

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

- Lambrecht, Knud. 1994. *Information Structure and Sentence Form: Topic, Focus, and the Mental Representation of Discourse Referents*. New York: Cambridge University Press.
- NARR: Levinsohn, Stephen H. 2008a. *Self-Instruction Materials on Narrative Discourse Analysis*. Online at <http://www.sil.org/~levinsohns>.
- NonNarr: Levinsohn, Stephen H. 2008b. *Self-Instruction Materials on Non-Narrative Discourse Analysis*. Online at <http://www.sil.org/~levinsohns>.

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**)

(I.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.

(I.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.

(I.1c. Responsibilities toward elders, **5:17-21**)

(I.1d. Some other matters, **5:22-25**)

Section **6:1-2** What Timothy should teach about slaves.

(I.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 preposing of the paragraph topic in both 5:1 and 5:3 suggests a parallelism between them. See also *By doing this* (τοῦτο ποιῶν) 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

1:1-2: Paul greets 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* (Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν—1:2, 12; see also 1:1, 2:5 & 6:13). This contrasts with *God Ø Saviour our* (θεοῦ σωτῆρος ἡμῶν—1:1).

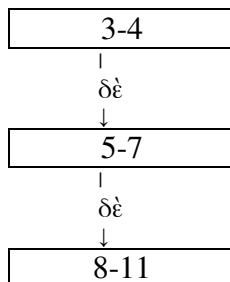
1:2 *from God [the] Father* (ἀπὸ θεοῦ πατρὸς). As *God* was referred to in 1, one might have expected the article to be used. However, this greeting is probably formulaic. Also, the phrase is focal (NARR2.2).

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:



1:3 *As I urged you to remain in Ephesus* (Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ). 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* (παρεκάλεσά σε). It is presented in an infinitival clause *to remain in Ephesus* (προσμεῖναι ἐν Ἐφέσῳ). 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* (ἵνα παραγγείλης τοῖς). 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 (παραγγείλης). 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...* (μὴ ἕτεροδιδασκαλεῖν μηδὲ 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 *μηδὲ* (*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* (μύθοις καὶ γενεαλογίαις ἀπεράντοις—4a) becomes the topic of the next proposition (4b). *TrNotes* renders the relative pronoun *αἵτινες* (*which*) as 'These'.

If you also translate *αἵτινες* 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* (αἵτινες ἐκζητήσεις παρέχουσιν). The focal constituent *ἐκζητήσεις* (*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* (ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ τὴν ἐν πίστει). The order of propositions (POSITIVE-negative) may need to be reversed in some OV languages.

1:5. *Δέ* 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 (τὸ τέλος τῆς παραγγελίας *The goal of the¹ charge*) is pre-verbal to indicate the shift of topic.

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

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

1:6a *some people have wandered away* (τινες ἀστοχήσαντες). 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* (μὴ νοοῦντες μήτε ἃ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται). The additives *μήτε ... μήτε* 'neither ... nor' indicate that the two expressions relate to the same concept (NARR6.3.1).

1:8. *Δέ* 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 The Greek article τῆς (*the*—TEV 'our', NRSV 'such', NIV 'this') indicates that the concept should already be accessible. Because the same Greek word was used in 3, I follow the second interpretation in *TrNotes*.

1:8b *that the law is good* (ὅτι καλὸς ὁ νόμος). The complement καλὸς *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* (ἐάν τις αὐτῷ νομίμως χρῆται). Marked constituent order in the Greek (αὐτῷ *it* normally follows the verb). The effect is probably to give focal prominence to the VP νομίμως χρῆται ‘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* (εἰδὼς 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 law² is not made for the righteous* (ὅτι δικαίῳ 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 δικαίῳ (*for the righteous*), which is a **foil** (NonNarr5.2.1) for the people referred to in 9c-10.

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

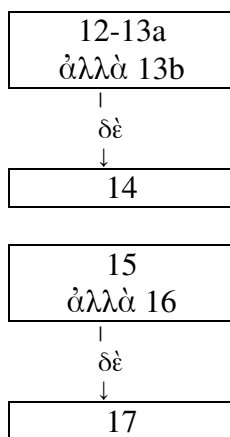
1:10b *is contrary to* (ἀντίκειται). The postposing of the verb gives it focal prominence (NonNarr5.3). It is the opposite of κεῖται ‘is made, is destined, is appointed’ in 9b.

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 ἐπιστεύθην ἐγώ). Sequential progression again; ὃ (*which*) refers to *the glorious gospel*—the topic of the final proposition.

Paul deliberately finishes up with ὃ ἐπιστεύθην 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.

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* (ὅτι πιστόν με ἠγήσατο). The Greek word translated *faithful* (πιστόν) has the same root as *I was entrusted* (ἐπιστεύθην—11b). This suggests that *faithful* is established information and the focus of the sentence is the verb ἠγήσατο (*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* (θέμενος εἰς διακονίαν τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν). A post-nuclear clause that expands on 12b (it is ‘concerned with some aspect of the nuclear event’ (Levinsohn 2000:185)).

1:13a *previously* (τὸ 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* (ἀλλὰ). The use of the default countering connective ἀλλὰ, rather than δὲ, 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* (ἀγνοῶν). 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 ἀπιστίᾳ). 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 ἀποδοχῆς ἄξιος).

