

**AI-generated.** These interlinears were produced by a large language model (Claude). Each chapter is structurally validated and self-reviewed, but the Greek text, parsing, syntactic, semantic-force, and lexical analysis are *not* human-verified — useful for study and orientation, not a substitute for a critical edition, lexicon, or commentary.

GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to Timothy, Chapter 6

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Ζ'

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 · 6:1–2

### **Slaves and masters: the honor of submission**

Believing slaves are to count their masters worthy of all honor, lest God's name and the teaching be blasphemed (1); those with believing masters must not despise them but serve the better, since their benefactors are beloved (2).

B · 6:3–5

### **False teachers exposed: a diseased craving**

Anyone who teaches otherwise and refuses sound words is conceited, knowing nothing (3–4a), morbidly obsessed with controversies that breed envy and strife (4b), the depraved spawn of those who suppose godliness is a means of gain (5).

C · 6:6–10

### Godliness with contentment; the love of money

True gain is godliness with contentment (6), for we brought and take nothing (7); food and covering suffice (8). But the will to be rich plunges into ruin (9), for the love of money is a root of all evils, piercing some through with sorrows (10).

D · 6:11–16

### The man of God's charge: fight the good fight

Timothy must flee these things and pursue righteousness (11), fight faith's good fight and lay hold of eternal life (12); charged before God and Christ to keep the commandment spotless until the appearing (13–14) — which the blessed Sovereign will display in his time, to whom be honor (15–16).

E · 6:17–19

### A charge to the rich in this age

The present-age rich are to be neither haughty nor hopeful in uncertain riches but in God (17), to be rich in good works and generous (18), storing up a good foundation for the future, that they may lay hold of the real life (19).

F · 6:20–21

### Guard the deposit: closing charge

A final personal appeal: guard the deposit, avoiding the godless babble and antitheses of falsely-named knowledge (20), which some professing have missed the mark concerning the faith (21a); grace be with you (21b).

1 Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἠγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία βλασφημῆται.

As many as are slaves under a yoke, let them count their own masters worthy of all honor, so that the name of God and the teaching may not be blasphemed.

**HOUSEHOLD INSTRUCTION** Ὅσοι The chapter opens with a household-ethics word for believing slaves: a generalizing relative ('as many as') frames a duty whose stated aim is the protection of God's name and the gospel's reputation.

## ὄσοι

as many as

Nominative

*relative/correlative pronoun (subject of εἰσίν)*

ὄσος: 'as much/many as'; a generalizing relative gathering the whole class addressed — every believer in slavery.

## εἰσίν

are

Pres Act Indic 3 Pl · εἰμί

*main verb (relative clause)*

→ stative present

## ὑπὸ

under

*preposition + accusative (subjection)*

## ζυγόν

a yoke

Accusative

*object of ὑπό (figure of servitude)*

ζυγός: 'yoke'; the metaphor of the draught-beam, a standard image for the burden of bondage (cf. servile labor).

## δοῦλοι

slaves

Nominative

*predicate nominative (with εἰσίν)*

δοῦλος: 'slave, bondservant'; here literal household slaves within the Greco-Roman economy.

## τούς

the

Accusative

*article*

## ἰδίους

their own

Accusative

*attributive adjective (possessive)*

ἴδιος: 'one's own'; stresses the personal master to whom the slave actually belongs, not masters in general.

## δεσπότης

masters

Accusative

*direct object of ἡγείσθωσαν*

δεσπότης: 'master, lord'; the absolute household head (cf. 'despot') — the owner of slaves, distinct from κύριος.

## πάσης

of all

Genitive

*attributive adjective (with τιμῆς)*

## τιμῆς

honor

Genitive

*genitive of value/worth (with ἀξίους)*

τιμή: 'honor, value, price'; the regard due to the master — ἀξίος + genitive expresses worthiness of a price.

## ἀξίους

worthy

Accusative

*object complement (predicate of δεσπότης)*

ἀξίος: 'worthy, deserving'; takes a genitive of the thing one is worthy of — here 'all honor.'

## ἡγείσθωσαν

let them count/consider

Pres Mid Imprv 3 Pl · ἡγέομαι

*main verb (third-person imperative)*

→ customary present (imperative)

ἡγέομαι: 'lead; consider, regard'; here the cognitive sense — to reckon, esteem, count as.

## ἵνα

so that

*conjunction (purpose)*

## μὴ

not

*negative particle (with subjunctive)*

## τὸ

the

Nominative

*article*

## ὄνομα

name

Nominative

*subject of βλασφημῆται*

ὄνομα: 'name'; the reputation/renown of God among outsiders — at stake in believers' conduct.

τοῦ

of

Genitive

article

θεοῦ

God

Genitive

genitive of possession

καὶ

and

coordinating conjunction

ἡ

the

Nominative

article

διδασκαλία

teaching

Nominative

subject (coordinate with ὄνομα)

διδασκαλία: 'teaching, doctrine'; a Pastoral keyword – the apostolic instruction whose honor is bound to its adherents' lives.

βλασφημῆται

may be blasphemed/slandered

Pres Pass Subj 3 Sg · βλασφημέω

verb of the ἵνα clause (subjunctive)

→ present (general)

βλασφημέω: 'speak evil of, slander, blaspheme'; bad Christian conduct gives outsiders occasion to defame God and the faith.

2 οἱ δὲ πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν, ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

And those who have believing masters must not despise them, because they are brothers, but rather serve them, because those who benefit from their good service are believers and beloved. Teach and urge these things.

SPECIAL CASE + TRANSITION

δὲ

The harder case: slaves of Christian masters. The gospel's leveling brotherhood is not to slacken service but to intensify it; a clipped charge ('teach and urge these things') closes the household section and pivots to the false teachers.

**οἱ**

those

Nominative

article (substantizes ptc. ἔχοντες)

**δὲ**

and/but

conjunction (development/contrast)

**πιστοὺς**

believing

Accusative

attributive adjective (with δεσπότης)

πιστός: 'faithful, believing'; here 'Christian'  
— masters who share the faith.

**ἔχοντες**

having

Pres Act Ptc · Nom Pl Masc · ἔχω

substantival participle (subject)

→ present (general/durative)

ἔχω: 'have, hold'; of standing in  
relationship — slaves who 'have' masters as  
their owners.

**δεσπότης**

masters

Accusative

direct object of ἔχοντες

δεσπότης: 'master'; the same household-  
head term as v.1, now of believing owners.

**μὴ**

not

negative particle (with imperative)

**καταφρονεῖωσαν**

let them despise

Pres Act Impv 3 Pl · καταφρονέω

main verb (prohibition, 3rd-pers. impv.)

→ customary present (imperative)

καταφρονέω: 'look down on, despise' (κατά  
+ φρονέω); the temptation to presume on a  
master's faith and slacken respect.

**ὅτι**

because

causal conjunction

**ἀδελφοί**

brothers

Nominative

predicate nominative

ἀδελφός: 'brother'; the very reason for the  
danger — shared brotherhood is misused as  
license, not heightened to humility.

**εἰσιν**

they are

Pres Act Indic 3 Pl · εἰμί

main verb (copula, causal clause)

→ stative present

**ἀλλὰ**

but

adversative conjunction (strong)

**μᾶλλον**

rather/all the more

adverb (comparative, degree)

μᾶλλον: 'more, rather'; the faith ought to  
raise the standard of service, not lower it.

## δουλεύεωσαν

let them serve

Pres Act Impv 3 Pl · δουλεύω

*main verb (positive command)*

→ customary present (imperative)

δουλεύω: 'serve as a slave'; the cognate verb of δούλος — render the very service their station entails.

## ὅτι

because

*causal conjunction*

## πιστοί

believers/faithful

Nominative

*predicate nominative*

πιστός: 'believing, faithful'; the masters' faith is now the ground for better, not lesser, service.

## εἰσιν

they are

Pres Act Indic 3 Pl · εἰμί

*main verb (copula)*

→ stative present

## καὶ

and

*coordinating conjunction*

## ἀγαπητοὶ

beloved

Nominative

*predicate nominative (coordinate)*

ἀγαπητός: 'beloved'; the masters are dear ones in Christ — a further motive for diligent service.

