

1 Timothy 2 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Β'

The same clause-by-clause layout, line-aligned with the Greek edition: each line renders one clause or discrete phrase, colored by the *Greek* clause's syntactic type, with indentation marking levels of subordination.

independent

participial

relative

purpose

cause

content

conditional

phrase modifier

dashed = verbless / suspended

Flush-left = a main (independent) clause. Each dependent line begins directly beneath the word it attaches to in the line above — the anchor word is dotted-underlined, and lights up when you hover its dependent clause; each tag also names the attachment. A dashed border marks verbless, elliptical, or suspended lines. Where a long sentence's staircase runs wider than the page, the diagram scrolls sideways. (In print, or without JavaScript, lines fall back to stepped indent columns.)

Prayer for all people — kings included 2:1–2

- 1 **I urge, then,** independent — the first frame verb — οὖν resumes the charge of 1:18: the assembly's first business
- first of all, that petitions, prayers, intercessions, and thanksgivings be made** content — the urged content — four prayer-words: δέησις (felt need), προσευχή (general), εὐτευξίς (bold approach), εὐχαριστία (thanks); fullness, not taxonomy
- on behalf of all people,** phrase modifier — the first πάντων — the scope the whole chapter defends

- 2 | | | on behalf of kings and all who are in high position, phrase modifier — the 'all' sharpened — the emperor and his client-kings: prayer for pagan power, not only friendly rule
- 3 | | | that we may lead a tranquil and quiet life in all godliness and dignity. purpose — the goal of the praying — ήρεμος a NT hapax; εύσέβεια the Pastorals' keyword; ήσύχιος anticipates ήσυχία (vv. 11–12)

The ground — one God, one mediator, a ransom for all 2:3–7

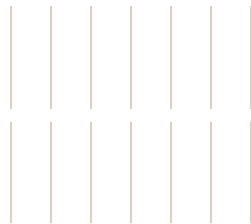
- 3 | This is good and acceptable before God our Savior, independent — asyndetic verdict on the praying of vv. 1–2 — καλόν intrinsically, απόδεκτον before the God about to be named willing-Savior
- 4 | who wills all people to be saved and to come to the knowledge of the truth. relative — the ground of the scope — πάντας ανθρώπους answers πάντων ανθρώπων (v. 1); επίγνωσις αληθείας the Pastorals' formula for conversion

VV. 5–6 — THE CONFESSION: ONE GOD, ONE MEDIATOR, ONE RANSOM — POSSIBLY A QUOTED CREEDAL FRAGMENT

- 5 | | For there is one God, cause — the Shema's monotheism (Deut 6:4) grounding the universal will — clipped verbless colon
- 5 | | and one mediator between God and humanity, cause — the balancing εἰς — μεσίτης, the go-between of the two parties named in the genitives; one mediator for the 'all'
- 5 | | the man Christ Jesus, phrase modifier — apposition — άνθρωπος emphatic, anarthrous: the mediator's true humanity, fit to stand for ανθρώπων
- 6 | | who gave himself a ransom on behalf of all, participial — the ransom-saying — αντίλυτρον a NT hapax, αντί sharpening substitution; υπέρ πάντων the third 'all'; echoing Mk 10:45
- 6 | | the testimony borne at its proper times — phrase modifier — loose appositional nominative — the ransom-event itself is the testimony, proclaimed καιροῖς ἰδίοις (cf. 6:15; Tit 1:3)

V. 7 — THE APOSTLE OF THAT TESTIMONY

- 7 | | | for which I was appointed a herald and an apostle — relative — on μαρτύριον — ἐτέθην the divine passive (cf. 1:12); herald and apostle, the offices of the testimony



I am telling the truth, I am not lying —

independent — parenthetic oath (cf. Rom 9:1) at the chain's deepest point — printed without the Byzantine ἐν Χριστῷ; the vehemence guards the Gentile mission

a teacher of the nations in faith and truth.

phrase modifier — the third title resumes after the parenthesis — διδάσκαλος, the noun vv. 11–12 will engage; ἐθνῶν again widens the horizon

The men and the women at prayer 2:8–10

V. 8 — THE MEN: HOLY HANDS, NO ANGER

8 I will, then, that the men pray in every place, independent — the second frame verb — οὖν returns from the excursus to the prayer of vv. 1–2; ἐν παντὶ τόπῳ perhaps echoing Mal 1:11

lifting up holy hands without anger or disputing.

participial — manner of the praying — the Jewish posture, ὁσίους the condition (cf. Ps 24:4); anger and disputing the vices in view for the men

VV. 9–10 — THE WOMEN: ADORNMENT REDEFINED — ὩΣΑΨΤΩΣ CARRIES ΒΟΥΛΟΜΑΙ OVER

9 Likewise also the women are to adorn themselves in respectable apparel, with modesty and self-control, independent — ὡσαύτως carries Βούλομαι over (as δεῖ εἶναι in 3:8), so the head is elliptical — κοσμίῳ/κοσμεῖν wordplay: ordered adornment; καταστολή a NT hapax

not with braided hair and gold or pearls or costly clothing,

phrase modifier — the refused means — braids, gold, pearls, costly dress (cf. 1 Pet 3:3): the display of wealth, not ornament as such

10 but with what is fitting for women professing godliness — relative — the ἀλλά antithesis — headless relative, 'with what is fitting'; ἐπαγγελλομέναις: they profess θεοσέβεια (a NT hapax), so the life must match

through good works.

