CHAPTER THIRTEEN

SYNTACTICAL BACKGROUND
STUDIES TO 1 TIMOTHY 2:12 IN THE
NEW TESTAMENT AND EXTRABIBLICAL 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. 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.

---

*This essay is reprinted with permission of Sheffield Academic Press from “Syntactical Background Studies to 1 Tim 2:12 in the New Testament and Extrabiblical Greek Literature,” Discourse Analysis and Other Topics in Biblical Greek (ed. Stanley E. Porter and D. A. Carson; JSNTSup 113; Sheffield: Sheffield Academic Press, 1995), 156–79.

1For 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 αὐθεντέω. 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 αὐθεντέω 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. The most recent study by Baldwin, using the Ibycus system, concludes that “to assume authority over” and “to rule” are the only meanings for αὐθεντέω that are unambiguously attested for the period surrounding the New Testament. However, due to the following factors word studies of αὐθεντέω need to be complemented by another approach.

First of all, the number of occurrences of αὐθεντέω 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 αὐθεντέω 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 αὐθεντέω 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 αὐθεντέω a negative one, as some

---

have sought to argue.  
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 οὐδὲ 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 οὐδὲ in 1 Tim 2:12. Payne has argued that οὐδὲ 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.” Moo, however, has maintained that, while οὐδὲ “certainly usually joins “two closely related items,” it does not usually join together words that restate the same thing or that are mutually interpreting.” 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.

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

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

\[\text{Cf. e.g. G.W. Knight, The Role Relationship of Men and Women (Phillipsburg NJ: Presbyterian and Reformed, rev. edn, 1985), 18, n. 1.}\]


\[\text{Cf. Payne, “οὐδὲ,” 10.}\]


\[\text{Cf. ibid.}\]
2. Payne studies all the occurrences of ὦςδε in Paul, even where it joins nouns, not verbs. However, one should sharpen the focus by studying the passages where ὦςδε joins verbs, since that is the construction found in 1 Tim 2:12.

3. Payne does not consider uses of μηδε in Paul or elsewhere in the New Testament. Only seven instances remain where Paul uses ὦςδε 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 μηδε 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 ὦςδε 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 ὦςδε—which usually joins closely related terms—in a coordinating manner. Thus Payne views the second term joined by ὦςδε in 1 Tim 2:12, αὐθεντεῖν, as subordinate to the first, διδασκεῖν. However, if αὐθεντεῖν were to mean “to have authority” rather than “to domineer,” it would be quite closely related to διδασκεῖν, “to teach.” In that case, consistent with Payne’s own observations on how ὦςδε generally functions, ὦςδε 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 “ὄςδε 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.

---

8Studies of passages where ὦςδε links nouns yield similar results as studies of instances where ὦςδε connects verbs.
7. Payne’s terminology categorizing the use of \( \omicron \upsilon \delta \epsilon \) 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.” Yet in his conclusion, he calls the same category “\( \omicron \upsilon \delta \epsilon \) joins together two elements in order to convey a single coherent idea.” 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 \( \alpha \upsilon \theta e \nu \tau e i \nu \) with “domineer” or similarly negative connotations. 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 \( \alpha \upsilon \theta e \nu \tau e i \nu \) with “to have authority.”

Summary
The recent history of the debate has been dominated by word studies. However, the scarcity of \( \alpha \upsilon \theta e \nu \tau e i \nu \) 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.

