A FUNCTIONAL DESCRIPTION OF THE DISCOURSE

MARKER ΔΕ IN 1 CORINTHIANS

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by

Jonly Joihin

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Dedicated to my wife, Merry Beckman,

with gratitude to my mother, Li-wan Wu,

and

in memory of my father, Guo-zhi Chen (1939- 2013).

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LIST OF ABBREVIATIONS

AB	Anchor Yale Bible
ASCP	Amsterdam Studies in Classical Philology
B-Sc	Broad Section
B-Pr	Broad Paragraph
B-Sn	Broad Sentence
BDAG	Bauer, Walter, Frederick W. Danker, William F. Arndt, and F. Wilbur Gingrich. *A Greek-English Lexicon of the New Testament and Other Early Christian Literature.* Revised and edited by Frederick W. Danker. 3ʳᵈ ed. Chicago: University of Chicago Press, 2000.
BDF	Blass, Friedrich, Albert Debrunner, and Robert W. Funk. *A Greek Grammar of the New Testament and Other Early Christian Literature.* Revised Edition. Chicago: University of Chicago Press, 1961.
BHGNT	Baylor Handbook on the Greek New Testament
BLGr	Biblical Languages: Greek
BHL	Blackwell Handbooks in Linguistics
BT	*The Bible Translator*
CBQ	*Catholic Biblical Quarterly*
CurBR	*Currents in Biblical Research*
CTM	*Concordia Theological Monthly*
DM	Discourse Marker
FilNeot	*Filología Neotestamentaria*
FG	Functional Grammar Series
GBSNT	Guide to Biblical Scholarship New Testament Series
GE	Montanari, Franco. *The Brill Dictionary of Ancient Greek.* Ed. Madeleine Goh and Chad Matthew Schroeder. Leiden: Brill, 2015.
HNTC	Harper's New Testament Commentaries

HT	Help for Translators
ICC	International Critical Commentary
JGL	*Journal of Greek Linguistics*
JT	*Journal of Translation*
JOTT	*Journal of Translation and Textlinguistics*
JSNT	*Journal for the Study of the New Testament*
JSNTSup	Journal for the Study of the New Testament Supplement Series
LB	*Linguistica Biblica*
LBRS	Lexham Bible Reference Series
LSJ	Liddell, Henry George, Robert Scott, Henry Stuart Jones. *A Greek-English Lexicon* with Revised Supplement. 9th ed. Oxford: Clarendon Press, 1996.
M-Sn	Moderate Sentence
M-DC	Moderate Dependent Clause
M-AP	Moderate Adpositional Phrase
N-AP	Narrow Adpositional Phrase
N-NPW	Narrow Nominal Phrases/Words
NA28	Nestle-Aland. *Novum Testamentum Graece*. Edited by Barbara and Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce M. Metzger. 28th rev. ed. Stuttgart, Germany, 2012.
NEB	New English Bible
NICNT	New International Commentary on the New Testament
NIGTC	New International Greek Testament Commentary
Notes	*Notes on Translation*
NovT	*Novum Testamentum*
NTS	*New Testament Studies*
PLAL	Perspectives on Linguistics and Ancient Languages
PRSt	*Perspectives in Religious Studies*
SBL	Society of Biblical Literature

SBLDS	Society of Biblical Literature Dissertation Series
SFL	Systemic Functional Linguistics
SIL	Summer Institute of Linguistics
SIS	Studies in Interactional Sociolinguistics
SNTG	Studies in New Testament Greek
SP	Sacra Pagina Series
SPIB	Scripta Pontificii Instituti Biblici
SSA	Semantic Structure Analysis
START	*Selected Technical Articles Related to Translation*
StuLang	*Studies in Language*
TDSA	Testi e documenti per lo studio dell'antichità
UBS[5]	United Bible Societies. *The Greek New Testament.* Edited by Barbara, Aland, Kurt Aland, Johannes Karavidopoulos, Carlo M. Martini, and Bruce. M. Metzger. 5th rev. ed. Stuttgart, Germany: Deutsche Bibelgesellschaft, 2014.
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament

PREFACE

May praises and thanksgiving be unto the triune God! By His mercies, this dissertation now comes to its completion.

Furthermore, I bless God for bringing wonderful people to help me throughout my doctoral study and, more specifically, the dissertation writing. First of all, I deeply want to thank Dr. Brian J. Vickers, who served as the supervisor and chair of my Ph.D. dissertation committee. He greatly encouraged me with his many pieces of advice. Drs. Peter J. Gentry and Robert L. Plummer willingly read and offered valuable suggestions for my dissertation. I want to extend my recognition to them. My appreciation is also due to Dr. Steven E. Runge, who acted as the external reader of the dissertation. He kindled my interest in discourse grammar and ever since, mentored me through various phases of learning, including facilitating an independent study during the coursework stage. At last, I want to celebrate Dr. Stephen E. Levinsohn, Dr. Steven E. Runge, Dr. Christopher J. Fresch, and Kris Lyle for graciously responding to my inquiries.

Many individuals have involved themselves and shared the burdens of my family and me. My heartfelt gratitude belongs to Sekolah Tinggi Teologi Amanat Agung (Amanat Agung Theological Seminary), in Jakarta, Indonesia, which granted me an extended sabbatical leave to pursue the Ph.D. degree. They also provided financial support for my family and me. The Grace Foundation, in Menlo Park, California, deserves special mention, too, because it graciously shared part of the tuition fees. My church, Gereja Kristen Wesley Indonesia (the Wesley Christian Church in Indonesia), in Jakarta, Indonesia, additionally offered allowance that granted us some relief. Furthermore, I appreciate the editorial services and assistance

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CHAPTER 1

INTRODUCTION

The study of the Koine Greek New Testament (NT hereafter) has entered a new phase with the birth of modern linguistics in the twentieth century.[1] Campbell gives credit to Ferdinand de Saussure as the father of modern linguistics and states, "The age of modern linguistics has forever changed the study of Greek."[2] He contrasts modern linguistics with nineteenth-century linguistics as follows: while the latter is concerned with historical and comparative philology—diachronic linguistics—, the former is focused on synchronic linguistics.

The rise of modern linguistics is due to dissatisfaction with the historical-comparative approach. The limitations of the traditional historical approach are obvious. Schmidt observes that traditional philology is outdated and inadequate to address questions of meaning.[3] Scholars often refer to James Barr's critique of the traditional approach as an example. In his seminal book, Barr points out some erroneous use of linguistic evidence, such as the misunderstanding of verb, action,

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[1]For a synopsis of the history of the Greek studies from nineteenth century to date, see Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids: Zondervan, 2015), 29–50. Also see Daryl Dean Schmidt, "The Study of Hellenistic Greek Grammar in the Light of Contemporary Linguistics," *PRSt* 11, no. 4 (1984): 27–38; David Alan Black, "The Study of New Testament Greek in the Light of the Ancient and Modern Linguistics," in *Interpreting the New Testament: Essays on Methods and Issues*, ed. David A. Black and David S. Dockery (Nashville: Broadman & Holman, 2001), 230–52.

[2]Campbell, *Advances in the Study of Greek*, 35. Campbell refers to Geoffrey Sampson, *Schools of Linguistics* (Stanford, CA: Stanford University Press, 1980), 13. On the other hand, Black notes that many people consider September 27, 1786, the birth date of modern linguistics when Sir William Jones (1749-1794), a British judge, read a paper to the Royal "Asiatik" Society in Calcutta. See Black, "The Study of New Testament Greek," 242–43.

[3]Schmidt, "The Study of Hellenistic Greek Grammar," 33.

and time; and the establishing of meaning through etymology (etymological fallacy).[4]

Furthermore, traditional grammar's elaborations of the use of the Discourse Marker (DM hereafter) δέ represent another valid example of the inadequacy.[5] With few exceptions, most explanations are not satisfying. Traditional grammarians commonly designate the various uses of the particle δέ with different "senses."[6] Porter, for example, proposes that the conjunction δέ has three senses: adversative, connective, and emphatic.[7] Similarly, he adds, the conjunction καί also has three senses: connective, adversative, and emphatic. [8] When gathered together, the senses of δέ and καί are as follows:[9]

Table 1. The senses of δέ and καί

Conjunction	Senses
δέ	Adversative or Connective or Emphatic
καί	Connective or Adversative or Emphatic

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[4]James Barr, *The Semantics of Biblical Language* (London: Oxford University Press, 1961), 46–88, 107–60.

[5]Various terminologies have been utilized to designate δέ: particle, conjunction, discourse marker. I employ Discourse Marker (DM) in the present study, except when I refer to scholars' different terminologies.

[6]Georg B. Winer and A. T. Robertson are two traditional grammarians who made good use of the linguistics approach. Christopher J. Fresch, "Discourse Markers in Lexica and the Benefit of Functional Descriptions: A Case Study of Δέ" (paper presented at the SBL Annual Meeting, Atlanta, GA, 2015), 19–20.

[7]Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed., BLGr 2 (Sheffield: Sheffield Academic Press, 2005), 208.

[8]Porter, *Idioms of the Greek New Testament*, 211.

[9]I owe this example to Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek* (Dallas: SIL International, 2000), 71–72.

Porter seems to be unclear in addressing the "senses" of the conjunctions since, in his proposal, δέ and καί considerably overlap. Levinsohn captures the problem well when he states, "As a linguist, my reaction to such statements is that the author has failed to identify a difference between the functions of δέ and καί."[10]

BDAG seems to have issues with the lemma δέ, as well. In BDAG, the lemma δέ begins with

> δέ (Hom.+) one of the most common G[reek] particles, used to connect one clause to another, either to express contrast or simple continuation. When it is felt that there is some contrast betw[een] clauses–though the contrast is oft[en] scarcely discernible–the most common translation is 'but'. When a simple connective is desired, without contrast being clearly implied, 'and' will suffice, and in certain occurrences the marker may be left untranslated.[11]

The description shows that the particle δέ has two glosses: "but" (contrast—namely, the adversative sense), and "and" (continuative—namely, the connective sense). However, it additionally has a "third" gloss—namely, "being left untranslated." The last category offers no clarity since it merely serves as a grab-bag for all the "none of the above" senses. In addition, BDAG lists five functions of the DM δέ: (1) a marker connecting a series of closely related data or lines of narrative—*and, as for*; (2) a marker linking narrative segments—*now, then, and, so, that is*; (3) a marker with an additive relation, with possible suggestion of contrast—*at the same time*; (4) a marker of contrast—*but, on the other hand*; (5) a marker of heightened emphasis— in combination with καί—*but also*. These functions create more confusion due to the differences as well as the overlaps with respect to both the functions and the glosses.[12]

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[10]Stephen H. Levinsohn, "The Relevance of Greek Discourse Studies to Exegesis," *JT* 2, no. 2 (2006): 13.

[11]BDAG, s.v. "δέ."

[12]For further examples, see Fresch, "Discourse Markers in Lexica," 9. In table 1, Fresch

The limitations of and the dissatisfaction with traditional grammar have given way to the embrace of "new philology" approaches, among which is discourse analysis.[13] An increasing number of scholars is confident that discourse analysis will be able to remedy the traditional grammar. Discourse analysis itself is not a method. It encompasses various linguistic approaches that study discourse (specifically written discourse) at levels higher than the sentence level. Levinsohn mentions three discourse-related areas of exegesis where the application of discourse analysis can be of help: the constituent order in sentences and clauses; the presence and absence of the article with a noun; and the significance of the conjunction's use.[14]

The introduction of modern linguistics to the study of the NT additionally has given rise to the flourishing of the interdisciplinary approach of linguistics and traditional grammar. Schmidt observes two benefits of this hybrid approach.[15] First of all, linguistics could serve as the framework through which the categories of traditional grammar are laid out. The linguistics framework could integrate a large amount of information more systematically[16] than the use of mere traditional grammar.[17] Second, the use of linguistics will help exegetes rule out options of

surveyed six major lexica and came up with twelve glosses of the DM δέ.

[13]Schmidt, "The Study of Hellenistic Greek Grammar," 34–35. Discourse analysis belongs to the descriptive linguistics. Scholars designate this approach with various terms: textlinguistics, discourse analysis, discourse study, and conversational study. Also see Ralph Bruce Terry, *A Discourse Analysis of First Corinthians*, 2nd ed. (Dallas: Summer Institute of Linguistics, 1996), 1.

[14]Levinsohn, "The Relevance of Greek Discourse Studies," 13–19.

[15]Schmidt, "The Study of Hellenistic Greek Grammar," 38.

[16]Thrall has a similar conclusion in her dissertation. She writes, "The purpose of this monograph is twofold. The linguistic section supplies a more comprehensive classification and illustration of κοινή usage of particles than has been so far available, and attempts to assess the significance of the linguistic process involved and to determine their causes. In the exegetical section, I have tried to apply more exact linguistic criteria to various hypotheses involving particles and in some cases to suggest a new interpretation of difficult passages based on the exegesis of particles they contain." Margaret Eleanor Thrall, *Greek Particles in the New Testament: Linguistic and Exegetical Studies* (Leiden: Brill, 1962), viii.

[17]Sim's dissertation represents a proper example. Scholars of the Koine Greek, as of

interpretation brought about by traditional grammar. The linguistic approach offers

different perspectives and methodologies that might shed light on the perennial

issues and narrow down the positions. As a result, legitimate options stand out.

Exegetes are accordingly enabled to make the proper choice. The interdisciplinary

characteristic implies a complementariness between linguistics and traditional

grammar. Schmidt correctly comments, "Linguistics then will be in the service of,

not in competition with, philology."[18]

In the present study, I attempt to contribute to the research of the use of

Koine Greek conjunction—namely, the DM δέ. The study serves as a companion

piece to two previous works by Christopher Fresch[19] and Stephanie Black.[20] While

Fresch makes contributions through the study of select DMs, including the DM δέ,

in the Septuagint and early Koine Greek, and Black through her work on the

narrative text of the Gospel of Matthew, I offer contributions through research on 1

Corinthians. First Corinthians is a suitable text because it contains the highest

frequency of occurrences of δέ in the nonnarrative text of the NT—namely, 211

times.[21] In this dissertation, I address a two-fold research problem: what is the core

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Classical Greek, argue that the particle ἵνα has the lexical meaning of 'in order that' and serves as an introducer of a purpose clauses. Sim remarks that such notion does not account for the majority usages of ἵνα in the NT. Her counting shows that this notion is inadequate and only true for 40 percent for the Gospel of Luke and 62 percent for the Gospel of John. The inadequacy motivates her to use the linguistic approach—namely, the Relevance theory. Margaret Gavin Sim, "A Relevance Theory Approach to the Particle Ἵνα in Koine Greek" (PhD diss., University of Edinburgh, 2006), 3.

[18]Schmidt, "The Study of Hellenistic Greek Grammar," 38.

[19]Christopher J. Fresch, "Discourse Markers in the Septuagint and Early Koine Greek with Special Reference to The Twelve" (PhD diss., St. Edmund's College, Cambridge University, 2015).

[20]Stephanie L. Black, *Sentence Conjunction in the Gospel of Matthew: Καί, Δέ, Τότε, Γάρ, Οὖν, and Asyndeton in Narrative Discourse*, JSNTSup 216 (London: Sheffield Academic, 2002).

[21]The number includes the occurrence of δέ in a set of construction μέν . . . δέ but excludes compound forms of δέ such as οὐδέ (2:6; 11:16; 15:13) and μηδέ (5:11). Cf. Iver Larsen, "Discourse Analysis as an Aid to Bible Translation," in *Discourse Studies & Biblical Interpretation: A Festschrift in Honor of Stephen H. Levinsohn*, ed. Steven E. Runge (Bellingham, WA: Logos Bible Software, 2011), 12. Levinsohn designates a different constraint to μηδέ. While δέ is distinctive, μηδέ is negative and additive. Stephen H. Levinsohn, "A Holistic Approach to the Argument Structure of

function of the DM δέ and, when δέ appears in different scopes of discourse, what are the linguistic signals that accompany the usages?[22]

Thesis

I argue that in 1 Corinthians, the DM δέ has one core prototypical pragmatic function—namely, marking a new information unit, and that when DM δέ occurs in various contexts, it has different senses, yet the senses cause no ambiguity to the readers due to the presence of certain linguistic signals. The thesis can be elaborated in several points.

First, each DM has one core pragmatic function. The pragmatic function is concerned with structuring a discourse into smaller chunks easing the cognitive process. Fresch writes, "DM is any linguistic item that instructs recipient on how to process forthcoming material and fit it into their mental representation of the discourse."[23]

Second, the core prototypical pragmatic function of the DM δέ is to mark a new unit of information. Fresch remarks that the new unit is "the next development in the discourse, whether the next part of a story, the next topic, or next step in an argument."[24]

Romans 6" (paper presented at the International Meeting of the Society of Biblical Literature, London, July 2011), 5, accessed February 1, 2017, www.sil.org/~levinsohns.

[22]Callow additionally conducts a study on the conjunction δέ in 1 Corinthians and describes the linguistic signals that accompany its uses. However, my work offers a different treatment from hers. See the history of research below for further explanations. See also Kathleen Callow, "The Disappearing Δέ in 1 Corinthians," in *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*, ed. David A. Black, Katharine G. L. Barnwell, and Stephen H. Levinsohn (Nashville: Broadman Press, 1992), 183–93.

[23]Fresch, "Discourse Markers in Lexica," 2. Mental representation or cognitive representation relates to a hypothetical picture that our mind builds when it processes an external reality—namely, a discourse. For a brief introduction, see Stephen Stich, "What Is a Theory of Mental Representation," *Mind* 101, no. 402 (April 1992): 243–61.

[24]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 72. The notion that DM δέ introduces something new has been recognized in some grammars. See A. T. Robertson,

Third, when used in various contexts, the DM δέ can have different senses ("meanings") due to contextual features. [25] However, its core function is constantly present. That the usages create different senses does not mean that the DM δέ has semantic functions. The DM δέ is not a content word, but a function word. It does not have semantic features and adds no propositional substance to discourse.[26]

Fourth, the different contexts where the DM δέ operates correlate to different scopes (levels) of discourse.[27] The DM δέ could operate within three scopes: the broad scope (section—sentence), moderate scope (sentence—adpositional phrases), and narrow scope (adpositional phrases—nominal phrases/words).[28] Scope consideration is significant for the understanding of discourse.[29]

A Grammar of the Greek New Testament in the Light of Historical Research (Nashville: Broadman Press, 1934), 1184; Georg Benedikt Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis*, trans. W. F. Moulton, 9th ed. (Edinburgh: T&T Clark, 1882), 551–52.

[25]Two distinctions are common to linguistic scholars: first, text and context; and second, text and co-text. The first distinction is concerned with the treatment of a text in relation to the life context (real life situation). The second focusses on the relation between the text and its linguistic context. Although Black acknowledges these distinctions, she prefers using "context" as a term that represents both context and co-text. In this study, I follow her usage. See Black, *Sentence Conjunction in the Gospel of Matthew*, 45–46.

[26]See a brief helpful discussion in Black, *Sentence Conjunction in the Gospel of Matthew*, 44–45.

[27]Porter and O'Donnell also observe that conjunctions function on different levels of discourse, ranging from the lowest level of words to words groups to the highest level of paragraphs. See S. E. Porter and M. B. O'Donnell, "Conjunctions, Clines, and Levels of Discourse," *FilNeot* 20, no. 39 (2007): 4.

[28]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 9. Fresch admits that the scopes show overlapping. Levels of discourse are gradient and each level may overlap with another. Fresch's scope approach is close to Callow's span division. However, his categories are more helpful because they correspond to linguistic categories (e.g., paragraph, clause, phrase). See Callow, "The Disappearing Δέ in 1 Corinthians," 184–88.

[29]Fresch writes that "it is often the case the different scopes bring about slight differences in the interpretation of the DM." Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 8. Similarly, Callow argues, "It therefore appears that the span or domain of a δέ in any instance is a considerable clue to its function." Callow, "The Disappearing Δέ in 1 Corinthians," 185. Concerning the use of the conjunctions in Greek, Porter and O'Donnell additionally state that "they may be related by a cline of meaning, in which two different conjunctions may indicate various semantic features to varying degrees." Porter and O'Donnell, "Conjunctions, Clines, and Levels of Discourse," 4.

Fifth, the existence of different senses causes no ambiguity to readers as certain linguistic signals accompany the occurrences of the DM δέ in context. The linguistic signals correspond to what Fresch suggests as the typical uses of the DM δέ.[30] In this study, I attempt to identify those signals.[31]

Lastly, the thesis stands with traditional grammar in view. Traditional grammar assigns to δέ many senses (semantic functions). The most common designations are adversative (translated "but")[32] and connective (translated "and").[33] I argue that such categorizations are inadequate to account for the data of the usages of the DM δέ. The present study utilizes a functional descriptive approach, which I contend is the proper tool for analyzing the 211 occurrences of the DM δέ in 1 Corinthians.

History of Research—the State of the Art

There are three sections in the history of research. The first section contains works that promote the interdisciplinary approach of discourse analysis and traditional grammar. Studies on the DM of the Koine Greek New Testament occupy the second section. The third and last section displays the publications on 1 Corinthians, focusing on either discourse analysis or DM.

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[30]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 58–59; Fresch, "Discourse Markers in Lexica," 24–26.

[31]Porter and O'Donnell also offer a similar observation: "There may be differing sets of criteria that can differentiate conjunction use." Porter and O'Donnell, "Conjunctions, Clines, and Levels of Discourse," 4.

[32]Adversative or contrastive is the main feature of the DM δέ. Zerwick commends that "the particle δέ *nearly always* implies some sort of contrast." Italics mine. Max Zerwick, *Biblical Greek*, SPIB 114 (Rome: Iura Editionis et Versionis Reservantur, 1963), § 467.

[33]The two most common uses or senses of the DM δέ are designated slightly differently by scholars. I employ adversative and connective terminologies (cf. Porter, BDAG). The other option is the designation of the adversative and continuative (cf. Denniston, Robertson).

Research on Discourse Analysis and Traditional Grammar

S. H. Levinsohn is a senior linguistic consultant of the Summer Institute of Linguistics (SIL hereafter).[34] He is interested in the use of discourse analysis for Bible translation.[35] His publications on the discourse analysis of the Greek NT date as early as 1977.[36]

The major works of Levinsohn include *Analyzing Discourse*[37] and *Discourse Features of New Testament Greek*.[38] The former work is concerned with basic concepts for analyzing discourse. Levinsohn applies functional and cognitive approaches.[39] The book serves as an introduction to the latter.[40] In *Discourse Features of New Testament Greek*, Levinsohn discusses various features of discourse analysis ranging from the topics of constituent order; sentence conjunctions; patterns of reference; backgrounding and highlighting; to the reporting of

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[34]Porter lists SIL School as one of the five current schools of linguistics. Stanley E. Porter and Andrew W. Pitts, "New Testament Greek Languages and Linguistics in Recent Research," *CurBR* 6, no. 2 (February 2008): 236–37. See also Campbell, *Advances in the Study of Greek*, 150–52; Cynthia Long Westfall, *A Discourse Analysis of the Letter to the Hebrews: The Relationship between Form and Meaning* (London: T&T Clark, 2005), 23–26.

[35]For a list of select works up to the year of 2000, see Levinsohn, *Discourse Features of New Testament Greek*, 299-300. In the subsequent years, he continues to write on discourse analysis of Koine Greek New Testament as well as other subjects and presents papers at meetings. See http://www.sil.org/biography/stephen-levinsohn accessed September 28, 2016.

[36]Stephen H. Levinsohn, "The Grouping and Classification of Events in Mark 14," *Notes* 66 (1977): 19–28; Stephen H. Levinsohn, "The Function of Δέ in the Narrative of Mark 14:1-16:8," *Notes* 67 (1977): 2–9.

[37]Robert A. Dooley and Stephen H. Levinsohn, *Analyzing Discourse: A Manual of Basic Concepts* (Dallas: SIL International, 2001).

[38]Levinsohn, *Discourse Features of New Testament Greek*.

[39]Dooley and Levinsohn, *Analyzing Discourse*, iii.

[40]Dooley and Levinsohn, *Analyzing Discourse*, vii. Moreover, Levinsohn writes two modules of self-instruction materials on narrative and nonnarrative discourse. Stephen H. Levinsohn, "Self-Instruction Materials on Narrative Discourse Analysis" (SIL International, 2015), accessed September 28, 2016, http://www-01.sil.org/~levinsohns/discourse.htm; Stephen H. Levinsohn, "Self-Instruction Materials on Non-Narrative Discourse Analysis" (SIL International, 2015), accessed September 28, 2016, http://www-01.sil.org/~levinsohns/discourse.htm.

conversation and boundary features.[41]

The contributions of Levinsohn to the study of discourse in the Greek NT are not insignificant. Campbell states, "Perhaps the most important SIL linguist for the study of Greek is Stephen Levinsohn."[42] Levinsohn's contribution is evident in his study of conjunctions, too. Levinsohn is one of the earliest scholars to conduct specific studies on Koine Greek, including δέ.[43] In fact, his earliest article concerning discourse analysis of the Greek NT in 1977 is on the DM δέ.[44]

In *Discourse Features of New Testament Greek*, Levinsohn discusses DM δέ under two headings—narrative and nonnarrative texts—although he observes that the basic function of it is similar in both contexts.[45] He suggests that there are two contexts where the DM δέ operates.[46] On the one hand, the DM δέ serves to introduce background material and, on the other hand, to mark new information. Concerning the latter, he claims that the function of the DM δέ is "to mark new developments, in the sense that the information it introduces builds on what has

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[41]Porter critiques Levinsohn for mainly working on the level of the sentence instead of intersentence, noting that two-thirds of his Discourse Features of New Testament Greek engage with the elements of the sentence and hence does not fit as a discourse analysis proper. Stanley E. Porter, "Discourse Analysis and New Testament Studies: An Introductory Survey," in *Discourse Analysis and Other Topics in Biblical Greek*, ed. D. A. Carson and Stanley E. Porter (Sheffield: Sheffield Academic Press, 1995), 25–26. Campbell posits that while the critique is potent, it is not completely true. He remarks that Levinsohn does work on intersentence level issues, citing as examples the sections of constituent order, sentence conjunctions, backgrounding and foregrounding. Campbell, *Advances in the Study of Greek*, 175–76.

[42]Campbell, *Advances in the Study of Greek*, 163.

[43]Jakob K. Heckert, *Discourse Function of Conjoiners in the Pastoral Epistles* (Dallas: Summer Institute of Linguistics, 1996), 37.

[44]Levinsohn, "The Function of Δέ in the Narrative."

[45]Levinsohn, *Discourse Features of New Testament Greek*, 71–93, 112–18.

[46] Levinsohn, *Discourse Features of New Testament Greek*, 112. Levinsohn refers to Youngman, who studies the nonnarrative text of 1 Corinthians. See Scott Youngman, "Stratificational Analysis of a Hortatory Text: 1 Corinthians 8.1-11.1" (MA thesis, University of Texas at Arlington, 1987), 152.

gone before and makes a distinct contribution to the argument."[47] The use of the DM δέ represents "*a new step or development in the author's story or argument.*"[48] Moreover, Levinsohn emphasizes that the DM δέ marks something as distinctive to the preceding argument (notated with "+ Distinctive").[49]

      S. E. Runge has written and presented numerous papers on NT discourse analysis.[50] His *Discourse Grammar of the Greek New Testament* offers introductions as well as examples of the usages of various DMs.[51] Campbell commends the book as one that "has done more to bring discourse analysis to the attention of the wider New Testament studies world than any other work."[52] He remarks that Runge's achievement is due to two things.[53] First of all, the accessible nature of *Discourse Grammar* for teaching and learning. Second, the support from *the Lexham Discourse Greek New Testament*, a bible-analysis computer program that Runge developed within Logos Bible Software in 2008.

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[47]Levinsohn, *Discourse Features of New Testament Greek*, 112. Cf. Youngman, "Stratificational Analysis of a Hortatory Text," 152; Heckert, *Discourse Function of Conjoiners*, 37–57.

[48]Levinsohn, *Discourse Features of New Testament Greek*, 72. Italics his.

[49]Stephen H. Levinsohn, "'Therefore' or 'Wherefore': What's the Difference?," in *Reflections on Lexicography: Explorations in Ancient Syriac, Hebrew, and Greek Sources*, ed. Richard E. Taylor and Craig E. Morrison, PLAL 4 (Piscataway, NJ: Gorgias Press, 2014), 328n15; Stephen H. Levinsohn, "Eight Constraints on the Interpretations of Luke 17:11-19" (paper presented at the SBL International Meeting, Vienna, Austria, 2014), 5–6.

[50]For a list of his publications until 2014, see http://www.ntdiscourse.org/publications/ accessed September 29, 2016.

[51]Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, LBRS (Peabody, MA: Hendrickson, 2010).

[52]Campbell, *Advances in the Study of Greek*, 178. Campbell correctly observes that Runge does not write a book on discourse analysis, but on discourse grammar. Runge merely deals with the building blocks of discourse, and not with the building of discourse itself. Campbell suggests that it is necessary for Runge to provide a description on how these discourse features may relate to the discourse analysis in its proper meaning, i.e., the analysis of a *whole* discourse. (188-89).

[53]Campbell, *Advances in the Study of Greek*, 178.

Runge's goal is to provide solutions to exegetical problems encountered in traditional grammar with the insights from linguistics—namely, a function-based approach. The primary attention of the approach is to describe "the task that is accomplished by each discourse feature."[54] Runge initially devotes himself to describing the unique function of each discourse feature (discourse marker). He subsequently analyzes of the applications of the function in context.

Runge explicates the functions of select connecting particles, including asyndeton, καί, δέ, narrative τότε, οὖν, δία τοῦτο, γάρ, μέν, and ἀλλά. On the function of the DM δέ, Runge says, "Δέ is a coordinating conjunction like καί, but it includes the added constraint of signaling a new development (notated '+ Development')."[55] In sum, the DM δέ is a signal that the writer is introducing something distinct about the preceding story or argument. The DM δέ also occurs as in the point/counterpoint set μέν . . . δέ, as well. In this construction, the DM δέ marks a clause that is anticipated by the preceding μέν clause, and that serves as the "point" clause, which is the more important one.[56]

Runge values both discourse linguistics and traditional grammar. He does not intend to replace traditional grammar with linguistic discourse analysis. Instead, he embraces discourse grammar as an addition to traditional grammar, building bridges between the two camps. His purpose is "to clear a pathway from the traditional field of NT studies to the field of functional linguistics for each of the features."[57]

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[54]Runge, *Discourse Grammar of the Greek New Testament*, xviii.

[55]Runge, *Discourse Grammar of the Greek New Testament*, 31.

[56]Runge, *Discourse Grammar of the Greek New Testament*, 75–77.

[57]Runge, *Discourse Grammar of the Greek New Testament*, xviii.

Runge consciously attempts to apply functional linguistics to the benefit of the exegesis of the NT. His contributions to the study of NT are commendable. The pillar of his works is his extensive *Discourse Grammar of the Greek New Testament* project.[58] In this piece, he struggles with examples from all books of the New Testament, but especially Titus and 2 John. However, the extensiveness of the masterpiece may simultaneously become its weakness. Runge admits that he may "have painted in very broad strokes, likely too broad at some points."[59] Furthermore, unlike Levinsohn, Runge does not differentiate narrative from nonnarrative, even though such division may have better served his purposes.[60]

Research on Discourse Markers in Koine Greek New Testament

M. E. Thrall's linguistically informed work on Koine Greek particles is parallel to Denniston's study of Classical Greek particles.[61] Thrall intentionally concentrates on the particles that Denniston studies, focusing on the development of the usage of the particles. She argues that the uniqueness of NT Greek with respect to the particles' usage is in its divergence from Classical Greek, which consists of both degeneration and development.[62] She postulates that the use of the combination of particles in NT is generally scarcer than that in Classical Greek due

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[58]Runge, *Discourse Grammar of the Greek New Testament*, xviii–xix; Campbell, *Advances in the Study of Greek*, 178.

[59]Runge, *Discourse Grammar of the Greek New Testament*, xx.

[60]Campbell describes Runge as "highly dependent on Levinsohn (though certainly not exclusively so)." Campbell, *Advances in the Study of Greek*, 189.

[61]Thrall, *Greek Particles in the New Testament*; J. D. Denniston, *The Greek Particles*, 2nd ed. (Oxford: Clarendon Press, 1954).

[62]Thrall, *Greek Particles in the New Testament*, 1.

to linguistic growth.[63]

Thrall's study consists of two parts. In the first part, Thrall describes the linguistic significance of the study of Greek particles in the NT, discussing five characteristics of NT usage of particles.[64] Her research focuses on paratactic conjunctions; correlative particles such as μέν and τε; and adverbial particles that express emphases such as γε and δή.[65] In the second part, Thrall deals with three hypotheses concerning the use of the Greek particles in the Gospel of Mark. In addition, she analyzes four selected passages relating to the issues of the use of particles (Luke 22:41 and Matt 26:39; Matt 26:64; 1 Cor 7:21; and 2 Cor 5:1-10).

Thrall discusses the particle δέ in three places. First of all, she explicates the particle δέ under the subject "New Combinations of Particles" where it occurs in the combination εἰ δὲ μή γε.[66] She proposes that Koine Greek writers possibly develop the combination from Classical Greek combination εἰ δὲ μή, adding γε either to give emphasis or to avoid hiatus.[67] Furthermore, Thrall describes the use of δέ in the exegesis of the Gospel of Mark. She elaborates the particle δέ in two places: Zerwick's theory of the Marcan use of δέ; and δέ as a marker of a turning point in the narrative expounded by C. H. Turner. She notes that Zerwick studies the alternation of the use of the connectives καί and δέ in the Gospel of Mark. Zerwick concludes that the usage of δέ in Mark is not of linguistic significance but a psychological one. Thrall revisits verses brought forward by Zerwick and proves that the use of δέ in

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[63]Thrall, *Greek Particles in the New Testament*, 3, 96.

[64]Thrall, *Greek Particles in the New Testament*, 3–40.

[65]Thrall, *Greek Particles in the New Testament*, 2.

[66]Thrall, *Greek Particles in the New Testament*, 9–16.

[67]Thrall, *Greek Particles in the New Testament*, 9–10.

Mark is linguistically motivated.[68] On Turner's view, she writes, "C.H. Turner argues that, when Mark uses δέ at the beginning of a paragraph this is an indication that a significant turning-point in the narrative has been reached."[69] Turner claims two things: the use of the particle δέ in the Gospel of Mark is inceptive, and Mark uses the inceptive δέ merely after a major division. Thrall argues that the use of the particle δέ not solely inceptive, giving examples of the parenthetical use of δέ (Mark 10:32; 16:1). She additionally posits that Mark's inceptive use of the particle δέ may introduce a string of incidents (Mark 1:30), or begin a story (Mark 6:19), neither one of which constitutes a major turning-points in the Gospel. She thus shows that, based on both linguistic and on textual grounds, Turner's claim is either doubtful or not tenable.[70]

Thrall's work offers limited benefit to the present study. She is more occupied with the combination of particles, which involves the particle δέ. Moreover, she mostly discusses the narrative corpus—namely, the Gospel of Mark. When she deals with the particle δέ in the nonnarrative, her comments are limited to two passages—1 Corinthians 7:21 and 2 Corinthians 5:1-10—where she devotes her discussions to the combinations of εἰ and καί, and εἴ γε καί. None of the explanations concerns the particle δέ.

J. A. Heckert studied under the supervision of Stephen H. Levinsohn.[71] In his published dissertation, he argues that each surveyed particle has a single basic

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[68]Thrall, *Greek Particles in the New Testament*, 63.

[69]Thrall, *Greek Particles in the New Testament*, 63.

[70]Thrall, *Greek Particles in the New Testament*, 64–67.

[71]Heckert, *Discourse Function of Conjoiners*, 9–10.

function.[72] By "function" he means, "the word's simple, generalizable use, the basic force of the particles."[73] Furthermore, concerning the basic function of the Greek particles, he writes:

> These functions are as follows: ἀλλά is a marker of global contrast; γάρ introduces a proposition which usually confirms and strengthens an immediately preceding conjunct; δέ, a marker of development, either introduces a proposition that builds on a preceding conjunct and makes a contribution to the argument or, in the context of single or double difference contrast, marks a contrast (when no contrast is present, it is continuative); conjunctive καί is a marker of addition between two formally equal or unequal constituents; adverbial καί is a marker of addition across boundaries of propositions, constraining two constituents to parallel processing; οὖν marks inference and, in a context of resumption, continuation.[74]

According to his notes, these functions consistently exist in all of the uses of the particles.

The approach of Heckert to the particle is "to consider each one as having one semantic function and two or more pragmatic uses."[75] In other words, Heckert contends that, in addition to the single basic function, a particle could have two or more meanings. He particularly differentiates "meaning" from "function." The latter is the basic force of a particle, which is generalizable and pre-context. The former, on the other hand, is the basic gloss of it when used in context.[76] Therefore, these various meanings are the pragmatic uses of the particle due to the contextual features. They do not, however, cancel the one inherent semantic function of the

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[72]Heckert, *Discourse Function of Conjoiners*, 9.

[73] Heckert, *Discourse Function of Conjoiners*, 12.

[74]Heckert, *Discourse Function of Conjoiners*, 9.

[75]Heckert, *Discourse Function of Conjoiners*, 10. While using the term "semantic," Heckert does not imply that a particle has a meaning by itself. The "meaning" is the pragmatic designation—namely, the gloss of a particle depending on context. In addition, he designates the particle as marker (9, 12).

[76]Heckert, *Discourse Function of Conjoiners*, 12.

particle.

Regarding the function of the DM δέ, Heckert postulates, "Each occurrence of δέ in the pastoral epistles except one supports the view that δέ is a developmental marker."[77] He builds his approach on Levinsohn's view of the function of δέ—namely, the marker of development.[78] However, while Levinsohn has a reservation with respect to the developmental function of the DM δέ in the parenthetical materials, he does not. He argues that the function is constantly present either in copulative, contrastive, or parenthetical usages; or in set construction.[79]

Heckert additionally refutes traditional grammarians' notions that describe two functions to δέ: adversative (contrastive) and copulative (connective). He explicates, "If δέ functions as a copula, it marks a proposition as a development of a previous one. If it introduces a contrast, the proposition introduced by δέ builds on the preceding conjunct as a foil, as it makes its distinctive contribution to the proposition prior to the foil."[80] In other words, he asserts that the basic function of δέ is a marker of development or to mark a proposition as distinctive. In addition, he affirms that the single basic function is constantly present and that the different descriptions of contrastive and connective in various contexts still carry the basic function of the DM δέ.

Heckert's work is important to the present study with regard to its approach and conclusions. Leaning toward the discourse linguistic approach, Heckert argues for a single basic function of δέ, and that the different meanings of δέ are contextual implicatures. The present study shares the functional approach,

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[77]Heckert, *Discourse Function of Conjoiners*, 37.

[78] Heckert, *Discourse Function of Conjoiners*, 42.

[79]Heckert, *Discourse Function of Conjoiners*, 57.

[80]Heckert, *Discourse Function of Conjoiners*, 57.

treating δέ as a marker of discourse. It, however, approaches the DM δέ not as a content word that has a semantic function, but as a function word, which does not have semantic content. It additionally does not assert that the basic function of the DM δέ is to mark development. The DM δέ simply signals a new unit of information. Development is just one among the many new things that are introduced by the DM δέ.

S. L. Black writes her dissertation under Stanley E. Porter. She claims, "The goal of this study is to outline a linguistically based approach which contributes to the understanding of paratactic intersentence conjunctions such as καί, δέ, οὖν, γάρ, and (in Matthew's Gospel) τότε, lexical items which connect coordinate sentences or clauses and to which I refer simply as 'sentence conjunctions'."[81] The title "Sentence Conjunctions in the Gospel of Matthew: καί, δέ, τότε, γάρ, οὖν, and Asyndeton in Narrative Discourse" succinctly betrays the nature and scope of her work. First of all, the corpus is the Gospel of Matthew, a representative of the NT narrative texts. Second, the focus is on sentence conjunctions—namely, καί; δέ; τότε; γάρ; and οὖν.[82] In addition to these, she observes the phenomenon of the absence of conjunction (asyndeton) in between sentences. She postulates that asyndeton and these sentence conjunctions comprise a system.[83] When writing the gospel, she notes, the author of Matthew makes use of it.[84]

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[81]Black, *Sentence Conjunction in the Gospel of Matthew*, 16.

[82]There is a typo in the printed book title. While the book title has σὖν, the particle analyzed in the body is οὖν. I use οὖν instead of σὖν since it fits the book and is shown in the the hard cover edition.

[83]Other particles that are not clause-initial also occur in the Gospel of Matthew, incuding τέ; ἀλλά; and καί. Black excludes these from the discussions because she does not consider them to function as sentence conjunctions. As stated, her goal is for the study of paratactic intersentence conjunctions. Black, *Sentence Conjunction in the Gospel of Matthew*, 16, 18.

[84]Black, *Sentence Conjunction in the Gospel of Matthew*, 17–18. She writes, "These six options account for 99% of the sentences in Matthew's narrative framework, and about 90% of the

Black posits that there is not yet a clear understanding of the linguistic function of these sentence conjunctions. Traditional grammars' renderings of these sentence conjunctions are not tenable. For this reason, Black utilizes the linguistic approach—Halliday's systemic-functional grammar.[85] She widely refers to other linguists' views, too. Her goal is to clarify the Evangelist Matthew's usage of language for conveying the message of the gospel. Black proposes, "The focus of this study is the attempt to understand how speakers of Greek in the Hellenistic period used and made sense of such conjunctions in the context of narrative discourse."[86]

Black additionally surveys different notions of the sentence conjunction. She delineates the "meaning" of sentence conjunctions, elaborating it with two questions: "What Do Conjunctions Add to Discourse?" and "What Kind of Meaning Do Conjunctions Convey?" Concerning the first question, she states, "The most basic issue concerning what sentence conjunctions 'mean' is whether they add anything at all to the total semantic meaning of the propositions they connect or whether they are merely structural elements of some kind."[87] She holds that sentence conjunctions are "function words rather than content words, that is non-truth conditional as opposed to truth-conditional, joining propositions rather than adding propositional substance of their own."[88]

Black argues that sentence conjunctions have a minimalist role as opposed to maximalist. Building on the works of Dik and Shiffrin, she affirms that sentence

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sentences in the rest of the Gospel."

[85]Black, *Sentence Conjunction in the Gospel of Matthew*, 24. Black also provides a short introduction to Halliday's approach (30-37).

[86]Black, *Sentence Conjunction in the Gospel of Matthew*, 16.

[87]Black, *Sentence Conjunction in the Gospel of Matthew*, 43.

[88]Black, *Sentence Conjunction in the Gospel of Matthew*, 45.

conjunctions are multiple-purpose tools of low semantic specificity.[89] In other words, conjunctions have almost no semantic content (meaning) in themselves. Furthermore, the low semantic specificity allows their use in various discourse contexts. Since sentence conjunctions are of low semantic specificity, context plays an important role in determining the "meanings" of the conjunctions. Black argues against maximalist scholars' views, that assume that conjunctions have inherent semantic features. Scholars with a maximalist approach declare that conjunctions have specific or determinative meanings and are less dependent on the context.

Black employs three approaches—the Relevance theory; the mental representation concept; and markedness and prominence theory—to relate to the second question. She recommends that sentence conjunctions encode procedural and non-truth-conditional meaning, and serve to guide the mental representations construed by readers or hearers on how to process a discourse. Black remarks,

> Sentence conjunctions can be used by communicators to facilitate the audience's comprehension of discourse in two related ways: in guiding hearers or readers as they construct or modify mental representations they make of discourse, and in reducing processing effort by providing such cues.[90]

Hence, sentence conjunctions introduce new sentences in discourse as well as give signals on how these sentences relate to the preceding sentences.

Black's view of the function of the DM δέ in the Gospel of Matthew betrays her view of sentence conjunctions. Black has argued earlier that sentence conjunctions are multiple-purpose tools of low semantic specificity.[91] Therefore, sentence conjunctions have a discourse-processing role, as well. Black says, "I take a

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[89]Black, *Sentence Conjunction in the Gospel of Matthew*, 48, 51, 71.

[90]Black, *Sentence Conjunction in the Gospel of Matthew*, 71.

[91]Black, *Sentence Conjunction in the Gospel of Matthew*, 71.

minimalist approach to the semantics of δέ which recognizes that δέ functions as a signal of discourse discontinuity in a wide variety of contexts."[92] She argues that, in Matthew's narrative, δέ is a marker of discourse discontinuity as opposed to καί, which signals unmarked continuity. In particular, she maintains that δέ indicates low-to-mid-level discontinuity, stating "the presence of δέ introducing a sentence cues the audience that some change is to be incorporated into their mental representation of the discourse."[93] In other words, she contends that δέ serves as a discourse processing signal and that its presence guides the hearers' or readers' mental representation in the processing.

Black's published dissertation is significant to the present study. Both works study the Koine Greek NT particles, especially the DM δέ. They share a conviction that sentence conjunctions encode procedural and non-truth-conditional meaning, and serve as guides for readers or hearers to process a discourse. They have different texts, however. While the present study focuses on the nonnarrative text of 1 Corinthians, Black analyzes (but does not limit herself to) narrative discourse—namely, the Gospel of Matthew.

C. J. Fresch's dissertation, written under Jim Aitken and Dirk Jongkind (stepping in for Aitken) and an external advisor, Steven E. Runge, is the most recent dissertation on DMs of Koine Greek. He studies documentary papyri and the LXX (Septuagint), focusing on early Koine Greek (third to first century BCE). Fresch's research has a two-fold purpose. He writes, "Firstly, I intend to investigate the use of these DMs in documentary papyri and LXX in order to provide discourse-pragmatic

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[92]Black, *Sentence Conjunction in the Gospel of Matthew*, 144.

[93]Black, *Sentence Conjunction in the Gospel of Matthew*, 144.

descriptions of their functions."[94] He adds, "My second purpose is to investigate the contribution of a discourse-pragmatic understanding of these DMs to the study of LXX translation technique particularly in, though not limited to, The Twelve."[95] He focuses on select DMs—δέ, εἰ μή/ἐαν μή, ἀλλά, ἀλλ' ἤ, and μέν—with the purpose of providing discourse-pragmatic descriptions of their functions. As the present study intends to examine the use of the DM δέ in 1 Corinthians, it connects more to Fresch' first purpose.

Fresch operates with three methodological considerations.[96] First of all, he takes a moderate monosemy approach, preferring it to polysemy. Monosemy and polysemy approaches differ in how to postulate the function of DMs. The monosemy approach assumes that every DM has one core function. When occurred in contexts, the DM may betray various interpretations. However, the core function is still evident in all its contextual occurrences. The various senses are due to factors, such as pragmatic process, context, and prosody, and do not suggest that the DM has various semantic functions. The polysemy approach differs from the monosemy in this very idea. It attributes the various interpretations of a DM to its various semantic functions. Also, it asserts that the various meanings, which come up from different uses of a DM, do not necessarily share a single core function.

Furthermore, Fresch analyzes the DMs within three scopes or levels of discourse. He divides the levels of discourse as follow: sections; paragraphs; sentences; dependent clauses; adpositional phrases; and nominal phrases/words.[97]

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[94]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 2.

[95]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 2–3.

[96]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 5–10.

[97]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 8.

The sensitivity to the various scopes is essential since DMs may have different interpretations in these scopes. Therefore, Fresch postulates three descriptors of scope: broad scope (section—sentence); moderate scope (sentence—adpositional phrases); and narrow scope (adpositional phrases—nominal phrases/words).[98]

Finally, Fresch couples his moderate monosemy approach with prototypical categorization, claiming that human brain works by categorization. The prototypical categorization theory assumes that "when humans categorize, they often structure their categories around conceptual prototypes."[99] There are two types of members within that categorization: a prototypical member and nonprototypical members. The prototypical member is a conceptual prototype, around which human brain operates. It has certain attributes and features, which are central to the category. Nonprototypical members also have certain features, but these features do not occupy the central position in the category. These features and attributes may overlap with those of the prototypical member at certain points. However, since not all of these features are central to the category, they could not be considered as belonging to the prototypical member. The core function of the DM is analogous to the prototypical member, and the various interpretations of it are like the nonprototypical members. The various interpretations share certain features and attributes with the core function, but they are not identical to the core function. They represent the core function in contextual use. Fresch comments, "In other words, I attempt to provide descriptions that posit a core prototypical function while recognizing that there may be uses in certain contexts that share core features with

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[98]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 9. The three scopes demonstrate certain overlapp. Fresch explains that it is not possible to have clear-cut scopes since linguistic categorization is naturally fuzzy. Personal communication.

[99]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 9.

the prototype and are extensions from it but may not overlap with it completely."[100]

Fresch argues that δέ is a metatextual DM, whose functions relate to the structure of discourse. He contends that the DM δέ has one prototypical function. Fresch states, "It [the DM δέ] structures the text by signaling segmentation within the discourse, partitioning distinct information units."[101] He explicates that the distinct unit is "a new segment that is the next development in the discourse, whether the next part of a story, the next topic, or next step in an argument."[102] When the DM δέ functions in different contexts and levels of discourse, it demonstrates some typical usages. Fresch notes:

> The interaction of the DM with different levels of discourse in various contexts results in a few typical uses. First, with a broad scope and high or stark discontinuity, the segment marked by δέ typically corresponds with a new development within the discourse such as a new scene or a new topic to be discussed. Second, with a moderate scope, typically occurring at the sentence-level, and moderate discontinuity, the segmenting corresponds with a new subtopic within a larger unit or the next part of an argument being built. Third, similar to the previous but typically occurring with material that is clearly off-topic, δέ can separate off parenthetical information. Last, δέ may occur with a narrow scope segmenting out small steps in a discourse that the writer considered merited being separated out as distinct units.[103]

All the conventions, however, exemplify the prototypical function of δέ—namely, to segment a new information unit with various degrees.

