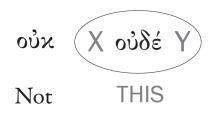# Οὐδέ Combining Two Elements to Convey a Single Idea and 1 Timothy 2:12

Further Insights[1]

Philip B. Payne

Background

The following study argues that in the ongoing crisis of false teaching in Ephesus, Paul writes, "I am not permitting a woman to seize authority to teach a man." My original study of every instance of οὐδέ in the Pauline corpus argued as its central thesis that the vast majority of Paul's οὐδέ clauses combine two elements to express a single idea.[2] None of the responses I have seen to my original οὐδέ study challenge this central thesis.[3] My updated study was published in *New Testament Studies* as "1 Tim 2.12 and the Use of οὐδέ to Combine Two Elements to Express a Single Idea," henceforth identified as *NTS* "οὐδέ."[4] It argues that in 1 Timothy 2:12, οὐδέ combines "to teach" with "to assume authority one does not rightfully have."[5] As with my original study, none of the responses I have seen to *NTS* "οὐδέ" challenge its central thesis.[6] Craig Blomberg writes, "Payne is already known for his argument, of which I am convinced, now recently published in *New Testament Studies*, that parallel parts of speech conjoined with *oude*, as in verse 12, create an informal hendiadys. In other words, the expressions combine to define one activity rather than two separate ones."[7] Blomberg supports my central thesis by identifying eleven other instances in this chapter where pairs of complementary expressions convey main points. He concludes, "This makes it overwhelmingly likely that in 1 Timothy 2:12 Paul is referring to one specific [idea]."[8] Following are three more reasons to conclude that the οὐδέ clause in 1 Timothy 2:12 combines two elements to express a single idea.

1. The closest syntactical parallels join two elements to convey a single idea.

NTS "οὐδέ" demonstrates that the closest syntactical parallels to 1 Timothy 2:12 clearly join two elements to convey a single idea.[9] The closest parallel is Polybius, *Hist*. 30.5.8. Polybius's syntax is completely parallel to 1 Timothy 2:11–12's, including the inclusio + (1) negated finite verb + (2) infinitive + (3) οὐδέ + (4) infinitive + (5) ἀλλά + (6) infinitive reiterating the inclusio. Polybius's content after οὐδέ clarifies that "to run in harness to Rome" is to "engage themselves by oaths and treaties [to Rome]."[10] Together the two infinitives joined by οὐδέ express the one idea of alliance with Rome. This one idea stands in contrast to the statement following ἀλλά, which affirms their openness to other alliances.

The next closest parallel to 1 Timothy 2:12's six-part structure, Josephus, *Ant*. 7.127, also uses οὐδέ to join two

infinitives to convey a single idea that stands in opposition to the statement introduced by ἀλλά. The second infinitive phrase, "to keep the peace in the knowledge that their enemy was superior," reiterates the first, "to remain quiet." This single idea contrasts with: "Instead they sent to Chalamas [threatening the peace]." Thus, both closest structural parallels to 1 Timothy 2:12 support interpreting its οὐδὲ construction as communicating a single idea.

2. Οὐδέ almost always joins two elements to convey a single idea in the NT οὐκ + οὐδέ + ἀλλά syntactical constructions.

The οὐκ + οὐδέ + ἀλλά syntactical construction contrasts the content of both the οὐκ statement and the οὐδέ statement to the following ἀλλά statement. The central core of this complex construction is a contrast between two ideas: 'not this, but that' (οὐκ . . . , ἀλλά . . .). *NTS* "οὐδέ" analyzes nine[11] instances where Paul uses οὐδέ to combine two elements to specify a single idea, then uses ἀλλά to introduce an idea in sharp contrast to this single idea: Romans 2:28–29; 9:6–7, 16; 1 Corinthians 2:6–7; Galatians 1:1, 11–12, 16–17; 4:14; and Philippians 2:16–17. There is only one clear instance in Paul's letters where an οὐδέ construction conveys two *separate* ideas that contrast with the following ἀλλά statement, 2 Corinthians 7:12. Yet even its two ideas form a single natural pair that united together contrasts with the ἀλλά clause: "I wrote not for the sake of the one who did the wrong or the one wronged but to manifest your zeal . . . ."

There is only one[12] occurrence in the entire rest of the NT outside the Pauline letters of this οὐκ + οὐδέ + ἀλλά construction, John 1:13. Here, οὐκ + οὐδέ + οὐδέ join three elements that all express human birth, and ἀλλά contrasts all of these virtually equivalent expressions to divine spiritual birth. In light of its rareness elsewhere in the NT, it is striking that this characteristically Pauline οὐκ + οὐδέ + ἀλλά syntactical construction occurs twice in letters whose Pauline authorship is disputed: 2 Thessalonians 3:7–8 and 1 Timothy 2:12. These characteristically Pauline constructions add to the case for their authorship by Paul. The statements joined by οὐδέ in both these passages make best sense understood as together conveying a single idea. The contrasting "but" increases the probability that the οὐκ + οὐδέ portion of the construction conveys a single idea, since 'not this, but that' most naturally applies to two contrasting ideas. To summarize, Paul's overwhelmingly dominant use in οὐκ + οὐδέ + ἀλλά syntactical constructions to convey a single idea that sharply contrasts with the following ἀλλά statement strongly supports this same understanding of this construction 1 Timothy 2:12.

οὐκ (X οὐδέ Y) ἀλλά (Z)

Not THIS but THAT

3. Early Christian commentary supports one prohibition in 1 Timothy 2:12.

The earliest known commentary on 1 Timothy 2:12, Origen's, treats it as a single prohibition. After quoting 2:12, Origen describes it as "concerning woman not becoming a ruler over man in speaking" (περὶ τοῦ μὴ τὴν γυναῖκα ἡγεμόνα γίνεσθαι τῷ λόγῳ τοῦ ἀνδρός).[13] Origen's use of "to become" (γίνεσθαι) implies entry into a position of authority over man. Origen in this context affirms Priscilla, Maximilla, the four daughters of Philip, Deborah, Miriam, Hulda and Anna, suggesting that he accepted teaching by women that was authorized.

Likewise, John Chrysostom, *In epistulam ad Titum. Homilia* 4.10 (PG 62.683) reconciles Titus 2:3–4 with 1 Timothy 2:12 by treating οὐδὲ αὐθεντεῖν ἀνδρός as explaining what sort of teaching he is not permitting women to do: "For this reason he [Paul] added the words οὐδὲ αὐθεντεῖν ἀνδρός, so that they [women] can instruct the young women." Both these native Greek exegetes, who were far closer to Paul than we are, explained 1 Timothy 2:12 as a single prohibition.

"A Single Idea" Clarified

"A single idea" means one idea rather than two logically distinct ideas. When Paul writes, "There is no Jew οὐδέ Greek in Christ," he is not conveying two ideas, first, "There is no Jew in Christ," and second, "There is no Greek in Christ." This can't be what Paul means because both statements are obviously false.[14] It is clear from the context of this statement following Paul's denunciation of Peter treating Gentiles as second class citizens as "contrary to the gospel" (2:14) that "There is no Jew οὐδέ Greek in Christ" conveys the single idea: "there is no Jew-Greek division in Christ."[15] Οὐδέ here joins two elements to convey one idea. Because "or" in English customarily introduces "an alternative" or "the second of two possibilities,"[16] "or" and "nor" do not clearly convey the meaning of οὐδέ here in Galatians 3:28 or most of the other places where it joins two elements to convey a single idea.

NTS "οὐδέ" explains why each passage it identifies as conveying one idea is best understood as a single idea that combines the two elements joined by οὐδέ. Its analysis shows that Paul's use of οὐδέ as a coordinating conjunction fits into four categories:

1. οὐδέ joining two equivalent or synonymous expressions to convey a single idea,
2. οὐδέ joining naturally paired expressions to convey a single idea,
3. οὐδέ joining conceptually different expressions to convey a single idea, and
4. οὐδέ joining naturally paired ideas focusing on the same verb.

The examples in the first three categories described in *NTS* "οὐδέ" express a single idea. For example, from the first category, in Phil 2:16 refers not to two distinct activities but one expressed by synonymous parallelism: "I had not run in the race and exhausted myself for nothing" (JB).[17] *NTS* "οὐδέ," 243–49 consistently argues that 1 Timothy 2:12 fits category 3 and conveys "a single prohibition of women assuming authority to teach men."[18]

In contrast, all the passages in category four of *NTS* "οὐδέ" convey "naturally paired but *clearly-distinguishable ideas* focusing on the same verb."[19] One example is 2 Cor 7:12, "I wrote not for the sake of the one who did the wrong or the one wronged but to manifest your zeal."[20]

It is crucial to understand the distinction between one and two ideas because if Paul is conveying one idea through two elements, then he views those two elements together, not separately. Consequently in these cases, it is incorrect to say that he views the elements separately as negative or positive.

