SACRIFICING SACRIFICES:

A DISCOURSE ANALYSIS OF 1 CORINTHIANS 8:1-11:1

by

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ABSTRACT

"Sacrificing Sacrifices: A Discourse Analysis of 1 Corinthians 8:1-11:1"

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The current scholarly consensus views 1 Corinthians 8:1-11:1 as a coherent response to an inquiry concerning idol food. There are, however, numerous interpretive issues which remain unresolved. After providing a brief introduction to discourse analysis and to the field of Systemic Functional Linguistics, this thesis presents a model of discourse analysis which has been formulated specifically for the study of 8:1-11:1. It then examines the passage's textual, interpersonal, and ideational meanings, seeking to discern how the Greek text hangs together, what kind of social negotiation it performs, and how Paul conceives of the things he is talking about. A concluding chapter brings these three components together and presents a unified reading.

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INTRODUCTION

The thesis you are about to read has grown out of two seeds. During my undergraduate studies, I wrote a paper on the Christian ethic of deference to 'the weaker brother'. In the course of researching for this paper, I became very troubled by Paul's discussion of idol food. Frankly, it just didn't make sense. This was the first seed. Then, in the early stages of my graduate studies, I was exposed for the first time to the field of linguistics. While I was intrigued by the applications of linguistic theory that I encountered, they too did not make any sense to me. This was the second seed. When the time came to begin my thesis, I encouraged these two stalks to grow together in the hope that understanding the insights of linguistics might help me to understand 1 Corinthians 8:1-11:1. I am pleased with the results, although as always there is room for further growth.

In Chapter 1, I will present the traditional interpretation of 1 Corinthians 8:1-11:1. I will then survey recent research, drawing out specific interpretive issues on which there is no consensus. Chapter 2 will introduce discourse analysis and will present a theoretical linguistic framework. It will outline the descriptive categories I have worked with, and will explain the procedure I have followed in my analysis. Chapters 3, 4, and 5 are the core of my thesis. They contain my analysis of textual, interpersonal, and ideational meanings in 1 Corinthians 8:1-11:1. Chapter 6 will provide some concluding reflections.

It is my hope that in reading this you will come to share my excitement about the avenues we might explore through the application of modern linguistics to the New Testament. I have designed my analytic procedure with one specific text in mind, but it could be fruitfully applied to any New Testament text. I also hope you will see that Paul's discourse on idol food is an intelligent and persuasive response to what was a very pressing practical problem. Whereas we all tend to dwell upon our immediate wants and needs, the cross of Christ directs our attention elsewhere. It encourages us to place our hope in an everlasting life. In bringing the cross to bear on the issue of idol food, Paul reminds the Corinthians that idol worship has disastrous eternal consequences. He encourages them to continue their own flight from idolatry, and to abstain from idol food as a warning to their idolatrous neighbours.

CHAPTER 1: PREVIOUS RESEARCH INTO 1 CORINTHIANS 8:1-11:1

Traditionally, most commentators have read 1 Corinthians 8:1-11:1 as Paul's response to an internal dispute between two factions in the Corinthian church. According to this reading, some of the Corinthian believers (the strong) advocated the eating of pagan sacrificial food. These believers felt no qualms about idol food because, in their own words, 'Idols are insignificant; there is only one god.' Others (the weak) did have qualms about the eating of sacrificial food and felt that such food should not be eaten by Christians. Replying to an inquiry on the matter, Paul confronts the strong. He agrees in principle with their position, but urges deference out of love; the strong should not eat idol food if this behaviour will wound a fellow Christian. Later, however, he asks the weak to relax their concerns, at least with respect to marketplace food and private meals. Chapter 9, on this view, functions as an illustration of Christian self-surrender. As an aside in 10:14-22, Paul prohibits temple attendance, which constitutes idolatry.[1]

In his 1987 commentary on 1 Corinthians, Gordon Fee states that this traditional reading is "filled with nearly insuperable difficulties."[2] He argues on the one hand that it fails to account for all of the text.[3] He argues on the other hand that it renders Paul incoherent and ineffective.[4]

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[1] For presentations of this traditional view, see Fee, "EIDWLOTHUTA," 173-74; Fee, *First Epistle*, 358-59; and Cheung, *Idol Food*, 85-87.

[2] Fee, *First Corinthians*, 359.

[3] He claims that it does not take 8:10 seriously and that it "neglects the combative, apologetic force of chap. 9." Fee, *First Corinthians*, 359.

Although I am not entirely convinced by Fee's own reading, he has undoubtedly put his finger on the important questions. How is it possible to read 1 Corinthians 8:1-11:1 so that all of its parts fit together with one another? And how does the resulting whole fit together with a historical situation?[5]

In the early part of the twentieth century, it was common for interpreters to conclude that 1 Corinthians does not fit together and that its parts emerged from different historical situations. The most influential voice was perhaps that of Weiss, who, in his 1910 commentary, suggested that 1 Corinthians is comprised of two different letters.[6] So important was 8:1-11:1 to most partition theories that in the mid-twentieth century Hurd described 1 Corinthians 8:1-11:1 as the "keystone of the various attempts to divide 1 Corinthians into two or more letters."[7]

A few partition theorists remain, but recent scholarship generally interprets 1 Corinthians 8:1-11:1 as a complex response to a complex situation.[8] Murphy-O'Connor is representative of the majority when he says, "All the so-called contradictions in 1 Corinthians can be resolved by a more exacting exegesis."[9] Perhaps because of this exacting requirement, interest in 8:1-11:1

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[4] Accordingly to Fee, the traditional reading makes 8:1-13 and 10:23-29 "essentially contradictory [in] nature." Fee, *First Corinthians*, 359. He cites as an illustration of this contradiction J.C. Hurd's conclusion that "Paul devoted the major part of his reply to vigorous disagreement with [his recipients], and only at the close did he give them permission to behave as in fact they had been behaving." Even Hurd himself admits that this is a "somewhat strange conclusion." Hurd, *Origin*, 148.

[5] These are, of course, the unconscious questions that we explore every time we encounter a text. See my discussion of texture in Chapter 2.

[6] Weiss, *Korintherbrief*, xl-xliii.

[7] Hurd, *Origin,* 115. On pages 43-47, he provides a helpful list of the early partition theories.

[8] Some of the more recent partition theories may be found in: Héring, *First Epistle*, xii-xiv; Schmithals, "Die Korintherbriefe," 263-88; Jewett, "Redaction of 1 Cor," 398-444; Sellin, "Hauptprobleme," 2964-86; and Yeo, *Rhetorical Interaction*, 76-83 and 120-211. On the unity of 1 Corinthians specifically, see Belleville, "Continuity"; de Boer, "Composition," 229-45; Merklein, "Die Einheitlichkeit," 153-83; and Mitchell, *Rhetoric of Reconciliation*, 186-92.

[9] Murphy-O'Connor, *Paul*, 253.

has been rising steadily since the 1980's.[10] Rhetorical critics have examined first-century modes of persuasion in the hope that a rhetorical analysis might explain how 8:1-11:1 fits together.[11] Sociological analyses have painted a fuller and clearer portrait of the multifarious economic, ethnic, religious and cultural factors which influenced Paul's ministry in and correspondence with Corinth.[12]

Despite all of this research (or perhaps because of it), there is little consensus among contemporary interpreters. Points of disagreement include the following:[13]

1. *The integrity of 8:1-11:1.* Despite a decline in popularity, there are still some who insist that the best explanation of the evidence is that Paul did not write 8:1-11:1 on a single occasion in order to address a single situation.[14] This is now, however, a very small minority position.[15]

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[10] Recent studies focused on 1 Corinthians 8:1-11:1 include: Cheung, *Idol Food*; Fotopoulos, *Food Offered to Idols*; Gardner, *Gifts of God*; Gooch, *Dangerous Food*; Magee, "Rhetorical Analysis"; Newton, *Deity and Diet*; Phua, *Idolatry and Authority*; and Yeo, *Rhetorical Interaction.* In the interests of space, I will not list recent articles; for these I refer my reader to the relatively current bibliographies in Thiselton, *First Epistle*, and to my own bibliography.

[11] See Farla, "Rhetorical Composition"; Galloway, *Freedom in the Gospel*; Magee, "Rhetorical Analysis"; Mitchell, *Rhetoric of Reconciliation*; Smit, "Rhetorical Partitio," "Do Not Be Idolaters," and "Rhetorical Disposition"; and Yeo, *Rhetorical Interaction.* On rhetorical criticism in general and its application to the New Testament in particular, see Porter and Olbricht, *Rhetoric and the New Testament.*

[12] Those with special relevance to 8:1-11:1 include: Clarke, *Secular and Christian Leadership in Corinth*; Chow, *Patronage and Power*; Hock, *Social Context of Paul's Ministry*; Horrell, *Social Ethos of the Corinthian Correspondence*; Marshall, *Enmity in Corinth*; Theissen, *Social Setting*; and Witherington, *Conflict and Community in Corinth.* Some studies have focused specifically on cultural conventions surrounding idol worship and social dining. See Foss, "Cult Meals in Early Christianity"; Fotopoulos, *Food Offered to Idols*; Gooch, *Dangerous Food*; and Newton, *Deity and Diet.*

[13] A useful introduction to contemporary research on 1 Corinthians 8:1-11:1 may be found in Willis, "Retrospective."

[14] The most recent example is Yeo, *Rhetorical Interaction.*

[15] Willis states: "In the last quarter century a consensus has developed that these chapters did come as one unit at the same time." Willis, "Retrospective," 103-4.

2. *The status of Paul's relationship with the Corinthians.* Fee's highly influential reading theorizes that 1 Corinthians was written in the midst of an intense conflict between Paul and the Corinthian church.[16] Not everyone agrees. Garland, for instance, insists that Paul's relationship with Corinth had not yet deteriorated when 1 Corinthians was written.[17]

3. *The nature of the eating at issue.* The traditional interpretation assumes that 8:1-11:1 is primarily concerned with the consumption of marketplace food.[18] Other interpretations insist that the true issue is actually the eating of cultic meals in pagan temples.[19] While almost all scholars acknowledge that more than one dining context is in view, there is disagreement over which parts of 8:1-11:1 refer to which context.[20]

4. *The existence of 'the weak'.* The traditional view, that there were 'weak' and 'strong' factions in Corinth, still remains.[21] Hurd, however, has proposed that 'the weak' are a hypothetical group introduced for the sake of argument.[22] His argument has been followed by others.[23]

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[16] Fee, *First Epistle*, 4-15.

[17] Garland, *1 Corinthians*, 21.

[18] For documentation in support of this claim, see Fee, *First Epistle*, 358 n. 6.

[19] See especially Fee, "EIDWLOTHUTA." Other examples include Fee, *First Epistle*, 359; Witherington, "Idle Thoughts"; Horsley, *1 Corinthians*, 141; Newton, *Deity and Diet*, 267; and Fotopoulos, *Food Offered to Idols*, 38-9.

[20] For a helpful table of the various views, see Fotopoulos, *Food Offered to Idols*, 46-8.

[21] Some examples include Fee, *First Epistle*, 385; Thiselton, *First Epistle*, 652; Cheung, *Idol Food*, 124-5.

[22] Hurd, *Origin*, 117-25.

[23] See Fee, "EIDWLOTHUTA," 176 (but see below); Gooch, *Dangerous Food*, 66-7; and Garland, *1 Corinthians*, 383. For a list of various scholars and their views on this matter, see Fotopoulos, *Food Offered to Idols*, 41-5.

5. *The weakness of 'the weak'.* Among those who acknowledge a 'weak' group in Corinth, some identify them as converted pagans still accustomed to idolatry.[24] Others identify them as believers with Jewish scruples.[25] Others identify the weakness of 'the weak' as socio-economic in nature.[26] Still others understand Paul's term 'weakness' in relation to its use in Hellenistic moral philosophy.[27] Mark Nanos has recently argued that 'the weak' are not Christians at all, but pagan polytheists.[28]
6. *The presence of quotations in 8:1-13.* Almost everyone sees fragments of prior correspondence in 8:1-11:1, but it is a difficult task to isolate them. Various commentators interpret all or some of 8:1, 8:4-6, 8:8, and 10:23 as direct discourse.[29]
7. *The function of 9:1-27.* This debate is closely related to the one over Paul's relationship with the Corinthian community. On the one hand are those who view 1 Corinthians 9 as an exemplary argument on the nature of Christian freedom.[30] On the other hand are those

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[24] For example, Fee, *First Epistle*, 379; and Garland, *1 Corinthians*, 380.

[25] For a discussion of Jewish interpretations, which are often indebted to Bauer's suggestion that there was a Petrine group in Corinth, see Phua, *Idolatry and Authority*, 6-16.

[26] This was suggested by Theissen, *Social Setting*, 70-3 and 121-44. Cf. Garland, *1 Corinthians*, 382; Thiselton, *First Epistle*, 644-5; and Yeo, *Rhetorical Interaction*, 90.

[27] See Glad, *Philodemus*; and Malherbe, "Determinism," 233-5. Cf. Cheung, *Idol Food*, 125.

[28] Nanos, "Polytheist."

[29] Willis writes: "[That Paul actually quotes from a letter sent by the Corinthians] is almost universally agreed with respect to [10:23]. But there is also a broad agreement about some phrases in chapter 8, although there is much diversity regarding which phrases/sentences are quotations and which are not." Willis, "Retrospective," 106.

[30] E.g. Garland, *1 Corinthians*, 396-401 and 403; Smit, "Rhetorical Disposition," 485; Willis, "Apostolic Apologia"; and Witherington, *Conflict and Community*, 191.

who view it as Paul's self-defence.[31] Mitchell stresses that the two positions are mutually exclusive.[32]

8. *Paul's stance towards the eating of idol food.* Traditionally, it has been argued that Paul agrees theologically with 'the strong' and that he sees the consumption of idol food as a matter of conscience. Some still accept this position.[33] Increasingly, however, it is being suggested that Paul enforced a strict ban on all idol food.[34]

Clearly, the recent consensus that a unifying interpretation of 8:1-11:1 is possible has not enabled scholars to agree on one. In this milieu, it is less important to show that an interpretation is possible and more important to identify those principles whereby competing interpretations may be arbitrated. Systemic Functional Linguistics, I suggest, provides a theoretical framework suited to this task. It is a rich theory in that it combines detailed study of a language's grammar with equally detailed study of how this grammar functions in social contexts. In Chapter 2, I will present the systemic functional model of Hellenistic Greek which has served as the foundation for my analysis.

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[31] Fee, *First Epistle*, 392-4.

[32] Mitchell, *Rhetoric of Reconciliation*, 130. See also Mitchell, "Accommodation and 'Condescension.'"

[33] See Fee, *First Epistle*, 383-4; Fisk, "Eating Meat," 62; and Horrell, "Theological Principle," 94ff.

[34] Perhaps the strongest voice is Cheung's. He offers convincing evidence that the early church was unanimous about this ban. Cheung, *Idol Food*, throughout. See also Gardner, *1 Corinthians*, 385-6.

CHAPTER 2: THEORY AND METHOD

Introduction to Discourse Analysis

Discourse analysis is still very young, relatively speaking.[35] Even so, a detailed history of its development would take up a great deal of time and space.[36] I will restrict my general preamble to the following two paragraphs. For those who seek more detail, numerous introductory textbooks are available.[37]

From the negative side of things, discourse analysis is not a method. Methods are singular, focused, and repeatable. Discourse analysis is vast, diverse, and in constant flux. It is "a rapidly-expanding field which is characterised by proliferating analytical methods and continuously renewed tools."[38] From the very beginning, discourse analysts have drawn on the insights of modern linguistics, anthropology, sociology, and philosophy. It is common today to find discourse analyses which involve communication theory, cognitive psychology, social psychology, rhetoric, literary criticism, and artificial intelligence. No, we cannot call discourse

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[35] It is sometimes said that the discipline arose with Zellig Harris' 1952 article, "Discourse Analysis."

[36] For a historical survey of discourse analysis, see de Beaugrande, "Text Linguistics through the Years"; and de Beaugrande, *Linguistic Theory*.

[37] Introductory texts include: de Beaugrande and Dressler, *Text Linguistics*; Brown and Yule, *Discourse Analysis*; van Dijk, *Text and Context*; van Dijk, *Handbook of Discourse Analysis*; Gee, *Introduction to Discourse Analysis*; Georgakopoulou and Goutsos, *Discourse Analysis*; Hoey, *Patterns of Lexis*; Hoey, *Textual Interaction*; Longacre, *Grammar of Discourse*; Shiffrin et al., *Handbook of Discourse Analysis*; and Stubbs, *Discourse Analysis*.

[38] Georgakopoulou and Goutsos, *Discourse Analysis*, viii.

analysis a method. Rather, with Jeffrey Reed, let us call it "an interdisciplinary approach to language and human communicative behaviour."[39]

Although discourse analysis is not a single technique or procedure, its many practitioners share common concerns. Again following Reed, we can observe four things about the general approach which is typical of discourse analysis.[40] First, because we use language primarily to communicate with others, discourse analysis investigates both the production and the interpretation of discourse. Second, because communication rarely involves isolated sentences, discourse analysis investigates instances of language larger than the sentence. Third, because human communication serves a vital social function, discourse analysis investigates language use in relation to specific social situations and broad cultural patterns. Fourth, because successful communication implies shared grammar, discourse analysis investigates how language systems are used to shape discourses into meaningful wholes.

As regards the use of discourse analysis in NT studies, Stanley Porter has sketched a description of four major schools of thought.[41] North American discourse analysis is epitomized by the Summer Institute of Linguistics (SIL), which focuses primarily upon biblical translation and which specializes in studying specific phenomena.[42] English and Australian discourse analysis typically describes language as a network of systems and studies how language is used differently in different social contexts. A Continental European school of discourse analysis looks primarily at macrostructure, frequently using a tripartite division of syntax, semantics, and

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[39] Reed, "Discourse Analysis," 189.

[40] Reed, "Discourse Analysis," 189-94.

[41] Porter, "Discourse Analysis and New Testament Studies," 24-34.

[42] For my work on 1 Corinthians 8:1-11:1, a relevant SIL work is Terry, "Discourse Analysis of First Corinthians."

pragmatics. Finally, South African analysts tend to concentrate on cola and their interactions, following the lead of J.P. Louw. Despite this apparent breadth, Reed speaks truthfully when he states: "It can hardly be claimed that discourse analysis has presently been established as a widespread hermeneutic in mainstream biblical scholarship."[43] Discourse analysis can only hope to obtain greater acceptance if scholars continue to articulate theoretically informed models which are then effectively applied to particular texts. It is this task to which I have directed my own efforts.

The method of discourse analysis which I will use derives from the English and Australian school. It closely follows a form of Systemic Functional Linguistics developed by M.A.K. Halliday.[44] Halliday's work was initially introduced into New Testament studies by Stanley Porter.[45] It has been adapted and successfully applied to entire New Testament texts by Jeffrey Reed and Cynthia Long Westfall.[46]

Theoretical Categories

As Michael Halliday observes, "there are many directions in which we can move outside language in order to explain what language means."[47] Systemic Functional Linguistics (hereafter

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[43] Reed, "Discourse Analysis," 213. Works which have attempted to introduce discourse concerns into New Testament studies include: Cotterell and Turner, *Linguistics and Biblical Interpretation;* Louw, "Discourse Analysis"; Porter, *Idioms*; Porter and Carson, *Discourse Analysis and Other Topics*; Porter and O'Donnell, *Discourse Analysis*; Porter and Reed, *Discourse Analysis and the New Testament*; Reed, "Discourse Analysis," and "Modern Linguistics"; and Silva, *God, Language and Scripture.*

[44] See especially Halliday and Matthiessen, *Introduction*; Eggins, *Introduction*; and Halliday and Hasan, *Language, Context, and Text.* For applications of this model, see the various papers in Halliday, *Linguistic Studies.*

[45] Porter, *Verbal Aspect.*

[46] Reed, *Philippians*; Westfall, *Hebrews.* See also Reed, "Cohesive Ties"; and Westfall, "Resurrection."

[47] Halliday and Hasan, *Language, Context, and Text*, 4.

SFL) chooses to understand language in relation to its social functions. Undoubtedly, SFL presents the reader with a very steep learning curve. In order to make technical terms less overwhelming, I have signalled their introduction using bolded small caps. I have also attempted to make the first use of each technical term one which manifests its meaning.

Systems and Structures

There are two different relations involved in language description. **PARADIGMATIC RELATIONS** are relations of opposition, or choice; a paradigm describes what *could go instead of* what. **SYNTAGMATIC RELATIONS** are relations of sequence, or chain; a syntagm describes what *goes together with* what. Both of these relations are illustrated in Figure 1.

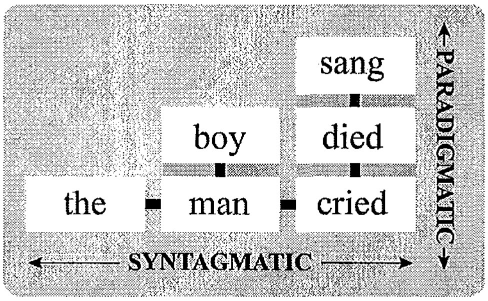

Figure 1: The Linguistic Axes

SFL models the paradigmatic relations of language using **SYSTEMS**, which are represented visually in system networks. On the left of a system network is the system's entry condition, which is typically a unit in some potential structure. After entering the system, we move to the right and encounter opposing features, only one of which can be chosen. The simple system network presented in Figure 2 represents the logic *if a, then e or f.*[48]

[48] There are other types of notation involved in system networks. For an introduction to them, see Eggins, *Introduction*, 11-18 and 194-98.

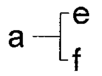

Figure 2: A System Network

The organizing principle behind systems is the notion of **DELICACY**.[49] Figure 3 demonstrates a system which has been extended in delicacy. Beginning with the leftmost choice (which is called the least delicate choice), the diagram extends to the right in a progression of increasing delicacy until the most delicate choices are reached. This progression is typological; more delicate features are *types of* less delicate features (e.g. 'm' is a type of 'e').

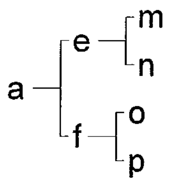

Figure 3: A System Network Extended in Delicacy

A much more familiar part of language is its **STRUCTURES**. SFL models the structural side of language as a small number of compositional layers which are in a relationship of constituency.[50] Each language possesses a **RANK SCALE** which organizes these layers into a hierarchy such that each unit *consists of* one or more units of the rank next below.[51] The English rank scale includes such familiar units as the clause, the phrase, and the word.

