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GREEK TEXT · TRANSLATION · INTERLINEAR · DISCOURSE STRUCTURE

# The First Epistle to Timothy, Chapter 2

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α' Β'

Each verse opens with the running Greek, an English translation, and a **discourse note** (its connective, relation, and role in the argument). Below follows the word-by-word breakdown in six tiers: gloss, case (color), parsing, *syntax*, **semantic force**, and a | lexical note.

CASE   ■ Nominative   ■ Genitive   ■ Dative   ■ Accusative   ■ Vocative   ■ Verb (no case)   ■ Indeclinable

Discourse notes head each verse: **relation** · connective · clause-flow. Indentation marks prominence — flush-left = main line of argument; indented = supporting / subordinate material.

## Discourse structure of the chapter

A · 2:1–2

### **The call to prayer for all people**

An inferential exhortation (οὐν) resuming the charge of ch. 1: prayer of every kind is to be made first of all for all people (1), and specifically for kings and those in authority, with the aim of a tranquil, godly common life (2).

B · 2:3–4

### **Ground: God wills all to be saved**

Such universal prayer is right because it pleases God our Savior (3), who wills all people to be saved and to come to the knowledge of the truth (4) — the saving will that matches the scope of the praying.

C · 2:5-7

### **The one God and the one mediator**

A confessional ground (γράφ): one God and one mediator, the man Christ Jesus (5), who gave himself a ransom for all (6) — the testimony to which Paul was appointed herald, apostle, and teacher of the nations (7).

D · 2:8

### **Instruction for the men: holy, peaceable prayer**

Drawing the inference (οὖν) for conduct in worship: Paul wills the men everywhere to pray, lifting holy hands, without anger or disputing.

E · 2:9-10

### **Instruction for the women: adornment of good works**

Likewise (ὡσαύτως) the women are to adorn themselves with modesty and self-control, not with elaborate ostentation (9), but with good works as befits women professing godliness (10).

F · 2:11-12

### **Learning in quietness; the limit on teaching**

A woman is to learn quietly in all submission (11); Paul does not permit a woman to teach or to exercise authority over a man, but to be in quietness (12).

G · 2:13-15

### **Grounds from creation and fall; the promise**

Reasons drawn from Genesis (γράφ): Adam formed first, then Eve (13); Adam not deceived, but the woman deceived came into transgression (14); yet she will be saved through childbearing, if they remain in faith, love, and holiness with self-control (15).

1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων,

I urge, then, first of all, that petitions, prayers, intercessions, and thanksgivings be made on behalf of all people,

INFERENCE EXHORTATION οὖν The οὖν resumes the charge entrusted to Timothy in ch. 1: the first order of business in the assembly prayer of every kind for everyone.

## Παρακαλῶ

I urge

Pres Act Indic 1 Sg · παρακαλέω

*main verb*

→ customary present

παρακαλέω: 'call alongside, urge, exhort' (παρά + καλέω); a courteous but authoritative appeal, milder than command.

## οὖν

then

*inferential conjunction*

οὖν: 'therefore, then'; here transitional, resuming the charge of 1:18 and drawing out its first application.

## πρῶτον

first

*adverb (priority)*

πρῶτον: 'first(ly)'; of rank/priority rather than mere sequence — prayer is the first concern of the gathered church.

## πάντων

of all

Genitive

*genitive (πρῶτον πάντων, 'first of all')*

πᾶς: 'all'; the partitive/comparative genitive completing 'first of all' — above everything else.

## ποιεῖσθαι

to be made

Pres Mid Inf · ποιέω

*infinitive of content (object of Παρακαλῶ)*

→ customary present

ποιέω (mid.): in the idiom 'make prayers,' i.e. offer them; the middle has a quasi-passive sense here, 'be made.'

## δέσεις

petitions

Accusative

*direct object (of ποιεῖσθαι)*

δέσεις: 'request, supplication'; prayer arising from a felt need or lack — the most specific of the four terms.

## προσευχάς

prayers

Accusative

*direct object (coordinate)*

προσευχή: 'prayer'; the general word for prayer addressed to God, the broadest term in the list.

## ἐντεύξεις

intercessions

Accusative

*direct object (coordinate)*

ἐντεύξεις: 'petition, intercession' (from ἐντυγχάνω, 'approach, appeal to'); a confident approach to a superior on another's behalf.

## εὐχαριστίας

thanksgivings

Accusative

*direct object (coordinate)*

εὐχαριστία: 'thanksgiving, gratitude'; prayer is to include thanks, even for rulers and outsiders.

## ὑπὲρ

on behalf of

*preposition + genitive (advantage)*

## πάντων

all

Genitive

*attributive adjective*

πᾶς: 'all'; the emphatic scope — no person is excluded from the church's prayer.

## ἀνθρώπων

people

Genitive

*object of ὑπὲρ*

ἄνθρωπος: 'human being, person'; generic — humankind without distinction of race or rank.