Fresch's work is not only the most recent work on DMs of Koine Greek, but it is also the most related to my own. I implement his methodological considerations as the framework for my research on 1 Corinthians. His choice of methods—the monosemy approach coupled with prototypical categorization— is

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[100]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 6.

[101]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 72.

[102]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 72.

[103]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 58–59.

persuasive. His "scope" proposal offers great benefits because it employs linguistic

categories, such as paragraph, sentence, and clause.[104]

Research on Discourse Analysis and Discourse Markers of 1 Corinthians

Studying 1 Corinthians 1-4, D. A. Hoopert focuses on the semantics of

written discourse.[105] He applies the semantic structure analysis (SSA hereafter)

exemplified in the work of John Beekman and John Callow, "The Semantic Structure

of Written Communication."[106] In addition, he makes use of theoretical insights

from Kenneth Pike, Robert Longacre, Michael A. K. Halliday, and Linda Jones.

Hoopert attempts to lay out the thematic structure of 1 Corinthians 1-4

through an analysis of the passages' semantic features. His thesis is that "the

thematic structure of a written text can be discovered by examining the semantic

features of that text, along with certain grammatical constructions that represent

those semantic features."[107] The thematic structure will hence display what material

is thematic in a discourse, and what materials support the theme.[108] The relation of

the supportive contents to the thematic and to other supportive materials is of

interest of the research, as well.

Hoopert provides an overview of the thematic structure of 1 Corinthians 1-

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[104]See Callow's three spans usage of the DM δέ below.

[105]Daniel Arthur Hoopert, "The Discourse Structure of 1 Corinthians 1-4" (MA thesis, University of Texas at Arlington, 1981).

[106]The book was published by the Summer Institute of Linguistics in 1981. Hoopert bases his research on the pre-publication drafts (1976, 1978, and 1979).

[107]Hoopert, "The Discourse Structure of 1 Corinthians 1-4," v.

[108]Hoopert remarks, "One of the main conclusions of this study is that the author's purpose in writing a discourse is the highest level theme of the discourse." Hoopert, "The Discourse Structure of 1 Corinthians 1-4," 219.

4 in chapter 5 and elaborates it further in chapters 6-9. He notices that 1 Corinthians 1-4 contain the first Division of 1 Corinthians (1:10-4:21).[109] This Division is preceded by a greeting (1:1-3) and a paragraph of thanksgiving (1:4-9). It consists of Sections—1:18-2:5; 2:6-3:4; and 3:5-4:5—and Paragraphs—1:10-17; 4:6-13; and 4:14-21.

Hoopert points out that the themes of Paragraph 1:10-17, Paragraph 4:6-13, and Paragraph 4:14-21 make up the theme of Division 1:10-4:21.[110] The statement in 1:10 carries the theme: "I exhort you, brothers, by the name of our Lord Jesus Christ, that you be perfectly united in the same [Christian] attitude and the same purpose."[111] It is restated in a negative form in 4:6. Hoopert explicates the theme, stating "the apostle Paul exhorts the Corinthians to be perfectly united in the same [Christian] attitude and the same purpose."[112] This theme stands against the backdrop of the divisions in the church of the Corinthians, resulted from exalting individuals and taking pride in following them.

Hoopert implements a discourse analysis approach. Working at the intersentence levels, he labors to identify units from different levels of discourse in 1 Corinthians 1-4—Division, Section, or Paragraph. He proposes a thematic structure for 1 Corinthians 1-4 and delineates its theme (1:10 cf. 4:6). In addition, he lays out its thematic structures to separate thematic materials from the supportive ones. As a result, readers are equipped to know Paul's purpose of writing and to understand his arguments better.

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[109]Hoopert recognizes different levels of discourse. He employs capitalized terminoloiges— Division, Section, and Para (i.e., Paragraph)—when he refers to the levels.

[110]Hoopert, "The Discourse Structure of 1 Corinthians 1-4," 45, 58.

[111]Hoopert, "The Discourse Structure of 1 Corinthians 1-4," 46, 219–20.

[112]Hoopert, "The Discourse Structure of 1 Corinthians 1-4," 50 cf. 58-59.

Hoopert's research intersects with the present study as both utilize a nonnarrative text and approach 1 Corinthians from discourse linguistics. However, while Hoopert focuses on semantics, applying the SSA, and is interested in themes and thematic structure, this study is mainly concerned with the function of the DM δέ. It holds that δέ functions as a DM and serves to guide readers to a better understanding of the discourse.

T. Matsumura[113] applies SSA developed by Beekman, Callow, and Kopesec in their work "The Semantic Structure of Written Communication" (1981).[114] His main goal is to conduct an SSA of a written discourse—namely, 1 Corinthians 5-7, to display its semantic content.[115] Matsumura labors to recognize thematic features of the three chapters to present theme statements for each section. The theme statements are what the author wants to communicate to the reader in discourse. Matsumura defines the theme statements through the analysis of the content and the level of thematicity of each paragraph.[116]

Matsumura's thesis is different from the present study in the goal, and in the methodology applied to reach the goal. Matsumura is interested in semantics. He attempts to display the thematic statements of the sections of 1 Corinthians 5-7. He describes, "The final step in preparing an SSA is to spell out the theme statement

[113]Takashi Matsumura, "A Semantic Structure Analysis of 1 Corinthians 5-7" (MA thesis, University of Texas at Arlington, 1983).

[114]While the pre-publication drafts are prepared by Beckman and Callow, the published version involves Michael F. Kopesec. See also the section on Hoopert above.

[115]The Greek text used is Eberhard Nestle's Novum Testamentum Graece, 21st ed. Comparisons are made with the Greek New Testament of the United Bible Societies, too. See Matsumura, "A Semantic Structure Analysis of 1 Corinthians 5-7," 2–3.

[116]See an overview in chapter 3 of his thesis. Matsumura, "A Semantic Structure Analysis of 1 Corinthians 5-7," 22–28.

from the analysis of the communication relations."[117] The current study focuses on the pragmatic function of the DM δέ, and how its function assumes different "meanings" (interpretations) in various discourses of 1 Corinthians. It is not concerned with the theme statements of the letter, although it certainly cannot escape from discussing the existing thematic features.

There are also congruencies between Matsumura's and the present research. They share the same corpus—namely, the non-narrative text of 1 Corinthians. Furthermore, both operate on the intersentence level.[118] Matsumura recognizes that conjunctions are one kind among many boundary marker devices. Conjunction marks the boundary of discourse and thus creates cohesion. Matsumura says, "The conjunction, de 'now or next' is commonly used in Koine Greek to indicate a new paragraph."[119] His judgment is in line with the thesis of the present study, which considers δέ as a marker of a new information unit.

S. Youngman's work is an analysis of the text structure of the Koine Greek hortatory type of 1 Corinthians 8:1-11:1.[120] In addition to the study of the text structure, he elaborates on the functional nature of various related features of Koine Greek. He depends on the stratified communication model of Ilah Fleming, developed as a response to problems that she met as a field linguist. The stratified communication model assumes that "communication involves a set of interrelated yet distinct levels or strata, each its own unique components."[121] There are five levels

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[117]Matsumura, "A Semantic Structure Analysis of 1 Corinthians 5-7," 19.

[118]Matsumura, "A Semantic Structure Analysis of 1 Corinthians 5-7," 4. The levels of discourse include—from lower to the higher—Paragraph; Section; Division; Part; and Epistle.

[119]Matsumura, "A Semantic Structure Analysis of 1 Corinthians 5-7," 10.

[120]Youngman, "Stratificational Analysis of a Hortatory Text."

[121]Youngman, "Stratificational Analysis of a Hortatory Text," 4. This view is shared by Fleming, her teacher Sydney Lam, and other stratificatonal linguists in spite of their differences on

in this model: Communication Situation (CS); Semantic (S); Morphemic (M); Expression (E); and Physical Phenomena (PP). Fleming argues that these strata form a sufficient framework for the characterization of a piece of communication.[122]

An important part of Youngman's thesis concerns his treatment of the particle δέ.[123] On the usage of δέ, Youngman notes, "In broad terms, de may also be thought of as either a signal of semantic contrast, or a signal of mainline organization in the communication situation."[124] He thus argues that δέ is a signal for a semantic contrast in the communication organization. On the organization, he explicates that, in 1 Corinthians 8:1-11:1, the DM δέ "basically 'shifts attention' within some unit of information. This shift may be to information of equal prominence ([CS]development), greater prominence ([CS]resumption), or lesser prominence ([CS]parenthesis) than what precedes the de conjunction."[125] The role of δέ as a realization of semantic contrast is discussed in connection to ἀλλά.[126] Youngman observes that δέ and ἀλλά are alternate options, which an author may use in order to signal a contrastive function. Traditional grammars have championed the view that ἀλλά indicates a "stronger" contrast than does δέ. Youngman attests that the use of the conjunctions in 1 Corinthians 8:1-11:1 confirms this view.

Youngman correctly highlights the significance of Greek conjunctions for the study of text structure. His view of the conjunction δέ proves to be significant. Youngman holds that δέ is a signal. The DM δέ serves the discourse by realizing

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other things.

[122]See chapter 2 for the details of the model.

[123]Youngman, "Stratificational Analysis of a Hortatory Text," 151–59.

[124]Youngman, "Stratificational Analysis of a Hortatory Text," 151.

[125]Youngman, "Stratificational Analysis of a Hortatory Text," 154.

[126]Youngman, "Stratificational Analysis of a Hortatory Text," 156–59.

semantic contrast or development, parenthesis, and resumption on communication organization. The present study concurs with the notion that δέ functions as a signal. Youngman, however, acknowledges that the treatment of δέ is beyond the scope of his thesis since the main purpose of his thesis concerns the structural analysis of 1 Corinthians 8:1-11:1. The current study attempts to advance the scholarship by defining the significance of the DM δέ in 1 Corinthians.

R. B. Terry's research under Robert E. Longacre and Kenneth L. Pike is an example of an interdisciplinary study, attempting to combine biblical studies and discourse linguistics.[127] Working on 1 Corinthians, he defines the purpose of the study as "to discover discourse-level linguistic features that are used in the Greek text of the New Testament book of 1 Corinthians."[128] Embedded in this purpose is his goal to impact the theory of text linguistics and to contribute to the understanding of 1 Corinthians. Terry declares, "There is a statistically significant stylistic difference between peak and nonpeak sections of 1 Corinthians and between those sections written in response to oral reports and those sections written in response to the Corinthians' letter, even though all scholars agree that the entire letter was written by one person."[129]

Terry affirms that 1 Corinthians is a complex letter in its form and structure. He tries to construct the macrostructure of 1 Corinthians, applying van Dijk's four methods for the analysis of the macrostructure[130] and Longacre's

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[127]Terry, *A Discourse Analysis of First Corinthians*.

[128]Terry, *A Discourse Analysis of First Corinthians*, 1.

[129]Terry, *A Discourse Analysis of First Corinthians*, xii.

[130]Van Dijk has suggested four procedures for isolating a macrostructure of a discourse: Attributive Deletion, Predictive Deletion, Simple Generalization, and Integration. See Terry, *A Discourse Analysis of First Corinthians*, 37. Concerning macrostructure, Terry notes, "The presupposition behind the search for macrostructure is as follows: for any given well-structured discourse there exists an overall idea that the author of the text has in mind as he produces it. To the

concepts of the macrostructure.[131] He identifies ten discourses: division (chapters 1-4); fornication (5-6); marriage (7); eating food offered to idols (8-10); head coverings (11); the Lord's Supper (11); spiritual gifts (12-14); the resurrection from the dead (15); the contribution for the saints (16); and the coming of Apollos (16).

Terry employs Pike's tagmemic theory for the constituent analysis. The tagmemic theory asserts that there are three perspectives to analyze discourse (called after physics): particle; wave; and field. The advantage of the tagmemic theory is that it allows the analysis of discourse from more than one perspective. Terry assumes that the multi-perspective approach is more capable of reconstructing the multidimensional concepts expressed in a linear text than is a single perspective.[132]

Implementing the approach of Longacre, Terry searches for markers of "peak," and for features that control word order. He comments, "Peak can be defined as a zone of grammatical or stylistic turbulence within a discourse that corresponds to its climax and/or denouement."[133] The peak is thus marked by grammatical change that breaks the common rules and serves to create a liveliness and increase emotional effects. Terry concludes that the peak materials of 1 Corinthians are present in two discourses of chapters 12-15: Spiritual Gifts (12-14) and Resurrection from the Dead (15).[134] These discourses represent two different types of writings—

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extent that the text is well-informed, that controlling idea is reproduced in the mind of the receiver as he reads or listens to the text" (37).

[131]Terry, *A Discourse Analysis of First Corinthians*, 37–38.

[132]Terry elaborates some examples where tagmemic theory offers better understandings of 1 Corinthians. See Terry, *A Discourse Analysis of First Corinthians*, 113–15.

[133]Terry, *A Discourse Analysis of First Corinthians*, 9.

[134]Terry, *A Discourse Analysis of First Corinthians*, 119–25. Terry argues that the sections introduced by περὶ δέ "now concerning" are Paul's responses to the Corinthians' letter and all other sections to the oral reports. See Terry, *A Discourse Analysis of First Corinthians*, 39.

namely, response to the Corinthians' letter and response to the oral reports.

Terry's research shares some proximities with the present study. Both work on 1 Corinthians and exercise discourse analysis. Terry, however, emphasizes the macrostructure of 1 Corinthians and commits to identifying the grammatical peak of 1 Corinthians. While the current study also operates on the macrostructure level, it focuses on the DM δέ, on its core function and various contextual senses.

C. D. Land desires to offer a unified reading of 1 Corinthians 8:1-11:1.[135] He utilizes Systemic Functional Linguistics (SFL hereafter), an approach developed by M. A. K Halliday and applied to the Greek NT by scholars such as Stanley E. Porter, Jeffrey T. Reed, and Cynthia L. Westfall, to lay out the theoretical linguistic framework specifically designed for the study 1 of Corinthians 8:1-11:1.

Land concentrates on how the three categories of the SFL approach shape the reading of 1 Corinthians 8:1-11:1. He comes to five conclusions.[136] First of all, he rejects the premise that the "weak" in 8:1-13 are Christians, and holds that they are nonbelievers. Following the first, he refutes the conjecture that Paul quotes the Corinthians in chapter 8. Furthermore, in contrary to the usual assumption that chapter 9 is Paul's defense of his apostleship, he proposes that Paul's defense, in fact, presumes his apostleship. In addition, he abandons 10:23-11:1 as a discussion of subsidiary matters, and argues that these sections consist of Paul's pastoral approach to idol food. Lastly, he argues that the tenor of 8:1-11:1 is explanatory and not confrontational, and hence rejects the notion that Paul is angry with the Corinthians.

Land's work shows similarity as well as a difference with the present study.

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[135]Christopher D. Land, "Sacrificing Sacrifices: A Discourse Analysis of 1 Corinthians 8:1-11:1" (MA thesis, McMaster Divinity College, 2008).

[136]Land, "Sacrificing Sacrifices: A Discourse Analysis of 1 Corinthians 8:1-11:1," 137–38.

They both analyze 1 Corinthians and apply a linguistic approach. The fundamental difference is the methodology. While Land builds his project on the SFL method, the current study applies an eclectic approach.[137] As a result, both works could inform one another, yet do not overlap.

In her article, K. Callow investigates how the particle δέ is used in 1 Corinthians. She structures her article in three sections and builds each one on a certain assumption.[138] Concerning the first section, she says, "it is assumed that a particle such as δέ may occur in texts with several different meanings or functions, and that such multiple function causes no ambiguity to a native speaker of the language."[139] Callow argues that such unambiguity results from the presence of other linguistic signals (packages of signals). Different packages of linguistic signals, of which δέ is one component, are present along with various functions of δέ. These signals mark one function of δέ different from another. The specification of each package of signals helps readers recognize the unique function or meaning of δέ in the flow of the argument. She states, "The point being made is that because of the package nature of the signals, Paul's readers would have no difficulty in distinguishing exactly how δέ was developing the argument with each occurrence."[140]

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[137]Land's remarks illustrate the difference well. Following Porter, Land notes that there are four major schools of thought with respect to discourse analysis. He contends that his work makes use of Halliday's SFL approach and thus, belongs to the English and Australian school of thought. He explains that the English and Australian school of thought "describes language as a network of systems and studies how language is used differently in different social contexts." Drawing from the views of Levinsohn, Callow, and Hecker, the present study could be eventually related the SIL school of thought. Land observes that SIL "focuses primarily on biblical translation and which specializes in studying specific phenomena." The choice to focus on on the function of a specific DM in 1 Corinthians betrays the commonality between this study and the SIL. Land, "Sacrificing Sacrifices: A Discourse Analysis of 1 Corinthians 8:1-11:1," 10–11.

[138]Callow, "The Disappearing Δέ in 1 Corinthians."

[139]Callow, "The Disappearing Δέ in 1 Corinthians," 184.

[140]Callow, "The Disappearing Δέ in 1 Corinthians," 188.

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Callow relates her search for linguistic signals to the various spans of usages (levels of discourse). She holds that the particle δέ occurs within various spans of usages, and has various functions accordingly. Callow comments, "It therefore appears that the span or domain of a δέ in any instance is a considerable clue to its function."[141] She groups the usages of δέ in three spans of uses based on its level of significance: long-span; short-span; and intermediate-span. The linguistic signals of the long-span usages of δέ include a major change of topic; the very formula περί δέ plus genitive; a reference to Paul's attitude and purpose; and the termination of the discussion of a topic. Callow observes that most of the occurrences in the short-span uses of δέ signal either contrast or an aside. Regarding the signals of the intermediate-span uses of δέ, she maintains that the intermediate-span uses often introduce a new aspect of an existing topic, although they do not introduce a new topic as long-span uses of δέ do. The new aspect, however, is a major successive point. At times, the intermediate-span uses of δέ are close to the short-span since they could take a slight side-step, too.

The second assumption relates to the significances of the occurrence and nonoccurrence of δέ. Callow writes, "It is assumed that if the other components of the package are present, and yet δέ does not occur, this nonoccurrence is significant."[142] The uses of δέ in 1 Corinthians are prominent. If evenly distributed throughout the letter, δέ would appear in every other verse. Based on such a framework, Callow notices an interesting fact that there are several fairly long passages in which δέ does not occur. On the one hand, the absence of δέ in passages where a δέ package is typically used simply shows that there is not one way of

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[141]Callow, "The Disappearing Δέ in 1 Corinthians," 185. Callow's sentence may illustrate best her point: "When δέ occurs in the first clause of a long span, the main accompanying signal is a major change of topic from the preceding material."

[142]Callow, "The Disappearing Δέ in 1 Corinthians," 184.

signaling, but many. On the other hand, it is very likely that the choice not to use δέ bears significance in meaning that is worthy of further investigation.

Callow analyzes the motivation behind the disappearance of δέ in the third section. She remarks, "Our assumption that multiple function is possible does not preclude the existence of some shared factor of meaning at a very generalized level, common to all functions."[143] She labors on several long passages with no occurrence of δέ (1:1-9; 6:1-11; 9:1-14; 15:42-49), and passages of similar length (1:18-29; 5:1-13) or shorter (3:1-7; 4:8-13; 7:17-21; 9:19-22; 10:14-20; 15:29-34), which contain solely short-span contrastive uses of δέ. She posits that the passages that contain merely short-span contrastive δέ are similar to the non-δέ passages. Having had the introductory passage (1:1-9) excluded, she categorizes such passages into two groups: those that express strong emotions, and those that do not. The former, which make up the larger part of the passages, commonly show negative emotions, including indignation or, to a lesser extent, are ironical and scornful. In the latter where no strong emotion is being expressed, she observes a particular feature. In these passages, Paul does not move the argument from point to point but hovers over the one point of the argument. It is obvious then that δέ is absent when Paul is not making a new development in his argument. In the end of her work, Callow concludes, "We may say, therefore, that δέ characteristically occurs where there is linear development of thought, and that it marks new development in the progression of the message. It does not occur when the message is emotional, or when there is a poetic or rhetorically motivated dwelling on one point."[144]

Callow's work stands the closest to the present study. Both exercise studies

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[143]Callow, "The Disappearing Δέ in 1 Corinthians," 184.

[144]Callow, "The Disappearing Δέ in 1 Corinthians," 192.

on 1 Corinthians, and focus on the particle δέ. In addition, they share an assumption that δέ may occur with different meanings or functions due to contextual features. Callow argues that the multiple function of δέ causes no ambiguity due to the presence of other linguistic signals (or packages of signals) that co-occur with δέ. The current study is interested in describing linguistic signals, which accompany the use of δέ in 1 Corinthians.

The two works differ in several aspects. Although Callow focuses on the usage of δέ, her main goal is more of pragmatic, studying the choices made by an author. Her research is more concerned with the reasons for the absence of δέ—namely, why Paul did not use δέ where it was expected. The present study commits to the presence (occurrence) of the DM δέ, and the signal package, which accompanies its occurrence, as well as the message it conveys when it appears. Linguistic frameworks applied are different, too. Whereas Callow employs the span categories, the present study implements linguistic categories such as section, sentence, paragraph, and phrase, being convinced that the use of linguistic terminologies would provide more clarity.[145]

Methodology

The present research engages with both biblical studies and modern linguistics, serving as an example of the interdisciplinary study. Its purpose is to investigate the function of the DM δέ in 1 Corinthians, using discourse linguistics—namely, the functional linguistics. The functional approach is preferred because it accounts for the data—the 211 occurrences of the DM δέ in 1 Corinthians—better than does traditional grammar. More specifically, I employ the functional descriptive

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[145]Cf. Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 8–9.

approach, which is construed by Christopher Fresch, and applied to his research.[146]

Concerning the approach, Fresch remarks,

> In this study, I take a moderate monosemy approach coupled with prototypical categorization. In other words, I attempt to provide descriptions that posit a core prototypical function while recognizing that there may be uses in certain contexts that share core features with the prototype and are extensions from it but may not overlap with it completely.[147]

He implements the functional descriptive approach in his study of the DMs of Septuagint and early Koine Greek in the Book of the Twelve.

Fresch posits that DM is not a category of the parts of speech. Rather, he notes, "The category 'discourse marker' is a functional one."[148] The categorization of DMs relates to how they function in discourse. Following Bazzanella, Fresch argues that DMs may function in one or more of three domains: interactional; metatextual; and cognitive.[149] Cognitive and metatextual domains are most relevant to his work as the data of his research is textual, and not conversational.

Fresch argues that DMs function particularly in the procedural sphere and not in the conceptual. As such, they do not encode a concept or meaning. They do not have semantic content. In a discourse, they function as markers, namely, "pragmatic devices that signal to readers how to process and comprehend the discourse, thereby easing their cognitive effort."[150] Fresch notes that the functions of

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[146]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 1-34. In addition, I draw on the works of scholars, who also utilizes functional linguistics, including Stephen H. Levinson and Steven E. Runge.

[147]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 6.

[148]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 3.

[149]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 4–5. Fresch adopts the general taxonomy of Bazzanella. The interactional domain is concerned mostly with the verbal communication process, i.e., the conversation management, and the relation between speaker and addressee. The metatextual domain is concerned with textual markers, including focusing devices and the markers of structuring; direct and indirect speech; and reformulation. The cognitive domain consists of three items: modulation devices; epistemic markers; and procedural markers.

[150]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 4. Fresch

DMs are like linguistic road signs where "they aid the reader in navigating the discourse, informing them of the structure of the text, alerting them to what is coming, and providing them with instruction on how to proceed."[151]

Some notions about the DM δέ are observable. Fresch postulates that the DM δέ has one core function, a prototypical use. When used in different contexts, it may have different senses. Fresch contends, however, that these senses continue to share core features with the prototypical function.[152] On the DM δέ, he concludes, "δέ is a metatextual DM. It structures the text by signaling segmentation within the discourse, partitioning distinct information units."[153]

Furthermore, I examine the various usages of the DM δέ in order to identify linguistic signals that unfold due to contextual features. The signals are the typical uses of the DM δέ.[154] I attempt to classify all the uses of the DM δέ in 1 Corinthians according to Fresch's scope descriptor—the broad, moderate, and narrow scopes—and describe the linguistic signals within these scopes.

The present study maintains conversations with traditional grammar, as well. It takes into account the most common designations of the traditional grammar of the DM δέ—adversative and connective— and contends that such appropriations are inadequate in comparison to the description of δέ as a discourse marker.[155] For

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depends on Annemieke Drummen.

[151]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 4. Fresch draws the illustration from Maj-Britt Mosegaard Hansen.

[152]For the benefits of the approach, see Fresch, "Discourse Markers in Lexica," 1–34. On the approach, see also History of Research.

[153]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 72.

[154]Cf. Fresch, "Discourse Markers in Lexica," 24–26.

[155]Fresch surveys six major lexica—LSJ, BDAG, GE, Louw and Nida, Muraoka, and Danker—and lists out twelve functions attributed to the DM δέ. Both functions, adversative and copulative are present in all lexica but Danker's. Danker does not attribute the copulative function to

that purpose, I constantly consult with representatives of 1 Corinthians commentaries—Alford; Brookins and Longenecker; Collins; Conzelmann; Fitzmyer; Lenski; Robertson and Plummer; Thiselton; Witherington, and Fee—, Koine Greek grammars and lexica—BDF; Moulton-Howard-Turner; Porter; Robertson; Siebenthal; Thrall; Wallace; Winer; Young; Zerwick; BDAG; and Louw and Nida—, NT discourse linguists—Levinsohn, Runge, and Callow—, and modern English translations—NRSV (1989); NASB (1995); NIV (2011) and ESV (2011).[156]

δέ. See Table 1 in Fresch, "Discourse Markers in Lexica," 9.

[156]Unless otherwise noted, the translations of the 1 Corinthians used in the present study are mine.

CHAPTER 2

A SURVEY OF THE DISCOURSE MARKER ΔE IN
GREEK GRAMMARS AND LEXICA

The earliest significant period of the study of the Greek language is the age

of dialects or Classical Greek (1000–300 BC), followed by Koine, Byzantine, and

Modern Greek.[1] In this chapter, I survey Classical and Koine Greek.[2] The data of the

present study, namely DM δέ in 1 Corinthians, belongs to the Koine era. Thus it is

proper to investigate Koine Greek. Furthermore, there are two reasons for

considering Classical Greek, as well.[3] First, Classical Greek may serve as soil for a

better understanding of the use of DM δέ in the Koine Greek. Second, Classical

Greek offers an abundance of materials for the study of δέ.

This second chapter contains a survey of grammars from each period,

focusing on two approaches: traditional (historical-comparative) and discourse

grammar (linguistics).[4] The survey of the former approach includes both grammars

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[1]Prior to dialects or Classical Greek, scholars argue that there is a period of Linear B or Mycenaean Greek (1500–1000 BC) due to the discovery of a tablet in Mycenae, Crete, with Linear B script. However, due to the limitations of the artifacts, the study of this period has not grown to be significant. For a brief description of the history of the Greek language, see Andreas J. Köstenberger, Benjamin L. Merkle, and Robert L. Plummer, *Going Deeper with New Testament Greek: An Intermediate Study of the Grammar and Syntax of the New Testament* (Nashville: Broadman & Holman, 2016), 18–24; Leonard R. Palmer, *The Greek Language* (Atlantic Highlands, NJ: Humanities Press, 1980), 3–198. For a more detailed discussion, see Geoffrey C. Horrocks, *Greek: A History of the Language and Its Speakers*, 2nd ed. (West Sussex, UK: Wiley Blackwell, 2014).

[2]As much as Byzantine and Modern Greek also have superfluous materials, they offer less benefit being post-Koine.

[3]For a brief history of both eras, see David Alan Black, "The Study of New Testament Greek in the Light of the Ancient and Modern Linguistics," in *Interpreting the New Testament: Essays on Methods and Issues*, ed. David A. Black and David S. Dockery (Nashville: Broadman & Holman, 2001), 230–52.

[4]For the continuity of both approaches in the study of Greek grammars, see Daryl Dean

and lexica of the Classical and Koine Greek. The survey of the latter, though, deals

only with grammars because no lexicon is available yet.[5]

Discourse Marker Δέ in Classical Greek

Classical Greek Grammars

A. N. Jannaris maintains that δέ is a postpositive particle that serves as

conjunction–more specifically, as a coordinating conjunction.[6] As coordinating

conjunction, δέ has two functions: copulative and adversative. According to Jannaris,

δέ originally is adversative conjunction translated with "but" in the Attic period.[7]

However, as early as in the Attic period, too, the adversative force looses, and δέ

bends to the copulative function translated with "and."[8] The particle δέ declines in its

uses in the NT period before it disappears from the Byzantine period onward.[9]

J. D. Denniston posits that there are two uses of the particle δέ: connective

and nonconnective.[10] Regarding the connective use, δέ conveys two senses that could

not be sharply differentiated: continuative (connective) and adversative

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Schmidt, "The Study of Hellenistic Greek Grammar in the Light of Contemporary Linguistics," *PRSt* 11, no. 4 (1984): 27–38.

[5]Christopher Fresch proposes an excellent example of lemma δέ written from the discourse linguistic perspective, using the functional description approach. See Christopher J. Fresch, "Discourse Markers in Lexica and the Benefit of Functional Descriptions: A Case Study of Δέ" (paper presented at the SBL Annual Meeting, Atlanta, GA, 2015), 25–26.

[6]Antonius N. Jannaris, *An Historical Greek Grammar: Chiefly of the Attic Dialect* (London: Macmillan and Co., 1897), § 1709.

[7]Jannaris, *An Historical Greek Grammar*, § 1731.

[8]Jannaris, *An Historical Greek Grammar*, § 1705, 1709.

[9]Jannaris, *An Historical Greek Grammar*, § 1709, 1744b.

[10]Denniston defines particle as "a word expressing a mode of thought, considered either in isolation or in relation to another thought, or a mood of emotion." In other words, he describes that particle is a means of expression. J. D. Denniston, *The Greek Particles*, 2nd ed. (Oxford: Clarendon Press, 1954), xxxvii.

(contrastive).[11] Also, δέ has particular usage beyond these two.[12] Denniston argues that the connective (continuative) sense of δέ is almost like καί and equivalent to "and."[13] The particle δέ operates like καί, except that δέ connects sentences, clauses, or phrases, while καί connects single words.[14] The adversative use of δέ is typically represented by "but." It is yet different from that of ἀλλά. The particle ἀλλά is a strong adversative that eliminates, or at least almost eliminates the opposed idea. The particle δέ, however, balances two opposed ideas.[15]

Denniston observes three usages of δέ as connective that are neither continuative nor adversative.[16] First, δέ is used in place of γάρ, οὖν (or δή), and ἤ. From the time of Homer, the use of δέ to replace γάρ is frequent, while it is only occasional to utilize δέ for οὖν (or δή) and ἤ. When a writer employs δέ instead of γάρ, the author "is content with merely adding one idea to another."[17] He or she does not find it a necessity to stress the logical connection that is explicit when using γάρ, leaving the connection implicit and expecting the reader to supply it.

Denniston records two idiomatic uses emerge when δέ operates, rather than οὖν or δή. The particle δέ is sometimes used to introduce a new suggestion that rejects the previous one. While readers might expect an inferential particle οὖν, a writer occasionally uses δέ because the person wants to stress merely the difference

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[11]Denniston, *The Greek Particles*, 162–68.

[12]Denniston, *The Greek Particles*, 169–77.

[13]Denniston notes that the connective sense preponderates when no μέν precedes δέ. Denniston, *The Greek Particles*, 162.

[14]Denniston, *The Greek Particles*, 162.

[15]Denniston, *The Greek Particles*, 165.

[16]Denniston, *The Greek Particles*, 169–77.

[17]Denniston, *The Greek Particles*, 169.

between the suggestions. In addition, particularly in the phrase ἐγὼ δέ, the particle δέ is sometimes used to mark "the transition from the introduction to a speech to the opening of the speech proper."[18]

Moreover, Denniston explains that the particle δέ is used, instead of ἤ, as in the clause εἰ δὲ βούλει.[19] The common translation is "or, if you like." The translation is similar to the one that uses ἤ. Both translations function to suggest an alternative. The same principle works in the constructions of εἰ μὲν βούλει . . . , εἰ δὲ βούλει . . . , εἰ δέ.

Second, according to Denniston, the occurrence of δέ is apparently superfluous in dialogue, and passionate or lively exclamations, and as inceptive.[20] In dialogue, when the first question has been answered, the particle δέ is sometimes employed to introduce the answer to the second question. Moreover, a particle δέ or other connecting particles may introduce the second question. The use of δέ in the second answer seems unnecessary considering that its question has already utilized one. The particle δέ is occasionally found in passionate or lively exclamations, too. The use of δέ here is extra because no connective is, in fact, needed. The particle δέ occasionally has an inceptive function in *Herodotus* and *Xenophon*. While it is not required, both writers occasionally place δέ at the opening of the speech.

Lastly, δέ is used in questions.[21] Denniston offers several observations about the use of δέ in questions in various contexts. In dialogue, δέ often proceeds (and, to a lesser extent, precedes) an interrogative at the opening of a question. It,

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[18]Denniston, *The Greek Particles*, 170.

[19]Denniston, *The Greek Particles*, 171.

[20]Denniston, *The Greek Particles*, 171–73.

[21]Denniston, *The Greek Particles*, 173–77.

therefore, functions as connective. Denniston notes, "The speaker proceeds from the known to the unknown, and δέ denotes that the information he already possesses is inadequate."[22] In sum, Denniston concludes that δέ marks the new (unknown) information. In addition, the particle δέ is continuative when it appears in questions that do not contain an interrogative. Furthermore, it is not infrequent that δέ question is preceded by a phrase and, consequently, does not stand exactly at the beginning of the speech.

The nonconnective uses of δέ occur in four circumstances or types: apodotic use; after a participial clause; resumptive; and duplication.[23] The first use is the most essential type among them and the other three types relate to it in one way or another. Denniston observes that, from the earliest extant Greek literature, δέ is always connective, except in the apodotic use.[24] Apodotic usage is common in Homer and Herodotus. It is concerned with conditional clauses in which δέ typically occurs in the apodosis, although it might appear in the protasis, as well.

H.W. Smyth posits that the postpositive particle δέ was originally an adverb with force similar to "on the other hand, on the contrary."[25] When it later becomes a conjunction, it is commonly translated by "and, but." The change, though, is primarily a shift of translation because both adverb and conjunction have proximities in senses.

Smyth asserts that the function of δέ is "to mark that something is

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[22]Denniston, *The Greek Particles*, 173.

[23]Denniston, *The Greek Particles*, 177–85.

[24]Denniston, *The Greek Particles*, 162.

[25]Herbert Weir Smyth, *Greek Grammar*, rev. ed. (Cambridge, MA: Harvard University Press, 1984), § 2834.

different from what precedes, but only to offset it, not to exclude or contradict it."[26] He construes that δέ has two major uses: adversative and copulative. Besides, it additionally occurs in conditional clause (the apodotic δέ). The usages of adversative and copulative could not always be clearly distinguished. The particle δέ typically denotes a slight contrast. The adversative force of δέ is weaker than is ἀλλά, but stronger than καί. On the copulative use, Smyth writes, "Copulative δέ marks transition, and is the ordinary particle used in connecting successive clauses or sentences which add something new or different, but not opposed, to what precedes and are not joined by other particles such as γάρ or οὖν."[27] He affirms that δέ functions as a marker of transition, denoting new or different information, but not as a contrastive. The particle δέ simply connects the new information contained in clauses or sentences to the preceding one. For this reason, copulative δέ is a common marker of continuation. The apodotic δέ relates to the use of δέ in apodosis (principal clause) of conditional and other clauses, like concessive, causal, temporal, comparative, and relative.[28] The particle δέ normally gives greater emphasis to the principal (main) clause in regard to the subordinate clause.

The particle δέ occurs in sets of construction, too. In καί . . . δέ construction, δέ functions as connective translated with "and," while καί as adverbial with "also."[29] The μέν . . . δέ set conveys an antithetical (concessive) sense. The particle μέν denotes a word or clause and distinguishes it from the following, which

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[26]Smyth, *Greek Grammar*, § 2834.

[27]Smyth, *Greek Grammar*, § 2836.

[28]Smyth, *Greek Grammar*, § 2837.

[29]Smyth, *Greek Grammar*, § 2891.

is introduced by δέ.[30] The construction μέν . . . δέ serves to mark contrast and is usually rendered by "on the one hand . . . on the other hand," or "indeed . . . but," even though it is frequently left untranslated.[31] In addition, the particle δέ appears in the construction οὔτε . . . δέ, in which the clause introduced by δέ is opposed to the one by οὔτε.[32] In the combination δ' οὖν, the particle δέ functions to mark opposition to a preceding clause conveying the idea that the clause is uncertain and subject to dispute.[33] The construction τέ . . . δέ contains copulative and adversative particles.[34] Writers utilize it when they expect to add a second member (thus τέ) forming the idea of "both . . . and," but end up with showing contrast (thus δέ). When δέ appears in questions, it sometimes introduces a suppressed thought and hence conveys an objection.[35]

Classical Greek Lexica

The lemma δέ in LSJ consists of two sections: the particle δέ in μέν . . . δέ construction and in the apodosis.[36] While the μέν . . . δέ construction is common, LSJ notes that δέ could occur without μέν. The particle δέ is glossed by "but" and rendered as an adversative and copulative particle. As adversative, it expresses distinct opposition, and, as copulative, it appears in explanatory clauses; in enumerations or transition; and in answering to τε. In addition to adversative and

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[30]Smyth, *Greek Grammar*, § 2903.

[31]Smyth, *Greek Grammar*, § 2904.

[32]Smyth, *Greek Grammar*, § 2947.

[33]Smyth, *Greek Grammar*, § 2959.

[34]Smyth, *Greek Grammar*, § 2981.

[35]Smyth, *Greek Grammar*, § 2655.

[36]LSJ, s.v. "δέ."

copulative function, the particle δέ is utilized to imply causal connection and in questions. When δέ functions in apodosis (the second section), it occurs in several circumstances: after hypothetical clauses and temporal or relative clauses; to resume following an interruption or parenthesis; to start a story; and to introduce proof.

F. Montanari attests that the particle δέ has three functions: connective; apodotic; and in relation to other particles.[37] Being a connective particle, it functions as adversative (translated by "but, yet, on the contrary"); copulative ("and"); explicative ("in fact," "consequently," or "and so"); in questions ("and, but"); and sometimes pleonastic. Being apodotic, it occurs with a relative clause, temporal clause, comparative clause, and hypothetical clause. It rarely appears with a causal clause. Furthermore, it occurs after a participle, acts in reprising the thread of the discussion, and is frequently repeated in μέν . . . δέ . . . δέ.

Summary

Classical Greek grammars describe the particle δέ as a coordinating conjunction. When δέ appears in various contexts, it creates different senses ("semantics"). The two most common senses attributed to δέ are adversative (contrastive) and copulative (continuative). The latter is represented by "and" and the former by "but." There are two significant uses of δέ: in the apodotic clause and as part of a set of construction, as well. In both cases, δέ does not function as conjunction and have "semantics." The particle δέ is ordinarily left untranslated, although such translation as "on the one hand . . . on the other hand" is occasionally proposed.

The cases whereby δέ is untranslated designate the notion that it is not content-oriented. Moreover, some classical scholars propose that δέ may operate as a

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[37]GE, s.v. "δέ."

marker in discourse. The particle δέ marks something that is different from what precedes. It is utilized to introduce a new suggestion and to connect it to the prior clause.

Discourse Marker Δέ in Koine Greek

Koine Greek Grammars

G. B. Winer considers δέ to be a member of the conjunction category. He postulates that the category of conjunctions that join words or clauses appears in several classes: copulative, disjunctive, adversative, comparative, hypothetical, temporal, final, consecutive, and causal.[38] The type of connection that the conjunction expresses determines the classification.

According to Winer, δέ is an adversative conjunction conveying opposition. The conjunction δέ is similar to ἀλλά. However, δέ and ἀλλά function differently. Conjunction ἀλλά expresses proper and sharp opposition and annuls the preceding clause.[39] On the function of δέ, Winer writes, "Δέ is often used when the writer merely subjoins something new, different and distinct from what precedes, but on that account not sharply opposed to it."[40] While carrying some sort of opposition, the function of δέ proper is connecting and thereby introducing a word or a clause that is new and distinct from the previous ones.

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[38]Georg Benedikt Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis*, trans. W. F. Moulton, 9th ed. (Edinburgh: T&T Clark, 1882), 541n1. Winer is known for his "rational" grammar approach, which is like the synchronic approach today. His approach is influenced by the linguistics of the Enlightenment and marks an epoch in the history of NT grammatical study before it yields to the historical-comparative philology popularized by Blass-Debrunner, J. H. Moulton, and A. T. Robertson in light of the new discoveries of papyri that bear nonliterary Greek. Also see Schmidt, "The Study of Hellenistic Greek Grammar," 27–30; Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids: Zondervan, 2015), 30–31.

[39]Winer, *A Treatise on the Grammar of New Testament Greek*, 551.

[40]Winer, *A Treatise on the Grammar of New Testament Greek*, 552.

Winer additionally mentions other functions of δέ. Conjunction δέ introduces parenthesis, a complete sentence that intervenes the course of the arguments.[41] When δέ introduces an apodosis, the clause is hypothetical.[42] Winer comments that the construction μέν . . . δέ originally expressed opposition between related clauses (1 Pet 3:18; 4:6). However, it weakens into mere correspondence between those clauses (Rom 8:17; 1 Cor 1:23).[43]

Blass-Debrunner-Funk (hereafter BDF) posits that δέ is an adversative conjunction. Conjunction δέ is different from ἀλλά in two respects.[44] First of all, δέ delineates weaker contrast than does ἀλλά ("but"). Second, δέ denotes general contrast, while ἀλλά shows direct contrast. Likewise, conjunction δέ could be translated by "but" (Acts 12:9, 14; Heb 4:13; 6:12).

Moreover, conjunction δέ functions in different settings. It appears in the construction μέν . . . δέ. This construction is a characteristic of Classical Greek. Its occurrence decreases significantly in NT, though, to the state that in some books μέν is not found at all (2 Thessalonians, 1 Timothy, Titus, Philemon, 2 Peter, 1-3 John, and Revelation).[45] On the other hand, δέ additionally disappears in some cases (especially in the Gospel of Luke).[46] Conjunction δέ may introduce parenthesis (Acts 12:3) and an explanation or an intensification translated by "but," or "and . . . at

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[41]Winer, *A Treatise on the Grammar of New Testament Greek*, 702–3.

[42]Winer, *A Treatise on the Grammar of New Testament Greek*, 678.

[43]Winer, *A Treatise on the Grammar of New Testament Greek*, 551.

[44]BDF, § 447.1.

[45]BDF, § 447.2.

[46]BDF, § 447.4. BDF considers that those cases are yet examples of good Classical Greek.

that" (Rom 3:22).[47] It could appear in the combination καί . . . δέ ("and also," e.g.,

Acts 3:24) or δέ καί ("but also," e.g., Acts 22:28).[48]

N. Turner remarks that δέ is a particle that functions as a coordinating
conjunction. The particle δέ usually has weaker force than does ἀλλά and is
indistinguishable from καί. However, when it occurs after a previous negative, it may
have stronger adversative force than does ἀλλά (Acts 12:9, 14; Heb 4:13; 6:12).[49] The
particle δέ may introduce a parenthesis (Col 1:22), too.[50] Turner observes that there
is a rarity of the correlation of μέν and δέ in NT and Septuagint.[51]

A. T. Robertson maintains that the particle δέ operates both on a sentence
level and higher. On a sentence level, δέ connects clauses, while above the sentence
level (intersentential) it connects sentences and paragraphs.[52] It is one of the most
common particles that connect clauses in paratactic sentences, functioning as
coordinate conjunction.[53] As a paratactic conjunction, it has both copulative and
adversative functions. Robertson argues that the first use is the copulative δέ and the
adversative comes the second.[54] As a copulative, Robertson proposes that δέ signals
something new that is not closely associated in thought to, yet in harmony with, the

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[47]BDF, § 447.7-8.

[48]BDF, § 447.9.

[49]James H. Moulton and Nigel Turner, *A Grammar of New Testament Greek*, vol. 3, *Syntax* (Edinburgh: T&T Clark, 1963), 331.

[50]Moulton and Turner, *Syntax*, 3, Syntax:331.

[51]Moulton and Turner, *Syntax*, 3, Syntax:331–32. Turner points to Matthew as an example. While Matthew has 491 occurences of δέ, it has only twenty instances of the correlation of μέν and δέ.

[52]A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 443–44.

[53]Robertson, *A Grammar of the Greek New Testament*, 428–29.

[54]Robertson, *A Grammar of the Greek New Testament*, 1184. His view is contrary to the common view that δέ is initially an adversative conjunction.

preceding proposisition or narrative.[55] The adversative δέ is present when there are

sharply contrasted positive and negative statements (e.g., Matt 23:4).[56] While

admitting that δέ may *mean* contrast (anithesis) or opposition, Robertson suggests

that it is the contrastive context, and not the conjunction δέ, that creates the

contrast.[57]

Furthermore, the particle δέ occurs in the construction μέν . . . δέ. The

construction μέν . . . δέ makes the contrasts in the context more manifest.[58] In certain

cases, δέ is missing. Arguing with Winer and Blass-Debrunner, Robertson refutes the

notion that such a phenomenon is an anacoluthon and declares that μέν does not

require δέ etymologically or by usage.[59]

One common feature of δέ is its usage with the demonstrative (ὁ, ἡ. τό).[60]

Robertson says most cases in the NT have δέ with nominative form. There are three

uses of the combination of δέ and nominative: first, pure and simple use without

expressing any contrast ὁ δέ (e.g., Matt 26:67; 28:17); second, the construction ὁ μέν .

. . ὁ δέ, which is no longer frequent in NT (e.g., 1 Cor 7:7; Heb 7:20, 23); and third,

—the most common one—the combinations ὁ δέ, ἡ δέ, or οἱ δέ, referring to people

who have been previously mentioned in an oblique case (e.g., Matt 2:5; Luke 23:21).

M. E. Thrall describes that the function of particle δέ in NT as not very

much different from Classical Greek, except in the phenomenon of degeneration and

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[55]Robertson, *A Grammar of the Greek New Testament*, 1184.

[56]Robertson, *A Grammar of the Greek New Testament*, 1186.

[57]Robertson, *A Grammar of the Greek New Testament*, 1186. Emphasis added. Robertson seems to uphold that δέ carries semantic meaning.

[58]Robertson, *A Grammar of the Greek New Testament*, 1153.

[59]Robertson, *A Grammar of the Greek New Testament*, 440.

[60]Robertson, *A Grammar of the Greek New Testament*, 693–95.

the development of some combinations of particles.[61] Some Classical Greek

combinations cease to exist in Koine, yet some new ones come up in Koine from

Classical Greek. For example, she observes that the Koine phrase εἰ δὲ μή γε is

constructed from the classical idiom εἰ δὲ μή ("but if not"). In fact, both phrases do

not differ in meaning. Thrall explains that the motivation for the new construction

simply is either for giving greater emphasis or for avoiding hiatus.[62]

Thrall explicates her view through her analysis of the views of Zerwick and

Turner. She argues about Zerwick's proposal that the use of δέ in Mark is not of

linguistic significance, but of psychological significance. She demonstrates that

various uses of δέ could be explained on the basis of linguistics.[63] She additionally

refuses Turner's claim that the use of the particle δέ in Mark is merely after a major

division. She illustrates that δέ is also utilized in the parenthetical material (Mark

10:32; 16:1), to introduce a string of events (Mark 1:30), or simply to begin a story

(Mark 6:19).[64]

M. Zerwick holds that "the particle δέ nearly always implies some

contrast."[65] However, δέ sometimes signifies progressive or explanatory use

translated by "and moreover" or "and at that," as well. The choice for the proper

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[61]Margaret Eleanor Thrall, *Greek Particles in the New Testament: Linguistic and Exegetical Studies* (Leiden: Brill, 1962), 1. Thrall's work consists of two parts. In the first part, Thrall concentrates of the comparative study on the use of particles in Classical and Koine NT Greek, focusing on the developmental issue. She especially studies the combination of particles, where δέ is involved. In the second part, she argues against the proposals of Zerwick and Turner concerning the use of the particle δέ in Mark. She does not emphasize the issue of the function of the particle δέ proper, even though she does convey her view on the issue. See chapter 1 of the dissertation for details.

[62]Thrall, *Greek Particles in the New Testament*, 9–10.

[63]Thrall, *Greek Particles in the New Testament*, 63.

[64]Thrall, *Greek Particles in the New Testament*, 64.

[65]Max Zerwick, *Biblical Greek*, SPIB 114 (Rome: Iura Editionis et Versionis Reservantur, 1963), § 467.

translation of δέ is usually observable from the context (e.g., Phil 2:8), even though there are cases in which the force of δέ is ambiguous (e.g., Gal 2:3-6).

S. E. Porter states that the postpositive conjunction δέ has three kinds of use: adversative (Matt 5:22), connective (Matt 1:2-16; Rom 2:8), or emphatic (Rom 3:22).[66] The adversative use is the most common one. It is not as strong as ἀλλά. Porter considers that δέ in the construction μέν . . . δέ does not function as a conjunction. When coupled with the article, δέ in the construction such as οἱ μέν . . . οἱ δέ acts like a pronoun. The two major uses in such combinations are anaphoric and partitive.[67]

R. A. Young asserts that NT writers employ conjunctions to indicate semantic relations between sentences and paragraphs just as classical writers do.[68] As a result, his discussions of the conjunctions focus on their semantic nuances. Young contends that δέ has five functions: contrast, addition, transition, explanation, and emphasis.[69] First, δέ is translated by "but," "however," or "yet." In the construction μέν . . . δέ, the contrastive nuance is more pronounced. Second, δέ is copulative as it joins members in additive relation and is translated by "and." Third, δέ has a transitional function in narrative discourse proper. It frequently establishes a shift or change in thought. The modification could be in forms of a new development, the introduction of a new character, a change in temporal setting, the use of parenthetical material, or the resumption of the mainline event. Fourth, δέ

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[66]Stanley E. Porter, *Idioms of the Greek New Testament*, 2nd ed., BLGr 2 (Sheffield: Sheffield Academic Press, 2005), 208.

