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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to Timothy, Chapter 5

## ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Ε'

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 · 5:1–2

#### **Treating the congregation as a family**

A governing principle for Timothy's pastoral manner: do not sharply rebuke an older man, but exhort the whole church as kin — older men as fathers, younger as brothers, older women as mothers, younger as sisters, in all purity.

B · 5:3–8

#### **Honoring true widows and the household's duty**

Honor the widows who are truly widows (3); but a widow with family is to be supported by them, for that piety repays parents and pleases God (4); the genuinely desolate widow hopes in God and prays night and day, while the self-indulgent one is dead while living (5–6); these things Timothy must charge (7), for whoever fails to provide for his own has denied the faith and is worse than an unbeliever (8).

C · 5:9–10

### **The enrollment of widows**

The order of recognized widows: enroll one not under sixty, the wife of one husband (9), well attested in good works — child-rearing, hospitality, washing the saints' feet, relieving the afflicted, devoted to every good work (10).

D · 5:11–15

### **Younger widows: refuse the roll, let them marry**

Refuse younger widows from the roll, for their passions turn them from Christ to marriage, incurring guilt for breaking their first pledge (11–12); idle, they become gossips and busybodies (13). So Paul wills that younger widows marry, bear children, manage the home, and give the adversary no occasion to revile (14); for some have already turned aside after Satan (15).

E · 5:16

### **Relieving the church of needless burden**

A practical directive: a believing woman with widows in her family should relieve them herself, so the church is not burdened and may help those who are truly widows.

F · 5:17–20

### **Elders: double honor, due process, and public rebuke**

Let elders who lead well, especially those laboring in word and teaching, be counted worthy of double honor (17), for Scripture supports paying the laborer (18); receive no accusation against an elder except on two or three witnesses (19); those who persist in sin rebuke before all, that the rest may fear (20).

G · 5:21–25

### **Solemn charge: impartiality, caution, and discernment**

A charge before God, Christ, and the elect angels to keep these things without prejudice or partiality (21); do not be hasty in laying on hands or share in others' sins; keep yourself pure (22); a personal aside — take a little wine for the stomach (23); for some sins are evident beforehand and some follow after, just as good works are evident and the rest cannot stay hidden (24–25).

## 1 Πρεσβυτέρω μὴ ἐπιπλήξης, ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,

Do not sharply rebuke an older man, but exhort him as a father, younger men as brothers,

COMMAND (NEW TOPIC) **ASYNDETON** An abrupt new directive opens the family-of-God section: Timothy's correction is to be the appeal of a son to a father, never a harsh rebuke.

## Πρεσβυτέρω

an older man

Dative

*dat. of the person addressed (object of ἐπιπλήξης)*

πρεσβύτερος: 'older (man), elder'; here by age (paired with νεωτέρους) rather than the office of v.17, though the word bridges both senses.

## μή

not

*negative (with prohibitive subjunctive)*

## ἐπιπλήξης

rebuke sharply

Aor Act Subj 2 Sg · ἐπιπλήσσω

*prohibitive subjunctive (μή + aor. subj.)*

→ *ingressive-prohibitive aorist*

ἐπιπλήσσω: 'strike at, rebuke severely' (ἐπί + πλήσσω, 'to strike'); a NT hapax — to upbraid with a verbal blow, the very thing forbidden.

## ἀλλὰ

but

*adversative conjunction*

## παρακάλει

exhort

Pres Act Impv 2 Sg · παρακαλέω

*main verb (imperative)*

→ *customary present (habitual conduct)*

παρακαλέω: 'call alongside, exhort, encourage' (παρά + καλέω); the gentle appeal that is to replace the blow.

## ὥς

as

*comparative particle (manner)*

## πατέρα

a father

Accusative

*object of implied 'treat' (comparison)*

πατήρ: 'father'; the relational model — the older man is owed filial deference.

## νεωτέρους

younger men

Accusative

*object (parallel comparison)*

νεώτερος: 'younger'; comparative of νέος, here substantival — the younger men of the church.

## ὥς

as

*comparative particle (manner)*

## ἀδελφούς

brothers

Accusative

*object of comparison*

ἀδελφός: 'brother'; the peer relation — younger men addressed as equals in the family of faith.

## 2 πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνεΐᾳ.

older women as mothers, younger women as sisters, in all purity.

CONTINUATION (PARALLEL) ASYNDETON The family analogy completed across both sexes; the closing 'in all purity' safeguards the pastoral care of younger women.

## πρεσβυτέρας

older women

Accusative

*object of comparison*

πρεσβυτέρα: 'older woman'; the feminine counterpart, treated with a son's honor toward a mother.

## ὡς

as

*comparative particle (manner)*

## μητέρας

mothers

Accusative

*object of comparison*

μήτηρ: 'mother'; the relational model of honor for the older women.

## νεωτέρας

younger women

Accusative

*object of comparison*

νεωτέρα: 'younger woman'; the group requiring the special guard of purity.

## ὡς

as

*comparative particle (manner)*

## ἀδελφάς

sisters

Accusative

*object of comparison*

ἀδελφή: 'sister'; the chaste, familial regard owed the younger women.

## ἐν

in

*preposition + dative (manner/sphere)*

## πάση

all

Dative

*attributive adjective*

## ἀγνεία

purity

Dative

*dat. of manner (the governing safeguard)*

ἀγνεία: 'purity, chastity'; moral and sexual blamelessness — the boundary within which younger women are pastored.

### 3 Χήρας τίμα τὰς ὄντως χήρας.

Honor widows who are truly widows.

COMMAND (NEW SUB-TOPIC) ASYNDETON The widow section opens with its thesis: honor — including material support — is owed to those who are genuinely widows, with no one else to provide.

## Χήρας

widows

Accusative

direct object (proleptic, resumed by τὰς ὄντως χήρας)

χήρα: 'widow'; the topic-word of vv.3-16 — set forward for emphasis.

## τίμα

honor

Pres Act Impv 2 Sg · τιμάω

main verb (imperative)

→ customary present (standing duty)

τιμάω: 'honor, value'; here including financial support (cf. 'double honor,' v.17), echoing the fifth commandment.

## τὰς

the

Accusative

article (restrictive)

## ὄντως

truly

adverb (qualifying χήρας)

ὄντως: 'really, genuinely' (from the ptc. of εἶμι); marks the 'real' widow — destitute and alone, the leitmotif of the section.

## χήρας

widows

Accusative

apposition (defines the object)

4 εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.

But if any widow has children or grandchildren, let them first learn to show piety to their own household and to make some return to their parents; for this is acceptable before God.

QUALIFICATION (CONTRAST) **δέ** A limiting case: the widow with family is not the church's charge; her descendants must learn piety begins at home, repaying the care once given them.

εἰ

if

conjunction (1st-class condition)

δέ

but

adversative/developmental conjunction

τις

any

Nominative

attributive indefinite pronoun

χήρα

widow

Nominative

subject of ἔχει

χήρα: 'widow'; here the widow who is not 'truly' alone — she has surviving family.

## τέκνα

children

Accusative

direct object of ἔχει

τέκνον: 'child'; from τίκτω, 'beget' — the immediate offspring liable for her care.

## ἢ

or

disjunctive conjunction

## ἔκγονα

grandchildren

Accusative

direct object (coordinate)

ἔκγονος: 'descendant, grandchild' (ἐκ + γίνομαι); the obligation extends to the second generation.