## 2 ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἡρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

on behalf of kings and all who are in high position, that we may lead a tranquil and quiet life in all godliness and dignity.

**SPECIFICATION + PURPOSE** **ASYNDETON** The 'all people' is sharpened to kings and authorities, then the ἵνα clause states the goal: a peaceable, godly common life under such rule.

<p><b>ὑπὲρ</b> on behalf of <i>preposition + genitive (advantage)</i></p>	<p><b>βασιλέων</b> kings Genitive <i>object of ὑπέρ</i> βασιλεύς: 'king, sovereign'; in Paul's setting the emperor and client-kings — prayer for pagan rulers, not just friendly ones.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>πάντων</b> all Genitive <i>substantival adjective (object of ὑπέρ)</i></p>
<p><b>τῶν</b> those Genitive <i>article (substantizes ptc.)</i></p>	<p><b>ἐν</b> in <i>preposition + dative (sphere)</i></p>	<p><b>ὑπεροχῇ</b> high position Dative <i>dat. of sphere (object of ἐν)</i> ὑπεροχή: 'prominence, superiority, authority' (lit. 'a holding above'); those in eminent office.</p>	<p><b>ὄντων</b> who are Pres Act Ptc · Gen Pl Masc · εἰμί <i>substantival participle</i> → stative present</p>
<p><b>ἵνα</b> that <i>conjunction (purpose)</i> ἵνα: 'in order that'; introduces the goal of praying for rulers — a peaceable life.</p>	<p><b>ἡρεμον</b> tranquil Accusative <i>attributive adjective</i> ἡρεμος: 'quiet, tranquil'; a NT hapax — freedom from external disturbance, undisturbed by outward turmoil.</p>	<p><b>καὶ</b> and <i>coordinating conjunction</i></p>	<p><b>ἡσύχιον</b> quiet Accusative <i>attributive adjective</i> ἡσύχιος: 'quiet, peaceable'; complements ἡρεμος, adding the note of inner calm and settledness (cf. v.11).</p>

## βίον

life

Accusative

direct object (of *διάγωμεν*)

βίος: 'life' as manner/course of living and its means (vs. ζωή, life as principle); daily life in society.

## διάγωμεν

we may lead

Pres Act Subj 1 Pl · *διάγω*

verb of purpose clause (subjunctive)

→ customary present

διάγω: 'lead/spend (a life), pass time' (*διά* + *ἄγω*); of conducting one's manner of life.

## ἐν

in

preposition + dative (manner/sphere)

## πάση

all

Dative

attributive adjective

## εὐσεβεία

godliness

Dative

dat. of manner

εὐσεβεία: 'piety, godliness' (*εὖ* + *σέβομαι*, 'revere well'); a keyword of the Pastorals — reverent devotion expressed in conduct.

## καὶ

and

coordinating conjunction

## σεμνότητι

dignity

Dative

dat. of manner (coordinate)

σεμνότης: 'dignity, gravity, seriousness'; the honorable bearing that commands respect — godliness as it appears to outsiders.

### 3 τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ,

This is good and acceptable before God our Savior,

EVALUATION / GROUND **ASYNDETON** An asyndetic verdict on the foregoing command to pray for all: such prayer is 'good and acceptable' in God's sight — the first ground for its universality.

## τοῦτο

this

Nominative

subject (demonstrative pronoun)

οὗτος: 'this'; resumptive, pointing back to the praying-for-all of vv.1–2.

## καλὸν

good

Nominative

predicate adjective

καλός: 'good, fine, noble'; intrinsically excellent and fitting, not merely useful.

## καὶ

and

coordinating conjunction

## ἀπόδεκτον

acceptable

Nominative

predicate adjective (coordinate)

ἀπόδεκτος: 'acceptable, pleasing, welcome'; a word of the Pastorals (cf. 5:4) — what God gladly receives.

ἐνώπιον

before

*improper preposition + genitive (in the sight of)*

ἐνώπιον: 'in the presence/sight of';  
Septuagintal idiom — the divine vantage  
point that establishes the verdict.

τοῦ

the

Genitive

article

σωτήρος

Savior

Genitive

*object of ἐνώπιον*

σωτήρ: 'savior, deliverer'; in the Pastorals  
applied both to God and to Christ — here a  
title fitting the saving will of v.4.

ἡμῶν

our

Genitive

*genitive of relationship*

θεοῦ

God

Genitive

*genitive in apposition to σωτήρος*

θεός: 'God'; the one before whom the  
prayer is judged good — and whose saving  
purpose is about to be stated.

#### 4 ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.

who wills all people to be saved and to come to the knowledge of the truth.

RELATIVE GROUND ὃς A relative clause grounding the universality of prayer in the universality of  
God's saving will — 'all people' here answers 'all people' in v.1.

