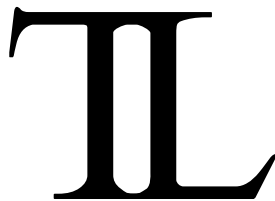


The Pastoral Epistles

The Pastoral Epistles

A Greek Reader



Timothy A. Lee Publishing

The Pastoral Epistles: A Greek Reader

Copyright © 2023 by Timothy A. Lee

Timothy A. Lee Publishing, Cambridge, England

www.timothyalee.com

@Timothy_A_Lee

All rights reserved. This publication may not be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher. For permission requests, contact requests@timothyalee.com.

The biblical base text (SBLGNT) is licensed under a Creative Commons Attribution 4.0 International License (CC BY 4.0). www.sblgnt.com/license The text is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

The morphological parsing and lemmatization used is made available under a CC-BY-SA License. Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200

First Edition 2023

ISBN: 978-1-916854-09-3

CONTENTS

Introduction	vii
Abbreviations	xv
1 Timothy	1
2 Timothy	19
Titus	31
Paradigms	41
Glossary	67
Maps	77

Introduction

This is a Greek reader for The Pastoral Epistles. It is designed as a useful cost-efficient tool for two groups of people. First, for students learning Koine Greek after a year's worth of study this series provides the material to grow in reading ability from the primary texts.¹ Second, this series is designed for pastors, scholars, and curious lay people looking to refresh their Greek, or use it in preparation for their work of study, preaching, and teaching.

The book immerses the reader in the biblical texts in order to build confidence reading Koine Greek as quickly as possible. The transition from translating basic sentences to reading whole passages and books is a steep learning curve that can be discouraging to students. To help bridge this gap, the reader's generous glosses enable the student with only one year's worth of vocabulary to begin reading whole passages. Specifically, all uncommon words that occur 30 times or fewer in the Greek New Testament are glossed as footnotes. This enables the reader to continue reading every passage unhindered. Therefore, the book complements traditional language grammars and is especially ideal for beginner and intermediate students learning to read Koine Greek. However, even advanced readers will appreciate

¹ Koine Greek is the common term for what has historically and inaccurately been known as Biblical or New Testament Greek. The best term to describe the language of the New Testament is Post-Classical Greek.

the glossing of the rare words, since it saves time reading the text.

The Pastoral epistles are 1–2 Timothy and Titus. These letters differ in style from the longer arguments found in other letters. Their short length makes them manageable for classroom study.

How to use this reader

In order to aid the reader and simplify the reading process, this book contains a collection of useful data around and within the main body of text. Information includes:

- The glossing of uncommon words that the reader might not know or struggle to recall.
- The morphological parsing of difficult forms.
- Proper nouns shaded in grey.

This reader includes basic glosses and morphology when relevant in footnotes. These are divided into two separate levels of footnotes. The primary level contains the glosses of all the rarer words, and if necessary their morphology. The secondary level is only for displaying complex morphology of common words that might be useful for beginner and intermediate readers.

Glossing

All uncommon words are glossed with English translation possibilities in the primary footnotes. These less frequent words are defined as those that occur 30 times or fewer in the Greek New Testament. It is assumed that after one year's study, a student will know the common words. These 262 distinct lexemes occur

2,522 times in The Pastoral Epistles. This accounts for 72.4% of the 3,485 words found in the books.² An alphabetical list of these words may be consulted in the glossary found among the appendices of this book.

For example, in John 1:5, we encounter the word σκοτία^a. The word is uncommon, occurring only 17 times in the New Testament. Therefore, it is glossed in the primary footnotes. The lexeme behind the word is in bold type **σκοτία**. It is followed by grammatical data where necessary, in this case ending **ας, ἡ** which refer to the genitival form ending (**ας**) and gender (**ἡ**). After the underlying lexeme, and grammatical data, basic English glosses are supplied followed by the frequency of the lexeme in the New Testament in parentheses. These glosses contain the main translation possibilities for the word. They are consistent throughout the reader, not context specific. This means they are suitable for memorising as the readers works through the book. It also means a reader learns not to depend too heavily upon glosses, given a word can have an unusual, or very specific meaning determined by the context.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.³ I have lightly updated the language and translations offered. The glosses offer the more common translations of the words, though context is key for meaning. Given these glosses are primarily for the general reader, a dictionary such as BDAG is recommended where exegetical points are under question.⁴ These glosses are spelled according to British English.

