

1 Timothy 3 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Γ'

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

A trustworthy saying — aspiring to oversight 3:1

- 1 Trustworthy is the saying: independent — the Pastorals' formula (1 Tim 1:15; 4:9; 2 Tim 2:11; Tit 3:8) — here pointing forward to the saying it certifies
- if anyone aspires to oversight, conditional — the saying's protasis — ὀρέγομαι, to reach for; ἐπισκοπή the work, not yet the title
- he desires a noble work. content — the apodosis — the saying quoted under ὁ λόγος; the office commended as ἔργον, labor before honor

The overseer — above reproach 3:2–7

- 2 **The overseer, therefore, must be above reproach,** independent — the requirement head — ἀνεπίλημτος the umbrella term the whole column unfolds

VV. 2B–3 — THE CHARACTER COLUMN: ONE HOME, FIVE VIRTUES, THE VICES REFUSED

- 1 **a one-woman man,** phrase modifier — faithfulness to one wife — read as marital fidelity, not a bar on remarriage; echoed for deacons (v. 12)
- 2 **temperate, sensible, dignified, hospitable, able to teach,** phrase modifier — five positives — self-mastery opening outward to the guest and the learner; διδακτικός the one strictly churchly gift
- 3 **not a drunkard, not violent,** phrase modifier — the μή-series — wine and the fist, the tavern vices
- 4 **but gentle, peaceable, not a lover of money,** phrase modifier — the αλλά counter-column — forbearance for force, and free of the love of money (cf. 6:10)

VV. 4–7 — HOUSEHOLD, NOVICE, REPUTATION: THREE PROVINGS OF THE ONE REQUIREMENT

- 4 **managing his own household well,** participial — the household test — προϊστημι, to stand at the head of; οἶκος anticipates οἶκος θεοῦ (v. 15)
- 5 **keeping his children in submission with all dignity —** participial — the management specified — σεμνότης qualifying the father's manner, not (only) the children's
- 6 **but if anyone does not know how to manage his own household,** conditional — protasis of the parenthesis — leaning on the question below
- 7 **how will he care for the church of God? —** cause — parenthetical a fortiori grounding the household test — ἐπιμελέομαι, the innkeeper's verb (Lk 10:34–35)
- 8 **not a recent convert,** phrase modifier — the column resumes after the parenthesis — νεόφυτος, newly planted
- 9 **lest, becoming conceited, he fall into the condemnation of the devil.** purpose — negative purpose — τοῦ διαβόλου read as the condemnation the devil himself incurred by pride, the novice's peril
- 10 **He must also have a good testimony from those outside,** independent — the second δεῖ — the reputation test turns the requirement outward, to οἱ ἐξωθεν

lest he fall into reproach and the snare of the devil.

purpose — negative purpose — here the genitive is subjective: the snare the devil sets;

εἰμπίση repeated from v. 6

The deacons — and the women 3:8–13

VV. 8–10 — THE DEACONS: THE SAME SHAPE, THE VERB CARRIED OVER, THEN THE TESTING

- 8 Deacons likewise must be dignified, independent — ὡσαύτως carries δεῖ εἶναι over from v. 2 — the accusatives hang on the elided verb; σεμνός heads the new column

not double-tongued, not given to much wine, not greedy for dishonest gain, phrase modifier — the μή-series — tongue, cup, purse: the house-to-house servant's three temptations

- 9 holding the mystery of the faith with a clear conscience. participial — the one positive — τὸ μυστήριον anticipates v. 16; held in conscience, not merely professed

- 10 And let these also first be tested; independent — καὶ ... δέ — these too, like the overseer: δοκιμάζω, proving before appointing

then let them serve, independent — the sequence — πρῶτον ... εἶτα: office follows proof

being beyond reproach. participial — conditional participle — 'if they prove blameless'; ἀνέγκλητος matching the overseer's ἀνεπίληπτος

V. 11 — THE WOMEN: A THIRD ὨΣΑΥΤΩΣ CLASS

- 11 The women likewise must be dignified, independent — read as women who serve — women deacons (cf. Phoebe, Rom 16:1): ὡσαύτως opens a parallel class and no αὐτῶν makes them the deacons' wives, though that reading is possible; δεῖ εἶναι still carried

not slanderers, temperate, faithful in all things. phrase modifier — their column in miniature — διάβολος the adjective, beside ὁ διάβολος of vv. 6–7

VV. 12–13 — HOUSEHOLD AGAIN, AND THE REWARD OF GOOD SERVICE

- 12 Let deacons be one-woman men, independent — the finite verb returns — ἐστῶσαν; the overseer's marriage standard repeated verbatim

managing their children and their own households well. participial — the household test again — προϊστάμενοι echoing v. 4