[49] It is the principle of delicacy which lies behind the use of the term *lexicogrammar* in SFL. According to the theory, lexis is a phenomenon of the same kind as grammar. The relationship between the two is one of delicacy, such that lexis is conceived of as 'delicate grammar'. In principle, grammatical system networks may be extended in delicacy to such an extent that their terminal terms consist of lexical items. For a discussion and application of this principle, see Hasan, "Grammarian's Dream."

[50] Halliday and Matthiessen, *Introduction*, 20.

[51] Halliday and Matthiessen, *Introduction*, 9. It is crucial to observe that in most languages there are no lexicogrammatical units larger than the clause. 'Chunks' of discourse may be larger than a single clause, but these can only be described *as units* at the semantic stratum. As Halliday and Hasan state, "[The text] is not a grammatical unit....It is best regarded as a semantic unit: a unit not of form but of meaning." Halliday and Hasan, *Cohesion in English*, 1-2. Halliday and Matthiessen comment, "There is no single rank scale with text and clause as ranks." Halliday and Matthiessen, *Introduction*, 587. Work on semantic structures has lagged behind that on lexicogrammatical structures, but progress is slowly being made.

A unit is capable of forming **COMPLEXES** with units of its own rank. These complex structures are iterative in nature, being indefinitely long strings of units, yet they fit into structures at the next highest rank just as a simple unit would.[52] Also, each unit is capable of undergoing a **RANK SHIFT**, such that it functions in the structure of a unit at its own rank or at a lower rank.[53] Whereas complexing expands meaning by stringing a unit out, the process of rank shifting concentrates meaning by compressing a unit into a smaller space.[54]

Linguists working in SFL give theoretical priority to paradigmatic relations, modelling language as "a resource for making meanings by choosing."[55] Structures are conceived of as the output of systemic choices.

Metafunctions

SFL embraces a functional view of language, believing that language is as it is because it does what it does. More specifically, it claims that languages are organized around three **METAFUNCTIONS.**

First, through language we bring order to our ecological and social environment. Halliday calls this the **IDEATIONAL** metafunction. It is served by a semantic component that is devoted to the process of theorizing human experience. This component has two sub-components. An **EXPERIENTIAL** sub-component quantifies the ongoing flow of human experience into individual processes together with their concomitant participants and circumstances. A configuration of

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[52] For a discussion of complexing, see Halliday and Matthiessen, *Introduction*, 363-523.

[53] This process is sometimes called 'embedding.'

[54] See Eggins, *Introduction*, 131-33.

[55] Eggins, *Introduction*, 200.

these elements is called a figure. A **LOGICAL** sub-component permits figures to be combined into ordered sequences, which can be arranged according to time, cause, etc.[56]

Second, we use language in order to enact social relationships. Whereas the ideational metafunction is characterized by reflection, the **INTERPERSONAL** metafunction is characterized by action. It permits the creation of propositions and proposals, and allows us to express our appraisal of and attitude towards the person we are talking to and the things we are talking about.[57]

Although these are the only two external functions of language, when the grammar of language is investigated, a third metafunction shows up. Unlike the ideational and interpersonal metafunctions, the **TEXTUAL** metafunction is intrinsic to language itself. It performs an enabling or facilitating function which allows each instance of text to connect with and be relevant within its linguistic and situational environment. As Matthiessen and Halliday put it, the textual metafunction "provides the speaker with strategies for guiding the listener in his/her interpretation of the text."[58]

Systemic functional descriptions are organized metafunctionally. This applies to both the paradigmatic and syntagmatic axes. Thus, for any given unit we may describe ideational, interpersonal, and textual systems, as well as ideational, interpersonal, and textual structures.[59] In actual instances of language, of course, all three strands combine. The metafunctional systems are simultaneous and the metafunctional structures are all mapped onto a single linguistic unit.[60]

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[56] Halliday and Matthiessen, *Construing Experience*, 512ff.

[57] Halliday and Matthiessen, *Introduction*, 29.

[58] Matthiessen and Halliday, "First Step."

[59] Matthiessen and Halliday, "First Step."

[60] Matthiessen and Halliday, "First Step."

Stratification

Most linguistic theories distinguish several different levels or strata within language, and SFL is no exception. Its notion of **STRATIFICATION** is akin to Saussure's distinction between content and expression, but it makes further distinctions in order to permit a more potent description (see Figure 4).

The expression plane of language consists of two strata; phonology and phonetics or graphology and graphics, depending on whether speaking or writing is in view. Because of the nature of my research, I will not discuss these strata any further.

The content plane of language also consists of two strata.[61] I will refer to them as the **SEMANTIC STRATUM** and the **LEXICOGRAMMATICAL STRATUM.** Semantics is popularly conceived of as the *essence* of human discourse. The entire apparatus of human language exists in order to facilitate the creation and exchange of meaning. The wording, or grammar of language, is popularly conceived of as the *mechanics* whereby meanings get packaged into exchangeable bundles that can be easily expressed in sound or script. How these two phenomena relate to one another is a subtle and controversial issue. For my present purposes it is enough to note that meaning and wording are dialectically related.[62]

A characteristic tenet of SFL is its insistence that context be systematically incorporated into the theoretical description of linguistic phenomena. Thus, in addition to the four strata of language, SFL posits the **STRATUM OF CONTEXT.**[63] Following J. R. Firth, Halliday has suggested

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[61] Halliday and Matthiessen, *Introduction*, 24-5. See also Eggins, *Introduction*, 113-21. There is a great deal of debate among theorists over whether this is the best approach to take, but it is well beyond the scope of this thesis to engage in this discussion. For a critique of the model that I have adopted, see Fawcett, *Theory of Syntax*.

[62] The two sides of this dialectic are activation and construal. Semantics activates lexicogrammar and lexicogrammar construes semantics. See Hasan, "Conception of Context," 205.

[63] This stratum is extra-linguistic; it is theorized as a part of language description, not a part of language itself.

that context can be helpfully organized into three components.[64] The **FIELD** of discourse involves *what is being done*. It can be described in terms of the action-based, relation-based, and reflection-based activities that discourse participants are engaged in.[65] The **TENOR** of discourse concerns *who are taking part*. It is described with reference to the social relationships that exist between participants, which may be temporary or long term and which may be derived from the immediate field of discourse, from culture, and/or from prior contact. The **MODE** of discourse involves *how there is contact*. It is described with reference to the channel through which language is expressed and the kind/degree of physical contact achieved between participants. Specific variables of field, tenor, and mode represent systemic choices made at the level of context.[66]

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[64] See, for example, Halliday and Hasan, *Language, Context, and Text*, 12.

[65] Hasan, "Conception of Context," 250ff. Porter and O'Donnell make a similar distinction between extra-linguistic and intra-linguistic fields of discourse. Porter and O'Donnell, *Discourse Analysis*, 51-2.

[66] Hasan, "Conception of Context," 206. The stratum of context possesses its own system networks which can be described at varying levels of delicacy, and it is possible to describe the structural output of choices within these networks. Hasan states: "The stratum of context can be conceptualized as a system of systems the totality of which represents the context of culture, just as the totality of the lexicogrammatical networks represents the grammar of a language. A context of situation is simply a selection expression from this vast system network....A given GSP is the structural output of such a selection expression; it is related to the context of situation as the elements of the structure of a clause are related to some selection expression." Hasan, "Conception of Context," 267.

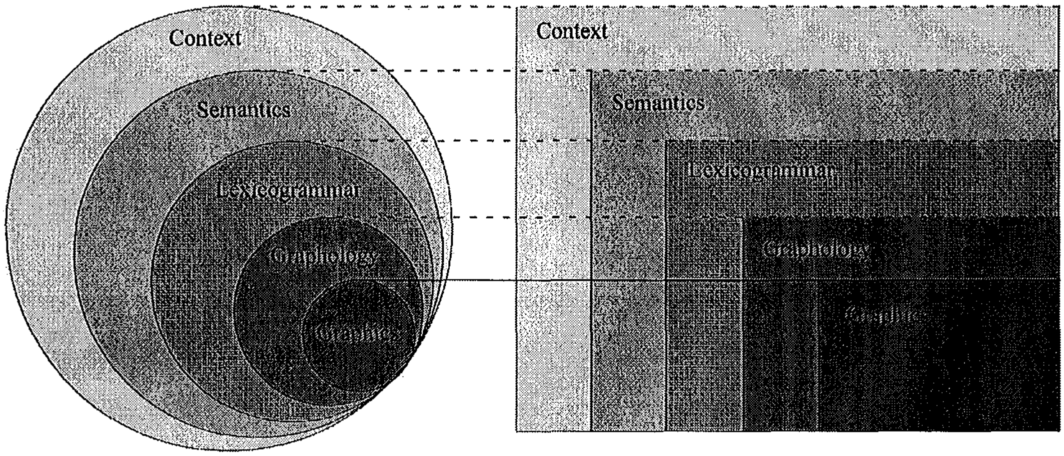

Figure 4: A Stratified Model of Language in Context

According to the **CONTEXT METAFUNCTION HOOK-UP HYPOTHESIS**,[67] there is a correlation between the three components of a text's context and the three metafunctional components of its language.[68] Field is typically realized by ideational meanings, tenor is typically realized by interpersonal meanings, and mode is typically realized by textual meanings.[69] A visual representation of this hypothesis is given in Figure 5.

[67] Hasan, "Conception of Context," 222.

[68] Halliday and Hasan, *Language, Context, and Text*, 12. Because of the nature of interstratal realization, these relationships are probabilistic, not deterministic. Hasan, "Conception of Context," 222.

[69] Halliday and Hasan, *Language, Context, and Text*, 24-6. The context metafunction hook-up hypothesis has recently been questioned by Geoff Williams. He suggests a much looser conception called the "configurational match-up hypothesis." Williams, "Acting the Part," 121. His arguments do not undermine my confessedly simple application of the earlier hypothesis.

SITUATION:	*(typically realized by)*	TEXT:
Field of discourse *(what is going on)*		Experiential meanings
Tenor of discourse *(who are taking part)*		Interpersonal meanings
Mode of discourse *(how there is contact)*		Textual meanings

Figure 5: The Context Metafunction Hook-up Hypothesis

Text and Texture

So far, I have spoken of texts as though it were self-evident what a 'text' is. For analytical work it is necessary to be somewhat more explicit. In SFL, this is achieved through the notions of TEXT and TEXTURE. Halliday and Hasan write: "A text has texture, and this is what distinguishes it from something that is not a text."[70]

The first step towards understanding these theoretical notions is to recognize how they embody a common, everyday experience that we all share as hearers and readers: we encounter instances of language and decide whether or not they are coherent.[71] Halliday and Matthiessen write, "The term 'text' refers to any instance of language...that makes sense to someone who knows the language."[72] Now, we are very rarely able to say how or why everyday experiences happen the way they do. Few language users are able to explain the difference between text and non-text, to identify objective factors involved in the perception of coherence. But intuitively we sense that there is something lacking in language that is incoherent. This elusive property is what

[70] Halliday and Hasan, *Cohesion in English*, 2.

[71] Halliday and Hasan write: "If a speaker of English hears or reads a passage of the language which is more than one sentence in length, he can normally decide without difficulty whether it forms a unified whole or is just a collection of unrelated sentences." Halliday and Hasan, *Cohesion in English*, 1.

[72] Halliday and Matthiessen, *Introduction*, 3.

analysts call texture.[73] In identifying specific sources of texture we are giving an analytical description of "things that the native speaker of the language 'knows' already – but without knowing that he knows them."[74]

Basically, an instance of language may be said to have texture if it functions as a unity with respect to its environment.[75] One implication of this is that a text must function as a unity with respect to some extra-linguistic situation; it should be possible to imagine a plausible context in which all of the meanings of a text might co-occur. In analytic terms, this external unity is called **REGISTRAL CONSISTENCY** or **REGISTRAL INTEGRATION**.[76] A second dimension of texture derives from the fact that a text must function as a unity with respect to itself; it must demonstrate some kind of internal unity whereby it hangs together.[77] In analytic terms, this internal unity is called **COHESION**.[78] Halliday and Hasan comment:

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[73] There is a complementary perspective on text-ness manifested in Hasan's work on text structure. Whereas the notion of texture applies to instances, the notion of structure focuses on types. It is concerned the identification of those *less delicate contextual features* which motivate the structure of *situation types*, and with the identification of those *less delicate semantic features* which are typically realized in the structural elements of a corresponding *text type*. This is analogous to the way in which less delicate lexicogrammatical features motive the structure of the clause. See Halliday and Hasan, *Language, Context, and Text*, 52-69; and Hasan, "Conception of Context," 265-72.

[74] Halliday and Hasan, *Cohesion in English*, 1.

[75] Halliday and Hasan, *Cohesion in English*, 2.

[76] In more recent work, Hasan has begun to speak of registral integration as well as registral consistency. See Hasan, "Speaking," 252. This is because the notion of consistency is problematic for complex texts.

[77] The notion that cohesion is a necessary property of texts has come under criticism. As Hasan points out, however, "whenever scholars have attempted to prove that it is possible to have texts without cohesion, in order to demonstrate their point they have normally created...'minimal texts' consisting of either a single message by one participant, or one message per participant." Halliday and Hasan, *Language, Text, and Context*, 78. In a text the size of 1 Corinthians, cohesion is inevitable.

[78] To be technically precise, the internal coherence of a text consists of more than cohesion. There are non-cohesive systems and structures within the textual metafunction which enable the presentation of information in an ordered manner, and apart from these systems the ideational and interpersonal components of discourse could not be woven together into a coherent discourse. For a treatment of non-cohesive textual devices in Hellenistic Greek, see Porter and O'Donnell, *Discourse Analysis*, chapter 3.

> The internal and the external aspects of 'texture' are not wholly separable, and the reader, or listener, does not separate them when responding unconsciously to a passage of speech or writing. But when the linguist seeks to make explicit the basis on which these judgments are formed, he is bound to make observations of two rather different kinds. The one concerns relations within the language...the other concerns the relations between the language and the relevant features of the speaker's and hearer's (or writer's and reader's) material, social and ideological environment.[79]

The notion of contextual/registral *consistency* applies typically to written texts.[80] This explains the common and reasonable assumption that each of the New Testament letters was written on a single occasion by a single author (or group of authors) to a single individual (or group of individuals) for a reasonably unified purpose. It also explains why, if a letter fails to read this way, scholars question whether it is a unified text. But we must pay careful attention to the fact that contextual/registral consistency does not *necessarily* apply to all texts. As Hasan has pointed out, "It is possible to find cases where the integrity of a text is able to survive certain kinds of contextual/registral changes."[81] She continues: "Current SFL models possess no satisfactory means...of specifying the nature and character of those contextual and/ or registral changes which do not disturb the unity of the text."[82] Her own suggestion is that the analyst should distinguish between texts which are merely spatio-temporally co-located and texts which are meaningfully interrelated. In the latter case, there will be a primary text which realizes an overarching context and one or more sub-texts which are provoked by some aspect of the primary context and which act upon it in some specifiable way.[83] There may not be contextual/registral consistency, but there will be what Hasan calls contextual/registral

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[79] Halliday and Hasan, *Cohesion in English*, 20.

[80] Hasan, "Speaking," 233.

[81] Hasan, "Speaking," 225.

[82] Hasan, "Speaking," 225.

[83] Hasan, "Speaking," 251.

integration.[84] When the relevant social activity of a discourse changes, or there is an adjustment among the participants of a discourse, or there is some change in the nature of the linguistic contact involved, we must ask whether there is a functional relation between the two resulting contexts/texts. If we answer yes, we may analyze the whole as an integrated context/text.[85]

Because I will discuss cohesion in the next section, I will comment on it only briefly here. Basically, one of the things we expect of a text is that certain meanings will recur. In addition, we expect that the various messages in a text will be related to one another in some way. As it turns out, there are identifiable devices in most languages which are used to facilitate the hearer's or reader's perception of recurrent meanings and message relations. By examining how these devices are used, we may observe how texts hang together and hence possess internal texture.

Descriptive Categories

These, then, are the fundamental theoretical categories of SFL. They provide the general framework within which systemic functional descriptions take shape. A relevant question is: How do these categories inform the interpretation of 1 Corinthians 8:1-11:1? The answer, I suggest, is that they do so indirectly; they inform our description of Hellenistic Greek, and this

[84] She clarifies: "Whether the principle for the production of a text is that of contextual/registral consistency or of integration, what is not in doubt is the fact that whatever is perceived as a text typically displays two kinds of unity: the unity of texture and the unity of structure." Hasan, "Speaking," 252.

[85] It should be noted that there is nothing inherent in most sub-texts which makes them dependent upon some primary text; their character as a sub-text derives solely from the fact that they perform some function in an encompassing text. The reason for interpreting an integrated text as a whole is that a sub-text "makes a substantial contribution to how the interactants themselves experience the social context which is realised in the primary text." Hasan, "Speaking," 251. Hasan has focused her research on sub-texts which enable some primary activity or which act upon some primary social relation. The former she calls facilitating sub-texts; the latter are tone-setting.

description in turn informs our interpretation of the New Testament.[86] As Halliday has famously stated, "A discourse analysis that is not based on grammar is not an analysis at all, but simply a running commentary on a text."[87] Rather than attempt a comprehensive description of Hellenistic Greek (which for obvious reasons would not be practical), I will present only those systems and structures which factor significantly into my analysis of 1 Corinthians 8:1-11:1. For further reading, consult the works listed in my bibliography.

The task of identifying Greek lexicogrammatical units has been made much easier by the OpenText.org project, which has produced syntactic annotations at both the word group and clause ranks for all the books of the New Testament.[88] I have followed the OpenText.org model in its description of the Hellenistic Greek lexicogrammatical rank scale. From top to bottom, the ranked units are: **CLAUSE**, **WORD GROUP**, **WORD**, and **MORPHEME**.[89]

The Textual Metafunction

Halliday and Matthiessen have written that the textual metafunction consists of "the systematic resources a language *must have for creating discourse*," apart from which "neither

[86] Of course, all three are actually mutually informing. Our descriptions of the Greek lexicogrammar emerge out of our interactions with Greek texts, and our interpretations of Greek texts draw on our understanding of the Greek language. Even the theoretical categories are part of this dialectic; they must perpetually be re-inspected and challenged in the light of new linguistic and textual discoveries.

[87] Halliday, *Introduction*, xvi. Similarly, Porter and O'Donnell write: "The grammar of the language...is very important, for without a knowledge of this grammar, there can be no actual analysis, but only impression. To be precise, we must refer to the lexicogrammar of a language." Porter and O'Donnell, *Discourse Analysis*, 27.

[88] The OpenText project can be found at www.opentext.org.

[89] This presentation of the rank scale differs slightly from others which have been advanced. Reed proposes a scale of discourse, paragraph, sentence, clause, phrase, and word. Reed, *Philippians*, 46. It is, however, preferable to distinguish between lexicogrammatical units and semantic units. Porter and O'Donnell propose a scale which is nearly identical to that presented here, but they include the sentence as a structural unit above the clause. Porter and O'Donnell, *Discourse Analysis*, 55. In my work, I have found it preferable to treat the sentence as a clause complex. It may be advantageous to distinguish between word groups and phrases, as Halliday does in English (see Halliday and Matthiessen, *Introduction*, 360-61). Because my analysis is so strongly oriented towards the clause rank, I have not chosen to pursue this possibility.

ideational nor interpersonal constructs would make sense."[90] More specifically, the resources of the textual metafunction are responsible "for ensuring that each instance of text makes contact with its environment."[91] While there are several different textual systems in the Greek language, I have chosen to focus on those which involve presupposition.[92]

Presupposing Textual Devices

Presupposing textual devices are used when a speaker or writer wants to encode a meaning which is already available to the hearer or reader. I have followed Halliday and Hasan's breakdown of the possible locations of this presupposed information (see Figure 6). A particular textual device is said to be **EXOPHORIC** if the information necessary for its interpretation is located within the non-linguistic context of situation. A device is **ENDOPHORIC** if the information necessary is located within the semantics of the linguistic co-text. Endophoric devices can be either **ANAPHORIC** or **CATAPHORIC**, depending on whether the necessary information is to be found in the co-text prior to or subsequent to the device itself.[93] It is important to stress that these possibilities are not mutually exclusive, so that the meaning presupposed by a device may be located in more than place.[94] It should also be stressed that these distinctions apply only to *instances of language*, not to the language system.[95]

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[90] Halliday and Matthiessen, *Construing Experience*, 528 (emphasis mine).

[91] Halliday and Matthiessen, *Construing Experience*, 528.

[92] Several New Testament scholars have already investigated cohesive textual devices in Hellenistic Greek. See especially Porter and O'Donnell, *Discourse Analysis*; Reed, *Philippians*, "Discourse Analysis," and "Cohesive Ties"; and Westfall, *Discourse Analysis*.

[93] Halliday and Hasan, *Cohesion in English*, 33.

[94] This is why I have not used a system network in Figure 6.

[95] Halliday and Hasan write: "A reference item is not of itself exophoric or endophoric; it is just 'phoric' – it simply has the property of reference." Halliday and Hasan, *Cohesion in English*, 36-37.

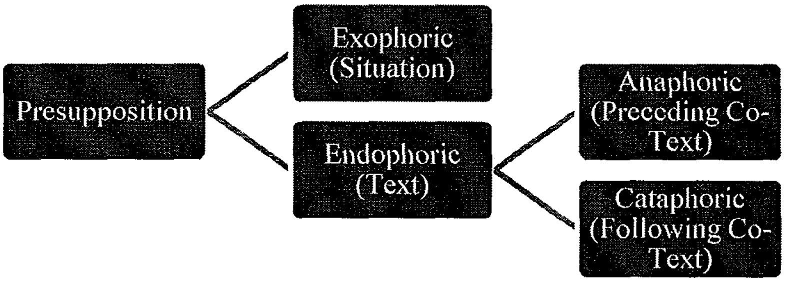

Figure 6: The Possible Locations of Presupposed Information

Ellipsis

A helpful place to begin exploring **ELLIPSIS** is the familiar notion of *something left unsaid.* Now, as Halliday and Hasan observe, "There is no implication here that what is unsaid is not understood; on the contrary, 'unsaid' implies 'but understood nevertheless.'"[96] Ellipsis occurs when something is both present and not present at the same time. We may describe this using our stratified model of language by saying that ellipsis occurs when lexicogrammatical wording is not phonologically or graphologically realized. Ellipsis is expressional expediency.

Several points follow. The first is that ellipsis is always operational within the domain of a specific lexicogrammatical unit. The second is that ellipsis may never involve all the elements of that unit.[97] Both of these claims are necessary in order to ground the concept of ellipsis in observable linguistic data, for if no part of a grammatical unit is realized phonologically or graphologically, what basis do we have for supposing that there is such a unit? We cannot appeal to the presence of thoughts or ideas, as though these were the same as meanings, for the notion of meaning (at least, in the present thesis) is a theoretical construct that becomes vacuous in the

[96] Halliday and Hasan, *Cohesion in English*, 142.

