

## CHAPTER THIRTEEN

# SYNTACTICAL BACKGROUND STUDIES TO 1 TIMOTHY 2:12 IN THE NEW TESTAMENT AND EXTRA- BIBLICAL GREEK LITERATURE\*

### *Introduction*

The injunction in 1 Tim 2:12, "I do not permit a woman to teach or to exercise authority over a man," occupies a central position in the contemporary debate on the role of women in the church. To this day, no agreement has been reached regarding the proper rendering of this passage. While exegetical and hermeneutical issues cannot be dealt with here, this study will seek to establish an accurate translation of the text.<sup>1</sup> A new methodological approach will be taken, utilizing the Ibycus system. A search of extrabiblical Greek literature in the relevant time period will provide a significantly enlarged data base that will aid in the study of the syntactical construction found in 1 Tim 2:12. It is hoped that the clarified translation of this text will advance its proper interpretation.

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<sup>1</sup>For a treatment that incorporates the findings of this study into a comprehensive interpretation of 1 Tim 2:12, see the various chapters in *Women and the Church: A Fresh Analysis of 1 Timothy 2:11–15* (ed. Andreas J. Köstenberger, Thomas R. Schreiner, and H. Scott Baldwin; Grand Rapids: Baker, 1995).

*The Recent Debate*

The most disputed translational matter in 1 Tim 2:12 is the meaning of **αὐθεντεῖν**. It is this which occupies the bulk of this paper. Since this is the only instance in the entire New Testament and since the expression is also very rare in extrabiblical literature, certainty regarding its meaning remains elusive. Should **αὐθεντεῖν** be rendered as “to have or exercise authority” (NIV, NRSV, and NASB) or “to domineer or usurp authority” (NEB and KJV; cf. CEV)? If it is the former, this passage could be seen as supporting the claim that women should not be permitted to exercise authoritative teaching functions over men in the church. If it is the latter, 1 Tim 2:12 would only prohibit women from teaching men “in a domineering way.”

*Word Studies*

The primary approach taken to resolve this issue has been that of word studies.<sup>2</sup> The most recent study by Baldwin, using the Ibycus system, concludes that “to assume authority over” and “to rule” are the only meanings for **αὐθεντεῖν** that are unambi~guous~ly attested for the period surrounding the New Testament. However, due to the following factors word studies of **αὐθεντεῖν** need to be complemented by another approach.

First of all, the number of occurrences of **αὐθεντεῖν** in literature roughly contemporary with the New Testament is very small. Baldwin gives only three references from the first century BCE to the second century CE where the verb **αὐθεντεῖν** occurs: Philodemus’ *Rhetorica* (first century BCE), Ptolemy’s *Tetrabiblos* (second century CE), and a non-literary papyrus dated 27 BCE (BGU 1208). The scarcity of data should keep one from claiming certainty regarding the meaning of **αὐθεντεῖν** based on word studies alone.

Also, word studies are not the hard science they are sometimes made out to be. They can help establish the lexical core of a given term, but they should not be used to exclude the possibility that a word can take on a certain connotation, i.e. in the case of **αὐθεντεῖν** a negative one, as some

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<sup>2</sup>Cf. C. D. Osburn, “Authenteo (1 Timothy 2:12),” *ResQ* 25 (1982): 1–12; G. W. Knight, “**Αὐθεντέω** in Reference to Women in 1 Timothy 2.12,” *NTS* 30 (1984): 143–57; L. E. Wilshire, “The TLG Computer and Further Research to **Αὐθεντέω** in 1 Timothy 2.12,” *NTS* 34 (1988): 120–34; and H. S. Baldwin, Chap. 3 and App. 2 in *Women in the Church: A Fresh Analysis of 1 Timothy 2:9–15* (ed. A. J. Köstenberger et al.; Grand Rapids: Baker, 1995).

have sought to argue.<sup>3</sup>

Finally, modern linguistics cautions against absolutizing any one lexical equivalent for a given term. It is agreed that, ultimately, a word's context is determinative for its meaning. Since word studies deal with a finite number of contexts, they should not be expected to settle with certainty the meaning of a word in any possible context. Due to the limited contribution of word studies, other creative approaches need to be explored. Is it possible that **οὐδέ** as a coordinating conjunction joins two words in a particular syntactical pattern which could shed light on the meaning of these words?

#### *Syntactical Analyses*

The need for syntactical background studies to understand 1 Tim 2:12 has been recognized by Payne and Moo, who engaged in a detailed interchange on the syntactical significance of **οὐδέ** in 1 Tim 2:12.<sup>4</sup> Payne has argued that **οὐδέ** connects the two infinitives **διδάσκειν** and **αὐθεντεῖν** "in order to convey a single coherent idea," i.e. as a hendiadys, so that the rendering of the passage should be: "I do not permit a woman to teach *in a domineering manner*."<sup>5</sup> Moo, however, has maintained that, while **οὐδέ** "certainly usually joins "two *closely related* items," it does not usually join together words that restate the same thing or that are mutually interpreting."<sup>6</sup> He has concluded that, while teaching and having authority are closely related, "they are nonetheless distinct," referring also to 1 Tim 3:2, 4–5 and 5:17 which distinguish those concepts.<sup>7</sup>

Indeed, Payne's study is subject to improvement at several points:

1. Payne studies only Paul. A more comprehensive study of **οὐδέ** in the entire New Testament seems desirable to broaden the data base available for comparison.

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<sup>3</sup>Cf. e.g. G.W. Knight, *The Role Relationship of Men and Women* (Phillipsburg, NJ: Presbyterian and Reformed, rev. edn, 1985), 18, n. 1.

<sup>4</sup>Cf. P. B. Payne, "**οὐδέ** in 1 Timothy 2:12," presented at the Annual ETS Conference, November 21, 1986; D. J. Moo, "1 Timothy 2:11–15: Meaning and Significance," *TrinJ NS* 1 (1980): 62–83; and *idem*, "The Interpretation of 1 Timothy 2:11–15: A Rejoinder," *TrinJ NS* 2 (1981): 198–222.

<sup>5</sup>Cf. Payne, "**οὐδέ**," 10.

<sup>6</sup>Cf. D. J. Moo, "What Does It Mean Not to Teach or Have Authority Over Men? 1 Timothy 2:11–15," in J. Piper and W. Grudem (eds.), *Recovering Biblical Manhood & Womanhood—A Response to Evangelical Feminism* (Wheaton, IL: Crossway, 1991), 187.

<sup>7</sup>Cf. *ibid.*

2. Payne studies all the occurrences of **οὐδέ** in Paul, even where it joins nouns, not verbs. However, one should sharpen the focus by studying the passages where **οὐδέ** joins verbs, since that is the construction found in 1 Tim 2:12.<sup>8</sup>

3. Payne does not consider uses of **μηδέ** in Paul or elsewhere in the New Testament. Only seven instances remain where Paul uses **οὐδέ** to connect verbs (1 Cor 15:50; 2 Cor 7:12; Gal 1:17; 4:14; Phil 2:16; 2 Thess 3:8; 1 Tim 6:16). References including **μηδέ** in writings traditionally attributed to Paul provide eight further examples alone (Rom 9:11, 16b; 14:21; 2 Cor 4:2; Col 2:21; 2 Thess 2:2; 1 Tim 1:3–4; 6:17). Two of these, 1 Tim 1:3–4 and 6:17, occur in the same letter.

4. Payne starts with the assumption that **αὐθεντεῖν** means “domineer.” However, the meaning of **αὐθεντεῖν** in 1 Tim 2:12 should not be merely asserted, but be established by an inductive study of all the instances of **οὐδέ** joining verbs in the New Testament and extrabiblical Greek literature.

5. Since Payne presupposes that **αὐθεντεῖν** means “domineer,” he concludes that “teach” and “domineer” by themselves are conceptually too far apart to be joined by **οὐδέ**—which usually joins closely related terms—in a coordinating manner. Thus Payne views the second term joined by **οὐδέ** in 1 Tim 2:12, **αὐθεντεῖν**, as subordinate to the first, **διδάσκειν**. However, if **αὐθεντεῖν** were to mean “to have authority” rather than “to domineer,” it would be quite closely related to **διδάσκειν**, “to teach.” In that case, consistent with Payne’s own observations on how **οὐδέ** generally functions, **οὐδέ** could well link the two closely related terms, “to teach” and “to have authority,” in a coordinating fashion. Payne’s argument is circular, and his conclusion is unduly predetermined by his presupposition regarding the meaning of **αὐθεντεῖν**.

6. Payne’s terminology is ambiguous when he calls two terms “closely related.” He seems to use this terminology in the sense of “essentially one” so that he can conclude that in 1 Tim 2:12 “**οὐδέ** joins together two elements in order to convey a single coherent idea.” However, as will be shown below, two terms can be “closely related” and yet be distinct. For example, Matt 6:20 refers to heaven “where thieves neither break in nor steal.” While “breaking in” and “stealing” are sequentially related and may be seen as components of essentially one event, i.e. burglary, the two activities are not so closely related as to lose their own distinctness. The burglar first breaks in, and then steals.

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<sup>8</sup>Studies of passages where **οὐδέ** links nouns yield similar results as studies of instances where **οὐδέ** connects verbs.