---

9 Cf. Payne, “\( \omicron \upsilon \delta \epsilon \),” 1.
10 Ibid., 10.
11 Ibid.
12 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 \( \omicron \upsilon \delta \epsilon \). Moreover, a use of \( \omicron \upsilon \delta \epsilon \) similar to \( \alpha i t \nu \) is unsubstantiated in the New Testament or elsewhere.
13 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 \( \omicron \upsilon \delta \epsilon \) 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 \( \alpha \nu \nu \nu \rho o \varsigma \) should be read with both \( \delta \iota \omicron \alpha \omicron \kappa e \iota \nu \) and \( \alpha \upsilon \theta e \nu \tau e i \nu \) or exactly how the \( \delta \iota \iota \iota \- \)clause at the end of v. 12...
Syntactical Parallels to 1 Tim 2:12 in the New Testament

The passage reads as follows: διδακτεας δε γυναικι ουκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρὸς, 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) οὐδὲ + infinitive, and, if available, + (4) ἀλλὰ + infinitive.¹⁴

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 οὐδὲ + infinitive, is found.¹⁵ However, if one allows for verbal forms other than infinitives to be linked by οὐδὲ, fifty-two further passages can be identified. These can be grouped into two patterns of the usage of οὐδὲ.

• 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.

¹⁴This 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; 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.

¹⁵This 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 οὐδὲ. Rather, the New Testament allows one to identify basic patterns of the usage of οὐδὲ 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 οὐ̂σε coordinate 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>
<thead>
<tr>
<th>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.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Matthew 6:26</strong></td>
</tr>
<tr>
<td><strong>Matthew 6:28</strong></td>
</tr>
<tr>
<td><strong>Mark 7:6</strong></td>
</tr>
<tr>
<td><strong>Mark 7:18</strong></td>
</tr>
<tr>
<td><strong>Mark 10:14</strong></td>
</tr>
<tr>
<td><strong>Mark 13:13</strong></td>
</tr>
<tr>
<td><strong>Mark 22:26</strong></td>
</tr>
<tr>
<td><strong>Mark 23:13</strong></td>
</tr>
<tr>
<td><strong>Mark 6:11</strong></td>
</tr>
<tr>
<td><strong>Luke 6:44</strong></td>
</tr>
<tr>
<td><strong>Luke 12:24</strong></td>
</tr>
<tr>
<td><strong>Luke 12:27</strong></td>
</tr>
<tr>
<td><strong>Luke 17:23</strong></td>
</tr>
<tr>
<td><strong>Luke 18:4</strong></td>
</tr>
<tr>
<td><strong>John 14:17</strong></td>
</tr>
<tr>
<td><strong>Acts 4:18</strong></td>
</tr>
<tr>
<td><strong>Acts 9:9</strong></td>
</tr>
<tr>
<td><strong>Acts 16:21</strong></td>
</tr>
</tbody>
</table>

- **Acts 17:24–25** οὐ̂σε κατακεῖ (dwell) | οὐ̂σε θερεπεύεται (be served) |
- **Acts 21:21** μη περιτέμενε (circumcise) | μη περιπετεύεθαι (walk in customs) |
- **Rom 9:11** μητο γαρνηγήσταν (born) | μητο πραξόνταν (done) |
- **Rom 9:16** οὐ̂σε τοῦ δέλτοντος (wishing) | οὐ̂σε τοῦ χρώνοντος (running) |
- **Rom 14:21** μη φαγεν (eat) | μη φαγεν (drink) |
- **1 Corinthians 15:50** κληρονομήσαι οὐ̂σε δύναται (can inherit) | οὐ̂σε κληρονομεί (inherit)*
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, παραδεχεσθαι 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

<table>
<thead>
<tr>
<th>New Testament Reference</th>
<th>Infinitive 1</th>
<th>Infinitive 2</th>
<th>Pattern Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gal 1:16–17</td>
<td>οὐ προσανεθεμέν (consult)</td>
<td>οὐδέ ἀνήλθον (go up)</td>
<td>oúde anílthon (go up)</td>
</tr>
<tr>
<td>Col 2:21</td>
<td>μη ἀνη (touch)</td>
<td>μηδέ γευσθη μηδε θης (taste, handle)</td>
<td>mède geussthè mède àthès (taste, handle)</td>
</tr>
</tbody>
</table>

