

**Notes on
Greek NT Texts
related to
Women in Office**

**Prepared by Rev. Dr. R. D. Anderson
(last edited 19 March 2017)**

Contents

On the style of Paul’s Greek see my article, ‘Grappling with Paul’s Language: How a Greek Might Struggle’ in *The Language and Literature of the New Testament: Essays in Honour of Stanley E. Porter’s 60th Birthday*, ed. L. K. Fuller Dow, C. A. Evans, and A. W. Pitts. Biblical Interpretation Series 150 (Leiden, E. J. Brill, 2016) 241-260.

On this general topic see the articles on my website ‘God’s Word and Women in Office’ and “‘The Women should keep Silence in the Churches!’ (1 Cor. 14:34)’. In addition my commentary on 1 Corinthians may be consulted, *1 Corinthians: Creating Order in a New Urban Church* (Western Australia: Pro Ecclesia, 2016).

1 Tim. 2:1 – 3:1.....	3
1 Cor. 11:2-18.....	5
1 Cor. 14:26-40.....	7

1 Tim. 2:1 – 3:1

v.1

Παρακαλῶ οὖν

These words refer back to 1:3 “Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ ... παρακαλῶ οὖν ...” If σε is still understood as the direct object, then ποιεῖσθαι should be taken as the middle and is a common periphrasis (see ‘Common Periphrastic Verbal Constructions # 5 in *Notes on the Greek Text of Hebrews 1 – 11*).

προσευχάς

Jewish terminology.

v.2

ἤρεμος, ον,

A later form for ἡρεμῖος, ‘quiet’. This is its first appearance in the literary record. Other appearances are found from the 2nd century onwards.

σεμνότητι

This is properly a trait of gods and only secondarily applied to men, cf. σέβω – ‘to worship / honour.’

v.3

τοῦτο

Given the explanatory phrase ‘who desires all men to be saved’, ‘this’ must refer back to prayers for ‘all men’.

v.4

πάντας ἀνθρώπους θέλει σωθῆναι

The point is not every single individual, but all nations and not just Jews, see v.7.

v.6

ἀντίλυτρον

A coinage based on λύτρον ἀντί ... (‘a ransom on behalf of ...’). The idea of making a ransom payment for one’s sins to a god for some offense seems to have been common, at least in Asia Minor.¹

καιροῖς ἰδίους

An adverbial expression ‘at the right time’ found in Polybius 1.30.10 and Paul in 1 Tim. 2:6; 6:15 and Tit. 1:3.

v.8

προσεύχεσθαι τοὺς ἄνδρας

The verb denotes the action of speaking a prayer out loud, not reverently listening to a prayer and internalising it as one’s own. Paul here has separate comments for men and women. It is clear that he expects only the men to stand and lead in prayer.

ὁσίους

See ‘A Note on Words for ‘holy’ following *Animal Story* 16.

v.9

αἰδώς -οῦς, ἡ

This word can mean both ‘shame’ and ‘sense of shame’, that is, ‘modesty’. Both in the Bible and the ancient world, ‘(sense of) shame’ was considered to be a positive concept. Modesty in terms of covering one’s nakedness had nothing to do with the fall into sin.²

ἐν πλέγμασιν καὶ χρυσίῳ

These two terms go together here as *hendiadys* (using two words to express a single concept). Peter seems to be thinking of the same thing in 1 Pet. 3:3-4

ὅν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος ἀλλ’ ὁ κρυπτὸς τῆς καρδίας ἀνθρώπου ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

Once again plaited hair is attached to settings of gold as one concept. Philo (*de Sacr.* 21) too has a similar description which also shows the kind of cultural message such a hairdo was giving. He is giving a metaphorical description of ‘pleasure’ as a high-society prostitute:

1 See G.H.R. Horsley (ed.), *New Documents Illustrating Early Christianity*. Vol. 3 (Macquarie University Ancient History Documentary Research Centre, 1983) entry 46.