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

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

1:15c *sinner* (ἁμαρτωλός). Preposed for focal prominence.

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

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

1:16a *But* (Ἀλλὰ). As in 1:13b, the use of the default countering connective ἀλλὰ, rather than δὲ, 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 ἐμοὶ πρώτῳ). 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 ἄπασαν 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 αἰώνων). 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* (Ταύτην 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 αὐταῖς τὴν καλὴν στρατείαν). See NonNarr7.2.1 on the potency of exhortations expressed in subordinate clauses.

by [following] them (ἐν αὐταῖς). 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* (ἣν). The relative pronoun is singular, referring to *conscience* (συνείδησιν—see *TrNotes*). *some* (τινες). Pre-verbal to mark the switch of topic from *you* to them.

have rejected. This is a pre-nuclear participle in Greek (ἀπωσάμενοι). *Having rejected it* (a good conscience) forms the background to *have shipwrecked their faith* (19c).

1:19c *have shipwrecked their faith* (περὶ τὴν πίστιν ἐναυάγησαν). 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* (ὧν). The referent is generic *some* (τινες) (DEM3 in Mz Bantu?).

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

2:1-3:13: Instructions regarding Christian worship and organisation.

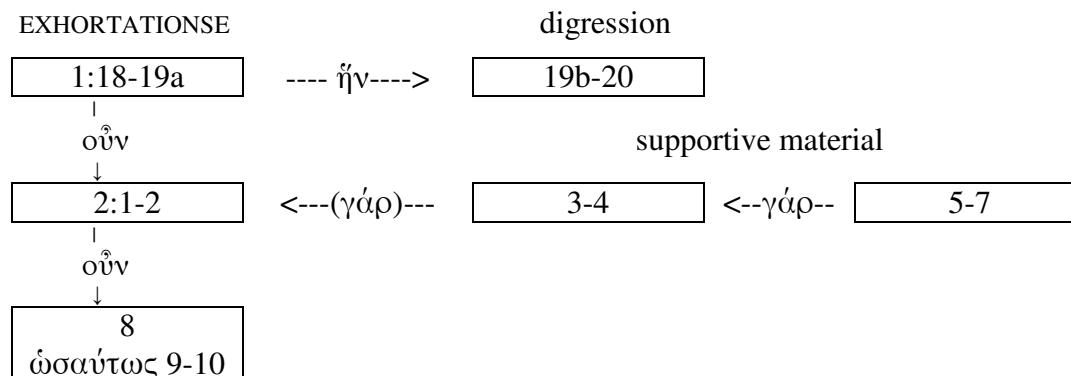
The orienter παρακαλῶ *I urge* and the resumptive connective οὖν support a section break at 2:1 (NonNarr8.3, 8.10).

2:1-15: Instructions for church worship.

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.



2:1 *I urge* (παρακαλῶ). See NonNarr7.2.1 on the potency of exhortations introduced with an orienter.

2:2b *peaceful and quiet lives* (ἥρεμον καὶ ἡσύχιον βίον). 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* (ὅς). Sequential progression with 3; *God our Saviour* becomes the topic.

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

2:4b *to a knowledge of the truth* (εἰς ἐπίγνωσιν ἀληθείας). Preposed for focal prominence (which is probably why ἐπίγνωσιν ἀληθείας 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 (μιᾶς γυναικός).

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* (εἰς ὃ). 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. Οὖν 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 ὁσίους χεῖρας χωρὶς 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.

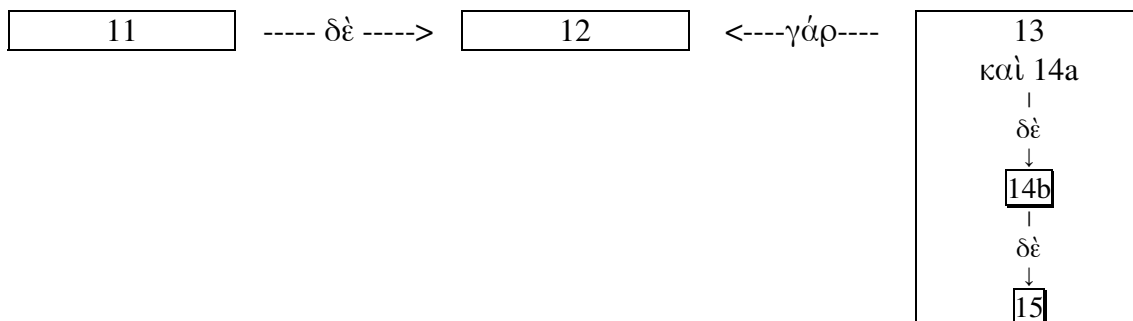
2:9b *with decency and propriety* (μετὰ αἰδοῦς καὶ σωφροσύνης). Preposed for focal prominence.

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

as is proper for women who profess reverence for God (ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν). The effect of beginning 10 with this comment is to slow down the argument and thus highlight the final constituent δι’ ἔργων ἀγαθῶν (*by means of good works*).