7. Payne's terminology categorizing the use of **οὐδέ** is inconsistent. At the beginning of his study, he terms his second category "those which specify with greater clarity the meaning of one word or phrase by conjoining it with another word or phrase."<sup>9</sup> Yet in his conclusion, he calls the same category "**οὐδέ** joins together two elements in order to convey a single coherent idea."<sup>10</sup> From beginning to end, Payne has subtly shifted from one definition of this crucial category to another. While his initial definition allows for terms to be closely related and yet distinct, Payne's later categorization unduly narrows his earlier definition so that now closely related yet distinct terms seem excluded.

8. Payne only notes translations that support his own understanding of 1 Tim 2:12, i.e. those that render **αὐθεντεῖν** with "domineer" or similarly negative connotations.<sup>11</sup> However, he fails to observe that neither NASB, NRSV, nor NIV render the term with a negative connotation. The NASB has "exercise authority," the NIV and NRSV translate **αὐθεντεῖν** with "to have authority."<sup>12</sup>

#### *Summary*

The recent history of the debate has been dominated by word studies. However, the scarcity of **αὐθεντεῖν** and other factors limit the potential contribution of word studies in the present case. A syntactical analysis should therefore supplement such studies. As shown, the major syntactical study on the passage is subject to improvement. Therefore a fresh analysis of New Testament syntactical parallels to 1 Tim 2:12 in biblical and extrabiblical literature should be conducted.<sup>13</sup>

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<sup>9</sup>Cf. Payne, "**οὐδέ**," 1.

<sup>10</sup>*Ibid.*, 10.

<sup>11</sup>*Ibid.*

<sup>12</sup>R. C. and C. C. Kroeger, *I Suffer Not a Woman: Rethinking 1 Tim 2:11–15 in Light of Ancient Evidence* (Grand Rapids: Baker, 1991), 83–84 and 189–92, have recently argued for the presence of an "infinitive of indirect discourse" in 1 Tim 2:12. These authors translate the passage as "I do not permit a woman to teach *that she is the author of man*," finding here an allusion to gnostic teaching. However, none of the instances of "infinitives of indirect discourse" cited by the Kroegers includes **οὐδέ**. Moreover, a use of **οὐδέ** similar to **ὅτι** is unsubstantiated in the New Testament or elsewhere.

<sup>13</sup>A few constraints should be noted. Although the title of this paper is "Syntactical Background Studies," the conclusions drawn from the syntax as found in 1 Tim 2:12 will involve *semantic* judgments (especially in the two patterns of the usage of **οὐδέ** which will be identified). There are also other syntactical and semantic issues raised by 1 Tim 2:12 that will not be dealt with in this study, such as the question whether **ἀνδρός** should be read with both **διδάσκειν** and **αὐθεντεῖν** or exactly how the **ἀλλά**-clause at the end of v. 12

*Syntactical Parallels to 1 Tim 2:12 in the New Testament*

The passage reads as follows: **διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ ἀθηνεῦν ἀνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ**. One can lay out the syntactical pattern found in 1 Tim 2:12 this way: (1) negated finite verb + (2) infinitive + (3) οὐδέ + infinitive, and, if available, + (4) ἀλλά + infinitive.<sup>14</sup>

Strictly speaking, there is only one close syntactical parallel to 1 Tim 2:12 in the New Testament, Acts 16:21, where the same construction, a negated finite verb + infinitive and οὐδέ + infinitive, is found.<sup>15</sup> However, if one allows for verbal forms other than infinitives to be linked by οὐδέ, fifty-two further passages can be identified. These can be grouped into two patterns of the usage of οὐδέ.

- *Pattern #1* : two activities or concepts are viewed positively in and of themselves, but their exercise is prohibited or their existence denied due to circumstances or conditions adduced in the context.

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relates to the preceding clause and which verb should be supplied there. Even the verbal aspect or verb tense of the verbs involved will not be dealt with at this stage of this investigation since, as will become evident, the major thesis of this paper is not materially affected by the aspect or tense of the verbs.

<sup>14</sup>This syntactical pattern is not necessarily always found in this particular chronological order. For example, in 1 Tim 2:12, the first infinitive precedes the negated finite verb so that the order there is (2), (1), (3), and (4). However, a study of preceding infinitives in Pauline literature indicates that it is hard to find any consistent significance in preceding rather than following infinitives. Cf. the nineteen instances of preceding infinitives in Pauline writings, Rom 7:18; 8:8; 1 Cor 7:36; 14:35; 15:50; 2 Cor 8:10; 11:30; 12:1; Gal 4:9,17; Phil 1:12; 2 Thess 1:3; 1 Tim 2:12; 3:5; 5:11, 25; 6:7, 16; 2 Tim 2:13. At any rate, the central thesis of this paper is not affected by whether the first infinitive precedes or follows the negated finite verb. Likewise, the presence or absence of element (4) does not substantially affect the thesis of this paper.

<sup>15</sup>This is one major reason why, after screening less close syntactical parallels, this study will proceed to search extrabiblical Greek literature for more exact parallels involving, as in 1 Tim 2:12, two infinitives governed by a negated finite verb. However, the fact that, strictly speaking, there is only one close syntactical parallel to 1 Tim 2:12 in the New Testament, does not mean that New Testament passages where a negated finite verb governs two verb forms other than infinitives are without value for identifying general patterns of the usage of οὐδέ. Rather, the New Testament allows one to identify basic patterns of the usage of οὐδέ that can then be tested and refined by resorting to extrabiblical Greek literature. This is the approach followed in the present study.

- *Pattern #2* : two activities or concepts are viewed negatively and consequently their exercise is prohibited or to be avoided or their existence is denied.

In both patterns, the conjunction **οὐδέ** coordinates activities of the same order, i.e. activities that are either both viewed positively or negatively by the writer or speaker. The instances of *Pattern #1* in the New Testament can be diagrammed as follows.

Table 7: *Pattern #1 in the New Testament*

*Pattern #1: two activities or concepts are viewed positively in and of themselves, but their exercise is prohibited or their existence denied due to circumstances or conditions adduced in the context.*

Matt 6:26	<b>οὐ σπείρουσιν</b> (sow)	<b>οὐδὲ θερίζουσιν</b> (harvest) <b>οὐδὲ σπνάγουσιν εἰς ἀποθήκας</b> (gather into barns)
Matt 6:28	<b>οὐ κοπιῶσιν</b> (labor)	<b>οὐδὲ νήθουσιν</b> (spin)
Matt 7:6	<b>Μὴ δώτε</b> (give)	<b>μηδὲ βάλητε</b> (throw)
Matt 7:18	<b>οὐ δύναται ποιεῖν</b> (can yield)	<b>οὐδὲ ποιεῖν</b> (yield)*
Matt 10:14	<b>μὴ δέξεται</b> (receive)	<b>μηδὲ ἀκούσῃ</b> (listen)
Matt 13:13	<b>οὐκ ἀκούουσιν</b> (hear)	<b>οὐδὲ συνίουσιν</b> (understand)
Matt 22:46	<b>οὐδεὶς ἐδύνατο ἀποκριθῆναι</b> (could answer)	<b>οὐδὲ ἐτόλμησέν ἐπερωτῆσαι</b> (dared to ask)
Matt 23:13	<b>οὐκ εἰσέρχεσθε</b> (enter)	<b>οὐδὲ ἀφίετε εἰσελθεῖν</b> (permit to enter)
Mark 6:11	<b>μὴ δέξεται</b> (receive)	<b>μηδὲ ἀκούσωσιν</b> (listen; cf. Matt 10:14)**
Mark 8:17	<b>οὐπω νοεῖτε</b> (understand)	<b>οὐδὲ συνίετε</b> (understand)
Mark 13:15	<b>μὴ καταβάτω</b> (go down)	<b>μηδὲ εἰσελθάτω</b> (enter)
Luke 6:44	<b>οὐ συλλέγουσιν</b> (pick)	<b>οὐδὲ τρυγῶσιν</b> (gather)
Luke 12:24	<b>οὐ σπείρουσιν</b> (sow)	<b>οὐδὲ θερίζουσιν</b> (harvest; cf. Matt 6:26)
Luke 12:27	<b>οὐ κοπιᾷ</b> (labor)	<b>οὐδὲ νήθει</b> (spin; cf. Matt 6:28)
Luke 17:23	<b>μὴ ἀπέλθητε</b> (depart)	<b>μηδὲ διώξητε</b> (follow)
Luke 18:4	<b>οὐ φοβοῦμαι</b> (fear [God])	<b>οὐδὲ ἐντρέπομαι</b> (care [about man])
John 14:17	<b>οὐ θεωρεῖ</b> (behold)	<b>οὐδὲ γινώσκει</b> (know)
Acts 4:18	<b>μὴ φθέγγεσθαι</b> (speak)	<b>μηδὲ διδάσκειν</b> (teach)
Acts 9:9	<b>οὐκ ἔφαγεν</b> (eat)	<b>οὐδὲ ἔπιεν</b> (drink)
Acts 16:21	<b>οὐκ ἔξεστιν παραδέχεσθαι</b> (accept)	<b>οὐδὲ ποιεῖν</b> (practice)
<b>Acts 17:24–25</b>	<b>οὐκ κατοικεῖ</b> (dwell)	<b>οὐδὲ θεραπεύεται</b> (be served)
Acts 21:21	<b>μὴ περιτέμνειν</b> (circumcise)	<b>μηδὲ περιπατεῖν</b> (walk [in customs])
Rom 9:11	<b>μήπω γεννηθέντων</b> (born)	<b>μηδὲ πραζάντων</b> (done)
Rom 9:16	<b>οὐ τοῦ θέλοντος</b> (wishing)	<b>οὐδὲ τοῦ τρέχοντος</b> (running)
Rom 14:21	<b>μὴ φαγεῖν</b> (eat)	<b>μηδὲ πιεῖν</b> (drink)
1 Cor 15:50	<b>κληρονομήσαι οὐ δύναται</b> (can inherit)	<b>οὐδὲ κληρονομεῖ</b> (inherit)*

