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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to Timothy, Chapter 3

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Γ'

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 · 3:1      **A trustworthy saying: aspiring to oversight**  
A faithful-saying formula commends the desire for the office of overseer as aspiration to a noble work — introducing the qualifications that follow.
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- B · 3:2–7      **Qualifications for the overseer**  
The overseer must be above reproach (2a); the catalogue then unfolds his character, household management, and reputation (2b–5), warns against the recent convert lest pride condemn him (6), and requires a good standing with outsiders (7).
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- C · 3:8–10      **Qualifications for deacons**  
Deacons likewise must be dignified, sincere, temperate, and free from greed (8), holding the faith's mystery with a clear conscience (9), and first tested, then serving if blameless (10).

D · 3:11	<b>The women</b> A parallel requirement for the women (deacons' wives or women who serve): dignified, no slanderers, temperate, faithful in all things.
E · 3:12–13	<b>Deacons: household and reward</b> Deacons too are one-woman men managing children and household well (12); those who serve well gain a good standing and great boldness in the faith (13).
F · 3:14–15	<b>Purpose of writing: conduct in God's household</b> Paul writes, hoping to come soon yet providing for delay, so they may know how to conduct themselves in God's household, the church of the living God, the pillar and bulwark of the truth.
G · 3:16	<b>The mystery of godliness: a Christ-hymn</b> Confessedly great is the mystery of godliness, set out in six balanced lines: manifested in flesh, vindicated in spirit, seen by angels, proclaimed among nations, believed in the world, taken up in glory.

## 1 Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ.

Trustworthy is the saying: if anyone aspires to oversight, he desires a noble work.

FAITHFUL-SAYING FORMULA ASYNDETON A πιστὸς ὁ λόγος citation (as at 1:15; 4:9) commends a maxim: to aspire to the overseer's office is to set one's heart on a good work — the thesis the qualification-list then governs.

### Πιστὸς

trustworthy

Nominative

*predicate adjective (fronted, emphatic)*

πιστός: 'faithful, trustworthy, reliable'; the fronted predicate stamps the following maxim as one to be relied on — a Pastoral-Epistles citation formula.

### ὁ

the

Nominative

*article*

### λόγος

saying

Nominative

*subject*

λόγος: 'word, saying'; here a fixed dictum being quoted and endorsed — 'the saying' that follows.

### εἴ

if

*conjunction (first-class condition)*

εἰ: 'if!'; with the indicative ὀρέγεται it frames a real, assumed-true case — 'if (as happens) anyone aspires.'

## τις

anyone

Nominative

subject (indefinite pronoun)

## ἐπισκοπῆς

of oversight

Genitive

genitive object of ὀρέγεται (reaching for)

ἐπισκοπή: 'oversheership, office of bishop' (from ἐπίσκοπος); the function of watching over, here the office itself.

## ὀρέγεται

aspires

Pres Mid Indic 3 Sg · ὀρέγομαι

main verb (protasis)

→ gnostic present

ὀρέγομαι: 'stretch oneself out toward, reach for, aspire to'; a vivid metaphor of reaching out the hand for a thing desired.

## καλοῦ

noble

Genitive

attributive adjective

καλός: 'good, noble, fine'; not merely useful (ἀγαθός) but admirable, honorable in itself.

## ἔργου

of work

Genitive

genitive object of ἐπιθυμεῖ

ἔργον: 'work, task, deed'; oversight is framed as labor (a 'work'), not a dignity to be enjoyed.

## ἐπιθυμεῖ

he desires

Pres Act Indic 3 Sg · ἐπιθυμέω

main verb (apodosis)

→ gnostic present

ἐπιθυμέω: 'desire, long for'; here in a wholly positive sense — a worthy longing, since its object is a good work.

2 δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν,

The overseer, therefore, must be above reproach, a one-woman man, temperate, sensible, dignified, hospitable, able to teach,

INFERENCE / QUALIFICATION-LIST

οὖν

From the worthiness of the office (v.1) follows its weight of qualification: the governing requirement is ἀνεπίλημπτον — irreproachable — under which the virtues cluster.

## δεῖ

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal main verb (+ acc. & inf.)*

→ **gnomic present**

δεῖ: 'it is necessary, one must!'; impersonal verb of binding obligation, governing the accusative-and-infinitive construction that follows.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore, then!'; draws the consequence from the noble character of the office.

## τὸν

the

Accusative

*article*

## ἐπίσκοπον

overseer

Accusative

*accusative subject of εἶναι*

ἐπίσκοπος: 'overseer, guardian, bishop' (ἐπί + σκοπέω, 'watch over'); the church leader charged with supervision; cf. πρεσβύτερος (Tit 1:5-7).

## ἀνεπίλημπτον

above reproach

Accusative

*predicate accusative (governing requirement)*

ἀνεπίλημπτος: 'not able to be laid hold of, irreproachable' (ἀ- + ἐπιλαμβάνομαι); giving no handle for accusation — the umbrella term for the list.

## εἶναι

to be

Pres Act Inf · εἶμι

*infinitive complement of δεῖ*

→ **stative present**

εἶμι: 'be!'; the infinitive completing δεῖ — 'must be.'

## μιᾶς

of one

Genitive

*attributive (numeral, emphatic position)*

εἷς (fem. μία): 'one!'; the emphatic 'one' of the famous phrase μιᾶς γυναικὸς ἄνδρα — fidelity to a single wife.