ὃς

who

Nominative

*relative pronoun (subject; antecedent θεοῦ)*

πάντας

all

Accusative

*attributive adjective*

πᾶς: 'all'; matching πάντων ἀνθρώπων of  
v.1 — God's will is as wide as the prayer  
commanded.

ἀνθρώπους

people

Accusative

*accusative subject of σωθῆναι*

ἄνθρωπος: 'human being'; generic  
humankind, the object of the divine saving  
will.

θέλει

wills

Pres Act Indic 3 Sg · θέλω

*main verb (rel. clause)*

→ stative present

θέλω: 'will, desire, want'; God's gracious  
disposition toward all — debated whether  
antecedent or efficient will.

## σωθῆναι

to be saved

Aor Pass Inf · σώζω

*complementary infinitive (of θέλει)*

→ constative aorist

σώζω: 'save, rescue, preserve'; here of eschatological deliverance — the content of God's will.

## καὶ

and

*coordinating conjunction*

## εἰς

to

*preposition + accusative (goal)*

## ἐπίγνωσιν

knowledge

Accusative

*object of εἰς (goal)*

ἐπίγνωσις: 'full knowledge, recognition' (ἐπί-intensive of γνώσις); in the Pastorals nearly = conversion to the truth.

## ἀληθείας

of the truth

Genitive

*objective genitive*

ἀλήθεια: 'truth'; the gospel as the body of saving truth — 'the knowledge of the truth' is a Pastorals formula for salvation.

## ἐλθεῖν

to come

Aor Act Inf · ἔρχομαι

*complementary infinitive (coordinate)*

→ constative aorist

ἔρχομαι: 'come, go'; 'come to knowledge' = arrive at saving recognition of the truth.

## 5 εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς,

For there is one God, and one mediator between God and humanity, the man Christ Jesus,

CONFESSATIONAL GROUND **γάρ** A creedal γάρ undergirding v.4: the singularity of God and of the mediator matches the single, universal scope of salvation — one God for all, one mediator for all.

## εἷς

one

Nominative

*predicate (numeral, copula implied)*

εἷς: 'one'; the Shema's monotheism (Deut 6:4) — one God means one saving purpose for all peoples.

## γάρ

for

*explanatory conjunction*

γάρ: 'for'; introduces the doctrinal basis of the foregoing — why God's will reaches all.

## θεός

God

Nominative

*subject (copula implied)*

θεός: 'God'; the one true God, source and goal of the universal salvation just named.

## εἷς

one

Nominative

*predicate (numeral, copula implied)*

εἷς: 'one'; the parallel 'one' — as God is one, so the mediator is one, exclusive of all rivals.

<p>καὶ also <i>adverbial/ascensive conjunction</i></p>	<p>μεσίτης mediator Nominative <i>subject (copula implied)</i> μεσίτης: 'mediator, go-between' (from μέσος, 'middle'); one who stands between two parties to reconcile them (cf. Gal 3:19f.; Heb).</p>	<p>θεοῦ of God Genitive <i>genitive (party mediated)</i></p>	<p>καὶ and <i>coordinating conjunction</i></p>
<p>ἁνθρώπων of humanity Genitive <i>genitive (party mediated, coordinate)</i> ἄνθρωπος: 'humankind'; the mediator stands between God and the whole human race — again the universal note.</p>	<p>ἄνθρωπος the man Nominative <i>apposition to μεσίτης</i> ἄνθρωπος: 'man, human being'; emphasizing the mediator's true humanity — fit to represent humanity to God.</p>	<p>Χριστός Christ Nominative <i>apposition (names the mediator)</i> Χριστός: 'Anointed,' Messiah; here the name-title of the one mediator.</p>	<p>Ἰησοῦς Jesus Nominative <i>apposition</i> Ἰησοῦς: 'Jesus' (Heb. יְהוֹשֻׁעַ, 'YHWH saves'); the historical name binding the confession to the crucified-and-risen man.</p>

## 6 ὁ δὸς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις;

who gave himself a ransom on behalf of all — the testimony borne at its proper times;

**CHRISTOLOGICAL EXPANSION** **ASYNDETON** An attributive participle unfolding the mediator's saving act: a self-giving ransom 'for all,' attested as the testimony given at the appointed time.

<p>ὁ the (one) Nominative <i>article (substantizes ptc.)</i></p>	<p>δοὺς who gave Aor Act Ptc · Nom Sg Masc · δίδωμι <i>substantival/attributive participle</i> → <i>constative aorist</i> δίδωμι: 'give'; the self-surrender of Christ, echoing the ransom-saying of Mark 10:45.</p>	<p>ἑαυτὸν himself Accusative <i>direct object (reflexive)</i> ἑαυτοῦ: reflexive pronoun; the gift is Christ's own self — not a substitute offering but himself.</p>	<p>ἀντίλυτρον a ransom Accusative <i>double accusative / predicate of ἑαυτόν</i> ἀντίλυτρον: 'ransom-price, substitutionary ransom' (ἀντί 'in place of' + λύτρον 'ransom'); a NT hapax intensifying the substitutionary force.</p>
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ὑπὲρ

on behalf of

*preposition + genitive (substitution/advantage)*

πάντων

all

*Genitive*

*substantival adjective (object of ὑπὲρ)*

παῖς: 'all'; the third 'all' of the passage — the ransom's scope matches God's will and the church's prayer.