[97] In saying this, I do not mean to exclude the possibility that the primary unit in a hypotactic complex may be elided. This occurs with some regularity.

absence of the linguistic data it is intended to explain. The third point is that ellipsis must be treated in a way which encompasses both the systemic and the structural axes. It cannot be defined naively vis-à-vis incomplete clauses or word groups, as though clauses and word groups possess some inherently necessary structure, for the structural elements of a grammatical unit are the output of systemic choices. To be more precise, we must say that "an item is elliptical if its structure does not express all the features that have gone into its make-up – all the meaningful choices that are embodied in it."[98]

If we have only the bare fact of unrealized lexicogrammatical content to work with, we have very little indeed. For this reason, wordings are normally elided only if their meanings are accessible from some other source. Typically the presupposed meanings are recovered from the surrounding co-text.[99] Romans 8:5 demonstrates the ellipsis of a clausal element: οἱ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς <u>φρονοῦσιν</u> οἱ δὲ κατὰ πνεῦμα τὰ τοῦ πνεύματος. John 2:10 demonstrates the ellipsis of a nominal group element: πᾶς ἄνθρωπος πρῶτον τὸν καλὸν <u>οἶνον</u> τίθησιν καὶ ὅταν μεθυσθῶσιν τὸν ἐλάσσω.

Reference

Reference is much like ellipsis. It signals that the hearer or reader must supply certain meanings and it presupposes that these meanings are accessible. Reference differs from ellipsis in that it *explicitly* signals presupposition through the use of dedicated lexicogrammatical items.

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98 Halliday and Hasan, *Cohesion in English*, 144. This implies that it will not always be possible to tell from the structure of a unit whether it is elliptical or not.

99 This way of describing ellipsis differs from that of Halliday and Hasan. They suggest that the resolution of ellipsis requires the retrieval of *lexicogrammatical* content. Halliday and Hasan, *Cohesion in English*, 145. I find this explanation insufficient. It is unable to explain the fact that elided personal reference devices are not retrieved; rather, the meaning they presuppose is retrieved.

While there are numerous reference items in Hellenistic Greek, the simplest to begin with are the personal pronouns. In early Greek, there were three distinct forms (μι, σι, τι; μου, σου, οὑ) which functioned as verbal endings or as oblique pronouns.[100] They construed three distinct groups, each of which was defined with respect to the immediate act of speaking. The first person form construed the speaker, the second person form construed the addressee, and the third person form construed some other person or thing. Each of them also had a corresponding adjectival form, which was used possessively.[101] While some significant changes took place within the Greek system of **PERSONAL REFERENCE** in the centuries leading up to the New Testament, the use of verbal endings and pronouns continued.[102] Figure 7 presents the major personal pronouns of Hellenistic Greek. The combined use of verbal endings and pronouns may be clearly seen in 1 Corinthians 16:10-11: 'Εὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε, ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον κυρίου ἐργάζεται ὡς κἀγώ· μή τις οὖν αὐτὸν ἐξουθενήσῃ. προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

	Personal Pronouns		Possessive Pronouns	
	Singular	Plural	Singular	Plural
Speaker-inclusive	ἐγώ	ἡμεῖς	ἐμός	ἡμέτερος
Speaker-exclusive	συ	ὑμεῖς	σός	ὑμέτερος
Non-interactant	αὐτός		---	

Figure 7: Personal Reference

[100] There were initially no nominative personal pronouns, this function being performed by the verbal endings themselves. See Robertson, *Grammar*, 676.

[101] Robertson, *Grammar*, 288.

[102] For a discussion of these developments, see the Greek grammars (e.g. Robertson, *Grammar*, 679-80).

Relative to personal reference, **DEMONSTRATIVE REFERENCE** points in a more 'pure' sense. The simplest demonstrative was originally ὁ, ἡ, τό, although by the time of the New Testament this form had come to function as the Greek article.[103] The most common demonstrative pronouns in the New Testament are 'phoric' in relation to proximity, the distinction between them being nearness (οὗτος) and farness (ἐκεῖνος).[104] There are also demonstrative adjectives (τοιοῦτος) and adverbs (οὕτως).[105] As with personal reference, demonstrative reference may be exophoric or endophoric, although the former is rare in the New Testament. An example of demonstrative reference can be found in 1 Corinthians 7:13: καὶ γυνὴ εἴ τις ἔχει ἄνδρα ἄπιστον καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν ἄνδρα. A cataphoric demonstrative reference occurs in 1 John 2:22: οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. The demonstrative adverb οὕτως is used in Matthew 6:9: οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς· ἁγιασθήτω τὸ ὄνομά σου.[106]

A particularly prominent form of demonstrative reference is called text reference. In **TEXT REFERENCE**, a referential device refers not to some component of a text, but to a

[103] Vestiges of its early demonstrative use remain. Robertson discusses numerous passages on pages 694-95 of his *Grammar*. A similar evolution may have occurred with ὅς, ἥ, ὅ, which in later Greek functions almost exclusively as the relative pronoun but nevertheless displays remnants of an earlier demonstrative use. See Robertson, *Grammar*, 695.

[104] One also finds the demonstrative ὅδε, albeit only 10 times in the New Testament.

[105] Other examples include τοσοῦτος, τοιόσδε, τηλικοῦτος, and ὧδε.

[106] On a regular basis οὕτως occurs with other items which assist in identifying its referent. For example, Luke 11:30 reads: καθὼς γὰρ ἐγένετο Ἰωνᾶς τοῖς Νινευίταις σημεῖον, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. Because these instances of correlation typically involve hypotactic clause complexing, they are less significant to the analysis of cohesion.

potentially lengthy portion of text.[107] Sometimes the text referred to is an embedded clause preceded by ὅτι or ἵνα. For example, in 1 John 1:5: Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. At other times, the text referred to is a less well-defined portion of the current discourse. For instance, 1 Timothy 3:14 states: Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει.

COMPARATIVE REFERENCE, the least common of the three types, is reference by means of similarity or difference. Like the other devices, comparatives presuppose some meaning which is recoverable. In the words of Halliday and Matthiessen, they direct the reader to retrieve "something by reference to which what I am now talking about is the same or different, like or unlike, equal or unequal, more or less."[108] In the Greek of the New Testament, the most common comparative reference devices are adjectives. An example occurs in Luke 5:7: καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἑτέρῳ πλοίῳ (cf. 5:2).

Conjunction

The textual resource of **CONJUNCTION** involves items which tend to occur at transition points between messages. These items guide the hearer or reader in interpreting subsequent meanings in relation to prior meanings, thereby uniting the two.[109] Most conjunctives, of course,

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[107] Halliday and Hasan, *Cohesion in English*, 52-3 and 66-67. Text reference is also possible with personal reference devices, in which case a section of text is presented as a participant within a clause, typically in association with mental or verbal process types.

[108] Halliday and Matthiessen, *Introduction*, 560. Hasan treats the semantic relation formed by comparative reference as a blend between co-reference and co-classification. Hasan, "Coherence," 187.

[109] Halliday and Hasan observe: "[Conjunctives] are not primarily devices for reaching out into the preceding (or following) text, but they express certain meanings which presuppose the presence of other components in the discourse." Halliday and Hasan, *Cohesion in English*, 226. The mere presence of a conjunction signals that

are from the traditional word class of conjunctions. Nevertheless, the word group τὸ λοιπόν functions as a conjunctive in Philippians 3:1, and the phrase περὶ δὲ ὧν ἐγράψατε functions as a conjunctive in 1 Corinthians 7:1.

Halliday has argued that conjunction realizes the general logico-semantic relation of 'expansion' and has provided a detailed breakdown of various subtypes.[110] His classification has been applied to the Greek of the New Testament by Reed.[111] Porter and O'Donnell are somewhat hesitant about this detailed organization. They feel that there may be no closed system of conjunction in the grammatical sense.[112] I have chosen not to utilize a system of classification, opting instead for a simple analysis which focuses upon the presence or absence of explicit conjunctives.

Cohesion

The presupposing textual devices which I have just described are very important to texture. The most obvious reason for this is the potential they have for directly creating cohesion. Halliday and Hasan write:

> Cohesion occurs where the INTERPRETATION of some element in the discourse is dependent on that of another. The one PRESUPPOSES the other, in the sense that it cannot be effectively decoded except by recourse to it. When this happens, a relation of

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meanings have come and are coming, and that there is continuity between these sequential meanings. Of course, it is possible for an instance of language to have texture (i.e. to possess clear logical relations between its various messages) without having any explicit conjunction. Halliday and Matthiessen are correct, however, that "the attempt to include [implicit conjunctive relations] in the analysis leads to a great deal of indeterminacy." Halliday and Matthiessen, *Introduction*, 549.

[110] Halliday and Matthiessen, *Introduction*, 540ff.

[111] Reed, *Philippians*, 89ff.

[112] Porter and O'Donnell, *Discourse Analysis*, 114. Recently, however, they have proposed a distinction between conjunctives which realize continuity/discontinuity and those which realize a more complex logico-semantic relation. Porter and O'Donnell, "Conjunctions," 152ff.

> cohesion is set up, and the two elements, the presupposing and the presupposed, are thereby at least potentially integrated into a text.[113]

When a presupposing textual device is used endophorically, its interpretation is dependent on the identification of a meaningful relation between two parts of a text, and hence on the identification of cohesion.[114]

Initially, Halliday and Hasan stopped here. They were insistent that cohesion be defined solely with respect to endophoric textual devices.[115] In some of their more recent work, however, they have extended their description of cohesion to include cohesive relations that do not result directly from the interpretation of a textual device. Hasan, for instance, discusses how cohesive relations may involve exophoric instances of personal reference. Strictly speaking, she observes, these devices presuppose information that is recovered from the context of situation. Their interpretation does not in any way require a co-text. Nevertheless, readers regularly treat consecutive exophoric references as being co-referential and hence as having the same semantic relation as that created by endophoric instances of reference.[116] Clearly, Hasan concludes, what is most important to cohesion is continuity. The perception of continuity is encouraged most

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[113] Halliday and Hasan, *Cohesion in English*, 4 (emphasis theirs).

[114] It should not be inferred from this emphasis on interpretation that cohesion is purely subjective. Hasan writes: "Let me simply say that I reject as simplistic all those approaches to meaning which place the individual on a pedestal as the sole creator and architect of the meanings he means. I believe that the act of meaning is made possible only through the creation and existence of codes which provide the potential for meaning; and that in a very important sense, we are able to mean through language, by virtue of the fact that the signs of language have meanings quite irrespective of what any one individual might contrive to mean by them on an individual occasion....When I say that coherence in a text is the property of hanging together, I mean that the patterns of language manifest—or realize—the existence of semantic bonds, because it is in their nature to do so; not simply because someone is making them do so. The system of language is a resource for meaning....The wordings make meanings accessible, just as meanings motivate wordings." Hasan, "Coherence," 182-83.

[115] In *Cohesion in English*, they state unequivocally that "only endophoric reference is cohesive." Halliday and Hasan, *Cohesion in English*, 37.

[116] The example she gives is as follows: "They asked the sailor for some food and he gave them a loaf of bread." Readers interpret 'they' and 'them' as co-referential, even though neither item has a meaning which is accessible from within the text. Halliday and Hasan, *Language, Context, and Text*, 77.

directly when some presupposed meaning is found within the text itself, but it is also encouraged by the repeated presupposition of some specific meaning accessible from the context. This underscores the fact that the separation of internal and external components of texture is somewhat artificial; it is the simple recurrence of specific meanings which characterizes texts, not the endophoric use of presupposing devices. Taking this into account, we may decide that whenever some presupposing device is interpreted as a repeated mention of something spoken of previously, cohesion is perceived.[117]

Textual Procedure

My textual analysis will focus on the three presupposing textual resources just described: ellipsis, reference, and conjunction. I will first identify instances of these devices in 1 Corinthians 8:1-11:1. Where ellipsis occurs, I will attempt to recover the lexicogrammatical content that has been elided. Where reference occurs, I will investigate the location and content of the presumed meaning(s). With respect to conjunction, I will simply observe where it does and does not occur. Following this initial work, I will take a broad look at Paul's discourse and will discuss how its textual meanings enable it to hang together. At this point I will begin to consider whether any of Paul's exophoric references enter into cohesive relations. I will also expand my scope from the analysis of specific ties to the analysis of identity chains.

IDENTITY CHAINS are made up of "a set of items each of which is related [cohesively] to the others."[118] They enable the analyst to track the specific entities under discussion in a given

[117] As Hasan has demonstrated, this remains true even when the meaning of the presupposing textual device is inaccessible. See Halliday and Hasan, *Language, Context, and Text*, 77-8.

[118] Halliday and Hasan, *Language, Context, and Text*, 84.

text.[119] Endophoric identity chains do not begin with a textual device; they are anchored in the text itself.[120] Exophoric identity chains, on the other hand, are anchored in context. This distinction is useful because it reveals which participants are introduced into a discourse and which are presumed by a discourse.[121] Identity chains may also be characterized as simple or complex. Complex identity chains have a composite referent (i.e. one which encompasses two or more specific participants).[122] They entail "a negation of functional differentiation" between these participants such that whatever is asserted of one is also asserted of the other.[123] Complex chains may be introduced as such or they may be formed in the course of a text through the conjunction of two or more simple identity chains. As Hasan states, "in both cases the option is open of introducing a differentiation of function between the separate entities. The point at which this option is taken is the point at which chain disjunction takes place."[124] The usefulness of observing chain conjunction and disjunction is found in the fact that "chain connection patterns in texts are an expression of the development of the content of the text."[125]

The Interpersonal Metafunction

The interpersonal metafunction is the component of language which allows us to enact social exchanges through language. It makes it possible for us to do things with words.

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[119] Hasan, "Coherence," 205-6. Such chains are text-bound, as the co-referential relations involved are situationally determined. See Halliday and Hasan, *Language, Context, and Text*, 84-5.

[120] This characterization is generally dependent on the status of the initial reference item, but allowance must be made for those chains which begin with a cataphoric reference to some subsequent exophoric item.

[121] See Martin and Rose, *Working with Discourse*, chapter 5.

[122] Hasan, "Coherence," 197-9.

[123] Hasan, "Coherence," 199.

[124] Hasan, "Coherence," 199.

[125] Hasan, "Coherence," 199.

Speech Function

The semantics of interpersonal exchange vary from language to language. The central system, however, that of SPEECH FUNCTION, appears to be universal.[126] This system distinguishes between speech roles (i.e. 'giving' or 'demanding') as well as commodities being exchanged (i.e. 'goods-and-services' or 'information'). It describes the four primary moves which characterize linguistic exchange: offer, command, statement, and question.[127] These moves are presented in Figure 8.[128]

Role in Exchange	Commodity Exchanged	
	Good-and-Services	Information
Giving	Offer	Statement
Demanding	Command	Question

Figure 8: Speech Functions

Mood

The lexicogrammatical system responsible for realizing speech functions is called the MOOD system (see Figure 9).[129] It generates three major clause types: imperative, declarative, and interrogative.[130] These clause types typically realize the speech functions of command,

[126] Matthiessen, "Descriptive Motifs," 610. It is a convention within SFL to use all-caps for system names.

[127] The first two of these are termed proposals; the latter two are termed propositions.

[128] See Halliday and Matthiessen, *Introduction*, 107.

[129] As with speech functions, there is evidence suggesting that primary mood types are invariable across languages. Caffarel suggests that "the contrasts represented by the features in the mood network...are probably present across languages, but the realization of these contrasts will vary across languages." Caffarel, "French," 87.

[130] There are several reasons for identifying a primary division between imperative and indicative clauses. First, the two clause types utilize different systems of SUBJECT PERSON. Imperative verbs are restricted to second and third person; indicative clauses have access to all three persons. Second, imperative clauses require an explicit predicator, whereas indicative clauses do not. Third, there is a clear difference in the distribution of verbal modes. Indicative clauses may only contain indicative, subjunctive, and optative verbs; imperative clauses may only contain imperative verbs.

statement, and question, respectively.[131] There are three issues which require comment. First, in traditional Greek grammar the terms 'imperative' and 'indicative' identify morphological verb forms. Thus πίστευε is spoken of as being an imperative verb. In SFL, however, the terms 'imperative' and 'indicative' identify interpersonal clause types. This has the potential to become quite confusing when applied to Hellenistic Greek, as an indicative clause may contain a non-indicative verb. In order to alleviate this difficulty, I will always specify whether I am discussing a clause or a verb, and I will use the term 'mood' with respect to clauses and 'mode' with respect to verbs.[132] Second, as with many of the world's languages, there is often little or no structural difference between Greek declarative and interrogative clauses.[133] In sub-classifying Greek indicative clauses, therefore, it is generally necessary to consider semantic and/or graphological features.[134] Finally, it is important to observe that only certain clauses select for mood. These are regularly referred to as free clauses (in contrast with bound clauses). Clauses which are hypotactic or embedded are removed from the mainline of negotiation, are not able to realize a speech function, and hence do not select for mood.[135] The exception to this general principle occurs with projected clauses, which select for mood but do so in relation to a projected speech function, resulting in a projected mood.[136]

[131] The fourth speech function, offer, does not correspond with one of the primary mood types. Its pattern of realization is more delicate.

[132] Many Greek grammarians refer to verbal 'mood,' but the term 'mode' does appear (e.g. Roberston, *Grammar*, chapter 19). In a note on page 114 of their *Introduction*, Halliday and Matthiessen recommend that a terminological distinction be maintained between 'mood' and 'mode'.

[133] Matthiessen writes, "'Yes/no' interrogative is almost always distinguished from other mood types by means of a rising tone." Matthiessen, "Descriptive Motifs," 619.

[134] Modern editions of the New Testament use accents and punctuation marks to distinguish between declarative and interrogative clauses. These graphological devices, unfortunately, do not date back to the first century.

[135] Matthiessen, "Descriptive Motifs," 614.

[136] Matthiessen, "Descriptive Motifs," 614.

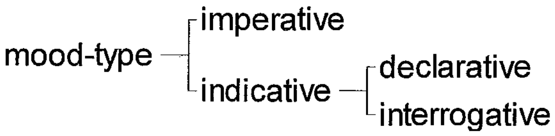

Figure 9: The Mood System

For the purposes of my analysis, it is necessary to pursue greater delicacy with respect to interrogative clauses. An extended network is presented in Figure 10. With elemental interrogatives, the speaker seeks to know the semantic content of some specific element. In English, this element typically appears as a WH-element (i.e. who, what, where, when, why, etc.). In Greek, however, the element is normally an indefinite pronoun. The most common is τίς, although others also occur (e.g. ποῖος, πόσος).[137] The expected response to an elemental interrogative supplies the content of the pronoun. In John 18:7, for example, the question τίνα ζητεῖτε receives the response 'Ιησοῦν τὸν Ναζωραῖον. A speaker may present alternatives from which the addressee may select. For example, in Matthew 27:17 Pilate asks: τίνα θέλετε ἀπολύσω ὑμῖν 'Ιησοῦν τὸν Βαραββᾶν ἢ 'Ιησοῦν τὸν λεγόμενον χριστόν. The presentation of alternatives restricts the options available to the respondent; he or she must reject this restriction in order to provide a variant response.

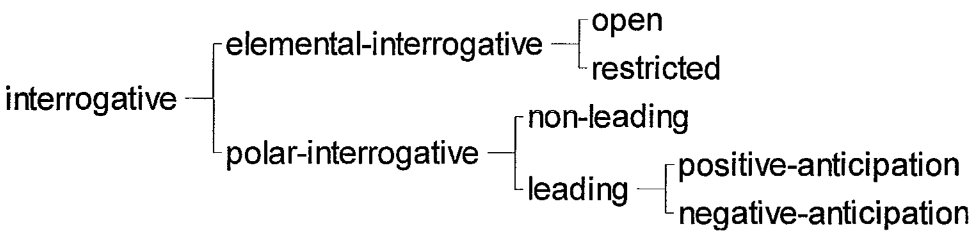

Figure 10: Interrogatives

[137] There is an association between elemental interrogatives and indefinites in other language as well, including Chinese and Vietnamese. See Matthiessen, "Descriptive Motifs," 616.

The missing feature in non-leading polar interrogatives is polarity. Their force is to say 'the polarity value is open: you tell me what it is.'[138] A respondent may reply in full, as in Matthew 20:22: δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ μέλλω πίνειν; λέγουσιν αὐτῷ· δυνάμεθα. Alternatively, an elliptical response may simply select for polarity, as in John 1:21: ὁ προφήτης εἶ σύ; καὶ ἀπεκρίθη· οὔ. With leading polar interrogatives, the questioner presents the respondent with a more restricted role; he or she asks for a verification of polarity.[139] The particle οὐ is used to indicate a positive expectation on the part of the speaker; he or she anticipates that the respondent will *confirm* the stated polarity. The particle μή is used to indicate a negative expectation on the part of the speaker; he or she anticipates that the respondent will *deny* the stated polarity. For instance, in John 21:5 Jesus asks his disciples to verify that they have no fish, which they then do.[140] In Mark 15:4, Pilate asks his prisoner to verify that he does not wish to defend himself.[141] Of course, the respondent may contradict the speaker's expectation, but this involves rejecting the role assigned by the questioner.[142]

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[138] Matthiessen writes: "The contrast in polarity is in principle neutralized in polar interrogatives." "Descriptive Motifs," 615.

[139] This explains why leading polar interrogatives sometimes contain two negative particles: unlike non-leading interrogatives, they *do* select for polarity. Halliday's description of Chinese suggests that it is somewhat similar to Greek in this respect: "Systemically, the difference between the two types of polar interrogative [i.e. biased and unbiased] lies in the fact that the 'biased' type selects for polarity: the speaker makes a statement, either positive or negative, and asks for it to be checked (hence confirmed or denied)." Halliday and McDonald, "Chinese," 335.

[140] The text reads: παιδία μή τι προσφάγιον ἔχετε ἀπεκρίθησαν αὐτῷ οὔ.

[141] The text reads: ὁ δὲ Πιλᾶτος πάλιν ἐπηρώτα αὐτὸν λέγων, Οὐκ ἀποκρίνῃ οὐδέν;

[142] As Robertson says, "any answer may be actually given. It is only the *expectation* that is presented by οὔ or μή." Robertson, *Grammar*, 917. An example may be found in Plato's *Republic* 334b.