## οἱ

those who

Nominative

*article (substantizes ptc. ἀντιλαμβανόμενοι)*

## τῆς

the

Genitive

*article*

## εὐεργεσίας

good service/benefit

Genitive

*genitive object of ἀντιλαμβανόμενοι*

εὐεργεσία: 'good deed, benefit, kind service' (εὖ + ἔργον); here the diligent work the slave renders, from which the master benefits.

## ἀντιλαμβανόμενοι

who benefit/devote themselves

Pres Mid Ptc · Nom Pl Masc · ἀντιλαμβάνομαι

*substantival participle (in apposition)*

→ present (general)

ἀντιλαμβάνομαι: 'take hold of, benefit from, devote oneself to' (+ gen.); the believing masters are the ones who reap and value the good service.

## Ταῦτα

these things

Accusative

*direct object (forward of imperatives)*

οὗτος: 'this'; the demonstrative collects the preceding instruction as the matter to be taught.

## δίδασκε

teach

Pres Act Impv 2 Sg · διδάσκω

*main verb (command to Timothy)*

→ customary present (imperative)

διδάσκω: 'teach, instruct'; Timothy's settled task of doctrinal instruction.

καὶ  
and

*coordinating conjunction*

παρακάλει

urge/exhort

Pres Act Impv 2 Sg · παρακαλέω

*main verb (coordinate command)*

→ customary present (imperative)

παρακαλέω: 'call alongside; exhort, urge, comfort'; the pastoral pairing of teaching with appeal.

### 3 εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

If anyone teaches otherwise and does not adhere to sound words, those of our Lord Jesus Christ, and to the teaching that accords with godliness,

**CONDITIONAL PROTASIS (FALSE TEACHING)** εἴ A new section opens with a first-class condition framing the false teacher: anyone who deviates and refuses the Lord's healthy words sets himself outside the godliness-shaped teaching. The apodosis (his verdict) follows in v.4.

εἴ

if

*conjunction (first-class condition)*

τις

anyone

Nominative

*subject (indefinite pronoun)*

τις: 'someone, anyone'; the indefinite leaves the deviant teacher unnamed but pointedly real.

ἑτεροδιδασκαλεῖ

teaches a different doctrine

Pres Act Indic 3 Sg · ἑτεροδιδασκαλέω

*verb of the protasis*

→ customary present

ἑτεροδιδασκαλέω: 'teach otherwise/differently' (ἕτερος + διδάσκω); a Pastorals coinage (cf. 1:3) for promoting doctrine alien to the apostolic norm.

καὶ

and

*coordinating conjunction*

μή

not

*negative particle*

προσέρχεται

adheres/comes to

Pres Mid Indic 3 Sg · προσέρχομαι

*verb of the protasis (coordinate)*

→ customary present

προσέρχομαι: 'come/draw near to'; here a figurative 'assent to, hold to' — failing to attach himself to wholesome words.

ὕγιαίνουσιν

sound/healthy

Pres Act Ptc · Dat Pl Masc · ὑγιαίνω

*attributive participle (with λόγους)*

→ present (general)

ὕγιαίνω: 'be healthy/sound' (cf. 'hygiene'); a Pastorals metaphor — doctrine as health over against the 'diseased' craving of v.4.

λόγους

words

Dative

*dative object of προσέρχεται*

λόγους: 'word, message'; the wholesome instruction that constitutes the apostolic deposit.

τοῖς

those

Dative

*article (resumptive, with genitive)*

τοῦ

of the

Genitive

*article*

κυρίου

Lord

Genitive

*genitive of source (the words' author)*

κύριος: 'Lord'; the sound words derive from Christ — perhaps his own teaching, the doctrinal standard.

ἡμῶν

our

Genitive

*genitive of relationship*

Ἰησοῦ

Jesus

Genitive

*genitive in apposition to κυρίου*

Χριστοῦ

Christ

Genitive

*apposition*

καὶ

and

*coordinating conjunction*

τῇ

the

Dative

*article*

κατ'

according to

*preposition + accusative (standard/conformity)*

εὐσέβειαν

godliness

Accusative

*object of κατά (norm)*

εὐσέβεια: 'piety, godliness, reverence' (εὖ + σέβομαι); a Pastorals keyword — doctrine and devout life are inseparable.

διδασκαλία

teaching

Dative

*dative object of προσέρχεται (coordinate)*

διδασκαλία: 'teaching, doctrine'; the instruction whose mark is genuine godliness.

4 τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθόνος, ἔρις, βλασφημῖαι, ὑπόνοιαι πονηραί,

he is puffed up, understanding nothing, but morbidly obsessed with controversies and disputes about words, from which come envy, strife, slanders, evil suspicions,

ΑΠΟΔΟΣΙΣ / VERDICT ASYNDETON The verdict on the condition of v.3: conceit masking ignorance, and a pathological appetite for verbal combat. A vice-list traces the rotten fruit of such teaching.

### τετύφωται

he is puffed up/conceited

Perf Pass Indic 3 Sg · τυφώω

main verb (apodosis)

→ intensive perfect (settled condition)

τυφώω: lit. 'wrap in smoke,' hence 'becloud, befog' the mind → 'be conceited, beclouded'; the perfect marks a fixed state of self-important fog.

### μηδὲν

nothing

Accusative

direct object of ἐπιστάμενος

μηδείς: 'no one, nothing'; the stark counterpart to the teacher's pretension — he grasps nothing.

### ἐπιστάμενος

understanding

Pres Mid Ptc · Nom Sg Masc · ἐπίσταμαι

concessive/adverbial participle

→ present (durative)

ἐπίσταμαι: 'know, understand'; genuine comprehension, which the conceited teacher wholly lacks.

### ἀλλὰ

but

adversative conjunction

### νοσῶν

being sick/obsessed

Pres Act Ptc · Nom Sg Masc · νοσέω

adverbial participle (manner)

→ present (durative)

νοσέω: 'be ill, ailing'; with περί, 'have a morbid craving for' — the antonym of the 'sound' (ὕγιαίνω) words of v.3.

### περὶ

about/for

preposition + accusative (reference)

### ζητήσεις

controversies/debates

Accusative

object of περὶ

ζήτησις: 'investigation, controversy, dispute'; speculative wrangling rather than edifying inquiry.

### καὶ

and

coordinating conjunction

## λογομαχίας

disputes about words

Accusative

object of *περί* (coordinate)

λογομαχία: 'word-battle, quarrel over words' (λόγος + μάχη); empty verbal combat — a vivid Pastorals coinage.

## ἐξ

from

preposition + genitive (source)

## ὧν

which

Genitive

relative pronoun (object of ἐξ)

## γίνεται

come/arise

Pres Mid Indic 3 Sg · γίνομαι

main verb (rel. clause; sg. with plural subjects)

→ gnomic present

γίνομαι: 'come to be, arise'; the singular verb heads a list of plural results — the verbal disease breeds these.

## φθόνος

envy

Nominative

subject (first in vice-list)

φθόνος: 'envy, jealousy'; resentment of another's good — the seedbed of contention.

## ἔρις

strife

Nominative

subject (coordinate)

ἔρις: 'strife, contention, quarreling'; open discord between persons.

## βλασφημῖαι

slanders

Nominative

subject (coordinate)

βλασφημία: 'slander, abusive speech, blasphemy'; injurious words against others (or God).

## ὑπόνοιαι

suspicious

Nominative

subject (coordinate)

ὑπόνοια: 'suspicion, conjecture' (ὑπό + νοέω, 'think under/beneath'); malicious surmising about motives.

## πονηραί

evil

Nominative

attributive adjective (with ὑπόνοιαι)

πονηρός: 'evil, wicked, malignant'; qualifies the suspicions as actively malicious.

5 διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν.

constant frictions among people corrupted in mind and robbed of the truth, supposing that godliness is a means of gain.

CLIMAX OF THE VICE-LIST ASYNDETON The list culminates in chronic irritation among the morally and intellectually ruined, whose root error is exposed: they treat religion as a profit scheme — the very theme the next paragraph overturns.

### διαπαρατριβαὶ

constant frictions/wranglings

Nominative

subject (final item, with γίνεται of v.4)

διαπαρατριβή: 'continual friction, irritation, mutual wrangling' (δια- intensive + παρατριβή, 'rubbing'); a rare, vivid word for perpetual chafing.