Does οὐδέ Always Join Infinitives Positive-to-Positive or Negative-to-Negative?

One aspect of *NTS* "οὐδέ" has been challenged: its rebuttal of the assertion that "the construction negated finite verb + infinitive + οὐδέ + infinitive . . . in every instance yield[s] the pattern positive/positive or negative/negative . . . I found no evidence [against this. . . . This] should now be considered as an assured result of biblical scholarship and hence ought to constitute the foundation upon which a sound exegesis of the present passage [1 Tim. 2:12] is conducted."[21] That assertion cited no Greek grammar in support. In contrast, BDF § 445 states that the use of οὐδέ in the "correlation of negative and positive members is, of course, admissible."[22]

Although that study makes its absolute assertion only regarding infinitives, it states, "Preliminary studies of οὐδέ taking nouns yielded results similar to those in the present study of οὐδέ linking verbs."[23] Clearly, however, in Galatians 3:28 οὐδέ joins "slave" and "free," and Paul in this context explains that he regards slavery negatively and freedom positively (Gal. 4:7–9, 21–31; 5:1; cf. 1 Cor. 7:21, 23 "do not become slaves").

My original οὐδέ study made no mention of positive/negative pairs. *NTS* "οὐδέ" used these terms simply to respond to this absolute assertion.[24] *NTS* "οὐδέ" identified evidence against this assertion in nine passages it appealed to for support. Its author, however, continues to assert that all these passages "conform perfectly to this pattern. . . . The pattern is always positive/positive or negative/negative, never positive/negative or vice versa."[25] Ironically, the author who coined the positive/negative terminological contrast regarding verbs joined by οὐδέ, criticizes "Payne's . . . categorization of verbs as 'positive' or 'negative' by themselves."[26] Yet none of my studies of οὐδέ identifies verbs as either positive or negative "by themselves" or "in and of themselves." The study making this absolute assertion, however, identified verbs or the actions they describe as positive or negative "in and of themselves" eight times.[27] Similarly, it cites with approval Blomberg's understanding of that thesis: "Without exception these constructions pair either two positive or two negative activities."[28] After reading *NTS* "οὐδέ," however, Blomberg acknowledged this pattern is not universal.[29]

The assertion's author's "Rejoinder" to *NTS* οὐδέ, in contrast to his earlier analysis, no longer speaks of the usage of words "in and of themselves." Instead, he asserts, "The pattern is always" that both verbs joined by οὐδέ express pairs of either "positive or negative connotation in context." Both his earlier study and mine affirm the importance of meanings in context. What has changed is that he now asserts meaning in context in opposition to word meanings "in and of themselves." He now states, "lexical meaning by itself is inadequate to discern

a given term's connotation in context. A writer's use of a given verb is to a significant extent a matter of aspect or perception and, thus, subjective."[30] By shifting the debate from lexical meaning to subjective perception, he helps shield his thesis from clear refutation. In doing so, however, he also makes any conclusions derived regarding what is negative or positive correspondingly subjective.

How do we know what is the "particular type of perception of a given activity by a writer or speaker."[31] In the case of Paul, we deduce it from the words he wrote. If a writer expresses an action with a verb that in occurrences near his time typically conveys negative connotations, this is strong evidence that he intends it to convey negative connotations. Only if the context makes it clear that he views that action positively in this context is one warranted in arguing that Paul viewed that action positively.

I applaud this sharp focus on the author's intention in context. This focus, however, no longer permits limiting the meaning of αὐθεντεῖν in 1 Timothy 2:12 to positive authority. Focusing on the author's intention fits beautifully with Paul's typical use of οὐδέ to join two expressions to convey a single idea. It supports the understanding of 1 Timothy 2:12 I argue in *Man and Woman, One in Christ*, based squarely on the historically confirmable meaning of αὐθεντεῖν in Paul's day, that Paul was prohibiting women from assuming without authorization authority to teach men. Paul was clearly prohibiting something. Consequently, it is natural to assume that what Paul is prohibiting he regarded as negative. I argue that 1 Timothy 2:12 prohibits a woman from teaching in combination with seizing authority over a man. If I am right, Paul was prohibiting women in Ephesus from doing exactly what the false teachers had been doing, identified in 1 Timothy 1:3, namely assuming authority without authorization to teach the assembled church.

Several factors undermine the thesis that οὐδέ always joins words that convey two activities or concepts that are both viewed positively or both viewed negatively.

1. Is it reasonable to assume that all elements οὐδέ joins are either positive or negative?

This categorization is artificial. For instance, when Paul says "there is no Jew οὐδέ Greek," it is unlikely he was thinking of either "Jew" or "Greek" as positive or negative. He is simply denying that in Christ there is a Jew-Greek division. Authors may have intended expressions joined by οὐδέ as neutral or even a combination of positive and negative, or they may not have intended to convey the categories "positive" and "negative" at all. Even when a context permits a "positive" or "negative" meaning, it is not always clear that its author intended to convey this. The dubiousness of these categories applies to 13 of the examples cited to support this assertion.[32] For example, it is not clear, that Philo, in, "For it is not necessary to fly up into heaven, nor to get beyond the sea in searching for what is good" viewed "to fly up into heaven" and "to get beyond the sea" positively[33] "in and of themselves" in this context as asserted.[34] Philo simply seems to be expressing in colorful language that one does not need to do extreme things to search for what is good.

The study in question asserts that since "to teach" in 1 Timothy 2:12 "is viewed positively in and of itself, . . .

αὐθεντεῖν should be seen as denoting an activity that is viewed positively in and of itself as well."[35] Its next paragraph, however, identifies these same infinitives as "viewed. . . negatively" in the case of women. This use of both "viewed positively" and "viewed negatively" for the same infinitives in the same context illustrates the challenge of assigning whether a word is "viewed positively" or "viewed negatively."

2. When οὐδέ conveys a single idea, its component elements are not separately positive or negative.

My central point is that Paul typically used οὐδέ to combine two elements to convey a single idea. In these cases, it is the combination of these two elements that Paul viewed positively or negatively, not the two items in isolation from each other. Consequently, it is inappropriate to speak of whether he viewed them *separately* as positive or negative in these cases. Assertions that Paul must have regarded both elements joined by the coordinating conjunction οὐδέ separately as positive, or both negative, presupposes that Paul is conveying two ideas, not one.

NTS "οὐδέ" identifies seventeen instances in Paul's letters where οὐδέ joins expressions to convey one idea, four instances conveying two ideas, and 1 Thessalonians 2:3 as ambiguous.[36] None of the four instances conveying two ideas convey ideas that are independent from one another. Rather, each of these four pairs joined by οὐδέ focuses on the same verb. Consequently, any thesis that presupposes that οὐδέ joins two *independent* ideas that may be categorized as "positive" or "negative" misses Paul's predominant use of οὐδέ. Indeed, it assumes as normal something without a single clear instance in Paul's letters.

If my thesis that οὐδέ joins two elements to convey a single idea in 1 Timothy 2:12 is correct, then what Paul prohibits in 1 Timothy 2:12 is not two separate things, "to teach" and "to assume authority without authorization" (αὐθεντεῖν), but the combination of these together: "without authorization to assume authority to teach." It is the combination of these two things together that Paul prohibits and so, presumably, viewed negatively in this context. In some contexts he views teaching positively (e.g. 1 Tim. 4:11 "teach these things"), in some contexts negatively (e.g. Titus 1:11 "teaching what they ought not for dishonest gain"). Αὐθεντέω around the time of Paul almost always conveys something negative.[37] Here, however, it is not these two things viewed separately, but the combination of them that Paul prohibits. Consequently, it is inappropriate in contexts where οὐδέ constructions convey one idea to treat each element separately as though it conveyed a positive or a negative meaning by itself.

This has two crucial implications for the thesis that οὐδέ constructions always join either positive to positive or else negative to negative. First, this thesis only properly applies when οὐδέ joins two elements to convey two ideas, for only then can one properly speak about the author's intention for the separate elements rather than the single idea that they convey together. Thus, even if the thesis were true about passages where οὐδέ joins two separate ideas, it would not apply when οὐδέ joins elements to convey a single idea. Second, because the vast majority of Paul's uses of οὐδέ join two elements to convey a single idea, its value, even if it were true in these cases, is limited, and especially limited in Paul's letters.