[67]Porter, *Idioms of the Greek New Testament*, 113.

[68]Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: Broadman & Holman, 1994), 179.

[69]Young, *Intermediate New Testament Greek*, 183–84. The following are summaries of his descriptions.

introduces explanatory matters. This explanatory function is rare. Lastly, δέ marks an emphatic statement.

D. B. Wallace, dealing primarily with the semantic categories, proposes three ways of organizing conjunctions: semantically, structurally, and lexically.[70] With respect to the semantic category, conjunctions betray three semantic/functional categories: substantial, adverbial, and logical. Wallace treats conjunction δέ in the category of logical conjunctions, which he divides into nine subcategories.[71] The conjunction δέ functions as ascensive (translated by contexts), connective (typically translated by "and, also"), contrastive ("but, rather, however"), correlative with ("on the one hand . . . on the other hand"), explanatory, and transitional.[72] Wallace notes that the last use is the most common usage and denotes the change to a new topic of discussion.[73]

Wallace describes that when the particle δέ is utilized with an article forming the construction ὁ μὲν . . . ὁ δέ or simply ὁ δέ, there are two variants of such use.[74] First of all, the articles represent third personal pronoun in the nominative case.[75] Wallace observes that the construction is common in the Gospels and Acts, yet not elsewhere. The function of δέ is to indicate that the subject has changed.

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[70]Wallace considers the structural categories, i.e., coordinate and subordinate, to be less helpful. The lexical category is ordinarily adopted in lexica. Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 669–70.

[71]Wallace, *Greek Grammar beyond the Basics*, 670–74.

[72]See Wallace's explanations of independent clauses. Wallace, *Greek Grammar beyond the Basics*, 657–58.

[73]Wallace, *Greek Grammar beyond the Basics*, 674.

[74]Wallace discusses this construction under the topic "Regular Uses of the Article." Wallace, *Greek Grammar beyond the Basics*, 211 ff.

[75]Wallace, *Greek Grammar beyond the Basics*, 211–12.

Second, the construction betrays alternative personal pronouns.[76] Wallace mentions that such use is quite rare in NT. In this use, both μέν and δέ are always present and, semantically, the construction presents a mild contrast, translated by "the one . . . the other" (singular subjects) and "some . . . others" (plural subjects).

H. von Siebenthal argues that δέ is a conjunction with two functions: adversative and copulative.[77] As an adversative, it is weaker than is ἀλλά and is translated by *aber* (but). It often functions as a copulative that joins sentences and is translated by *und* (and), *da* (then), and *dann* (then). It appears in combination with καί: καί . . . δέ, translated by *und auch* (and also); or δέ καί, translated by *aber auch* (but also). In the construction μέν . . . δέ, it is typically translated by *aber* (but), thus *zwar—aber* (indeed—but).[78] The pair *einerseits—anderersetis* (on the one hand—on the other hand) could translate the construction, too. Furthermore, δέ occurs with articles that function as pronouns. There are two common combinations: ὁ μέν . . . ὁ δέ, translated by *der eine—der andere/dieser—jener* (the one—the other/this—that) or *einer—ein anderer* (one—another), e.g., 1 Cor 7:7; Gal 4:23, and οἱ μέν . . . οἱ δέ, translated by *die einen—die anderen/diese*—jene (the ones—the others/these—those) or *einige—andere* (some—other), e.g., Acts 14:7; 17:32; 28:24.[79]

R. W. Funk maintains that δέ is a mildly adversative connector.[80] It indicates general contrast, contrary to the stronger adversative connector ἀλλά that

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[76]Wallace, *Greek Grammar beyond the Basics*, 212–13.

[77] Heinrich von Siebenthal, *Griechische Grammatik zum Neuen Testament: Neubearbeitung und Erweiterung der Grammatik Hoffmann / von Siebenthal* (Griessen, Germany: Brunnen, 2016), § 252.10.

[78]Siebenthal, *Griechische Grammatik zum Neuen Testament*, § 252.34a.

[79]Siebenthal, *Griechische Grammatik zum Neuen Testament*, § 130.

[80]Robert W. Funk, *A Beginning-Intermediate Grammar of Hellenistic Greek*, 3rd ed. (Salem, OR: Polebridge, 2013), § 632.

signals a direct contrast. Its counterparts in English are "but, however, yet." The connector δέ may additionally work as copulative (translated by "and"). Funk writes that "δέ is so commonly used that the contrastive nuance in the majority of instances is nearly or wholly absent."[81] Furthermore, δέ is sometimes merely transitional (translated by "now, then").

Moreover, the connector δέ is utilized in two other special ways. First of all, δέ is used with the article (without other substantive) to introduce a change in subject or speaker. Such usage typically occurs in narrative and especially in dialogue.[82] Second, δέ may be employed in correlation with μέν preceding. The construction μέν . . . δέ may relate two contrastive things set over against each other (Rom 6:11).[83] It is normally rendered with "on the one hand . . . on the other."

Koine Greek Lexica

BDAG, the third English edition of Bauer's lexicon, lists five functions of the DM δέ: (1) a marker connecting a series of closely related data or lines of narrative—*and, as for*; (2) a marker linking narrative segments—*now, then, and, so, that is*; (3) a marker with an additive relation, with possible suggestion of contrast—*at the same time*; (4) a marker of contrast—*but, on the other hand*; and (5) a marker of heightened emphasis—in combination with καί—*but also*.[84]

J. P. Louw and E. A. Nida categorize δέ under the domains of "Relations" (§ 89) and "Discourse Markers" (§ 91).[85] They offer several observations of the

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[81]Funk, *A Beginning-Intermediate Grammar*, § 632.

[82]Funk, *A Beginning-Intermediate Grammar*, § 635.1.

[83]Funk, *A Beginning-Intermediate Grammar*, § 635.2.

[84]BDAG, n.d., s.v. "δέ."

[85]They especially place it under the several subdomains: "Addition" (§ 89.92-89.104); "Sequential Addition" (§ 89.87-89.89); "Contrast" (§ 89.124-138); and "Markers of Transition" (§

function of δέ. First of all, they discuss that δέ is a marker of additive relation with possible contrast, translated by "and" (Titus 1:1).[86] When it occurs with καί, δέ functions as a marker of a sequence of closely related events, rendered by "and, and then" (Matt 2:1 δέ; Acts 5:1 καί).[87] As a marker of contrast, δέ is rendered by "but, on the other hand" (Matt 22:14; John 7:10).[88] Lastly, δέ is used to mark a summary statement when it occurs in the unit νυνὶ δέ. It is rendered by "and so, accordingly, meanwhile," or simply left untranslated (1 Cor 13:13).[89]

Furthermore, Louw and Nida cover the common constructions μέν . . . δέ and μέντοι . . . δέ.[90] The construction μέν . . . δέ possesses two semantic domains. First of all, they function as "markers of two or more items which are additively related and thematically parallel."[91] In such case, they are rendered with "some . . . others" or "first . . . then" (Matt 13:8; Heb 7:2). Second, they are "markers of sets of items in contrast with one another."[92] The proper translation is "on the one hand . . . but on the other hand" (Matt 3:11). The construction μέντοι . . . δέ shares the same domain with μέν . . . δέ and is similarly translated (Jas 2:8-9).[93]

91.1-5). J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1989).

[86]Louw and Nida, *Greek-English Lexicon of the New Testament*, § 89.94.

[87]Louw and Nida, *Greek-English Lexicon of the New Testament*, § 89.87.

[88]Louw and Nida, *Greek-English Lexicon of the New Testament*, § 89.124.

[89]Louw and Nida, *Greek-English Lexicon of the New Testament*, § 91.4.

[90]Both are under the domain "Relations" (§ 89). They place μέν . . . δέ under two subdomains: "Addition" (§ 89.92-89.104) and "Contrast" (§ 89.124-138) while μέντοι . . . δέ under the subdomain: "Contrast" (§ 89.124-138). Louw and Nida, *Greek-English Lexicon of the New Testament*.

[91]Louw and Nida, *Greek-English Lexicon of the New Testament*, § 89.104.

[92]Louw and Nida, *Greek-English Lexicon of the New Testament*, § 89.136.

[93]Louw and Nida, *Greek-English Lexicon of the New Testament*, § 89.136. Markers that share the domain are μέν . . . ἀλλά (Rom 14:20) and μέν . . . πλήν (Luke 22:22).

F. W. Danker argues that δέ is "a multivalent marker generally indicating relatively slight contrast or transition in staging of narrative and presentation of subject matter."[94] In sum, he comments that δέ serves as marker in a discourse. The DM δέ marks a transition in both narrative and nonnarrative (presentation or argumentative) materials. On the presence of contrast in either narrative or argument, it functions to indicate that contrast. The multivalent function of δέ is evident in its remarkable flexibility of glosses: "in turn" (Matt 1:2; Luke 1:64); "now" (e.g., Matt 1:18; 2:1); "so" (e.g., Matt 2:8; 5:37); "then" (Matt 18:16); the frequent "and" (e.g., Luke 2:17; Acts 2:37); and, when contrast is stronger, "but" (e.g., Matt 5:32, 39). Regarding the shift in a narrative, δέ marks the presentation of a member (e.g., Acts 3:4; Heb 11:35f). When it occurs after νῦν, it denotes a contrast (e.g., Eph 2:13; Col 1:22).

The marker δέ appears in a set of construction with other markers, too. When it occurs with καί, it retains its normal function: δέ . . . καί (e.g., Matt 18:17; Luke 16:22); and καὶ δέ (e.g., Matt 10:18; John 6:51). The construction μέν . . . δέ is used in contrasting, alternate, or modifying contexts that involve a pair of statements.[95] As such, μέν introduces a subject that functions as soil for the observation made in the second member marked by δέ. The construction is variously rendered: on the one hand/indeed/now . . . but (e.g., Matt 3:11; 9:37).

Summary

Traditional Koine grammars discuss δέ as a conjunction, approaching it from "semantic" function categories and focusing on its glosses. Conjunctions are

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[94]Frederick William Danker, *The Concise Greek-English Lexicon of the New Testament* (Chicago: University of Chicago Press, 2009), s.v. "δέ."

[95]Danker, *The Concise Greek-English Lexicon*, s.v. "μέν."

particles that join words or clauses together. Considered a coordinate conjunction, δέ connects constituents mainly in two types: adversative (contrastive) and copulative (continuative). The contrastive force of δέ is of general contrast, which is different from ἀλλά that denotes specific or direct contrast. When δέ appears in a context with no contrast, it functions as copulative.

Some scholars describe the role of δέ in relation to the structure of discourse, in addition to being a coordinate conjunction. According to Winer, for example, the function of δέ proper is to subjoin something new, different, and distinct to the preceding clause.[96] He posits that the construction μέν . . . δέ has weakened from expressing opposition to merely a correspondence between two related clauses, as well.[97] Robertson holds that the particle δέ could merely serve as a discourse marker without semantic significance. In his discussion of the adversative δέ, he explains that it is not the conjunction δέ, but rather the context that creates contrast.[98] Likewise, the construction μέν . . . δέ–being markers of contrast–does not create the contrast, but simply makes the contrasts in the context more manifest.[99] Danker notes that δέ additionally acts as a marker of transition in both narrative and nonnarrative (presentation or argumentative) materials.[100]

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[96]Winer, *A Treatise on the Grammar of New Testament Greek*, 552.

[97]Winer, *A Treatise on the Grammar of New Testament Greek*, 551.

[98]Robertson, *A Grammar of the Greek New Testament*, 1186.

[99]Robertson, *A Grammar of the Greek New Testament*, 1153.

[100]Danker, *The Concise Greek-English Lexicon*, s.v. "δέ."

Classical Greek Discourse Grammars

C. M. Sicking says that δέ is a text-articulation particle. Together with γάρ, καί, and οὖν, the particle δέ comprises the four most important and most frequent text-articulation particles used in Lysias I and XII.[101] He writes about the function of such particles and others:

> It is here assumed that the particles discussed do not convey information about relations–adversative, causal, consecutive, inferential, &c.–between sentence *contents*. Such relations, whether between statements or between states of affairs in the world referred to by the text, cannot be established on the strength of these particles as such, though they may amount to an interpretation of the context as a whole.[102]

He states that as a text-articulation particle, δέ does not carry the force of the kind of relations existing between sentences that it connects. It conveys neither the sense of adversative nor consecutive, which are the two most common meanings attributed to δέ.

Sicking contends that δέ is used to mark the beginning of a new section.[103] It opens a new section in the text, which the speaker wishes to subjoin to the preceding unit. Such use results in certain discontinuity. The particle δέ is different from καί that is employed to include a new item to what precedes, hence marking continuity.

Sicking offers some further observations regarding his thesis.[104] First, μέν may occur with δέ. When a clause introduced by μέν precedes one by δέ, both clauses

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[101]C. M. J. Sicking, "Devices for Text Articulation in Lysias I and XII," in *Two Studies in Attic Particle Usage: Lysias and Plato* (Leiden: E. J. Brill, 1993), 47.

[102]Sicking, "Devices for Text Articulation," 45. Italics his.

[103]Sicking, "Devices for Text Articulation," 10–11, 47.

[104]Sicking, "Devices for Text Articulation," 12–13.

should be considered together as one complex structure.[105] In particular, the clause containing δέ should be taken as a new, self-contained sentence.[106] Second, sentences marked by δέ frequently serve as "boundaries" that structure a discourse, consequently marking discontinuity. Lastly, δέ is sparingly utilized as a structure marker within a sentence.

E. J. Bakker maintains that, in Ancient Greek, the particle δέ operates as a boundary marker of discourse.[107] He suggests that such a description may account for the complete range of its uses. The idea is better than that of the traditional classical grammar, which describes δέ as a connective particle joining discourse units in coordinate relations.[108]

The particle δέ typically functions to delineate three types of boundaries: cognitive, text-creating, and content-oriented ("semantic").[109] The initial type occurs in the oral discourse, in which δέ serves to mark the segmentation of the discourse reflecting the cognitive process of the speaker. The second and third kinds ordinarily appear in written discourse as the manifestation of the interaction between topicalization and discourse structure. Bakker writes that "as a boundary marker, δέ forms tight combinations with topical elements (pronouns, participles, adverbs and adverbial subordinators, etc.) which, by their creating discontinuity in the text,

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[105]Sicking suggests that Lysias I.27 is an exception. In Lysias I.27, a clause introduced by δέ continues a preceding clause that is without μέν. Sicking, "Devices for Text Articulation," 13.

[106]Sicking, "Devices for Text Articulation," 47.

[107]Egbert J. Bakker, "Boundaries, Topics, and the Structure of Discourse: An Investigation of the Ancient Greek Particle Dé.," *StuLang* 17, no. 2 (1993): 276, 305.

[108]Bakker, "An Investigation of the Ancient Greek Particle Dé," 276–77, 305.

[109]Bakker, "An Investigation of the Ancient Greek Particle Dé," 305.

crucially contribute to the structure of discourse."[110]

In narrative written discourse, Bakker remarks that the boundary tends to be more content-oriented ("semantic"). The particle δέ here is bound up with the first element in the clause. As the first component often functions as a (discontinuous) topic in a new narrative discourse unit, Bakker argues that the function of δέ is a topic marker.[111] The particle δέ relates especially to the referential aspect or thematic structure of the discourse.[112]

In nonnarrative written discourse, the particle δέ may assume the functions of segmentation of discourse and of highlighting identificatory information. In the former, it indicates "a piece of information as a separate, small-scale discourse unit."[113] In the latter, it designates a specific piece of information.[114] These two functions relate to the text-creating type.

R. J. Allan observes that in *Histories* of Thucydides, δέ serves as an indicator of the displace mode (complex style narrative).[115] He puts forward that the narrator employs δέ to divide the narrative into thematic units, resulting in thematic discontinuity. Therefore, he contends that δέ is a marker of discontinuity. The

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[110]Bakker, "An Investigation of the Ancient Greek Particle Dé," 305.

[111]Bakker, "An Investigation of the Ancient Greek Particle Dé," 281. The particle δέ denotes discontinuity as topic-change interrupts the narrative continuity.

[112]Bakker, "An Investigation of the Ancient Greek Particle Dé," 293. The function of topic marking of δέ eventually leads to grammaticalization of certain combinations. The combination ὁ δέ, for instance, typically functions as a switch-reference marker and serves as discourse organizing elements.

[113]Bakker, "An Investigation of the Ancient Greek Particle Dé," 296.

[114]Bakker, "An Investigation of the Ancient Greek Particle Dé," 296–98. Bakker additionally identifies another kind of use of δέ–namely, the anticipatory function of the particle δέ in connection to μέν (298-305).

[115]Rutger J. Allan, "Sense and Sentence Complexity: Sentence Structure, Sentence Connection, and Tense-Aspect as Indicators of Narrative Mode in Thucydides' Histories," in *The Language of Literature: Linguistic Approaches to Classical Texts*, ed. Rutger J. Allan and Michel Buijs, ASCP 13 (Leiden: Brill, 2007), 104–5. Allan studies *Thucydides* 6.100-102.

particle δέ frequently introduces a new discourse unit by marking a topic switch.[116]

Based on his study of Lysias (except fragments) and several works of Plato (*Cratylus*, *Sophista*, *Theaetetus*, and *Politicus*), F. Scheppers observes that δέ is a discourse marker being more than 70 percent postpositive.[117] He mentions that it "typically marks the transition to a 'new step' in a sequence."[118] It often occurs in Topic-switches or Setting-switches.[119] In cases that new topics or new settings emerge, it appears in combination with the constituent that is new to the argument or narrative. In addition, it may occur in a construction of more elaborate markers in which it is accompanied by such other discourse-structuring devices as vocatives, and other interactional markers, or in the construction μετά δέ ταῦτα.[120]

Moreover, the particle δέ occurs in the corresponsive combination μέν . . . δέ. The combination marks contrastive patterns whereby each particle introduces a clause that is a contrast to one another.[121] According to Scheppers, in Greek discourse, contrast is often not a semantic or content-related contrast, but more frequently a discourse-organizing contrast.[122] He points out, as an instance, the "transitional" use of μέν . . . δέ, pertaining to the discourse-organizing function. He notes that typically, "the part introduced by μέν marks the rounding off of a previous segment, and δέ marks the beginning of a new segment."[123]

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[116]For examples, the particle δέ introduces a switch to Syracusans and to Athenians. Allan, "Sense and Sentence Complexity," 105.

[117]Frank Scheppers, *The Colon Hypothesis: Word Order, Discourse Segmentation, and Discourse Coherence in Ancient Greek* (Brussels: Brussels University Press, 2011), 103.

[118]Scheppers, *The Colon Hypothesis*, 413.

[119]Scheppers, *The Colon Hypothesis*, 414.

[120]Scheppers, *The Colon Hypothesis*, 414.

[121]Scheppers, *The Colon Hypothesis*, 160.

[122]Scheppers, *The Colon Hypothesis*, 415.

[123]Scheppers, *The Colon Hypothesis*, 415.

Summary

All scholarly works do not embrace the notion that δέ has semantic significance or is content-oriented as conventionally held. Traditional grammars often assign different functions to the particle δέ, giving it varied "meanings" (semantic) like adversative, causal, consecutive, and inferential. Such designations of meaning are, in fact, inferences of the uses of δέ in various contexts. The particle δέ itself does not carry any of these "meanings."

All of the discourse linguists affirm that δέ is a discourse marker and functions in discourse structuring. The DM δέ typically occurs in a constituent that is new to the argument, the combination of which marks a new unit of, or a new step in, the discourse. Simultaneously, the use of δέ betrays the intention to connect the new unit to the preceding one, as well. The presence of a new unit marks a discontinuity in a discourse, making the particle δέ a marker of discontinuity. Hence, the new unit typically serves as a "boundary" that structures a discourse. The particle δέ has the discourse-marking function even in the construction μέν . . . δέ with δέ indicating the start of a new segment.

Discourse Marker Δέ in Koine Greek Discourse Linguistics

Koine Greek Discourse Grammars

In his major work, S. H. Levinsohn discusses DM δέ under two headings: narrative and nonnarrative text.[124] He notes, though, that the basic function of δέ is

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[124]Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek* (Dallas: SIL International, 2000), 69–131.

the same in both contexts.[125] He describes that there are two functions of δέ.[126] On the one hand, δέ functions to introduce background material and, on the other hand, serves to mark new information. With respect to the latter, he maintains that the function of δέ is "to mark new developments, in the sense that the information it introduces builds on what has gone before and makes a distinct contribution to the argument."[127] The particle δέ appears when there is something distinctive. Levinsohn notates it with "+ Distinctive."[128] In other words, the uses of δέ "represent *a new step or development in the author's story or argument.*"[129]

Levinsohn additionally observes that δέ clause is expected in a μέν clause. He explains that μέν is prospective as "it anticipates, or at least implies, a corresponding sentence containing δέ."[130] Regarding the relation between the two sentences, he holds that δέ clause is more prominent to, and downgrades the importance of the μέν clause.[131]

R. S. Buth. Buth contends in several articles relating to δέ that the common

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[125]Levinsohn, *Discourse Features of New Testament Greek*, 112; Levinsohn, *Discourse Features of New Testament Greek*, x.

[126]Levinsohn follows Youngman, who studies the nonnarrative text of 1 Corinthians. See Scott Youngman, "Stratificational Analysis of a Hortatory Text: 1 Corinthians 8.1-11.1" (MA thesis, University of Texas at Arlington, 1987), 152.

[127]Levinsohn, *Discourse Features of New Testament Greek*, 112.

[128]Stephen H. Levinsohn, "'Therefore' or 'Wherefore': What's the Difference?," in *Reflections on Lexicography: Explorations in Ancient Syriac, Hebrew, and Greek Sources*, ed. Richard E. Taylor and Craig E. Morrison, PLAL 4 (Piscataway, NJ: Gorgias Press, 2014), 328n15; Stephen H. Levinsohn, "Eight Constraints on the Interpretations of Luke 17:11-19" (paper presented at the SBL International Meeting, Vienna, Austria, 2014), 5–6.

[129]Levinsohn, *Discourse Features of New Testament Greek*, 72. Italics his.

[130]Levinsohn, *Discourse Features of New Testament Greek*, 170. Levinsohn admits that old Greek grammarians view δέ as prospective, as well.

[131]Levinsohn, *Discourse Features of New Testament Greek*, 170; BDF, § 447.

feature of δέ is marking difference or change (+DIFFERENT or +CHANGE).[132] The difference involved varies from a change of participant, change of paragraph or episode unit, change of theme line (from theme to background and vice versa), and change (reversal) of expectation, even to change of tense. In his later work, Buth explicates that the function of δέ includes marking background, the switch of the subject, contrast, and a new unit.[133] He recommends that "thematic shift" would be a proper designation for the function of δέ.[134] The idea of "shift" captures well the feature of marking a difference or change. Buth asserts that such description is more proper than Levinsohn's view of δέ as the marker of a "development unit" that contains "distinctive information."[135]

Focusing on the use of intersentence conjunctions δέ, οὖν, καί, and asyndeton, Poythress maintains that the usage of each particle or conjunction can be effectively assessed in light of its neighbors.[136] He thus studies δέ in connection with ἀλλά, concluding, "The over-all rule, then, is that *de* is used between successive sentences whenever the writer wishes to indicate that two elements in the two sentences are in contrast. If, however, two statements are *globally* in contrast, or if the contrast is 'strong,' *alla* rather than *de* will be used."[137]

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[132]Randall Buth, "Semitic Καί and Greek Δέ," *START* 3 (1981): 13.

[133]Randall Buth, "Οὖν, Δέ, Καί, and Asyndeton in John's Gospel," in *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*, ed. David A. Black, Katharine G. L. Barnwell, and Stephen H. Levinsohn (Nashville: Broadman Press, 1992), 150–2.

[134]Randall Buth, "On Levinsohn's 'Development Units,'" *START* 5 (1981): 54.

[135]For more details of Levinsohn's view, see chapter 1 above.

[136]Vern S. Poythress, "The Use of the Intersentence Conjunctions de, Oun, Kai, and Asyndeton in the Gospel of John," *NovT* 26, no. 4 (1984): 313. Poythress builds his study upon the works regarding discourse analysis of Robert E. Longacre and his colleagues, with some modifications (313n6).

[137]Poythress, "The Use of the Intersentence Conjunctions," 321.

K. Callow observes that the particle δέ appears within various spans of uses and has various functions accordingly. The functions that she designates as "linguistic signals" are defined by spans wherein δέ occurs: long-span, short-span, and intermediate-span uses.[138] The linguistic signals of the long-span uses of δέ are a major change of topic; the very formula περί δέ plus genitive; a reference to Paul's own attitude and purpose; and the termination of a topic discussion. Most of the occurrences in the short-span signal either contrast or an aside. The signals in the intermediate-span often include introducing a new aspect of an existing topic. While not a new topic proper, the new aspect is still a major successive point. The particle δέ could occasionally act as a slight side step (an aside) in the intermediate-span uses as it does in the short-span usage.

J. A. Heckert argues that the single basic function of δέ is a marker of development.[139] He refutes traditional grammarians, who assert that the main uses of δέ are adversative (contrastive) and copulative (connective). He contends that the adversative or copulative use could be explained on the basis of its basic function. He writes, "If δέ functions as a copula, it marks a proposition as a development of a previous one. If it introduces a contrast, the proposition introduced by δέ builds on the preceding conjunct as a foil, as it makes its distinctive contribution to the proposition prior to the foil."[140] In his study of the Pastoral Epistles, he holds that the developmental function of δέ is constantly present, whether its use is copulative,

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[138]Kathleen Callow, "The Disappearing Δέ in 1 Corinthians," in *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*, ed. David A. Black, Katharine G. L. Barnwell, and Stephen H. Levinsohn (Nashville: Broadman Press, 1992), 184–88.

[139]Jakob K. Heckert, *Discourse Function of Conjoiners in the Pastoral Epistles* (Dallas: Summer Institute of Linguistics, 1996), 9.

[140]Heckert, *Discourse Function of Conjoiners*, 57.

contrastive, or parenthetical, or in set construction.[141]

S. L. Black maintains that δέ is a paratactic intersentence conjunction that coordinates sentences or clauses. Sentence conjunctions are function words that join propositions, rather than adding propositional substance (semantics).[142] Black comments that sentence conjunctions are discourse markers, encoding procedural meaning and serving to guide the mental representations construed by readers or hearers to process a discourse. She writes that "the presence of δέ introducing a sentence cues the audience that some change is to be incorporated into their mental representation of the discourse."[143] She argues that in various contexts of Matthew's narratives, δέ is a marker of discourse discontinuity, as opposed to καί, which signals unmarked continuity. In particular, she states that δέ indicates low-to-midlevel discontinuity.

S. E. Runge writes, "Δέ is a coordinating conjunction like καί, but it includes the added constraint of signaling a new development (notated '+ development')."[144] The function of δέ is better illustrated in comparison with καί. While both are coordinating conjunctions, καί is unmarked for development. It does not typically signal any new information. On the other hand, writers will choose to utilize the DM δέ when they want to introduce something new and distinct with respect to the preceding story or argument. For this reason, the DM δέ is a signal of a new development in story or argument due to the author's conception of the

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[141]Heckert, *Discourse Function of Conjoiners*, 57.

[142]Stephanie L. Black, *Sentence Conjunction in the Gospel of Matthew: Καί, Δέ, Τότε, Γάρ, Οὖν, and Asyndeton in Narrative Discourse*, JSNTSup 216 (London: Sheffield Academic, 2002), 45.

[143]Black, *Sentence Conjunction in the Gospel of Matthew*, 144.

[144]Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, LBRS (Peabody, MA: Hendrickson, 2010), 31.

development.

The DM δέ also occurs as in a set μέν . . . δέ. Runge contends that the construction μέν . . . δέ is a point/counterpoint set, in which grammatical elements μέν and δέ are employed to relate clauses or clause elements in a manner that authors want their readers to perceive.[145] The use of μέν informs the reader that more is coming.[146] The following element marked by δέ, or the point, is normally a more important one than the preceding—namely, the counterpoint.[147] However, Runge says that, in some cases, μέν . . . δέ simply correlates two or more clauses or clause elements without implying any prominence between them.[148] As such, it serves to juxtapose items that are distinct to one another and does not imply a downgrading of the μέν clause, compared with the δέ clause.

Fresch posits that δέ is a metatextual DM that contributes to the structuring of a discourse. The DM δέ operates to chunk the discourse into smaller units to ease human brain to process it. As a means of segmentation, it marks distinct information units, which constitute the next development in a discourse including next part of a story, next topic, or next step in an argumentative literature.[149] Fresch argues that the DM δέ has one prototypical function. It betrays several typical usages when it operates in different scopes and at various levels of

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[145]Runge, *Discourse Grammar of the Greek New Testament*, 73-83. The use of point/counterpoint set makes the relation that would have been otherwise implicit, explicit.

[146]The particle μέν is a forward-pointing device. For more discussions on forward-pointing devices, see Runge, *Discourse Grammar of the Greek New Testament*, 59–177.

[147]Runge, *Discourse Grammar of the Greek New Testament*, 77.

[148]Runge, *Discourse Grammar of the Greek New Testament*, 54–55. Contra Levinsohn who despite posit that μέν functions in a correlative (prospective) role, still observes a downgrading of the μέν clause with respect to the δέ clause (75n7).

[149] Christopher J. Fresch, "Discourse Markers in the Septuagint and Early Koine Greek with Special Reference to The Twelve" (PhD diss., St. Edmund's College, Cambridge University, 2015), 72.

discourse. These conventions of the DM δέ, however, yet betray its core prototypical function to segment a new information unit.

Summary

The above scholars hold that δέ is a linguistic marker. It signals words, phrases, clauses, and paragraphs in a discourse. It marks parenthetical matters, too. Scholars differ, though, concerning the function of the DM δέ, which include marking development, new (distinct) information, or simply change or difference. As various as the opinions are, it is obvious that the DM δέ serves to guide the mental representation of the audience about how to process the discourse, easing thus the cognition process.

Conclusion

From the survey of Classical and Koine Greek grammars and lexica, there are two opposing views of δέ due to the different approaches: traditional (historical-comparative) and discourse linguistic grammar. The traditional grammars and lexica of both Classical and Koine Greek tend to approach the particle δέ from the content-oriented (semantic) side, arguing that it is a coordinate conjunction. The particle δέ mainly carries contrastive or continuative meaning and is, therefore, either an adversative (contrastive) or copulative (continuative) particle. As a conjunction, δέ operates on the sentence level.

Discourse grammars, on the other hand, contend that the particle δέ is a linguistic marker of discourse without any inherent semantic content. The "meanings" or "glosses" attributed to δέ are derived from the inference of its function when implemented in various contexts. When δέ functions as a contrastive conjunction, for example, the contrastive force comes not from the presence of the particle δέ but is deduced from the context. Both Classical and Koine Greek discourse linguistics view δέ as a discourse marker. Fresch's note represents this

conclusion well. Fresch writes that "in Classical and *Koine* Greek linguistic scholarship in the last two decades, δέ has been consistently described as having one core pragmatic constraint segmenting text into distinct units. Though each scholar may have their own nuances in how they discuss δέ, they all agree on its one function to chunk text."[150]

The differentiation between traditional and discourse linguistic approaches is not clear cut. Some traditional grammarians propose views that are close to the views of the discourse linguists, as well. A. T. Robertson observes that δέ could also function above the sentence level (intersentential), connecting sentences and paragraphs.[151] Winer maintains that δέ works in discourse structuring, too. He explains that a writer may utilize δέ when one merely wants to subjoin something new, different, and distinct from what precedes, without the presence of sharp contrast.[152]

The view of δέ as a discourse marker has gained growing support, especially from the current discourse linguists. Discourse grammars of both Classical and Koine Greek unanimously hold this view. Furthermore, traditional grammars lend support in limited ways. Some of the traditional grammarians in fact offer records of the structural function of δέ in addition to the "semantic" approach. For these reasons, I propose a study of the particle δέ using the discourse-linguistic approach—in particular, the functional approach. I devote the following two chapters to conduct the study, analyzing the occurrences of the DM δέ in 1 Corinthians through the lens of the functional descriptive approach. In the subsequent chapter, I demonstrate that a functional reading of the DM δέ better

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[150]Fresch, "Discourse Markers in Lexica," 14–15.

[151]Robertson, *A Grammar of the Greek New Testament*, 443–44.

[152]Winer, *A Treatise on the Grammar of New Testament Greek*, 552.

accounts for the data of the DMs δέ in the discourse of Church Division (1:10-4:17) than the traditional grammatical approach does.

CHAPTER 3

THE FUNCTION OF THE DISCOURSE MARKER ΔE
IN THE DISCOURSE OF CHURCH DIVISION

After I have surveyed the function of the DM δέ in various grammars and lexica, I study it in the discourse of Church Division (1 Cor 1:10-4:17). I analyze the 39 occurrences of the DM δέ in their immediate contexts to show how a functional description of the DM δέ accounts better for those occurrences than do the traditional categories of adversative and connective. The discourse of Church Division serves as a representative of the discourses in 1 Corinthians. In the same manner, the study of the 39 DM δέ in 1 Corinthians 1:10-4:17 serves as a sample of the analysis of 211 occurrences of the DM δέ in 1 Corinthians.

The study of the function of the DM δέ in 1 Corinthians builds upon two frameworks. First of all, it follows Terry's argumentation on the structure of Corinthians. Terry maintains that 1 Corinthians consists of ten discourses, and the discourse of Church Division (1:10-4:17) is the first one.[1] Second, the analysis makes use of Fresch's proposal of scopes, correlating to levels of discourse.[2] Fresch divides the levels of discourse into the section, paragraph, sentence, dependent clause, adpositional phrase, and nominal phrase/words. He assumes three descriptors of

[1]Ralph Bruce Terry, *A Discourse Analysis of First Corinthians*, 2nd ed. (Dallas: Summer Institute of Linguistics, 1996), 38–49. Terry's dissertation, published in 1995, is by far the only study that deals with 1 Corinthians from a discourse-linguistic perspective. For details, see "the Structure of 1 Corinthians" Discourse" below."

[2]Christopher J. Fresch, "Discourse Markers in the Septuagint and Early Koine Greek with Special Reference to The Twelve" (PhD diss., St. Edmund's College, Cambridge University, 2015), 3–14; Christopher J. Fresch, "Discourse Markers in Lexica and the Benefit of Functional Descriptions: A Case Study of Δέ" (paper presented at the SBL Annual Meeting, Atlanta, GA, 2015), 1–34.

scope: broad, moderate, and narrow. A DM δέ thus may occur in any of the

combinations: broad scope (section–sentence), moderate scope (sentence–

adpositional phrases), and narrow scope (adpositional phrases–nominal

phrases/words).[3] Before I begin the study of the DM δέ in these scopes, I lay out

Terry's proposal of the structure of the discourses of 1 Corinthians.

The Letter and Structure of 1 Corinthians' Discourses

Scholars virtually all agree that the apostle Paul wrote the letter of 1

Corinthians, which is a unified letter.[4] Despite being univocal about Paul's

authorship, scholars differ regarding the unity of the letter. Some scholars argue that

what is known as 1 Corinthians today is a composite letter. They hold that Paul

wrote distinct letters and that, in spite being a letter itself, 1 Corinthians contains

the fragment of another Paul's letter. The majority, however, argue that 1

Corinthians is a unified piece that Paul initially wrote to the church of the

Corinthians.[5] The latter notion supports the feasibility of the current study since the

discourse analysis approach is concerned with the unified form of 1 Corinthians,

being a means of communication from its author to his readers.

The letter of 1 Corinthians is a communication in public and not in

private. Doty contends that Pauline letters have the form of "private personal

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[3]Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 9. The level sentence and adpositional phrase redundantly occur in two scopes. Fresch allows such overlapping to accommodate the natural fuzziness of language, admitting that an exact division is not easy to determine (personal communication).

[4]Hans Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians*, trans. James W. Leitch, Hermeneia (Philadelphia: Fortress, 1975), 2; Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 2nd ed., ICC (Edinburgh: T&T Clark, 1961), xvi–xviii.

[5]For representative surveys on the views, see Conzelmann, *1 Corinthians*, 2–4; Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2000), 36–41.

letters." They are "letters" and not "epistles," using Deissmann's terminology as they are not written with artistic effect, but as daily materials that are not meant for aesthetic appreciation.[6] Conzelmann, however, explains that 1 Corinthians contains both genuine correspondence and expositions on a fundamental theme that go beyond occasional setting (e.g., 1 Cor 13). He rightly notes that Paul wrote as an apostle and not as a private individual.[7]

Furthermore, as a means of communication, the letter of 1 Corinthians comprises discourses that Paul utilizes to address the Corinthians. Terry argues that the structure of 1 Corinthians is built up of ten discourses (1:10-16:12) sandwiched by an introduction (1:1-9)[8] and closing (16:13-24).[9] He identifies the discourses of Church Division (chaps. 1-4), Fornication (5-6),[10] Marriage (7), Eating Food Offered

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[6]William G. Doty, *Letters in Primitive Christianity*, GBSNT (Philadelphia: Fortress, 1973), 25.

[7]Conzelmann, *1 Corinthians*, 6. Cf. Adolf Deissmann, *Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World* (New York: George H. Doran Co., 1927). For more discussion, see "The Form of First Corinthians" in Joseph A. Fitzmyer, *First Corinthians: A New Translation with Introduction and Commentary*, AB 32 (New Haven, CT: Yale University Press, 2008), 54–56.

[8]Although utilizing various terminologies, scholars tend to agree that 1 Cor 1:1-9 is a unit separated from 1:10 with further divisions of 1:1-3 and 1:4-9. See Timothy A. Brookins and Bruce W. Longenecker, *1 Corinthians 1-9: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2016), 1, 7; Conzelmann, *1 Corinthians*, 19, 25; Fitzmyer, *First Corinthians*, 57; R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistle to the Corinthians* (Columbus, OH: Wartburg Press, 1946), 19, 29; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, xxv; Thiselton, *The First Epistle to the Corinthians*, 55, 84.

[9]Fee proposes the similar structure: Introduction (1:1-9); Response to Reports (1:10-6:20); Response to Corinthians' letters (7:1-16:12); and Concluding Matters (16:13-24). Unlike Terry, he proposes that 7:1-16:12 is a response to the Corinthians' letter. See Gordon D. Fee, *The First Epistle to the Corinthians*, rev. ed., NICNT (Grand Rapids: Eerdmans, 2014), viii–xi. From a socio-rhetorical perspective, Witherington also proposes a similar structure. He maintains that *probatio* (argument section) extends from 1:18 to 16:12. Ben Witherington III, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), vi–viii.

[10]In addition, some scholars argue for the unity of the discourse of Fornication (5:1-6:20) despite some abruptness at 6:1-11. Thiselton assigns 5:1-6:20 under one heading of "Moral Issues Which Demand a Clear-Cut Verdict." Thiselton, *The First Epistle to the Corinthians*, 381 ff. Fee categorizes 5:1-6:20 under the label of "Immorality and Litigation: Test Cases of the Crisis of Authority and Gospel." Fee, *The First Epistle to the Corinthians*, 212. Witherington argues for the unity from a rhetorical approach. Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 162–69.

to Idols (8-10), Head Coverings (11), the Lord's Supper (11), Spiritual Gifts (12-14), the Resurrection from the Dead (15), the Contribution for the Saints (16), and the Coming of Apollos (16).[11]

The ten discourses fall into two categories: those that are Paul's responses to the oral reports and those to the letter of the Corinthians.[12] Terry contends that sections introduced by περὶ δέ (now concerning) followed by genitive are Paul's answers to the letter of the Corinthians, while those marked by a simple δέ to the oral reports.[13] He further proposes that these discourses display a cyclical structure of ABA'B'A''B'', having five discourses that are responses to the oral report of the Corinthians (A, A', A''), and five discourses to their letter (B, B', B'').[14] Although he tries to find the rationale behind the cyclical pattern, he admits the reason that Paul has structured the discourses of 1 Corinthians as such is still unclear.[15]

Scholars challenge Terry's view that περὶ δέ denotes response to the letters of the Corinthians (7:1, 25; 8:1; 12:1; 16:1,12). Some support that 7:1–11:1 are responses to the Corinthians' letter.[16] Conzelmann additionally argues that περὶ δέ in 7:1; 7:25; 8:1; 12:1; 16:1, and 16:12 mark Paul's responses to written questions.[17]

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[11]See also Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, v–viii. From a rhetorical approach, Witherington presents a similar structure, except when he considers 16:1-12 as one argument.

[12]Scholars frequently refer to a work of Hurd in their discussions about the nature of the responses of Paul. See John Coolidge Hurd Jr., *The Origin of I Corinthians* (London: S.P.C.K., 1965). While Hurd's proposal is intriguing, it is not without criticism. For some engagement with Hurd's proposal, see Terry, *A Discourse Analysis of First Corinthians*, 39–42; Thiselton, *The First Epistle to the Corinthians*, 35–36; Conzelmann, *1 Corinthians*, 7; Fitzmyer, *First Corinthians*, 50–51.

[13]Terry, *A Discourse Analysis of First Corinthians*, 39, 42.

[14]Terry, *A Discourse Analysis of First Corinthians*, 43. See Table 4.

[15]Terry, *A Discourse Analysis of First Corinthians*, 43.

[16]Brookins and Longenecker, *1 Corinthians 1-9*, 150, 177, 193; Thiselton, *The First Epistle to the Corinthians*, 483.

[17]Conzelmann, *1 Corinthians*, 115.

More, however, contend against Terry's notion. Robertson and Plummer underline

the inability to tell the difference between discourses that are responses to letters and

discourses that are to oral reports.[18] While acknowledging that Paul is referring to

the letter of the Corinthians in 7:1 (περὶ δὲ ὧν ἐγράψατε *de* concerning the things that

you wrote), Mitchell maintains that the formula περὶ δέ (cf. 7:25 ff.) does not inform

whether Paul is or is not referring to a letter. Likewise, she contends that the absence

of the formula does not inform that Paul is or is not referring to the oral reports. She

holds that the formula περὶ δέ is a way by which Paul introduces the topic of the new

argument or subargument.[19] Danylak holds that Paul is responding to previous

correspondence with the Corinthians when he writes out 7:1.[20] Witherington

additionally argues against the notion that the units of 1 Corinthians 1:10-6:20 are

responses to oral reports and the remaining discourses to letters. He posits περὶ δέ

could simply function as a topical marker.[21] As results, περὶ δέ might be better

explained as a topic marker and does not necessarily inform that the following

discourses are responses to questions from the letter of the Corinthians.[22] Therefore,

Mitchell's proposal that περὶ δέ introduces the topic of the new argument or sub-

argument is more probable.[23]

The study of the discourses in 1 Corinthians takes place in two consecutive

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[18]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 131. See also Raymond F. Collins, *First Corinthians*, SP 7 (Collegeville, MN: Liturgical Press, 1999), 251–52.

[19]Margaret M. Mitchell, "Concerning Peri De in 1 Corinthians," *NovT* 31, no. 3 (July 1989): 255–56.

[20]Barry N. Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7" (PhD diss., St. Edmund's College, Cambridge University, 2011), 1.

[21]Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 100.

[22]Terry, *A Discourse Analysis of First Corinthians*, 75. Terry proposes that not only περὶ δέ functions as a topic marker, but the stand-alone DM δέ, as well.

[23]Mitchell, "Concerning Peri De in 1 Corinthians," 255–56. See also Brookins and Longenecker, *1 Corinthians 1-9*, 150; Fitzmyer, *First Corinthians*, 277; Thiselton, *The First Epistle to the Corinthians*, 483.

chapters. The present chapter analyzes the function of the DM δέ in a discourse setting—namely, the discourse of Church Division (1:10-4:17). The purpose is to show how a functional description of DM δέ may offer a better explanation about the occurrences of the DM δέ in the first discourse. The preceding one concerns the occurrences of DM δέ in its scope descriptors—broad, medium, and narrow—to identify linguistic signals that they may betray when employed in certain scopes.

DM δέ in the Discourse of Church Division (1:10-4:17)

Due to some limitations, the first discourse—Church Division (1:10-4:17)—is analyzed as a representative of all the ten discourses in 1 Corinthians.[24] It has thirty-nine of the 211 occurrences of the DM δέ in 1 Corinthians. Eight sections are observable in the discourse: 1:10-17; 1:18-19; 1:20-31; 2:1-16; 3:1-17; 3:18-23; 4:1-13; and 4:14-17.

1 Corinthians 1:10-17

The first section of the discourse of Church Division comprises three paragraphs: 1:10-11, 1:12-13, and 1:14-17.[25] In those paragraphs, DM δέ occurs seven times: two, four, and one consecutively.

1 Corinthians 1:10-11. DM δέ appears twice in the first paragraph (1:10-11). Scholars unanimously agree that the body of the letter starts at 1:10 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ

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[24]Contrary to most scholars who identify the end of the discourse at 4:21, Terry contends that 4:18-4:21 belong to the proceeding discourse. For details of his argumentation, see Terry, *A Discourse Analysis of First Corinthians*, 48–49. For a similar structuring, see Roy E. Ciampa and Brian S Rosner, *The First Letter to the Corinthians*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2010), 68 ff. and 189 ff.

[25]There is no textual problem relating to DM δέ in 1:10-17.

γνώμη. The first DM δέ in the initial phrase παρακαλῶ <u>δὲ</u> ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (*de* I exhort you, brothers, by the name of our Lord Jesus Christ 1:10a) marks the transition from the Opening and Thanksgiving sections (1:1-3 and 1:4-9, respectively) to the body of the letter. In fact, the DM δέ introduces a new discourse—namely, the discourse of Church Division (1:10-4:17). It additionally marks the first section (1:10-17) and consequently operates in the B-Sc level.[26]

Paul starts with writing παρακαλῶ <u>δὲ</u> ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (*de* I exhort you, brothers, by the name of our Lord Jesus Christ 1:10a).[27] Scholars translate the DM δέ differently. Some traditional grammarians translate it as "but,"[28] and others leave it untranslated.[29] Brookins and Longenecker, who make use of the discourse grammar, render it with "now."[30] Although applying a traditional grammar, Lenski translates it as "now" and considers it a common transitional particle, too.[31] Translating as "but," Robertson and Plummer posit that δέ introduces contrast in 1:10 ff. with Thanksgiving (1:4-

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[26]Callow attributes the use of δέ to the long-span use. Kathleen Callow, "The Disappearing Δέ in 1 Corinthians," in *Linguistics and New Testament Interpretation: Essays on Discourse Analysis*, ed. David A. Black, Katharine G. L. Barnwell, and Stephen H. Levinsohn (Nashville: Broadman Press, 1992), 185. For the review of Callow's categorization, see Chapter 1.

[27]The Greek texts are taken from NA28. Unless otherwise noted, the translations of the Greek texts are mine.

[28]Conzelmann, *1 Corinthians*, 31; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 8.

[29]Collins, *First Corinthians*, 67; Thiselton, *The First Epistle to the Corinthians*, 108; Fitzmyer, *First Corinthians*, 4. See ESV and NIV.

[30]Brookins and Longenecker, *1 Corinthians 1-9*, 12–13. See NRSV and NASB.

[31]Lenski, *First and Second Epistle to the Corinthians*, 37–38.

9).[32] The DM δέ in 1:10a is then considered to have adversative sense.[33] It is not in order, though, to render the DM δέ as adversative. Because the DM δέ occurs at the beginning of the body of the letter, scarcely any mark of contrast exists. As a result, the justification of Robertson and Plummer is not convincing. Paul is just beginning to write to the content of his letter in 1:10. For this reason, the translation of "but" is inadequate. The DM δέ simply functions as a marker of a new discourse or at a lower level, a new section.[34] In such case, it could be left untranslated, or better rendered with a nontemporal "now" as Brookins and Longenecker have done.

The phrase παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (*de* I exhort you, brothers, by the name of our Lord Jesus Christ 1:10a) introduces the thesis of the section.[35] The main appeal consists of three purpose clauses—all applying the subjunctive verbs—that apply a single ἵνα.[36] Paul admonishes the Corinthians to pursue unity so that they may be united, saying ἵνα τὸ αὐτὸ λέγητε πάντες καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ (so that you all may speak the same thing, and [that] divisions may

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[32]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 9. See also Henry Alford, *The Greek Testament*, 7th ed. (London: Rivington, 1877), 2:476.

[33]A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 1186.

[34]Brookins and Longenecker note that δέ opens a new subunit in 1 Cor 1:10. Brookins and Longenecker, *1 Corinthians 1-9*, 13.

[35]Cf. Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 94–97. Witherington maintains that 1 Cor 1:10 is a *propositio*, which is the thesis statement of the entire discourse of 1 Corinthians, i.e., the main advice that Paul gives to the Corinthians. Levinsohn says that expository thesis is different from exhortation thesis. In a nonnarrative text, exhortation thesis belongs to the theme line, a linguistics synonym for "mainline." It employs imperative verb form, which moves the arguments forward. Expository does not employ imperative and consequently is not part of the theme line. See Stephen H. Levinsohn, "Reasoning Styles and Types of Hortatory Discourse," *JT* 2, no. 2 (2006): 1–2.