## γυναικὸς

woman/wife

Genitive

*genitive of relationship (with ἄνδρα)*

γυνή: 'woman, wife!'; 'a one-woman man' — most commonly read as marital faithfulness to one wife.

## ἄνδρα

man/husband

Accusative

*apposition to ἐπίσκοπον*

άνήρ: 'man, husband!'; the Semitic-idiom phrase 'one-woman man' denotes a one-wife husband, marked by sexual and marital fidelity.

## νηφάλιον

temperate

Accusative

*apposition (predicate accusative)*

νηφάλιος: 'sober, temperate!'; literally free from wine, then clear-headed and self-controlled.

## σώφρονα

sensible

Accusative

*apposition (predicate accusative)*

σώφρων: 'of sound mind, prudent, self-controlled' (σῶς + φρήν); the cardinal Greek virtue of disciplined good sense.

## κόσμιον

dignified

Accusative

*apposition (predicate accusative)*

κόσμιος: 'orderly, respectable, well-arranged' (from κόσμος, 'order!'); the outward orderliness that befits inner σωφροσύνη.

## φιλόξενον

hospitable

Accusative

*apposition (predicate accusative)*

φιλόξενος: 'loving strangers, hospitable' (φίλος + ξένος); welcome of travelers and guests, vital in the early mission.

## διδασκικόν

able to teach

Accusative

*apposition (predicate accusative)*

διδασκικός: 'skilled in teaching, apt to teach'; the one didactic requirement, distinguishing the overseer from the deacon.

### 3 μὴ πάροινον, μὴ πλήκτην, ἀλλὰ ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον,

not a drunkard, not violent, but gentle, peaceable, not a lover of money,

QUALIFICATION-LIST (NEGATIVE/POSITIVE) **ASYNDETON** The list turns to vices barred (μὴ ... μή) then the answering virtues (ἀλλά): the overseer must be neither addicted to drink nor combative, but forbearing, peaceable, and free of avarice.

## μὴ

not

*negative particle*

μὴ: 'not!'; the negative proper to qualities-to-be-excluded in this descriptive list.

## πάροινον

a drunkard

Accusative

*apposition (predicate accusative)*

πάροινος: 'given to wine, drunken' (παρά + οἶνος); one whose conduct beside the wine is overbearing or quarrelsome.

## μὴ

not

*negative particle*

## πλήκτην

violent

Accusative

*apposition (predicate accusative)*

πλήκτης: 'striker, bully' (from πλήσσω, 'strike'); a man quick with his fists — pugnacious.

ἀλλά

but

*adversative conjunction*

ἀλλά: 'but'; the strong contrast pivoting from the vices to the corresponding virtues.

ἐπεικῆ

gentle

Accusative

*apposition (predicate accusative)*

ἐπεικῆς: 'yielding, forbearing, reasonable'; the gentleness that does not insist on the letter of its rights.

ἄμαχον

peaceable

Accusative

*apposition (predicate accusative)*

ἄμαχος: 'not contentious, peaceable' (ἄ- + μάχη, 'battle'); disinclined to fight or quarrel.

ἀφιλάργυρον

not a lover of money

Accusative

*apposition (predicate accusative)*

ἀφιλάργυρος: 'not loving silver, free from avarice' (ἄ- + φίλος + ἄργυρος); cf. the warning that love of money is a root of all evils (6:10).

#### 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος

managing his own household well, keeping his children in submission with all dignity —

QUALIFICATION (HOUSEHOLD MANAGEMENT) ASYNDETON From personal character the list moves to the home: the overseer must govern his own household well, his children obedient and respectful — the test-case for governing the church.

τοῦ

the

Genitive

*article*

ἰδίου

his own

Genitive

*attributive adjective (emphatic)*

ἴδιος: 'one's own, private'; stresses personal responsibility — his very own household.

οἴκου

household

Genitive

*genitive object of προϊστάμενον*

οἶκος: 'house, household'; the family with its members and dependents — and, by the analogy of v.15, a figure of the church.

καλῶς

well

*adverb (manner)*

καλῶς: 'well, fittingly'; the manner that makes the management commendable.

προϊστάμενον

managing

Pres Mid Ptc · Acc Sg Masc · προϊστημι

*attributive participle (apposition to ἐπίσκοπον)*

→ customary present

προϊστημι: 'stand before, preside over, manage' (πρό + ἴστημι); the middle of leading and caring for a household.

τέκνα

children

Accusative

*direct object of ἔχοντα*

τέκνον: 'child' (from τίκω, 'bear'); the offspring whose ordered conduct evidences good fathering.

ἔχοντα

keeping/having

Pres Act Ptc · Acc Sg Masc · ἔχω

*attributive participle (apposition)*

→ customary present

ἔχω: 'have, hold, keep'; here 'keeping (his children) in a condition of submission.'

ἐν

in

*preposition + dative (state)*

## ὑποταγή

submission

Dative

*dative of state/condition*

ὑποταγή: 'subjection, obedience' (from ὑποτάσσω, 'arrange under'); the orderly submission of well-raised children.

## μετά

with

*preposition + genitive (attendant circumstance)*

## πάσης

all

Genitive

*attributive adjective*

πᾶς: 'all, every'; 'all' dignity — full, unqualified gravity.