Abbreviations: *=change of subject; **=change from sg. to pl. verb form; ***=used substantively
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 οὐδὲ joins terms that denote activities that are either both viewed positively or negatively by the writer or speaker. 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 οὐδὲ and οὐδὲ. The system thus flags all instances where a negative and οὐδὲ 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 οὐδὲ 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 + οὐδὲ + infinitive, instances where the negative


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 οὐδὲ.
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: καὶ ἐκύκλωσεν τὴν πόλιν, καὶ τὰ πλοῖα ἀπὸ θαλάσσης συνήφαν, καὶ διέθη τὴν πόλιν ἀπὸ τῆς γῆς καὶ τῆς θαλάσσης, καὶ (1) οὐκ ἔσωσαν οὐδένα (2) ἐπηρεάσθη (3) οὐδὲ ἐπηρεάσθη.17
2. Sir 18:6: (1) οὐκ ἔστιν (2) ἐλαττῶσα (3) οὐδὲ προσθέεται, καὶ οὐκ ἔστιν ἔγγυωσα τὰ θαμάστα τοῦ κυρίου.18
3. Isa 42:24b: οὐκ ὁ θεός, ὃ ἠμάρτησαν αὐτῷ καὶ (1) οὐκ ἐβολέαν ἐν ταῖς ὁδοῖς αὐτοῦ (2) πορεύεται (3) οὐδὲ ἀκούειν τοῦ νόμου αὐτοῦ;19

17 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).

18 [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).

19 [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: 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.).

5. DanTh 5:8: then all the king's wise men came in, but (1) they could not (2) read the inscription (3) nor make known its interpretation to the king (trans. Metzger, Apocrypha).

6. Hist. II.56.10: (1) he did not stand up (2) to receive gifts (3) nor to give ear to the suppliant, Tisamenios the father [or: the father of Tisamenios] (own trans.).

7. Hist. V.10.5: (1) he did not say to Antipater (2) to take the boy from them (3) nor to hold him under any pretense (own trans.).

8. Hist. II.56.10: 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.).

9. Hist. II.56.10: 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.).
10. Hist. VI.15.8: . . . τούτοις (1) οὗ δίνονται (2) χειρίζεται, ός πρέπει, ποτέ δὲ τὸ παράπαν (3) οὐδὲ συντελεῖν . . . 26
11. Hist. XXX.5.8.4-6: . . . (1) οὐκ ἔβαλλοντο (2) συνδύαζεν (3) οὐδὲ προκαταλαμβάνειν σφάς αὐτοῦς ὀρκοὺς καὶ συνήθειας, (4) ἀλλ’ ἀκάραιοι διαμένοντες κερδαίνειν τὰς ἑκάστων ἐλπίδας.27
12. Hist. XXX.24.2.3-4: . . . (1) οὐ δοκοῦσι δὲ (2) γινόμεσθαι παρὰ τοῖς ἀπαντῶσιν (3) οὐδὲ συνορθᾶσθαι διότι λέλειναι σαφῶς, εάν μὴ τι παράλογον ποιῶσι καὶ τῶν ἄλλων εξηλαγμένων.28
13. Hist. XXI.12.5-6: . . . τὴν δὲ συγκλήτων (1) οὐ τολμήσαν ἔτι (2) βοηθῆναι (3) οὐδὲ συνεπιστρέψαν τοῖς περὶ τὸν Λυσίαν τοιαῦτα διεργασισμένοις.29

