

A DISCOURSE ANALYSIS OF 1 TIM: DOES IT SUPPORT AN
EGALITARIAN VIEW OF 1 TIM 2:11-12?

By

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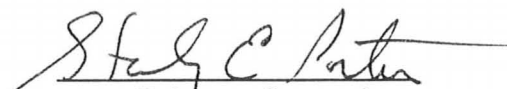
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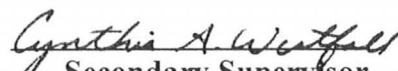
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ABSTRACT

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Most current research into 1 Tim 2:11-12 relates to the study of cultural context and to word and phrase studies. This work attempts to use a discourse analysis model to evaluate the epistle as a whole using a bottom-up interpretation of the epistle to determine the meaning of 1 Tim 2:11-12 and how it relates to an egalitarian understanding of the text. My linguistic model will be based on Halliday's systemic-functional linguistic model of language. Adapted slightly to evaluate a dead language, this model will use the tripartite field-tenor-mode register method. The final sections will address the state of current research and how the discourse analysis model used in this thesis enlightens that research.

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Lastly, a special thanks goes to my wife Kathy, whose extra efforts has allowed me to retire from full-time work to pursue my studies. Her encouragement and patience has helped make this process possible and her character as a Christian has challenged me to care for others and recognize the qualities of leadership in Christian women.

Sincerely,
Tom Barker

TABLE OF CONTENTS

Abstract.....	iv
List of Charts and Figures.....	vii
Introduction.....	1
Chapter One: A Discourse Analysis Model.....	7
1. Introduction.....	7
2. Language Structure and the Systemic Functional Model.....	8
3. Context.....	11
4. Metafunction and Register as a Model.....	18
Chapter Two: Application of Discourse Analysis Model to 1 Tim.....	33
1. Opening (1:1-2).....	34
2. Body (1:3-4:5).....	35
3. Parenesis (4:6-6:19).....	87
4. Closing (6:20-21).....	118
Chapter Three: The Current State of 1 Tim 2:11, 12 Research.....	120
1. Cultural Considerations in Ephesus and Asia Minor.....	120
2. Word, Phrase and Clause Research.....	130
Chapter Four: Synthesis.....	164
Chapter Five: Conclusion and Implications.....	169
Bibliography.....	174

LIST OF FIGURES

1. Relation of the text to context of situation	17
2. Semantic Domain 88, 53 interaction in 1 Tim 1:9.....	21
3. Markedness of person and number.....	24
4. Imperatives and subjunctives.....	26
5. Participant chain interaction	44
6. Parallelism, repetition and antonymy in 1 Tim 2:11-12	76

Introduction

The issue of female leaders in the church continues to be one of the most controversial and contentious issues facing the church in the twenty-first-century. In many churches, women have been relegated to support roles working with children and other women, being kept from positions where they are in leadership over men. There are a number of passages used to support this decision, but Grenz and Kjesbo are correct in their assessment: “For the foundational Pauline statement relegating women to subordinate roles in the church most complementarians do not turn to 1 Corinthians 11:13-16 or 1 Corinthians 14:34-36, but to 1 Tim 2:11-15.”¹ This is the key foundational passage used to relegate women to subordinate roles and must be addressed when determining whether complementarian² interpretations should continue to dominate some churches’ practice. Webb’s egalitarian ultimate ethic³ rises or falls on this passage. His redemptive-movement hermeneutic demonstrates that the role and treatment of women in the early Christian community was generally superior to that of women in the surrounding nations, but determining the ultimate ethic involves a subjective evaluation on Webb’s part. If the traditional interpretation of 1 Tim 2 is correct, then this passage must be understood as a limiting or a corrective element on the freedom being practiced by women in the first-century church. Webb, himself, notes,

¹ Grenz and Kjesbo, *Women in Ministry*, 125.

² Complementarian refers to those who believe in the essential equality of women and men, but who believe there are functional differences based on their interpretation of passages like 1 Tim 2:9-15.

³ Webb, *Slaves, Women & Homosexuals*, 31.

I am prepared to ask this chapter's reflective question about one aspect of my findings, namely, my assessment of 1 Timothy 2:13. While I find a cultural-component assessment of 1 Timothy 2:13 more compelling than assessments finding it to be completely transcultural, I will be the first to admit that I might be wrong.⁴

I believe the intent of these verses has implications for our present culture and should significantly impact the twenty-first century church and its influence in this present cultural context.

First, it must be acknowledged by all scholars that the interpretation of these verses has been and continues to be divisive in the church. The church is divided over the role of women, even among those denominations which theoretically endorse leadership roles for women, such as senior pastor⁵ and deacon. In reality, there are few women actively filling these roles in comparison with men. There appears to be a deep-seated conviction that the Scriptures do not really allow women equal opportunity in the church. Much of the controversy and the hesitancy results from the traditional exegesis and application of 1 Tim 2:11-12. I hope to develop a new environment of research, where this particularly difficult text can be re-visited. It is the goal of this thesis to demonstrate that this text actually provides guidelines for a married woman who is earnestly seeking to use her gifts in leadership and/or teaching ministries. For too long, gifted women (both single and married) have suffered oppression because of the patriarchal⁶ or complementarian

⁴ Webb, *Slaves, Women & Homosexuals*, 236.

⁵ This reflects a rather subjective interpretation and application of the text since this position is not mentioned in 1 Tim 2 or anywhere in the NT for that matter.

⁶ I reserve this word for those who maintain the position that women are not essentially equal to men.

interpretation of this passage of Scripture. I have seen the grief and frustration that many women experience when they are not allowed to perform their God-given tasks using their God-given abilities. The purpose of this thesis is to raise awareness of an egalitarian interpretation of 1 Tim 2:11-12 so that all God's gifted children may be empowered and permitted to serve in the areas of ministry God intended for them, male or female.

Although this passage refers to married women, it should not prevent unmarried woman from serving since few would argue that 1 Tim 3:2-9, relating to husbands, excludes single men from serving in the church.⁷

Second, the re-visiting of 1 Tim 2:11-12 is essential for evangelistic purposes. Not only have women been hurt within the church, but the cause of Christ has been hindered in the world. Today, our culture mocks Christianity, sometimes unjustly, but sometimes with justification. When it comes to the area of equality in the workplace, particularly in the Christian environment, the church has rightly been accused of unjust hiring practices. The gospel of Jesus Christ is a gospel of love, acceptance and equality (Gal 3:28), yet the world hears this message and sees the antithesis in its daily practice. In our attempts to correctly interpret the Word of God regarding the role of women in the church, we have accused the secular world of persecuting the church when the real problem may be our poor interpretation of 1 Tim 2:11-12. This impasse separates the Church from society and

⁷ There were probably few single women in the NT period since women married at a relatively young age. Young widows are addressed in 1 Tim 5 and the judgment that she should marry and not be supported by the church probably stems from the issue of women, and in this case widows, being less educated and teachers of false doctrine (See argument below).

people remain on the outside looking at the church with disdain. If the traditional view of this passage is correct, then so be it (easy for me to say being a male), but if the interpretation of the passage in its historic context presented in this thesis is correct, then people are remaining outside the kingdom of God because of our erroneous interpretation and possibly our complementarian prejudice. I contend that if scholars will handle this passage with respect—leaving biases at the proverbial door—they will begin to see that this passage does not hinder women from holding leadership and teaching roles.

Third, churches are suffering because of our traditional interpretation of this and other passages referring to women's issues. The needs of people and society are being left unmet because of this shortage of help. The church constantly searches for qualified, gifted leaders. In most congregations, there are more women than men, but men continue to hold all, or at least the vast majority, of the dominant leadership positions. We must determine whether the most qualified people are holding these leadership positions and whether more ministries could be provided in the community if more people were utilized in leadership roles. I suspect that in most churches there are many people (men) filling leadership roles simply because no one else is "qualified" and that there are many ministries a church would like to provide if the leadership personnel were available. The reality is that the church has been hindered in the past and is being hindered in the present because leadership is being mobilized from less than half the available adults in the church.

Fourth, the division that this controversial topic has created within the church continues to shift the focus away from the essentials of the faith. It is my hope that this thesis will draw the two sides of the debate together in dialogue. I believe it can provide a bridge between the complementarian and egalitarian members of the church, allowing them to revisit the passage with a new lens to look through. The complementarian will be confronted with the possibility that this particularly contentious text actually supports the involvement of women in ministry and the egalitarian will have a stronger, objective argument for their egalitarian position.

Context continues to be one of the major divisive issues separating the complementarian and egalitarian proponents and, if the impasse is to be bridged, both sides must accept that “His advice concerning women was not triggered by questions arising in our day, but by the conduct in worship assemblies of the first-century church. For this reason, before we can draw conclusions from this passage for the role of women in the church today, we must try to understand Paul’s message for his readers.”⁸ This is fundamental to the text of the NT as a whole. Having accepted this basic presupposition, I will use a discourse analysis model to determine whether this passage supports my thesis that women may lead in the church as long as they are in a correct relationship with their husbands in the home.

⁸ Grenz and Kjesbo, *Women in Ministry*, 125-6.

I will begin by describing, in detail, the discourse analysis model that will be used to evaluate the epistle of 1 Tim. This will be followed by the actual application of this discourse analysis model, focusing on the issues that relate to the specific topic of this thesis. Following this detailed section, I will discuss the current state of research related to 1 Tim 2:11-12 and the support material in vv. 13-15. I will then seek to synthesize all that has been discovered in these previous sections to come to some tentative, if not firm, conclusions concerning the most probable meaning of the text. Finally, I will draw some conclusions and implications for our present culture related to the findings of this thesis.

CHAPTER ONE

A Discourse Analysis Model

1. Introduction

Discourse analysis is a recent addition to the field of NT study. Scholars have only recently begun developing various models and methods of discourse analysis. These methods offer a potential way forward in NT research, as they make available new tools for advancing our understanding of how the Greek language functions from the microstructures such as morphemes, to the word level and through the stages of phrase, clause and clause complex up to and including the macrostructures of paragraphs, units, sections and discourse at the most comprehensive level. This interdisciplinary approach opens exciting new avenues of research which may provide answers to some of the questions that have plagued NT study. When combined with other interpretive methods it offers a more holistic approach to studying the NT.⁹ Discourse Analysis seeks to create a model that considers not only the semantics, syntax, and pragmatics of the text, but also what it means within the specific co-text or context of the text.¹⁰

The model used within this work is an adaptation of the systemic-functional linguistic model developed by Halliday.¹¹ This paper will focus on applying the systemic-

⁹ See Adams, *A Fresh Look*. He combines the use of discourse analysis with epistolary theory to gain insight into 1 Thessalonians.

¹⁰ Westfall, *A Discourse Analysis*, 22.

¹¹ See Halliday, *An Introduction to Functional Grammar*. The adaptation is from a living language like English to the Greek of the NT which is a dead language.

functional model to the epistle of 1 Tim as a whole with the belief that it may lead to a more complete and defensible understanding of 1 Tim 2:11-12. It is my contention that identifying the cohesive, thematic and prominence structures of the epistle will help determine the meaning of the thesis text in relation to the surrounding co-text. The goal of this thesis is to move the discussion of 1 Tim 2:11-12 beyond the debate over the meaning of individual words and phrases to the greater ‘context of situation’ and ‘context of culture’ in this letter.¹²

2. Language Structure and the Systemic-Functional Model

“For this purpose language is best regarded as a form of activity. Specifically, it is a form of activity of human beings in societies; and it has the property of being patterned.”¹³

Discourse analysis, as a linguistic process, is concerned with language as it is used by people in societies and therefore concerns itself with the patterns that govern how words and texts are connected within a given social environment at a level larger than the sentence.¹⁴ In essence, “discourse analysis emphasizes language as it is used.”¹⁵ Almost all study of text prior to this new movement focused on text at the morpheme, word, phrase, clause and clause complex level.¹⁶ (This will become evident as we look at the current state of research in 1 Tim 2:11-12 below.) Reed’s work is an example of an early

¹² See below for an explanation of these two terms.

¹³ Halliday and McIntosh, *The Linguistic Sciences*, 4.

¹⁴ See Reed, *Discourse Analysis*, 27; Westfall, *Discourse Analysis*, 22-3; Adams, *A Fresh Look*, 39.

¹⁵ Westfall, *Discourse Analysis*, 23.

¹⁶ See Lyons, *Introduction to Theoretical Linguistics*, 170; Adams, *A Fresh Look*, 39-40; Halliday and McIntosh, *Linguistic Sciences*, 27.

attempt to break away from this entrenched methodology. Reed's methodology was also an adaptation of the systemic-functional linguistic methodology of Halliday.¹⁷ Halliday describes his systemic-functional linguistic approach as a two part methodology.

Language is functional. "It is functional in the sense that it is designed to account for how the language is **used**. ...A functional grammar is essentially a 'natural' grammar, in the sense that everything in it can be explained, ultimately, by reference to how language is used."¹⁸ In essence, language is a means to an end and not an end in itself. It is functional in that it serves the purpose of the author/speaker in communicating to a listener/reader.¹⁹ The hierarchy extends upward from morphemes, to words, phrases, clauses, clause complexes (sentences), paragraphs, units, sections and discourses,²⁰ all of which function toward the purpose of communication and are not ends in themselves. Words have meaning in interaction within the context of situation and context of culture in which they are written or spoken. These together shape meaning. Halliday identified three functional elements of meaning which he calls metafunctions: ideational, interpersonal and textual meanings.²¹

¹⁷ Reed, *Discourse Analysis*, 24.

¹⁸ Halliday, *Functional Grammar*, xiii.

¹⁹ Reed, *Discourse Analysis*, 26.

²⁰ See Westfall, *Discourse Analysis*, 28-30.; Adams, *A Fresh Look*, 41-50; Reed, *Discourse Analysis*, 27-29. Adams and Reed do not speak of sections and units, but focus on paragraphs rather than Westfall's emphasis on the former. This study will follow Westfall's pattern without ignoring the paragraph as it often introduces new units or subunits.

²¹ Halliday, *Functional Grammar*, xiii. These metafunctions will be developed below under the section on field, tenor and mode.

The systemic linguistic theory recognizes that authors/speakers have choices in communication and that these choices are controlled by past choices and control future choices in communication. As Halliday describes it, “The theory behind the present account is known as ‘systemic’ theory. Systemic theory is a theory of meaning as choice, by which language, or any other semiotic system, is interpreted as networks of interlocking options: ‘either this, or that, or the other’, ‘either more like the one or more like the other’, and so on.”²² This system of choices is particularly important in understanding the Greek verbal system. Stanley Porter has been instrumental in highlighting the aspectual nature of the Greek verbal system. And he rightly notes: “The Greek language is not to be considered a series of discrete, disjoint forms but is to be viewed as a coordinated network of verbal semantic choices arranged in coherent systems.”²³

The systemic-functional linguistic theory offers a method of discussing discourse as a set of meaningful choices used with the function of communicating to a specific audience in a specific situational context in a specific culture. Thus, the analysis of this thesis will be on the basis of the systemic-functional use of grammar (Halliday’s term). Halliday correctly warns the scholar who is seeking to understand a given text that

A discourse analysis that is not based on grammar is not an analysis at all, but simply a running commentary on a text: either an appeal has to be made to some set of non-linguistic conventions, or to some linguistic features that are trivial enough to be accessible without a

²² Halliday, *Functional Grammar*, xiv.

²³ Porter, *Verbal Aspect*, 97.

grammar, like the number of words per sentence (and even the objectivity of these is often illusory); or else the exercise remains a private one in which one explanation is as good or as bad as another.²⁴

This thesis will incorporate a bottom-up approach in the study of 1 Tim in order to arrive at its interpretation of 1 Tim 2:11-12 within its co-text.²⁵ The bottom-up approach will evaluate the meaningful choices made at the microstructure level.²⁶ However, before proceeding with the methodological approach, it is necessary to look at other aspects of communication.

3. Context

It is impossible to understand language (especially a dead language such as Koine Greek) by the structure of the language on its own. The scholar must know something of the context in which the discourse was written if s/he is to understand what the speaker/writer intended the listener/reader to understand. Virtually all scholars and commentators recognize the importance of context, but there are varied opinions as to what context means.²⁷ Adams succinctly notes that it is essential that the scholar provides “differentiation between co-text and context.”²⁸ In essence, co-text relates to internal influences and context to external factors that influence why and what the speaker/writer

²⁴ Halliday, *Functional Grammar*, xvi-xvii.

²⁵ Reed, *Discourse Analysis*, 48.

²⁶ Reed, *Discourse Analysis*, 48-9

²⁷ Adams, *A Fresh Look*, 50.

²⁸ Adams, *A Fresh Look*, 51. He cites Reed and his analysis in which the “context ‘refers to the extra-linguistic factors that influence discourse production and processing,’ and co-text ‘refers to linguistic units that are a part of a discourse and, more specifically, linguistic units that surround a particular point in the discourse.’” Adams, 51 quoting Reed, *Discourse Analysis*, 42.

says, but it also influences how the listener/reader will understand the message being communicated. Context, according to Halliday (citing Malinowski's work), differentiates between 'context of culture' and 'context of situation.'²⁹ Halliday suggests that "The context of situation, however, is only the intermediate environment. There is also a broader background against which the text has to be interpreted: its CONTEXT OF CULTURE."³⁰ This distinction must be developed before proceeding.

A. Context of Culture

The context of culture refers to the broader aspects of society as a whole, which influences, the way people understand each other. Communication never takes place in a vacuum, but the cultural norms of any given society control how a text will be understood, as well as how a speaker/writer will present their message. These cultural influences are not always obvious to those who approach the text of the NT from the outside, but the fields of sociology and anthropology have helped open our understanding of the first-century Hellenistic world of the NT.³¹

Adams notes that there are four sub-categories under the umbrella of context of culture: "setting, behavioural environment, language as context, and extra-situational context."³² Setting relates to social and historical setting within which the NT documents

²⁹ Halliday, *Functional Grammar*, xxxi; Halliday and Hasan, *Language, Context, and Text*, 44-47; Adams, *A Fresh Look*, 51; Reed, *Discourse Analysis*, 51-7.

³⁰ Halliday and Hasan, *Language, Context, and Text*, 46.

³¹ For a more detailed understanding of the models and methods used in developing our understanding of the context of culture see the works of Malina and Elliott listed in the bibliography.

³² Adams develops these sub-categories from the works of Goodwin and Durante and adopted by Porter and O'Donnell. *A Fresh Look*, 51.

were written. The works of sociologists and cultural anthropologists have attempted to address many of these issues. They attempt to elucidate background information concerning the general characteristics of society and how people communicate, as well as define the social issues that influence choices made in the presentation of the message. The problem facing the discourse analyst is determining which information is relevant. This is a crucial element in the analysis of 1 Tim and the injunction against women in 1 Tim 2:11-12.

Although the setting is difficult to determine and is largely external to the text, there are often deictic markers within a given text that narrow the search for relevant material. These deictic markers may be personal, temporal, or discourse markers.³³

The study of behavioural issues concerns itself with the nature of the communicator. Obviously, the writer/speaker desires to be understood. A communicator uses language in a method in which the listener/reader can be expected to understand what is being said. This has to do with the concept of coherence. Communicators do not randomly assemble a number of words, but, rather, construct a speech or text in an organized manner suitable to their cultural context.

The previous discussion on behavioural issues leads to the next topic of language as context. Dialect and geographical location as well as genre and register affect the method used by a writer/speaker. Reed notes that “dialects are unique to various users of

³³ See Adams, *A Fresh Look*, 52-54.

code.”³⁴ Code, here, refers to the language used by the larger cultural group. Dialect influences the way messages are framed and worded and may include differences in spelling, as well as pronunciation, vocabulary and gestures.³⁵ (Genre and register will be discussed below under ‘context of situation.’)

Finally, Adams notes that the ‘extra-situational context’ refers to “frames of discourse.”³⁶ These cultural scripts are the most elusive to the modern exegete and Adams rightly notes that “it is dangerous for the exegete to assume that s/he has access to ancient scripts and frames.”³⁷ The removal of the current researcher from the first-century culture makes it impossible to fully understand the cultural context of these texts, but this does not mean that some access to the culture is impossible.

B. Context of Situation

According to Halliday, “The context of situation, ..., is the immediate environment in which a text is actually functioning. We use this concept to explain why certain things have been said or written on this particular occasion, and what else might have been said or written that was not.”³⁸ What Halliday has observed is that in any given cultural situation there are norms or conventions controlling what can take place and, indeed, what must take place in that particular situation. The particular ‘context of situation’ is

³⁴ Reed, *Discourse Analysis*, 51.

³⁵ Reed, *Discourse Analysis*, 51.

³⁶ Adams, *A Fresh Look*, 56.

³⁷ Adams, *A Fresh Look*, 57.

³⁸ Halliday and Hasan, *Language, Context and Text*, 46.

determined by 'register.' Register (here differentiated from genre) refers to the experience which gives context to meaning. Halliday notes:

The situation in which linguistic interaction takes place gives the participants a great deal of information about the meanings that are being exchanged, and the meanings that are likely to be exchanged. And the kind of description or interpretation of the context of situation that is going to be most adequate for the linguist is one that characterises it in those terms; that is, in terms that enable him or her to make predictions about meanings, of a kind that will help to explain how people interact.³⁹

Reed notes that register is the set of rules or structures that govern the use of language.⁴⁰

Adams notes that context of situation is affected by "subject-matter, participants, events, and relationships, etc."⁴¹ Register is developed out of the context of situation. Register, and hence context of situation, plays a major role in the systemic-functional linguistic discourse model and it will be expanded in the description of the working model for this discourse analysis. First, however, there must be a distinction made between genre and register, as these terms are often used synonymously.⁴² "Register refers to the specialized language that is used in a certain situation."⁴³ Variations in a specific context of situation will alter the register used.⁴⁴

³⁹ Halliday, *Language, Context, and Culture*, 10.

⁴⁰ Reed, *Discourse Analysis*, 54.

⁴¹ Adams, *A Fresh Look*, 57.

⁴² See discussion in Porter, "Dialect and Register", 202; Adams, *A Fresh Look*, 58; Westfall, *Discourse Analysis*, 29. Contra Reed, *Discourse Analysis*, 53.

⁴³ Westfall, *Discourse Analysis*, 84.

⁴⁴ See Halliday, *Language as Social Semiotic*, 31-32.

Genre is a more general classification relating to a sort of umbrella term under which there may be many registers, as is the case with letters. A business letter and a letter to a friend both fall under the genre of a letter, but both are extremely different in register. The vocabulary used in a business letter would be much more formal than that in a friendly letter. Adams is correct in stating, “the writing style, the register, is what tailors the discourse to the situation.”⁴⁵ This explains why someone like the writer of Ps.Dem. could list twenty-one different types (registers) of letters under the umbrella genre of epistle.⁴⁶ However, there are specific situational registers which function within the discourse which are not strictly related to these larger registers, but must be identified if we are to understand the text.⁴⁷

Understanding register is essential and will help the exegete understand the different nuances of specific types of letters. For example, in an advisory letter, one would expect to find a large number of directives. In 1 Tim, the author employs a mixture of the advisory and familial registers.⁴⁸

Register provides the key to unlocking the model that has been used by systemic-functional discourse analysts. Halliday develops a tripartite framework for understanding

⁴⁵ Adams, *A Fresh Look*, 59.

⁴⁶ Taken from Malherbe, *Ancient Epistolary Theorists*, 31. How many of these specific registers were evident at the time of the writing of the NT is debatable, but it is believed that there were many different styles of letters, each with its own register. The distinction that is relevant here is that the genre is the umbrella term epistle and there are many registers within this genre, not many different genres.

⁴⁷ See Westfall, *Discourse Analysis*, 84. She notes the scenario of an athletic competition used in Hebrews as an example of register.

⁴⁸ See below under the Discourse Analysis of 1 Tim (Introduction).

the operation of specific registers. This framework provides the tools for understanding what must and could appear within a specific register as well as what cannot appear. He then intertwines the three metafunctions of systemic-functional linguistics (ideational, interpersonal and textual) into this model. “The three features of the context of situation”⁴⁹ are (1) Field, (2) Tenor and (3) Mode. Field explains the meaning in the context of situation and involves the Ideational Metafunction.⁵⁰ Tenor explains who is involved in the context of situation and therefore involves the Interpersonal Metafunction. Mode relates to the Textual Metafunction which looks at the textual features. (See Figure 1 for outline of these three features.)

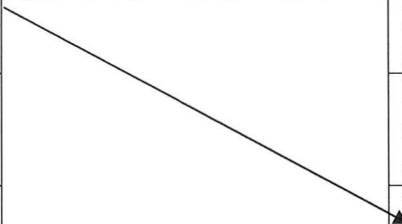
SITUATION: Feature of the context	(realized by)	TEXT: functional component of semantic system
Field of discourse (what is going on)		Experiential meanings (transitivity, naming, etc)
Tenor of discourse (who are taking part)		Interpersonal meanings (mood, modality, person, etc.)
Mode of discourse (role assigned to language)		Textual meanings (theme, information, cohesive relations)

Figure 1 Relation of the text to context of situation.⁵¹

⁴⁹ Halliday and Hasan, *Language, Context, and Text*, 12.

⁵⁰ This metafunction is also called Experiential by Halliday. Halliday and Hasan, *Language, Context, and Text*, 25.

⁵¹ Halliday and Hasan, *Language, Context, and Text*, 26.

4 Metafunction and Register: A Discourse Analysis Model⁵²

A. Field

In Figure 1 above, it may be observed that field answers the question, “What is going on?” Westfall suggests that field has to do with “considerations of *topic* and *central sentences*” [emphasis hers].⁵³ Topic will involve looking at the level of paragraphs, subunits, units, sections, or the entire discourse to determine what the text means.⁵⁴

Adams summarizes the elements related to the ideational metafunction: verbal aspect, causality, polarity and Semantic Domains.⁵⁵

The concept of verbal aspect must be explained at this point. The Greek verbal system rather than being temporally based is aspectual in nature according to Porter. He explains the function of the verbal tense-forms:

Aspect, therefore, grammaticalizes how a specific process (P) is viewed by the speaker. Attitude grammaticalises the speaker’s perspective (S) on the point of reference (R). And time is a non-grammaticalized category of temporal reference established on the basis of deixis. ... the non-temporal basis of Greek verbal aspect suggests introduction into the metalanguage of two additional categories: omnitemporal and timeless reference.⁵⁶

⁵² This model has been adapted from Halliday and others such as Porter, Reed and Westfall; see above references.

⁵³ Westfall, *Discourse Analysis*, 79. Westfall changes the order in her book, placing discussion of mode before the discussion of field.

⁵⁴ Westfall, *Discourse Analysis*, 82-83.

⁵⁵ Adams, *A Fresh Look*, 61. Westfall includes verbal aspect as part of tenor under the concept of prominence in discourse which deals with interpersonal roles of language. Since the Greek verb-tenses are non-temporal and aspectual based (see Porter, *Verbal Aspect*, 198, 239; Porter, *Idioms*, 22-26), verbal aspect and the verbal tense-form system would seem to play an active part under all three components. The verbal system certainly affects ideational meaning and with the subject built into the verbal system it applies to the interpersonal metafunction as well. This paper will thus engage the verbal tense-forms under field, tenor, and mode with the last focusing on markedness and prominence features that relate to the points of departure and destination of units or sections.

⁵⁶ Porter, *Verbal Aspect*, 99.

Porter identifies an important aspect of the Greek verbal system. It is used by the author to express his/her perspective. The verbal tense-forms grammaticalize this perspective. The aorist tense-form (perfective aspect) is the default tense-form used to provide background material or when the author sees no reason to highlight the material. It is the default form in narrative and is often used in expository writing for support material. The present and imperfect tense-forms (imperfective aspect) are used to present foreground material with which an author typically presents an assertion, direction or projection. The most heavily marked forms are the perfect and pluperfect tense-forms (stative aspect). They are used to present marked foreground material and depict “*the action as reflecting a given (often complex) state of affairs*” [emphasis his].⁵⁷ Authors frequently employ the stative aspect at the point of departure and destination in text, along with other marked components, to create prominence. The contrast between the aspectual features of the aorist and perfect-pluperfect tense-forms can be illustrated in Romans 11:3 which rearranges the LXX version of 1 Kings 19:10, 14.

^{BGT} Romans 11:3 κύριε, τοὺς προφῆτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, καὶ ἐγὼ ὑπελείφθην μόνος καὶ ζητοῦσιν τὴν ψυχὴν μου.

^{LXT} 1 Kings 19:10 καὶ εἶπεν Ἡλίου ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπόν σε οἱ υἱοὶ Ἰσραὴλ τὰ θυσιαστήριά σου κατέσκαψαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμαι ἐγὼ μονώτατος καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν

^{LXT} 1 Kings 19:14 καὶ εἶπεν Ἡλίου ζηλῶν ἐζήλωκα τῷ κυρίῳ παντοκράτορι ὅτι ἐγκατέλιπον τὴν διαθήκην σου οἱ υἱοὶ Ἰσραὴλ τὰ θυσιαστήριά σου καθεῖλαν καὶ τοὺς προφῆτας σου ἀπέκτειναν ἐν ῥομφαίᾳ καὶ ὑπολέλειμμαι ἐγὼ μονώτατος καὶ ζητοῦσι τὴν ψυχὴν μου λαβεῖν αὐτήν

⁵⁷ Porter, *Idioms*, 39.

In 1 Kings, the speaker, Elijah, is speaking from his perspective. He is deeply distraught and, as a result, he uses the heavily weighted stative (perfect tense-form) aspect to describe his loneliness and despondency with regards to the present condition of his people. In Romans, two things are important to note in Paul's shift to the aorist tense-form. First, this material is background support for the contention that God still has a remnant among the Israelites and, second, Elijah's state of feeling alone is not the concern of this passage, and thus, there is the shift in tense-form from the perfect to the aorist.⁵⁸

Chain interaction is a major component in determining the meaning of a text and it will overlap with the mode analysis since chains also function to create cohesion within a text. However, the lexemes which make up a chain influence how a text is to be understood and are therefore relevant to the ideational metafunction. Particularly in the repetition of Semantic Domains and chains, the meaning of specific lexical items, which may fall under several domains, will often be influenced by its meaning within the dominant domain in the text. For example, in 1 Tim the Semantic Domains 53 "Religious Practices" and 88 "Moral and Ethical Behaviour"⁵⁹ are dominant and interconnected in

⁵⁸ It is also important to note the shift in the order in Romans compared to 1 Kings. Word order can highlight what the author considers important. The shift in word order in the third clause seems to indicate that Paul wanted to demonstrate the failure of Israel in killing the prophets and the Israelites in killing Jesus.

⁵⁹ See Louw and Nida, *Greek-English Lexicon of the NT Based on Semantic Domains*, in Bible Works.

such a way that many of Louw and Nida's classifications of Domain 53 could clearly be reflecting Domain 88.⁶⁰ In 1 Tim 1:9, it says,

ΒΙΤ εἰδὼς τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατρὶσὶ καὶ μητροῦσιν, ἀνδροφόνοις

Figure 2 Semantic Domains 88, 53 Interaction in 1 Tim 1:9 (Solid line links domain 88 and dashed line domain 53.)