Gal 1:16–17	οὐ προσανεθέμην (consult)	οὐδὲ ἀνῆλθον (go up)
Col 2:21	μὴ ἅψη (touch)	μηδὲ γεύσῃ μηδὲ θίγῃς (taste, handle)

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1 Tim 2:12	διδάσκειν οὐκ ἐπιτρέπω (teach)	οὐδὲ ἀυθεντεῖν ἀνδρός (have authority over a man)
1 Tim 6:16	εἶδεν οὐδεὶς (see)	οὐδὲ ἰδεῖν δύναται (can see)
Heb 10:8	οὐκ ἠθέλησας (desire)	οὐδὲ εὐδόκησας (be well-pleased)
1 John 3:6	οὐχ ἑώρακεν (see)	οὐδὲ ἔγνωκεν (know)
Rev 12:8	οὐκ ἴσχυσεν (prevail)	οὐδὲ τόπος εὐρέθη (place be found)*

*Abbreviations:* \*=change of subject; \*\*=change from sg. to pl. verb form; \*\*\*=used substantivally

A few examples illustrate this pattern. In Acts 16:21, the closest syntactical parallel to 1 Tim 2:12 in the New Testament, the two terms in the infinitive, *παραδέχεσθαι* and *ποιεῖν*, are conceptual parallels. Neither “accepting” nor “practicing” carry negative connotations in and of themselves. However, due to circumstances indicated in the context, “being Romans,” the exercise of these otherwise legitimate activities is considered “not lawful.” In Acts 21:21, Paul is told that there are reports that he forbids Jews living among Gentiles to carry out two activities viewed positively by the speakers, circumcising their children and walking according to Jewish customs. And in Gal 1:16–17, Paul insists that, upon his conversion, he did not immediately consult with others nor go up to Jerusalem, two activities which are not intrinsically viewed negatively, to underscore that he had been divinely commissioned.

The New Testament occurrences of *Pattern #2* present themselves as follows.

*Table 8: Pattern #2 in the New Testament*

*Pattern #2: two activities or concepts are viewed negatively and consequently their exercise is prohibited or their existence denied or to be avoided.*

Matt 6:20	οὐ διορύσσουσιν (break in)	οὐδὲ κλέπτουσιν (steal)
Matt 12:19	οὐκ ἐρίσει (quarrel)	οὐδὲ κραυγᾶσει (cry out)
Luke 3:14	μηδένα διασεΐσητε (extort money)	μηδὲ συκοφαντήσητε (accuse falsely)
Luke 12:33	κλέπτης οὐκ ἐγγίζει (thief come near)	οὐδὲ διαφθεῖρει (destroy; cf. Matt 6:20)*
John 4:15	μὴ διψῶ (thirst)	μηδὲ διέρχωμαι ἀντλεῖν (come to draw)

John 14:27	<b>μὴ ταρασσέσθω</b> (be troubled)	<b>μηδὲ δειλιάτω</b> (be afraid)
Acts 2:27	<b>οὐκ ἐγκαταλείψεις</b> (abandon)	<b>οὐδὲ δώσεις ἰδεῖν διαφθοράν</b> (give to see decay)

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2 Cor 4:2	<b>μὴ περιπατοῦντες ἐν πανουργίᾳ</b> (distort)	<b>μηδὲ δολοῦντες</b> (walk in deceit)
2 Cor 7:12	<b>οὐκ ἔνεκεν τοῦ ἀδικήσαντος</b> (the wrongdoer)	<b>οὐδὲ ἔνεκεν τοῦ ἀδικηθέντος</b> (the injured party)***
Gal 4:14	<b>οὐκ ἐξουθενήσατε</b> (treat with contempt)	<b>οὐδὲ ἐξεπτύσατε</b> (scorn)
Phil 2:16	<b>οὐκ εἰς κενὸν ἔδραμον</b> (run in vain)	<b>οὐδὲ εἰς κενὸν ἐκοπίασα</b> (labor in vain)
2 Thess 2:2	<b>μὴ σαλευθῆναι</b> (become unsettled)	<b>μηδὲ θροεῖσθαι</b> (become alarmed)
2 Thess 3:7–8	<b>οὐκ ἠτακτήσαμεν</b> (be idle)	<b>οὐδὲ ἐφάγομεν</b> (eat another's food)
1 Tim 1:3–4	<b>μὴ ἑτεροδιδασκαλεῖν</b> (teach error)	<b>μηδὲ προσέχειν μύθοις</b> (pay attention to myths)
1 Tim 6:17	<b>μὴ ὑψηλοφρονεῖν</b> (be arrogant)	<b>μηδὲ ἠλπικένοι ἐπὶ πλούτου</b> (put hope in wealth)
Heb 12:5	<b>μὴ ὀλιγόρει</b> (despise)	<b>μηδὲ ἐκλύου</b> (consider lightly)
Heb 13:5	<b>οὐ μὴ ἀνώ</b> (leave)	<b>οὐδ' οὐ μὴ ἐγκαταλίπω</b> (forsake)
1 Pet 2:22	<b>ἁμαρτίαν οὐκ ἐποίησεν</b> (commit sin)	<b>οὐδὲ εὐρέθη δόλος</b> (deceit be found)*
1 Pet 3:14	<b>μὴ φοβηθῆτε</b> (be afraid)	<b>μηδὲ ταραχθῆτε</b> (be disturbed)
Rev 7:16	<b>οὐ πεινᾶσουσιν</b> (hunger)	<b>οὐδὲ διψήσουσιν</b> (thirst)

*Abbreviations:* \*=change of subject; \*\*=change from sg. to pl. verb form; \*\*\*=used substantivally

The following examples demonstrate the second pattern, the prohibition or denial of two activities which are viewed negatively by the writer or speaker. In John 4:15, the Samaritan woman expresses her desire to avoid two things she views negatively, thirsting and having to come to the well to draw water. In 1 Thess 3:7–8, Paul denies that, at his previous visit, he had engaged in two activities which he views negatively, being idle and eating another's food. A passage in the epistle under consideration, 1 Tim 1:3–4, indicates the instruction to Timothy to command certain ones to avoid two activities the author views negatively, teaching error and holding to myths and endless genealogies. Later in the same epistle, in 1 Tim 6:17, one finds the instruction to Timothy to command the rich in his congregation to avoid two things viewed negatively by the writer, being arrogant and setting their hope on the uncertainty of riches.

These examples set forth the New Testament evidence that **οὐδέ** joins terms that denote activities that are either both viewed positively or negatively by the writer or speaker.<sup>16</sup> The implications of this observation for 1 Tim 2:12 will be explored after the extrabiblical parallels preceding or contemporary with the New Testament have been considered as well.

*Syntactical Parallels to 1 Tim 2:12 in Extrabiblical Greek Literature*

The Ibycus system provides the modern scholar with unprecedented opportunities in the study of ancient literature. Without the Ibycus system, this study would not have been possible. The more common use of the Ibycus traces the occurrence of a certain term in a large number of ancient writings, usually for the purpose of word studies and comparisons. However, this system has the capacity of producing more than word searches. Although the word entries are not tagged, i.e. not semantically defined, the Ibycus, properly managed, is capable of string searches (the search for two or more terms used in conjunction with one another in a given writing).

In the present scenario, the search pattern presented itself as follows: **οὐ**, **οὐκ**, or **οὐχ** and **οὐδέ**. The system thus flags all instances where a negative and **οὐδέ** are used in the same context. Since the Ibycus system operates with a context of about three lines, some of the references have the negative and **οὐδέ** occur too far apart or even in different clauses altogether, so that a manual weeding out of the references is necessary. Furthermore, since it seemed wise to limit the search to negated *finite* verbs + infinitive + **οὐδέ** + infinitive, instances where the negative

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<sup>16</sup>The following subcategories of this basic pattern may be identified: 1. Synonymous Concepts: Matt 7:18; Mark 8:17; John 14:27; Acts 2:27; 1 Cor 15:50; Gal 4:14; Phil 2:16; 2 Thess 2:2; 1 Tim 6:16; Heb 10:8; 12:5; 13:5; 1 Pet 3:14; 2. Conceptual Parallels: Matt 6:28=Luke 12:27; Matt 7:6; 10:14=Mark 6:11; Matt 12:19; Luke 3:14; 6:44; 18:4; John 14:17; Acts 4:18; 17:24-25; Rom 9:16; 2 Cor 4:2; Col 2:21; 2 Thess 3:7-8; 1 Pet 2:22; 1 John 3:6; Rev 12:8; 3. Complementary Concepts: Acts 9:9; Rom 14:21; 2 Cor 7:12; Rev 7:16; 4. Sequential Concepts: Matt 6:20,26=Luke 12:24; Matt 13:13; Mark 13:15; Luke 12:33; 17:23; John 4:15; Rom 9:11; 5. Ascensive Concepts: Matt 22:46; 23:13; Acts 16:21; 6. Specific to General or General to Specific: a. Specific to General: Acts 21:21; 1 Tim 2:12; b. General to Specific: Gal 1:16-17; 1 Tim 1:3-4; 6:17. Note that there may be some overlap between these categories so that they should not be understood to be totally mutually exclusive but rather as indicating the most likely emphasis on the relationship between the two concepts linked by **οὐδέ**.

modifies, say, a participle, also need to be eliminated. Most importantly, however, only a small fraction of the passages printed out by the Ibycus system are instances where the negated finite verb as well as οὐδέ are governing infinitives (as opposed to, for example, two finite verbs, or a finite verb and two or more nouns). Finally, the system also gives references of the relative pronoun οὗ, and instances where the subjects tied to οὗ and οὐδέ are different.