### διεφθαρμένων

corrupted

Perf Pass Ptc · Gen Pl Masc · διαφθείρω

attributive participle (with ἀνθρώπων)

→ intensive perfect (ruined state)

διαφθείρω: 'corrupt utterly, ruin, deprave' (δια- intensive); the perfect marks a settled depravity of mind.

### ἀνθρώπων

people

Genitive

genitive (source/relationship of frictions)

ἄνθρωπος: 'human being, person'; the persons among whom the frictions arise.

### τὸν

the

Accusative

article (with νοῦν)

### νοῦν

mind

Accusative

accusative of respect (with διεφθαρμένων)

νοῦς: 'mind, understanding'; the faculty in which they are corrupted — an accusative of reference.

### καὶ

and

coordinating conjunction

### ἀπεστερημένων

robbed/deprived

Perf Pass Ptc · Gen Pl Masc · ἀποστερέω

attributive participle (coordinate)

→ intensive perfect (deprived state)

ἀποστερέω: 'rob, defraud, deprive'; the passive — they have been stripped of the truth they once might have held.

### τῆς

the

Genitive

article

## ἀληθείας

truth

Genitive

*genitive of separation (with ἀπεστερημένων)*

ἀλήθεια: 'truth'; the gospel reality of which they are deprived — verbs of deprivation take the genitive.

## νομιζόντων

supposing

Pres Act Ptc · Gen Pl Masc · νομίζω

*attributive participle (coordinate)*

→ present (durative)

νομίζω: 'suppose, think, consider'; here a false reckoning — they account piety a money-making trade.

## πορισμὸν

a means of gain

Accusative

*predicate accusative (of indir. discourse)*

πορισμός: 'means of gain, source of profit' (from πορίζω, 'provide'); a money-spinner — the word picked up and inverted in v.6.

## εἶναι

to be

Pres Act Inf · εἶμι

*infinitive of indirect discourse (after νομιζόντων)*

→ stative present

## τὴν

the

Accusative

*article (with εὐσέβειαν)*

## εὐσέβειαν

godliness

Accusative

*accusative subject of εἶναι*

εὐσέβεια: 'godliness, piety'; the very thing they cynically monetize — Paul will reclaim it as true gain (v.6).

## 6 Ἔστιν δὲ πορισμὸς μέγας ἢ εὐσέβεια μετὰ αὐταρκείας·

But godliness with contentment is great gain;

**CORRECTIVE ANTITHESIS** **δὲ** Paul turns the slogan inside out: there is indeed 'gain' in godliness — but only when joined to self-sufficiency, not when chased for profit. This launches the meditation on money.

## Ἔστιν

is

Pres Act Indic 3 Sg · εἶμι

*main verb (fronted, emphatic copula)*

→ gnomic present

## δὲ

but

*conjunction (contrast with v.5)*

## πορισμὸς

gain

Nominative

*predicate nominative*

πορισμός: 'means of gain, profit'; deliberately echoing v.5 — real profit lies elsewhere than the false teachers think.

## μέγας

great

Nominative

*attributive adjective (with πορισμός)*

μέγας: 'great, large'; the gain is genuinely great — but spiritual, not monetary.

ἡ

the

Nominative

article (with εὐσέβεια)

εὐσέβεια

godliness

Nominative

subject

εὐσέβεια: 'godliness, piety'; the articular subject — true devotion is the great gain when paired with contentment.

μετά

with

preposition + genitive (accompaniment)

αὐταρκείας

contentment/self-sufficiency

Genitive

object of μετά (accompanying condition)

αὐτάρκεια: 'self-sufficiency, contentment' (αὐτός + ἀρκέω, 'suffice'); a Stoic ideal redeemed — contentment grounded in God, not in goods.

## 7 οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα·

for we brought nothing into the world, so that neither can we carry anything out;

GROUND (TRANSCIENCE OF POSSESSIONS) γὰρ The reason contentment is fitting: we enter and exit life empty-handed. The maxim (echoing Job 1:21; Eccl 5:15) strips possessions of ultimate value.

οὐδὲν

nothing

Accusative

direct object of εἰσηνέγκαμεν

οὐδεῖς: 'no one, nothing'; the emphatic 'nothing' fronted for stress — we came with empty hands.

γὰρ

for

explanatory conjunction

εἰσηνέγκαμεν

we brought in

Aor Act Indic 1 Pl · εἰσφέρω

main verb

→ constative aorist

εἰσφέρω: 'bring/carry in' (εἰς + φέρω); of our entrance into the world at birth — destitute of property.

εἰς

into

preposition + accusative (direction)

τὸν

the

Accusative

article

κόσμον

world

Accusative

object of εἰς

κόσμος: 'world'; the realm of earthly life into which we are born and from which we depart.

ὅτι

so that/because

conjunction (consecutive/causal; debated)

ὅτι: here likely 'so that, with the result that' — the empty entrance matched by an empty exit; some read it 'because' (it is certain that...).

οὐδὲ

neither

negative conjunction (correlative)

## ἔξενεγκεῖν

to carry out

Aor Act Inf · ἐκφέρω

*complementary infinitive (with δυνάμεθα)*

→ constative aorist

ἐκφέρω: 'carry/bring out' (ἐκ + φέρω); the deliberate counterpart to εἰσφέρω — nothing leaves with us at death.

## τι

anything

Accusative

*direct object of ἔξενεγκεῖν*

τις: 'something, anything'; not a single thing accompanies us out of the world.

## δυνάμεθα

we are able

Pres Mid Indic 1 Pl · δύναμαι

*main verb*

→ gnomic present

δύναμαι: 'be able, can'; the timeless impossibility — no one can take possessions beyond death.

## 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα.

but having food and covering, with these we will be content.

CONCLUSION (SUFFICIENCY) **δὲ** The practical upshot: the bare necessities of food and shelter are enough; contentment is resolved as a settled disposition, not a wistful hope.

## ἔχοντες

having

Pres Act Ptc · Nom Pl Masc · ἔχω

*conditional/temporal participle ('if/when we have')*

→ present (concurrent)

ἔχω: 'have, possess'; the participle sets the condition — given that we have the basics.

## δὲ

but

*conjunction (development)*

## διατροφὰς

food/sustenance

Accusative

*direct object of ἔχοντες*

διατροφή: 'nourishment, food' (from διατρέφω, 'nourish'); the plural denotes provisions/means of sustenance.

## καὶ

and

*coordinating conjunction*

## σκεπάσματα

covering/shelter

Accusative

*direct object (coordinate)*

σκεπάσμα: 'covering' (from σκεπάζω, 'cover'); embracing both clothing and shelter — what protects the body.

## τούτοις

with these

Dative

*dative of cause/means (with ἀρκεσθησόμεθα)*

οὗτος: 'this'; the demonstrative gathers food and covering as the sphere of contentment.

## ἀρκεσθησόμεθα

we will be content

Fut Pass Indic 1 Pl · ἀρκέω

*main verb*

→ *gnomic/volitive future (settled resolve)*

ἀρκέω: 'be enough, suffice'; passive 'be satisfied, content' — cognate with αὐτάρκεια (v.6); the future carries a quasi-imperative resolve.

9 οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.

But those who want to be rich fall into temptation and a snare and many senseless and harmful desires, which sink people into ruin and destruction.

CONTRAST (THE WILL TO WEALTH) **δὲ** Over against contentment stands the resolve to get rich — itself the danger, not wealth as such. The metaphors of trap and drowning portray a downward, fatal trajectory.

## οἱ

those who

Nominative

*article (substantizes ptc. βουλόμενοι)*

## δὲ

but

*conjunction (contrast)*

## βουλόμενοι

wanting/resolving

Pres Mid Ptc · Nom Pl Masc · βούλομαι

*substantival participle (subject)*

→ *present (durative)*

βούλομαι: 'will, want, resolve'; the deliberate set of the will toward riches — the disposition, not mere possession, is the trap.

## πλουτεῖν

to be rich

Pres Act Inf · πλουτέω

*complementary infinitive (with βουλόμενοι)*

→ *present (durative)*

πλουτέω: 'be rich, grow wealthy'; the object of the craving — to gain abundance.