The word δίκαιος can belong to Domains, 88, 34, 66. With the addition of δὲ and the focus on moral and religious practices, the gloss for δικαίῳ should be 'righteous' (Domain 88) rather than to be 'put right with' or 'proper' (the law is righteous).

However, the use of domains and chains also provides cohesion within texts and thus also applies to the textual function of register under mode and will need to be discussed in that section as well.

Functionally, causality is an ideational function and is expressed in the verbal system through 'voice.' Voice is also involved in the markedness function of the textual metafunction, which is discussed in the mode section, but influences the meaning of text by identifying the causality in the text. "*Voice is a form-based semantic category used to describe the role that the grammatical subject of the clause plays in relation to an action*" [emphasis his].⁶¹ In the active voice, the least marked, the subject is doing the action. This is the default voice as it is the most frequent.⁶² The passive voice expresses indirect causality, with a named or unnamed agent performing the action on the subject,

⁶⁰ See below in discussion of these domains.

⁶¹ Porter, *Idioms*, 62.

⁶² See Adams, *A Fresh Look*, 63; Westfall, *Discourse Analysis*, 58-59; Porter, *Idioms*, 64-73.

and is more marked than the active. The true middle voice is the most marked⁶³ and introduces the idea of ergativity.⁶⁴ In the middle voice, causality is one of acting upon itself or inherent within itself. Voice clarifies meaning by showing the relationship between agency and the actors and roles, which situates it in the ideational metafunction.

Adams includes polarity in the ideational meaning.⁶⁵ The author uses polarity to express his/her ideational meaning in an assertion, direction or projection.⁶⁶ The author presents a negative or positive view of what is being stated or asked. Adams provides a classic example of a string of negatives followed by a string of positive which create cohesion within a text.⁶⁷

1 Cor 13:4-7 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη, οὐ ζηλοῖ, [ἡ ἀγάπη] οὐ περπερεύεται, οὐ φυσιοῦται,

⁵ οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακόν,

⁶ οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ·

⁷ πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει.⁶⁸

Although there is not always a complete separation between these individual functions concerning ideational, interpersonal and textual metafunctions, those elucidated here will be discussed under Field, as appropriate, recognizing that some overlap with the

⁶³ The so-called deponent forms do not have an active form and therefore are not marked even though there may be some middle function related to these verbs. Porter, with some merit, argues the question of deponency and states, "one might be justified in seeing some middle sense with virtually all verbs with middle-voice form, regardless of whether they can be analyzed as deponent" Porter, *Idioms*, 72. Because there may be no active form for a particular verb, it is necessary to be cautious of determining whether this form is marked or not.

⁶⁴ Adams, *A Fresh Look*, 63.

⁶⁵ Adams, *A Fresh Look*, 65.

⁶⁶ For a discussion of assertion and projection in relation to the Greek verbal system see Porter, *Verbal Aspect*, 96.

⁶⁷ Adams, *A Fresh Look*, 65.

⁶⁸ Adams, *A Fresh Look*, 65. He demonstrates the cohesion created by a string of negatives in 1 Cor 13:4-7. (Love is patient; love is kind; love is not envious or boastful or arrogant ⁵ or rude. It does not insist on its own way; it is not irritable or resentful; ⁶ it does not rejoice in wrongdoing, but rejoices in the truth. ⁷ It bears all things, believes all things, hopes all things, endures all things.)

other two metafunctions may cause some repetition at points. Particularly in relation to prominence, there may be repeated references to items in the Field, Tenor and Mode analysis of the text. However, some of these components may not be relevant within each unit or subunit, or in 2:11-12, and will therefore not be analysed in these units or subunits.

B. Tenor

Tenor relates to the interpersonal metafunction and is concerned with the interaction between participants within the text. Participants are introduced through proper names, pronouns and the use of the first, second and third person verbal endings. The interpersonal metafunction answers the question “who is taking part?”⁶⁹ It addresses these interactions relating to the hierarchal and role relationships between the participants.

References to participants functions at all three metafunction levels. When it describes relationship and roles it functions at the interpersonal level. When there is a change of participants within a text, it often signals shifts between paragraphs, units, subunits or even sections, which is a textual issue. The classic example of this can be found in the “we” passages beginning in Acts 16:10.⁷⁰ A participant shift introduces a

⁶⁹ See above.

⁷⁰ The author to this point had not included himself directly in the text, but the shift to ‘we’ indicates a shift in this pattern and the author now appears to include himself in the narrative. This marked form may be a literary device used by the author to draw attention to the events following in the narrative or he may have actually become a companion of Paul.

major shift in 1 Tim 4. In v. 6, the shift to the second person singular from the third person singular referents is one of the indicators of this shift. It signals the shift to the largely parenthetic section which continues to the close of the epistle. This shift and following pattern create cohesion within a particular paragraph, unit and section. However, understanding the participants in a text also contributes to the meaning of the text and will be discussed under the ideational metafunction.⁷¹

There are marked forms within the person and number system, which the author uses along with other textual elements to create prominence. The combination of a number of marked features, along with marked features within the interpersonal metafunction, often creates prominence within a text. Figure 3 illustrates markedness within the person and number system.

MARKEDNESS AND PERSON AND NUMBER		
3 rd person sg.	unmarked	general, remote
3 rd person pl.	↓	general, remote
2 nd person sg.	↓	present, other
2 nd person pl.	↓	present, others
1 st person sg.	↓	self
1 st person pl.	marked	self and other(s) present

Figure 3 Markedness of Person and Number⁷²

In each case, the plural (verb or pronoun) is more marked than the singular. With the first person singular, the author/speaker is focusing on her/his personal interest and it is

⁷¹ See discussion on wives and husbands under the ideational metafunction on 1 Tim 2:8-15.

⁷² Westfall, *Discourse Analysis*, 62.

therefore highly marked for the author/speaker, but the first person plural is more marked as it involves both the author/speaker and reader/listener in the relational interaction. The second singular is slightly less marked than the first person for the author, but is highly marked for the recipient as it functions to provide directives in the hierarchal relationship, or in projections. The third person is the least marked, as it is the most removed from the author and recipient, although it often indicates the nature of the relationship between the author and/or recipient and the third person participant(s). The third person is frequently used to provide support material for an argument in the epistles (an ideational role), or in reference to God, as in 1 Tim 1:12-17 where the author interacts with these references to substantiate his call and ministry (an interpersonal role). Understanding these interpersonal relationships created by the participants enables the discourse analyst to understand the relational roles within the text.

Attitude is a major element in the interpersonal metafunction. In 1 Tim 4:6, as noted above, the second person singular indicates a shift to a new section, but it also introduces a shift in attitude to the imperative mood (directive attitude). This shift to the more marked second person as well as the more marked imperative mood is typical of parenetic text. Porter develops the attitude interpersonal function of the mood system in his book, *Verbal Aspect*. Attitude is expressed directly by the mood form of the verb:

assertive (indicative), directive (imperative), projection (subjunctive and optative) or expectation (future).⁷³

The indicative mood-form (assertive attitude) is the least marked and is the default mood in discourse. The optative mood-form is the most heavily marked and is rare in the NT. The imperative is more marked than the indicative, but less marked than the subjunctive.⁷⁴ The combination of marked mood-forms, person and number can be a strong indicator of prominence within a text and can create cohesion (both elements of the textual metafunction), which is discussed under the mode section. This is clearly demonstrated by the use of the imperative and subjunctive mood-form verbs in 1 Tim 4:6-5:2.

¶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας ἣ παρηκολούθηκας·⁷ τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν·⁸ ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.⁹ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος·¹⁰ εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὅς ἐστιν σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν.¹¹ ¶ Παράγγελλε ταῦτα καὶ διδάσκει.¹² Μηδεὶς σου τῆς νεότητος καταφρονεῖτω, ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.¹³ ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερά ᾖ πᾶσιν.¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμεινε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.^{BGT 1 Tim 5:1} ¶ Πρεσβυτέρῳ μὴ ἐπιπλήξης ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς,² πρεσβυτέρας ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ.

Figure 4 Imperative and Subjunctives (Imperatives in bold and one subjunctive boxed.)⁷⁵

⁷³ Porter, *Verbal Aspect*, 163-181. See also Adams, *A Fresh Look*, 67.

⁷⁴ See chart in Westfall, *Discourse Analysis*, 58.

⁷⁵ There is also one additional second imperative in v. 3 before a shift to the third person largely indicative string.

The string of second singular imperatives and one subjunctive create strong cohesion within the subunit of the discourse (textual metafunction). However, the string of second person imperatives also indicates that there is a hierarchal relationship between the author and the recipient (interpersonal metafunction). It also suggests that the recipient is in a hierarchal relationship over the third person referents he is being called to address.

Adams notes one further interpersonal component. Social deixis in speech is achieved through the use of the vocative or nominative of address and indicates that a relationship exists between the author/speaker and the reader/listener.⁷⁶ The author of 1 Tim refers to the recipient as Timothy in 1:2, 18; 6:20 and the final reference combined with ὦ clearly demonstrates interpersonal social deixis as noted above. There is not only a hierarchal relationship, but a friendship relationship indicated in these references.

C. Mode

The textual metafunction is a major emphasis of this Discourse Analysis model. It seeks to determine the role of language in discourse. What is the author attempting to do with language in a specific situation (register)? Prominence, cohesion, both textual and componential, deictic markers, word order, theme and Semantic Domains, are the predominant features in mode analysis.

Textual cohesion involves the formal and logico-semantic ties in the text, while componential cohesion involves ties between linguistic items.
Textual cohesion involves sequencing, staging, formal links

⁷⁶ Adams, *A Fresh Look*, 69.

(conjunctions and hypotaxis), the focus of the sentence and formal patterns above the sentence level that create spans.⁷⁷

At the textual level, cohesion is created by the use of conjunctions or adverbs linking text together at the upper levels of discourse through to the clause level where they are often used for expansion through elaboration, extension or enhancement.⁷⁸ Cohesion is also produced through hypotactic clause constructions and the use of relative or demonstrative pronouns. These are the types of formal links Westfall mentions above, but there are also methods of staging and sequencing that create cohesion. The author arranges material with the expectation that it will be coherent. Coherence in discourse is created through sentence structure and word order. Shifts in word order are often used in developing the point of departure and destination (as well as being indicators of shifts in the discourse). These shifts at both the point of departure and destination junctures of text indicate prominence and will often include several other textual features.⁷⁹ Marked verbal tense-forms (ideational metafunction) and marked features from the interpersonal metafunction are frequently used, along with a number of other textual features,⁸⁰ to create prominence and/or disjunction within the text.

⁷⁷ Westfall, *Discourse Analysis*, 80.

⁷⁸ Halliday, *Introduction to Functional Grammar*, 323-30; Westfall, *Discourse Analysis*, 70.

⁷⁹ Westfall, *Discourse Analysis*, 80-1.

⁸⁰ See above.

Along with textual cohesion, componential ties are used to create cohesion. The most common forms are “repetition, synonymy, antonymy, hyponymy and meronymy, as well as instantial ties which the author employs, such as equivalence and naming.”⁸¹

Deictic markers are frequently used to create cohesion within a text. They may be spatial or temporal markers or person deixis (distinctions between first, second, and third person) or discourse deixis⁸² (through the use of words like the inferential conjunctions *οὐν*, *ὅθεν* and others deictic markers like the “near and remote” demonstratives). These deictic markers tie the text together and are often used to specify the location and relative time of the text. These temporal markers place the text in past, present, or future. Functionally, temporal markers control the flow of the text.

The importance of word order continues to be the subject of discussion in Greek studies. Greek is an inflected language and allows for more freedom, than English, in the word order of the clause. Further, in Greek, the clause frequently excludes a specified subject as the subject is built into the Greek verbal system. Greek also does not require a specified predicate (it can be implied by what precedes it).⁸³ However, the most common clause structure appears to be Predicator (P) followed by Complement (C). Within this structure there can be explicit subject (S) and adjunct (A). The unmarked word order in the NT appears to be PC (if an expressed subject is included, it will come either before or

⁸¹ Westfall, *Discourse Analysis*, 82; Halliday, *Introduction to Functional Grammar*, 330-4.

⁸² Porter, *Verbal Aspect*, 99-102; Adams, *A Fresh Look*, 72-4; Westfall, *Discourse Analysis*, 67-8.

⁸³ Porter, *Idioms*, 286-7; Adams, *A Fresh Look*, 74-5.

after the predicator). Adams notes that when the complement precedes the subject it is a more marked construction.⁸⁴ (OpenText.org provides a tool for quickly analyzing the word order in the Greek NT.)

Thematic elements generally front clauses or clause complexes and, in Greek, with flexible word order, this becomes important for the previous analysis.⁸⁵

Linearization, therefore, provides insight to the interpreter. Word order may be used to indicate thematic prominence and may also create cohesion within the text.

Semantic Domains are the final area of emphasis addressed under the textual metafunction. Words that are within the same Semantic Domains demonstrate cohesion within paragraphs or units and, when common across sections or an entire discourse, indicate cohesion of the entire text. These Semantic Domains tie the text together and can indicate thematic focus.

In conclusion, mode analysis ties the text together creating cohesion, texture and coherence in text. It focuses on what makes a text a text. Cohesive ties are essential in this process and an attempt will be made to show how these ties work within the text of 1 Tim as related to the thesis text.⁸⁶

⁸⁴ Adams, *A Fresh Look*, 75.

⁸⁵ Halliday, *Introduction to Functional Grammar*, 37-9.

⁸⁶ For a more complete discussion on cohesion and cohesive ties see Halliday, *Introduction to Functional Grammar*, 308-39; Halliday and Hasan, *Language, Context, and Text*, 70-96; Westfall, *Discourse Analysis*, chapter 2; Reed, *Discourse Analysis*, 88-101.

D. Review of current state of research.

The next chapter of the thesis moves from the Discourse Analysis to a reflection on the current state of scholarly research into 1 Tim 2:11-12 and its surrounding co-text. I will use the insights gained from the Discourse Analysis to interact with the views currently expressed by both egalitarian and complementarian scholars. There are numerous views expressed by various complementarian scholars as well as by their egalitarian proponents. The majority of previous research has been focused at the word or clause level, with little analysis of the greater discourse. My Discourse Analysis method will provide a new lens for evaluating the current research and will be used to narrow the list of possible meanings represented in the current research. Thus, this thesis will analyze some of the views based on the above discourse method before moving to the abductive synthesis.

E. Abductive Synthesis.

Once the field of reasonable interpretations has been narrowed, the thesis will discern the most probable meaning of the text based on the use of abductive reasoning. This abductive approach has been used throughout the analysis, but it will become targeted in this section. Abductive reasoning suits the systemic-functional linguistic model well, as it understands language to be a system of choices. Abductive reasoning seeks to develop a hypothesis based on the currently acknowledged choices of the author/speaker, before narrowing it down to the most probable meaning. As Ejlsing notes concerning Pierce's Abduction theory, "it is only abductive propositions that have the ability to break

new ground.”⁸⁷ With the knowledge gained through my analysis of 1 Tim, it will be possible to evaluate the various hypotheses to seek the one which best fits the context. Finally, the conclusions will be compared to Webb’s conclusions based on the use of his redemptive-movement hermeneutic. If supported, my analysis provides the necessary objective affirmation of his conclusions, and if not, it provides a needed corrective.

⁸⁷ Ejsing, *Theology of Anticipation*, 91.

CHAPTER TWO

Application of Discourse Analysis Model to 1 Timothy

1 Tim is a combination of both the familial and advisory registers.⁸⁸ It is written in the manner of a friendly or familial letter with the author addressing the recipient personally and in familial terms.⁸⁹ But is also an advisory or exhortation letter with a large parenetic section.⁹⁰ The letter opens with the “A—to B—χαίρειν.” “A” stands for the writer or addressant, “B” stands for the addressee.”⁹¹ (Adaptations to this formula will be addressed below in the discussion of the first two verses.)

The structure of 1 Tim is an adaptation of the typical five section pattern of an epistle, missing only the thanksgiving section. This adaptation may be the result the author’s urgent concern and assessment about the present situation in Ephesus. There is nothing to be thankful about. The author’s concern about false teaching takes precedence over keeping writing conventions.⁹² However, there are the typical opening, body, parenetic and closing sections. This structure is not uncommon in the familial letter.⁹³

⁸⁸ Malherbe, *Ancient Epistolary Theorists*, 33, 37. Guthrie notes the design of the letter as “semi-official as well as personal.” Guthrie, *The Pastoral Epistles*, 65.

⁸⁹ See below.

⁹⁰ See below.

⁹¹ Exler, *The Form of the Ancient Greek Letter*, 23.

⁹² See below on the actual issues facing this church.

⁹³ Adams, *A Fresh Look*, 3-37. Adams compares the three, four and five part theories. In this paper the five part division of ancient letters is assumed even though the thanksgiving section is missing in this letter.

Opening (1:1-2)

The author alters the standard letter opening,⁹⁴ with the insertion of peace (εἰρήνη)—common to the Pauline epistles—and the addition of mercy (ἐλεος). There has been considerable discussion about the addition of peace to the traditional opening and there is general consensus that it is a combination of the Hellenistic and Jewish forms of greeting. The addition of mercy appears to be further adaptation to the norm. The reason for this alteration is uncertain although it may reflect the author's concern for the church. He may have been reflecting the hope that God would grant the recipient and the church mercy in the midst of its crisis.

The actual author and recipient of this epistle is highly contested and, due to the depth of the controversy and the focus of this thesis, the issue must be left for future discussion. As above, I will refer to the writer as the author and the receiver as the recipient.⁹⁵

Due to the verbless structure of the opening, only a few comments are warranted based on the information given. The author attempts to establish the familial connection with the recipient by calling him γνησίῳ τέκνῳ ἐν πίστει (my true child in the faith). Further, he establishes his claim to be ἀπόστολος Χριστοῦ Ἰησοῦ (an apostle of Jesus Christ). The author also draws attention to the person of God and Christ through the

⁹⁴ See Exler, *The Form of the Ancient Greek Letter*,

⁹⁵ This will present exegetical difficulties when evaluating sections and statements concerning the author's claim to be Paul as in the initial statement ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν θεοῦ σωτῆρος. The claim to

repetition of their names in vv. 1 and 2. The saving work of God in v. 1 (θεοῦ σωτηρίας ἡμῶν) will continue to be a focus in the body of the letter, being mentioned at various points.⁹⁶ The author appears to be establishing not only the familial hierarchal (my true child) relationship, but also the hierarchal relationship of his position as an apostle and finally the ultimate authority of God in salvation, possibly as a means of encouraging the recipient to respond to the exhortation in the epistle. As noted, the author then omits the thanksgiving section and moves directly to the body, which is divided into several units and subunits.

1. Body (1:3-4:5)

The body of the letter (1:3-4:5) can be established with some certainty based on the absence of the imperative (with the exception of one third person imperative in 2:11, two in 3:10 and one in 3:12). There is then a dramatic shift to the parenesis (4:6-6:19) as will be seen below.

The first unit addresses the author's concern about what is happening in Ephesus and his defense of his message and ministry (1 Tim 1:3-20). The second unit in this body section (1 Tim 2:1-3:16) deals with Christian conduct (both in the society and the home) and qualifications for leadership in the church. The second unit is of particular

apostleship presents the authority for what is being said and if the author is not Paul that raises concerns about the right to authority and the commands.

⁹⁶ See below. This may be suggestive of the nature of the false teaching. They may have been teaching false ideas about salvation.

significance to this thesis. The short third unit addresses the issue of coming apostasy (1 Tim 4:1-5).

Analysis of 1 Tim 1:3-20

I. Field

Within the first unit, there are three subunits that will be analyzed together in the field and tenor sections but separately in the mode section. The first subunit introduces the problem and nature of false doctrine within this congregation. The second subunit introduces the nature of true doctrine and the author who is a true teacher from God. The final subunit functions as the destination of the unit with its focus on the call for the recipient to take up the sword and stand against false teaching and teachers in Ephesus.

Verbal aspect plays a crucial role in the ideational metafunction. This unit, and the next, begins with a form of the common opening verb παρακαλέω (to urge, beseech). The perfective aspect of this verb is combined with the perfective (aorist tense-form) aspect infinitive προσμείναι (to remain) and provides background spatial information about where the author wants the recipient to minister while he is ministering elsewhere. The aorist subjunctive (2nd sg.) παραγγείλῃς (to command) continues background information regarding his purpose for staying in Ephesus. The shift to the imperfective (present tense-form) aspect foregrounds the author's concern about those teaching other doctrine (ἑτεροδιδασκαλεῖν). False teaching had infiltrated the church and this problem required correction. The imperfective aspect is dominant through to v. 7 with only two perfective aspects used to provide additional background information about the nature of those who

were teaching error. This foreground focus on correct doctrine and behaviour continues throughout the epistle.

In vv. 8 and 9, there is the notable shift to two stative (perfect tense-form) aspect verbs, which foregrounds the correct understanding of the law. Although both of the statives are forms of οἶδα, This was a conscious (systemic) choice on the part of the author to foreground this material.⁹⁷ This foreground material is followed by the return to the imperfective (present tense-form) aspect, explaining the purpose of the Law and the author's call to preach the truth. The perfective aspect is then re-employed (four first person references interacting with third person references to God) as the author relates background information about his past condition and call by God (which are used to establish his authority as the true, called teacher of God).

The destination of the unit is foregrounded using the imperfective aspect, which issues a call to the recipient to take the author's instructions and fight as a good soldier against the false teaching. (The register of warfare will be repeated at later points in the letter.) The unit ends with the return to the perfective aspect to address specific individuals who have not followed the author's instructions.

Verbal aspect has been used by the author to highlight thematic issues relevant throughout the epistle. He is concerned about false teachers and their teaching. Their

⁹⁷ See Porter, *Verbal Aspect*, 281-87. Here in his conclusion, he argues that during the Hellenistic period, οἶδα "enters into a hyponymous lexical semantic relationship as a hyponym of γινώσκω" 287. See also Adams, *A Fresh Look*, 104-5.

teaching was leading to ungodly, unethical or immoral behaviour and these teachers' words are the antithesis of those presented by the author, the true apostle and called one.⁹⁸

Causality in this unit is mainly the unmarked active; however, there are some exceptions. There is a marked passive used in v. 9. The present passive *κεῖται* is used to refer to the purpose of the law. The law was laid down by God (the unannounced but assumed agent), not for the righteous but for those in the list that follows. This appears to indicate that the false teachers were teaching some perversion related to the Law.⁹⁹ In v. 11, the author uses the passive to state that he had been entrusted (by God, the unnamed but assumed agent) with preaching the gospel. The author appears to be establishing his position as the true teacher. There is a significant shift in causality in the destination of the unit. Prominence is indicated by the two middle verbs in v. 18. The author uses the first person middle verb *παράτιθεμαι* to focus on the fact that he is entrusting this instruction to the recipient. In response, the recipient is to fight (*στρατεύη*, 2nd sg.) a good fight himself. The markedness and prominence of the destination will be more fully developed under interpersonal and textual metafunctions of this unit.

There are several dominant Semantic Domains in this unit and some are predominant throughout the letter. Domain 93 (Names and Places)¹⁰⁰ and Domain 12 (Supernatural beings) are dominant in this unit; however, these are not dominant in every

⁹⁸ See below.

⁹⁹ This may be the emphasis on the nature of salvation.

¹⁰⁰ Based on the categories of Louw and Nida, *Greek-English Lexicon of the NT Based on Semantic Domains*.

unit and are not relevant in the thesis text (1 Tim 2:11, 12), other than establishing the author's credentials and authority. The focus in the central section of the unit highlights both God's work in salvation and the author's call to ministry. Within the same section, there is a concentration of Semantic Domains 31 (hold a view, belief, trust). The idea of entrusting or trustworthiness is evident in vv. 4, 5, 11, 12, 13, 14, 18 and 19.

Significantly, the first and last units (1:3-20; 4:1-5), which bookend this section, contrast these false teachers and their false doctrine and behaviour with the trustworthy teaching and behaviour expected by the author. Faith (πίστις) occurs 19 times in the epistle and is closely linked with the next domain.¹⁰¹ Faith interacts with words related to sound doctrine and teaching.¹⁰²

Semantic Domain 33 (communication) is dominant throughout this section and is a major theme in the letter, especially in the subsections of this domain related to teaching and sound doctrine.¹⁰³ The recipient is charged with the job of commanding others not to teach different doctrine (ἐτεροδιδασκαλεῖν) (v. 3). The goal or purpose of sound instruction (παραγγελίας) is elucidated in v. 5. The false teachers were erroneously attempting to be teachers of the law (νομοδιδάσκαλοι) (v. 7). These false teachers were

¹⁰¹ See below.

¹⁰² See in particular 1:2, 3, 5, 19 (2x); 2:7, 15; 3:9, 13; 4:1, 6; 5:8; 6:10, 12, 21. In each of these cases, faith is clearly tied to the idea of believing right or to the body of right doctrine a believer is to stand on.

¹⁰³ διδασκαλία 1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3 as well as the verbal forms as in 2:12; 3:11; νομοδιδάσκαλοι 1:7; παιδευσθῶσιν 1:20; διδάσκαλος 2:7; διδακτικόν 3:2; ψευδολόγων, 4:2; ὑποτιθέμενος, ἐντρέφόμενος 4:6; ὕμναζε 4:7; Παράγγελλε 4:11; 5:7; τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ 4:13; ἐπιπλήξης, παρακάλει 5:1; 6:2; μανθανέτωσαν 2:11; 5:4, 13. see also παραγγείλης 1:3 παραγγελίας 1:5 where the sense of commanding through instruction is the focus. Adams notes a necessary caution related to this domain but with the

opposed to sound doctrine (διδασκαλία) (v. 10). The author was entrusting this instruction (παράγγελλαν) to the recipient (v. 18). The recipient was to instruct others so that they might be taught (παιδεύωσιν) not to blaspheme (v. 20). Two other interrelated Semantic Domains function across the entire discourse: Domain 88 ‘moral and ethical behaviour’ and the related Domain 53 ‘religious practices.’ These contrast (v. 5) the proper conduct of the trustworthy with the conduct of those teaching other doctrine.¹⁰⁴ Domain 88 also interacts with a clean or good conscience (συνειδήσεως). (This interaction provides cohesion at the discourse level to several other units.)¹⁰⁵ These qualities contrast with the behaviour of those who were teaching false doctrine and leading people into moral and religious error.¹⁰⁶ These semantic chains create a high level of cohesion within

focus on the subsections related here, it clearly does create cohesion and thematic prominence as will be seen. See Adams, *A Fresh Look*, 127.

¹⁰⁴ The Semantic Domain of ‘moral and ethical behaviour’ 88 which follow with this chain highlighted by the word ἀγαθῆς 1:5; καλός 1:8, 18; 2:3; 3:1, 7, 13; 4:4; 6x2; 5:10, 25; 6:12x2, 13, 18, 19. See also δικαίῳ ἀνόμοις 1:9; πόρνοις ἀρσενικοίταις ψεύσταις ἐπίδοκτοις 1:10; ὑβριστὴν, 1:13; ἡσύχιον 2:2; σεμνότητι 2:2; ἐπαίροντας 2:8; ὁσίους 2:8; ὀργῆς 2:8; αἰδοῦς 2:9; κοσμίῳ 2:9; σωφροσύνης 2:9, 15; ἀγαθῶν 2:10 (good in the sense of Moral in fitting with the domain usage) see also 1:5, 19; 5:10; ἡσυχία 2:11, 12 (*quiet living [not silence], as in a gentle spirit in domain 88 which is prevalent in Tim*); νηφάλιον σώφρονα κόσμιον 3:2; ἀνεπίλημπτον 3:2; 5:7; 6:14; μὴ πάροινον μὴ πλήκτην, ἀλλὰ ἐπιεικῆ 3:3; καλῶς 3:4, 12, 13; σεμνότητος 3:4; σεμνοῦς 3:8, 11, διλόγους 3:8; ἀνέγκλητοι 3:10 σεμνὰς, διαβόλους, νηφαλίους 3:11; ὑποκρίσει 4:1; ἀγιάζεται 4:5; βεβήλους, 1:9; 4:6; 6:20; γύμναζε 4:7; καταφρονεῖτω ἀναστροφῇ 4:12; ἀγνεία 4:12; 5:2; εὐσεβεῖν 5:4; σπαταλῶσα 5:6; ἀγίων 5:10; 22; ἀργαί 5:13; φλύαροι καὶ περίεργοι 5:13; ἁμαρτάνοντες 5:20; 22; ἀγνὸν 5:22; εὐεργεσίας 6:2; εὐσεβείαν 6:3; τετύφωται φθόνος πονηραί 6:4; διεφθαρμένων 6:5; δικαιοσύνην, πρᾶυπαθίαν 6:11; ἄσπιλον 6:14; ὑψηλοφρονεῖν 6:17; ἀγαθοεργεῖν καλοῖς 6:18. Semantic chain in the domain 53 see 2:2; 3:16; 4:7, 8; 6:3, 5, 6, 11. See also 1:9 ἀσεβείαι ἀνοσίοις; 2:10 θεοσεβείαν; 2:15 ἀγιασμοῦ. It must be noted that some of these references are not included in the domain by Louw and Nida but within the context of this epistle share semantic similarities. Some that are in Domain 53, I have included here because of these similarities. See also Mounce, *Pastoral Epistles*, lxxviii-lxxx.

¹⁰⁵ See 1:19; 3:9; 4:2. It is also found in the two other Pastoral Epistles, 2 Tim 1:3; Tit 1:15.

¹⁰⁶ Brown rightly notes that in this opening unit the author “returns to the purpose of Tim’s mission, emphasizing once more the inseparable connexion of faith and morals (vv. 18-20). This last point is a recurring point of the epistle.” Brown, *Pastoral Epistles*, 2-3.

the entire epistle as well as within this individual unit. They function as the thematic foci of the epistle and are the major foci in the passage of concern for this thesis. The first example explains that the goal of instruction is love out of a clean heart and good conscience (καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς) (v. 5, domain 53 and 88).¹⁰⁷ The law is not made for the righteous (δικαίῳ) (v. 8 domain 88). In contrast, the law is made for the lawless (ἀνόμοις) (v. 9, domain 88), the ungodly (ἄσεβέσιν) (v. 9, domain 53), sinners (ἁμαρτωλοῖς) (v. 9 domain 88), the impious (ἄνοσίοις) (v. 9, domain 53), the profane (βεβήλοις) (v. 9, domain 88), the sexually immoral and homosexuals (πόρνοις, ἄρσενοκοίταις) (v. 10, domain 88) and liars and perjurers (ψεύσταις, ἐπιόρκοι) (v. 10, Louw and Nida include these in domain 33 under communication, but they are directly related to choices made on an ethical or moral level). The purpose of Jesus coming into the world was to save sinners (ἁμαρτωλοὺς) (v. 15, domain 88). The destination explains that the recipient should have a good conscience (ἀγαθὴν συνείδησιν) in his faithful fight as a good soldier (καλὴν στρατείαν) (vv. 18-9, domain 88).