An extraordinary amount of work is required to extract from the initial printout the references relevant for the present study. In order to arrive at the forty-eight syntactical parallels to 1 Tim 2:12, about three hundred pages of data had to be sifted, with each page including about ten passages, for a total of about three thousand references. Thus only one out of sixty references, or about 1.5 %, were true syntactical parallels to 1 Tim 2:12. While this may appear to be an excessive amount of data and work for a relatively small collection of passages, the results are worth the effort, since this study provides for the first time exhaustive background data for the syntactical study of 1 Tim 2:12. The Ibycus system has enabled the researcher to study all the extant Greek literature directly relevant for the study of the syntax used in 1 Tim 2:12 (i.e. literature from the third century BCE until the end of the first century CE)—the LXX, the papyri and inscriptions available on the Ibycus, and all the extant works of Polybius, Dionysius Halicarnassensis, Diodorus Siculus, Josephus, Philo, and Plutarch.

Following is the list of syntactical parallels to 1 Tim 2:12:

LXX:

1. 1 Macc 15:14: και ἐκύκλωσεν τὴν πόλιν. και τὰ πλοῖα ἀπὸ θαλάσσης συνήψαν, και ἔθλιβε τὴν πόλιν ἀπὸ τῆς γῆς και τῆς θαλάσσης, και (1) οὐκ εἶασεν οὐδένα (2) ἐκπορεύεσθαι (3) οὐδὲ εἰσπορεύεσθαι.<sup>17</sup>
2. Sir 18:6: (1) οὐκ ἔστιν (2) ἐλαττώσαι (3) οὐδὲ προσθεῖναι, και οὐκ ἔστιν ἐξηγιάσαι τὰ θαυμάσια τοῦ κυρίου.<sup>18</sup>
3. Isa 42:24b: οὐχὶ ὁ θεός, ᾧ ἡμάρτοσαν αὐτῷ και (1) οὐκ ἐβούλοντο ἐν ταῖς ὁδοῖς αὐτοῦ (2) πορεύεσθαι (3) οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ;<sup>19</sup>

<sup>17</sup>He surrounded the city, and the ships joined battle from the sea; he pressed the city hard from land and sea, and (1) permitted no one (2) to leave (3) or enter it. This translation is taken from Bruce M. Metzger, *The Apocrypha of the Old Testament* (New York: Oxford University Press, 1977).

<sup>18</sup>[Who can measure his majestic power? And who can fully recount his mercies?] (1) It is not possible (2) to diminish (3) or increase them, nor is it possible to trace the wonders of the Lord (trans. Metzger, *Apocrypha*).

<sup>19</sup>[Who gave Jacob up for spoil, and Israel to plunderers?] Was it not God, against whom they have sinned, and in whose ways (1) they were not willing (2) to walk (3) nor to obey my law (own trans.)?

4. Ezek 44:13: καὶ (1) οὐκ ἐγγιοῦσι πρὸς με τοῦ (2) ἱερατεύειν μοι (3) οὐδὲ τοῦ προσάγειν πρὸς τὰ ἅγια υἱὸν τοῦ Ἰσραὴλ οὐδὲ πρὸς τὰ ἅγια τῶν ἁγίων μου καὶ λήμψονται ἀτιμίαν αὐτῶν ἐν τῇ πλανήσει, ἢ ἐπλανήθησαν.<sup>20</sup>
5. DanTh 5:8: καὶ εἰσεπορεύοντο πάντες οἱ σοφοὶ τοῦ βασιλέως καὶ (1) οὐκ ἠδύνατο τὴν γραφὴν (2) ἀναγνῶναι (3) οὐδὲ τὴν σύγκρισιν γνωρίσαι τῷ βασιλεῖ.<sup>21</sup>

## Inscriptions:

6. Attica.IG II(2).11589 (third century BCE): . . . (1) οὐκ ἄσχετο (2) δῶρα δέχεσθαι (3) οὐδὲ κλίνειν ἱκέτου Τισαμενοῖο πατρός.<sup>22</sup>
7. PZenPestm.21 (246 BCE): Νίκων δὲ ὁ κρινόμενος πρὸς Ἀντίπατρον (1) οὐκ ἔφατο (2) εἰληθέναι τὸ παιδάριον παρ' αὐτῶν (3) οὐδὲ ἔχειν αὐτὸ παρευρέσει οὐδεμίᾳ.<sup>23</sup>

## Polybius (202–120 BCE):

8. *Hist.* II.56.10: (1) δεῖ τοιγαροῦν οὐκ (2) ἐκπλήττειν τὸν συγγραφέα τερατευόμενον διὰ τῆς ἱστορίας τοὺς ἐντυγχάνοντας (3) οὐδὲ τοὺς ἐνδεχομένους λόγους ζητεῖν καὶ τὰ παρεπόμενα τοῖς ὑποκειμένοις ἐξαριθμεῖσθαι, καθάπερ οἱ τραγωδιογράφοι, τῶν δὲ πραχθέντων καὶ ῥηθέντων κατ' ἀλήθειαν αὐτῶν μνημονεύειν πάμπαν, κἂν πάνυ μέτρια τυγχάνωσιν ὄντα.<sup>24</sup>
9. *Hist.* V.10.5: (1) οὐ γὰρ ἐπ' ἀπωλείᾳ δεῖ καὶ ἀφανισμῷ τοῖς ἀγνοήσασιν (2) πολεμεῖν τοὺς ἀγαθοὺς ἄνδρας, ἀλλ' ἐπὶ διορθώσει καὶ μεταθέσει τῶν ἡμαρτημένων, (3) οὐδὲ συναναιρεῖν τὰ μηδὲν ἀδικούντα τοῖς ἡδικηκόσιν, ἀλλὰ συσφάζειν μᾶλλον καὶ συνεξαερεῖσθαι τοῖς ἀναίτιοις τοὺς δοκοῦντας ἀδικεῖν.<sup>25</sup>

<sup>20</sup>And (1) they shall not come near to Me (2) to serve as a priest to Me, (3) nor to approach any of the holy things of the sons of Israel, nor to the holiest of my holy things; but they shall bear their dishonor in their shame by which they were deceived (own trans.).

<sup>21</sup>Then all the king's wise men came in, but (1) they could not (2) read the inscription (3) [n]or make known its interpretation to the king (trans. Metzger, *Apocrypha*).

<sup>22</sup>. . . (1) he did not stand up (2) to receive gifts (3) nor to give ear to the suppliant, Tisamenos the father [or: the father of Tisamenos] (own trans.).

<sup>23</sup>Nikon the judge (1) did not say to Antipater (2) to take the boy from them (3) nor to hold him under any pretense (own trans.).

<sup>24</sup>A historical author (1) should not (2) try to thrill his readers by such exaggerated pictures, (3) nor should he, like a tragic poet, try to imagine the probable utterances of his characters or reckon up all the consequences probably incidental to the occurrences with which he deals, but simply record what really happened and what really was said, however commonplace (this and the following translations are taken from the Loeb Classical Library series).

<sup>25</sup>For good men (1) should not (2) make war on wrong-doers with the object of destroying and exterminating them, but with that of correcting and reforming their errors, (3) nor should they involve the guiltless in the fate of the guilty, (4) but rather extend to those whom they think guilty the mercy and deliverance they offer to the innocent.