## ἔχει

has

Pres Act Indic 3 Sg · ἔχω

main verb (protasis)

→ stative present

ἔχω: 'have, hold'; the condition that disqualifies her from the church's roll.

## μανθανέτωσαν

let them learn

Pres Act Impv 3 Pl · μανθάνω

main verb (apodosis; subj. = the descendants)

→ customary present (ongoing practice)

μανθάνω: 'learn'; the plural subject shifts to the children/grandchildren — piety is something to be practiced and learned.

## πρῶτον

first

adverb (priority)

πρῶτον: 'first(ly)'; the home is the primary, prior school of godliness.

## τὸν

the

Accusative

article

## ἴδιον

their own

Accusative

attributive adjective

ἴδιος: 'one's own'; emphasizes the personal, domestic sphere of the duty.

## οἶκον

household

Accusative

direct object of εὐσεβεῖν

οἶκος: 'house, household'; the family as the object of reverent care.

## εὐσεβεῖν

to show piety

Pres Act Inf · εὐσεβέω

complementary infinitive (object of μανθανέτωσαν)

→ customary present

εὐσεβέω: 'be reverent/dutiful' (εὖ + σέβομαι, 'worship'); piety here directed toward one's own family — a key Pastoral virtue.

## καὶ

and

coordinating conjunction

## ἀμοιβὰς

a return/recompense

Accusative

direct object of ἀποδιδόναι

ἀμοιβή: 'requit, recompense' (from ἀμείβω, 'exchange'); a NT hapax — repaying the debt of one's upbringing.

<p><b>ἀποδιδόναι</b> to make/render</p> <p>Pres Act Inf · ἀποδίδωμι <i>complementary infinitive (coordinate)</i></p> <p>→ customary present</p> <p>ἀποδίδωμι: 'give back, repay' (ἀπό + δίδωμι); the ἀπό- stresses returning what is due.</p>	<p><b>τοῖς</b> to the</p> <p>Dative <i>article</i></p>	<p><b>προγόνους</b> parents/forebears</p> <p>Dative <i>dat. of recipient (indirect object)</i></p> <p>πρόγονος: 'forebear, parent' (προ- + γίνομαι); the elders who gave them life and nurture.</p>	<p><b>τούτο</b> this</p> <p>Nominative <i>subject (resumptive demonstrative)</i></p>
<p><b>γάρ</b> for</p> <p><i>explanatory conjunction</i></p>	<p><b>ἐστίν</b> is</p> <p>Pres Act Indic 3 Sg · εἰμί <i>copula</i></p> <p>→ stative present</p>	<p><b>ἀπόδεκτον</b> acceptable</p> <p>Nominative <i>predicate adjective</i></p> <p>ἀπόδεκτος: 'acceptable, welcome' (from ἀποδέχομαι); what God gladly receives — a Pastorals term (cf. 2:3).</p>	<p><b>ἐνώπιον</b> before</p> <p><i>improper preposition + genitive (in the sight of)</i></p> <p>ἐνώπιον: 'in the presence/sight of'; the divine vantage from which the act is judged pleasing.</p>
<p><b>τοῦ</b> the</p> <p>Genitive <i>article</i></p>	<p><b>θεοῦ</b> God</p> <p>Genitive <i>object of ἐνώπιον</i></p>		

5 ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας·

Now she who is truly a widow, and left all alone, has set her hope on God and continues in supplications and prayers night and day;

CONTRAST (DEFINING THE TRUE WIDOW) **δέ** Over against the widow with family, the genuine widow is portrayed: bereft of all human support, she has fixed her settled hope on God and lives in prayer.

ἡ

she/the

Nominative

article (with χήρα)

δὲ

now/but

developmental/contrastive conjunction

ὄντως

truly

adverb (qualifying χήρα)

ὄντως: 'genuinely'; resumes the key term of v.3, now defined by isolation.

χήρα

widow

Nominative

subject

χήρα: 'widow'; the 'real' widow, the church's proper charge.

καὶ

and

coordinating conjunction

μεμονωμένη

left alone

Perf Pass Ptc · Nom Sg Fem · μονόω

attributive participle (with χήρα)

→ intensive perfect (a settled, isolated state)

μονόω: 'leave alone, make solitary' (from μόνος); a NT hapax — the perfect marks her abiding desolation, having no one left.

ἤλπικεν

has set her hope

Perf Act Indic 3 Sg · ἐλπίζω

main verb

→ intensive perfect (a fixed, abiding hope)

ἐλπίζω: 'hope, trust'; the perfect denotes hope set on God once and now permanently resting there.

ἐπὶ

on

preposition + accusative (direction of hope)

θεὸν

God

Accusative

object of ἐπί (object of hope)

θεός: God; the anarthrous noun stresses the character of the one hoped in.

καὶ

and

coordinating conjunction

προσμένει

continues

Pres Act Indic 3 Sg · προσμένω

main verb (coordinate)

→ customary present (persistent practice)

προσμένω: 'remain with, continue in' (πρός + μένω); steadfast perseverance in prayer.

ταῖς

the

Dative

article

δεήσεων

supplications

Dative

dat. complement of προσμένει

δέησις: 'petition, supplication' (from δέομαι); prayer arising out of specific need and lack.

καὶ

and

coordinating conjunction

ταῖς

the

Dative

article

προσευχαῖς

prayers

Dative

dat. complement (coordinate)

προσευχή: 'prayer'; the more general, godward word, paired with the specific δέησις.

**νυκτὸς**

night

Genitive

*genitive of time (within which)*

νύξ: 'night!'; the genitive marks the time during which — round-the-clock devotion.

**καὶ**

and

*coordinating conjunction*

**ἡμέρας**

day

Genitive

*genitive of time (within which)*

ἡμέρα: 'day!'; 'night and day' — a merism for unceasing prayer (cf. Anna, Luke 2:37).

## 6 ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

but she who is self-indulgent is dead even while she lives.

ANTITHESIS **δέ** The dark foil to the praying widow: the one given to pleasure is, despite her physical life, already spiritually dead — a stark paradox.

**ἡ**

she/the

Nominative

*article (substantizes ptc.)*

**δὲ**

but

*adversative conjunction*

**σπαταλῶσα**

living for pleasure

Pres Act Ptc · Nom Sg Fem · σπαταλάω

*substantival participle (subject)*

→ customary present (a characteristic life)

σπαταλάω: 'live luxuriously, indulge' (cf. Jas 5:5); wanton, self-pampering living — the opposite of prayerful dependence.

**ζῶσα**

(while) living

Pres Act Ptc · Nom Sg Fem · ζάω

*adverbial ptc. (concessive)*

→ present (concurrent)

ζάω: 'live, be alive'; the concessive participle sets up the paradox — though biologically alive.

**τέθνηκεν**

has died/is dead

Perf Act Indic 3 Sg · θνήσκω

*main verb*

→ intensive perfect (a present state of death)

θνήσκω: 'die'; the perfect 'is dead' — a fixed condition of spiritual death amid physical life.

## 7 καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾧσιν.

Command these things as well, so that they may be above reproach.

**CHARGE (PURPOSE)** **καὶ** Timothy is to lay these widow-duties on the church as a binding charge, aiming at a blameless reputation for those involved.

**καὶ**  
also/and  
*connective conjunction*

**ταῦτα**  
these things  
Accusative  
*direct object (the foregoing instructions)*

**παράγγελλε**  
command  
Pres Act Impv 2 Sg · παραγγέλλω  
*main verb (imperative)*  
→ customary present (standing instruction)

**ἵνα**  
so that  
*conjunction (purpose)*

παράγγελλω: 'charge, command' (a military/official term); to pass on an authoritative order.