3. Sometimes οὐδέ *clearly does join an element viewed positively to one viewed negatively.*

In at least three passages οὐδέ joins both a positive and a negative to another positive and negative.[38] For example, Plutarch, *Comparatio Aristidis et Catonis* 4.2.1 states, "It is impossible for a man to do great things [positive] when his thoughts are busy with little things [negative], nor (οὐδέ) can he aid the many [positive] who are in need when he himself is in need of many things [negative]." These passages, in addition to the cases analyzed below where οὐδέ joins two infinitives, one with primarily positive connotations but the other with primarily negative connotations, contradict the assertion that οὐδέ "never" joins positive to negative.[39]

4. The "always" positive/positive or negative/negative pattern demands a meaning of αὐθεντεῖν *without clear attestation in Paul's day.*

This assertion "requires" that αὐθεντεῖν to refer to positive authority,[40] yet no scholar has ever identified any instance where the verb αὐθεντεῖν unambiguously conveys positive authority within 300 years of Paul.[41] BDAG 150 does not list "to have authority" or "to exercise authority" as a possible meanings for αὐθεντεῖν in Paul's day, but rather, "to assume a stance of independent authority." Not even Baldwin's essay on αὐθεντεῖν in either edition of the book presenting the "always" positive/positive or negative/negative pattern, includes "to have authority" or "to exercise authority" in "the range of meanings that might be appropriate in 1 Timothy 2:12." Instead, he narrows that range to: "to control, to dominate," "to compel, to influence," "to assume authority over," and "to flout the authority of."[42] He refers to a following chapter by Schreiner that will narrow down the meaning in 1 Timothy 2:12, but Schreiner does not even make reference to any of the meanings Baldwin identifies as in "the range of meanings that might be appropriate in 1 Timothy 2:12,"[43] but rather argues for another meaning "to exercise authority,"[44] whose first clearly documented instance was ca. AD 370.[45] Every surviving instance of αὐθεντέω meaning "to assume authority," the best-documented meaning near Paul's day, refers to authority not rightfully held.[46]

5. But don't overwhelming statistics favor positive/positive or negative/negative pairs?

The author of the "always" positive/positive or negative/negative pattern wrote that he cited "102 extrabiblical parallels to 1 Tim. 2:12" that support this pattern.[47] In fact, however, that study cited only 45 extrabiblical parallels, even including LXX Sirach and 1 Maccabees. *NTS* "οὐδέ" argues, however, that 7 of those 45 join a positive and a negative.[48] Thirteen more do not clearly join positives or negatives.[49] In 3 more, οὐδέ joins both a positive and a negative to another positive and negative.[50] This leaves only 22 extrabiblical cases of this pattern. Furthermore, *NTS* "οὐδέ" 244–45, 252 argues that one of these 22[51] and several of the others already excluded on other grounds[52] convey a single idea, not two. This makes it doubtful their author viewed them separately as positive or negative. The significance of even this greatly-reduced number is further lessened when one considers the common use of οὐδέ to join equivalent expressions to convey a single idea and

to join naturally paired expressions to convey a single idea.[53] Those clearly distinguishable uses should not be used to predict the meaning of expressions that are not equivalent in meaning or natural pairs. Even if no exceptions had been identified, the number of actual instances is inadequate to sustain this thesis that οὐδέ "always" joins words that convey two activities or concepts that are both viewed positively or both viewed negatively. Crucially, the many instances where οὐδέ does join a positive idea to a negative idea prove false the allegation that there is no evidence against this thesis.

Evidence from Eight Passages against οὐδέ Always Joining Only Positives or Only Negatives

In each of the following eight passages,[54] six joining two infinitives, οὐδέ joins a verb with predominantly positive connotations to a verb with predominantly negative connotations. The following analysis of these passages is more detailed than *NTS* "οὐδέ" provides. This analysis argues that these examples contradict the original assertion that both conjoined verbs are positive or negative in and of themselves. It also argues that the most natural reading of all but the following numbers 5, 7, and 8 contradict the redefined "pattern" asserting only that the author intended both to be viewed positively or negatively in their particular contexts. This analysis argues, however, that the author did not regard the conjoined elements of even these *separately* as positive or negative, but only *combined together*.

1) 2 Corinthians 7:12: "it was not on account of the one who did the wrong (τοῦ ἀδικήσαντος) *nor* (οὐδέ) on account of the one who was wronged (τοῦ ἀδικηθέντος), but in order that your zeal for us might be made known to you before God" (NRSV). Paul's words show that he regarded "the one who did the wrong" negatively and, in this matter at least, the innocent, "wronged" party sympathetically. It is clear from 7:11 that the Corinthians repudiated the man[55] who did the wrong and were sympathetic with the man[56] who was wronged. "What indignation, what alarm" (7:11 NIV) shows their repudiation of the man who did the wrong, and "what affection, what concern, what readiness to see justice done" (7:11 NIV) shows their sympathy with the one wronged.

The two participial phrases joined by οὐδέ, "one who did the wrong (τοῦ ἀδικήσαντος)" and "the one who was wronged (τοῦ ἀδικήθέντος)," identify two men, one doing wrong to the other. It is not correct to describe these participial phrases as referring to two *actions*, "perpetrating wrong and being victimized" and to conclude that Paul views them both negatively.[57] It is obvious from Paul's wording that he is referring to two *persons* and regards the "one who did the wrong" negatively, but there is no indication that Paul regarded the "wronged" man negatively. Paul's sympathetic description of him as "the man who was wronged" (7:12) and the Corinthians' response, "what affection, what concern, what readiness to see justice done" (7:11 NIV) support that Paul viewed him positively. Scholars like Bauer, Arndt, Gingrich,[58] and Murray Harris conclude that, "probably, Paul himself was the 'injured party.'"[59] Victor Paul Furnish and others have concluded that "Most commentators have identified this chief victim as the apostle himself . . . the sense of 2:5 is probably 'not only to

me.'"[60] Similarly, Bellevue writes, "Paul is usually thought to be the [one wronged]."[61] If this wide consensus is correct, Paul certainly did not view "the one who was wronged" negatively. Here, then, is a clear instance of οὐδέ joining two clearly-distinguishable ideas,[62] one referring to a man Paul views positively, the other to a man Paul views negatively.

2) 2 Thessalonians 3:6–13 is a paragraph repudiating idleness from start to finish. Nowhere in it does Paul oppose giving or receiving hospitality. The NRSV reads:

> [6]Now we command you . . . keep away from believers who are living in idleness. . . . [7]For you yourselves know how you ought to imitate us (μιμεῖσθαι ἡμᾶς); we were not idle when we were with you, [there is no comma in Greek] [8]and (οὐδέ) we did *not* eat anyone's bread without paying for it; but with toil and labor we worked night and day, so that we might not burden any of you. [9]This was. . . in order to give you an example to imitate (μιμεῖσθαι ἡμᾶς). [10]For even when we were with you, we gave you this command: Anyone unwilling to work should not eat. [11]For we hear that some of you are living in idleness, mere busybodies, not doing any work. [12]Now such persons we command and exhort [this sentence concludes, literally: in order that working quietly they should eat their own bread.]

Several factors support that by this οὐδέ construction Paul is not repudiating two separate issues, idleness and eating free food, as though he opposed eating free food when it is unrelated to idleness,[63] but is, as he typically does with this construction, repudiating the combination of both together.

First, since giving hospitality typically entails giving free food (e.g. Matt. 25:35, 37, 40, 42, 44–45; Rom. 12:13, 20; 2 Cor. 9:9–10), and since receiving hospitality typically entails receiving free food (e.g. Matt. 25:35), if Paul intends eating free food as a separate issue from being idle, he is repudiating hospitality. The interpretation that treats οὐδέ here as joining two separate ideas requires that neither Paul nor his companions ate bread from anyone without paying for it and twice told his readers to imitate them in this. Yet in Philippians 4:16–19 Paul praises the Philippians for sending him aid; Romans 12:13 commands hospitality; and 1 Corinthians 10:27 commands acceptance of hospitality.[64] Since Paul is arguing that the Thessalonians should imitate him, to interpret this οὐδέ construction as repudiating two separate issues, idleness and eating free food, is to interpret it in way that clashes with Paul's commands elsewhere. Furthermore, cultural convention supports that Paul and his colleagues would have shared meals without financially reimbursing each host.