Dionysius Halicarnassensis (first century BCE):
14. De Thucydide 7.13-15: Θουκυδίδης δὲ τὸ προελημένο μίαν ὑπόθεσιν, ἢ παρεγίνετο αὐτός, (1) οὐκ ἔμοισαν (2) ἐγκαταστάσειν τῇ διηγήσει τὰ θεατρικά γοητείας (3) οὐδὲ πρὸς τὴν ἁγάτην ἁρμοστείσαν τῶν ἀναγνωσομένων, ἢν ἐκείνη περιφακείται φέρειν αἰ συντελεῖ, (4) ἀλλὰ πρὸς τὴν ὑφελέσαι . . . 30
15. Antiqu. Rom. 10.12.3-5: . . . ἢ ὥς (1) οἱ δὲ (2) κοινωνοῦν (3) οὐδὲ παραίνει τῇ ζητήσει τῶν ἀναληψάτων τῆν τοῦ δήμου ἀρχήν.31
16. De Comp. Verb. 23.2-5: (1) οὐ ὄτι καθ’ ἐν ἑκάστων ἄνωμα ἐκ περιφανείας (2) ὀρισθάναι (3) οὐδὲ ἐν ἑδρὰ πάντα μεθικές πλατείς τα καὶ ἀσφαλεί οὐδὲ μακρός τοις μεταξῶν αὐτῶν εἶναι χρόνου.32

26[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.]

27[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.

28[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.

29[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.

30[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 fancies (3) or to arrange it in a way which would confuse his readers, as his predecessors’ compositions would naturally do. (4) H is purpose was to benefit his readers . . .

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

32[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. Bbl. Hist. 3.30.2.8–9: (1) oũ χρή δὲ (2) θαυμάζων (3) οὐδὲ ἀπιστεῦν τοῖς λεγόμενοις, πολλὰ τούτων παραδοξότερα κατὰ πάσαν τὴν οἰκομένην γεγονότα διὰ τῆς ἀληθοῦς ἱστορίας παρελθότας.³³

18. Bbl. Hist. 3.37.9.1–4: διόπερ τηλικοῦτοι μεγέθους ὁ φασὶ εἰς ὅψιν κοινὴν κατηνηκότος (1) οὐκ ἄξιον (2) ἀπιστεῦν τοῖς Ἀθηναίοις (3) οὐδὲ μόνον (4) ὑπολαμβάνειν τὸ δριμοῦμεν ὑπὸ αὐτῶν.³⁴

Josephus (37–100 CE):

19. Ap. 2.6.1–3: (1) ἦσα μὲν οὖν οὐκ ῥήδον αὐτῷ (2) διελθεῖν τὸν λόγον (3) οὐδὲ ἐναρκῶ γιατί τι λέγεται βούλετα. ³⁵

20. Ap. 2.212.1–2: (1) οὐ γὰρ εἰς τὴν γῆν αὐτῶν (2) περιπατεῖν (3) οὐδὲ τέμνειν ἡμέρα δενδρὰ, ἀλλὰ καὶ σκολεῖται ἀπέφηκε τοὺς ἐν τῇ μέσῃ πεσόντας καὶ τῶν αἰγιμαλωτῶν προούνσην.³⁶

21. BJ 5.199.3–5: κατὰ γὰρ τὰς ἄλλας (1) οὐκ ἔδει (2) παρελθὸν γνωστῆς, ἀλλ’ (3) οὐδὲ κατά τὴν ἐσφέραν ἐσφυρῆται τὸ διατείχισμα.³⁷

22. Ant. II.116.3–5: ός (1) οὐ προσῆκε μὲν αὐτὸν περὶ τάδελοφο (2) δεδέναι (3) οὐδὲ τὰ μὴ δεινὰ δι’ ὑποπυρίας λαμβάνειν . . . ³⁸

23. Ant. VI.20.3–5: (1) οὐκ (2) ἐπιθυμεῖν ἔλευσιν (1) δὲ μόνον, ἀλλὰ καὶ ποιεῖν δὲ ἄν ἐλθεῖ πρὸς ὑμᾶς, (3) οὐδὲ βούλεσθαι μὲν ἀποκλάθαι δεῖσεν ἐπιμένειν δὲ πραπτόντας ἐξ οἷν οὐδεὶς διαμνέοτας;³⁹

24. Ant. VI.344.5–6: . . . (1) οὐκ ἐγγίνο (2) φθαρὲν αὐτῶν (3) οὐδὲ φύλαχθησας προδοθῆναι μὲν τοὺς οἰκεῖους τοῖς πολεμίοις καθηβρίσαι δὲ τὸ τῆς βασιλείας αἰζώμα, ἀλλὰ . . . ⁴⁰

---

³³(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 which have taken place throughout all the inhabited world.