**ἀνεπίλημπτοι**  
above reproach  
Nominative  
*predicate adjective*

ἀνεπίλημπτος: 'irreproachable' (ἀ- + ἐπιλαμβάνομαι, 'lay hold of'); giving no handle for blame — a Pastorals key term (3:2).

**ᾧσιν**  
they may be  
Pres Act Subj 3 Pl · εἰμί  
*verb of purpose clause (ἵνα + subj.)*  
→ stative present

## 8 εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων.

But if anyone does not provide for his own, and especially for members of his household, he has denied the faith and is worse than an unbeliever.

**GROUND (WARNING)** **δέ** The sharpest sanction in the section: neglect of one's own family is so grave a failure of love that it amounts to a denial of the faith itself.

εἰ

if

conjunction (1st-class condition)

δέ

but

developmental conjunction

τις

anyone

Nominative

subject (indefinite pronoun)

τῶν

the

Genitive

article

ἰδίων

his own

Genitive

genitive object of προνοεῖ

ἴδιος: 'one's own'; here substantival, 'one's own people' — relatives broadly.

καὶ

and

coordinating conjunction

μάλιστα

especially

adverb (superlative, intensifying)

μάλιστα: 'most of all, especially'; narrows from kin in general to the immediate household.

οἰκείων

household members

Genitive

genitive object (coordinate, narrowed)

οἰκεῖος: 'of the household, domestic' (from οἶκος); those of one's own home — the nearest dependents.

οὐ

not

negative (with indicative)

προνοεῖ

provides for

Pres Act Indic 3 Sg · προνοέω

main verb (protasis)

→ customary present

προνοέω: 'provide for, take thought beforehand' (πρό + νοέω); forethought for others' needs.

τήν

the

Accusative

article

πίστιν

faith

Accusative

direct object of ἤρνηται

πίστις; here 'the faith,' the Christian profession; to fail in basic love is to repudiate what one claims to believe.

ἤρνηται

has denied

Perf Mid Indic 3 Sg · ἀρνέομαι

main verb (apodosis)

→ intensive perfect (a standing repudiation)

ἀρνέομαι: 'deny, disown'; the perfect marks the denial as an accomplished, abiding fact.

καὶ

and

coordinating conjunction

ἔστιν

is

Pres Act Indic 3 Sg · εἰμί

copula (coordinate apodosis)

→ stative present

ἀπίστου

than an unbeliever

Genitive

genitive of comparison (with χείρων)

ἄπιστος: 'unbelieving (one)' (ἀ- + πιστός); even pagans honor natural family bonds, so the negligent believer falls below them.

## χείρων

worse

Nominative

*predicate adjective (comparative)*

χείρων: 'worse'; the suppletive comparative of κακός — the verdict on such neglect.

## 9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγонуῖα, ἑνὸς ἀνδρὸς γυνή,

Let a widow be enrolled who is not less than sixty years old, having been the wife of one husband,

REGULATION (THE ORDER OF WIDOWS) **ASYNDETON** A formal qualification list begins for the recognized order of widows supported by the church: an age threshold and a record of marital faithfulness.

### Χήρα

a widow

Nominative

*subject of καταλεγέσθω*

χήρα: 'widow'; now the enrolled widow — a recognized, supported order.

### καταλεγέσθω

let her be enrolled

Pres Pass Impv 3 Sg · καταλέγω

*main verb (3rd-person imperative)*

→ customary present

καταλέγω: 'enroll, put on a list' (κατά + λέγω, 'reckon'); a NT hapax — to register on the official roll of widows.

### μὴ

not

*negative (qualifying the participle)*

### ἔλαττον

less

*adverbial accusative (comparative)*

ἐλάττων: 'less, smaller'; the comparative of μικρός — fixing a lower age limit.

### ἐτῶν

years

Genitive

*genitive of comparison/measure*

ἔτος: 'year'; the measure of the age requirement.

### ἑξήκοντα

sixty

*indeclinable numeral (attributive to ἐτῶν)*

ἑξήκοντα: 'sixty'; the threshold marking the age beyond likely remarriage.

### γεγонуῖα

having become/being

Perf Act Ptc · Nom Sg Fem · γίνομαι

*adverbial ptc. (condition/circumstance)*

→ intensive perfect (a present qualifying state)

γίνομαι: 'become, come to be'; here 'having reached' the age of sixty.

### ἑνὸς

of one

Genitive

*attributive (with ἀνδρός)*

εἷς: 'one'; the emphasis falls on singular marital fidelity.

## ἄνδρὸς

husband/man

Genitive

*genitive of relationship (with γυνή)*

ἄνῆρ: 'man, husband'; 'wife of one husband' (cf. 3:2's 'husband of one wife') — a record of faithful monogamy.

## γυνή

wife

Nominative

*apposition to Χήρα*

γυνή: 'woman, wife'; the apposition describes her past marital standing — having been a one-man wife.

## 10 ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἔτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.

well attested for her good works: if she has raised children, if she has shown hospitality, if she has washed the saints' feet, if she has relieved the afflicted, if she has devoted herself to every good work.

CONTINUATION (QUALIFICATIONS LISTED) ASYNDETON The enrollment criteria continue: a life documented by deeds of love — the conditional 'if' clauses enumerate the proven record required.

## ἐν

in/for

*preposition + dative (sphere/respect)*

## ἔργοις

works

Dative

*dat. of respect (with μαρτυρουμένη)*

ἔργον: 'work, deed'; the concrete acts that bear witness to her life.

## καλοῖς

good

Dative

*attributive adjective*

καλός: 'good, fine, noble'; 'good works' as visibly admirable — a Pastorals refrain.

## μαρτυρουμένη

being attested

Pres Pass Ptc · Nom Sg Fem · μαρτυρέω

*adverbial ptc. (further qualification)*

→ present (characterizing)

μαρτυρέω: 'bear witness, attest'; passive — she has a good public reputation, vouched for by her deeds.

εἰ

if

conjunction (enumerating conditions)

εἰ: 'if'; here the repeated εἰ functions to itemize evidences ('whether she...!') rather than to doubt.

ἔτεκνοτρόφησεν

she raised children

Aor Act Indic 3 Sg · τεκνοτροφέω

verb of conditional clause

→ constative aorist (summing a life's record)

τεκνοτροφέω: 'rear children' (τέκνον + τρέφω, 'nourish'); a NT hapax — the maternal nurture of the young.

εἰ

if

conjunction (enumerating)

ἐξενοδόγησεν

she showed hospitality

Aor Act Indic 3 Sg · ξενοδοχέω

verb of conditional clause

→ constative aorist

ξενοδοχέω: 'receive strangers, be hospitable' (ξένος + δέχομαι); a NT hapax — opening one's home to travelers and the needy.

εἰ

if

conjunction (enumerating)

ἀγίων

of the saints

Genitive

genitive of possession (with πόδας)

ἅγιος: 'holy one, saint'; fellow believers, whose feet she humbly served.

πόδας

feet

Accusative

direct object of ἔνιψεν

πούς: 'foot'; foot-washing — the menial service of love (cf. John 13).

ἔνιψεν

she washed

Aor Act Indic 3 Sg · νίπτω

verb of conditional clause

→ constative aorist

νίπτω: 'wash' (esp. part of the body); the lowliest hospitality, emblem of humble service.