[36]Fee observes that the appeal employing the verb παρακαλῶ has a single "that" clause controlling three purposes stated, either positively or negatively. Fee, *The First Epistle to the Corinthians*, 52–55.

not be present among you, *de* [that] you may be perfected in the same mind and in the same judgment 1:10b-d). Paul uses no imperative but the indicative παρακαλῶ. Normally in the nonnarrative texts, only words with imperatival form constitute the mainline of the argument.[37] However, Paul regularly applies mitigated forms of imperative to deliver his exhortations, which forms also constitute the themeline of the argument.[38] On the role of παρακαλῶ, Witherington comments:

> In an important monograph, C. J. Bjerkelund shows that the verb *parakalo* ('I beseech') plus a following subordinate clause in Paul's letters does not simply introduce parenesis (exhortation) but can also introduce proclamation of the gospel. Paul uses the verb to introduce particularly crucial ideas–here an exhortation to unity, in 4:16 an exhortation to imitation of himself, and in 16:15 exhortation to acceptance of Stephanas as a local leader.[39]

Witherington's proposal that παρακαλῶ denotes introduction to exhortation rightly confirms that 1:10 is equal to the exhortation itself. Related to this point, it is timely to hear what Terry says:

> Longacre has noted that the most important material for any given discourse is usually encoded in a given mode and/or tense. A chain of these tenses he calls MAINLINE (STORYLINE in narrative; THEMELINE in other texttypes). For example, in Greek narrative texts, the storyline is usually given in the aorist tense. For hortatory text, the *themeline* is marked by the imperative (and other methods of encoding command forms).[40]

The indicative παρακαλῶ evidently belongs to the category of "other methods of encoding command forms," being not an imperative. It similarly functions as an exhortation proper that bears the themeline and advances the flow of the argumentation. Therefore, even though the statement παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (*de* I exhort you, brothers, by the name of our Lord Jesus Christ 1:10a) does not contain any imperatival from, it serves as the

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[37]Levinsohn, "Reasoning Styles and Types," 1–2.

[38] Mary Breeze, "Hortatory Discourse in Ephesians," *JOTT* 5, no. 4 (1992): 316–17.

[39]Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 94–95.

[40]Terry, *A Discourse Analysis of First Corinthians*, 37–38.

exhortatory thesis of the section and consequently, belongs to the mainline.

Paul uses a DM δέ in the last purpose clause ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοΐ καὶ ἐν τῇ αὐτῇ γνώμῃ (*de* [that] you may be perfected in the same mind and in the same judgment 1:10d). The DM δέ that marks the sentence operates on the M-Sn level. Scholars adopt different routes when translating the DM δέ. Brookins and Longenecker translate it as "and."[41] Implementing a third person imperative, Robertson and Plummer translate the third purpose clause in subjunctive into an independent clause: "Let complete unity be restored."[42] Most traditional scholars, though, translate it adversatively as "but."[43] Alford suggests that δέ implies "but rather," finding support from examples in classical Greek literature.[44] Lenski posits that δέ in 1:10d is a slightly adversative δέ.[45]

While "but" is an appropriate rendering of δέ, it is problematic to designate δέ as adversative. The translation implies that 1:10d clause ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοΐ καὶ ἐν τῇ αὐτῇ γνώμῃ (*de* [that] you may be perfected in the same mind and in the same judgment) is contrastive to 1:10c καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα (and [that] divisions may not be present among you) because the latter is a negative statement, and the former is a positive one.[46] Such an observation is in tenable because Paul presents a pair of negative and positive statements, applying δέ to relate them. Paul

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[41]Brookins and Longenecker, *1 Corinthians 1-9*, 12.

[42]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 9.

[43]Collins, *First Corinthians*, 67; Conzelmann, *1 Corinthians*, 31; Thiselton, *The First Epistle to the Corinthians*, 109; Fitzmyer, *First Corinthians*, 3; Lenski, *First and Second Epistle to the Corinthians*, 38.

[44]Alford, *Corinthians*, 2:476.

[45]Lenski, *First and Second Epistle to the Corinthians*, 39.

[46]Although Lenski maintains that δέ is slightly adversative δέ, he does not make clear to which statement(s) the third statement is contrastive to. Lenski, *First and Second Epistle to the Corinthians*, 39. See also Fee, *The First Epistle to the Corinthians*, 54.

first begins with a negative prohibition (1:10c) and then complements it with a positive exhortation (1:10d). Since the contrast itself is manifest in the statements, to entitle δέ as the conjunction of adversative and to argue that it has the meaning of "but" is then improper. Having no semantic significance, the conjunction δέ simply introduces 1:10d as a new contrastive information with respect to 1:10c and serves to mark the information. Therefore, in addition to "but," the rendering of the DM δέ with "and" is in order, as well.[47]

Some scholars also notice the connection between 1:10d ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ (*de* [that] you may be perfected in the same mind and in the same judgment 1:10d) and 1:10b ἵνα τὸ αὐτὸ λέγητε πάντες (so that you all may speak the same thing 1:10b). Concerning 1:10d, Fitzmyer correctly writes, "This clause reformulates the first clause of this verse."[48] Fee posits a similar structure as well, pointing out a chiastic structure in 1:10.[49] He notes that the main clause, "I urge that" (1:10a), has three purposes marked by A-B-A, which correspond to 10b, 10c, and 10d, respectively. In such construction, he suggests that 10b and 10d are connected by the sharing of the uses of "the same."

The way Paul structures the clauses of 1:10b, 1:10c, and 1:10d illustrates a construction that bases on the proximity between 1:10d ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ (*de* [that] you may be perfected in the same mind and in the same judgment 1:10d) and 1:10b ἵνα τὸ αὐτὸ λέγητε πάντες (so that you all may speak the same thing 1:10b) that is inclusive of 1:10c καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα (and [that] divisions may not be present among you). Basically, Paul contends for

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[47]Cf. Brookins and Longenecker, *1 Corinthians 1-9*, 12.

[48]Fitzmyer, *First Corinthians*, 141.

[49]Fee, *The First Epistle to the Corinthians*, 54.

proximity between 1:10b with 1:10d. He first exhorts ἵνα τὸ αὐτὸ λέγητε πάντες (so that you all may speak the same thing 1:10b), using a second person plural subject form. He connects the second purpose clause to the first with καί, admonishing καὶ μὴ ᾖ ἐν ὑμῖν σχίσματα (and [that] divisions may not be present among you 1:10c). When he applies καί, he intends that 1:10c be added to 1:10b.[50] Finally, he urges ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ (de [that] you may be perfected in the same mind and in the same judgment 1:10d). He links 1:10c to 1:10d with δέ, which marks 1:10d as distinct from 1:10c. Utilizing δέ he creates a pair of negative and positive statements—1:10c and 1:10d—that conveys contrastive notion and establishes a connection between them that is, however, looser than the connection between 1:10b and 1:10c that is signaled by καί.[51] As a result, instead of merely establishing a connection between 1:10b and 1:10c with the conjunction καί, he extends it to include 1:10d, forming a juxtaposition between 1:10b and the pair 1:10c-d.[52] Because 1:10d is the positive pair member and consequently, the focus of the pair, he ultimately proposes a connection between 1:10b and 1:10d—together with its negative member 1:10c.[53] That the purpose clause 1:10d is parallel to 1:10b is observable, too, from the resuming use of the second person plural subject, which started in 1:10b, in 1:10d after a break of a third person singular subject in 1:10c.

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[50]Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek* (Dallas: SIL International, 2000), 124–25; Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, LBRS (Peabody, MA: Hendrickson, 2010), 23–27.

[51]Levinsohn, *Discourse Features of New Testament Greek*, 114–15.

[52]Brookins and Longenecker are correct to describe that the DM δέ signals a mounting of argument and is not just a simple juxtaposition. Brookins and Longenecker, *1 Corinthians 1-9*, 14.

[53]Levinsohn, *Discourse Features of New Testament Greek*, 114.

1 Corinthians 1:12-13. To support his expository thesis παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (*de* I exhort you, brothers, by the name of our Lord Jesus Christ 1:10a), in the second paragraph (1:12-13), Paul responds to the fact reported by Chloe's people that quarrels happen among Christians (1:11).[54] He writes λέγω δὲ τοῦτο ὅτι ἕκαστος ὑμῶν λέγει ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ (*de* I say this because each one of you says: *men* I am of Paul, *de* I am of Apollos, *de* I am of Cephas, *de* I am of Christ 1:12a-f). He employs the DM δέ four times. The first DM δέ marks the transition from Paul's thesis (1:10a) to his supportive materials. It belongs to the B-Pr level where the sentence begins a paragraph. Most scholars leave the DM δέ untranslated.[55] Some scholars translate the DM δέ as "but"[56] or "now."[57] Young posits that the DM is a rare explanatory δέ.[58] Of the options, the one that translates as "but" is the weakest one. There is only slight evidence of contrast. In fact, the continuity is apparent. In 1:12, Paul clarifies the report that he has received (1:11).[59] The zero-translation approach, then, works well in the context because it implies close relations between 1:12 and 1:11. The translation as a nontemporal "now" is

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[54]Concerning who the Chloe's people are, see for example Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 99.

[55]Conzelmann, *1 Corinthians*, 31; Fitzmyer, *First Corinthians*, 3; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 9; Thiselton, *The First Epistle to the Corinthians*, 109. See NASB.

[56]Collins, *First Corinthians*, 79.

[57]Lenski, *First and Second Epistle to the Corinthians*, 42; Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville: Broadman & Holman, 1994), 184. See ESV, NRSV, and NIV.

[58]Young, *Intermediate New Testament Greek*, 184. It is surprising that most grammarians do not deal with the use of δέ here.

[59]See Brookins and Longenecker, *1 Corinthians 1-9*, 16. Conzelmann notes that "this verse explains the nature of the dispute." Conzelmann, *1 Corinthians*, 32. Thiselton records that Paul dismantles the reported splits and discords. Thiselton, *The First Epistle to the Corinthians*, 121.

additionally acceptable.[60] Either option, to translate it with "now" or to leave it untranslated, is essentially the same and suits the context well.[61]

Four quoted statements utilize a μέν . . . δέ construction: ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ (*men* I am of Paul, *de* I am of Apollos, *de* I am of Cephas, *de* I am of Christ 1:12c-f).[62] They relate to figures with whom the Corinthians associate themselves: Paul, Apollos, Cephas, and Christ.[63] The first statement contains the DM μέν, and the following three individually have the DM δέ. Each DM δέ is of the M-Sn level, considering that all mark nominal (verbless) clauses. In addition to the untranslated option,[64] options vary from "and,"[65] "another,"[66] to "or."[67] Thiselton proposes a mixed translation, saying, "I mean this, that each of you says, 'I, for my part, am for Apollos'; 'I am a Peter person'; 'As for me, I belong to Christ.'"[68] He observes that the traditional

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[60]The "now" is not meant to denote a time reference. See Fee, *The First Epistle to the Corinthians*, 56. Fee refutes "now," but does not provide support for it.

[61]Robertson and Plummer propose "Now I mean this." However, with regard to good English, they simply leave out the nontemporal "now" and translate the phrase into "I mean this." Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 11.

[62]Fee writes that "the grammar of the passage seems to demand that there were in fact Corinthian believers saying such a thing." Fee, *The First Epistle to the Corinthians*, 60.

[63]These statements have caused heated discussions about the nature of the groups in the church of the Corinthians, including whether the group of Christ really exists. Commentaries typically have excursuses on this topic. For brief surveys on the issues representing older and current commentaries, see Alford, *Corinthians*, 2:476–77; Thiselton, *The First Epistle to the Corinthians*, 121–33.

[64]Collins, *First Corinthians*, 67; Conzelmann, *1 Corinthians*, 31.

[65]Lenski, *First and Second Epistle to the Corinthians*, 42. See NASB.

[66]Fitzmyer, *First Corinthians*, 3. While utilizing "another" in the second statement, Fitzmyer employs "or" to connect the third statement with the fourth one. See NIV.

[67]Fitzmyer, *First Corinthians*, 3. See ESV and NRSV.

[68]Thiselton, *The First Epistle to the Corinthians*, 109, 122. Interestingly, Thiselton leaves out the translation of the first phrase "ἐγὼ μέν εἰμι Παύλου," although he later mentions, "I, for one, am one of Paul's people." It is probably a typographical error here.

contrastive translation "on the one hand . . . on the other hand" does not do any justice to the text.

The wide variety of translations demonstrate that the categories of adversative and connective do not apply well. Referring to the traditional grammar, Collins posits that there is a contrast between statements introduced by μέν (1:12c) and by δέ (1:12d-f).[69] However, his judgment is not satisfying. While contrast exists, the contrast is not between the followers of Paul, on the one hand, and of the other three, on the other hand. In fact, the four groups are in opposition to one another. The usage of "and" is preferable, although it is still awkward. Paul does not attempt to connect these statements (connective use), except to juxtapose them. He simply wants to quote them to support his thesis and elaborations.

Runge's proposal is beneficial to explain the situation. He posits that in some cases, the construction μέν . . . δέ simply correlates two or more clauses or clause elements where it juxtaposes items that are distinct to one another, without signifying any prominence.[70] In 1:12, Paul spells out the different "groups" of people who associate themselves with certain leaders: ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ (*men* I am of Paul, *de* I am of Apollos, *de* I am of Cephas, *de* I am of Christ). He lays them out, side by side, without marking which one is more prominent.[71] To him, they all are alike.[72] Fitzmyer has some weight

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Collins, *First Corinthians*, 79. See chap. 2 of this dissertation for more views from the traditional grammars.

[70]Runge, *Discourse Grammar of the Greek New Testament*, 54–55, 74–83. Cf. Christopher J. Fresch, "Is There an Emphatic Μέν? A Consideration of the Particle's Development and Its Function in Koine," *NTS* 63 (2017): 261–62.

[71]See Levinsohn, *Discourse Features of New Testament Greek*, 170.

[72]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 11. Later, Paul mentions that Apollos and he are one (3:8).

when he notes that the placement of Paul's name on the first spot in the lineup simply betrays good Greek style if we consider how Paul repudiates the Corinthian Christians' favoritism.[73] In sum, Paul simply utilizes the construction μέν . . . δέ to correlate these groups without any preference in describing the situation of the church.[74] All translation proposals will work well if the notion of correlation is perceived.

1 Corinthians 1:14-17. Paul makes an aside comment in the third paragraph (1:14-17), coming to the topic of baptism. Paul gives thanks to God that he baptizes no one but a few people, so that the Corinthians may not claim that they were baptized in his name (εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον, ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε 1:14-15). He picks up the theme from the rhetorical question in 1:13c ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; (or were you baptized into the name of Paul?) and elaborates on it (cf. οὐδένα ὑμῶν ἐβάπτισα I baptized none of you 1:14).[75] The act of claiming itself ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε (so that no one may say that you were baptized into my name 1:15) may refer to the issue in 1:12, in which people associate themselves with certain leaders, including Paul.[76] Those who are baptized by Paul may state, "I am of Paul." Therefore, while no connective is used (asyndeton), it is safe to deduce that

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[73]Fitzmyer, *First Corinthians*, 142.

[74]Cf. Brookins and Longenecker, *1 Corinthians 1-9*, 16–17. See also Timothy A. Brookins and Bruce W. Longenecker, *1 Corinthians 10-16: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2016), 170.

[75]Cf. Fitzmyer, *First Corinthians*, 147.

[76]Thiselton, *The First Epistle to the Corinthians*, 141.

Paul employs this paragraph to illustrate the point he makes in 1:13b μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν? (was Paul crucified for you?).[77]

Paul indeed baptized a few people in Corinth. He first mentions that he baptized Crispus and Gaius (εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον I give thanks [to God] that I baptized none of you except Crispus and Gaius 1:14). With that said, he adds ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον (de I also baptized the household of Stephanas 1:16). The subsequent statement of 1:16, marked by a DM δέ, introduces new information about whom Paul baptized, in addition to Crispus and Gaius. The DM δέ belongs to M-Sn level as it signals a brief sentence. Some scholars leave it untranslated[78] while others translate it as "now,"[79] "well,"[80] or, more idiomatically, "O yes,"[81] or "Ah, yes."[82]

The information about the baptism of the household of Stephanas (ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον de I also baptized the household of Stephanas 1:16) is new information that is distinct from that of Crispus and Gaius (εὐχαριστῶ [τῷ θεῷ] ὅτι οὐδένα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον I give thanks [to God] that I baptized none of you except Crispus and Gaius 1:14). Some scholars think that it is an afterthought. Paul is probably reminded of, or becomes aware of, Stephanas after

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[77]For the function of asyndeton, see Levinsohn, *Discourse Features of New Testament Greek*, 118–21; Runge, *Discourse Grammar of the Greek New Testament*, 20–23. Because of the asyndeton, it is in order if Collins notes that this is an aside paragraph. Collins, *First Corinthians*, 83.

[78]Collins, *First Corinthians*, 67; Fitzmyer, *First Corinthians*, 3. However, Fitzmyer translates it in an emphatic way: "I did baptize."

[79]Brookins and Longenecker, *1 Corinthians 1-9*, 21; Lenski, *First and Second Epistle to the Corinthians*, 47.

[80]Thiselton, *The First Epistle to the Corinthians*, 109.

[81]Conzelmann, *1 Corinthians*, 31.

[82]Fee, *The First Epistle to the Corinthians*, 64.

he has written about Crispus and Gaius in 1:14.[83] Collins argues Paul may have

forgotten it in the first writing as the omission of it would be disingenuous due to

the important roles Stephanas plays in the ministry.[84] Judging from the lens of the

discourse analysis, Brookins and Longenecker notice that the way Paul adds

information in 1:16 may signal that the baptism of the household of Stephanas is of

minimal importance to him.[85] Their judgment is in line with the principle of "choice

implies meaning," carrying an idea: Paul must have valued the baptism of the

household of Stephanas less than those of Crispus and Gaius; otherwise, he may

have attached it to the other two in the first place.[86] The judgment that the baptism

of the household of Stephanas is of minimal importance may not do justice, though,

to the fact that Stephanas is prominent in the Corinthian church and the church is

aware of him.[87] As argued by scholars, Paul may simply come to think about

Stephanas a little bit later. However, the fact that he prefers keeping the first script

to writing a new one suggests that he finds no difficulty in placing the topic of

Stephanas' baptism second to that of Crispus and Gaius, a position that may indicate

lesser significance. In any case, what matters is that the information about the

baptism of the household of Stephanas in 1:16 is new with respect to that of Crispus

and Gaius in 1:14. Winer posits that the adversative significance of the DM δέ is not

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[83]Alford, *Corinthians*, 2:478; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 15; Brookins and Longenecker, *1 Corinthians 10-16*, 141.

[84]Collins, *First Corinthians*, 84. See also Fitzmyer, *First Corinthians*, 147; Lenski, *First and Second Epistle to the Corinthians*, 47; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 15.

[85]Brookins and Longenecker, *1 Corinthians 1-9*, 21.

[86]See further Runge, *Discourse Grammar of the Greek New Testament*, 5–7; Levinsohn, *Discourse Features of New Testament Greek*, viii.

[87]Cf. Collins, *First Corinthians*, 84–85.

sharp, yet still perceptible; however, he agrees with the notion that δέ serves to mark

something new and different.[88] Therefore, it is safe to contend that the DM δέ in the

statement ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον (*de* I also baptized the household of

Stephanas 1:16) marks a new and distinct unit of information.

1 Corinthians 1:18-19

Scholars consider about the two functions of the paragraph of 1

Corinthians 1:18-19 ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ

σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν. γέγραπται γάρ· ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν

σύνεσιν τῶν συνετῶν ἀθετήσω (for the word of the cross *men* is foolishness to those

who are perishing, *de* to us who are being saved it is the power of God. For it is

written, "I will destroy the wisdom of the wise ones, and the discernment of the

discerning ones I will thwart"). The section consists merely of one paragraph

wherein Paul employs a DM γάρ to mark its beginning (ὁ λόγος γὰρ ὁ τοῦ σταυροῦ for

the word of the cross 1:18a), implying that he utilizes the paragraph to introduce

strengthening materials for the preceeding agument.[89] In other words, the paragraph

picks up the statement ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ (so that the cross of

Christ would not be made void 1:17c) and provides supporting materials to elaborate

on it.[90]

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[88]Georg Benedikt Winer, *A Treatise on the Grammar of New Testament Greek: Regarded as a Sure Basis for New Testament Exegesis*, trans. W. F. Moulton, 9th ed. (Edinburgh: T&T Clark, 1882), 552–53.

[89]See further Runge, *Discourse Grammar of the Greek New Testament*, 51–54; Stephen H. Levinsohn, "A Holistic Approach to the Argument Structure of Romans 6" (paper presented at the International Meeting of the Society of Biblical Literature, London, July 2011), 4, accessed February 1, 2017, www.sil.org/~levinsohns. No textual problem concerning the DM δέ exists in 1 Corinthians 1:18-19.

[90]Cf. Alford, *Corinthians*, 2:479; Collins, *First Corinthians*, 101; Lenski, *First and Second Epistle to the Corinthians*, 52; Fee, *The First Epistle to the Corinthians*, 71. Fee observes a subtle wordplay that shows the connection between 1:17 and 1:18. Paul utilizes the word λόγος twice with different senses. He first mentions σοφίᾳ λόγου (1:17b) and picks up with ὁ λόγος ὁ τοῦ σταυροῦ (1:18).

Some scholars, however, relate 1:18-19 to the subsequent paragraph, regarding it as a paragraph that supplies supporting materials for the proceeding one. The paragraph of 1:18-19 thus supports the expository thesis ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον (*de* we proclaim Christ crucified 1:23a). In such case, the supporting material comes before its thesis. When supporting material(s) precedes the thesis, there is an example of inductive-reasoning style. Levinsohn comments that 1 Corinthians typically applies deductive-reasoning style although does not exclude inductive-reasoning one altogether.[91]

Both sides of interpretation seem to gain some weight. As a result, 1:18-19 may function both ways: to end the preceding paragraph, as well as to introduce the proceeding one.[92] The conclusion is not foreign to scholars. Brookins and Longenecker observe that γάρ relates the material— ὁ λόγος γὰρ ὁ τοῦ σταυροῦ (for the word of the cross 1:18)—to what immediately precedes—the purpose clause ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ (so that the cross of Christ would not be made void 1:17c)—but, at the same time, the conversation takes a new turn as Paul deals with the coming theme of wisdom (1:20 ff.).[93] Moreover, Fitzmyer says ὁ λόγος γὰρ ὁ τοῦ σταυροῦ (for the word of the cross 1:18) relates to ὁ σταυρὸς τοῦ Χριστοῦ (the cross of Christ 1:17c) and is picked up later in 1:23 (ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (*de* we proclaim Christ crucified, *men* to Jews a stumbling block, *de* to Gentiles a foolishness) and 2:2 (οὐ γὰρ ἔκρινά τι εἰδέναι ἐν ὑμῖν εἰ μὴ Ἰησοῦν Χριστὸν καὶ τοῦτον ἐσταυρωμένον for I

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[91]Levinsohn, "Reasoning Styles and Types," 4. For the discussion on 1:23a, see below.

[92]In his lecture on Discourse Grammar of the Greek New Testament, Runge mentioned a Janus paragraph, later adopted as the month of January, which serves both to close and to open a new unit of argumentation.

[93]Brookins and Longenecker, *1 Corinthians 1-9*, 25.

determined not to know anything amoung you except Jesus Christ and him crucified).[94] For these reasons, it is sound to claim that 1:18-19 provides supporting material for 1:17c (ὁ σταυρὸς τοῦ Χριστοῦ the cross of Christ 1:17c) and 1:23a (ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον *de* we proclaim Christ crucified) simultaneously.

The paragraph consists of two contrastive statements related to ὁ λόγος γὰρ ὁ τοῦ σταυροῦ (the word of the cross 1:17c)— τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν, τοῖς δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν (*men* to those who are perishing, it is foolishness, *de* to we who are saved, it is the power of God 1:18a and 18b)—with supportive materials occur in 1:19 γέγραπται γάρ· ἀπολῶ τὴν σοφίαν τῶν σοφῶν καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω (for it is written, "I will destroy the wisdom of the wise ones, and the discernment of the discerning ones I will thwart").[95] The DM δέ that occurs at 1:18b belongs to M-AP level as it attaches to the adpositional phrase τοῖς δὲ σῳζομένοις. The construction μέν . . . δέ serves to correlate adpositional phrases in a point/counterpoint set whereby the point, which is typically more prominent, is marked by the DM δέ (τοῖς δὲ σῳζομένοις ἡμῖν δύναμις θεοῦ ἐστιν *de* to we who are saved, it is the power of God 1:18b), while the counterpoint by μέν (τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν *men* to those who are perishing, it is foolishness 1:18a).[96] The contrast is evident from the contextual features—not only from the opposition

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[94]Fitzmyer, *First Corinthians*, 154. Fee judges that in 11:10 δια τουτο most often points to both directions at once, "on the basis of what has just been said, a conclusion is about to be advance which will also give a further reason or restate the previous ones." Fee, *The First Epistle to the Corinthians*, 573n110. Fee reads 7:35 this way, too (382).

[95]In addition to being contrastive, Lenski deems them as antithetical statements. Lenski, *First and Second Epistle to the Corinthians*, 53–55. So Thiselton, *The First Epistle to the Corinthians*, 154.

[96]Also see Runge, *Discourse Grammar of the Greek New Testament*, 74–83. The prominence of δέ clause, with respect to μέν clause, does not mean that the μέν clause is backgrounded. The prominence of the point over the counterpoint is observed as a typical feature of μέν . . . δέ construction (75n7).

between τοῖς ἀπολλυμένοις (to those who are perishing) and τοῖς σῳζομένοις (to those who are saved) but additionally from the difference between μωρία and δύναμις (foolishness and power).[97] Since contrastive features are observable in the context, the traditional grammatical renderings as "but,"[98] or "yet"[99] are adequate. However, such renderings do not prompt a notion that the DM δέ has a contrastive semantic function. The "meaning" owes to the contextual features.[100] The appropriateness of the translation "but" or "yet" is merely due to those features.

1 Corinthians 1:20-31

The section elaborates on the theme of wisdom and consists of three paragraphs: 1:20-21, 1:22-25, and 1:26-31.[101] In the second paragraph of the section,[102] utilizing the verb κηρύσσομεν (we proclaim 1:23a), Paul resumes the topic of the proclamation of the cross of Christ (ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν θεόν, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύοντας for since, in the wisdom of God, the world did not know God through wisdom, God was pleased through the foolishness of the proclamation to

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[97]Conzelmann, *1 Corinthians*, 41. Furthermore, Fitzmyer asserts that 2 Cor 2:15 contains the same contrast. Fitzmyer, *First Corinthians*, 155. Witherington renders it as a dramatic contrast. Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 109. Cf. Brookins and Longenecker, *1 Corinthians 1-9*, 26.

[98]Brookins and Longenecker, *1 Corinthians 1-9*, 25; Collins, *First Corinthians*, 89; Conzelmann, *1 Corinthians*, 40; Fitzmyer, *First Corinthians*, 3; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 16; Thiselton, *The First Epistle to the Corinthians*, 150. So ESV, NRSV, NASB, and NIV.

[99]Lenski, *First and Second Epistle to the Corinthians*, 52.

[100] Robertson, *A Grammar of the Greek New Testament*, 1186.

[101]No textual problem exists concerning the DM δέ in 1 Corinthians 1:20-31.

[102]The first paragraph (1:20-21) is not a subject of discussion because it does not possess any occurrence of the DM δέ.

save those who believe 1:21 cf. 1:18).[103]

1 Corinthians 1:22-25. Three occurrences of the DM δέ exist in the second paragraph (1:22-25). Initially, Paul says ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν, ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (since indeed Jews ask for signs and Greeks seek wisdom, *de* we proclaim Christ crucified, *men* to Jews a stumbling block, *de* to Gentiles a foolishness 1:22-23). He employs a conditional clause with ἐπειδή . . . δέ construction, whereby δέ marks the apodosis (ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον *de* we proclaim Christ crucified 1:23a)[104] and the protasis, consisting of two temporal clauses connected by καί, is introduced by ἐπειδή (ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν since indeed Jews ask for signs and Greeks seek wisdom 1:22a-b).[105] The DM δέ functions to mark the apodosis, which functions as the thesis of the paragraph 1:22-25 as well, as distinct from the protasis. It operates in the scope of B-Sn as the complex sentence that it signals serves as the beginning of the second paragraph.

Scholars differ in rendering the conditional clause with respect to the DMs δέ and μέν (ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν *de* we proclaim Christ crucified, *men* to Jews a stumbling block, *de* to Gentiles a foolishness 1:23). They propose various translations, including "and . . .

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[103]Cf. Conzelmann, *1 Corinthians*, 47. Alford observes the connection between 1:24 and 1:18, 21. Alford, *Corinthians*, 2:480.

[104]Traditional grammars designate it the apodotic δέ. See Herbert Weir Smyth, *Greek Grammar*, rev. ed. (Cambridge, MA: Harvard University Press, 1984), § 2837. Cf. Brookins and Longenecker, *1 Corinthians 1-9*, 31.

[105]The particle ἐπειδή is a subordinating conjunction, marking the protasis of the clausal or temporal clause. Hence, it is not discussed here. Smyth, *Greek Grammar*, § 2240, 2383B, 2837.

and . . . however,"[106] "while . . . and . . . , X,"[107] "whereas . . . and . . . , X,"[108] "since both . . . and . . . , X,"[109] "for . . . for . . . but,"[110] and "since . . . and . . . but."[111] Overall, they capture well the contrast between the Jews and the Greeks on the one hand, and "we" on the other hand.[112] Alford maintains that the DM δέ marks a slight prominence in the δέ clause with respect to the μέν clause.[113] The observation is not incorrect. Naturally, the apodosis ἡμεῖς <u>δὲ</u> κηρύσσομεν Χριστὸν ἐσταυρωμένον (*de* we proclaim Christ crucified 1:23a), being the main clause, carries the thesis of the exhortation, while the protasis ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσιν καὶ Ἕλληνες σοφίαν ζητοῦσιν (since indeed Jews ask for signs and Greeks seek wisdom 1:22a-b) contains only supporting materials. The DM δέ *per se* is not the marker of prominence, however. The prominence of the apodosis over against the protasis is due to the contextual features rather than to the semantic feature of the DM δέ.

Paul explicates his thesis, the apodotic clause ἡμεῖς <u>δὲ</u> κηρύσσομεν Χριστὸν ἐσταυρωμένον (*de* we proclaim Christ crucified 1:23a), using a μέν . . . δέ . . . δέ construction (1:23b-c and 1:24). He employs no constraints (asyndeton) to connect

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[106]Collins, *First Corinthians*, 90.

[107]Conzelmann, *1 Corinthians*, 40. Hereafter, the capital X represents zero translation.

[108]Fitzmyer, *First Corinthians*, 3.

[109]Lenski, *First and Second Epistle to the Corinthians*, 64.

[110]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 16. Robertson and Plummer additionally suggest that "Since, while . . . and . . ., we, on the other hand." (21).

[111]Thiselton, *The First Epistle to the Corinthians*, 150.

[112]Fitzmyer notes that the opposition between the Jews and the Greeks and "we" is similar to that in 1:18. Fitzmyer, *First Corinthians*, 159. Collins states that Paul utilizes the expression ἡμεῖς δέ to introduce "contrast between subjects as well as a shift of focus (2:12, 16; 4:10, etc.)." Collins, *First Corinthians*, 107. Robertson opines that the contrast marked by δὲ is expressed through the subject ἡμεῖς δὲ. Robertson, *A Grammar of the Greek New Testament*, 1186. Winer records that in causal sentences, the protasis and the apodosis stand in contrast to each other. Winer, *A Treatise on the Grammar of New Testament Greek*, 678.

[113]Alford, *Corinthians*, 2:480.

the explanation materials to the expository thesis (1:23a). He first notes Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (*men* to Jews a stumbling block, *de* to Gentiles a foolishness 1:23b-23c). Then he adds αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν (*de* to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God 1:24). Paul pairs two δέ clauses with the μέν clause. In the δέ clauses, the DM δέ operates in the M-AP level as both DMs introduce spatial frameworks—namely, the addressees (1:23c and 1:24).[114]

Traditional grammars commonly posit contrasts between a μέν clause and δέ clause, a notion that does not fit perfectly in the construction in 1:23b-c and 1:24.[115] Scholars hold that the contrastive relationship, in fact, lies between the μέν clause and the first δέ clause on the one hand and the second δέ clause on the other hand—namely, between Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (*men* to Jews a stumbling block, *de* to Gentiles a foolishness 1:23b-c) and αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν (*de* to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God 1:24). Brookins and Longenecker, for instance, note that the μέν clause (1:23b) is not resolved by the first δέ clause (1:23c), but the second (1:24), advocating that the contast is between the Jews (Ἰουδαίοις 1:23b) and the Gentiles (ἔθνεσιν 1:23c) on one side, and the called ones, both Jews and Gentiles (τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν 1:24) on the other.[116] Furthermore, Collins rightly posits that "in 1:23, Paul

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[114]Steven E. Runge, ed., *Lexham Discourse Greek New Testament*, version 0.9, LBRS (Bellingham, WA: Lexham Press, 2014).

[115]Alford identifies an opposition in the clauses, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (1:23b-c). Alford, *Corinthians*, 2:480.

[116]Brookins and Longenecker, *1 Corinthians 1-9*, 31.

contrasts the expectations of Jews and Hellenes with his own capacity."[117] He

evidently places Jews and Hellenes on the same side and contrasts them as a whole

with his proclamation of the crucified Christ among the called ones. Most scholars

even translate the DM δέ at αὐτοῖς δὲ τοῖς κλητοῖς (*de* to those who are called 1:24) as

"but," recognizing the presensce of contrast in 1:24.[118]

The affirmation of the contrast between the Jews (Ἰουδαίοις 1:23b) and the

Gentiles (ἔθνεσιν 1:23c) on one hand, and the called ones, both Jews and Gentiles

(τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν 1:24) on the other creates some questions. As

mentioned earlier, Paul puts Jews and Gentiles on one side, commenting Ἰουδαίοις

μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν (*men* to Jews a stumbling block, *de* to Gentiles a

foolishness (1:23b-23c cf. 1:22a-22b) and contrasts them with the called ones, both

Jews and Greek, saying αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ

δύναμιν καὶ θεοῦ σοφίαν (*de* to those who are called, both Jews and Greeks, Christ the

power of God and the wisdom of God 1:24). Two difficulties are observable. First,

there is no contast, as common in the construction μέν . . . δέ, between the μέν

clause—Ἰουδαίοις μὲν σκάνδαλον (*men* to Jews a stumbling block 1:23b)—and the first

δέ clause—ἔθνεσιν δὲ μωρίαν (*de* to Gentiles a foolishness 1:23c). Brookins and

Longenecker argue that the DM δέ in 1:23c marks a development and translate it as

"and."[119] Robertson and Plummer render it with "and," a choice of word that goes

against the idea of contrast in a μέν . . . δέ construction.[120] Second, by implication,

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[117]Collins, *First Corinthians*, 107. See also Conzelmann, *1 Corinthians*, 47.

[118]Alford, *Corinthians*, 2:480; Brookins and Longenecker, *1 Corinthians 1-9*, 25; Collins, *First Corinthians*, 90; Conzelmann, *1 Corinthians*, 40; Fitzmyer, *First Corinthians*, 3; Lenski, *First and Second Epistle to the Corinthians*, 67; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 16; Thiselton, *The First Epistle to the Corinthians*, 150. See ESV, NRSV, NASB, and NIV.

[119]Brookins and Longenecker, *1 Corinthians 1-9*, 31.

[120]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 16. See ESV, NRSV, NASB, and NIV. Collins leaves it untranslated. Collins, *First Corinthians*, 90.

there is an opposition between the first δέ clause—ἔθνεσιν δὲ μωρίαν (*de* to Gentiles a foolishness 1:23c)—and the second one—αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν, Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν (*de* to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God 1:24), a question whose answers does not exist in the traditional concept of the μέν . . . δέ construction. In sum, the observation that contrast is absent in the μέν . . . δέ construction and that two δέ clauses are contrastive to each other raises questions concerning the supposedly presence of contrast in the μέν . . . δέ construction according to the conventional explanation. Hence, a different treatment of δέ is in order—namely, the notioin of δέ as a marker of discourse. Being a DM, δέ functions to mark distinct units—namely, the positions of the Gentiles (1:23c) and the called ones (1:24). More specifically, the DM δέ correlates, and at the same time, chunks the ideas concerning all three groups of people: the Jews (Ἰουδαίοις 1:23b), the Gentiles (ἔθνεσιν 1:23c), and the called ones—Christians of both Jews and Gentiles (τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησιν 1:24).[121]

1 Corinthians 1:26-31. The last paragraph of the section (1:26-31) has one DM δέ: ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ (*de* of him you are in Christ Jesus 1:30). As 1:30 is a simple sentence, the DM δέ operates at a M-Sn level.[122] It marks Paul's exhortation to the Corinthians after the paragraph reaches its climax—namely, the expository thesis: ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ θεοῦ (that all flesh might not boast before God 1:29). Paul picks up the theme θεοῦ (God) and elaborates on it, using the initial phrase of 1:30 ἐξ αὐτοῦ (of him—namely, of God). In addition, the

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[121]Runge, *Discourse Grammar of the Greek New Testament*, 54–55, 74-83. See also the analysis of 1:12b-f above.

[122]Collins opines that 1:30-31 constitute a single relative clause. Collins, *First Corinthians*, 112.

change from the third person singular subject (πᾶσα σὰρξ all flesh 1:29) to second person plural (ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε from him de you are 1:30)—from addressing each person in general to addressing the Christians of the Corinthian—betrays a turn in the flow of the argumentation and conveys the idea that the sentence ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ (*de* of him you are in Christ Jesus 1:30) marked by a DM δέ is a new unit of information.

Some scholars propose the translation "but" for the DM δέ, contending for the presence of contrast in the clause ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ (*de* of him you are in Christ Jesus 1:30).[123] According to Alford, 1:30 is contrastive to 1:29, wherein, contrary to the boasting, Paul notes that "but (. . .) of Him are ye (from him ye . . .) in (in union with) Jesus Christ."[124] Robertson and Plummer say that "the δέ shows how different their case from that of those just mentioned." [125] Fee writes, "Paul's point is clear: In contrast to the world, you owe *your* existence to the prior activity of God, which has been effected in history through Christ Jesus."[126] Still, others argue against the notion of contrast. According to Lenski, δέ is transitional, not contrastive, and is equal to "now."[127] Brookins and Longenecker maintain that the DM δέ does not mark contrast between ὑμεῖς (you 1:30) and the previous group of wise people (cf. 1:26-29) and, in fact, serves to mark a development that they translate it as "moreover," in what follows: "'God has chosen the foolish, etc. . . . From God, moreover, are *you yourselves* united with Christ Jesus.'"[128]

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[123]See NASB.

[124]Alford, *Corinthians*, 2:482.

[125]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 26.

[126]Fee, *The First Epistle to the Corinthians*, 88-89.

[127]Lenski, *First and Second Epistle to the Corinthians*, 80.

[128]Brookins and Longenecker, *1 Corinthians 1-9*, 33, 39. Italics his. ESV probably takes

Experts correctly observe that a new theme is introduced in 1:30 ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ (*de* of him you are in Christ Jesus). The new unit builds upon θεοῦ (God 1:29) and advances to emphasize the theme of the existence of the Christians in Christ Jesus. Brookins and Longenecker rightly posit that what precedes is more of a "developmental" unit.[129] The DM δέ thus functions to mark the new unit and, agreeing with Lenski, is consequently transitional. As a result, it is not improper that scholars prefer to leave the DM δέ untranslated because they note that the DM δέ simply functions to introduce a distinct theme or motif.[130]

1 Corinthians 2:1-16

The third section of the discourse of Church Division consists of three paragraphs: 2:1-5, 2:6-9, and 2:10-16.[131] The DM δέ occurs 8 times in this section contained twice in the second paragraph and 6 times in the third.

1 Corinthians 2:6-9. After refuting the wisdom of men (2:1-5),[132] Paul continues his expositions on σοφία with θεοῦ σοφίαν (the wisdom of God 2:6-9, particularly 2:7-9).[133] Intially, he writes that σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις, σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων (*de* we speak wisdom among the mature, wisdom *de that is* not of this age nor of the rulers

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the same route when it translates the DM δέ as "and."

[129]Brookins and Longenecker, *1 Corinthians 1-9*, 39.

[130]For example, creation motif. Collins, *First Corinthians*, 90, 112; Thiselton, *The First Epistle to the Corinthians*, 175, 189; soteriological theme. Conzelmann, *1 Corinthians*, 49, 51; the existence of the Christians. Fitzmyer, *First Corinthians*, 4, 164. So NRSV and NIV. For an outline of the various views of ἐν Χριστῷ, see Thiselton, *The First Epistle to the Corinthians*, 189.

[131]No textual problem concerning the DM δέ appears in the section.

[132]No DM δέ appears in the first paragraph of 2:1-5.

[133]Brookins and Longenecker, *1 Corinthians 1-9*, 49. Lenski declares that wisdom is the theme of 2:1-16. Lenski, *First and Second Epistle to the Corinthians*, 94.

of this age who are perishing 2:6). DM δέ appears twice, in 2:6a and 2:6b.[134] Paul

first states σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις (*de* we speak wisdom among the mature

2:6a). A DM δέ marks the transition to the second paragraph and since it introduces

a paragraph, it operates at the B-Pr level. Furthermore, Paul notes that ἀλλὰ

λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην (but we speak wisdom of God

that is hidden in mystery 2:7a). In the previous paragraph, Paul affirms that he

comes to the Corinthians, not with lofty speech or wisdom: κἀγὼ ἐλθὼν πρὸς ὑμᾶς,

ἀδελφοί, ἦλθον οὐ καθ᾽ ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ

(And I, when I came to you, brothers, did not come proclaiming to you the

testimony of God with lofty speech or wisdom 2:1 ESV). He additionally reveals that

the purpose of such an approach is ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων ἀλλ᾽ ἐν

δυνάμει θεοῦ (that your faith might not be in the wisdom of men but in the power of

God 2:5). Hence, antithesis or contrast is apparently present between the preceding

paragraph and the present one—namely, between σοφίαν ἀνθρώπων (wisdom of men

2:5; cf. 2:1) and σοφίαν θεοῦ (wisdom of God cf. 2:7a).[135] Consequetly, most scholars

translate the DM δέ in 2:6a as "yet"[136] or "however."[137] Some more specifically state

that δέ is adversative or contrastive.[138] Furthermore, although Collins leaves δέ

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[134]In fact, there occurs οὐδέ, which contains a DM δέ as well. The current study, however, does not analyze the compound form of δέ either οὐδέ (2:6c; 4:3b; 5:1; 11:16; 15:13) or μηδέ (5:11).

[135]See Alford, *Corinthians*, 2:484; Collins, *First Corinthians*, 128; Conzelmann, *1 Corinthians*, 60; Fitzmyer, *First Corinthians*, 174; Fee, *The First Epistle to the Corinthians*, 107.

[136]Conzelmann, *1 Corinthians*, 56; Fitzmyer, *First Corinthians*, 4; Thiselton, *The First Epistle to the Corinthians*, 224. See ESV, NRSV, and NASB.

[137]See NIV. Fee notes that "the "however" that begins this sentence marks a decisive turn in the argument; but it also closely ties what follows to what has immediately preceded (in vv. 4-5)." Fee, *The First Epistle to the Corinthians*, 107.

[138]Thiselton, *The First Epistle to the Corinthians*, 230; Fee, *The First Epistle to the Corinthians*, 107n231.

untranslated, he implicitly recognizes the presence of contrast, stating, "After all his denials Paul acknowledges that he and his companions do impart wisdom."[139]

Designating δέ as adversative in category, however, is not completely accurate. Instead of choosing one category, Lenski notes that δέ is both continuative and adversative, and prefers the translation "now."**[140]** Moreover, the DM δέ is not a contrastive marker proper. The sense of antithesis, or contrast, is present due to the contextual features as Paul changes the topic from σοφίαν ἀνθρώπων (wisdom of men 2:5 cf. 2:1) to σοφίαν θεοῦ (wisdom of God 2:7a). The translation "yet" may seem to well represent the connection between the second and the first paragraph initially. At further consideration, however, the translation "now" proves to suit better.[141] Even though there is an apparent thematic "contrast," Paul is, in fact, starting a new unit of argument in this paragraph. In such a case, the application of a nontemporal "now" serves to better signal the transition: *now* we speak wisdom among the mature (σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις 2:6a).

Paul qualifies σοφία that he has spoken of in 2:6a with two nominal phrases: σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων (wisdom *de that is* not of this age nor [wisdom *de that is*] of the rulers of this age who are perishing 2:6b-c). Both phrases elaborate on σοφίαν, which is in apposition to the former σοφίαν (2:6a).[142] The nominal phrase in 2:6b, together

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[139]Collins, *First Corinthians*, 121.

[140]Lenski, *First and Second Epistle to the Corinthians*, 94.

[141]Brookins and Longenecker, *1 Corinthians 1-9*, 48. See also Lenski, *First and Second Epistle to the Corinthians*, 94.

[142]Winer judges that although the δέ phrase is an attachment, it is an integral part of the sentence. The judgment goes along with the idea of opposition. Winer, *A Treatise on the Grammar of New Testament Greek*, 553.

with 2:6c, is connected to 2:6a by a DM δέ, which operates in N-NPW level.[143] These phrases function as a counterpoint (2:6b-c) to the point (2:7a). The following point introduced by ἀλλά (ἀλλὰ λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην but we speak wisdom of God that is hidden in mystery 2:7a) serves as a correction to—due to the function of ἀλλά to correct—the negative statements in 2:6b-c (σοφίαν <u>δὲ</u> οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων wisdom *de that is* not of this age nor [wisdom *de that is*] of the rulers of this age who are perishing).[144] Because of the corrective nature of 2:6b, some scholars translate the DM δέ with contrastive terms: "but,"[145] "although,"[146] "though,"[147] "however,"[148] or "yet."[149] Robertson particularly denotes the DM δέ in 1:6b as an adversative δέ, which marks an exception to the preceding clause.[150] However, the designation of δέ as adversative, marking a contrast between 2:6b-c (σοφίαν <u>δὲ</u> οὐ τοῦ αἰῶνος τούτου οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων wisdom *de that is* not of this age nor [wisdom *de that is*] of the rulers of this age who are perishing) and 2:6a (σοφίαν <u>δὲ</u> λαλοῦμεν ἐν τοῖς τελείοις *de* we speak wisdom among the mature), does not fit well

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[143]Οὐδέ is not treated as δέ because it has a different function from δέ. Levinsohn opines that the constraint of δέ is +distinctive (to mark a distinct unit). In addition, he attests that μηδέ (and, by analogy, οὐδέ) is +negative and + additive. Levinsohn, "Structure of Romans 6," 4–5.

[144]Runge, *Lexham Discourse Greek New Testament*, 2:6b-c, 2:7a; Runge, *Discourse Grammar of the Greek New Testament*, 92–100.

[145]Alford, *Corinthians*, 2:485; Brookins and Longenecker, *1 Corinthians 1-9*, 48; Collins, *First Corinthians*, 121; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 34; Thiselton, *The First Epistle to the Corinthians*, 224. See NIV.

[146]Conzelmann, *1 Corinthians*, 56. So ESV.

[147]See NRSV.

[148]See NASB.

[149]Lenski, *First and Second Epistle to the Corinthians*, 96. Fitzmyer leaves it untranslated. Fitzmyer, *First Corinthians*, 4.

[150]Robertson, *A Grammar of the Greek New Testament*, 1186.

here. The 2:6b evidently elaborates on 2:6a and does not posit a contrast against it. If any contrast exists, it must be between 2:6b-6c and 2:7a or, on a larger scale, between the second (2:6-9) and the first paragraph (2:1-5).[151]

Some scholars categorize the DM δέ in 2:6b (σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου wisdom *de that is* not of this age) as an explanatory δέ.[152] This proposal is also not fully unsatisfactory, however. Based on the contextual features, it is more proper to regard δέ as a marker of discourse, marking the nominal phrases (2:6b-c) as distinct elements with respect to the main clause σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις (*de* we speak wisdom among the mature 2:6a). As the nominal phrases serve to explicate what Paul means in the main clause, it is indeed appropriate to conclude that the DM δέ marks the explanation and consequently, attribute it as an explanatory δέ. Additionally, although it is not completely incorrect to attribute the DM δέ as an explanatory δέ, it should be remembered that the DM δέ does not have such the force of explaining by itself. The DM δέ does not have semantic feature that contributes to the comprehension of 2:6b as if it explains anything. The explanatory δέ assumes the explicative role in its specific usage and it simply marks 2:6b—hence, a discourse marker—, which due to the contextual features, is deemed as an explanation of 2:6a.

1 Corinthians 2:10-16. Paul advances his expositions to the influence of τὸ πνεῦμα (the spirit 2:10-16).[153] A textual problem exists concerning the DM δέ in

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[151]I am aware that the usage of the contrastive terms does not always mean that δέ in 2:6b is taken as adversative or contrastive. Its use could reflect simply an attempt to account for the thematic contrast between the first and the second paragraph.

[152]BDF, n.d., § 447.8; Max Zerwick, *Biblical Greek*, SPIB 114 (Rome: Iura Editionis et Versionis Reservantur, 1963), § 467. See also Collins, *First Corinthians*, 129; Brookins and Longenecker, *1 Corinthians 1-9*, 50; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 36. Robertson and Plummer affirm that the δέ is both explanatory and corrective.

[153]Collins opines that the Spirit is a major theme in 1 Corinthians. He writes that "verses 10-16 of the chapter make up his [Paul's] first sustained reflection on the Spirit, one in which he [Paul] focuses on the Spirit as the source of divine revelation, that is, of divine wisdom imparted to

2:10a, although the reading of NA28 is preferable. Some manuscripts have γάρ

instead of δέ. The reading of γάρ has good external supports ($\mathfrak{P}^{46}$, B, 6, 365, 1175,

1739). However, it is problematic due to internal evidence. Fee holds that γάρ is the

lectio difficilior because a copyist would scarcely create a text with three γάρ

conjunctions in a row.[154] It appears to be uncommon to have three consecutive γάρ

in a series of arguments when another marker like καί may be utilized.