## ἐμπίπτουσιν

fall into

Pres Act Indic 3 Pl · ἐμπίπτω

main verb

→ gnomic present

ἐμπίπτω: 'fall into' (ἐν + πίπτω); the verb of stumbling headlong into a pit or snare.

## εἰς

into

preposition + accusative (direction)

## πειρασμόν

temptation/trial

Accusative

object of εἰς

πειρασμός: 'testing, temptation'; the enticement to evil that wealth-seeking opens up.

## καὶ

and

coordinating conjunction

## παγίδα

a snare

Accusative

object of εἰς (coordinate)

παγίς: 'trap, snare' (for birds/game); the hidden device that catches the unwary — a frequent figure for the devil's lure (cf. 3:7).

## καὶ

and

coordinating conjunction

## ἐπιθυμίας

desires

Accusative

object of εἰς (coordinate)

ἐπιθυμία: 'desire, craving, lust'; here illicit appetites multiplied by the pursuit of money.

## πολλὰς

many

Accusative

attributive adjective (with ἐπιθυμίας)

## ἀνόητους

senseless/foolish

Accusative

attributive adjective (coordinate)

ἀνόητος: 'unintelligent, foolish' (ἀ- + νοέω); cravings void of sense, blind to consequence.

## καὶ

and

coordinating conjunction

## βλαβεράς

harmful

Accusative

attributive adjective (coordinate)

βλαβερός: 'injurious, harmful' (from βλάπτω, 'hurt'); the desires actively damage the one who harbors them.

## αἵτινες

which

Nominative

relative pronoun (qualitative; subject)

ὅστις: 'which (very things)'; the qualitative relative — desires of such a kind that they drown people.

## βυθίζουσιν

sink/plunge

Pres Act Indic 3 Pl · βυθίζω

main verb (rel. clause)

→ gnomic present

βυθίζω: 'sink, plunge into the deep' (from βυθός, 'depth'); the picture of a man dragged under water to drown.

## τούς

the

Accusative

article

## ἀνθρώπους

people

Accusative

direct object of βυθίζουσιν

ἄνθρωπος: 'person, human'; the victims dragged down by their own cravings.

## εἰς

into

preposition + accusative (result/goal)

## ὄλεθρον

ruin

Accusative

object of εἰς

ὄλεθος: 'destruction, ruin';  
comprehensive devastation, here likely  
both temporal and eschatological.

## καὶ

and

coordinating conjunction

## ἀπώλειαν

destruction/perdition

Accusative

object of εἰς (coordinate)

ἀπώλεια: 'loss, destruction, perdition'; the  
term for final ruin — the pairing intensifies  
the fatal end.

## 10 ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία, ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύνας πολλαῖς.

For the love of money is a root of all kinds of evils, by craving which some have wandered away from the faith and pierced themselves through with many pains.

GROUND (MAXIM ON MONEY-LOVE) γὰρ The proverbial ground for v.9: money-love is a root from which every evil can spring. The relative clause illustrates with concrete casualties — apostasy and self-inflicted anguish.

## ῥίζα

a root

Nominative

predicate nominative (fronted, anarthrous)

ῥίζα: 'root'; anarthrous — 'a root,' not the  
only root; the source from which evils  
grow.

## γὰρ

for

explanatory conjunction

## πάντων

of all

Genitive

attributive (with κακῶν)

πᾶς: 'all, every'; here 'all kinds of' —  
money-love can spawn evil of every sort,  
not literally every individual evil.

## τῶν

the

Genitive

article

## κακῶν

evils

Genitive

*genitive of source/relationship (with ῥίζα)*

κακός: 'bad, evil'; substantival 'evils' — the manifold harms rooted in avarice.

## ἐστίν

is

Pres Act Indic 3 Sg · εἰμί

*main verb (copula)*

→ gnomic present

## ἡ

the

Nominative

*article (with φιλαργυρία)*

## φιλαργυρία

love of money

Nominative

*subject (articular)*

φιλαργυρία: 'love of money, avarice' (φίλος + ἄργυρος, 'silver'); the affection itself, not the coin, is the root.

## ἣς

which

Genitive

*relative pronoun (genitive object of ὀρεγόμενοι)*

## τινες

some

Nominative

*subject (indefinite)*

τις: 'some'; the unnamed casualties — real persons swept off by avarice.

## ὀρεγόμενοι

craving/reaching for

Pres Mid Ptc · Nom Pl Masc · ὀρέγομαι

*adverbial participle (means/cause)*

→ present (durative)

ὀρέγομαι: 'reach out for, aspire to, crave' (+ gen.); the picture of stretching the hand greedily after money.

## ἀπεπλανήθησαν

wandered away/were led astray

Aor Pass Indic 3 Pl · ἀποπλανάω

*main verb (rel. clause)*

→ constative aorist

ἀποπλανάω: 'lead astray, cause to wander off' (ἀπό + πλανάω); passive 'were led astray' — money lured them off the path.

## ἀπὸ

from

*preposition + genitive (separation)*

## τῆς

the

Genitive

*article*

## πίστεως

faith

Genitive

*object of ἀπό (the faith departed from)*

πίστις: 'faith'; here 'the faith' as the body of belief — they apostatized in pursuit of wealth.

## καὶ

and

*coordinating conjunction*

## ἑαυτοὺς

themselves

Accusative

*reflexive direct object (of περιέπειραν)*

ἑαυτοῦ: reflexive 'themselves'; the wound is self-inflicted — avarice turns the weapon on its own bearer.

## περιέπειραν

pierced through

Aor Act Indic 3 Pl · περιπέιρω

*main verb (coordinate)*

→ *constative aorist*

περιπέιρω: 'pierce all around, impale' (περί + πέιρω); a graphic image — they ran themselves through, as on a spit, with griefs.

## ὀδύνας

with pains/sorrows

Dative

*dative of means/instrument*

ὀδύνη: 'pain, anguish, sorrow'; the sharp griefs that are the wound's effect — both mental torment and ruin.

## πολλαῖς

many

Dative

*attributive adjective (with ὀδύνας)*

11 Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονήν, πραῦπαθίαν.

But you, O man of God, flee these things; and pursue righteousness, godliness, faith, love, endurance, gentleness.

**DIRECT CHARGE (CONTRAST)** **δέ** An emphatic 'But you' turns from the avaricious to Timothy. The dignified address 'man of God' frames a double imperative: flight from greed's snare and a strenuous pursuit of a six-fold virtue cluster.

## Σὺ

you

Nominative

*subject (emphatic pronoun, fronted)*

σύ: 'you' (sg.); the emphatic pronoun sets Timothy in sharp contrast to the money-lovers just described.

## δέ

but

*adversative conjunction*

## ὦ

O

*interjection (with vocative)*

ὦ: the vocative interjection lending solemnity to the address.

## ἄνθρωπε

man

Vocative

*vocative of address*

ἄνθρωπος: 'man, person'; in 'man of God' it echoes the OT title for prophets (e.g. Moses, Elijah) — Timothy stands in that line.

## θεοῦ

of God

Genitive

*genitive of relationship/possession*

θεός: God; the title 'man of God' marks one who belongs to and serves God — a charged, dignifying phrase.

## ταῦτα

these things

Accusative

*direct object of φεύγε*

οὗτος: 'these'; the foregoing — avarice and its attendant vices.

## φεύγε

flee

Pres Act Impv 2 Sg · φεύγω

*main verb (command)*

→ customary present (continual flight)

φεύγω: 'flee, run from'; the present urges habitual, ongoing avoidance — not a single act but a settled aversion.

## δίωκε

pursue

Pres Act Impv 2 Sg · διώκω

*main verb (command, antithetical)*

→ customary present (continual pursuit)

διώκω: 'pursue, chase, press after'; the deliberate counterpart to φεύγω — hunt these virtues as one would flee the vices.

## δὲ

and/but

*conjunction (antithesis)*

## δικαιοσύνην

righteousness

Accusative

*direct object of δίωκε*

δικαιοσύνη: 'righteousness, uprightness'; here practical, ethical right-doing — the first of the virtues to chase.