εἰ

if

conjunction (enumerating)

θλιβομένοις

the afflicted

Pres Pass Ptc · Dat Pl Masc · θλίβω

substantival ptc. (indirect object of ἐπήρκεσεν)

→ present (those in ongoing distress)

θλίβω: 'press, afflict'; the participle names the distressed she helped.

ἐπήρκεσεν

she relieved/helped

Aor Act Indic 3 Sg · ἐπαρκέω

verb of conditional clause

→ constative aorist

ἐπαρκέω: 'aid, give relief, suffice for' (ἐπί + ἀρκέω); to come to the help of those in need.

εἰ

if

conjunction (enumerating)

**παντὶ**

every

Dative

attributive adjective

**ἔργῳ**

work

Dative

dat. complement of ἐπηκολούθησεν

ἔργον: 'work, deed'; the comprehensive summary — every kind of good deed.

**ἀγαθῷ**

good

Dative

attributive adjective

ἀγαθός: 'good'; morally good — the quality of her every endeavor.

**ἐπηκολούθησεν**

she devoted herself to/followed after

Aor Act Indic 3 Sg · ἐπακολουθέω

verb of conditional clause (summarizing)

→ constative aorist

ἐπακολουθέω: 'follow after, pursue' (ἐπί + ἀκολουθέω); she earnestly pursued every good work.

## 11 νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσιν τοῦ Χριστοῦ, γαμεῖν θέλουσιν,

But refuse younger widows; for when their passions draw them away from Christ, they desire to marry,

CONTRAST (EXCLUSION OF THE YOUNG) **δέ** The roll is not for young widows; their natural desires, Paul reasons, will pull them from devotion to Christ back toward marriage — and so from the pledge of the order.

**νεωτέρας**

younger

Accusative

attributive adjective (with χήρας)

νεωτέρα: 'younger (woman)'; those below the age threshold of v.9.

**δὲ**

but

adversative conjunction

**χήρας**

widows

Accusative

direct object of παραιτοῦ

χήρα: 'widow'; younger widows excluded from the enrolled order.

**παραιτοῦ**

refuse/decline

Pres Mid Impr 2 Sg · παραιτέομαι

main verb (imperative)

→ customary present

παραιτέομαι: 'beg off, decline, refuse' (παρά + αἰτέω); to turn away a request — here, not to enroll them.

<p><b>ὅταν</b> when(ever) <i>conjunction (indefinite temporal)</i></p>	<p><b>γάρ</b> for <i>explanatory conjunction</i></p>	<p><b>καταστηνιάσωσιν</b> their passions grow strong against Aor Act Subj 3 Pl · καταστηνιάω <i>verb of temporal clause (ὅταν + subj.)</i> → <i>ingressive aorist (passions overtaking)</i> καταστηνιάω: 'feel sensual impulses against' (κατά + στῆνος, 'strong desire'); a NT hapax — physical desire pulling them away from their consecration to Christ.</p>	<p><b>τοῦ</b> the Genitive <i>article</i></p>
<p><b>Χριστοῦ</b> Christ Genitive <i>genitive of separation (away from Christ)</i> Χριστός: 'Christ'; the genitive marks the one from whom their desire turns them aside.</p>	<p><b>γαμεῖν</b> to marry Pres Act Inf · γαμέω <i>complementary infinitive (object of θέλουσιν)</i> → <i>customary present</i> γαμέω: 'marry'; the natural desire that conflicts with a lifelong pledge to the widows' order.</p>	<p><b>θέλουσιν</b> they desire Pres Act Indic 3 Pl · θέλω <i>main verb (apodosis)</i> → <i>customary present</i> θέλω: 'will, desire, wish'; the impulse to remarry.</p>	

## 12 ἔχουσαι κρίμα ὅτι τὴν πρώτην πίστιν ἠθέτησαν·

incurring condemnation because they have set aside their first pledge;

**RESULT (CONSEQUENCE)** **ASYNDETON** The result of that reversal: they bring a verdict of guilt upon themselves, having broken the initial pledge of devotion made on entering the order.

## ἔχουσαι

having/incurring

Pres Act Ptc · Nom Pl Fem · ἔχω

*adverbial ptc. (result)*

→ present (resultant state)

ἔχω: 'have, hold'; the participle of result — they 'come to have' a charge against them.

## κρίμα

condemnation

Accusative

*direct object of ἔχουσαι*

κρίμα: 'judgment, verdict' (from κρίνω); here adverb — guilt/condemnation.

## ὅτι

because

*causal conjunction*

## τήν

the

Accusative

*article*

## πρώτην

first

Accusative

*attributive adjective*

πρῶτος: 'first'; the original commitment made when enrolled — their initial pledge.

## πίστιν

pledge/faith

Accusative

*direct object of ἠθέτησαν*

πίστις: here 'pledge, troth' (the sense of plighted faith); the solemn promise of devoted widowhood now abandoned.

## ἠθέτησαν

they have set aside

Aor Act Indic 3 Pl · ἠθετέω

*main verb (causal clause)*

→ constative aorist

ἠθετέω: 'set aside, nullify, break faith' (ἄ- + τίθημι); to render a pledge void — covenant-breaking language.

13 ἅμα δὲ καὶ ἀργαὶ μανθάνουσιν, περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαὶ ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

and at the same time they also learn to be idle, going around from house to house, and not only idle but also gossips and busybodies, saying what they ought not.

ADDITIONAL GROUND **δέ** A further reason against enrolling the young: enforced idleness breeds an escalating ladder of vices — from idleness to gossip to meddling.

ἅμα

at the same time

*adverb (simultaneity)*

ἅμα: 'at once, together'; the vices accompany the idleness.

δὲ

and

*connective conjunction*

καὶ

also

*adverbial (ascensive)*

ἄργαί

idle

Nominative

*predicate adjective (complement of μανθάνουσιν)*

ἄργός: 'idle, lazy' (ἄ- + ἔργον, 'without work'); the root failing that breeds the rest.

μανθάνουσιν

they learn (to be)

Pres Act Indic 3 Pl · μανθάνω

*main verb*

→ customary present

μανθάνω: 'learn'; here with predicate adj. — 'learn to be idle,' picking up idleness as a habit.

περιερχόμεναι

going around

Pres Mid Ptc · Nom Pl Fem · περιέρχομαι

*adverbial ptc. (manner)*

→ present (ongoing activity)

περιέρχομαι: 'go about, wander around' (περί + ἔρχομαι); the restless drifting from home to home.

τὰς

the

Accusative

*article*

οἰκίας

houses

Accusative

*accusative of place (extent traversed)*

οἰκία: 'house, home'; the round of households they circulate through.

οὐ

not

*negative (part of οὐ μόνον ... ἀλλά)*

μόνον

only

*adverb (in correlative construction)*

μόνον: 'only'; 'not only ... but also' intensifies from idleness to graver faults.

δὲ

but

*conjunction (in correlative)*

ἄργαί

idle

Nominative

*predicate adjective (resumed)*

ἀλλὰ

but

*adversative conjunction (correlative)*

καὶ

also

*adverbial (ascensive)*

φλύαροι

gossips

Nominative

*predicate adjective*

φλύαρος: 'babbling, gossiping' (cf. φλύαρος, 'nonsense-talker'); a NT hapax — those who chatter idle, harmful talk.

καὶ

and

*coordinating conjunction*

## περίεργοι

busybodies

Nominative

*predicate adjective*

περίεργος: 'meddlesome, busybody' (περί + ἔργον, 'over-busy'); prying into others' affairs.