2:11-15. TrNotes begins a new paragraph with this verse. The pre-verbal subject (γυνή *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 μανθανέτω 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.⁴ 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, ἀϋθεντεῖν ἀνδρός *to have authority over a man* is distinct from οὐκ ἐπιτρέπω *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* (ἀλλ’ εἶναι ἐν ἡσυχίᾳ). ἀλλ’ is the default connector between negative and positive propositions.

2:13-14 are introduced by γάρ (which indicates that these propositions strengthen the exhortations of 11-12. Καὶ conjoins 13 and 14 to show that the domain of γάρ 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* (Ἔβα) and *first* versus *then* (εἶτα). 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 ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα). Ἀδὰμ (*Adam*) is pre-verbal to function as the **foil** (NARR4.8) for the understood ‘but Eve’. Δὲ 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 (ἡ γυνὴ *the woman*) is pre-verbal to mark the switch of topic.

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

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

2:15. Δέ (‘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

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 γάρ is problematic in many OV languages. See Levinsohn 2006 for possible solutions, such as an *inclusio*.

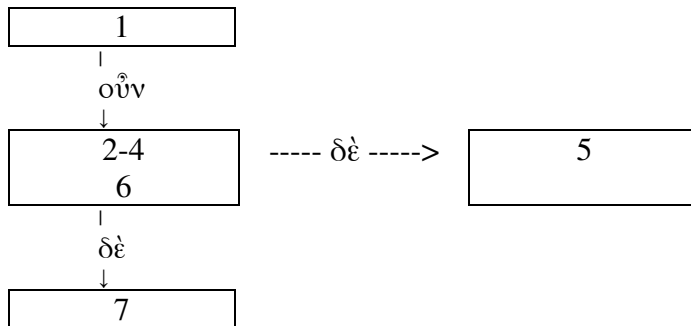
⁶ *Law-teachers* (νομοδιδάσκαλοι) in 1:7 is also an instance of noun incorporation.

word *childbearing* refers to the birth of a special person who God promised would be born”) is therefore excluded.

3:1-13: Qualifications of church leaders.

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

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



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

3:1b *If anyone sets his heart on being an overseer* (Εἴ τις ἐπισκοπῆς ὀρέγεται). Conditional point of departure for what follows.

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

3:1c *a noble task* (καλοῦ ἔργου). 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).⁷

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

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

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

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

3:4a *managing his own family well* (τοῦ ἰδίου οἴκου καλῶς προϊστάμενον). τοῦ ἰδίου 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 δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν). A conditional point of departure, marking a switch from the positive requirement of 4b to the opposite. δέ 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 ἰδίου οἴκου προστῆναι). Preposed within the conditional clause for focal prominence. Within this clause, τοῦ ἰδίου 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 ἰδίου οἴκου (*his own family*).

⁷ However, Levinsohn 2000:126f classifies this example of οὖν as an instance of inferential usage.

3:6b *he may become conceited* (μὴ τυφωθῆις). 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.

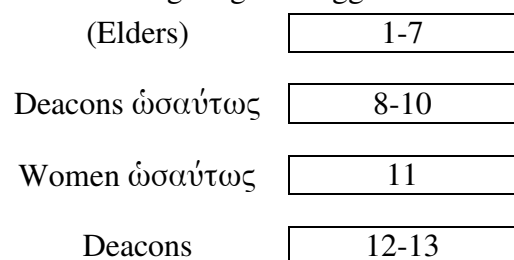
3:7a *Moreover* (δὲ). The list progresses from “the person's own faith experience” (*UBS*) to his status with “people outside the church”. Paul uses the additive καὶ *also* to append this qualification.

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

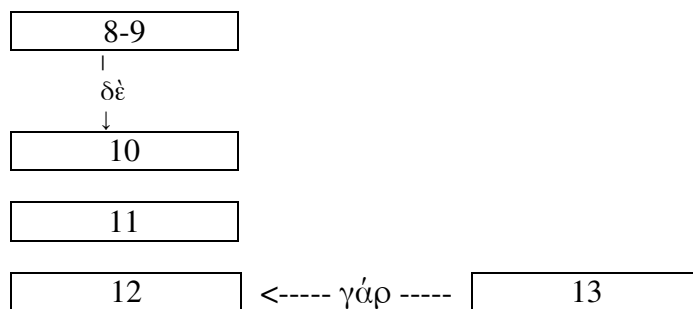
3:7c *into disgrace* (εἰς ὀνειδισμόν). It is normal for the first part of a coordinative focal constituent to be preposed (see comment on 1:15 and 2:12).

3:8-13 Deacons must be the right kind of people.

The following diagram suggests how the overall argument of 3:1-13 develops.



The following diagram suggests in more detail how the argument of 3:8-13 develops.



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 (δεῖ εἶναι) is understood from 7.

3:8c *in much wine* (οἴνω πολλῷ). Preposed for focal prominence.

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

οὔτοι. 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.).⁸

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

3:10b *and then* (εἶτα). 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* (ἔστωσαν ‘let them be’). As in 10a, a more potent form of exhortation than δεῖ. *of but one wife* (μᾶς γυναικός). As in 2b, preposed for focal prominence.