The concentration of Domains 33, 53, and 88 suggests an interaction is transpiring between teaching and doctrine, moral behaviour and religious practice. Whatever the precipitating circumstance may have been, it is clear that these false teachers were instructing people in a manner that led to poor moral and religious choices. Further, the

¹⁰⁷ See Dibelius and Conzelmann, *Pastoral Epistles*, 18-21. They conclude, after following the course of development of this concept in Greek and NT thought, that in the Pastorals this term “belongs among the qualities which characterize ‘Christian good citizenship.’” 21. It thus ties closely into the concepts of religious and moral and ethical behaviour as categorized above.

author's emphases on God and true teaching about salvation stands in stark contrast to the teaching of those opposing him. The author establishes his integrity and his position as God's chosen and faithful teacher using Domain 31. He was entrusted by God and he is entrusting this true teaching to his co-hort.

The ideational metafunction has demonstrated that there were false teachers living ungodly, immoral lives and that the author was called out of this same state to teach and instruct the recipient of the letter. The author is enabling the recipient to fight a good fight and teach the ungodly not to teach wrong doctrine. There was a problem in the church and the recipient is being prepared to recognize and address it. This will be developed as we look at the tenor, mode and summary sections of this unit.

II. Tenor

The interpersonal metafunction produces a number of shifts and provide emphases within this particular unit. It clearly indicates shifts and points of prominence which will relate here and in the discussion of textual issues below. The author is establishing the recipient's location and purpose for being left in Ephesus and he further supports his hierarchal position and right to call the recipient to respond to his assertions and later directives.

The interspersing of the marked first and/or second person references, with the third person, is used with other ideational and textual features to create prominence. Further, as is indicative of the person and number system, they indicate shifts, either minor shifts within subunits or major shifts between subunits. The body and first unit open with the

marked first person singular and second person singular, which is typical at the point of departure for a unit. Having established his authority in the opening, the author directly enters into conversation with the recipient, directing him to remain in Ephesus *παρεκάλεσα*¹⁰⁸ (the first person singular of *παρακαλέω*). The recipient is given authority by the author to command others *ἵνα παραγγείλῃς* (aorist subj. 2nd sg.). *τισὶν μὴ ἑτεροδιδασκαλεῖν* not to teach other doctrine. The third person references which follow develop an adversarial relationship between the recipient and the instigators of false teaching. The author then sets himself in contrast to these false teachers with the shift to the marked first person in v. 11 and the references to Jesus and his gospel. The author has been entrusted (*ἐπιστεύθην ἐγώ*) by God (the agency can be determined by what follows in v. 12). The author makes his claim emphatic by using the first person pronoun. He establishes his authority over the false teachers by arguing that his message and authority come from God, the ultimate authority. The preponderance of references to Jesus, Lord, God, King in this unit interact with the references to the author and function to explain and support his experience before his call and present call to authority.

¹⁰⁸ See above.

¹² ¶ Χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν ¹³ τὸ πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν, ἀλλὰ ἡλεήθη, ὅτι ἄγνων ἐποίησα ἐν ἀπιστίᾳ. ¹⁴ ὑπερεπλεόνασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ. ¹⁵ πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἤλθεν εἰς τὸν κόσμον ἀμαρτωλοὺς σῶσαι, ὧν πρῶτός εἰμι ἐγώ. ¹⁶ ἀλλὰ διὰ τοῦτο ἡλεήθη, ἵνα ἐν ἐμοὶ πρῶτῳ ἐνδείξηται Χριστὸς Ἰησοῦς τὴν ἅπασαν μακροθυμίαν πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεῦειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον. ¹⁷ Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

Figure 5. Participant chain interaction (author lines in dashes and references to God in solid lines).

God is using the author's life as a true example of God's patience and salvation (v. 16).

The author uses the interaction between the first and second more marked forms in the destination of the unit. Further, the author uses the marked vocative of address calling the recipient by name. The author having established his authority from God now reinforces the recipient's authority. The author entrusts the instructions he has received to the recipient, his child (παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε) (v. 18). The recipient is receiving authority from the author to do the work that needs to be done and the recipient is further affirmed and reminded of the prophecy concerning his call. With this authority established, the recipient can go on to στρατεύῃ τὴν καλὴν στρατείαν "fight a good fight" against false teachers and doctrine. This destination to the unit is highly marked with the interpersonal elements contributing to prominence and it functions to prepare recipient for what will follow in the remainder of the epistle.

The attitude of this unit is largely assertive. The author makes assertions about the condition of the false teachers and himself in relation to God. The assertive attitude is also used to declare the relationship between the author and recipient and to establish the lines of authority. However, there are several projections (subjunctive forms). In the point

of departure for the unit, the author projects his reason for wanting the recipient to stay in Ephesus. There are two further projections within the destination of the unit (vv. 18, 20). The author used the marked subjunctives to contrast the expected behaviour of the recipient, he is to fight as a good soldier, with the desired outcome among those who are their adversaries. They are to be taught not to blaspheme. The marked attitudes are used at the point of departure, subunit or units and focus on the thematic issues stated above and are used to clarify the relational roles and positions in the church of Ephesus.

III. Mode

a. Mode Analysis of 1 Tim 1:3-11

After the epistolary opening in vv. 1, 2, the author begins the first unit. 1 Tim 1:3-11 forms the first subunit within the first unit of the body of the epistle. As noted above, new units or subunits frequently begin with the first person singular or plural and a verb form of παρακαλέω. This verb produces disjunction between units or subunits. However, because of the repetition of forms of this verb occurs at several points in 1 Tim, it also demonstrates discourse cohesion.¹⁰⁹ The first person reference with the perfective aspect is used to provide background information concerning the author's urging the recipient to remain in Ephesus for a specific purpose. The foregrounded imperfective (present tense-form) aspect infinitive ἐτεροδιδασκαλεῖν (to teach other doctrine) introduces the theme of the letter. The discussion of Semantic Domains under the ideational metafunction

¹⁰⁹ 1 Tim 1:3; 2:1; 5:1 and 6:2.

demonstrates the extensive concern for correct doctrine and teaching in this unit and throughout the discourse, supporting the contention that this use of these domains along with the second singular and subjunctive mood adds prominence to what the author is writing here.

At the textual level, discourse cohesion is produced in 1 Tim through the pairing (or tripling) of infinitives, this pattern occurs at various junctures of the epistle (negated infinitive groupings 1:3; 2:12; 4:3; 6:17; positive infinitive groupings 2:4; 5:4; 6:18). (Understanding his use of these infinitive combinations is important as one of these groupings occur in 1 Tim 2:12.)¹¹⁰ The body begins and the parenetic section closes with this pairing of infinitives (demonstrating that the author uses this as a staging technique).

Repetitious componential ties are used by the author in this epistle. At the discourse level, repetition occurs between this first subunit in the body of the letter and the parenetic closing section. The infinitive ἐτεροδιδασκαλεῖν occurs in finite verbal form ἐτεροδιδασκαλεῖ in 6:3. This word occurs in no other NT passage and uncovers one of the major thematic focuses of the letter. The false teaching that the author is writing against must have infiltrated this church. Mounce notes many such influences in the references to “unholy chatter (1 Tim 6:20; 2 Tim 2:16), endless genealogies (1 Tim 1:4), foolish controversies (1 Tim 6:2; Tit 3:9), senseless babble (1 Tim 1:6), sickly craving for

¹¹⁰ See below.

speculations and empty words (1 Tim 6:4), ...”¹¹¹ These indicate that there was at least one faction within this church that was actively teaching error and this accounts for the author’s insistence, in the next unit, that leaders be qualified to teach (see 1 Tim 2-3; 5 below). The subunit introduces the “teaching and doctrine” domain to clarify the nature of the error and to identify the group responsible for the false teaching within the church at Ephesus. There appears to be a number of believers who were either Jewish, or had been influenced by Judaizers. They were attempting to be νομοδιδάσκαλοι (law teachers) (1:7).¹¹² These teachers apparently did not understand the ramifications of what they διαβεβαιούνται (were confidently asserting). Συνείδησις is also repeated and provides a focal point in 4:2, but it also occurs in the genitive form in 1:5, the accusative form in 1:19, and the dative form in 3:9. In the first three occurrences, it is linked with adjectives of ‘moral or ethical behaviour.’¹¹³ The final occurrence takes on a pejorative understanding. The ‘religious practice’ domain is signaled by εὐσεβεία (godliness)—which is closely connected to ‘moral and ethical behaviour’ in the context of 1 Tim.¹¹⁴

Religious practice and moral behaviour provide a thematic focus within this epistle. The

¹¹¹ Mounce, *Pastoral Epistles*, lxxv.

¹¹² For a discussion on the various views concerning the Ephesian heresy see above *Introduction*. See also Mounce, *Pastoral Epistles*, lxxix-lxxv; Guthrie, *The Pastoral Epistles*, 67. He argues that it is referring to “a sect attracted by the more speculative aspects of Judaism.” Hanson argues that a certain Jewish element there must be.” *The Pastoral Epistles*, 58. He believes that they were “Gnostic Jewish Christians.”

¹¹³ Guthrie notes the word “came to be used of the faculty to distinguish between right and wrong.” *The Pastoral Epistles*, 69.

¹¹⁴ εὐσεβεία functions within the norm of daily life and as such appears to be closely related to moral and ethical behaviour. See 1 Tim 3:16. In 1 Tim 6:6, 11 it is again linked with words relating to domain 88 (contentment, love, gentleness).

use of ἐνσέβεια also demonstrates a strong cohesive structure within the sections, units and subunits in this epistle.¹¹⁵

The author's use of δὲ functions to create a minor shift within the discourse at v. 8. This along with the prominence created by the 1st person plural stative aspect (οἴδαμεν) shifts the discourse toward the destination of the subunit (3:14-16), as indicated by this marked tense-form, person and number, the use of a marked imperfective aspect, middle, subjunctive χρῆται (to use) and the stative aspect participle ἐλδώς in v. 9.¹¹⁶ The author corrects the erroneous teaching and clarifies the purpose of the law in vv. 8b-11a. Verse 11b, with the use of the first person singular, creates a cohesive tie to the next subunit. The use of lists (3:2-7; 8-13) is one method of creating cohesion. This list of negative qualities elaborates on the purpose of the law is the first use of a list in 1 Tim.¹¹⁷ There are a large number of references in this list to Semantic Domains 53 and 88 as well as one further reference to sound doctrine (domain 33).¹¹⁸ The repetitive use of lists and similar Semantic Domains functions to create cohesion between the units and sections of the epistle.

At the sentence and clause level, there are a number of cohesive ties which hold the subunit together. The author uses particles, demonstratives, relative pronouns and other

¹¹⁵ See 3:16; 4:7, 8; 6:3, 5, 6, 11. Hanson notes this is a "favourite word" of the author. Hanson, *Pastoral Epistles*, 90. The negative counterparts relating to "the ungodly" also create cohesion with this word and within the epistle. See 1:9; 4:7; 6:20.

¹¹⁶ See above.

¹¹⁷ Westfall, *Discourse Analysis*, 50. The use of these thematically focused lists create prominence in chapters 2, 3 where domains 33, 53, 88 are prevalent.

¹¹⁸ See Above.

features throughout the epistle. They will only be highlighted as they relate to this thesis. For example, there is a summative phrase καὶ εἴ τι ἕτερον (glossed as “and whatever else is contrary”) which functions as a concluding remark for the destination of this subunit and is related to false teaching that is opposed to the truth. This summative phrase at the end of the list of negative qualities implies that the list is suggestive, not exhaustive. The godly, moral and ethical behaviour of people in Ephesus appears to have been extremely poor and this will be reflected throughout the epistle, including 1 Tim 2:11-12.

b. Mode Analysis of 1 Tim 1:12-20

Verse 11b functions both as the completion, or destination of the previous subunit, and the point of departure for this subunit.¹¹⁹ The shift to the first person singular contributes to the disjunction in this verse and signals the shift to a new subunit. This particular shift introduces a large section of perfective aspect background information about the author’s experience with God, his call by Jesus Christ, and his authority. The use of the first and third person references in vv.11b-17 have already been discussed and are evidence of strong cohesion in these verses.

The shift to the destination of this subunit is marked by the reintroduction of the recipient “Timothy” and the second person singular pronoun, but cohesion is maintained

¹¹⁹ Brown rightly notes that after the digression or background information, the author “returns to what he has to say of the purpose for which he has left Timothy at Ephesus. They are in sense, though not in grammar, the conclusion of the sentence begun in v 3.” Brown, *The Pastoral Epistles*, 11. He is incorrect in stating that the grammar does not support this contention when discourse analysis demonstrates that it does. This is the destination of the unit.

with the previous material and what follows by the use of the co-referential deictic marker ταύτην (this). The demonstrative pronoun creates a formal link between the author's instructions to the recipient "Timothy" both anaphorically and cataphorically as may be indicated by the imperfective aspect. The author reinforces the call to the recipient by introducing the metaphor of war. Although other participants are introduced within this subunit, the focus is on the instruction of the recipient. The other participants are backgrounded by use of the aorist tense-forms in vv. 19-20. The destination then functions as the point of departure for the next unit as the recipient is called to assimilate and teach the instructions that have been entrusted to him as he stands against false teaching.

Πιστὸς ὁ λόγος (v. 15, this is a trustworthy saying) appears to be a formulaic phrase¹²⁰ used by the author to create both prominence and cohesion. It appears in the so-called Pastoral Epistles (PE) only (1 Tim 1:15; 3:1; 4:9; 2 Tim 2:11; Tit 3:8). In this particular verse, and in 4:9, the phrase καὶ πάσης ἀποδοχῆς ἄξιος (and worthy of all acceptance) is added. There have been many attempts to explain the purpose of these five sayings and scholars have been unable to unite all five into one neat and tidy package. Hanson observes,

The truth is that, whatever generalization one likes to make about the role of 'faithful sayings', it will always be found that it cannot apply to all five contexts, ... we cannot claim that they always accompany a creedal

¹²⁰ It is used preceding or following some general aphorism (See Dibelius and Conzelmann, *The Pastoral Epistles*, 28, 29; Fiore, *The Pastoral Epistles*, 50), while Knight, *The Pastoral Epistles*, sees it as a "quotation-commendation formula", 99. Hanson calls it a "quasi-creedal formula." (Hanson, *The Pastoral Epistles*, 61).

statement (1 Tim 3:1 and 4:9 do not fall into this category), nor a liturgical (once more these two are the exceptions), nor even a statement of basic belief, for it is difficult to see how 1 Tim 3:1 could be classified thus, whether it refers to what precedes or to what follows. Our conclusion must be that it is useless to try to identify one class of statement which the formula marks. ...The author uses the ‘faithful sayings’ formula to give emphasis and solemnity to some statement, no matter what its origin or contents. As we observed in section 8 of the Introductions, it serves to link together the disparate elements in his letters, and to add a touch of solemnity to the tone of his work.¹²¹

Hanson notes the linking function and prominence produced by this phrase. It provides cohesion between minor or major shifts in the unit or subunit. (The cohesive function of this phrase argues against the posited view that it was a later editorial addition.)¹²² In this particular unit, the aphorism Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι (Christ Jesus came into the world to save sinners) provides a cohesive tie within a subunit indicating a minor shift between the grace and call in the author’s life to his predicament and call as an ὑποτύπωσιν (example) τῶν μελλόντων πιστεύειν ἐπ’ αὐτῷ εἰς ζωὴν αἰώνιον (for those who would believe in him unto eternal life). Christ’s salvific work ties the “the trustworthy saying” to what proceeds and follows it. Mounce correctly notes that “In v. 15, he now backs up his argument by quoting a general principle concerning the purpose for Christ’s coming and appends a personal note that ties the general principle

¹²¹ Hanson, *The Pastoral Epistles*, 64. Mounce, unfortunately, continues to focus on trying to find a link to the types of sayings and lexical meaning of the words in the phrase rather than the function of the phrase in the discourse. See Mounce, *The Pastoral Epistles*, 48-9.

¹²² See Lock, *Pastoral Epistles*, xxxii; Hanson argues that may have been inserted in 3:1 (Hanson, *The Pastoral Epistles*, 61).

back to his personal testimony.”¹²³ The phrase “this is a trustworthy saying” is linked to what follows by the phrase ἀλλὰ διὰ τοῦτο (‘but because of this’ or ‘for this reason’) in v. 16. This cohesive tie then forms the link between the author’s call and the ministry. (The use of the formulaic phrase in 3:1 is of particular significance to this thesis and will be discussed in detail when the following unit is addressed.) In 4:9, the statement is used anaphorically, referring to a call to godliness (one of the major themes of the letter), and is linked to what follows by the conjunction and phrase εἰς τοῦτο γὰρ (for to this).¹²⁴ In 2 Tim 2:11-13, the formula and aphorism are linked directly to the preceding co-text about experienced hardship, but the aphorism is again linked cataphorically to the next paragraph by the phrase ταῦτα ὑπομίμνησκε (remind [them] of these things) in v. 13. The final occurrence in Tit 3:8 is clearly focused anaphorically on the aphorism and preceding co-text, but the aphorism is again linked cataphorically to what follows by the phrase καὶ περὶ τούτων (and concerning these things) in v. 8. At the textual level, this phrase acts as a repetitious componential tie providing cohesion within the extended discourse. The phrase is also used as a cohesive device within the given co-text of the unit, linking what precedes it to what follows.

¹²³ Mounce, *Pastoral Epistles*, 55-6.

¹²⁴ This will be discussed more fully when this subunit is discussed. In 2 Tim 2:11 the reference statement is cataphoric, but is linked as the destination of the antecedent material. This then becomes the tie into the next subunit. In Tit 3:8 the statement functions anaphorically and again the focus is on the antecedent material within the subunit and links it in some way to what follows. This antecedent reference will be significant in the discussion of 3:1 (see below).

There are a number of cohesive ties used at the sentence and clause level. The ὅτι in v. 15 is a deictic marker connecting the axiomatic statement with the cataphoric statement ὅτι χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι (the Jesus Christ came into the world to save sinners). Verse 16 begins with an adversative ἀλλὰ and an anaphoric deictic marker διὰ τοῦτο (because of this), both of which provide a contrastive link to what has preceded in the aphoristic statement. This statement is enhanced using ἵνα in a causal conditional clause in v. 16b.

Linearization and Temporal and Spatial Deixis in 1 Tim 1

In this particular unit the typical subject or predicate thematic order of the main clause is maintained until v. 12 where the complement comes between the subject and predicator and then in v. 16 where the inferential adjunct provides the theme for the following main clause. It links the previous clause with this clause. In v. 18, the complement is fronted in the main clause in the thematic position which again includes a deictic marker αὐτήν and the noun which demonstrates that the focus of the destination is on correct instruction τὴν παραγγελίαν. This change in word order at the destination of the unit adds prominence to this particular information and works with the other prominence markers in this destination section.

There are also temporal and spatial markers within the text. Again, only those relevant to the thesis will be discussed. In v. 15, the author uses the Greek word πρῶτος (first) in a qualitative (foremost) rather than a temporal sense and then he uses the dative

form *πρώτω* in v. 16 with the same qualitative meaning (foremost). Both of these function with the formulaic phrase and aphorism discussed above.

The destination of this unit closes with the author's indictment of two offenders as a final sign of his authority within the church. Even in judgment, there is a sense that judgment seeks redemption and the author seeks correct conduct in the church, but also the eventual restoration of those who falter.¹²⁵ This same concern will be evident throughout as instruction is intended to be corrective.

IV. Summary

This initial unit in the body of the letter is held together firmly with the various cohesive devices mentioned above. There is little question about the cohesive nature of this portion of 1 Tim and the connection it has with the remainder of the body and the letter as a whole. The participant chains indicate that there is a clear hierarchal relationship being established between the author and the recipient and particularly between the author and the false teachers, highlighted by the closing verse of the unit. However, there is also indication that the recipient is in a position of authority, though under the author. The recipient is being given responsibility for establishing church leadership and function. Guthrie notes that v. 3 indicates that the recipient "has a definite commission."¹²⁶ The author is concerned about false doctrine related to the Law and grace and how it affects behaviour, as exemplified by the use of Semantic Domains 53 and 88 within the list. This

¹²⁵ Guthrie notes that the "purpose was remedial and not merely punitive." *The Pastoral Epistles*, 79.

¹²⁶ Guthrie, *The Pastoral Epistles*, 67.

theme will be apparent either in the forefront or behind the instructions throughout this epistle.

A. Analysis of 1 Tim 2:1-3:16

This unit is sandwiched between two units dealing specifically with false teachers and their teaching, as noted above. The small unit following this unit may be looking forward to the future expectation of false teaching and the previous unit with the present state of affairs.¹²⁷ This unit records the author's exhortation to the recipient which will, if implemented, ensure that qualified individuals are leading the church, enabling the church to stand against the present adversity and that expected in the immediate future.

This unit consists of three subunits (2:1-7; 2:8-3:1; 3:2-16). The first addresses the recipient's function as leader of this church, the second and third address leadership and character qualifications for wives and husbands.¹²⁸ The qualifications include behaviour in the church, the home and society at large. After the second subunit's initial injunction to husbands, the subunit shifts specifically to wives in society, church and the home, while the third subunit deals largely with the role of husbands in the home, society and the church.

I. Field

The present tense-form of παρακαλέω signals the shift to a new unit. Imperfective verbs continue to v. 4a and are foregrounding specific instructions concerning the recipient's

¹²⁷ This is highly debateable as will be discussed below.

¹²⁸ See discussion on "women and men" or "wives and husbands" below.

personal responsibility in the church, before shifting to leadership qualifications for wives and husbands in the next two subunits. The author closes the first subunit with pertinent information, that is, the author is speaking truth and he is a teacher of faith and truth. These final statements re-employ the imperfective (present tense-form) aspect. It is apparent that the author's concern for good behaviour and true teaching continues to be the focus of this epistle.¹²⁹

The second subunit uses the imperfective (present tense-form) aspect for foreground material until v. 13, where it shifts to the perfective aspect in the exophoric material supporting his argument in v. 12. Noticeably, however, there is the presence of one perfect tense-form and one future tense-form in this support material. 1 Tim 3:1 returns to the imperfective (present tense-form) aspect in the destination statement, which also functions as the point of departure for the next subunit. The second subunit focuses on the character and conduct of Christians (mainly wives) who wish to lead in the church.¹³⁰

At this point, the issue of the third person references needs to be addressed before moving forward. Since 3:2 clearly references a married man, I believe that the author is addressing husbands and wives in both subunits—two of the three major groups dominating the first-century church. (The third major group, widows, is addressed in

¹²⁹ See above and below.

¹³⁰ I realize that this is a controversial statement at this point, but it will be defended as we proceed through this unit and as we look at the latter sections of the thesis dealing with the state of research and the synthesis of this research.

chapt. 5. This focus does not necessarily exclude single men and women, but because these were relatively small groups in the first-century culture they may not have required correction. The situation that might negate this possibility relates to widows. Since younger widows were not to be placed on the list, does this mean that all younger single people are excluded? This will be discussed more fully below.) The understanding that the participants are husband and wives, rather than men and women, becomes clear after comparing these two subunits. The third subunit addresses the behaviour of the husband in the home. Appropriate behaviour in the home is a necessary qualification for those wishing to serve in the church (see parenthetical statement in 3:5). That being the case, consistency would suggest that 2:11-12 is addressing the wife's behaviour in the home related to her ability to lead in the church, while the plural forms in 8-10 address the expectations for husbands and wives in the church and in public.¹³¹ This topic will be considered further under mode analysis and in the section on the current state of research.

The third person singular and proper names in the exophoric support material shift between references to Adam and Eve. The third person plural in v. 15 has been greatly debated and will be discussed under the textual metafunction, as it is influenced by issues related to textual cohesive devices and it is highly influential in decisions made concerning the present state of 1 Tim 2 research.

¹³¹ The importance of this topic can be seen in the confusion it creates in understanding v. 12. Guthrie acknowledges that it could mean husband and wife but fails to see how that could relate to the church action of husbands and wives. He misses the possibility that it is referring to the behaviour of the wife in the home as a qualification for service in the church. See Guthrie, *The Pastoral Epistles*, 87. Brown, likewise, wants to mix the two ideas together, but he

The third subunit again begins with the imperfective (present tense-form) aspect to foreground the material. As noted above, in v. 5, there is a parenthetical statement that includes an aorist tense-form infinitive, a perfect tense-form finite verb and a future tense-form finite verb. This parenthesis has thematic prominence and focuses on the need for quality leadership in the home before one can lead in the church. Significantly, leadership qualification relates to teaching and learning, as was evident in the first unit of the body. This thematic focus is relevant to what has already been said to the wives in the previous subunit.

The participant shift in 3:2 along with the shift in tense-form helps mark this as a new subunit,¹³² but one that is closely connected to the previous unit—both through the participants involved and the Semantic Domain focus. The third person temporarily shifts to the newly converted in v. 6 before shifting to those wanting to be deacons in v. 8, which is continued through the use of the third person plural in 3:10-13. The reference to wives in v. 11 would seem to indicate that they can also seek the position of deacon.¹³³ The subunit then shifts back to husbands in v. 12.

The alternation between the present and aorist tense-form verbs in the next verse (v. 7) provides foreground material followed by background support material explaining the

cannot let go of the idea that it is related to church officials and regulations. Brown, *Pastoral Epistles*, 32. I will refer back to this in the later sections of the thesis.

¹³² See discussion on the formulaic phrase and aphorism below.

¹³³ This has been strongly debated and ideas are divided largely along the same complementarian and egalitarian lines as 1 Tim 2. However, many complementarian writers do believe that this may refer to a position of deaconess. See the commentaries listed in this work for more discussion of the issues related to this work.

reason for the advice (δεῖ δὲ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπίσῃ καὶ παγίδα τοῦ διαβόλου). The remainder of the subunit contains mainly imperfective (present tense-form) aspect except in support material. There is one notable exception. The presence of the marked second person singular stative aspect εἶδῃς (you might know, 3:15) in the central sentence at the destination of the subunit explains the purpose for all that has been written in this unit. The author has provided this instruction so that proper behaviour would be affirmed in the church. The church must have leaders who are competent to teach, but they also must exhibit character traits consistent with their Christian experience.

Though the active voice is predominant in the first subunit and the first five verses of the second subunit, the passive then introduces other agents. This is indicative of the third subunit as well. The passive voice becomes prominent in the final verses of the second and third subunits. There are also some middle voice-forms, particularly in the latter half of the third subunit.¹³⁴ The passive in the first unit, in v. 7, has an unnamed agent but it is assumed to be God. He is the one who ἐτέθην (appointed) the author to be a preacher and apostle. There are four passives in vv. 13-15. These four passives provide background material and have no named agent, although the first and the last are presumably God while the middle two probably refer to the serpent. This ABBA chiastic structure of agency suggests some prominence in this support material which will be

¹³⁴ See below.

discussed more fully in the summary section of this unit. The passive in 3:6 is unclear as to agency. The agent that causes the person to become τυφωθεῖς (filled with pride) may be the Devil, but it appears that falling under the judgment of the Devil is the result of pride. Because this passive relates to the question of a νεόφυτον (novice or new convert) being made a leader, it continues the thematic concerns for godly character and trained leadership. Perhaps this focus suggests that the church is the agent of the new convert falling into pride because the church placed an untrained person in a leadership position. This then becomes the emphasis of the next passive as well. The passive imperative focuses on the need for a person to be proven before entering leadership positions (3:10). Here the church may again be the agency of testing, or it may be the previewer of this testing as a person interacts with the world. Regardless, leaders must be fully trained. This thematic repetition argues strongly for a similar interpretation of 2:11-12. Wives must be taught before becoming leaders.

Several Semantic Domains introduced in the first unit of the body continue to dominate this unit as well, although there is a shift in participants, as will be discussed under the interpersonal metafunction. The first subunit of the second unit is introduced with Semantic Domains 33, related to prayer, but the focus will continue to be on the teaching subsection of this domain. In 2:1, we have four lexical items from this domain used in relation to conversation with God: δεήσεις, προσευχάς, ἐντεύξεις, and εὐχαριστίας. The second of these is re-introduced (contributing to cohesion) between subunits in 2:8 with the call for men in the church to pray προσεύχεσθαι. Forms of

έντεύξεις and εὐχαριστίας also occur in the closing unit of the body of this letter (4:3, 4) and the others occur in various units within the letter.

The focus on teaching and learning in this domain is implicit or explicit at several points.¹³⁵ With this focus, I would suggest that in 2:4, ἐπίγνωσις refers to learning the truth as one aspect of being saved.¹³⁶ The author is attempting to correct doctrinal and behavioural error and learning the truth is important. In the destination of the first subunit, the author focuses on the fact that he is a teacher. In the second subunit, the wife is commanded to learn (μανθανέτω) (2:11) rather than to teach (διδάσκειν) (2:12). In the third subunit, the overseer should be able to teach (διδακτικόν) (3:2). These are explicit references in this unit, but there are also implicit implications that learning is important. As discussed above, leadership is not to be taken up by novices. In a church with doctrinal error, novices would be susceptible to easy deception and pride (3:6). This is also implicit in the need for people to be tested before entering into leadership positions (3:10). This exhortation certainly refers to a test of character, but it also implies that leaders must have the education needed to be able to stand the test and lead.

The continued use of Semantic Domain 88 (moral and ethical qualities) provides cohesion and thematic focus in this unit. There are references to this domain in 2:2 (4x),

¹³⁵ The domain for learning is actually domain 27, but because of the interaction between learning and teaching, I have chosen to combine them as they are semantically related. They could be understood as two chains of interaction, but I believe they are more closely related and should be considered as opposing aspects of the same domain.

¹³⁶ See below on paired infinitives.

3, 8 (2x), 9 (3x), 10 (3x), 11¹³⁷, 12, 15 (2x); 3:2 (4x), 3 (3x), 4 (2x), 6, 7, 8 (2x), 9, 10, 11 (3), 12, 13 (2x), 16 (2x).¹³⁸ Of particular relevance is the dominant collection of lexical items from this domain at the point of departure and destination of the entire unit, and in the qualifications section from 2:8-3:13. This creates a strong cohesive structure within this unit and ties the qualifications of leadership for husbands to the previous subunit's emphasis on wives, as does the textual tie in 3:1.¹³⁹ This entire unit is unquestionably about establishing qualified leadership within the church.

Polarity provides some interesting points of contrast and creates prominence or focus. The inclusion of the negative after the positive affirmation by the author in 2:7 makes the statement about the author's truthfulness emphatic. The author restates his authority and affirms that he is telling the truth, but then he repeats it with the negative stating "I am not lying." A thematic focus is placed on listening to him rather than the false teachers he has been confronting. In the lists of qualities, there is a contrast between positive and negative behavioural traits evident through the use of negative particles or contrastive words like *χωρὶς* in 2:8. The negative particle occurs in v. 9 with the adversative use of conjunctions producing opposite types of behaviour in vv. 10, 11. The husband's list of qualifications also includes two negative particles and the adversative conjunction in 3:3, providing a contrast between negative and positive qualities. The

¹³⁷ See discussion on ἡσυχία below as it has different meanings and connotations depending on its Domain. I argue that the dominant occurrence of Domain 88 argues for this meaning here and in v. 12.