## λαλοῦσαι

saying

Pres Act Ptc · Nom Pl Fem · λαλέω

*adverbial ptc. (manner/result)*

→ present (habitual speech)

λαλέω: 'speak, talk'; here of loose, improper talk.

## τὰ

the things

Accusative

*article (substantizes the ptc.)*

## μὴ

not

*negative (with participle)*

## δέοντα

proper/that ought

Pres Act Ptc · Acc Pl Neut · δεῖ (δέω)

*substantival ptc. (object of λαλοῦσαι)*

→ present (what is fitting)

δεῖ/δέον: 'it is necessary/fitting'; 'the things not fitting' — speech that propriety forbids.

14 βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν·

Therefore I want younger widows to marry, bear children, manage their households, and give the adversary no occasion for reviling;

INFERENCE (POSITIVE DIRECTIVE) οὖν Drawing the conclusion: rather than enrolling the young, Paul directs them to the wholesome path of marriage and household life, denying the enemy any pretext for slander.

## βούλομαι

I want/will

Pres Mid Indic 1 Sg · βούλομαι

*main verb*

→ customary present (settled resolve)

βούλομαι: 'will, intend, desire'; an apostolic determination, weightier than mere wish.

## οὖν

therefore

*inferential conjunction*

οὖν: 'therefore'; draws the practical conclusion from vv.11–13.

## νεωτέρας

younger (widows)

Accusative

*accusative subject of the infinitives*

νεωτέρα: 'younger woman'; the same group, now positively directed.

## γαμῆν

to marry

Pres Act Inf · γαμέω

*infinitive (object of βούλομαι)*

→ customary present

γαμέω: 'marry'; the first of the wholesome roles commended.

## τεκνογονεῖν

to bear children

Pres Act Inf · τεκνογονέω

*infinitive (coordinate)*

→ customary present

τεκνογονέω: 'bear children' (τέκνον + γεννάω); a NT hapax — childbearing as an honorable calling (cf. 2:15).

## οἰκοδεσποτεῖν

to manage the household

Pres Act Inf · οἰκοδεσποτέω

*infinitive (coordinate)*

→ customary present

οἰκοδεσποτέω: 'rule a household' (οἶκος + δεσπότης, 'master'); a NT hapax — to be mistress of the home.

## μηδεμίαν

no

Accusative

*attributive (with ἀφορμήν)*

μηδεῖς: 'no one, none'; the absolute negation — not the slightest opening.

## ἀφορμήν

occasion

Accusative

*direct object of διδόναι*

ἀφορμή: 'opportunity, base of operations, pretext' (originally a military springboard); a foothold for attack.

## διδόναι

to give

Pres Act Inf · δίδωμι

*infinitive (purpose/result of the foregoing)*

→ customary present

δίδωμι: 'give'; here 'give no occasion' — the aim of the wholesome life.

## τῷ

the (one)

Dative

*article (substantizes ptc.)*

## ἀντικειμένῳ

adversary/opponent

Pres Mid Ptc · Dat Sg Masc · ἀντίκειμαι

*substantival ptc. (indirect object of διδόναι)*

→ present (the standing opponent)

ἀντίκειμαι: 'be opposed, set against' (ἀντί + κείμαι); 'the adversary' — a human opponent or, ultimately, Satan (cf. v.15).

## λοιδορίας

of reviling

Genitive

*genitive object of χάριν (purpose)*

λοιδορία: 'abuse, reviling' (from λοιδορέω); the slander an idle, scandalous life would invite.

χάριν

for the sake of

*improper preposition + genitive (purpose, postpositive)*

χάριν: 'for the sake of, on account of' (acc. of χάρις used as a preposition); 'for the sake of reviling' = giving cause for it.

## 15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

for some have already turned aside after Satan.

**GROUND (SOBERING PRECEDENT)** γάρ The directive is urgent because it is not hypothetical: some young widows have already defected, following Satan rather than Christ.

ἤδη

already

*adverb (time)*

ἤδη: 'already, now'; the danger is present and proven, not merely possible.

γάρ

for

*explanatory conjunction*

ΤΙΝΕΣ

some

*Nominative*

*subject (indefinite pronoun)*

ἐξετράπησαν

have turned aside

*Aor Pass Indic 3 Pl · ἐκτρέπω*

*main verb*

→ *constative aorist*

ἐκτρέπω: 'turn aside, deviate' (ἐκ + τρέπω); to wander off the path — apostasy imagery (cf. 1:6).

ὀπίσω

after

*improper preposition + genitive (following behind)*

ὀπίσω: 'behind, after'; 'to go after' as a disciple — here, tragically, of Satan.

τοῦ

the

*Genitive*

*article*

Σατανᾶ

Satan

*Genitive*

*object of ὀπίσω*

Σατανᾶς: 'Satan, the Adversary' (a Hebrew loanword); the true power behind the 'adversary' of v.14.

16 εἴ τις πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

If any believing woman has widows in her family, let her relieve them; and let the church not be burdened, so that it may relieve those who are truly widows.

SUMMARY DIRECTIVE (FAMILY VS. CHURCH) ASYNDETON A capstone rule binding the section together: family responsibility comes first, freeing the church's limited resources for the genuinely destitute widows.

<p><b>εἴ</b> if <i>conjunction (1st-class condition)</i></p>	<p><b>τις</b> any Nominative <i>attributive indefinite pronoun</i></p>	<p><b>πιστὴ</b> believing woman Nominative <i>subject (substantival adjective)</i> πιστός: 'believing, faithful'; the feminine 'a believing woman' — a Christian with widowed relatives.</p>	<p><b>ἔχει</b> has Pres Act Indic 3 Sg · ἔχω <i>main verb (protasis)</i> → stative present ἔχω: 'have'; here 'has (in her family).'</p>
<p><b>χήρας</b> widows Accusative <i>direct object of ἔχει</i> χήρα: 'widow'; the widowed kin who are her responsibility.</p>	<p><b>ἐπαρκείτω</b> let her relieve Pres Act Impv 3 Sg · ἐπαρκέω <i>main verb (apodosis, 3rd-person imperative)</i> → customary present ἐπαρκέω: 'aid, relieve' (cf. v.10); the family member's duty of support.</p>	<p><b>αὐταῖς</b> them Dative <i>dat. complement of ἐπαρκείτω</i></p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>

μή

not

*negative (with imperative)*

βαρείσθω

let it be burdened

Pres Pass Impv 3 Sg · βαρέω

*main verb (3rd-person imperative)*

→ customary present

βαρέω: 'weigh down, burden' (from βάρος, 'weight'); the financial load the church should be spared.

ἡ

the

Nominative

*article*

ἐκκλησία

church

Nominative

*subject of βαρείσθω*

ἐκκλησία: 'assembly, church' (ἐκ + καλέω, 'called out!'); the congregation as a corporate body with limited means.

ἵνα

so that

*conjunction (purpose)*

ταῖς

the

Dative

*article*

ὄντως

truly

*adverb (qualifying χήραις)*

ὄντως: 'genuinely'; once more the section's keyword — the real widows the church should serve.

χήραις

widows

Dative

*dat. complement of ἐπαρκέση*

χήρα: 'widow'; those truly alone, the church's rightful charge.

ἐπαρκέση

it may relieve

Aor Act Subj 3 Sg · ἐπαρκέω

*verb of purpose clause (ἵνα + subj.)*

→ constative aorist

ἐπαρκέω: 'relieve, help'; the church's freed-up resource directed to the truly needy.

## 17 Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

Let the elders who lead well be counted worthy of double honor, especially those who labor in word and teaching.

