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SENTENCE FLOW · CLAUSE STRUCTURE · GREEK

1 Timothy 2 — clausal layout

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α΄ Β΄

Each line is one clause or discrete phrase of the standard critical text, colored by syntactic type; indentation marks levels of subordination. The verse numbers sit in the left gutter; the small tag on each line names the clause type and its function.

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 Παρακαλῶ οὖν independent — the first frame verb — οὖν resumes the charge of 1:18: the assembly's first business
- πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, content — the urged content — four prayer-words: δεήσεις (felt need), προσευχή (general), ἐντεύξεις (bold approach), εὐχαριστία (thanks); fullness, not taxonomy

		ὑπὲρ πάντων ἀνθρώπων,	phrase modifier — the first πάντων — the scope the whole chapter defends
2		ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων,	phrase modifier — the 'all' sharpened — the emperor and his client-kings: prayer for pagan power, not only friendly rule
		ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.	purpose — the goal of the praying — ἡρεμος a NT hapax; εὐσέβεια the Pastorals' keyword; ἡσύχιος anticipates ἡσυχία (vv. 11–12)

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

3		τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,	independent — asyndetic verdict on the praying of vv. 1–2 — καλὸν intrinsically, ἀπόδεκτον before the God about to be named willing-Savior
4		ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.	relative — the ground of the scope — πάντας ἀνθρώπους answers πάντων ἀνθρώπων (v. 1); ἐπίγνωσις ἀληθείας the Pastorals' formula for conversion

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

5		εἰς γὰρ θεός,	cause — the Shema's monotheism (Deut 6:4) grounding the universal will — clipped verbless colon
		εἰς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων,	cause — the balancing εἰς — μεσίτης, the go-between of the two parties named in the genitives; one mediator for the 'all'
		ἄνθρωπος Χριστὸς Ἰησοῦς,	phrase modifier — apposition — ἄνθρωπος emphatic, anarthrous: the mediator's true humanity, fit to stand for ἀνθρώπων
6		ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων,	participial — the ransom-saying — ἀντίλυτρον a NT hapax, ἀντί sharpening substitution; ὑπὲρ πάντων the third 'all'; echoing Mk 10:45
		τὸ μαρτύριον καιροῖς ἰδίους	phrase modifier — loose appositional nominative — the ransom-event itself is the testimony, proclaimed καιροῖς ἰδίους (cf. 6:15; Tit 1:3)

V. 7 — THE APOSTLE OF THAT TESTIMONY

- 7 εἰς ὃ ἐτέθην ἐγὼ κῆρυξ καὶ ἀπόστολος — relative — on μαρτύριον — ἐτέθην the divine passive (cf. 1:12); herald and apostle, the offices of the testimony
- ἀλήθειαν λέγω, οὐ ψεύδομαι — 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
- διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ. 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 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, 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
- ἐπαίροντας ὁσίους χειρας χωρὶς ὀργῆς καὶ διαλογισμοῦ. 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 ὥσαύτως καὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, independent — ὥσαύτως carries Βούλομαι over (as δεῖ εἶναι in 3:8), so the head is elliptical — κοσμίῳ/κοσμεῖν wordplay: ordered adornment; καταστολή a NT hapax
- μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, phrase modifier — the refused means — braids, gold, pearls, costly dress (cf. 1 Pet 3:3): the display of wealth, not ornament as such
- 10 ἀλλ' ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, relative — the ἀλλά antithesis — headless relative, 'with what is fitting'; ἐπαγγελλομέναις: they profess θεοσέβεια (a NT hapax), so the life must match
- δι' ἔργων ἀγαθῶν. 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 γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· 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 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, independent — the restriction — διδάσκειν fronted for emphasis; whether the present ἐπιτρέπω is a standing rule or a situational ruling is the debate
- οὐδὲ αὐθεντεῖν ἀνδρός, content — αὐθεντεῖν a NT hapax — glossed neutrally 'exercise authority'; 'domineer/usurp' is argued; read as coordinate with διδάσκειν, not a hendiadys
- ἀλλ' εἶναι ἐν ἡσυχίᾳ. 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 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά· cause — first ground — the formation order of Gen 2:7, 21–22; πλάσσω the potter's LXX verb; Εὐά with ἐπλάσθη elided
- 14 καὶ Ἀδὰμ οὐκ ἠπατήθη, cause — second ground, coordinate with the first — Adam not the one the serpent took in (not thereby innocent: Rom 5:12ff.)
- ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν· cause — the δέ contrast — ἐξαπατάω 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 σωθήσεται δὲ διὰ τῆς τεκνογονίας, 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
- ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. 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.