## σεμνότητος

dignity

Genitive

*object of μετά (attendant manner)*

σεμνότης: 'dignity, gravity, seriousness'; the honorable bearing that earns respect (likely the father's, governing the home).

## 5 εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;

but if anyone does not know how to manage his own household, how will he care for the church of God? —

PARENTHETICAL ARGUMENT (A FORTIORI) **δέ** A parenthetical rationale for the household requirement: failure in the lesser sphere (one's own house) disqualifies for the greater (God's church) — from less to greater.

## εἰ

if

*conjunction (first-class condition)*

εἰ: 'if'; assumes the case for argument's sake — the supposed incompetent manager.

## δέ

but

*developmental/contrastive conjunction*

δέ: 'but, and'; marks the parenthetical step in the argument.

## τις

anyone

Nominative

*subject (indefinite pronoun)*

## τοῦ

the

Genitive

*article*

## ἰδίου

his own

Genitive

*attributive adjective*

ἴδιος: 'one's own'; echoing v.4, sharpening the contrast with God's church.

## οἴκου

household

Genitive

*genitive object of προστῆναι*

οἶκος: 'household'; the smaller, private domain set against ἐκκλησία θεοῦ.

## προστῆναι

to manage

Αορ Act Inf · προϊστημι

*complementary infinitive (of οἶδεν)*

→ *constative aorist*

προϊστημι: 'preside over, manage'; the same verb as v.4, here as the object of 'knows how'

## οὐκ

not

*negative particle*

οὐ: 'not'; objective negation with the indicative οἶδεν.

**οἶδεν**

he knows (how)

Perf Act Indic 3 Sg · οἶδα

*main verb (protasis)*

→ perfect-with-present-force (stative)

οἶδα: 'know'; perfect in form, present in sense — here 'know how to,' competence in management.

**πῶς**

how

*interrogative adverb (rhetorical)*

πῶς: 'how?'; introduces a rhetorical question expecting the answer 'he cannot.'

**ἐκκλησίας**

of the church

Genitive

*genitive object of ἐπιμελήσεται*

ἐκκλησία: 'assembly, congregation, church' (from ἐκ + καλέω, 'call out'); the called-out people of God.

**θεοῦ**

of God

Genitive

*genitive of possession*

θεός: God; the church belongs to God — raising the stakes of the comparison.

**ἐπιμελήσεται**

will he care for

Fut Mid Indic 3 Sg · ἐπιμελέομαι

*main verb (apodosis)*

→ deliberative/logical future

ἐπιμελέομαι: 'take care of, give attention to' (the verb of the Good Samaritan's tending, Lk 10:34–35); pastoral care, not mere administration.

## 6 μὴ νεόφυτον, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέση τοῦ διαβόλου.

not a recent convert, lest, becoming conceited, he fall into the condemnation of the devil.

QUALIFICATION + PURPOSE CLAUSE ASYNDETON Resuming the list (μὴ as in v.3): not a new convert — with a ἵνα-clause giving the reason, the peril that conceit might plunge him into the devil's own condemnation.

μή

not

*negative particle*

μή: 'not'; resumes the descriptive negations of the qualification-list.

νεόφυτον

a recent convert

Accusative

*apposition (predicate accusative)*

νεόφυτος: 'newly planted' (νέος + φύω, 'grow'); metaphor of a freshly planted shoot — a recent believer ('neophyte').

ἵνα

lest

*conjunction (negative purpose, with μή)*

ἵνα: 'in order that'; with μή, 'so that ... not, lest' — introducing the danger to be avoided.

μή

not

*negative (with ἵνα)*

τυφωθείς

becoming conceited

Aor Pass Ptc · Nom Sg Masc · τυφώω

*adverbial participle (cause/attendant)*

→ ingressive aorist

τυφώω: 'wrap in smoke,' then 'be puffed up, conceited' (from τυφος, 'smoke, vanity'); beclouded by pride.

εἰς

into

*preposition + accusative (goal/result)*

κρίμα

condemnation

Accusative

*object of εἰς (with ἐμπέση)*

κρίμα: 'judgment, sentence, condemnation'; the adverse verdict — here that incurred by the devil.

ἐμπέση

he fall

Aor Act Subj 3 Sg · ἐμπίπτω

*main verb (purpose-clause subjunctive)*

→ ingressive aorist

ἐμπίπτω: 'fall into' (ἐν + πίπτω); to drop into a snare or condemnation, beyond recovery by oneself.

τοῦ

of the

Genitive

*article*

διαβόλου

devil

Genitive

*genitive (likely subjective: the devil's own)*

διάβολος: 'slanderer, accuser, devil' (from διαβάλλω, 'throw across, accuse'); the condemnation 'of the devil' — the same self-exalting fall that ruined him (cf. Is 14).

7 δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἕξωθεν, ἵνα μὴ εἰς ὄνειδισμὸν ἐμπέση καὶ παγίδα τοῦ διαβόλου.

He must also have a good testimony from those outside, lest he fall into reproach and the snare of the devil.

QUALIFICATION (OUTSIDERS' REGARD) + PURPOSE **δέ** A final requirement extends beyond the church: a good name among outsiders, again with a ἵνα-clause — disgrace and the devil's trap as the danger of a tarnished reputation.