Consequently, a later copyist would have changed γάρ into δέ to skip the

awkwardness. Contrary to Fee, the reading with δέ is, in fact, the more difficult one.

The particle γάρ makes the reading smoother than the use of δέ, positing 2:10a as a

supporting argument for 2:6-9. The attempt to improve the reading may arise

because 2:9 consists of free-floating relative clauses anchored to no main clause.[155]

The choice of a smoother reading over against a harder one suggests that δέ is

probably the original reading.[156] Metzger additionally contends that the usage of the

DM δέ, however loose it may be, is typical of Paul.[157] All the internal evidences lead

to a conclusion that δέ is a better option.

Paul writes ἡμῖν <u>δὲ</u> ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος (*de* God has

revealed to us through his Spirit 2:10a).[158] In this paragraph (2:10-16), he explicates

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human beings." Collins, *First Corinthians*, 132.

[154]Fee, *The First Epistle to the Corinthians*, 102n217.

[155]Brookins and Longenecker, *1 Corinthians 1-9*, 54.

[156]Contra Conzelmann, *1 Corinthians*, 65; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 43.

[157]Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament Fourth Revised Edition*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1998), 481.

[158]The sentence does not have a direct object. The preceding paragraph needs to supply the direct object.

the role of the Spirit in revelation.[159] He employs a DM δέ at the beginning of the

paragraph, which belongs to the B-Pr level (2:10a). Scholars render the DM δέ

differently. Some leave it untranslated,[160] while others propose "but,"[161] "and,"[162] or

"for."[163] Brookins and Longenecker observe that the DM δέ marks contrast between

"us" (2:10a) and "the rulers, who do not understand the things of God" (2:9a [sic])

and translate it as "but."[164] Yet, they observe a "continuation of the relative clause of

the quotation," implying that an idea of continuity is at work at 2:10.[165] Proposing

the translation "and," Fitzmyer notes that Paul emphasizes the theme of the

preceding paragraph in 2:10 ff.[166] On the one hand, the position of Brookins and

Longenecker fits the traditional grammar categories of δέ as adversative but on the

other hand, they welcome the feature of continuity. Against most scholars who argue

for the adversative function of the DM δέ in 2:10a, Fitzmyer contends for its

translation as "and." In such cases, a functional reading of the DM δέ may serve to

mediate the existing contradictories. Paul is evidently advancing his arguments from

2:6-9 to 2:10-16, departing from the theme σοφίαν to πνεῦμα and maintaining that

the revelation comes through the Spirit (2:10a). The DM δέ in 2:10a thus functions

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[159]Collins observes that 2:10a serves to qualify 2:7-10 "as a 'revelation schema': what has been unknown is now revealed." Collins, *First Corinthians*, 132. In addition to revelation, Fitzmyer suggests the possibility of "his wisdom." Fitzmyer, *First Corinthians*, 179.

[160]Collins, *First Corinthians*, 121; Thiselton, *The First Epistle to the Corinthians*, 224, 254–55; Fee, *The First Epistle to the Corinthians*, 102n217. The choice to leave it untranslated is typically due to the textual problem of the reading δέ. See ESV, NRSV, and NIV.

[161]Brookins and Longenecker, *1 Corinthians 1-9*, 48; Lenski, *First and Second Epistle to the Corinthians*, 105; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 35.

[162]Fitzmyer, *First Corinthians*, 4.

[163]See NASB.

[164]Brookins and Longenecker, *1 Corinthians 1-9*, 48, 54.

[165]Brookins and Longenecker, *1 Corinthians 1-9*, 54.

[166]Fitzmyer, *First Corinthians*, 179.

to mark the new unit, which is a new argument. The dispute among scholars proves that contrast is not so appropriate while the translation "and" is inadequate to connect paragraphs due to the lack of the evident signs of continuity. In such a case, the option of "no-translation" better represents the DM δέ in the context with the understanding that the DM introduces a new unit of information, advancing the argumentation in a new setting.

Moving further, Paul states ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ (*de* we did not receive the spirit of the age, but the Spirit that is from God 2:12a).[167] He continues his statement ἡμῖν δὲ ἀπεκάλυψεν ὁ θεὸς διὰ τοῦ πνεύματος (2:10a) in 2:12a after the break of the two supporting arguments of 2:10a, which are introduced by γάρ (τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ for the Spirit searches everything, even the depths of God 2:10b and τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ for who knows the thoughts of a person except the spirit of the person, which is in him? 2:11a).[168] In the two contentions, each marked by γάρ, he holds that the Spirit of God knows all things of God, and just as only the spirit of an individual knows the things of that person, only the Spirit of God knows the things of God. Fitzmyer asserts that, after a digression (2:10-11), Paul returns to his main topic of God's wisdom in 2:12.[169] In such a case, 2:12a evidently serves as a transition from the unit of 2:10-11 to the subsequent expository unit of 2:12-13, and Paul marks the transition with a DM δέ

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[167]Fee argues that 2:12a-b are the central issue in the entire paragraph. I treat it as the exhortatory thesis. Fee, *The First Epistle to the Corinthians*, 120.

[168]Alford writes, "ἡμεῖς δέ carries on the ἡμῖν δέ of v. 10." Alford, *Corinthians*, 2:487. Collins states, "Paul continues his commentary on v. 10a." Collins, *First Corinthians*, 134. See also Lenski, *First and Second Epistle to the Corinthians*, 107–8; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 45.

[169]Fitzmyer, *First Corinthians*, 181.

that operates in the B-Sn level.

Scholars translate the DM δέ in 2:12a variously. Some suggest "however,"[170] or "yet," implying the presence of contrast.[171] Collins succinctly argues that Paul implements the phrase ἡμεῖς δέ to contrast 2:12a (ἡμεῖς <u>δὲ</u> οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ *de* we did not receive the spirit of the age, but the Spirit that is from God) with 2:10b-11 (τὸ γὰρ πνεῦμα πάντα ἐραυνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ for the Spirit searches everything, even the depths of God. For who knows the thoughts of a person except the spirit of the person, which is in him?), between the spirit of the world and a reflection of the experience of receiving the Spirit of God.[172] However, contending a contrast between 2:12a and 2:10-b-11 misses the proximity between 2:12a and 2:10a that is observable from the uses of ἡμῖν δέ (*de* to us 2:10a) and ἡμεῖς δέ (*de* we 2:12a). The consistent applications of the the first person plural subject hints that Paul intends to maintain continuity. Other scholars suggest a resumption of a previous topic and propose a translation of "now."[173] Fee particularly notes that δέ is "consecutive" or "resumptive," joining 2:12a to 2:10a after a mild digression in 2:10b-11, and should be translated as "now."[174] Recommending a translation as "moreover," Brookins and Longenecker comment that the DM δέ marks the development of 2:11, wherein Paul seems to state "not

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[170]Collins, *First Corinthians*, 121; Conzelmann, *1 Corinthians*, 56.

[171]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 35.

[172]Collins, *First Corinthians*, 134.

[173]Fitzmyer, *First Corinthians*, 4. Fitzmyer contends that Paul returns to his main topic of God's wisdom (181). See also Lenski, *First and Second Epistle to the Corinthians*, 107–8; Thiselton, *The First Epistle to the Corinthians*, 224.

[174]Fee, *The First Epistle to the Corinthians*, 120n284.

only is it true that only the spirit of x knows x, but we have the Spirit of God."[175]

Both Fee, and Brookins and Longenecker establish a good case. Paul is evidently

advancing 2:10a with a new argument. The choice to employ ἡμῖν δέ (*de* to us 2:10a)

and ἡμεῖς δέ (*de* we 2:12a) makes the new point obvious.[176]

The DM δέ in 2:12a serves as a marker of new information unit with

reference to 2:11, as well. Paul shifts back from the supporting materials in 2:11 to

the theme line in 2:12a whereby he advances his arguments, stating ἡμεῖς δὲ οὐ τὸ

πνεῦμα τοῦ κόσμου ἐλάβομεν ἀλλὰ τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ (*de* we did not receive the

spirit of the age, but the Spirit that is from God 2:12a). In this case, δέ alerts the

reader to the coming of a new unit of argument and marks that new unit. Therefore,

Fee's proposal that designates the DM δέ as "resumptive" is incorrect.[177] The context

shows readers that a new information is present in 2:12a with respect to 2:11.

Therefore, δέ that signals 2:12a simply functions as the marker of the new

information unit.

Picking up the phrase πνευματικοῖς πνευματικὰ συγκρίνοντες (combining the

spiritual thoughts with the spiritual words 2:13), Paul moves to elaborate on two

types of Christian people, creating a unit of 2:14-16. Scholars testify to the the unity

of 2:14-16. Fitzmyer maintains that 2:14-16 is a unit in which "Paul analyzes the

human response to the revelation given through the Spirit: believing Christians

welcome with faith the Spirit-effected revelation now made known by Paul's Spirit-

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[175]Brookins and Longenecker, *1 Corinthians 1-9*, 48, 57.

[176]Levinsohn calls the new argument "the point of departure," which is infrequently marked by nominal constituent such as ἡμεῖς. Levinsohn, *Discourse Features of New Testament Greek*, 10–11.

[177]Fee, *The First Epistle to the Corinthians*, 120n284.

guided preaching."[178] Fee holds that in the concluding sentences of the unit of 2:14-16, "Paul now picks up the negative side of the antithesis, in light of what has been argued positively about the work of the Spirit in the preceding clauses (vv. 10b-13). At the same time, he seems to be setting up the Corinthians for the polemic that will come hard on the heels of this passage (in 3:1-4)."[179] In such cases, Paul evidently utilizes a DM δέ to mark the beginning of the unit of 2:14-16. The DM δέ that introduces the new sentence of the information unit thus belongs to the B-Sn level.

Comparing ψυχικὸς δὲ ἄνθρωπος (*de* [the] natural person 2:14) and ὁ πνευματικὸς (the spiritual [person] 2:15), Paul states ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ (*de* natural man does not accept things of the spirit of God 2:14). Scholars have different views on the sense of the DM δέ in ψυχικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ (*de* natural man does not accept things of the spirit of God 2:14). Some mention that contrast is present in context and consequently translate it as "however,"[180] or "but."[181] Most scholars, on the other hand, leave it untranslated and simply start with a new sentence.[182] In such a case, they may assume that 2:14 posts a break and begins a new unit.[183] Moreover, Lenski, Robertson and Plummer, and Brookins and Longenecker posit a break when they translate it as a capitalized "now."[184] Taking δέ as a marker of a new unit is adequate.

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[178]Fitzmyer, *First Corinthians*, 182.

[179]Fee, *The First Epistle to the Corinthians*, 123.

[180]Conzelmann, *1 Corinthians*, 56.

[181]See NASB.

[182]Collins, *First Corinthians*, 122; Fitzmyer, *First Corinthians*, 4; Thiselton, *The First Epistle to the Corinthians*, 224. See ESV, NRSV, and NIV.

[183]Thiselton starts a new paragraph in 2:14. Thiselton, *The First Epistle to the Corinthians*, 224.

[184]Lenski, *First and Second Epistle to the Corinthians*, 114; Robertson and Plummer, *The*

Paul uses the DM δέ to signal that he is introducing a new unit of argument in 2:14.[185] In line with this notion, most scholars place 2:14 as the start of a paragraph, as well.

Unlike with the "natural man," Paul does not employ any marker but δέ in his exposition about "the spiritual man." The unit consists of two sentences, both of which are introduced by a DM δέ (ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα, αὐτὸς δὲ ὑπ᾽ οὐδενὸς ἀνακρίνεται 2:15a-b), which belong to the B-Sn level. A DM δέ introduces the first sentence: ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα (*de* the spiritual judges all things 2:15a). Paul evidently explicates contrast, or even opposition, between the natural person (2:14) and the spiritual person (2:15a).[186] Attempting to capture the contrast, most scholars offer translations as "but,"[187] "however,"[188] or "on the other hand."[189] Brookins and Longenecker remark that the DM δέ contrasts 2:15 with 2:14.[190] Fee opines that 2:15a conveys sharp contrast, and the DM δέ is adversative.[191] Brookins and Longenecker, and Fee are not incorrect. Still, δέ is better explained simply as a marker of a new information unit despite the unit contains contrastive feature or not. In this case, it marks a new unit on the spiritual person (2:15 or 2:15-16) that is

First Epistle of St. Paul to the Corinthians, 48; Brookins and Longenecker, *1 Corinthians 1-9*, 49.

[185]Brookins and Longenecker, *1 Corinthians 1-9*, 60.

[186]For a brief, yet helpful, elaboration on the contrast, see Fitzmyer, *First Corinthians*, 183–84.

[187]Alford, *Corinthians*, 2:488; Collins, *First Corinthians*, 122; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 48; Lenski, *First and Second Epistle to the Corinthians*, 117. See NASB.

[188]Conzelmann, *1 Corinthians*, 56; Fitzmyer, *First Corinthians*, 4. Differing from others, Thiselton delineates that 2:15 is a quotation and suggests the translation "now" (with capital). Thiselton, *The First Epistle to the Corinthians*, 224, 272.

[189]Brookins and Longenecker, *1 Corinthians 1-9*, 49.

[190]Brookins and Longenecker, *1 Corinthians 1-9*, 61.

[191]Fee, *The First Epistle to the Corinthians*, 126n308.

distinct from the natural person (2:14). As contrast is involved, the translation of "but," "however," or "on the other hand" is acceptable. Finding no contrast and contending that 2:15-16 constitutes the concluding paragraph and forms an A-B-B′-A′ chiastic pattern representing 15a-15b-16a-16b, respectively, Fee suggests no translation for the DM δέ.[192] Therefore, being a marker of the discourse structure, δέ could simply be left untranslated.[193]

Paul connects the second sentence 2:15b to the first one 2:15a with a DM δέ. While he former says ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα (*de* the spiritual judges all things 2:15a), he latter claims αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται (*de* he himself is judged by nothing 2:15b). That both sentences utilize the verb ἀνακρίνω creates a close connection between them. The question is what the connection is. Some scholars who contend for the contrast between 2:15a and 2:15b suggest translating the DM δέ in 2:15b as "but,"[194] or "yet."[195] Therefore, while in 2:15a the spiritual person judges (ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα), in 2:15b that individual is the subject of judgment even though he is being judged by nothing (αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται *de* he himself is judged by nothing). The natural person then is the implicit judge of himself in 2:15b. Hence, the presence of contrast between 2:15a and 2:15b is observable. Fee records that Paul sets a contrast between the natural and spiritual person in 2:15.[196] Other scholars, however, attest continuity between 2:15a

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[192]Fee, *The First Epistle to the Corinthians*, 125–28.

[193]See ESV, NRSV, and NIV.

[194]Alford, *Corinthians*, 2:489; Conzelmann, *1 Corinthians*, 56; Fitzmyer, *First Corinthians*, 4; Thiselton, *The First Epistle to the Corinthians*, 224; Fee, *The First Epistle to the Corinthians*, 125. See ESV and NIV.

[195]Lenski, *First and Second Epistle to the Corinthians*, 117; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 48. See NASB.

[196]Fee, *The First Epistle to the Corinthians*, 126.

and 2:15b and consequently, propose a translation "and." Collins's translation of 2:15 reflects the phenomenon: "but the spiritual person judges all things, and is judged by no one." While recognizing contrast in the function of the first DM δέ (ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα 2:15a) and translating it as "but," he does not find any in the second DM δέ (αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται 2:15b) that he opts for a rendering "and."[197] The different approaches—namely, continuity and contrast—create ambiguity concerning what function the DM δέ in 2:15b has and how it should be rendered as.

When the functional approach is applied, it helps resolve the confusion and offers a more accountable description. The DM δέ functions to mark 2:15b as a new and distinct unit with respect to 2:15a. As it marks the new unit, it divides 2:15 into two statements (2:15a and 2:15b), easing readers' mental processing effort. When employed in 2:15b (αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται), it adds a new unit of argument concerning the spiritual person with respect to the preceding one (ὁ δὲ πνευματικὸς ἀνακρίνει [τὰ] πάντα 2:15a). The added statement betrays a sense of continuity as well as contrast about the preceding one even though the former is more evident. Therefore, Brookins and Longenecker are correct when they observe that δέ adds a further point and translate 2:15b as "and he himself is appraised by no one."[198] For these reasons, the translation "and" is more adequate than is "but," or "yet." Moreover, when Paul wants to contrast 2:15b to 2:15a, he would have implemented a more appropriate marker, which in this case would probably be ἀλλά.[199]

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[197]Collins, *First Corinthians*, 122. Collins proposes that the spiritual person "can be properly judged by no human being." Collins, *First Corinthians*, 137. See NRSV.

[198]Brookins and Longenecker, *1 Corinthians 1-9*, 42.

[199]The way Paul utilizes discourse markers in 2:14 may serve as a good example. The

Paul concludes his contentions in 2:16 (τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν), appealing to the νοῦν κυρίου (the mind of the Lord 2:16a) or νοῦν Χριστοῦ (the mind of Christ 2:16b).[200] He asks τίς γὰρ ἔγνω νοῦν κυρίου, ὃς συμβιβάσει αὐτόν (for who has come to know the mind of the Lord, who will instruct Him? 2:16). He first provides supporting arguments introduced by γάρ (2:16a). This rhetorical question is a partial citation of Isa 40:13 (LXX). Alford and Lenski maintain that 2:16 supports αὐτὸς δὲ ὑπ᾽ οὐδενὸς ἀνακρίνεται (2:15b).[201] In addition, Fee finds unity in 2:15-16, and affirms that the unit forms a chiastic pattern.[202] While Paul previously discusses τὸ ἐκ τοῦ θεοῦ (2:12), he now appeals to that of the Lord—namely, νοῦν κυρίου (and later νοῦν Χριστοῦ in 2:16) for the exhortation of the Corinthians.[203]

Further on, Paul returns to himself and his fellow workers. He writes ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν (*de* we have the mind of Christ 2:16b). A DM δέ that marks the sentence operates in the M-Sn level as the sentence that it introduces is a simple one. Most scholars translate it as "but,"[204] or "however."[205] The options may indicate

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explications on the natural person (2:14) consist of two sentences connected by καί (2:14a & c). As Paul wants to support the proposition of 2:14a, he makes use of the strengthening marker γάρ to introduce the supporting argument (2:14b). While the ὅτι clause (2:14d) indeed supports 2:14c, the argument that it offers is more of reasoning than strengthening. See Runge, *Lexham Discourse Greek New Testament*, 2:14; Levinsohn, "Structure of Romans 6," 4.

[200]Cf. Conzelmann, *1 Corinthians*, 69.

[201]Alford, *Corinthians*, 2:489; Lenski, *First and Second Epistle to the Corinthians*, 118.

[202]Fee, *The First Epistle to the Corinthians*, 125–29.

[203]Collins writes, "In contrast to the divisiveness that characterizes the Corinthian community Paul is urging an ethical outlook, attitudes and a consequent pattern of behavior that are shaped by attentiveness to Christ." Collins, *First Corinthians*, 138. Fitzmyer feels that the topic of the mind of Christ prepares the way for, and is made clear in, 3:1-4. Fitzmyer, *First Corinthians*, 186.

[204]Collins, *First Corinthians*, 122; Fitzmyer, *First Corinthians*, 4; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 48; Thiselton, *The First Epistle to the Corinthians*, 224; Fee, *The First Epistle to the Corinthians*, 125. See ESV, NRSV, NASB, and NIV.

[205]Conzelmann, *1 Corinthians*, 56.

that they contend for discontinuity and, more particularly, a sense of contrast. As the turn of the argumentation is abrupt in 2:16b, and 2:16b conveys the idea that is not directly relevant to 2:16a, their contentions are probably correct. Paul poses a rhetorical question in 2:16a, the answer to which is "no." Thus, when Paul writes ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν (2:16b), that statement is obviously not a response to 2:16a. It more likely serves as an assertion about what Paul and his fellows have—namely, νοῦν Χριστοῦ, with respect to νοῦν κυρίου in the question. Brookins and Longenecker translate the DM δέ as "yet," without assuming the presence of contrast.[206] They correctly declare that a juxtaposition of ideas exists in 2:16a and 16b, just as in 2:11-12.[207] Paul simply lays out 2:16b side by side with 2:16a. Translating δέ with contrastive particles, such as "but," "however," or "yet," is not illegitimate. However, it is obvious that the function of the DM δέ is marking 2:16b as distinct from 2:16a, introducing a statement that constitutes a new unit with respect to the rhetorical question in 2:16a.

1 Corinthians 3:1-17

The fifth section of the discourse of Church Division consists of three paragraphs: 1-4, 5-9, and 10-17.[208] In these paragraphs, Paul employs DM δέ nine times, distributing one in the first one, three in the second, and five in the last.

1 Corinthians 3:1-4. DM δέ occurs twice in relation to Paul and Apollos. The first occurs in 3:4b in the construction of μέν . . . δέ in the first paragraph (3:1-4). Paul notes that he writes to the Corinthians, not as one who is addressing πνευματικοῖς (the spiritual people 3:1), but σαρκικοί (the people of flesh 3:3b) who

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[206]Brookins and Longenecker, *1 Corinthians 1-9*, 49.

[207]Brookins and Longenecker, *1 Corinthians 1-9*, 63.

[208]No textual problem relating to the DM δέ exists in the section (3:1-17).

live humanly (κατὰ ἄνθρωπον 3:3b). He delineates the reason that the Corinthians are merely human, questioning: ὅταν γὰρ λέγῃ τις· ἐγὼ <u>μέν</u> εἰμι Παύλου, ἕτερος <u>δέ</u>· ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί ἐστε (because when someone says, "I am *men* of Paul," *de* another, "I am of Apollos," are you not mere human being? 3:4). The language picks up the opposition in the Corinthian church that Paul deals with earlier: ἕκαστος ὑμῶν λέγει· ἐγὼ <u>μέν</u> εἰμι Παύλου, ἐγὼ <u>δὲ</u> Ἀπολλῶ, ἐγὼ <u>δὲ</u> Κηφᾶ, ἐγὼ <u>δὲ</u> Χριστοῦ (each one of you says: *men* I am of Paul, *de* I am of Apollos, *de* I am of Cephas, *de* I am of Christ 1:12). Paul sets Apollos and himself as examples, though, and focuses on the elaboration in the following verses (3:4-10).

Paul makes use of the μέν . . . δέ construction in 3:4 (ὅταν γὰρ λέγῃ τις· ἐγὼ <u>μέν</u> εἰμι Παύλου, ἕτερος <u>δέ</u>· ἐγὼ Ἀπολλῶ, οὐκ ἄνθρωποί ἐστε because when someone says, "I am *men* of Paul," *de* another [says], "I am of Apollos," are you not mere human being? 3:4). The DM δέ in 3:4b belongs to the M-Sn level because it introduces a simple sentence. Only a few scholarly remarks on its function and translation exist. No surveyed grammar deals with it. English Bible translations unanimously translate it as "and."[209] All scholars do alike,[210] except Conzelmann and Fee, who prefer to leave it untranslated.[211] Brookins and Longenecker argue for a contrast between the clauses.[212] Collins notices a contrast based on 1:12, as well.[213]

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[209]See ESV, NRSV, NASB, and NIV.

[210]Collins, *First Corinthians*, 139; Fitzmyer, *First Corinthians*, 4; Lenski, *First and Second Epistle to the Corinthians*, 124; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 48; Thiselton, *The First Epistle to the Corinthians*, 286; Brookins and Longenecker, *1 Corinthians 1-9*, 63. Scholars tend to refer to the discussion in 1:12. For instance, Thiselton refers to 1:12, in which he provides in-depth explications of the groups in Corinthians. He argues for a sociopolitical flavor involved in the conflict of the Corinthians as people show personal loyalty to some favored leaders (Thiselton, 121-33).

[211]Conzelmann, *1 Corinthians*, 70; Fee, *The First Epistle to the Corinthians*, 129.

[212]Brookins and Longenecker, *1 Corinthians 1-9*, 68.

[213]Collins, *First Corinthians*, 79. See further discussion about 1:12 above.

Both observations are not incorrect because the element introduced by μέν typically serves as a concession to the item introduced by δέ.[214] The presence of contrast is evident due to the contextual features—namely, the opposition between the people of Paul and Apollos. Thiselton observes that in addition to the μέν . . . δέ construction, the usage of the pair τὶς and ἕτερος signals that Paul is establishing a contrast.[215] He accordingly renders the contrast in ἐγὼ μέν . . . ἕτερος δέ with a translation, "When someone declares, 'I, for one, am one of Paul's people,' and another asserts, 'I, for my part, am for Apollos'"[216] In short, contrast is obvious in ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ· ἐγὼ Ἀπολλῶ ("I am *men* of Paul," *de* another, "I am of Apollos"). The contrast, hosever, evidently owes to contextual features and not to the DM δέ as if it has a semantic function.

Despite the noted contrast, the functional description works better in explaining the function of the DM δέ than does the traditional grammar that assigns with traditional categories the DM δέ in 3:4b ἕτερος δέ· ἐγὼ Ἀπολλῶ (*de* another, "I am of Apollos"). The presence of contrast that constitutes discontinuity is diametrical to the fact that most scholars and English Bible versions prefer the translation "and," which conveys continuity. The choice brings traditional categories of adversative and connective in conflict with each other. The anomaly shows that approaching δέ as a marker of discourse is preferable. As the DM δέ introduces an (elided) clause ἕτερος δέ· ἐγὼ Ἀπολλῶ (another *de* [says]: I am of Apollos), it operates in the M-Sn level. The DM δέ marks the second clause with respect to the first μέν clause. The context demonstrates the contrast between the people of Paul and Apollos. Traditional grammars typically consider δέ as contrastive and propose a

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[214]Runge, *Discourse Grammar of the Greek New Testament*, 55.

[215]Thiselton, *The First Epistle to the Corinthians*, 294.

[216]Thiselton, *The First Epistle to the Corinthians*, 286.

translation of "but." However, the translation "and" proves to suit better in English as illustrated in the scholarly works and English-Bible translations. Translating an "adversative δέ" as "and" is not an anomaly from the perspective of the functional approach. The DM δέ simply operates to mark a new unit—namely, the second clause. Although the context shows the presence of contrast, the target language— English— demands a translation of "and." As a result, translating as "and" is in order.

The μέν . . . δέ construction in 3:4 represents a point/counterpoint strategy: ἐγὼ <u>μέν</u> εἰμι Παύλου, ἕτερος <u>δέ</u>· ἐγὼ Ἀπολλῶ (I *men* am of Paul, another *de* [says]: I am of Apollos).²¹⁷ The μέν . . . δέ construction is not a typical point/counterpoint set, however. In a common one, markers introduce words of similar or equal nature (cf. 1:12, 18-19). Paul writes ἐγὼ <u>μέν</u> εἰμι Παύλου (I *men* am of Paul) and continues with ἕτερος <u>δέ</u>· ἐγὼ Ἀπολλῶ (another *de* [says]: I am of Apollos). The set μέν . . . δέ introduces unbalanced items, with μέν marking the subject of the quotation (Paul) and δέ signaling the object of a citation (concerning Apollos). Robertson and Plummer note the problem and opine that μέν . . . δέ does not correspond grammatically, but logically.²¹⁸ Brookins and Longenecker posit that the untypical phenomenon is because the contrast is between the clauses in its entirety and not between certain words.²¹⁹ Nevertheless, the construction serves to correlate the μέν clause and δέ clause.

1 Corinthians 3:5-9. The second DM δέ that relates to Paul and Apollos occurs in the second paragraph (3:5-9) at 3:5 (Τί οὖν ἐστιν Ἀπολλῶς; τί δέ ἐστιν

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²¹⁷Runge, *Discourse Grammar of the Greek New Testament*, 54–55, 74–83.

²¹⁸Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 54.

²¹⁹Brookins and Longenecker, *1 Corinthians 1-9*, 68.

Παῦλος; διάκονοι δι᾽ ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ κύριος ἔδωκεν therefore, who is

Apollos? *de* who is Paul? Servants through whom you believed, even as the Lord

gave to each). Following the preceding statements (3:4), Paul asks two rhetorical

questions, τί οὖν ἐστιν Ἀπολλῶς (therefore, who is Apollos? 3:5a) and τί <u>δέ</u> ἐστιν

Παῦλος (*de* who is Paul? 3:5b). Unlike in 3:4, Paul does not apply a μέν . . . δέ set and

uses just a DM δέ to mark the second rhetorical question. The DM δέ operates in M-

Sn level as it introduces the question.

Scholars render the DM δέ in τί <u>δέ</u> ἐστιν Παῦλος (*de* who is Paul? 3:5b)

variously. Most translate it as "and."[220] No surveyed commentaries, though, provide

reasons for their selection. Traditional grammarians, who render δέ with "and,"

typically consider it a connective δέ. However, a connective δέ does not fit in. Paul

does not intend to connect the second question to the first in the way that a so-called

connective δέ is used to function. The decision to translate the DM δέ as "and"

betrays contextual judgments and attempts to suit the target language. The DM δέ

itself does not have any "semantic" content that is equal to "and" in English. In such

circumstances, the functional-discourse approach that considers δέ as a marker of

discourse proves to be more beneficial. Instead of being a connective, the DM δέ

functions to signal readers about the coming of a new question, and to mark and

make it distinct from the first one. The notion of considering δέ as a DM finds

support in other translation options. Thiselton translates it as "now."[221] As with 3:4,

Conzelmann again leaves it untranslated.[222] Robertson and Plummer adopt a

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[220]Collins, *First Corinthians*, 139; Fitzmyer, *First Corinthians*, 5; Lenski, *First and Second Epistle to the Corinthians*, 126; Fee, *The First Epistle to the Corinthians*, 138. See NASB and NIV.

[221]Thiselton, *The First Epistle to the Corinthians*, 295.

[222]Conzelmann, *1 Corinthians*, 70.

translation without "and" as follows: "What is there really in either Apollos or me?"[223] All the alternatives are valid because they represent the idea that a second question is a new unit. These translations show that it is better to approach δέ as a DM than any other category. Using discourse linguistics, Brookins and Longenecker translate the DM δέ as "moreover."[224] They maintain that Paul is adding a further point, and δέ marks it.[225] While it is not incorrect to posit that Paul is adding a point, the second rhetorical question is not truly an addition. Paul simply wants to throw two questions one after the other. The DM δέ occurs to mark the second question, which is a new unit with respect to the first one.

DM δέ appears twice in 3:8 of the second paragraph (ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν, ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον *de* the one who plants and the one who waters are one, *de* each one will receive his own wages according to his own work). Paul continues to relate to Apollos and himself. He introduces two statements in 3:8, noting ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν (*de* the one who plants and the one who waters are one) and ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον (*de* each one will receive his own wages according to his own work). The first statement, ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν (3:8a), has two markers—namely, δέ and καί. The marker καί associates ὁ ποτίζων with ὁ φυτεύων joining both participles together. Paul employs a DM δέ to introduce 3:8a. The DM δέ operates in B-Sn level because the sentence that it marks occurs at the beginning of an extended discussion.

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[223]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 56. See ESV and NRSV.

[224]Brookins and Longenecker, *1 Corinthians 1-9*, 63.

[225]Brookins and Longenecker, *1 Corinthians 1-9*, 69.

Scholars differ pertaining to how the DM δέ functions at 3:8a (ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν *de* the one who plants and the one who waters are one). Translations vary, including "however"[226] or "now."[227] Lenski translates the DM δέ as "now" and argues that it is continuative.[228] He does not explicate to which verse 3:8 connects, though, and how it does so. Others adopt a nontranslation strategy, leaving it untranslated.[229] The nontranslation suggests that the DM δέ does not have any semantic significance and is dispensable in the target language. Such options lend support to the functional approach that views δέ as a marker of discourse, which chunks a discourse into smaller units to ease the mental representation of readers.

The functional approach posits that the DM δέ marks 3:8a (ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν *de* the one who plants and the one who waters are one) as a new unit with respect to 3:7 (ὥστε οὔτε ὁ φυτεύων ἐστίν τι οὔτε ὁ ποτίζων ἀλλ᾽ ὁ αὐξάνων θεός so that neither the one who plants is anything nor the one who waters but God who gives the growth). In fact, both 3:8a and the previous 3:6-7 share similar vocabularies—namely, the verbs φυτεύω (to plant) and φοτίζω (to water). Paul explicates that ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν ἀλλ᾽ ὁ θεὸς ηὔξανεν (I planted, Apollos watered but God gave the growth 3:6). The result (ὥστε) is that none means anything but God who gives the growth (3:7). Paul employs an analogy from the agricultural field in 3:5-7. Fee writes that "with this sentence [3:8a] Paul moves to a

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[226]Conzelmann, *1 Corinthians*, 70.

[227]Lenski, *First and Second Epistle to the Corinthians*, 129; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 56; Thiselton, *The First Epistle to the Corinthians*, 295. See NASB.

[228]Lenski, *First and Second Epistle to the Corinthians*, 129.

[229]Collins, *First Corinthians*, 139; Fitzmyer, *First Corinthians*, 5. See ESV, NRSV, and NIV.

second application of the analogy from agriculture, which corresponds to the second part of the answer above (v. 5, 'as the Lord has assigned to each his task')."[230] The analogy becomes disrupted when Paul turns from discussing the roles of Apollos and him with regard to the Corinthians (3:5-7) to a mention of the work relation between Apollos and himself. Some scholars note discontinuity in 3:8. They opine that 3:8a and 3:8b are digressive remarks that interrupt the theme line. Following Lietzmann, Conzelmann observes that the remark "is formally speaking an aside which interrupts the train of thought."[231] Fitzmyer is additionally aware that 3:8 is likely a parenthetical remark, although he underlines that Paul picks it up later in 3:14-15 and 4:1-5.[232] Such observations support the notion that 3:8 is a start of a new unit, and Paul employs a DM δέ to signal it.

Paul utilizes a DM δέ to introduce the second statement ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον (*de* each one will receive his own wages according to his own work 3:8b). The DM δέ belongs to the M-Sn level because 3:8b is a simple sentence. Paul writes ἕκαστος δὲ τὸν ἴδιον μισθὸν λήμψεται κατὰ τὸν ἴδιον κόπον (*de* each one will receive his own wages according to his own work 3:8a) and after stating that ὁ φυτεύων and ὁ ποτίζων are one, simply advances to relate to the wages that both will receive wherein he maintains that each one will receive his wages according to his own work.[233]

Scholars render the DM δέ at 3:8b differently. They translate it variously as

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[230]Fee, *The First Epistle to the Corinthians*, 142.

[231]Conzelmann, *1 Corinthians*, 74.

[232]Fitzmyer, *First Corinthians*, 195.

[233]Fee notes that 3:8a emphasizes the unity of their individual labor and 3:8b the diversity. Fee, *The First Epistle to the Corinthians*, 142.

"and,"[234] "but,"[235] and "yet."[236] Such translations betray scholars' preferences over the so-called connective and adversative use of δέ in the traditional grammars. The functional approach supposes that δέ is a discourse marker, which marks the second statement as distinct from the first one. The DM δέ signals that 3:8b is a new unit that represents a new idea with respect to 3:8a. In fact, Alford, being a traditional grammarian, also notes that Paul is introducing a new element in 3:8b concerning the separate responsibility of each minister.[237] Due to contextual features, the DM δέ could be translated either with an emphasis on discontinuity ("but" or "yet") or continuity ("and"). Both choices do justice to the context. The functional description of δέ thus is better because it provides a univocal category of δέ and creates no confusion.

1 Corinthians 3:10-17. Five occurrences of the DM δέ appear in the third paragraph (3:10-17). Paul employs an analogy of a builder in this paragraph. The command ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ (*de* let each one watch how he builds 3:10c) serves as the exhortation of the paragraph, having the only imperative of the paragraph.[238] Prior to this exhortation, Paul supplies two illustrations that function as supporting materials: κατὰ τὴν χάριν τοῦ θεοῦ τὴν δοθεῖσάν μοι ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα, ἄλλος δὲ ἐποικοδομεῖ (3:10a-b). Paul first explicates that ὡς σοφὸς ἀρχιτέκτων θεμέλιον ἔθηκα (like a master builder I laid a foundation 3:10a). He then

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[234]Collins, *First Corinthians*, 139; Lenski, *First and Second Epistle to the Corinthians*, 129; Thiselton, *The First Epistle to the Corinthians*, 295. See ESV, NRSV, and NIV.

[235]Conzelmann, *1 Corinthians*, 70; Fitzmyer, *First Corinthians*, 5. See NASB.

[236]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 56.

[237]Alford, *Corinthians*, 2:491–92.

[238]The DM δέ in 3:10c is discussed below.

states ἄλλος δὲ ἐποικοδομεῖ (*de* other builds [upon it] 3:10b). Marking 3:10b with a DM δέ, Paul introduces it as a new unit of argument as he turns from himself (3:10a) to other (ἄλλος 3:10b), and from the laying out of the foundation (cf. θεμέλιον ἔθηκα) to the upbuilding upon it (cf. ἐποικοδομεῖ). As the DM δέ marks a new sentence, it operates on the M-Sn level.

Scholars hold different renderings of the DM δέ in 3:10b (ἄλλος δὲ ἐποικοδομεῖ *de* other builds [upon it]). Translations vary among "but"[239] or "and."[240] Some scholars prefer no translation.[241] The various options betray the ineffectiveness of the adversative and connective categories that assign a semantic function to the DM δέ. In fact, DM δέ does not have semantic content, and the "semantic senses" that they bear are due to contextual features. Paul advances to a new unit of argument in 3:10b, stating that ἄλλος δὲ ἐποικοδομεῖ (*de* other builds [upon it]). Although the subject and the activity change, there is hardly contrast. Continuity appears to be more dominant as Paul moves from what he has done to what the other does. Brookins and Longenecker rightly explain that the DM δέ at 3:10b "marks development, not contrast."[242] Therefore, due to the contextual features, the translation as "and" is preferable to "but" because the latter commonly represents the notion of discontinuity.[243] The nontranslation option misses the continuity and consequently is not adequate to render the DM δέ.

Following the illustrations, Paul exhorts ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ

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[239]Collins, *First Corinthians*, 148; Brookins and Longenecker, *1 Corinthians 10-16*, 74.

[240]Fitzmyer, *First Corinthians*, 5; Lenski, *First and Second Epistle to the Corinthians*, 133; Thiselton, *The First Epistle to the Corinthians*, 295. See ESV, NRSV, NASB, and NIV.

[241]Conzelmann, *1 Corinthians*, 70; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 60.

[242]Brookins and Longenecker, *1 Corinthians 1-9*, 75.

[243]Brookins and Longenecker, *1 Corinthians 1-9*, 74–75.

(*de* let each one watch how he builds 3:10c). Being the imperative of the paragraph, 3:10c functions as Paul's exhortatory thesis. Paul wants everyone, including himself, to take care of how he or she builds. He employs a DM δέ to mark the exhortation. The DM δέ belongs to the M-Sn level because it introduces the command sentence.

Discontinuity is evident in 3:10c (ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ *de* let each one watch how he builds). Paul turns from using indicatives ἔθηκα (I have laid out) and ἐποικοδομεῖ (he builds) to imperative βλεπέτω (let [everyone] watch). Scholars propose various renderings for the DM δέ at 3:10c. The proposals include "but,"[244] which conveys discontinuity, and "and,"[245] which conveys continuity. Some scholars leave it untranslated.[246] In context, the imperatival sentence of 3:10c represents a development in Paul's argumentation that, in light of the preceding expository sentences (3:10a and b), functions more like a conclusion or the peak. No senses of either contrastive or connective exist. Paul simply advances his argument to its ultimate point—namely, the command.[247] Fitzmyer notes that in 3:10c, Paul introduces a new instruction.[248] Brookins and Longenecker observe that 3:10c is a caveat, which is distinct from the preceding materials of expository nature.[249] Thiselton detects a chiasmus in 3:10-12 as follows: "(A) Paul laid the foundation (v. 10a); (B) someone else is building on it (v. 10b); (B) let that person take care of how

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[244]Conzelmann, *1 Corinthians*, 70; Fitzmyer, *First Corinthians*, 5; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 60; Thiselton, *The First Epistle to the Corinthians*, 295; Brookins and Longenecker, *1 Corinthians 1-9*, 74. See NASB and NIV.

[245]Lenski, *First and Second Epistle to the Corinthians*, 134.

[246]Collins, *First Corinthians*, 148. See ESV and NRSV.

[247]Fitzmyer, *First Corinthians*, 197.

[248]Fitzmyer, *First Corinthians*, 197.

[249]Brookins and Longenecker, *1 Corinthians 10-16*, 75.

the process goes (v. 10c); (A) the foundation is Christ (v. 11a)."[250] These scholars'
observations support the notion that 3:10c is a new unit of argument. The functions
of the DM δέ are marking it as distinct from the preceding one and easing the
readers' mental representation in processing the discourse's flow of the arguments.

Paul further discusses his thesis ἔκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ (de let
each one watch how he builds (3:10c) in 3:12-15. He advances to relate to how
people may build their work, starting with an adpositional phrase εἰ δέ τις ἐποικοδομεῖ
(de if one builds 3:12), which is followed by the listing of various materials used (ἐπὶ
τὸν θεμέλιον χρυσόν, ἄργυρον, λίθους τιμίους, ξύλα, χόρτον, καλάμην [if one builds] upon
the foundation of gold, silver, precious stones, wood, hay, straw). A DM δέ marks
the phrase (3:12). It operates in M-DP scope because the sentence it introduces is a
protasis.

Scholars render the DM δέ in 3:12 in the phrase εἰ δέ τις ἐποικοδομεῖ (de if
one builds 3:12) differently. Some leave it untranslated.[251] Others propose "but"[252] or
"now."[253] Translating as "now," Lenski describes that the DM δέ is continuative.[254]
However, more scholars maintain discontinuity in 3:12 when Paul moves the
discussion further in a new direction. Alford notes, "The δέ implies that though there
can be but one foundation, there are *many ways of building upon it*."[255] Conzelmann

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[250]Thiselton, *The First Epistle to the Corinthians*, 307. See also Fee, *The First Epistle to the Corinthians*, 147.

[251]Collins, *First Corinthians*, 148; Fitzmyer, *First Corinthians*, 5. See NIV.

[252]Conzelmann, *1 Corinthians*, 70; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 60; Brookins and Longenecker, *1 Corinthians 1-9*, 74.

[253]Fitzmyer, *First Corinthians*, 295; Lenski, *First and Second Epistle to the Corinthians*, 137. See ESV, NRSV, and NASB.

[254]Lenski, *First and Second Epistle to the Corinthians*, 137.

[255]Emphasis his. Alford, *Corinthians*, 2:493.

observes a shift in 3:12—namely, "from the act of building to the building material."[256] Brookins and Longenecker record that Paul makes a shift of thought in 3:12 toward the eschatological consequences of the building.[257] Fee goes on to say, "Paul proceeds to elaborate the second part of our v. 10, the identification of the fourth particular in the analogy and its accompanying warning."[258] They applaud the notion that Paul begins a new unit of thought in 3:12, and lend support to the functional reading of the DM δέ. Paul employs a DM δέ to mark the new unit, making it distinct from the preceding one. The nontranslation represents it well in such case.

The last two DMs of the third paragraph occur in 3:15 εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται, αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός (if the work of someone is burned up, he will suffer loss, *de* he himself will be saved, *de* so as through fire). Paul visits the builders' fates with reference to their works in 3:14-15. Previously, he states that εἴ τινος τὸ ἔργον μενεῖ ὃ ἐποικοδόμησεν, μισθὸν λήμψεται ("if the work that someone has built remains, he will receive a wage 3:14). Now he writes εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται (if the work of someone is burned up, he will suffer loss 3:15a) and finally adds αὐτὸς δὲ σωθήσεται, οὕτως δὲ ὡς διὰ πυρός (*de* he himself will be saved, *de* so as through fire 3:15b-15c). He marks each of the sentences with a DM δέ. Operating in the M-Sn level, the former introduces a sentence, and the latter—which marks a cluster of words—functions in the N-NPW level.

There are various renderings of the DM δέ in αὐτὸς δὲ σωθήσεται (*de* he

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[256]Conzelmann, *1 Corinthians*, 71.

[257]Brookins and Longenecker, *1 Corinthians 10-16*, 76.

[258]Fee, *The First Epistle to the Corinthians*, 150.

himself will be saved 3:15b). Scholars almost unanimously perceive the presence of contrast variously and translate it as "but,"[259] "however,"[260] or "though."[261] The contrast is evident between ζημιωθήσεται (he will suffer loss 3:15a) and αὐτὸς δὲ σωθήσεται (*de* he himself will be saved 3:15b). Fitzmyer notes, "The apodosis begins with *autos de*, 'but he himself,' which stands in contrast to the 'recompense' (*misthos*)."[262] Two contributions are notable. First of all, Fitzmyer comments that αὐτὸς δὲ σωθήσεται (3:15b), rather than ζημιωθήσεται, is the apodosis of 3:15a εἴ τινος τὸ ἔργον κατακαήσεται (the protasis). The contention is additionally supported by his observation of the presence of contrast between 3:15b and 3:15a. Fitzmyer makes a compelling case. Paul indeed intends to compare the rescue (αὐτὸς δὲ σωθήσεται *de* he himself will be saved 3:15b) with the burning (εἴ τινος τὸ ἔργον κατακαήσεται if the work of someone is burned up 3:15a) as he promptly emphasizes: οὕτως δὲ ὡς διὰ πυρός (*de* so as through fire 3:15c). Concurring with Fitzmyer, Brookins and Longenecker contend that 3:15b is the apodosis.[263] They translate the DM δέ as "even so," suggesting that the apodosis (3:15b) serves as the conclusion of 3:15: "If someone's work is burnt up, and he suffers loss, still [even so] (δέ) he will be saved."[264]

      Both contrastive notion and apodotic proposal do not waive the functional

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[259]Alford, *Corinthians*, 2:194; Conzelmann, *1 Corinthians*, 71; Fitzmyer, *First Corinthians*, 5; Thiselton, *The First Epistle to the Corinthians*, 296. See NASB, NIV, and NRSV.

[260]Collins, *First Corinthians*, 148.

[261]Lenski, *First and Second Epistle to the Corinthians*, 143; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 60. See ESV.

[262]Fitzmyer, *First Corinthians*, 201.

[263]Brookins and Longenecker, *1 Corinthians 1-9*, 81.

[264]Brookins and Longenecker, *1 Corinthians 1-9*, 74.

description of δέ as a marker of a new unit, however. The sentence αὐτὸς <u>δὲ</u> σωθήσεται (3:15b) is a new unit with respect to ζημιωθήσεται (3:15a). The DM δέ marks 3:15b as distinct from 3:15a. As contextual feature shows contrastive idea, the translation as "but" seems in order. Lenski records, "Though it strikes us as strange, Paul nevertheless writes regarding the unwise builder: 'he himself shall be saved.' This is due to the fact that, despite his wretchedly faulty work, despite even the very stubble of his teaching, he remains on the great 'foundation Jesus Christ.'"[265] However, NRSV is not incorrect when it leaves the DM δέ untranslated and begins a new clause: "If the work is burned up, the builder will suffer loss; the builder will be saved but only as through fire" (3:15) Additionally, in conditional clauses, DM δέ frequently marks the apodosis.[266] The DM δέ thus makes the apodosis (αὐτὸς <u>δὲ</u> σωθήσεται *de* he himself will be saved 3:15b) distinct from the protasis (εἴ τινος τὸ ἔργον κατακαήσεται if the work of someone is burned up 3:15a). All the evidences suggest that 3:15b is evidently a new unit marked by the DM δέ with regard to 3:15a.

Paul adds οὕτως <u>δὲ</u> ὡς διὰ πυρός (*de* so as through fire 3:15c). The phrase connects to 3:15b (αὐτὸς <u>δὲ</u> σωθήσεται *de* he himself will be saved), illustrating how the losing builder will be saved (σωθήσεται). BDAG notes that ὡς introduces comparison, which marks the manner whereby one is saved.[267] Some scholars maintain that 3:15c is a metaphor, and Paul does not intend for an actual "through the fire experience."[268] Options for the DM δέ translation in 3:15c vary from "but"[269]

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[265]Lenski, *First and Second Epistle to the Corinthians*, 144.

[266]Smyth, *Greek Grammar*, § 2837.

[267]BDAG, n.d., s.v. "ὡς."

[268]See for example Collins, *First Corinthians*, 160; Thiselton, *The First Epistle to the Corinthians*, 315; Witherington, *A Socio-Rhetorical Commentary on 1 and 2 Corinthians*, 134; Fee, *The First Epistle to the Corinthians*, 155–56.

[269]Alford, *Corinthians*, 2:495; Fitzmyer, *First Corinthians*, 5; Robertson and Plummer,

and "yet,"[270] to nontranslation.[271] The phrase οὕτως δὲ ὡς διὰ πυρός (3:15c) is evidently an additional comment to 3:15b. Brookins and Longenecker mention that Paul introduces a caveat in 3:15c, reminding how narrow the escape will be.[272] Traditional grammar categories of adversative or connective could not apply here because Paul expresses neither contrastive nor conjunctive ideas. The δέ acts simply as a discourse marker that signals the added comment.