## εὐσέβειαν

godliness

Accusative

*direct object (coordinate)*

εὐσέβεια: 'godliness, piety'; reverent devotion — the very thing the greedy counterfeited (v.5).

## πίστιν

faith/faithfulness

Accusative

*direct object (coordinate)*

πίστις: 'faith, faithfulness'; trust toward God and trustworthiness in conduct.

## ἀγάπην

love

Accusative

*direct object (coordinate)*

ἀγάπη: 'love'; self-giving regard for God and neighbor — the crown of the virtue cluster.

## ὑπομονήν

endurance

Accusative

*direct object (coordinate)*

ὑπομονή: 'steadfast endurance, perseverance' (ὑπό + μένω, 'remain under'); patient bearing-up under pressure.

## πραῦπαθίαν

gentleness

Accusative

*direct object (coordinate)*

πραῦπάθεια: 'gentleness of spirit, meekness' (πραῦς + πάθος); a rare term — a mild, even-tempered disposition under provocation.

12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης καὶ ὠμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

Fight the good fight of the faith; take hold of eternal life, to which you were called and confessed the good confession before many witnesses.

**CHARGE (ATHLETIC IMAGERY)** **ASYNDETON** The athletic-military metaphor sharpens the charge: the Christian life is a contest to be fought and a prize to be seized — grounded in Timothy's prior call and public confession.

### ἀγωνίζου

fight/contend

Pres Mid Impv 2 Sg · ἀγωνίζομαι

main verb (command)

→ customary present (sustained contest)

ἀγωνίζομαι: 'compete, struggle, contend' (from ἀγών, 'contest'); the imagery of the athlete/soldier straining in a match.

### τὸν

the

Accusative

article (with ἀγῶνα)

### καλὸν

good/noble

Accusative

attributive adjective (with ἀγῶνα)

καλός: 'good, noble, fine'; the contest is honorable and worthy — not merely 'good' but admirable.

### ἀγῶνα

fight/contest

Accusative

cognate accusative (with ἀγωνίζου)

ἀγών: 'contest, struggle, fight'; the cognate object intensifies — 'contend the noble contest' (cf. 2 Tim 4:7).

### τῆς

of the

Genitive

article (with πίστεως)

### πίστεως

faith

Genitive

genitive of reference/source (the contest's sphere)

πίστις: 'faith'; the contest belongs to and is waged for the faith.

### ἐπιλαβοῦ

take hold of/seize

Aor Mid Impv 2 Sg · ἐπιλαμβάνομαι

main verb (command)

→ ingressive/effective aorist

ἐπιλαμβάνομαι: 'lay hold of, grasp' (+ gen.); a decisive seizing — lay claim to the prize of the contest.

### τῆς

the

Genitive

article

## αἰωνίου

eternal

Genitive

*attributive adjective (with ζωῆς)*

αἰώνιος: 'eternal, age-lasting'; the life of the coming age, both gift and goal.

## ζωῆς

life

Genitive

*genitive object of ἐπιλαβοῦ*

ζωή: 'life'; eternal life — the prize Timothy is to grasp firmly.

## εἰς

to/for

*preposition + accusative (goal/reference)*

## ἣν

which

Accusative

*relative pronoun (object of εἰς)*

## ἐκλήθης

you were called

Aor Pass Indic 2 Sg · καλέω

*main verb (rel. clause)*

→ constative aorist

καλέω: 'call, summon'; the effectual divine call to which eternal life is the appointed end.

## καὶ

and

*coordinating conjunction*

## ὠμολόγησας

you confessed

Aor Act Indic 2 Sg · ὁμολογέω

*main verb (coordinate)*

→ constative aorist

ὁμολογέω: 'confess, profess, acknowledge' (ὁμός + λέγω, 'say the same'); Timothy's public avowal — likely at baptism/ordination.

## τήν

the

Accusative

*article (with ὁμολογίαν)*

## καλὴν

good/noble

Accusative

*attributive adjective (with ὁμολογίαν)*

καλός: 'good, noble'; the confession matches the contest — both 'noble.'

## ὁμολογίαν

confession

Accusative

*cognate accusative (with ὠμολόγησας)*

ὁμολογία: 'confession, profession'; the formal acknowledgment of faith made publicly.

## ἐνώπιον

before/in the presence of

*improper preposition + genitive (presence)*

ἐνώπιον: 'before, in the sight of'; marks the public, witnessed character of the confession.

## πολλῶν

many

Genitive

*attributive adjective (with μαρτύρων)*

## μαρτύρων

witnesses

Genitive

*object of ἐνώπιον*

μάρτυς: 'witness'; the congregation present at Timothy's confession, lending it solemn accountability.

13 παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος τὰ πάντα καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν,

I charge you before God, who gives life to all things, and Christ Jesus, who in his testimony before Pontius Pilate made the good confession,

SOLEMN ADJURATION ASYNDETON Paul invokes the two highest witnesses — the life-giving God and the confessing Christ — to underwrite a formal charge. Christ's confession before Pilate becomes the pattern for Timothy's own.

### παραγγέλλω

I charge/command

Pres Act Indic 1 Sg · παραγγέλλω

main verb (performative)

→ instantaneous/performative present

παραγγέλλω: 'charge, command, give orders'; a weighty term of military/legal command — the present enacts the charge as it is spoken.

### σοι

you

Dative

indirect object (recipient of the charge)

### ἐνώπιον

before

improper preposition + genitive (presence)

ἐνώπιον: 'before, in the presence of'; the charge is laid in the sight of the divine witnesses.

### τοῦ

the

Genitive

article (with θεοῦ)

### θεοῦ

God

Genitive

object of ἐνώπιον

θεός: God; the first guarantor of the charge — the Author of life.

### τοῦ

the (one)

Genitive

article (substantizes ptc. ζωογονοῦντος)

### ζωογονοῦντος

who gives life

Pres Act Ptc · Gen Sg Masc · ζωογονέω

attributive participle (describing θεοῦ)

→ customary/durative present

ζωογονέω: 'give life to, keep alive, make alive' (ζῶν + γίνομαι); God the life-giver — fitting before a charge that looks to resurrection life.

### τὰ

the

Accusative

article (with πάντα)

<p><b>πάντα</b> all things</p> <p>Accusative <i>direct object of ζωογονούντος</i></p> <p>πᾶς: 'all'; τὰ πάντα = 'all things, the universe' — God animates the whole creation.</p>	<p>καὶ and</p> <p><i>coordinating conjunction</i></p>	<p><b>Χριστοῦ</b> Christ</p> <p>Genitive <i>object of ἐνώπιον (coordinate)</i></p> <p>Χριστός: 'Anointed, Christ'; the second guarantor — the exemplary confessor.</p>	<p><b>Ἰησοῦ</b> Jesus</p> <p>Genitive <i>apposition to Χριστοῦ</i></p>
<p><b>τοῦ</b> the (one)</p> <p>Genitive <i>article (substantizes ptc. μαρτυρήσαντος)</i></p>	<p><b>μαρτυρήσαντος</b> who testified/witnessed</p> <p>Aor Act Ptc · Gen Sg Masc · μαρτυρέω <i>attributive participle (describing Christ)</i></p> <p>→ <i>constative aorist</i></p> <p>μαρτυρέω: 'bear witness, testify'; Christ's steadfast confession at his trial sets the template for faithful witness unto death.</p>	<p><b>ἐπὶ</b> before/in the time of</p> <p><i>preposition + genitive (presence/occasion)</i></p> <p>ἐπί: + gen. 'before, in the presence of' (or 'in the time of'); marks the historical setting of Christ's confession.</p>	<p><b>Ποντίου</b> Pontius</p> <p>Genitive <i>object of ἐπί</i></p> <p>Πόντιος: 'Pontius,' the nomen of the prefect — anchoring the confession in datable history (cf. the creeds).</p>
<p><b>Πιλάτου</b> Pilate</p> <p>Genitive <i>apposition to Ποντίου</i></p> <p>Πιλάτος: Pilate, prefect of Judea; the magistrate before whom Jesus made his testimony.</p>	<p><b>τὴν</b> the</p> <p>Accusative <i>article (with ὁμολογίαν)</i></p>	<p><b>καλὴν</b> good/noble</p> <p>Accusative <i>attributive adjective (with ὁμολογίαν)</i></p> <p>καλός: 'good, noble'; deliberately echoing v.12 — Timothy's confession mirrors Christ's.</p>	<p><b>ὁμολογίαν</b> confession</p> <p>Accusative <i>cognate/internal accusative (with μαρτυρήσαντος)</i></p> <p>ὁμολογία: 'confession, profession'; the content of Christ's witness before Pilate.</p>

## 14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,

that you keep the commandment without stain or reproach until the appearing of our Lord Jesus Christ,

**CONTENT OF THE CHARGE** **ASYNDETON** The substance of the adjuration: keep 'the commandment' — the whole charge of the gospel ministry — flawless until Christ's appearing. The horizon is eschatological.