² According to the SBLGNT base text and MorphGNT parsing scheme adopted by this book.

³ G. Abbott-Smith. *A Manual Greek Lexicon of the New Testament*. T & T Clark: Edinburgh, 1923.

⁴ Frederick William Danker, ed. *A Greek-English Lexicon of the New Testament and other Early Christian Literature. Third Edition (BDAG)*. Chicago, IL: The University of Chicago Press, 2000

a **σκοτία, ας, ἡ**. darkness, dark.

(17)

The primary footnotes are alphabetical, not numerical. They restart at *a* on every new page and chapter. If a word appears multiple times in a single page, then subsequent occurrences will refer to the first gloss using the same alphabetical footnote mark. For example, σκοτία^a ... σκοτία^a.

Parsing

Difficult word forms are parsed in the footnotes. For uncommon words these are supplied alongside the gloss, for example, τέξεται^b. This indicates the word τέξεται is the future middle indicative third-person singular of the verb τίκτω. It is glossed because the form may be confusing for beginner students. For common words that contain a difficult form, a secondary set of footnotes are supplied. These footnotes contain no glosses as the reader is expected to know the basic glosses. Instead only the underlying lexeme in the present tense is displayed with the relevant morphological parsing. For example, εὔρέθη¹ is an aorist passive indicative third-person singular verb, from εὔρισκω. Unlike the primary footnotes, these secondary footnotes are listed numerically. This allows the reader who is competent with morphological forms to skip over these words without distraction. These grey italicised footnotes should not be confused with verse numbers (e.g., ¹) which are bold and sans-serif.

Uncommon Proper Nouns

To aid the reader, all uncommon proper nouns are marked in grey; for example, Ἡλίας. These are the proper nouns that occur 30 times or fewer in the New Testament. Common proper nouns are left in black as it is assumed the reader is familiar with these. For example, Ἰωάννης is not glossed.

a σκοτία, ας, ἡ. darkness, dark.
(17)

b τίκτω. to bear, bring forth,
produce. (18) fut. mid. ind. 3s

¹ εὔρισκω aor. pass. ind. 3s

Verb and noun paradigms

Several paradigms are listed among the appendices to help the reader's recall. These include verbs, nouns, and adjectives. The declension tables, like the spelling adopt British English standards, hence following the traditional order: nominative, (vocative), accusative, genitive, dative, not the German-American order that places the genitive after the noun.

Sources

The biblical base text for this reader is the SBL Greek New Testament (SBLGNT) edited by Michael W. Holmes which is available under a Creative Commons License.⁵ This is a modern critical text. To save space I have removed the critical apparatus. This should not be neglected in study, but is not necessary for the primary use of these books to get people reading large chunks of text as easily as possible.

The morphological parsing and lemmatization used is from the MorphGNT project and made available under a Creative Commons License.⁶ I have occasionally changed the parsing, or underlying lexeme. In particular I have relisted several deponent verbs as present. This is based on their use in the present at times in the New Testament, or in the Septuagint.

The glosses are primarily those of *A Manual Greek Lexicon of the New Testament* by Abbott-Smith.⁷ As stated, I have lightly updated the language of these and the translations of-

⁵ <https://sblgnt.com/> It is licensed under a Creative Commons Attribution 4.0 International License. This is copyright 2010 by the Society of Biblical Literature and Logos Bible Software.

⁶ CC-BY-SA, Tauber, J. K., ed. (2017) MorphGNT: SBLGNT Edition. Version 6.12 [Data set]. <https://github.com/morphgnt/sblgnt> DOI: 10.5281/zenodo.376200.