Elements of Interpersonal Structure

In the next few paragraphs, I will discuss the central elements which make up the interpersonal structure of a Greek clause. Unlike English, the Greek language does not possess a unified Mood component in its interpersonal structure. In exchanges involving polarity, what is 'bandied about' is a Negotiator consisting of Predicator, Subject, and Polar Adjunct.[143]

A **PREDICATOR** contributes to the interpersonal meaning of a clause through its verb form. In particular, through verbal mode a speaker is able to present the process of a clause in diverse ways.[144] The imperative mode typically realizes a process which is construed as something directed (i.e. requested) by the speaker.[145] The indicative mode is used to present a process as a representation of reality.[146] The subjunctive mode is used to present a process as a representation of a representation of reality (i.e. as a meta-representation).[147] It is often used to express inner thoughts and desires or to present some proposition as a possibility.[148] The optative

[143] This is a very common strategy among languages; it is more common, in fact, than the English use of Subject and Finite. See Teruya et al., *Typology of Mood.*

[144] Choosing acceptable terminology is difficult at this point. The traditional Greek grammarians do not distinguish between grammatical and semantic features. The OpenText.org project refers to the semantic options realized by verbal mode as 'attitudes', but this could easily create confusion given the presence of ATTITUDE as a major system within the semantic network of APPRAISAL (see Martin and Rose, *Working with Discourse*, chapter 2). Instead of introducing a new term at this point, I will leave the semantic features unnamed and suffice with descriptions. I should stress that these unnamed semantic features involve how a process is *construed*, not how it objectively occurs. For a very helpful introduction to the semantics of verbal mode, see Porter, *Verbal Aspect*, 163-77.

[145] Philippaki-Warburton and Spyropoulos, "Change of Mood," 798. Regarding the default use of the subjunctive in certain prohibitions, it should be observed that this is not an unusual phenomenon. Other languages also differ in the default realization of commands depending on a clause's polarity value. See Matthiessen, "Descriptive Motifs," 618.

[146] The future tense of the indicative mode has a more specific use; it is used to present a process as a representation of an expected reality. Porter, *Idioms*, 44.

[147] My use of the term 'meta-representation' should not be confused with the related use which occurs in Relevance Theory. Relevance Theory is a cognitive model which uses the term 'representation' to describe a transference which takes place between thought and utterance. This has no exact parallel in the theory of SFL.

[148] We might therefore refer to it as a mode of projection (as Porter does on page 172 of his *Verbal Aspect*), but this would certainly result in confusion given the current use of that term in SFL to describe inter-clausal relations.

mode is very similar to the subjunctive but it has the added feature of contingency.[149] It is rarely used in the New Testament, occurring most often in formulaic expressions.

As is typical of most languages, the primary interpersonal focus of the Greek clause rests upon a single participant – the grammatical SUBJECT. According to Halliday, this participant is "responsible for the functioning of the clause as an interactive event."[150] In proposals, the subject is responsible for carrying out the offer or command. In propositions, the subject is "the [entity] on which the validity of the information is made to rest."[151] There are two ways in which the Greek finite clause realizes its grammatical subject.[152] The first uses a form of personal reference involving the morphology of the verb.[153] The second uses a nominal group in the nominative case.[154] Although the Greek non-finite clause does not select for mood, it too realizes a focal participant. Normally, the participial clause is 'parasitic'; its subject will be some participant in a tactically related clause.[155] In so-called 'absolute' participial constructions, the subject is almost always realized by a nominal group which agrees with the participle.[156] The infinitive clause

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[149] See especially the quotation of Gonda which occurs on page 174 of Porter's *Verbal Aspect.*

[150] Halliday and Matthiessen, *Introduction*, 117.

[151] Halliday and Matthiessen, *Introduction*, 117.

[152] Insofar as functional labels refer to structural elements, only the second method of realization results in a Subject. When discussing the grammar of a clause, I will use the lower-case 'subject' as shorthand for 'the lexicogrammatically realized focal participant', inclusive of both types of grammatical realization.

[153] Concerning Chinese, Halliday and McDonald write: "The Subject is the element that is semantically bonded with the Predicator to form an arguable proposition." Halliday and McDonald, "Chinese," 332. In Greek, this 'semantic bonding' is realized very clearly at the lexicogrammatical stratum.

[154] Identifying the grammatical subject is particularly complicated in relational clauses because they realize two participants in the nominative case. It is not possible to resolve this complication here.

[155] The participle will agree in case, number, and gender with the relevant participant. When participial clauses are embedded, they seize as their subject the thing being realized by the nominal group in which they are embedded.

[156] An exception occurs in Romans 9:11.

realizes its participants using accusative nominal groups. If two participants are realized, the Subject is often identifiable on the basis of constituent order.[157]

While the subject is the responsible element within an interpersonal clause, it falls to other elements to circumscribe this responsibility and make it something which can be affirmed or denied. At the most basic level, this is achieved through polarity, whereby each clause is either positive or negative.[158] At clause rank, polarity is typically realized by **POLAR ADJUNCTS** consisting of negative particles, negative conjunctions (e.g. μηδὲ), or negative adverbs (e.g. οὔπω).[159] Polarity may also be realized at other ranks, however. Word group negation is typically seen in complex word groups (e.g. δαιμονίοις καὶ οὐ θεῷ). Word negation may be seen in pronouns (e.g. οὐδεὶς), and verbs (e.g. ἀγνοεῖν). While these latter types of polarity are implicated in the meaning of a clause, it is generally clause rank polarity which most directly restricts the interpersonal move being made.

Interpersonal Procedure

From my analysis of interpersonal meanings in 1 Corinthians 8:1-11:1, I will attempt to determine what Paul's language reveals about the process of negotiation taking place between him and the Corinthian church. My procedure will be very straightforward. For each finite clause

[157] See Reed, "Infinitive."

[158] In addition to polarity, the Greek language possesses other, more gradual options which realize modality. See Reed, *Philippians*, 83. However, the Greek system of modality is not nearly as complex or developed as that which operates in English. This is likely because verbal mode performs a task akin to English modalization. (Matthiessen observes that the type of modal assessment realized by verbal mode "is semantically closer to modality than to mood." Matthiessen, "Descriptive Motifs," 614.)

[159] It should be noted that a functional distinction exists between negative particles functioning as Polar Adjunct and negative particles functioning as Interrogative Adjunct. Technically, only the former realize polarity.

I will identify three features. First, I will determine verbal mode.[160] This will be accomplished by an examination of verb morphology. Where ambiguity occurs, I will select from the available options through a consideration of co-textual factors. Second, I will identify the grammatical subject of each clause and will sub-classify it as either first person, second person, or third person. Third, I will identify each clause as being either positive or negative, taking into account only those polar items which occur in Polar Adjuncts.[161]

Following this initial task, I will identify the mood of each finite clause. This will be very simple with respect to imperative clauses, which always contain a verb in the imperative mode. A preliminary distinction between declarative and interrogative clauses will be made on the basis of the graphological indicators in the UBS text (i.e. accents and punctuation). Should my analysis find this preliminary classification to be problematic in some way, I will re-evaluate the mood of the relevant clause(s), taking into account additional factors in the surrounding co-text.

I will next classify each of Paul's ranking clauses as free or bound. Rather than engage in lengthy research concerning clausal status, I will follow four general principles. Clauses introduced by conjunctions traditionally recognized as subordinating will be classified as bound. Relative and non-finite clauses will be classified as bound. Clauses coordinated with a bound clause will be classified as bound. Finally, projected clauses will be classified as projected.

As Halliday and Matthiessen suggest, interpersonal choices tend not to play as large a role in the ongoing development of a text as textual choices do.[162] It is therefore much more

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[160] The exception will be with verbless clauses, which do not realize a verbal mode.

[161] I should note that when a negative conjunction is used to introduce a hypotactic clause complex, its negative polarity is a feature of that complex's primary clause.

[162] Halliday and Matthiessen, *Introduction*, 162-3.

difficult to trace large-scale patterns involving features such as mood, mode, and polarity. Nevertheless, I will be attentive to possible patterns in Paul's use of these features.

The Ideational Metafunction

The ideational metafunction is the component of language which allows us to construe our experience of the world, to theorize about reality.[163] It organizes the phenomena of our experience into units of meaning which may be arranged into various configurations.[164]

Figures and Elements

For my immediate purposes, it will suffice to say that an ideational **FIGURE** is a configuration of **ELEMENTS**.[165] The configured roles which make up a figure are of three kinds: (i) a process; (ii) different kinds of participants which participate in the process; and (iii) different types of circumstances which are associated with the process.[166] On the basis of their ability to function in these three roles it is possible to identify three primary classes of element: processes, participants, and circumstances. **PROCESSES** serve the central role in a figure,

[163] Normally, the human construction of experience is referred to as 'knowledge'. Halliday and Matthiessen, observing that language plays a role not simply in the storing and exchanging of experience but also in the construal of experience, have offered a complementary perspective which describes the construal of experience as 'meaning'. Halliday and Matthiessen, *Construing Experience*, 1. They write: "Categorization is often thought of as a process of classifying together phenomena that are inherently alike, the classes being as it were given to us by the nature of the experience itself. But this is not what really happens. Categorizing is a creative act: it transforms our experience into meaning, and this means imposing a categorical order rather than putting labels on an order that is already there...What our semantic resources enable us to do is to construe those analogies which yield categories resonating with what as a species, and as members of a particular culture, we have found to carry material and symbolic value" (68).

[164] Halliday and Matthiessen, *Construing Experience*, 11. According to Halliday and Matthiessen, the most general ideational category at the semantic stratum is the phenomenon. A phenomenon is "anything that can be construed as part of human experience." Halliday and Matthiessen, *Construing Experience*, 48.

[165] Halliday and Matthiessen, *Construing Experience*, 48.

[166] Halliday and Matthiessen, *Construing Experience*, 53-4.

construing the experience of unfolding through time (i.e. transience).[167] **PARTICIPANTS** are implicated by a process and are directly involved in it.[168] They construe the experience of lasting through time and being located in space (i.e. permanence).[169] The configuration of a process and its participants is the experiential centre of a figure. **CIRCUMSTANCES** augment this configuration, but unlike participants they are not directly involved in the process.[170] Figure 11 is a topological representation of these observations. Prototypically, processes are realized by verbs, participants by nominal groups, and circumstances by adverbs and prepositional phrases.[171]

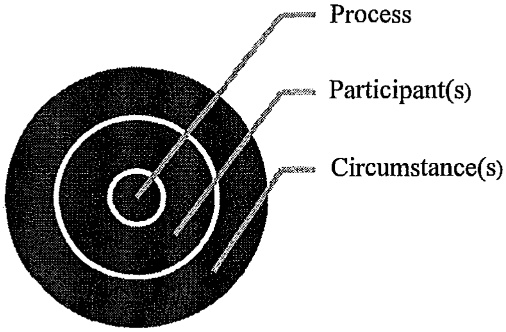

Figure 11: A Semantic Figure

Semantic Domains

How does language classify our experience of extra-linguistic phenomena? This is a difficult question indeed. One possible response is that, in the process of developing his or her

[167] Halliday and Matthiessen, *Introduction*, 177.

[168] Halliday and Matthiessen, *Introduction*, 176.

[169] Halliday and Matthiessen, *Introduction*, 176. This 'space' is not necessarily the world of concrete realities. Participants may be construed as having some location within an abstract 'space'.

[170] Halliday and Matthiessen, *Introduction*, 176.

[171] The actual patterns of realization are much more complex, but this simplification will suffice for now.

facility with a given language, each person develops a series of ideational categories which organize experience typologically.[172] A helpful illustration can be found in simple folk-taxonomies (see Figure 12).[173] One advantage of this approach is the relative ease with which it permits the grouping of meanings together at varying degrees of delicacy. For instance, we might discuss relatively less delicate types such as 'processes of being' or 'conscious participants'. Alternatively, we might group together relatively more delicate ideational features, such as 'processes of locomotion' or 'articles of clothing'. By selecting any feature in our ideational network, we can draw together a number of more delicate meanings which are related according to the classical sense relations of synonymy, antonymy, and hyponymy.[174] Such groupings are sometimes referred to as semantic domains.[175] By identifying the semantic domains which characterize a particular text, it is possible to get a sense of what kinds of participants and processes are being talked about.

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[172] On the ontogenetic development of ideational categories, see Halliday and Matthiessen, *Construing Experience*, 72-82. On topological forms of representation and their relation to the typological system network, see Halliday and Matthiessen, *Construing Experience*, 68-71.

[173] On such ideational taxonomies, see Halliday and Matthiessen, *Construing Experience*, 83-89.

[174] For a discussion of sense relations which incorporates biblical words, see Silva, *Biblical Words*, 118-35.

[175] Porter and O'Donnell state: "A semantic domain or field consists of words related by the relations [of synonymy, antonymy, hyponymy, and meronymy], arranged into sub-domains and ordered in increasing degrees of specificity." Porter and O'Donnell, *Discourse Analysis*, 123.

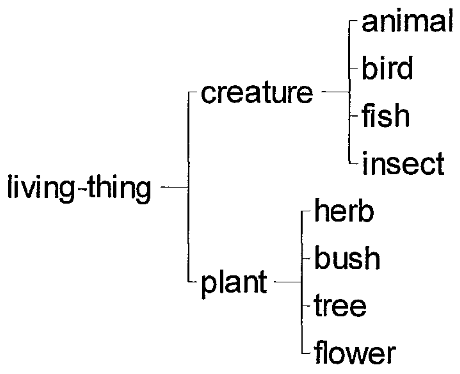

Figure 12: A Folk Taxonomy

According to the context metafunction hook-up hypothesis, ideational domains are realizationally related to field, particularly to sphere of action; there is a more than random chance that certain semantic domains will be construed in the context of certain activities.[176] This observation permits us to push our study of ideational meanings beyond semantic typologies and into the much more interesting territory of contextually related domains of meaning.[177] To use Hasan's terminology, we may explore the general 'domain of signification' that characterizes a given text (or text type).[178]

The greatest difficulty in this type of research is the cultural gulf which exists between the contemporary analyst and the first-century culture relevant to the New Testament.[179] The

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[176] On sphere of action, see Hasan, "Speaking," 297-302.

[177] In cognitive linguistics, this notion has been explored in several different ways using notions such as scenarios, schemata, scripts, and mental models. What these notions have in common is the assumption that ideas are organized in the human brain and that this system of organization is implicated in language use. For a brief introduction, see Brown and Yule, *Discourse Analysis*, 238-56. Research in corpus linguistics has made use of large-scale digital corpora in order to investigate probabilities of lexical co-occurrence. Michael Hoey suggests that these non-random probabilities derive from the fact that as meanings are encountered in instances of language they become associated with the contexts and co-texts in which they are encountered. This is reflected at the lexicogrammatical stratum by two observable facts: "Every word is primed for collocational use"; and "Collocations are limited in principle to particular domains and genres." Hoey, *Lexical Priming*, 8-9.

[178] Hasan, "Speaking," 287.

[179] On this point, see Porter and O'Donnell, *Discourse Analysis*, 42.

significance of this difficulty is best appreciated against the backdrop of Halliday and Hasan's comments concerning the analysis of English texts:

> The most important thing is to use common sense, combined with the knowledge that we have, as speakers of a language, of the nature and structure of its vocabulary. We have a very clear idea of the relative frequency of words in our own language, and a ready insight (if we do not submerge it beneath the weight of the demand for formal procedures of analysis) into what constitutes a significant pattern and what does not.[180]

Unlike the English analyst, the scholar investigating Hellenistic Greek must demand formal procedures of analysis. Unfortunately, as Porter and O'Donnell point out, "A full application of collocational analysis to the vocabulary of the New Testament would require the use of a much larger corpus [than the New Testament], drawing from a whole range of Hellenistic texts."[181] Given the immense amount of work involved in such an analysis, it is no wonder that Halliday and Hasan's theory of lexical patterning has been described as "hard to operationalise."[182]

In the face of these difficulties, it is tempting to abandon all hope of moving beyond the description of individual semantic domains. But there are a couple of ways in which an analysis of ideational meanings may be pushed in the appropriate direction. In her work on lexical patterning Hasan has included the sense relation of meronymy, which describes a part-whole relation.[183] This arrangement of meanings has also been recently discussed by Halliday and Matthiessen.[184] The underlying principle seems to be that once a given thing is signified, there is a greater than random chance that its parts will be signified as well. Also, Halliday and

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[180] Halliday and Hasan, *Cohesion in English*, 290.

[181] Porter and O'Donnell, *Discourse Analysis*, 124. Even after such an exercise, our understanding of Greco-Roman culture would remain limited to those contexts of situation which survive in written texts – hardly a representative sample by any standard.

[182] Hoey, *Lexical Priming*, 4.

[183] Halliday and Hasan, *Language, Text, and Context*, 80-81.

[184] Halliday and Matthiessen, *Construing Experience*, 92.

Matthiessen have explored relations of "eco-functional selection" which are inter-axial, cutting across hyponymic and meronymic systems in order to relate paradigmatic types with syntagmatic functions.[185] For instance, eco-functional selection enables the language user to organize his or her experience of 'things that fly'. The underlying principle in this case is that many activities repeatedly involve certain entities, artefacts, etc., or occur routinely in a given location, in a certain manner, etc. Even in the absence of first-hand cultural knowledge, it is possible to recognize certain eco-functional relations, such as that between κατακαίω (burning) and πῦρ (fire).[186]

Ideational Procedure

In my ideational analysis I will focus on identifying the domain of signification that characterizes 1 Corinthians 8:1-11:1 (i.e. what Paul is talking about). This will be done through an analysis of similarity chains. In a **SIMILARITY CHAIN**, each item is related to the others by virtue of synonymy, antonymy, hyponymy, meronymy, or eco-functional selection. Essentially, such chains are "made of up items that refer to non-identical members of the same class of things, events, etc., or to members of non-identical but related classes of things, events, etc."[187]

The New Testament interpreter has been given an extremely valuable resource by Louw and Nida, who have organized all of the Greek words in the New Testament into semantic domains. They have performed this task according to rigorous and linguistically informed principles. As they admit, however, "there are a host of problems resulting from indeterminacy

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[185] Halliday and Matthiessen, *Construing Experience*, 94-95.

[186] I picked this relationship at random. As it turns out, of the twelve occurrences of κατακαίω in the New Testament, only three do not occur together with πῦρ.

[187] Halliday and Hasan, *Language, Text, and Context*, 84.

in the range of referents, fuzzy boundaries, incomplete sets of related meanings, limitations in the corpus and background data, and specialization of meaning due to the uniqueness of the message."[188] Therefore, in the process of identifying similarity chains I will begin by consulting Louw and Nida's *Greek-English Lexicon*, but I will not be constrained by their analysis. I should also note that I will not attempt to maintain a single degree of semantic delicacy. Instead, I will group meanings together according to the degree of delicacy most useful for the analysis of 1 Corinthians 8:1-11:1.

[188] Louw and Nida, *Greek-English*, xx. For an introduction to the principles of semantic analysis and classification used in the creation of the lexicon, see pages xvi-xx.

CHAPTER 3: TEXTUAL ANALYSIS

The textual metafunction serves a facilitating function, enabling ideational and interpersonal meanings to form discourse. In this chapter, I will discuss how Paul uses textual meanings to create texture in 1 Corinthians 8:1-11:1.

Overview

In the initial stages of my textual analysis, I examined all of the instances of ellipsis, reference, and conjunction in Paul's discourse on idol food. All of the instances of ellipsis and conjunction were obviously endophoric, so I immediately identified them as sources of cohesion. The instances of reference were less transparent, but it was still relatively simple to distinguish between the endophoric ones and the exophoric ones. Wherever a reference device pointed to its co-text, I attempted to identify its linguistic referent. Wherever a reference device pointed to its context of situation, I attempted to identify its extra-linguistic referent. Finally, I drew all of the commonly related items together into identity chains.

Having analyzed my data on a very local scale, I next took a more global approach and looked for large-scale patterns. I examined chain conjunction and disjunction. I looked to see whether certain chains interact more often than others. Tracing the logical development of Paul's discourse, I observed which spans of discourse demonstrate a clear logical progression and which seem to lack an obvious progression.

The details of my analysis are presented visually in Appendix A, so I will not attempt to be exhaustive here. Rather, I will discuss how my findings have clarified my understanding of 8:1-11:1. I will discuss identity chains first, as these represent the most significant participants in Paul's discourse. I will then consider some independent textual devices.

In the course of this chapter, I will show that two major identity chains hold 8:1-11:1 together. I will deny that there are quotations in 8:1-13. I will demonstrate that there is no 'weak' faction among Paul's addressees. More controversially, I will propose that the people Paul identifies as being 'weak' are non-believing people in Corinth who worship idols. I will identify Paul's defence as 9:4-12, and I will suggest that it be investigated as a possible sub-text. I will argue that Paul's discussion of himself in 9:1-23 forms a highly cohesive unit, as does his discussion of athletics and the wilderness generation in 9:24-10:13. Finally, I will redeem those much maligned scribes who correctly identified τὰ ἔθνη as the participants referred to by θύουσιν in 10:20.

Analysis of Identity Chains

Paul and the Corinthians

As we might expect, the largest identity chains in 1 Corinthians 8:1-11:1 are formed by exophoric references to Paul and the Corinthians. In this section I will say two important things about them. First, although these chains cannot define 8:1-11:1 as a single text, they do provide an important source of unity when it is read as a text. Second, there is no indication of direct discourse in 8:1-13; the personal reference devices in these verses all refer to a single context in which Paul is the author and the Corinthians are the addressees. I will conclude with some less dramatic, but nevertheless important observations.

Are the first and second person references in 1 Corinthians cohesive? For the average reader they certainly are, being readily interpreted as continuous exophoric references to Paul and the Corinthians. They become problematic – and therefore interesting – only when critics deny the literary integrity of 1 Corinthians, for in denying the document's semantic unity the critics are left with opaque first and second person references in all but the single fragment containing 1:1. Because this difficulty is rarely perceived by partition theorists, I will briefly elaborate on it.

Letters almost invariably begin with an epistolary salutation which identifies their author(s) and addressee(s). This salutation does not introduce endophoric cohesive chains – in that case letters would contain only third person references. Rather, it performs a secretarial function necessitated by the graphic channel; it renders explicit certain aspects of the context of situation so that exophoric references may be successfully resolved. The importance of the salutation may be observed in that ancient curiosity concerning the author of the Letter to the Hebrews: in the absence of a salutation, it can be very difficult to identify the author(s) and addressee(s) of a written document. In approaching the first and second person items in 1 Corinthians 8:1-11:1, therefore, the most important question to ask is whether they occur within the same text as 1:1. If we decide that they do, then we can proceed and ask of each specific device whether it is oriented towards the overarching context of 1 Corinthians in which Paul is author and the Corinthians are addressees, or whether by virtue of direct discourse or some other device it is oriented towards a different context of situation (see below). But if for some reason we decide that 1 Corinthians is not a single letter, we must undertake a much more taxing route and explain with respect to each hypothetical letter fragment why Paul should be considered the likely author and the Corinthians the likely addressees.