τὸ

the

*Nominative*

*article*

μαρτύριον

testimony

*Nominative*

*appositional nominative (loose apposition to the clause)*

μαρτύριον: 'testimony, witness'; the ransom is the content of the gospel testimony now proclaimed (cf. 1 Cor 1:6).

καιροῖς

at the times

*Dative*

*dat. of time*

καιρός: 'appointed time, opportune season'; the proper, God-set moments of the testimony's witness.

ἰδίους

proper / its own

*Dative*

*attributive adjective*

ἴδιος: 'one's own, proper'; the testimony is given at its own divinely-fixed seasons (cf. 6:15; Titus 1:3).

7 εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος — ἀλήθειαν λέγω, οὐ ψεύδομαι — διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

for which I was appointed a herald and an apostle — I am telling the truth, I am not lying — a teacher of the nations in faith and truth.

APOSTOLIC COMMISSION εἰς ὃ From the universal testimony flows Paul's own appointment; a solemn parenthetical oath underscores his authority as teacher of the very nations for whom prayer is enjoined.

εἰς

for

*preposition + accusative (purpose/reference)*

ὃ

which

Accusative

*relative pronoun (object of εἰς; antecedent μαρτύριον)*

ἐτέθην

I was appointed

Aor Pass Indic 1 Sg · τίθημι

*main verb*

→ *constative aorist*

τίθημι: 'place, set, appoint'; the divine passive — God set Paul in his office (cf. 1:12).

ἐγώ

I

Nominative

*subject (emphatic pronoun)*

ἐγώ: 'I'; the emphatic pronoun stresses Paul personally — the appointment is his own.

κῆρυξ

a herald

Nominative

*predicate nominative (complement of ἐτέθην)*

κῆρυξ: 'herald, public proclaimer'; one who announces the king's message — here the gospel proclaimer (cf. 2 Tim 1:11).

καὶ

and

*coordinating conjunction*

ἀπόστολος

an apostle

Nominative

*predicate nominative (coordinate)*

ἀπόστολος: 'one sent, commissioned envoy'; Paul's authoritative office from the risen Christ.

ἀλήθειαν

truth

Accusative

*direct object (of λέγω)*

ἀλήθεια: 'truth'; the parenthetical oath emphasizes the seriousness of his claim to apostleship to the Gentiles.

λέγω

I am telling

Pres Act Indic 1 Sg · λέγω

*main verb (parenthetical asseveration)*

→ *progressive present*

λέγω: 'say, speak'; the affirmative half of the oath formula (cf. Rom 9:1).

οὐ

not

*negative particle*

οὐ: 'not'; the negative of fact, denying any falsehood.

ψεύδομαι

I am lying

Pres Mid Indic 1 Sg · ψεύδομαι

*main verb (parenthetical, negated)*

→ *progressive present*

ψεύδομαι: 'lie, speak falsely'; the negative half of the oath — denying deceit reinforces the affirmation.

διδάσκαλος

a teacher

Nominative

*predicate nominative (resumes after parenthesis)*

διδάσκαλος: 'teacher, instructor'; the third title — Paul instructs the nations in the faith (note its relevance to vv.11–12).

ἐθνῶν

of the nations

Genitive

*objective genitive (those taught)*

ἔθνος: 'nation'; plural = the Gentiles — Paul's distinctive mission field, again widening the horizon.

ἐν

in

*preposition + dative (sphere)*

πίστει

faith

Dative

*dat. of sphere*

πίστις: 'faith, faithfulness'; the realm in which Paul teaches — possibly 'the faith' as the body of doctrine.

καὶ

and

*coordinating conjunction*

## ἀληθεία

truth

Dative

*dat. of sphere (coordinate)*

ἀλήθεια: 'truth'; paired with faith as the sphere/standard of the apostolic teaching.

## 8 Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.

I will, then, that the men pray in every place, lifting up holy hands without anger or disputing.

**INFERENCE INSTRUCTION** **οὖν** The οὖν returns from the doctrinal excursus to the theme of public prayer (vv.1-2), now regulating the men's conduct: prayer offered in purity and peace.

### Βούλομαι

I will / desire

Pres Mid Indic 1 Sg · βούλομαι

*main verb*

→ *stative present*

βούλομαι: 'will, intend, want'; here of apostolic directive — a settled, authoritative wish (cf. 5:14).

### οὖν

then

*inferential conjunction*

οὖν: 'therefore, then'; resuming and applying the prayer-theme of vv.1-2 after the digression.