⁷ Abbott-Smith, *Greek Lexicon*.

ferred. When updating glosses I have also consulted John Dodson's *Greek-English Lexicon*.⁸

For the maps, I have consulted Hurlbut's Bible Atlas,⁹ and public domain maps of ancient highway systems. Place names in ancient languages and direction of travel arrows were all added after consulting the biblical texts. The map projections are equirectangular which means more details can be displayed on each page, though places such as Asia Minor appear vertically compressed.

Contact

I appreciate feedback on this reader, such as how it is being used and ways to improve it. If a reader finds an issue with this reader, such as morphological parsing problem, or wishes to suggest an improved gloss, then I would like to know so that I can fix it. For these issues and general feedback, please email: reader-suggestions@timothyalee.com.

Acknowledgments

This series has been a side project whilst completing my PhD at the University of Cambridge. Thanks go to the following people

⁸ Dodson's lexicon is in the public domain, he used the following public-domain sources:

- Abbott-Smith, G., *A Manual Greek Lexicon of the New Testament*, New York: Charles Scribner's Sons, 1922.
- Berry, George R., *A New Greek-English Lexicon to the New Testament*, New York: Hinds & Noble, 1897.
- Souter, Alexander, *A Pocket Lexicon to the Greek New Testament*, Oxford: Clarendon Press, 1917.
- Strong, J., *Strong's Exhaustive Concordance of the Bible*, 1890.

⁹ Jesse Lyman Hurlbut. *Bible Atlas. A Manual of Biblical Geography and History*. Rand, McNally & company: Chicago, IL, 1910.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α

1 Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν^a θεοῦ σωτήρος^b ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος¹ ἡμῶν
2 Τιμοθέε γνήσιω^c τέκνω ἐν πίστει· χάρις, ἔλεος^d, εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ κυρίου ἡμῶν.

3 Καθὼς παρεκάλεσά σε προσμεῖναι^e ἐν Ἐφέσῳ, πορευόμενος εἰς Μακεδονίαν, ἵνα παραγγείλης τισὶν μὴ ἑτεροδιδασκαλεῖν^f **4** μηδὲ προσέχειν^g μύθοις^h καὶ γενεαλογίαιςⁱ ἀπεράντοις^j, αἵτινες ἐκζητήσεις^k παρέχουσι^l μᾶλλον ἢ οἰκονομίαν^m θεοῦ τὴν ἐν πίστει— **5** τὸ δὲ τέλος τῆς παραγγελίαςⁿ ἐστὶν ἀγάπη ἐκ καθαράς^o καρδίας καὶ συνειδήσεως^p ἀγαθῆς καὶ πίστεως ἀνυποκρίτου^q, **6** ὧν τινες ἀστοχῆσαντες^r ἐξετράπησαν^s εἰς ματαιολογίαν^t, **7** θέλοντες

1
a ἐπιταγή, ἦς, ἡ. command. (6)
b σωτήρ, ἦρος, ὁ. saviour, deliverer. (24)
c γνήσιος, α, ον. real, true, genuine. (4)
d ἔλεος, ους, τό. mercy, pity. (27)
e προσμένω. to remain, continue with. (7) *aor. act. inf.*
f ἑτεροδιδασκαλέω. to teach other or different doctrine. (2)
g προσέχω. to take heed of, pay attention to. (24)
h μῦθος, ου, ὁ. myth, story, fable. (5)
i γενεαλογία, ας, ἡ. genealogy. (2)
j ἀπεράντος, ον. endless, interminable. (1) *dat. fp*

k ἐκζητήσεις, εως, ἡ. questioning, subject for dispute. (1)
l παρέχω. to present, show, furnish. (16)
m οἰκονομία, ας, ἡ. management, stewardship. (9)
n παραγγελία, ας, ἡ. instruction, charge, command. (5)
o καθαρός, ά, ὄν. clean, pure. (26)
p συνειδήσις, εως, ἡ. conscience. (30)
q ἀνυπόκριτος, ον. unfeigned. (6) *gen. fs*
r ἀστοχέω. to miss the mark, fail. (3) *aor. act. ptc. nom. mp*
s ἐκτρέπω. to turn away, wander away. (5) *aor. pass. ind. 3p*
t ματαιολογία, ας, ἡ. idle or foolish talk. (1)

εἶναι νομοδιδάσκαλοι^a, μὴ νοοῦντες^b μήτε ἂ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται^c.