10. *Hist.* VI.15.8: . . . τούτους (1) οὐ δύνανται (2) χειρίζειν, ὡς πρέπει, ποτὲ δὲ τὸ παράπαν (3) οὐδὲ συντελεῖν . . .<sup>26</sup>
11. *Hist.* XXX.5.8.4–6: . . . (1) οὐκ ἐβούλοντο (2) συνδυάζειν (3) οὐδὲ προκαταλαμβάνειν σφᾶς αὐτοὺς ὄρκους καὶ συνθήκας, (4) ἀλλ' ἀκέραιοι διαμείνοντες κερδαίνειν τὰς ἐξ ἐκάστων ἐλπίδας.<sup>27</sup>
12. *Hist.* XXX.24.2.3–4: . . . (1) οὐ δοκοῦσι δὲ (2) γινώσκεισθαι παρὰ τοῖς ἀπαντῶσιν (3) οὐδὲ συνορᾶσθαι διότι λέλυνται σαφῶς, ἐὰν μὴ τι παράλογον ποιῶσι καὶ τῶν ἄλλων ἐξηλλαγμένον.<sup>28</sup>
13. *Hist.* XXXI.12.5–6: . . . τὴν δὲ σύγκλητον (1) οὐ τολμήσειν ἐτι (2) βοηθεῖν (3) οὐδὲ συνεπισχέειν τοῖς περὶ τὸν Λυσίαν τοιαῦτα διεργασαμένους.<sup>29</sup>

Dionysius Halicarnassensis (first century BCE):

14. *De Thucyde* 7.13–15: Θουκυδίδη δὲ τῷ προελομένῳ μίαν ὑπόθεσιν, ἢ παρεγίνετο αὐτός, (1) οὐκ ἤρμοσεν (2) ἐγκαταμίσειν τὴ διηγήσει τὰ θεατρικὰς γοητείας (3) οὐδὲ πρὸς τὴν ἀγάτην ἀρμόττεσθαι τῶν ἀναγνωσομένων, ἢν ἐκεῖνοι πεφύκασι φέρειν αἱ συντάξεις, (4) ἀλλὰ πρὸς τὴν ὠφέλειαν . . .<sup>30</sup>
15. *Antiqu. Rom.* 10.12.3–5: . . . ἢ ὡς (1) οὐ δεῖ (2) κοινωνεῖν (3) οὐδὲ παρεῖναι τῇ ζητήσῃ τοὺς ἀνειληφότας τὴν τοῦ δήμου ἀρχήν.<sup>31</sup>
16. *De Comp. Verb.* 23:2–5: (1) οὐ ζητεῖ καθ' ἑκάστον ὄνομα ἐκ περιφανείας (2) ὀρᾶσθαι (3) οὐδὲ ἐν ἔδρᾳ πάντα βεβηκέναι πλατεῖα τε καὶ ἀσφαλεῖ οὐδὲ μακροῦς τοὺς μεταξὺ αὐτῶν εἶναι χρόνους.<sup>32</sup>

<sup>26</sup>[For the processions they call triumphs, in which the generals bring the actual spectacle of their achievements before the eyes of their fellow-citizens,] (1) cannot (2) be properly organized and sometimes even cannot (3) be held at all, [unless the senate consents and provides the requisite funds.]

<sup>27</sup>[As they wished none of the kings and princes to despair of gaining their help and alliance,] (1) they did not desire (2) to run in harness with Rome (3) and engage themselves by oaths and treaties, (4) but preferred to remain unembarrassed and able to reap profit from any quarter.

<sup>28</sup>[The inhabitants of Peraea were like slaves unexpectedly released from their fetters, who, unable to believe the truth, take longer steps than their natural ones] and (1) fancy that those they meet will (2) not know (3) and see for certain that they are free unless they behave in some strange way and differently from other men.

<sup>29</sup>[For the Syrians would at once transfer the crown to him, even if he appeared accompanied only by a single slave,] while the senate (1) would not go so far as (2) to help (3) and support Lysias after his conduct.

<sup>30</sup>Thucydides, however, chose a single episode in which he personally participated: (1) it was therefore inappropriate for him (2) to adulterate his narrative with entertaining fantasies (3) or to arrange it in a way which would confuse his readers, as his predecessors' compositions would naturally do. (4) His purpose was to benefit his readers . . .

<sup>31</sup>. . . or that the magistrates of the populace (1) ought not (2) to take part in or (3) be present at the inquiry.

<sup>32</sup>[The polished style of composition, which I placed second in order, has the following character.] (1) It does not intend each word (2) to be viewed from all sides, (3) nor that every word shall stand on a broad, firm base, nor that the intervals of time between them shall be long . . .

Diodorus Siculus (c. 40 BCE):

17. *Bibl. Hist.* 3.30.2.8–9: (1) *οὐ χρή δὲ* (2) *θαυμάζειν* (3) *οὐδὲ ἀπιστεῖν* τοῖς λεγομένοις, πολλὰ τούτων παραδοξότερα κατὰ πᾶσαν τὴν οἰκουμένην γεγονότα διὰ τῆς ἀληθοῦς ἱστορίας παρειληφότας.<sup>33</sup>
18. *Bibl. Hist.* 3.37.9.1–4: *διόπερ* τηλικούτου μεγέθους ὁ φεως εἰς ὄψιν κοινήν *κατηντηκότος* (1) *οὐκ ἄξιον* (2) *ἀπιστεῖν* τοῖς Αἰθίοψιν (3) *οὐδὲ μῦθον* (4) *ὑπολαμβάνειν* τὸ θρυλούμενον ὑπ' αὐτῶν.<sup>34</sup>

Josephus (37–100 CE):

19. *Ap.* 2.6.1–3: (1) *ἔστι μὲν οὖν οὐ* ῥάδιον αὐτοῦ (2) *διελθεῖν* τὸν λόγον (3) *οὐδὲ σαφῶς γνῶναι* τί λέγειν βούλεται.<sup>35</sup>
20. *Ap.* 2.212.1–2: (1) *οὐ γὰρ ἐὰ* τὴν γῆν αὐτῶν (2) *πυρπολεῖν* (3) *οὐδὲ τέμνειν* ἡμερα δένδρα, *ἀλλὰ* καὶ *σκυλεύειν* ἀπέιρηκε τοὺς ἐν τῇ μάχῃ πεσόντας καὶ τῶν αἰχμαλώτων προυνόησεν.<sup>36</sup>
21. *BJ* 5.199.3–5: *κατὰ γὰρ τὰς ἄλλας* (1) *οὐκ ἐξῆν* (2) *παρελθεῖν* γυναιξίν, *ἀλλ'* (3) *οὐδὲ κατὰ τὴν σφετέραν ὑπερβῆναι* τὸ διατείχισμα.<sup>37</sup>
22. *Ant.* II.116.3–5: ὡς (1) *οὐ προσήκε* μὲν αὐτὸν *περὶ* τὰδελφοῦ (2) *δεδιέναι* (3) *οὐδὲ τὰ μὴ δεινὰ δι' ὑποψίας λαμβάνειν* . . .<sup>38</sup>
23. *Ant.* VI.20.3–5: (1) *οὐκ* (2) *ἐπιθυμῶν* ἐλευθερίας (1) *δεῖ* μόνον, *ἀλλὰ* καὶ *ποιεῖν* δι' ὧν ἂν ἔλθοι πρὸς ὑμᾶς, (3) *οὐδὲ βούλεσθαι* μὲν *ἀπηλλάχθαι* δεσποτῶν ἐπιμένειν δὲ *πράττοντας* ἐξ ὧν οὗτοι *διαμενοῦσιν*.<sup>39</sup>
24. *Ant.* VI.344.5–6: . . . (1) *οὐκ ἔγνω* (2) *φυγεῖν* αὐτὸν (3) *οὐδὲ φιλοφυχήσας* *προδοῦναι* μὲν τοὺς οἰκείους τοῖς πολεμίοις *καθυβρίσαι* δὲ τὸ τῆς βασιλείας ἀξίωμα, *ἀλλὰ* . . .<sup>40</sup>

<sup>33</sup>(1) Nor is there any occasion (2) to be surprised at this statement (3) or to distrust it, since we have learned through trustworthy history of many things more astonishing than this which have taken place throughout all the inhabited world.

<sup>34</sup>Consequently, in view of the fact that a snake of so great a size has been exposed to the public gaze, (1) it is not fair (2) to doubt the word of the Ethiopians (3) or to assume that the report which they circulated far and wide was a mere fiction.

<sup>35</sup>His argument (1) is difficult (2) to summarize and his meaning (3) to grasp.

<sup>36</sup>(1) He does not allow us (2) to burn up their country (3) or to cut down their fruit trees, and forbids even the spoiling of fallen combatants . . .

<sup>37</sup>For women (1) were not permitted (2) to enter by the others (3) nor yet to pass by way of their own gate beyond the partition wall.

<sup>38</sup>[Judas, ever of a hardy nature, frankly told him] that (1) he ought not (2) to be alarmed for their brother (3) nor harbour suspicions of dangers that did not exist.

<sup>39</sup>. . . (1) ye ought not to be content (2) to yearn for liberty, but should do also the deeds whereby ye may attain it, (3) nor merely long to be rid of your masters, while continuing so to act that they shall remain so.

<sup>40</sup>[For he, although he knew of what was to come and his impending death, which the prophet had foretold,] yet (1) determined not (2) to flee from it (3) or, by clinging to life, to betray his people to the enemy and dishonour the dignity of kingship; instead . . .