¹³⁸ For the specific words used see footnote above.

¹³⁹ See below.

negative particle is also employed in contrastive statements in vv. 6, 8, 11. Polarity is used in these lists to contrast positive and negative behaviour or qualities that affect the ability to lead.

The ideational metafunction has provided insight into the purpose of the section and subunit divisions in this unit. The author uses verbal aspect, causality and polarity to focus attention on thematic issues and on the destination and points of departure in the unit and the subunits. The choice of Semantic Domains demonstrates cohesion within the unit and indicates that the author's major concern for good moral and ethical behaviour and for sound teaching and it will become evident that this concern relates to the church. The author wants the church to function with qualified, well-trained leaders. They must be qualified in their knowledge and in their moral and religious character. This unit accentuates the author's concern for the character qualities and knowledge levels of both husbands and wives—not just husbands. The extent of his concern and what it means will be developed in the summary section after discussing the interpersonal and textual metafunctions. (It will be further elucidated in the synthesis section at the end of the thesis.)

II. Tenor

The role of participants and the use of person, number and attitude in the verbal system contribute both to the cohesive structure, through the repetition of participants, within this unit and they create disjunction at the point of departure and destination of a unit with its subunits by shifting focus from one, or one group of, participant(s) to another.

As noted, the unit opens with the first person form of παρακαλέω. Having established the hierarchal position and the authority given to the recipient, particularly in the destination of the previous unit, the author begins to pass on specific instructions to his emissary (1:18). Although the recipient is not specifically mentioned in the first verse, the antecedent reference to the recipient in 1:18 implies that he is the addressee in 2:1 and the co-referent of the first person plural in 2:2. The recipient is being urged to pray, so that the church may experience peace and tranquility. (The use of the adjective ἡσυχίου [peaceful] is important to our discussion in vv. 11, 12.) Prayer also becomes the focus in the second subunit for husbands and possibly wives (vv. 8, 9). The author, perhaps as one final reminder of his authoritative message, again focuses on his call and authority to bolster his expectation of obedience by the recipient. He is an apostle, teacher and preacher of truth. This first person references, focusing on the author's hierarchal relationship to the recipient and those within the church, will again play a role in (2:12).

The point of departure of the following subunit begins with the first person singular verb, beginning the author's emphasis on how he wants husbands and wives to behave in the church and home with the expectation that the recipient will instruct wives and husbands. Although the author and recipient shift into the background, the author interjects his authoritative responses concerning what he expects or what he believes (vv. 8, 12). The bulk of the second and third subunits focuses on the relationship between wives and husbands (correcting the role relationships that were apparently being

influenced by the surrounding cultural context), as well as their relationship to their families and to those in the surrounding society.

Beginning in v. 8, we have the introduction of two new participant groups (ἀνὴρ and γυνή). In vv. 8, 9, the plural forms are used before shifting to the singular throughout the remainder of 2 to 3:9.¹⁴⁰ In this second subunit, the author elucidates the roles and qualifications of the γυνή. The author is correcting the issues related to roles and authority in the wife and husband relationship.¹⁴¹ In the third subunit, the elucidation shifts to the role and qualifications of the ἀνὴρ. (An exception in 3:11 momentarily shifts back to the plural form of γυνή to present qualifications related to wives who wishes to be deacons.)¹⁴² The strong interaction of these two participant chains throughout these two subunits suggests strong cohesion as well as a common theme, leadership qualifications. The second subunit of this unit deals with how a wife is to relate to her husband. She is to be taught how to behave in society and toward her husband in the home (2:15-3:1).¹⁴³ The assertions in this unit are to act as the guide for the recipient who has the authority to implement these expectations so that people will know how to behave in the church (3:15).

¹⁴⁰ The one plural in 2:15 will be discussed below as there has been significant discussion concerning it in the past and it is significant to the thesis of this thesis.

¹⁴¹ See below under current state of research.

¹⁴² The debate of whether this is a qualification of the wife of a deacon or qualification for a wife who aspires to the office of deacon or deaconess will be briefly discussed below as it relates to this thesis.

¹⁴³ See below for detailed discussion of the results.

The attitude in this unit is largely assertive. The author uses the indicative mood to assert the expected actions and behaviours of the recipients. There are, however, four directive verbs using the third person and six subjunctive projections. The four third person imperatives are directives to either wives (2:11 *μανθανέτω*) or husbands (3:10 *δοκιμαζέσθωσαν, διακονείτωσαν, 12 ἔστωσαν*). The final directive is an imperative form of *εἰμί* while the other three are directly related to preparation for service. The first occurs in (2:11) and it is the only directive in these verses, suggesting that the need to learn takes precedence over the assertions made in the remaining clauses and phrases in vv. 11-12.¹⁴⁴ The two imperatives in 3:10, 12 function similarly in the context of being a deacon. They must first be proved and then serve. These imperatives are used by the author to assert his authority over this church and the people who will lead it. The first subjunctive is situated in the point of departure for the unit, projecting the result of prayer (2:2). The second subjunctive is in the protasis of the conditional clause in the support material of the second subunit (2:15).¹⁴⁵ The third projects the possible outcome of placing a novice in leadership (3:6). A further subjunctive projects the possible negative results of a leader who does not have a good reputation (3:7). The final two subjunctives are projections in the destination section of the unit in v. 15. Both are part of the apodosis of a conditional clause indicating the purpose of the antecedent instructions in the protasis. These

¹⁴⁴ Grenz and Kjesbo are correct in noting that this is the only command in these two verses, although their assessment does not take into account the parallel structure of v. 11-12. See Grenz and Kjesbo, *Women in Ministry*, 127-8. The need to learn does set the concern upon which the rest of the parallel structure functions to control. See below.

¹⁴⁵ See below for further discussion of the meaning of this conditional clause.

instructions are for the use of the recipient in the church, if the author cannot make it to the recipient's location. Significantly, most of these directives and projections relate to leadership issues and qualifications among the third person references with the exception of the first and last two. They establish the appropriate relationships between the various participants.

The interpersonal metafunction has demonstrated a cohesive tie between the participants in the second and third subunits, shifting between which participant is the Actor. The continuity provided by the participants suggests that there is a common thematic purpose in the second and third subunits. The purpose is to establish well trained, godly leadership with people who relate to each other according to godliness and who are maturing in the faith.

III Mode

a. Analysis of 1 Tim 2:1-7

This unit begins, as noted above, with the author and the recipient as the main participants. The author's instructions to the recipient are the antithesis of the teaching of the false teachers addressed at the end of previous unit. The inferential particle οὐν creates cohesion, leading to the point of departure of this new unit. The author has warned the recipient of the epistle against these false teachers and has entrusted this instruction to the recipient. He is to pray for all people, so that they may lead a peaceful, tranquil, godly life.

Conjunctions are used to create cohesion at the clause and sentence level throughout this subunit. There is also one γὰρ clause (2:5) introducing support material (the call to pray for all people and God's desire for all to be saved). The use of γὰρ to introduce support material is one of its most common uses and it functions in this role again in the support material (2:13-15).

b. Mode Analysis of 1Tim 2:8-3:1

The inferential conjunction οὖν identifies the point of departure for the second subunit. It also provides cohesion with the previous subunit. The author has the authority to require the following qualifications for service, because of his call to be a preacher, an apostle and a teacher (2:7). The participant chains ἀνὴρ and γυνή cohesively tie this subunit and the next. They are used in the plural forms in 2:8, 9 (for public behaviour related to 'honor and shame') before shifting to the singular in the remainder to these two subunits (related to behaviour in the home).¹⁴⁶ The shift to singular noun forms shifts emphasis to the qualification of wives in the home in the second subunit, while the third subunit focuses on the qualifications of husbands.¹⁴⁷ However, both of these subunits have significant ties to cultural concerns related to honour and shame.¹⁴⁸ The wife's behaviour in the community and within the home relates to whether she and her husband will

¹⁴⁶ Dibelius and Conzelmann correctly note, "the instructions in 2:9-12 seem, in part at least, not to apply exclusively to the worship service. The parallel to 2:9f, 1 Peter 3:3ff, is found in a table of rules for the household." (*The Pastoral Epistles*, 5.)

¹⁴⁷ It will become more evident that these qualifications are for leadership as the Discourse Analysis progresses.

¹⁴⁸ See Malina, *The New Testament World*, 25-50.

experience honour or shame in their society. Malina states, “Honor might be described as socially proper attitudes and behavior in the area where the three lines of power, sexual status, and religion intersect”¹⁴⁹ so it is not a surprise that within the lists in 2:8-11, there are significant semantic ties to the “moral and ethical character” and “religious practices” domains.¹⁵⁰ (The same concern can be understood in some of the requirements for husbands in chapter 3.)¹⁵¹

There are numerous other formal links using conjunctions and adverbs within this second subunit. Ὡσαύτως provides cohesion with the previous statement in v. 8. As there are requirements for husbands in public assembly, there are also requirements for wives.¹⁵² Ὡσαύτως is used as a formal link in 3:8, 11; 5:25 and provides cohesion by linking the previous verse to a new participant or office in each case.¹⁵³ (This repetition also provides componential cohesion with these other subunits and particularly within this unit’s three occurrences.) The author uses conjunctions to create contrast in 2:10, 12 (2x), 14, 15 shifting between the emphatic adversative ἀλλά and δέ used as an adversative particle. The conjunction γὰρ introduces, in vv. 13-15, the exophoric support material relating to the Creation and Fall motif of Genesis 1-3. It links the support material to the

¹⁴⁹ Malina, *The New testament World*, 27.

¹⁵⁰ See above.

¹⁵¹ See 1 Tim 3:2, 4, and 7.

¹⁵² For discussion concerning the referential importance of Ὡσαύτως see Mounce, *The Pastoral Epistles*, 112-3.

¹⁵³ Dibelius and Conzelmann acknowledge the problem of whether ‘likewise’ connects directly with the call of husbands to pray or with wives “modest deportment” (*The Pastoral Epistles*, 45). Fiore connects the two by saying it describes women’s “overall bearing in prayer” (*The Pastoral Epistles*, 65). See also Brown, *The Pastoral Epistles*, 19; Lock, *Pastoral Epistles*, 31. They fail to see it as a cohesive devise which links the text formally. Although it

antecedent call for the wife to learn quietly rather than to be a bossy teacher (or to teach or boss her husband), in vv. 11, 12. (The implications of this support material will be discussed below.) The conjunction οὐδέ is used between the first two infinitives in v. 12. As noted above, we see a similar pattern of prohibitive double infinitives in 1:3; 2:12; 4:3; and 6:17. In 1:3 and 6:17, μηδὲ is used as the means of negation, while in 4:3, the participle κωλύοντων (to forbid) negates the two infinitives. The prohibitions in 4:3 and 6:17 clearly indicate two separate prohibitions which could negate the view that the author is using the two infinitives as one prohibition (hendiadys) in 2:12.¹⁵⁴ For example, in 6:17 we read, Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἡλπικέναι ἐπὶ πλούτου ἀδηλότητι (Command the rich in this world not to be conceited nor to set their hope in uncertain riches). The one does not seem to modify the other in any way and they seem to be two separate attitudes to avoid. However, in 1:3b, 4, it could be argued that the second infinitive explains the nature of the other doctrine not to be taught. In 1:3b, 4, it states, παραγγείλῃς τισὶν μὴ ἑτεροδιδασκαλεῖν⁴ μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις ἀπεράντοις (command certain people not to teach different doctrine nor pay attention to fables and endless genealogies). In all the positive infinitive constructions in 2:4; 5:4; and 6:18, a strong argument can be made that the infinitives

could be used to relate to either of the above ideas, it appears that in this verse is has the formal link to prayer and the proper attitude of both husbands and wives as they come to prayer.

¹⁵⁴ There are those who argue unconvincingly that these two infinitives are not related to the object ἀνδρός due to the separation of the two infinitives. See Brown's gloss of v. 12. Brown, *The Pastoral Epistles*, 20. Mounce also discusses this particular issue. *Pastoral Epistles*, 123-4. His note on prominence of location supports the present

refer to the same idea in which one enhances the other. In 2:4, we read, ὃς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν (who desires everyone to be saved and come to the knowledge of the truth). In this case, salvation and knowledge appear to be closely linked to the one desire. Being saved and coming to the knowledge of the truth seem to coincide or the second in some way modifies what it means to be saved. This use of paired infinitives indicates that the prohibition of διδάσκειν (to teach) is closely related to or is modified by the infinitive αὐθεντεῖν (to be bossy or domineering).¹⁵⁵ I contend that the second infinitive modifies the first, describing the type of teaching this is being restricted. The addition of the third infinitive introduced by the adversative ἀλλά may suggest a closer relationship between the first two infinitives. The call to be peaceful, or quiet spirited, is used in contrast to a wife who teaches her husband in a bossy manner. Köstenberger has argued that the pairing of infinitives with οὐδέ occurs only with two positive or two negative infinitives or finite verbs, not a positive and negative.¹⁵⁶ He succinctly identifies the construction of the clause complex, in 2:12, as being a negated finite verb + infinitive + οὐδέ + infinitive, but fails to distinguish the fact that the subject of the finite verb in this verse is not the same as the subject of the infinitives. As a result, some of his examples differ considerably from the formation in 1 Tim 2 (the author is the subject of the finite verb and the wife is the subject of the two

understanding of ordering of words in Hellenistic Greek. See Porter, *Idioms*, 292-297 and Westfall, *Discourse Analysis*, 29-30, 77. In this particular case, teaching is given prominence due to the contrast with learning in v. 11.

¹⁵⁵ Dibelius and Conzelmann note the meaning of “to be domineering” 47.

¹⁵⁶ See Köstenberger, *Women in the Church*, 84-85.

infinitives). Because of the rarity of this construction with two infinitives he includes all verbal forms in his research and criticizes Payne's methodology for including nouns with the use of οὐδέ.¹⁵⁷ However, since the infinitive is a non-finite verb form and displays similarities to the noun,¹⁵⁸ Payne's inclusion of nouns seems justified. Further, in Köstenberger's examples, he fails to observe the close link created by the paired infinitives in some of his examples. In many instances, one seems to enhance the other, saying the same thing in another way like the expression "night and day." Two clear examples of this are from the LXX. The first in Sirach 18:6 clearly relates to the issue of God's mercies. They cannot be diminished (ἐλαττωσαι) or increased (προσθεῖναι). These should be understood as making one statement, a hendiadys. In 1 Macc. 15:14, it states, καὶ οὐκ εἶασεν οὐδέναι ἐκπορεύεσθαι οὐδὲ εἰσπορεύεσθαι (and no one was permitted to leave or to enter it). Again this appears to be two infinitives used to say one thing. The people were under siege. No one could enter or leave. Köstenberger's attempt to see each of these as two distinct processes falters in these instances. His conclusions are therefore not convincing and the weaknesses will be discussed further in the state of current research section of the thesis.

Significantly, in each of the other three prohibitive uses of the double infinitive in 1 Tim, the problem addressed is related to wrong teaching or belief. This is of special

¹⁵⁷ See Köstenberger, *Women in the Church*, 82.

¹⁵⁸ See Porter, *Idioms*, 194.

significance to the issue concerning wives in the first-century cultural context who were generally less educated than their husbands.¹⁵⁹ The Semantic Domains related to teaching and learning tie this subunit to the entire letter and they are a primary concern of the author. The same concern becomes apparent in the next subunit where the recipient is not to allow a new convert to lead (3:6). I would argue that, in each of these cases, the restriction is not meant to be permanent, but temporary until the person receives enough training to avoid false teaching.¹⁶⁰ This possibility will become more apparent as we investigate the cohesive nature of the formulaic expression in 3:1.

The repetition of the expression πιστὸς ὁ λόγος functions as a componential tie within the epistle, but it must also be understood as a cohesive device within the surrounding co-text. As discussed above, the cohesion created by this phrase and its accompanying aphoristic statement provides both anaphoric and cataphoric cohesion. In the other four occurrences, there is a natural continuation of what precedes it while the cataphoric cohesion is created through the use of an inferential demonstrative. In this case, the inferential conjunction is used to link it with the following subunit in 3:2. Since there are no indications of a shift to another subunit in 3:1 itself, the formulaic phrase and aphorism are to be understood as a continuation and destination of the previous subunit,

¹⁵⁹ See Keener, *Paul, Women & Wives*, 111-2; Webb, *Slaves, Women & Homosexuals*, 227. See below for further discussion.

¹⁶⁰ This could be the purpose for v. 12, 13. Guthrie notes, "The prohibition may have been due to the greater facility with which contemporary women were falling under the influence of imposters (*cf.* Falconer)." Guthrie, *The Pastoral Epistles*, 86. See also 88. This possibility will be discussed further in later sections of the paper.

while the inferential conjunction οὖν in v. 2 suggests that it also functions as the point of departure for the following subunit. Therefore, 3:1 functions as both the destination of the previous subunit and the point of departure for the next subunit. The use of the formulaic phrase introduces the aphorism in the conditional clause (Εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ).¹⁶¹ Since the previous statement focuses on background information concerning the judgment in vv. 11, 12, the use of the indefinite pronoun allows the author to include both the husband and the wife in this statement, rather than just the husband in 3:2.

Hanson attempts to explain an apparent problem with v. 1 based on his belief that it applies to men only. He rightly questions why there would be reluctance among the men to seek the office of overseer. He notes, “It may seem surprising that the author should have to encourage people to aspire to the church office; but there is evidence in the *Didache* that in the first and second century the charismatic offices, such as prophet,

¹⁶¹ Dibelius and Conzelmann argue that this particular usage is problematic as the aphorism is unlike others which are “found in connection with statements about salvation (or faith),” (*The Pastoral Epistles*, 28) and they must connect it to what was said previously in chapter 2. See also Brown, *The Pastoral Epistles*, 21-2. He divides the conditional clause in 2:15 placing this formulaic phrase in the middle of it, making the apodosis the aphorism and the protasis the condition on which the aphorism can be applied Brown, *Pastoral Epistles*, 28. Although I believe the conditional clause following this formulaic statement is the aphorism (See Fiore as well, *The Pastoral Epistles*, 73), they are correct in seeing a connection with what precedes it. See also Knight’s discussion on “sayings” (*The Pastoral Epistles*, 152-3). He argues that the aphorism concerning overseers could have arisen in the early church and it was to “commend the saying’s evaluation of this office and to introduce Paul’s representation of the qualifications for the office.” (*The Pastoral Epistles*, 153) Knight rightly notes the connection to the saying, but he fails to observe that cohesive structure of these sayings and their connection to what precedes it as well as what follows. Mounce argues that the reference to 2:15 sounds attractive based on the salvation connection, but he argues that Hanson is probably correct in believing that the phrase is used to add a solemn character to the saying. See Mounce, (*The Pastoral Epistles*, 167). See Hanson, *The Pastoral Epistles*, 75. This solemn statement would unlikely be the support material in 13-15, although the actual statement in 3:1b does link with the prior material as well as what follows. This repeated phrase is prominent and adds prominence to the linked saying. Prominence is indicative of shifts in discourse and supports my contention that this is a prominent link at a subunit level in this discourse.

exercised more attraction.”¹⁶² He has highlighted an important issue that many commentators have failed to address, although I believe his conclusion is an unnecessary leap to external references. If, as I contend, the aphorism links anaphorically to wives, the problem raised by Hanson can be explained by the reluctance of the first-century church to accept wives in the overseer office or by reluctance of wives to seek it. The author could be elucidating the fact that both husbands and wives, not just husbands, seeking the office was a good thing. This could explain the shift to the plural verb in 2:15 just before the formulaic phrase with its aphorism. The author, if talking about a husband and wife relationship in v. 15, was drawing both into the discussion before the aphorism relating to both. He then shifts from the wife’s qualifications to the husband’s, in 3:2.¹⁶³ The new subunit articulates the qualifications for husbands wishing to be overseers while the previous subunit focuses on the wife’s qualifications for this same position. On this point, Mounce is correct in noting, “Verses 11-15 also have strong connections with chap. 3, which goes on in detail describing the leadership qualities expected of overseers and deacons, specifically the ability to teach.”¹⁶⁴

The final lexical item repeated is the noun ἡσυχία,¹⁶⁵ which in the “moral and ethical” domain focus of this epistle suggests a gloss of ‘quiet or peaceful.’ The latter

¹⁶² Hanson, *The Pastoral Epistles*, 75. He fails to note the actual references within the *Didache* which support his contention. Knight also fails to account for why men would need to be encouraged to seek the office of ov.er. See Knight, *The Pastoral Epistles*, 153.

¹⁶³ See discussion on the plural and the issue of the meaning of v. 15 below under the state of current research.

¹⁶⁴ Mounce, *Pastoral Epistles*, 104.

¹⁶⁵ See comments above concerning its contrastive relationship of the two infinitives.

appears to be the more likely gloss (especially in light of the meaning of the adjective ἡσύχιον in 2:2).¹⁶⁶ The word ties vv. 11 and 12 together as it sandwiches the two prohibitions. There is an adversative parallel structure within 11-12. A wife is to learn (μανθανέτω) submissively (ὑποταγῇ) and quietly or peacefully (ἡσυχίᾳ) from her husband rather than to teach (διδάσκειν) in a bossy (αὐθεντεῖν) manner, but she is to live peacefully with her husband. This complementary pairing of the call to be of quiet or peaceful (ἡσυχία) character at the beginning and ending of the parallel construction highlights the character that is central to the wife's behaviour.¹⁶⁷ This high level of lexical cohesion using the co-extension devices: repetition, antonymy and synonymy¹⁶⁸ ties these two verses together and helps determine the meaning of the individual lexical items within the subunit. As noted above, the only directive is the call for the wife to learn and the thematic focus is thus on the wife learning and on her being in a peaceful relationship with her husband rather than the contrastive relationship of a bossy teacher. This is further aided by an understanding of the discourse as a whole.

¹¹ Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ:

¹² διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός, ἀλλ' εἶναι εἰς ἡσυχίαν.

Figure 6: Parallelism, repetition, antonymy in 1 Tim 2:11-12.

¹⁶⁶ Contra Fiore who suggests that "The silence enjoined here reflects the women's share in maintaining a life of peace and quiet (2:2)." (*The Pastoral Epistles*, 66) He fails to see that it is peace in the sense of a quiet spirit that is endorsed, not silence in the sense of not speaking. Knight completely misses the semantic focus of the passage as well, insisting it refers to women in general (not wives) being silent. He completely ignores the shift to the singular and thus also misses the reference as referring to the household rather than the public gatherings, although he argues that submission (ὑποταγῇ) normally refers to the husband wife relationship, but he believes it relates to the authority function within the church here (demonstrating an inconsistency) (*The Pastoral Epistles*, 139).

¹⁶⁷ See Figure 6.

¹⁶⁸ See Halliday and Hasan, *Language, Context, and Text*, 74-82.

c. Mode Analysis of 1 Tim 3:2-16

As noted above, v. 1 functions as both the destination of the previous subunit and as the point of departure for this subunit.¹⁶⁹ This subunit is introduced by the inferential conjunction οὖν. Cohesion is maintained with the previous subunit through the continuation of the participants γυνή and ἄνθρωπος, though in this subunit there is a shift in the Actor from the wife to the husband. The qualifications for husbands desiring the office of overseer (ἐπισκοπῆς) is now prominent, but there will be a shift to the office of deacon (διάκονος) in v. 8.

The third subunit also includes a number of conjunctions which provide cohesive ties at the clause and sentence level (3:3 the adversative conjunction ἀλλά, and an adversative use of δέ are used in a parenthetical statement in 3:5 as well as in 3:7; 10; ἵνα is used in 3:6, as enhancement, explaining why new converts cannot be placed into leadership roles, and again in 3:7 as enhancement, explaining the reason why the overseer must be above reproach in the community; and an elaborative use of γάρ in 3:13). The deictic adverb εἰτα is also used to create temporal cohesion in 3:10 with the temporal deictic marker πρῶτον indicating the temporal order to the preparation of those wishing to serve as deacons. They must first be proved and then they can serve. This focus on qualified, trained leadership is a continuation of the thematic concern of the author in 2:11.

¹⁶⁹ See below.

The second occurrence of ὡσαύτως in the epistle, in 3:8, forms a cohesive tie between clauses; however, it also functions as a repetitious componential tie within the greater discourse. It also produces a minor shift in this subunit, but in this instance, rather than a shift in participants, it indicates a shift in office. The third incidence of this lexical item occurs in v. 11 where it is used to introduce a minor shift. In this instance, it functions as an indicator of a shift in participants. The shift back to wives indicates that they similarly must meet the qualifications for the office if they wish to serve as a deacon. Cohesion is maintained in the discourse by the continuing use of the Semantic Domain of ‘moral and ethical’ behaviour.¹⁷⁰ The cohesion developed by lists of qualifications also demonstrates a link between this subunit and the preceding subunit. Participant cohesion is also created through the repetition of ἐμπέση τοῦ διαβόλου in 3:6, 7. Satan is considered to be an adversary who can influence leaders when they are not fully trained and taught. This ties the third subunit to the previous subunit and the exophoric reference to the serpent, who appears to be the agent in the middle two verbal references (2:13-15).

1 Tim 3:14-16 functions as the destination to the subunit and the unit as a whole. The shift from the third person to the first and second in v. 14 (see below) provides evidence that this is the central sentence, which is a prominent point in the discourse. It also functions as both the point of departure for a new unit and the destination of this

¹⁷⁰ See above.

unit. It is cohesively tied to all that has been said in the unit by the demonstrative deictic marker ταῦτα. The qualifications listed in the subunits were written for the purpose about to be revealed by the ἵνα clause, which functions as the destination for the unit (see below).

The repetition of μυστήριον (mystery) provides a cohesive tie to 3:9 where mystery is linked to the πίστεως (faith) rather than εὐσεβείας (godliness) in v. 16. Christ is both the mystery of the faith and the mystery of godliness which is a major semantic focus in the discourse (see above).¹⁷¹ This godliness and the focus on Christ's proclamation to the world provides the point of departure for the next unit with its focus on those who do not hold to this mystery of godliness.

Linearization and Temporal and Spatial Deixis in 1 Tim 2, 3

Linearization throughout this unit follows the pattern of the previous unit. The discourse is carried forward through the unmarked subject or predicate initiation of main clauses.

The exceptions to this particular pattern occur at points of prominence and reveal the

¹⁷¹ Guthrie is right in noting the connection between faith and practice saying that this phrase may imply a "comparison and practical godliness previously enjoined on church officers and the inner character of its revealed secret described here." Guthrie, *The Pastoral Epistles*, 100. This linking of the domains of conduct and doctrine tie this epistle together cohesively and provide the thematic focus of the epistle. Faith is consistently linked to right belief in this epistle and ties together belief and practice in these two statements. Dibelius and Conzelmann are right to affirm that this word "designates not only the fulfilment of special cultic duties but also the general behaviour which is pleasing to God." They continue to note the inscriptions used of this word to indicate virtues and state that "it is used in 1 Timothy in the same sense." *Pastoral Epistles*, 39. I concur with their conclusions and this is why I have chosen to include Semantic Domains 53 and 88 in this letter. These domains are closely related in their functions. Dibelius and Conzelmann do, however, in this instance argue that the statements in 3:9 and 16 are "practically synonymous" and refer to "the core message of salvation." (*The Pastoral Epistles*, 61). In this, we see the close connection between faith and conduct in this epistle. How and what we believe is deeply influential upon our conduct. And though the word may rightly be considered as the 'mystery of religion' in this usage, the context of the epistle shows that religion and conduct are closely associated.

special emphasis of word order chosen by the author. 1 Tim 2:9 begins the main clause with an adjunct which leads into the section listing the qualifications and behaviour of wives. The three infinitive complements in 2:12 introduce their main clauses and are the focal thematic points following the imperative ‘learn’ in the previous verse.¹⁷² The adjunct in the support material focuses on Eve in the creation order. This is appropriate since the focus of the subunit is on wives. The formulaic phrase in 3:1 is the complement of the main clause and adds prominence to the destination and point of departure. The complement in the apodosis of the conditional aphoristic statement places emphasis on the fact that the person who desires the office of overseer desires a good thing. This is highly significant if the expectation is for women to seek this position as well. The same fronting of complements occurs in the other two clause complexes which are concerned about trained leadership. The complement fronts the clauses related to novices and to those seeking the office of deacon. The author has a clear concern for mature, well taught and well trained leaders and links these three thematic elements together. The complement again fronts the main clause in the central sentence of the destination. Linearization demonstrates and highlights thematic material and emphases, not only at the clause level, but at the discourse level.

An important temporal marker in the support material highlights the fact that Adam was formed *πρῶτος*. This provides insight into the material in vv. 11, 12 and will

¹⁷² This is an important issue concerning prominence and the first person used by the author. The instruction is more important in the text than the author’s opinion. Contra Hanson’s view that this is markedly stronger than Paul

be addressed below. A further temporal indicator in 3:10 qualifies the requirements for the person desiring to be a deacon. S/he must be proven first (πρωτον).

These temporal and spatial markers, though limited in this unit, function to provide cohesion and emphasize thematic elements in the unit. One functions at the co-text level and the other at the discourse level.

IV. Summary

This unit is tied together by a strong cohesive structure that involves many elements. The author introduces the unit with expectations for the recipient before moving to the two main participants in the unit, husbands and wives. The lists clearly demonstrate his dominant thematic focus on moral and godly behaviour as well as the educational qualifications necessary for leadership within the church.

There is little disagreement over the division of paragraphs or subunits within this passage, the one critical exception being whether 3:1 belongs to the previous subunit or the subunit following. As noted above, some believe it should be divided in the middle of the verse. Most include it with the following subunit or paragraph, but I have demonstrated that it should be understood as both the destination of one subunit and the point of departure of the next.

Although many elements need to be considered below, there is clear evidence from the thematic structure of the text that the author is concerned about mature, taught,

trained leadership and his instructions in the qualification section on wives relates to this concern. Injunctions hindering service are temporary in these two subunits. The wife must first learn, the novice must first mature, and all must be tested first. The goal of this unit is to provide the recipient with a working model of qualifications so that εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι (you will know how one ought to behave in the church of God) (3:15).

A. Analysis of 1 Tim 4:1-6

I. Field

This is a short unit strategically placed before the parenetic section. It returns to the topic of the first unit with its focus on defection from the faith; however, it appears to look forward to future expectation.¹⁷³ In a sense, it could be considered the antithesis of the previous unit, which sought to prepare the church with well trained, taught leadership (3:14-15).

There is a dramatic shift from the perfective aspect of 3:16 to the foreground imperfective aspect in this unit. There is one perfective aspect in v. 3 and two stative participles. The text is largely carried forward by non-finite verb forms with only three finite verb tense-forms in the unit and one case of ellipsis in v. 4. The two stative participles are used to foreground the contrast between those who have their conscience

¹⁷³ See below for discussion on the temporal relation related to this verse and the arguments in favour of seeing this as a present concern for the church.

seared and those who recognize the truth, with the present carrying the foreground information about the exposition and error of those following false teaching. Error results from an unwillingness to receive the truth which leads to having their conscience seared and προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων (give themselves to lying spirits and demonic teaching). The perfective (aorist tense-form) aspect is again used for background information. This pattern of foregrounding and frontgrounding provides the focus on false teaching and its results, and is a fitting close to the body with its concerns.