Second, the "but" clause in v. 7 contrasts the entire οὐδέ construction to: "but with toil and labor we worked night and day, so that we might not burden any of you." The contrasting "but" clause identifies not two separate issues (idleness and eating free food) but one issue, idleness, and identifies it purpose (πρός BAG 717 III.3), "so that we might not burden any of you." Furthermore, this contrast does not even mention food, which one would expect if it were a response to two separate issues. This wording, however, fits perfectly with understanding the prior οὐδέ clause as repudiating the combination of being "idle" along with "eating without paying for it," because it is that combination that would be a burden to them, not the two elements separately.

Third, Paul's surrounding comments make it clear that it is the *combination* of idleness with eating bread freely given that

Paul intends to repudiate in this context, not hospitality or the reception of hospitality viewed in isolation from idleness:

- The stated topic is "believers who are living in idleness" (v. 6).
- Verses 9–10 explicitly explain Paul's original οὐδέ construction "for (γάρ) . . . anyone unwilling to work should not eat." This is not a prohibition of hospitality or receiving freely given food. It is a prohibition of the *combination* of idleness and taking others' food, namely freeloading.
- Verse 11 reiterates the problem as idleness.
- Verse 12, like the original οὐδέ construction, combines two elements into a single command, "working quietly they should eat their own bread." This repudiates idleness, not hospitality. It is precisely people who work for their own food who are able to share it when the need arises.

Its content and context, therefore, make it far more natural to interpret this οὐκ + οὐδέ + ἀλλά construction as it almost always functions in the NT, to highlight the contrast between two ideas, not, as the translation of οὐδέ as "or" implies, two separate ideas contrasted with a third idea. This οὐδέ construction conveys one idea, "freeloading," the combination of "we were not (οὐκ) idle among you *and* [in the sense "together with," οὐδέ] we did *not* eat anyone's bread without compensation." Paul immediately contrasts this with, "but (ἀλλά) with toil and labor we worked night and day, so that we might not burden any of you."

To summarize, treating "eating free food" as a separate idea does not fit the explicit concern of the rest of the paragraph. Indeed, it would be irrelevant to the purpose of the paragraph. It also clashes with Paul's explicit commands to give and to receive hospitality and with widely accepted cultural conventions. It clashes with the normal use of οὐκ + οὐδέ clauses to convey a single idea, especially when contrasted to a single ἀλλά clause. Furthermore, v. 12 reiterates this single concern by combining the same two elements into a single command.

To eat food given as a gift (δωρεάν) has positive connotations unless it is joined with the negative idea of idleness. Consequently, οὐδέ here joins a negative action, to be idle, with a positive action, to eat bread freely given, contrary to the alleged pattern. All this supports interpreting οὐδέ in 2 Thessalonians 3:7–8 as merging two ideas, one negative and one positive, to specify the single idea, freeloading.

3) Diodorus Siculus, *Bibl. hist*. 3.30.2.8 writes of historians who relate that along the borders of the Acridophagi tribe in Ethiopia "there stretches a country great in size and rich in its varied pasturage; but it is without inhabitants and altogether impossible for man to enter [since it has such] a multitude of venomous spiders and scorpions [that its former inhabitants] renounced both their ancestral land and mode of life and fled from these regions. Nor is there any occasion to be surprised at this statement or to distrust it [literally "to marvel and (οὐδέ) to distrust these sayings"], since we have learned through trustworthy history of many things more astonishing than this which have taken place throughout all the inhabited world." Diodorus then lists several other historical examples of animals driving people

from their homeland, including field mice in Italy, birds in Media, frogs in Illyria, and lions in Libya. He concludes, "Let these instances, then, suffice in reply to those who adopt a skeptical attitude towards histories because they recount what is astonishing." In context, it is clear that Diodorus regards "to marvel" in a positive light, indeed, this is what makes his text interesting and explains why he writes it. What he opposes is distrusting something just because it is marvelous. He defends the truth of what sounds astonishing while opposing distrust. Consequently, he combines the two infinitives "to marvel" and "to distrust" with οὐδέ in order to show that it is the combination of these two infinitives together that he opposes, literally: "It is not necessary to marvel and [simultaneously] to distrust these sayings" (οὐ χρὴ δὲ θαυμάζειν οὐδὲ ἀπιστεῖν τοῖς λεγομένοις). This is not a case of escalation.[65] "Distrust" is not a heightened expression of "marvel." Nor is it a natural progression from "marvel." Nor is "escalation" an established function of οὐδέ. Diodorus in this particular context clearly views "to marvel" positively and "to distrust negatively" and joins them together with οὐδέ. He encourages his readers to marvel but tells them not to combine this with distrust. Diodorus's conclusion is that sometimes history is astonishing. So, once again, οὐδέ joins a word that in this context the author views positively to a word the author views negatively to argue against the combined single idea they convey.

4) Josephus, *Ant*. 15.165.3–4 states: "Hyrcanus because of his mild character did not choose either then or at any other time to take part in public affairs[66] or (οὐδέ, here better translated "in such a way as to" expressing that the two infinitives combine to convey one idea) start a revolution, and he submitted to Fortune and appeared to be pleased with whatever she brought about."[67] It is clear from Josephus's description of Hyrcanus's varied participation in public affairs that Hyrcanus did not combine taking part in public affairs with starting a revolution. *Ant*. 15.179–180 summarizes Hyrcanus's "diverse and varied" public service: "he was appointed high priest of the Jewish nation and held this office for nine years, an impossibility if he did not part in public affairs. Consequently, οὐδέ must not join two separate statements about Hyrcanus, since the first one would be patently false. Rather, οὐδέ here most naturally joins two verbs to convey one idea, "to take part in public affairs in such a way as to (οὐδέ) start a revolution." The context indicates that Josephus viewed "to take part in public affairs" positively and "to start a revolution" negatively. "After taking the throne on the death of his mother, Hyracnus held it for three months, but was driven from it by his brother Aristobulus. When it was restored to him later by Pompey, he received all his honours back and continued to enjoy them for forty years more."[68] This, too, shows that Josephus did not intend to imply that Hyrcanus "did not choose either then or at any other time to take part in public affairs," but rather that Hyrcanus did not combine taking part in public affairs with starting a revolution. When Josephus in this context cites two separate qualities of Hyrcanus he uses ἤ ("or") or μήθ' ("nor") to separate them, not οὐδέ to combine them: "not even in his youth did he give any sign of boldness or (ἤ) recklessness, nor (μήθ') yet when he himself had royal power" *Ant*. 15.177.[69]

There is no contextual warrant to change the LCL's translation from "to take part in public affairs" to "meddling in state affairs."[70] Josephus uses a form of this word in this same

passage (Ant. 15.182) describing Hyrcanus in a way that almost certainly does not mean "meddling in state affairs": "For he seems to have been mild and moderate in all things and to have ruled by leaving most things for his administrators to do, since he was not interested in general affairs (πολυπράγμων) nor clever enough to govern a kingdom."[71] In any event, "meddle" is a comparatively rare use of this verb in Josephus's writings. Of the nineteen occurrences of πολυπραγμονέω and its cognate πολυπράγμων (very active in every respect, being busy about many things), only three are translated "meddle" in LCL, and one of these, Ant. 18. 95, simply prohibits the warden from changing the location or times of use of the high priest's vestments.[72] Consequently, the usage of this word elsewhere in Josephus supports the LCL translation "to take part in public affairs" over "meddling in state affairs." This is yet another case where the preponderance of the evidence supports οὐδέ joining one verb the writer views positively to one the writer views negatively to convey a single idea.

5) Plutarch, *Regum et imperatorum apophthegmata* 185.A.1 states, "Themistocles while yet in his youth abandoned himself to wine and women.[73] But after General 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 does not allow me (οὐκ ἐᾷ με) to sleep (καθεύδειν) or (οὐδέ, better translated "and") to be indolent (ῥᾳθυμεῖν).'"