25. *Ant.* VII.127.1–3: Τοῦτο τὸ πταῖσμα τοὺς Ἀμμανίτας (1) οὐκ ἔπεισεν (2) ἡρεμεῖν (3) οὐδὲ μαθόντας τοὺς κρείττονας ἡσυχίαν ἄγειν, (4) ἀλλὰ πέμψαντες πρὸς Χαλαμάν . . .<sup>41</sup>
26. *Ant.* XIV.346.1–3: ὁ δὲ Ὑρκανὸν (2) ἀπολιπεῖν (1) οὐκ ἠξίου (3) οὐδὲ παρακινδυνεύειν τὰδελοῦ.<sup>42</sup>
27. *Ant.* XV.165.3–4: ὁ μὲν γὰρ Ὑρκανὸς ἐπιεικεῖα τρόπου καὶ τότε καὶ τὸν ἄλλον χρόνον (1) οὐκ ἠξίου (2) πολυπραγματεῖν (3) οὐδὲ νεωτέρων ἄπτεσθαι.<sup>43</sup>

Philo (c. 25 BCE–40 CE):

28. *Posterity and Exile of Cain* 84.5–7: (1) οὐ γὰρ (2) ἀναπτῆναι, θησίν, εἰς οὐρανὸν (3) οὐδὲ πέραν θαλάσσης ἀφικέσθαι (1) δεῖ κατὰ ζήτησιν τοῦ καλοῦ.<sup>44</sup>

Plutarch (40–120 CE):

29. *Rom.* 9.2.4–5: ὅτι γὰρ (1) οὐκ ἠξίουσι οἱ τὴν Ἰαλίαν οἰκοῦντες (2) ἀναμιγνύσασθαι τοὺς ἀποστάτας ἑαυτοῖς (3) οὐδὲ προσδέχεσθαι πολίτας . . .<sup>45</sup>
30. *Cor.* 27.4.1: τὰ γὰρ ἄλλα πάντα λυμαινόμενος καὶ διαφθεῖρων, τοὺς ἐκείνων ἀγροὺς ἰσχυρῶς ἐφύλαττε, καὶ (1) οὐκ εἶα (2) κακοῦργεῖν (3) οὐδὲ λαμβάνειν ἐξ ἐκείνων οὐδέν.<sup>46</sup>
31. *Tim.* 37.2.1: ὢν Λαφυστίου μὲν αὐτὸν πρὸς τινα δίκην κατεγγυῶντος (1) οὐκ εἶα (2) θορυβεῖν (3) οὐδὲ κωλύειν τοὺς πολίτας.<sup>47</sup>
32. *Comp. Arist. et Cat.* 4.2.1: (1) οὐ γὰρ ἔστι (2) πράττειν μεγάλα φροντίζοντα μικρῶν, (3) οὐδὲ πολλοῖς δεομένοις βοηθεῖν πολλῶν αὐτὸν δεόμενον.<sup>48</sup>
33. *Pyrrh.* 33.6.4: σπασάμενον γὰρ τὸ ξίφος ἢ κλίναντα λόγχην (1) οὐκ ἦν (2) ἀναλαβεῖν (3) οὐδὲ καταθέσθαι πάλιν, ἀλλ' ἐχώρει δι' ὧν ἔτυχε τὰ τοιαῦτα

<sup>41</sup>This defeat (1) did not persuade the Ammanites (2) to remain quiet (3) or to keep the peace in the knowledge that their enemy was superior. (4) Instead they sent to Chalamas . . .

<sup>42</sup>Phasael, however, (1) did not think it right (2) to desert Hyrcanus (3) or to endanger his brother.

<sup>43</sup>Now Hyrcanus because of his mild character (1) did not choose either then or at any other time (2) to take part in public affairs (2) or start a revolution . . . (Note that “to take part in public affairs” is not as neutral as this translation might suggest. Cf. Liddell & Scott, 1442: **πολυπραγματέω**: “mostly in bad sense, to be a meddlesome, inquisitive busybody; esp. meddle in state affairs, intrigue.”)

<sup>44</sup>For (1) it is not necessary, he says, (2) ‘to fly up into heaven, (3) nor to get beyond the sea in searching for what is good.’

<sup>45</sup>For that the residents of Alba (1) would not consent (2) to give the fugitives the privilege of intermarriage with them, (3) nor even receive them as fellow-citizens [is clear].

<sup>46</sup>For while he maltreated and destroyed everything else, he kept a vigorous watch over the lands of the patricians, and (1) would not suffer anyone (2) to hurt them (3) or take anything from them.

<sup>47</sup>Of these, Laphystius once tried to make him give surety that he would appear at a certain trial, and Timoleon (1) would not suffer the citizens (2) to stop the man (3) by their turbulent disapproval [lit.: nor to prevent him].

<sup>48</sup>(1) It is impossible for a man (2) to do great things when his thoughts are busy with little things; (3) nor can he aid the many who are in need when he himself is in need of many things.

- πάντα, καὶ περιπίπτοντες ἀλλήλοις ἔθνησκον.<sup>49</sup>
34. *Ages.* 32.3.3–4: ἐπεὶ δὲ φιλοτιμούμενος ὁ Ἐπαιμινώνδας ἐν τῇ πόλει μάχην συνάγει καὶ στήσαι τρόπαιον (1) οὐκ ἴσχυσεν (2) ἐξαγαγεῖν (3) οὐδὲ προκαλέσασθαι τὸν Ἀγησίλαον, ἐκεῖνος μὲν ἀναζεύξας πάλιν ἐπόρθει τὴν χώραν.<sup>50</sup>
35. *Quom. Adul.* 64.E.7–8: Ὅρας τὸν πίθηκον; (1) οὐ δύναται τὴν οἰκίαν (2) φυλάττειν ὡς ὁ κύων, (3) οὐδὲ βαστάζειν ὡς ὁ ἵππος, οὐδ' ἀροῦν τὴν γῆν ὡς οἱ βόες.<sup>51</sup>
36. *Cons. ad Apoll.* 115.E.3: ἀνθρώποις δὲ πάμπαν (1) οὐκ ἔστι (2) γενέσθαι τὸ πάντων ἄριστον (3) οὐδὲ μεταχεῖν τῆς τοῦ βελτίστου φύσεως (ἄριστον γὰρ πᾶσι καὶ πάσαις τὸ μὴ γενέσθαι).<sup>52</sup>
37. *Reg. et Imp. Aporht.* 185.A.2: πρὸς δὲ τοὺς θαυμάζοντας τὴν μεταβολὴν ἔλεγεν ὡς "(1) οὐκ ἔα με (2) καθέδδειν (3) οὐδὲ ῥαθυμεῖν τὸ Μιλτιάδου πρόπαιον."<sup>53</sup>
38. *Act. Rom. et Graec.* 269.D.8–9: (1) οὐ δεῖ δὲ τῶν ἡμερῶν τὸν ἀκριβέστατον ἀριθμὸν (2) διώκειν (3) οὐδὲ τὸ παρ' ὀλίγον συκοφαντεῖν . . .<sup>54</sup>
39. *Act. Rom. et Graec.* 273.E.9–10: Διὰ τί τοῖς μὴ στρατευομένοις μὲν ἐν στρατοπέδῳ δ' ἄλλως ἀναστρεφομένοις (1) οὐκ ἐζῆν ἄνδρα (2) βαλεῖν πολέμιον (3) οὐδὲ τρώσαι;<sup>55</sup>
40. *Act. Rom. et Graec.* 291.B.3–4: Διὰ τί τοῖς ἱερεῦσι τούτοις ἀρχὴν (1) οὐκ ἐφείτο (2) λαβεῖν (3) οὐδὲ μετελθεῖν;<sup>56</sup>

<sup>49</sup>For when a man had drawn his sword or poised his spear, (1) he could not (2) recover (3) or sheathe his weapon again, but it would pass through those who stood in its way, and so they died from one another's blows.

<sup>50</sup>Epaminondas was ambitious to join battle in the city and set up a trophy of victory there, but since (1) he could (2) neither force (3) nor tempt Agesi- laus out of his positions, he withdrew and began to ravage the country.

<sup>51</sup>You must have noticed the ape. (1) He cannot (2) guard the house like the dog, (3) nor carry a load like the horse, nor plough the land like oxen.

<sup>52</sup>But for men (1) it is utterly impossible (2) that they should obtain the best thing of all, (3) or even have any share in its nature (for the best thing for all men and women is not to be born).

<sup>53</sup>[Themistocles while yet in his youth abandoned himself to wine and women. But after Miltiades, commanding the Athenian army, had overcome the barbarians at Marathon, never again was it possible to encounter Themistocles misconducting himself.] To those who expressed their amazement at the change in him, he said that "the trophy of Miltiades (1) does not allow me (2) to sleep (3) or to be indolent."

<sup>54</sup>But (1) we must not (2) follow out the most exact calculation of the number of days (3) nor cast aspersions on approximate reckoning [since even now, when astronomy has made so much progress, the irregularity of the moon's movements is still beyond the skill of mathematicians, and continues to elude their calculations].

<sup>55</sup>Why were men who were not regularly enlisted, but merely tarrying in the camp, (1) not allowed (2) to throw missiles at the enemy (3) or to wound them?

<sup>56</sup>Why were these priests (1) not allowed (2) to hold office (3) nor to solicit it?