Causality provides a contrastive function related to the various results based upon who people listen to. The active is used as the default with the passive introduced in the list to demonstrate that those who give themselves to lying spirits and demonic teaching will have their conscience seared. Error leads to devastating results and needs to be avoided.

Domain 12 is prevalent in this passage. Functionally, this domain places the issues of life on the cosmic battlefield. The evil spirits attempt to distort creation and the purposes of God, as is also the case in the previous subunit with the concern for novices and the deception of Eve in the previous subunit. Semantic Domain 33 continues to carry thematic significance. Rather than recognizing the truth, people heed lying and demonic (teachings) διδασκαλίαις. The errors that follow are the result of the false teaching. There is a strong domain connection between the idea of teaching in this passage and the prevalence of domain 31 relating to holding a view or trust. The references to faith and

truth are related to sound doctrine. Although not as prevalent as in the previous unit, the author continues his orientation toward domains 88 and 53. There are references to liars and hypocrites which relates to moral character. In contrast, God's judgments are morally good, which means that marriage and eating are not morally neutral ideas, but are good morally when received with thanksgiving and prayer.

B. Tenor

The Spirit, who was introduced for the first time at the end of the preceding unit, is reintroduced here as the one who reveals this assertion. The other major participants are those following erroneous teaching, introduced by the indefinite pronoun *τινες*. The Spirit provides the authority for the indictment against these teachers. These provide cohesion with the concerns raised throughout the body of the letter.

C. Mode

Prominence is created in this unit by the two perfect participles (one passive) and present forms along with the use of the dative nouns in describing the source of error that will occur in the last days (dative). Other than the vocative, the dative is the most marked case.¹⁷⁴ The shortness of the unit makes it difficult to determine a point of departure and a destination as both seem to be incorporated in the five verses. It is cohesively linked to the first unit in the body, but here it bookends the section, closing out the body section and leading into the parenetic section of the letter. Prominence is also indicated by the

¹⁷⁴ Westfall, *Discourse Analysis*, 60.

introduction of the prophetic statement and by the naming of the Spirit as the one who states ῥητῶς (explicitly) what will take place. The author appears to believe that doctrinal error is going to continue in Ephesus.

Cohesion is maintained with the previous text by the use of δέ. It contrasts the truth reflected about Jesus and the expected behaviour in the church with what is expected to happen in the future. The author also maintains cohesion throughout the unit using other particles, various pronouns, as in other units.

The placing of this apostasy in the future is based solely on the use of temporal deixis. The phrase ἐν ὑστέροις καιροῖς (in latter days) is used to place the error in a future time (possibly at the end of days).¹⁷⁵ Whenever it is to occur, the author foresees future doctrinal error.

D. Summary

The author demonstrates his concern about the nature of apostasy in the church. Apostasy is evident in the present condition of the church, and the Spirit's message suggests that it will continue to be present in the future as well. False teaching will be teaching based on

¹⁷⁵ Dibelius and Conzelmann downplay the temporal marker and suggest that this false teaching is already present and is "the only part of the epistle which deals systematically with the false teaching." *Pastoral Epistles*, 64. There appears to be no warrant for this assumption and it should be regarded as warning the church about future apostasy, even as it faces the present concerns. There are signs throughout the epistle of some of the problems being faced and none of them appear to align with the teaching in this unit. This unit appears to be the closing book end of the body of the epistle which opened with the present condition and closed with the future. See also Hanson, *Pastoral Epistles*, 86-7. Knight also suggests that "the NT community used futuristic sounding language to describe the present age." Knight, *Commentary*, 189. However, the one temporal future tense verb is used to state expectation not to announce something in the future. The author is warning the recipient that the Spirit says to expect these things and the phrase the latter days seems to place it in the future though it may be considered the imminent future.

lying spirits and doctrines of demons. The author has emphasized the need to focus on training leaders, but he must have been concerned that this present problem would never be completely eradicated. This is a fitting end to the unit and the heavy emphasis on education and testing for leadership.

Parenesis (4:6-6:21)

The parenetic section of the letter contains clusters of directive (Imperative) mood forms interspersed with assertive spans usually supplying support material for the directives.

This section is heavily concentrated with second singular references, indicating that these directives are of special concern to the recipient of the letter. There are also several spans where the third person imperative is used for the direction given to others in the church.

This section shifts from the strictly organizational concerns to practical issues in this particular church.

There are two units within this section. The first unit (4:6-16) concentrates on general directives to the recipient to prepare him for his ministry in the church. The second unit (5:1-6:19) involves directives concerning procedures for dealing with various people groups in the church, beginning with a general directive concerning the recipient's behaviour toward others and then expanding to the specific groups. In each of these practical issues, there continues to be a concern for sound teaching and good moral behaviour. There are several subunits that will be discussed within each unit.

A. Analysis of 1 Tim 4:6-16

Although the entire parenetic section could be dealt with as one large unit, it should be divided because of the participant shift from emphasis on the recipient to emphasis on other participant groups within the church. The second unit shifts its focus to the

recipient's call to address others in the church,¹⁷⁶ while this first unit focuses on the recipient's personal commitment to godly living and sound teaching. Godly behaviour and teaching have been consistent themes throughout, but they are now applied to the recipient directly before being applied to the various participant groups in this epistle.

I. Field

This first unit consists of mainly the imperfective (present tense-form) aspect and is presented as foreground material, as is also evident through the dominant use of the first and second person. The two stative aspect verbs are strategically placed at the point of departure and destination of the first paragraph of the unit. The first is used by the author as a positive affirmation of the recipient *παρηκολούθηκας* (to follow closely), which would be indicative of the beginning of a parenetic section where the recipient is going to be asked to provide direction for the church. The recipient required encouragement so that he would take a strong leadership position. After the affirmation about his orthodoxy, the author continues to encourage the recipient to live a godly life using foreground verbal forms. The destination perfect tense-form verb gains prominence by using the first person plural ending *ἠλπικαμεν* (v. 10, to hope) to focus on the hope that they both have in the midst of difficult situations. This formation may be indicative of the concern about the recipient's timidity expressed in 2 Tim 1:6-8, but it could also be explained by the depth of concern about the problem of false teaching in the church at Ephesus. The

¹⁷⁶ See below.

concern for orthodoxy would also explain the encouragement that follows. He had received his calling and gifting by the laying on of hands (1 Tim 4:14; see also 2 Tim 1:6). The future tense-form verb is used in the point of departure and the destination of the unit to emphasize the author's expectation for the recipient. In 4:16, the author expects that fulfillment of these things will save (σώσεις) both the recipient and his listeners.¹⁷⁷ Aspect demonstrates the author's concerns. He instructs the recipient to confront the false teaching in the church and to remember his calling and gifting because it will be a difficult task.

The unmarked active voice indicates that the subject is the main source of causality in this unit, with the exception of the two passives, one in the background information in v.14 and the other in the more prominent point of departure in v. 6. In this instance, it is used with other features indicating prominence. The domains of teaching and faith are the recipient's concern.

This unit begins the shift to the parenthetic material in the epistle. However, there continues to be a thematic focus on the Semantic Domains previously introduced in the body of the letter. The author continues to elucidate the need to teach sound doctrine and live godly, moral lives in a church where false teaching was infiltrating the body, drawing attendees away from the truth. Domain 33, related to teaching, appears in v. 6

¹⁷⁷ The exact meaning of this clause is unclear. Does it refer to keeping them out of doctrinal error or does it imply a salvific eternal condition? There are strong arguments on either side and it is difficult to make a definitive statement in this case, but I believe this may be a case of the former, as I believe the author strays from his normal use of σώζω both here and in 2:15. See below.

ὑποτιθέμενος (to make known, teach), ἐντρέφόμενος (to train in), διδασκαλίας (teaching); v. 11 παράγγελλε ταῦτα καὶ δίδασκε (command and teach these things); v. 13 πρόσεχε τῇ ἀναγνώσει (give attendance to reading), τῇ παρακλήσει (exhortation), τῇ διδασκαλίᾳ (teaching); and v. 16 διδασκαλίᾳ (doctrine). Significantly, there is a confluence of these domains at the points of departure for the unit and second paragraph, as well as at the destination of the unit. Semantic Domain 88 is also prominent in this unit and interacts with domain 33 acting as the goal of true teaching and in opposition to false teaching. There are two occurrences of this domain in v. 6 and in v. 7 as well as one occurrence of domain 53 in v. 7 (and one in v. 8). Domain 88 then reappears in the point of departure of the next paragraph (v. 12 2x). The interaction between these three domains, as well as the call to avoid false teaching in v. 7, continues the cohesive links between teaching and behaviour evidenced elsewhere in this epistle.

II. Tenor

As noted, the major participant in this unit is the recipient, although the frequent use of the imperative directly relates this instruction to the authority of the author who is writing these directives to the recipient. The predominant use of the second person singular is to be expected when the focus is upon the recipient's personal actions and attitudes. The author is addressing issues related to the recipient personally with the expectation of obedience. At the destination of the first paragraph, the marked first person plural form is used three times (the final one a stative aspect) creating prominence at the destination of the paragraph. The author includes himself with the recipient to emphasize their shared

burden for ministry and their common hope. Although, there is a hierarchal relationship, there is also shared authority within this church. The recipient is directed to use the authority he has received to teach others and to command respect by his positive behaviour (4:11-12). The author includes a first person singular reference relating to his travel plans (as he has before in 3:14 at the destination of the unit on qualifications for leadership) before introducing the importance of the teaching.¹⁷⁸ The second person singular participant chain interacts with the process chains of teaching or instructing and with the other dominant semantic chains. These chain interactions focus the text on the concerns related to the recipient's hierarchal position and call to instruct the church.¹⁷⁹

The recipient is directed to give the instructions in this subunit to the church. The first person plural verbs at the destination of the first paragraph (4:10) provide additional prominence. The preponderance of second person singular references indicates the importance of this instruction to the recipient, as do the cluster of directional verbs. The recipient is to consider this teaching carefully so that he might have courage to command and teach these instructions (v. 11) to the congregation. Leaders need to be trained so they can train others and the recipient is not exempt from the qualifications listed in chapters 2, 3. The recipient has authority, but he is also under authority.

¹⁷⁸ This may be another means of ensuring that the recipient heads his instructions. If the author is coming, the recipient must be sure to incorporate what he has been place under authority to do.

¹⁷⁹ See below.

The shift to the parenetic section is established by the substantial increase in the imperative (directive) verbs. Attitude, particularly with the number of imperatives, is linked to the second person singular verbs. The recipient is being directed by the author to do something. These directives appear gradually in this new unit (4:7 2x) before increasing exponentially in the second paragraph. In the second paragraph, there are 10 imperatives (one third person in v. 12) compared to one subjunctive and three indicatives. There is a clear shift in the nature of the discourse at this point, since prior to this unit there were only four imperatives—all third person singular imperatives addressed to other participants.¹⁸⁰ This trend will continue, varying in frequency, throughout the unit. Most of the directives in this unit refer to expectations for the recipient's own behaviour, practices and attitudes, which distinguishes it from the following unit. The author is using his hierarchal position to instruct the recipient so that the recipient can exercise the authority, he has received, with effectiveness in the church.

III. Mode

Prominence is a textual function, but is often influenced by verbal aspect and by person and number. Prominence, in this subunit, is created by the use of the perfect tense-form verbs at two key junctures (the first paragraph point of departure and destination vv. 6, 10). These second person stative aspect verb indicate prominence at the beginning of the parenetic section highlighting what will follow in specific instructions. The stative aspect, in combination with several first person plural references, contributes to prominence in

¹⁸⁰ See above.

the destination of the first paragraph. Authority comes with conflict and struggle, but they are to persevere through their hope in the living God.

There are a number of cohesive devices used in this unit. The shift to the second person in v. 6 continues to be linked to the previous verse by *ταῦτα* and the call to place these *ὑποτιθέμενος* (instructions) before the believers. These instructions are to prepare the recipient and his congregation so that they can resist the present and expected apostasy. The recipient's role is to teach the believers these instructions so that they may be warned, and by doing so, the recipient will be a good servant. Verse 6 is the central sentence in this unit and provides cohesion between the warning of the previous unit and the personal instruction to the recipient in this unit. The conjunction *γάρ*, in v. 8, introduces support material as an enhancement of the antecedent clause using the metaphor of physical training (one who exercises diligently to keep his/her body in shape). The metaphor and its application to disciplined godly living lead to the repetition of the formulaic phrase already referred to in 1:15 and 3:1.

This final inclusion *πιστὸς ὁ λόγος* in 1 Tim 4:9 provides discourse level cohesion as well as cohesion within the unit. It refers anaphorically to the main and dependent clause. It adds prominence to the concept of training in the central sentence (v. 6), to the contrast between the false teachers (v. 7) and the godly training of self-discipline (v. 7), and to the metaphor of physical training and the more important concept of godliness training (v. 8). This final concept appears to be the actual aphoristic statement, used in support of the previous call to self-discipline (as indicated by the use of *γάρ* in the

aphoristic statement). The formulaic phrase and aphorism function as the destination of one paragraph and the point of departure for the parenesis in the next paragraph. Thus the initial two directives in v. 7 relate specifically to this ‘trustworthy saying’ and this anaphoric referent is indicative of the previous uses of this formulaic phrase (supporting my argument that wives were included in the 3:1 aphoristic statement). Prior to the new paragraph, however, the conjunction and phrase εἰς τοῦτο γὰρ introduces support material, which is continued with the καί and ὅτι clauses (v. 10). In this support material, the destination of the paragraph is completed and the recipient is made aware of the difficulty of godly discipline, but also of the hope that is the anchor in these pursuits.

Verse 11 introduces a new paragraph and enters into a predominantly parenetic excursus which was hinted at in v. 7. This parenetic section includes the shift to the recipient’s interaction with others rather than third person assertive advice in the body of the epistle. As mentioned above, the demonstrative deictic marker ταῦτα in v. 11 links the two imperatives to the preceding ‘trustworthy saying’ and componential cohesion continues with the focus on the Semantic Domain of ‘teaching and instruction’ in the second command. However, the demonstrative probably links this section to all that preceded it in the body section with its requirements for leadership, making those instructions directives to be implemented by the recipient. However, the deictic marker is also a cataphoric reference, pointing to the directives which follow in the parenetic section.

The inclusion of the first person verb with the temporal deictic marker ἕως (v. 13) provides cohesion at the discourse level. The author's personal assertions or directives are introduced at various points in the epistle.¹⁸¹ With the exception of the first occurrence, each of these first person singular references leads to an exhortation, including the one in 2:12 with the author's exhortation to wives to correct their ungodly and immoral behaviour.¹⁸² This cohesion ties the larger discourse together and points to key thematic elements in the epistle. The concluding focus on salvation in the destination of the unit appears to refer to deliverance from apostasy in this instance. I will argue that deliverance is the meaning implied by the use of σώζω in 2:15 as well.¹⁸³

At the clause level, there are further ties throughout the unit, many of which are tied to the thematic element of teaching and doctrine. The enhancing conjunction ἵνα along with the deictic demonstratives (ταῦτα, τοῦτοις 15 2x; τοῦτο γὰρ 16) focus the text on sound doctrine. This is enhanced by the use of the Semantic Domain of 'teaching and instruction' again in vv. 13 and 16. The demonstratives in vv. 15, 16 are deictic markers pointing to the importance of practicing the doctrine or teaching that has been placed in the recipient's care. "Those who hear you" (τοὺς ἀκούοντάς σου) cohesively ties the antecedent material to the point of departure for the next unit which will discuss the various groups needing instruction.

¹⁸¹ See 1:3; 3:14-5; 5:21; 6:13.

¹⁸² See below in the State of Current Research section.

¹⁸³ See above.

The prominence created by various elements at points of departure or in destination clauses is called “zones of turbulence” by Westfall.¹⁸⁴ Word order is one of the elements used in determining these zones of turbulence at the beginning of this parenetic section. The first two main clauses in the central sentence in vv. 6, 7 alter the default word order. The first begins with an adjunct and the second with a complement. This is highly indicative of the author’s stylistic approach to creating prominence.¹⁸⁵ He likewise changes word order at the end of the first paragraph with the formulaic phrase and the shift to the support material. This linearization indicates disjunction at the points of departure by shifting from the default word order at these points of prominence, as well as at points of contrast and/or emphasis at the clause level. In this parenetic material, word order is commonly shifted from the usual pattern discussed above demonstrating a shift in focus to the direction given rather than the recipient who is to do the directing.

IV. Summary

The parenetic section begins in v. 6 of this chapter with the opening paragraph functioning as an introductory paragraph. It focuses specifically on the recipient in relation to the parenesis. The body of the parenetic section begins in the second paragraph of this initial unit and focuses on the recipient and his attitude toward the ministry and on his expected behaviour in the midst of a troubled church. It ends with the thematic goal of the unit, delivering both the recipient and the hearers from the present

¹⁸⁴ Westfall, *Discourse Analysis*, 34. She draws this term from Longacre, *The Grammar of Discourse*, 38.

¹⁸⁵ See above examples under linearization in the previous units.

and expected manifestation of false teaching. There is general unanimity concerning the breaks within this unit.

A. Analysis of 1 Tim 5:1-6:2

This unit communicates directives related to various groups within the church at Ephesus. After a brief overview of attitudes toward the various age groups in the church (5:1, 2),¹⁸⁶ the author shifts to specific groups: widows and their families (5:3-16), elders (5:17-22), (a personal digression related to the health of the recipient and the evidence of sin in the congregation [5:22-25]) and slaves (6:1-2). Participants again are key factors in the determining breaks within this unit as outlined above, but there are further participant shifts in the widows' unit. It shifts from widows and their families (5:2-8), to the expectations for older and younger widows (5:9-15) before returning to family responsibilities (focusing on women with widows (5:15a)) as a lead in to the destination of the passage which emphasizes the church's responsibility to care for truly needy widows (5:15b). This discourse analysis will highlight important issues throughout this unit, but it will focus primarily on 5:9-15 and their thematic relationship to thesis.

I. Field

There are a number of shifts in verbal aspect within this unit, especially within the first subunit, which clarifies the distribution of responsibility for the care of the third major

¹⁸⁶ Contra Dibelius and Conzelmann. They believe the distinction between what follows in 5:3 is a distinction between "popular moral philosophy" and regulations related to church order. *Pastoral Epistles*, 72. Understanding this as introduction into proper care of various participant groups within the church provides a better explanation for the two verses.

group in the church, widows. There must have been a substantial number of widows and the church could not possibly care for or support them all. Verbal aspect demonstrates the author's deep concern about this issue and the importance of dealing with the behaviour and qualifications of widows.

The imperfective imperative form of παρακαλέω marks the point of departure of this unit. The recipient is called upon to give direction a specific group (χήρας) in v. 3. The recipient is to τίμα (honour) those who are really widows (having no means of family support). The context of honour in 1 Tim seems to imply monetary support within the church. Under Semantic Domain 57, it has the sense of 'setting a price on.'¹⁸⁷ The perfect participle and perfect finite tense-form verb are then used to foreground the ὄντως (real) widow who μεμονωμένη (has no relatives) and therefore must ἤλπικεν (hope) in God (implying the support of the church) (v. 5). The imperfective aspect then foregrounds the actions of such a widow in the church. A contrast exists between this committed needy widow and the widow who lives self-indulgently (present participle), who the author argues is τέθνηκεν (dead, stative aspect) while she ζῶσα (lives, imperfective participle). The church in this second case should not support her (v. 6). The foreground material emphasizes which widows deserve and should be given church support while the foreground material explains the various conditions and relationships related to widows within the church community. There is clear evidence that there were widows and wives

¹⁸⁷ See Louw and Nida.

(2:9-12) who were acting in inappropriate ways in the church in Ephesus and that only those who met certain qualifications should be supported and function in church roles.

The discourse shifts to specify qualifications for a widow who is καταλεγέσθω (to be placed on the list) (present tense-form) (v. 9). The age requirement is foregrounded (perfect tense-form participle) before foregrounding (present tense-form participle) the requirement of having been the wife of only one husband. Again the use of γυνή and ἀνὴρ clearly refers to a husband and wife relationship, not simply men and women, thus supporting my argument in 2:11, 12. The remainder of the requirements for the widow who meets these qualifications are placed in the background (aorist tense-form). These qualifications focus on social, moral and ethical behavioural issues in the church. The shift back to the foreground introduces the topic of widows who do not meet the foreground condition of being put on the list previously mentioned (i.e., the younger widows; those under 60). The negative qualities of this group are foregrounded while the background reason for the actions and consequences uses the perfective (aorist tense-form) aspect (vv. 11-13). The author then offers his advice to these younger widows using the present tense-form finite and non-finite verbs (v. 14). These young widows are to marry and act respectably in the home rather than take part in the inappropriate behaviour of the women in their cultural context. This passage deals with the issue of single women, since widows were probably the only large group of single women in the church. (These qualifications reflect issues in this first-century cultural context of Asia Minor and may, or may not, reflect issues related to single women today.)

The foregrounded introduction of the elders in the next subunit focuses on those elders who προεστῶτες (rule well, perfect tense-form participle) (v. 17). Here again, provision is only given to those who are trained and do their job well. The remainder of the subunit focuses on issues related to these elders and the personal digression about the recipient's health issues. The imperfective aspect imperative in v. 17 provides direction for the treatment of elders. The imperfective aspect continues through v. 21a. The present tense-form participle following this directive elaborates which elders are to be considered worthy (the primary concern is for those who teach and preach the word faithfully). The indicative that follows provides exophoric support material for the directive. Two further imperatives are then added with the marked subjunctive, which indicates the reason for the second of the two imperatives (vv. 19, 20). Correction of elders is necessary so that the church may be warned and corrected. Together, they provide instructions for handling conflict concerning elders and the congregation. The marked imperfective aspect subjunctive adds prominence to the author's concern that the recipient displays a correct attitude toward elders. He then provides specific directives concerning the choice of elders and elucidates his concern that the recipient protects himself from involvement in the sins of others (vv. 21, 22).

The final subunit is short and is entirely foreground material dealing with the requirements for slaves. (There is little in this section related to the thesis argument.) The more marked imperfective aspect subjunctive, in 6:1, provides the reason for the present tense-form imperative that precedes it. Slaves are to honour their masters so that God's

name and word are not blasphemed. They are to display moral and ethical behaviour.

Two present tense-form imperatives close the unit and serve both as directives for the destination of this subunit and the point of departure for the next subunit. The directives continue to emphasize the need to teach and urge obedience.¹⁸⁸

Causality is largely realized by the default active voice in this unit. The recipient is the agent who directs the people of the church to follow the instructions. There are only a few exceptions which break from the default voice and the first is in a place of prominence. The passive perfect tense-form participle *μεμονωμένη* is used to indicate who the church should consider to be a real widow (v. 5). Two more passives, with imperfective (present tense-form) aspect, occur at the point of departure in the list of qualifications for widows who are to be put on the church list (vv. 9-10). The agent in both cases is the church, but in the second case, it may also include the greater social recognition of her good works. The next passive voice verb occurs in v. 17 at another prominent juncture in the text. It is placed strategically at the point of departure of a new subunit following the stative participle. It addresses how ruling elders are to be treated. They are to be *ἀξιούσθωσαν* (considered worthy) of double honour. *Τιμῆς* (honour) is again referring to the necessity of providing monetary support. In this case, it is for elders, while the verbal form *τίμα* was used in the previous subunit for widows (v. 3).

¹⁸⁸ Hanson's assertion that these two imperatives are "primarily a device from moving from one topic to the next" recognizes the cohesive nature of these directions, but fails to note their prominence as destination and point of departure statements for the two units. Hanson, *Pastoral Epistles*, 106. See above.

The author is clearly concerned about who should and should not be supported financially. The qualifications are related to teaching and to moral and ethical behaviour.

Semantic Domains again provide cohesion, mark prominence and clarify lexical meanings in this unit. Semantic Domain 10 provides strong cohesion within the unit as well as indicating disjunction at divisions between subunits. Different church kinship groups and people groups are addressed. This provides cohesion at the greater discourse level since the body of the letter was also concerned with kinship groups (husbands and wives).

Semantic Domains 53 and 88 again appear in the descriptions (positive and negative) of the children of widows and widows themselves. Domain 88, in particular, is a dominant domain used when the lists of qualifications are elucidated for specific people or people groups in this epistle. It reoccurs in reference to the recipient of the letter in 5:22. He is to keep himself pure. This domain interacts with the domain of works. Some people's sins (domain 88) will be revealed openly and the good (domain 88) works (domain 42) of others will not be hidden (vv. 24, 25). The connection between these two domains is apparent throughout this unit (5:10 2x, 5:25, and in another form *ἐνεργείας* 6:2). The final use of domain 88 in this unit describes the proper behaviour of slaves toward their masters and the good works of the believing masters which should be honoured. The combination of these two domains provides cohesion throughout the letter (2:10; 3:1; 6:18). Its dominance in lists of qualifications provides strong evidence that the

list in chapt. 2 regarding women relates to qualifications and that the word ἡσυχία should be regarded as belonging to Semantic Domain 88.

The Semantic Domains related to teaching or doctrine and learning (domains 33, 27) again provide cohesion at the discourse level, as will be discussed below, but they also provide meaning in the text and demonstrate the concern about false doctrine. As noted, domain 33 is a broad domain focusing on ‘communication’ with ‘teaching or doctrine’ being only a small subsection of the domain, but a crucial part in this particular letter. The recipient is called to address the behaviour and belief of various people and people groups in this epistle. To correct the older men in the church, the recipient is to παρακάλει (urge or appeal to them) (5:1) rather than rebuke them. The contrast clearly suggests that he is to instruct them concerning improper behaviour. The same verb applies to his interaction (through ellipsis) with the younger men, and older and younger women. Children and grandchildren are to μαθητεύουσιν (learn) godliness and are to care for those in their own family (v. 4). The recipient is again reminded to ταῦτα παράγγελλε (give these instructions) ἵνα ἀνεπίλημπτοι ᾖσιν (so that they may be above criticism) (v. 7). The negative qualities are contrasted also. The younger widows ἀργαὶ μαθηάνουσιν (learn to be lazy) and develop other negative qualities (v. 13). The ruling elders are to focus on preaching and on διδασκαλίᾳ (teaching, focusing on the content of what is taught) (v. 17). The demonstrative in v. 21 points to the instructions that have been given already and the recipient is directed ταῦτα φυλάττειν (to guard or keep these instructions). Although domain 33 is not specifically mentioned in this verse or in v. 7, there is a clear

concern for sound doctrinal teaching in the church. The author is concerned that inappropriate behaviour by slaves could lead to God's διδασκαλία (doctrine) being blasphemed (6:1). The destination of the unit again marks this primary concern for correct teaching in the church. The recipient is directed to ταῦτα δίδασκε καὶ παρακάλει (teach and urge adherence to his teaching) in v. 2. Here, as in the aforementioned cases, the demonstrative references the instruction provided by the author in this letter as a means of countering the false teaching that was afflicting this church. Qualified, sound teachers were essential to the church in the opinion of the author.

II. Tenor

The author now begins to interact with the recipient in a more authoritative manner. He provides specific directives which are related to the care of the church. The recipient is to follow the author's instructions and act in a certain way and teach certain things to the church (the domains of behaviour and teaching focus not only on the third person participants but also on the recipient). Participant groups change and continue to indicate changes to new subunits. The references to the recipient form one major participant chain in the parenetic statements, but the participant chain formed by the referents to the directives in the parenetic material changes in each subunit. The first subunit focuses on two participant chains, widows and their families, while the second subunit shifts to

elders before turning specifically to the recipient¹⁸⁹ and finally to those who are sinning in the church. The third subunit refers to two participant groups, slaves and masters.

The third person references convey the bulk of the details related to the directions. The recipient is the direct line of authority in relation to the participant groups and he is being given the information and authority necessary to direct and care for them. The recipient is to implement the qualifications related to widows who are to be placed on the list. The recipient must also implement the restrictions placed on young widows. A more marked first person singular form interjects the author's desire for these younger widows. This is consistent with the author's practice of setting his authoritative seal over the instructions related to correcting improper behaviour, as in 2:12. The next subunit shifts to elders where the recipient is being instructed regarding the proper response to the elders in the church. The recipient has the authority over these elders and must handle all disciplinary matters (5:19-20).

As with the previous unit in this section, the directive attitude is predominant, as expected in a parenetic section. The assertions and projections in this unit are most often used as expansions of specific directions. The imperative in v. 7 focuses on a major theme of giving these instructions. This is followed by a subjunctive, highlighting the reason for giving these instructions (so that they may be above criticism). The third

¹⁸⁹ It is questionable whether this should be considered a new subunit or just a digression from the main theme to a concern for the overall well being of the recipient both spiritually (v. 22) and physically in (v. 23). This may simply reflect the melding of two registers in one subunit creating a zone of turbulence. If this shift is considered to be a part

person imperative is followed by a string of conditional indicatives. These assertive verbs describe the process for determining which widows should be placed on the list.¹⁹⁰ The imperative/subjunctive pairing in v. 11 again provides a directive concerning younger widows followed by a projection elucidating the reason for the directive (they will turn away from Christ). The projection again is more marked.¹⁹¹ The third person references are the recipients of the authoritative teaching that is to be given by the recipient of the epistle. The directives are supported with reasons for the commands using the subjunctive and indicative references.

III. Mode

a. Analysis of 1 Tim 5:1-16

Prominence is created in this subunit through the use of the second person imperatives and the more marked subjunctive in the introduction to the subunit. When these marked features also include the introduction of a new participant chain, then we have a clear indication of a point of departure or a prominence shift. A prominence shift is indicated in this new paragraph by the use of an imperative passive verb followed by a stative verb at the beginning of a list of qualifications for a widow who is to be placed on the list (v. 9). The second person imperative, followed by the third person subjunctive, emphasizes a shift to the younger widows (v. 11). The first person verb presents the directives to these

of the previous subunit then the digression into the wellbeing of the recipient is followed by a return to the issue of sin in v. 22.

¹⁹⁰ In these indicative spans there are often non-finite forms that provide further qualifications for being placed on the list.

younger widows. These all elucidate the importance of restricting ministry and care to those who qualify on the basis of their appropriate ethical and moral behaviour.

As noted, the Semantic Domain of ‘moral and ethical behaviour’ again carries thematic prominence and creates cohesion. The Semantic Domain of ‘teaching and instruction’ is prominent in vv. 4, 7 and 13. Further, there is the call to ἀγνεία (purity) and εὐσεβείν (piety) in vv. 2 and 4 (domain 53).¹⁹²

b. Analysis of 1 Tim 5:17-25

The author creates prominence through the use of the stative participle and the passive imperative at the point of departure of the subunit. His direction to the recipient is marked in vv. 19 and 20 through the combination of imperative and the subjunctive verbs. The cluster of imperatives and second person verbs along with the marked dative pronoun and noun in v. 22 establishes the importance of choosing elders who are morally qualified to be in leadership.

