

1 Timothy 3 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Γ'

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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 Πιστὸς ὁ λόγος. 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

εἴ τις ἐπισκοπῆς ὀρέγεται, conditional — the saying's protasis — ὀρέγομαι, to reach for; ἐπισκοπή the work, not yet the title

καλοῦ ἔργου ἐπιθυμεῖ. 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 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, independent — the requirement head — ἀνεπίλημπτος the umbrella term the whole column unfolds

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

- μιᾶς γυναικὸς ἄνδρα, phrase modifier — faithfulness to one wife — read as marital fidelity, not a bar on remarriage; echoed for deacons (v. 12)
- νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν, phrase modifier — five positives — self-mastery opening outward to the guest and the learner; διδακτικός the one strictly churchly gift
- 3 μὴ πάροινον, μὴ πλήκτην, phrase modifier — the μὴ-series — wine and the fist, the tavern vices
- ἀλλὰ ἐπιεικῇ, ἄμαχον, ἀφιλάργυρον, phrase modifier — the ἀλλά 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 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, participial — the household test — προϊστημι, to stand at the head of; οἶκος anticipates οἶκος θεοῦ (v. 15)
- τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος, participial — the management specified — σεμνότης qualifying the father's manner, not (only) the children's
- 5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, conditional — protasis of the parenthesis — leaning on the question below
- πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται; cause — parenthetical a fortiori grounding the household test — ἐπιμελέομαι, the innkeeper's verb (Lk 10:34–35)
- 6 μὴ νεόφυτον, phrase modifier — the column resumes after the parenthesis — νεόφυτος, newly planted
- ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου. purpose — negative purpose — τοῦ διαβόλου read as the condemnation the devil himself incurred by pride, the novice's peril
- 7 δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν, independent — the second δεῖ — the reputation test turns the requirement outward, to οἱ ἑξωθεν
- ἵνα μὴ εἰς ὀνειδισμόν ἐμπέσῃ καὶ παγίδα τοῦ διαβόλου. purpose — negative purpose — here the genitive is subjective: the snare the devil sets; ἐμπέσῃ 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 Διακόνους ὡσαύτως σεμνούς, independent — ὡσαύτως carries δεῖ εἶναι over from v. 2 — the accusatives hang on the elided verb; σεμνός heads the new column
μη διλόγους, μη οἶνω πολλῶ προσέχοντας, μη αἰσχροκερδεῖς, phrase modifier — the μή-series — tongue, cup, purse: the house-to-house servant's three temptations
- 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει. participial — the one positive — τὸ μυστήριον anticipates v. 16; held in conscience, not merely professed
- 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, independent — καὶ ... δέ — these too, like the overseer: δοκιμάζω, proving before appointing
εἴτα διακονεῖτωσαν independent — the sequence — πρῶτον ... εἴτα: office follows proof
ἀνέγκλητοι ὄντες. participial — conditional participle — 'if they prove blameless'; ἀνέγκλητος matching the overseer's ἀνεπίλημπος

V. 11 — THE WOMEN: A THIRD ὩΣΑΥΤΩΣ CLASS

- 11 γυναῖκας ὡσαύτως σεμνάς, 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
μη διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν. 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 διάκονοι ἔστωσαν μιᾷς γυναικὸς ἄνδρες, independent — the finite verb returns — ἔστωσαν; the overseer's marriage standard repeated verbatim
τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων. participial — the household test again — προϊστάμενοι echoing v. 4
- 13 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται cause — the ground — καλῶς διακονήσαντες answering καλοῦ ἔργου (v. 1); βαθμός, a step or standing, not a promotion ladder
καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ. 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 Ταῦτά σοι γράφω, independent — the letter surfaces — Ταῦτα gathering the office-columns just given
- ἐλπίζων ἐλθεῖν πρὸς σέ τάχιον· participial — concessive — 'though hoping to come'; τάχιον comparative, sooner than the letter might suggest
- 15 ἐὰν δὲ βραδύνω, conditional — protasis — leaning on the ἵνα below: the letter provides for the delay
- ἵνα εἰδῇς purpose — the purpose of writing — on γράφω, past the participle
- πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, content — indirect question — the chapter's third δεῖ; οἶκος θεοῦ, the household the ἐπίσκοπος's own house rehearsed (vv. 4–5)
- ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, relative — on οἴκῳ — ἥτις feminine ad sensum with its predicate ἐκκλησία, not with masculine οἶκος
- στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. 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 καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· 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

- ὃς ἐφανερώθη ἐν σαρκί, relative — the ΟΣ/ΘΣ crux — earliest witnesses read ὃς, masculine ad sensum with Christ; the Byzantine θεός (ΘΣ for ΟΣ) is secondary; line 1, earth: the incarnation
- ἐδικαιώθη ἐν πνεύματι, relative — line 2, heaven — vindicated in the realm of the Spirit (the resurrection, cf. Rom 1:4); σάρξ/πνεῦμα, pair one
- ᾤφθη ἀγγέλοις, relative — line 3, heaven — ᾤφθη, the resurrection-appearance verb (1 Cor 15:5–8), here to angels
- ἐκηρύχθη ἐν ἔθνεσιν, relative — line 4, earth — ἀγγέλοις/ἔθνεσιν, pair two, chiastic: heaven then earth
- ἐπιστεύθη ἐν κόσμῳ, relative — line 5, earth — the proclamation received; κόσμῳ/δόξῃ, pair three opens
- ἀνελήμφθη ἐν δόξῃ. 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 parenthetic 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 στυλὸς 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.