Some Notes on the Information Structure and Discourse Features of 1 Timothy

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INTRODUCTION

I use the notes in this file during the second half of ‘Discourse for Translation’ workshops run by SIL International. During the first half of each workshop, participants learn about information structure (NARR0.1—see below) and discourse features of natural languages that are of particular relevance to Bible translation.

The materials used to teach these features (NARR and NonNarr) are available online (see below for details) and are an essential prerequisite to understanding the terminology used in these notes. Whenever you see a reference to ‘NARR’ or to ‘NonNarr’ in these notes, I recommend that you look up the relevant section, so that you can understand how I am using the term concerned. If you turn to NARR0.1, for example, which refers to sec. 0.1 of the self-instruction materials on narrative discourse analysis, you will find a definition of the term ‘information structure’ (“the interaction of sentences and their contexts”—Lambrecht 1994:9). Similarly, you will encounter a reference on p. 4 to NonNarr8.4, which refers to sec. 8.4 of the self-instruction materials on non-narrative discourse analysis and gives examples of ‘closures’.

The file begins with a two-page overview of 1 Timothy. This compares how Translator’s Notes (TrNotes) and the UBS Handbook (UBS) divide the letter and evaluates them. The rest of the document contains flow-charts of the argument structure of each sub-section, together with comments on the information structure and discourse features of each verse.

It is my prayer that these notes will be a helpful tool for all who exegete and translate this book into the heart language of a people group for whom Christ died and rose again.

References


OUTLINE OF 1 TIMOTHY

(The Outline in Translator's Notes (TrNotes) is aligned to the left and is in Times New Roman font.
The Outline in the UBS Handbook is aligned to the right and is in Arial font.)

Division 1, 1:1-2 Paul greets Timothy. (Division A. Salutation)

Division 2, 1:3-20 Paul writes to Timothy about opposing false teaching.
Section 1:3-11 Timothy should command people to stop teaching the Scriptures incorrectly. They should teach the Scriptures correctly so that people will realise their sins and will stop doing them. (Division B. Warnings against false teaching)
Section 1:12-17 Jesus Christ came to earth to save sinners. That’s why he forgave Paul, and why he forgives all who believe in him. Paul thanks Jesus for that. (Division C. Paul's gratitude to Christ Jesus)
Section 1:18-20 Timothy should remember the prophecies made about him. Then he will not become discouraged and will be able to continue to preach the gospel and oppose false teachers. Men like Hymenaeus and Alexander are among the false teachers. Paul has forbidden them to come to the meetings of the believers in Jesus. (Division D. Paul encourages Timothy to be faithful)

(Division E. Instructions regarding Christian worship and organization, 2.1–3.13)

Division 3, 2:1-15 Paul writes to Timothy about how believers should meet together for prayer.
Section 2:1-7 When believers gather together, they should pray for everybody, since God wants to save everybody. (Section E.1. Instructions for church worship)
Section 2:8-15 Wherever believers gather together, the men need to make sure they pray without being angry with fellow believers, and women need to make sure they dress modestly and not try to be in charge of men. (Section E.2. The place of women in worship)

Division 4, 3:1-16 Paul writes to Timothy about the leaders of those who believe in Jesus. (Section E.3. Qualifications of church leaders, 3.1-13)
Section 3:1-7 Elders must be the right kind of people. (E.3a. Bishops)
Section 3:8-13 Deacons must be the right kind of people. (E.3b. Deacons)
Section 3:14-16 Paul says that he writes this letter so that Timothy and other believers may know how they should act as God’s children. (Division F. Summary statement of purpose, 3.14-15)
(Division G. A hymn to Christ, 3.16)

Division 5, 4:1-5:2 Paul writes more about false teachers and about how Timothy should live and teach others.
(Division H. Instructions on Timothy's proper conduct as a church leader, 4.1-16)
Section 4:1-5 The Holy Spirit says that from now until the time Jesus returns, some people will start to believe those who teach false ideas which come from demons. These false teachers say that people should not marry or eat certain foods. But God wants us to thank him for marriage and food. They are good. (Section H.1. Warnings against false teachers)
Section 4:6-5:2 Timothy should teach the things Paul is writing to him. He should always work hard to be the kind of person God wants him to be. He should show other believers the right way to live. (Section H.2. Appropriate conduct for a church leader, 4.6-16)
(Division I. Further instructions regarding Timothy's ministry, 5.1–6.19)
(Section I.1. How to deal with various groups within the church, 5.1–6.2a)
(l.1a. Responsibilities toward elder and younger believers, 5.1-2)

Division 6, 5:3-6:2 Paul writes to Timothy about what he should teach about different groups of believers.
Section 5:3-16 What Timothy should teach about widows. (l.1b. Responsibilities toward widows)
Section 5:17-25 What Timothy should teach about helping church leaders, and what he should know about rebuking and appointing church leaders. (l.1c. Responsibilities toward elders, 5.17-21)
(l.1d. Some other matters, 5.22-25)
Section 6:1-2 What Timothy should teach about slaves. (l.1e. Teaching regarding slaves, 6.1-2a)
Division 7, 6:3-19 Paul writes more to Timothy about false teachers and how they want to be rich. He tells believers to be content with what they have. Timothy should always continue to follow God. He should tell rich people to trust God and do good.

Section 6:3-10 Paul writes more to Timothy about false teachers and how they want to be rich. He tells believers to be content with what they have. (Sec. I.2. Further warning against false teachers, 6.2f-5 (Section I.3. Warnings against rich Christians, 6.6-10)

Section 6:11-16 Timothy should always continue with all his energy to live as God wants. He should keep doing so until Jesus returns. (Section I.4. Proper conduct as a minister of Christ)

Section 6:17-19 Timothy should command rich people to trust God instead of their money. They should use their money to do good. (Section I.5. Further instructions for rich Christians)

Division 8, 6:20-21 Paul closes the letter. (Division J. Concluding instruction to Timothy)

Significant differences and observations

*TrNotes* captures the unity of 1:3-20 (‘this charge’ [18] relates to ‘the aim of the charge’ [5]).

The *UBS* outline is very reasonable at 3:14, since ‘these things’ refers to more than 3:1-13 (see *TrNotes* on 14c).

In contrast, the *UBS* outline is wrong in treating 3:16 as a separate major unit, as it begins with καί. This suggests that 16 has been added to 14-15. (*TrNotes* treats 3:16 as a separate paragraph, but at a lower level.)

The *UBS* outline is very reasonable in placing the major division at 5:1, rather than 5:3. This is because the preposition of the paragraph topic in both 5:1 and 5:3 suggests a parallelism between them. See also *By doing this* (το/uni1FE6το πο/uni1FF6ν) in 4:16c, which appears to be a closure (NonNarr8.4).

Although the *UBS* outline makes an extra division at 5:22, there is good evidence that 22a-b and 24-25 continue with the topic of elders, so I follow *TrNotes* in viewing 5:17-25 as a single section.

Concerning the division at 6:2f versus 6:3, 2f looks like a bridge between the two divisions.

Although the *UBS* outline makes an extra division at 6:6, Paul’s argument continues across the paragraph break, which could be obscured if a title were inserted at 6.

**Conclusions**

- Try and avoid titles where the argument continues (especially at 2:8, 3:16, 5:22 and 6:6).
- All the titles in the *Good News Bible* can be justified (at 1:3 & 12; 2:1; 3:1, 8 & 14; 4:1 & 6; 5:1; 6:2f & 11).
- A title at 5:17 would also be acceptable, to indicate that 17-25 mainly concerns elders.
- A title at 6:17 is acceptable if a title has been inserted at 6:11 (thus dividing up Division 7 into smaller units).
- A title at 6:20 would be acceptable, to indicate that 20-21 is a concluding exhortation.
- I do not recommend that any other titles be included.
Some Notes on the Information Structure and Discourse Features of 1 Timothy

The introductory part of the “message framework” (NonNarr2.2.2), which “relates the author to the recipients and gives a greeting” (Breeze 1992:314).

Christ Jesus versus Jesus Christ. With reference to the discussion in TrNotes and UBS, it is unlikely that there is a difference in meaning between Jesus Christ and Christ Jesus in the Pauline epistles. The variations appear to be determined by the nature of the NP in which the expressions occur.
- The only time that Jesus Christ occurs in 1 Timothy is in the expression the NOUN of the Lord our Jesus Christ (6:3, 14), where the head NOUN (healthy words [3], the appearing [14]) is at least as important as the modifier.
- Christ Jesus (without the article) occurs both in the focus of a proposition (e.g. 1:1, 2) and as the topic (e.g. 1:15, 16), so appears to be a frozen form (see especially the coordinated phrase in 6:13, where the reference to God has the article). When followed by another modifier, the article always occurs (e.g. Christ Jesus the lord our (Χριστο/uni1FE6 ήσο/uni1FE6 το/uni1FE6 κυρίου /uni1F21µ/uni1FF6ν—1:2, 12; see also 1:1, 2:5 & 6:13). This contrasts with God Ø Saviour our (θεο/uni1FE6 σωτ/uni1FC6ρος /uni1F21µ/uni1FF6ν—1:1).

1:2 from God [the] Father (ἀπτο/uni1F38 θεου/uni1FE6 πατρος). As God was referred to in 1, one might have expected the article to be used. However, this greeting is probably formulaic. Also, the phrase is focal (NARR2.2).

1:3-6:19: The body of the letter.
1:3-20: Paul writes to Timothy about opposing false teaching.
1:3-11: Timothy should command people to stop teaching the Scriptures incorrectly.
This sub-section consists of three sentences (3-4, 5-7 and 8-11). The development marker δέ (NARR6.5) indicates progression in Paul’s reasoning from one to the next. This is represented in the following diagram:

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  3-4
   ↓ δέ
  5-7
   ↓ δέ
  8-11
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1:3 As I urged you to remain in Ephesus (Καθος παρεκάλεσα σε προσµε/uni1FD6ναι /uni1F10ν /uni1F18φέσω/uni0345). If you follow TrNotes in making the exhortation explicit, make sure it is VERY mitigated. “Exhortations in subordinate clauses are inherently more indirect and less potent than those in independent clauses” (NonNarr7.2.1). So, ‘Continue to command them like that’ is almost certainly too direct. The alternative suggestion, ‘Now I am telling you again what I urged you to do before’, is better.

The exhortation is introduced with the orienter I urged you (παρεκάλεσα σε). It is presented in an infinitival clause to remain in Ephesus (προσµε/uni1FD6ναι έν Ἐφέσω). Both verbs have perfective (‘aorist’) aspect, presumably because Paul only needed to urge Timothy once to remain in Ephesus.

The orienter is followed by a final clause so that you may charge certain people (ἐνα παραγγείλης τοιν). This clause in turn is an orienter for the exhortations of 3b-4 that Timothy is to pass on to others (NonNarr7.2.2).
You might charge (παραγγέλ/uni1FC3ς). I don’t know why UBS says that charge “is the same word used in verse 1”. It isn’t! The verb has perfective aspect, which means that Paul does not assume that Timothy will have to repeatedly bring the charge to the attention of the people concerned.

1:3d-4a not to teach any different doctrine and not to occupy themselves... (μη διδάσκαλειν μηδε προσέχειν) The exhortations that Timothy is to pass on are presented in infinitival clauses with imperfective (‘present’) aspect, as they are to be obeyed on an ongoing basis.

The connective μηδε (nor) implies that the second exhortation is distinct from the first.

1:4. This verse uses sequential progression (a constituent of the comment of one proposition becomes topical in the next—NonNarr4.1). Myths and endless genealogies (µυθοις και γενεαλογιας) becomes the topic of the next proposition (4b). TrNotes renders the relative pronoun αυτως (which) as ‘These’.