³⁴Consequently, 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.

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

³⁶(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 . . .

³⁷For 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.

³⁸[Judah, 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.

³⁹. . . (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.

⁴⁰[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: Toů to πασάμα τούς Ἀμμανίτας (1) οἷος ἔπεισεν (2) ἡρμημέν (3) οἰοδὲ μαθόντας τοὺς κραίττονας ἠσχίζαν ὄγγειν. (4) ἄλλα πάμφαντες πρὸς Χαλαμάν . . .

26. Ant. XIV.346.1-3: ὁ δὲ Ἦργκανόν (2) ἀπολιπεῖν (1) οἷος ἥξιον (3) οἰοδὲ παρακατάνυετεν τάξεως. .

27. Ant. XV.165.3-4: ὁ μὲν γὰρ Ἦρκανός ἐπιείκεια τρόποι καὶ τότε καὶ τὸν ἄλλον χρόνον (1) οἷος ἥξιον (2) πολυπραγμονέων (3) οἰοδὲ νεωτέρον ἀπεσθα. .

Philo (c. 25 BCE–40 CE):

28. Paterity and Exile of Cain 84.5–7: (1) οἷος γὰρ (2) ἀναστήναι, θησιν, εἰς οὕρας (3) οἰοδὲ πέραν θαλάσσης ἁρικέσθαι (1) δεῖ κατὰ τήν τούτων τοῦ καλοῦ. . .

Plutarch (40–120 CE):

29. Rom. 9.2.4–5: ὅτι γὰρ (1) οἷος ἥξιον οἱ τὴν Ἀλβήν οὐκόντας (2) ἀναφέρει τοὺς ἀποστότατας ἐκατοσ (3) οἰοδὲ προσδέχεσθαι πολίτας . . .

30. Cor. 27.4.1: τὰ γὰρ ἄλλα πάντα λομανώμονα καὶ διαφθείρον, τοὺς ἔκεινον ἁγγείων ἱσχυρὰς ἐφιλάττεται, καὶ (1) οἷος εἰ (2) κακοκείτων (3) οἰοδὲ λαμβάνειν εἰς ἐκείνουν οὐδεν. .

31. Tim. 37.2.1: ὁν Ἀκρασίτων μὲν αὐτοῦ πρὸς τινα δίκην κατηγορώντας (1) οἷος εἰ (2) θεομεν (3) οἰοδὲ κολλεῖν τοὺς πολίτας.

32. Comp. Arist. et Cat. 4.2.1: (1) οἷος γὰρ ἐστι (2) πρῶτος μεγάλα προκύπτον μικρόν, (3) οἰοδὲ πολλὰς δεμένας βοηθεῖν πολλῶν αὐτῶν δεσμῶν. .

33. Pyrrh. 33.6.4: σχετικὸν γὰρ τὸ ἔξοδος ἢ κλίναντα λόγχην (1) οἷος ἐν (2) ἀναστίβων (3) οἰοδὲ καταθέσθαι πάλιν, ἄλλα ἐξορεί δι᾽ ὧν ἄπνοι τὰ τοιαῦτα

41. In his defeat (1) did not persuade the Ammonites (2) to remain quiet (3) or to keep the knowledge that their enemy was superior. (4) Instead they sent to Chalama . . .

42. Phasael, however, (1) did not think it right (2) to desert Hircanus (3) or to endanger his brother.

43. 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; πολυπραγματεύον: “mostly in bad sense, to be a meddlesome, inquisitive busybody; esp. meddle in state affairs, intrigue.”)

44. 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.’

45. 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].

46. 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.

47. 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].