41. *De E Apud Delph.* 385.A.9: . . . (1) οὐκ ἦν εὐπρεπὲς (2) παράγειν (3) οὐδὲ παραιτεῖσθαι.<sup>57</sup>
42. *De Def. Orac.* 426.B.1: (1) οὐ γὰρ ὡς σμήνους ἡγεμόνας δεῖ (2) ποιεῖν ἀνεξόδους (3) οὐδὲ φρουρεῖν συγκλείσαντας τῇ ὕλῃ μᾶλλον δὲ συμφράξαντας.<sup>58</sup>
43. *De Tranqu. Anim.* 474.A.12: (1) οὐ δεῖ τοῖς ἑτέροις (2) ἐξαθυμεῖν (3) οὐδ' ἀπαγορεύειν.<sup>59</sup>
44. *De Tranqu. Anim.* 475.D.3: ὅθεν (1) οὐ δεῖ παντάπασιν (2) ἐκταπεινοῦν (3) οὐδὲ καταβάλλειν τὴν φύσιν . . .<sup>60</sup>
45. *Quaest. Coniv.* 706.D.5: ἐρώντι μὲν γὰρ πολυτελοῦς (1) οὐκ ἔστι τὴν Πηνελόπην (2) προσαγαγεῖν (3) οὐδὲ συνοικίσει τὴν Πάνθειαν.<sup>61</sup>
46. *Quaest. Coniv.* 711.E.3: ὥσθ' ὁ οἶνος ἡμᾶς (2) ἀδικεῖν (1) οὐκ ἔοικεν (3) οὐδὲ κρατεῖν.<sup>62</sup>
47. *Aetia Phys.* 918.B.4: . . . ἢ δ' ἄγαν περίηνυξις πηγνύουσα τὰς ὀσμάς (1) οὐκ ἐᾷ (2) ῥεῖν (3) οὐδὲ κινεῖν τὴν αἴσθησιν.<sup>63</sup>
48. *Brut. Rat.* 990.A.11: . . . καὶ (1) οὐκ ἐᾷ (2) θιγεῖν (3) οὐδὲ λυπησάει τὴν γεῦσιν ἀλλὰ διαβάλλει καὶ κατηγορεῖ τὴν φαυλότητα πρὶν ἢ βλαβῆναι.<sup>64</sup>

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<sup>57</sup>[On many other occasions when the subject had been brought up in the school I had quietly turned aside from it and passed it over, but recently I was unexpectedly discovered by my sons in an animated discussion with some strangers, whom, since they purposed to leave Delphi immediately,] (1) it was not seemly (2) to try to divert from the subject, nor was it seemly for me (3) to ask to be excused from the discussion [for they were altogether eager to hear something about it].

<sup>58</sup>[Yet such an organization is altogether appropriate for the gods.] For (1) we must not (2) make them unable to go out, like the queens in a hive of bees, (3) nor keep them imprisoned by enclosing them with matter, or rather fencing them about with it . . .

<sup>59</sup>(1) We should not (2) be disheartened (3) or despondent in adversity [but like musicians who achieve harmony by consistently deadening bad music with better and encompassing the bad with the good, we should make the blending of our life harmonious and conformable to our own nature].

<sup>60</sup>Therefore (1) we should not altogether (2) debase (3) and depreciate Nature [in the belief that she has nothing strong, stable, and beyond the reach of Fortune, but, on the contrary, . . . , we should face the future undaunted and confident . . .].

<sup>61</sup>If a man has a passion for a costly harlot, (1) we cannot (2) bring Penelope on stage, (3) nor marry Pantheia to him [but it is possible to take a man who is enjoying mimes and tunes and lyrics that are bad 'art and bad taste, and lead him back to Euripides and Pindar and Menander, 'washing the brine from the ears with the clear fresh water of reason,' in Plato's words].

<sup>62</sup>The wine (1) seems not (2) to be harming us (3) or getting the best of us.

<sup>63</sup>[Why is ground that has become dewy unfavourable for hunting so long as the cold lasts? . . . A spoor does this when there is warmth to free and release it gently] whereas excessive chill freezes the scents and (1) does not allow them (2) to flow (3) and affect [i.e. move] our perception.

<sup>64</sup>[It (our sense of smell) admits what is proper, rejects what is alien] and (1) will not let it (2) touch (3) or give pain to the taste, but informs on and denounces what is bad before any harm is done.

These instances also suggest that the construction “negated finite verb + infinitive + οὐδέ + infinitive” is used to link two infinitives denoting concepts or activities which are either both viewed positively or negatively by the writer. The same two patterns of the usage of οὐδέ are found: Pattern #1 where two activities or concepts are viewed positively in and of themselves, but where their exercise is prohibited or their existence denied due to circumstances or conditions adduced in the context, and Pattern #2 where two activities or concepts are viewed negatively and where consequently their exercise is prohibited or their existence denied or to be avoided. The following survey chart documents the first pattern.

Table 9: Pattern #1 in Extrabiblical Literature

Pattern #1: two activities or concepts are viewed positively in and of themselves, but their exercise is prohibited or their existence denied due to circumstances or conditions adduced in the context.

1. LXX: 1 Macc 15:14	ἐκπορεύεσθαι (leave)	εἰσπορεύεσθαι (enter)
2. LXX: Sir 18:6	ἐλαττώσαι (diminish)	προσθεῖναι (increase)
3. LXX: Isa 42:24b	πορεύεσθαι (walk)	ἀκούειν (obey)
4. LXX: Ezek 44:13	ἱερατεῦειν (serve as priest)	προσάγειν (come near)
5. LXX: DanTh 5:8	ἀναγνῶναι (read)	γνωρίσαι (make known)
6. Inscr.: Attica	δέχεσθαι (receive gifts)	κλύειν (heed suppliant)
10. Polyb., <i>Hist.</i> VI.15	χειρίζειν (be organized)	συντελεῖν (be held at all)
12. Polyb., <i>Hist.</i> XXX.24	γινώσκεισθαι (know)	συνοράσθαι (see)
13. Polyb., <i>Hist.</i> XXXI.12	βοηθεῖν (help)	συνεπισχῆναι (support)
15. D. Hal., <i>Ant. R.</i> 10.12	κοινωνεῖν (take part in)	παρεῖναι (be present at)
19. Jos., <i>Ap.</i> 2.6.1–3	διελθεῖν (discern)	γνῶναι (know)
21. Jos., <i>B. J.</i> 5.199	παρελθεῖν (enter)	ὑπερβῆναι (pass by)
23. Jos., <i>Ant.</i> VI.20	ἐπιθυμεῖν (yearn for)	βούλεσθαι (want)*
25. Jos., <i>Ant.</i> VII.127	ἡρεμεῖν (remain quiet)	ἡσυχίαν ἄγειν (be quiet)
28. Philo., <i>Post.</i> 84.5	ἀναπτῆναι (fly up)	ἀφικέσθαι (go beyond)*
29. Plut., <i>Rom.</i> 9.2	ἀναμιγνύναι (intermarry)	προσδέχεσθαι (receive as citizen)
32. Plut., <i>Comp.</i> 4.2	πράττειν (do great things)	βοηθεῖν (help)
33. Plut., <i>Pyrrh.</i> 33.6	ἀναλαβεῖν (take again)	καταθέσθαι (resheath)
35. Plut., <i>Adul.</i> 64.E	φυλάττειν (guard)	βαστάζειν (carry)
36. Plut., <i>Apoll.</i> 115.E	γενέσθαι (obtain)	μετασχεῖν (have a share)
38. Plut., <i>Act.</i> 269.D	διώκειν (follow)	συκοφαντεῖν (approxim.)
40. Plut., <i>Act.</i> 291.B	λαβεῖν (hold office)	μετελθεῖν (solicit office)
45. Plut., <i>Conv.</i> 706.D	προσαγαγεῖν (bring on stage)	συνοικίσαι (marry)
47. Plut., <i>Phys.</i> 918.B	ρεῖν (flow)	κινεῖν (move)

Abbreviation: \*=preceding infinitive

Pattern #1 can be illustrated by the following instances. Polybius writes (10.) that victory processions cannot be properly organized or

sometimes be held at all unless the senate consents and provides the requisite funds. While “organize” and “hold” are both viewed positively in and of themselves by the writer, Polybius indicates that the holding of these processions is not possible unless certain conditions are met, the senate’s consent and the requisition of appropriate funds. At another occasion (13.) Polybius writes that “the senate would not go so far as to help or support Lysias after his conduct.” Again, the writer views the two activities (here synonyms), “helping” and “supporting,” positively in and of themselves, but the help is denied because of Lysias’ unacceptable conduct. Josephus writes (23.) that “you ought not to be content to yearn for liberty . . . nor merely long to be rid of your masters.” While the writer views his readers’ yearning for liberty and their longing to be rid of their masters positively in and of themselves, he indicates in the context why these longings by themselves are insufficient unless accompanied by action and change in behavior.

The following chart lists the instances of the second pattern:

Table 10: Pattern #2 in Extrabiblical Literature

Pattern #2: two activities or concepts are viewed negatively and consequently their exercise is prohibited or to be avoided or their existence is denied.