If you also translate αυτως with a demonstrative, make sure that it is the appropriate one for a local topic, rather than the main topic (see NARR9.2.1).

1:4b which cause controversies (αυτως έκζητησεις παρέχουσιν). The focal constituent έκζητησεις (controversies) has been preposed to the P2 position (NonNarr4.3.2), probably because Paul feels strongly about this result (he emphasises it—NonNarr5.6).

1:4b-c cause controversies, rather than the divine training that is known by faith (έκζητησεις παρέχουσιν μαλλον ή οικονομια του πιστευτου). The order of propositions (positive-negative) may need to be reversed in some OV languages.

1:5. Δε indicates progression in Paul’s reasoning. 3-4 describe what he had urged Timothy to command. He now moves to the goal of the charge. If you use a countering connective, it should imply that the new proposition progresses from or is more important than the first—see NonNarr3.2.2.

The subject (το τελος της παραγγελιας) is pre-verbal to indicate the shift of topic.

1:5 a pure heart (καθαρας καρδιας). The adjective precedes the noun, which probably gives it some focal prominence (but see Levinsohn 2000:62).

1:6 ‘from which things’ (δεν). Sequential progression with 5: a pure heart and a good conscience and a sincere faith becomes topical in the next proposition. TrNotes renders δεν ‘from these’—see NonNarr6 on the selection of the appropriate demonstrative.

1:6a some people have wandered away (τινες δισταχοσκαντες). This is a pre-nuclear participial clause in Greek. Wandering away forms the background to the actions expressed in the following ones (turned to meaningless talk, wanting...—6b-7). (See NARR5.2.4.)

The subject τινες (some people) is pre-verbal, to signal the change of topic from the goal of the charge (5).

1:7b not understanding either what they are saying or the things about which they make assertions (μη νοοντες μητε α λεγοντες μητε περι των διαβεβαιωνται). The additives μητε ... μητε ‘neither ... nor’ indicate that the two expressions relate to the same concept (NARR6.3.1).

1:8. Δε again indicates progression in Paul’s reasoning (see NRSV ‘Now’). Having described teachers who misuse the law, he moves on to how the law should be used (9). First, though, he counteracts an implication which might be deduced from what he has just said; he insists that the law is good.
1:8b *that the law is good* (ὅτι θελόντος ὁ νόμος). The complement θελόντος *good* is preposed for focal prominence, probably to contrast *good* with the association of the law with people who *have wandered away* (6-7).

1:8c *if one uses it properly* (ἐὰν τις αὐτῷ νομίμως χρήται). Marked constituent order in the Greek (αὐτῷ *it* normally follows the verb). The effect is probably to give focal prominence to the VP νομί-μως χρήται ‘lawfully uses’, to bring out the contrast with the misuse of the law described in 6-7.

The subject τις ‘anyone’ is pre-verbal to mark a switch of topic from the people described in 6-7.

1:9a *knowing this* (εἰδός τοῦτο). The repetition of ‘know’ highlights the following expository thesis (NonNarr7.7.1). Cataphoric *this* (NonNarr6.1.2) also highlights what follows (NonNarr7.7).

*TrNotes* translates this expression, ‘We also know’. I would prefer something like, ‘In particular, we know...’ Knight considers that what follows explains what it means to use the law properly.

1:9b *that a law is not made for the righteous* (ὅτι δικαίως νόμος οὐ κεῖται). The referent of τοῦτο *this* is introduced with the interpretive use marker ὅτι.

The order of constituents implies that 9 has identificational articulation (NonNarr2.1). It is presupposed that ‘a law is for certain people’. The focus is on whom these people are. The proposition begins with the focal constituent δικαίως (for the righteous), which is a *foil* (NonNarr5.2.1) for the people referred to in 9c-10.

1:9c. Δὲ indicates progression within the complement of εἰδός *knowing* from the foil (δικαίως for the righteous) to the main point: the people that a law is really made for.

1:10b *is contrary to* (ἀντίκειται). The postposing of the verb gives it focal prominence (NonNarr5.3). It is the opposite of κεῖται ‘is made, is destined, is appointed’ in 9b.

1:11 *that conforms to the glorious gospel of the blessed God, which he entrusted to me* (κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιτεύθην ἐγώ). Sequential progression again; ὃ (which) refers to the glorious gospel—the topic of the final proposition.

Paul deliberately finishes up with ὃ ἐπιτεύθην ἐγώ which I was entrusted (with), because it leads into his next topic (see below). One of the *UBS* suggestions puts this proposition earlier in 11; avoid this suggestion!

### 1:12-17: Paul’s gratitude to Christ Jesus.

1:12 & 15. Asyndeton (the absence of a connective) is consistent with the beginning of a new section or sub-section. Both parts are developed in the same way, as the following diagram indicates.

2 Although *TrNotes* interprets νόμος (law) to mean “The laws which God gave to Moses”, the absence of the article when the referent is the propositional topic blocks this interpretation.
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1:12a I thank (Χάριν ἔχω ‘gratitude I have’). Χάριν is preposed to give it focal prominence, probably to emphasise how grateful Paul is (NonNarr5.6).

    to the one who gave me strength (τῷ ἐνδυναμώσαντί με). As UBS points out, this is an aorist participle, which means that the event is viewed as a whole (it is NOT the equivalent of a perfect participle). Paul is talking about the time in the past that Christ Jesus commissioned him for his service, and all the relevant verbs are in the aorist. Although Christ Jesus is still giving Paul strength, the present is not what concerns him in 12-14.

1:12b that he considered me faithful (ὁτι πιστόν με ἠγάπασε). The Greek word translated faithful (πιστόν) has the same root as I was entrusted (ἐπιτεύχθην—11b). This suggests that faithful is established information and the focus of the sentence is the verb ἠγάπασε (he considered), which is final in the proposition.

1:12c-13a having put into his service the one who was previously a blasphemer, a persecutor and a man of violence (θημεν ος διακονίαν το πρότερον ϑαλασσημον και διοκτημ και ϊβριοτην). A post-nuclear clause that expands on 12b (it is ‘concerned with some aspect of the nuclear event’ (Levinsohn 2000:185).

1:13a previously (το πρότερον). Within the nominalised clause, this constituent is preposed as a temporal point of departure to mark a switch from the time of 12b-c to an earlier time.

1:13b But (λλ). The use of the default countering connective λλ, rather than δε, means that 13b is NOT a new point in Paul’s argument, as the time that I received mercy is not subsequent to the time he judged me faithful and appointed me to his service (12b-c).

1:13c in ignorance (ἀγνοον). Although a pre-nuclear participle in Greek, this constituent appears to be preposed for focal prominence (Robertson treats it as a participle of manner).

1:13d in unbelief (ἐν ἀπιστία). The same root as entrusted (11b) and faithful (12c). This root continues to recur in this passage (14, 15, 16, 19).

1:14. Δέ (‘and’—NRSV) indicates progression in Paul’s reasoning: I received mercy and (the next point—δέ) the grace of the Lord overflowed for me (see Knight 1992). Although TrNotes does not use a connective, you may want to make explicit the progression from Paul receiving mercy to grace being poured out on him (e.g. with ‘then’).

1:15. As noted above (1:12), asyndeton is consistent with the beginning of a new sub-section.

1:15a. trustworthy (πιστός). It is normal for only the first part of a coordinative focal constituent to be preposed to give it prominence (Levinsohn 2000:57f); that deserves full acceptance is literally ‘and of all acceptance worthy’ (καὶ πάσης ἄποδοξῆς ἄξιος).

    full acceptance (πάσης ἄποδοξῆς). Within the constituent πάσης ἄποδοξῆς ἄξιος ... the genitive πάσης ἄποδοξῆς has been preposed. Such preposing emphasises the extent to which the word should be accepted (see NonNarr5.6).

1:15b Christ Jesus (Χριστός Ἰησοῦς). Pre-verbal to mark the switch of topic from the saying.

1:15c sinners (ἀμαρτωλοὶ). Preposed for focal prominence.

1:15d Sequential progression with 15c; sinners becomes topical.

    worst (πρώτος). Probably preposed for focal prominence. Alternatively, worst of whom is the topic, with I (ἐγώ) focal.

1:16a But (Λλ). As in 1:13b, the use of the default countering connective Λλ, rather than δε, means that 16a is NOT a new point in Paul’s argument. Instead, he continues to show that the saying of 15 is trustworthy. ‘The purpose of Paul’s being shown mercy is now stated: it was not for Paul’s sake
that he had received salvation; rather it was for the purpose of showing how Christ deals with sinners. If Christ can save the worst of sinners, then he can save and does want to save any sinner.’ (UBS)

1:16a for that very reason (διὰ τοῦτο). Usually, διὰ τοῦτο is a connective; here, it is preposed for focal prominence (I received mercy is established information from 13). To capture this in English, I would use a cleft construction: ‘But it was for that/this* very reason that I received mercy’.

*In English, that takes τοῦτο as anaphoric. Many commentators consider τοῦτο to be cataphoric, pointing forward to 16b (the clause introduced with ἵνα ‘so that’). In any case, τοῦτο is thematic.

1:16b in me, the worst of sinners (ἐν ἐμί προῶτῳ). Preposed as points of departure by renewal. The repetition of this information from 15d has the effect of slowing down the exposition and highlighting the rest of the proposition.

Christ Jesus (Χριστὸς Ἰησοῦς). Post-verbal, either because attention is already on Christ Jesus (see 15b), or because the centre of attention is now on me, the worst of sinners.

the utmost patience (τὴν ἀπασχολούσας μακροθυμίαν). Accessible information. The order of constituents corresponds to the Principle of Natural Information Flow (NonNarr4.4), with the focus on for an example... (πρὸς ὑποτύπωσιν...).

1:17. Δέ (‘Now’—NIV) indicates progression in Paul’s reasoning. God’s purpose in showing mercy to Paul (16b-d) leads to this doxology, which appropriately completes this section on Paul’s gratitude to Christ Jesus.

to the king eternal... (τῷ βασιλεῖ τῶν αἰωνῶν). Preposed to mark the switch of attention from me (Paul).

1:18-20: Paul encourages Timothy to be faithful.
The combination of a vocative and asyndeton provides supportive evidence for the beginning of a new section, as does the presence of a point of departure (NonNarr8.3, 8.9, 8.2).

1:18-20 is a single sentence in Greek, with sequential progression (see the relative pronouns in 19b and 20b—NonNarr4.1).

1:18a this instruction (Ταύτῃ τὴν παραγγελίαν). Preposed to mark the switch of attention from the king eternal (17) back to the theme of 3ff (in 5, τὸ τέλος τῆς παραγγελίας the aim of such instruction was pre-verbal). The demonstrative implies that Paul is now returning to the main theme of his letter (see NonNarr6.1.2). The presence of the article (τὴν) confirms this interpretation, which is also the option favoured by TrNotes.

Timothy, my son (τέκνον Τιμόθεε). The vocative does not begin the sentence because you is not the topic of 18a (contrast 6:11, 6:20). The vocative may well highlight the material with which it is associated (NonNarr7.7), with the exhortation of 18f concluding the section that began with Paul reminding Timothy of the charge he had left with him (3-4).

1:18b so that you may fight the good fight by following them (ἵνα στρατεύῃ ἐν αὐτοῖς τὴν καλὴν στρατείαν). See NonNarr7.2.1 on the potency of exhortations expressed in subordinate clauses.

by [following] them (ἐν αὐτοῖς). This constituent is NOT preposed; the switch of attention is to you (Timothy), not the prophecies.

1:19a Having faith and a good conscience (ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν). The potency of participial clauses is determined by that of the verb to which they are subordinated (NonNarr7.2.3). These participial clauses are subordinated to the purpose clause of 18b.