48. (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.
34. Ages. 32.3.3-4: ἐπεί δὲ φιλαστροφίαν ἦν Ἡσαμεινώνδας ἐν τῇ πάλη μάχην 
συνάγας καὶ στᾶντα τρόπαιον (1) οὐκ ἔρισαν (2) ἐξαγαγάν (3) οὐδὲ ἔρρισαν 
προκειμένην τοῦ Ἀθηναίων, ἱκέοντος μὲν ἀναζουσίας πάλιν ἐπόρθη τὴν 
χώραν.  
35. Quom. Adul. 64.E.7-8: Ὁρᾶς τὸν παῖδα; (1) οὐ δύναται τὴν οἰκίαν (2) 
φιλάνθρωπον ἡς ἡ κόινος, (3) οὐδὲ βιαστάζειν ὡς ὁ ὑποκ. οὐδὲ ἀφοῦ τὴν γῆν ὡς 
οἱ βόσκων.  
36. Cons. ad Apoll. 115.E.3.: ἀνθρώποις δὲ πάμπαν (1) οὐκ ἔστι (2) γενέσθαι 
tὸ πάντων ἠριστον (3) οὐδὲ μετατρέπεται τῆς τοῦ μεγάλου φιλίας (ἀριστον 
γὰρ πάση καὶ πόσες τῇ μὴ γενέσθαι).  
ὡς "(1) οὐκ ἔστι με (2) καθεδέαν (3) οὐδὲ μαθήματα τοῦ Μιλτιάδου 
πρόπαιον.  
ἀριθμὸν (2) διοικεῖν (3) οὐδὲ τὸ παρ᾿ ἄλλον σκοποῦν . . .  
στρατοπέδῳ δ᾿ ἄλλους αναστραφομένους (1) οὐκ ἑσθήν ἄνθρο (2) βασιλεύ 
πολέμιον (3) οὐδὲ τρόπα.  
(2) λαβεῖν (3) οὐδὲ μεταλῆθεν;  

49For 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. 

50Epaminondas 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 Aegieslaus 

out of his positions, he withdrew and began to ravage the country. 

51You 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. 

52But 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). 

53'Th hemistocles 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 Th hemistocles 

misconducting himself.] Tο 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."

54But (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 
new, 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].

55W hy 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? 

56W hy were these priests (1) not allowed (2) to hold office (3) nor to solicit
41. De E Apud Delph. 385.A.9: . . . (1) οὐκ ἢν εὐπρέπει (2) παρέχειν (3) οὐδὲ παρατείνεσθαι.57

42. De Def. Orac. 426.B.1: (1) οὗ γὰρ ὡς σμήνους ἠγεμόνας δεῖ (2) ποιην ἀνεξόδους (3) οὐδὲ φρονεῖν συγκλείσαντας τῇ ὑλῇ μάλλον δὲ συμφραζόντας.58

43. De Tranq. Anim. 474.A.12: (1) οὗ δεῖ τοῖς ἐπιρέας (2) ἐξαθημεν (3) οὐδὲ ἀπαγορεύειν.59

44. De Tranq. Anim. 475.D.3: ὅθεν (1) οὗ δεῖ παντάπασιν (2) ἐκπαιδευόν (3) οὐδὲ καταβάλλειν τὴν φύσιν . . .60

45. Quaest. Conviv. 706.D.5: ἑρότι μὲν γὰρ πολυτελοῦς (1) οἷος ἄτι τὴν Πενελόπην (2) προσνεγαζην (3) οὐδὲ συνακισάν τὴν Πάνθεον.61

46. Quaest. Conviv. 711.E.3: ἐσθ' ὁ οἰνὸς ἡμᾶς (2) ἀδικεῖν (1) οἷος λουκεῖν (3) οὐδὲ κρατεῖν.62

47. Aetia Phys. 918.B.4: . . . ὡς ἄγαν περίπτυσσι πενήνουσα ταῦς ὁσμάς (1) οἷος ὡς (2) μείν (3) οὐδὲ κινεῖν τὴν ἀσθήσιν;63

48. Brut. Rat. 990.A.11: . . . καὶ (1) οἷος ὡς (2) θητεῖν (3) οὐδὲ ἀπείρου τὴν γεῦσαι ἀλλὰ διαβάλλει καὶ κατηγορεῖ τὴν φαιολότητα πρὸ τῇ μεθόδει.64

57[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].