8 Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος ἐάν τις αὐτῷ νομίμως^d χρήται^e, **9** εἰδῶς¹ τοῦτο, ὅτι δικαίω νόμος οὐ κείται^f, ἀνόμοις^g δὲ καὶ ἀνυποτάκτοις^h, ἀσεβέσιⁱ καὶ ἁμαρτωλοῖς², ἀνοσίοις^j καὶ βεβήλοισ^k, πατρολώαις^l καὶ μητρολώαις^m, ἀνδροφόνοιςⁿ, **10** πόρνοις^o, ἀρσενοκοίταις^p, ἀνδραποδισταῖς^q, ψεύσταις^r, ἐπίορκοις^s, καὶ εἴ τι ἕτερον τῇ ὑγιαίνουσῃ^t διδασκαλίᾳ^u ἀντίκειται^v, **11** κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ, ὃ ἐπιστεύθην ἐγώ.

12 Χάριν ἔχω τῷ ἐνδυναμώσαντί^w με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἠγήσατο^x θέμενος εἰς

a νομοδιδάσκαλος, ου, ὁ. teacher of the law. (3)	n ἀνδροφόνος, ου, ὁ. murderer. (1)
b νοέω. to understand. (14)	o πόρνος, ου, ὁ. fornicator. (10)
c διαβεβαιόομαι. to affirm confidently. (2)	p ἀρσενοκοίτης, ου, ὁ. engaging in same-gender sexual activity. (2)
d νομίμως. lawfully. (2)	q ἀνδραποδιστής, ου, ὁ. slave-dealer, kidnapper. (1)
e χρᾶομαι. to use, make use of. (11)	r ψεύστης, ου, ὁ. liar. (10)
f κείμαι. to lay, be laid. (24)	s ἐπίορκος, ον. perjured, perjurer. (1) <i>dat. mp</i>
g ἄνομος, ον. lawless, sinful, illegal. (9) <i>dat. mp</i>	t ὑγιαίνω. to be sound, healthy. (12)
h ἀνυπότακτος, ον. unruly. (4) <i>dat. mp</i>	u διδασκαλία, ας, ἡ. teaching, instruction. (21)
i ἀσεβής, ἐς. ungodly, impious. (10)	v ἀντίκειμαι. to resist, oppose. (8)
j ἀνόσιος, ον. unholy, profane. (2) <i>dat. mp</i>	w ἐνδυναμώ. to make strong, strengthen. (7) <i>aor. act. ptc.</i> <i>dat. ms</i>
k βέβηλος, ον. profane, unhallowed. (5) <i>dat. mp</i>	x ἠγέομαι. to lead, rule; suppose, consider. (28)
l πατρολώας, ου, ὁ. one who strikes his father. (1)	
m μητρολώας, ου, ὁ. one who strikes his mother. (1)	

¹ ὁράω *pf. act. ptc. nom. ms*

² ἁμαρτωλός *dat. mp*

διακονίαν, **13** τὸ πρότερον^a ὄντα βλάσφημον^b καὶ διώκτην^c καὶ ὑβριστήν^d. ἀλλὰ ἠλεήθην, ὅτι ἀγνοῶν^e ἐποίησα ἐν ἀπιστίᾳ^f, **14** ὑπερεπλεόνασεν^g δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. **15** πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς^h ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺςⁱ σῶσαι. ὣν πρῶτός εἰμι ἐγώ, **16** ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξῃταιⁱ Χριστὸς Ἰησοῦς τὴν ἄπασαν μακροθυμίαν^j, πρὸς ὑποτύπωσιν^k τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. **17** τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ^l, ἀοράτῳ^m, μόνῳ θεῷ, τιμῇ καὶ δόξῃ εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.