1:19b which (ἵνα). The relative pronoun is singular, referring to conscience (συνείδησιν—see TrNotes).

some (τινές). Pre-verbal to mark the switch of topic from you to them.

have rejected. This is a pre-nuclear participle in Greek (ἀπωόσιμενοι). Having rejected it (a good conscience) forms the background to have shipwrecked their faith (19c).
1:19c *have shipwrecked their faith* (περὶ τὴν πίστιν ἐνανάγησαν). The presence of the article with the reference to their faith and the marked order of constituents gives focal prominence to the verb. (The order of constituents conforms to the Principle of Natural Information Flow.)

1:20a *of whom* (ὅν). The referent is generic *some* (τινές) (DEM3 in Mz Bantu?).

1:20b *whom* (οὗς). The referents (Ὑμηναῖος καὶ Ἀλέξανδρος Hymenaeus and Alexander) are specific and known to Paul (DEM2 in Mz Bantu may make them too thematic).


The orienter παρακαλῶ *I urge* and the resumptive connective οὖν support a section break at 2:1 (NonNarr8.3, 8.10).


2:1. οὖν marks the resumption of the main theme-line (the instructions that Timothy is to pass on), following the digression of 1:19b-20 about those who have shipwrecked their faith (see Levinsohn 2000:127 for discussion of this verse; see NonNarr3.6 on resumptives).

When οὖν is used in a resumptive way, the correct way of translating it into English is with a ‘postpositive’3 then (e.g. ‘First of all, then’—NRSV), NOT with ‘therefore’.

The following diagram suggests how the argument of 1:18-2:10 develops.

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EXHORTATIONSE  digression

| 1:18-19a | ---- οὖν---- | 19b-20 |
| 2:1-2 | <---(γάρ)--- | 3-4 | <---γάρ--- | 5-7 |
| 8 |          | 9-10 |
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2:1 *I urge* (παρακαλῶ). See NonNarr7.2.1 on the potency of exhortations introduced with an orienter.

2:2b *peaceful and quiet lives* (ἡρεμοὶ καὶ ἡσυχιοὶ βίοι). This constituent is preposed for focal prominence.

2:3 *this* (τοῦτο). The subject is initial to mark the switch from the exhortation itself to motivational material that gives a reason for the exhortation (some MSS have γάρ ‘for’). The proximal demonstrative is appropriate, as the exhortation is thematic (NonNarr6.1.2).

In OV languages, this verse may be restructured as a consequence of obeying the exhortations of 1-2; e.g. ‘If we pray like that, we please God’ (see TrNotes and Levinsohn 2006).

2:4 *who* (οὗς). Sequential progression with 3; *God our Saviour* becomes the topic.

2:4a *all men* (πάντας Ἰησοῦν). Preposed for focal prominence (e.g. to counter what the false teachers were saying).

2:4b *to a knowledge of the truth* (εἰς ἔπιγνωσιν ἡλιθείας). Preposed for focal prominence (which is probably why ἔπιγνωσιν ἡλιθείας lacks any article).

2:5-6 are introduced by γάρ, which indicates that these propositions strengthen the expository thesis of 4 (NonNarr3.5.3).

3 “Postpositive: not occurring in first position in a sentence or phrase” (Porter 1992:312).
2:5a [there is] one God (εἷς θεός). Although some commentators argue that εἷς seldom modifies a head noun, see 3:2 (μοι γυναικὸς).

2:5b and one mediator (εἷς καὶ μεσίτης). The additive καὶ also marks the parallelism (NARR6.3) between God and mediator between God and men, both of whom are unique.

2:7 to which (εἷς ὅ). Sequential progression with 6c; the testimony becomes topical.

2:7a I (ἐγώ). The pronoun is not pre-verbal, as attention does not switch to ego. However, some thematic prominence is associated with it. It is most likely that Paul wishes to give prominence to what he has to say about himself (thus countering what the false teachers were saying).

2:7bc I am telling the truth, I am not lying (ἀλήθειαν λέγω οὐ ψεύδοµαι). This parenthetical statement may be understood “as an affirmation of Paul’s apostleship t as an affirmation of Paul’s apostleship” (UBS). However, it may be a slowing-down device to highlight the final constituent (a teacher of the gentiles in faith and truth).

See NonNarr3.2 on the preference in OV languages for a POSITIVE-negative pair of propositions to be ordered negative-POSITIVE.

2:7b the truth (ἀλήθειαν). Preposed for focal prominence (which is probably why ἀλήθειαν lacks any article).

2:8. Ὅν again marks the resumption of the main theme-line, following the strengthening material of 3-7; see discussion of this verse in NonNarr3.6.

2:8 I want (Βούλοµαι). See NonNarr7.2.1 on the potency of exhortations introduced with an orienter.

2:8c lifting up holy hands without anger or argument (ἐπαίροντας όσίους χεῖρας χωρίς ὀργῆς καὶ διαλογισµοῦ). This post-nuclear participial clause is at least as potent as the exhortation of 8b to which it is subordinated (see NonNarr7.2.3).

2:9a Especially if the additive variant [καὶ] also is followed, its presence would constrain the reader to draw a parallel between how men and women should behave in public worship (see UBS comment).

The exhortation is expressed in an infinitival clause, with I want (Βούλοµαι) understood from 8.

2:9b with decency and propriety (μετὰ αἵδους καὶ σωφροσύνης). Preposed for focal prominence.

2:10 but (ἀλλ’). Default connector between negative and positive propositions.

as is proper for women who profess reverence for God (ὁ πρέπει γυναιξίν ἐπαγγελλοµέναις θεοσέβειαν). The effect of beginning 10 with this comment is to slow down the argument and thus highlight the final constituent ὧν ἔργων ἐγαθόν (by means of good works).

2:11-15. TrNotes begins a new paragraph with this verse. The pre-verbal subject (γυνὴ a woman) and the absence of a connective is consistent with this analysis (NonNarr8.2-8.3).

The following diagram suggests how the argument of 2:11-15 develops (with 12 parenthetical, rather than the next point in Paul’s argument—see below).
2:11 Let a woman learn in silence with full submission (γυνὴ ἐν ἡσυχίᾳ ὑπακούει ἐν πάσῃ ὑποταγῇ). The pre-verbal subject (γυνὴ) is a point of departure by renewal, introducing a different exhortation directed to the women.

The exhortation is an imperative, so is more potent than either 8-10 or 12 (NonNarr7.2.1-2).

In quietness/silence (ἐν ἡσυχίᾳ). Preposed for focal prominence.

2:12 I do not permit a woman to teach… (διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω). The development marker δέ (left untranslated in modern English versions) introduces a distinct point, which I take to be parenthetical (as in 3:5), since the implied exhortation is very mitigated in comparison with that of 11 (NonNarr7.2.2). See also the inclusio formed by ἐν ἡσυχίᾳ [in quietness/silence] at the beginning of 11 and the end of 12.

To teach (διδάσκειν). Preposed for focal prominence. The preposing may mark the switch from learning to teaching. However, the focal constituent is coordinative and, as I noted in connection with 1:15, it is normal for the first part of a coordinative focal constituent to precede the verb and the rest to follow it.

2:12b nor (οὐδὲ). This negative additive is used both to add a parallel proposition (in which case, ἀδελφῶν ἰδιώτης to have authority over a man is distinct from οὐκ ἐπιτρέποντο not to teach) or to confirm an earlier proposition (in which case, the sense is ‘not to teach nor even to have authority’).

2:12c but to be silent (ἀλλὰ ἐὰν ἐν ἡσυχίᾳ). ἀλλὰ is the default connector between negative and positive propositions.

2:13-14 are introduced by γὰρ (which indicates that these propositions strengthen the exhortations of 11-12. Καὶ conjoins 13 and 14 to show that the domain of γὰρ is both sentences (NonNarr3.1.2).

For OV and Bantu languages, TrNotes on 2:13a has a suggested re-ordering of the propositions of 12-14 that produces an inclusio with 11.5

2:13 Adam was formed first (Ἀδὰμ πρῶτος ἐπλάσθη). It is possible that both Ἀδὰμ and πρῶτος are focal constituents that have been preposed for prominence, in connection with the double contrast: Adam versus Eve (Εὕα) and first versus then (ἐὰν). A cleft construction would be appropriate in English: ‘For it was Adam who was formed first, and then Eve’.

2:14a-b And Adam was not the one deceived; it was the woman who was deceived (καὶ Ἀδὰμ οὐκ ἐπατηθή, ἢ δὲ γυνὴ ἐξεπατηθεῖσα). Ἀδὰμ (Adam) is pre-verbal to function as the foil (NARR4.8) for the understood ‘but Eve’. θέτει then introduces the next point in Paul’s reasoning, which includes a shift from Eve as a type of women back to ἡ γυνὴ the woman as a class (see Knight).

The subject (ἥ γυνὴ the woman) is pre-verbal to mark the switch of topic.

2:14b having been deceived (ἐξεπατηθεῖσα). Pre-nuclear participle, backgrounded with respect to 14c.

2:14c a sinner (ἐν παραβάσει ‘in transgression’). Preposed for focal prominence.

2:15. Αἱ (‘Yet’—NRSV) indicates progression in Paul’s reasoning (from the negative observations about women in 12-14 to a positive observation about them—see UBS).

2:15a childbearing (τεκνογονίας). This is an instance of ‘noun incorporation’, used to designate an “institutionalized activity” (Mithun 1984:848).6 The second interpretation discussed in TrNotes (“The

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4 The preposing of the topical γυναικὶ (to a woman) is consistent with διδάσκειν being focal, rather than a point of departure; see Levinsohn 2000:39.
5 The THESIS – supportive order of propositions reflected in the presence of γὰρ is problematic in many OV languages. See Levinsohn 2006 for possible solutions, such as an inclusio.
6 Law-teachers (νομοδιδάσκαλοι) in 1:7 is also an instance of noun incorporation.
word *childbearing* refers to the birth of a special person who God promised would be born”) is therefore excluded.


3:1-7: Elders must be the right kind of people.

The following diagram suggests how the argument of 3:1-7 develops.

```
  1
   o

  2-4
----- δε ----->  5

  6

  δε

  7
```

3:1a trustworthy (πιστος). Preposed for focal prominence.

3:1b If anyone sets his heart on being an overseer (Ε τις ἐπισκοπὴς ὃρέγεται). Conditional point of departure for what follows.

   Within the clause, ἐπισκοπὴς (overseer) is preposed for focal prominence.

3:1c a noble task (καλος ἔργον). Preposed for focal prominence.

3:2a then οὖν (‘Now’—NRSV) marks the resumption of the hortatory theme line (the last exhortation was in 2:11 or 12).

3:2 & 7 must (δεί): obligatory qualifications. See NonNarr7.2.2 on the potency of these exhortations.

3:2b above reproach (ἀνεπίληπτον). Preposed for focal prominence.

3:2b of but one wife (μιᾶς γυναικὸς). Preposed for focal prominence (also 12a).

3:3 but (ἀλλά). Default connector between negative and positive propositions.

3:4a managing his own family well (τοῦ ἴδιου οἴκου καλῶς προϊστάμενον). τοῦ ἴδιου οἴκου his own family is preposed as a point of departure to mark the switch of topic. “From personal virtues the list moves on to domestic considerations” (UBS).

   well (καλῶς). Preposed for focal prominence.

3:4b keeping his children submissive (τέκνα ἔχοντα ἐν ὑποταγῇ). τέκνα children is preposed, probably as a point of departure to mark the switch of topic from his own household in general to his children in particular.