COMMAND (NEW TOPIC: ELDERS) ASYNDETON The chapter turns to elders: those who govern well — preeminently the preachers and teachers — deserve 'double honor,' i.e. both esteem and material support.

**Οἱ**

the

Nominative

article (with πρεσβύτεροι)

**καλῶς**

well

adverb (manner, with προεστῶτες)

καλῶς: 'well, finely'; the quality of leadership that merits the honor.

**προεστῶτες**

who lead/rule

Perf Act Ptc · Nom Pl Masc · προΐστημι

attributive participle (with πρεσβύτεροι)

→ intensive perfect (settled office of leadership)

προΐστημι: 'stand before, lead, manage' (πρό + ἴστημι); to preside or care for — the elders' governing function.

**πρεσβύτεροι**

elders

Nominative

subject of ἀξιούσθωσαν

πρεσβύτερος: 'elder'; here the church office (cf. v.19), not mere age as in v.1.

**διπλῆς**

double

Genitive

attributive adjective (with τιμῆς)

διπλοῦς: 'double, twofold'; either generous, or 'honor and honorarium' (esteem plus stipend, cf. v.18).

**τιμῆς**

honor

Genitive

genitive complement of ἀξιούσθωσαν (worthy of)

τιμή: 'honor, value, price'; embracing both respect and remuneration — the same root as 'honor' in v.3.

**ἀξιούσθωσαν**

let them be counted worthy

Pres Pass Impv 3 Pl · ἀξιώω

main verb (3rd-person imperative)

→ customary present

ἀξιώω: 'deem worthy, count deserving' (from ἄξιος); the congregation is to render them their due.

**μάλιστα**

especially

adverb (singling out)

μάλιστα: 'most of all'; narrows to the teaching elders as the prime recipients.

οἱ

the (ones)

Nominative

article (substantizes ptc.)

κοπιῶντες

who labor

Pres Act Ptc · Nom Pl Masc · κοπιᾶω

substantival participle

→ present (ongoing toil)

κοπιᾶω: 'toil, grow weary' (from κόπος, 'wearying labor'); strenuous, exhausting work — preaching and teaching as real labor.

ἐν

in

preposition + dative (sphere)

λόγῳ

word

Dative

dat. of sphere

λόγος: 'word'; here the ministry of preaching/proclamation.

καὶ

and

coordinating conjunction

διδασκαλία

teaching

Dative

dat. of sphere (coordinate)

διδασκαλία: 'teaching, instruction' (from διδάσκω); the doctrinal labor especially prized in the Pastorals.

## 18 λέγει γὰρ ἡ γραφή· Βοῦν ἀλοῶντα οὐ φιμώσεις, καὶ Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

For the Scripture says, "You shall not muzzle an ox while it treads out the grain," and, "The laborer is worthy of his wages."

GROUND (SCRIPTURAL WARRANT) **γάρ** Two citations justify the elders' support: Deuteronomy's muzzled ox and a dominical saying — the worker deserves his pay.

## λέγει

says

Pres Act Indic 3 Sg · λέγω

*main verb*

→ gnomic/customary present (standing testimony)

λέγω: 'say, speak'; the present 'Scripture says' treats the text as a living voice.

## γάρ

for

*explanatory conjunction*

## ἡ

the

Nominative

*article*

## γραφῆ

Scripture

Nominative

*subject*

γραφῆ: 'writing, Scripture'; the authoritative sacred text — the basis of the argument.

## Βοῦν

an ox

Accusative

*direct object of φιμώσεις (cited)*

βοῦς: 'ox'; the threshing ox of Deut 25:4, applied to the gospel worker (cf. 1 Cor 9:9).

## ἄλοῶντα

treading out grain

Pres Act Ptc · Acc Sg Masc · ἄλοάω

*adverbial ptc. (temporal, 'while')*

→ present (during the work)

ἄλοάω: 'thresh, tread out grain'; the ox at work — entitled to eat as it labors.

## οὐ

not

*negative (with future as prohibition)*

## φιμώσεις

you shall muzzle

Fut Act Indic 2 Sg · φιμώω

*main verb (future for prohibition, cited)*

→ imperatival future (legal prohibition)

φιμώω: 'muzzle, silence' (from φιμός, 'muzzle'); not to deny the laboring ox its food.

## καί

and

*coordinating conjunction (joining citations)*

## ἄξιος

worthy

Nominative

*predicate adjective (cited saying)*

ἄξιος: 'worthy, deserving'; the laborer's just claim — echoing Jesus' words (Luke 10:7).

## ὁ

the

Nominative

*article*

## ἐργάτης

laborer

Nominative

*subject (cited)*

ἐργάτης: 'worker, laborer' (from ἔργον); the one who toils — applied to the ministering elder.

## τοῦ

the

Genitive

*article*

## μισθοῦ

wages

Genitive

*genitive complement of ἄξιος (worthy of)*

μισθός: 'wage, pay, reward'; the recompense owed for labor.

## αὐτοῦ

his

Genitive

*genitive of possession*

## 19 κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἔκτος εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

Do not receive an accusation against an elder except on the basis of two or three witnesses.

COMMAND (DUE PROCESS) ASYNDETON Protecting elders from frivolous charges: an accusation is admissible only when corroborated by the scriptural standard of multiple witnesses.

κατὰ

against

*preposition + genitive (opposition)*

κατά: 'against' (with gen.); the hostile direction of the charge.

πρεσβυτέρου

an elder

Genitive

*object of κατά*

πρεσβύτερος: 'elder' (the office); the one shielded by due process.

κατηγορίαν

accusation

Accusative

*direct object of παραδέχου*

κατηγορία: 'accusation, charge' (from κατηγορέω, 'speak against'); a formal complaint.

μὴ

not

*negative (with imperative)*

παραδέχου

receive/entertain

Pres Mid Impv 2 Sg · παραδέχομαι

*main verb (imperative)*

→ customary present

παραδέχομαι: 'receive, admit, accept' (παρά + δέχομαι); to take up a charge for consideration.

ἐκτός

except

*adverb/improper prep. (exception)*

ἐκτός: 'outside, except!'; ἐκτός εἰ μὴ = 'unless,' a pleonastic 'except if not.'

εἰ

if

*conjunction (in the exceptive phrase)*

μὴ

not

*negative (in exceptive phrase)*

ἐπὶ

on (the basis of)

*preposition + genitive (basis/condition)*

ἐπί: 'on, upon'; with gen., 'on the testimony of' – the legal ground.

δύο

two

Genitive

*attributive numeral (with μαρτύρων)*

δύο: 'two'; the minimum corroboration of Deut 19:15.

ἢ

or

*disjunctive conjunction*

τριῶν

three

Genitive

*attributive numeral (with μαρτύρων)*

τρεις: 'three'; the alternative number of required witnesses.

## μαρτύρων

witnesses

Genitive

object of *ἐπί* (basis)

μάρτυς: 'witness'; the corroborating testimony required to admit the charge.

## 20 τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

Those who persist in sin reprove before all, so that the rest may also stand in fear.

COMMAND (PUBLIC CORRECTION) ASYNDETON Once a charge is proven, the discipline must be public: open reproof of the persistent sinner serves as a deterrent to the whole body.

### τοὺς

those

Accusative

article (substantizes ptc.)

### ἀμαρτάνοντας

who sin/persist in sin

Pres Act Ptc · Acc Pl Masc · ἀμαρτάνω  
substantival ptc. (object of ἔλεγχε)

→ present (continuing/persistent action)

ἀμαρτάνω: 'sin, miss the mark'; the present aspect suggests ongoing, unrepentant sin (likely elders, in context).