18 Ταύτην τὴν παραγγελίανⁿ παρατίθεμαί^o σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας^p ἐπὶ σὲ προφητείας^q, ἵνα στρατεύῃ^r ἐν αὐταῖς τὴν καλὴν στρατείαν^s, **19** ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν^t, ἣν τινες ἀπώσάμενοι^u περὶ τὴν πίστιν

- | | | | |
|---|--|---|---|
| a | πρότερος, α, ον. before, former. (11) | l | ἄφθαρτος, ον. incorruptible, immortal. (8) <i>dat. ms</i> |
| b | βλάσφημος, ον. slanderous, blasphemous. (4) <i>acc. ms</i> | m | ἀόρατος, ον. unseen, invisible. (5) <i>dat. ms</i> |
| c | διώκτης, ου, ὁ. persecutor. (1) | n | παραγγελία, ας, ἡ. instruction, charge, command. (5) |
| d | ὑβριστής, οὔ, ὁ. violent, insolent man. (2) | o | παρατίθημι. to set before, commit. (19) <i>pres. mid. ind. 1s</i> |
| e | ἀγνοέω. to be ignorant, not to know. (22) | p | προάγω. to go ahead, lead forward. (20) |
| f | ἀπιστία, ας, ἡ. unbelief. (11) | q | προφητεία, ας, ἡ. prophecy. (19) |
| g | ὑπερπλεονάζω. to abound exceedingly. (1) | r | στρατεύομαι. to wage war, fight. (7) |
| h | ἀποδοχή, ἡς, ἡ. acceptance, approbation. (2) | s | στρατεία, ας, ἡ. expedition, a campaign, warfare. (2) |
| i | ἐνδείκνυμι. to show forth, display. (11) | t | συνείδησις, εως, ἡ. conscience. (30) |
| j | μακροθυμία, ας, ἡ. patience, forbearance. (14) | u | ἀπωθέω. to reject, thrust away. (6) |
| k | ὑποτύπωσις, εως, ἡ. pattern, example. (2) | | |

¹ ἁμαρτωλός *acc. mp*

ἐναυάγησαν^a. ²⁰ ὧν ἐστὶν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα¹ τῷ Σατανᾶ ἵνα παιδευθῶσι^b μὴ βλασφημῆν.

2 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις^a, προσευχάς, ἐντευξεις^b, εὐχαριστίας^c, ὑπὲρ πάντων ἀνθρώπων, ² ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ^d ὄντων, ἵνα ἤρεμον^e καὶ ἡσύχιον^f βίον^g διάγωμεν^h ἐν πάσῃ εὐσεβείᾳⁱ καὶ σεμνότητι^j. ³ τοῦτο καλὸν καὶ ἀπόδεκτον^k ἐνώπιον τοῦ σωτῆρος^l ἡμῶν θεοῦ, ⁴ ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν^m ἀληθείας ἐλθεῖν. ⁵ εἷς γὰρ θεός, εἷς καὶ μεσίτηςⁿ θεοῦ καὶ ἀνθρώπων ἄνθρωπος Χριστὸς Ἰησοῦς, ⁶ ὁ δοὺς¹ ἑαυτὸν ἀντίλυτρον^o ὑπὲρ πάντων, τὸ μαρτύριον^p καιροῖς ἰδίους. ⁷ εἷς ὁ ἐτέθην² ἐγὼ κῆρυξ^q καὶ ἀπόστολος—ἀλήθειαν λέγω, οὐ ψεύδομαι—διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

a ναυαγέω. to suffer shipwreck.
(2) aor. act. ind. 3p

b παιδεύω. to instruct, train,
educate. (13)