### προσεύχεσθαι

to pray

Pres Mid Inf · προσεύχομαι

*complementary infinitive (of Βούλομαι)*

→ *customary present*

προσεύχομαι: 'pray'; the deponent verb for addressing God, the act being regulated here.

### τοὺς

the

Accusative

*article*

### ἄνδρας

men

Accusative

*accusative subject of the infinitive*

ἄνθρωπος: 'man, male, husband'; the gender-specific word (vs. ἄνθρωπος) — the men in particular are addressed (contrast γυναῖκας, v.9).

### ἐν

in

*preposition + dative (place)*

### παντὶ

every

Dative

*attributive adjective*

### τόπῳ

place

Dative

*dat. of place*

τόπος: 'place'; 'in every place' = wherever the church gathers, perhaps echoing Mal 1:11.

## ἐπαίροντας

lifting up

Pres Act Ptc · Acc Pl Masc · ἐπαίρω

*adverbial ptc. of manner (agrees with ἄνδρας)*

→ present (concurrent)

ἐπαίρω: 'lift up, raise' (ἐπί + αἴρω); the customary Jewish posture of prayer, hands raised to God.

## ὁσίους

holy

Accusative

*attributive adjective (predicative position)*

ὅσιος: 'holy, devout, pious'; of moral/religious purity (cf. Ps 24:4) — the hands must be unstained for acceptable prayer.

## χεῖρας

hands

Accusative

*direct object (of ἐπαίροντας)*

χεῖρ: 'hand'; the raised hands symbolize the worshiper's whole self lifted to God.

## χωρίς

without

*improper preposition + genitive (separation)*

χωρίς: 'apart from, without'; the inner condition that must accompany the outward posture.

## ὀργῆς

anger

Genitive

*object of χωρίς*

ὀργή: 'anger, wrath'; settled indignation that would poison prayer and fellowship.

## καί

or

*coordinating conjunction*

## διαλογισμοῦ

disputing

Genitive

*object of χωρίς (coordinate)*

διαλογισμός: 'reasoning, dispute, doubt'; here quarrelsome argument or wavering — the antithesis of united prayer.

## 9 ὡσαύτως καὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῶ πολυτελεῖ,

Likewise also the women are to adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly clothing,

PARALLEL INSTRUCTION ὡσαύτως ὡσαύτως ('likewise') carries over the governing Βούλομαι from v.8 to the women: their adornment is to be modest character, not extravagant display.

ὡσαύτως

likewise

*adverb (correlative)*

ὡσαύτως; 'in the same way, likewise'; links the women's instruction to the men's, both under Βούλομαι.

καὶ

also

*adverbial conjunction*

γυναῖκας

women

Accusative

*accusative subject of κοσμεῖν*

γυνή: 'woman, wife'; the counterpart to ἄνδρας (v.8) — the women addressed in turn.

ἐν

in

*preposition + dative (manner)*

καταστολή

apparel

Dative

*dat. of manner*

καταστολή: 'attire, deportment' (lit. 'a letting-down,' of a garment); dress, perhaps with a nuance of demeanor — a NT hapax.

κοσμίῳ

respectable

Dative

*attributive adjective*

κόσμιος: 'orderly, respectable, seemly' (cf. κόσμος, 'order'); well-ordered, becoming — cognate with the verb κοσμεῖν below.

μετά

with

*preposition + genitive (accompaniment)*

αἰδοῦς

modesty

Genitive

*object of μετά*

αἰδώς: 'modesty, reverence, sense of shame'; the inner restraint that shrinks from impropriety.

καὶ

and

*coordinating conjunction*

σωφροσύνης

self-control

Genitive

*object of μετά (coordinate)*

σωφροσύνη: 'soundness of mind, self-control, discretion'; a cardinal virtue of the Pastorals (cf. v.15) — sober good sense.

κοσμεῖν

to adorn

Pres Act Inf · κοσμέω

*complementary infinitive (governed by Βούλομαι, v.8)*

→ *customary present*

κοσμέω: 'arrange, adorn, beautify' (cf. 'cosmetic'); true adornment is moral, not ornamental — wordplay with κόσμιος.

ἐαυτάς

themselves

Accusative

*direct object (reflexive)*

ἐαυτοῦ: reflexive pronoun; the women's self-adorning — by character, as v.10 specifies.

μή

not

*negative particle (with infinitive)*

μή: 'not'; the negative proper to non-indicative forms — here negating the wrong mode of adornment.

ἐν

with

*preposition + dative (means)*

πλέγμασιν

braided hair

Dative

*dat. of means (object of ἐν)*

πλέγμα: 'braid, plaited work' (from πλέκω, 'weave'); elaborate hairstyles, often interwoven with gold (cf. 1 Pet 3:3).