Establishing cohesion within this subunit is problematic because of vv. 23-25. There are issues related to their cohesion internally as well as its external connection to the preceding co-text. The participant shifts in these verses could indicate a subunit shift. However, the thematic focus of the last verse is problematic as well. The subunit focuses

¹⁹¹ This reinforces my argument that women in the church were acting inappropriately and were following the lead of their pagan neighbours. See below for further discussion of the influences of goddess cult religions in Asia Minor.

¹⁹² See also 5:6, 7 (ἀνεπίληπτοι ‘blameless, above criticism’, although Louw and Nida consider this to be the ‘communication domain’, it really reflects the character of the participant), 10, 11 (καταστρηνιάσων the verb form means sensual desires which relates to moral behaviour), 13,

on the recipient's relationship to the elders, describing how they must be treated, but in v. 23 there is a shift to personal concern for the health of the recipient with no mention of the elders.¹⁹³ The text then shifts to a discussion on the nature and judgment of sin. Although the author does digress in a sense, his digression is cohesively tied to what precedes it.¹⁹⁴ The more puzzling question relates to the shift in v. 24. How is it tied to what precedes it? The third person plural relates back to the dative plural ἁμαρτίαις ἄλλοτρίαις (sins of others) in v. 22. The recipient has been warned about sins of others in v. 22 and the author returns to this theme, after the minor digression, to contrast those who sin and those who keep themselves pure. These verses illuminate the need for care in the process of choosing leaders.¹⁹⁵ They must prove themselves in knowledge and action.

Adverbs, conjunctions and demonstratives provide cohesion within the subunit at the clause level in every verse within the subunit. Componential ties include the repetition of forms of ἁμαρτία (sin) in vv. 22 and 24 (domain 88 references).

c. Analysis of 1 Tim 6:1-2

Prominence has been largely dealt with above. The imperative with the third person plural provides the theme for the subunit with the more marked second singular directives

¹⁹³ See Guthrie, *The Pastoral Epistles*, 120-1 for his discussion on the problems and potential solutions to the apparent lack of cohesion. See also Dibelius and Conzelmann who struggle with the relationship of the verses to each other and what precedes or follows. *Pastoral Epistles*, 80-1. This is where discourse analysis can aid in the analysis of text and cohesion. There appears to be a tension created by the combination of the familial and advisory registers.

¹⁹⁴ The previous verse elucidated the author's concern for the recipient's spiritual health "εαυτὸν ἄγνόν τήρει." which led to the digression about his care for his physical health.

¹⁹⁵ This is similar to the concern about new converts and leadership in chapter 3. The author has a clearly defined concern about having only qualified leadership in the church.

being situated at the destination of the subunit. The recipient is to take these directives given to slaves and teach them and urge them. These two directives probably relate to the teaching in the previous subunits as well. The entire subunit is in foreground material and is therefore of importance to the reader and to those who will receive the direction.

Linearization, Temporal/Spatial Deixis in 1 Tim 5:1-6:2

Word order shifts function in the thematic development and demonstrate that the shifting of the typical word order at the beginning of units and subunits is a typical way of producing prominence. The introductory elements to the unit in 5:1, 2 and the central thematic sentence of the subunit on widows all shift word order to begin with a complement. The author addresses the recipient but he is not the one receiving the direction; widows and their families are the theme of the unit and therefore front the clause since they receive the direction (v. 3). The word order again shifts to a fronted complement when the author wants to focus on the recipient's responsibility to teach these things (v. 7). All the main clauses in vv. 11-13 shift the usual word order and this appears to be for the purpose of highlighting why younger widows should not be put on the list. Again the author demonstrates his concern about improper behaviour that needs to be corrected before adding widows to the list. The fronted temporal adjunct in v. 15 creates urgency in the author's wish for them to marry. Marriage is the place where these women can learn and develop the qualifications for leadership, according to 1 Tim 2:11. The author continues this pattern of linearization in the next subunit as well. The shifting

of word order reflects the prominence in parenetic sections of discourse given to thematic participants rather than to the Sayer who is presenting the instruction to them.

There are several important temporal markers in this unit. The first is *πρῶτον* (first) in 5:4. It is used in the sense of priority. The care of one's own is where religious practice is to begin. It is of utmost importance. Once the home is cared for, they can become involved in other activities. This same emphasis is evident in the qualification section of the body of the letter in chapters 2 and 3. This relationship between home and church is an important spatial deictic marker in the epistle as well. There is this repeated contrast concerning what goes on in the home environment and how that affects what takes place, or should take place, in the church. In the prior section, it relates to leadership and in this section it relates to church and private care considerations. The second temporal marker is *νυκτὸς καὶ ἡμέρας* (night and day) and reflects the commitment to continual prayer that will be evident in the life of those considered to be 'real widows' (v. 5). In v. 9, the temporal marker of age *ἐτῶν ἐξήκοντα* is a limiting temporal marker. It limits, by age, those who may be put on the list for church support. The temporal marker in v. 12 *τὴν πρώτην* has again the implication of priority. Commitment to Christ must take priority over all other things if one is to be supported or employed by the church. The temporal adverb *ἅμα* (v. 12, at the same time) is used to further elucidate the departure of these younger widows from this first faith. The next temporal marker continues this explanation of why younger widows should not be put on the list. Some have *ἤδη* (already) turned aside from their first faith to Satan (v. 15). The temporal adverb *ταχέως*

(quickly), in v. 22, demonstrates the author's recurring concern for godly, well trained leadership. Leaders must be proven before being placed in leadership roles or there may be disastrous results. It may not be readily apparent in all cases that someone is not ready (vv. 24, 25) so care and time must be taken in the choice process (v. 22). The temporal prefix on the verb of 'following' (ἐπακολουθοῦσίω) places this concern in the forefront. Some people's sins are not immediately evident, but are only ἐπακολουθοῦσίω (revealed later) so care must be taken in the selection of elders (v. 24). These temporal spatial markers are key elements used by the author to emphasize issues related to qualification for service or marking out those who are morally or ethically bankrupt.

IV. Summary

This unit is cohesively linked through its emphasis on parenesis and the directions given to the recipient, but the subunits are clearly marked by the shift in third person participants. The unit as a whole is focused on kinship relationships within the church and the need for each group to fulfill its obligations so that the church is not overburdened or led by those not ready or qualified for leadership. Thus, the conditions for establishing who should be supported are based on moral, ethical, and religious considerations; however, in the first case (widows), the family situation is also of utmost importance. The final subunit addresses the concern for the relationship between slaves and their masters with emphasis on those having believing masters. This, in the first-century church, would have been related to moral, ethical and spiritual issues and the author insists that slaves function in the capacity in which they are placed.

A. Analysis of 1 Tim 6:3-19

The final unit in the parenetic section shifts from group relations in the church to one element of false teaching that has entered the church. There are false teachers within the church teaching ungodly doctrine, against the teachings of Christ (v. 3). The teaching concerns riches and its relationship to godliness.

I. Field

An extended conditional clause complex, with the foreground concern presented in the protasis and the foreground result stated in the apodosis, functions as the point of departure for this unit. The theme of sound doctrine continues to dominate the epistle, in this case enlightening the recipient in regard to those who do not support sound doctrine. Stative aspect verbs and participles foreground this concern while the explanation for their problem uses present tense-forms verbs (one finite and two non-finite) (v. 4). The three perfect tense-form verbs (vv. 4, 5) elucidate the state of these false teachers (they are extremely proud, have depraved minds, and are deprived of the truth).¹⁹⁶ The final present participle in the clause complex explains the nature of their doctrine which will be expanded upon and refuted in the body of this unit. These false teachers believe that godliness is the means to gaining great riches (v. 5). The imperfective aspect foregrounds

¹⁹⁶ These appear to be the same indictments raised against the wives in chapter 2. They would not listen to their husbands, they were acting inappropriately and they were deceived like Eve.

the author's explanation of true godliness, while the first person plural perfective aspect verb, in v. 7, reveals background material concerning the true nature of material wealth.

The epistle then shifts to the instruction of those who have riches in the church. This shift is largely foreground material with one stative aspect foreground non-finite verb emphasizing the proper perspective toward riches. The rich are not ἡλπικέναι (to hope) in riches; they are to put their trust in God (v. 17). The issue is one of priority. As in the case of the younger widows, they are to maintain their 'first faith' because riches can potentially lead to defection from this first faith. (We see this similar concern in the thesis text where wives are likewise called to learn so that they will not be led astray.)

The author primarily uses the unmarked active voice for causality, but the use of the passive has an important function in this unit. The combination of the passive with the perfect tense-form participles in v. 5 suggests the author is adding prominence to the apodosis of the conditional statement in the point of departure. The author wants the recipient to be aware of the state of those who are teaching doctrine contrary to the sound words of Christ. These teachers are in a state of depravity of mind and in a state of being deprived of the truth, and as such, they should not be followed. The author returns to active voice forms to explain the nature of their error and the correct relationship between wealth and godliness. The middle and passive forms are again inserted by the author toward the end of his discussion on false teaching. These forms are used to describe the condition of people who accept this false teaching. Their striving to attain wealth has led them into evil and away from the faith (v. 10). These different forms of causality have

been used previously by the author to focus on the thematic issues of the epistle. In this case, it reveals the state of both the false teachers and those who listen to their teaching.

Semantic Domains 53, 88 and 33, with their focus on piety and teaching, are dominant in the point of departure of the unit with one reference to godly teaching (εὐσέβειαν διδασκαλίᾳ) (v.3). Domains 53 and 33 interact within the point of departure text. There is a further explicit reference to teaching other doctrine (ἑτεροδιδασκαλεῖ) (v.3) and one implicit reference in the protasis of the conditional clause complex (ὕγιαίνουσιν λόγοις) (v. 3). There are four explicit references to domain 88 (τετύφωται, φθόνος, πονηραί, διεφθαρμένων) in vv. 3, 4 and one implicit in the word (βλασφημίαι) in the apodosis of the conditional clause complex. There is also one further reference to domain 53 in the apodosis (εὐσέβειαν) (v. 3). The themes of sound doctrine and moral and ethical behaviour continue to be the dominant concern of the author in this final unit of the parenetic section firmly linking this unit to the entire discourse. Forms of εὐσέβεια have been evident in the prior units (2:2; 3:16; 4:7, 8)¹⁹⁷ and these forms become a major focus in relation to money (domain 57) in this unit (vv. 3, 5, 6 and 11). Domain 57 references occur in vv. 5, 6, 9 and 18. The first three examples interact with domain 53 and the supporting material which explains the nature of the problem. The destination of

¹⁹⁷ Guthrie sees this as a reference to orthodoxy of religious belief. Guthrie, *The Pastoral Epistles*, 46. However, the intersection of the two semantic chains created by the two Domains (53 and 57) argues for an emphasis on conduct (moral or ethical) related to this orthodoxy rather than on orthodoxy only. He is correct in noting the importance of this lexical item within the epistle, but fails to see the relationship to cohesion and the combined Semantic Domains mentioned above (53, 88) in relation to the Semantic Domain on teaching and learning (33).

the unit then returns to the issue of money. Domain 88 interacts on a minor level with domain 57 in v. 9 (πειρασμὸν) and v. 10 (τῶν κακῶν). Although not directly related to domain 57 in Louw and Nida, there is a clear connection with φιλαργυρία in v. 10. (The other subunits also dealt in varying degrees with the proper use and perspective for money.)¹⁹⁸

II. Tenor

This new unit sets up an adversarial relationship between the third person participants and the first and second person participants. The point of departure focuses on the third person, but it has a number of marked features related to the character and mental deficiencies of those teaching false doctrine (6:4, 5). This is set against the correct response, which is presented with the first person plural forms in 6:7, 9. After another description of their error and plight, the author responds to the recipient with a marked vocative of address and the return to the directive attitude. The author directs the recipient, positing how the recipient must act to overcome the influence of these false teachers and their teaching on him and the church (vv. 11-12). The author commands the recipient to keep these commands (v. 14) and to direct those who are rich to understand the problem related to riches (vv. 17-19).

This unit begins with a large expository section, illuminating the problem introduced by false teachers using the assertive attitude, before returning to the directive

¹⁹⁸ See below under Mode analysis for textual cohesion at the discourse level.

attitude in the second and third paragraphs of the unit. The cluster of indicative verbs asserts a problem which has intruded into the church's understanding of godliness and the author must clarify the nature of error before returning to the parenetic directives for the recipient and then for the wealthy.

III. Mode

Although some areas of prominence have been addressed in the previous two metafunctions, prominence is largely a textual issue and must be considered here. Certainly, the continuation of Semantic Domains from other units in the epistle lends prominence to portions of this unit, especially the first and last paragraphs with their emphasis on teaching, godliness and moral behaviour. The addition of the domain on wealth makes one particular error in the church prominent in this unit. As usual, the point of departure of the unit contains a number of marked elements such as first person plural pronoun, repetition of Semantic Domains, lists, and the passive voice with the stative verb. The cluster of imperatives along with the vocative and second person verbs in vv. 11-14 indicates strong prominence for the recipient who is called to follow these directions. The destination exhibits marked elements in this unit, particularly, the final commands to be presented by the recipient to the rich or those desiring riches (vv. 17-19). The marked plural verb and the subjunctive mood add prominence to the final statement meant to correct inappropriate behaviour.

Componential cohesion is established at the unit and discourse level through the repetition of the various forms of εὐσέβεια.¹⁹⁹ This unit also continues with the repetition of the metaphor of fighting a good fight (12), emphasizing the scope of the false teaching in this church.²⁰⁰

Linearization, Temporal/Spatial Deixis in 1 Tim 6:3-19

Linearization plays only a minor role in thematic structure of this subunit. The shifts in word order are related to an incorrect view of wealth. The author wants to shift the thinking of the church to a correct view.

Temporal deixis also is of minor significance to the thematic focus of the epistle. The temporal deictic marker ἐν τῷ νῦν αἰῶνι (in the present age) in v. 17 creates a focal point, emphasizing the need to prepare for the future time described above. Those who are rich in this present world need to store up spiritual treasure for the future world (εἰς τὸ μέλλον) (v. 19). These temporal markers aid in the creation of the contrast between the false teaching and correct teaching. The use of wealth is of lasting importance, if it is used correctly, but it is not an indication of godliness.

IV. Summary

This unit categorizes and seeks to correct one particular aspect of the false teaching which had infiltrated the church. There were those who proclaimed that godliness was a means

¹⁹⁹ See above.

²⁰⁰ See above.

to great gain and therefore had a misunderstanding of the nature of godliness. The particular error of this group differs from that of wives in chapter 2, but the underlying theme demonstrates a similar concern in the mind of the author. The author wants to preserve correct teaching according to that of Jesus Christ. This unit concludes the parenetic section with this discourse on money and, although different in many ways, may have been one aspect of his concern in the body and earlier parenetic section of the epistle (see 2:9; 3:3, 8; 5:4, 17-18). Money and moderation have been a concern throughout the letter and may be why this unit was left until last to clarify one of the concerns. This unit serves as a fitting conclusion to this section and the author's concern in the discourse as a whole.

4. Closing

Analysis of 1 Tim 6:20-21

The closing of the letter consists of two verses and expresses one final point of direction for the recipient in which he is warned to guard the instruction (ellipsis) that was entrusted to him by turning away from the foolish talk (teachings) of those who have abandoned the faith. This functions as the destination of the discourse with a number of marked features before ending with a typical epistolary ending (ἡ χάρις μεθ' ὑμῶν).

The marked vocative of address, Τιμόθεε, as well as the interjection, ὦ are two of the elements which lend prominence to this closing. These elements, along with the second person imperative, indicate prominence in the closing, and create cohesion with the preceding parenetic section. The instructions which had been entrusted to him

throughout the epistle create textual cohesion within the entire discourse. The admonition to guard against godless chatter (τὰς βεβήλους κενοφωνίας), which combines the Semantic Domains 88, 33 and 28 knowledge (γνώσεως), indicates that these troublesome teachers were espousing false doctrine.

In reality, this epistle was written to prepare the church to stand against both present and future intrusions of false doctrine. To do so, the author provides the means of ensuring a well trained and knowledgeable leadership, but also a leadership and church that cares for those who are committed to this truth and are either in need of help or are in places of leadership caring for the church in an effective manner. The recipient received these instructions so that he could lead and train these groups of believers.

Now that this discourse analysis is complete, the thesis will shift to the next section which addresses the current state of research, abductively using this research along with the discourse analysis to determine the most probable meaning of the text of 1 Tim 2:11, 12 within its surrounding co-text.

CHAPTER THREE

The Current State of Research on 1 Tim 2:11, 12

The current research on 1 Tim 2:11, 12 and 13-15 has focused largely on the cultural context, syntax, lexical issues and semantic meanings at the clause level or below.²⁰¹ The majority of these works have focused on individual words and on how these are to be understood within the context of first-century Hellenistic society. Cultural contextual issues have been a major concern of scholars. The major observations from this cultural research will be addressed below, followed by the research at the word, phrase and clause level. Comments on the apparent strengths and/or weaknesses in each of these areas will be discussed in this section before turning to the synthesis section which attempts to assimilate the strengths of these scholars' arguments, including Webb's, with the findings of my discourse analysis.

1. Cultural Considerations in Ephesus and Asia Minor

Egalitarian, complementarian, and patriarchal interpreters argue about the importance of cultural context in determining the meaning of this and other texts. The bifurcation surrounding this contentious issue concerns the nature of the teaching. Is it culturally bound or is it transcultural in its application or implications? The NT epistles are occasional letters, that is, they were written to address a specific situation in the first-

²⁰¹ Refer to bibliography for a list of egalitarian and complementarian books relating to women's issues. These demonstrate the focus on cultural issues and present various words, phrase and clause arguments related to 1 Tim 2:9-15. Very little is presented on the discourse in a detailed, organized manner.

century cultural context that may or may not be present in our current cultural context. Grenz and Kjesbo are correct in their assessment: “His advice concerning women was not triggered by questions arising in our day, but by the conduct in worship assemblies of the first-century church. For this reason, before we can draw conclusions from this passage for the role of women in the church today, we must try to understand Paul’s message for his readers.”²⁰² It is on this key point that complementarian and egalitarian scholars are diametrically opposed to each other. Susan Foh clearly sees this passage as transcultural in its teaching and application. She states that “If the biblical material is in the form of a command to the church as a whole (as in 1 Cor 14:34 and 1 Tim 2:11-12), it ought to be seen as valid for all time.”²⁰³ Liefeld disagrees with Foh’s assessment saying, “There are strong reasons for suspecting that either the teaching referred to in 1 Tim 2:12 was some specialized kind of instruction or that there was some particular reason why women in the congregation served by Timothy were not suitable as teachers.”²⁰⁴ These two antithetical views are based on the individual authors’ presuppositions about the formation and purpose of the Scriptures. It is this presuppositional quandary which this discourse analysis is seeking to address. However as a discourse analyst, I must ask myself, can I study Scripture without being influenced by my own presuppositions? Probably not completely, but if I, or any scholar, am to demonstrate integrity in research, every effort

²⁰² Grenz and Kjesbo, *Women in Ministry*, 125-6.

²⁰³ Foh, “A Male Leadership View,” 70. Unfortunately she fails to see that the only command in these two verses is for the wife to learn (see below for more discussion on this point).

²⁰⁴ Liefeld, “A Plural Ministry View,” 137.

must be made to maintain objectivity when attempting to understand what an author is teaching in a particular text and that is a major advantage in using a more objective method like Discourse Analysis.

While recognizing the potential pitfall of my presuppositions, I contend that the author was addressing the recipient in a culture familiar to him and that this recipient would have read the epistle in light of his own cultural conditioning, not that of the twenty-first century Western world. The religious climate in Asia Minor and Ephesus in particular may have been significantly different from that found in many other parts of the Roman Empire. Catherine and Richard Clark Kroeger have provided a valuable, cultural study, addressing the issue of women's roles in the cultural context of Ephesus at the time of Paul's writing. They "argue that at least one element derives distinctively from the interior of Asia Minor—that of mother goddess cults."²⁰⁵ They describe the various religions of this region and note that "the primary deities in Asia Minor were female; and the maternal aspect was glorified in a manner unknown farther west."²⁰⁶ They note that conditions were very similar in Crete where Paul wrote a letter to Titus

²⁰⁵ Kroeger and Kroeger, *I Suffer Not a Woman*, 50. Their argument has been strongly criticized but merits consideration in what will be addressed below. Liefeld provides a fitting warning about their approach to the study of 1 Tim 2. Kroeger fails to consider the synchronic approach to lexical meaning and she draws her decisions about the meaning from writings which were dated much later than the first century A.D. As Liefeld notes, "Kroeger proposes a theory that involves projection backward from the fourth-century Nag Hammadi materials." (Liefeld, "Response," 247) However, her focus on goddess cult worship in Asia Minor is helpful. Acts 19 makes it clear that Ephesus was a major centre of worship of the goddess Artemis and it will be shown that the Dionysiac cult was also prevalent in Asia Minor.

²⁰⁶ Kroeger and Kroeger, *I Suffer Not a Woman*, 50.

which includes some content and instruction similar to that which is found in 1 Tim 2.²⁰⁷ It is of utmost importance that any scholar attempting to interpret 1 Tim 2 understands that the city to which the author was writing “stood as a bastion of feminine supremacy in religion.”²⁰⁸ In a place where such role reversals in religion were common, it seems inevitable that some of these ideas and practices would inadvertently (or intentionally) find their way into family life as well as the worship practices of the church in Ephesus. There are clear indications in the Scripture that Ephesus was also deeply involved in goddess cult worship. In Acts 19, the artisans who made statues of Artemis were losing money because of Paul’s preaching and they caused a riot. They enraged the people who were goddess cult worshippers and in 19:28 it states, Ἀκούσαντες δὲ καὶ γεινόμενοι πλήρεις θυμοῦ ἔκραζον λέγοντες· μεγάλη ἡ Ἄρτεμις Ἐφεσίων (When they heard this, they were enraged and shouted, “Great is Artemis of the Ephesians!” NRSV). As the narrative continues in v. 29, the author of Acts records the confusion and riot that results as the people enter the theatre and drag out some of the followers of Christ. The people are so enraged that they begin to shout in unison for two hours, μεγάλη ἡ Ἄρτεμις Ἐφεσίων. The followers of the goddess cults were fervent in their worship and if these worshippers were influenced by the Dionysiac cult, the behaviour of women toward their husbands in Ephesus and Asia Minor and their influence on the women in the church

²⁰⁷ See Kroeger and Kroeger, *I Suffer Not a Woman*, 54. However, I would argue that unlike Ephesus, Crete may not have had the problem of women teaching false doctrine but may have dealt with issues of aberrant behaviour and disrespect toward their husbands (see Titus 2:3-8).

²⁰⁸ Kroeger and Kroeger, *I Suffer Not a Woman*, 54.

would explain the author's direct response to wives in 1 Tim 2:11, 12. Some Dionysaic cult worshippers were extremely hostile toward the men and this attitude may have influenced Christian wives in the home. As Berryhill notes, the "Dionysiac religion was particularly hostile toward males. This was often expressed in their religious practices as celebrants actually broke off male organs on cult pillars."²⁰⁹ There is, however, evidence that this moved beyond just the attack on statues based on writing about the Dionysiac religion in Euripides' 5th century B.C. play *Bacchae*. He writes,

You who dwell in this fair-towered city of the Theban land, come to see this prey which we the daughters of Kadmos hunted down, [1205] not with thonged Thessalian javelins, or with nets, but with the fingers of our white arms. And then should huntsmen boast and use in vain the work of spear-makers? But we caught and [1210] tore apart the limbs of this beast with our very own hands.²¹⁰

These women were not satisfied with tearing down the genitals on a statue; they literally tore a man apart with their bare hands. The influence of this Dionysaic cult is well documented in Asia Minor. Further, the letter to the Ephesians supports this contention. In 5:21, there is the commendation to submit to one another and then in the next verse it states, Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν (wives be subject to your own husbands). Then in v. 24 it states, ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί (but as the church is subject to Christ, so also the wife [should be subject] to her husband in everything).²¹¹ Finally, in v. 33 it states, ἡ δὲ γυνὴ ἵνα

²⁰⁹ Berryhill, *First-century Woman*, 2.

²¹⁰ Buckley, *Euripides, Bacchae*, Episode 7.

²¹¹ This reflects a concern for the honour of her husband in an honour and shame society.

φοβῆται τὸν ἄνδρα (and let the wife respect her husband). This shift in emphasis to the behaviour of the wife in response to her husband suggests that there is a problem in Ephesus and it likely relates to influences from Artemis and Dionysus cult practices. In v. 18, there appears to have been many (men and women) giving themselves to drunken, ἄσωτία (reckless immoral behaviour). This word is used in 2 Macc 6:4 to describe the immoral behaviour of the Gentiles who entered into the temple in Jerusalem and defiled it with ungodly behaviour. I contend that the church in Ephesus was struggling with the cultural influences from the cults and that Paul addresses the problem in his letter to the Ephesians, as does the author of 1 Tim.

Bruce Winter offers some additional insights into the cultural influences which may have affected the church in Ephesus. The basic thesis of his book *Roman Wives, Roman Widows* is that from about the last century B.C. through to the second century A.D., “new wives” were becoming common, first in Rome, and then throughout the Empire. These newly emancipated wives were immoral like their male counterparts and were often controlling.²¹² Drawing on the negative implications of the “new wives,” Winter concludes that “1 Tim 2:11-12 refers not to a wife’s submission to her husband but rather to how a godly wife should respond to Christian instruction.”²¹³ The influence of the “new wives,” the Dionysiac cult and the goddess cult worship provides strong

²¹² On the more positive side, these new wives were entering into leadership positions throughout society.

²¹³ Winter, *Roman Wives*, 113-114.

evidence that 1 Tim 2 is addressing wives' immoral and ungodly behaviour toward their husbands, which, in their uneducated state, was also leading these wives to teach false doctrine. This dominance exhibited by these women prevented them from learning from their more educated husbands. Support for this can be found elsewhere in 1 Tim 5:11-14 which suggests that women—widows specifically here—were living immoral lives (καταστρηνιάσωσιν) and that they were teaching or saying things that they should not say: λαλοῦσαι τὰ μὴ δέοντα. They are encouraged to marry (1 Tim 5:14) which would place them in a potential learning environment to overcome their false teaching.

In summary, the Kroegers, Berryhill and Winter have highlighted the fact that there was a problem with the behaviour of women in Ephesus and this discourse analysis demonstrates that it relates to how they respond to men (although only Winter recognizes that it refers to wives and husbands). The author clearly needs to address these issues relating to women (wives and widows) and he knows that the recipient will understand the nature of the issues. With a clearer understanding of this cultural environment and the discourse analysis above, I will seek to articulate the logical conclusions that arise from this information, while at the same time ruling out certain untenable interpretations.

A. Investigating the Possibilities:

Before articulating these conclusions, it is necessary to turn to the specific issues raised in this text, and it would be beneficial to begin by looking at the various ideas that have been suggested about the cultural context of this passage. This list provided by Liefeld says that women were possibly,

1. victims of false teaching and sexual advantage (or were false teachers)
2. not educated
3. considered unreliable witnesses
4. subject to Gnostic tendencies to elevate Eve over Adam
5. influenced by the Greek world which accepted women as prophets, but not as teachers
6. limited by the Jewish elevation of those who were teachers.²¹⁴

This list demonstrates a diversity of interpretations, which are all based upon cultural assumptions. Some of these ideas will be rejected for specific reasons²¹⁵ while others will be recognized as possible, though unlikely, based on the discourse analysis of 1 Tim 2:11-12 and as a result of the above cultural context issues relating to women and god/goddess cult worship. Liefeld highlights a critical guideline for attempting to interpret this passage: “1 Tim 2:12 and 1 Corinthians 14:34 as well, must not be isolated from the rest of Scripture.”²¹⁶

Within this framework of possible interpretations, Bilezikian believes that “there were ignorant but assertive women in Ephesus who had created considerable trouble because of their unenlightened exuberance.”²¹⁷ This particular explanation has potential support based on the discourse analysis with its emphasis on trained leadership, especially if Keener’s observation is also considered: “women were in general less trained than men, and Paul does not want people susceptible to false teaching to be in

²¹⁴ Liefeld, *Women in Ministry*, 148-49.

²¹⁵ See below.

²¹⁶ Liefeld, *Women in Ministry*, 137. He highlights the various passages in which women were understood to be in ministry positions in the church (1 Cor 11, Rom 16) and in an equal relationship with men (Gal 3:28).

²¹⁷ Bilezikian, *Beyond Sex Roles*, 180.

leadership positions when heresy is so rampant in the church.”²¹⁸ From the complementarian side of this issue, Brown also argues that “S. Paul’s somewhat deprecatory tone about women, both here and in the epistle to the Corinthians (1 Cor. xi., xiv.), is due to the excesses of idolatry which he saw around him.”²¹⁹ Although Brown does not raise the issue of education, he relates it to the immorality related to the goddess worship in Ephesus. These two ideas of “unenlightened exuberance” and “immorality related to goddess cult worship” are enhanced by the cultural understanding of Ephesus discussed above. However, these views raise a couple of questions that need to be answered. Why were women forbidden to teach men only, if they were uneducated or teaching false doctrine? Was it acceptable for uneducated women or false teachers to teach other women and children? Some egalitarian writers are beginning to ask these same questions. Groothuis addresses this weakness saying,

if women in Ephesus were not to teach or to have authority in the church because they were deceived or unschooled, why were they specifically prohibited only from teaching or having authority over men? ... Surely not all the women, or only the women, were deceived or unfit to teach or lead. Why, then, should this text restrict the ministry to all women and only women?²²⁰

In relation to these questions there has been some doubt raised about the relative lack of education of women in the Roman Empire. House notes that “some women were

²¹⁸ Keener, *Paul, Women, and Wives*, 18.

²¹⁹ Brown, *Pastoral Epistles*, 19-20.

²²⁰ Groothuis, “Leading Him Up the Garden Path,” 1.

educated at least in religious issues, as Lois, Eunice, and Priscilla were.”²²¹ Winter also makes reference to the increased number of educated women in this period.²²² However, it is probable that most women were less educated and these women were promoting false doctrine in the church and they are the specific ones being addressed. Further, if, as I have argued, 1 Tim 2:11, 12 is referring to husband and wife relationship in the home, then the relatively lower education levels and the attitude of the wives explains why the restriction was addressed in this manner and why it does not address the issue of women teaching children or other women.²²³ Although some women may have been educated, the majority of wives in Ephesus were less educated than their husbands and the way they responded to their husbands was being called into question. The author does not ignore the issue of men teaching, rather he addresses husbands in the chapter 3.

Although the actual cultural situation is not totally clear, there is evidence that the thesis text is addressing some specific behavioural issue and is in this sense culturally bound; however, a proper understanding of the issues should lead to transcultural application of the principles drawn from the analysis of the problem. These will be addressed below. The thesis will now turn to specific issues related to words, phrases and clauses.

²²¹ House, *The Role of Women*, 66.

²²² See Winter, *Roman Wives*, 112.