### ἐνώπιον

before

*improper preposition + genitive (in the presence of)*

ἐνώπιον: 'in the sight/presence of!'; the public setting of the rebuke.

### πάντων

all

Genitive

object of ἐνώπιον (substantival adj.)

πᾶς: 'all'; the whole congregation as witnesses to the reproof.

### ἔλεγχε

reprove

Pres Act Impv 2 Sg · ἐλέγχω

main verb (imperative)

→ customary present

ἐλέγχω: 'expose, convict, reprove'; to bring sin to light and call to account — not mere scolding.

### ἵνα

so that

conjunction (purpose)

### καὶ

also

adverbial (ascensive)

### οἱ

the

Nominative

article

## λοιποὶ

rest

Nominative

*subject (substantival adjective)*

λοιπός: 'remaining, rest'; the others who are warned by the example.

## φόβον

fear

Accusative

*direct object of ἔχωσιν*

φόβος: 'fear, reverence'; a wholesome dread of sin and its public consequence.

## ἔχωσιν

may have

Pres Act Subj 3 Pl · ἔχω

*verb of purpose clause (ἵνα + subj.)*

→ stative present

## 21 Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

I solemnly charge you before God and Christ Jesus and the elect angels to keep these things without prejudice, doing nothing out of partiality.

SOLEMN CHARGE ASYNDETON A weighty adjuration, invoking the heavenly tribunal, that Timothy administer the foregoing rules with strict impartiality, free of bias either way.

## Διαμαρτύρομαι

I solemnly charge

Pres Mid Indic 1 Sg · διαμαρτύρομαι

*main verb (performative)*

→ customary/instantaneous present (a charge enacted in the speaking)

διαμαρτύρομαι: 'testify solemnly, adjure' (διά intensive + μαρτύρομαι); to charge with the force of an oath before witnesses.

## ἐνώπιον

before

*improper preposition + genitive (in the presence of)*

ἐνώπιον: 'in the presence of'; the divine-and-angelic court before which Timothy is charged.

## τοῦ

the

Genitive

*article*

## θεοῦ

God

Genitive

*object of ἐνώπιον*

θεός: God; the first witness invoked.

καὶ  
and

*coordinating conjunction*

**Χριστοῦ**

Christ

Genitive

*object of ἐνώπιον (coordinate)*

Χριστός: 'Christ'; the second witness — the coming Judge.

**Ἰησοῦ**

Jesus

Genitive

*apposition to Χριστοῦ*

καὶ  
and

*coordinating conjunction*

**τῶν**

the

Genitive

*article*

**ἐκλεκτῶν**

elect

Genitive

*attributive adjective (with ἀγγέλων)*

ἐκλεκτός: 'chosen, elect' (from ἐκλέγομαι); the holy, chosen angels — distinguished from the fallen.

**ἀγγέλων**

angels

Genitive

*object of ἐνώπιον (coordinate)*

ἄγγελος: 'messenger, angel'; the angelic witnesses to the charge (cf. their role at judgment).

**ἵνα**

to/that

*conjunction (content of the charge)*

**ταῦτα**

these things

Accusative

*direct object of φυλάξης*

**φυλάξης**

you keep/observe

Aor Act Subj 2 Sg · φυλάσσω

*verb of ἵνα-clause (content of charge)*

→ *constative aorist*

φυλάσσω: 'guard, keep, observe'; to maintain these directives intact.

**χωρίς**

without

*improper preposition + genitive (separation)*

χωρίς: 'apart from, without'; the absence of prejudice required.

**προκρίματος**

prejudgment

Genitive

*object of χωρίς*

πρόκριμα: 'prejudgment, prejudice' (προ- + κρίνω); a NT hapax — deciding a case in advance, against one party.

**μηδέν**

nothing

Accusative

*direct object of ποιῶν*

μηδεῖς: 'nothing, no one'; the absolute exclusion of partial conduct.

**ποιῶν**

doing

Pres Act Ptc · Nom Sg Masc · ποιέω

*adverbial ptc. (manner, with φυλάξης)*

→ *present (concurrent manner)*

ποιέω: 'do, make'; the manner in which the charge is to be kept — acting in nothing by favoritism.

**κατὰ**

according to/out of

*preposition + accusative (standard/manner)*

**πρόσκλιση**

partiality

Accusative

*object of κατὰ*

πρόσκλησις: 'inclination, partiality' (πρός + κλίνω, 'lean toward'); a NT hapax — favoring one side, the opposite of impartial justice.

## 22 χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἀμαρτίαις ἀλλοτρίαις· σεαυτὸν ἀγνὸν τήρει.

Do not lay hands hastily on anyone, nor share in the sins of others; keep yourself pure.

COMMAND (CAUTION) ASYNDETON Three terse charges flowing from the call to impartiality: deliberate care in ordination (or restoration), refusal to be implicated in another's sin, and the keeping of personal purity.

### χεῖρας

hands

Accusative

direct object of ἐπιτίθει

χείρ: 'hand'; 'laying on of hands' — ordination/commissioning, or possibly restoring the penitent.

### ταχέως

hastily

adverb (manner)

ταχέως: 'quickly, hastily'; the very fault to be avoided — premature action.

### μηδενὶ

on no one

Dative

dat. complement of ἐπιτίθει

μηδεῖς: 'no one'; caution toward every candidate without exception.

### ἐπιτίθει

lay on

Pres Act Impv 2 Sg · ἐπιτίθειμι

main verb (imperative)

→ customary present

ἐπιτίθειμι: 'lay/place upon' (ἐπί + τίθειμι); the formal gesture of ordination or blessing.

### μηδὲ

nor

negative conjunction

### κοινώνει

share in

Pres Act Impv 2 Sg · κοινωνέω

main verb (imperative)

→ customary present

κοινωνέω: 'share, partake, be a partner' (from κοινός, 'common'); to become complicit — here in others' sins.

### ἀμαρτίαις

sins

Dative

dat. complement of κοινώνει

ἀμαρτία: 'sin'; the wrongs of another in which one might wrongly partake (e.g. by careless ordination).

### ἀλλοτρίαις

of others

Dative

attributive adjective (with ἀμαρτίαις)

ἀλλότριος: 'belonging to another, others'' (from ἄλλος); sins not one's own, yet shareable through endorsement.

## σεαυτὸν

yourself

Accusative

direct object of *τήρει* (reflexive)

σεαυτοῦ: 'yourself'; the reflexive turning the charge inward.

## ἀγνόν

pure

Accusative

object complement (predicate accusative)

ἀγνός: 'pure, chaste, holy'; the personal integrity Timothy must guard (cf. ἀγγελία, v.2).

## τήρει

keep

Pres Act Impv 2 Sg · τηρέω

main verb (imperative)

→ customary present

τηρέω: 'keep, guard, watch over'; the ongoing vigilance over one's own purity.

## 23 μηκέτι ὑδροπότει, ἀλλὰ οἴνω ὀλίγῳ χρῶ διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου ἀσθενείας.

No longer drink only water, but use a little wine for the sake of your stomach and your frequent ailments.

PERSONAL ASIDE (PARENTHESIS) ASYNDETON A pastoral parenthesis, lest 'keep yourself pure' be taken as harsh asceticism: Timothy may take a little wine medicinally for his recurrent ill health.