καὶ

and

*coordinating conjunction*

## χρυσίῳ

gold

Dative

*dat. of means (coordinate)*

χρυσίον: 'gold, gold ornament' (diminutive of χρυσός); worked gold jewelry.

## ἢ

or

*disjunctive conjunction*

## μαργαρίταις

pearls

Dative

*dat. of means (coordinate)*

μαργαρίτης: 'pearl'; a costly luxury item in antiquity (cf. Matt 13:46; Rev 17:4).

## ἢ

or

*disjunctive conjunction*

## ἱματισμῷ

clothing

Dative

*dat. of means (coordinate)*

ἱματισμός: 'clothing, apparel'; raiment collectively, here of the ostentatious sort.

## πολυτελεῖ

costly

Dative

*attributive adjective*

πολυτελής: 'very expensive, costly' (πολύ + τέλος, 'great expense'); extravagant, conspicuous wealth.

## 10 ἀλλ' ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

but with what is fitting for women professing godliness — through good works.

CONTRAST (POSITIVE ANTITHESIS) **ἀλλά** The strong ἀλλά completes the 'not ... but' of v.9: the true adornment of godly women is good works, suited to their profession of reverence.

## ἀλλ'

but

*adversative conjunction*

ἀλλά: 'but'; the strong adversative drawing the positive contrast to v.9's prohibitions.

## ὃ

what

Nominative

*relative pronoun (subject of πρέπει; resumes 'adorn')*

## πρέπει

is fitting

Pres Act Indic 3 Sg · πρέπει

*main verb (impersonal)*

→ *gnomic present*

πρέπω: 'be fitting, suitable, proper'; impersonal — what is becoming, appropriate to one's profession.

## γυναιξὶν

for women

Dative

*dat. of reference (with πρέπει)*

γυνή: 'woman'; the dative of those for whom such adornment is fitting.

## ἐπαγγελλομέναις

professing

Pres Mid Ptc · Dat Pl Fem · ἐπαγγέλλομαι

*attributive participle (modifies γυναῖξιν)*

→ present (characteristic)

ἐπαγγέλλομαι: 'announce, profess, lay claim to'; here of openly professing — the women claim godliness, so their lives must match.

## θεοσέβειαν

godliness

Accusative

*direct object (of ἐπαγγελλομέναις)*

θεοσέβεια: 'reverence for God, piety' (θεός + σέβομαι); a NT hapax — devotion to God as the women's avowed identity.

## δι'

through

*preposition + genitive (means)*

## ἔργων

works

Genitive

*object of διά (means of adornment)*

ἔργων: 'work, deed'; the concrete adornment — what is done, not what is worn.

## ἀγαθῶν

good

Genitive

*attributive adjective*

ἀγαθός: 'good, beneficial'; 'good works' a Pastorals refrain (cf. 5:10; 6:18) — the fitting ornament of the godly.

## 11 γυνή ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ·

Let a woman learn in quietness, in all submission.

**POSITIVE DIRECTIVE** **ASYNDETON** An asyndetic third-person imperative opening the section on a woman's posture in the assembly: the positive command is to learn — quietly and submissively.

## γυνή

a woman

Nominative

subject

γυνή: 'woman, wife'; the singular individualizes — possibly 'wife' in view of vv.13–15.

## ἐν

in

preposition + dative (manner)

## ἡσυχία

quietness

Dative

dat. of manner

ἡσυχία: 'quietness, stillness, restfulness'; not absolute silence but a calm, settled, non-contentious demeanor (cf. ἡσύχιον, v.2).

## μανθανέτω

let her learn

Pres Act Impv 3 Sg · μανθάνω

main verb (imperative)

→ customary present

μανθάνω: 'learn'; the positive thrust — that a woman should be a learner was itself notable in the ancient world.

## ἐν

in

preposition + dative (manner)

## πάση

all

Dative

attributive adjective

## ὑποταγῇ

submission

Dative

dat. of manner (coordinate)

ὑποταγή: 'subjection, submission' (from ὑποτάσσω, 'arrange under'); the orderly deference proper to a learner under teaching.

## 12 διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἄνδρος, ἀλλ' εἶναι ἐν ἡσυχίᾳ.

But I do not permit a woman to teach or to exercise authority over a man, but to be in quietness.

RESTRICTION (CONTRAST) **δέ** The δέ states the negative counterpart to v.11: what Paul does not permit — teaching or domineering over a man — closing again on the note of quietness.

## διδάσκειν

to teach

Pres Act Inf · διδάσκω

*complementary infinitive (object of ἐπιτρέπω, fronted)*

→ customary present

διδάσκω: 'teach, instruct'; the fronted infinitive is emphatic — the activity in view is authoritative doctrinal teaching (cf. διδάσκαλος, v.7).

## δὲ

but

*adversative/developmental conjunction*

δέ: 'but, and'; marks the contrast with the permitted learning of v.11.