²²³ This is a strong argument in favour of the husband and wife relationship especially since, in Titus 2:3-4, the author encouraged women to teach others.

2. Word, Phrase and Clause Research

A. Husbands and Wives

We have briefly discussed the use of γυνή and ἀνὴρ above, but it is necessary to address this more completely in light of the current scholarly research concerning these words in 1 Tim. The Greek word glossed as “man” in 1 Tim 2:8ff. is ἀνὴρ. This word can legitimately be translated as man in many passages and often is by other authors, but it can also refer to a husband depending on the context. This author uses this word in chapter 3 to provide instruction for husbands who desire leadership positions. The author uses this word again in 1 Tim 5:9 to refer to a married man. The use of ἀνὴρ refers to a married man in chapter 3 while ἄνθρωπος is used to refer to Jesus in 2:5.²²⁴ In spite of these things, many translators have chosen to translate ἀνὴρ as man instead of husband in 1 Tim 2:12. By looking within this epistle and externally to the Pauline epistles (this author, if not Paul, is familiar with Paul’s teaching and writings), it becomes apparent that there is some consistency in Paul’s usage of ἀνὴρ. Other than several quotations from the LXX version of the Old Testament, Paul only uses the Greek word ἀνὴρ once when referring to someone other than a married man and that is in 1 Corinthians 13:11 (referring to his own maturing process).²²⁵ All other usage of this Greek word, outside of 1 Tim 2, refers to a married man or married men (see Rom. 7:2, 3; 1 Cor. 7; 11:3, 4, 7;

²²⁴ It must be admitted that a strong argument could be made that this verse refers to the humanity of Jesus Christ rather than the idea of him being a man. However, the focus of the use of ἀνὴρ here and in the Pauline corpus is undeniable. See below.

Eph. 5; Col. 3:19; 1 Tim 3:2; 5:19). Unless there is some contextual reason to do so, the author's use in 1 Tim 2:8-12 should not be considered an exception to this practice, especially if one considers chapter 3 as a shift in focus from married women (γυνή can mean woman or wife) to married men. The author moves logically, in 1 Tim 2, from humanity in general (concerning salvation), to married women in vv. 9-12 and finally to married men in chapter 3. The current debate over the statement, "the husband of one wife" (μὴς γυναικὸς ἄνδρα),²²⁶ in chapter 3 has ignored the obvious. This passage is referring to the marital relationship and how the husband is to behave in the home. This should control our understanding of these participants and the location of the instructions in the thesis text. Witherington's supposition that "It appears the author is talking about men and women as groups, not husbands and wives,"²²⁷ is therefore not supported by Pauline and this author's usage of ἀνὴρ or by the context in 1 Tim 2. So, what are the implications of this interpretation for our understanding of this passage? This interpretation transfers the application of the passage from the church to the home. A wife's behaviour in the home then provides the qualifications for those who wish to serve in the church, as 1 Tim 3 does for a husband (v.5). This lends continuity to both 1 Tim 2 and 3.

²²⁵ This may not be an exception since Paul having been a Pharisee and part of the Sanhedrin was likely married, even though this passage is not talking about the married relationship.

²²⁶ For the discussion surrounding this phrase, refer to any of the commentaries in the bibliography. The debate revolves around whether this refers to polygamy, someone who has only been married once and other issues.

²²⁷ Witherington, *Women*, 192.

However, is there any outside scholarly support for this understanding of the participants in this passage? Hommes is clear that “*it is indeed the married woman he is speaking of here*”²²⁸ (emphasis his). Hommes, however, comes to a different conclusion as to what this means in the passage being considered. He suggests; “That is why Paul forbids the married woman to teach for that would be equal to the exercise of authority over her husband or ‘playing the boss’ over him.”²²⁹ Prohl also believes this passage is referring to a husband and wife relationship. He notes that “These restrictions are placed upon Christian wives.”²³⁰ He, like Hommes, believes that this restricts the service of wives in the church. Unfortunately, neither of these scholars address why they believe this passage refers to husbands and wives. As noted earlier, Winter comes to a more egalitarian conclusion about the husband and wife teaching in this passage and recognizes that the issue has to do with the need for instruction. He states, “In any case, 1 Tim 2:11-12 refers not to a wife’s submission to her husband but rather to how a godly wife should respond to Christian instruction.”²³¹ Although his interpretation is more conducive to the idea of wives teaching in the congregation and holding positions of leadership, he makes the mistake of relating this passage to conduct in the church rather than a wife’s response to her husband’s teaching in the home. However, on

²²⁸ Hommes, “Let Women be Silent,” 13.

²²⁹ Hommes, “Let Women be Silent,” 14.

²³⁰ Prohl, *Women in the Church*, 32. He also notes that Luther believed that this passage refers to wives and husbands (see p.32). For other views see Mounce, *The Pastoral Epistles*, 112 (cf. Gritz, *Paul, Women Teachers, and the Mother Goddess*, 125, 131-36). See also Hanson, *The Pastoral Epistles*, 72 (Husbands and wives).

²³¹ Winter, *Roman Wives*, 113-4.

another point, Winter makes a notable observation. “The number of Christian women whose names and sometimes whose contribution to the Pauline mission and churches we know suggests that Christian women were not relegated to the private rooms in first-century households.”²³² I contend that this passage is not relegating women to the home, but is providing the leadership qualifications for those wives who wished to lead in the church.

However, some egalitarian writers, like Belleville, argue that viewing the participants as husbands and wives is a method of trying to avoid the issue. “Some translations seek a way out by narrowing ‘women’ and ‘men’ to ‘wives’ and ‘husbands’ (e.g., Knox, Young, Williams). Lexically this is certainly possible,”²³³ she suggests. Unfortunately, she comes to the conclusion that “context determines usage, and “husband” and “wife” do not fit.”²³⁴ However, my analysis has demonstrated that the idea of “husband” and “wife” fits within the co-text better than the alternative and I do not understand Belleville’s reasoning in concluding that this passage should not be translated as “husbands” and “wives.” It is noteworthy that some Bible translations translate this passage as referring to a marital relationship. Young’s Bible (1898) says, “and a woman I do not suffer to teach, nor to rule a husband” (1 Tim 2:12a). The Knox

²³² Winter, *Roman Wives*, 194.

²³³ Belleville, *Women Leaders*, 208.

²³⁴ Belleville, *Women Leaders*, 208.

Bible (1945) says, “a woman shall have no leave from me to teach, and issue commands to her husband” (1 Tim 2:12a).

Another factor related to the identification of the participants is the use of the singular *ἀνδρός* and *γυναικὶ* in v. 12. This was discussed under the interpersonal metafunction in the discourse analysis. The author had a number of choices when he set out this prohibition, some of which would have clearly indicated that he was talking about women in relation to men in the church rather than a husband and wife in the home. He could have chosen to use the plural form of both genders (the slightly more marked form) which would have set out a more general, public indictment against women. Women would have been prohibited from doing some activity in relation to men in general, which would have implied a church application. He could also have chosen one or the other as plural which would have placed the prohibition clearly in the realm of women in general and not to a prohibition relating to the husband and wife relationship. A woman being prohibited from doing some activity against all men would negate the application of the prohibition to the husband and wife relationship as well. Women being prohibited from performing some activity against a man would also eliminate the application to the marriage relationship. The author’s use of the singular for both indicates that he is referring to an individual relationship rather than a corporate one. The singular most readily applies itself to the marriage relationship since it is an individual relationship while the church is a corporate relationship with multiple Actors

and/or Goals.²³⁵ Since the singular forms of these words refer to the husband and wife relationship in chapters 2, 3, 5, the plural forms in vv. 8-10 must reflect the public requirements of husbands and wives. This shift to the singular supports the position that there is a shift to the individual relationship of the husband and wife. It is undoubtedly true that the wife's behaviour in the home would impact her behaviour toward her husband in the church community as well and that may explain the forcefulness of the author's personal response in v. 12.²³⁶

There is currently no consensus among scholars as to the participant group being addressed in 1 Tim 2:11-12, but this study demonstrates translating the passage as "husband" and "wife" fits the context and lexical choices better than the alternatives. Knight is incorrect in his assessment that "there is no evidence in the larger context that the terms are meant to be restricted in the passage."²³⁷ The implications of this interpretation must be considered in any exegetical study or Discourse Analysis of this passage. The husband/wife gloss enhances our understanding of vv. 13 and 14. It produces a logical flow, since the author conditions his requirement on the creation order statement in v. 13. Contrary to Belleville's argument, the creation order and fall accounts

²³⁵ The author uses the plural to refer to the larger church audience (prayer and dress), not the singular, throughout this letter, so it is unlikely that he would refer to women in the church in the singular. E.g. 1 Tim 4:6, Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς. The participle is masculine singular referring to the recipient and the audience is plural. This is the natural way to address an audience of more than one. If there was more than one actor, then both would be plural. The double singular in 1 Tim 2:11, 12 clearly points to a relationship between individuals and this most normally fits the husband and wife relationship.

²³⁶ See below.

²³⁷ Knight, *The Role Relationship*, 18.

do refer to the husband and wife relationship, not a woman in a community relationship with other men. This passage addresses the behaviour of a wife toward her husband in some sense. (A proper in-depth reflection on the first three chapters of Genesis is beyond the scope of this thesis, but I will attempt address the meaning of this support material below.)

Before moving forward, it is necessary to address one other question that the interpretation, husbands and wives, raises: what about single women? Chapter 5 may provide a clue, answering this particular question by addressing the issue of widows. In first-century Hellenistic culture, young widows were probably the only—or at least the majority of—young, single women in the church, as most girls were married by the age of 16. This would appear to restrict single women from leadership positions, at least young single women. However, since the passage focuses on learning and moral behaviour,²³⁸ it appears that single women with proper training and good moral behaviour would not be prohibited from holding leadership positions. The author's call for younger widows to marry could to be related to the author's concerns in chapter 2, as noted above. These younger widows lack the education to be teachers and, as a result, they are involved in spreading gossip or false doctrine between the various house churches (5:13).

²³⁸ See above discourse analysis on 1 Tim 5.

B. Peaceful Spirit

We have noted above that the word ἡσυχία has been translated in various ways usually with the connotation of silence. I have demonstrated that the dominant use of Semantic Domains 88 in this epistle indicates that it should be glossed as “peaceful” or “quiet spirited.” I believe that the presuppositions of many translators and scholars has affected their understanding of the passage and, as a result, of this word. Since most scholars believe it applies to the church gathering rather than to husbands and wives, they translate it as “silence.” MacArthur believes that “It is teaching that just as women are not to function in the office of teacher or leader in the church, so also they are not to lead in the public prayer times of the church.”²³⁹ However, others correctly interpret this word to mean “quiet” or “peaceful,” but incorrectly apply it to learning in the church. Bilezikian believes “It is the silence of the docile disciple who receives instruction eagerly and without contradiction or self-assertion (the word for ‘silence’ is the same word found in 1 Tim 2:2, where it denotes ‘quietness’). Such persons, who were still in the learning stages, cannot be permitted to become teachers. They first had to earn their credentials.”²⁴⁰ Although he uses the word quietness, it would be better understood as stillness or peacefulness. This may be Bilezikian’s understanding of the word, but his gloss does not make it clear. Prohl notes, “In I Tim 2:11, 12, we read that the woman is to learn in silence. In both verses, the noun *hēsuchia* is used. It means ‘stillness,’ ‘desistance

²³⁹ MacArthur, *God’s High Calling for Women*, 2.

²⁴⁰ Bilezikian, *Beyond Sex Roles*, 179.

from bustle,’ ‘refraining from the use of language.’”²⁴¹ However as discussed above, it is evident that it refers to the idea of a quiet spirit. Belleville picks up on this idea while applying it to the church setting. “A calm, submissive spirit was a necessary prerequisite for learning back then (as now).”²⁴² A derivative of this Greek word is used in 1 Peter 3:4 where it refers to a wife’s behaviour toward her husband. 1 Peter 3: 4 says, “rather, let your adornment be the inner self with the lasting beauty of *a gentle and quiet spirit*, which is very precious in God’s sight” (NRSV, emphasis mine). A derivative of ἡσυχία is also used in 1 Thessalonians 4:11: “that you also aspire to lead *a quiet life*, to mind your own business, and to work with your own hands, as we commanded you.” It is clear from both these passages that there is not a call to total silence, but a call to live quietly or peaceably with someone. If 1 Tim 2:11-12 refers to a marriage relationship rather than the church, it introduces the idea of peaceful or respectful behaviour. It would certainly also have implications for a wife’s behaviour in public, including within the congregation; however, it would not prevent wives from leading, but it would affect the way they lead.

C. “Knock It Off”

The phrase, οὐκ ἐπιτρέπω has been the source of some debate as well. Is the author saying “I do not permit ever,” “I do not permit now,” or simply “I do not permit this

²⁴¹ Prohl, *Women in the Church*, 31.

²⁴² Belleville, *Women Leaders*, 208. Note her application of the culturally bound teaching to the present cultural context as a general principle “(as now).”

situation to continue?” Some clearly want to link it to the first statement believing that the author was trying to stop women from leading or desiring leadership positions in the church: past, present, or future. As MacArthur notes, “By his choice of words, Paul implies that some women at Ephesus had the desire to lead the church, as some do today.”²⁴³ Others believe it is simply limiting women in that particular time in history. Scholars have pointed out the use of the present tense-form by the author suggesting that “I do not permit ...” has the force of “I do not permit now,”²⁴⁴ but it is clear from our discussion of verbal aspect that the Greek verbal system is not temporally based and time cannot be determined without some temporal deictic marker. There is no such marker present in this passage. The author uses the imperfective aspect to provide foreground prominence and appears to be simply saying that he does not permit this situation to continue (whatever that situation might be). The Discourse Analysis has demonstrated that the author interjects these marked first person statements at various points to emphasize his concern about the situation. Basically, he states emphatically, “knock it off,” to use a modern vernacular. The author is highlighting the importance of this situation in Ephesus. It is essential that the behaviour of these wives in the home be corrected as it negatively affects their ability to learn and to hold leadership positions in the church. The Kroegers make the same error as Bilezikian in their understanding of the present tense-form by suggesting that the author’s response is in regards to some

²⁴³ MacArthur, *God’s High Calling for Women*, 2.

²⁴⁴ Bilezikian, *Beyond Sex Roles*, 180; Köstenberger, *Women in the Church*, 81-103.

contemporaneous situation. They argue, “the apostle is here addressing a particular circumstance rather than laying down a widespread interdiction against the leadership activities of women. His use of the present tense may also indicate that his decree had to do with a situation contemporaneous with the writing of the epistle.”²⁴⁵ They are correct, however, in their belief that the author is dealing with a specific circumstance and that it is not a blanket prohibition against women seeking leadership positions; however, this is based on cultural considerations and thematic elements in the letter, not on the tense-form of the verb. I contend that there are principles that can be applied to our present cultural context; however, before any present day applications can be decided conclusively, it must be determined what the author was trying to prohibit.

D. A Bossy Teacher

The focal point of the scholarly debate over the meaning of 1 Tim 2:11-12 is based on the meaning and connection between the two infinitives and a connective in v. 12: διδάσκειν (to teach), αὐθεντεῖν (to have authority, be bossy, domineer), and οὐδὲ (or, not even). The three must be dealt with separately before addressing their connection. The understanding of the connection between the first two words is controlled by the third.²⁴⁶

The term “to teach” at first glance appears to be simple enough to understand, but a great deal of research has been undertaken in an attempt to determine what type of

²⁴⁵ Kroeger and Kroeger, *I Suffer Not a Woman*, 83.

²⁴⁶ See above discussion on the double infinitives and negation above.

teaching is being addressed in this passage. In other words, what kind of teaching is being prohibited to a wife? Köstenberger argues that διδάσκειν is always used in a positive sense of right teaching, arguing against the Kroeger's view that the word is neutral.²⁴⁷ However, I would argue that the word is neutral and that it becomes positive or negative by the context and by the modifiers used. It is usually combined with the demonstrative in the NT, referring to either the antecedent instruction or instruction about to be given. It is the demonstrative and the context of a passage that causes it to be viewed as either negative or positive (see Köstenberger's own examples of 1 Tim 4:11; 6:2 and 2 Tim 2:2 where the demonstrative infers positive instructions).²⁴⁸ The deictic marker points toward the positive or negative qualities of the teaching not the infinitive itself.

Others, like Hommes, believe it was a specific type of teaching that is being forbidden. He notes: "It is very remarkable that in the letters of Paul the use of the word 'to teach' or 'to give instruction' is much scarcer [sic]. This is not surprising because the term is closely connected with the Scriptures."²⁴⁹ He continues, "Thus more than once he connects the verbs 'to teach' and 'to admonish' ..., while the verb 'to teach' for him also means 'giving moral directions for life.'"²⁵⁰ According to Hommes, this type of

²⁴⁷ Köstenberger, *Women in the Church*, 90.

²⁴⁸ Köstenberger, *Women in the Church*, 90. This negates the argument that this infinitive must be viewed as positive and therefore the infinitive αὐθεντεῖν must also be positive and mean "to have authority." See below.

²⁴⁹ Hommes, "Let Women be Silent," 9.

²⁵⁰ Hommes, "Let Women be Silent," 9. It has already been noted in the discourse analysis that both doctrine and moral instruction are important to the author's theme. The theme of moral quality is prevalent in this passage and may affect our understanding of what is being prohibited although it may also reflect the incorrect moral behaviour in the way the wife is teaching.

admonishing and instruction was forbidden to wives.²⁵¹ Others, like Piper and Grudem, believe 1 Tim 2:11-12 refers to teaching in a leadership role as a pastor or elder.²⁵² Moo elucidates this idea saying, “In the pastoral epistles teaching always has this restricted sense of authoritative doctrinal instruction.”²⁵³ “This includes teaching or preaching doctrine or the Bible.”²⁵⁴ Knight argues that “διδάσκειν (Pl.x 15x) means generally ‘to teach or instruct.’ Here the religious subject matter is assumed, and the persons (not) to be taught are ‘men,’ the implication being that women may not teach or exercise authority in or over the church ...”²⁵⁵ These interpretations would therefore restrict women from authoritative preaching, but still allow them to explain biblical truth to others in a less formal atmosphere and without being in an authoritative position. On this point, others want to make clear distinctions about the place in which women can teach. Few scholars believe that women cannot teach under any circumstances. Most complementarians, today, would allow women to teach in colleges and seminaries. Foh, in her evaluation of Scripture, explains that the teaching forbidden to women does not include praying and prophesying (1 Cor 11:2-16), private instruction of men (Acts 18:26), teaching other women (Tit 2:3-4) and teaching children (2 Tim 1:5; 3:15; Prov 1:8).²⁵⁶ She believes that women are restricted in the sense of teaching men in the

²⁵¹ See Hommes, “Let Women be Silent,” 10.

²⁵² See Piper and Grudem, *Recovering*, 63. As already noted, the role of pastor is never mentioned in these qualifications.

²⁵³ Moo, *What Does it Mean?*, 185.

²⁵⁴ Moo, *What Does it Mean?*, 186.

²⁵⁵ Knight, *Commentary*, 141.

²⁵⁶ Foh, “A Male Leadership View,” 81.

church. Osborne appears to concur. “The refusal to teach must be restricted to the service, for Priscilla certainly taught Apollos (Acts 18:26), and Paul commended her (Rom 16:3).”²⁵⁷ All of these writers have missed the thematic structure of this epistle with its focus on false teaching and qualified, trained leadership. Most egalitarian writers accept some sort of restriction, but assert that it is culturally based and, therefore, determine that it does not apply today. The cultural connectivity will become more evident as the second word is discussed.

It is not an understatement to say that the diversity apparent in the interpretation of this passage has been largely based upon the perceived meaning of the word ἀϋθεντεῖν. Panning believes that ἀϋθεντεῖν seems to be central to the whole passage because in it Paul is enunciating the underlying principle involved” and he notes that this word “has come under intense scrutiny.”²⁵⁸ It is the rarest word, as well as the most disputed, in 1 Tim 2:11-12. Panning goes on to explain that this word is only used once in all of Scripture, making it extremely difficult to determine a meaning without studying extra-biblical material.²⁵⁹ Many have expended large amounts of time and energy researching the meaning of this single word.²⁶⁰ However, one idea that has been ignored is the possible direct connection between this verse and the following verses, particularly this

²⁵⁷ Osborne, *Hermeneutics and Women*, 346.

²⁵⁸ Panning, *Authentein*, 1.

²⁵⁹ See Panning, *Authentein*, 1.

²⁶⁰ To their detriment, most have failed to focus on synchronic meaning of the word as will be shown below.

word's connection to another rare word, in the so-called curse passage of Gen 3:16b., a word which is used only three times in the Old Testament.²⁶¹

The word αὐθεντεῖν went through periods of transition in its meaning, which partially explains the confusion over its meaning in this text. Patriarchal and some complementarian supporters generally concur that it means “to have authority.” Most of them rely heavily on the work of George Knight in his article “AUTHENTEIN in Reference to Women in 1 Tim 2:12.” He adamantly insists that it means “to have authority over.”²⁶² Further, he argues in his Commentary, “Contrary to the suggestion of *KJV*’s ‘to usurp authority’ and BAGD’s alternative, ‘to domineer’ (so also NEB), the use of the word shows no inherent negative sense of grasping or usurping authority or of exercising it in a harsh or authoritative way, but simply means ‘to have or exercise authority.’”²⁶³ This is a rather bold statement since the limited number of texts containing forms of this word, from the 1st century BC to the 2nd century AD, are subject to debate. In Appendix 2 of Baldwin’s book *Women in the Church: A Fresh Analysis of 1 Tim 2:9-15*, he cites the usage of this word in Greek literature and some of these examples from this period could be understood as pejorative.²⁶⁴ Baldwin’s citation of Ptolemy’s *Tetrabiblos*, III.13 from the 2nd century AD seems to indicate the idea of dominance in a pejorative sense. ὁ μὲν οὖν τοῦ Κρόνου ἀστὴρ μόνος τὴν οἰκοδεσπότηειαν τῆς ψυχῆς

²⁶¹ See below.

²⁶² Knight, “Authentein,” 152, 155.

²⁶³ Knight, *Commentary*, 141.

²⁶⁴ Baldwin, *Women in the Church*, 270-279.

λαβῶν καὶ αὐθεντήσας τοῦ τε ἔρμου καὶ του τῆς σελήνης ἔαν μὲν ἐνδόξως ἔχη πρὸς
 τε τὸ κοσμικὸν καὶ τὰ κέντρα ποιεῖ φιλοσωμάτων.²⁶⁵ Philodemus, *Rhetorica*, 113.14
 from the 1st century BC. Ἀλλὰ εἰ δεῖ ταλκῆθῃ καὶ γινόμενα λέγειν, οἱ ῥήτορες καὶ
 μεγάλα βλάπτουσι πολλοὺς καὶ μαγάλους καὶ περὶ τῶν δεινοῖς ἔρωσο τοξευομένων πρὸς
 τοὺς ἐπιθανεστάτους ἐκάστοτε διαμάχονται καὶ σὺν αὐθηντοῦσιν ἄναξιν ὑπὲρ τῶν
 ὁμοίων ὡσαύτως. (“To tell the truth the rhetors do a great deal of harm to many people,
 and incur the enmity of powerful rulers, whereas philosophers gain the friendship of
 public men by helping them out of their trouble, ought we not to consider that men who
 incur the enmity of *those in authority* are villians, and hated by both gods and men”
 [emphasis his].)²⁶⁶ I believe that the use of αὐθηντοῦσιν is pejorative, or at least
 adversative, in the context, since it seems to represent authority used in an evil or harmful
 way.²⁶⁷ The few extant instances of this word in synchronic literature makes it impossible
 to state that it could not have been used with a pejorative connotation in the first-century.

²⁶⁵ TLG 1. Claudius Ptolemaeus Math., *Apotelesmatica*, {0363.007} (A.D. 2) Book 3 chapter 14 section 10 line 2. He translates it as “If Saturn alone is ruler of the soul and dominates Mercury and the moon, Baldwin, *Women in the Church*, 275.

²⁶⁶ Baldwin, *Women in the Church*, 275.

²⁶⁷ See also BGU 1208 from 27BC, Κάμοῦ αὐθεντηκότος πρὸς αὐτὸν περιποιῆσαι Καλατύτει τῷ ναυτικῷ ἐπὶ τῷ αὐτῷ φόρῳ ἐν τῇ ὥρᾳ ἐπεχώρησεν (I exercised authority over him, and he consented to provide Calatyti the Boatman on terms of full fare, within the hour. [emphasis his]). (Baldwin, *Women in Ministry*, 276) The authority could have been pejorative in the sense of dominating or domineering whether than simply being in the position of authority over the person. The third century AD the reference in Hippolytus, *On the End of the World*, 7.5 states “γυνὴ τὸν ἴδιον ἄνδρα παραδώσει εἰς θάνατον καὶ ἄνὴρ τὴν ἑαυτοῦ γυναῖκα ἐπὶ κριτήριον ἄξει ὡς ὑπεύθυνόν δεσπότην εἰς τοὺς ἰδίους δούλους ἀπάνθρωποι αὐθεντήσονται καὶ δοῦλοι πρὸς τοὺς δεσπότης ἀνυπότακτον διάθεσιν περιβαλόνται” (TLG) (a woman will hand over her own husband to death and a man his own wife to judgment as deserving to render account. Inhuman masters will have legal authority over their servants and servant shall put on an unruly disposition toward their masters. [emphasis his]) (Baldwin, *Women in Ministry*,

Knight also argues that the context of the verse is the church setting (which clearly ignores the fact that the verse primarily concerns the husband/wife relationship in the home with probable ramifications for the church). He specifically states that “ἄνθρωπος is used here, as in v. 8, to refer to ‘man’ in distinction from woman, not in its more restrictive sense of ‘husband.’”²⁶⁸ He recognizes the significance of this interpretation to his thesis, but, as noted above, he fails to address the systematic use of ἄνθρωπος in 3:2, where he acknowledges that it refers to a husband and wife relationship in some sense.²⁶⁹ He notes that these words “take on the meanings ‘husband’ and ‘wife’ in contexts such as here.”²⁷⁰ His inconsistent interpretation appears to be affected by his presuppositions concerning the meaning of ἀυθεντεῖν in 2:12.

Other problems arise from this particular interpretation of the word. First, it does not explain why the author used ἀυθεντεῖν rather than the more common Greek word ἐξουσιάζω. Alvera Mickelsen succinctly states, “If Paul meant authority in the usual sense, he surely would not have used that word” [ἀυθεντεῖν].²⁷¹ There is simply no conceivable reason for the author to have used this word if he intended to talk about women having authority over men. The complementarian writers mentioned in this thesis

278). The context of this passage (inhuman masters) can be understood as pejorative, indicating the way in which these masters rule over their servants. This seems to fit the context better than the idea of having legal authority over.

²⁶⁸ Knight, *Commentary*, 142.

²⁶⁹ The debate concerning the restriction implied by the phrase μιᾷς γυναικὸς ἄνδρα has overridden the clearness of the husband and wife as the subject and object of the phrase. It is related to a husband and wife and their relationship in the home which clearly relates to the qualifications for a husband who desires to serve in the church.

²⁷⁰ Knight, *Commentary*, 157.

²⁷¹ Mickelson, *An Egalitarian View*, 20.

tend to overlook or ignore this fact.²⁷² Further, the few extant references to αὐθεντεῖν, or any of its derivatives, in extra-biblical text makes it difficult to determine the range of meanings it may have had in first-century Hellenistic culture. Again, the conclusions of these authors appear to be influenced by their presuppositions concerning the role of women in the church.

Dealing with the potential meanings of this word, the Kroegers suggest that αὐθεντεῖν has a wide variety of meanings. Within its significant range of meanings are the following:

1. To begin something, to be primarily responsible for a condition or action (especially murder),
2. To rule, to dominate,
3. to usurp power or rights from another,
4. to claim ownership, sovereignty, or authorship.²⁷³

They provide a detailed analysis of the etymology and evolution of this word throughout the Classical era and into the church period.²⁷⁴ They note that any one of the above meanings could be the intended meaning for the word in question while providing reasons for concluding that some of them are unlikely. The purpose of this thesis is to arrive at a conclusion which is based upon a synchronic meaning of the word in the first-century AD, in the context of the husband and wife relationship, and their relationship

²⁷² It must, however, be recognized that this argument is weakened somewhat by the relatively high number of *hapax legomena* used by the author of this epistle. It could have been a stylistic choice.

²⁷³ Kroeger and Kroeger, *I Suffer Not*, 84.

²⁷⁴ Their extending the boundaries of the meaning of αὐθεντεῖν beyond the synchronic meaning is a major flaw in their approach and leads to some erroneous conclusions.

within the church body, as affected by their context of culture. Several meanings above can be eliminated based on their falling out of use or can be tentatively questioned based on the lack of attestation in the extant literature of the first-century AD.

As noted above, Ephesus appears to have been in a unique situation with regards to women's roles in religion. The cultural studies suggest that this culture may have been pro-woman, anti-male in religious leadership.²⁷⁵ This possibility must be considered when attempting to determine the meaning of this word. If women were accustomed to being dominant leaders in religious practice and were anti-male, some Christian wives may have been attempting to control their husbands inside and/or outside of the home. This epistle addresses this issue and, rather than excluding these wives from the leadership roles, the author attempts to correct their attitude and behaviour with respect to their husbands. This understanding provides a plausible explanation based on the above Discourse Analysis and its revelation that this passage relates to leadership qualifications rather than restrictions from leadership. The Kroegers acknowledge that ἀυθεντεῖν could have the meaning “to domineer” or “seek to control” someone. “Unquestionably ‘to dominate’ is a valid meaning of ἀυθεντεῖν and one which may or may not be appropriate in 1 Tim 2:12.”²⁷⁶ If this sexual reversal and female dominance was prevalent in Asia

²⁷⁵ See above.

²⁷⁶ Kroeger and Kroeger, *I Suffer Not*, 91.

Minor, the author would be required to address the abusive attitude of those wives who wished to lead. Wives must not domineer or seek to control their husbands. Hommes correctly assesses the meaning: “‘*authentēin andros*, to be bossy over one’s husband.’”²⁷⁷ This explanation is plausible, but before determining whether it is probable, we must address the other possible explanations.

If this text is referring to men and women in general, a second idea suggested by the Kroegers would be plausible. According to them, “By the second century B.C.E., *authentēs* was being used to denote an originator or instigator.” They conclude that what Paul actually taught was, “I do not permit a woman to teach nor to represent herself as originator of man but she is to be in conformity [with the Scriptures] ... For Adam was created first, then Eve.”²⁷⁸ They believe that some women in the church at Ephesus were spreading the Gnostic view that woman was the originator of man. There are at least four problems with this argument. First there is no attestation that this later Gnostic teaching was present in the first-century AD. Second, the construction of this sentence is vague if that is what he intended to say. Finally, this interpretation has other more serious implications for their own interpretation of 1 Tim 2:12, 13. Contrary to the Kroegers’ view, if the author is concerned that women are teaching that Eve was the originator of

²⁷⁷ Hommes, “Let Women be Silent,” 19.