3:12b *and must manage [his] children and [his] own household well* (τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων 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 ἑαυτοῖς καλὸν περιποιούνται). Βαθμὸν ἑαυτοῖς καλὸν (standing for themselves good) is the first part of a coordinative focal constituent,⁹ so is likely to be preposed, anyway. However, the presence of the pronoun ἑαυτοῖς after βαθμὸν creates a further split constituent. I therefore take βαθμὸν to be preposed for focal prominence.¹⁰

⁸ Furthermore, the very use of οὔτοι suggests that attention is being directed away from another possible referent.

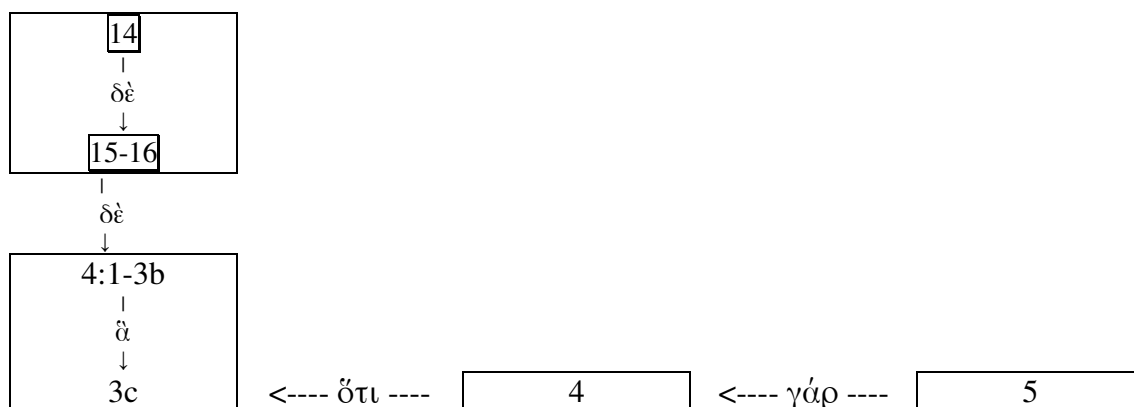
⁹ The second part, which follows the verb, is *and great boldness in the faith that is in Christ Jesus* (καὶ πολλὴν παρρησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ).

¹⁰ Βαθμὸν ... περιποιούνται may well mean ‘gain **good** standing’ even before καλὸν is added, which would explain why only βαθμὸν precedes ἑαυτοῖς.

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 Ταῦτά ‘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).



3:14 *I am writing you these things* (Ταῦτά 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.

to come (ἐλθεῖν). See NARR9.3 on checking whether a writer in the receptor language ‘comes’ or ‘goes’ to where the addressee is.

3:15a *but if I am delayed* (ἐὰν 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 εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι). See NonNarr7.2.1 on the potency of indirect exhortations.

in God’s household (ἐν οἴκῳ θεοῦ). Preposed for focal prominence (hence the lack of articles).

3:15d *which* (ἣτις). 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 (vv. 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 ῥητῶς 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 (γάρ) 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 ἀποστήσονται τινες τῆς πίστεως). One reason for introducing the content of a speech with the interpretive use marker ὅτι 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 (τινες). In spite of the change of subject from 1a, τινες 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 πνεύμασιν 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 τὴν ἰδίαν συνείδησιν, κωλύόντων γαμεῖν, ἀπέχεσθαι βρωμάτων). Post-nuclear participial clauses that relate back to and expand on ψευδολόγων (lie-speaking—2a).

4:3c *which* (ἃ). 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 θεός). The pre-verbal reference to ὁ θεός 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).

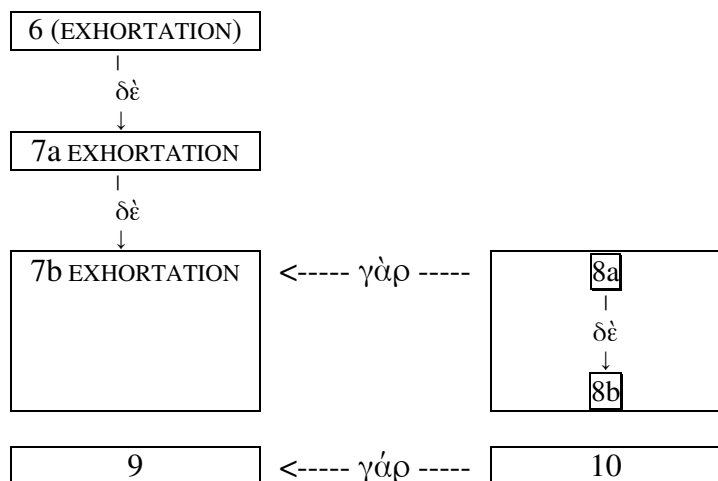
4:5. Γὰρ (*for*) introduces material that strengthens 4.

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* (Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς). In Greek, this is a pre-nuclear participial clause, backgrounded with respect to 6b. (See further below.)

these things (Ταῦτα). Ταῦτα 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* (καλὸς ... διάκονος Χριστοῦ Ἰησοῦ). A split constituent, with καλὸς preposed. Timothy is already *a minister of Christ Jesus*. Separating the adjective καλὸς *good* from the rest of the constituent gives prominence to *good*, rather than the whole constituent (NonNarr5.4).