58[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 . . .

59[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].

60[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 . . .].

61[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].

62[The wine (1) seems not (2) to be harming us (3) or getting the best of us.]

63[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.

64[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 + οὐ + 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 οὐ 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 ἐκπορεύομαι (leave) ἐκπορεύομαι (enter)
2. LXX: Sir 18:6 ἐλεπτάσας (diminish) προσεθεῖναι (increase)
3. LXX: Isa 42:24b πορεύσας (walk) ἀκούειν (obey)
4. LXX: Ezek 44:13 χειρείσεσαι (serve as priest) προσάγειν (come near)
5. LXX: Dan Th 5:8 συνεπισχύειν (support) συνοράσθαι (see)
6. Inscr.: Attica δέχεσθαι (receive gifts) κλύειν (heed suppliant)
7. Polyb., Hist. VI.15 βοηθείν (help) συνεπισχύειν (support)
8. Polyb., Hist. X.X.X.24 θαλασσάτω (be organized) συντελειν (be held at all)
9. Polyb., Hist. X.X.I.12 βοηθείν (help) συνεπισχύειν (support)
10. D. Hāl., Ant. R. 10.12 κοινονέρ (take part in) πάρειν (be present at)
11. Jos., Ap. 2.6.1-3 διέλθοιν (discern) γνώναι (know)
12. Jos., B. J. 5.199 πάρελθοιν (enter) υπερβῆναι (pass by)
13. Jos., Ant. VI.20 ἐπιθύμεν (year for) βούλεται (want)
14. Jos., Ant. VII.127 ήσσελεν (remain quiet) ἡσσογίαν ἵέναι (be quiet)
15. Philo, Post. 84.5 ἄναπτηναι (fly up) ἀφικνεῖν (go beyond)
16. Philo, Rom. 9.2 ἀναμημόναι (intermarry) προσδέχεται (receive as citizen)
17. Plut., Comp. 4.2 πράττειν (do great things) βοηθείν (help)
18. Plut., Pyrrh. 33.6 ἀναλαβείν (take again) καταθέειν (resheathe)
19. Plut., Adul. 64.E φυλάττειν (guard) βαστάζειν (carry)
20. Plut., Philos. 112.2 γνώσεται (obtain) μετασχέει (have a share)
22. Plut., Conv. 706.D προσεγγίζειν (bring on stage) συγκεκρίω (marry)
23. Plut., Phys. 918.B ἑλθείν (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.