In five instances Plutarch refers to the "trophy of Miltiades" not allowing Themistocles to sleep. In each of the four others, "to sleep" is the only infinitive. It is not followed with "οὐδέ to be indolent." In each of these four, the context indicates that "to sleep" is used as a metaphor for "to be indolent." LSJ 852's listing of "sleep" as a standard metaphor meaning "*be idle*" or "*sleep away* one's life" shows this is a natural reading. All four associate "to sleep" with an indolent life-style, and so indicate that Plutarch intends to use "sleep" as a metaphor for indolence, not to identify sleep in and of itself as negative. Plutarch, *De capienda ex inimicis utilitate* 92 C–D affirms "painstaking, diligence, self-control, and self-criticism: after the manner of Themistocles, who said that Miltiades' victory at Marathon would not let him sleep (οὐκ ἐᾶν αὐτὸν καθεύδειν). . . . [M]ost of the successes which excite the envy of others come to those who have won them as the result of painstaking, forethought, and fair conduct, and so, bending all his energies in this direction, he will put into practice his own ambitions and high aspirations, and will eradicate his listlessness and indolence (ῥάθυμον)."[74]

Similarly, Plutarch, *Praecepta gerendae reipublicae* 800 B states, "For you know the story that Themistocles, when he was thinking of entering upon public life, withdrew from drinking-parties and carousals; he was wakeful at night (ἀγρυπνῶν),[75] was sober and deeply thoughtful, explaining to his friends that Miltiades' trophy would not let him sleep (καθεύδειν)."[76] Likewise, Plutarch, *The Life of Themistocles* 3.4 (113.B) states that Themistocles "was still a young man when the battle with the Barbarians at Marathon was fought and the generalship of Miltiades was in everybody's mouth, he was seen thereafter to be wrapped in his own thoughts for the most part, and was sleepless o' nights (τὰς νύκτας ἀγρυπνεῖν), and refused

invitations to his customary drinking parties, and said to those who put wondering questions to him concerning his change of life that the trophy of Miltiades would not suffer him to sleep (καθεύδειν).[77] What is fascinating is that although καθεύδειν "to sleep" normally has positive connotations[78] and is the opposite of ἀγρυπνεῖν, "to pass sleepless nights" which normally has negative connotations,[79] these last two contexts reverse the normal connotations of both, "to sleep" being used metaphorically for the negative "*lie idle*"[80] and "sleepless" being used metaphorically for the positive "*to be watchful. . . vigilance.*"[81] Thus, even these two passages, which on the surface seem to reinforce lack of sleep, in fact, point to the association of sleep and indolence.

Plutarch, *Quomodo quis suos in virtute sentiat profectus* 84 B–C states, "the remark of Themistocles that the trophy of Miltiades would not suffer him to sleep (οὐκ ἐᾷ καθεύδειν αὐτὸν), but roused him from his slumbers (ὕπνων), made it plain at once that he was not merely commending and admiring, but emulating and imitating as well."[82] Emulating and imitating Miltiades is the opposite of indolence. This demands that "roused him from his slumbers" entailed a departure from indolence. Although this entailed not sleeping in after nights of carousing, its primary focus was not on sleep per se but on an indolent life without clear direction. All four passages make it clear that the use of "sleep" in the "trophy of Miltiades did not allow him to sleep" is used metaphorically for a listless and indolent life.

The message of these parallels supports that οὐδέ in *Regum et imperatorum apophthegmata* 185.A.1 conjoins these two infinitives to convey a single message identifying what the "trophy of Miltiades" does not allow, namely the conjunction of sleep and indolence. To understand οὐδέ as disjunctive would result in the redundant and awkward meaning that the "trophy of Miltiades" does not allow two things: sleep understood metaphorically as indolence or indolence. Thus, understanding Plutarch's use of οὐδέ here as conjunctive makes explicit what is implicit in each of the other citations of this expression that only use "to sleep," namely, it is the conjunction of "to sleep" *and* "to be indolent" that the "trophy of Miltiades" does not allow.

The interpretation that the "trophy of Miltiades" did not allow Themistocles either to sleep, understood literally, or to be indolent[83] contradicts Plutarch's assertion in *The Life of Themistocles* 30.1 that Themistocles *did* sleep: "But while Themistocles was asleep (καθεύδοντι) at midday before, it is said that the Mother of the Gods appeared to him in a dream and said: 'O Themistocles, shun a head of lions, that thou mayest not encounter a lion.'"[84] This dream saved Themistocles' life from assassins. Similarly, Plutarch, *The Life of Themistocles* 26.2–3 states that "in the night that followed, Themistocles, as he lay in bed, thought he saw in a dream [that being enveloped and borne a long distance he would be] freed from helpless terror and distress." This dream closely parallels his escape as described in the next paragraph. These statements by Plutarch prove that the trophy of Miltiades *did* in fact allow Themistocles to sleep in the literal sense. Furthermore, these positive descriptions of dreams evidence Plutarch's positive view of sleep. This is hardly surprising since sleep is essential to life and normally conveys positive connotations. Indolence, in contrast, has inherently negative connotations. Consequently, it

makes much more sense to understand οὐδέ here as conjoining these two infinitives to convey a single message that the "trophy of Miltiades" does not allow the conjunction of sleep *and* indolence, rather than to understand οὐδέ here as separating two distinct things. This is true whether "to sleep" is interpreted literally, since that contradicts Plutarch's affirmations that Themistocles did sleep, or is interpreted as a metaphor meaning "to be indolent," since the saying would then be redundant. So then, once again, the most natural reading is that οὐδέ here conjoins an infinitive with positive connotations to an infinitive with negative connotations to convey a single message.

6) Plutarch, *Quaestiones Romanae [Aetia Romana et Graeca]* 269.D: "we must not follow out [τὸν ἀκριβέστατον ἀπιθμὸν διώκειν 'to pursue, seek', a verb with predominantly positive connotations] the most exact calculation of the number of days *nor* (οὐδέ, better translated "in conjunction with") cast aspersions (οὐδὲ τὸ παρ' ὀλίγον συκοφαντεῖν, a verb conveying negative assessment[85]) 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."[86] Nothing in this statement or its context views approximate reckoning negatively.[87] Quite the opposite, Plutarch states, "we must not . . . cast aspersions on approximate reckoning." Furthermore, Plutarch's explanation praising the progress of astronomy shows that he regards the pursuit of exact calculations positively. His appreciation of astronomy as "a more exact science" is confirmed in Plutarch, *Aristides* 331.A, "We must not wonder at the apparent discrepancy between these dates [of the Athenian and Boeotian calendars], since, even now that astronomy is a more exact science, different people have different beginnings and endings for their months."[88] He opposes exact calculation in *Quaestiones Romanae* 269.D only because it is *in combination with* casting aspersions on approximate reckoning concerning an issue, the moon's movement, that "is still beyond the skill of mathematicians." In this case, therefore, οὐδέ is better translated, "we must not follow out the most exact calculation of the number of days *and in conjunction with* this (οὐδέ) cast aspersions on approximate reckoning." This is another example where the context and the author's word usage elsewhere supports understanding οὐδέ as joining two conceptually different elements, one with positive connotations, the other negative, to convey a single message.

7) Plutarch, *Quaestiones convivales* 711.E.3 discusses what entertainment is appropriate at a dinner party: "Taking the cup, Diogenianus said, 'These, too, sound like sober words to me; the wine seems not to be harming us (ἀδικεῖν) *or* (οὐδέ, better translated "by" or "when it" [gets]) getting the best of us (κρατεῖν).'"[89] The many meanings LSJ 991 lists for κρατέω are clearly positive.[90] Diogenianus's comment, "These, too, sound like sober words to me," makes clear what is also evident from the surrounding dialogue, that wine has not disturbed the clarity of their conversation. The purpose of this οὐδέ construction is to affirm the clarity of their speech, not to make a judgment that the effects of wine are necessarily positive or negative in any broader sense. Diogenianus confirms this shortly thereafter by affirming that New Comedy is "neither too

low for the sober nor too difficult for the tipsy" (712.B.4–6), treating both sober and tipsy states with respect. Indeed, this is immediately followed with an affirmation of the effect of wine: "Excellent unaffected sentiments are an undercurrent that can melt the hardest heart and with wine to supply heat, like the smith's fire, reshape and improve the character" (712.B.6–9). He goes on to affirm that wine relaxes men and can improve their sexual relations with their wives in 712.B.9–C.5 and concludes "over the wine-cups, I cannot regard it as surprising that Menander's polished charm exercises a reshaping and reforming influence that helps to raise morals to a higher standard of fairness and kindness" (712.D.1–5).

It is theoretically possible that οὐδέ may separate two different levels of the effect of wine, a more serious "harming us" and a less damaging "getting the better of us." Nothing, however, in Diogenianus's words suggests this. Furthermore, if Plutarch's Diogenianus had intended a progression it would be far more natural for it to go from lesser to greater influence, the opposite of this order, since that is the natural progression of the effects of wine.

It is more likely that Plutarch intends Diogenianus's combination of these two expressions to convey a single idea since both stand in contrast to "sober words." This is why I originally wrote, "This combines negative and positive verbs to convey a single idea: the harm wine causes when it gets the best of someone."[91] The harm in view here would be a degrading of the clarity of their conversation. Diogenianus denies this is happening.