## γυναικὶ

to a woman

Dative

*dat. (person to whom permission is given)*

γυνή: 'woman, wife'; the dative governed by ἐπιτρέπω — the one not permitted.

## οὐκ

not

*negative particle*

οὐ: 'not'; the negative of fact qualifying the indicative ἐπιτρέπω.

## ἐπιτρέπω

I permit

Pres Act Indic 1 Sg · ἐπιτρέπω

*main verb*

→ customary present

ἐπιτρέπω: 'permit, allow, entrust'; whether the present marks a standing apostolic rule or a situational ruling is debated.

## οὐδὲ

nor

*coordinating negative conjunction*

οὐδέ: 'and not, nor'; joins the second prohibited activity to the first.

## αὐθεντεῖν

to exercise authority

Pres Act Inf · αὐθεντέω

*complementary infinitive (coordinate, with οὐδέ)*

→ customary present

αὐθεντέω: 'have/exercise authority over, domineer'; a NT hapax whose precise nuance (rule, dominate, usurp) is much debated.

## ἀνδρός

over a man

Genitive

*genitive (object of αὐθεντεῖν)*

ἀνὴρ: 'man, husband'; the object of the authority in question — possibly 'over her husband.'

## ἀλλ'

but

*adversative conjunction*

ἀλλά: 'but'; the positive antithesis closing the verse.

## εἶναι

to be

Pres Act Inf · εἰμί

*complementary infinitive (governed by ἐπιτρέπω/Βούλομαι)*

→ stative present

εἰμί: 'be, exist'; the positive command — 'to be in quietness,' resuming v.11.

## ἐν

in

*preposition + dative (state)*

## ἡσυχία

quietness

Dative

*dat. (state, object of ἐν)*

ἡσυχία: 'quietness, calm'; the inclusio with v.11 frames the whole instruction in the same settled disposition.

### 13 Ἄδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὐά·

For Adam was formed first, then Eve;

**GROUND FROM CREATION** γὰρ The first scriptural ground (γάρ) for vv.11–12, drawn from the creation order of Genesis 2: Adam was formed prior to Eve.

#### Ἄδὰμ

Adam

Nominative

*subject (indeclinable)*

Ἄδὰμ: 'Adam' (Heb. 'man, humankind'); the first man, formed before the woman (Gen 2:7).

#### γὰρ

for

*explanatory conjunction*

γάρ: 'for'; introduces the grounding appeal to the Genesis narrative.

#### πρῶτος

first

Nominative

*adjective (predicative; 'first')*

πρῶτος: 'first'; of temporal priority in creation — the point of the argument.

#### ἐπλάσθη

was formed

Aor Pass Indic 3 Sg · πλάσσω

*main verb*

→ *constative aorist*

πλάσσω: 'form, mold, fashion' (as a potter; cf. 'plastic'); the LXX verb for God's forming the man from dust (Gen 2:7).

#### εἶτα

then

*adverb (temporal sequence)*

εἶτα: 'then, next'; marks the second step of the sequence — Eve after Adam.

#### Εὐά

Eve

Nominative

*subject (of implied ἐπλάσθη)*

Εὐά: 'Eve' (Heb. Ḥawwāh, 'life-giver'); formed after and from Adam (Gen 2:21–22).

### 14 καὶ Ἄδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν·

and Adam was not deceived, but the woman, having been thoroughly deceived, came into transgression.

**GROUND FROM THE FALL** καί The second ground, from Genesis 3: a contrast (οὐκ ... δέ) between Adam, who was not the one deceived, and the woman, who was deceived and fell into transgression.

καὶ  
and

*coordinating conjunction*

Ἄδὰμ

Adam

Nominative

*subject (indeclinable)*

Ἄδὰμ: 'Adam'; here the one not deceived — not exonerated of sin, but not the one led astray by the serpent.

οὐκ

not

*negative particle*

οὐ: 'not'; the factual negation of ἠπατήθη.

ἠπατήθη

was deceived

Aor Pass Indic 3 Sg · ἀπατάω

*main verb*

→ constative aorist

ἀπατάω: 'deceive, mislead'; Adam was not the one taken in by the serpent's deception.

ἡ

the

Nominative

*article*

δὲ

but

*adversative conjunction*

δέ: 'but'; sets the woman in contrast to Adam in the matter of deception.

γυνή

woman

Nominative

*subject*

γυνή: 'woman'; Eve, the one whom the serpent deceived (Gen 3:13).

ἐξαπατηθεῖσα

having been thoroughly deceived

Aor Pass Ptc · Nom Sg Fem · ἐξαπατάω

*adverbial ptc. (causal/temporal)*

→ constative aorist

ἐξαπατάω: 'deceive utterly' (ἐκ-intensive of ἀπατάω); the compound underscores the completeness of Eve's deception (cf. 2 Cor 11:3).