**δεῖ**

it is necessary

Pres Act Indic 3 Sg · δεῖ

*impersonal main verb (+ inf.)*

→ *gnomic present*

δεῖ: 'it is necessary, one must'; resuming the obligation-frame of v.2.

**δὲ**

and

*developmental conjunction*

δέ: 'and, but'; carries the list to its closing item.

**καὶ**

also

*adverbial/ascensive (also)*

καί: 'also, even'; adds the outsider's testimony to the inner qualifications.

**μαρτυρίαν**

testimony

Accusative

*direct object of ἔχειν*

μαρτυρία: 'witness, testimony, reputation'; here the verdict of public reputation.

**καλὴν**

good

Accusative

*attributive adjective*

καλός: 'good, fine'; a commendable, honorable reputation.

**ἔχειν**

to have

Pres Act Inf · ἔχω

*infinitive complement of δεῖ*

→ *stative present*

ἔχω: 'have, hold'; the infinitive completing δεῖ.

**ἀπὸ**

from

*preposition + genitive (source)*

**τῶν**

those

Genitive

*article (substantizes adverb)*

<p><b>ἔξωθεν</b> outside adverb (substantized: 'outsiders') ἔξωθεν: 'from outside, without'; οἱ ἔξωθεν = those outside the church, the non-Christian world.</p>	<p><b>ἵνα</b> lest conjunction (negative purpose, with μή) ἵνα: with μή, 'lest' — the danger that follows a bad name.</p>	<p><b>μή</b> not negative (with ἵνα)</p>	<p><b>εἰς</b> into preposition + accusative (goal/result)</p>
<p><b>ὄνειδισμὸν</b> reproach Accusative object of εἰς (with ἐμπέση) ὄνειδισμός: 'reproach, disgrace' (from ὄνειδίζω, 'revile'); the public shame a bad reputation invites onto the church.</p>	<p><b>ἐμπέση</b> he fall Aor Act Subj 3 Sg · ἐμπίπτω main verb (purpose-clause subjunctive) → ingressive aorist ἐμπίπτω: 'fall into'; the same verb as v.6 — here into reproach and a snare.</p>	<p><b>καὶ</b> and coordinating conjunction</p>	<p><b>παγίδα</b> snare Accusative object of εἰς (coordinate) παγίς: 'trap, snare' (for catching birds/animals); the devil's snare into which disgrace can drop the unguarded leader (cf. 2 Tim 2:26).</p>
<p><b>τοῦ</b> of the Genitive article</p>	<p><b>διαβόλου</b> devil Genitive genitive of possession (the devil's snare) διάβολος: 'devil, slanderer'; the snare belongs to and is set by the devil.</p>		

## 8 Διακόνους ὡσαύτως σεμνοῦς, μὴ διλόγους, μὴ οἴνω πολλῷ προσέχοντας, μὴ αἰσχροκερδεῖς,

Deacons likewise must be dignified, not double-tongued, not given to much wine, not greedy for dishonest gain,

PARALLEL QUALIFICATION-LIST (DEACONS) **ὡσαύτως** ὡσαύτως ('likewise') opens a parallel office: the standard for deacons. The implied δεῖ ... εἶναι carries over from v.2; the virtues again pair positive bearing with vices excluded.

## Διακόνους

deacons

Accusative

*accusative subject of implied εἶναι*

διάκονος: 'servant, minister, deacon' (one who serves); here the church office of service alongside the overseer (cf. Phil 1:1).

## ὡσαύτως

likewise

*adverb (correspondence)*

ὡσαύτως: 'in like manner, likewise' (ὡς + αὐτως); signals a parallel set of requirements, carrying over δεῖ εἶναι.

## σεμνούς

dignified

Accusative

*predicate accusative*

σεμνός: 'dignified, honorable, worthy of respect'; the adjective cognate to σεμνότης (v.4) — grave seriousness.

## μὴ

not

*negative particle*

## διλόγους

double-tongued

Accusative

*predicate accusative*

δίλογος: 'saying things twice, double-tongued' (δίς + λόγος); insincere, telling one tale to one and another to another.

## μὴ

not

*negative particle*

## οἴνω

to wine

Dative

*dative object of προσέχοντας*

οἶνος: 'wine'; the object of an excessive devotion to be avoided.

## πολλῶ

much

Dative

*attributive adjective*

πολύς: 'much, many'; 'much wine' — the issue is excess, not abstinence.

## προσέχοντας

given/devoting

Pres Act Ptc · Acc Pl Masc · προσέχω

*attributive participle (predicate)*

→ customary present

προσέχω: 'turn toward, attend to, give oneself to' (πρός + ἔχω); 'addicted to,' habitually occupied with much wine.

## μὴ

not

*negative particle*

## αἰσχροκερδεῖς

greedy for dishonest gain

Accusative

*predicate accusative*

αἰσχροκερδής: 'eager for base gain' (αἰσχρός, 'shameful' + κέρδος, 'gain'); fond of dishonorable profit — a special peril for those handling the church's funds.

## 9 ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει.

holding the mystery of the faith with a clear conscience.

QUALIFICATION (INNER INTEGRITY) **ASYNDETON** Beyond outward bearing, the deacon's inner hold on the faith: keeping the revealed mystery of the gospel in a conscience kept clean — doctrine wedded to integrity.