3:5a If anyone does not know how to manage his own family (εἰ δὲ τις τοῦ ἴδιου οἴκου προστήναι οὐκ οἶδεν). A conditional point of departure, marking a switch from the positive requirement of 4b to the opposite. δὲ indicates that this verse is parenthetical. If Paul’s primary intention had been to support 4b, then he would have used γάρ (see Levinsohn 2000:114 for discussion of this point).

   to manage his own family (τοῦ ἴδιου οἴκου προστήναι). Preposed within the conditional clause for focal prominence. Within this clause, τοῦ ἴδιου οἴκου (his own family) is preposed as the DFE of the infinitival clause. It functions as a foil to ἐκκλησίας θεοῦ (God’s church—5b).

3:5b God’s church (ἐκκλησίας θεοῦ). Preposed for focal prominence (hence the lack of articles), contrasting with τοῦ ἴδιου οἴκου (his own family).

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7 However, Levinsohn 2000:126f classifies this example of οὖν as an instance of inferential usage.
3:6b he may become conceited (μὴ τυφωθεῖς). This is a pre-nuclear participle in Greek. Becoming conceited forms the background to 6c.

3:6c under the same judgement as the devil (εἰς κρίμα ...τοῦ διαβόλου). A split focal constituent; εἰς κρίμα (into judgement) is preposed for focal prominence (see Levinsohn 2000:58), though of the devil (τοῦ διαβόλου) may receive some prominence, too.

3:7a Moreover (δὲ). The list progresses from “the person’s own faith experience” (UBS) to his status with “people outside the church”. Paul uses the additive καὶ also to append this qualification.

3:7b a good reputation with outsiders (μαρτυρίαν καλὴν ... ἀπὸ τῶν ἔξωθεν). Another split constituent (see 6c); μαρτυρίαν καλὴν (a good reputation) is preposed for focal prominence, though with outsiders may receive some prominence, too.

3:7c into disgrace (εἰς ἄνειδομιίν). It is normal for the first part of a coordinative focal constituent to be preposed (see comment on 1:15 and 2:12).

3:8-13 Deacons must be the right kind of people. The following diagram suggests how the overall argument of 3:1-13 develops.

```
(Elders) 1-7
Deacons ὡσαύτως 8-10
Women ὡσαύτως 11
Deacons 12-13
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The following diagram suggests in more detail how the argument of 3:8-13 develops.

```
8-9
| δὲ
10
| 11
| 12 <----- γὰρ ----- 13
```

3:8a deacons (Διακόνους). Sentence initial to mark the switch of topic from overseers. Deacons is followed by likewise (ὡσαύτως), which acts as a spacer (also in 3:11; contrast 2:9). must be (δὲ εἶναι) is understood from 7.


3:10a They must first be tested (καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον). δὲ (‘and’—NRSV). The list of qualifications progresses from the candidate’s qualifications to the need for a time of testing.

οὗτοι ‘these ones’. The proximal demonstrative is appropriate, as deacons are the current theme (see NonNarr6.1.2). Being pre-verbal, it is a point of departure by renewal, which means that it introduces a distinct point about them (NARR3.2.1).

καὶ οὗτοι ‘also these ones’. UBS is wrong in claiming, “It is more likely that also refers back to verse 9”. The default function of additive καὶ is parallelism, so the reader expects to find a parallel to
οὐτοὶ. In other words, the reader will “interpret the word also in the text to relate this practice with the bishops as well, so NEB ‘no less than bishops’” (ibid.).

δοκιμαζέσαν ‘let them be tested’. This is a more potent form of exhortation than δεῖ (see NonNarr7.2.2).

3:10b and then (εἴτε). As in 2:13, contrastively prominent; contrasts with πρῶτος first.

3:10c if they prove themselves blameless (NRSV) (ἀνέγκλητοι ὄντες). This is a post-nuclear participial clause, NOT a conditional point of departure.

The focal complement ἀνέγκλητοι blameless precedes the copula (see Levinsohn 2000:38).

3:11 women (γυναῖκας). Sentence initial to signal the switch of topic from deacons (see 3:8). must be (δεῖ εἶναι) is understood.

3:12a deacons (Διακόνους). Pre-verbal to signal the switch of topic from γυναῖκας (women). must be (ἐστοιχᾶν ‘let them be’). As in 10a, a more potent form of exhortation than δεῖ.

of but one wife (μίας γυναίκος). As in 2b, preposed for focal prominence.

3:12b and must manage [his] children and [his] own household well (τέκνων καλῶς προϊστάμενοι καὶ τῶν ἵδιών οἴκων). See NonNarr7.2.3 on the potency of exhortations expressed in participial clauses.

children. Τέκνων is preposed. It could be a point of departure marking a switch of attention from his wife to his children (see 4b). However, since it is the first part of a split coordinative constituent, it is more likely to be part of the predicate focus.

well (καλῶς). As in 4a, preposed for focal prominence. See also 13a.

3:13 is introduced by γάρ, which indicates that this proposition strengthens the exhortations of 10 and 12. Fairbairn (1874) takes it as “a reason for exacting such qualifications of deacons”. However, according to Lenski, “Here it introduces a result which is to act as an incentive to those who have obtained these offices...”

In OV languages, 13 may be rendered as a consequence: ‘If they serve well...’.

3:13 Those who have served well (οἱ καλῶς διακονήσαντες). Pre-verbal to signal the switch from deacons in general to this subgroup. The preposing of καλῶς well gives it prominence.

gain an excellent standing for themselves (βαθμὸν ἑαυτῶς καλὸν περιποιοῦνται). Βαθμὸν ἑαυτῶς καλὸν (standing for.themselves good) is the first part of a coordinative focal constituent, so is likely to be preposed, anyway. However, the presence of the pronoun ἑαυτῶς after βαθμὸν creates a further split constituent. I therefore take βαθμὸν to be preposed for focal prominence.

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8 Furthermore, the very use of οὐτοὶ suggests that attention is being directed away from another possible referent.
9 The second part, which follows the verb, is and great boldness in the faith that is in Christ Jesus (καὶ πολλὰν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ).
10 Βαθμὸν ... περιποιοῦνται may well mean ‘gain good standing’ even before καλὸν is added, which would explain why only βαθμὸν precedes ἑαυτῶς.
**3:14-16: Paul states his purpose in writing this letter.**

Features that support a sub-division at this point include the absence of a connective and Τα/τά ‘these things’, which treats the previous instructions as a unit (NonNarr8.3, 8.4).

The following diagram suggests how the argument of 3:14-4:5 develops (though the unit from which 4:1ff develops could well be the whole of chapters 2-3).

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<table>
<thead>
<tr>
<th>3:14</th>
<th>3:15-16</th>
</tr>
</thead>
<tbody>
<tr>
<td>δέ</td>
<td></td>
</tr>
<tr>
<td>4:1-3b</td>
<td>&lt;----- γάρ ----&gt; 5</td>
</tr>
</tbody>
</table>
```

3:14 *I am writing you these things* (Τα/τά σοι γράφω). The verb is focal, in line with the Principle of Natural Information Flow (NonNarr5.3): ‘Although *I am writing* these things to you, I hope to come to you soon’.

3:14b *hoping to come to you soon* (ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει). A post-nuclear participial clause.

3:15a *but if I am delayed* (δὲ βραδύνω). Conditional point of departure, marking the switch from what Paul hopes to the opposite. The presence of δὲ suggests that *hoping to come to you soon* (ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει—14b) is a *counterpoint* (NonNarr3.3) to 15a.

3:15b-c *so that you may know how people ought to conduct themselves in God’s household* (ἵνα εἴδης πῶς δεῖ ἐν οἶκῳ θεοῦ ἄναστρέφεσθαι). See NonNarr7.2.1 on the potency of indirect exhortations.

3:15d *which* (ἡτίς). Sequential progression; *God’s household* (15b) becomes the topic of 15c.

3:16a καὶ. As noted on p. 2, this conjunction indicates that 16 is to be added to 14-15. The following is from Levinsohn 2000:125:

> The καὶ of 1 Tim. 3:16a is well motivated from a discourse perspective, without it being necessary to claim that it “heightens the force of the predication” (Ellicott 1883:194). Δέ in 4.1 constrains the material associated with it to be processed as developing from the discourse unit that preceded it. This unit first gives the motivation for writing (3:14-15a) and then, having emphasized the truth of the gospel, expands on the grandeur of the gospel (v. 15b-16, see Knight 1992:182). Chapter 4 develops from the unit as a whole by informing the readers that some will depart from the faith and teach things that will be harmful to ‘the household of God’ (3:15a).

3:16a *Beyond all question* (ὁμολογουμένως μέγα ‘confessedly great’). Preposed for focal prominence.

> *the mystery of godliness* (τὸ τῆς εὐσεβείας μυστήριον). The subject is in its default position after the verb, probably because the main topic of 16 is not the *mystery of godliness* in general, but the specific part of it that relates to Jesus Christ (16b-g).

> Within this phrase, τῆς εὐσεβείας (of godliness/piety) is preposed to give it prominence: “true godliness (εὐσεβείας), a godliness seen and known in Jesus Christ” (Knight 1992).
4:1-16. Instructions on Timothy’s proper conduct as a church leader.

Features that support a division at 4:1 include the pre-verbal subject Τὸ πνεῦμα The Spirit, the development marker δὲ and the speech orienter ὁ γὰρ λέγει expressly says (NonNarr 8.2, 8.3, 8.10).

4:1-5. Warnings against false teachers.

Verses 1-3 are a single sentence in Greek, while the connectives for 4 (ὅτι) and 5 (γὰρ) indicate that they are strengthening what has just been asserted (3c).

4:1a Now the Spirit (Τὸ δὲ πνεῦμα). On the function of the development marker δὲ, see 3:16a.

The pre-verbal of the reference to the Spirit (Τὸ πνεῦμα) signals a switch of attention from Jesus to the Spirit, as the argument progresses (NonNarr4.3.2).

4:1b that in later times some will renounce the faith (ὅτι ἐν ὑστέροις καιροῖς ἀποστήμονται τινὲς τῆς πίστεως). One reason for introducing the content of a speech with the interpretive use marker ὁτι is to indicate that the speech represents what was said, rather than being an exact reproduction of the words used on a specific occasion (NARR7.10).

in later times (ἐν ὑστέροις καιροῖς). Preposed to signal a switch of attention from the past time of the hymn of 3:16 or the present time of the Spirit’s pronouncement.

some (τινὲς). In spite of the change of subject from 1a, τινὲς is not pre-verbal, because attention is NOT directed to those who will depart from the faith, but to the liars (NonNarr4.3.2)

4:1c [by] paying attention to deceitful spirits and teachings of demons (προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιµονίων). A post-nuclear participial clause that expands on 1b.

4:2b-3b whose consciences are seared with a hot iron, forbidding marriage and demanding abstinence from [certain] foods (κεκαυστηριασµένων τὰν διὰν συνείδησιν, κωλύοντων γάμεν, /πέχεσθαι βρωµάτων). Post-nuclear participial clauses that relate back to and expand on ψευδολόγων (lie-speaking—2a).

4:3c which (ὁ). Sequential progression (NonNarr4.1); certain foods (βρωµάτων—3b) becomes topical in 3c.11 3c is the thesis of this expository section. Verses 1-3b lead up to this thesis (an example of the inductive style), and 4-6 also strengthen it (deductive style—NonNarr2.3).

God (ὁ θεὸς). The pre-verbal reference to ὁ θεὸς in 3c signals a switch of attention from the liars to God (NonNarr4.3.2), and introduces a contrastive comment about the foods.