2 See my article ‘The Tree of the Knowledge of Good and Evil’ to be found on my website.

ἡ μὲν οὖν [*sc.* ἡδονή] προσέρχεται πόρνης καὶ χαμαιτύπης τὸν τρόπον τεθρυμμένη, κεκλασμένῳ τῷ βαδίσματι ὑπὸ τρυφῆς τῆς ἄγαν καὶ χλιδῆς, σαλεύουσα τὸ ὄφθαλμῷ, οἷς τὰς τῶν νέων ἀγκιστρεύεται ψυχὰς, θράσος μετ' ἀναισχυντίας ἐμβλέπουσα, τὸν ἀρχένα ἐπαίρουσα, πλέον τῆς φύσεως ἑαυτὴν ἐνορθιάζουσα, σεσαρυῖα καὶ κιγλίζουσα, περιέργῳ ποικιλίᾳ τὰς τῆς κεφαλῆς τρίχας ἀναπελεγμένη, ὑπογεγραμμένη τὴν ὄψιν, ἐγκεκαλυμμένη τὰς ὀφρῦς³, θερμολουσίαις ἐπαλλήλοις χρωμένῃ, ἔρευθος εἰργασμένη, πολυτελεῖς ἐσθῆτας ἐπηνθισμένας ἄκρως ἀμπεχομένη, περιβραχιόνια καὶ περιανχένια καὶ ὅσα ἄλλα χρυσοῦ καὶ λίθων πολυτελῶν δημιουργηθέντα κόσμος ἐστὶ γυναικεῖος περικαθαιμένη, μύρων εὐωδεστάτων ἀποπνέουσα, τὴν ἀγορὰν οἰκίαν νομίζουσα, τριοδίτις σοβάς, χῆται γνησίῳ κάλλους τὸ νόθον μεταδιώκουσα.

<p>χαμαιτύπη, ἡ, prostitute θρύπτω, break in pieces; <i>metaph.</i> enfeeble (<i>esp. by debauchery and luxury</i>); corrupt κλάω, to break (off) χλιδή, ἡ, 1. (abstr.) delicacy, luxury, effeminacy 2. (concr.) luxuries, fine raiment, costly ornaments σαλεύω, 1. (trans.) to shake 2. (intrans.) to move up & down, roll ἀγκιστρεύω, to hook <i>someone</i> (cf. ἄγκιστρον, τό, fishhook) θράσος -εος, τό 1. boldness 2. rashness, insolence ἀρχήν -ένος, ὁ, neck, throat ἐνορθιάζω (<i>hapax</i>) to set upright, cf. ἐξ/ἐπ-ορθιάζω σαίρω (<i>only in pf. w. pres. sense</i>), to grin, smile [= μειδιάω] κιγλίζω, to giggle περιέργος -ον, overwrought, elaborate</p>	<p>ὑπογράφω <i>lit.</i> to write under; <i>also</i> to paint under the eyelids ὀφρῦς, ὄος, ἡ, acc. ὀφρῦν, eyebrow; (metaphorically) brow (of a hill) θερμολουσία, ἡ, hot bathing ἐπάλληλος, ον, one after the other, in quick succession ἔρευθος, εος, τό, redness, flush ἐπανθίζω, to deck as with flowers ἀμπέχω, to surround, cover περικαθίεμαι (<i>hapax</i>) <i>Pass.</i>, have hung round one μυρον, τό, sweet oil, perfume ἀποπνέω, to blow off τριοδίτης -ου, ὁ, one who frequents cross-roads σοβάς -άδος, ἡ, <i>poet. fem. of</i> σοβαρός, (of bacchanals and courtesans) insolent, capricious χῆτος, τό (only used in dat.) want, lack + <i>gen.</i> νόθος -η -ον, spurious, counterfeit</p>
---	---

It is interesting that there is evidence that plaited hair was the kind of thing which was also unacceptable for women visiting a Greek sanctuary.⁴

v.10

ἐπαγγέλλω, to announce / promise; *Mid.* to profess

v.11

ἐν ἡσυχίᾳ

A standard prepositional phrase. The adverb ἡσύχως means 'gently / cautiously' so it was not an option.

μανθανέτω

Note the use of the *present* imperative.

v.12

διδάσκειν ... αὐθεντεῖν

Again, note the use of the *present* infinitives.

v.13

ἐπλάσθη

The verb is taken from LXX Gen. 2:7. Man was 'formed' from earth, not created *ex nihilo*.

v.14

ἠπατήθη

LXX Gen. 2:13 Ὁ ὄφις ἠπάτησέν με. The simplex is rare in later Greek, which suggests that the form has been taken from the LXX. The compound used in the next phrase is much more common.