## ἔχοντας

holding

Pres Act Ptc · Acc Pl Masc · ἔχω

*attributive participle (predicate)*

→ customary present

ἔχω: 'have, hold, keep!'; here 'holding fast' to the faith's mystery.

## τὸ

the

Accusative

*article*

## μυστήριον

mystery

Accusative

*direct object of ἔχοντας*

μυστήριον: 'mystery'; God's once-hidden, now-revealed saving purpose — anticipating the 'mystery of godliness' of v.16.

## τῆς

of the

Genitive

*article*

## πίστεως

faith

Genitive

*exegetical/content genitive (the mystery = the faith)*

πίστις: 'faith'; here the body of believed truth — 'the mystery which is the faith.'

## ἐν

with/in

*preposition + dative (manner/accompaniment)*

## καθαρά

clear

Dative

*attributive adjective*

καθαρός: 'clean, pure'; a conscience unstained by hypocrisy or hidden sin (cf. 1:5).

## συνειδήσει

conscience

Dative

*dative of manner/accompaniment*

συνειδήσις: 'conscience, co-knowledge' (σύν + οἶδα); the inner moral awareness that must match outward profession.

## 10 καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν ἀνέγκλητοι ὄντες.

And let these also first be tested; then let them serve, being beyond reproach.

PROCEDURAL DIRECTIVE (TESTING) **καὶ ... δέ** καὶ ... δέ ('and indeed') adds a procedure: deacons too are to be proved before serving — the sequence πρῶτον ... εἶτα making approval the precondition of office.

καὶ  
and

conjunction (with δέ: 'and indeed')

καί: with the following δέ, the correlative καὶ ... δέ adds and intensifies — 'and these too!'

οὗτοι  
these

Nominative

subject (demonstrative pronoun)

οὗτος: 'this one!'; resumes the deacons of v.8 as the subject of the directive.

δὲ  
indeed

particle (completing καὶ ... δέ)

δέ: here the second member of καὶ ... δέ, lending emphasis.

δοκιμαζέσθωσαν  
let them be tested

Pres Pass Impv 3 Pl · δοκιμάζω

main verb (3rd-person imperative)

→ iterative/customary present

δοκιμάζω: 'test, prove, examine for approval' (as metals are assayed); a vetting before installation.

πρῶτον  
first

adverb (sequence)

πρῶτον: 'first(ly)'; the testing precedes the serving in time.

εἶτα  
then

adverb (sequence)

εἶτα: 'then, next!'; the second step, contingent on passing the test.

διακονείτωσαν  
let them serve

Pres Act Impv 3 Pl · διακονέω

main verb (3rd-person imperative)

→ customary present

διακονέω: 'serve, minister' (cognate to διάκονος); to exercise the deacon's ministry.

ἀνέγκλητοι  
beyond reproach

Nominative

predicate adjective (with ὄντες)

ἀνέγκλητος: 'unaccused, blameless' (ἀ- + ἐγκαλέω, 'bring a charge!'); against whom no charge stands — the result of the test.

ὄντες  
being

Pres Act Ptc · Nom Pl Masc · εἰμί

adverbial participle (condition/attendant)

→ stative present

εἰμί: 'be'; 'if/since they are blameless' — the qualifying condition of their service.

## 11 γυναῖκας ὡσαύτως σεμνάς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσιν.

The women likewise must be dignified, not slanderers, temperate, faithful in all things.

PARALLEL QUALIFICATION-LIST (THE WOMEN) **ὡσαύτως** A second ὡσαύτως introduces 'the women' — whether deacons' wives or women who serve — with a fourfold standard mirroring the deacons': dignity, no slander, sobriety, fidelity throughout.

### γυναῖκας

women/wives

Accusative

*accusative subject of implied εἶναι*

γυνή: 'woman, wife'; the unmodified 'women' is ambiguous — deacons' wives, or women in diaconal service (cf. Rom 16:1, Phoebe).

### ὡσαύτως

likewise

*adverb (correspondence)*

ὡσαύτως: 'likewise'; carries over the implied δεῖ εἶναι, paralleling vv.2 and 8.

### σεμνάς

dignified

Accusative

*predicate accusative*

σεμνός: 'dignified, honorable'; the same grave dignity required of the deacons (v.8).

### μὴ

not

*negative particle*

### διαβόλους

slanderers

Accusative

*predicate accusative*

διάβολος: as an adjective, 'slandering, given to malicious talk' (the same word rendered 'devil' in vv.6–7); here the human vice of false accusation.

### νηφαλίους

temperate

Accusative

*predicate accusative*

νηφάλιος: 'sober, temperate'; the same self-controlled clear-headedness required of the overseer (v.2).

### πιστὰς

faithful

Accusative

*predicate accusative*

πιστός: 'faithful, trustworthy'; reliable in every responsibility.

### ἐν

in

*preposition + dative (reference)*

### πᾶσιν

all things

Dative

*object of ἐν (substantival neuter)*

πᾶς: 'all'; 'in all things' — comprehensive fidelity, no sphere excepted.

## 12 διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων.

Let deacons be one-woman men, managing their children and their own households well.

QUALIFICATION (DEACONS' HOUSEHOLD) **ASYNDETON** Returning to the deacons, the same domestic standard as the overseer (vv.2,4): a single wife, and children and household managed well — proven faithfulness in the home.