4:4. ὅτι because interprets the assertion of 3c that God created [foods] to be received with thanksgiving by introducing a reason or evidence for it (NonNarr3.5.3)

4:4a. everything God created (πᾶν κτίσµα θεοῦ). Preposed to emphasise everything (NonNarr5.6). See also οὐδὲν nothing (4b—Levinsohn 2000:49).

4:4b καὶ associates 4a and 4b together, as ὅτι introduces both assertions.

4:4c with thanksgiving (µετὰ εὐχαριστίας). Preposed, probably for emphasis (NonNarr5.6).

4:5. Γὰρ (for) introduces material that strengthens 4.

4:6-16: Appropriate conduct for a church leader.

The first word of 6 (Ταῦτα ‘these things’) acts as a closure, and the switch from third to second person confirms that a new sub-unit is beginning. The absence of a connective, though inconclusive in itself, is also consistent with the beginning of a new sub-unit (NonNarr8.4, 8.11, 8.3).

The following diagram suggests how the argument of 4:6-10 develops.

11 TrNotes considers which to include marriage, as well as foods. Hendriksen’s observation is apt: “Of course, by implication they apply to both, but directly only to foods”.

4:6a If you put these things before the brothers (Τα/τα ὑποτιθέµενος το/τος ἄδελφο/ν). In Greek, this is a pre-nuclear participial clause, backgrounded with respect to 6b. (See further below.) These things (Τα/τα) has as its referent the contents of 4-5 (or 1-5, depending on which commentator you follow). It may have been preposed for contrastive prominence (NonNarr5.2). These things may contrast what Timothy is to teach with what the liars of 2-3 were teaching. Alternatively, these things is the next in simply the list of items that Timothy is to teach.

4:6b a good minister of Christ Jesus (καλός … διάκονος Χριστο/ν Ἰησοῦ/ν). A split constituent, with καλός preposed. Timothy is already a minister of Christ Jesus. Separating the adjective καλός good from the rest of the constituent gives prominence to good, rather than the whole constituent (NonNarr5.4).

you will be (ἦν). Attention reverts to ‘you’ (see NonNarr4.3.2).

4:6c nourished on the words of the faith… (ἐντρεφόµενος το/τος λόγο/ις τῆς πίστεως…). 4:6 provides an example of an implied exhortation and of participial clauses that are dependent on the matrix clause. The initial participial clause (If you put these things before the brothers—6a) is an implied exhortation to put these things before the brothers. The main clause you will be a good minister of Christ Jesus may also be taken as an implied exhortation to be a good minister of Christ Jesus (6b). The following participial clause (6c) will then be taken as an implied exhortation of similar potency (NonNarr7.2.3).

4:6c-d of the sound teaching that you have followed (τῆς καλῆς διδασκαλίας ἣ παρεµελοῦσας). The relative clause is restrictive (it specifies which sound teaching Paul is talking about). Since the referent is thematic in the epistle, it would be appropriate to keep the relative clauses in African languages (see NARR10.3.6).

4:7 δὲ … δὲ (NIV translates the second ‘Rather’). Marking progression in Paul’s exhortations from indirect exhortations to the first direct imperatives of the book, the second of which represents a further progression from the first.

4:7a the godless myths and old wives’ tales (το/τος βεβήλους καὶ γραώδεις µύθους). Contrasts with the words of the faith and of the good teaching that you have followed (6c). The article indicates that the referent is established information (see 1:4), so the verb παραιτοῦ refuse is focal (the order of constituents conforms to the Principle of Natural Information Flow—NonNarr5.3).

4:8. Γὰρ (for) introduces material that strengthens 7b (NonNarr3.5.3). In OV languages, it may be possible to introduce 8a and 8b with conditional clauses, so that this verse describes consequences of obeying the exhortation of 7b. For example, ‘If you train your body… If you train for godliness…’.

4:8a physical training is of some value (ἡ σωµατικὴ γυµνασία πρὸς ὀλίγον ἐστὶν ὑφέληµας). A counterpoint to 8b (NonNarr3.3).
physical training (ἡ σωματικὴ γυµνασία). Pre-verbal to mark the switch of topic from ‘you’ (NonNarr4.3.2).

of some value (πρός ὀλίγον ὑπὲρ φέλιµος). Πρός ὀλίγον ... is separated from ὑπὲρ φέλιµος ... because it is that part of the constituent which acts as a foil for ‘for all things’ in 8b (see NonNarr5.4).

4:8b. Δὲ (‘but’—NIV) marks the progression from the counterpoint to the thesis of the strengthening material (NonNarr3.2.2).

godliness (ἡ εὐσέβεια). Pre-verbal to mark the switch of topic from physical training (NonNarr4.3.2). See NonNarr6.1.3 on why the article is present.

value for all things (πρός πάντα ὑπὲρ φέλιµος). Πρός πάντα is preposed within the contrastive complement for contrastive prominence (NonNarr5.2).

4:8c promise for both the present life and the life to come (ἐπαγγέλλαν ... ζωῆς τῆς νῦν καὶ τῆς µελλούσης). If godliness is profitable for all things (8c), then it holds out a promise, so it is the second part of the split constituent that is focally prominent (NonNarr5.4).

4:9 The saying is sure and worthy of full acceptance (πιστὸς λόγος καὶ πάσης ποδοχῆς ζησιος). See TrNotes on whether this proposition relates back to what has already been stated or forward, as in 1:15, to the clauses introduced by ὅτι (10b-c). If you follow the NIV in recognising a break here, then ὁ λόγος the word must refer forward to 10, with 6-8 and 9-10 having different themes. If you perceive a thematic unity between 8c and 10b, however, then 6-10 will be treated as a single unit.

The connectives provide the main supporting evidence for a break at 9. The sentences of 6-8 are linked by ὅτι and γὰρ, 9 and 10 are linked by γὰρ, and there is no connective at the beginning of 9.12 trustworthy (πιστὸς) and full acceptance (πάσης ὑποδοχῆς). See comments on 1:15.

4:10. Γὰρ (‘indeed’) introduces material that strengthens what precedes (see below).

4:10a to/for this (εἰς τὸ τοῦτο). If you do NOT follow the NIV interpretation (see comment on 9), then the sense will be, ‘After all (γὰρ), we struggle and work hard to this end (i.e. to maintain spiritual fitness—8), because we have placed our hearts on the living God’.

4:10c who (ὤς). Sequential progression; a living God (10b) is the topic of 10c.

4:11. The following features support the generally recognised break at 11: the closure ταῦτα these things, the switch of person and mood from 1st/3rd person indicative to 2nd person imperative, and the absence of a conjunction.

4:11-5:3. A string of simple, imperfective imperatives to be obeyed on an ongoing basis (NonNarr7.2.1). No connective is used to link the majority of them (καὶ in 4.11 and ἀλλὰ in 4.12b are exceptions) and, until 5:1-3, no switches of topic are signalled.

4:11 Command and teach these things (Παράγγελλε ταῦτα καὶ δίδασκε). The order of constituents (Command these things and teach) is default for a coordinative phrase that is focal.

Most commentators consider that these things (ταῦτα) is used anaphorically. Its referent is thematic (NonNarr6.1.2).

4:12a no one (µὴ δείξε). It is normal for negatives that are content words to precede the verb. However, some prominence is usually associated with them (Levinsohn 2000:49).

your youth (σου τῆς νεότητος). The order of constituents is marked but ambiguous. The topical pronoun genitive σου is probably preposed within the preposed object to give prominence to the rest of the constituent (τῆς νεότητος ‘the youth’...—see Levinsohn 2000:64).

4:12b but (ἀλλὰ). Default connector between negative and positive propositions.

12 The shorter formula (πιστὸς ὁ λόγος ‘trustworthy / the word’) is typically cataphoric in the Pastoral Epistles. See 1 Tim. 3:1, 2 Tim. 2:11, Titus 3:8.
an example for the believers (τύπος … τῶν πιστῶν). A split constituent. Separating τύπος from the rest of the constituent gives focal prominence to example. It is in contrast with your youth (12a) (NonNarr5.4).

4:13 Until I come (ἐως ἐρχομαι). This preposed constituent is a point of departure for what follows (the interpretation followed if a comma is inserted—see NIV, NRSV). Placing it at the end of the verse (see UBS) would imply that it is focal.13

I come (ἐρχομαι). See 3:14b on whether a writer in the receptor language can ‘come’ to where the addressee is. In this verse, ‘arrive’ may well be an acceptable alternative.

4:14b which (ὅ). Sequential progression; your gift (14a) becomes the topic of 14a. (If this relative clause were restrictive, then it would be identifying which gift Paul is referring to.)

4:15. The NIV begins a new paragraph here. Although the first word of 15 (ταῦτα) acts as a closure and no connective is used, there is no switch of person or mood—nearly all the verbs of 11-16 are 2nd person imperatives. (The same observation applies to the NLT break at 14.)

4:15a-b Be diligent in these matters; give yourself wholly to them (ταῦτα μελέτα, ἐν τούτοις ἵσθι). I consider the verbs to have been postposed for emphatic prominence (NonNarr5.3).

4:15a these things (ταῦτα) is used anaphorically and its referent is thematic (NonNarr6.1.2).

4:15c your progress (σου ἡ πρόοδος). Pre-verbal to signal the switch of topic from you to your progress. The topical pronominal genitive σου is probably preposed within the pre-verbal subject to give thematic prominence to progress (see comment above on 4:12a).

manifest/evident to all (φανερὸ ... ποσίν). A split focal constituent. The effect may be marked manifest/evident as the DFE (see Levinsohn 2000:58). Alternatively, both parts are given prominence in turn.

4:16a Pay close attention to yourself and to your teaching (ἐπεξε σεαυτῷ καὶ τῇ διδασκαλίᾳ). Default order, so the coordinative constituent is NOT given special prominence.

4:16c-d. Γὰρ (for) introduces strengthening, motivational material for the preceding exhortation(s). In OV languages, it may be restructured as a consequence of obeying the exhortations of 16a-b: ‘If you do this…’

4:16c By doing this (τοῦτο ποιῶν). A good example of a closure (NonNarr8.4), “conveniently summing up all the activities and obligations that Timothy has been admonished to perform” (UBS). Although the order of constituents is marked, it is unclear whether τοῦτο or ποιῶν is the DFE (see Levinsohn 2000:40). In other words, should it be read, ‘by doing this’ or ‘by so doing’?

4:16d both yourself and your hearers (καὶ σεαυτόν ...καὶ τοὺς ἀκουόντας σου). It is normal for the first part of a coordinative focal constituent to precede the verb and for the rest to follow it.

5:1-6:19: Further instructions regarding Timothy’s ministry.
5:1-6:2: How to deal with various groups within the church.
5:1-2: Responsibilities towards elder and younger believers.
5:1a Do not rebuke an older man (Πρεσβυτέρῳ μῇ ἐπιτλήξῃς). The negated verb is focal (the order of constituents is consistent with the Principle of Natural Information Flow).14

Because the proposition begins with an older man (Πρεσβυτέρῳ), the option exists of treating this constituent as a point of departure which marks the switch to a subgroup of your hearers.

13 If until I come were NOT a point of departure, the aspect of the imperative would have been perfective, as the constituent would have been indicating the span of time during which the imperative were to be obeyed.

14 If Πρεσβυτέρῳ were the DFE, it would follow the negative μή (Levinsohn 2000:49).
Do not rebuke (µι έπιπλήξ). As noted in NonNarr7.2.1, this is NOT an imperative, but a second person subjunctive. “This form of encoding probably has the effect of backgrounding the negative exhortation with respect to the positive one that follows” (loc. cit.).

5:1b but (ἀλλά). Default connector between negative and positive propositions.