## τηρήσαί

to keep

Aor Act Inf · τηρέω

*infinitive of indirect command (after παραγγέλλω)*

→ constative aorist

τηρέω: 'keep, guard, observe'; the infinitive carries the content of the charge — preserve the commandment intact.

## σε

you

Accusative

*accusative subject of the infinitive*

## τήν

the

Accusative

*article (with ἐντολήν)*

## ἐντολήν

commandment

Accusative

*direct object of τηρήσαι*

ἐντολή: 'command, charge'; here likely the whole gospel mandate/ministry entrusted to Timothy, not a single precept.

## ἄσπιλον

without stain/spotless

Accusative

*object complement (predicate of ἐντολήν)*

ἄσπιλος: 'spotless, unblemished' (ἀ- + σπίλος, 'stain'); the commandment is to be kept undefiled — perhaps with a nuance of Timothy's own purity.

## ἀνεπίληπτον

irreproachable/beyond reproach

Accusative

*object complement (coordinate)*

ἀνεπίληπτος: 'irreproachable, not to be laid hold of' (ἀ- + ἐπιλαμβάνομαι); giving no handle for accusation — a Pastorals leadership virtue (cf. 3:2).

## μέχρι

until

*improper preposition + genitive (time, terminus)*

μέχρι: 'until, as far as'; marks the end-point — the duty runs to Christ's return.

## τῆς

the

Genitive

*article (with ἐπιφανείας)*

## ἐπιφανείας

appearing/manifestation

Genitive

*object of μέχρι*

ἐπιφάνεια: 'appearing, manifestation' (cf. 'epiphany'); a Pastorals term for Christ's glorious return (and his first advent, 2 Tim 1:10).

## τοῦ

of the

Genitive

*article (with κυρίου)*

## κυρίου

Lord

Genitive

*possessive genitive (whose appearing)*

κύριος: 'Lord'; the returning sovereign Jesus, whose epiphany sets the deadline.

## ἡμῶν

our

Genitive

*genitive of relationship*

## Ἰησοῦ

Jesus

Genitive

*apposition to κυρίου*

## Χριστοῦ

Christ

Genitive

*apposition*

15 ἦν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων,

which he will display in his own times — the blessed and only Sovereign, the King of those who reign and Lord of those who exercise lordship,

RELATIVE DOXOLOGY ἦν The mention of the appearing triggers a soaring doxology to God, who alone fixes its time. A cascade of regal titles asserts his unrivaled sovereignty over every earthly power.

**ἦν**

which

Accusative

relative pronoun (object of δείξει; antecedent ἐπιφανείας)

**καιροῖς**

at times/seasons

Dative

dative of time (when)

καιρός: 'appointed time, season'; the right, decreed moments — God controls the timing of the appearing.

**ἰδίους**

his own

Dative

attributive adjective (with καιροῖς)

ἴδιος: 'one's own, proper'; the times belong to God's own determination — 'in his own seasons.'

**δείξει**

will display/show

Fut Act Indic 3 Sg · δείκνυμι

main verb (rel. clause)

→ predictive future

δείκνυμι: 'show, display, make visible'; God will stage the manifestation of Christ at his appointed hour.

**ὁ**

the

Nominative

article (with δυνάστης)

**μακάριος**

blessed

Nominative

attributive adjective (subject phrase)

μακάριος: 'blessed, happy'; of God, the self-sufficient, ever-blessed One (cf. 1:11).

**καὶ**

and

coordinating conjunction

**μόνος**

only

Nominative

attributive adjective (subject phrase)

μόνος: 'only, alone'; asserts God's uniqueness — the sole true Sovereign over against all pretenders.

## δυναστής

Sovereign/Ruler

Nominative

*subject of δείξει*

δυναστής: 'ruler, potentate, sovereign' (from δύναμαι); 'the only Potentate' — the supreme power above all rulers.

## ὁ

the

Nominative

*article (with βασιλεύς)*

## βασιλεύς

King

Nominative

*apposition to δυναστής*

βασιλεύς: 'king'; 'King of kings' — supremacy over all who hold royal power (cf. Dan 2:47; Rev 19:16).

## τῶν

of those

Genitive

*article (substantizes ptc. βασιλευόντων)*

## βασιλευόντων

who reign/are kings

Pres Act Ptc · Gen Pl Masc · βασιλεύω

*substantival participle (genitive of subordination)*

→ present (durative)

βασιλεύω: 'reign, be king'; the cognate participle — those exercising kingship are themselves subject to him.

## καὶ

and

*coordinating conjunction*

## κύριος

Lord

Nominative

*apposition (coordinate title)*

κύριος: 'lord, master'; 'Lord of lords' — the parallel title to 'King of kings.'

## τῶν

of those

Genitive

*article (substantizes ptc. κυριεούντων)*

## κυριεούντων

who exercise lordship/rule

Pres Act Ptc · Gen Pl Masc · κυριεύω

*substantival participle (genitive of subordination)*

→ present (durative)

κυριεύω: 'rule, lord it over, have dominion'; the cognate participle — all who exercise lordship answer to him.

16 ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται· ᾧ τιμὴ καὶ κράτος αἰώνιον· ἀμήν.

who alone has immortality, dwelling in unapproachable light, whom no one of humankind has seen or is able to see; to whom be honor and eternal dominion. Amen.

DOXOLOGY CLIMAX ASYNDETON The doxology crests in God's transcendence — sole possessor of immortality, dweller in inaccessible light, invisible to all flesh — and closes with an ascription of honor and everlasting power, sealed with 'Amen.'

<p><b>ὁ</b> the (one) Nominative <i>article (substantizes ptc. ἔχων)</i></p>	<p><b>μόνος</b> alone/only Nominative <i>attributive adjective</i></p> <p>μόνος: 'only, alone'; God uniquely possesses deathlessness in himself — none else.</p>	<p><b>ἔχων</b> having/possessing Pres Act Ptc · Nom Sg Masc · ἔχω <i>substantival participle (apposition to subject)</i></p> <p>→ present (durative/stative)</p> <p>ἔχω: 'have, possess'; God holds immortality intrinsically, not derivatively.</p>	<p><b>ἀθανασίαν</b> immortality Accusative <i>direct object of ἔχων</i></p> <p>ἀθανασία: 'immortality, deathlessness' (ἀ- + θάνατος, 'death'); the divine attribute of underived, unending life.</p>
<p><b>φῶς</b> light Accusative <i>direct object of οἰκῶν</i></p> <p>φῶς: 'light'; the brilliance that veils God's presence — a biblical figure for his unapproachable glory.</p>	<p><b>οἰκῶν</b> dwelling/inhabiting Pres Act Ptc · Nom Sg Masc · οἰκέω <i>adverbial/attributive participle</i></p> <p>→ present (durative)</p> <p>οἰκέω: 'dwell, inhabit'; God's habitation is light no creature can enter.</p>	<p><b>ἀπρόσιτον</b> unapproachable Accusative <i>attributive adjective (with φῶς)</i></p> <p>ἀπρόσιτος: 'unapproachable, inaccessible' (ἀ- + πρόσιμι, 'approach'); a NT hapax — the light is too dazzling to draw near.</p>	<p><b>ὃν</b> whom Accusative <i>relative pronoun (object of εἶδεν)</i></p>

## εἶδεν

has seen/saw

Aor Act Indic 3 Sg · ὁράω

*main verb (rel. clause)*

→ constative aorist

ὁράω: 'see, perceive'; no human eye has ever beheld God in his essence (cf. John 1:18).