²⁷⁸ Kroeger and Kroeger, *I Suffer Not*, 103. However, there is no indication that this Gnostic concept was prevalent in the first or early second century.

Adam and are seeking to rule on this basis, then the author's response in v. 13 would seem to indicate that a woman is not to rule over a man because Adam was created first and, therefore, has rule over a woman. It would simply reverse the issue he was addressing. Their argument inadvertently argues for primogenitor rule. Finally, the main problem with the Kroegers' argument is their failure to address the author's thematic concerns about false teaching and qualified trained leadership.

I contend that some wives were indeed teaching some sort of false doctrine. The author's concern relates to their lack of education and their need to submit to the teaching of their husbands before teaching others. Bossy wives who were trying to control their husbands were not learning the essential truths, but instead were propagating false teaching. (Again, if this is related to the church then why were they not forbidden to teach women and children as well as men or husbands in this passage?) Bilezikian captures part of the problem but misses the intention of the author when he claims, "At the core of Paul's strategy was the elimination of all unqualified or deviant would-be teachers, both male and female, so that the church's teaching ministry would be carried out exclusively by a small retinue of approved 'faithful men' who would be able to take from Timothy the teaching he had himself received from Paul and transmit it to others (2 Tim 2:3)."²⁷⁹ He fails to capture the author's intention of having wives learn so that they can lead. The author is concerned about qualified trained leadership and he wants wives

²⁷⁹ Bilezikian, *Beyond Sex Roles*, 182.

to learn in the home from their husbands before entering into leadership positions. This fully explains the prohibition. If wives were not living peaceably with their husbands, but rather, they were being bossy teachers (or bossy and teaching), they would never be prepared to lead in the church. They would continue to be susceptible to false teaching and to be propagators of false teaching.²⁸⁰

House, a complementarian, makes the mistake of applying the teaching to women in general. If he had interpreted the participant groups correctly, he may have come to the conclusion reached in this thesis. He struggles with these perceived limitations and states that “a woman member of the church’s pastoral staff is not a violation of Scripture...she can function biblically and effectively without exercising authority over men as an elder would.”²⁸¹ His view prevents a woman from holding a senior pastoral position (pastoral positions are not mentioned in the NT and it is presumptuous to try to transpose this teaching on to our modern positions). House’s interpretation illuminates why it is of utmost importance that we understand the participant groups addressed by the author in this teaching so that the actual prohibition can be determined.

This leads us to the third word and the discussion of its relevance to the meaning of this verse, the word οὐδὲ. The question is, how does it link διδάσκειν and ἀποθιντεῖν? Is it

²⁸⁰ This same argument would stand if the participants were to be men and women in the church as well. The injunction would simply change to women being trained by the more educated male leadership until they were fully trained and prepared for leadership. These women may not attempt to dominate the men which is a morally unacceptable behaviour whether teaching or not. However, this confusion as to participants complicates the understanding of the passage as will be shown.

²⁸¹ House, *The Role of Women*, 145.

indicating two separate restrictions, two closely linked but separate restrictions or hendiadys? In other words, does αὐθεντεῖν modify διδάσκειν or does it imply some sort of separate restrictions?²⁸² Patriarchal and some complementarian scholars would opt for two separate commands, while many egalitarians argue that the second modifies the type of teaching that is restricted. This is an important distinction that is essential for determining the prohibition(s) taught in this passage.

House argues that οὐδὲ “is intensification, not a hendiadys.”²⁸³ He believes there are two restrictions although they may be closely linked.²⁸⁴ Moo argues that “Paul prohibits women from conducting either activity, whether jointly or in isolation, in relation to men.”²⁸⁵ This allows him to come to the complementarian conclusion that women are not to be in leadership positions or teach men in the church. Belleville, on the other hand, sees a closer connection between the two words indicating that οὐκ οὐδὲ “sets in parallel two or more natural groupings of words, phrases, or clauses.”²⁸⁶ This allows her to come to a very different conclusion. “I do not permit a woman to teach a man in a dominating way but to have a quiet demeanor.”²⁸⁷ She has seen this link as a hendiadys with ‘teaching’ being modified by the idea of ‘dominating’. This appears to be the more probable understanding of the double infinitives in this verse although it is difficult to be

²⁸² See above discussion.

²⁸³ House, *The Role of Women*, 52.

²⁸⁴ See Köstenberger, *Women in the Church*, 84-103. See above arguments to refute his arguments.

²⁸⁵ Moo, *What Does it Mean?*, 187.

²⁸⁶ Belleville, *Women Leaders*, 176.

²⁸⁷ Belleville, *Women Leaders*, 177.

definitive about it. The Kroegers also come to a similar conclusion stating, “The οὐδὲ indicates that ἀποκτείνω explains what sort, or what manner, of teaching is prohibited to women.”²⁸⁸ This, of course, fits well with the idea that a wife is forbidden to teach her husband in a domineering fashion. It appears that this prohibition does not forbid a wife from teaching her husband, as long as she does so with a quiet demeanour. This would further allow her to teach in any role God calls her to in the church, including the position of overseer, elder (or pastor in churches today) since she is being permitted to hold the two major offices mentioned in 1 Tim 3:1 and 3:10-11. Also, we cannot ignore the parallel construction which begins in v. 11. She is to be a submissive learner, learning with a peaceful spirit. The prohibition appears to be about being a bossy teacher in contrast to being a submissive learner. Köstenberger acknowledges this parallel construction but makes an interpretive error. He rightly sees that vv. 11, 12 use terms that are “viewed positively in the case of the women, the latter ones negatively.”²⁸⁹ However, he does not perceive the close connection between learning and submission and therefore misses the close connection between teaching and being bossy. Submission modifies the way in which a wife is to learn, while bossy modifies the way in which a wife is not to teach. He not only fails to see this connection, but he argues that the opposite of submission is having authority. I believe that being bossy can also be the opposite of

²⁸⁸ Kroeger and Kroeger, *I Suffer Not*, 84.

²⁸⁹ Köstenberger, *Women in the Church*, 91.

being submissive in this case. His argument has been shown to be flawed in a number of areas. The argument of this thesis provides a more plausible explanation for the adversative and third infinitive in v. 12 and the two occurrences of ἡσυχία. Knight correctly notes that the use of the, “adversative particle ἀλλά indicates that this clause is contrasted with what precedes,” but makes two mistakes, first, in his interpretation of the second infinitive and, second, by adding “*but* to be in silence.”²⁹⁰ His second error relates to his failure to observe the author’s propensity for words in Semantic Domain 88 in this epistle, which leads him to the conclusion that the clause ἀλλ’ εἶναι ἐν ἡσυχία means that the woman is “to be in silence” rather than a wife is to have “a peaceful demeanor.” However, if ἡσυχία belongs in Semantic Domain 88, it becomes apparent that the admonition is juxtaposed to the previous statement about teaching in a bossy manner. Rather than being bossy or domineering, a wife is to be peaceful or quiet spirited, learning from her husband submissively and peacefully. The text is concerned about qualified, trained leadership that interacts with others in a godly, moral and ethical way.²⁹¹ The author, in this unit, is laying down the qualifications for leadership, which extends to another participant group in the next subunit.

²⁹⁰ Knight, *Commentary*, 142.

²⁹¹ These dominant themes and Semantic Domains must all be considered when attempting to understand this passage.

The Creation and Fall Motif: Support Material

Any interpretation of this text must account for vv. 13-15, if it is going to be a plausible interpretation. It has already been noted that these verses provide support material for v. 12—as indicated by the use of γάρ and the background aorist tense-form verbs. However, the significance of these verses and their purpose is not universally accepted.

As background to the debate, Pawson suggests that “Feminism over-emphasizes Genesis 1 and sexism does the same for chapter 2.”²⁹² This may be overstated, but it identifies the problematic nature of the argument. Egalitarian writers unanimously agree that the Genesis references do not relate to male headship, focusing on the equality of Gen 1. In reference to Gen 2, they differ slightly in their interpretation, but agree that Adam being created first does not suggest any type of primacy in the relationship.²⁹³ They argue that women were not more predisposed to deception than men (something to which most complementarian writers would concur today). Complementarian writers all suggest that the Genesis 1-3 account (Gen 2 in particular) does teach male headship²⁹⁴ though they focus on different sections of the account and differ about the extent of man’s headship. Most complementarian writers recognize and argue that headship does not mean superiority. Foh succinctly states that there is “*ontological equality or equality in being*” (emphasis hers).²⁹⁵

²⁹² Pawson, *Leadership is Male*, 12.

²⁹³ See Bilezikian, *Beyond Sex Roles*, 25; Hess, “Equality”, 79-95.

²⁹⁴ see Prohl, *Women in the Church*, 35; Pawson, *Leadership is Male*, 17 and others.

²⁹⁵ Foh, “A Male Leadership View,” 72.

Numerous possibilities have been posited to explain these verses and any plausible explanation must relate definitively to the preceding co-text. As has been noted, the Kroegers and some others see the reference to Adam being created first as the defence against the pagan teaching of the primacy of Eve.²⁹⁶ On the other extreme of the argument, Hanson argues that vv. 13-14 in particular are teaching that the creation order is “a sign of man’s superiority to woman” and that Eve’s deception was because she “is naturally more easily deceived than man” and that it “seems to have been sexual.”²⁹⁷

Knight believes that this passage relates to the reversal of gender roles.

Specifically, he orders that women may not teach or exercise authority over men in the Christian community and its gatherings (v. 12). As grounds for this insistence, he appeals to the authority relationship established between man and woman in the representative man and woman, Adam and Eve, by means of the order of creation (v. 13). This creation order is substantiated, or illustrated, by the great tragedy of the fall, when the leadership roles were reversed.²⁹⁸

Knight correctly recognizes that v. 13 begins support material with the use of γάρ.²⁹⁹

However, his conclusion about the creation order and authority has been challenged by many egalitarian writers.³⁰⁰

²⁹⁶ See Kroeger and Kroeger, *I Suffer Not*, 52; Hyatt, Internet article, 2.

²⁹⁷ Hanson, *Pastoral Epistles*, 73. He draws this understanding from the belief that this epistle is not an authentic Pauline letter and demonstrates views often contrary to Paul’s own. In his view, v. 15 indicates the possibility of rehabilitation through her duties in the home.

²⁹⁸ Knight, *Commentary*, 131.

²⁹⁹ See Knight, *Commentary*, 143.

³⁰⁰ See many of the egalitarian writers listed in this bibliography. They demonstrate that the creation order does not support the supremacy of man over women and that being man’s helper does not create a superior relationship as the same Hebrew word for helper is used of God.

With so many divergent views, is it possible to come to any definitive conclusion about what these verses are saying and how they relate to v. 12? My Discourse Analysis demonstrates that the author is supporting his teaching in vv. 11-12 with the creation, fall, and punishment accounts. First, it must be acknowledged that regardless of what individuals think about the Genesis 1 and 2 accounts of creation, the author was writing within a culture that was highly patriarchal, and arguing that he is deviating from this cultural norm must be substantiated. As Stassen and Gushee note, “it seems to us that Paul did in fact recognize certain distinctions in gender, especially related to male-female needs and roles within the family (Eph 5:22-33).”³⁰¹ The author may have understood some concept of male headship that was dominant in first-century culture.³⁰² However, it appears more likely in the cultural context of Ephesus that he is appealing for wives to return to this pre-fall co-regency with their husbands,³⁰³ while at the same time identifying their need to be trained properly, so that they do not fall into the same deception as Eve. Ephesus, as noted, was unique in the first-century cultural context. It was common for uneducated women in the goddess cults to be priestesses and in the Dionysiac cult it was common for women to hate men. This translates into uneducated,

³⁰¹ Stassen and Gushee, *Kingdom Ethics*, 323.

³⁰² Although headship is not used in the text of Genesis, Paul may have seen some sort of headship or leadership among equals based on this passage and passages like Eph 5 and 1 Cor 11. However, I concur with those who do not believe headship in any form is taught in Genesis 1-3 (Hess, “Equality,” 79-95; Bilezikian, *Beyond Sex Roles*, 21-35) or in Eph 5 and 1 Cor 11.

³⁰³ The idea of co-regency is based on Gen 1:26-28 where God gives both His male and female creation dominion over the Earth.

husband hating wives teaching false doctrine in the home and church and at the same time being unwilling to learn from their husbands.

The author is suggesting that a wife is to treat her husband with respect and listen to his instruction rather than accept their pagan neighbour's religious understanding of the home which caused women to treat their husbands—and all men for that matter—with a lack of respect. In light of his concern for trained leadership, the author is reminding the recipient that Adam was created first and was taught directly by God and that Eve's failure to listen to Adam's instruction and follow God's command led her into sin and the resulting punishment (the first of which was pain in child bearing).

I believe Brown has rightly noted a connection between the use of ἀϋθεντεῖν and Gen 3:16, although he makes the connection to the man ruling over the woman here rather than the woman's desire to control the husband.³⁰⁴ It is very possible that the author regards the infraction of wives in 1 Tim 2:12 as the result of Gen 3:16b, which refers to the second element of the punishment upon women: “yet your desire shall be for your husband, and he shall rule over you” (Gen. 3:16b). Many have debated what this ‘desire for her husband’ means. Some have taught that it is referring to the desire for sexual or relational intimacy. Bilezikian espouses the view that “Her desire will be for her husband, so as to perpetuate the intimacy that had characterized their relationship in

³⁰⁴ Brown, *Pastoral Epistles*, 32.

paradise lost.”³⁰⁵ Belleville also believes Gen. 3:16 is seen as the desire for “sexual intimacy.”³⁰⁶ However, that does not really seem to capture the intent of the passage or the verb used in the description. The lexical term used in this passage occurs infrequently—like αὐθεντεῖν. This Hebrew word תִּשְׁקֹחַ is used only two other times in the Old Testament, one of the additional uses occurs in the next chapter (Genesis 4:7, the other is in the Song of Songs 7:10) where it talks about sin’s desire for Cain. In that passage, it is obvious that desire is not intimacy or personal relationship, but rather has to do with control. Foh concurs with this view.³⁰⁷ Relating these two passages, MacArthur specifically says, “In Genesis 3:15-16 we discover that part of the curse God brought upon man and woman after the Fall was that woman would desire to control the man and he would have to rule over her.”³⁰⁸ Just as sin would desire to control Cain and he had to master it, after the fall, women would no longer desire to respect their husbands and be peaceable in the home, but they would seek to control their husbands and husbands would no longer desire to love their wives in a peaceful way, but would seek to dominate them.³⁰⁹ This provides a viable explanation for the use of תִּשְׁקֹחַ by the author. The author likely knew the rarity of the Hebrew word in Genesis 3:16 and may have wanted to capture the essence of this rarity in 1 Tim 2:12. He may have wanted to remind women

³⁰⁵ Bilezikian, *Beyond Sex Roles*, 55.

³⁰⁶ Belleville, *Women Leaders*, 106.

³⁰⁷ Foh, “A Male Leadership View,” 75.

³⁰⁸ MacArthur, *God’s High Calling for Women*, 2.

³⁰⁹ Prohl notes that Gen. 3:16 is “a statement, a prediction, a prophecy, of how man, degenerated by sin, would take advantage of his headship as a husband to dominate, lord it over, his wife.” (39)

who desire leadership in the church, that to lead in church, they must still respect their husbands in the home and they must first learn from their husbands. He was asking them to lead along with their husbands in the church in the method prescribed by God before the fall. This provides illumination for the meaning of 1 Tim 2:15, a passage which has been greatly debated. As Porter notes, “1 Tim 2.15, like few other passages in the NT, is almost embarrassing in the attention it draws to itself. It is one of those passages that makes discussion of ‘Pauline theology’, in particular the debate over ‘Paul’ and women, so difficult.”³¹⁰ He notes the difficulty in understanding this passage and discusses the various views that have been put forth as to the meaning of the text.³¹¹ There are three particular issues that have caused problems with understanding this verse and they are often affected by one’s own ideology. As Porter notes in the above reference, there is the issue of the future verb σωθήσεται and its subject, the meaning of the word τεκνογονίας and the plural aorist verb μέλωσιν in the protasis of the conditional clause. Porter argues that the Greek verb σώζω is always used in the Pauline and deuterio-Pauline epistles to refer to a “salvific spiritual act.”³¹² I would argue that it is questionable whether 1 Tim 4:16 is referring to a ‘salvific spiritual act’. It probably refers to being delivered from false teaching. Whatever the case may be, context must be the determining factor for

³¹⁰ Porter, “Saved by Childbirth,” 87.

³¹¹ See Porter for his discussion of these various views. Porter, “Saved by Childbirth,” 90-91. See Knight who argues that 1 Tim 2:15 is a reference to Jesus’ birth and salvific purposes. Knight, *Commentary*, 144-48. This is a common evangelical position, but it clearly fails to account for the thematic focus of the letter and the surrounding co-text.

³¹² Porter, “Saved by Childbirth,” 93.

understanding this word since it is used in other contexts by writers to mean something other than the salvific work of God. Porter also argues against the idea that this verse is related to v. 12 because of the distance between the referents.³¹³ However, I have demonstrated that vv. 13-15 are support material for v. 12 and thus the logical referent is to the wife in v. 12. Porter does provide a strong argument for the second lexical item and the meaning of “childbearing.” However, he then fails to see the possibility that the third word, the plural reference, refers back to v. 12 and the husband and wife relationship. He argues that

Unlikely also is the idea that husbands and wives are the subject of the plural verb, on the basis of the conceptual sphere purportedly being one of marriage. There is little in the context to suggest or support this development in thought. More likely is a third proposal that the plural refers by way of an awkward grammatical shift to the products of the act of childbirth, the children themselves. A fourth proposal is that the plural expands to include all of the individual examples of the women referred to in 2.11-15a by representative or generic classification. If these women remain in faith, love and holiness, then they will be saved.³¹⁴

However, the surrounding co-text of the passage is v. 12. Verses 13-15 support the author’s statement in that verse and the support material is based upon Gen 1-3. The author begins with the creation order to explain who received the instruction directly from God. This is followed by his claim that Eve was deceived which results from the fact that Adam’s prior creation means that he was taught by God, but Eve was to be taught by Adam and because of her lack of education she became (stative aspect)

³¹³ See Porter, “Saved by Childbirth,” 95.

³¹⁴ Porter, “Saved by Childbirth,” 98.

deceived. The author then states his hope that the resulting punishment of the woman could be overcome. She could hope to be delivered through the birth process if she and her husband μένωσιν (continue) in faith, love and holiness.³¹⁵ In respect to vv. 11-12, this would mean that the woman is to set herself free from the desire to domineer her husband and the husband is to train his wife for leadership, rather than rule over her. This thesis adequately addresses the co-text of the passage and holds the verse in light of the overall theme of the epistle and argument of the co-text. The Discourse Analysis has helped to place v. 15 into the overall thematic structure of the epistle and in its connection to the surrounding co-text. The plural reference to the husband and wife in verse 15 is then carried forward into 3:1. The expectation developed in v. 15 is that the wife will return to the pre-fall condition in which “they” the husband and wife are in a correct relationship. She will then not seek to be a bossy teacher, but rather to be a submissive learner. The physical childbirth situation in v. 15 is the physical example of the new spiritual condition in which the wife’s behaviour is changed from that of the surrounding culture where god/goddess cult worshipping women hated and dominated men to one where they are πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης. In this relationship, a wife can learn from a husband and overcome the deception that she was susceptible to in an unlearned state. It is because of this expectation that her seeking the

³¹⁵ The joint responsibility in marriage, leading to a promise or expectation, can also be seen in 1 Peter 3:7 where the responsibility of the husband and wife in their relationship to each other affects the answer to prayer. In this passage, it is how the husband relates to the wife that is important, but in 1 Tim relates more to the wife’s response to her husband.

office of overseer is a good thing and both she and her husband can seek this position, if these prior qualifications (for the husband the following qualifications) are met.³¹⁶ The church should not be reluctant to place trained men or women into this office. Brown's supposition that the reluctance in 3:1 was due to the "additional danger of persecution, and S. Paul feels it necessary to dwell on the spiritual glory of the vocation, which ought to outweigh all the counsels of worldly prudence,"³¹⁷ is not supported by the theme of the letter. The epistle's thematic emphases are on trained, godly leadership, not persecution.

³¹⁶ Further instructions for the husband are presented in chapt. 3, but the protasis of the conditional clause in v. 15 applies to their qualifications as well.

³¹⁷ Brown, *Pastoral Epistles*, 24.

CHAPTER FOUR

Abductive Synthesis

Understanding the text of 1 Tim 2:11-12 has been complicated over the centuries by the presuppositions of those who wrestle with the text. It is further complicated by the unusual word in v. 12 and the complicated support material in vv. 13-15. Discourse Analysis allows the scholarly practitioner to observe the big picture, seeing the macrostructures before attempting to address these microstructures. Only as the overall discourse is understood can one hope to understand this specific passage, and even then all findings must be considered tentative and open to debate. Having made this disclaimer, I believe certain interpretations become more likely than others and it is my hope that this analysis will lead to a better understanding of the text and lead to new discussion on the role of women in the church today.

This Discourse Analysis demonstrates the thematic purpose of the epistle and enables us to understand the context of 1 Tim 2. The author is concerned about the false proclamation by untrained teachers that was apparently rampant in the church in Ephesus. This false teaching involved ungodly, immoral and unethical behaviour. The teaching in vv. 11-12 was written with these themes in mind. The author addresses the qualifications required for leaders in chapters 2 and 3. The componential tie in 1 Tim 3:1 elucidates the fact that both these chapters present the qualifications for godly leadership. This understanding must enlighten any interpretation of 1 Tim 2:9-15 and more specifically vv. 11-12.

Based on these findings, vv. 11-12 must be understood as related to the issue of false teaching and the correction of this problem. The cultural context of Ephesus suggests that less educated women were involved in leadership in the surrounding goddess cults and probably in the church in Ephesus. Their behaviour was likely influenced by the impact of the Dionysiac religion which frequently displayed outbreaks of hatred toward men.³¹⁸ I contend, based on this analysis and the discussion of Eph 5 above, that wives transported these religious influences into the home and became domineering and bossy. This is then the predicating problem addressed by the author. The bossiness of the wife is a moral and ethical issue related to the behaviour of those women actively involved in god/goddess cult worship, but it is only one of the errors related to vv. 11-12. Wives had been deceived, likely through their lack of education, and they were not only bossy, but were teaching false doctrine. Their attitude toward their husbands prevented them from receiving needed instruction. The author attempts to correct this two-sided problem. The second concern, the lack of education, appears to be the source of their unethical behaviour and their false teaching based on the lone directive in v. 11. The author directs the wife to learn (μανθάνετω). The remainder of these two verses centres on this one directive. She is to learn in a submissive and respectful way rather than teaching her husband and domineering him, or she is possibly teaching her

³¹⁸ On these two points it is difficult to be dogmatic as the evidence does not prove that these two issues were the specific issues addressed by the author or that they were a specific issue in Ephesus at the exact point that this epistle was written. However, the general emphasis of the context of these verses and the issue of the wife's behaviour toward her husband fits the general point being made by the author.

husband in a domineering way. I believe the second of these two ideas is more likely, but it is not essential to understanding the intent of the author. The key is that she was teaching and she was bossy rather than learning in a submissive manner. She is twice called to be peaceful. This lack of respect was the underlying behavioural problem which was causing her to espouse false doctrine. If these women were false teachers, it is possible that they were combining the goddess cult practice of having women leaders with the practices of women in the Dionysiac cult, which led them into being bossy teachers of their husbands, teaching wrong doctrine in their unlearned state, both in the home and in the church. These women not only teach wrong doctrine, but they are poor examples in their behaviour in a strong shame-based, patriarchal culture. Understanding this passage in this manner helps clarify the teaching in the support material.

If the author views the behaviour of the wives in v. 12 as an allusion to Gen 3:16b, as discussed above, it naturally leads into the support material on the creation and fall motif. If wives were teaching their husbands false doctrine in a bossy way, the call to learn and the danger of being deceived would explain the references to the creation order and the fact that Eve became (perfect tense-form) deceived. Eve failed to heed the teaching of Adam. As a result, she was not prepared to stand against enticement and was deceived. This leads to v. 15 and the second result of the fall (pain in childbearing). Just as the wife who will hear and learn from the husband can be kept from deception, so the wife who lives at peace with her husband and her husband with her can expect to be kept safe through the birth process. This is a sign of God's blessing and this wife is then free

to seek the leadership offices such as overseer (she desires a good thing, 3:1), and the husband in this relationship is also free to seek the office. I believe this explanation demonstrates an interpretation which is consistent with the overall purpose of this letter and is cohesive in its understanding of the surrounding co-text.

In summary, it appears that women in Ephesus desired leadership positions which led the author to address the requirements for leadership. The creation order is used to enhance our understanding of this text. The author uses the creation order account in Genesis to address the issue of who was taught directly by God and who was deceived because of her failure to listen to God's instruction from her husband. This understanding links the Genesis reference directly to the common theme of trained, mature leadership based upon the ability to rise above the punishment that resulted from the fall.³¹⁹

The church needs to understand that wives pursuing leadership positions is a good thing (see discussion on 1 Tim 3:1), but wives need to know that they must first meet the learning requirements to avoid the failure of Eve. Following this enjoiner, the letter addresses the home lifestyle requirements for a husband who desires to be an overseer. To be a leader in the church, one must maintain a proper relationship in the home—both husbands and wives. First-century women were, in general, less educated than their husbands and, for this reason alone, they would be more susceptible to false teaching. As such, they must first submit to the teaching of their husbands without being domineering.

³¹⁹ See above.

Like the novice, they must first learn to avoid the pitfall of pride and, like the prospective deacons, they must first be proved to demonstrate their readiness for ministry. Grenz and Kjesbo summarize this succinctly: “Hence orthodox teaching—not the preservation of male headship—appears to be uppermost in Paul’s mind as he writes his injunction concerning women.”³²⁰

³²⁰ Grenz and Kjesbo, *Women in Ministry*, 127.

CHAPTER FIVE

Conclusion and Implications

I return to the beginning and the discussion of whether my thesis is supported by this research and whether Webb's redemptive-movement hermeneutic with his egalitarian ultimate ethic stands up under the scrutiny of this Discourse Analysis model. Webb's argument concerning the forward movement of women's rights within the faith community provided the impetus for my reevaluating 1 Tim 2:11-12. He demonstrates that women clearly fared better as a whole within God's faith community, but struggled with this passage in 1 Tim. He admits that this is one of the most challenging texts in regard to his hermeneutic on women. The subjective nature of his ultimate ethic leaves this passage as either a corrective to provide limits to the forward movement of women or it has been misunderstood and needs to be revisited. Having held a complementarian view of 1 Tim 2:11-15, I accepted the traditional interpretation of this text and its apparent restriction of women, but I became increasingly uneasy with this interpretation as I met many gifted women who were being kept out of leadership and teaching ministry based solely on their gender. This began a reevaluation of 1 Tim 3:11-15. Webb's work, though thought-provoking, does not provide an adequate tool for dealing with this controversial text.³²¹ It does, however, lead one to reevaluate the text, even though it does

³²¹ He determines his ultimate ethic as a continuation of the forward movement without recognition that there may be an upper limit to this forward movement.

not reach a strong objective argument. To reach an objective conclusion requires some other method of research. My initial research led me to the conclusion in my thesis, which I then sought to support or refute through the use of this Discourse Analysis model. My research has demonstrated that my thesis was only partially correct. Though it does support the need for a wife to be in a proper relationship with her husband in the home, the moral and ethical behaviour of the wife was only one aspect of the author's argument in 1 Tim 2. Her behaviour in the home was an ethical and moral issue, but it was related to a much deeper problem. Her response to her husband was a matter of gaining the education needed to lead in the church. This analysis has demonstrated that the church in Ephesus had a problem with false teachers and teaching and some of these wives in the church may have been involved in teaching false doctrine. In a culture where women were generally less educated, women were more susceptible to false teaching. In the honour and shame environment of the first-century patriarchal society, the normal place for women to learn was in the home from their husbands. Hence, the author of this epistle instructs wives to learn in submission to their husbands in a peaceful manner. They are to do this with a peaceful spirit, rather than teach their husbands in a bossy manner.

Verses 13-15 support this call for women to learn peacefully. The failure to hear the teaching of her husband had led the first wife to be deceived, and this led to the consequences of Gen 3. The lack of education in this first-century church was causing women in leadership to espouse false doctrine, and to correct this they are admonished to

first learn in submission and peacefulness before seeking these leadership positions. The author makes it clear that in desiring the position she καλοῦ ἔργου ἐπιθυμεῖ (desires a good work) (3:1). The author has addressed a problem in v. 12 that has been evident since the fall, a power struggle. He asks husbands and wives to rise above this and by doing so wives can expect overcome the consequences of the fall, the danger of childbirth (2:15) and the desire to control her husband (2:12), moving into the experience of co-regency that was present before the fall.

My analysis demonstrates that the author wants to be sure that the church is equipped with godly, morally pure, trained leadership. He does not want to hinder some group from being leaders. Wives need to be educated, novices needed to mature (3:6) and deacons needed to be proven (3:10). It is in this light that we can begin to draw clear implications from this passage for application in the church today.

First, it must be understood that the author is not attempting to restrict people from ministry based on their gender. This passage makes it clear that anyone desiring a leadership position is seeking a good thing (3:1). But, there are requirements for those who wish to teach or lead in the church. This leads to the second implication. Leaders (women or men) must be learn, mature and be tested before entering into leadership positions (2:11; 3:6, 10). Leadership positions cannot be determined by financial status (1 Tim 6) or through power struggles, but through training and preparation for ministry. Third, moral and ethical behaviour are essential issues when choosing church leaders. The proper behaviour of the potential leader in the home and community is an essential

quality for being a leader in the church. If Christian wives and husbands do not display their faith in the home and community, then they are unqualified to serve in church leadership positions. This is not a call to perfection, but a call to character development. The issues which are pertinent to determining quality of character can be influenced by the cultural context and must be considered when choosing leaders. What is considered appropriate in North America may not be appropriate in Asia. Certain moral qualities must be considered transcultural (such as sexual purity) but others may be culturally based (such as proper clothing).

In summary, this analysis has determined that behaviour and training are the key essential thematic issues of concern to the author of 1 Tim, not gender. In the twenty-first century, there is gender equality in education and, in this sense, the text of 1 Tim is culturally bound. However, the essential truth is that leaders need to be educated and trained. This principle is transcultural and relates to both genders. As church leaders in the twenty-first-century continue to be scrutinized by the surrounding culture and as marriages within leadership continue to struggle and sometimes break down, the call to moral and ethical purity and correct behaviour in the home is as essential today as it was in the church of Ephesus in the first century. The issues surrounding proper behaviour may differ, but the need of moral excellence and doctrinal purity remains.

It is my hope that this study will help lead the egalitarian movement forward and allow women to take up the positions that they have been equipped and called to perform. The church suffers from a lack of leadership and needs all the qualified help that it can

receive. Many people are serving in positions, not because they are qualified for the position, but because there is no one else to do the work. The church needs all qualified leaders leading and if we are going to move forward for the cause of Christ, we need to break down these walls of inequality.

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