2

a δέησις, εως, ἡ. prayer,
entreaty. (18)

b ἐντευξις, εως, ἡ. petition,
prayer, intercession. (2)

c εὐχαριστία, ας, ἡ.
thankfulness, gratitude. (15)

d ὑπεροχή, ἡς, ἡ. superiority,
excellence. (2)

e ἤρεμος, ον. quiet, tranquil. (1)
acc. ms

f ἡσύχιος, α, ον. quiet, tranquil.
(2) acc. ms

g βίος, ου, ὁ. life, manner of life.
(10)

h διάγω. to spend time, pass
time, live. (2)

i εὐσέβεια, ας, ἡ. piety,
godliness. (15)

j σεμνότης, ητος, ἡ. dignity. (3)

k ἀπόδεκτος, ον. acceptable. (2)

l σωτήρ, ἦρος, ὁ. saviour,
deliverer. (24)

m ἐπίγνωσις, εως, ἡ. knowledge,
discernment. (20)

n μεσίτης, ου, ὁ. mediator. (6)

o ἀντίλυτρον, ου, τό. ransom.
(1)

p μαρτύριον, ου, τό. testimony,
witness, proof. (20)

q κῆρυξ, υκος, ὁ. herald,
preacher. (3)

¹ παραδίδωμι aor. act. ind. 1s
2

¹ δίδωμι aor. act. ptc. nom. ms
² τίθημι aor. pass. ind. 1s

⁸ Βούλωμαι οὖν προσεύχεσθαι τοὺς ἀνδρας¹ ἐν παντὶ τόπῳ, ἐπαίροντας^a ὄσιους^b χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ^c. ⁹ ὡσαύτως^d καὶ γυναῖκας² ἐν καταστολῇ^e κοσμίῳ^f μετὰ αἰδοῦς^g καὶ σωφροσύνης^h κοσμεῖνⁱ ἑαυτάς, μὴ ἐν πλέγμασιν^j καὶ χρυσίῳ^k ἢ μαργαρίταις^l ἢ ἱματισμῶ^m πολυτελεῖνⁿ, ¹⁰ ἀλλ' ὁ πρέπει^o γυναῖξιν³ ἐπαγγελλομέναις^p θεοσέβειαν^q, δι' ἔργων ἀγαθῶν. ¹¹ γυνὴ ἐν ἡσυχίᾳ^r μανθανέτω^s ἐν πάσῃ ὑποταγῇ^t. ¹² διδάσκειν δὲ γυναῖκι⁴ οὐκ ἐπιτρέπω^u, οὐδὲ αὐθεντεῖν^v ἀνδρός⁵, ἀλλ' εἶναι ἐν ἡσυχίᾳ^r. ¹³ Ἀδὰμ γὰρ πρῶτος ἐπλάσθη^w, εἶτα^x Εὐά. ¹⁴ καὶ Ἀδὰμ οὐκ ἠπατήθη^y, ἡ δὲ γυνὴ ἐξαπατηθεῖσα^z ἐν παραβάσει^{aa} γέγονεν⁶. ¹⁵ σωθήσεται

a ἐπαίρω. to lift up, raise. (19)

b ὄσιος, ἰα, ἰον. holy, pious. (8)

c διαλογισμός, οὐ, ὄ. thought, reasoning. (14)

d ὡσαύτως. in the same manner, likewise. (17)

e καταστολή, ἤς, ἡ. a garment, dress, attire. (1)

f κόσμιος, ἰα, ὄν. orderly, decent, modest. (2) *dat. fs*

g αἰδώς, οὐς, ἡ. sense of shame, modesty. (1)

h σωφροσύνη, ἡς, ἡ. soundness of mind, good sense. (3)

i κοσμέω. to order, arrange, prepare. (10)

j πλέγμα. ατος, τό. braided hair, anything interwoven. (1)

k χρυσίον, ου, τό. gold. (12)

l μαργαρίτης, ου, ὄ. pearl. (9)