- 13 For those who serve well as deacons gain for themselves a good standing cause — the ground — καλῶς διακονήσαντες answering καλοῦ έργου (v. 1); βαθμός, a step or standing, not a promotion ladder
- and great boldness in the faith that is in Christ Jesus. phrase modifier — the pair's second object — παρρησία before God and men, located ἐν Χριστῷ Ἰησοῦ

Why these things are written — conduct in God's house 3:14–15

- 14 These things I write to you, independent — the letter surfaces — Ταῦτα gathering the office-columns just given
- hoping to come to you soon — participial — concessive — 'though hoping to come'; τάχιον comparative, sooner than the letter might suggest
- 15 but if I delay, conditional — protasis — leaning on the ἵνα below: the letter provides for the delay
- that you may know purpose — the purpose of writing — on γράφω, past the participle
- how one ought to conduct oneself in the household of God, content — indirect question — the chapter's third δεῖ; οἶκος θεοῦ, the household the ἐπίσκοπος's own house rehearsed (vv. 4–5)
- which is the church of the living God, relative — on οἶκω — ἡτις feminine ad sensum with its predicate ἐκκλησία, not with masculine οἶκος
- the pillar and bulwark of the truth. phrase modifier — apposition to ἐκκλησία (not to Timothy) — the church as the truth's pillar and footing, temple architecture for the assembly

The mystery of godliness — the hymn 3:16

- 16 And confessedly great is the mystery of godliness: independent — the declaration — ὁμολογουμένως, by common confession; the μυστήριον the deacons hold (v. 9) now sung

V. 16B — THE HYMN: SIX AORIST PASSIVES, EARTH AND HEAVEN ANSWERING IN THREE PAIRS

- who was manifested in flesh, relative — the ΟΣ/ΘΣ crux — earliest witnesses read ὅς, masculine ad sensum with Christ; the Byzantine θεός (ΘΣ for ΟΣ) is secondary; line 1, earth: the incarnation
- vindicated in spirit, relative — line 2, heaven — vindicated in the realm of the Spirit (the resurrection, cf. Rom 1:4); σάρξ/πνεῦμα, pair one

seen by angels, relative — line 3, heaven — ὡφθη, the resurrection-appearance verb (1 Cor 15:5–8), here to angels

proclaimed among nations, relative — line 4, earth — ἀγγέλοις/ἐθνέσιν, pair two, chiasmic: heaven then earth

believed in the world, relative — line 5, earth — the proclamation received; κόσμῳ/δόξῃ, pair three opens

taken up in glory. relative — line 6, heaven — ἀναλαμβάνω, the ascension verb (Acts 1:2, 11); the column closes above

Analysis. The chapter is two office-columns and a hymn. Twice δεῖ sets a flush-left requirement — δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι (v. 2) and δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν (v. 7) — and between them the overseer's qualifications hang as a dashed verbless column under ἐπίσκοπον: the one-woman line, the five virtues, the μή-series with its ἀλλά counter-column, then the two household participles, into which vv. 4–5 sets the parenthetical a-fortiori question (its εἰ-protasis leaning forward on πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;) before μὴ νεόφυτον resumes the column. The deacons (v. 8) and the women (v. 11) repeat the shape with the verb elided — ὡσαύτως carries δεῖ εἶναι over from v. 2, so both heads are dashed accusative (and accusative-feminine) fragments. The layout reads the γυναῖκες of v. 11 as women who serve — women deacons of Phoebe's kind (Rom 16:1) — because ὡσαύτως introduces a third parallel class and no αὐτῶν marks them as the deacons' own wives; the wives reading remains possible and is flagged on the line. In v. 6 τοῦ διαβόλου is taken as the condemnation the devil himself incurred through pride (the danger of the conceited novice), while in v. 7 the genitive is plainly subjective — the snare the devil sets. Verses 14–15 give the letter its stated purpose: ἵνα εἰδῇς hangs on γράφω with ἐὰν δὲ βραδύνω leaning on it, ἥτις agreeing ad sensum with its predicate ἐκκλησία rather than with masculine οἶκος, and στῦλος καὶ ἐδραῖωμα standing in apposition to the church, not to Timothy. Then the hymn: after the flush-left declaration μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον, six aorist passives fall in a single coral column at one depth under μυστήριον, opened by ὅς — the famous ΟΣ/ΘΣ crux, resolved with the earliest witnesses for the relative, ad sensum with Christ — and interlacing earth and heaven in three pairs:

σαρκί/πνεύματι, ἀγγέλοις/ἔθνεσιν (chiastic), κόσμῳ/δόξῃ, the column closing where Luke's Gospel does, ἀνελήμφθη ἐν δόξῃ.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.