### διάκονοι

deacons

Nominative

subject

διάκονος: 'deacon, servant'; the office resumes the subject from v.8, now with an explicit imperative.

### ἔστωσαν

let them be

Pres Act Impv 3 Pl · εἰμί

main verb (3rd-person imperative)

→ stative present

εἰμί: 'be'; the imperative 'let them be' making the qualification a standing command.

### μιᾶς

of one

Genitive

attributive (numeral, emphatic)

εἷς (fem. μία): 'one'; echoes the overseer's μιᾶς γυναικὸς (v.2).

### γυναικὸς

woman/wife

Genitive

genitive of relationship (with ἄνδρες)

γυνή: 'wife'; marital fidelity required of deacons as of overseers.

### ἄνδρες

men/husbands

Nominative

predicate nominative

ἄνῆρ: 'man, husband'; 'one-woman men,' the plural of the phrase in v.2.

### τέκνων

of children

Genitive

genitive object of προϊστάμενοι

τέκνον: 'child'; the offspring whose ordered upbringing again attests fitness to serve.

### καλῶς

well

adverb (manner)

καλῶς: 'well, commendably'; the manner of the management, as in v.4.

### προϊστάμενοι

managing

Pres Mid Ptc · Nom Pl Masc · προϊστήμι

attributive participle (predicate)

→ customary present

προϊστήμι: 'preside over, manage'; the same household-leadership verb as v.4.

### καὶ

and

coordinating conjunction

### τῶν

the

Genitive

article

### ἰδίων

their own

Genitive

attributive adjective

ἴδιος: 'one's own'; their very own households, as in vv.4–5.

### οἴκων

households

Genitive

genitive object of προϊστάμενοι (coordinate)

οἶκος: 'household'; the family and its affairs, capably governed.

13 οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περιποιῶνται καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

For those who serve well as deacons gain for themselves a good standing and great boldness in the faith that is in Christ Jesus.

GROUND / INCENTIVE **γάρ** γάρ supplies the motive for the foregoing standard: faithful service earns a good standing and great confidence — a reward that crowns and commends the deacon's labor.

**οἱ**

those who

Nominative

article (substantizes participle)

**γάρ**

for

explanatory/causal conjunction

γάρ: 'for'; grounds the requirement in its reward — an incentive to serve well.

**καλῶς**

well

adverb (manner)

καλῶς: 'well'; the manner that secures the reward.

**διακονήσαντες**

having served

Aor Act Ptc · Nom Pl Masc · διακονέω

substantival participle (subject)

→ constative aorist

διακονέω: 'serve, minister'; the aorist views the service as a completed course of faithful ministry.

**βαθμὸν**

standing/rank

Accusative

direct object of περιποιῶνται

βαθμός: 'step, grade, standing' (from βαίνω, 'go, step'); a good 'rung' or standing — likely esteem before God and the church, perhaps also spiritual progress.

**ἑαυτοῖς**

for themselves

Dative

dative of advantage (reflexive)

ἑαυτοῦ: 'oneself'; the gain accrues to the servants themselves.

**καλὸν**

good

Accusative

attributive adjective

καλός: 'good, honorable'; the standing is a worthy, commendable one.

**περιποιῶνται**

they gain

Pres Mid Indic 3 Pl · περιποιέομαι

main verb

→ gnomic present

περιποιέομαι: 'acquire for oneself, gain, secure' (περί + ποιέω); the middle of obtaining a lasting possession.

<p>καὶ and coordinating conjunction</p>	<p>πολλὴν great Accusative attributive adjective   πολὺς: 'much, great'; abundant confidence.</p>	<p>παρρησίαν boldness Accusative direct object (coordinate with βαθμόν)   παρρησία: 'frankness, boldness, confidence' (πᾶν + ῥῆσις, 'all-speech'); freedom of speech and assurance — toward God and in witness.</p>	<p>ἐν in preposition + dative (sphere)</p>
<p>πίστει faith Dative dative of sphere   πίστις: 'faith'; the sphere in which the boldness is exercised — confidence grounded in believing.</p>	<p>τῇ the (one) Dative article (with prepositional modifier)</p>	<p>ἐν in preposition + dative (locative/union)</p>	<p>Χριστῷ Christ Dative object of ἐν (sphere/union)   Χριστός: 'Christ'; the faith 'in Christ Jesus' — the Pauline locus of union and confidence.</p>
<p>Ἰησοῦ Jesus Dative apposition to Χριστῷ</p>			

## 14 Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρὸς σέ τάχιον·

These things I write to you, hoping to come to you soon —

PURPOSE OF WRITING ASYNDETON A hinge to the letter's stated aim: Paul writes the instructions in hand even while hoping for a personal visit — the present letter provides for the meantime.