m ἱματισμός, οὐ, ὄ. clothing. (5)

n πολυτελής, ἐς. very costly, very precious, of great value. (3)

o πρέπει. to be proper, fitting. (7)

p ἐπαγγέλλομαι. to promise; to profess. (15)

q θεοσέβεια, ας, ἡ. reverence for God. (1)

r ἡσυχία, ας, ἡ. quietness, silence. (4)

s μανθάνω. to learn, learn by inquiry. (25) *pres. act. impv. 3s*

t ὑποταγή, ἡς, ἡ. submission. (4)

u ἐπιτρέπω. to allow, permit; to turn to, commit, entrust. (18)

v αὐθεντέω. to domineer over. (1)

w πλάσσω. to form, mould. (2) *aor. pass. ind. 3s*

x εἶτα. then, after that, next. (15)

y ἀπατάω. to deceive, cheat, trick. (3) *aor. pass. ind. 3s*

z ἐξαπατάω. to deceive. (6) *aor. pass. ptc. nom. fs*

aa παράβασις, εως, ἡ.

transgression, a going aside. (7)

¹ ἀνήρ *acc. mp*

² γυνή *acc. fp*

³ γυνή *dat. fp*

⁴ γυνή *dat. fs*

⁵ ἀνήρ *gen. ms*

⁶ γίνομαι *pf. act. ind. 3s*

δὲ διὰ τῆς τεκνογονίας^a, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῶ^b μετὰ σωφροσύνης^c.

3 Πιστὸς ὁ λόγος· εἴ τις ἐπισκοπῆς^a ὀρέγεται^b, καλοῦ ἔργου ἐπιθυμεῖ^c. **2** δεῖ οὖν τὸν ἐπίσκοπον^d ἀνεπίλημpton^e εἶναι, μιᾶς γυναικὸς¹ ἀνδρα², νηφάλιον^f, σώφρονα^g, κόσμιον^h, φιλόξενονⁱ, διδακτικόν^j, **3** μὴ πάροινον^k, μὴ πλήκτην^l, ἀλλὰ ἐπιεικῆ^m, ἄμαχονⁿ, ἀφιλάργυρον^o, **4** τοῦ ἰδίου οἴκου καλῶς προϊστάμενον^p, τέκνα ἔχοντα ἐν ὑποταγῇ^q μετὰ πάσης σεμνότητος^r. **5** (εἰ δέ τις τοῦ ἰδίου οἴκου προστήναι^s οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται^t;) **6** μὴ νεόφυτον^u, ἵνα μὴ

- | | |
|---|---|
| a τεκνογονία, ας, ἡ. childbearing. (1) | j διδακτικός, ἡ, ὄν. able to teach. (2) |
| b ἀγιασμός, οὔ, ὁ. holiness. (10) | k πάροινος, ον. given to wine, drunken. (2) <i>acc. ms</i> |
| c σωφροσύνη, ης, ἡ. soundness of mind, good sense. (3) | l πλήκτης, ου, ὁ. striker, brawler. (2) |
| 3 | |
| a ἐπισκοπή, ῆς, ἡ. visitation, oversight. (4) | m ἐπιεικής, ἐς. gentle, fair, reasonable. (5) |
| b ὀρέγω. to stretch out; grasp at, aspire to. (3) | n ἄμαχος, ον. not quarrelsome, peaceable. (2) <i>acc. ms</i> |
| c ἐπιθυμέω. to long for, desire; covet, lust. (16) | o ἀφιλάργυρος, ον. not loving money, not avaricious. (2) <i>acc. ms</i> |
| d ἐπίσκοπος, ου, ὁ. overseer, bishop. (5) | p προϊστήμι. to set before; rule. (8) <i>pres. mid. ptc. acc. ms</i> |
| e ἀνεπίλημptos, ον. without reproach. (3) <i>acc. ms</i> | q ὑποταγή, ῆς, ἡ. submission. (4) |
| f νηφάλιος, α, ον. temperate. (3) | r σεμνότης, ητος, ἡ. dignity. (3) |
| g σώφρων, ον. of sound mind; self-controlled, sober-minded. (4) | s προϊστήμι. to set before; rule. (8) <i>aor. act. inf.</i> |
| h κόσμιος, ἰα, ον. orderly, decent, modest. (2) <i>acc. ms</i> | t ἐπιμελέομαι. to take care of. (3) <i>fut. pass. ind. 3s</i> |
| i φιλόξενος, ον. hospitable. (3) <i>acc. ms</i> | u νεόφυτος, ον. newly-planted, recent convert. (1) <i>acc. ms</i> |