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

4:6c *nourished on the words of the faith...* (ἐντρεφόμενος τοῖς λόγοις 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 παρηκολούθηκας). 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* (τοὺς βεβήλους καὶ γραῶδεις 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 παρατιοῦ *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 ὠφέλιμος). 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 (πρὸς ὀλίγον ... ὠφέλιμος). Πρὸς ὀλίγον ... is separated from ὠφέλιμος ... 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 (πρὸς πάντα ὠφέλιμος). Πρὸς 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* (ἐπαγγελίαν ... 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 ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος). 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 δὲ 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 ἀποδοχῆς). See comments on 1:15.

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

4:10a *to/for this* (εἰς 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* (ὅς). 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* (μηδεὶς). 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 pronominal 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* (ἕως ἔρχομαι). 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 (ἔρχομαι). 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* (ὃ). 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 ἴσθι). 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 προκοπή). 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 (φανερά ... πᾶσιν). A split focal constituent. The effect may be mark *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* (ἔπεχε 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 σεαυτὸν ... καὶ τοὺς ἀκούοντάς 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* (Πρεσβυτέρω μὴ ἐπιπλήξῃς). 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* (Πρεσβυτέρω), 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 Πρεσβυτέρω were the DFE, it would follow the negative μὴ (Levinsohn 2000:49).

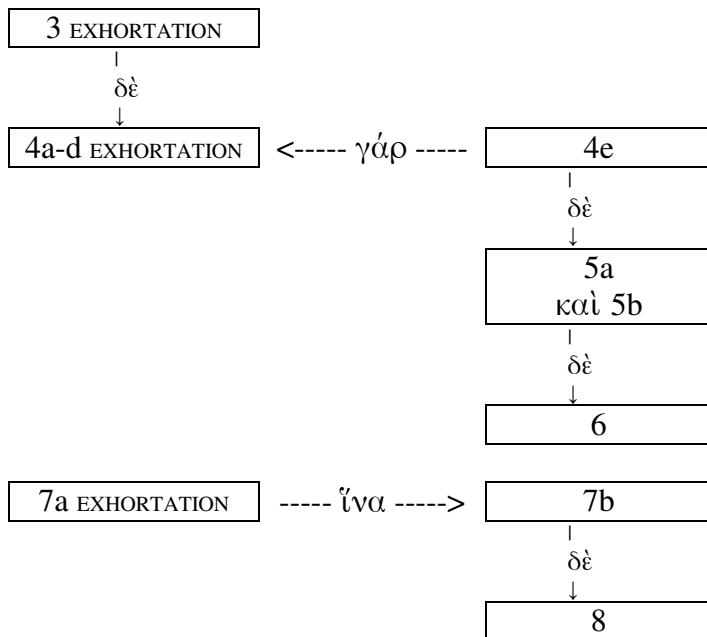
Do not rebuke (μὴ ἐπιπλήξῃς). As noted in NonNarr7.2.1, this is NOT an imperative, but a second person subjunctive. “This form of encoding probably has the effect of backgrounding the negative exhortation with respect to the positive one that follows” (loc. cit.).

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

5:1c, 2a, 2b *younger men, older women, younger women* (νεωτέρους, 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 δὲ) both between them and as he supports them (see 5:9 for a diagram for 5:9-16).



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* (εἰ δὲ τις χήρα τέκνα ἢ ἔκγονα 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.

τις χήρα (*a certain widow*). Pre-verbal to signal the switch of topic.

τέκνα ἢ ἔκγονα (*children or grandchildren*). Preposed for focal prominence.

5:4b *their own family* (τὸν ἴδιον οἶκον). 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).

this (τοῦτο). Pre-verbal to signal the change of topic.

5:5a [*But*] *the widow who is really in need and left all alone* (ἡ 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.¹⁵ Δὲ 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 (ἐπὶ θεὸν). Lacks the article, so is the DFE of the proposition (NonNarr6.1.3).

5:6 *But the one living for pleasure* (ἡ δὲ σπαταλῶσα ζῶσα).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. Δὲ again marks the progression in Paul's reasoning to this group, within the material that strengthens the earlier exhortations.

Within the subject, σπαταλῶσα *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* (ἀνεπίλημπτου). Preposed for focal prominence.

5:8. Δέ ('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* (εἰ τις τῶν ἰδίων καὶ μάλιστα 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.

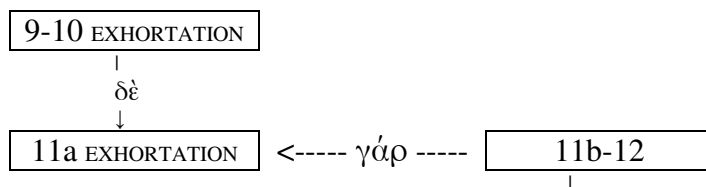
5:8a *does not provide* (οὐ προνοεῖ). Postposed within the conditional clause to give focal prominence to the negated verb (NonNarr5.3).¹⁷

5:8c *he has denied the faith* (τὴν πίστιν ἥρνηται). 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 ἥρνηται (*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).

