cf. 4:14).

## ἵνα

that

conjunction (purpose)

## στρατεύη

you may wage war

Pres Mid Subj 2 Sg · στρατεύομαι

subjunctive (purpose clause)

→ present (ongoing campaign)

στρατεύομαι: 'serve as a soldier, wage war, campaign'; the Christian ministry as military service (cf. 2 Tim 2:3-4).

## ἐν

by

preposition + dative (means)

## αὐταῖς

them

Dative

object of ἐν (refers to the prophecies)

## τὴν

the

Accusative

article

## καλὴν

good/noble

Accusative

attributive adjective

καλός: 'good, noble, fine'; the warfare is honorable — a worthy cause (cf. 6:12).

## στρατείαν

warfare/campaign

Accusative

cognate accusative (w/ στρατεύη)

στρατεία: 'campaign, military service, warfare'; the cognate noun — 'fight the good fight' (cf. 2 Cor 10:4).

## 19 ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπώσαμενοι περὶ τὴν πίστιν ἐναυάγησαν·

holding faith and a good conscience, which some have rejected and so have made shipwreck of their faith,

EQUIPMENT & WARNING ASYNDETON The soldier's armor named — faith and a good conscience — at once turned into a warning: some who thrust the good conscience away have suffered the shipwreck of their faith.

## ἔχων

holding

Pres Act Ptc · Nom Sg Masc · ἔχω

*adverbial ptc. (manner/means)*

→ present (ongoing possession)

ἔχω: 'have, hold, keep'; the equipment for the warfare is held, not laid aside.

## πίστιν

faith

Accusative

*direct object of ἔχω*

πίστις: 'faith'; the believing trust that the soldier must keep gripped.

## καὶ

and

*coordinating conjunction*

## ἀγαθὴν

good

Accusative

*attributive adjective*

ἀγαθός: 'good'; the conscience kept clear, as in v.5.

## συνείδησιν

conscience

Accusative

*direct object of ἔχω*

συνείδησις: 'conscience'; coupled with faith — doctrine and life inseparable; abandon one and the other founders.

## ἣν

which

Accusative

*relative pronoun (object of ἀπώσάμενοι; antecedent συνείδησιν)*

## τινες

some

Nominative

*subject (indefinite pronoun)*

τις: 'some, certain ones'; again the unnamed apostates, now to be specified in v.20.

## ἀπώσάμενοι

having rejected/thrust away

Aor Mid Ptc · Nom Pl Masc · ἀπώθειω

*adverbial ptc. (cause/means)*

→ constative aorist

ἀπώθειω (mid.): 'push away, thrust aside, reject' (ἀπό + ώθειω, 'shove'); a deliberate shoving-off of conscience — willful, not accidental.

## περὶ

concerning/with regard to

*preposition + accusative (reference)*

περὶ + acc.: 'with respect to'; specifies the sphere of the disaster — their faith.

## τήν

the

Accusative

*article*

## πίστιν

faith

Accusative

*object of περὶ (the wreck's location)*

πίστις: 'faith'; here likely 'the faith' as both personal trust and the body of belief — wrecked when conscience is jettisoned.

## ἐναυάγησαν

made shipwreck

Aor Act Indic 3 Pl · ναυαγέω

*main verb (rel. clause)*

→ constative aorist

ναυαγέω: 'suffer shipwreck, be wrecked' (ναῦς, 'ship' + ἄγνυμι, 'break!'); a vivid metaphor — the faith run aground and broken up (cf. 2 Cor 11:25).

20 ὧν ἐστὶν Ἵμμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσιν μὴ βλασφημεῖν.

among whom are Hymenaeus and Alexander, whom I have handed over to Satan that they may be taught not to blaspheme.

**NAMED EXAMPLES & DISCIPLINE** ὧν The vague 'some' is now made concrete: two named men, whom Paul has consigned to Satan — a severe remedial discipline, not vindictive but corrective, aimed at unteaching their blasphemy.

<p><b>ὧν</b> of whom Genitive <i>partitive genitive (relative pronoun)</i></p>	<p><b>ἐστὶν</b> are Pres Act Indic 3 Sg · εἰμί <i>main verb (copula; sg. w/ first of pair)</i> → stative present</p>	<p><b>Ἵμμέναιος</b> Hymenaeus Nominative <i>predicate nominative</i> Ἵμμέναιος; Hymenaeus, a named opponent — later linked with denial of the resurrection (2 Tim 2:17–18).</p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p><b>Ἀλέξανδρος</b> Alexander Nominative <i>predicate nominative (coordinate)</i> Ἀλέξανδρος; Alexander, a second named opponent (cf. perhaps 2 Tim 4:14, 'Alexander the coppersmith').</p>	<p><b>οὓς</b> whom Accusative <i>relative pronoun (object of παρέδωκα)</i></p>	<p><b>παρέδωκα</b> I handed over Aor Act Indic 1 Sg · παραδίδωμι <i>main verb (rel. clause)</i> → constative aorist παραδίδωμι: 'hand over, deliver up, consign' (παρά + δίδωμι); the formula of disciplinary excommunication (cf. 1 Cor 5:5).</p>	<p><b>τῷ</b> to Dative <i>article</i></p>

## Σατανᾶ

Satan

Dative

*indirect object (recipient of the handing-over)*

Σατανᾶς: 'Satan, the adversary' (from Hebrew śāṭān); to be put outside the church's protection into Satan's sphere — yet for a remedial end.

## ἵνα

that

*conjunction (purpose)*

## παιδευθῶσιν

they may be taught/disciplined

Aor Pass Subj 3 Pl · παιδεύω

*subjunctive (purpose clause)*

→ constative aorist

παιδεύω: 'instruct, train, discipline, correct' (from παῖς, 'child'); discipline as corrective education — the goal is reform, not ruin.

## μή

not

*negative particle (with infinitive)*

## βλασφημεῖν

to blaspheme

Pres Act Inf · βλασφημέω

*complementary infinitive (content of the lesson)*

→ present (habitual)

βλασφημέω: 'blaspheme, slander, revile'; the very sin Paul himself once committed (v.13) — discipline aims to break the habit.

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. Where editions differ trivially in orthography or accent these are not noted. The chapter has the traditional twenty verses with no critically disputed omission.

**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.