Nothing in the text implies that Plutarch regarded "harming" and "getting the best of us" as virtual synonyms.[92] The overwhelmingly negative associations of "harm" and the overwhelmingly positive associations of "get the best of" count against this interpretation. Rather, in this example as in the previous ones, Plutarch seems to convey the single idea by joining a verb with negative connotations to a verb with positive connotations: "the wine seems not to be harming us by getting the best of us" in a way that would detract from clear and lively discussion of dinner party entertainment.

8) Plutarch, *Bruta animalia ratione uti* 990.A.11: "our sense of smell . . . [provides] a way for us to tell good food from bad. . . . our sense of smell, even before we taste, is a judge that can much more critically distinguish the quality of each article of food than any royal taster in the world. It admits what is proper, rejects what is alien, and will not let it touch or (οὐδέ) give pain to the taste, but (ἀλλά) informs on and denounces what is bad before any harm is done." Plutarch's point is that smell prevents harm by warning against touching what is alien and thereby experiencing pain. Οὐδέ does not convey two alternatives (touch or give pain) as though these are separate or separable actions.[93] Plutarch is addressing a single issue, touch that gives pain to the taste. It combines these verbs to convey the single idea that smell prevents touch that would cause pain. In this case, it is the combination of the two elements joined by οὐδέ into one idea, namely, "to touch and thereby give pain to the taste," that conveys Plutarch's single idea, an idea that sharply contrasts with the following ἀλλά clause. It affirms the positive work of smell in preventing things from touching and causing pain to our taste. "Touch" is a valuable sense in its own right.

"To touch" has predominantly positive connotations,[94] and in this specific instance it highlights the positive work of smell. Nevertheless, the combination of "to touch" with the negative expression, "to give pain,"[95] expresses a negative experience that smell prevents. Plutarch's words show that he viewed the entire combination, "to touch and thereby give pain to the taste," negatively and that he viewed the work of smell in preventing this positively. This usage is closely analogous to 1 Timothy 2:12, where Paul also expresses a single action he wishes to prevent by combining an infinitive with predominantly positive connotations ("to teach") and an infinitive with predominantly negative connotations ("to assume authority one does not rightfully have"). In both cases, the following ἀλλά clause sharply contrasts with that single negative idea. Since Paul did not permit this combination of a woman assuming authority she did not rightfully have to teach a man in the currently ongoing situation in Ephesus, he clearly viewed this combination negatively.

Every one of these eight examples gives evidence that οὐδέ connects a verb with primarily positive connotations to a verb with primarily negative connotations.[96] As shown above, their contexts support this as the most natural reading of these passages. These examples refute the allegation that there is no evidence breaking the rule that "the construction negated finite verb + infinitive + οὐδέ + infinitive . . . in every instance yield[s] the pattern positive/positive or negative/negative."[97]

Even more important, this study reveals a remarkable pattern. In each of theses passages where οὐδέ conjoins an infinitive having primarily positive connotations with an infinitive having primarily negative connotations, namely the last six of them, the context supports that the author intended to convey a single idea.

Application of this Pattern to οὐδέ Joining Two Elements to Convey One Idea in 1 Timothy 2:12

Similarly, in 1 Timothy 2:12, οὐδέ conjoins an infinitive having primarily positive connotations, "to teach" with an infinitive having primarily negative connotations, "to assume authority one does not rightfully have." Each of these seven instances where οὐδέ conjoins an infinitive having primarily positive connotations with an infinitive having primarily negative connotations is most naturally understood as conveying a single idea, including 1 Timothy 2:12.[98] This study demonstrates that when οὐδέ conjoins an infinitive having predominantly positive connotations with an infinitive having predominantly negative connotations, the construction almost invariably expresses a single idea.[99] This remarkably consistent pattern provides yet one more reason to interpret 1 Timothy 2:12 as combining two elements to convey a single prohibition. When οὐδέ joins expressions to describe the abuse of something positive, like "to teach," this pattern shows how natural it is to conjoin it with something negative, like "to seize authority."

Conclusion

This article expands my earlier argumentation to seven key reasons 1 Timothy 2:12 should be understood as prohibiting one single idea, not two.

First, Paul typically uses οὐδέ to join two elements to convey a single idea. The only established category of οὐδέ usage in the entire Pauline corpus that makes sense of this passage joins conceptually different expressions to convey a single idea.[100] There is not a single undisputed parallel in any of Paul's letters where οὐδέ conveys two separate ideas by joining two such conceptually different expressions as those in 1 Timothy 2:12, "to teach" and "to assume authority one does not rightfully have."[101] Interpretations that treat 1 Timothy 2:12 as prohibiting two things, "to teach" and "to exercise authority over a man," interpret οὐδέ in a way that lacks any clear syntactical parallels in any of Paul's letters. They also appeal, apparently anachronistically, to a meaning for αὐθεντεῖν that is first clearly documented ca. AD 370. Interpretations that treat this as two separate prohibitions, but the first being interpreted as "to teach a *man*" are syntactically even less likely.[102] Paul's other οὐδέ constructions strongly favor interpreting 1 Timothy 2:12 as a single prohibition of women teaching with self-assumed authority over a man.

Second, the two closest syntactical parallels to 1 Timothy 2:12 join two elements to convey a single idea.[103]

Third, in the overwhelming majority of Paul's and the NT's οὐκ + οὐδέ + ἀλλά syntactical construction, which occurs in 1 Timothy 2:12, οὐδέ joins two expressions to convey a single idea in sharp contrast to the following ἀλλά statement.

Fourth, the earliest known commentary on 1 Timothy 2:12, Origen's, treats it as a single prohibition, as does John Chrysostom.

Fifth is the remarkably consistent pattern that when οὐδέ conjoins an infinitive having predominantly positive connotations with an infinitive having predominantly negative connotations, the author is conveying a single idea. This indicates that 1 Timothy 2:12, too, conveys a single idea, since "to teach" has predominantly positive connotations, and "to assume authority one does not rightfully have" has predominantly negative connotations.

Sixth, this understanding only prohibited women in Ephesus from assuming authority to teach men if they did not rightfully have that authority. It did not limit teaching by women with recognized teaching authority, such as Priscilla. Priscilla instructed Apollos in Ephesus (Acts 18:24–28), the same city to which Paul gave this prohibition, and she was evidently still in Ephesus when Paul wrote 1 Timothy 2:12.[104] It is unlikely Paul would have given a prohibition that would exclude Priscilla from teaching in the church since she was probably the best-suited person in Ephesus to correct the false teaching.

Seventh, understanding 1 Timothy 2:12 as conveying a single prohibition of a woman seizing authority to teach a man perfectly fits the theme of the letter throughout, false teaching that deceived women in particular.[105] It also perfectly fits all the surrounding statements in the immediate context, including Paul's explanation of the prohibition in 2:13–14.[106] This understanding fits the text and its context lexically, syntactically, grammatically, stylistically, and theologically. It does not contradict Paul's and the Pastoral Epistles' affirmations of women teaching.[107] For all these reasons, it makes sense that 1 Timothy 2:12 simply prohibited women from seizing for themselves authority to teach a man in that ongoing crisis.[108]

Notes

1. © 2014 Payne Loving Trust. All rights reserved.

2. Philip Barton Payne, "οὐδέ in 1 Timothy 2:12," presented at the ETS Annual Meeting Nov. 21, 1986.

3. E.g. Andreas J. Köstenberger, "A Complex Sentence: The Syntax of 1 Timothy 2:12," pages 53–84 in *Women in the Church: An Analysis and Application of 1 Timothy 2:9–15*, edited by Andreas J. Köstenberger and Thomas R. Schreiner (2nd ed.; Grand Rapids: Baker Academic, 2005).

4. *NTS* 54:2 (April 2008) 235–53. Cambridge University Press authorized its free download at www.pbpayne.com/wp-admin/Payne2008NTS-oude1Tim2_12.pdf (accessed 10/14/2014).

5. Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids: Mich.: Zondervan, 2009) 361–97 documents this as the dominant meaning in Paul's day.

6. E.g. Andreas J. Köstenberger, "The Syntax of 1 Timothy 2:12: A Rejoinder to Philip B. Payne," *The Journal for Biblical Manhood and Womanhood* 14 no. 2 (2009) 37–40, 38, "Payne's contention that οὐδέ joins two expressions conveying a 'single idea' . . . may indeed be the case . . . , and I, for one, have never denied this possibility."

7. http://denverseminary.monkpreview2.com/article/man-and-woman-one-in-christ-an-exegetical-and-theological-study-of-pauls-letters/ checked 8/23/2014. Both my studies avoided the useful term "hendiadys" because of disputes over its definition.