phrase modifier — the fitting adornment named — δι' ἔργων ἀγαθῶν, the Pastorals' refrain (5:10; 6:18); some attach the phrase directly to κοσμεῖν

The woman as learner — the limit, the grounds, the promise 2:11–15

- 11 **Let a woman learn in quietness, in all submission.** independent — the section's one imperative — the positive command is that a woman learn, itself notable in antiquity; ἡσυχία calm demeanor (cf. v. 2), not absolute silence
- 12 **But I do not permit a woman to teach,** independent — the restriction — διδάσκειν fronted for emphasis; whether the present ἐπιτρέπω is a standing rule or a situational ruling is the debate
- nor to exercise authority over a man,** content — αὐθεντεῖν a NT hapax — glossed neutrally 'exercise authority'; 'domineer/usurp' is argued; read as coordinate with διδάσκειν, not a hendiadys
- but to be in quietness.** content — the positive antithesis — the infinitive leans on the permission-idea of ἐπιτρέπω; ἐν ἡσυχίᾳ the inclusio with v. 11

VV. 13–14 — TWO GROUNDS FROM GENESIS: FORMATION ORDER, AND THE DECEPTION

- 13 **For Adam was formed first, then Eve;** cause — first ground — the formation order of Gen 2:7, 21–22; πλάσσω the potter's LXX verb; Εὕα with ἐπλάσθη elided
- 14 **and Adam was not deceived,** cause — second ground, coordinate with the first — Adam not the one the serpent took in (not thereby innocent: Rom 5:12ff.)
- but the woman, having been thoroughly deceived, has come into transgression.** cause — the δέ contrast — εξαπατάω intensive (cf. 2 Cor 11:3); the perfect γέγονεν views the transgression as an abiding state

V. 15 — THE PROMISE: SAVED THROUGH THE CHILDBEARING

- 15 **Yet she will be saved through the childbearing,** independent — the mitigating turn — subject the woman, Eve as type widening to godly women; τεκνογονία a NT hapax: attendant circumstance ('through the course of childbearing') or the articular Childbearing, the Messiah's birth answering v. 14 — left open
- if they continue in faith and love and holiness, with self-control.** conditional — trailing protasis, so anchored — the plural μείνωσιν widens the subject (the women, or the couple); perseverance, not childbearing, carries the condition; σωφροσύνη closes the frame opened at v. 9

Analysis. The chapter's frame is two first-person verbs of apostolic will, each flush left with its infinitive column beneath — Παρακαλῶ οὖν (v. 1) and Βούλομαι οὖν (v. 8) — and a πᾶς-chain stitching the halves together: prayer ὑπὲρ πάντων ἀνθρώπων, sharpened to kings

and the highly placed, with the ἵνα of a tranquil, godly common life as its goal. The asyndetic verdict τοῦτο καλὸν καὶ ἀπόδεκτον (v. 3) then opens the chapter's one deep chain, running seven levels from God our Savior through ὃς πάντας ἀνθρώπους θέλει σωθῆναι into the clipped verbless cola εἷς γὰρ θεός, εἷς καὶ μεσίτης — laid out as the (possibly quoted) confession they sound like, the hapax ἀντίλυτρον and the balanced εἷς ... εἷς suggesting a creedal fragment — with ὁ δοὺς hanging on the man Christ Jesus, τὸ μαρτύριον in loose appositional nominative to the ransom-event itself, and εἰς ὃ ἐτέθην carrying Paul's commission, his oath ἀλήθειαν λέγω, οὐ ψεύδομαι a parenthesis at the chain's deepest point. The second half sets the men and the women in parallel under Βούλομαι — ὡσαύτως carrying the verb over v. 9 exactly as δεῖ εἶναι is carried in 3:8, so the women's head is dashed and verbless — before the contested paragraph. There μανθανέτω stands flush left as the section's one imperative (the positive command is that a woman learn), οὐκ ἐπιτρέπω beside it with διδάσκειν and αὐθεντεῖν coordinated as the two activities not permitted: αὐθεντεῖν is a NT hapax, and the layout glosses it neutrally ('exercise authority') while flagging the domineer/usurp debate on the line rather than resolving it, and reads the two infinitives as coordinate activities, not a hendiadys. The two γάρ-grounds from Genesis hang side by side under ἐπιτρέπω — formation order, then the deception, γέγονεν viewing the transgression as an abiding state. The chapter closes with σωθήσεται δὲ διὰ τῆς τεκνογονίας restored to flush left as a promise, not a footnote: the layout takes the subject as the woman — Eve as type, widening to godly women generally, hence the plural μείνωσιν in the trailing ἐάν-protasis (anchored, since it leans back on σωθήσεται) — and leaves διὰ τῆς τεκνογονίας honestly open on the line between attendant circumstance ('kept safe through the course of childbearing') and the articular reading 'through the Childbearing,' the Messiah's birth answering v. 14's transgression; either way the condition is carried by perseverance in faith, love, and holiness, with σωφροσύνη closing the frame opened at v. 9.

The clause segmentation, the type assigned to each line, and the indentation are interpretive — one defensible reading of the syntax, chosen to match the analysis in the chapter's interlinear (word-level syntax tier and discourse notes); other analyses divide or

attach some lines differently. The Greek text is identical to the chapter data behind the interlinear and follows the standard critical text.