5:1c, 2a, 2b younger men, older women, younger women (νεωτέροις, πρεσβυτέρας, νεωτέρας). Although no verb occurs, it is reasonable to assume that these constituents are initial to signal the switches to the different subgroups.

**5:3-16: Responsibilities towards widows.**
The following diagram attempts to show the relationships between the exhortations of 5:3-8 (encoded with imperfective imperatives) and the progression in Paul’s reasoning (marked by δ) both between them and as he supports them (see 5:9 for a diagram for 5:9-16).

<table>
<thead>
<tr>
<th>3 EXHORTATION</th>
<th>δὲ</th>
<th>4a-d EXHORTATION</th>
<th>γάρ</th>
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<tr>
<td>4a-d EXHORTATION</td>
<td>δὲ</td>
<td>5a</td>
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<tr>
<td>5a</td>
<td>καὶ</td>
<td>5b</td>
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<td>6</td>
<td>τοῦτο</td>
<td>7a EXHORTATION</td>
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<tr>
<td>7a EXHORTATION</td>
<td>ἵνα</td>
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</tr>
</tbody>
</table>

5:3 widows (Χήρας). Preposed as a point of departure to mark the switch from the previous subgroup (younger women). The sense of the proposition is: ‘As for widows, honour those who are really widows’.

5:4a [But] if a certain widow has children or grandchildren (εἶ δὲ τις χήρα τέκνα ἠ ἔγγονα ἔχει). Conditional point of departure (NonNarr4.3.1), marking the switch of situation from those who are really widows (3). Δὲ marks the progression in Paul’s reasoning to this new group.

5:4b their own family (τὸν ἰδίον οἰκόν). Preposed for focal prominence.

5:4c repayment (ἀμοιβὰς). Preposed for focal prominence.

5:4d. Γὰρ (for) introduces strengthening material that gives a reason for the exhortation of 4b-c. In OV languages, this proposition may be restructured as a consequence of obeying the exhortations of 4b-d; e.g. ‘If they do like that, they will please God...’ (compare 2:3).

5:5a [But] the widow who is really in need and left all alone (ἳ δὲ ὄντως χήρα καὶ μεμονωμένη). The subject is pre-verbal to signal the switch from the topic of widows who have children or...
grandchildren to those who don’t.\textsuperscript{15} $\Delta$ε marks the progression in Paul’s reasoning to this group, within the material that strengthens the exhortations of 4b-c and, perhaps, 3. 

on God (ἐπί θεόν). Lacks the article, so is the DFE of the proposition (NonNarr6.1.3).

5:6 But the one living for pleasure ($\acute{\iota}$ δε οπαταλῶσα ζῶσα).\textsuperscript{16} The subject is pre-verbal to signal the switch from the topic of widows who are left all alone to those who live in pleasure. $\Delta$ε again marks the progression in Paul’s reasoning to this group, within the material that strengthens the earlier exhortations.

Within the subject, οπαταλῶσα for pleasure is preposed before ζῶσα living for focal (contrastive) prominence.

has died (τέθνηκεν). Perfect tense-aspect (is in a state of having died). The verb is focal (the order of constituents is consistent with the Principle of Natural Information Flow).

5:7a these instructions, too (καὶ ταῦτα). Preposed for focal prominence (in parallel with previous these things).

5:7b without reproach (ἀνεπίλημμενοι). Preposed for focal prominence.

5:8. $\Delta$ε (‘But’—TEV) marks progression in Paul’s reasoning to consequences of NOT obeying the previous exhortations. Whereas a consequence for those who obey them is that they may be without reproach, anyone who does not obey them IS reproachable (see 8c-d).

5:8a If anyone does not provide for his relatives, and especially for his immediate family ($\varepsilon$ τις τῶν ἱδίων καὶ μᾶλλα οἰκείων οὐ προνοεῖ). Conditional point of departure, marking the switch of topic from children or grandchildren who are without reproach (7b) because they look after widowed relatives (4) to those who do not.

5:8a does not provide (οὐ προνοεῖ). Postposed within the conditional clause to give focal prominence to the negated verb (NonNarr5.3).\textsuperscript{17}

5:8c he has denied the faith (τὴν πίστιν ἠρνηται). Marked but ambiguous constituent order. In the light of 8d, it seems likely that τὴν πίστιν (the faith) is preposed for focal prominence. However, the article with πίστιν may suggest that ἠρνηται (has denied) has been postposed for focal prominence.

5:8d worse than an unbeliever (ἀπίστου χείρων). Marked constituent order; ἀπίστου (than an unbeliever) is preposed to contrast it with the faith (8c).

5:9. A widow (χήρα). Pre-verbal to signal the switch of topic from those who have widowed relatives to the widows themselves. The pre-verbal subject and the absence of a connective are consistent with the start of a new sub-unit (NonNarr8.2-8.3).

The following diagram attempts to show the relationships between the exhortations of 5:9-16 (again encoded with imperfective imperatives) and the progression in Paul’s reasoning (marked by $\delta$ε) both between them and as he supports them.

\[\text{9-10 EXHORTATION} \quad \downarrow \quad \text{11a EXHORTATION} <----- \gamma\acute{\alpha}----- \quad \text{11b-12}\]

\textsuperscript{15} Because the modifiers of widow are coordinated (ὅντος … καὶ μεμονωμένη), one precedes the head noun (χήρα) and the other follows it.

\textsuperscript{16} Some translations treat ζῶσα as a pre-nuclear participle (e.g. NIV ‘is dead even while she lives’).

\textsuperscript{17} If τῶν ἱδίων καὶ μᾶλλα οἰκείων (for his relatives, and especially for his immediate family) had been the DFE, the constituent would have followed the negative particle οὐ (see Levinsohn 2000:49).
5:9b having lived no less than 60 years (µὴ ἔλαττον ἐτῶν ἐξήκοντα γεγονυῖα). A post-nuclear participial clause which expands on 9a.

no less than 60 years (µὴ ἔλαττον ἐτῶν ἐξήκοντα) is preposed for focal prominence.

5:9c [the] wife of one husband (ἐνὸς ἄνδρὸς γυνὴ). ἐνὸς ἄνδρὸς (of one husband) is preposed within the phrase for focal prominence.

5:10a well attested for her good deeds (ἐν ἔργοις καλοῖς μαρτυρομένη). A post-nuclear participial clause, again expanding on 9a (Χήρα καταλεγέσθω Let a widow be put on the list).

The clause has marked but ambiguous constituent order. ἐν ἔργοις καλοῖς (for good deeds) is probably preposed for focal prominence.

5:10b-f if she brought up children... (ἐι ἐτεκνοτρόφησεν). These clauses have perfective (‘aorist’) aspect. The UBS comment (“means that these activities have been completed in the past and most possibly are not continuing in the present”) is inaccurate. Perfective aspect simply means that the activity concerned is viewed as a whole. There is no reason why such activities should not be continuing in the present. What is important is that they were first performed in the past.

5:10d if she washed the feet of the saints (ἐι ἀγίων πόδας ἐνψεν). The constituent order of 10d-f is marked but ambiguous. In 10d, it is most likely that ἀγίων πόδας (saints’ feet) is preposed for focal prominence.

5:10e if she helped those in trouble (ἐι θλιβοµένοις πήρκεσεν). The constituent order may simply reflect the fact that this is a list. If not, then I take θλιβοµένοις (those in trouble) to be preposed for focal prominence.

5:10f if she devoted herself to all kinds of good deeds (ἐι παντὶ ἔργῳ ἄγαθῳ ἐπηκολούθησεν). Again, the constituent order may simply reflect the fact that this is a list. If not, then I take παντὶ ἔργῳ ἄγαθῳ (to every good work) to be preposed for focal prominence.

5:11a But as for younger widows (νεωτέρας δὲ χήρας). Preposed as a point of departure to mark the switch of topic from widows of not less than 60 years (9-10) to younger ones. Δὲ marks the progression in Paul’s reasoning to this group.

5:11b Γὰρ (for) introduces strengthening material that gives reasons for the exhortation of 11a. It is an exposition with three steps (δὲ introduces 13a-b and 13c-e), culminating in the θέσις of 13c-e (see below).

5:11b when* their sensual desires overcome their dedication to Christ (ὅταν καταστρηνιάσωσιν τοῦ Χριστοῦ). Temporal point of departure (NonNarr4.3.1) to mark the switch from the implied time during which they were fully dedicated to Christ (see TrNotes) to the time when this was no longer so.

*The word for when is ὅταν, which makes the time uncertain: at whatever time.
5:11c to marry (γαμεῖν). Preposed for focal prominence; emphasis (unexpected, in the light of their pledge not to remarry, on being included in the list of widows—NonNarr5.6).

5:12a incurring judgement (ἐχοῦσα κρίμα). A post-nuclear participial clause which expands on 11c (γαμεῖν θέλουσιν they want to marry).

5:12b because they broke the(ir) first pledge (ὅτι τήν πρώτην πίστιν ἤθετοσαν). The proposition introduced by ὅτι interprets the THESIS of 12a by supplying the reason that they would incur judgement. they broke (ἡθέτησαν). The verb is focal (the order of constituents is consistent with the Principle of Natural Information Flow).

5:13a. Δὲ (‘And’—NRSV) marks progression within the strengthening exposition of 11b-13e (see the comment above on γὰρ in 11b).

5:13b gadding about from house to house (περιερχόμεναι τὰς οἰκίας). A post-nuclear participial clause which expands on 13a (καὶ ἄργαὶ μανθάνουσιν they also learn to be idle).

5:13c and not only idle (οὐ μόνον δὲ ἄργαί). Δὲ marks further progression in Paul’s strengthening exposition of 11b-13e. The repetition of ἄργαί (idle) from 13a has the effect of highlighting the following expository THESIS (NonNarr7.7.1); namely, but also gossips and busybodies, saying things they ought not to (ἄλλα καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα).

5:13d but (ἄλλα). Default connector between negative and positive propositions.

5:13e saying what they should not say (λαλοῦσαι τὰ μὴ δέοντα). A post-nuclear participial clause which expands on 13d (καὶ φλύαροι καὶ περίεργοι also gossips and busybodies).

5:14. Οὖν (So) marks the resumption of the hortatory theme line, following the strengthening material of 11b-13. In 11a, Paul counselled Timothy not to put younger widows on the list of the widows to be cared for. Now he counsels them, through Timothy, to marry, etc.

On the potency of this exhortation, see NonNarr7.2.2.

5:14e not one opportunity (μηδεµίαν ἀφορµὴν). Preposed for focal prominence.

Although TrNotes introduces this proposition with and (and to give the enemy no opportunity for slander), there is no connective in Greek. Lenski states, “it sums up in brief the purpose involved in the three preceding infinitives” (see also UBS). It is still an exhortation, though (contrast NRSV ‘so as to give...’, which treats it as a motivational consequence of obeying the three preceding infinitives).

5:15. Γάρ (for) introduces strengthening material that gives a reason for the exhortation of 14e.

already (ἰδον). Although this adverb usually precedes the verb it modifies, it is seldom separated from the verb. I therefore take it to be preposed for focal (emphatic) prominence.

some (τινὲς). Pronominal constituents often precede the verb when a focal constituent is preposed, to underline the violation of the Principle of Natural Information Flow and thereby give added prominence to the focal constituent.
5:16a. Asyndeton, together with the conditional point of departure If any woman who is a believer has widows (εἰ τις πιστή ἥξει χήρας), which relates to 8 rather than 9-15, is consistent with TrNotes’ treatment of 16 as a separate paragraph.

any woman who is a believer (τις πιστή). The subject is pre-verbal to signal the switch of topic from widows to believers who have widowed relatives.

On the potency of exhortations such as those of 16b-c, see NonNarr7.2.2.