1 Corinthians 3:18-23

Paul returns to the theme of σοφία in this section that comprises a single paragraph and applies the DM δέ twice.[273] The theme is central to the section as the word σοφία, and its cognates occur five times. The hortatory thesis of the section is εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός (if anyone among you thinks to be wise in this age, let him become a fool that he may become wise 3:18). The intended result of the exhortation is ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις (so let no one boast in men 3:21a). Paul revisits the division issue among the Corinthians by returning Apollos, Cephas, and himself to the conversation (3:22a). As the Corinthians boast of belonging to certain leaders, he affirms that πάντα γὰρ ὑμῶν ἐστιν (for all things belong to you 3:21b), including him, his fellow workers, and others. Building on πάντα ὑμῶν (3:22d cf. 3:21b) he finally notes ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ (*de* you are of Christ, *de* Christ is of God 3:23a-b). Like

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The First Epistle of St. Paul to the Corinthians, 60; Thiselton, *The First Epistle to the Corinthians*, 296; Brookins and Longenecker, *1 Corinthians 1-9*, 74.

[270]Lenski, *First and Second Epistle to the Corinthians*, 143.

[271]Collins, *First Corinthians*, 148; Conzelmann, *1 Corinthians*, 71.

[272]Brookins and Longenecker, *1 Corinthians 1-9*, 82.

[273]No textual problem exists pertaining to the DM δέ in this section (3:18-23).

3:22d, these sentences, individually signaled by DM δέ, employ genitives of possession with elided copulative verbs. Consequently, both DMs that mark these clauses operate in the M-Sn level.

Scholars treat the two occurrences of the DM δέ in 3:23a-b (ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ *de* you are of Christ, *de* Christ is of God) variously. Some opt for translating them as "but" (3:23a), and "and" (3:23b), consecutively.[274] Others translate both as "and."[275] Translating as "and," Brookins and Longenecker contend that the first DM δέ is connective.[276] Proposing translating them as "and," Fee opines that both DMs are connective, not adversative.[277] Fee's thesis, however, is not convincing. His contention that the first DM δέ (3:23a) is connective meets serious challenges. With the statement ὑμεῖς δὲ Χριστοῦ (*de* you are of Christ 3:23a), Paul corrects the inappropriate view of the Corinthians who boast of possessing something they deem valuable. Against their boasting, which has been a major theme from the beginning of the discourse (1:12 ff.), Paul reminds them ὑμεῖς δὲ Χριστοῦ (*de* you are of Christ 3:23a). He offers an antidote to the Corinthians' illness of boasting. In such a context, a sense of contrast is evident in 3:23a. Some scholars capture the contrastive sense as they offer "but" as the translation: but you are of Christ. Collins and Conzelmann hold that Paul is revising Stoic maxim πάντα ὑμῶν (all things [are] of you 3:22d cf. πάντα γὰρ ὑμῶν ἐστιν for all things are of you 3:21b) when he adds ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ θεοῦ (*de* you are of Christ, *de* Christ is of

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[274]Conzelmann, *1 Corinthians*, 79; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 68.

[275]Alford, *Corinthians*, 2:497; Collins, *First Corinthians*, 162; Fitzmyer, *First Corinthians*, 5; Lenski, *First and Second Epistle to the Corinthians*, 158; Thiselton, *The First Epistle to the Corinthians*, 318; Brookins and Longenecker, *1 Corinthians 1-9*, 85. See ESV, NRSV, NASB, and NIV.

[276]Brookins and Longenecker, *1 Corinthians 1-9*, 91.

[277]Fee, *The First Epistle to the Corinthians*, 167n457.

God 3:23a-b).[278] They correctly identify contrast in 3:23a-b as Paul corrects their Stoic influenced principle and underlines that they are not the end of the story. While they take hold of all things, they themselves exist as belongings of Christ and ultimately, of God. The contextual features suggest that the presence of contrast in 3:23a is indisputable.

Furthermore, the argument that the second DM δέ (Χριστὸς δὲ θεοῦ *de* Christ is of God 3:23b) is connective proves to be lacking in support. Fee correctly asserts, "For some this text [3:23b] has raised moments of concern; for Paul, it is simply the final note of triumph."[279] Contending that Χριστὸς δὲ θεοῦ (3:23b) is simple a note of Paul, Fee does not find it necessary to assign the DM δέ as connective. It is better then to take the DM δέ as the marker of a new nominal phrase. Paul only wants to present a new phrase Χριστὸς δὲ θεοῦ (*de* Christ is of God 3:23b) along with the preceding ones (πάντα ὑμῶν all things are of you 3:22d and ὑμεῖς δὲ Χριστοῦ *de* you are of Christ 3:23a) to form a series of possession-related ideas wherein the phrase sits on the ultimate place. As a result, the notion of a connective δέ at Χριστὸς δὲ θεοῦ (*de* Christ is of God 3:23b) is not tenable.

Scholars observe the prominence of the elided sentence Χριστὸς δὲ θεοῦ (*de* Christ is of God 3:23b) in connection with πάντα ὑμῶν (all things are of you 3:22d) and ὑμεῖς δὲ Χριστοῦ (*de* you are of Christ 3:23a). Alford attests that Χριστὸς δὲ θεοῦ (*de* Christ is of God 3:23b) is the climax of the possession series.[280] Translating as "and," Brookins and Longenecker maintain that the DM δέ in Χριστὸς δὲ θεοῦ (*de*

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[278]Collins, *First Corinthians*, 166. See also Conzelmann, *1 Corinthians*, 80; Fee, *The First Epistle to the Corinthians*, 167–68.

[279]Fee, *The First Epistle to the Corinthians*, 168.

[280]Alford, *Corinthians*, 2:497.

Christ is of God 3:23b) "introduces a climax of a graded series."[281] In a slightly different tone, Thiselton identifies a sense that Paul is bringing the section into conclusion in Χριστὸς δὲ θεοῦ (*de* Christ is of God 3:23b), noting that Paul is likely to round off the section.[282] The recognition of Χριστὸς δὲ θεοῦ (*de* Christ is of God 3:23b) either as the climax of the conclusion denotes that the statement is distinct from the previous two of the series. Consequently, the DM δέ that signals the phrase Χριστὸς δὲ θεοῦ (*de* Christ is of God 3:23b) obviously functions to mark a new unit of information.

1 Corinthians 4:1-13[283]

The section is composed of two paragraphs: 4:1-5 and 4:6-13. DM δέ occurs 8 times in the paragraphs. A textual problem regarding the DM δέ is present in this section. Some manuscripts (D², L, 81, 365, 630 and 𝔐) have ὁ δέ in 4:2. The case for the reading ὧδε is more convincing, though, because it is supported by better external evidence: 𝔓⁴⁶, ℵ, A, B, C, D*. Besides, the variant reading may arise from phonological scribal error, whereby a short vowel is unintentionally used to represent a long one. In such a situation, the NA28 reading of ὧδε is better.[284]

1 Corinthians 4:1-5. Paul is concerned with the issue of judgment in the first paragraph (4:1-5). The verb κρίνω and its cognates dominate the paragraph. Paul begins with an exhortation for others to regard them as servants of Christ and stewards of the mysteries of God (οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ

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[281]Brookins and Longenecker, *1 Corinthians 1-9*, 85, 91.

[282]Thiselton, *The First Epistle to the Corinthians*, 327. See also Fee, *The First Epistle to the Corinthians*, 168.

[283]The last section of the discourse, 4:14-17, does not contain any occurrence of DM δέ. Therefore, it is not discussed in the present study.

[284]UBS5 does not bring out the problem.

καὶ οἰκονόμους μυστηρίων θεοῦ 4:1). He exposits that what is required of such stewards is to be found faithful (ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ 4:2). He makes use of 4:1-2 to set the framework for the following discussions.

Following a general introduction (4:1-2), Paul advances to the issue of human judgment of him. Paul implements a DM δέ to mark the statement: ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ᾽ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας (to me *de* it is a very small matter that I should be judged by you or by any human court 4:3a).[285] A change takes place from the plural pronoun ἡμᾶς (we 4:1) to the singular ἐμοὶ (to me)—namely, to Paul (4:3a)—and from third person singular verbs λογιζέσθω (let him regard 4:1) and ζητεῖται ([what] is required 4:2) to the first person singular verb ἀνακρίνω (I judge 4:3a). The shift suggests that Paul is introducing a new unit of information in 4:3a. The DM δέ in 4:3a—ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν (to me *de* it is a very small matter)—operates on the B-Sn level because the sentence it marks is the start of an extended discussion (4:3a-4:4c).

Scholars variously render the DM δέ in 4:3a (ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ᾽ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας to me *de* it is a very small matter that I should be judged by you or by any human court). No grammars surveyed furnish discussion about the function of the DM δέ in 4:3a. Some scholars propose the translation as "but," recognizing the contrastive force of the DM δέ.[286] On a similar route, Thiselton adjudicates that the DM δέ is contrastive[287] and calls for a

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[285]In addition, Paul states ἀλλ᾽ οὐδὲ ἐμαυτὸν ἀνακρίνω (4:3b). The compound form of δέ receives no analysis, however.

[286]Alford, *Corinthians*, 2:498; Fitzmyer, *First Corinthians*, 109; Brookins and Longenecker, *1 Corinthians 1-9*, 91. See ESV, NASB, NRSV.

[287]Thiselton, *The First Epistle to the Corinthians*, 338. See also Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 75.

translation of "however."[288] Alford declares that Paul's proposition in 4:3a (ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας to me *de* it is a very small matter that I should be judged by you or by any human court) is contrastive to the case of the stewards in 4:2 (ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ now for the rest what is required of such stewards is to be found faithful).[289] Fitzmyer contends that the contrast relates to the exercise of judgment, suggesting that Corinthians who take allegiance with one preacher would naturally judge other preachers.[290] He means that the followers of Apollos may judge Paul, Peter, and both supporters. However, he continues, despite the threat of being judged, Paul is concerned just somewhat with such judgment (4:3a).

The contrast, however, is not so obvious. Paul's statement in 4:3a (ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας to me *de* it is a very small matter that I should be judged by you or by any human court) is a description of his thought on the matter.[291] Paul simply moves from discussing all fellow workers being servants of Christ and stewards of the mysteries of God (4:1-2) to himself with reference to judgment (4:3a).[292] Collins states that in 4:3a, Paul describes his circumstances with 2:15 in mind and, finding no contrast, offers no translation of its DM δέ.[293] Instead of contrast, Conzelmann captures a transition

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[288]Thiselton, *The First Epistle to the Corinthians*, 318.

[289]Alford, *Corinthians*, 2:498.

[290]Fitzmyer, *First Corinthians*, 210.

[291]Collins, *First Corinthians*, 167–75. Collins proposes a courtroom context with forensic language for 4:1-5.

[292]While agreeing with Fitzmyer that 4:3a relates to 4:1-2, I argue that 4:3a is not a case for contrastive DM δέ. Fitzmyer, *First Corinthians*, 210.

[293]Collins, *First Corinthians*, 167.

and simply leaves the DM δέ untranslated.[294] Moreover, Lenski says that Paul is changing the attention to himself and consequently, represents the DM δέ with "and."[295] Therefore, the case of the DM δέ in 4:3a—ἐμοὶ <u>δὲ</u> εἰς ἐλάχιστόν ἐστιν (to me *de* it is a very small matter)—is concerned more with the introduction of a new information unit than it is with contrast. Although Fee translates the DM δέ as "but," he records, "Paul now applies the preceding general maxim to himself and the Corinthians' attitude toward him."[296] The application implies that 4:3a introduces a new unit of information. Similarly, Brookins and Longenecker who translates the DM δέ in 4:3a as "but," note, "Paul reframes the applicability of the principle just stated."[297] He asserts that Paul paraphrases the preceding proposition ὧδε λοιπὸν ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ (now for the rest what is required of such stewards is to be found faithful 4:2) and transitions into subsequent exposition ἐμοὶ <u>δὲ</u> εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ᾽ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας (to me *de* it is a very small matter that I should be judged by you or by any human court 4:3a). Being a transition as well as a paraphrase, 4:3c is better rendered as a different unit in the argumentation, even though not a major one.

At the end of his extended discussion, Paul affirms that ὁ <u>δὲ</u> ἀνακρίνων με κύριός ἐστιν (*de* the one who judges me is the Lord 4:4c). If earlier he expresses his indifference to any human judgment toward him (ἐμοὶ <u>δὲ</u> εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ᾽ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας to me *de* it is a very small matter that I should be judged by you or by any human court 4:3a), he now appeals to the Lord as his

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[294]Conzelmann, *1 Corinthians*, 82–83.

[295]Lenski, *First and Second Epistle to the Corinthians*, 165.

[296]Fee, *The First Epistle to the Corinthians*, 175. The NIV that Fee uses does not provide any translation for the DM δέ.

[297]Brookins and Longenecker, *1 Corinthians 1-9*, 94.

judge. Denouncing the judgment of human court, he claims that Lord is his judge. He marks the proposition in the clause ὁ <u>δὲ</u> ἀνακρίνων με κύριός ἐστιν (*de* the one who judges me is the Lord 4:4c) with a DM δέ that operates in M-Sn level.

Scholars differ in rendering the DM δέ in 4:4c ὁ <u>δὲ</u> ἀνακρίνων με κύριός ἐστιν (*de* the one who judges me is the Lord). Some detect contrast and translate it as "but."[298] Lenski designates the DM δέ as adversative and judges that " δέ contrasts this judge with the Corinthians, with any human court, and even with Paul himself."[299] Other scholars decide not to translate it.[300] Collins leaves it untranslated, yet he acknowledges contrastive force in 4:4c with respect to the Corinthians' claim of the competency to judge (4:3a, 5).[301] The zero-translation alternative is probably due to the presence of ἀλλά to avoid redundancy. Contrast may not be the best designation, however. Paul has provided argumentation with both markers ἀλλά and γάρ, which lasts from 4:3b through 4:4b, to support his claim in 4:3a. Paul has confidence when he contends ἐμοὶ <u>δὲ</u> εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ᾽ ὑμῶν ἀνακριθῶ ἢ ὑπὸ ἀνθρωπίνης ἡμέρας (to me *de* it is a very small matter that I should be judged by you or by any human court 4:3a). In 4:4c, Paul reveals the basis of his belief—namely, ὁ <u>δὲ</u> ἀνακρίνων με κύριός ἐστιν (*de* the one who judges me is the Lord).[302] He acknowledges that his judge is the Lord and no other. While there is a notion of the difference between God's judgment and human and even Paul's self-judgment, the

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[298]Alford, *Corinthians*, 2:498; Conzelmann, *1 Corinthians*, 82; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 77. See NASB.

[299]Lenski, *First and Second Epistle to the Corinthians*, 168–69.

[300]Collins, *First Corinthians*, 173; Fitzmyer, *First Corinthians*, 209; Thiselton, *The First Epistle to the Corinthians*, 318. See ESV, NIV, NRSV.

[301]Collins, *First Corinthians*, 173.

[302]Cf. Fee, *The First Epistle to the Corinthians*, 175–76.

statement may look like a great deal of these arguments.[303] In fact, the alleged abruptness demonstrates that 4:4c is a new unit of thought marked by a DM δέ.

1 Corinthians 4:6-13. Paul advances his exhortation to the Corinthians in the second paragraph (4:6-13), observing that he has applied the exhortation to Apollos and himself (4:6a). The purpose of his admonition is that no one may be puffed up (4:6b and c). Paul supplies three rhetorical questions, introduced by γάρ, to support his goal (4:7). DM δέ mark the last two questions individually (4:7b and 4:7c). Furthermore, he compares the state of the Corinthians with that of Apollos and him, furnishing three pairs of contrasts in which a DM δέ marks each of them (4:10).

The initial DM δέ serves to introduce the paragraph of 4:6-13: ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς (these things *de*, brothers, I have applied to myself and Apollos for your sake 4:6a). Because the elaboration goes through the end of the paragraph (4:6-13), the DM δέ in 4:6a operates in B-Pr level. When Paul says ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς (these things *de*, brothers, I have applied to myself and Apollos for your sake 4:6a), he applies what he has said since the beginning of the discourse to Apollos and himself.[304] The reason for the inclusion of merely Apollos and Paul is that Paul has been recently discussing those names (cf. 3:5). Based on these names, some hold that Paul is concluding what he has said from 3:5.[305] Considering that the mention

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[303]Brookins and Longenecker, *1 Corinthians 1-9*, 96.

[304]For an excursus on the translation of μετεσχημάτισα, see Thiselton, *The First Epistle to the Corinthians*, 348–51.

[305]Brookins and Longenecker, *1 Corinthians 1-9*, 99; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 80.

of Paul and Apollos evokes 1:12, however, Paul is more likely to have the entire first discourse in mind (1:10-4:5).[306] The context may reach back to the start of the discourse as Paul ends it.

Scholars vary in the translations of the DM δέ at 4:6a ταῦτα δέ, ἀδελφοί, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶν δι' ὑμᾶς (these things *de*, brothers, I have applied to myself and Apollos for your sake). Some translate it with "but," implying a sort of contrast.[307] Others prefer a nontemporal "now,"[308] or leave it untranslated.[309] As correctly explained by most scholars, the DM δέ marks the transition to the end of the discourse. As a result, the word "now" renders it better. Leaving it untranslated conveys less signal to the readers that Paul is transitioning in 4:6a. The judgment that the DM δέ is contrastive, and consequently is translated as "but," is not convincing. As mentioned above, 4:6a is a conclusion, in which Paul applies what he has said to Apollos and himself.[310] Paul is not emphasizing contrast in this argumentation phase.

Three rhetorical questions mark Paul's exposition: τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; (for who regards you as different? what do you have that you did not receive? *de* if you received, why do you boast as not having received it? 4:7a, b, c). Together, these questions are intended to

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[306]Alford, *Corinthians*, 2:499; Collins, *First Corinthians*, 176; Fitzmyer, *First Corinthians*, 214.

[307]Alford, *Corinthians*, 2:499; Conzelmann, *1 Corinthians*, 85.

[308]Brookins and Longenecker, *1 Corinthians 1-9*, 99; Fitzmyer, *First Corinthians*, 214; Lenski, *First and Second Epistle to the Corinthians*, 174; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 80. See NIV and NASB.

[309]Collins, *First Corinthians*, 175; Thiselton, *The First Epistle to the Corinthians*, 344. See ESV and NRSV.

[310]Cf. Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 80.

support Paul's admonition in 4:6c as noted from the application of a DM γάρ in the first one τίς γάρ σε διακρίνει (for who regards you as different? 4:7a).[311] The second question is closely related to the third one. The former is marked by a DM (τί δέ ἔχεις ὃ οὐκ ἔλαβες; *de* what do you have that you did not receive? 4:7b), while the third one—being an apodosis—has a DM δέ in the protasis (εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών *de* if you received, why do you boast as not having received it? 4:7c). The first DM δέ operates in the M-Sn level, while the second operates in the M-DC level, having occurred in a protasis.

Scholars split in their renderings of the DMs δέ of 4:7b (τί δέ ἔχεις ὃ οὐκ ἔλαβες; *de* what do you have that you did not receive?). Some scholars translate the DM δέ at 4:7b as "and," and argue that it adds the second question to the first (4:7a).[312] Robertson and Plummer conclude that the DM δέ adds a question.[313] Alford furnishes translations of "and" (4:7b), attesting that the DM δέ connects interrogative clauses.[314] Brookins and Longenecker find that the DM δέ adds a further point and translate it as "and."[315] Other scholars and all the translations, though, suggest zero-translation for the DM δέ.[316] They are content with no translation option, implicitly refuting the scholars who apply the traditional category of δέ as connective. This situation lends support to the thesis that the function of DM δέ is adding a new information unit. The DM δέ *per se* does not have a semantic

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[311]Cf. Lenski, *First and Second Epistle to the Corinthians*, 176–77.

[312]Lenski, *First and Second Epistle to the Corinthians*, 177.

[313]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 79, 82.

[314]Alford, *Corinthians*, 2:500.

[315]Brookins and Longenecker, *1 Corinthians 10-16*, 98, 101.

[316]Collins, *First Corinthians*, 181; Conzelmann, *1 Corinthians*, 85; Fitzmyer, *First Corinthians*, 209; Thiselton, *The First Epistle to the Corinthians*, 344. See ESV, NASB, NIV, and NRSV.

function; otherwise, "and" (or in other cases "but") would be a necessary rendering. The DM δέ simply marks the second question as a new information unit. Due to the contextual features, it is either translated as "and" or is left untranslated. Both alternatives serve Paul's arguments well.

The translation of the DM δέ in the third rhetorical question is somewhat complex. In addition to the DM δέ, Paul employs καί: εἰ <u>δὲ</u> καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών (*de* if you received, why do you boast as not having received it? 4:7c). He connects the third question closely to the second one by utilizing ἔλαβες (4:7b and 4:7c). Most scholars highlight the connection by taking καί as emphatic (nonconjunctive) and represent it with "did."[317] Lenski translates it as "now if thou didst also receive it."[318] The translation "didst" is not a representation of καί; "also" is. Due to the contextual features, Lenski adds "didst" in his translation, a practice that he previously employs in 4:7b, even though 4:7b does not have any καί. The translation of καί as "also" reflects the nonconjunctive function of καί, as well. Rendering καί with "in fact," Conzelmann highlights that it "accentuates the antithesis to οὐκ ἔλαβες" in 4:7b.[319] The display of the scholarly works rules out the conjunctive function of καί and leaves δέ the discourse marker that introduces 4:7c, signifying it as distinct from the preceding interrogative clause: τί <u>δέ</u> ἔχεις ὃ οὐκ ἔλαβες; *de* what do you have that you did not receive? (4:7b). Because of the presence of the antithetical notion in 4:7c, the translation of the DM δέ as "but,"[320] or

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[317]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 82. Robertson and Plummer comment that καί emphasizes on ἔλαβες. Brookins and Longenecker, *1 Corinthians 1-9*, 98; Fitzmyer, *First Corinthians*, 209. See NASB and NIV.

[318]Lenski, *First and Second Epistle to the Corinthians*, 178.

[319]Conzelmann, *1 Corinthians*, 85, 87.

[320]Conzelmann, *1 Corinthians*. See also Alford, *Corinthians*, 2:500; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 82.

"however,"[321] is acceptable. However, the "and" rendering, which establishes a continuative connection between the third and second questions, is selected as well.[322] Brookins and Longenecker translate the phrase as "and, if you *did* receive it," rendering the DM δέ with "and" to connect 4:17c to 4:17b and, as in 4:7b, maintain that the DM δέ adds another point ("furthermore").[323] Along with these two options, departing from the NIV, Fee renders the phrase with "since you did *receive* it."[324] The choice of "since" suggests that a causal relation is present, in which case 4:7c serves as a further consequence of 4:7b.[325]

The appropriate rendering of the DM δέ in the clause εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών (*de* if you received, why do you boast as not having received it? 4:7c) should consider its contextual features. Both alternatives "but" and "and" are plausible, although the latter is preferable. What determines the choice is how one judges the relation of 4:7c and 4:7b contextually. Paul places a series of three consecutive rhetorical questions in 4:7 (τίς γάρ σε διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών; (for who regards you as different? what do you have that you did not receive? *de* if you received, why do you boast as not having received it?) to ground his exposition in 4:6. While the first question is connected by γάρ (4:7a), the second and the third ones are introduced by a DM δέ individually (4:7b-c). Winer translates both DMs δέ that occur in a series of questions in 4:7 as

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[321]Thiselton, *The First Epistle to the Corinthians*, 344.

[322]Collins, *First Corinthians*, 181. See NASB, NIV, and NRSV. ESV uses "then," which offers a logical connection for the third question to the second.

[323]Brookins and Longenecker, *1 Corinthians 1-9*, 101 Italics his.

[324]Fee, *The First Epistle to the Corinthians*, 187n536. Emphasis his.

[325]Similarly, Fitzmyer translates the DM δέ as "then." Fitzmyer, *First Corinthians*, 209.

"but" (4:7b and 4:7c).[326] Robertson notices a "succession of steps in the same direction" in 4:7b and 4:7c, in which the first inquiry uses DM δέ, and the second uses δὲ καί and consequently, does not detect any contrastive feature in the successive rhetorical questions.[327] The claim of the presence of a "succession of steps" suggests that he considers the relation between 4:7b and 4:7c more of a connective. Hence, each DM δέ is better rendered with "and." The translation "and" is due to the contextual features and does not rely on the DM δέ itself because the DM δέ does not contribute any semantic function. The DM δέ functions merely as a marker in the discourse that identifies the third inquiry as a distinct information unit from the second one.

Three pairs of statements in 4:10 individually apply a DM δέ: ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς <u>δὲ</u> φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς <u>δὲ</u> ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς <u>δὲ</u> ἄτιμοι. These statements continue the comparison between Paul and his fellow workers on one side and the Corinthians on the other (4:8).[328] Paul signifies the comparison by his consistent usages of ἡμεῖς (we) and ὑμεῖς (you). He says ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς <u>δὲ</u> φρόνιμοι ἐν Χριστῷ (we [are] fools because of Christ, *de* you [are] wise in Christ 4:10a and 10b). He adds ἡμεῖς ἀσθενεῖς, ὑμεῖς <u>δὲ</u> ἰσχυροί (we [are] weak, *de* you [are] strong 4:10c and 10d). Finally, he states ὑμεῖς ἔνδοξοι, ἡμεῖς <u>δὲ</u> ἄτιμοι (you [are] in honor, *de* we in disrepute 4:10e and 10f). Paul always makes use of DM δέ to introduce the second clause of each pair (4:10b, 10d, and 10f).

Scholars virtually agree that contrasts are observable in all pairs of statements in 4:10 individually marked by a DM δέ. They recognize that Paul

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[326]Winer, *A Treatise on the Grammar of New Testament Greek*, 567.

[327]Robertson, *A Grammar of the Greek New Testament*, 1184.

[328]Cf. Fee, *The First Epistle to the Corinthians*, 191.

identifies antithesis in three aspects between his fellow workers and the Corinthians.[329] As a result, some scholars propose "but" to translate all the DMs.[330] Collins notes that the use of the emphatic ἡμεῖς and ὑμεῖς to underscore the contrast.[331] While he observes that the comparisons contain contrasts, he translates them all as "and."[332] Conzelmann leaves the DMs untranslated, despite the presence of contrast.[333] Some scholars variably translate the three occurrences of the DM δέ. Robertson and Plummer translate the DMs as "while," zero-translation (with a semicolon), and "and," respectively.[334] Thiselton is slightly different, consecutively applying "but," "while," and a zero-translation.[335] NIV translates the first two DMs as "but" (4:10b, d), yet does not use any connective at 4:10f. The fact that various translations are adopted, even though scholars concur that the antithetical features are present, illustrate that it is better to approach δέ as a discourse marker than to designate it with adversative or connective categories. The adversative category of the DM δέ, even though it applies in the context, does not equally occur in the translation.

Conclusion

The study of the thirty-nine appearances of DM δέ in the first discourse

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[329]Cf. Alford, *Corinthians*, 2:501; Lenski, *First and Second Epistle to the Corinthians*, 184; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 86; Fee, *The First Epistle to the Corinthians*, 191–93.

[330]Lenski, *First and Second Epistle to the Corinthians*, 184; Fitzmyer, *First Corinthians*, 210, 219. So ESV, NASB, and NRSV.

[331]Collins, *First Corinthians*, 188–89.

[332]Collins, *First Corinthians*, 188–89.

[333]Conzelmann, *1 Corinthians*, 89.

[334]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 79.

[335]Thiselton, *The First Epistle to the Corinthians*, 344.

(1:10-4:17) shows the inadequate approach of traditional grammar to the designation of the DM δέ. The conventional category of adversative and connective often proves to be ineffective and unclear. Scholars often suggest contradictory proposals for the function of DM δέ. Some contend for adversative, translating it as "but, however, or yet," while others argue for connective, representing it with "and." Inconsistencies in translating the DM δέ contribute to further confusions. While categorizing a DM δέ as adversative, scholars may prefer to translate it with noncontrastive terminology such as "and" or a nontemporal "now." At times and in not a few cases, scholars choose to leave the DM δέ untranslated (zero translation) rather than to render the DM δέ according to its adversative or connective category. Furthermore, the traditional grammar approach potentially conveys an incorrect presentation of the DM δέ. The semantic approach that gives priority to the various senses of the DM δέ, particularly "and" and but," over the consideration of its core function as a discourse marker for translation may falsely notify readers that the DM δέ has semantic content of "and" or "but" *per se*, and that the DM δέ proper makes a clause it marks a contrastive or conjunctive one.

The wide variety as well as contradicting translations of the scholars of the the DM δέ and the inconsistent habits of them call for a better approach to describing the function of the DM δέ. As maintained in the present study, it is more tenable to designate δέ as a discourse marker without any semantic relevance, employing a functional descriptive approach. The approach argues the DM δέ operates to introduce a new information unit and simultaneously serves to chunk a discourse into smaller units to ease the readers' mental representation in processing the discourse. It is preferable because it provides a unified basis for explaining the function of all occurences of the DM δέ in the discourse of Church Division (1:10-4:17). Considering δέ as a marker of discourse still requires the translation of "but," "yet," "however," "and," or other English equvalent word. It is to be remembered,

however, that the appropriate rendering of a DM δέ owes solely to its contextual features and not to any alleged semantics of it.

CHAPTER 4

THE DISCOURSE MARKER ΔE IN THE DISCOURSE
OF MARRIAGE—LINGUISTIC SIGNALS OF THE
SCOPE DESCRIPTORS

Applying the discourse of Church Division (1:10-4:17) as a representative

example, I demonstrated in the third chapter that a functional approach accounts

better for the description of the occurrences of the DM δέ in 1 Corinthians. The

function of DM δέ as a marker of a new information unit appears consistently

throughout the discourse. In this chapter, I additionally analyze that function in the

scope descriptors, as defined by Fresch, wherein the DM δέ occurs.[1] Fresch posits

that there are three scope descriptors: broad, moderate, and narrow. The broad

scope consists of the section, paragraph, and sentence levels. The moderate scope is

composed of the sentence, dependent clause, and adpositional phrase levels. In the

narrow scope, DM δέ occurs in the adpositional and nominal phrase/words levels.[2]

The goal is to identify linguistic signals that are present with the usages of the DM

δέ within levels and scopes.

The corpus I consider is the discourse of Marriage (7:1-40), which is the

third among the ten discourses in 1 Corinthians.[3] Due to the limitation of space, it is

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[1]Christopher J. Fresch, "Discourse Markers in the Septuagint and Early Koine Greek with Special Reference to The Twelve" (PhD diss., St. Edmund's College, Cambridge University, 2015), 8–9.

[2]The scopes overlap at the levels of sentence (broad and moderate) and adpositional phrase (moderate and narrow). Fresch admits and allows the overlap due to the common feature of languages—the impossibility of exact division of categories (personal communication). See also Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 9.

[3]Ralph Bruce Terry, *A Discourse Analysis of First Corinthians*, 2nd ed. (Dallas: Summer Institute of Linguistics, 1996), 38–43.

not possible to study all 211 occurrences of the DM δέ distributed in the ten discourses. The discourse of Marriage serves as the best representative for two reasons. First, only the discourse of Marriage betrays the occurrences of the DM δέ in all three scope descriptors, as well as in all levels of discourse. Second, the discourse of Marriage is a proper complement to the discourse of Church Division. Scholars mainly agree that the latter is Paul's response to the Corinthians' oral inquiries (ἐδηλώθη γάρ μοι περὶ ὑμῶν for it has been reported to me about you 1:11a), while the former is his response to their letter (περὶ δὲ ὧν ἐγράψατε *de* concerning the things that you wrote 7:1a). The combination of the different compositional settings offers a solid ground for the conclusions that the present study reaches.

Statistics indicate that the DM δέ appears 31 times in the discourse of Marriage (7:1-40). It occurs 7 times in the broad scope: twice in the B-Sc, three in B-Pr, and twice in B-Sn levels. The levels in the moderate scope contain most of the appearances of the DM δέ, among which M-Sn has the highest number (fifteen DMs), followed by M-DC (six DMs) and M-AP (one DM). Each of the two levels of the narrow scope, N-AP and N-NPW, shares a DM δέ. For convenience, I first visit the DM δέ of the broad scope, starting from B-Sc.[4]

Broad Scope

Section Level (B-Sc)[5]

The third discourse of Marriage consists of two sections: 7:1-24 and 7:25-

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[4]A DM δέ may fit in more than one level and scope descriptors. Suppose it happens, the DM δέ is typically assigned to the highest level and scope. See, for example, the use of DM δέ in 7:1 and 7:25.

[5]As in English typography, paragraph and section are modern phenomena. While Greek NT manuscripts do not have them, modern editions of the Greek NT include them to denote thematic groupings. Levinsohn writes, "I refer to such groupings of sentences as paragraphs, and to groupings of groupings of sentences as sections. Where I need to refer to a subdivision of a section, I use the term subsection, which may or may not be larger than a paragraph." Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New*

40. A formula περὶ δέ followed by the genitive marks the start of both sections. A major break occurs at 7:25 with the use of περὶ δέ followed by genitive. Although the phrase commonly introduces a new discourse, Terry holds that 7:1-24 and 7:25-40 form one discourse, instead of two, because both sections are thematically continuous.[6]

Initially, Paul states περὶ <u>δὲ</u> ὧν ἐγράψατε, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι (*de* concerning the things that you wrote, it is good for a man not to touch a woman 7:1).[7] A DM δέ signals the start of the first section. As the phrase περὶ <u>δὲ</u> ὧν ἐγράψατε (*de* concerning the things that you wrote 7:1) introduces the first section of the discourse, the DM δέ that introduces it operates at B-Sc level.[8] Numerous

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Testament Greek (Dallas: SIL International, 2000), 2–3. See also Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 8.

[6]Terry, *A Discourse Analysis of First Corinthians*, 38–39, 42. Other scholars additionally show agreement with the view. See, for instance, Joseph A. Fitzmyer, *First Corinthians: A New Translation with Introduction and Commentary*, AB 32 (New Haven, CT: Yale University Press, 2008), 273 ff.; Anthony C. Thiselton, *The First Epistle to the Corinthians: A Commentary on the Greek Text*, NIGTC (Grand Rapids: Eerdmans, 2000), 484 ff.; Gordon D. Fee, *The First Epistle to the Corinthians*, rev. ed., NICNT (Grand Rapids: Eerdmans, 2014), 297 ff. Alford notes that 7:25-40 is connected to the subject of marriage with some digressions, when it discusses the marriage of virgins. Henry Alford, *The Greek Testament*, 7th ed. (London: Rivington, 1877), 2:529.

[7]Scholars debate whether the statement καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι is a quotation of the Corinthians' letter, or from Paul himself. For a brief survey, see Barry N. Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7" (PhD diss., St. Edmund's College, Cambridge University, 2011), 132–35; Nathan Charles Collins, "'Virgin' as Secondary Gender Identity in 1 Corinthians 7 and Its Jewish and Greco-Roman Background" (PhD diss., The Southern Baptist Theological Seminary, 2017), 125–39; Hans Conzelmann, *1 Corinthians: A Commentary on the First Epistle to the Corinthians*, trans. James W. Leitch, Hermeneia (Philadelphia: Fortress, 1975), 115–17. Whatever the option is, Paus seems to agree with the statement and adopts it as the preferred course of action. Witherington argues for Paul's preference for singleness in 1 Corinthians 7. Ben Witherington III, *Conflict and Community in Corinth: A Socio-Rhetorical Commentary on 1 and 2 Corinthians* (Grand Rapids: Eerdmans, 1995), 175–76. Thiselton holds that Paul has a positive evaluation of celibacy, not for ascetic reasons but for practical and pastoral ones. Thiselton, *The First Epistle to the Corinthians*, 598. See also Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 148–50.

[8]In fact, the DM δέ simultaneously introduces the beginning of the first section (7:1-24), as well as the start of the third discourse (7:1-40). In his studies, Fresch recognizes a DM δέ that function to signal the overall structure of a letter. However, he does not include in his scope-descriptor proposal a Broad-Discourse scope to contain any DM δέ that marks the start of a discourse. As a result, it suffices to assign the DM δέ in 7:1 to B-Sc level. See Fresch, "Discourse Markers in the Septuagint and Early Koine Greek," 40–41. In addition to B-Sc level, the DM δέ in the phrase περὶ δὲ ὧν ἐγράψατε appears at the start of the first paragraph (7:1-7 B-Pr), and in an adpositional phrase (M-AP). When overlapping between discourse levels occurs, the highest level and scope wherein a DM δέ

scholars agree that 7:1 is the beginning of the section of 7:1-24 and, more broadlly, the discourse of Marriage.[9] In addition to B-Sc level, the DM δέ in the phrase περὶ δὲ ὧν ἐγράψατε appears at the start of the first paragraph (7:1-7 B-Pr), and in an adpositional phrase (M-AP). The DM δέ of 7:1 consequently introduces a new information unit in 7:1—the discourse of Marriage (7:1-40)—with respect to the preceding discourse of Fornication (4:18-6:20)—and, at the same time, marks the first section of the discourse (7:1-24) distinct from the second one (7:25-40). Simultaneously, it marks the first paragraph (7:1-7) with regard to the second (7:8-9) as well as an adpositional phrase—namely, the περὶ δέ followed by the genitive phrase.

Paul turns to address the questions περὶ δὲ τῶν παρθένων (*de* concerning the virgins) in the second section of the discourse.[10] He states περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι (*de* concerning the virgins, I do not have a command from the Lord, *de* I give a judgment as *one* who by the mercy of the Lord is [deemed] trustworthy 7:25). The verse comprises two clauses that are individually marked by a DM δέ. In the first clause, Paul says περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω (*de* concerning the

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occurs will be designated as its property.

[9]Most scholars agree with taking 7:1 as the beginning of a new discourse, as well as of a section, offering a translation of the DM δέ as a nontemporal "now." See Conzelmann, *1 Corinthians*, 114; Fitzmyer, *First Corinthians*, 273; R. C. H. Lenski, *The Interpretation of St. Paul's First and Second Epistle to the Corinthians* (Columbus, OH: Wartburg Press, 1946), 272; Thiselton, *The First Epistle to the Corinthians*, 497. Robertson and Plummer have "but now," which conveys a similar idea. Archibald Robertson and Alfred Plummer, *A Critical and Exegetical Commentary on the First Epistle of St. Paul to the Corinthians*, 2nd ed., ICC (Edinburgh: T&T Clark, 1961), 130. See also the ESV, NASB, NIV, and NRSV. Alford, *Corinthians*, 2:519. Alford explains that is δέ transitional and introduces a new subject.

[10]Unlike the NIV, NRSV, and NASB that use "virgins," ESV proposes "betrothed" to translate τῶν παρθένων. For the issues of the identity of τῶν παρθένων, see the discussions of the DM δέ at M-Sn level.

virgins, I do not have a command from the Lord 7:25a).[11] Scholars unanimously consider 7:25a the start of a section, with the application of the formula περὶ δέ followed by the genitive.[12] In addition, Runge notes that the phrase περὶ δὲ τῶν παρθένων serves as a spatial frame, denoting that 7:25 ff. relates to a certain issue—namely, the question concerning the virgins.[13] The DM δέ at 7:25a περὶ δὲ τῶν παρθένων (*de* concerning the virgins), therefore, operates in the B-Sc level, whereby it introduces a new topic of discussion.

Paragraph Level (B-Pr)

The third discourse comprises eight paragraphs: five in the first section (7:1-24) and three in the second one (7:25-40). The first section of the discourse of Marriage consists of five paragraphs[14]—7:1-7, 8-9, 10-11, 12-16, and 7:17-24—wherein the DM δέ introduces three of them (7:8-9, 10-11, and 12-16).[15] The paragraph divisions are noticeable because Paul addresses a different category of Christians in each paragraph.[16] As a result, all the DMs come in B-Pr level.

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[11]For the second clause, see B-Sn level.

[12]Raymond F. Collins, *First Corinthians*, SP 7 (Collegeville, MN: Liturgical Press, 1999), viii; Fitzmyer, *First Corinthians*, viii; Thiselton, *The First Epistle to the Corinthians*, viii; Fee, *The First Epistle to the Corinthians*, ix; Roy E. Ciampa and Brian S Rosner, *The First Letter to the Corinthians*, Pillar New Testament Commentary (Grand Rapids: Eerdmans, 2010), ix; Alford, *Corinthians*, 2:519.

[13]Steven E. Runge, ed., *Lexham Discourse Greek New Testament*, version 0.9., LBRS (Bellingham, WA: Lexham Press, 2014), 7:25; Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, LBRS (Peabody, MA: Hendrickson, 2010), 220–24.

[14]For similar divisions of three paragraphs, see Ciampa and Rosner, *The First Letter to the Corinthians*, ix, 24; Thiselton, *The First Epistle to the Corinthians*, viii; Fee, *The First Epistle to the Corinthians*, ix.

[15]The DM δέ in 7:1 and 7:25 are not counted in. Although they mark paragraphs, they introduce section, as well. As a result, they are included in the B-Sc level's discussion section, being the highest level where they appear.

[16]Typographically, NA28 starts 7:8, 7:10, and 7:12 with capital letters, but UBS5 does that to only 7:8 and 7:12.

Paul addresses a specific audience in the first paragraph of 7:8-9. In 7:8, Paul writes λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ (*de* I say to the unmarried ones and the widows *that* it is good for them if they remain as I also am). Contexts demonstrate that he is admonishing the unmarried ones and the widows to remain single as he himself is. Paul departs from addressing a marital issue in 7:1-7 and visits a new subtopic—namely, marriage for the unmarried ones and the widows. The transition from addressing husband and wife to those who are not married (7:8-9) suggests that 7:8-9 should be treated as a new paragraph.[17]

Fitzmyer attaches 7:8-9 to 7:1-7, creating a paragraph of 7:1-9.[18] He notes that in 7:8-9 Paul ends the discussions that he has started at 7:1.[19] The challenge of such a position is the neglect of Paul's introduction of a new addressee in 7:8.[20] Paul relates to τοῖς ἀγάμοις καὶ ταῖς χήραις (the unmarried ones and the widows) in 7:8, shifting from the issues of husband and wife in 7:1-7. When a category of people occurs, it is not proper to assign the new category to an old paragraph. Fee rightly proposes that 7:8-9 constitute a single paragraph, detecting that 7:8-9—together with 7:10-11 and 7:12-16—betray a common opening formula of "a connective particle (*de*), a verb of speaking or commanding in the first person singular, and the people addressed in the dative."[21] For these reasons, taking 7:8-9 as a new paragraph

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[17]See also Thiselton, *The First Epistle to the Corinthians*, viii; Fee, *The First Epistle to the Corinthians*, xi; Ciampa and Rosner, *The First Letter to the Corinthians*, xi. Robertson and Plummer suggest a paragraph of 7:8-11 in addition to 7:1-7 and 7:12-16. Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 137. Both NA28 and UBS5 agree on laying out 7:8-16 as a single paragraph.

[18]Fitzmyer, *First Corinthians*, 273–85.

[19]When Fitzmyer contends that 7:8-9 is a concluding unit, he admits a break between 7:8-9 and 7:1-7, though.

[20]Later, Paul evidently considers "those who are not married" (περὶ δὲ τῶν παρθένων 7:25) to form a distinct category.

[21]Fee, *The First Epistle to the Corinthians*, 318.

is more convincing than attaching it to the preceding one as Fitzmyer maintains.

Discourse grammar additionally supports the option of taking 7:8 (λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ *de* I say to the unmarried ones and the widows *that* it is good for them if they remain as I also am) as the start of a new paragraph of 7:8-9. Runge comments that, unlike those in 7:10 (τοῖς δὲ γεγαμηκόσιν *de* to those who are married) and 7:12 (τοῖς δὲ λοιποῖς *de* to the remaining ones), 7:8 does not have a topical frame.[22] As topical frames are discourse-structuring devices that serve to mark topical transitions, including change of topic, the absence of a topical frame in 7:8 may denote its continuity with 7:1-7.[23] Hence, Runge may implicitly suggest that 7:8 does not function as the beginning of a paragraph. However, because he does not make the argument explicit, a conclusion may not have been reached. On the other hand, Levinsohn mentions that the absence of a topical frame is not automatically equal to the absence of discontinuity if other means exist to signal it.[24] When Paul supplies 7:8 with τοῖς ἀγάμοις καὶ ταῖς χήραις (the unmarried ones and the widows), he is evidently transitioning to a new group of the audience even though he does not place the phrase at the clause-initial position. The usages of τοῖς ἀγάμοις καὶ ταῖς χήραις (the unmarried ones and the widows) are comparable to his versions of τοῖς γεγαμηκόσιν (to those who are married) in 7:10 and τοῖς λοιποῖς (to the remaining ones) in 7:12, which function as topical frames.[25] All the evidence illustrates that 7:8-9 functions as a distinct

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[22]Runge, *Lexham Discourse Greek New Testament*, 7:10 and 7:12.

[23]Runge, *Discourse Grammar of the Greek New Testament*, 210.

[24]Levinsohn, *Discourse Features of New Testament Greek*, 14–15. See also Robert A. Dooley and Stephen H. Levinsohn, *Analyzing Discourse: A Manual of Basic Concepts* (Dallas: SIL International, 2001), 35–36.

[25]See also Collins, *First Corinthians*, 262–63.

paragraph.

Most scholars hold the divisions of the paragraphs to be 7:10-11 and 7:12-16.[26] Having written τοῖς ἀγάμοις καὶ ταῖς χήραις (to the unmarried ones and the widows 7:8-9), Paul goes on to exhort τοῖς δὲ γεγαμηκόσιν (*de* to those who are married 7:10), this time with the Lord's authority (τοῖς δὲ γεγαμηκόσιν, οὐκ ἐγὼ ἀλλ᾽ ὁ κύριος, γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι *de* to those who are married, not I but the Lord, *says that* the wife should not be separated from her husband 7:10).[27] Moving on, he writes τοῖς δὲ λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος (*de* to the remaining ones I, not the Lord, say 7:12), directing the other believers with his judgment of apostolic authority concerning marriages between believers and unbelievers. (7:12-16, cf. 7:6). The changes of the addressees evidently signal the beginnings of new paragraphs— namely, the paragraphs of 7:10-11 and 7:12-16. In addition, Runge observes that topical frames are implemented at the start of these paragraphs: τοῖς δὲ γεγαμηκόσιν (7:10-11) and τοῖς δὲ λοιποῖς (7:12-16).[28] Because topical frames function to mark topical transitions, the transitions from the admonitions pertaining to τοῖς ἀγάμοις καὶ ταῖς χήραις (to the unmarried ones and the widows 7:8a) to those relating to τοῖς δὲ γεγαμηκόσιν (*de* to those who are married 7:10) and subsequently, from those concerning τοῖς δὲ γεγαμηκόσιν (*de* to those who are married 7:10) to those regarding τοῖς δὲ λοιποῖς (*de* to the remaining ones 7:12), suggest that 7:10-11 and 7:12-16 are two independent paragraphs.[29] The DM δέ that introduces each of the paragraphs

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[26]See also Fitzmyer, *First Corinthians*, viii; Thiselton, *The First Epistle to the Corinthians*, viii; Fee, *The First Epistle to the Corinthians*, ix; Ciampa and Rosner, *The First Letter to the Corinthians*, ix.

[27]Despite the difference in the structure of 7:8-9, Fitzmyer offers the paragraph divisions of 7:10-11 and 7:12-16, as well. Fitzmyer, *First Corinthians*, 287–304.

[28]Runge, *Lexham Discourse Greek New Testament*, 7:10 and 7:12.

[29]Runge, *Discourse Grammar of the Greek New Testament*, 210.

consequently belongs to B-Pr level, and both DMs evidently serve to introduce new subtopics.

Sentence Level (B-Sn)

The discourse of Marriage contains two appearances of the DM δέ that belong to the B-Sn level.[30] All the DMs appear in the second section, in 7:29a (τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν *de* I say this, brothers, the time is short) and 7:32a (θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι *de* I want you to be free from anxieties). In this section (7:25-40), Paul addresses the matters concerning virgins (περὶ δὲ τῶν παρθένων 7:25a). He offers his personal judgment as he does not have any command from the Lord (γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι *de* I give a judgment as *one* who by the mercy of the Lord is *deemed* trustworthy 7:25b). Initially, he opines νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι (therefore, I think this to be good because of the present distress, it is good for a man to be as he is 7:26). He thus urges the Corinthians to remain as they are, either as single ones or married ones (7:27); yet he allows them to be married if they decide to do so (7:28).[31]

Paul clarifies the principle of διὰ τὴν ἐνεστῶσαν ἀνάγκην, καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι (because of the present distress, it is good for a man to be as he is 7:26) in 7:29-31. He first explains that τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν (*de* I say this, brothers, the time is short 7:29a).[32] A DM δέ exists to introduce the

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[30]In Fresch's scope-descriptor scheme, the DM δέ that marks a sentence belongs either to B-Sn or M-Sn level as overlapping is tolerated. The two levels are differentiated by the information unit that a DM δέ introduces. When the unit is an extended one, the DM δέ will belong to B-Sn level. The act of classifying does not admittedly go easily, though.

[31]For the three occurrences of the DM δέ in 7:28, see M-Sn and M-DC levels.

[32]Unlike UBS5, NA28 starts with a capital Τοῦτο, marking it as the beginning of a sentence.

sentence τοῦτο <u>δέ</u> φημι followed by the content clause ὁ καιρὸς συνεσταλμένος ἐστίν (7:29a). Paul devotes 7:29b-31 to explicate the clause, which is his expository thesis. Another DM δέ occurs in 7:32a (θέλω <u>δὲ</u> ὑμᾶς ἀμερίμνους εἶναι *de* I want you to be free from anxieties), limiting the application of the DM δέ in 7:29a. Because the unit of discussion—7:29-31—in which the DM δέ operates is long, the DM δέ in 7:29a thus belongs to B-Sn level.