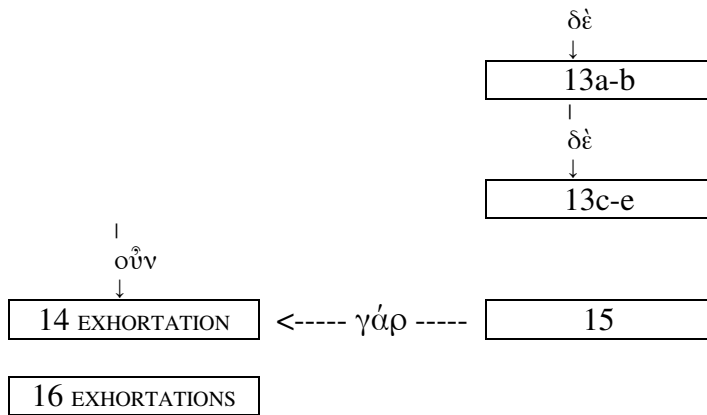
The following diagram attempts to show the relationships between the exhortations of 5:9-16 (again encoded with imperfective imperatives) and the progression in Paul's reasoning (marked by δὲ) both between them and as he supports them.



¹⁵ Because the modifiers of *widow* are coordinated (ὄντως ... καὶ μεμονωμένη), one precedes the head noun (χήρα) and the other follows it.

¹⁶ Some translations treat ζῶσα as a pre-nuclear participle (e.g. NIV 'is dead even while she lives').

¹⁷ If τῶν ἰδίων καὶ μάλιστα 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* (μη ἕλαπτον ἐτῶν ἑξήκοντα γεγονυῖα). A post-nuclear participial clause which expands on 9a.

no less than 60 years (μη ἕλαπτον ἐτῶν ἑξήκοντα) is preposed for focal prominence.

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

5:10a *well attested for her good deeds* (ἐν ἔργοις καλοῖς μαρτυρουμένη). 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...* (εἰ 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* (εἰ ἀγίων πόδας ἔνιψεν). 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* (εἰ θλιβομένοις ἐπήρκεσεν). 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* (εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν). Again, the constituent order may simply reflect the fact that this is a list. If not, then I take παντὶ ἔργῳ ἀγαθῷ (*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 THESIS 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* (ἔχουσαι 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 τὴν πρώτην πίστιν ἠθέτησαν). The proposition introduced by ὅτι interprets the THESIS of 12a by supplying the reason that they would *incur judgement*. *they broke* (ἠθέτησαν). 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).

at the same time (ἅμα). Temporal point of departure by renewal (NARR3.2.2), introducing a distinct point that is true of the same time.

also idle (καὶ ἀργαί). Additive καὶ indicates a parallel activity that is to be added to their desire to marry. The preposing of ἀργαί (*idle*) is for focal prominence.

learn (μανθάνουσιν). The *UBS* comment (“**Learn** is in the present tense (literally ‘are learning’)”) is misleading; the Greek present makes no distinction between the present habitual (*they learn*) and the present continuous (*they are learning*). The parallel verb in 11c, θέλουσιν (*they want*), is also present. Both are portrayed as **not complete** (they have imperfective aspect—NARR5.3.2) at the time of 11b (at *whatever time their sensual desires overcome their dedication to Christ*). An inchoative translation would fit the context well: *they start wanting to marry* and *they start learning to be idle*.

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

5:13c *and not only idle* (οὐ μόνον δὲ ἀργαί). Δὲ marks further progression in Paul’s strengthening exposition of 11b-13e. The repetition of ἀργαί (*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* (ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα).

5:13d *but* (ἀλλὰ). 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. Γὰρ (*for*) introduces strengthening material that gives a reason for the exhortation of 14e.

already (ἤδη). 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 (τινες). 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* (εἴ τις πιστὴ ἔχει 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 πιστὴ). 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 βαρεῖσθω ἡ ἐκκλησία). 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* (ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ). 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 ἀλοῶντα 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* (Ἄξιος ... τοῦ μισθοῦ αὐτοῦ). A split constituent; Ἄξιος (*worthy*) is preposed for focal prominence (see the use of ἀξιούσθωσαν *let be considered worthy* in 17).

5:19a *Do not entertain an accusation against an elder* (κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου). 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.

¹⁸ If the object (Βοῦν ἀλοῶντα '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 ἔχουσιν ‘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 ἐνώπιον τοῦ 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* (ἵνα ταῦτα φυλάξης χωρὶς προκρίματος). Ταῦτα (*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 (φυλάξης *you keep*).

5:21c *doing nothing on the basis of partiality* (μηδὲν ποιῶν κατὰ πρόσκλισιν). 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* (Χεῖρας ταχέως μηδενὶ ἐπιτίθει). Because *lay hands on* (χεῖρας ἐπιτίθημι) is a common combination, I take χεῖρας (*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 μηδενὶ (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 ἄγνὸν 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).

Ἄγνὸν (*pure*) is preposed for focal prominence.

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

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

because of your stomach and your frequent illnesses (διὰ τὸν στόμαχον καὶ τὰς πυκνὰς σου ἀσθενείας). 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 ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοι εἰσιν).