οὐ no, not. (1647)

οὐδέ and not. (142)

οὐδείς, οὐδεμία, οὐδέν no one, none. (232)

οὖν therefore, then. (494)

οὗτος, αὕτη, τοῦτο this, he, she, it. (1385)

οὕτως in this manner, so, thus. (207)

Π

πάντοτε always, at all times. (41)

παρά alongside, contrary to; from beside; beside. (193)

παραγγέλλω to order, command. (32)

παραγίνομαι to come, arrive, stand by. (36)

παραδίδωμι to hand over, entrust, deliver. (119)

παρακαλέω to call, exhort, comfort. (109)

παρίστημι to place beside, stand by. (41)

παρρησία, ας, ή outspokenness, boldness. (31)

πᾶς, πᾶσα, πᾶν all, every. (1244)

πάσχω to suffer, experience, endure. (42)

πατήρ, πατρός, ό father. (413)

Παῦλος, ου, ό Paul. (158)

πείθω to persuade; trust; obey. (52)

πέμπω to send. (79)

περί around, concerning, about. (332)

περιτομή, ής, ή circumcision. (36)

Πιλᾶτος, ου, ό Pilate. (55)

πιστεύω to have faith, believe, trust in. (241)

πίστις, εως, ή faith, faithfulness. (242)

πιστός, ή, όν faithful, believing. (67)

πλανάω to lead astray, make wander; deceive. (39)

πληρόω to fulfil, fill, complete. (86)

πνεῦμα, ατος, τό spirit, breath, wind. (379)

ποιέω to do, make. (568)

πόλις, εως, ή city, town. (163)

πολύς, πολλή, πολύ much, many. (415)

πονηρός, ά, όν evil, bad, wicked. (78)

πορεύω to go; cause to go. (150)

ποτε once, at one time, formerly. (48)

πούς, ποδός, ό foot. (93)

προσβύτερος, α, ον old person, elder. (65)

πρό before. (47)

πρός to, towards; near. (696)

προσέρχομαι to come to, go to, approach. (86)

προσευχή, ής, ή prayer. (36)

προσεύχομαι to pray. (85)

προφήτης, ου, ό prophet. (144)

πρώτος, η, ον first. (153)

πως how? (117)

Σ

σάρξ, σαρκός, ή flesh, body. (147)

Σατανάς, ά, ό Satan. (36)

σεαυτού, ής, ού yourself. (43)

σπέρμα, ατος, τό seed. (43)

στόμα, ατος, τό mouth. (78)

σύ, σου you. (2894)

σώζω to save, rescue, heal. (106)

σωτηρία, ας, ή salvation, deliverance. (46)

T

τέκνον, ου, τό child. (99)

τέλος, ους, τό end, goal. (40)

τηρέω to keep, guard, watch over. (71)

τίθημι to put, place. (100)

τιμή, ής, ή price, value, honour. (41)

τις, τι someone, anyone. (530)

τίς, τί who?, what?, which?, why? (554)

τοιούτος, αύτη, ούτον of such a kind, such. (56)

τόπος, ου, ό place. (94)

τρεις, τρία three. (67)

Υ

υπέρ above, on behalf of. (150)

υπό under, by. (220)

υπομονή, ής, ή perseverance, patience, endurance. (32)

υποτάσσω to subject. (38)