5:16c and let the church not be burdened (καὶ μὴ βαρείσθω ἡ έκκλησία). The subject ἡ ἐκκλησία (the church) follows the verb because it is focal, in contrast with any woman who is a believer (16a).

5:16d so that it can assist those who are real widows (Ἰνα ταῖς ὄντως χήραις ἐπαρκέση). The second part of an inclusio with 9.

those who are real widows (ταῖς ὄντως χήραις). Preposed for focal prominence.

5:17-25: Responsibilities towards elders.

Asyndeton, together with the pre-verbal subject and the inclusio that ends at 16d, is consistent with the beginning of a new unit (NonNarr8.3, 8.2). No conjunction introduces most of the exhortations of this section. They all have imperfective aspect, since they are to be obeyed on an ongoing basis.

5:17 The elders who manage the affairs of the church well (Οἱ καλῶς προεστῶτες πρεσβύτεροι). The pre-verbal subject marks the switch of topic from believers who have widowed relatives (16) to this group of elders. Within the subject expression, καλῶς well is preposed for focal prominence.

double honour (διπλῆς τιμῆς). Preposed for focal prominence.

On the potency of this type of exhortation, see NonNarr7.2.2.

5:18. Γάρ (for) introduces strengthening material that gives reasons for the exhortation of 17.

5:18a. The scripture (ἡ γραφή) is NOT pre-verbal, as attention does not switch to the Scripture as topic, but to what is quoted (18b). (See NonNarr4.3.2 on the principle involved.)

5:18b Do not muzzle an ox [while it is] treading out grain (Βοῦν ἁλοῶντα οὐ φιμώσεις). The order of constituents has been changed from the Septuagint (and Hebrew) of Deut. 25:4, both of which have default VO order. The verb οὐ φιμώσεις (‘you will not muzzle’) is focal (the order of constituents is consistent with the Principle of Natural Information Flow).18

On the potency of this exhortation, which is a future indicative, see the footnote in NonNarr7.2.1.

5:18c worthy of his wage (Ἀξίος ... τοῦ μισθοῦ αὐτοῦ). A split constituent; Ἀξίος (worthy) is preposed for focal prominence (see the use of Ἀξίουσθωσαν let be considered worthy in 17).

5:19a Do not entertain an accusation against an elder (κατὰ πρεσβυτέρου κατηγορίαν µή παραδέχοντας). The order of constituents is marked but ambiguous.

Against an elder (κατὰ πρεσβυτέρου) is probably preposed as a point of departure by renewal, to introduce a distinct point about elders. Asyndeton with this point of departure is consistent with TrNotes’ treatment of this verse as the beginning of a new sub-unit.

Furthermore, the following proposition makes it likely that the verb is focal (the order of constituents is consistent with the Principle of Natural Information Flow).

5:20a Those who sin (τοὺς ἁμαρτάνοντας). Preposed as a point of departure to mark the switch of attention from accused elders in general (19) to those who sin.19

before all (ἐνώπιον πάντων). Preposed for focal prominence.

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18 If the object (Βοῦν ἁλοῶντα ‘an ox treading out grain’) were the DFE, it would follow the negative particle οὐ.
19 See Levinsohn 2000:121 on the effect of reading the variant δὲ in this verse.
5:20b the others also (καὶ οἱ λοιποὶ). Pre-verbal, probably to signal the switch of topic from those who sin to the others. The additive καὶ (also) indicates that a parallel is to be drawn between the two groups.20

May take warning (φόβον ἔχων τινὶ ‘fear / may have’). If the others also (καὶ οἱ λοιποὶ) is signalling a switch of topic, then Φόβον (fear) is preposed for focal prominence.

5:21a. I charge you, in the sight of God and Christ Jesus... (Διαμαρτύρομαι ἔνωπιον τὸν θεοῦ καὶ Χριστοῦ Ἰησοῦ...). On the potency of exhortations introduced with such an orienter, see NonNarr7.2.1.

5:21b that you keep these things without discrimination (ἔνα ταύτα φυλάξεις χωρὶς προκρίματος). Ταύτα (these things) is preposed as a point of departure. This makes the commands of 19-20 topical, as Paul tells Timothy how to obey his exhortations. Verse 21 reinforces the previous exhortations, rather than making a different one. This may explain the use of the perfective subjunctive (φυλάξεις you keep).

5:21c doing nothing on the basis of partiality (μηδὲν ποιῶν κατὰ πρόσκλησιν). On the potency of exhortations expressed in a post-nuclear participial clause, see NonNarr7.2.3.

5:22-25. The preference for asyndeton throughout these verses means that they can be read “as a combination of unrelated topics that have been put together” (UBS).

5:22a Do not be hasty in the laying on of hands (Χειρὰς ταχέως µηδὲν /πιτίθει). Because lay hands on (χειρὰς /πιτίθηµι) is a common combination, I take χειρὰς (hands) to be preposed as a point of departure to mark a switch of topic from disciplining elders (19-21) to consecrating elders.

Ταχέως (quickly) and µηδὲν (on no-one) are preposed to give them focal prominence (in other words, the proposition contains two DFEs—see Levinsohn 2000:42).

5:22b nor (µηδὲ). As in 1:4a, the connective µηδὲ (nor) implies that the following exhortation (22b) is distinct from the first (22a).

5:22c Keep yourself pure (σεαυτὸν ἁγνὸν τήρει). Σεαυτὸν (yourself) is preposed as a point of departure to mark the switch from the topic of elders (17-22b) to Timothy himself (the exhortations of 22c-23 all concern Timothy).

Άγνὸν (pure) is preposed for focal prominence.

5:23b but (ἀλλὰ). Default connector between negative and positive propositions.

a little wine (ὀλίγον ὀλίγῳ).21 Preposed for focal (contrastive) prominence (NonNarr5.2).

because of your stomach and your frequent illnesses (διὰ τὸν στόμαχον καὶ τὰς πυκνὰς σου ἀσθένειας). If this phrase is translated as a subordinate clause of reason, the most natural position for it to occur in an OV language may well be before the RESULT proposition. In Inga, for example, the verse reads, ‘Since you are stomach hurt ill again and again, from now on I say to you: do not drink just water. You need to be drinking small quantities of wine.’

5:24-25. I follow TrNotes in considering that these verses strengthen the exhortations of 22b-c.

5:24a The sins of some men are obvious (Τινῶν ἄνθρωπων αἳ ἁμαρτίαι πρόδηλοί εἰσιν).

Within the pre-verbal subject Τινῶν ἄνθρωπων αἳ ἁμαρτίαι (of some men the sins), the genitive is preposed to indicate that the switch of attention is to certain people, in the first instance. If you follow TrNotes in relating 24a to 22, then this preposing marks a switch from Timothy himself (22c-23) back

20 Alternatively, the others also (καὶ οἱ λοιποὶ) is the DFE of the proposition.
21 The NIV translates ὀλίγον as ‘and’ because it renders the negative proposition ‘No longer drink only water’ as a positive one (‘Stop drinking only water’). Either way, the conjoined propositions are of equal importance (NonNarr3.2.2).
to some potential elders. *The sins* (ἀί ἁμαρτίαι) then becomes the local topic of 24, which will contrast with the good deeds of 25.

Πρόδηλα (obvious) is preposed for focal prominence.

This proposition is probably a counterpoint for the thesis of 24c (see below), in which case πρόδηλα is a foil for ἐπακολουθοῦσιν (trail behind them).

5:24b going before to judgement (προάγουσα εἰς κρίσιν). A post-nuclear participle, expanding on are obvious (24a). “The sins of these people are so obvious that, even before any accusation or charge is made against them, there is no question as to their being guilty” (*UBS*).

5:24c [the sins] of others trail behind them (τισ καὶ ἐπακολουθοῦσιν).

The presence of δὲ, which marks progression in Paul’s reasoning, is consistent with 24a being the counterpoint for 24c (see Knight’s comment, “Paul’s real concern is with those whose sins are not so obvious, the existence of which warrants not being hasty in laying on hands”).

Τισ (concerning others) is preposed to mark the switch of attention from some men (24a) to others.

As Ellicott (1883) notes, additive καὶ modifies ἐπακολουθοῦσιν (follow after) and is used in a confirmatory sense (‘indeed’). What Paul has just asserted confirms that Timothy should not appoint elders too quickly, in case he finds himself participating in the sins of others (22).

5:25a good deeds also (καὶ τὰ ἔργα τὰ καλὰ). Additive καὶ indicates that a parallelism is to be drawn with the sins of 24a; both are obvious. This constituent has been preposed before πρόδηλα for focal prominence.

5:25b even those that are otherwise cannot be hidden (καὶ τὰ ἀλλὰς ἔχοντα κρυβῇν οὐ δύνανται). Although καὶ could be a conjunction here, the preference for asyndeton throughout this section makes it quite likely that it is an additive used in a confirmatory sense (‘even’).

Τὰ ἀλλὰς ἔχοντα (those that are otherwise) is initial in the proposition to mark the switch of topic from good deeds that are evident to those that are not. Within this constituent, ἀλλὰς otherwise is preposed for contrastive prominence.

The negated verb οὐ δύνανται (cannot) is postposed for focal prominence (NonNarr5.3).

6:1-2e: Teaching regarding slaves.

Asyndeton, together with the pre-verbal subject, is consistent with the beginning of a new unit (NonNarr8.3, 8.2).

6:1a All who are under the yoke of slavery should consider their masters worthy of full respect (Ὁσιὸς εἰσιν ὑπὸ ἐνωμον δοῦλοι, τοὺς ἴδιους δεσπότας πάσης τιμῆς ἀξίους ἔχειν δοῦλος τοῦ διόβους). The pre-verbal subject Ὁσιὸς εἰσιν ὑπὸ ἐνωμον δοῦλοι (All who are under the yoke of slavery) signals the switch of topic from the consecration of elders (5:22-25) to those (elders?) who are slaves.

Because no part of ὑπὸ ἐνωμον δοῦλοι (under yoke slaves) is preposed, Alford (1863) is right in claiming that under the yoke is NOT “emphatic”.

The group τοὺς ἴδιους δεσπότας (their own masters) is preposed as a secondary topic (it may also be a foil for the subgroup believing masters—2).

πάσης τιμῆς ἀξίους (of all honour worthy) is preposed for focal prominence. Within this phrase, the genitive πάσης τιμῆς is preposed to give it even more prominence.

On the potency of the type of exhortations expressed in 1-2a, see NonNarr7.2.2.

6:1b so that God’s name and the teaching may not be slandered (ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδακτικά βλασφημηθῶ). The order of constituents is marked but ambiguous. I consider the verb to be focal (the order of constituents is consistent with the Principle of Natural Information Flow).
6:2a Those who have believing masters are not to show less respect for them (οἱ δὲ πιστοὶ ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν). Οἱ πιστοὶ ἔχοντες δεσπότας (Those who have believing masters) is pre-verbal to signal the switch of topic from the slaves of 1 to the group or subgroup that has believing masters. Δὲ marks the progression in Paul’s reasoning to this group.

In the split constituent πιστοὶ ... δεσπότας (believing ... masters), πιστοὶ is preposed to bring out the point of contrast with the first group (whether they are slaves in general or those who have unbelieving masters—see the commentaries).

6:2b because they are brothers (ὅτι ὀδηγοὶ εἰσίν). The proposition introduced by ὅτι interprets the THESIS of 2a by supplying the reason that they might be tempted not to show less respect for them. (2d is similar.)

brothers (ὁδηγοὶ) is reposed for focal prominence.

6:2c but (ἀλλὰ). Default connector between negative and positive propositions.

even better (μᾶλλον). Preposed for focal prominence.