Scholars recognize a new information unit in the sentence of 7:29a (τοῦτο <u>δέ</u> φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν *de* I say this, brothers, the time is short). Collins suggests that 7:29-31 is an exhortatory unit that supports Paul's substantial advice in 7:25-28.[33] Thiselton recognizes a new turn in the argument when Paul employs φημι combined with ἀδελφοί and notes that Paul supplies five instances for this new point, individually introduced by ὡς (7:29b-31a).[34] Ciampa and Rosner note that Paul is making a new point at 7:29, and at 7:31b, he is summing up the main idea of the paragraph, explaining the rationale of his exhortations in 7:29-31.[35] Danylak describes that the statement in 7:29 exists as a new point, whereby Paul responds to the question of marriage.[36]

Generally, scholars contend that in 7:29-31, Paul wants the Corinthians to be aware of the eschatological bearing of the present time, in which they are living, that they should do what is appropriate at such time. Paul initially comments τοῦτο <u>δέ</u> φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν (*de* I say this, brothers, the time is short 7:29a). Runge claims that the demonstrative pronoun τοῦτο functions cataphorically

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[33]Collins, *First Corinthians*, 288.

[34]Thiselton, *The First Epistle to the Corinthians*, 578–85.

[35]Ciampa and Rosner, *The First Letter to the Corinthians*, 342–43.

[36]Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 173.

and represents the content clause ὁ καιρὸς συνεσταλμένος ἐστίν (the time is short). He continues to remark that the demonstrative τοῦτο is a forward-pointing device that Paul pragmatically utilizes to attract extra attention to the content clause.[37] Paul delivers the expository thesis τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν (*de* I say this, brothers, the time is short 7:29a) with purposes. Paul states the goals of his admonition appling a single ἵνα: τὸ λοιπόν, ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν καὶ οἱ κλαίοντες ὡς μὴ κλαίοντες καὶ οἱ χαίροντες ὡς μὴ χαίροντες καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες, καὶ οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι (at last, so that those who indeed have wives should be as though those who do not have, and those who weep [should be] as those who do not weep, and those who rejoice [should be] as those who do not rejoice, and those who buy [should be] as those who do not possess, and those who use the world as though those who do not make use of it 7:29b-31a). Lenski suggests a stronger handling of the ἵνα clause, maintaining that the ἵνα clause is "an elliptical substitute for the imperative that expresses what is commanded without the use of a verb that denotes a command."[38] The five ἵνα clauses (7:29b-31a) thus serve Paul's expository thesis (7:29a) with exhortatory forces. At the end of the series of the purpose clauses Paul notes παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου (for the form of this world is passing away 7:31b). As a result, marked with a DM γάρ, the statement παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου (for the form of this world is passing away 7:31b) functions to support the expository thesis of 7:29a and closes the series of admonishing statements that lasts from 7:29b to 7:31a.

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[37]Runge, *Lexham Discourse Greek New Testament*, 7:29; Runge, *Discourse Grammar of the Greek New Testament*, 66–68. See also Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 154; Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 173.

[38]Lenski, *First and Second Epistle to the Corinthians*, 317.

The second B-Sn level DM δέ occurs at 7:32a, which belongs to the first paragraph of 7:25-35. Collins recognizes 7:32-35 as a unit of explanation that elaborates on the content of Paul's advice (7:25-28) and his exhortation (7:29-31).[39] Following his lengthy exhortations in 7:25-31, Paul writes θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι (*de* I want you to be free from anxieties 7:32a). Building upon this proposition, Paul addresses those who are married and unmarried, both male and female, throughout 7:32-35. The extended discussion initiated at 7:32a and continued to 7:35 proves that the DM δέ appearing at 7:32a is a B-Sn level's DM δέ.

Furthermore, the DM δέ at 7:32a (θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι *de* I want you to be free from anxieties 7:32a) marks a new information unit. Lenski comments that in 7:32a, "After having shown . . ., Paul turns to what our own spiritual interest should be."[40] When Paul says θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι (*de* I want you to be free from anxieties 7:32a), a break is observable in the sentence despite the presence of continuity. Previously, he argues that τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν (*de* I say this, brothers, the time is short 7:29a) and elaborates on in a series of purpose clauses introduced by a DM ἵνα in 7:29b-31b. While in the preceding unit (7:29-31) he delivers his purposes, applying "contrary to fact" vocabularies such as ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσιν (so that those who indeed have wives should be as though those who do not have), he now suggests things that will actually happen to a man or woman (including a virgin) who is married or unmarried. The change of the tone and the subject suggests that a break is existent, and that Paul is starting a new subtopic in 7:32a.

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[39]Collins, *First Corinthians*, 288–89.

[40]Lenski, *First and Second Epistle to the Corinthians*, 320. For more observations about a new unit started at 7:32a, see the following paragraphs.

Some scholars argue for a distinct paragraph of 7:32-35. Fee maintains that the paragraph of 7:32-35 represents a new theme, analyzing that in the paragraph Paul shows how one, being an eschatological person, should live in the present age without anxieties.[41] The anxiety theme extends through 7:32-35, using μεριμνάω and its cognates.[42] Entitling it "Stay Unmarried Because of the Distractions of Married Life," Ciampa and Rosner explain that 7:32-35, pertaining to Christological concerns, is the third phase of Paul's exhortations, following 7:25-28 (the mundane and practical ones) and 7:29-31 (the eschatological ones).[43] Observations that Paul is taking a further step, with the introduction of the idea of ἀμερίμνους (without anxieties), are not incorrect. Five occurrences of μεριμνάω, both as a noun and verb, create a solid unit of 7:32-35, which is understandably considered to be a paragraph.[44] As the unity of 7:25-31 exists and a break between 7:32-35 and 7:25-31 is observable, a notion of paragraph 7:32-35 becomes a seemingly proper view.

Other scholars, though, do not find the beginning of a paragraph at 7:32 even if they recognize a break at 7:32a (θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι *de* I want you to be free from anxieties 7:32a) and contend for the unity of 7:32-35.[45] Thiselton mentions a shift of emphasis at 7:32 because of "the slightly adversative and transitional force of δέ after θέλω and the second person plural ὑμᾶς, which is absent

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[41]Fee, *The First Epistle to the Corinthians*, 369. Fee divides 7:25-40 into three "sub-sections," 7:25-28, 29-35, 36-40. While 7:25-28 is laid out as a single paragraph, he observes two paragraphs—7:29-31 and 7:32-35—in 7:29-35, along with two—7:36-38 and 7:39-40—in 7:36-40.

[42]Fee, *The First Epistle to the Corinthians*, 379. Collins observes a paragraph of 7:32-35 in the section of 7:25-35, admiring how Paul skillfully implements a literary device of paronomasia to knit together the paragraph of 7:32-35. Collins, *First Corinthians*, 295–96.

[43]Ciampa and Rosner, *The First Letter to the Corinthians*, 349.

[44]The term "unit" occasioinally, as here, functions as a technical term to denote a cluster of sentences with a unity in thought, which is lower than the level of pargraph.

[45]Contra UBS5, NA28 posits that 7:25-40 is a section. Still it records a break at 7:32, supplying it with a capital letter: Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι.

in effect from vv. 29-31a."[46] He employs a nontemporal "now" to render the DM δέ to represent the shift. He does not find a new paragraph beginning at 7:32, though, but suggests a paragraph of 7:29-35.[47] Fitzmyer, who argues for a paragraph-section of 7:25-35, notices that 7:32 relates more to the proceeding verses than to the preceding ones due to the usage of the adjective ἀμερίμνους (without anxieties).[48] His observation is in order at first. However, instead of taking 7:32-35 as a paragraph, he holds that it should be understood, considering the wider paragraph-section of 7:25-35. He contends that 7:32-35 supply supporting arguments for Paul's advice to the virgins, being a trustworthy person and not as one who has received a command from the Lord (cf. 7:25).[49] Both Thiselton and Fitzmyer rightly explicate that despite a break at 7:32, considering 7:32-35 as a paragraph is not a tenable option.[50]

According to discourse grammar, suggesting a new paragraph is not a proper way to represent the break at 7:32a. Paul writes θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι (*de* I want you to be free from anxieties 7:32a). He applies a clause-initial verb and does not begin the sentence with a topical frame.[51] Unlike 7:8— λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς κἀγώ (*de* I say to the unmarried ones and the widows *that* it is good for them if they remain as I also am)—that has τοῖς ἀγάμοις καὶ ταῖς χήραις (the unmarried ones and the widows) to convey discontinuity,

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[46]Thiselton, *The First Epistle to the Corinthians*, 586.

[47]See the above discussion in 7:29 to learn about about Thiselton's argumentation of taking 7:29 as the paragraph start.

[48]Fitzmyer, *First Corinthians*, 318.

[49]Fitzmyer, *First Corinthians*, 313.

[50]Danylak who favors the unity of 7:25-35 proposes a three-sphere paragraph structure. Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 170.

[51]Runge, *Lexham Discourse Greek New Testament*, 7:32; Dooley and Levinsohn, *Analyzing Discourse*, 35–36.

7:32a does not contain any discontinuity-signaling means. Moreover, it displays a sign of continuity because Paul keeps utilizing the first person singular that he has repeatedly employed in 7:25b (δίδωμι I give), 7:26 (νομίζω I think), and 7:28 (φημι I say).[52] For these reasons, 7:32a is better considered to be a part of these preceding verses. That way, they comprise a paragraph of 7:25-35.

<div align="center">Moderate Scope</div>

Sentence Level (M-Sn)

As noted, the discourse of Marriage comprises two sections and consists of eight paragraphs. The first section (7:1-24) has five paragraphs: 7:1-7, 8-9, 10-11, 12-16, and 17-24, whereas the second section (7:25-40) contains three: 7:25-35, 36-38, and 39-40. While the DM δέ of B-Sn level occurs just two times, fifteen appearances of the DM δέ exist in M-Sn level, constituting the highest number of the DM δέ occurrence in the third discourse.

1 Corinthians 7:1-24. In the first section (7:1-24), Paul makes use of the DM δέ of M-Sn level five times. He employs four DMs in the first paragraph (7:1-7), while the remaining one appears in the fourth paragraph (7:12-16). Initially, Paul visits the marital problem in 7:1-7, addressing both husband and wife.[53] The expository thesis is καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι (it is good for a man not to touch a woman 7:1). The application of ἅπτεσθαι (to touch) suggests that the

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[52]Levinsohn, *Discourse Features of New Testament Greek*, 22–23; Dooley and Levinsohn, *Analyzing Discourse*, 13–14.

[53]The usage of DM δέ in the paragraph of 7:1-7 is noteworthy. In merely seven verses, Paul employs 10 DMs altogether: 1 in B-Sc, 3 in B-Pr, 4 in M-Sn, 1 in M-AP, and 1 in N-NPW levels. This section of the present study tackles the DM δέ in M-Sn level. For B-Sc and B-Pr levels' DM δέ, see above; and for the DM δέ in M-AP and N-NPW levels, see below. Compare the 10 occurences of the DM δέ in a longer paragraph of 7:25-35.

statement has a sexual connotation.[54] Paul continues to state διὰ δὲ τὰς πορνείας

ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω (*de* because of the

[cases of] sexual immorality let every man have his own wife and let every woman

have her own husband 7:2a-b). He recognizes a situation that causes him to

concede—namely, διὰ δὲ τὰς πορνείας (*de* because of the [cases of] sexual immorality

7:2a). Concerning the concession with respect to the cases of sexual immorality,

Robertson and Plummer remark that "in a society so full of temptations, he advises

marriage, not as the lesser of two evils, but as a necessary safeguard against evil."[55]

Paul supplies the thesis καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι (it is good for

a man not to touch a woman 7:1) with two forms of third person imperative ἐχέτω

(let one have 7:2a-b) and ἀποδιδότω (let one fulfill 7:3a).[56] While in the first

imperative he encourages people to have their own spouses because of the threat of

the cases of sexual immorality (7:2), in the second one, he demands τῇ γυναικὶ ὁ ἀνὴρ

τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί (let a husband fulfill his duty to

his wife, *de* likewise a wife also to her husband 7:3a-3b). He first requires the

husband to fulfill his marital duty to his wife (τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω

let a husband fulfill his duty to his wife 7:3a). Later, he writes ὁμοίως δὲ καὶ ἡ γυνὴ τῷ

ἀνδρί (*de* likewise a wife also to her husband 7:3b). The verb is elided in 7:3b and is

to be supplied from the preceding sentence. Paul requires a similar response from a

wife to her husband, connecting both clauses with ὁμοίως (likewise).[57] A DM δέ

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[54]Collins, *First Corinthians*, 257–58; Alford, *Corinthians*, 2:519–20.

[55]Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 133.

[56]For the analysis of the DM δέ in 7:2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω, see M-AP below.

[57]Collins comments that the usage of ὁμοίως (as in 7:4c) conveys the message of the equality of the sexual roles of both husband and wife. Collins, *First Corinthians*, 258. See also Thiselton, *The First Epistle to the Corinthians*, 504. Runge designates the function of ὁμοίως as a "Comparative Frame." As such, ὁμοίως connects 7:3a and 3b, and denotes their proximity by way of

marks the second clause— ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί (*de* likewise a wife also to her husband 7:3b), which is a new command that is equal to the imperative of the first one (τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω let a husband fulfill his duty to his wife 7:3a).[58] Because 7:3b that it marks does not have a further function beyond the sentence itself, the DM δέ consequently operates in the M-Sn level.

Paul provides reasoning in 7:4 for his command to fulfill conjugal rights (τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως δὲ καὶ ἡ γυνὴ τῷ ἀνδρί let a husband fulfill his duty to his wife, *de* likewise a wife also to her husband 7:3a-b). Applying parallel sentences, he gives his assertion: ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλ᾽ ὁ ἀνήρ, ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλ᾽ ἡ γυνή (the wife does not have authority over her own body, but the husband does; *de* likewise also the husband does not have authority over his own body, but the wife does 7:4). A DM δέ introduces the second sentence, connecting it to the first one.[59] It operates on M-Sn level because it functions merely to introduce 7:4c-d. It marks a new comment concerning the husband (7:4c-d), in addition to the wife (7:4a-b).

The relation between 7:4 and 7:3 is close, even though not stated. Paul does not utilize any connective (asyndeton) to guide the Corinthians' mental representation to relate 7:4 (ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλ᾽ ὁ ἀνήρ, ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει ἀλλ᾽ ἡ γυνή the wife does not have

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comparison. See Runge, *Lexham Discourse Greek New Testament*, 7:3; Runge, *Discourse Grammar of the Greek New Testament*, 233.

[58]Brookins and Longenecker note that "δέ serves as a conjunction and ὁμοίως and καί as adverbs. The latter seems redundant, but it reflects common idiom (see ὡς καί in 7:7; καθὼς κἀγώ in 10:33; 11:1; in καθὼς καί 13:12)." Timothy A. Brookins and Bruce W. Longenecker, *1 Corinthians 1-9: A Handbook on the Greek Text*, BHGNT (Waco, TX: Baylor University Press, 2016), 153.

[59]As Brookins and Longenecker has held in 7:3, the string of markers ὁμοίως δὲ καί could be explained as following: the DM δέ functions as conjunction, and both ὁμοίως and καί as adverbs. Brookins and Longenecker, *1 Corinthians 1-9*, 153. See also the preceding note for the function of ὁμοίως in connecting the sentences.

authority over her own body, but the husband does; *de* likewise also the husband does not have authority over his own body, but the wife does) to 7:3 (τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω, ὁμοίως <u>δὲ</u> καὶ ἡ γυνὴ τῷ ἀνδρί let a husband fulfill his duty to his wife, *de* likewise a wife also to her husband 7:3a-b). Despite the absence of a connective, the asyndeton strategy means that for Paul, the relation between the two propositions is already clear.[60] Because 7:3 and 7:4 are parallel in their structures, applying Levinsohn's categories, they naturally have a close connection, and are not without a connection.[61] Unlike imperatives ἀποδιδότω (let one fulfill) in 7:3, Paul employs the indicative ἐξουσιάζει (one has authority) in 7:4. The mood change attests that 7:4 has a different role from that of 7:3. The latter, being the theme line in the argumentation due to its imperatives, assumes the exhortatory role while the former, being an indicative verb, serves as the exposition of the exhortation. In other words, the shift from the exhortatory mood in 7:3 to the expository one in 7:4 is the clue that Paul is inclined to consider 7:4 as a supporting argument for 7:3. Traditional grammarians additionally concur with the suggestion.[62] Fee boldly states, "The second pair [7:4] elaborates the first [7:3]."[63] Even though there is no "for" used, Lenski observes that Paul utilizes 7:4 as a reason for the preceding command to the husband and wife for fulfilling marital duties to each other.[64] In short, Paul requires both husband and wife to fulfill their marital duties to each other (7:3) based on the fact that each spouse has authority over the other one's body (7:4).

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[60]Runge, *Discourse Grammar of the Greek New Testament*, 20.

[61]Levinsohn, *Discourse Features of New Testament Greek*, 118–19.

[62]Alford, *Corinthians*, 2:502; Ciampa and Rosner, *The First Letter to the Corinthians*, 280–81. ESV and NRSV supply"for" to make the supportive relation explicit.

[63]Fee, *The First Epistle to the Corinthians*, 311.

[64]Lenski, *First and Second Epistle to the Corinthians*, 276.

Following a series of imperatives (7:2a, 3a, and 5a), Paul furnishes an indicative statement. Paul remarks τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ᾽ ἐπιταγήν (*de* I say this by way of a concession, not of a command 7:6). A DM δέ marks the introduction of the sentence. Immediately, moreover, Paul continues with another sentence that applies a DM δέ (cf. 7:7a). As a result, the DM δέ at 7:6 functions merely in the sentence τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ᾽ ἐπιταγήν, and consequently operates in M-Sn level.

When Paul writes τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ᾽ ἐπιταγήν (*de* I say this by way of a concession, not of a command 7:6), he introduces a new thought into the argument. While he provides some commands in preceding verses (7:2a, 3a, and 5a), here he clarifies the authority for those commands. The mood changes from the prior imperative (μὴ ἀποστερεῖτε do not deprive 7:5a) to the indicative (λέγω I say 7:6), marks a transition from a theme line argument to an offline material. Hence, Paul is obviously starting a new information unit at 7:6 as he transitions from the content of the concession (7:2-5) to an aside statement (7:6). Recognizing the transition, Brookins and Longenecker state that the DM δέ "introduces a qualification to the preceding discussion."[65] Furthermore, the application of a clause-initial τοῦτο (this) hints that a distinct unit has come to existence. The placement of τοῦτο at the clause-initial position denotes that τοῦτο functions as a topical marker, by which means Paul makes a break with the previous one and inserts a new topic into the conversation.[66]

A number of scholars interpret τοῦτο (this) as anaphoric (τοῦτο δὲ λέγω

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[65]Brookins and Longenecker, *1 Corinthians 1-9*, 155. See below for the connection between 7:6 and 7:2.

[66]Runge, *Lexham Discourse Greek New Testament*, 7:6; Runge, *Discourse Grammar of the Greek New Testament*, 210.

κατὰ συγγνώμην οὐ κατ᾽ ἐπιταγήν (*de* I say this by way of a concession, not of a command 7:6).[67] They differ regarding the antecedent of τοῦτο, though, relating it variously to either 7:2, 7:5, or 7:2-5.[68] As 7:6 is obviously a concession of Paul, the antecedent is to be determined by the command(s) to which the concession relates. With a view toward the paragraph unity of 7:1-7, 7:6 should be read pertaining to the expository thesis καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι (it is good for a man not to touch a woman 7:1).[69] Paul agrees and advocates that man should remain single and not have a wife. However, he advances to write διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω (*de* because of the [cases of] of sexual immorality, let everyone have his own wife and let every wife have her own husband 7:2).[70] The immorality factor leads him to exhort everyone to have a husband or a wife. In other words, Paul initially expects abstinence from any marital relationship by remaining single (7:1); considering the cases of immorality, though, he encourages a man and woman to be married (7:2), and further commands those who are married to fulfill their marital duties (7:3) as they do not possess authority over their own bodies (7:4). Thus, he encourages them not to deprive one another (7:5). With such a context in view, in 7:6 Paul evidently proposes a concession to 7:2,

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[67]For a cataphoric τοῦτο view, see Bruce W. Winter, "1 Corinthians 7:6-7: A Caveat and a Framework for 'the Sayings' in 7:8-24," *TynBul* 48, no. 1 (1997): 57–65; Bruce W. Winter, *After Paul Left Corinth: The Influence of Secular Ethics and Social Change* (Grand Rapids: Eerdmans, 2001), 233–40. For objections to Winter's position, for example, see Fitzmyer, *First Corinthians*, 282; Fee, *The First Epistle to the Corinthians*, 314n80.

[68]See Thiselton, *The First Epistle to the Corinthians*, 510–11, for a brief survey.

[69]NA28, UBS5, and scholars' opinions are diverse concerning the exetent of the paragraph that begins at 7:1. Most of them contend for 7:1-7 although UBS5, Fee, and CR prolong it to 7:16. None of them, however, builds a paragraph that is shorter than 7:7. Fee, *The First Epistle to the Corinthians*, ix; Ciampa and Rosner, *The First Letter to the Corinthians*, ix.

[70]For the discourse function of διὰ δὲ τὰς πορνείας as a "Reason/Result Frame," see M-AP level.

which is elaborated on in 7:3-5.[71]

Having located 7:2 as the antecedent of τοῦτο, two observations could be made. First of all, the choice does not necessarily neglect the significance of 7:3-5 in the conversation. As 7:3-5 closely relate to and elaborate on 7:2, it is right to point out that maintaining 7:2-5 as the antecedent of τοῦτο—a position that is widely held—is a legitimate option, too.[72] In addition, the alternative to having 7:5 as the antecedent of τοῦτο appears to be linguistically problematic. Many scholars admittedly agree that τοῦτο δὲ λέγω κατὰ συγγνώμην (*de* I say this by way of a concession) in 7:6 serves to support the exception clause—namely, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρόν (except perhaps by consent for a [limited] time 7:5a).[73] Paul accordingly allows, as a concession, a husband and wife to deprive each other for only a short period, based on an agreement. Such a position, however, neglects the pragmatic function of 7:7 as the following discussion demonstrates.

The last DM δέ of the first paragraph (7:1-7) occurs in 7:7a. Some manuscripts have inserted γάρ, instead of δέ, in 1 Corinthians 7:7a, designating the verse as an argument for 7:6. The reading γάρ is supported by ℵ², B, D2. However, better external evidence shows favor for the reading δέ: 𝔓46, ℵ*, A, C, D*. Scholars typically prefer the reading δέ.[74] Metzger, for example, holds that the variant reading

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[71]See also Thiselton, *The First Epistle to the Corinthians*, 510–11; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 135–36.

[72]For instance, see Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 155–57. Contra Fitzmyer, who highlights that imperatives in 7:2-3 do not appear to be in the moods of concession. Fitzmyer, *First Corinthians*, 282–83.

[73]See Alford, *Corinthians*, 2:521–22; Fitzmyer, *First Corinthians*, 281–83; Ciampa and Rosner, *The First Letter to the Corinthians*, 284–85; Fee, *The First Epistle to the Corinthians*, 315. Fee suggests that 7:5 is closer to 7:6 than are other candidates and taking 7:5 as the antecedent of τοῦτο best fits the immediate contexts of the related words.

[74]Brookins and Longenecker, *1 Corinthians 1-9*, 156; Thiselton, *The First Epistle to the Corinthians*, 512; Fee, *The First Epistle to the Corinthians*, 303.

γάρ appears to be a correction introduced by scribes who did not agree with the nuance of opposition in 7:7.[75] Considering this evidence, it is safe to side with NA28, and to select δέ as the original reading.[76]

Paul writes another thesis in 7:7a. He posits θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν (*de* I want all men to be as I myself am as well 7:7a), although he soon qualifies it saying ἀλλ᾽ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ (but each one possesses his or her own gift from God 7:7b) before finally adds ὁ μὲν οὕτως, ὁ δὲ οὕτως (*men* some this way, *de* other that way 7:7c and 7d).[77] The sentence of 7:7a is Paul's expository thesis after his concessional statement in 7:6. Therefore, another new information unit closes the preceding argumentation unit started at 7:1. Danylak assigns 7:7 as the conclusion of Paul's response to the Corinthians' question concerning marriage (7:1-7), which is another way of saying that 7:7 is a new phase in the argument.[78] Paul implements the DM δέ twice in 7:7: one to mark the thesis (θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν *de* I want all men to be as I myself am as well 7:7a), and another in the μέν . . . δέ construction (ὁ μὲν οὕτως, ὁ δὲ οὕτως (*men* some this way, *de* other that way 7:7c and 7d).[79] The DM δέ in 7:7a thus operates to mark a new information unit as far as 7:7d. With such a function, it belongs to either B-Sn or M-Sn level. Because 7:7a-7:7d comprises merely a single main idea, it is preferable

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[75]Bruce M. Metzger, *A Textual Commentary on the Greek New Testament: A Companion Volume to the United Bible Societies' Greek New Testament Fourth Revised Edition*, 2nd ed. (Stuttgart: Deutsche Bibelgesellschaft, 1998), 489.

[76]See also Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 136.

[77]Runge notes that DM ἀλλά functions to introduce a statement that corrects the preceding one. The qualifying nature of 7:7b thus serves as a correction to 7:7a. Paul initially wants men to live a celibate life as he does; however, on the further thought, he admits the gift of marriage in some of the men. Runge, *Discourse Grammar of the Greek New Testament*, 93.

[78]Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 156–57.

[79]For the DM δέ in 7:7d, see N-NPW level.

to group the DM δέ of 7:7a in the M-Sn level.

Despite a new information unit introduced in 7:7a, continuity is observable in the relation between 7:7a (θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν *de* I want all men to be as I myself am as well) and 7:6 (τοῦτο δὲ λέγω κατὰ συγγνώμην οὐ κατ᾽ ἐπιταγήν *de* I say this by way of a concession, not of a command) for several reasons. Paul utilizes a default Koine Greek word order when he writes θέλω δὲ πάντας ἀνθρώπους (*de* I want all men 7:7a).[80] Whereas Paul begins 7:6 with a topical marker (τοῦτο), he employs a verb-initial clause in 7:7a. In nonnarrative texts, the absence of a topical frame suggests the presence of continuity.[81] Consequently, when Paul decides to use a verb—θέλω—at the clause-initial position, pragmatically he connects 7:7a to 7:6 with a notion of continuity. In addition, Paul sets 7:7a adjacent to 7:6. As two ideas are juxtaposed, they betray proximity. As a natural signal of continuity, the proximity conveys an idea that Paul does not propose discontinuity in 7:7a and simply continues the argument. Moreover, he does not change the participant, maintaining the usages of the first-person singular—λέγω in 7:6 and θέλω in 7:7a. The consistent usage again exhibits a mark of continuity.[82]

The continuity between 7:7a and 7:6 sheds light on the prior discussion with respect to the antecedent of the anaphoric τοῦτο at 7:6. When Paul writes θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν (*de* I want all men to be as I myself am as well 7:7a), he is picking up the thesis of 7:1: καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι (it is

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[80]Levinsohn claims that the default word of order in the Greek New Testament is verb-subject-object, the subject being commonly unexpressed. Levinsohn, *Discourse Features of New Testament Greek*, 16–17.

[81]Levinsohn, *Discourse Features of New Testament Greek*, 23. Levinsohn prefers "point of departure" to "frame," which is Runge's default terminology. Runge, *Discourse Grammar of the Greek New Testament*, 207 ff.

[82]Levinsohn, *Discourse Features of New Testament Greek*, 2–3; Dooley and Levinsohn, *Analyzing Discourse*, 13–14.

good for a man not to touch a woman), which is explicated in 7:2-5. In other words, Paul has the entire paragraph of 7:1-7 serving as the context of what he says in 7:7.[83] With the continuity between 7:7 and 7:6 in view, it is more convincing to take 7:2 (write διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω *de* because of the [cases of] of sexual immorality, let everyone have his own wife and let every wife have her own husband) than it is to take 7:5a (μὴ ἀποστερεῖτε, εἰ μήτι ἂν ἐκ συμφώνου πρὸς καιρόν do not deprive, except perhaps by consent for a [limited] time), as the antecedent of the anaphoric τοῦτο in 7:6. If 7:5a is the option, even though it might be the most natural reading, it fails to betray the continuity between 7:6 and 7:7, and to represent the entire paragraph 7:1-7 as the context of Paul's conversation. On the contrary, considering 7:2 as the antecedent of τοῦτο will support the stance that in 7:7, Paul is reviewing and drawing a conclusion from the paragraph 7:1-7.[84]

The last M-Sn level δέ of the first section appears in 7:14d. The DM δέ occurs in the fourth paragraph (7:12-16), in a short sentence νῦν δὲ ἅγιά ἐστιν (*de* now *they* are holy 7:14d).[85] Stating τοῖς λοιποῖς λέγω ἐγὼ οὐχ ὁ κύριος (to the remaining ones I not the Lord 7:12), Paul advises the remaining ones, both man and woman, with two identical negated imperatives μὴ ἀφιέτω (let one not divorce 7:12 and 7:13) in the paragraph of 7:12-16.[86] He urges both Christian husband and wife with unbelieving spouses who consent to live with them not to seek divorce. Using a

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[83]See Collins, *First Corinthians*, 260; Thiselton, *The First Epistle to the Corinthians*, 512–13. Paul utilizes his own experience as an illustration. Discussions arise regarding whether Paul had been married before or had always been celibate. The common view is that he may have been married yet, at the point of writing, he was obviously unmarried.

[84]Cf. Fee, *The First Epistle to the Corinthians*, 315.

[85]Altogether, the DM δέ appear 4 times in the fourth paragraph: 7:12 (B-Sc level), 7:14d (M-Sn level), 7:15a (M-DC level), and 7:15c (N-AP level).

[86]Paul previously addresses the unmarried ones and widows (7:8), and the married ones (7:10).

DM γάρ to furnish argumentation for his exhortations, he maintains that the believing partners make the unbelieving spouses holy (ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ for the unbelieving husband is made holy by *his* wife and the unbelieving wife is made holy by the brother 7:14a-b). Otherwise, he notes, the children of those couples would be unclean (ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν 7:14c). The reality about the children is νῦν δὲ ἅγιά ἐστιν (*de* now *they* are holy 7:14d), which is a short remark added to Paul's extended discussions. A DM δέ introduces the sentence νῦν δὲ ἅγιά ἐστιν (*de* now *they* are holy 7:14d), marking it as disctint from 7:14c. It serves to signal his assertion of the children of the mixed couples (7:14d) in contrast to the preceding allegation of uncleannesses (7:14c).[87] That νῦν δὲ ἅγιά ἐστιν (*de* now *they* are holy 7:14d) is a new unit of thought is also noticeable from the usage of νῦν. The use of a temporal frame, νῦν, suggests that Paul switches from what would have been the "then" identity to the "now" status, a transition representing the beginning of a new sentence.[88] As another DM δέ immediately follows 7:14d to introduce the sentence εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω (*de* if the unbelieving [partner] wants to separate, let him [or her] separate 7:15a) and consequently, limits the operational scope of the DM δέ in νῦν δὲ ἅγιά ἐστιν (*de* now *they* are holy 7:14d), the DM δέ in 7:14d adequately operates in M-Sn level.

1 Corinthians 7:25-40. The second section (7:25-40) contains ten occurrences of the DM δέ of M-Sn level distributed in three paragraphs. The first

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[87]Paul's usage of ἀκάθαρτά and ἅγιά are cultic, and not ethical. See Collins, *First Corinthians*, 271; Ciampa and Rosner, *The First Letter to the Corinthians*, 301. Contra Fitzmyer, who finds both ritual and ethical senses. Fitzmyer, *First Corinthians*, 301. See also Thiselton, *The First Epistle to the Corinthians*, 528–30, for an outline of the various views.

[88]Runge, *Lexham Discourse Greek New Testament*, 7:14; Runge, *Discourse Grammar of the Greek New Testament*, 216.

paragraph (7:25-35) displays six uses of the DM δέ of M-Sn level, the second one shows two (7:36-38), and the last paragraph also (7:39-40) offers two.

A textual problem relating to the DM δέ exists in 7:22b. Some later manuscripts insert δέ καί (D, F, G, 1505). Others simpy add καί (K, L, 1175, 1739). The evidence for the reading δέ καί are weak. However, stronger evidence supports the omission of any connectives (𝔓15, 𝔓46, ℵ, A, B, P, Ψ, 33, 81). As a result, the textual problem is considered insignificant due to the existing external evidences that UBS5 does not discuss it.

The DM δέ of M-Sn level occurs 6 times in the first paragraph of the second section, consecutively appearing in 7:25b, 28c, 28d, 33, 34d, and 35a. As Paul transitions to address the question about the virgins, he acknowledges περὶ δὲ τῶν παρθένων ἐπιταγὴν κυρίου οὐκ ἔχω (de concerning the virgins I do not have a command from the Lord 7:25a).[89] He continues to warn the Corinthians by expressing his own judgment, writing γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ κυρίου πιστὸς εἶναι (de I give a judgment as one who by the mercy of the Lord is deemed trustworthy 7:25b). The latter comment contains a proposition regarding the source of Paul's counsel, and functions to clarify the former. In the discourse of Marriage, Paul normally makes a distinction between the command of the Lord and his personal ethics, by which he exhorts the Corinthians.[90] Concerning the present matter, he states that he is employing his personal judgment (7:25b).[91] He utilizes a DM δέ in 7:25b to signal the new sentence. The DM δέ functions until a DM οὖν appears to introduce the following sentence νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν

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[89]For the DM δέ in 7:25a, see B-Sc level.

[90]See Collins, *First Corinthians*, 289; Thiselton, *The First Epistle to the Corinthians*, 721–72.

[91]Paul's opinion, even though personal, is trustworthybecause of his relations with the Lord (cf. 9:1 ff.). Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 151.

ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι (therefore, I think this to be good because of the present distress, it is good for a man to be as he is 7:26). Consequently, it belongs to the M-Sn level.

Paul employs the DM δέ twice in 7:28, which serves as an elaboration on the exhortatory thesis: καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι (it is good for a man to be as he is 7:26). Because of the present distress (διὰ τὴν ἐνεστῶσαν ἀνάγκην 7:26), though, he encourages him to remain as he is. Additionally, he urges both the married man (7:27a) and the divorced one (7:27b) not to seek any change in their status. However, he comments ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν (*de* if you indeed marry, you have not sinned, and if the virgin marries, she has not sinned 7:28a and 28b).[92] Paul finally notes θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι (*de* such peoples will have trouble in the flesh 7:28c), and ἐγὼ δὲ ὑμῶν φείδομαι (*de* I *am trying to* spare you *that* 7:28d). Both sentences of 7:28c and 7:28d constitute short notes in the structure of Paul's arguments in paragraph 7:25-35, more specifically in the 7:26-28 unit. Each of the sentences employs a DM δέ. The DM δέ in 7:28c acts as far as 7:28d, when the subsequent DM δέ occurs, and the DM δέ at 7:28d functions only until 7:29a, when a B-Sn level's DM δέ appears. Because both DMs operate within limited boundaries, they evidently belong to M-Sn level.

When Paul declares θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι (*de* such peoples will have trouble in the flesh 7:28c), he is offering additional thoughts to his preceding comments in 7:28a-b (ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες, καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν *de* if you indeed marry, you have not sinned, and if the virgin marries, she has not sinned). He describes what might happen to the man and the

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[92]For the analysis of the DM δέ in the phrase ἐὰν δὲ καὶ γαμήσῃς (7:28a), see M-DC level.

virgin who decide to get married. Even though they have not sinned, they will undergo troubles due to the present distress (διὰ τὴν ἐνεστῶσαν ἀνάγκην). The wording in 7:28c demonstrates continuity with 7:28a and 28b, made bare from the use of the demonstrative pronoun οἱ τοιοῦτοι.[93] BDF observe that τοιοῦτος is rarely used to refer to the following clause.[94] In other words, τοιοῦτος normally functions anaphorically. The man, both the married man (δέδεσαι γυναικί 7:27a) and the divorced one (λέλυσαι ἀπὸ γυναικός 7:27b), and the virgin (ἡ παρθένος 7:25a) thus evidently serve as the antecedents of τοιοῦτος.[95] No sign of discontinuity additionally exists because, by placing θλῖψιν in the clause-initial position, Paul furnishes an emphasis, instead of using any framing device that typically betrays a topic shift.[96] Despite the presence of continuity with 7:28a and 28b, Paul's assertion in 7:28c θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι (*de* such peoples will have trouble in the flesh) proves to be a distinct information unit, adding a description about what those who decide to marry will experience.

The distinctiveness of 7:28d as a new argumentation step with respect to the preceding one is laid bare. Paul remarks ἐγὼ δὲ ὑμῶν φείδομαι (*de* I am sparing you *that* 7:28d). He illustrates the motive behind his prior admonitions (7:26-28) in this simple sentence.[97] The application of a topical frame—ἐγὼ—suggests that a

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[93]Robertson remarks that τοιοῦτοι comes from τοιος and οὗτος combined. A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Nashville: Broadman Press, 1934), 710.

[94]BDF, n.d., § 290(3).

[95]Cf. Thiselton, *The First Epistle to the Corinthians*, 578.

[96]Runge, *Lexham Discourse Greek New Testament*, 7:8; Runge, *Discourse Grammar of the Greek New Testament*, 192–95.

[97]Robertson and Plummer state correctly, "He [Paul] aims at keeping them from affliction by persuading them not to marry." Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 154.

discontinuity exists in 7:28d.[98] Thematically, 7:28d possesses a certain connection with 7:28c (θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι *de* such peoples will have trouble in the flesh).[99] However, when Paul applies the clause-initial ἐγὼ, rather than starting with a default verb, he visibly intends to display a topic change from the impersonal body of exhortations (7:26-28c) to his personal touch—namely, his positive longing for the Corinthians' life (7:28d).[100] Such change shows that 7:28d ἐγὼ δὲ ὑμῶν φείδομαι (*de* I am sparing you *that* 7:28d) is a new information unit, wherein Paul reveals his motive for his exhortations to remain in the current status and the thesis καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι (it is good for a man to be as he is 7:26) that underlines these exhortations.

The DM δέ subsequently appears twice in two pairs of parallel sentences (7:32b-34a and 7:34b-34d).[101] Paul resumes his exposition of the first paragraph (7:25-34) in the unit 7:32-35. Previously in 7:29-31, he says τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστίν (*de* I say this, brothers, the time is short 7:29a), and accordingly encourages them to adopt certain "contrarty to fact" attitudes (7:29b-31).[102] He additionally states θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι (*de* I want you to be free

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[98]Runge, *Lexham Discourse Greek New Testament*, 7:28. Traditional scholars typically assign a fronted element, in this case ἐγω, with an emphatic role. See, for example, Collins, *First Corinthians*, 294; Alford, *Corinthians*, 2:530; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 154. This statement holds true only in part. Some fronted constituents pragmatically serve as frames of reference. For the difference between emphasis and frame of reference with respect to the information structure, see Runge, *Discourse Grammar of the Greek New Testament*, 181–95; Levinsohn, *Discourse Features of New Testament Greek*, 7.

[99]Fitzmyer, *First Corinthians*, 316; Thiselton, *The First Epistle to the Corinthians*, 578.

[100]Runge, *Discourse Grammar of the Greek New Testament*, 210.

[101]For the parallel, see also Collins, *First Corinthians*, 296; Thiselton, *The First Epistle to the Corinthians*, 591.

[102]For the DM δέ, see B-Sn level.

from anxieties 7:32a) and continues to explicate what he means by the statement.[103]

He exponds his concern for the Corinthians, addressing both man and woman, either married or unmarried, in a thematic parallel (7:32b--33[34a]//7:34b—[34c]34d). Paul initially contends that ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ (the unmarried *man* is concerned about the things of the Lord, how he may please the Lord 7:32b), while ὁ <u>δὲ</u> γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, καὶ μεμέρισται (*de* the married *man* is concerned about the things of the world, how he may please his wife, and he is divided 7:33-34a). A DM δέ occurs in the latter proposition (7:33), which is the antithetical member of the first pair with regard to former in 7:32b.[104] The DM δέ marks the admonition ὁ <u>δὲ</u> γαμήσας μεριμνᾷ τὰ τοῦ κόσμου (*de* the married *man* is concerned about the things of the world 7:33) as a new sentence and as distinct from the preceding one ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου (the unmarried *man* is concerned about the things of the Lord 7:32b). It functions on a limited basis—not not very long until another DM—καί—appears in 7:34b to signal another point. As a result, the DM δέ in ὁ <u>δὲ</u> γαμήσας μεριμνᾷ τὰ τοῦ κόσμου (*de* the married *man* is concerned about the things of the world 7:33) falls into the category of M-Sn level's DM δέ.

Furthermore, when Paul discusses the woman, either married or unmarried—including the virgins—he employs a DM δέ to mark that the second pair (7:34b-34d) of his encouragements is distinct from the first (7:32b-34a). In the second pair, Paul writes καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ᾖ ἁγία καὶ τῷ σώματι καὶ τῷ πνεύματι (both the unmarried woman and the virgin are concerned about the things of the Lord, so that [they] might be holy both in the

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[103]For the DM δέ, see B-Sn level.

[104]Collins, *First Corinthians*, 296; Fitzmyer, *First Corinthians*, 319–20. Thiselton calls it "the change of situation." Thiselton, *The First Epistle to the Corinthians*, 587.

body and the spirit 7:34b-c). Then he adds ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί (*de* the married woman is concerned about the things of the world, how she may please her husband 7:34d). The DM δέ of the second pair ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου (*de* the married woman is concerned about the things of the world 7:34d) appears at M-Sn level, too, as does the DM δέ of the first pair ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου (*de* the married *man* is concerned about the things of the world 7:33) because Paul applies another DM δέ to signal the proceeding expository thesis soon after (τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω *de* I say this for your benefit 7:35a).

Both antithetical members of each pair represent new information unit. The admonition in 7:34d ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου (*de* the married woman is concerned about the things of the world) is a new information unit because, being the antithetical member, it conveys an idea that is in opposition to καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου (both the unmarried woman and the virgin are concerned about the things of the Lord 7:34b). Likewise, the statement ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου (*de* the married *man* is concerned about the things of the world 7:33), which is the antithetical member of the first pair, offers new and opposing content with regard to the former claim ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ (the unmarried *man* is concerned about the things of the Lord, how he may please the Lord 7:32b). Alford differentiates the statements in 7:33 and 7:34d from their correspondent statements, designating them as "accompanying conditions."[105] Moreover, Paul begins both antithetical statements with topical frames—ὁ γαμήσας in 7:33 and ἡ γαμήσασα in 7:34d. The application of

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[105]Alford, *Corinthians*, 2:532.

topical frames at the clause-initial positions designates discontinuity, implying that Paul intends 7:33 as well as 7:34d to be new information units.[106]

The last DM δέ of the first paragraph (7:25-35) appears in 7:35a. Paul reveals his objective for writing, stating τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω (*de* I say this for your benefit 7:35a). The demonstrative pronoun τοῦτο is anaphoric.[107] It has 7:32a—elaborated on in 7:32b-34d—as its antecedent.[108] Paul first records τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω (*de* I say this for your benefit 7:35a). Considering 7:32a as the antecedent of the τοῦτο, the statement means that Paul confesses that his admonition, θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι (*de* I want you to be free from anxieties 7:32a), is designed for the Corinthians' benefit, intending "to promote good order and to secure your undivided devotion to the Lord" (7:35b and 35c ESV). A DM δέ marks the statement of intent: τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω (*de* I say this for your benefit 7:35a). The appearance of the subsequent DM δέ in the dependent clause εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει (*de* if anyone thinks that he is not acting properly toward his betrothed 7:36a) limits the structural-marking function of the DM δέ in 7:35a. Additionally, because the statement is elaborated on briefly, merely as far as 7:35c, the DM δέ in 7:35a naturally belongs in the M-Sn level's DM δέ.

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[106]Runge, *Lexham Discourse Greek New Testament*, 7:33 and 7:34; Runge, *Discourse Grammar of the Greek New Testament*, 210.

[107]See Brookins and Longenecker, *1 Corinthians 1-9*, 186. Scholars hardly consider the τοῦτο anaphoric even though they might agree with the notion. Runge does not assign the τοῦτο as a forward-pointing device, and thus implicitly might recognize it as an anaphroric τοῦτο. Runge, *Lexham Discourse Greek New Testament*, 7:35; Runge, *Discourse Grammar of the Greek New Testament*, 66–68.

[108]See Ciampa and Rosner, *The First Letter to the Corinthians*, 354. Contra Fee who relates τοῦτο to 7:29-35 and posits a unit marked by two demonstratives τοῦτο: the former one (7:29) points forward while the latter one (7:35a) points backward. Fee, *The First Epistle to the Corinthians*, 382. The problem with such a construction is the failure to recognize a break in 7:32a. For details, see B-Sn level.

Paul's purpose statement— τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω (*de* I say this for your benefit 7:35a)—is a turn in his argument, even though the turn may be a minor one. Paul describes his goal in 7:35a to clarify what he has previously explicated. When he writes τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω (*de* I say this for your benefit 7:35a), he introduces an expository thesis, following the expository unit of 7:32a-34d.[109] The recognition of 7:35a as the expository thesis demonstrates that it is a new information unit pertaining to the prior expository materials.[110] Asserting that 7:35a is a conclusion of the preceding explanatory digression (7:29-34), Fee additionally recognizes 7:35a as a unit distinct from the digression's materials. In addition, the choice to utilize τοῦτο as a topical frame sends a message that Paul modifies the topic of discussion in 7:35a, a change that labels 7:35a—τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν σύμφορον λέγω (*de* I say this for your benefit)—as distinct from 7:34d (ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί *de* the married woman is concerned about the things of the world, how she may please her husband), or even from 7:32a-34d.[111]

In the second paragraph (7:36-38), Paul utilizes the M-Sn level's DM δέ twice: ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιήσει (*de* whoever stands firm in his heart, having not distress, *de* whoever has authority over his own desire, and has judged this in his own heart, to keep her

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[109]Paul applies an inductive reasoning style, whereby the supporting arguments precede their thesis. Stephen H. Levinsohn, "Reasoning Styles and Types of Hortatory Discourse," *JT* 2, no. 2 (2006): 4–5.

[110]In addition, Fee recognizes 7:35a as a distinct unit, asserting that 7:35a is a conclusion to the preceding explanatory digression (7:29-34). Fee, *The First Epistle to the Corinthians*, 382.

[111]Runge, *Lexham Discourse Greek New Testament*, 7:35; Runge, *Discourse Grammar of the Greek New Testament*, 210.

betrothed virgin, he does well 7:37).[112] He continues in 7:36-38 the admonitions

that he has started in 7:25-35.[113] Initially, Paul permits a man to marry his betrothed

virgin if he ponders that it must be so, stating ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει (let him

do what he wishes, he does not sin 7:36). However, he advances to recognize the one

who determines to keep her betrothed virgin (ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος

μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ

καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον *de* whoever stands firm in his heart, having not

distress, *de* whoever has authority over his own desire, and has judged this in his

own heart, to keep her betrothed virgin 7:37a, b, and c). He commends that καλῶς

ποιήσει (he does well 7:37d). He makes uses of three DMs: in the first two

statements, the DMs δέ (7:37a and 37b) and in the following one, a DM καί (7:37c).

The DM δέ appears twice as follows: ὃς δὲ ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος μὴ ἔχων

ἀνάγκην (*de* whoever stands firm in his heart, having not distress 7:37a) and ἐξουσίαν

δὲ ἔχει περὶ τοῦ ἰδίου θελήματος (*de* whoever has authority over his own desire 7:37b).

Since both 7:37a and 37b constitute brief propositions, the two DMs that mark them

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[112]The paragraph 7:36-38 has created turbulence in the history of interpretations. The contentions center mostly on the identity of τὴν παρθένον αὐτοῦ and the meaning of ὑπέρακμος in the phrase εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος (7:36). The problems pertain to the noun ὑπέρακμος that remains the same in masculine and feminine, and to the ambiguity of the third person subject of the subjunctive ᾖ although some other issues additionally make the issues more complicated. Three readings have settled as major interpretations in the history of interpretations: the father-daughter, the "spiritual marriage," and the betrothed couple views. Following most of the modern scholars and English Bible translations, the present study contends that Paul is addressing a betrothed couple. In this strand, τὴν παρθένον refers to a betrothed woman, and ὑπέρακμος describes the man's sexual passion, as Thiselton notes, "passion or attraction beyond reasonable limits." Paul is concerened with the passion because it may cause the Corinthians to become divided in their devotion to the Lord (cf. 7:35a). Thiselton, *The First Epistle to the Corinthians*, 594. See also Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 172–73, 180–83. Danylak relates to Epicureanism for the explanation of passion.

[113]Danylak observes two special cases, in 7:36-38 and 7:39-40, that relate to 7:25-35. The relationship between a man and his betrothed is elaborated on in the case of 7:36-38. Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 138–40, 180–83. Collins argues for a literary unit of 7:25-38 that focuses on the virgins, and finds 7:39-40 as the 1 Corinthians 7 conclusion. Collins, "'Virgin' as Secondary Gender Identity in 1 Corinthians 7," 125–26. See also Thiselton, *The First Epistle to the Corinthians*, 603; Alford, *Corinthians*, 2:519.

appear to be at M-Sn level.

Paul makes use of two DMs δέ and a DM καί to connect three distinct, yet related, clauses in 7:37. Collins comments that Paul writes three clauses and utilizes polysyndeton (δέ . . . καί) to relate them.[114] Fitzmyer holds three clauses, likewise.[115] Thiselton proposes four conditions to be met before one decides to marry.[116] Although the judgment of Thiselton is not semantically incorrect, the categorization into three accounts better because it is harmonry with with Paul's choices of three indicative clauses in addition to one participial phrase.