ἡ δὲ γυνή

At the time of her deception, the woman had not yet been named.

v.15

ἀγιασμῶ

Jewish Greek, a coinage from the Jewish verb ἀγιάζω (cf. regular Greek ἀγίζω, which is a term associated with the ritual of sacrifice).

³ It would seem that the eyebrows were 'veiled', i.e. hidden in some way. Were they plucked out?

⁴ See G.H.R. Horsley (ed.), *New Documents Illustrating Early Christianity*. Vol. 4 (Macquarie University Ancient History Documentary Research Centre, 1987) entry 25, pp.108-109 where a Greek sacrificial ritual (Arkadia, III BC, = IG V,2,514) prohibits women from coming with braided hair: μηδὲ τὰς τρίχας ἀμπελεγμένας.

1 Cor. 11:2-18

v.2

ἡ κεφαλή

Much has been written about the meaning of the Greek word for 'head' (κεφαλή) in recent years. This has come about partly because of the suggestion of some New Testament scholars that a (metaphorical) meaning in the sense of 'source' is more appropriate here. In two extended articles Grudem has, however, shown that this meaning does not exist.⁵ Entirely outside of this discussion, the classics professor Chadwick has shown in his rewriting of several lemmas from LSJ (among others κεφαλή, 177-83) that 'source' is not attested as a metaphorical use for 'head' and that the lemma in LSJ has led to unnecessary confusion on this point.⁶ When, for example, Herodotus speaks of the sources of a river as its 'heads', one must realise that he also speaks of the mouth of the river as its 'head'. In both cases the word 'head' is used as a metaphor for 'either extremity of a linear object' (cf. a length of rope in Greek, which has two 'beginnings' [ἀρχαί], and in English two 'ends'). Although the word κεφαλή is not used in Greek literature in the metaphorical sense of 'leader' or 'boss', many Jewish Greek writings do use the word in this way. This Jewish idiom would, however, not have caused confusion to the Greeks. Greek popular philosophy considered the head (strictly speaking, the brain in the head, the ἐγκέφαλος) as the leader of the body (e.g. Plato, *Tim.* 44D; cf. Philo, *De Somn.* 2,207; *Moses* 2,30.82; Plutarch, *Mor.* 647C; 692E). For this reason we find Greek literature using the comparison between the head and the body to illustrate the relationship between a leader and those who are led (e.g. Plutarch, *Galba* 4,3; *Pelop.* 2,3; Cic. 14,4; Eph. 5:22-33). In addition, we may note that the word κεφάλαιος ('of the head') was indeed used as a substantive in the sense of 'boss' or 'topman' (LSJ κεφάλαιος II.3).

v.4

προσευχόμενος

The verb denotes a person who speaks a prayer out loud, not someone who listens to a spoken prayer and internalises it as his own.

κατὰ κεφαλῆς ἔχων

Some scholars (e.g. Hurley) have argued that Paul is not speaking about head-coverings at all, but about hair styles. This approach is often combined with a dated and incorrect view of the practice of ritual head-covering in contemporary Hellenistic and also Jewish culture. The phrase κατὰ κεφαλῆς refers literally to something that hangs down from the head, often a sort of shawl. Plutarch uses κατὰ κεφαλῆς in this way as synonymous to ἐπὶ κεφαλῆς meaning 'to have something on the head', cf. *Mor.* 266C and 267C, and see further *Pyrrhus* 24; *Pompeius* 40; *Caesar* 66; Ps.-Plutarch, *Mor.* 200F, cf. Josephus, *BJ* .2,48; *Antiq.* 1,50; 5,252; 13,117.

v.5

ξυρέω, to shave

v.6

κείρομαι, cut off one's hair

v.7

εἰκόν καὶ δόξα

It is interesting to note that Paul also combines the terms 'image' and 'glory' (εἰκόν and δόξα) in Rom. 1:23 where they serve as functional equivalents. 'Glory' is the form whereby God is presented to us. 'Image' (here in the sense of 'statue') is the form whereby a person is presented to us. Note that it is impossible to describe Eve as the 'image' (εἰκόν) of Adam.

v.9

ἐκτίσθη

In Jewish Greek κτίζω means 'to create' and is generally restricted to an activity of God. In regular Greek it means 'to colonise / found / build'.

v.10

ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς

Some interpreters note that ἐξουσία + ἐπὶ sometimes has the sense 'authority over (something)' and suggest that we read here: 'Therefore the woman ought to have authority over her head'. This would then supposedly mean that she should take the initiative herself to cover her own head while praying or prophesying. The suggestion is unlikely given that ἐξουσία + ἐπὶ in this sense is a Semitism (cf. אֲשֶׁר בְּרִאשׁוֹתָא + אֲשֶׁר) otherwise unknown to Paul.