ἐν

into

*preposition + dative (resultant state)*

παραβάσει

transgression

Dative

*dat. of state (object of ἐν)*

παραβάσεις: 'transgression, overstepping' (from παραβαίνω, 'step across'); the violation of God's express command.

γέγονεν

came / has come to be

Perf Act Indic 3 Sg · γίνομαι

*main verb*

→ intensive/consummative perfect

γίνομαι: 'become, come to be'; the perfect (ἐν παραβάσει γέγονεν) views the entrance into transgression as an abiding fact.

## 15 σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἔαν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῶ μετὰ σωφροσύνης.

Yet she will be saved through the childbearing, if they continue in faith and love and holiness, with self-control.

**PROMISE (MITIGATING CONTRAST)** **δέ** The closing δέ turns from the fall to hope: against the transgression stands a promise of salvation, conditioned on persevering faith — the shift to plural μείνωσιν widens it to godly women generally.

### σωθήσεται

she will be saved

Fut Pass Indic 3 Sg · σφζω

*main verb*

→ predictive future

σφζω: 'save, preserve'; subject likely the woman (Eve as type) — whether 'saved' is eschatological or 'kept safe' is debated.

### δὲ

yet

*adversative conjunction*

δέ: 'but, yet'; turns from transgression (v.14) to the note of salvation and hope.

### διὰ

through

*preposition + genitive (attendant circumstance/means)*

διὰ: 'through'; here debated — instrumental ('by means of'), attendant ('through the course of'), or 'despite.'

### τῆς

the

Genitive

article

### τεκνογονίας

childbearing

Genitive

*object of διὰ*

τεκνογονία: 'childbearing' (τέκνον + root of γεννάω); a NT hapax — read variously of bearing children, of woman's domestic sphere, or (with the article) of 'the' Childbearing, i.e. the Messiah's birth.

### ἔαν

if

*conjunction (conditional, + subjunctive)*

ἔαν: 'if'; introduces a third-class condition stating the proviso of the promise.

### μείνωσιν

they continue

Aor Act Subj 3 Pl · μένω

*verb of conditional clause (subjunctive)*

→ constative aorist

μένω: 'remain, abide, continue'; the plural shifts from the singular subject — the saved 'they' are godly women (or husband and wife) who persevere.

### ἐν

in

*preposition + dative (sphere)*

<p><b>πίστει</b> faith</p> <p>Dative <i>dat. of sphere (object of ἐν)</i></p> <p>πίστις: 'faith, trust'; the first of the abiding virtues — the root of the godly life.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>	<p><b>ἀγάπη</b> love</p> <p>Dative <i>dat. of sphere (coordinate)</i></p> <p>ἀγάπη: 'love'; self-giving love, faith's outward expression.</p>	<p><b>καὶ</b> and</p> <p><i>coordinating conjunction</i></p>
<p><b>ἁγιασμῷ</b> holiness</p> <p>Dative <i>dat. of sphere (coordinate)</i></p> <p>ἁγιασμός: 'sanctification, holiness'; the consecrated life set apart to God.</p>	<p><b>μετὰ</b> with</p> <p><i>preposition + genitive (accompaniment)</i></p>	<p><b>σωφροσύνης</b> self-control</p> <p>Genitive <i>object of μετὰ</i></p> <p>σωφροσύνη: 'self-control, sound judgment, discretion'; the same virtue commended in v.9 — framing the chapter's instruction to women with sober good sense.</p>	

**On the text.** Verse punctuation, paragraphing, and capitalization are editorial and conventional. A few places carry interpretive or text-critical weight: at v.7 the asseveration ἀλήθειαν λέγω, οὐ ψεύδομαι is printed without the added ἐν Χριστῷ of the Byzantine tradition; at v.7 the noun is read διδάσκαλος (some witnesses διδάσκαλος καὶ); the hapax ἀύθεντεῖν (v.12) and the much-debated singular διὰ τῆς τεκνογονίας with plural μείνωσιν (v.15) are printed as the editions give them, the exegetical questions noted in the cards rather than resolved by emendation. The chapter has 15 verses; none is legitimately omitted by the critical text.

**On the labels.** Parsing gives Tense·Voice·Mood·Person·Number (+ Case·Number·Gender for participles) and lemma. The *syntactic-function* and **semantic-force** tiers follow standard intermediate-grammar categories (e.g. Wallace, *Greek Grammar Beyond the Basics*); both involve interpretive judgment, and the majority reading has been chosen where opinions differ. Lexical notes condense commonly cited data (etymology, sense range, synonym contrasts, NT frequency, OT/LXX echoes) and are no substitute for a lexicon.

**On the discourse tier.** Discourse structure operates above the word, so it is shown at the clause/verse level (the connective, the relation it signals, and the role of the

clause) and summarized in the chapter outline. Relation labels, any proposed chiasm, and the paragraph divisions reflect a common reading of the argument; other discourse analyses segment and label some relations differently.