8. Craig Blomberg, "Neither Hierarchicalist nor Egalitarian: Gender roles in Paul," pages 329–372 in *Two views on Women in Ministry* (ed. James R. Beck and Craig Blomberg; Grand Rapids: Zondervan, 2001) 363–64.

9. *NTS* "οὐδέ," 244–45.

10. All translations cited from the classics are from the LCL.

11. Eleven if 1 Thess. 2:3–4 is included. On any reckoning, its elements are closely interrelated, not independent ideas, and directly contrast with the immediately following ἀλλά statement. See *NTS* "οὐδέ," 241.

12. Luke 11:33 uses οὐδείς instead of οὐκ, and its οὐδέ phrase is a textual variant. In Matt 5:14–15 and 9:16–17 (which also uses οὐδείς instead of οὐκ) the ἀλλά statement does not respond to the οὐκ statement, only to the οὐδέ statement.

13. Claude Jenkins, "Documents: Origen on 1 Corinthians IV," JTS 10 (1909) 29–51, 42, discussed in Philip B. Payne, *Man and Woman, One in Christ: An Exegetical and Theological Study of Paul's Letters* (Grand Rapids: Zondervan, 2009) 350–51.

14. Cf. Gal. 2:7–9, 15, 20; Rom. 11:1, 13.

15. This can be clearly expressed in many ways in English: Jerusalem Bible, "there are no more distinctions between Jew and Greek. . . in Christ Jesus." Phillips, "Gone is the distinction between Jew and Greek. . . in Christ Jesus." TEV, "there is no difference between Jews and Gentiles. . . in union with Christ Jesus." NEB, "There is no such thing as Jew and Greek. . . in Christ Jesus."

16. *Webster's New World Dictionary of the American Language* (ed. David B. Guralnik, New York: Collins, 1974) 999; cf. *Webster's Encyclopedic Unabridged Dictionary of the English Language*. New York: Gramercy, 1996) 1361. The less common use to "introduce a synonymous word or phrase" cannot fit Gal. 3:28.

17. Köstenberger, "Complex Sentence," 60 mistakenly says it refers to "two activities."

18. *NTS* "οὐδέ," 243–49, 248. In spite of this being the central application of the article's theme, Andreas J. Köstenberger, "Discussion of 1 Timothy 2:12 with Philip B. Payne and Andreas J. Köstenberger," *JBMW* (2010) 30, incorrectly states that Payne's "category #3 . . . does not include 1 Tim. 2:12." The editor of *JBMW* did not permit me to publish a surrejoinder to Köstenberger's "Rejoinder." My letters to him were significantly edited and published as a "Discussion," without my knowledge or permission.

19. *NTS* "οὐδέ," 240.

20. Köstenberger, "Rejoinder," 37 incorrectly states regarding 2 Cor. 7:12, "Payne is affirming" "two corresponding aspects of the 'one single idea.'" My analysis of this third category contradicts Köstenberger, "Rejoinder," 38's allegation that I "posit the presence of 'one single idea' or two completely

separate concepts as the only two possible alternatives." It is Köstenberger who repeatedly asserts an unrealistically narrow set of possibilities. For instance, Köstenberger, "Complex Sentence," 60 asserts, "there are only two acceptable ways of rendering [1 Tim. 2:12]: (1) 'I do not permit a woman to teach [error] or to domineer over a man," or (2) 'I do not permit a woman to teach or to exercise authority over a man'." This excludes the possibility of οὐδέ joining elements to convey a single idea here.

21. Köstenberger, 'Complex Sentence," 78, 77, 84. *NTS* "οὐδέ," 250–51 rebuts this.

22. BDF § 445 continues, 'though it is not common in the NT. E.g. Jn 4:11 . . . (οὐδέ D sy^s, which seems to be better Greek).' The passage BDF cites, 'You have nothing to draw with and the well is deep', is a rare case of negated and non-negated correlatives used together. If 'negative and positive' refers, instead, to expressions with negative or positive connotations, as *NTS* "οὐδέ" does, examples are more common.

23. Köstenberger, "Complex Sentence," note 5.

24. Köstenberger, "Complex Sentence," 77; cf. p. 79 "without exception," p. 60 "there are only two acceptable ways of rendering that passage. . . . ," p. 74 "requires."

25. Köstenberger, "Rejoinder," 38.

26. Köstenberger, "Rejoinder," 38.

27. Köstenberger, "Complex Sentence," 57–61, e.g. 60, "'teaching' and 'exercising authority' would be viewed positively in and of themselves."

28. Köstenberger, "Complex Sentence," 79, 206, citing Blomberg, "Neither Hierarchicalist nor Egalitarian," 329–372.

29. http://denverseminary.monkpreview2.com/article/man-and-woman-one-in-christ-an-exegetical-and-theological-study-of-pauls-letters/ checked 8/23/2014.

30. Köstenberger, "Rejoinder," 38.

31. Köstenberger, "Complex Sentence," 83.

32. Köstenberger, "Complex Sentence," 63–70, namely numbers 1, 8, 10, 12, 15, 16, 21, 25, 28, 34, 41, 45, 47 "Complex Sentence," 65–73.

33. This is example 28 in Köstenberger, "Complex Sentence," 71. "Positive" or "negative" does not clearly apply in examples 1, 8, 10, 12, 15, 16, 21, 25, 34, 41, 45, or 47, either.

34. Köstenberger, "Complex Sentence," 71.

35. Köstenberger, "Complex Sentence," 62.

36. *NTS* "οὐδέ" chart on page 242.

37. Payne, *Man and Woman*, 361–97 argues this instance by instance.

38. These are Polybius, Hist. 5.10.5; Josephus, Ant. 6.20.3–5; Plutarch, *Comparatio Aristidis et Catonis* 4.2.1. Köstenberger, "Complex Sentence," 64–68 numbers them examples, 9, 23, and 32.

39. E.g. Köstenberger, "Rejoinder," 38.

40. Köstenberger, "Complex Sentence," 74.

41. Al Wolters, "An Early Parallel of αὐθεντεῖν in 1 Tim 2:12," JETS 54/4 (Dec. 2011) 673–684 assumes without argumentation that the use of αὐθεντέω in the fifteenth century manuscript Codex Parisinus graecus 2419 faithfully retains this word exactly from NT times. See the analysis of early uses of αὐθεντέω in Payne, *Man and Woman*, 361–72.

42. Henry Scott Baldwin, "An Important Word: Αὐθεντέω in Timothy 2:12" pages 39–51 in *Women in the Church*, 49–51.

43. Baldwin, "Αὐθεντέω," 51.

44. Thomas R. Schreiner, "An Interpretation of 1 Timothy 2:9–15" pages 85–120 in *Women in the Church*, 97, 99, 103–4.

45. Payne, *Man and Woman*, 374–75.

46. Payne, *Man and Woman*, 361–80.

47. Köstenberger, "Rejoinder," 37 referring to Köstenberger, "Complex Sentence," 63–71.

48. *NTS* "οὐδέ," 251–52, analyzing numbers 2, 17, 27, 37, 38, 46, and 48.

49. Numbers 1, 8, 10, 12, 15, 16, 21, 25, 28, 34, 41, 45, and 47.

50. These are Polybius, Hist. 5.10.5; Josephus, Ant. 6.20.3–5; Plutarch, *Comparatio Aristidis et Catonis* 4.2.1. They are numbers 9, 23, and 32 in Köstenberger, "Complex Sentence," 64–68.

51. Number 11.

52. Numbers 25, 38, 46, and 48.

53. *NTS* "οὐδέ," 237–38.

54. All cited in Köstenberger, "Complex Sentence," 59, 63–71.

55. ἀδικήσαντος is masculine singular.

56. ἀδικηθέντος is masculine singular.

57. Köstenberger, "Rejoinder," 37. Köstenberger, "Complex Sentence," 59, however, correctly identifies these participles as identifying "the wrongdoer" and "the injured party."

58. BDAG 301, "Paul's opponent."

59. Murray J. Harris, *The Second Epistle to the Corinthians* (NIGTC; Grand Rapids: Eerdmans, 2005) 364.

60. Victor Paul Furnish, *II Corinthians* (AB; NT: Doubleday, 1984) 389; cf. also Philip E. Hughes, *The Second Epistle to the Corinthians* (NICNT: Grand Rapids: Eerdmans, 1962) 276, and 275 agreeing that "not" in 2:5 refers to comparative importance.