5 W. Grudem, 'Does κεφαλή ('Head') Mean 'Source' or 'Authority Over' in Greek Literature? A Survey of 2,336 Examples' (*Trinity Journal* 6 NS (1985) 38-59); and 'The Meaning of κεφαλή ('Head'): A Response to Recent Studies' (*Trinity Journal* 11 (1990) 3-72).

6 J. Chadwick, *Lexicographica Graeca: Contributions to the Lexicography of Ancient Greek*. Oxford, Clarendon Press 1996.

v.13

Ἐν ὑμῖν αὐτοῖς

The phrase ὑμῖν αὐτοῖς is equivalent to ἑαυτοῖς, see Smyth §1233.

v.14

κομάω, ‘to let the hair grow long’

ἀνὴρ μὲν ἔαν κομᾷ

Men with long hair (such as Greek priests and Jews who had taken a Nazarite vow) were the exception. Long hair for a man was generally put in a negative light. It was associated with country bumpkins, the followers of strange gods, barbarians and effeminate homosexuals (e.g. Horace, *Ep.* 11,28; Juvenal 2,96). Even itinerant philosophers with their long hair were ridiculed and despised (Dio Chrysostom, *Or.* 72,2). For such exceptions in general see Dio Chrysostom, *Or.* 35,11-12.

v.16

Εἰ δέ τις δοκεῖ ... κτλ.

The form of this concluding argument (‘If anyone thinks ... to be, let him ...’) is one which Paul more frequently uses in this letter, see 3:18; 8:2; 14:37.

1 Cor. 14:26-40

v.26

ψαλμὸν

The word ψαλμός in regular everyday Greek referred to playing the *kithara*, but in a Jewish-Christian context it came to be used in the sense of ‘psalm’, ‘religious song’.

γλῶσσαν

When the word ‘tongue’ is used in Greek of a language, it implies a foreign language. The phrase ‘speaking in tongues’ is therefore Greek idiom for ‘speaking in foreign languages’.

ἐρμηνείαν

The word ἐρμηνεία and its cognate verbs are often used in Greek to describe the work of translating (Artzt-Grabner provides examples from the papyri in connection with, for example, translating from Latin or from Aramaic, 407-9).⁷

v.27

ἀνὰ μέρος, ‘in turn’, ‘successively’

v.28

διερμηνευτής

A Pauline coinage. Some mss read ἐρμηνευτής, although the regular Greek word for a translator would be ἐρμηνεύς.

v.30

ἄλλω ἀποκαλυφθῆ καθημένω

Type 1 hyperbaton, emphasising ἄλλω (see *Greek Word Order*, p.11ff).

v.34

σιγάτωσαν

The verb, unlike the phrase ἡσυχία ἔχειν, implies that they would have something to say. Indeed, this is borne out in v.35.

v.37

ἃ γράφω ὑμῖν ὅτι ...

Paul not infrequently places the subject of a subordinate clause in front the subordinating conjunction as is common in Hebrew.

v.39

ζηλοῦτε

Although the verb ζηλόω can mean ‘earnestly desire’, this meaning is not obvious in the context. A quite normal meaning for this verb is also ‘admire’, ‘praise’ (LSJ). And that provides exactly the sense which Paul is aiming for in these chapters, namely that the Corinthians direct themselves more towards those gifts in the worship services which build up the entire congregation. He does not argue that everyone should attain these gifts – chapter 12 with the image of the body has shown that every member has his own distinct gifts. He argues that they ought to provide opportunity for the use of these higher gifts in worship rather than the use of all manner of languages which nobody understands. And this is precisely the point in 14:39 where Paul says: ‘Encourage prophesying (ζηλοῦτε) and do not prevent speaking in languages’. Here we see the verb ζηλόω (‘encourage’, ‘praise’, *not* in this context ‘desire’) placed in opposition to κωλύω (‘hinder’, ‘prevent’).

⁷ P. Artzt-Grabner and R. E. Kritzer, *1. Korinther*, Papyrologische Kommentare zum Neuen Testament 2 (Göttingen: Vandenhoeck & Ruprecht, 2006).