I have chosen not to take this second route. Admittedly, this is partly because of the amount of work it involves. But more importantly, I have avoided it because there is no reason why *anyone* should take it. Paul's letter has come to us as a single text, and its integrity should be challenged only if it fails to read like a text.[189] Apart from a few explainable exceptions, it is possible to interpret all of the first and second person items in 8:1-11:1 as references to Paul and to the Corinthians.[190] In my analysis, therefore, I have identified the exophoric identity chains referring to Paul and the Corinthians as an important source of cohesion.[191]

Accepting this conclusion, we must next inquire whether all of the exophoric personal reference devices in 8:1-11:1 point towards the overarching context of 1 Corinthians. The first person plurals in 8:1, 8:4-6, and 8:8 are controversial in this respect. Most commentators interpret some of them as references to Paul and others as references to the Corinthians.[192] Clauses which contain the latter are said to be quotations, either of Corinthian slogans or of an earlier letter sent to Paul. Generally, this whole enterprise is made to rest on the ideas expressed by the clauses in question. Since the first person items refer primarily to the person(s) speaking,

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[189] This suggestion is very true to everyday life. Halliday and Hasan write: "The hearer typically assumes that any passage which for external reasons ought to be a text (as opposed to something that he knows to be a fragment...) *is* in fact a text; and he will go to enormous lengths to interpret it as complete and intelligible." Halliday and Hasan, *Cohesion in English*, 54. One looks in vain for any sign of this everyday reality in the writings of most partition theorists.

[190] This can be seen in the fact that even those who deny the integrity of 1 Corinthians still interpret all of their hypothetical letter fragments as being from Paul to the Corinthians.

[191] Cohesion is a property of texts and an analysis of cohesion can only analyse a text *as a text*. This is not problematic because, as Halliday and Matthiessen write, "The term 'text' refers to any instance of language...that makes sense to someone who knows the language." Halliday and Matthiessen, *Introduction*, 3. In other words, SFL does not classify documents as texts or non-texts on the basis of their pedigree. Rather, documents are received as text or non-text by particular people in particular situations. The degree of cohesion in a text is simply a measure of one factor which influences the likelihood of a document making sense and consequently being received. When we begin to talk about the temporal creation of a text, cohesion becomes irrelevant. If we deny the literary integrity of a document, we *by definition* eliminate the possibility of any cohesion between the two resulting texts.

[192] Thiselton illustrates this tendency. He writes of verse 4 that "we cannot be certain whether οἴδαμεν presupposes Paul or the Corinthians as its grammatical subject." Thiselton, *First Epistle*, 629.

so the reasoning goes, it should be possible to identify their primary referent as the person(s) most likely to have spoken them. As a consequence of this approach, scholarly literature is filled with speculation concerning what Paul and his addressees did or did not think, and consequently would or would not have said.

I cannot help but think that this kind of scholarly work – much like the source criticism addressed above – puts the cart before the horse, so to speak. It does not conform to the experience of everyday hearers and readers, who will presume continuity unless there is some reason not to. As I will demonstrate in the next few paragraphs: 1) there is nothing grammatical in 8:1-13 which indicates a reorientation of speech roles; and in any case 2) the referent of οἴδαμεν must be the same as that of ἔχομεν. There is, quite simply, no reason to believe that there are quotations in 8:1-13.

Perhaps the most radical interpretation is that of Wendell Willis. Drawing on the earlier work of Walter Lock, Willis argues that verses 8:1 and 8:4-6 contain direct quotations of Corinthian catchphrases, beginning in each case with οἴδαμεν.[193] He also argues that verse 8 contains Corinthian statements which have been appropriated by Paul and modified through the insertion of negative particles.[194] Although Willis nowhere uses the phrase 'exophoric reference', his interpretation requires that all of the first person plural items in 8:1-13 be interpreted as exophoric references to the Corinthians, except those in 8:8 where the references refer to Paul together with his addressees. Two of his arguments are grammatical. He argues that the

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[193] For the sake of precision, I should point out that Willis sees a single interjection from Paul appearing in 8:5b. Willis, *Idol Meat*, 83-7.

[194] Willis, *Idol Food*, 96-8.

construction οἴδαμεν ὅτι is "unique in syntax within the Pauline letters," and that the plurality of these items indicates that they come from the Corinthians rather than from Paul.[195]

The first of Willis' grammatical arguments has been labelled "precarious and narrowly based" by Thiselton.[196] A collocational analysis of the Pauline letters reveals that the conjunction ὅτι is the most frequent word to follow οἴδαμεν.[197] Willis is correct that 8:1 and 8:4 are the only instances in the corpus where ὅτι *immediately* follows οἴδαμεν, but there are only nine occurrences where the two words collocate at all, a sample much too small for significant statistical analysis.[198] What is more, in all seven instances where another word intervenes between οἴδαμεν and ὅτι, that word is a postpositive conjunction.[199] Once we account for the fact that the placement of these items is restricted, our analysis reveals that Paul never voluntarily places any word between οἴδαμεν and ὅτι (a quite different conclusion than the one arrived at by Willis). The second of Willis' grammatical arguments overlooks the obvious fact that Paul does use first person plural forms within this discourse.[200] Walter Lock's claim that the first person plural items come from the Corinthians while the second person plural items come

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[195] Willis, *Idol Food*, 68-9.

[196] Thiselton, *First Epistle*, 621. The only evidence he gives for this criticism, however, is his assertion that οἴδαμεν ὅτι is "an established formula." In this he is following Fee, *First Epistle*, 365, n. 31. Fee, for his part, merely cites BAGD, which states that "the formula οἴδαμεν ὅτι is freq. used to introduce a well-known fact."

[197] In my analysis of the data, I have utilized a span of five words following οἴδαμεν. My sample includes all thirteen letters attributed to Paul.

[198] The conjunction ὅτι is the third most frequent word which immediately follows οἴδαμεν. The most frequent is δέ (4x), followed by γάρ (3x). Broadening our corpus to include the entire New Testament, we find that ὅτι is the word most likely to immediately follow οἴδαμεν, this combination appearing twenty-eight times.

[199] The nine occurrences are: Rom. 2:2; 3:19; 7:14; 8:22; 8:26; 8:28; 1 Co. 8:1; 8:4 (2x); 2 Co. 5:1; 5:16; 1 Tim. 1:8. Willis observes this, but fails to recognize how precarious it makes his already shaky argument.

[200] Cf. 9:4-12; 6:3; 11:31-32.

from Paul is bare assertion and cannot rightly be called an *argument* "on the basis of the verb number."[201]

What about the less radical interpreters? Amongst all the writings I have investigated, I have found only two grammatical arguments. The first of these claims that the double use of 'we' in 8:1 is awkward; the second alleges that Paul never repeats ὅτι unless it is recitative.[202] I am somewhat at a loss to explain what Hurd and his followers mean when they claim 8:1 contains a "double 'we'" which is "awkward."[203] In 4:11-12, six first person plural verbs closely follow one another, being separated only by the conjunction καὶ. The nature of the Greek finite verb is such that there is nothing awkward about this sort of repetition.[204] The second claim, concerning the use of ὅτι, fails to recognize that Paul's letters do not provide a sufficiently large sample. Fee claims that "when Paul is expressing his own ideas he never repeats with a ὅτι; the simple καί joins such correlative sentences."[205] Unsurprisingly, he cites as evidence 1 Corinthians 15:3-5, the only other instance in the entire Pauline corpus where the construction ὅτι...καὶ ὅτι occurs. His argument amounts to saying that the projected clauses in 8:4 cannot express Paul's own ideas because in one other similar construction the projected clauses are explicitly said to contain received teachings. Looking beyond the Pauline corpus, we find an instance in John 9:20 where οἴδαμεν projects two paratactic dependent clauses which are both

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[201] Willis, *Idol Food*, 69. Admittedly, Willis does label this particular 'argument' of Lock's as "less convincing."

[202] Hurd, *Origin*, 120. Cf. Fee, *First Epistle*, 365; Thiselton, *First Epistle*, 621.

[203] Hurd, *Origin*, 120; Fee, *First Epistle*, 365; Thiselton, *First Epistle*, 621.

[204] As is pointed out by Willis, *Idol Meat*, 69, n. 12.

[205] Fee, *First Epistle*, 365.

introduced with ὅτι and which unequivocally *do not* cite knowledge derived from an external source.[206]

It may be enlightening to consider the explicit lexicogrammatical signals which delineate quoted texts in Hellenistic Greek, but the exercise is over almost before it begins. Porter states: "In Greek no significant changes are made...apart from occasionally adding connectives."[207] Yet the presence or absence of the relevant connective (the so-called 'recitative ὅτι') does not correlate exactly with the distinction between direct and indirect speech: "It is not always possible to tell if the dependent clause with the finite verb preceded by ὅτι is recording direct or indirect speech, since ὅτι can be used with each."[208] There is, therefore, no explicit indication of direct discourse in Hellenistic Greek.[209]

How then should we conceive of direct and indirect discourse? The primary difference between them involves the use of personal reference, and by implication the orientation of speech roles. Rumsey comments, "In languages that distinguish direct discourse from indirect...the more 'direct' varieties import features of the projected speech situation into the projecting one, to a greater extent than do the 'indirect' ones."[210] In other words, the difference between indirect speech ('reporting') and direct speech ('quoting') is whether or not the

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[206] The text reads: ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη.

[207] Porter, *Idioms*, 268.

[208] Porter, *Idioms*, 272. Robertson writes: "As a rule the direct discourse is simply introduced with a word of saying or thinking. The ancients had no quotation-marks nor our modern colon. But sometimes ὅτι was used before the direct quotation merely to indicate that the words are quoted." Robertson, *Grammar*, 1027.

[209] It is worth pointing out that only certain verbs in Greek are capable of projecting direct discourse, and that none of the commentators who perceive a recitative ὅτι in 8:1-13 supply a single example where the verb οἶδα does so. My own (admittedly brief) investigation has not found any examples.

[210] Rumsey, "Wording," 347.

projected clause refers to the same context of situation as the projecting one.[211] If it does, the use of grammatical person will remain consistent. If it does not, the use of grammatical person will shift in its orientation and personal references will point according to a second-order projected context. One crucial point to note is that when such a contextual shift occurs, *the active participant of the projecting clause will always be the point of orientation (i.e. speaker) for the projected clause*. John 4:17 serves as a useful illustration. In this text, a Samaritan woman is responding to an instruction from Jesus concerning her husband: ἀπεκρίθη ἡ γυνὴ καὶ εἶπεν αὐτῷ· οὐκ ἔχω ἄνδρα. λέγει αὐτῇ ὁ Ἰησοῦς· καλῶς εἶπας ὅτι ἄνδρα οὐκ ἔχω. Notice that the personal references of each projected clause are oriented towards the person functioning as the active participant of the projecting clause.[212] This is so consistent in Greek that it should be considered invariable.

Applying these observations to 1 Corinthians 8:1, I conclude: 1) that we cannot tell from ὅτι whether the projected clause is construing a second-order context; and 2) that the verb οἴδαμεν is oriented towards the same person as the verb ἔχομεν. The second conclusion, of course, renders the first irrelevant. It provides clear evidence that Paul presents the proposition πάντες γνῶσιν ἔχομεν as something valid with respect to himself. Once this interpretation of 8:1 is accepted, the way is paved for understanding 8:4 and 8:8 in the same manner.[213] There are no quotations in 8:1-13.

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[211] This seems to me a more helpful distinction than that between reporting 'meaning' and quoting 'wording', which downplays the fact that adjustments do occur in quotations. A speaker who quotes a text attempts to 'mimic' the register of its initial context of situation. A speaker who reports a text translates the text into roughly corresponding meanings 'at risk' in the immediate context of situation.

[212] Notice also that ὅτι introduces only one of the three projected clauses, even though they all construe a second-order context of situation (i.e. they are all instances of direct discourse).

[213] Rather than present the relevant arguments, I will simply assert that my analysis has identified Paul as the speaker of all the first person items in 8:1-13 (the plural items include his addressees).

Before leaving the two major identity chains of Paul's discourse behind, I will make some additional comments. In 9:9-10 Paul argues that the law prohibits the muzzling of a treading ox because everyone involved in agricultural labour – from the ploughman to the thresher – ought to be compensated for their labour.[214] But he also writes that the law was written δι' ἡμᾶς ('on our account'). Richard Hays is helpfully explicit in his interpretation. He argues that Paul understood the words of Deuteronomy 25:4 to "find their time and primary referent in the financial arrangements pertaining to his own ministry."[215] He explains further that δι' ἡμᾶς is not "synonymous with a more neutral δι' ἀνθρώπους,"[216] and that "the first person plural pronoun of v. 10 has the same implied antecedent as the first person plural pronoun of v. 11."[217] Thiselton rightly warns that Hays' claims "overpress a point which is otherwise helpful."[218] I would like to point out that his comments concerning grammatical reference are irrelevant and potentially misleading. Strictly speaking, the act of reference performed by the first person plural items in 9:10 *is* restricted to Paul and Barnabas. But within the logic of Paul's defence, the two men are presented as representative members of a larger class, namely the class of human labourers.[219] Hays' reading is so extreme because he fails to distinguish between the people

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[214] This is clearly communicated by the conjunction ὅτι, which is not realizing a relationship of projection but a causal relationship. See Fee, *First Epistle*, 409 n. 68. The command was given, Paul reasons, *because of people* – not oxen.

[215] Hays, *Echoes of Scripture*, 165-66.

[216] Hays, *Echoes of Scripture*, 165-66.

[217] Hays, *First Corinthians*, 151.

[218] Thiselton, *First Epistle*, 687.

[219] In my own analysis, I have interpreted 9:9-10 as follows. First, I have made the somewhat unusual decision to understand ὁ νόμος as the referent of λέγει in verse 10 as well as verse 9. Second, I have interpreted the projected clause οὐ κημώσεις βοῦν ἀλοῶντα as the referent of γέγραπται in verse 9 and ἐγράφη in verse 10. Third, I have taken careful consideration of Louw and Nida's suggestion that μέλει may mean simply "to think about something in such a way as to make an appropriate response." Louw and Nida, *Greek-English Lexicon*, 355. God's thoughts about how human beings ought to be compensated for their labour led to the law speaking about

whose rights are being defended (i.e. the two specific individuals referred to by ἡμᾶς) and the much larger class of individuals to whom Paul's scriptural argument logically applies. Paul's insistence that Deuteronomy 25:4 applies to him and Barnabas does not entail that it *only* or even *primarily* applies to them.

It is also noteworthy that there are second person singular references in 8:10-11. This is a rhetorical device used very frequently in Paul's letters, particularly in the Letter to the Romans.[220] It is commonly described with reference to diatribe.[221] Rather than delve extensively into matters of style or genre, I have analyzed the second person singulars in 8:10-11 as generalized exophoric references restricted by the immediate context to Paul's addressees. In other words, the 'you' that Paul refers to is an unspecified representative of the Corinthian community.

Lastly, I would like to note several points of chain conjunction and/or disjunction. First, the complex chain in 8:1ff referring to Paul and the Corinthians undergoes chain disjunction in verse 9. This is somewhat problematic for those readings of 8:1-13 which treat 8:7 as an important transition. It fits well with my understanding of the text, however: verses 1-8 communicate propositions that are shared by all Christians; verses 9-13 contrast the course of action being pursued by the Corinthians with the course of action that Paul would pursue were he in a similar situation. Second, beginning in 8:13 it is Paul who takes centre stage. His chain so

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oxen. I would render the relevant clauses, with references and ellipses resolved, as: 'God isn't being considerate of oxen, is he? Come on, doesn't the law say this for our sake? Yes, this command was written for us, because the ploughman ought to plough and the thresher ought to thresh with an expectation of sharing in what is harvested.' This interpretation eases the discomfort often experienced by contemporary readers who object to the idea that God doesn't care about oxen. Paul is not denying that God cares about oxen; he is asking whether God's concern for oxen motivated the prohibition recorded in Deuteronomy.

[220] The switch to the singular is characteristic for Paul. Yeo correctly observes that the change from plural to singular reflects a rhetorical strategy. Yeo, *Rhetorical Interaction*, 194. Thiselton claims that the change "instantiates rhetorical apostrophe." Thiselton, *First Epistle*, 651.

[221] For an influential discussion of diatribe, see Stowers, *Diatribe*.

dramatically dominates 9:1-23 that these verses should be grouped together as an elaboration of 8:13. Third, chain conjunction occurs in 9:4, where Paul's chain merges with a newly created endophoric chain referring to Barnabas. The resulting complex chain continues until 9:12, where Barnabas' chain ceases. This creates cohesion within 9:4-12.

The Father and Jesus Christ

I have laboured at length over the identity chains referring to Paul and the Corinthians because they are realized by exophoric personal references which presume a context of situation. The chains involving the Father and Jesus Christ present complications of a different kind. They are formed through nominal groups containing the words πατήρ, θεός, κύριος, Χριστός, and Ἰησοῦς.[222] How have I determined which groups are co-referential?

I propose that these five words functioned homophorically within the early Christian communities.[223] That is to say, in the absence of mitigating factors, all singular, articular uses of πατήρ, θεός, κύριος, Χριστός, and Ἰησοῦς would have been interpreted as construals of the Father or of Jesus Christ. In fact, the last four of these words seem to have been homophoric even without the article.[224] In my analysis, therefore, I have approached the various instances of these words as homophoric unless there was some clear reason not to.

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[222] The chain referring to the Father contains a single personal reference item, the anaphoric αὐτοῦ in 8:3.

[223] A homophoric referent is identifiable either because: 1) in a given culture there is only one member of the class referred to; 2) in a given culture a particular member of the class is assumed unless there is a specific indication to the contrary; 3) an entire class is referred to; or 4) the member referred to is representative of the whole class. Halliday and Hasan, *Cohesion in English*, 71.

[224] It is beyond the scope of my thesis to fully discuss how the Greek article is used with titles and names. It is important to recognize, however, that it was possible for people in the early church to interpret the relevant nominal groups in the following clauses as *specific* construals of their god, of their lord, of their messiah, and of Jesus of Nazareth.

1. θεὸς ὁ δικαιῶν (Rom 8:33)
2. ὁ...ἀνακρίνων με κύριός ἐστιν (1Cor 4:4)

The only problematic instance occurs in 10:20, where the nominal group θεῷ occurs in the clause ἃ θύουσιν δαιμονίοις καὶ οὐ θεῷ θύουσιν. Groups conjoined using a conjunction normally construe two distinct entities, and this usual practice seems to be in operation here.[225] But is Paul describing the sacrifice as 'not to God' or is he describing it as 'not to a god'? The presence of ἀλλά suggests that Paul is *not* reopening the issue underlying 8:4-6 (i.e. he is not talking about whether idols are gods) and verses 21-22 make it explicit that Paul *is* concerned with fidelity to God. My analysis of 10:20 reads θεῷ as a homophoric reference to the Christian God.[226]

A second problem is whether the term κύριος refers to the Father or to Jesus Christ. The study of grammar cannot answer this question; we may only discuss instances. For the most part, all the uses of κύριος in 8:1-11:1 closely follow a use of Χριστός, and so may be understood as references to Jesus Christ. I have interpreted the instances of κύριος in 10:21-22 as a reference to Christ on the basis of 10:16. The use of κύριος in 10:26 raises the complex issue of

3. χριστὸς...θεοῦ (1Cor 3:23)
4. ἀνάθεμα Ἰησοῦς (1Cor 12:3)

The absence of the Greek article clearly does not prevent these anarthrous nominal groups from being interpreted as construing specific known entities. By way of contrast, the word πατήρ has not yet developed into a title and so requires an explicit marker of specificity before it may function homophorically.

[225] In other words, this is not an elaborating group meaning 'to demons, which are non-gods.' The presence of οὐ and the change in number strongly suggest that two circumstances are being contrasted, each of which involves a different participant.

[226] Garland writes: "There is no reason for Paul to explain what is transparently obvious, that pagan sacrifices were 'not to God.'" Garland, *1 Corinthians*, 480. But Paul is quite clearly *not explaining*; he is making explicit something which has been implicit all along and which he expects his addresses to have already perceived (cf. 10:15). Fee dismisses my reading as well, saying that it would make Paul's words "irrelevant at best." Fee, *First Epistle*, 472 n. 47. But how can it be irrelevant to mention that the food in question is not offered in worship to God when Paul's argument rests on the need for loyalty? Paul's assertion in 10:20 is both transparently obvious and relevant.

intertextuality. Rather than foray into speculation about Paul's hermeneutics and/or Christology, I have chosen to analyse this word as a reference to both the Father and Jesus Christ.[227]

The Impaired

There are two identity chains involving the so-called 'weak' people in Corinth, whom I will henceforth refer to as *the impaired.*[228] Not only are both of them endophoric, but they both begin with indefinite nominal groups. This seriously undermines the traditional belief that the impaired are a Corinthian faction mentioned in prior correspondence; in actuality, they are a non-distinct group of people introduced into 8:1-11:1 by Paul. Furthermore, the manner of their introduction strongly suggests that they are not among the people Paul is writing to. Once this is taken into consideration, it becomes preferable to identify the impaired as the non-believing idolaters with whom the Corinthians want to eat.

There are two important things to observe about Paul's introduction of the impaired in 8:7. First, in the immediately preceding statement Paul denies that everyone (πᾶσιν) is knowledgeable. Innumerable commentators make the unjustifiable assumption that this statement is somehow restricted to the believing community, as though the nominal group read πᾶσιν ἡμῖν.[229] As a result, they spend a great deal of time reconciling 8:7 with 8:1 (where Paul is quite clear that he and his addressees are *all* knowledgeable). But there is no reason why πᾶσιν must

[227] Most commentators interpret the verse *as though it were* Psalm 24:1, but Gordon Fee is correct that it must be interpreted as a Pauline statement within 1 Corinthians. He suggests that Paul "sees [Christ] as the Lord of Ps 24:1, to whom the whole of creation belongs." Fee, *Pauline Christology*, 564.

[228] This expression is also used by Mark Nanos. He writes: "[The term] impaired highlights that they are being objectified by Paul...to be unable to function in the way that he expects of those with properly working sensibilities, lacking the proper sense of what is true about the divine." Nanos, "Polytheist," 1.