<p><b>Ταῦτά</b> these things</p> <p>Accusative</p> <p><i>direct object of γράφω (demonstrative)</i></p> <p>οὗτος: 'this'; the foregoing instructions (and, with v.15, the letter's purpose generally).</p>	<p><b>σοι</b> to you</p> <p>Dative</p> <p><i>indirect object (recipient)</i></p> <p>σύ: 'you'; Timothy, the letter's addressee.</p>	<p><b>γράφω</b> I write</p> <p>Pres Act Indic 1 Sg · γράφω</p> <p><i>main verb</i></p> <p>→ <b>epistolary present</b></p> <p>γράφω: 'write'; the epistolary present, viewing the act of writing from the reader's standpoint.</p>	<p><b>ἐλπίζων</b> hoping</p> <p>Pres Act Ptc · Nom Sg Masc · ἐλπίζω</p> <p><i>adverbial participle (concession/attendant)</i></p> <p>→ <b>present (concurrent)</b></p> <p>ἐλπίζω: 'hope, expect'; the hope that frames the writing — 'though I hope to come.'</p>
<p><b>ἐλθεῖν</b> to come</p> <p>Aor Act Inf · ἔρχομαι</p> <p><i>complementary infinitive (of ἐλπίζων)</i></p> <p>→ <b>constative aorist</b></p> <p>ἔρχομαι: 'come'; the object of the hope — a personal arrival.</p>	<p><b>πρὸς</b> to</p> <p><i>preposition + accusative (direction)</i></p>	<p><b>σέ</b> you</p> <p>Accusative</p> <p><i>object of πρὸς</i></p>	<p><b>τάχιον</b> soon/quickly</p> <p><i>adverb (comparative, of time)</i></p> <p>τάχιον: 'more quickly, soon' (comparative of ταχέως); here with relative force, 'soon, before long.'</p>

15 ἔὰν δὲ βραδύνω, ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἣτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἔδραίωμα τῆς ἀληθείας.

but if I delay, that you may know how one ought to conduct oneself in the household of God, which is the church of the living God, the pillar and bulwark of the truth.

CONTINGENCY + PURPOSE (THE LETTER'S AIM) **ἔὰν δέ** The contingency (a delayed visit) makes the letter necessary; the ἵνα-clause states its grand purpose — right conduct in God's household, which Paul defines in a swelling triad: church of the living God, pillar and bulwark of the truth.

εἰάν

if

conjunction (third-class condition)

εἰάν: 'if (perhaps)'; with the subjunctive, a contingency left open — 'should I be delayed.'

δὲ

but

contrastive conjunction

δὲ: 'but'; sets the possibility of delay against the hope of v.14.

βραδύνω

I delay

Pres Act Subj 1 Sg · βραδύνω

main verb (protasis subjunctive)

→ present (contingent)

βραδύνω: 'be slow, delay, tarry' (from βραδύς, 'slow'); to be detained, the visit postponed.

ἵνα

that

conjunction (purpose)

ἵνα: 'in order that'; introduces the purpose of writing — the apodosis is left implicit ('I write this').

εἰδῆς

you may know

Perf Act Subj 2 Sg · οἶδα

main verb (purpose-clause subjunctive)

→ perfect-with-present-force (stative)

οἶδα: 'know'; the purpose — Timothy's settled knowledge of proper conduct.

πῶς

how

interrogative adverb (indirect question)

πῶς: 'how'; introduces the indirect question — the manner of conduct.

δεῖ

one ought

Pres Act Indic 3 Sg · δεῖ

impersonal verb (+ inf.)

→ gnomic present

δεῖ: 'it is necessary, one ought'; the binding propriety of conduct in God's house.

ἐν

in

preposition + dative (place/sphere)

οἴκῳ

household

Dative

dative of place/sphere

οἶκος: 'house, household'; here the church as God's family/household — the chapter's controlling image (anarthrous, qualitative).

θεοῦ

of God

Genitive

genitive of possession

θεός: God; the household belongs to God — believers are his family.

ἀναστρέφεται

to conduct oneself

Pres Mid/Pass Inf · ἀναστρέφω

infinitive complement of δεῖ

→ customary present

ἀναστρέφω (mid./pass.): 'turn about,' then 'conduct oneself, live, behave'; one's whole manner of life (cf. ἀναστροφή, 'conduct').

ἣτις

which

Nominative

relative pronoun (qualitative: 'which indeed')

ὅστις: 'whoever, which'; the qualitative relative — 'which is of such a kind as to be ...,' introducing the church's definition.

## ἐστὶν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula, rel. clause)*

→ stative present

εἰμί: 'be'; the copula equating God's household with the following predicates.

## ἐκκλησία

church

Nominative

*predicate nominative*

ἐκκλησία: 'assembly, church'; the called-out congregation, identified with the household.

## θεοῦ

of God

Genitive

*genitive of possession*

## ζῶντος

living

Pres Act Ptc · Gen Sg Masc · ζάω

*attributive participle (with θεοῦ)*

→ stative present

ζάω: 'live'; 'the living God' — the OT epithet (Deut 5:26) contrasting the true God with dead idols.

## στῦλος

pillar

Nominative

*predicate nominative (apposition)*

στῦλος: 'pillar, column'; what upholds and displays — the church bears up the truth before the world.

## καὶ

and

*coordinating conjunction*

## ἔδραίωμα

bulwark/foundation

Nominative

*predicate nominative (apposition)*

ἔδραίωμα: 'support, bulwark, foundation' (from ἔδραϊος, 'firm, seated'); a rare word — the stay that holds the truth firm.

## τῆς

of the

Genitive

*article*

## ἀληθείας

truth

Genitive

*objective genitive (pillar/bulwark of the truth)*

ἀλήθεια: 'truth'; the gospel truth that the church upholds and protects — leading into the confession of v.16.

16 καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον· ὃς ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήμφθη ἐν δόξῃ.