## μηκέτι

no longer

negative adverb (with imperative)

μηκέτι: 'no longer' (μή + ἔτι); reversing a former abstinence.

## ὑδροπότει

drink (only) water

Pres Act Impv 2 Sg · ὑδροποτέω

main verb (negated imperative)

→ customary present

ὑδροποτέω: 'drink water (only)' (ὔδωρ + πίνω); a NT hapax — total abstinence from wine, here gently set aside.

## ἀλλὰ

but

adversative conjunction

## οἴνω

wine

Dative

dat. complement of *χρῶ* (use of)

οἶνος: 'wine'; here as a remedy, not for indulgence — note the qualifying 'a little.'

<p><b>ὀλίγω</b> a little</p> <p>Dative</p> <p><i>attributive adjective (with οἶνω)</i></p> <p>ὀλίγος: 'little, small'; the moderating measure — temperance is preserved.</p>	<p><b>χρῶ</b> use</p> <p>Pres Mid Impv 2 Sg · χρᾶμαι</p> <p><i>main verb (imperative)</i></p> <p>→ customary present</p> <p>χρᾶμαι: 'use, make use of' (takes the dative); the medicinal employment of wine.</p>	<p><b>διὰ</b> for the sake of/because of</p> <p><i>preposition + accusative (cause/reason)</i></p> <p>διά: 'because of' (with acc.); the medical ground for the counsel.</p>	<p><b>τὸν</b> the</p> <p>Accusative</p> <p><i>article</i></p>
<p><b>στόμαχον</b> stomach</p> <p>Accusative</p> <p><i>object of διά (cause)</i></p> <p>στόμαχος: 'stomach' (orig. 'throat, opening'); a NT hapax — the seat of Timothy's digestive trouble.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>τάς</b> the</p> <p>Accusative</p> <p><i>article</i></p>	<p><b>πυκνάς</b> frequent</p> <p>Accusative</p> <p><i>attributive adjective (with ἀσθενείας)</i></p> <p>πυκνός: 'frequent, dense'; the recurring nature of the ailments.</p>
<p><b>σου</b> your</p> <p>Genitive</p> <p><i>genitive of possession</i></p>	<p><b>ἀσθενείας</b> ailments/weaknesses</p> <p>Accusative</p> <p><i>object of διά (coordinate cause)</i></p> <p>ἀσθένεια: 'weakness, sickness' (ἀ- + σθένος, 'strength'); here bodily illnesses.</p>		

## 24 Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἔπακολουθοῦσιν·

The sins of some people are evident, going before them to judgment, but the sins of others follow after them;

GROUND (RESUMING THE CHARGE) **ASYNDETON** Returning to the caution of v.22, Paul observes that sins differ in visibility — some manifest, some hidden for now — encouraging patient discernment in appointing and judging.

## Τινῶν

of some

Genitive

*attributive (with ἀνθρώπων)*

## ἀνθρώπων

people

Genitive

*genitive of possession (with ἁμαρτίαι)*

ἄνθρωπος: 'human being, person'; the people whose sins are in view.

## αἱ

the

Nominative

*article*

## ἁμαρτίαι

sins

Nominative

*subject*

ἁμαρτία: 'sin'; here viewed as either open or concealed.

## πρόδηλοί

evident/obvious

Nominative

*predicate adjective*

πρόδηλος: 'manifest, evident beforehand' (προ- + δηλος, 'clear'); plain for all to see in advance.

## εἰσιν

are

Pres Act Indic 3 Pl · εἰμί

*copula*

→ gnomic present (general truth)

## προάγουσαι

going before

Pres Act Ptc · Nom Pl Fem · προάγω

*adverbial ptc. (manner/result)*

→ present (characterizing)

προάγω: 'lead/go before' (προ- + ἄγω); these sins run ahead, openly leading the way to judgment.

## εἰς

to

*preposition + accusative (goal)*

## κρίσιν

judgment

Accusative

*object of εἰς (goal)*

κρίσις: 'judgment, decision'; the verdict toward which sins move – whether human assessment or final judgment.

## τισὶν

(of) some

Dative

*dat. of reference (with ἐπακολουθοῦσιν)*

τις: 'some, certain'; the contrasting group whose sins are not yet manifest.

## δὲ

but

*adversative conjunction*

## καὶ

even/also

*adverbial (ascensive)*

## ἐπακολουθοῦσιν

they follow after

Pres Act Indic 3 Pl · ἐπακολουθέω

*main verb (subj. = ἁμαρτίαι)*

→ gnomic present (general truth)

ἐπακολουθέω: 'follow after, come behind' (ἐπί + ἀκολουθέω); these sins lag behind, surfacing only later.

## 25 ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

So also good works are evident, and even those that are otherwise cannot remain hidden.

PARALLEL (THE OBVERSE TRUTH) **ὡσαύτως** The same holds in reverse for good works: most are plain, and even the hidden ones cannot stay concealed forever — a reassurance that truth will out, vindicating patient judgment.

<p><b>ὡσαύτως</b> likewise/so also <i>adverb (drawing the parallel)</i></p> <p>ὡσαύτως; 'in like manner' (ὡς + αὐτως); marks the corresponding truth about good works.</p>	<p><b>καὶ</b> also <i>adverbial (ascensive)</i></p>	<p><b>τὰ</b> the Nominative <i>article (with ἔργα)</i></p>	<p><b>ἔργα</b> works Nominative <i>subject</i></p> <p>ἔργον: 'work, deed'; here the good deeds that, like sins, vary in visibility.</p>
<p><b>τὰ</b> the Nominative <i>article (attributive position)</i></p>	<p><b>καλὰ</b> good Nominative <i>attributive adjective (with ἔργα)</i></p> <p>καλός: 'good, fine, noble'; the admirable works in view.</p>	<p><b>πρόδηλα</b> evident Nominative <i>predicate adjective (copula implied)</i></p> <p>πρόδηλος: 'manifest, evident'; most good works are plainly visible (cf. v.24).</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>
<p><b>τὰ</b> those Nominative <i>article (substantizes the ptc. phrase)</i></p>	<p><b>ἄλλως</b> otherwise <i>adverb (with ἔχοντα)</i></p> <p>ἄλλως; 'otherwise, differently'; 'the ones being otherwise' — i.e. not at once apparent.</p>	<p><b>ἔχοντα</b> being/standing Pres Act Ptc · Nom Pl Neut · ἔχω <i>substantival ptc. (subject of δύνανται)</i></p> <p>→ present (a state)</p> <p>ἔχω: 'have, hold'; with an adverb (ἄλλως ἔχοντα), 'being otherwise' — the idiom for a state or condition.</p>	<p><b>κρυβῆναι</b> to be hidden Aor Pass Inf · κρύπτω <i>complementary infinitive (with δύνανται)</i></p> <p>→ constative aorist</p> <p>κρύπτω: 'hide, conceal' (cf. 'crypt'); even concealed good works cannot stay hidden forever.</p>

οὐ

not

negative (with δύνανται)

δύνανται

they can/are able

Pres Mid Indic 3 Pl · δύναμαι

*main verb*

→ **gnomic present (general truth)**

δύναμαι: 'be able, can'; the impossibility of permanent concealment — truth comes to light.

**On the text.** Verse and clause punctuation is editorial and conventional. Where editions diverge in minor wording (e.g. the article before Χριστοῦ at v.11, or πρόσκλησιν/πρόσκλησιν at v.21), the main reading is printed without notation; well-known variants such as the doxological addition are not reproduced. No verse of the critical text is omitted; all 25 verses are present.

**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.