[229] Garland simply writes, "Presumably, he refers to Christians." Garland, *I Corinthians*, 379; cf. Fee, *First Epistle*, 377-78.

be so restricted; when Paul uses the masculine πᾶς without a noun, something like *human being* is often implied.[230] When we do not restrict πᾶσιν, the supposed tension between 8:7 and 8:1 melts away and the progression of Paul's argument becomes clear. In 8:1 Paul asserts that he and his addressees are knowledgeable; in 8:4-6 he talks about some knowledge they possess; in 8:7 he asserts that not everyone is knowledgeable. The logical conclusion is that Paul and his addressees do not comprise the entire human species. When we look to the next clause, lo and behold, it begins with another generalized nominal group (τινὲς). Even before he has said anything to characterise these human beings, I anticipate that they are not among Paul's addressees and that they lack knowledge.[231]

Taking another route to this same conclusion, we may ask why Paul introduces the impaired using an indefinite pronoun (τινὲς). This is highly problematic for the traditional reading, which understands the impaired as one of two recognized contingents in Corinth.[232] It is just barely conceivable that Paul is attempting to indirectly (and so sensitively) acknowledge an insecure and much maligned group of people among his addressees.[233] It is perhaps somewhat

[230] E.g. Rom 16:19; 1 Cor 9:19; Gal 3:10. See especially 2 Thess 3:2: οὐ γὰρ πάντων ἡ πίστις. I would suggest that this is a widely used device in Greek, and that it functions very much like the English 'one' and 'thing' in 'someone'/'something' and 'everyone'/'everything'. The difference is that English uses the item 'one' whereas Greek uses ellipsis.

[231] Paul's subsequent statements serve to confirm these suspicions. He remarks that they possess the typical understanding of idols (τῇ συνηθείᾳ τοῦ εἰδώλου) and that one of their psychological faculties (ἡ συνείδησις) is impaired (ἀσθενὴς). It seems reasonable to conclude that these unidentified people are non-believing Corinthians, who – unlike Paul and his addressees – do not perceive the truth that 'idols are unworthy of recognition' and that 'there is only one god.'

[232] Conzelmann remarks: "They are not a 'group,' but 'some'" (*1 Corinthians*, 147 n. 20).

[233] In his homily on 1 Corinthians 8:1-13, Chrysostom writes: "But not in all is knowledge, says he....Either he here glances at the Greeks who say that there are many gods and lords, and who know not Him that is truly God; or at the converts from among Greeks who were still rather infirm, such as did not yet know clearly that they ought not to fear idols and that an idol is nothing in the world. But in saying this, he gently soothes and encourages the latter."

more conceivable that he is appealing on behalf of a hypothetical group of Christians.[234] But in view of his comments on idolatry elsewhere in 1 Corinthians (particularly in 5:9-12 and 10:14-22), neither of these possibilities is persuasive.[235] Mark Nanos correctly observes that sensitivity towards the behaviour of the impaired "is the kind of accommodation one might expect to be promoted toward a natural-born brother or sister, or a spouse (cf. 7:10-16!), but it is quite different from the judgment Paul commands toward those identified to be Christ-believing brothers and sisters."[236] The impaired cannot be identified as a group of people among Paul's addressees. An indefinite pronoun is used in 8:7 because Paul wants to introduce into the discussion of idol food a group of non-believing people whose interests have thus far been ignored.

Two verses later, in 8:9, Paul construes a specific group of people who are identified as 'the impaired' (τοῖς ἀσθενέσιν). It seems reasonable to conclude that these are the same people mentioned in 8:7, given that those people were said to have impaired consciences. If part of a person is impaired, presumably the whole is as well. Notice that the impaired are construed in an ideational figure which also involves Paul's addressees. Paul has given no indication that he is speaking to a sub-group within the Corinthian congregation, so the simplest reading is that which identifies the impaired as people outside the church.

[234] Hurd was apparently the first to propose this. Hurd, *Origin*, 125. Garland suggests that this possibility has too often been ignored. Garland, *I Corinthians*, 383.

[235] Mark Nanos writes: "In view of Paul's instruction in chapter 5, if they have eaten with a bothered sensibility about doing so...then this should suggest that *instead of being accommodated*...Paul would call for them to be properly instructed *to change* their ways, *or else be removed* from the assembly. Yet Paul does not call for the 'impaired ones' to be instructed to change or be thrown out of the assembly in chapters 8—10." Nanos, "Polytheist," 30-31.

[236] Nanos, "Polytheist," 31.

Following this, Paul presents a hypothetical scenario involving two singular participants (8:10-11). One of his characters is presented using a generalized second person reference; this person is any one of Paul's knowledgeable addressees, a Corinthian believer. Anticipating that the scenario will bring together the participants mentioned in 8:9, I expect the second character to be ὁ ἀσθενής. Surprisingly, therefore, he is introduced indefinitely as someone, as *anyone* (τις). Once again, a non-specified person is characterized by what Paul chooses to say about him: he participates in temple meals and his conscience is impaired.[237] These are, of course, remarkably familiar qualities; we immediately recognize that this man is one of the not-so-knowledgeable people mentioned earlier.[238] But this merely highlights the oddity of the indefinite pronoun and underscores my insistence that the impaired are not a contextually identifiable group. They are a sub-class of humanity brought into being, so to speak, by Paul's speaking of them. They are people who eat in temples.

In 8:11, Paul uses an elaborating group complex to identify the not-so-knowledgeable character in his scenario as 'a brother that Christ died for'. The fact that this characterization is performed through group complexing is important. Paul does not assert that 'the brother' is harmed, as though it were self-evident that the scenario in 8:10-11 involves a brother; he asserts that 'the impaired person' is harmed, and then supplies the additional information that he is a brother. All too often scholars allow the word ἀδελφός to control their understanding of the

[237] A few scholars have attempted to discern from the available archaeological evidence whether or not temple diners were visible to the general public. The far more likely possibility, in my opinion, is that the impaired person perceives the meal as one who shares in it. See Chapter 4.

[238] I perceive that there is continuity of signification between the previous identity chain (τινὲς-ἐσθίουσιν-αὐτῶν-τοῖς ἀσθενέσιν) and this new identity chain (τις-αὐτοῦ-ὁ ἀσθενῶν) simply because there is an ideational overlap between them and because there is no good reason to keep them distinct.

impaired.[239] When the text is read linearly, however, we observe that brotherhood is not used to *identify* a person, but rather to characterize a person as kin. This is, I think, an attempt to provoke the kind of Christ-like neighbourly love which ought to characterize the church's relationship with its local culture. Ignatius writes this to the Ephesians concerning their non-believing neighbours: 'Without seeking to imitate them, let's prove by our kindness that we are their brothers [ἀδελφοὶ αὐτῶν]. Let's seek to be imitators of the Lord.'[240]

This notion of brotherly love is important to Paul; he subsequently uses the noun ἀδελφός in three articular nominal groups. The first of these (τοὺς ἀδελφοὺς) is easily interpreted as being co-referential with the participants I have just been discussing: the adverb οὕτως looks back to 8:11, as does the injuring of an impaired conscience. The person construed by the final two nominal groups (τὸν ἀδελφόν μου), however, is not necessarily an idolater. The brother for whom Paul forsakes the eating of meat could be anyone. For example, it is easy to imagine him abstaining on account of a Jewish brother.[241] In verse 13 he seizes upon the notion of kinship and leaves behind the specific scenario of verses 9-12.

Simply by examining textual meanings, I have shown that the impaired are an indefinite group of people introduced by Paul in such a way as to indicate that they are not among his addressees and that they are not knowledgeable. They are characterized in a way which engenders brotherly concern, but this is only *after* they have been characterized as idolaters. This

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[239] This can be clearly seen in the quotation from Garland cited earlier. In full, the quotation reads: "Presumably, [Paul] refers to Christians (a brother for whom Christ died, 8:11) with weak consciences. But if they are Christians, how could they be unaware of the foundational truth that there is but one God?" Garland, *I Corinthians*, 379.

[240] *Eph.* 10:2-3: μὴ σπουδάζοντες ἀντιμιμήσασθαι αὐτούς ἀδελφοὶ αὐτῶν εὑρεθῶμεν τῇ ἐπιεικείᾳ μιμηταὶ δὲ τοῦ κυρίου σπουδάζωμεν εἶναι.

[241] Cf. Rom 14-15.

analysis of 8:7-13 has implications which will become increasingly evident throughout my thesis. I have already made explicit the most important of these: the impaired people for whom Paul is concerned are non-believing people who feast in temples, the people with whom the Corinthian believers want to dine.

Paul's Critics

Earlier, while discussing the first person plurals in 8:1-13, I suggested that personal reference items in 1 Corinthians should be interpreted as references to the context of situation established in 1:1 unless there is some indication to the contrary. In 9:3, Paul refers to 9:4-12 (see the section below entitled "This Is My Defence") and explicitly states that it is not addressed to the Corinthian community. The result is a small but vital identity chain formed by second person plural references *which do not refer to the Corinthian community.* This chain refers to Paul's critics.[242]

Who were Paul's critics? We will almost certainly never know. We will never how many critics there were, or how Paul came to know of them. In fact, it is conceivable that Paul himself did not possess very many details. The important thing is that, in receiving this letter, each of Paul's recipients was forced to decide whether or not they were a critic. Only those who accepted the appellation τοῖς ἀνακρίνουσιν would have felt the brunt of Paul's defence. The rest would have listened in and so grown stronger in their support of Paul's ministry. Unfortunately, these

[242] As Ruqaiya Hasan points out, "it is useful to make a distinction between the technical term *addressee* and everyday words *listener/hearer*. The most significant difference is that the addressee is built into the text as a prosody of its meaning and its structure: that is to say, what meanings will be at risk and how the social process will be conducted is responsive to the speaker's relation to the addressee. No such relation exists between the speaker and the (mere) listener/hearer: they lack *textual recognition.*" Hasan, "Speaking," 237-8.

nuances regularly go unnoticed. Paul's undeniably harsh words in 9:4-12 are misunderstood as a tirade against the Corinthian community with an alarming regularity.[243]

Because the second person items under discussion refer exophorically, they directly implicate the context of 9:4-12. The crucial question is whether the adjustment they evidence challenges the contextual/registral unity of 1 Corinthians. According to the context metafunction hook-up hypothesis, the use of personal reference typically correlates with a context's mode. The basic principle is that texts whose mode is dialogic necessarily involve the continual reorienting of personal reference devices; texts whose mode is monologic generally do not.[244] Quite obviously, 9:4-12 is not an attempt to begin a dialogue. It should be noted, however, in instances where a monologue is addressed to a group of individuals, it is possible for a speaker to single out particular sub-groups as temporary addressees. This occurs in Ephesians 5:22-6:9, where Paul repeatedly reorients his second person references (i.e. from 'wives' to 'husbands' to 'children' to 'parents' to 'slaves' and finally to 'masters'). If Paul's critics are a sub-group within the Corinthian church, as seems likely, the reorientation of speech roles in 9:4-12 is insufficient to justify the isolation of these verses as a sub-text.

The Israelites

The simplest chain in Paul's discourse refers to the Israelites. It occurs in 10:1-11, where Paul exemplifies the possibility of disqualification introduced in 9:27. The absence of this chain

[243] See Chapter 4.

[244] Because dialogue typically uses the phonic channel with visual contact, it is rarely necessary for dialogic texts to explicitly indicate when such reorientations occur. Notice, however, that when a dialogic text occurs with the graphic channel (e.g. written plays, etc.) or without visual contact (e.g. conference calls, etc.), there is a need for vocatives (or similar devices). This underscores the fact that Paul's personal reference devices should be interpreted according to the roles assigned in 1:1 unless something necessitates an alternative interpretation.

in 10:12-13 is one of several indications that Paul has ceased presenting his example and has begun to apply it.

Analysis of Independent Textual Devices

'This, Your Liberty'

In 8:9 Paul warns his addressees about a possible danger. 'Be careful,' he says, 'that this right you have does not become a hindrance to those who are impaired.' In Chapter 4 I will discuss the interpersonal meaning of 'this right you have' (ἡ ἐξουσία ὑμῶν αὕτη). Right now, I am only concerned with the demonstrative reference item αὕτη. By means of it, Paul indicates that the specific right in question is identifiable somehow. To what does it point? We need look no further than the previous verse, where Paul states, 'Food won't cause God to judge us.'[245] The potentially dangerous right mentioned in 8:9 is not the specific right to eat idol food, but the Christian's general freedom from dietary restrictions.[246]

'Sinning Like This'

The adverb οὕτως which begins verse 12 is occasionally discussed by commentators. Garland treats it like a conjunction, saying that it "draws the consequences of the statement in 8:11."[247] In this verse, however, it does not relate one clause to another but characterizes the

[245] Cf. Fee, *First Epistle*, 385. Gardner somewhat strangely suggests that it refers back to the Corinthian knowledge mentioned in 8:7. Gardner, *Gifts of God*, 55. He is followed by Thiselton, *First Epistle*, 650.

[246] Paul would have certainly taught the Corinthians that God does not evaluate his people on the basis of their diet (this being a prominent aspect of his Gentile mission). The Corinthians, it would seem, think this teaching permits the eating of idol food. Garland writes, "The knowers had seized on Paul's views about the insignificance of Jewish dietary laws and circumcision (7:19) and applied it to idol food." Garland, *I Corinthians*, 385.

[247] Garland, *I Corinthians*, 390.

manner in which the Corinthians are sinning. Fee rightly observes that it qualifies their act of sinning as being "in the way described in v. 10."[248]

This is interesting, because in all three of the ranking clauses in 8:10-11 it is the impaired person (or his conscience) who functions as the focal participant: he sees, he is harmed, and he is destroyed. The hypothetical scenario is framed so as to draw maximal attention to the 'innocent bystander'. Yet here in 8:12, with the adverb οὕτως, Paul makes it clear that the Corinthian believer is *an active and responsible participant in the story*. Indeed, the whole point of the scenario is that it presents a potential situation which may be easily avoided if only the Corinthians will choose not to eat in temples (cf. 8:9). I will pursue this observation further in later chapters.

'This Is My Defence'

The most interesting demonstrative reference in 8:1-11:1 is undoubtedly the pronoun αὕτη in 9:3, which identifies Paul's defence. Several scholars have argued that αὕτη refers to 9:1-2, but the majority conclude that it refers to 9:4ff.[249] In my analysis I have reached a very specific conclusion: the referent of αὕτη is 9:4-12. I will defend this interpretation in three steps. First, I will show why we cannot identify Paul's defence by appealing to word order or grammatical person, or by simply locating verses which sound defensive. Second, I will argue that Paul uses 9:3 to point out that his discussion of idol food is temporarily ceasing. The apostolic freedom he wants to invoke (cf. 9:1-2) has been called into question, so he must defend

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248 Fee, *First Epistle*, 388. Thiselton adds that the adverb is emphatic. Thiselton, *First Epistle*, 654.

249 Scholars who argue for 9:1-2 include Robertson and Plummer, *First Epistle*, 179; Nickel, "Parenthetical Apologia," 68-70; and Willis, "Apologia," 34. Edwards writes that the pronoun "must" refer to 9:1-2 (*First Epistle*, 227). Those who argue for 9:4ff include Fee, *First Epistle*, 401; Garland, *I Corinthians*, 405; and Collins, *First Corinthians*, 335. Thiselton writes that "the Greek construction permits either view." Thiselton, *First Epistle*, 674-5.

that freedom or risk having his personal example declared irrelevant. Third, I will argue that Paul concludes his defence in 9:12 and then proceeds to exemplify how and why he surrenders his now legitimized freedom.

The verse in question reads: Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν αὕτη. Many claims have been made concerning the placement of αὕτη at the end of this clause, typically by those arguing for a cataphoric reference. Fee goes so far as to insist that the position of αὕτη "demands" that it refer to 9:4ff.[250] Unfortunately, no one has provided evidence in support of this assertion. This is likely because of the daunting work required. First, we must identify which specific grammatical unit is in view. The unit relevant to 9:3 is the clause, as Garland alone specifies.[251] Second, we must restrict our sample of clauses to those containing a group which has the demonstrative as an immediate constituent. In other words, we must exclude clauses where the demonstrative appears within an embedded clause.[252] Finally, we must examine each individual clause and eliminate exophoric demonstratives, as we are only interested in whether the placement of endophoric demonstratives correlates with the finer distinction between anaphoric and cataphoric reference.[253] In the end, it may be that the New

[250] Fee, *First Epistle*, 401 n. 21. Conzelmann is less dogmatic, writing that the word order "suggests" an opening rather than an ending. Conzelmann, *I Corinthians*, 152 n. 13. Garland says of the word order (somewhat strangely) that it "indicates that the defense refers to what follows." Garland, *I Corinthians*, 405.

[251] Garland, *I Corinthians*, 405.

[252] E.g. οὐδείς ἐστιν ἐκ τῆς συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ (Luke 1:61); γράψον οὖν ἃ εἶδες καὶ ἃ εἰσὶν καὶ ἃ μέλλει γενέσθαι μετὰ ταῦτα (Rev 1:19); οὗτός ἐστιν ὁ μαθητὴς ὁ μαρτυρῶν περὶ τούτων καὶ ὁ γράψας ταῦτα (John 21:24). Of course, the embedded clauses must be analyzed in their own right.

[253] This would eliminate such clauses as Acts 18:10: διότι λαός ἐστί μοι πολὺς ἐν τῇ πόλει ταύτῃ.

Testament will not provide a sufficient sample for significant conclusions.[254] In any case, for the time being it is certainly unwise to rest an interpretation of 9:3 on 'word order'.

In the absence of clear evidence concerning constituent ordering in Hellenistic Greek, to what else can we appeal? The former verses contain first person singular references, whereas the latter contain plurals. But while some explanation is needed for the inclusion of Barnabas in 9:4-12, his inclusion does not prevent the passage from being self-defence.[255] Paul's use of grammatical number is of little help in clarifying the demonstrative reference in 9:3.

What about the ideational and interpersonal meanings in 9:1-2 and 9:4ff? Perhaps it is possible to identify one or the other as being more defensive. Alas, both ask questions which seek confirmation (see Chapter 4). Both are concerned with liberty, with apostleship, and with labour (see Chapter 5).

This apparent uniformity need not cause us to leave the matter unresolved, however. In fact, it provides a crucial clue as to the referent of αὕτη. We must ask: Why would Paul seek confirmation of his apostolic freedom (9:1-2), identify a portion of his discourse as a defence of his apostolic freedom (9:3), and then once again seek confirmation of his apostolic freedom (9:4ff)? The obvious answer is this: following an initial attempt to get confirmation of his apostolic freedom (9:1-2), Paul decided that his critics would need to be directly addressed (9:3-12).[256] Consider the alternative: if 9:1-2 is Paul's defence of his freedom, how does 9:4ff apply

[254] This becomes increasingly likely as further restrictions are proposed. Given my current proposal, we must include examples like Matthew 16:22, Luke 1:34, and Acts 26:26, but it seems to me that these may not approximate closely enough 9:3, which contains an identifying clause. Perhaps only text-referring identifying clauses are suitable analogues. But are we then to include clauses like the interrogative in Mark 1:27, where the demonstrative is functioning as Identified rather than as Identifier?

[255] As Fee writes, "Paul and his traveling companions all took this stance toward support. Thus he includes them with himself in this defense." Fee, *First Epistle*, 402 n. 28.

[256] Garland observes that Paul's remarks in 9:1-2 "are too brief for a substantive defense." Garland, *1 Corinthians*, 397.

that freedom to the discussion of idol food? Quite frankly, it does not. The pronoun αὕτη in 9:3 is a cataphoric reference.

Accepting this, we must decide when Paul's defence comes to an end. Collins suggests that Paul defends his rights using first person plural references (9:4-14) and then explains his failure to make use of them using first person singular references (9:15ff).[257] He is absolutely correct about the development of Paul's discourse and his use of grammatical number. He fails only to observe that there are no first person references in 9:13-14, so that we cannot decide whether these verses are part of Paul's defence by appealing to grammatical number. From my analysis, I have concluded that verses 13-14 are not a part of Paul's defence. The formula οὐκ οἴδατε pushes the discourse forward, just as similar formulas do in 9:24, 10:1, and 10:15, and the projected statements serve to reframe Paul's freedom in terms of proclamation, which is less status-loaded and more obviously oriented towards non-believers. Basically, 9:13-14 provide a solid point of departure for Paul's attempt to show how his own behaviour is relevant to the topic of idol food (cf. 8:13).[258] I conclude that the pronoun αὕτη in 9:3 refers to 9:4-12.

'They Sacrifice to Demons'

Ambiguity concerning the participants referred to by θύουσιν in 10:20 has been an issue for almost two thousand years. Metzger writes of the UBS committee's decision concerning this verse: "The words τὰ ἔθνη, though attested by 𝔓[46vid] ℵ A C P Ψ 33 81 1739 *al,* were considered to be an ancient gloss, introduced lest the reader assume that the subject of θύουσιν (bis) is

[257] Collins, *First Corinthians*, 344.

[258] It is not an accident that Paul concludes his apostolic defence by invoking the gospel (9:12), only to then discuss his proclamation of the gospel (9:13-23). The reason he introduces his apostolic freedom is to explain that the spread of the gospel may require the surrender of freedom.

Ἰσραὴλ κατὰ σάρκα."[259] Fee is more overt and says that the gloss was added to assist the "careless reader" who might otherwise mistakenly consider the subject still to be the people of Israel.[260]

In an interesting twist, the mistake of Fee's "careless reader" has become a prominent interpretation among contemporary scholars.[261] More and more writers seem to be in agreement with Richard Hays, who argues that τὰ ἔθνη was introduced by a scribe who failed to grasp "Paul's intertextual figuration."[262] According to Hays, what Paul says in 10:18-20 must be interpreted in light of the Golden Calf incident alluded to in verse 7. The rhetorical questions "project the action of the golden calf worshippers onto the screen of present experience."[263] More importantly for my discussion here, Hays claims that the expression δαιμονίοις καὶ οὐ θεῷ θύουσιν is a quotation from the LXX, although the aorist tense has been abandoned in order to "generalize the application of the figure."[264] Hence, just as the original text in Deuteronomy 32:17 refers to Israel, so the participants referred to in 10:20 are τὸν Ἰσραὴλ κατὰ σάρκα.

While it cannot be denied that Israel's wilderness experience in some way stands behind 10:14-22, I am very hesitant about the approach taken by Hays and his followers. Frankly, the traditional reading makes far better sense. In verses 14-15 Paul goads his addressees, saying to

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[259] Metzger, *Textual Commentary*, 494.

[260] Fee, *First Epistle*, 462 n. 4.

[261] See Hays, *Echoes*, 93; Gardner, *Gifts of God*, 165; Thiselton, *First Epistle*, 771-2; and Garland, *First Epistle*, 480. Scholars who have argued the traditional view include Barrett, *First Epistle*, 235; Héring, *First Epistle*, 95; and Conzelmann, *1 Corinthians*, 172.

[262] Hays, *Echoes of Scripture*, 93.