Within the pre-verbal subject Τινῶν ἀνθρώπων αἱ 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 ἀλλὰ 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* (αἱ ἁμαρτίαι) then becomes the local topic of 24, which will contrast with the good deeds of 25.

Πρόδηλοί (*obvious*) is preposed for focal prominence.

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

5:24b *going before to judgement* (προάγουσαι 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 (τισὶν δὲ 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”).

Τισὶν (*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 ἄλλως ἔχοντα κρυβῆναι 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 ἄλλως 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, ἄλλως *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* (Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξιόους ἠγείσθωσαν). The pre-verbal subject Ὅσοι εἰσὶν ὑπὸ ζυγὸν 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 ζυγὸν δοῦλοι (*under yoke slaves*) is preposed, Alford (1863) is right in claiming that *under the yoke* is NOT “emphatic”.

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

πάσης τιμῆς ἀξιόους (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 διδασκαλία βλασφημηῖται). 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 πιστοὺς ἔχοντες δεσπότας μὴ καταφρονεῖτωσαν). Οἱ πιστοὺς 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 πιστοὺς ... δεσπότας (*believing ... masters*), πιστοὺς 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 ἀδελφοί εἰσιν). 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 (ἀδελφοί) 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 ἀγαπητοί). 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 ἀγαπητοί *and beloved*) after the verb.

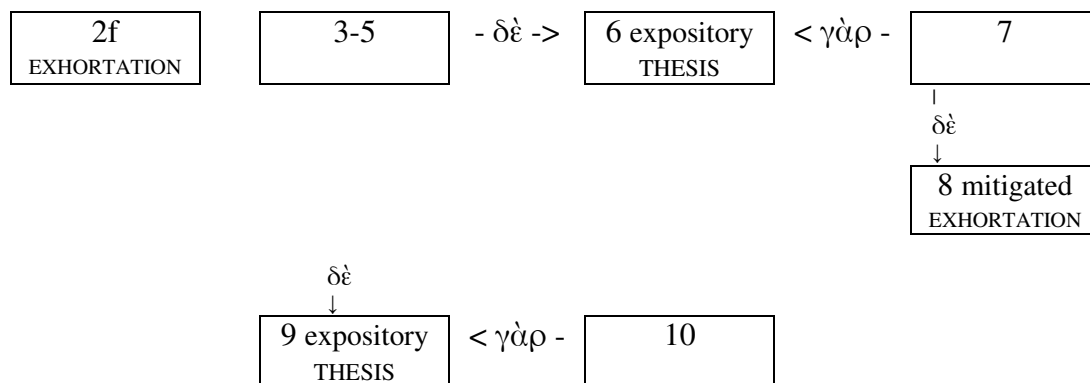
6:2e *those who benefit from their service* (οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι). If this expression refers to the subject of 2b and 2d, the question remains as to **why** they were identified at all. The constituent may be **right-dislocated**. This would favour a translation such as NRSV margin ('who 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* (Ταῦτα δίδασκε καὶ παρακάλει). The order of constituents is marked but ambiguous. The NIV translation implies that ταῦτα 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* (εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ τῇ κατ' εὐσέβειαν 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 ζητήσεις καὶ λογομαχίας). Post-nuclear participial clauses which expand on τεύρωται *he has become conceited* (4a).

6:4b *nothing* (μηδὲν). DFE of the proposition.

6:4c *and* (ἀλλὰ). Default connector between negative and positive propositions. It is translated *and* because the first proposition is positive in the NRSV rendering.

6:4d-5b *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 ἔρις βλασφημίαι, ὑπόνοιαι πονηραί, διαπαραιριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας). The complex subject comes after the verb because it is focal (the construction is thetic).

6:4d *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* (νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν). A post-nuclear participial clause which expands on ἀπεστερημένων τῆς ἀληθείας *bereft of the truth* (5b).

godliness to be a means of gain (πορισμὸν εἶναι τὴν εὐσέβειαν). Πορισμὸν (*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 γὰρ (*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 ἢ εὐσέβεια μετὰ αὐταρκείας). The default order of the constituents of the subject would have been ἢ μετὰ αὐταρκείας εὐσέβεια (*the with contentment godliness*). The effect of postposing 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 εἰσηνέγκαμεν εἰς τὸν κόσμον). Γὰρ (*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* (ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα 'that neither to.carry.out anything we.are.able'). Although it is true that the word translated 'it is certain' is not in the best Greek texts (*TrNotes*), ὅτι appears to be introducing the complement of a word such as ἀληθές 'true' or δῆλον 'clear'.

Ἐξενεγκεῖν τι (to carry out anything) is preposed for focal prominence.

6:8 *But if we have food and clothing, we will be content with them* (ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἀρκεσθησόμεθα). See above (6:6-8) on the presence of δὲ (*But*; ‘So’—CEV).²²

if we have food and clothing (ἔχοντες διατροφὰς καὶ σκεπάσματα). This is a pre-nuclear participial clause in Greek. *Having food and clothing* forms the background to *with them we will be content*, which is probably a mitigated exhortation (see NonNarr7.2.1).