6:2d because they are believers and beloved (ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ). It is normal for the first part of a coordinative focal constituent (in this case, πιστοὶ believers) to be preposed, with the second part (καὶ ἀγαπητοὶ and beloved) after the verb.

6:2e those who benefit from their service (οἱ τῆς εὐφρενείας ἀντιλαμβανόμενοι). If this expression refers to the subject of 2b and 2d, the question remains as to why they were identified at all. The constituent may be right-dislocated. This would favour a translation such as NRSV margin (‘who devote themselves to good deeds’—see the commentaries on different interpretations of this constituent).

6:2f-19: Further instructions for the rich.

6:2f-10: False teaching and true riches (GNB).

As noted earlier, 2f acts as a bridge between two sub-sections. It may provide a closure to both 6:1-2e and the whole of the previous sub-section. It also provides the ground for the contrasting condition of 3, which sets the situation for the next division. If your translation follows the NIV (see next comment), you should divide the text at 2f.

The following diagram suggests how the general argument of 6:2f-10 develops.

6:2f These are the things you are to teach and urge (Τὰ τὰ δίδασκε καὶ παρακάλει). The order of constituents is marked but ambiguous. The NIV translation implies that τὰ τὰ has been preposed for focal prominence. Alternatively, the verbs have postposed for focal prominence (NonNarr5.3). Comparison with 4:11 makes it more likely that the NIV interpretation is right.
6:3 If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching (εἰ τις ἔτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ᾽ εὐθείαιαν διδασκαλίᾳ). Conditional point of departure for the assertions of 4-5, marking a switch of situation from that applicable to 2f. Within the conditional point of departure, the subject τις (anyone) is pre-verbal to mark the switch from you (2f). See NonNarr3.2 for the preference in OV languages for a POSITIVE-negative pair of propositions to be ordered negative-POSITIVE. The Inga translation reads, ‘Any who, instead of agreeing with the good words of our Lord Jesus Christ and with Father God, teach something different...’

6:4b-c understanding nothing and having a morbid craving for controversy and disputes about words (μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ξητήσεις καὶ λογομαχίας). Post-nuclear participial clauses which expand on τετύφωται he has become conceited (4a).

6:4d out of which comes envy, dissension, slander, base suspicions and wrangling among those who are depraved in mind and bereft of the truth (ἐξ ὧν γίνεται φθόνος ἐρίς βλασφημία, ὑπόνοια πονηραί, διαπαρατριβάς διεφθαρµένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστηριμένων τῆς ἀληθείας). The complex subject comes after the verb because it is focal (the construction is thetic).

6:4e out of which (ἐξ ὧν). Sequential progression; controversies and quarrels about words (4c) becomes topical in 4d.

6:5a among those who are depraved in mind (διεφθαρµένων ἀνθρώπων τὸν νοῦν) is, literally, ‘having.been.corrupted.of.men the mind’. 6:5c-d imagining godliness to be a means of gain (νοµίζόντων πορίσµαν εἶναι τὴν εὐσέβειαν). A post-nuclear participial clause which expands on ἀπεστηριμένων τῆς ἀληθείας bereft of the truth (5b).

godliness to be a means of gain (πορίσµαν εἶναι τὴν εὐσέβειαν). Πορίσµα (gain) is preposed for focal prominence.

6:6-8. The combination ἔστιν δὲ (‘Now there is’—6) introduces “a digression on Christian contentment” (Meyer 1885—the emphasis is mine). The digression continues into 8. It consists of an expository THESIS (6), strengthened in 7 by material introduced with γάρ (for). This leads to a mitigated exhortation introduced with δὲ (8).

6:6 Now there is great gain in godliness [if it is combined] with contentment (ἔστιν δὲ πορισµὸς μέγας ἐν εὐσέβειᾳ μετὰ αὐταρκείας). The default order of the constituents of the subject would have been ἐν εὐσέβειᾳ μετὰ αὐταρκείας (the with contentment godliness). The effect of postponing μετὰ αὐταρκείας is to make with contentment the DFE. Great gain is NOT given special prominence. The above modification of the NRSV captures this.

6:7a For we brought nothing into the world (οὐδὲν γὰρ εἰσηγήκαµεν εἰς τὸν κόσµον). Γάρ (for) introduces strengthening material that gives reasons for the expository thesis of 6.

Οὐδὲν (nothing) is the DFE of the proposition.

6:7b and we can take nothing out of it (ὁτι οὐδὲ ἐξενεγκεῖν τι δυνάµεθα ‘that neither to.carry.out anything we.able’). Although it is true that the word translated ‘it is certain’ is not in the best Greek texts (TrNotes), ὁτι appears to be introducing the complement of a word such as ἀληθείας ‘true’ or δῆλον ‘clear’.
If Paul had used ὁ/οςμοῦ in 8 or 9, this would have implied that he was resuming the theme line.

As I note in NonNarr4.3.2, switches to the addressee only occur when a contrast with other participants is intended.
τα/uni1FE6τα φε/uni1FE6γε (flee these things). The order of constituents is marked but ambiguous. However, the verbs of 11a (flee) and 11b (pursue) are in contrast (BAG), which means that φε/uni1FE6γε is focal (the order of constituents is consistent with the Principle of Natural Information Flow—NonNarr5.3).

6:11b. The presence of δέ marks progression in Paul’s reasoning. In this instance, the progression is from the somewhat negative exhortation of 11a to the positive ones that follow (and which lack any inter-sentential connectives). It may even be that 11a acts as a counterpoint (NonNarr3.3) to set what follows off by contrast.

6:12b take hold (ἐπιλαβῆς). A perfective imperative, indicating “in a single act” (Kelly 1963; see NonNarr7.2.1).24

6:12c to which (είς ἧν). Sequential progression; the eternal life (12b) becomes topical in 12c.

6:13-14. On the potency of this direct appeal with a performative verb, reinforced by calling on God and Christ Jesus as witnesses, see NonNarr7.2.1.

6:13d before Pontius Pilate / the good confession (ἐντι Ποντίου Πιλάτου / τὴν καλὴν ὠμολογίαν). These two constituents are in a chiastic relation to the corresponding constituents in 12d (τὴν καλὴν ὁμολογίαν / ἔνωσεν πολλὰ μαρτυρίων ‘the good confession / before many witnesses’). This ensures that “a parallel to the preceding ... profession of Timothy” is drawn (Kittel & Friedrich 1964).

6:14 to keep (τηρῆσαι). It is normal to use perfective aspect when the span of time is specified during which an exhortation is to be obeyed (in this instance, μέχρι τῆς /κυρίου /Χριστοῦ until the appearing of our Lord Jesus Christ).

6:15 which (ἡν). Sequential progression; the appearing of our Lord Jesus Christ (14) becomes topical. in his own times (καιροῖς ἰδίοις). Preposed for focal prominence.

The NRSV handles the complex subject, which theoretically is the topic of the proposition, by right-dislocating it: “which he will bring about at the right time—he who is the blessed and only Sovereign."

The attributes of God are presented in pairs:

οἱ ἀμαρίοις καὶ μόνος δυνάστης  

the blessed and only Sovereign

ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων  

the King of kings and Lord of lords

ὁ μόνος ἔχων ἀθανασίαν, φῶς οὐκόν ἀπρόσωπον

the only one having immortality, dwelling in unapproachable light

ὅν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἴδειν δύναται  

whom no one among men has seen nor can see

ὁ τιμὴ καὶ κράτος αἰώνιον, ἁμήν.

to whom be honour & eternal dominion. Amen.

6:16b dwelling in unapproachable light (φῶς οὐκόν ἀπρόσωπον). A post-nuclear participial clause which expands on ὁ μόνος ἔχων ἀθανασίαν the only one having immortality (16a).

in unapproachable light (φῶς ... ἀπρόσωπον). One reason for a constituent being split is when “only the second part relates to what follows” (Levinsohn 2000:58). In this instance, unapproachable relates to the next assertion, whom no one has seen or can see (16c).

6:16c, e whom, to whom (ὅν, ὃ). Parallel progression, introducing different attributes of God (NonNarr4.1).

6:16c whom no one among men has seen (ὅν ἐἶδεν οὐδεὶς ἀνθρώπων). The subject follows the verb because it is focal.

6:16d nor can see (οὐδὲ ἴδειν δύναται). The final verb, the auxiliary δύναται can, is the DFE.

24 TrNotes misleadingly states, “Paul used the present tense when he encouraged Timothy to ‘take hold’ of eternal life”!
The combination of a point of departure ((Το/uni1FD6ς πλουσίοις ἐν τῷ νῦν αἰώνι to those who are rich in this present world) and asyndeton is consistent with the beginning of a new unit (NonNarr8.2-8.3).

6:17a to those who are rich in this present world (Το/uni1FD6ς πλουσίοις ἐν τῷ νῦν αἰώνι). Preposed to signal the switch of attention from Timothy (11-14) and God (15-16) to the rich. The NRSV indicates this switch by left-dislocating the expression: ‘As for those who in the present age are rich’.

6:17a-b Command ... not to be arrogant (παράγγελε µη ὑψηλοφρονεῖν). On the potency of this exhortation that Timothy is to pass on to others, see NonNarr7.2.2.

6:17c nor (µηδὲ). As in 1:4a, the connective µηδὲ (nor) implies that the following exhortation is distinct from the first (17b). (See also 6:7b and 6:16d, where it is translated neither.)

6:17d but [to put their hope] in God (ἐλλ' ἐπὶ θεῶ). Ἐλλ' (but) is the default connector between negative and positive propositions.

6:18c to be generous (εὐμεταδότους εἶναι). The focal complement εὐμεταδότους precedes the copula εἶναι (see Levinsohn 2000:38).

6:19a laying up treasure for themselves as a firm foundation for the coming age (παραθησαυρίζοντας θεμέλιον καλὸς ἀκαίριον). According to UBS, “This verse spells out the reward of the rich for their kindness and generosity”. However, 19a is a post-nuclear participial clause that is subordinated to an indirect exhortation to the rich (to be generous, willing to share (εὐμεταδότους εἶναι, κοινωνικούς). It is therefore possible to take it as a further exhortation (see Matt. 6:20), with the same potency as the one to which it is subordinated (NonNarr7.2.3).

6:20-21: Concluding instruction to Timothy.
6:20a O Timothy, guard what has been entrusted to your care (Τιµόθεε, τὴν παραθήκην φύλαξον). The combination of a vocative and asyndeton is consistent with the beginning of a new section (NonNarr8.3). The vocative may also highlight the material with which it is associated (NonNarr7.7).

Τὴν παραθήκην φύλαξον (the entrusted.deposit guard) has marked but ambiguous constituent order. The verb φύλαξον (guard) is probably focal (the order of constituents is consistent with the Principle of Natural Information Flow).

The verb φύλαξον (guard) has perfective aspect, so is an exhortation that Timothy is to act on immediately.25

6:20b turning away from godless chatter and the opposing ideas of what is falsely called knowledge (ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἄντιθέσεις τῆς ψευδωνύμου γνώσεως). On the potency of exhortations expressed in post-nuclear participial clauses, see NonNarr7.2.3.

6:21a which (ἡν). Sequential progression; what is falsely called knowledge (20b) becomes topical.

some (τινες). Pre-verbal to signal the switch of topic from Timothy (20) to those who have lost their way.

by professing it (ἐπαγγέλλομενοι). Pre-nuclear participle, backgrounded with respect to 21b.

6:21b have missed the mark (ἡπτόχησαν). The verb is focal (the order of constituents is consistent with the Principle of Natural Information Flow).

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25 Note, however, that as the perfective is the default aspect, its use does NOT exclude the possibility that the command is to be acted on on an ongoing basis. Rather, it indicates that the action as a whole is commanded.
References


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