[263] Hays, *Echoes of Scripture*, 93.

[264] Hays, *Echoes of Scripture*, 93.

them, 'Come on guys, this should be obvious; follow the logic.' In verses 16-17 he draws a connection between a *Christian* meal and the sacrifice of Christ. In verse 18 he draws a connection between a *Jewish* meal and a Jewish sacrifice. Staring every reader in the face is the clear implication: there is a connection between *pagan* meals and pagan sacrifices; to partake of idol food is to participate in idolatry.[265] Verses 19-22 are Paul's attempt to defend this conclusion. Anticipating that his addressees will appeal to the insignificance of idols, he insists that God is made jealous nevertheless. God's jealousy is aroused because the food that Paul's addressees want to eat (ἃ θύουσιν) is offered in worship (θύουσιν) to demonic powers rather than to God (δαιμονίοις καὶ οὐ θεῷ). The early scribes were quite correct when they inserted the gloss τὰ ἔθνη; the verb θύουσιν refers to the non-believing people with whom the Corinthians want to dine. It does not refer anaphorically to τὸν Ἰσραὴλ κατὰ σάρκα.

What about the fact that Paul is quoting Deuteronomy 32? Can he simply pull that text out of its original context and make it refer to pagan Corinthians rather than to ancient Israelites? This is a complex question. I will avoid it by pointing out that Paul does not actually quote any reference devices, but only a nominal group complex (δαιμονίοις καὶ οὐ θεῷ). The verb θύουσιν is purely Paul's. It is not in the present tense because he wants to generalize the application of a figure, as Hays claims, but because he is referring to the ongoing sacrificial practices of the non-believing population of first-century Corinth.

[265] The implied statement is likely either τὸ εἰδωλόθυτον κοινωνία ἐστὶν τοῦ εἰδώλου or τὸ εἰδωλόθυτον κοινωνία ἐστὶν τῆς εἰδωλολατρίας.

'My Freedom'

In the midst of a lengthy string of second person references, in 10:29b-30 Paul refers repeatedly using the first person. Fee observes that the language here is similar to that in Paul's defence (particularly 9:19-23) and suggests that Paul is once again defending his freedom to eat marketplace food.[266] Garland objects, and proposes that Paul is "presenting himself as a paradigmatic example for his readers."[267] The most appealing explanation, however, is that of Robertson, who observes that "sometimes...the first and second persons are used without any direct reference to the speaker or the person addressed," and that "in 1 Cor. 10:30 the first person may be used in this representative way."[268]

Is this a viable reading? Other grammarians certainly support Robertson's claim concerning the use of Greek personal references. For example, BDF states that the first person singular may be used "to represent any third person in order to illustrate something universal in a vivid manner by reference to a single individual, as though present."[269] Using the language of Halliday and Hasan, we can surmise that the Greek first person singular was occasionally used as a form of generalized exophoric reference "in which the referent is treated as being immanent in all contexts of situation." Such references "[make] no demands either on the verbal context or on the context of situation."[270] Thus, the personal references in 10:29b-30 do not refer specifically to Paul as speaker. They refer to anyone who possesses the freedom in question and might be found in the scenario under consideration.

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[266] Fee, *First Epistle*, 486. He admits, however, that the rhetoric seems non sequitur.

[267] Garland, *I Corinthians*, 498.

[268] Robertson, *Grammar*, 402.

[269] Blass et al., *Grammar*, 147. Cf. Wallace, *Grammar*, 391-92.

[270] Halliday and Hasan, *Cohesion in English*, 53.

Περὶ δὲ

Margaret Mitchell has written a lengthy article discussing the περὶ δὲ formula in 1 Corinthians. I will not repeat her work here, but I will endorse her conclusion that this construction "is one of the ways in which Paul introduces the topic of the next argument or sub-argument."[271]

To use the terminology of SFL, prepositional phrases beginning with περὶ may perform a textual function. This can be illustrated by a simple rearranging of 7:1. The original text reads: περὶ δὲ ὧν ἐγράψατε καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι ('Concerning the matters you wrote about, it is good for a man not to have sexual relations with a woman'). It becomes nonsense if we relocate the prepositional phrase to a later position in the clause: καλὸν δὲ ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι περὶ ὧν ἐγράψατε ('It is good for a man not to have sexual relations with a woman concerning the matters you wrote about'). The prepositional phrase is not functioning as an experiential circumstance, but as a textual conjunctive.[272] It cannot be relocated because of the strong tendency for conjunctives to appear early in the clause.

The prepositional phrase περὶ τῶν εἰδωλοθύτων in 8:1 is not realizing a circumstance attendant on a process, but rather is introducing a new topic into the discourse. Paul is announcing the subject matter he is about to address.[273] By doing so, he marks off 8:1 as the beginning of a new unit within the larger text of 1 Corinthians. The similar phrase in 8:4 (περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων) reintroduces the same topic and thereby does not begin a

[271] Mitchell, περι δε, 256.

[272] An example where a similar phrase does function as a Circumstance may be found in Matthew 27:46: περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ.

[273] Garland, *I Corinthians*, 364.

new unit. Thiselton comments, "Clearly the formula marks here a return to the topic raised at Corinth after a broader observation about knowing and loving."[274] This explains why the conjunction οὖν is used instead of δέ. Paul is not advancing his discourse but refocusing it.

Conjunction in 8:1-13

Within 8:1-13, almost every clause or clause complex is introduced using a conjunction. The progression is as follows: δέ - ∅ - δέ - ∅ - δέ - οὖν - γάρ - ἀλλά - δέ - καί - δέ -οὔτε - οὔτε - δέ - γάρ - γάρ - δέ - διόπερ.[275]

Interestingly, the only two main clauses without a conjunction are in 8:1-3.[276] The reason for this seems to be that in 8:1-3 Paul does not, strictly speaking, build on his initial statement (i.e. οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν). Instead, he makes some very general comments about how Christians should view knowledge. By the time he is prepared to proceed with the argument he had originally intended, the discourse has wandered afield sufficiently that he chooses to restate his topic and rephrase his opening statement by making explicit some of the Christian knowledge in question (8:4). For the rest of 8:1-13, he progresses his discourse by explicitly indicating the logical relations which hold his messages together.

Almost all commentators perceive a transition in Paul's discourse between verses 6 and 7.[277] Pilgrim claims "there can be no doubt that 8:1-6 forms a discrete section of the discourse, in which it functions as an introduction of some sort."[278] Smit goes further and argues that these

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[274] Thiselton, *First Epistle*, 628.

[275] ∅ indicates that there is no explicit conjunction.

[276] Each is the first of member of a pair, its partner containing the conjunction δέ.

[277] Cf. Fee, *First Epistle*, 376; Thiselton, *First Epistle*, 639; and Garland, *I Corinthians*, 378.

[278] Pilgrim, *Benefits*, 94.

verses constitute a rhetorical *partitio* structured around two antitheses (8:1-3, 8:4-6). He claims to see this initial structure reflected in the overarching structure of 8:1-11:1.[279] My analysis, quite to the contrary, suggests that 8:4-13 constitutes a sustained argument within which 8:4-7 is an indivisible component. In 8:4 Paul presents knowledge that is possessed by Christians (cf. 8:1). In 8:5-6 he expands on this knowledge (cf. γάρ). In 8:7 he denies that knowledge is possessed by everyone (cf. ἀλλά) and then introduces a group of people who lack knowledge (the impaired).

Asyndeton in 9:1-12

The explicit logical progression that characterizes 8:4-13 is dramatically abandoned in 9:1-12. In these verses, there is virtually no conjunction. Instead, Paul delivers a stream of questions, the effect being very staccato. It is important to recognize, however, that the absence of conjunction in 9:1-12 does not indicate randomness or disorder. It reflects the fact that questions cannot be logically related in the same way as statements.[280] Without some explicit response, they lack the modal responsibility needed for sustained logical development. In short, by choosing to pass off interpersonal responsibility to his addressees, Paul loses his ability to build a logical argument one proposition at a time.

Conjunction in 9:13-23

I have argued that Paul's defence ends in verse 12 and that the subsequent text discusses his newly defended freedom. This development is reflected by the reintroduction of conjunction

[279] Smit, "Rhetorical Partitio," 587.

[280] Of the nine conjunctions in 9:1-12 four are the alternative ἤ. My hunch is that this conjunction is the most frequent in interrogative clauses.

in 9:13-23. There is an explicit logical progression that unites these verses (excepting verses 19-23, which are united by parallelism).

Strangely, many commentators treat verse 19 as the beginning of a new section in the discourse. Fee goes as far as to state: "There are very few parallels in the actual content of the two paragraphs. Vv. 15-18 deal with Paul's giving up his right to...material support, vv. 19-23 with his stance on questions of social relationships."[281] This reading, I suggest, either overlooks or misunderstands Paul's use of the conjunctions οὖν (9:18) and γάρ (9:19). The conjunction οὖν in verse 18 looks back to Paul's claim that his proclamation of the gospel is undeserving of heavenly compensation (9:16-17). It introduces the obvious question: 'So then, what is the basis of Paul's heavenly reward?' An intriguing answer is given: Paul gains heavenly compensation by refusing material compensation. This almost playful turn of phrase is explained in 9:19-23, which is introduced using the conjunction γάρ: by preaching free-of-charge Paul is able to earn/persuade more converts/people.[282]

Conjunction in 9:24-10:13

In 9:24 Paul once again prods the Corinthians: 'You do know, don't you, that....' The ensuing discussion of athletic competition draws out the main lesson of Paul's personal example: future gain motivates present abstinence. If athletes are willing to exercise self-control in order to gain a temporary earthly prize, should Christians not be willing to do the same in order to gain an eternal heavenly prize (9:24-25)? Using the rare conjunction τοίνυν, Paul emphasizes that he, at

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[281] Fee, *First Epistle*, 424. Thiselton also breaks his commentary following verse 18.

[282] In 9:19-23 Paul plays on the word κερδαίνω, which may mean both 'to make a profit' (cf. James 4:13) and 'to persuade someone' (cf. Matthew 18:15; 1 Peter 3:1).

least, takes eternity seriously. His personal example demonstrates the same focus and discipline which characterizes successful athletes (9:26-27).

In order to understand how Paul's discourse progresses at this point, it is necessary to notice that in 9:27 Paul inverts his initial lesson. Not only does future gain motivate present abstinence, present indulgence jeopardizes future gain.[283] This danger is initially presented as disqualification, in keeping with the athletic imagery of 9:24-27. With the conjunction γάρ in 10:1, however, Paul introduces a scriptural example which more directly demonstrates the possible peril he fears (10:1-11). Garland observes that "many commentators either ignore [this γάρ]...or downplay its significance," but it is an essential clue to the logic of Paul's discourse.[284] The wilderness narrative is presented as an elaboration on the prospect of judgement depicted metaphorically as disqualification in 9:27.[285]

The function of ὥστε in 10:12 is to help the voice of scripture recede so that Paul's own voice may once again come through. It allows the wilderness narrative to fade into the background as full attention is once again given to the immediate situation involving idol food. What is the most important lesson to be learned from Israel's evil longings? The Christian must control his longing for his former way of life – *or else.*

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[283] The significance of this shift cannot be overstated. In changing his perspective from the benefits of abstinence to the dangers of indulgence, Paul simultaneously shifts his focus from dietary freedom to idolatry.

[284] Garland, *I Corinthians*, 447.

[285] Garland writes: "Paul begins this next section...with a γάρ...and thereby indicates that he now gives the grounds for his warning in 9:24-27 about the possibility of disqualification." Garland, *I Corinthians*, 447. He cites a long list of scholars who share this view.

Conclusions

In some ways, this chapter has been a ragtag collection of observations. All of the issues discussed, however, concern the interpretation of textual devices. They all hinge on how these devices enable Paul's discourse to relate to itself and to its situational context.

I have argued that 8:1-11:1 is a cohesive discourse; that there are no quotations in 8:1-13; that 8:4-13 displays an unbroken logical development; that the impaired are not a faction in the Corinthian church but rather the non-believing people with whom Paul's addressees want to eat; that 9:4-12 is Paul's defence and that the second person references in these verses should be interpreted as references to Paul's critics; that 10:1-11 illustrates the danger mentioned in 9:27; and that Paul does not refer to the wilderness generation in 10:20.

Many of these claims will be further substantiated by my analysis of interpersonal and ideational meanings.

CHAPTER 4: INTERPERSONAL ANALYSIS

Whereas the textual metafunction performs a second-order role, relating meanings to co-text and context, in the interpersonal metafunction we see language on the front lines *making meanings*. It is through the interpersonal metafunction that speakers act on one another. In this chapter, I will discuss how Paul uses interpersonal meanings in 8:1-11:1 to interact with his addressees and to negotiate a social relationship with them.

Overview

The first task I undertook as part of my interpersonal analysis was to examine the structural elements of every finite clause. A few Predicators were structurally ambiguous and could have been analyzed in more than one way (e.g. as indicative or imperative), but the surrounding co-text consistently made it possible to easily decide between the available options. Identifying subjects in 8:1-11:1 required careful discrimination in the case of those relational clauses which contain two groups in the nominative case, but was otherwise straightforward. The identification of Polar Adjuncts and Interrogative Adjuncts required caution, as the words οὐ and μή have the potential to perform both functions. Once again, the surrounding co-text consistently made disambiguation possible.

Having completed this first major exercise, I proceeded to identify the mood of every finite clause. Paul's letter, of course, did not originally contain any of the graphological signals used in modern editions to differentiate declaratives and interrogatives (i.e. accents and punctuation). After carefully examining each clause, however, I decided to accept the moods indicated by the UBS edition.

Finally, I differentiated between main clauses (which constitute the mainline of Paul's interpersonal negotiation) and secondary hypotactic clauses (which are logically dependent on a main clause and so removed from the mainline of negotiation). The four principles presented in Chapter 2 were followed without difficulty.

With this detailed work behind me, I proceeded to take a global perspective. I sought out large-scale patterns in Paul's selections of mood and mode. I also traced his choice of subject, noting where his focal participants are interactant (i.e. first or second person) and where they are non-interactant (i.e. third person).

The details of my findings are concisely presented in Appendix B. In this chapter, I will proceed in a straightforward linear progression, treating all of the interpersonal meanings in each section of Paul's discourse under a single heading. I will argue that in 8:1-13 Paul makes every effort to establish common ground with the Corinthians. He takes as his point of departure the knowledge they possess about idols and the freedom they have from dietary restrictions. I will suggest that the interpersonal negotiation (or lack of negotiation!) in Paul's defence differs significantly from that in the surrounding co-text, and that 9:4-12 should be further investigated as a possible sub-text. I will propose that 9:24-10:13 encourages the Corinthians to view the immediate advantages of eating idol food as far less weighty than the eternal blessings available in the gospel. I will demonstrate that 10:14-18 is a more-or-less friendly attempt to goad the Corinthians into acknowledging the obvious fact that temple meals are part of a larger system of idolatry, and that 10:19-22 explains why idolatry makes the Lord jealous. Finally, I will argue that Paul concludes his discussion of idol food by giving practical instructions in 10:23-11:1.

Analysis of Interpersonal Features

8:1-13

Whereas many scholars see 8:1-13 as antagonistic, my analysis indicates the opposite. In this opening section, Paul establishes common ground with his addressees by affirming their knowledge and their freedom. At the same time, he draws his addressees' attention to the fact that there are people outside the Christian community who lack knowledge and who could be harmed by an indiscriminate display of Christian freedom. Neither of these efforts is combative. Rather they both demonstrate a willingness to explain why idol food should not be eaten.

Let us look more closely at the progression of chapter 8. Paul begins by making a statement which is often rendered, 'We know that we all have knowledge.' Why does Paul preface his opening statement with the first person plural οἴδαμεν? The best explanation given in the commentaries is that he is establishing neutral ground, forging solidarity with his addressees.[286] In light of this, it is very bizarre that 'We all have knowledge' is consistently interpreted as a claim with which Paul disagrees.[287] To the contrary, Paul is making an effort to affirm something that unites him and his addressees, lest the Corinthians misunderstand the real nature of his disagreement with them.[288]

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[286] Thiselton points out that "Paul adopts a common starting point, as he so often does." Thiselton, *First Epistle*, 621. Cf. Rom 2:2; 3:19; 7:14; 8:22; etc. Garland states that Paul routinely uses οἴδαμεν "to cite well-known Christian doctrine or generally accepted facts." Garland, *I Corinthians*, 366.

[287] Thus, Thiselton argues that Paul "stands within the projected 'world' of the addressees...in order to subvert it more convincingly." Thiselton, *First Epistle*, 621. Fee even says that Paul *refutes* it. Fee, *First Epistle*, 363.

[288] If there is any subtle manoeuvring going on in 8:1, it is to be found in the word πάντες, which may serve to remind the Corinthians that Paul too possesses knowledge and hence that "they are on an equal footing in the discussion." Garland, *I Corinthians*, 367.

In Chapter 3, I observed that Paul's subsequent statements in 8:1-3 do not build logically on his initial remark but instead pull back to establish a much broader and more encompassing framework. Garland may be correct that the information given in these verses "discredits [knowledge] as the final court of appeal" and "subtly indicts the Corinthians' vaunted knowledge as something objectionable rather than praiseworthy," but we must avoid the temptation to read antagonism into the text.[289] Paul's decision to introduce indefinite participants rather than skewer his addressees suggests that he is not being overtly confrontational. It may be that a relatively small group of people in Corinth are overestimating themselves. Paul puts forward his statements generally and leaves it to his addressees to assess how they are relevant and to whom they apply.

The modus operandi begun in 8:1 resumes in 8:4-7. Paul once again presents some information that he and his addressees share: 'To be sure,' he says, 'there is only one god and only one lord.' This time, however, he presses the discourse forward and draws attention to the fact that this knowledge is not universal (οὐκ ἐν πᾶσιν ἡ γνῶσις). Some authors read this statement as confrontational because they mistakenly believe that Paul is rejecting a Corinthian statement quoted in verse 1 to the effect that all *Christians* possess knowledge.[290] Once this error is set aside (see Chapter 3), the supposed antagonism disappears. There is absolutely no way that the Corinthian believers would have contested the proposition 'Not everyone is knowledgeable.'

It is important to note two things about verse 8. First, Paul uses the subjunctive mode to present the act of eating as a potentiality.[291] In the context of his argument at least, eating is not a foregone conclusion; it is a possibility whose consequences must be considered. Second,

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[289] Garland, *I Corinthians*, 368-9.

[290] Fee, for example, says, "Against the Corinthian insistence that 'we all possess knowledge' (v. 1), Paul now asserts that 'this knowledge is *not* shared by all.'" Fee, *First Epistle*, 379.

[291] The act of eating is, of course, also presented as part of a logical condition. But this is a separate choice in the grammar.

although Paul is less explicit than elsewhere (i.e. he does not use the projecting verb οἴδαμεν), we can safely assume that his statements represent common ground. Both he and his addressees are aware that God is unconcerned with the believer's diet and that the eating of food will not lead to eternal gain or loss. The discomfort many commentators express concerning this reading is exceedingly strange, given that this very teaching is such a well-known aspect of Paul's gospel. Perhaps their anxiety stems from the unjustified assumption that Paul is talking about idol food. He is not. Rather, verse 8 concerns food in general.

Having unambiguously acknowledged that dietary choices will not factor into God's judgement of the believer, Paul proceeds to point out the possibility that dietary choices might inflict lasting harm on non-believers (βλέπετε δὲ μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν).[292] Many scholars interpret the group ἡ ἐξουσία ὑμῶν αὕτη as contemptuous.[293] Cheung goes so far as to claim that Paul is "clearly distancing himself from [his addressees'] knowledge," and that "he attributes, with some sarcasm, such 'knowledge' exclusively to the Corinthians."[294] But no commentator that I am aware of asserts this of the very similar nominal group that appears in 1:26: Βλέπετε τὴν κλῆσιν ὑμῶν. I have never heard anyone suggest that Jesus is disparaging his own teaching when in Matthew's gospel he labels it μου τοὺς λόγους τούτους.[295] In actual fact, the liberty referred to in verse 9 is the freedom from

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[292] Cf. Paul's use of βλέπετε in Eph 5:15. His use of negative polarity underscores the obvious inference that this possibility should be avoided. Using a non-technical vocabulary, we would say that Paul is giving a warning.

[293] Garland says that "'this authority of yours' sounds contemptuous." Garland, *I Corinthians*, 387. Of course, this English rendering does sound contemptuous, but to argue on this basis is quite obviously circular. This is also Thiselton's interpretation of the nominal group in 8:9. Thiselton, *First Epistle*, 650. He renders it in English as "this 'right to choose' of yours." Simply by changing the English rendering of 8:9, the contempt disappears: "See to it that this, your right, does not..."

[294] Cheung, *Idol Food*, 129.

[295] Matthew 7:24 and 7:26.

dietary restrictions affirmed in verse 8.[296] It is a liberty which Paul and his addressees share.[297] The implications of this observation are profound and far-reaching. If I am correct, then in 8:9-13 Paul is not arguing with his addressees but is being very accommodating of them. For the time being, at least, he submerges his true fear (i.e. that they are longing to reunite with their former idolatrous ways; cf. 10:1-22) and takes their inquiry at face value as a question about food consumption. He argues that *any variety of food* should be set aside if its consumption might hinder people from entering God's Kingdom.[298]

In 8:10 Paul presents an example of what he is envisioning. 'Imagine,' he says, 'that a believer is eating in a temple and that someone sees him. Won't this person's already impaired conscience be further damaged?' This question is densely packed and must be carefully weighed. The verb ἴδῃ is subjunctive and so presents the act of seeing as a possibility. As I see it, there are two ways of moving forward from this observation. The first possible route is exemplified by those scholars who have attempted to discern from the available archaeological evidence whether or not temple diners were visible to the public.[299] But when we question the connection between eating and being seen, Paul's warning loses its force. The whole point of the scenario – that the act of eating causes harm – rests upon the assumption that people whose consciences are impaired *do* observe people eating temple meals.[300] This leaves us with the second possible

[296] The pronoun αὕτη in 8:9 refers to the liberty presented in 8:8. See Chapter 3.

[297] It will later be construed as ἡ ἐλευθερία μου (10:29). Had Paul used a first person plural pronoun in 8:9, it would have caused dissonance with the projecting clause in which the Corinthians are modally responsible. Even in English it sounds odd to say: "Make sure that our freedom doesn't cause harm."

[298] Garland quite insightfully notes: "Paul was not happy about the way they exercised this 'right,' but he does not directly challenge it." Garland, *1 Corinthians*, 386. Unfortunately, he incorrectly identifies the 'right' in question as the right to eat idol food.

[299] For instance, Newton, *Deity and Diet*, 296-305.