And confessedly great is the mystery of godliness: who was manifested in flesh, vindicated in spirit, seen by angels, proclaimed among nations, believed in the world, taken up in glory.

CONFESSION / CHRIST-HYMN **καί** The truth the church guards is summed in a confession 'great by common consent': a six-line hymn, each line a passive aorist with a 'flesh/spirit, earth/heaven' rhythm, tracing Christ from incarnation to ascension.

καὶ  
and

conjunction (continuative)

καί: 'and'; links the confession to the church's truth-bearing role (v.15).

ὁμολογουμένως  
confessedly

adverb (manner: 'by common confession')

ὁμολογουμένως: 'admittedly, by common consent' (from ὁμολογέω, 'confess'); the greatness of the mystery is owned by all — a hapax in the NT.

μέγα  
great

Nominative

predicate adjective (fronted, emphatic)

μέγας: 'great'; the fronted predicate stresses the surpassing magnitude of the mystery.

ἐστὶν  
is

Pres Act Indic 3 Sg · εἰμί

main verb (copula)

→ stative present

εἰμί: 'be'; the copula of the declaration.

τὸ  
the

Nominative

article (with μυστήριον)

τῆς  
of the

Genitive

article (with εὐσεβείας)

εὐσεβείας  
godliness

Genitive

genitive (content/source of the mystery)

εὐσέβεια: 'godliness, piety, true religion' (εὖ + σέβομαι, 'worship well'); a keyword of the Pastorals — devout life rooted in this revealed mystery.

μυστήριον  
mystery

Nominative

subject

μυστήριον: 'mystery'; the once-hidden, now-revealed truth of Christ — here unfolded in the hymn that follows.

ὅς

who

Nominative

relative pronoun (subject of the hymn; *ad sensum* = Christ)

ὅς: 'who'; the masculine relative (best reading, vs. later θεός) agreeing with the implied Christ rather than neuter μυστήριον — a sign the line opens a quoted hymn.

ἐφανερώθη

was manifested

Aor Pass Indic 3 Sg · φανερώω

main verb (line 1)

→ constative aorist

φανερώω: 'make visible, reveal' (from φανερός, 'manifest'); the incarnation — the pre-existent one made visible in flesh.

ἐν

in

preposition + dative (sphere)

σαρκί

flesh

Dative

dative of sphere

σάρξ: 'flesh'; the sphere of human, bodily existence — the realm of the manifestation.

ἐδικαιώθη

was vindicated

Aor Pass Indic 3 Sg · δικαιώω

main verb (line 2)

→ constative aorist

δικαιώω: 'declare righteous, vindicate'; of Christ, 'shown to be in the right' — vindicated by/in the Spirit, supremely at the resurrection.

ἐν

in

preposition + dative (sphere)

πνεύματι

spirit

Dative

dative of sphere (antithetical to σαρκί)

πνεῦμα: 'spirit/Spirit'; the antithetical counterpart to 'flesh' — the spiritual realm (or the Holy Spirit) in which Christ was vindicated.

ὤφθη

was seen

Aor Pass Indic 3 Sg · ὀράω

main verb (line 3)

→ constative aorist

ὀράω (aor. pass. ὤφθη): 'be seen, appear'; the standard verb of resurrection/glory appearances — here beheld by angels.

ἄγγελοις

by angels

Dative

dative of agency/indirect object (seen by)

ἄγγελος: 'messenger, angel'; the heavenly hosts that beheld the exalted Christ.

ἐκηρύχθη

was proclaimed

Aor Pass Indic 3 Sg · κηρύσσω

main verb (line 4)

→ constative aorist

κηρύσσω: 'proclaim, herald, preach'; the announcement of Christ in the apostolic mission.

ἐν

among

preposition + dative (sphere/scope)

ἔθνεσιν

nations

Dative

dative of sphere (scope of proclamation)

ἔθνος: 'nation'; the Gentiles/nations — the universal reach of the gospel.

## ἐπιστεύθη

was believed

Aor Pass Indic 3 Sg · πιστεύω

*main verb (line 5)*

→ constative aorist

πιστεύω: 'believe, trust'; here passive — Christ 'was believed on' in the world, the gospel's reception.

## ἐν

in

*preposition + dative (sphere)*

## κόσμῳ

world

Dative

*dative of sphere*

κόσμος: 'world'; the inhabited human world that came to faith in him.

## ἀνελήμφθη

was taken up

Aor Pass Indic 3 Sg · ἀναλαμβάνω

*main verb (line 6)*

→ constative aorist

ἀναλαμβάνω: 'take up, receive up' (ἀνά + λαμβάνω); the technical verb of the ascension (cf. Acts 1:11) — the hymn's climactic exaltation.

## ἐν

in

*preposition + dative (sphere/manner)*

## δόξῃ

glory

Dative

*dative of sphere/manner*

δόξα: 'glory, splendor'; the realm of heavenly glory into which the ascended Christ was received — the hymn's resolving note.

**On the text.** Verse punctuation is editorial and conventional. The chapter has sixteen verses; none is omitted by the critical text. At v.16 the earliest and best-attested reading is the relative ὃς ἐφανερώθη ('who was manifested'), not the later θεός ἐφανερώθη ('God was manifested') of the Byzantine tradition and the Textus Receptus; the relative reading is followed here, the masculine ὃς agreeing ad sensum with Christ rather than with the neuter μυστήριον.

**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.