Τούτοις ἀρκεσθησόμεθα (with.these we.will.be.content). The order of constituents is marked but ambiguous. However, the verb is related to *contentment* (6), so I take τούτοις (*with these*) to be preposed for focal prominence.

6:9a *But those who want to get rich* (οἱ δὲ βουλόμενοι πλουτεῖν). Οἱ βουλόμενοι πλουτεῖν (*those who want to be rich*) is pre-verbal to signal the switch of topic from ‘we’ to those who imagine godliness to be a means of financial gain (5). The presence of δὲ marks the progression in Paul’s reasoning.

6:9b *that* (αἴτινες). Sequential progression; *many foolish and harmful desires* (9a) becomes the topic.

6:10a *For the love of money is a root of all kinds of evil* (ῥίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία). Γὰρ (*for*) introduces the strengthening material that gives a reason for the expository THESIS of 9. The main point of this strengthening material is the part that follows the relative pronoun (10b-d), not 10a.

The subject ἡ φιλαργυρία (*the love of money*) is NOT pre-verbal, as attention remains on *those who want to be rich* (9).

In contrast, the complement ῥίζα πάντων τῶν κακῶν (*a root of all kinds of evil*) is preposed for focal prominence.

6:10b *Some people, eager for money* (ἧς τινες ὀρεγόμενοι ‘for.which some craving’).

As the commentaries note, ἧς (*for which*) agrees with ἡ φιλαργυρία (*the love of money*), though what *some people* crave is in fact money itself.

Τινες (*some people*) is pre-verbal to mark the switch of topic from *the love of money* (10a) back to *some people who want to be rich* (10b; see 1a).

Craving (ὀρεγόμενοι) is a pre-nuclear participle which forms the background to the nuclear assertions of 10c-d.

6:10d *themselves* (ἑαυτοὺς). May have been preposed for focal prominence. These people are eager for money, but pierce **themselves** with many griefs!

6:11-16: Proper conduct as a minister of Christ.

Three features of 11a both confirm a sub-division at this point and indicate that Paul’s argument continues across the break: pre-verbal σὺ (*you*), the presence of δέ (*but*) and ταῦτα (*these things*) (NonNarr8.2-8.4).

6:11a *But you, oh man of God, flee [from] these things* (Σὺ δέ, ὦ ἄνθρωπε θεοῦ, ταῦτα φεῦγε). Σὺ (*you*) is pre-verbal to signal the switch of topic from *those who want to be rich* (9-11) to the addressee.²³ The presence of δέ marks this progression in Paul’s reasoning.

ὦ ἄνθρωπε θεοῦ (*oh man of God*). Some vocatives are found at the beginning of units, others highlight what follows (NonNarr8.9). Since this vocative is in apposition with the pre-verbal subject, I consider it to be giving prominence to the following exhortations (NonNarr7.7).

²² If Paul had used οὖν in 8 or 9, this would have implied that he was resuming the theme line.

²³ As I note in NonNarr4.3.2, switches to the addressee only occur when a contrast with other participants is intended.

ταῦτα φεῦγε (*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 φεῦγε 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* (ἐπιλαβοῦ). A perfective imperative, indicating “in a single act” (Kelly 1963; see NonNarr7.2.1).²⁴

6:12c *to which* (εἰς ἣν). 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* (ἐπὶ Ποντίου Πιλάτου / τὴν καλὴν ὁμολογίαν). These two constituents are in a chiasmic relation to the corresponding constituents in 12d (τὴν καλὴν ὁμολογίαν / ἐνώπιον πολλῶν μαρτύρων ‘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* (τηρησαί). 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 ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ *until the appearing of our Lord Jesus Christ*).

6:15 *which* (ἣν). Sequential progression; *the appearing of our Lord Jesus Christ* (14) becomes topical. *in his own times* (καιροῖς ἰδίους). 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:

ὁ μακάριος καὶ μόνος δυνάστης	<i>the blessed and only Sovereign</i>
ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων	<i>the King of kings and Lord of lords</i>
ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον	<i>the only one having immortality, dwelling in unapproachable light</i>
ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται	<i>whom no one among men has seen nor can see</i>
ὧ̄ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.	<i>to whom be honour & eternal dominion. Amen.</i>

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

in unapproachable light (φῶς ... ἀπρόσιτον). 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* (ὃν, ᾧ). Parallel progression, introducing different attributes of God (NonNarr4.1).

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

6:16d *nor can see* (οὐδὲ ἰδεῖν 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”!

6:17-19: Final instructions for rich Christians.

The combination of a point of departure ((Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι *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* (Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι). 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* (παράγγελλε μὴ 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* (ἀλλ’ ἐπὶ θεῷ). Ἄλλ’ (*but*) is the default connector between negative and positive propositions.

ἐπὶ θεῷ (*in God*) lacks the article, which gives prominence to *God* (Levinsohn 2000:162).

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* (ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον). 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* (ὦ 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 ἀντιθέσεις τῆς ψευδωνύμου γνώσεως). On the potency of exhortations expressed in post-nuclear participial clauses, see NonNarr7.2.3.

6:21a *which* (ἣν). 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 (ἐπαγγελλόμενοι). Pre-nuclear participle, backgrounded with respect to 21b.

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

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.

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