## οὐδεὶς

no one

Nominative

*subject of εἶδεν*

οὐδεὶς: 'no one'; the absolute negation — not a single human has seen him.

## ἀνθρώπων

of humankind

Genitive

*partitive genitive (with οὐδεὶς)*

ἄνθρωπος: 'human'; the partitive limits the negation to the realm of mortals.

## οὐδὲ

nor

*negative conjunction*

## ἰδεῖν

to see

Aor Act Inf · ὁράω

*complementary infinitive (with δύναται)*

→ constative aorist

ὁράω: 'see'; the infinitive — not merely 'has not seen' but 'cannot see' him.

## δύναται

is able

Pres Mid Indic 3 Sg · δύναμαι

*main verb*

→ gnomic present

δύναμαι: 'be able, can'; the timeless incapacity of the creature to behold the uncreated.

## ᾧ

to whom

Dative

*dative of possession/advantage (doxology)*

## τιμῇ

honor

Nominative

*subject of implied ascription (ἔστω)*

τιμῇ: 'honor, esteem'; ascribed to God in the doxology — 'to him be honor!'

## καὶ

and

*coordinating conjunction*

## κράτος

dominion/might

Nominative

*subject (coordinate)*

κράτος: 'strength, dominion, might'; sovereign power ascribed to God — exercised, ruling might.

## αἰώνιον

eternal

Nominative

*attributive adjective (with κράτος)*

αἰώνιος: 'eternal, everlasting'; the dominion ascribed is without end.

## ἀμήν

amen

*liturgical affirmation (indeclinable)*

ἀμήν: Hebrew 'truly, so be it'; the worshiping seal affirming the doxology.

17 Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικένας ἐπὶ πλούτου ἀδηλότῃ, ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν,

Charge those who are rich in the present age not to be high-minded, nor to set their hope on the uncertainty of riches, but on God, who richly provides us all things to enjoy,

RENEWED CHARGE (THE RICH) ASYNDETON After the doxology, Paul returns to wealth, now addressing those who already have it. The antithesis is decisive: hope is to rest not on uncertain riches but on the bountiful God.

<p><b>Τοῖς</b> the Dative article (with πλουσίοις)</p>	<p><b>πλουσίοις</b> rich Dative indirect object (substantival adj.; recipients of charge) πλούσιος: 'rich, wealthy'; the well-to-do believers — not condemned for wealth but warned of its perils.</p>	<p><b>ἐν</b> in preposition + dative (time/sphere)</p>	<p><b>τῷ</b> the Dative article (with αἰῶνι)</p>
<p><b>νῦν</b> present/now adverb used attributively (with αἰῶνι) νῦν: 'now'; 'the now age' — the present world-order, set against the age to come (v.19).</p>	<p><b>αἰῶνι</b> age Dative dative of time/sphere αἰών: 'age, era'; the temporal frame qualifying their riches as belonging only to this passing world.</p>	<p><b>παράγγελλε</b> charge/command Pres Act Impv 2 Sg · παραγγέλλω main verb (command to Timothy) → customary present (imperative) παραγγέλλω: 'charge, command'; the same weighty verb as v.13 — Timothy is to lay this directive on the rich.</p>	<p><b>μὴ</b> not negative particle (with infinitive)</p>

## ὕψηλοφρονεῖν

to be high-minded/proud

Pres Act Inf · ὕψηλοφρονέω

*infinitive of indirect command (content of charge)*

→ present (durative)

ὕψηλοφρονέω: 'be proud, haughty' (ὕψηλός + φρονέω, 'think high'); the besetting sin of the wealthy — arrogance of mind.

## μηδὲ

nor

*negative conjunction (coordinate)*

## ἤλπικέναι

to have set hope

Perf Act Inf · ἐλπίζω

*infinitive of indirect command (coordinate)*

→ intensive perfect (settled, fixed hope)

ἐλπίζω: 'hope, set one's hope'; the perfect marks a fixed reliance — a settled trust mistakenly anchored in money.

## ἐπὶ

on/upon

*preposition + dative (object of hope)*

## πλούτου

of riches

Genitive

*genitive (with ἀδηλότητι)*

πλοῦτος: 'wealth, riches'; the unstable thing on which hope must not rest.

## ἀδηλότητι

uncertainty

Dative

*object of ἐπί (the thing hoped in)*

ἀδηλότης: 'uncertainty, instability' (from ἄδηλος, 'unclear'); a NT hapax — 'the uncertainty of riches,' i.e. how unreliable wealth is.

## ἀλλ'

but

*adversative conjunction*

## ἐπὶ

on/upon

*preposition + dative (true object of hope)*

## θεῶ

God

Dative

*object of ἐπί (rightful ground of hope)*

θεός: God; the secure object of hope set against unreliable riches.

## τῷ

the (one)

Dative

*article (substantizes ptc. παρέχοντι)*

## παρέχοντι

who provides/furnishes

Pres Act Ptc · Dat Sg Masc · παρέχω

*attributive participle (describing θεῶ)*

→ customary/durative present

παρέχω: 'provide, furnish, supply' (παρά + ἔχω); God the lavish giver — the antidote to trusting wealth is trusting the Giver of wealth.

## ἡμῖν

us

Dative

*indirect object (of παρέχοντι)*

## πάντα

all things

Accusative

direct object of παρέχοντι

παῖς: 'all'; God supplies the whole of what we have richly.

## πλουσίως

richly/abundantly

adverb (manner)

πλουσίως: 'richly, abundantly'; a deliberate echo of πλούσιος — the true riches come from God's generosity.

## εἰς

for

preposition + accusative (purpose)

## ἀπόλαυσιν

enjoyment

Accusative

object of εἰς (purpose)

ἀπόλαυσις: 'enjoyment, full enjoyment' (from ἀπολαύω); God gives material things not merely for use but for grateful enjoyment — wealth is not intrinsically evil.

## 18 ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς,

to do good, to be rich in good works, to be generous, ready to share,

POSITIVE CHARGE (CONTINUED) ASYNDETON The positive side of the charge to the rich: a string of infinitives prescribes an active beneficence — true wealth measured in good works, liberality, and openhanded sharing.

## ἀγαθοεργεῖν

to do good

Pres Act Inf · ἀγαθοεργέω

infinitive of indirect command (continuing v.17)

→ customary present (durative)

ἀγαθοεργέω: 'do good, work good' (ἀγαθός + ἔργον); active beneficence — the rich are to be doers of good.

## πλουτεῖν

to be rich

Pres Act Inf · πλουτέω

infinitive (coordinate)

→ customary present

πλουτέω: 'be rich'; ironically redeployed — the wealthy are to be 'rich' in a better currency, good works.

## ἐν

in

preposition + dative (sphere)

## ἔργοις

works

Dative

dative of sphere (with πλουτεῖν)

ἔργον: 'work, deed'; the true wealth — a portfolio of good deeds.

## καλοῖς

good/noble

Dative

*attributive adjective (with ἔργους)*

καλός: 'good, noble, fine'; the recurring Pastoral word for admirable works (cf. vv.12–13).

## εὐμεταδότους

generous/ready to give

Accusative

*predicate accusative (with εἶναι)*

εὐμετάδοτος: 'liberal, ready to impart' (εὖ + μεταδίδωμι, 'share'); a NT hapax — disposed to give a share freely.

## εἶναι

to be

Pres Act Inf · εἰμί

*infinitive (coordinate; copula)*

→ stative present

## κοινωνικούς

ready to share/sociable

Accusative

*predicate accusative (coordinate, with εἶναι)*

κοινωνικός: 'ready to share, generous in fellowship' (from κοινωνία); willing to hold goods in common with others' need — a NT hapax.

## 19 ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

storing up for themselves a good foundation for the future, that they may take hold of that which is truly life.

RESULT/AIM OF GENEROSITY ASYNDETON Generosity is reframed as eschatological investment: by giving now, the rich lay up treasure for the age to come, the only secure 'foundation,' so as to grasp 'real' life (echoing the prize of v.12).