7. Inscr.: PZenPestm.	εἰληθέναι (take away)	ἔχειν (hold in pretense)
8. Polyb., <i>Hist.</i> II.56	ἐκπλήττειν (thrill)	ζητεῖν (seek to imagine)
9. Polyb., <i>Hist.</i> V.10.5	πολεμεῖν (make war)	συναναρπεῖν (involve guiltless)
11. Polyb., <i>Hist.</i> XXX.5	συνδύαζειν (run in harness)	προκαταλαμβάνειν (engage)
14. D. Hal., <i>Thuc.</i> 7.13	ἐγκαταμίσειν (adulterate)	ἀρμόττεσθαι (confuse)
16. D. Hal., <i>De Comp.</i> 23	ὀράσθαι (be viewed)	βεβηκέναι (stand)
17. Diod. Sic., <i>B.H.</i> 3.30	θαυμάζειν (be surprised)	ἀπιστεῖν (distrust)
18. Diod. Sic., <i>B.H.</i> 3.37	ἀπιστεῖν (doubt)	ὑπολαμβάνειν (view as fictional)
20. Jos., <i>Ap.</i> 2.212.1	πυρπολεῖν (burn)	τέμνειν (cut down)
22. Jos., <i>Ant.</i> II.116	δεδιέναι (be alarmed)	λαμβάνειν (harbor suspicions)
24. Jos., <i>Ant.</i> VI.344	φυγεῖν (flee)	προδοῦναι (betray)
26. Jos., <i>Ant.</i> XIV.346	ἀπολιπεῖν (desert)	παρακινδυνεύειν (endanger)*
27. Jos., <i>Ant.</i> XV.165	πολυπραγμανεῖν (intrigue)	ἀπτεσθαι (start revol.)
30. Plut., <i>Cor.</i> 27.4	κακουργεῖν (hurt)	λαμβάνειν (take from)
31. Plut., <i>Tim.</i> 37.2	θορυβεῖν (stop)	κολῶειν (hinder)
34. Plut., <i>Ages.</i> 32.3	ἐξαγαγεῖν (force)	προκαλέσασθαι (tempt)
37. Plut., <i>Aroph.</i> 185.A	καθεύδειν (sleep)	ράθυμεν (be idle)
39. Plut., <i>Act.</i> 273.E	βαλεῖν (throw missiles)	τρώσαι (wound)
41. Plut., <i>De E</i> 385.A	παράγειν (try to divert)	παρατεῖσθαι (be excus.)
42. Plut., <i>Orac.</i> 426.B	ποιεῖν ἀνεξ. (make unable)	φρουρεῖν (keep imprisoned)
43. Plut., <i>Tran.</i> 474.A	ἐξαθυμεῖν (be disheartened)	ἀπαγορεύειν (be despondent)
44. Plut., <i>Tran.</i> 475.D	ἐκταπεινοῦν (debase)	καταβάλλειν (depreciate)
46. Plut., <i>Conv.</i> 711.E	ἀδικεῖν (harm)	κρατεῖν (get the best of)*
48. Plut., <i>Brut.</i> 990.A	θιγεῖν (touch)	λπησαι (give pain to)

Abbreviation: \*=preceding infinitive

A few examples of Pattern #2 will demonstrate instances where two activities or concepts are both viewed negatively by the writer and where consequently their exercise is prohibited or their existence is denied or to be avoided. An inscription (7.) indicates that a judge ordered Antipater not “to take the boy from them or to hold him under any pre~tense.” Clearly both activities, taking the boy away from them as well as holding him under any pretense, are viewed negatively by the judge who consequently denies the exer~cise of these activities. Josephus writes (27.) that “Hyrchanus because of his mild character did not choose . . . to meddle in state affairs or start a revolution.” “Meddling in state affairs” and “starting a revolution” are both viewed negatively by the writer who asserts that it was Hyrchanus’ “mild character” that kept him from engaging in these undesirable activities. In a writing by Plutarch (46.), the existence of two negative effects of wine is denied: “The wine seems not to be harming us or getting the best of us.”<sup>65</sup>

### Conclusion

It has been shown that the data from the New Testament and extrabiblical Greek literature equally display a clearly delineated use of οὐδέ. It was found that this conjunction always coordinates activities of the same order, i.e. activities that are either both viewed positively or negatively by the writer or speaker. The following conclusions and implications for the interpretation of 1 Tim 2:12 can be drawn.

1. Syntactically, there are only two acceptable ways of rendering 1 Tim 2:12: (a) “I do not permit a woman to teach or to have authority over a man,” or (b) “I do not permit a woman to teach error or to domineer

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<sup>65</sup>These passages may be categorized as follows: 1. Synonymous Concepts: Isa 44:24b (LXX); Ezek 44:13 (LXX); Polybius, *Hist.* XXXI.12; Dionysius Halicarnassensis, *Antiqu. Rom.* 10.12; Josephus, *Apion* 2.6.1-3; *Ant.* II.116; VI.20; VII.127; Plutarch, *Tim.* 37.2; *Apoph.* 185.A; *Orac.* 426.B; *Tran.* 474.A; 475.D; *Conv.* 711.E; 2. Conceptual Parallels: Polybius, *Hist.* II.56; V.10.5; XXX.5.24; Dionysius Halicarnassensis, *Thuc.* 7.13; *De Comp.* 23; Diod. Sic., *Bibl. Hist.* 3.37; Josephus, *Ap.* 2.212.1; *B.J.* 5.199; *Ant.* VI.344; XIV.346; Philo, *Post.* 84.5; Plutarch, *Comp.* 4.2; *Ages.* 32.3; *Adul.* 64.E; *Act.* 269.D; *De E Apud Delph.* 385.A; *Conv.* 706.D; 3. Complementary Concepts: 1 Macc 15.14 (LXX); Sir 18.6 (LXX); 4. Sequential Concepts: DanTh 5.8 (LXX); PZenPestm. 21; Plutarch, *Pyrrh.* 33.6; *Phys.* 918.B; *Brut.* 990.A; 5. Ascensive Concepts: Attica.IG II (2).11589; Polybius, *Hist.* VI.15; Diodorus Siculus, *Bibl. Hist.* 3.30; Josephus, *Ant.* XV.165; Plutarch, *Rom.* 9.2; *Apoll.* 115.E; *Act.* 291.B; 6. Specific to General or General to Specific: a. Specific to General: Plutarch, *Act.* 273.B; b. General to Specific: Plutarch, *Cor.* 27.4.

over a man.” In the first instance, both “teaching” and “exercising authority” would be viewed positively in and of themselves, yet for reasons to be gleaned from the context the writer does not permit these. In the latter case, both “teaching error” and “domineering over a man” would be viewed ~negatively by the writer.

2. Since **οὐδέ** is a coordinating and not a subordinating conjunction, it is not permissible to make **αὐθεντεῖν** subordinate to **διδάσκειν** so that it in effect functions adverbially (“to teach in a domineering way”). Furthermore, while “teaching” and “exercising authority” may be perceived jointly in 1 Tim 2:12, these concepts do not blend to the extent that they become one concept where the two constituent elements are no longer distinguishable.

3. A distinction should be made between the fact that two activities or concepts are viewed positively in and of themselves and that they may be prohibited due to circumstances. In 1 Tim 2:12, the phrase “I do not permit” has by some been taken to mean that the writer views the two activities, **διδάσκειν** and **αὐθεντεῖν**, themselves negatively, in the sense of “teaching in a domineering way.” However, it remains a legitimate possibility for a writer to deny someone for certain reasons the exercise of activities he otherwise views positively.

4. 1 Tim 2:12 can legitimately be seen as an example of the first pattern, i.e. the denial of two activities which are viewed positively in and of themselves, under contextually adduced circumstances. This is strongly suggested by the fact that the term **διδάσκειν** is consistently viewed positively in the New Testament when used absolutely, i.e. unaccompanied by contextual qualifiers.<sup>66</sup> In passages such as 1 Tim 4:11; 6:2; and 2 Tim 2:2, **διδάσκειν** is viewed positively by the writer and linked with activities such as encouraging, exhorting, and the passing on of apostolic tradition.<sup>67</sup>

5. Since the term **διδάσκειν** is used absolutely in the New Testament for an activity that is viewed positively in and of itself and since **οὐδέ** coordinates terms which are either both viewed positively or negatively,

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<sup>66</sup>Contra Kroegers, *I Suffer Not a Woman*, 81. See also Payne, “οὐδέ,” 6–8, who argues that teaching is an activity viewed positively in and of itself in the New Testament and in Paul’s writings.

<sup>67</sup>Notably, in instances in the same letter where reference is made to *false* teaching, the term **ἑτεροδιδάσκαλειν** is used (cf. 1 Tim 1.3–4; 6.3), while in Titus 1.9–14 there is ample contextual indication that false teaching is in view, a feature that is absent from the context of 1 Tim 2:12. Contra Kroegers, *I Suffer Not a Woman*, 81.

**αὐθεντεῖν** should be seen as denoting an activity that is viewed positively in and of itself as well. Thus 1 Tim 2:12 is an instance of the first pattern where the exercise of two activities is prohibited or the existence of two concepts is denied by the writer due to certain circumstances. Since the first part of 1 Tim 2:12 reads “But I do not permit a woman to teach” and the coordinating conjunction **οὐδέ** requires the second activity to be viewed correspond~ing~ly by the writer, **αὐθεντεῖν** should also be regarded positively and thus be ren~dered “to have authority” and not “to domineer.”

6. The immediate context of the passage supports the conclusion just stated. Framed by the *inclusio* of **ἡσυχία** at the beginning of 2:11 and at the end of 2:12, there are two corresponding pairs of terms: “learning” in 2:11 corresponds to “teaching” in 2:12, and “full submission” in 2:11 relates to “having authority” in 2:12. The author first expresses his desire for a woman to learn in full submission. He then registers his prohibition of the opposite, a woman’s teaching or being in authority over a man. He closes by reiterating his desire for a woman to learn in submission. “Learning” and “teaching,” “full submission” and “having authority” are contrasted, the former terms in the pair being viewed positively in the case of women, the latter ones negatively. Thus syntax and context join in suggesting that 1 Tim 2:12 be rendered as “I do not permit a woman to teach or to have authority over a man.”