Paul employs DM δέ twice to introduce new conditions about a man's choice to marry his betrothed (7:37). Contrary to the marriage alternative, Paul maintains that the one who performs well is ὃς <u>δὲ</u> ἕστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος μὴ ἔχων ἀνάγκην (*de* whoever stands firm in his heart, having not distress 7:37a) and who ἐξουσίαν <u>δὲ</u> ἔχει περὶ τοῦ ἰδίου θελήματος <u>καὶ</u> τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον (*de* [whoever] has authority over his own desire and has judged this in his own heart, to keep her betrothed virgin 7:37b-c). Functioning as elaborations whereby Paul offers his qualifying notes, these new observations in 7:37a and 7:37b-c are developments of Paul's preceding recommendation to marry (γαμείτωσαν let them marry 7:36c). In 7:37 Danylak rightly highlights "a precise contrast with the man in 7:36" and thus confirms about a new unit of information starting in 7:37a.[117]

The status of new information units holds true, considering the discourse

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[114]Collins, *First Corinthians*, 302.

[115]Fitzmyer, *First Corinthians*, 326.

[116]Thiselton, *The First Epistle to the Corinthians*, 599–601.

[117]Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 183.

analysis grammar.[118] As Paul starts the first sentence with a topical frame ὅς, he likely wants to denote discontinuity. As a result, a distinct unit is thus observable starting in 7:37a. Furthermore, when Paul provides no sign of discontinuity in 7:37b and merely signifies an emphasis with the fronted ἐξουσίαν, he evidently offers explanations that are logically and thematically developed from 7:37a. The new unit continues until 7:37d wherein the main clause—καλῶς ποιήσει (he does well 7:37d)—exists.

Danylak observes two parallels in the paragraph 7:36-38. He argues for a parallel between the two perfect-tense verbs, ἔστηκεν (ὅς δὲ ἔστηκεν ἐν τῇ καρδίᾳ αὐτοῦ ἑδραῖος *de* whoever stands firm in his heart 7:37a) and κέκρικεν (καὶ τοῦτο κέκρικεν ἐν τῇ ἰδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ παρθένον and has judged this in his own heart, to keep her betrothed virgin 7:37c), connected by a DM καί. Additionally, he calls attention to another parallel between ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος (*de* whoever has authority over his own desire 7:37b) and the participial phrase μὴ ἔχων ἀνάγκην (having not distress 7:37a), representing two desires relating to sexuality and connected by a DM δέ.[119] While the first parallel is apparent, the proposed second parallel creates structural imbalance.[120] Thematically, 7:37a and 7:37b seem to portrait corresponding abilities of controlling sexual desires: a description of someone who is able to control one's sexual desire as well as of anyone who has no necessity concerning that desire, respectively. However, viewed from a discourse-pragmatic perspective, especially the principle "choice implies meaning," it is

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[118]Runge, *Lexham Discourse Greek New Testament*, 7:37; Runge, *Discourse Grammar of the Greek New Testament*, 210.

[119]Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 172–73.

[120]Contra BDF, § 468.

obvious that the parallel is flawed with respect to the presence of verb.[121] If Paul

plans to design a parallel, he could have chosen to utilize a perfect-tense verb or, at

the very least, an indicative one in 7:37a. With that done, he would have constructed

a perfect parallel. Thiselton and Fee are not helpful when they treat the participial

phrase μὴ ἔχων ἀνάγκην (having not distress 7:37a) equally with the three-indicative

sentences (7:37a-c), offering a display of Paul's remarks in four arguments.[122] This

approach again neglects Paul's choice to opt for a participle from among the

available indicative forms. Should Paul intents to regard the participial phrase μὴ

ἔχων ἀνάγκην (having not distress 7:37a) in a parallel with the three indicative verbs,

he would have applied another indicative at ease. In short, the participial phrase μὴ

ἔχων ἀνάγκην (having not distress 7:37a) and the indicative statement ἐξουσίαν δὲ ἔχει

περὶ τοῦ ἰδίου θελήματος (de whoever has authority over his own desire 7:37b) forms

no parallel. Additionally, unlike the three indicative verbs (7:37a-b-c), the participial

phrase μὴ ἔχων ἀνάγκην (having not distress 7:37a) does not operate on the mainline

sphere of Paul's argumentation.

The DM δέ of M-Sn level appears twice in the concluding paragraph (7:39-

40)—namely, in 7:40a and 7:40b. A textual problem with respect to the DM δέ exists

in 1 Corinthians 7:40b. Some manuscripts offer the reading of γάρ, instead of δέ. It is

most likely, though, that the scribes intentionally introduce γάρ in place of δέ in the

clause δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν. They think that 7:40b behaves more suitably

as a supporting argument for Paul's judgment in 7:40a than it does as an

independent statement as suggested by the application of DM δέ. While the logical

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[121]Runge, *Discourse Grammar of the Greek New Testament*, 5–7; Levinsohn, *Discourse Features of New Testament Greek*, vii–ix.

[122]Thiselton, *The First Epistle to the Corinthians*, 598–601; Fee, *The First Epistle to the Corinthians*, 389.

construction is not illegitimate, support for the reading γάρ is inferior (B, 6, 33, 104, and 365).[123] As a result, it is appropriate to uphold the reading of NA28.[124]

In this last paragraph of the discourse of Marriage, Paul considers an issue regarding a widowed γυνή (woman), which constitutes a special case with regard to the larger section of the discourse (7:25-40). He posits γυνὴ δέδεται ἐφ᾽ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς (a wife is bound as long as her husband lives 7:39a), a statement that forms his expository thesis. He then qualifies it, saying ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ (de the husband is dead, she is free to be married to whom she wishes, only in the Lord 7:39b).[125] Basically, he claims that a woman separated by death is released from the bond of her marriage and is free to enter into another one.[126] However, he feels that μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ, κατὰ τὴν ἐμὴν γνώμην (de she is happier if she may remain so [remain as she is], according to my judgment 7:40a).[127] The last statement is a distinct information unit because it recommends a contrastive idea in light of the preceding one. Paul acknowledges the freedom of a wife to re-marry if her husband no longer lives (7:39b), yet he advocates her not to in his statement in 7:40a, assessing that she is happier if she remains single (μακαριωτέρα δέ ἐστιν ἐὰν οὕτως μείνῃ de she is happier if she may remain so [remain as she is]7:40a). While in 7:39b he is content with the

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[123]Cf. Fee, *The First Epistle to the Corinthians*, 385.

[124]The case is seemingly insignificant that NA28 does not list supporting evidence for its reading, and UBS5 does not include this textual problem in its apparatus.

[125]Three appearances of the DM δέ are observable in the paragraph, in fact. The DM δέ in the adpositional phrase ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ (7:39b) is treated in M-DC level.

[126]Collins, *First Corinthians*, 303.

[127]The use of γνώμην picks up the one in 7:25, constituting an inclusio of 7:25-40, and the one in 7:8, signifying that Paul is concluding the second section and even the discourse of Marriage. Collins, *First Corinthians*, 303. See also Fee, *The First Epistle to the Corinthians*, 391. Collins thus posits that 7:39-40 is the conclusion of the discourse of Marriage. Collins, "'Virgin' as Secondary Gender Identity in 1 Corinthians 7," 126.

idea of marriage, he again favors a celibate life in 7:40a. As Paul resumes with another DM δέ shortly after that in 7:40b, the DM δέ in 7:40a evidently belongs to M-Sn level.

Paul adds another sentence in 7:40b that is marked by a DM δέ, as well. He records δοκῶ δὲ κἀγὼ πνεῦμα θεοῦ ἔχειν (*de* I think I also have the Spirit of God 7:40b). The verb usage at the default clause-initial position signals no discontinuity. A change is detected, though, because Paul shifts from the use of a third-person-singular subject to that of the first person. As a result, he evidently starts a new information unit in 7:40b when he attests that he also possesses the Spirit of God. The presence of the Spirit of God in him lends support and authority to Paul's advice, even though he is offering it on the basis of his own judgment (κατὰ τὴν ἐμὴν γνώμην 7:40a).[128] Considering that 7:40b is a brief comment, the DM δέ in this final remark of the third discourse should belong to M-Sn level.

Dependent Clause Level (M-DC)

The DM δέ that belongs to M-DC level appears 6 times in the discourse of Marriage. They are distributed evenly in both sections: three DMs occur in the first section (7:1-24) and three appear in the second section (7:25-40). In the first section, the DMs are observable in 7:9a, 11a, and 15a, and contained in the paragraphs 7:8-9, 7:10-11, and 7:12-16, consecutively. Each of the three paragraphs of the second section shares a DM δέ. As a result, the DM δέ occurs in 7:25-35 (7:28a), 7:36-38 (36a), and 7:39-40 (39b).

The first DM δέ of the M-DC level introduces 7:9a (εἰ δὲ οὐκ ἐγκρατεύονται *de* if they do not have self-control) of paragraph 7:8-9. In this paragraph, Paul addresses τοῖς ἀγάμοις καὶ ταῖς χήραις (the unmarried ones and the widows 7:8),

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[128]Fee, *The First Epistle to the Corinthians*, 393.

admonishing them to maintain their single status. After writing καλὸν αὐτοῖς ἐὰν

μείνωσιν ὡς κἀγώ (it is good for them if they remain as I also am 7:8), he remarks εἰ

δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν, κρεῖττον γάρ ἐστιν γαμῆσαι ἢ πυροῦσθαι (*de* if they

do not have self-control, let them marry, for it is better to marry than to be burnt in

fire 7:9a-b). The latter comment betrays Paul's consideration of a concrete situation,

in which the unmarried ones and the widows cannot control themselves with respect

to their sexual desires.[129] In such a case, Paul encourages them to marry, rather than

burn with passion.[130]

Paul's note in 7:9a represents a new information unit in the line of his

argumentation. When he writes εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν (*de* if they do

not have self-control, let them marry 7:9a), he is anticipating a situation wherein his

exhortation in 7:8—λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς

κἀγώ *de* I say to the unmarried ones and the widows *that* it is good for them if they

remain as I also am—might not apply. While Paul wants the unmarried ones and the

widows to remain single as he is (7:8), he eventually commands them to marry

(γαμησάτωσαν 7:9a). The change of tone conveys a break between 7:8 and 7:9a,

making the latter distinct from the former. Runge assigns the dependent clause εἰ δὲ

οὐκ ἐγκρατεύονται (*de* if they do not have self-control) a conditional frame that serves

as a comment for and sets the stage for the main clause that follows it—γαμησάτωσαν

(let them marry).[131] As a framing device, it naturally sets the main clause (7:9a) apart

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[129]Scholars contend that the situation is not hypothetical. For instance, see Fitzmyer, *First Corinthians*, 284; Fee, *The First Epistle to the Corinthians*, 320.

[130]See ESV, NASB, NIV, and NRSV. Contra eschatological burning. See Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 159–60; Thiselton, *The First Epistle to the Corinthians*, 516–17.

[131]Runge, *Lexham Discourse Greek New Testament*, 7:9; Runge, *Discourse Grammar of the Greek New Testament*, 227–28. A conditional frame is a framing device that involves an adverbial clause (a dependent clause). The adverbial clause almost always appears at the clause-initial position due to the cognitive-processing-function requirement. For semantic reasons, it needs to come earlier

from the preceding proposition (7:8).

The following M-DC level's DM δέ of 7:11a (ἐὰν <u>δὲ</u> καὶ χωρισθῇ *de* if she indeed separates) acts similarly with the previous one. It occurs in the paragraph of 7:10-11, wherein Paul addresses a new category of the audience, τοῖς δὲ γεγαμηκόσιν (*de* those who are married 7:10). Resorting to the Lord's authority, he admonishes that γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι (a wife should not separate from [her] husband 7:10) and equally, ἄνδρα γυναῖκα μὴ ἀφιέναι (a husband should not divorce [his] wife 7:11c).[132] The first exhortation starts with a conditional clause, saying ἐὰν <u>δὲ</u> καὶ χωρισθῇ, μενέτω ἄγαμος ἢ τῷ ἀνδρὶ καταλλαγήτω (*de* if she indeed separates, let her remain unmarried or else let her be reconciled to her husband 7:11a-b).[133] The dependent clause in 7:11a conveys a situation when the wife cannot submit to how Paul intends for her to act (cf. 7:10). Paul employs a DM δέ in the clause ἐὰν <u>δὲ</u> καὶ χωρισθῇ (*de* if she indeed separates 7:11a), which is a new information unit with respect to the preceding sentence (7:10). Runge designates ἐὰν <u>δὲ</u> καὶ χωρισθῇ (*de* if she indeed separates) a conditional frame, too, that consequently serves as an applicable context for the subsequent imperatives (μενέτω ἄγαμος let her remain

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to set the stage for how the following main clause is to be processed—to be read and understood. The main clause applicability is contingent upon the conditional clauses. It is only when the conditions described in the conditional clause are met that the main clause may perform.

[132]Paul utilizes a DM καί to connect the similar propositions together. According to the functional descriptive approach, the core function of DM καί is simply adding together two things, typically of equal status, so that the subsequent item may be processed in the mental representations of the readers as associated with the previous one. Runge, *Discourse Grammar of the Greek New Testament*, 23–24; Levinsohn, *Discourse Features of New Testament Greek*, 124; Stephen H. Levinsohn, "Some Constraints on Discourse Development in the Pastoral Epistles," in *Discourse Analysis and the New Testament: Approaches and Results*, ed. Jeffrey T. Reed and Stanley E. Porter, SNTG 4 (Sheffield: Sheffield Academic, 1999), 325.

[133]A discussion exists concerning the role of 7:11a-b in Paul's argumentations. Although NIV does not, ESV, NASB, and NRSV translate them within brackets. Scholars are likely to agree that 7:11a-b have secondary importance. They label the text parenthesis because it does not relate to an actual case in the Corinthian church. See, for example, Collins, *First Corinthians*, 263; Thiselton, *The First Epistle to the Corinthians*, 521; Alford, *Corinthians*, 2:523.

unmarried 7:11a and τῷ ἀνδρὶ καταλλαγήτω let her be reconciled to her husband 7:11b).[134] The context—the dependent clause—is thus made distinct from the exhortations that are dependent on it for their applications.

The last M-DC level's DM δέ of the first section also marks a conditional frame: εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω (*de* if the unbelieving husband [or wife] is seeking a separation, let him [her] separate 7:15a).[135] It occurs in the paragraph of 7:12-16. Initially, Paul gives his consent about the problems relating to Christian men and women who are bound to unbelieving spouses in a marital relationship (εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ᾽ αὐτοῦ, μὴ ἀφιέτω αὐτήν καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ᾽ αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα if a brother has an unbelieving wife and she consents to live with him, let him not divorce her and and if a woman has an unbelieving husband and he consents to live with her, let her not divorce him 7:12-13). The bottom line of his two exhortations in 7:12 and 7:13 is to not separate from their partners if these people agree to live together with them.[136] Paul further provides these admonitions with a string of arguments introduced by a DM γάρ (ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικὶ καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά

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[134]Runge, *Lexham Discourse Greek New Testament*, 7:11. Unlike in 7:9a, in which it operates with εἰ, the DM δέ in 7:11a performs with ἐάν. Runge notes that both εἰ and ἐάν in adverbial clauses have the same function of marking conditional frames. Runge, *Discourse Grammar of the Greek New Testament*, 228.

[135]Runge, *Lexham Discourse Greek New Testament*, 7:15.

[136]Grammatically speaking, when Paul writes εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω, he addresses the Christian wife only, employing a masculine singular ὁ ἄπιστος to denote the unbelieving husband. However, context suggests that Paul might be referring to both the Christian wife and husband because he subsequently utilizes a plural pronoun (ὑμᾶς 7:15c) and includes both sexes (ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ 7:15b, and γύναι or ἄνερ 7:16a-b). English Bible translations capture the plural sense by providing gender-neutral renderings: "the unbelieving partner" (ESV, NRSV), "the unbeliever" (NIV), or "the unbelieving one" (NASB). Thiselton suggests that the masculine form is gender-inclusive. Thiselton, *The First Epistle to the Corinthians*, 534. See also Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 143; Lenski, *First and Second Epistle to the Corinthians*, 294.

ἐστιν, νῦν δὲ ἅγιά ἐστιν for the unbelieving husband is made holy by *his* wife and the unbelieving wife is made holy by the brother; the children of those couples would be unclean, *de* now *they* are holy 7:14a-d). Later on, he notes εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω (*de* if the unbelieving husband [or wife] is seeking a separation, let him [her] separate 7:15a). He proposes a situation wherein his advice to maintain marriage (7:12 and 7:13) would not work. In such a case, he allows the believing Christians to separate, conveying an exception. Thiselton posits that εἰ δὲ ὁ ἄπιστος (7:15a) introduces "the contrast of a new situation."[137] Collins recognizes "a casuistic aside."[138] Both Thiselton and Collins recognize a distinct case in the dependent clause εἰ δὲ ὁ ἄπιστος χωρίζεται, (*de* if the unbelieving husband [or wife] is seeking a separation, 7:15a). In addition to being a new information unit, the dependent clause marked by a DM δέ sets a required condition for the main imperative—χωριζέσθω (let him [her] separate 7:15a)—to hold true. The DM δέ thus sets εἰ δὲ ὁ ἄπιστος χωρίζεται, (*de* if the unbelieving husband [or wife] is seeking a separation, 7:15a) apart from χωριζέσθω (let him [her] separate 7:15a).

The following DM δέ that operates in M-DC level occurs in 7:28a as a new stage in the line of Paul's contention: ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες (*de* if you indeed marry, you have not sinned 7:28a). The DM δέ appears in the paragraph of 7:25-35, wherein Paul revisits the question of marriage with a concern for the virgins (περὶ δὲ τῶν παρθένων 7:25a). Paul initially advocates an act of remaining in one's status because of the present distress (7:26-27). He continues with an illustration of a contrary situation when the man or his betrothed decides to marry.[139] He mentions

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[137]Thiselton, *The First Epistle to the Corinthians*, 534.

[138]Collins, *First Corinthians*, 271.

[139]The man and his betrothed need to make their decisions, having thought about Paul's consideration. They are even free to decide what is contrary to his exhortation. See Thiselton, *The*

ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες (*de* if you indeed marry, you have not sinned 7:28a) and, utilizing a DM καί, adds καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτεν (and if the virgin marries, she has not sinned 7:28b). The first statement of the exceptional cases starts with a conditional frame marked by a DM δέ, ἐὰν δὲ καὶ γαμήσῃς (*de* if you indeed marry 7:28a).[140] The conditional clause creates a discontinuity in 7:28a, making it distinct from the declarations in 7:27a (δέδεσαι γυναικί, μὴ ζήτει λύσιν if one is bound to a wife, let him not seek to separate) and 7:27b (λέλυσαι ἀπὸ γυναικός, μὴ ζήτει γυναῖκα if one is released from a wife, let him not seek a wife).[141] Furthermore, noting the change to the second-person form, Collins attests that 7:28 is an aside comment in the overall contention.[142] Paul's transition from the third-person-singular subjects of δέδεσαι (one is bound 7:27a) and λέλυσαι (one is released 7:27b), to the second-person-singular ones of γαμήσῃς (you marry 7:28a) and ἥμαρτες (you have not sinned 7:28a), and subsequently, back to a third-person singular subject ἡ παρθένος (the virgin 7:28b) suggests, as well, that 7:28a ἐὰν δὲ καὶ γαμήσῃς, οὐχ ἥμαρτες (*de* if you indeed marry, you have not sinned) is a new unit of information pertaining to 7:27 that supplies an aside comment.

Moving on, Paul starts a new discussion about the relation between a man and his betrothed with a statement εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει, γαμείτωσαν (*de* if anyone thinks that he is not acting properly toward his betrothed, if he is

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First Epistle to the Corinthians, 577; Fitzmyer, *First Corinthians*, 316; Fee, *The First Epistle to the Corinthians*, 367.

[140]Runge, *Lexham Discourse Greek New Testament*, 7:28.

[141]Major English Bible translations apply interrogative to represent the indicative in the introductory clauses. They might think that the form of questions may convey the ideas to the English readers more clearly.

[142]Collins, *First Corinthians*, 294.

beyond measurable limit of passion and it has to be so, let him do what he wishes, he does not sin 7:36a-c).[143] A DM δέ at the M-DC level marks the dependent clause εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει (*de* if anyone thinks that he is not acting properly toward his betrothed 7:36a), which serves as a conditional frame, implying that when the condition is fulfilled—namely, when the man thinks that he is not acting properly toward his betrothed, he is allowed to do what he thinks he ought to do (7:36a).[144] The case in 7:36-38, though relating to that in 7:25-35, presents itself to be a new stage—namely, a special application of Paul's principle of "remaining as you are" in the man and his betrothed's relationship.[145] Danylak also asserts a new phase when the transitionary DM δέ sets apart 7:36 from the preceding discussion.[146] Deviating from his preferrance of celibacy, Paul exhorts the man to marry his betrothed if he wishes so, telling him that he does not sin: ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει let him do what he wishes, he does not sin 7:36a-b.

In the last paragraph of the second section (7:39-40), Paul utilizes a DM δέ to mark a comment of his proposition: ἐὰν δὲ κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ (*de* if the husband is dead, she is free to be married to whom she wants, only in the Lord 7:39b). He first states his thesis γυνὴ δέδεται ἐφ᾽ ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς (a wife is bound as long as her husband lives 7:39a).

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[143]With respect to the interpretation of 7:36-38, the present study holds the betrothed couple view. For details, see the discussion of the two M-Sn level's DMs δέ that occur in the paragraph of 7:36-38.

[144]Runge, *Lexham Discourse Greek New Testament*, 7:36.

[145]Danylak contends that "remain as you are" is Paul's overall principle when he addresses the questions of marriage in 1 Corinthians 7. The belief is repeatedly related in 7:7, 8, 27, 32-25, 38, and 40. Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 172 and 180. See also Collins, *First Corinthians*, 262.

[146]Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 181. In addition, scholars' consensus that 7:36 is the begining of a new paragraph supports the break between 7:36 and what comes before it.

Elaborating on the thesis, he adds two statements in 7:39b and 7:40a followed by a closing one in 7:40b.[147] He remarks in 7:39b, ἐὰν <u>δὲ</u> κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ (*de* if the husband is dead, she is free to be married to whom she wants, only in the Lord). A DM δέ occurs with the dependent clause—ἐὰν <u>δὲ</u> κοιμηθῇ ὁ ἀνήρ (*de* if the husband is dead)—that the DM δέ should belong to M-DC level. The dependent clause claims a new situation wherein the marital boundary does not stand: γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς (a wife is bound as long as her husband lives 7:39a). For the new setting—when a husband dies—Paul gives his consent for the widow to step in a subsequent marriage. Functioning as a conditional frame, the clause, ἐὰν <u>δὲ</u> κοιμηθῇ ὁ ἀνήρ (*de* if the husband is dead 7:39b), limits the application of the wife's freedom to remarry by setting a step to be met before the main clause may apply.[148] As a result, the predicative nominative ἐλευθέρα (free) could function solely under a specific situation—namely, the death of the husband. As the new marriage constitutes a different stage in regard to the preceeding one, Paul's concern in 7:39b—ἐὰν <u>δὲ</u> κοιμηθῇ ὁ ἀνήρ, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν κυρίῳ (*de* if the husband is dead, she is free to be married to whom she wants, only in the Lord)—proves to be a disctinct claim and the DM δέ that marked it evidently functions as the marker of a new unit of information.

Adpositional Level (M-AP)

A DM δέ appears in M-AP level in the paragraph of 7:1-7 of the discourse of Marriage (7:1-40). Responding to what the Corinthians wrote, Paul initially argues 7:1: καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι (it is good for a man not to touch a

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[147]For 7:40a and 7:40b, see M-Sn level.

[148]Runge, *Lexham Discourse Greek New Testament*, 7:39.

woman). Moreover, he exhorts everyone to have his own wife and her own husband because of the [cases of] of sexual immorality (διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω 7:2a-b).[149] The first imperatives of the paragraph (ἐχέτω 7:2a-b) are, in fact, concessions to the expository thesis stated in 7:1. Collins notes that Paul contrasts 7:2 with the Corinthian slogan in 7:1 and writes, "It (i.e., the postpositive connective particle de) introduces Paul's rebuttal of the position espoused in the slogan."[150] Furthermore, Brookins and Longenecker maintain that the DM δέ signals a transition between the Corinthians' quotation (7:1) and Paul's response to it.[151] The DM δέ that occurs in the adpositional phrase διὰ δὲ τὰς πορνείας (de because of the [cases of] sexual immorality 7:2a) marks 7:2a (the concession) distinct from 7:1 (the expository thesis). The DM δέ belongs to the M-AP because the statement it signals maintains its relevance in the discussions of the first paragraph.

The motivation of Paul's concession is διὰ δὲ τὰς πορνείας (de because of the [cases of] sexual immorality 7:2a). Paul starts with advocating singleness in 7:1: καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι (it is good for a man not to touch a woman).[152] In light of contextual and practical reasons, however, he opts for a marital relation, stating διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω (de because of the [cases of] sexual immorality, let everyone have his own wife

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[149]Sexual immoralities can occur both inside and outside of marriage. Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 150.

[150]Collins, *First Corinthians*, 258. See also Conzelmann, *1 Corinthians*, 114; Fitzmyer, *First Corinthians*, 279; Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 130; Thiselton, *The First Epistle to the Corinthians*, 501; Alford, *Corinthians*, 2:520. Alford recognizes it as "a contrary reason."

[151]Brookins and Longenecker, *1 Corinthians 1-9*, 151.

[152]Cf. Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 148–49.

and let every wife have her own husband 7:2a-b).[153] Runge attests that διὰ δὲ τὰς

πορνείας (*de* because of the [cases of] sexual immorality 7:2a) is a "Reason/Result

Frame."[154] The adpositional phrase provides a cause for Paul's proposition ἕκαστος

τὴν ἑαυτοῦ γυναῖκα ἐχέτω καὶ ἑκάστη τὸν ἴδιον ἄνδρα ἐχέτω (let everyone have his own

wife and let every wife have her own husband 7:2a-b).[155] While Paul previously

advises a man not to have a sexual relationship with a woman (7:1), he advances to

propose for him to have a wife, and vice versa, for a wife to have a husband due to

the threat sexual immorality cases (7:2). The proposal of marriage serves as a new

information with respect to the preceding favor of celibate life, a new unit that is

marked by a DM δέ.

Narrow Scope

Adpositional Level (N-AP)

A DM δέ of N-AP level occurs in 7:15c in the paragraph of 7:12-16, in

which Paul exhorts mixed couples: ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God

has called you). The DM δέ appears in N-AP level, and not in M-AP level, because

when Paul says ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you),

the sentence structurally does not encompass any subsequent statement. A DM γάρ

that marks the proceeding sentence (7:16a) sets the function of the DM δέ in the

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[153]It is notable that ἐχέτω has a sexual connotation. See Collins, *First Corinthians*, 258; Fee, *The First Epistle to the Corinthians*, 309. For a recent opposing view, see Danylak, "Secular Singleness and Paul's Response in 1 Corinthians 7," 152–53.

[154]Runge, *Lexham Discourse Greek New Testament*, 7:2. See also Runge, *Discourse Grammar of the Greek New Testament*, 237.

[155]Lenski, *First and Second Epistle to the Corinthians*, 272–75. Lenski assigns 7:2a-b as the second half of the thesis, the first part being 7:1. Such an extension is not necessary, though. As conveyed in the utilization of the reason frame, διὰ δὲ τὰς πορνείας (7:2a), it is more appropriate to attribute 7:1 as the thesis, and 7:2 as a concession to the thesis with regard to the sexual immorality cases.

narrow-scope descriptor, as well, because it sets 7:16a as distinct from 7:15c, constraining it as a supporting argument for the statement ἐν δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you 7:15c), and consequently, limits the scope of 7:15c.

Paul holds that ἐν δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you 7:15c), an argument marked by a DM δέ that operates as a new proposition that follows the contention in 7:12-14.[156] While initially Paul rules that a Christian husband and wife should not seek a divorce (7:12-13, cf. 7:14), he allows them if their unbelieving spouses intend to do so, stating εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω (*de* if the unbelieving [partner] wants to separate, let him [or her] separate 7:15a).[157] He explicates his exhortation in 7:15a, proclaiming οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις[158] (the brother or the sister is not bound in such *cases* 7:15b).[159] The presence of connection between 7:15a and 7:15b is noticeable in many aspects. A connection between 7:15b and 7:15 is suggested by the application of τοιούτοις.[160] Applying a strategy of asyndeton, the statement in 7:15b serves as a supportive argument to the divorce exception in 7:15a.[161] When the Christians

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[156]Fee illustrates well the inadequacy of the conventional renderings of DM δέ as adversative or consecutive. Both appropriations of the DM δέ do not fit in in the context of 7:15c that most scholars prefer to leave untranslated. However, the option will not work because a rendering of contrast is obviously required of the DM δέ for readers to make sense of the argument. Fee, *The First Epistle to the Corinthians*, 336.

[157]For the discussion of the DM δέ, see M-DC level.

[158]The δεδούλωται use betrays a slave-master relation. Collins rightly notices a discursus of freedom. He observes that in three cases of aside—7:11, 15, and 21—Paul consistently applies the freedom vocabulary. Collins, *First Corinthians*, 271–72. See also Fitzmyer, *First Corinthians*, 301–2. For a brief survey, see Thiselton, *The First Epistle to the Corinthians*, 534–37.

[159]Fee comments that Christians are no longer bound to Paul's rule for remaining in marriage once their unbelieving spouses file for separation. Fee, *The First Epistle to the Corinthians*, 334.

[160]BDAG, n.d., s.v. τοιοῦτος; LSJ, n.d., s.v. τοιοῦτος.

[161]No DM constrains the relation between 7:15b and 7:15a (asyndeton). The asyndeton strategy is applied because Paul may consider the relation between them as close. The intimate

disallow their unbelieving partners to divorce and force them to remain together, turmoil may occur, and Paul does not expect that.[162]

In light of the connection of 7:15b and 7:15a, the very claim of Paul—ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you 7:15c)—acts as a new information unit that develops the statements of 7:15a-b. The clause-initial phrase ἐν δὲ εἰρήνῃ (*de* in peace) functions the focal element (emphasis), with a sense of a goal (direction) at which God's calling should aim.[163] In other words, even though any separation would mean an exception to his principle, Paul welcomes the option as far as harmony is maintained because God calls Christians to live in peace.[164]

Scholars commonly read the proposition ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you 7:15c) as a sequence of the preceding arguments (εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις *de* if the unbelieving [partner] wants to separate, let him [or her] separate; the brother or the sister is not bound in such *cases* 7:15a-b).[165] Fitzmyer, however,

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relation is signaled by the usage of τοιούτοις that relates 7:15b to 7:15a. By analogy with Levinsohn's generic-specific relation in the application of asyndeton, 7:15b may be said to function as a supportive argument to the exhortation in 7:15a. Levinsohn, *Discourse Features of New Testament Greek*, 118–19. For similar views, see Fee, *The First Epistle to the Corinthians*, 334; Fitzmyer, *First Corinthians*, 301.

[162]Alford, *Corinthians*, 2:525; Fee, *The First Epistle to the Corinthians*, 335–37. Fee rightly argues against the alternate interpretation of "call to peace," which considers it as a demand to work out the separation as peaceably as possible. Furthermore, Robertson and Plummer unconvincingly theorize that 7:15c presents a contrastive statement as introduced by a DM δέ. They state that ἐν δὲ εἰρήνῃ is contrastive to δεδούλωται (7:15b), and not to χωριζέσθω (7:15a). In such a case, they propose that peace will not be present when Christians are bound to maintain marital relationships with their unbelieving spouses who desire separations. Their view is in the minority because most scholars relate ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός (7:15c) to the command χωριζέσθω (7:15a). Robertson and Plummer, *The First Epistle of St. Paul to the Corinthians*, 143.

[163]Runge, *Lexham Discourse Greek New Testament*, 7:15; Runge, *Discourse Grammar of the Greek New Testament*, 189–93; Brookins and Longenecker, *1 Corinthians 1-9*, 166.

[164]Following NIV, Fee adds "to live" in the translation to present a better rendering of 7:15c. In addition, he correctly identifies 7:15c with Paul's calling for the Roman Christians "to live peaceably with one another" (Rom 12:18) Fee, *The First Epistle to the Corinthians*, 337.

[165]Collins, *First Corinthians*, 267; Fee, *The First Epistle to the Corinthians*, 335.

maintains that 7:15c introduces the following statements of 7:16—τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις; ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις; (for, how do you know, wife, whether you will save your husband? or how do you know, husband, whether you will save your wife? 7:16a-b).[166] He argues that if Paul intends to implement 7:15c as a supporting reason for the preceding propositions, he would have utilized the DM γάρ, instead of the DM δέ, which he designates as an adversative δέ. As argued above, 7:15c is thematically closer to and more naturally follows 7:15a and 7:15b than 7:16. The calling to live in peace (ἐν δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός 7:15c) grounds Paul's imperatival judgment that believers should agree to allow their non-Christian spouses to separate (εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω de if the unbelieving [partner] wants to separate, let him [or her] separate 7:15a). Fee chooses to translate the DM δέ with an English connective "because," betraying his contention that 7:15c functions as a supportive sentence to 7:15a.[167]

Additionally, resorting to the DMs may prove to be more beneficial. It is proper, as Fitzmyer holds, to contend that DM γάρ functions as a marker of supporting arguments. Employing γάρ is not the mere route to take to supply an argument with the supportive material, however. Due to contextual features, the materials introduced by a DM δέ could also function as supporting argument. As the core function of DM δέ is marking a new information unit, a DM δέ simply serves to introduce a subsequent argument. In contexts, the argument could take several roles including the role of a supportive argument. The DM δέ in ἐν δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός (de in peace, God has called you 7:15c) evidently offers a note of contrastive

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[166]Fitzmyer, *First Corinthians*, 302. Thiselton offers both reading options equal possibilities. Thiselton, *The First Epistle to the Corinthians*, 537.

[167]Fee, *The First Epistle to the Corinthians*, 335n161.

nature to 7:15b οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις (the brother or the sister is not bound in such *cases* 7:15b). Observing the presence of contrast, Fitzmyer designates the DM δέ (7:15c) as adversative, and thus renders it with "but."[168] Brookins and Longenecker additionally contrast 7:15c with 7:15b—between peace and enslavement.[169] Therefore, because 7:15c evidently carries a contrast to 7:15b, they thus have close connection. As a result, it is better to relate 7:15c to the preceding propositions (7:15a-b) than to the following ones (7:16).

Fee delineates a problem concerning the interpretation of "call to peace."[170] The case is whether 7:15c ἐν δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you) relates to an exception to marital relationship in 7:15a-b (εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις *de* if the unbelieving [partner] wants to separate, let him [or her] separate; the brother or the sister is not bound in such *cases*), or to the affirmation of it in 7:12-14. Furthermore, Fee continues, the question is whether only 7:15a-b or the entire 7:15-16 renders the separation permit. That Paul utilizes 7:15c ἐν δὲ εἰρήνη κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you) in relation to the separation permit is informed by the application of a DM δέ in 7:15a: εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω (*de* if the unbelieving [partner] wants to separate, let him [or her] separate). Being a marker of a new information unit, the DM δέ suggests a discontinuity in 7:15a from the preceding unit (7:12-14), forming a new exhortation rather than a continuation of it. Consequently, 7:15c operates in connection with 7:15a and 7:16b and should be understood in consideration of the role of the concession to separate and not to the

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[168]Fitzmyer, *First Corinthians*, 302.

[169]Brookins and Longenecker, *1 Corinthians 1-9*, 166.

[170]Fee, *The First Epistle to the Corinthians*, 335.

affirmation of marriage (7:12-14).[171] As it has been made clear, ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός (*de* in peace, God has called you 7:15c) is an explication of εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφὴ ἐν τοῖς τοιούτοις (*de* if the unbelieving [partner] wants to separate, let him [or her] separate; the brother or the sister is not bound in such *cases* 7:15a-b). Consequently, 7:15c is to be read as a supportive argument to 7:15a-b. However, the unit that discusses about the separation does not end at 7:15c. Paul employs a DM γάρ to mark 7:16: τί γὰρ οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις? ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις? (for, how do you know, wife, whether you will save your husband? or how do you know, husband, whether you will save your wife?). As the DM γάρ functions to mark supporting arguments and Paul starts a new unit of 7:17-24 afterwards, it is in order to attach 7:16 to 7:15.[172] As a result, the complete unit of 7:15-16, and not only 7:15a-b, relates to Paul's allowance to separate.

Nominal Phrase/Words Level (N-NPW)

The discourse of Marriage (7:1-40) contains just one DM δέ that belongs to the N-NPW level in 7:7d. Paul records θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως (*de* I want all men to be as I myself am as well but each one possesses his or her own gift from God, [*men*] some this way, *de* other that way 7:7a-d). Initially, he expects all men to be like himself, living a single life (θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν 7:7a).[173] He

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[171]Contra Collins, *First Corinthians*, 267. Collins finds that the statement in 7:15c is a supportive argument for Paul's admonitions to the Christians of mixed marriages for committing to their marital relationships (7:12-13).

[172]Runge, *Discourse Grammar of the Greek New Testament*, 51–54; Stephen H. Levinsohn, "A Holistic Approach to the Argument Structure of Romans 6" (paper presented at the International Meeting of the Society of Biblical Literature, London, July 2011), 4, accessed February 1, 2017, www.sil.org/~levinsohns.

[173]See M-Sn level for the use of the DM δέ in 7:7a.

recalls that each one possesses his or her own gifts from God (ἀλλ᾽ ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ 7:7b). Admitting that God may grant different gifts to each one, he adds ὁ μὲν οὕτως, ὁ δὲ οὕτως (*men* some this way, *de* other that way 7:7c-d). Paul's comment ὁ δὲ οὕτως (7:7d) is an elided phrase. In addition to the DM δέ, the phrase utilizes merely a definite article (ὁ) and an adverb (οὕτως). As a result, the DM δέ in 7:7d operates on N-NPW level.

The definite articles ὁ in the phrases ὁ μὲν οὕτως, ὁ δὲ οὕτως (*men* some this way, *de* other that way 7:7c-d) have ἕκαστος as their antecedent. Paul applies two nominal phrases here, using two definite articles ὁ in a μέν . . . δέ construction. BDF explains that the usage of definite articles in such a construction is no longer frequent by the time of the Koine because writers opt more for the use of relative pronouns (thus, ὅς μέν . . . ὅς δέ).[174] Runge notes that the phrases ὁ μὲν οὕτως, ὁ δὲ οὕτως (*men* some this way, *de* other that way) constitute a thematic highlighting device—namely, right dislocation, by which means authors would like their readers to think about the aforementioned information in a specific way. By the device, Paul intends to highlight the phrase ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ (each one possesses his or her own gift from God). He employs the double-definite articles (ὁ μὲν . . ., ὁ δὲ . . .) to delineate the different groups implied in ἕκαστος,[175] asserting that each group has its own particular gifts.[176]

The DM δέ marks the latter nominal phrase of ὁ μὲν οὕτως, ὁ δὲ οὕτως (*men*

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[174]BDF, § 250.

[175]Runge, *Discourse Grammar of the Greek New Testament*, 317 and 322–24; BDF, § 250. Ciampa and Rosner render 7:7b, "but each of you has your own gift from God; one has this gift, another has that." Ciampa and Rosner, *The First Letter to the Corinthians*, 285.

[176]Because definite articles normally preserve demonstrative force, it is proper to translate them with "this" and "that." James H. Moulton and Nigel Turner, *A Grammar of New Testament Greek*, vol. 3, Syntax (Edinburgh: T&T Clark, 1963), 36–37.

some this way, *de* other that way 7:7c-d) in a μέν . . . δέ construction of. As noted, the μέν . . . δέ construction functions to correlate two items that both be treated in a connection to each other.[177] In 7:7c-d, Paul utilizes the construction to introduce different individuals who possesses different spiritual gifts from God (ἕκαστος ἴδιον ἔχει χάρισμα ἐκ θεοῦ). The DM δέ marks some believers in the Corinthian church, while μέν designates the others. Both people are distinct from each other in their spiritual gifts—namely, the gift of singleness and the gift of marriage.[178] Runge recognizes a point/counterpoint set in which the DM δέ marks the point, and the DM μέν signals the counterpoint.[179] Although the δέ clause typically is more prominent than is the μέν clause, it does not apply that way here.[180] The context does not indicate the prominence of the δέ clause. More likely, Paul simply wants to denote two categories of people who are distinct from one another and receives their own spiritual gifts from God.

Conclusion

Thirty-one occurrences of the DM δέ are observable in the third discourse of Marriage (7:1-40). The DMs operate in broad, moderate, and narrow scopes, 7, 22, and 2 times consecutively. The usage of the DM δέ in each scope betrays certain linguistic signals—what Fresch attributes as the typical uses.[181] These signals, which accompany the appearances of the DM δέ, assist readers in processing a discourse

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[177]Runge, *Discourse Grammar of the Greek New Testament*, 54–55.

[178]Alford, *Corinthians*, 2:522; Fee, *The First Epistle to the Corinthians*, 316.

[179]Runge, *Lexham Discourse Greek New Testament*, 7:7; Runge, *Discourse Grammar of the Greek New Testament*, 74–83.

[180]Runge, *Discourse Grammar of the Greek New Testament*, 77.

[181]Christopher J. Fresch, "Discourse Markers in Lexica and the Benefit of Functional Descriptions: A Case Study of Δέ" (paper presented at the SBL Annual Meeting, Atlanta, GA, 2015), 24–26.

with no ambiguity because they form relatively consistent patterns. As readers become acquainted with these patterns, they are knowledgeable about what to expect from every occurrence of the DM δέ, a state that makes their effort in processing the discourse at ease.

The seven occurrences of the DM δέ in broad scope appear as follows: 2 in B-Sc, 3 in B-Pr, and 2 in B-Sn levels. The DM δέ in this scope normally marks a larger unit of discourse, including signaling the start of a discourse. In B-Sc level, the DM δέ introduces a new topic of discourse, which is its main division. The DM δέ in B-Pr level functions to introduce a new topic of discussion smaller than the one in B-Sc level. Most of the DM δέ appear in the paragraph thesis. The DM δέ of B-Sn level serves to signal a new subtopic, including a new expository thesis elaborated on in a unit that is shorter than a paragraph.

The twenty-two appearances of the DM δέ of the moderate scope typically are noticeable at the sentence level. In addition to 6 at M-DC level and 1 at M-AP level, most them—15 in number—appear at M-Sn level. In the moderate scope—either at M-Sn, M-DP, or M-AP level—the DM δέ functions to signify a short comment or proposition. The DM δέ at the M-Sn level normally denotes a new simple comment, which could be a command; a thesis of a unit of thought that is shorter than a paragraph; or merely an additional thought, note, or idea. The DM δέ that operates at the M-DC level marks a conditional clause, which due to the semantic features, normally precedes the main clause. In other words, the DM δέ introduces an adverbial clause that serves to set a stage for the main clause to be processed.

The discourse of Marriage contains 2 appearances of the DM δέ of the narrow scope. Like the one in the moderate scope, the DM δέ at the adpositional phrase level of the narrow scope attaches to a phrase that contributes to the processing of the proceeding main clause. Both DMs mark phrases that either

function as a framing device or offer direction for the application of the independent clause.[182] Finally, only a DM δέ of the N-NPW level occurs in the discourse of Marriage. It signals words that are somehow connected, but lack explicit signs of their connection.

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[182]Because both adpositional phrase level DMs in 1 Cor 7 come before the main clauses, this is what could be concluded at its best. However, some adpositional phrases follow the main clauses. The analysis of such cases may or may not come to the same conclusion.

CHAPTER 5

CONCLUSION AND FURTHER RESEARCH

This study of the occurrences of DM δέ in 1 Corinthians has a twofold purpose and, as a result, two findings. First of all, I have shown that the usages of the DM δέ betray a core prototypical function of the DM δέ—namely, marking a new information unit. I have pointed out that the DM δέ is not a content word that has semantic feature in itself. The DM δέ is a function word, which serves as sign post in a discourse to structure it and, simultaneously, help readers process it. When DM δέ occurs with a unit—section, paragraph, sentence, dependent clause, adpositional phrase, or nominal phrase/words, it gives signals that the unit is new with respect to the preceding one. Awareness of this functionn of the DM δέ will ease the efforts put in understanding the flow of the argument of a discourse.

Employing the discourse of Church Division (1:10-4:17) as representative, the functional approach has been proven to better account for the data—the 39 occurrences of the DM δέ—than does the traditional semantic approach. When applied in context, a DM δέ indeed assumes variably semantic sense. The traditional-conventional approach recognizes the sense of the DM δέ either in the adversative or connective category, translated it as "but," or "and," consecutively. However, because the DM δέ does not have semantic function and the observed sense is due to the contextual feature rather than to the semantic content of the DM δέ, it is misleading if the first step in translating a DM δέ is rendering it with the sematic loaded words of "but" or "and," which is a common practice among traditional grammarians. What should be initially considered, instead, is the function of the DM δέ as a structural marker and, subsequently, the sense it creates when utilized in the context. Only

after this applies, is it in appropriate to advance to the question of translation, rendering it either as "but," "and," or another English equivalent word.

Second, I have recognized signals that are mostly present with the appearances of DM δέ in 1 Corinthians. The DM δέ occurs in three scopes, and at various levels of discourse within those scopes. Common features are observable when the DM δέ is repeatedly implemented at the levels of discourse as well as in the scopes. These typical features are the lingustic signals that are noticeable in each scope in the discourse of Marriage (7:1-40). The DM δέ in the broad scope signifies the start of a new topic, creating the main division of the discourse. The DM δέ in the discourse of Marriage mostly occurs at the sentence level both in the broad and moderate scopes. The DM δέ normally marks a new short comment or proposition in the moderate scope. When the DM δέ functions in the narrow scope, it introduces a word or a phrase. Being new, the word or phrase merely carries a limited extension of relevance in the argumentation or is the least significant to the overall argumentation flow.

The typical signals contribute to readers' comprehension of a discourse in two ways. Initially, they ease the readers' mental representation and cognitve process, supplying them with common features of DM δέ when applied in various contexts. Since the features hint readers about what to expect in the occurences of DM δέ, the endeavor demanded in understanding a discourse is diminshed. Additionally, readers of the discourse who are informed about these linguistic signals are equipped with knowledge of what kind of unit of information that each DM δέ typically introduces at levels and in scopes—namely, a word, a phrase, a short comment, a proposition, or a new topic. The signals, in turn, offer them guidance in processing the discourse in a more legitimate way.

The present study may advance research in different paths. While many studies that apply the functional description approach have been conducted, it is a

promising method for further research on DMs. To date, works in this field have considered aspects including select DMs; the narrative and nonnarrative texts; and the early Koine and Koine Greek New Testament proper. Levinsohn recommends an in-depth study of every New Testament author.[1] For that reason, the Catholic epistles serve as good candidates for further research, in addition to the numerous studies on Pauline literature. The Gospel of John is a good *locus* for the study of the DMs, too, because it betrays some nonnarrative features, being a narrative text.

The application of the functional descriptive approach for the benefit of New Testament exegesis is another path to pursue. I have demonstrated that the functional description of the DM δέ furnishes a better explanation of its occurrences in contexts than that of the traditional-conventional grammar. Consequently, the employment of the DM δέ as a structural marker—namely, a marker of a new information unit—provides readers with guidance and help, easing their mental representation in processing a discourse. Therefore, an exegesis that uses the functional description of the DM δέ as well as of other DMs (for example καί, γάρ, and οὖν), will plausibly contribute to the improved understanding of a text or, at the very least, to sorting out the grammatically illegitimate interpretations of it.

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[1]Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek* (Dallas: SIL International, 2000), viii.

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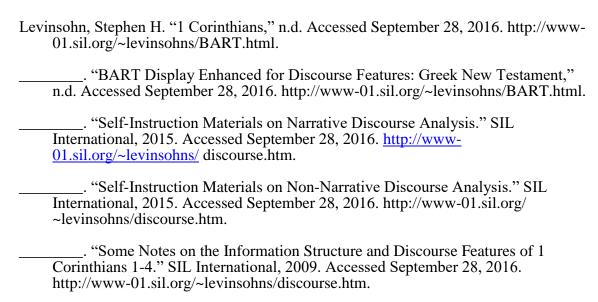
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ABSTRACT

A FUNCTIONAL DESCRIPTION OF THE DISCOURSE
MARKER ΔÉ IN 1 CORINTHIANS

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The first chapter focuses on the background for and the thesis of the present study. It lists researches on the discourse analysis and the traditional historical-comparative approach; the discourse markers in the Greek NT; and the letter of 1 Corinthians with respect to the discourse analysis and the DM δέ, to date.

The second chapter surveys the scholars' writings from Classical and Koine Greek concerning the DM δέ. It covers both traditional historical-comparative approach and discourse linguistics from those eras. The research takes into consideration grammars as well as lexica.

The third chapter visits the usages of the DM δέ in the context of the first discourse—Church Division (1:10-4:17). Employing a functional descriptive approach, it aims at showing that the functional description of the DM δέ accounts for the data of their appearances better than does the traditional approach.

The fourth chapter studies the occurrences of the DM δέ in the three scope descriptors—broad, moderate, and narrow—and at the various levels within those scopes. It employs the discourse of Marriage (7:1-40) as a representative *locus*. The goal is to recognize the linguistic signalsthat accompany the usages of the DM δέ in contexts—namely, the typical uses of the DM δέ.

The fifth and last chapter states the conclusions of the present study and proposes suggestions for the further research.

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