<table>
<thead>
<tr>
<th>Pattern</th>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>7. Inscr.: PZenPestm.</td>
<td>εἰληθέναι (take away)</td>
<td>(touch)</td>
</tr>
<tr>
<td>8. Polyb., Hist. II.56</td>
<td>ἐκστάσεως (thrill)</td>
<td>(harm)</td>
</tr>
<tr>
<td>9. Polyb., Hist. V.10.5</td>
<td>πολέμειν (make war)</td>
<td>(engage)</td>
</tr>
<tr>
<td>11. Polyb., Hist. X.X.5</td>
<td>συνδιώκεσθαι (run in harness)</td>
<td>(be viewed)</td>
</tr>
<tr>
<td>14. D. Hal., Thuc. 7.13</td>
<td>ἔκκαταμίστησι (adulterate)</td>
<td>(stop)</td>
</tr>
<tr>
<td>16. D. Hal., De Comp. 23</td>
<td>ὁράσεως (be viewed)</td>
<td>(be viewed)</td>
</tr>
<tr>
<td>17. Diod. Sic., B.H. 3.30</td>
<td>θαυμάζεσθαι (be surprised)</td>
<td>(be viewed)</td>
</tr>
<tr>
<td>18. Diod. Sic., B.H. 3.37</td>
<td>ἀποτελεῖν (doubt)</td>
<td>(be viewed)</td>
</tr>
<tr>
<td>22. Jos., Ant. II.116</td>
<td>δεδίνεσθαι (be alarmed)</td>
<td>(be viewed)</td>
</tr>
<tr>
<td>24. Jos., Ant. VI.344</td>
<td>φυγεῖν (flee)</td>
<td>(flee)</td>
</tr>
<tr>
<td>27. Jos., Ant. XV.165</td>
<td>πολυπραγμοναῖν (intrigue)</td>
<td>(intrigue)</td>
</tr>
<tr>
<td>30. Plut., Cor. 27.4</td>
<td>κακοπραγματεύεσθαι (hurt)</td>
<td>(hurt)</td>
</tr>
<tr>
<td>31. Plut., Tim. 37.2</td>
<td>θορυβᾶσθαι (throw missiles)</td>
<td>(throw missiles)</td>
</tr>
<tr>
<td>34. Plut., Ages. 32.3</td>
<td>ἔξαγγειλεν (force)</td>
<td>(force)</td>
</tr>
<tr>
<td>37. Plut., Apoph. 185.A</td>
<td>καθεδρις (sleep)</td>
<td>(sleep)</td>
</tr>
<tr>
<td>41. Plut., De E 385.A</td>
<td>παράγεσθαι (try to divert)</td>
<td>(try to divert)</td>
</tr>
<tr>
<td>42. Plut., Orac. 426.B</td>
<td>ποιεῖν ἀνεξανεύοντα (make impossible)</td>
<td>(make impossible)</td>
</tr>
<tr>
<td>43. Plut., Tran. 474.A</td>
<td>ἐξαθανάζειν (be disheartened)</td>
<td>(be disheartened)</td>
</tr>
<tr>
<td>44. Plut., Tim. 475.D</td>
<td>ἔκπειραν (debate)</td>
<td>(debate)</td>
</tr>
<tr>
<td>46. Plut., Conv. 711.E</td>
<td>θανάτον (death)</td>
<td>(death)</td>
</tr>
<tr>
<td>48. Plut., Brut. 990.A</td>
<td>θυγατέρα (touch)</td>
<td>(hurt)</td>
</tr>
</tbody>
</table>
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 pretext.” Clearly both activities, taking the boy away from them as well as holding him under any pretext, are viewed negatively by the judge who consequently denies the exercise of these activities. Josephus writes (27.) that “Hyrcanus 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 Hyrcanus’ “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.”

Conclusion

It has been shown that the data from the New Testament and extrabiblical Greek literature equally display a clearly delineated use of οὐδὲ. 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

65 These passages may be categorized as follows: 1. Synonymous Concepts: Isa 44:24b (LXX); Ezek 44:13 (LXX); Polybius, Hist. XXXI.12; Dionysius Halicarnassensis, Antig. 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; 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, Pyrhr. 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; A poll. 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 **οὐδὲ** is a coordinating and not a subordinating conjunction, it is not permissible to make **ἐχθροδιδάσκαλον** 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 **ἐχθροδιδάσκαλον**, 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. 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.

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 **οὐδὲ** coordinates terms which are either both viewed positively or negatively,

---


67. Notably, in instances in the same letter where reference is made to false teaching the term **ἐχθροδιδάσκαλον** 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 οὐδὲ requires the second activity to be viewed correspondingly by the writer, αὐθεντεῖν should also be regarded positively and thus be rendered “to have authority” and not “to domineer.”

6. The immediate context of the passage supports the conclusion just stated. Framed by the inclusio of ἐν συγχώτια 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.”