61. Linda L. Belleville, *2 Corinthians* (Downers Grove, Ill.: InterVarsity Press, 1996) 201.

62. *NTS* "οὐδέ," 240 specifically identifies 2 Cor. 7:12 as expressing "naturally paired but *clearly-distinguishable ideas* focusing on the same verb," as do all the passages in category four. In contrast, the examples in the first three categories described in *NTS* "οὐδέ," express a single idea. Köstenberger, "Rejoinder," 37 incorrectly alleges, "Payne is affirming . . . two corresponding aspects of the 'one single idea'" joined by οὐδέ.

63. As Köstenberger, "Rejoinder," 37 states, "Paul implied that it would have been wrong for him and his associates to eat anyone's bread free of charge because doing so would have made them a 'burden' to others, which clearly has a negative connotation."

64. 1 Cor. 9:3–14 argues that Paul has a right to food and drink, but vv. 7–12 make it clear that this refers to making one's living by the gospel, a right Paul renounced since it might hinder the gospel (9:12–15). This does not imply that Paul never accepted hospitality.

65. *Pace* Köstenberger, "Rejoinder," 38.

66. This translates πολυπραγμονεῖν. Köstenberger, "Complex Sentence," 205 n. 13 cites LSJ 1442, "mostly in a bad sense," but LSJ cites this not for the verb πολυπραγμονέω in general, but just for the second of three meanings. LSJ's first, "*to be busy about many things*," and third meanings, "*to be curious after, inquire closely into*," are positive, as is the translation Köstenberger cites.

67. LCL *Josephus* 8, ed. Ralph Marcus, 1963, pp. 78–79.

68. *Ibid*., LCL, 85–87.

69. *Ibid*., LCL 85.

70. Köstenberger, "Rejoinder," 38 states, "both 'meddling in state affairs' and 'starting a revolution' are viewed negatively." The reason he gives for this change in translation is [to make it fit] his "clear and consistent pattern" of οὐδέ joining two negatives (or two positives).

71. Ralph Marcus, ed., *Josephus* (LCL, 1963) 8:86–87.

72. The other two translated "meddle" are *Ant*. 9.195 (of a prophet's rebuke of idolatry) and *Ant*. 15. 76 of Cleopatra. The other sixteen are: *Vita* 276, 312; *Ant*. 1. 56, 203; 2. 267–68; 4. 102; 5. 6; 8. 129; 9.115; 10. 210; 12. 21; 15. 165, 182, 285; 16. 96, 285.

73. Cf. Plutarch, *De sera numinis vindicta* 552.B.

74. *Ibid*., 2:36–39.

75. LSJ 16, "*lie awake, pass sleepless nights*. . . metaphorical *to be watchful. . . vigilance*."

76. Plutarch, *Plutarch's Moralia* (trans. by Harold North Fowler; LCL, 1936) 10:168–69.

77. Plutarch, *Plutarch's Lives: Themistocles and Camillus. Aristides and Cato Major, Cimon and Lucullus* (Trans. by Bernadette Perrin; Vol. 2 of 11 vols.; LCL; Cambridge, Mass.: Harvard University Press, 1914) 2:10–11.

78. LSU 852, "*lie down to sleep, sleep, . . . to sleep* by night, . . . *pass the night*."

79. LSJ 16, "*lie awake, pass sleepless nights,. . . suffers from insomnia*."

80. LSJ 852, "*lie idle, . . . to be asleep* all ones life, *sleep away* one's life." Plutarch, *Pompeius* 15 opposes it to "pay attention to the undertaking." Aristotle, *Ethica Nicomachea* 1157b8 opposes it to ἐνεργεῖν, "to be energetic or effective."

81. LSJ 16.

82. Plutarch, *Plutarch's Moralia* (trans. by Frank Cole Babbitt; LCL) 1:448–49.

83. Köstenberger, "Rejoinder," 38.

84. Plutarch, *Plutarch's Lives* 2:82–83.

85. All the meanings LSJ 1671 lists are all decidedly negative: "*prosecute vexatiously, blackmail, . . . seek occasion against* us, *oppress* us, . . . *accuse falsely, . . . a false charge brought against, . . . denounce as contraband, . . . extort by false charges* or *threats, . . . criticize in a pettifogging way, . . . lay verbal traps for one, . . . quibble about, . . . carp at, stint, . . . quibble.*"

86. Plutarch, *Plutarch's Moralia* (trans. by Frank Cole Babbitt; LCL, 1936) 4: 40–41.

87. *Pace* Köstenberger, "Rejoinder," 38, "both exact and approximate reckoning are viewed negatively in the present context (the limited skill of mathematicians)."

88. Plutarch, *Plutarch's Lives* 2: 275.

89. Edin L. Minar, Jr., F. H. Sandbach, and W. C. Helmbold, *Plutarch's Moralia* (LCL 9:80–81.

90. "I. abs., *rule, hold sway. . .* II. *conquer, prevail, get the upper hand. . .* III. *become master of, get possession of. . .* IV. *lay hold of. . .* V. *control, command. . .* VI. *repair, make good.*"

91. Köstenberger, "Rejoinder," 38 mistakenly construes my position, writing: "Payne suggests [that] wine 'getting the best' of someone is viewed positively by the writer."

92. *Pace* Köstenberger, "Rejoinder," 38, "both are virtual synonyms."

93. In contrast, Köstenberger, "Rejoinder," 38 writes of these as "both actions," incorrectly treating them as separate and incorrectly identifying "experiencing pain" as an action. Rather, Plutarch refers to one action being prevented, "touch," which would "give pain to the taste."

94. Θιγγάνω is almost always a positive concept, LSJ 801, "*touch, handle, . . . take hold of* . . . man's aspirations after God, . . . *touch, attempt, . . . attack, . . . reach* to the heart, . . . *touch upon, . . . apprehend, . . . reach, win, . . . reach, hit.*"

95. Every meaning for λυπέω in LSJ 1065 is decidedly negative: "*grieve, vex*, whether in body or mind, . . . *distresses, . . . harm, . . . cause pain* or *grief, . . . annoy, . . . to be grieved, distressed.*"

96. As does also LXX Sirach 18:6, cf. *NTS* "οὐδέ," 251.

97. Köstenberger, 'Complex Sentence," 77, 78. Specifically regarding these examples, Andreas Köstenberger, "Andreas Köstenberger Responds to Philip Payne on 1 Timothy 2:12." *JBMW* 13:2 (2008) 5 (in "Odds and Ends") states "that Payne's rebuttal is itself invalid and that my original conclusion stands."

98. Payne, *Man and Woman*, 337–415.

99. LXX Sirach 18:6 is the only exception to this pattern I have found. Nevertheless, even though "to diminish" and "to increase" respectively tend to carry negative and positive connotations, Köstenberger, "Rejoinder," 37 may be correct that "from the writer's perspective the only proper approach is to represent God's mercies accurately; hence both diminishing or increasing them is discouraged." This same principle applies, if, as seems more likely from the context, and as the NAB and RV translate it, this statement is about the wonders of the Lord, not his mercies.

100. The expressions οὐδέ joins in 1 Tim. 2:12 are not equivalent in meaning (category 1) or a natural pair (category 2), nor do they convey naturally paired ideas focusing on the same verb (category 4), cf. *NTS* "οὐδέ," 237–49.

101. Payne, *Man and Woman*, 361–97 documents this as the dominant meaning in Paul's day.

102. Cf. *NTS* "οὐδέ," 249–50.

103. Polybius *Hist.* 30.5.8 and Josephus, *Ant.* 7.127; cf. *NTS* "οὐδέ," 235–53; 244–45.

104. 1 Timothy addresses Timothy in Ephesus (1:3). Evidence that 2 Timothy was also written to Ephesus includes: 2 Tim. 1:18; 2:17; 4:12, 14, cf. 1 Tim. 1:20. 2 Tim. 4:19 greets Prisca and Aquila, cf. Acts 18:19; 1 Cor. 16:19; BDAG 143; H. Conzelmann, *1 Corinthians* (Philadelphia: Fortress, 1975) 299.

105. Payne, *Man and Woman*, 296–310.

106. Payne, *Man and Woman*, 399–415.

107. Cf. the examples listed in Payne, *Man and Woman*, 328–34.

108. Payne, *Man and Woman*, 291–310, 319–35, 399–415.

Philip Barton Payne is well known for his studies of New Testament textual criticism, the parables of Jesus, and man and woman in Paul's letters. He has taught New Testament in Cambridge University colleges, at Trinity Evangelical Divinity School, Gordon-Conwell Theological Seminary, Bethel Seminary, and Fuller Seminary Northwest.