## ἀποθησαυρίζοντας

storing up/treasuring up

Pres Act Ptc · Acc Pl Masc · ἀποθησαυρίζω

*adverbial participle (result/means; agrees with implied subj. of vv.17–18)*

→ present (durative)

ἀποθησαυρίζω: 'store up, lay up treasure' (ἀπό + θησαυρίζω, from θησαυρός, 'treasure'); paradoxically, giving away is the way to amass true treasure (cf. Matt 6:20).

## ἑαυτοῖς

for themselves

Dative

*dative of advantage (reflexive)*

ἑαυτοῦ: reflexive 'themselves'; the gain returns to the givers — a treasure laid up to their own future benefit.

## θεμέλιον

foundation

Accusative

*direct object of ἀποθησαυρίζοντας*

θεμέλιος: 'foundation'; here a 'treasure' that functions as a secure footing for the life to come — a mixed but vivid metaphor.

## καλὸν

good/fine

Accusative

*attributive adjective (with θεμέλιον)*

καλός: 'good, fine'; the foundation laid up is a sound, lasting one.

<p>εἰς for <i>preposition + accusative (purpose/reference)</i></p>	<p>τὸ the Accusative <i>article (substantizes μέλλον)</i></p>	<p>μέλλον future/time to come Pres Act Ptc · Acc Sg Neut · μέλλω <i>substantival participle (object of εἰς)</i> → present (durative) μέλλω: 'be about to, be future'; τὸ μέλλον = 'the future, the coming age' — the horizon of the investment.</p>	<p>ἵνα that <i>conjunction (purpose)</i></p>
<p>ἐπιλάβονται they may take hold of Aor Mid Subj 3 Pl · ἐπιλαμβάνομαι <i>verb of the ἵνα clause (subjunctive)</i> → ingressive/effective aorist ἐπιλαμβάνομαι: 'lay hold of, grasp' (+ gen.); the same verb as v.12 — the rich, like Timothy, are to seize true life.</p>	<p>τῆς the Genitive <i>article (with ζωῆς)</i></p>	<p>ὄντως truly/really <i>adverb (with ζωῆς)</i> ὄντως: 'really, truly' (from the ptc. of εἰμί); 'the life that is really life' — over against the hollow security of wealth.</p>	<p>ζωῆς life Genitive <i>genitive object of ἐπιλάβονται</i> ζωή: 'life'; the real, eternal life — the same prize set before Timothy in v.12.</p>

20 ἽΩ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως,

O Timothy, guard the deposit, turning away from the profane empty chatter and contradictions of what is falsely called knowledge,

CLOSING PERSONAL CHARGE ἽΩ A direct, emotional vocative opens the letter's closing appeal: guard 'the deposit' (the entrusted gospel), shunning the profane prattle and antitheses of a counterfeit 'knowledge.'

ὦ

ο

*interjection (with vocative)*

ὦ: the vocative interjection, here lending warm, urgent directness to the personal address.

Τιμόθεε

Timothy

Vocative

*vocative of direct address*

Τιμόθεος: 'Timothy' ('honoring God'); the named addressee — the appeal turns intensely personal at the close.

τὴν

the

Accusative

*article (with παραθήκην)*

παραθήκην

deposit/what is entrusted

Accusative

*direct object of φύλαξον*

παραθήκη: 'deposit, trust' (from παρατίθημι, 'place beside, entrust'); a banking term — the gospel/sound doctrine committed to Timothy for safekeeping (cf. 2 Tim 1:14).

φύλαξον

guard/keep

Aor Act Impv 2 Sg · φυλάσσω

*main verb (command)*

→ *ingressive/constative aorist (urgent, decisive)*

φυλάσσω: 'guard, protect, keep watch'; the aorist gives a sharp, summary urgency — 'guard it!'

ἐκτρέπόμενος

turning away/avoiding

Pres Mid Ptc · Nom Sg Masc · ἐκτρέπω

*adverbial participle (means/attendant circumstance)*

→ *present (durative)*

ἐκτρέπω: 'turn aside/away' (ἐκ + τρέπω); middle 'avoid, shun' — guarding the deposit entails steering clear of the false teaching.

τὰς

the

Accusative

*article (with κενοφωνίας)*

βεβήλους

profane/godless

Accusative

*attributive adjective (with κενοφωνίας)*

βέβηλος: 'profane, unhallowed' (lit. 'permitted to be trodden, i.e. not sacred'); irreverent, worldly babble.

κενοφωνίας

empty chatter/babble

Accusative

*direct object of ἐκτρέπόμενος*

κενοφωνία: 'empty talk, vain babbling' (κενός + φωνή, 'empty voice'); hollow, fruitless discourse — a Pastorals coinage (cf. 2 Tim 2:16).

καὶ

and

*coordinating conjunction*

ἀντιθέσεις

contradictions/oppositions

Accusative

*direct object (coordinate)*

ἀντίθεσις: 'opposition, contradiction' (ἀντί + θέσις); the rival assertions of the false teaching — a NT hapax (later lending its name to Marcion's 'Antitheses').

τῆς

of the

Genitive

*article (with γνώσεως)*

## ψευδωνύμου

falsely-named/so-called

Genitive

*attributive adjective (with γνώσεως)*

ψευδώνυμος: 'falsely named' (ψευδής + ὄνομα); the 'knowledge' wears a borrowed, untrue title — a NT hapax.

## γνώσεως

knowledge

Genitive

*genitive of source (whose antitheses)*

γνώσις: 'knowledge'; the pretended higher 'knowledge' of the errorists — perhaps an incipient proto-gnostic claim.

## 21 ἦν τινες ἐπαγγελλόμενοι περὶ τὴν πίστιν ἡστόχησαν. Ἡ χάρις μεθ' ὑμῶν.

which some, by professing, have missed the mark concerning the faith. Grace be with you.

**WARNING + BENEDICTION** ἦν A final warning: professing this false knowledge has caused some to deviate from the faith. The letter then ends abruptly with a terse grace-benediction — Paul's signature close.

## ἦν

which

Accusative

*relative pronoun (object of ἐπαγγελλόμενοι; antecedent γνώσεως)*

## τινες

some

Nominative

*subject (indefinite)*

τις: 'some'; again the unnamed casualties (cf. v.10) — those who embraced the false 'knowledge'!

## ἐπαγγελλόμενοι

professing/laying claim to

Pres Mid Ptc · Nom Pl Masc · ἐπαγγέλλομαι

*adverbial participle (means/cause)*

→ present (durative)

ἐπαγγέλλομαι: 'profess, lay claim to, promise'; here 'professing' the counterfeit knowledge — the claim itself proved their undoing.

## περὶ

concerning

*preposition + accusative (reference)*

<p><b>τὴν</b> the</p> <p>Accusative <i>article (with πίστιν)</i></p>	<p><b>πίστιν</b> faith</p> <p>Accusative <i>object of περί (reference)</i></p> <p>πίστις: 'faith'; 'the faith' as the body of Christian belief — the target they missed.</p>	<p><b>ἡστόχησαν</b> missed the mark/went astray</p> <p>Aor Act Indic 3 Pl · ἄστοχέω <i>main verb (rel. clause)</i></p> <p>→ constative aorist</p> <p>ἄστοχέω: 'miss the mark, deviate, swerve' (ἄ- + στόχος, 'aim'); the archer's failure to hit the target — they swerved from the faith (cf. 1:6).</p>	<p><b>Ἡ</b> the</p> <p>Nominative <i>article (with χάρις)</i></p>
<p><b>χάρις</b> grace</p> <p>Nominative <i>subject of implied optative (εἴη)</i></p> <p>χάρις: 'grace, favor'; the customary Pauline benediction — God's gracious favor invoked on the readers.</p>	<p><b>μεθ'</b> with</p> <p><i>preposition + genitive (accompaniment)</i></p>	<p><b>ὑμῶν</b> you</p> <p>Genitive <i>object of μετά (the plural 'you' widens the close to the congregation)</i></p> <p>σύ: 'you' (pl.); though the letter addresses Timothy, the plural 'you' shows it is meant to be heard by the whole church.</p>	

**On the text.** Verse punctuation and paragraphing are editorial and conventional. The chapter has its conventional twenty-one verses; no verse is omitted by the critical text. Minor orthographic and word-order variants (e.g. the article before πλούτου in v.17, the εὐσεβείας doxology shape in v.3) are not noted.

**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.