[300] This, of course, makes perfect sense if the impaired are non-believers who are themselves present at the meal.

route, which is to surmise that the act of seeing is presented as a possibility because it is contingent upon an act of eating *which is itself only a potentiality*.[301] In my opinion, this is the far more likely explanation. Just as in 8:8, eating is not a foregone conclusion but a possibility being explored by Paul's argument.

How are we to explain Paul's use of irony in 8:10? Is it a biting irony, which attacks an "edification campaign" being pursued by certain influential members of the Corinthian congregation?[302] I find this unlikely. We must ask with Garland, "If the knowers intended all along for the weak to follow their example, why does Paul warn them...that the weak might follow their example?"[303] It is far more convincing to hypothesize a context in which the Corinthians have not considered how their behaviour will affect others. The irony, then, does not involve a tension between the Corinthians' intended goal and the actual results of their behaviour; it involves a tension between the normal meaning realized by the word οἰκοδομέω ('to strengthen or build up') and the meaning realized in this instance ('to weaken or tear down').

Perhaps because irony is so open to misinterpretation, Paul proceeds to make explicit the consequence that he fears will follow if the Corinthian believers eat in temples: 'Yes indeed, the impaired person is destroyed.' In the process, he very subtly points out that Christ surrendered his life for this 'brother'. Numerous commentators have suggested that Paul has the brother's identification with Christ in view. Fee writes, "To wound a member of Christ is to wound

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[301] Of course, for the scenario to have any relevance, temple dining must have at least been contemplated in Corinth. But Fee goes too far when he argues that "the urgency of the argument suggests that we are dealing with a real, not a merely hypothetical situation." Fee, *First Epistle*, 385. Nothing in the text explicitly states that "those with the 'knowledge' expressed in vv. 1, 4, and 8 are going to the cultic meals in the temple dining halls." Fee, *First Epistle*, 386.

[302] This is argued by Yeo, *Rhetorical Interaction*, 192. Fee similarly suggests that "They are probably encouraging all others in the community to take their same 'knowledgeable' stance on this matter." Fee, *First Epistle*, 386.

[303] Garland, *I Corinthians*, 389.

Christ."[304] While this is clearly in line with Paul's ecclesiology, it is not in view at this point in his argument. I find Mark Nanos's work far more sensitive to the immediate co-text. He draws attention to Romans 5:6-10, where Paul expounds upon Christ's unexpected willingness to die for the impaired (ἀσθενής; cf. also the use of ἀσεβής and ἁμαρταλός) and argues that Paul wants the Corinthians to emulate Christ's love for their pagan neighbours.[305]

In verse 12 Paul shifts the interpersonal focus of his discourse away from the impaired and onto his Corinthian addressees.[306] He then presents a very negative appraisal of them, using the terms ἁμαρτάνω and τύπτω. Is this indisputable evidence that Paul is unhappy with his converts because they are eating in temples? It is certainly not. Because the adverb οὕτως refers back to the scenario in 8:9-11, this highly negative evaluation may be interpreted as an assessment of the behaviour which has been presented in Paul's argument. A paraphrase of 8:12 might be: 'If you were to eat in temples, and so sin against your kinsmen by further damaging their already impaired consciences, you would sin against Christ.'[307] Fee is quite correct that "the net result of such an argument...is prohibition."[308] And obviously, such a prohibition has relevance only if the Corinthians have questioned Paul's earlier instructions and expressed a desire to visit the temples. But it should not be over-interpreted as evidence that the Christians in Corinth have already violated Christianity's prohibition of idol food.[309]

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[304] Fee, *First Epistle*, 389.

[305] See Nanos, "Polytheist, 20-1."

[306] Notice the change in subject from third person to second person.

[307] I am not suggesting that this is the only possible reading, of course. I am simply underscoring the fact that it is one possible reading.

[308] Fee, *First Epistle*, 389.

[309] Fee appeals to the "urgency" permeating 8:1-13 and insists that the scenario of 8:9-11 is already taking place in Corinth. Fee, *First Epistle*, 385. But this urgency is badly overstated. And even Fee acknowledges that the scenario "takes the form of a present general supposition."

Following his blunt assessment of temple dining, Paul asserts that, as an imitator of Christ, he would *never* eat food if this behaviour would harmfully affect *his* kinsmen.[310] As in 8:8 and 8:10, the subjunctive mode is used to present the act of eating as a possibility, but here doubled negatives and the intensifying phrase εἰς τὸν αἰῶνα underscore that eating is an utter *impossibility*.[311] It is a common opinion that Paul is 'going the extra mile' in his self-surrender in order to underscore his prior comments: i.e. not only would he abstain from idol food – he would abstain from meat altogether.[312] But as Cheung points out, "Paul himself does not eat, and has not eaten, idol food. For the apostle, to abstain from idol food is no sacrifice."[313] To interpret 8:13 as a willingness to abstain from idol food is to overlook a very important distinction: while the topic of 8:1-13 is the eating of idol food, the argument of 8:1-13 concerns food in general. The significance of Paul's personal example is not that it goes beyond what he expects of the Corinthians, but that it demonstrates *precisely* what he expects. Christians should adjust their dietary practices so as to minimize offence and maximize acceptance of the gospel (cf. 9:13-23).

I will conclude this section by underscoring two general characteristics of 8:1-13 which are regularly overlooked. First, Paul is giving information.[314] Some of this information is already known by his addressees; some of it has perhaps been overlooked. All of it, however, is given in order to *explain* why idol food should be avoided. Second, Paul presents food consumption as a

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[310] Cf. Paul's emotional insistence in Romans 9:3 that he would allow himself to be cursed (ἀνάθεμα) for the sake of his Jewish brothers (ἀδελφός).

[311] On the use of εἰς τὸν αἰῶνα as a Modal Adjunct, see Reed, *Philippians*, 83.

[312] Newton, *Deity and Diet*, 309. See also Garland, *I Corinthians*, 391. Thiselton observes that many commentators see a shift from food in general to meat in particular. For his part, he sees a broadening; the plural κρέα expands Paul's abstention to include all kinds of meat. Thiselton, *First Epistle*, 657.

[313] Cheung, *Idol Food*, 136-7 (emphasis mine). Cheung continues by suggesting that if Paul's example is to be at all relevant to the current discourse, "he *needs* to go a step further in abstaining from all meat."

[314] Even the imperative in 8:9 is used to draw attention to a proposition.

possibility (cf. 8:8, 10, 13). He also presents the danger he fears as a possibility (cf. 8:9). If Christians in Corinth are overtly flouting his instructions, smearing the gospel and committing idolatry in the process, why would he take the time to explore *ideas* in this way? Why not simply condemn their sinful behaviour, as in 5:1-5? In my opinion, the most reasonable explanation for the lack of direct confrontation in 8:1-13 is that the Corinthians have not yet disobeyed Paul and begun to eat idol food.

9:1-23

Much has been written about Paul's "choppy transition from the discussion of idol food...to the right of an apostle to receive aid from a congregation."[315] In Chapter 3, I identified two identity chains which create cohesion between chapters 8 and 9. In Chapter 5, I will propose that they share an overarching domain of signification. Here my primary goal is to refute the repeatedly made claim that chapter 9 realizes a dramatic and heated conflict between Paul and the church in Corinth. This claim, were it to prove true, would implicate such a dramatic change in tenor at 9:1 that the contextual/registral consistency of Paul's discourse would need to be called into question.[316] My counterargument will suggest that 9:1-23 is an elaborated presentation of Paul's willingness to surrender his dietary freedom (cf. 8:13). This can be seen most clearly in verses 13-23, which contain a clear logical progression of declarative clauses and which *explain* Paul's willingness to adjust his diet. The initial questions in 9:1-2 are an attempt to establish the common ground needed for this effort (i.e. Paul wants the Corinthians to corroborate his right to receive food from them), but because of certain criticisms circulating in

[315] Garland, *I Corinthians*, 396. I should note that Garland does not perceive the text in this way. His view is that chapter 9 is closely interconnected with its co-text.

[316] Fee characterizes the section as "vehement" and "emotionally charged." Fee, *First Epistle*, 392-3. Thiselton also uses the adjective "vehement," but adds "forceful" and "indignant." Thiselton, *First Epistle*, 661. None of these adjectives remotely describe the tenor I have identified in 8:1-13.

Corinth there is no guarantee that these questions will receive an affirmative response. Rather than build an argument on a shaky foundation, Paul aggressively confronts his critics in 9:3-12.

Just prior to 9:1, Paul has stated his willingness to adjust his dietary practices so as not to offend others. If, as seems likely, this represents an intentional component of his evangelistic ministry (cf. 9:19-23), we may surmise that he has specific examples in mind. The most obvious of these involves his avoidance of non-kosher foods when evangelizing his fellow Jews. Interestingly, Paul avoids this example and opts instead to focus upon his decision to eat the fare of the poor rather than dine with the wealthy. There are two reasonable explanations for this. First, the group he is writing to includes Gentiles. A Jewish controversy may not have resonated for them. Second, the consequences of avoiding non-kosher food are not analogous to the consequences of avoiding idol food. Obeying the Jewish food laws gains Paul the favour of his kinsmen; avoiding idol food costs the Corinthian believers their social status.[317] By drawing attention to his tentmaking and the insults it has earned, Paul demonstrates that he is all too familiar with the *negative* social consequences of voluntary abstinence. He is not picking a fight, but is attempting to sympathize with a difficult social situation which is causing the Corinthians to question the benefit of avoiding idol food.

Of the six main clauses in 9:1-2, four are leading interrogatives. This shows that Paul is seeking confirmation. He wants the Corinthians to acknowledge his apostolic freedom. How we interpret this desire depends greatly on our prior conceptions concerning the nature of Paul's relationship with the church in Corinth. My analysis of 8:1-13 shows Paul making a concerted effort to maintain amiable relations. I am therefore somewhat hesitant to conclude that an

[317] Cheung (*Idol Food*, 118-122) underscores the harsh realities that confronted Christians across the Mediterranean. He writes: "The detrimental social effects of avoiding idol food were a sufficient cause for the Corinthians' action" (122). This may be contrasted with the motivation that led Peter to avoid eating with Gentiles (Gal 2:11-12).

'outburst' occurs in 9:1-2. It is much more plausible that Paul is anxious about his relationship with the Corinthian congregation, eager to confirm their loyalty (cf. 2 Cor 7:6-12). He seems flabbergasted at the mere possibility that his apostleship could be called into question *within a church he founded* (cf. 4:15).[318]

Paul assists the interpreter a great deal in verse 3 by revealing that he is going to respond to criticisms circulating within the Corinthian congregation. More importantly, he explicitly states that the forthcoming defence is not directed at the entire Corinthian community.[319] The only readers meant to feel the immediate interpersonal force of 9:4-12 are those who know themselves to be critical of Paul's apostleship. Because of this, Paul's defence has little *direct* bearing on the interpersonal negotiation taking place in 8:1-11:1 between him and the wider Corinthian community. The tenor it realizes must not be allowed to control our interpretation of 8:1-11:1, let alone our reading of 1 Corinthians as a whole.

Just how different is the tenor of 9:3-12? Certainly, it is not possible to read it as a more or less friendly attempt to encourage agreement. The passage evidences a lengthy and unrelenting bombardment of leading interrogatives.[320] Effectively, Paul forces an active role upon his critics without giving them the opportunity to fulfill it.[321] He is not 'defensive', but

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[318] A similar astonishment is present in Pilate's question to Jesus in Mark 15:4: Οὐκ ἀποκρίνῃ οὐδέν.

[319] Notice also 4:18, where Paul states: ἐφυσιώθησάν τινες. The fact that he repeatedly uses third person references when identifying his critics is strong evidence that he kept his critics and his addressees distinct in his own mind. How much the two groups overlapped cannot be known from the text.

[320] Of the sixteen primary clauses in this section, fourteen select this mood type.

[321] Geoff Thompson ("Interaction," 60) observes that "questions...are usually communicatively unsuccessful if they do not elicit the response that they demand." But in monologue, the addressee is not given an opportunity to respond. As a consequence, the speaker must either supply a response to his own question, or he must proceed without a response. The first possibility may be observed in Romans 3:9 and John 8:43. An example of the second possibility is found in Matthew 23:19. As Thompson observes, "the normal assumption in writing is that the expected response occurs: a 'dispreferred second' or 'discretionary alternative'...is not a live option" (60). In monologic discourse, leading interrogatives allow the speaker to mimic true interaction while maintaining total control over all the relevant meanings.

aggressively offensive. He puts his critics on the defensive.[322] My understanding of these verses is that they realize a markedly different tenor than the rest of 8:1-11:1. Paul does not simply direct his discourse towards to a sub-group among his addressees (as in the similar passages cited in Chapter 3); he completely transforms the nature of the social relationship he is enacting. This is a possible signal that 9:3-12 should be interpreted as a sub-text, as a functional component of Paul's discourse which construes a notably different context of situation.

In 9:13-23 Paul turns his attention back to the matter at hand and once again directs his words to the larger Corinthian community. There are twenty primary clauses in this section and all but two of them are declarative. This dramatic change in grammatical mood selections indicates that Paul has ceased arguing and is focusing once again on giving his addressees information. He explains that he does not eat the superior food available to him by virtue of his apostolic rights because refusing this food makes him more effective in the work of the gospel. The subjunctive mode is once again used, this time in order to construe the *positive* consequences that motivate Paul's behaviour. The salvation which results from his abstinence is very different from the harm and destruction which will result should the Corinthians dine in temples.

The overarching tenor of 9:1-23 is a continuation of that in 8:1-13: Paul is stating reasons for his prohibition of idol food. Within this section of the discourse, however, Paul is forced to temporarily address certain individuals in Corinth who are critical of his behaviour. Rightly seeing that their sentiments threaten his argument, Paul goes on the offensive; he forcefully insists that he has freedom and that he voluntarily surrenders it. Once he has satisfied himself, however, he continues once again to offer patient explanations.

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[322] See 2 Corinthians 12:19, where Paul asks: 'Have you been thinking all this time that we are defending ourselves to you?'

9:24-10:13

In 9:24-10:13 Paul presents two additional examples which support the outlook he is encouraging. On the one hand, he points to athletes who strive for a prize and who seek to avoid disqualification. On the other hand, he points to the ancient Israelites, who pursued the Promised Land but ultimately fell under the judgement of God. Both of these examples clearly illustrate the importance of thinking ahead with a view to the future. Paul directs the Corinthians to pay close attention to them.

One of the most obvious features of 9:24-27 is the use of the subjunctive mode. There are five subjunctive verbs which present some outcome of an athlete's behaviour. Notice also that verse 24 does not command any *specific* action but a *kind* of action which is motivated by a future result. Paul does not think that his addressees have given sufficient consideration of the consequences that will follow should they eat idol food, so he patiently points out their folly. For the most part, this involves the positive motivation of some future benefit (i.e. the salvation of other people). With the final clause of 9:27, however, a negative possibility is introduced into the discourse: disqualification. Paul's mention of this future potentiality pushes the discourse forward in a slightly new direction. The believer must not only consider the effect his or her actions may have upon others; it is also necessary to consider the possibility that God might be displeased.[323]

The subsequent narrative in 10:1-5 develops as a series of declarative clauses with indicative verbs – a prototypical example of how language may be used to give information. Essentially, Paul tells the story of Israel. In 10:6-11 he draws out the lessons of this story in a series of commands. Two of them are realized by imperative clauses and two of them by

[323] In actual fact, this judgement was in view in 8:8 when Paul affirmed the believer's freedom from dietary restrictions. Having clarified that *food* is a matter of liberty, Paul now proceeds to clarify that *idolatry* is not.

declarative clauses with the subjunctive mode. Garland correctly notes that the two declarative clauses use speaker-inclusive subjects, which "takes the edge off any condemnation of the Corinthians."[324] Fee proposes that Paul "attempts to pull his readers into his own orbit, to embrace them, as it were."[325] I would add to this that, while Paul is the one expressing these commands, it is clear that he views their authority to derive from the narrative itself. He stands before the scriptures as part of the community of God.[326]

Paul's command in 10:12 is both a summary of the lessons just illustrated and an application of them to the immediate issue of idol food. Fee claims that it is directed at "those who think their participation in the Christian sacraments has placed them above danger."[327] He accordingly describes it as "a strong word of threat,"[328] but 10:12 is almost identical in both form and function to 8:9. It is simply another call to attention, another warning to the Corinthians that certain possibilities are not being considered. As Garland speculates, "They did not sit down and cooly [sic] calculate the potential consequences of their idolatry and reach the theological conclusion that they were immune to any spiritual repercussions. They did not think that there was any danger at all."[329] Two other points are also noteworthy. First, the third person imperative

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[324] Garland, *I Corinthians*, 461. This is contra Conzelmann, who thinks that "the tone is intensified by the change from the imperative of v 7 to the first person plural." Conzelmann, *I Corinthians*, 168. The use of the declarative mood in these clauses is necessitated by the fact that the Greek language does not permit an imperative clause to realize a speaker-inclusive subject.

[325] Fee, *First Epistle*, 101.

[326] Fee observes that "Paul, by the very nature of the argument, would exclude himself from the first and fourth items." Fee, *First Epistle*, 453 n. 16. This may explain why only two of the four commands are speaker-inclusive.

[327] Fee, *First Epistle*, 459.

[328] Fee, *First Epistle*, 460.

[329] Garland, *I Corinthians*, 466.

"requires each auditor to examine his or her own life."[330] For 10:12-13 to be received as a threat, the reader must first perceive himself to be overconfident (i.e. ὁ δοκῶν ἑστάναι). Second, the final word in 10:13 is one of encouragement. It has, as Fee observes, "served generations of Christians as a word of hope in times of difficulty."[331] Verses 12-13 are a warning to those who would ignore Paul's instructions; they are a comfort to those who would obey him.[332]

10:14-22

In 10:14-22, Paul stresses that there is more to the eating of idol food than food consumption. Following an explicit command to flee idolatry, he attempts to elicit from the Corinthians some recognition of the fact that the eating of idol food is a central component of idolatry. Then, after briefly clarifying that idolatry is more than ignorance, he concludes with clear instructions concerning the need for fidelity to Christ.

We must assume that the command to flee from idolatry (10:14) is not a new instruction; it was certainly an integral part of Paul's early preaching in Corinth. Why is it given here? It would appear the Corinthians' desire to eat idol food does not stem from a longing for food, but from a desire to reunite with the social meals they enjoyed before deciding to follow Christ.[333] For reasons not yet explicit, Paul fears that these idolatrous meals will cause his converts harm.

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[330] Garland, *I Corinthians*, 467.

[331] Fee, *First Epistle*, 460.

[332] Thiselton claims that verse 13 is also "a rejection of special pleading by a special group." Thiselton, *First Epistle*, 749. Social difficulties faced all Christians across the Mediterranean (cf. 1 Thess 2:14).

[333] Most likely, these meals are temple gatherings, which would obviously involve the consumption of idol food. Fee rightly insists that "Paul's whole argument is predicated on the essentially idolatrous nature of these feasts." Fee, *First Epistle*, 464 n. 12.

Referring to his addressees affectionately as his 'beloved', he urges them not to look back but to continue their flight from idolatry.[334]

Verse 15 employs one of Paul's favourite rhetorical strategies: he exploits the Corinthians' pride in their knowledge (cf. 9:13, 24; 10:1). 'I'm speaking with intelligent people,' he says. 'Figure out for yourselves what I'm implying.' The ensuing logic is clear and simple. Paul first seeks confirmation that those who join together in the Lord's Supper (i.e. Christians) are united by their common participation in Jesus Christ. He then directs attention towards the Jewish people and seeks confirmation that those who join together in eating the temple sacrifices (i.e. Jews) are united by their common participation in the altar of worship. The obvious implication is that those who join together in eating idol sacrifices (i.e. pagans) are united by their common participation in an idolatrous ritual. There is nothing profound or nuanced about this implication; it is, as Paul's framing of 10:15-18 suggests, staring everyone in the face. To eat idol food is one thing; to take part is an idolatrous meal is something else entirely.

In verse 19 Paul anticipates a confused reaction to this line of reasoning. It is as though he hears the Corinthians asking: 'You told us that idols aren't real. If idols aren't real, how can they be dangerous? The danger is that we worship them, and we certainly aren't doing that anymore.' It cannot be denied that this is a legitimate confusion. The Corinthians are not the first people to ask how the idol can be *a dangerous illusion*.[335] Paul, recognizing his addressees' confusion, clarifies his position. He identifies the meals his addressees want to eat as demon offerings and states that he does not want his young converts to get involved with demons

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[334] This kindly affection stands in sharp contrast to Paul's aggressive tone in Galatians 3, where he refers to his addressees as 'foolish'.

[335] See Thiselton, *First Epistle*, 634.

(10:20).[336] Whatever our own reaction to this idea might be, we must recognize two things. First, demon-friendship is presented as something repugnant. Paul's words are a strongly negative evaluation of idolatry. Second, demon-friendship explains why idolatrous meals are hazardous even for Christians, who do not worship idols. Third, Paul finds his position on demon-friendship so persuasive that he does not elaborate on it at all. He confidently proceeds with his discourse as though the matter is closed. Has he seriously misjudged his recipients? I suspect not. We must remember that Paul is not writing to a group of 20th century critics; he is writing to a mixed community of first-century laypeople. They are under a very real pressure to violate their founder's prohibition of idol food and have seized upon an apparent way out. Paul, the trained theologian of the group, gently but quickly closes the door. It may be possible to eat with ignorant people yet not share their ignorance, but it is impossible to participate in an idolatrous ritual yet avoid the demonic forces involved in it. Christianity's prohibition of idol food is not unfairly restrictive; it is protective (οὐ θέλω ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι).

In verses 21-22 Paul very explicitly commands the Corinthians not to eat both the Lord's Supper and idolatrous meals. Notice, however, that his commands are realized by declarative clauses using the indicative verb δύναμαι. By presenting his prohibition as a proposition, Paul refrains from drawing attention to his personal authority. This is not, I should note, because he is uncertain of his authority. He refrains from using aggressive tactics which might come across as authoritarian because he does not want to alienate the Corinthians. Notice also the use of first person plural subjects in his concluding questions: 'Will we provoke the Lord? We are not stronger than him, are we?' As Garland writes, "He does not place himself above or over against

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[336] This motivation may be contrasted with that given in 8:1-9:27, where Paul's concern was the affect that temple dining might have on others.

them but makes his directives about idol food more palatable by implying 'We are in this together.'"[337]

Paul's discourse on idol food in 8:1-11:1 contains seventy-four verses. Five of these verses (14-18) make the obvious point that idol meals are part of a religious system opposed to God. Four of them (19-22) explain that this system is demonic and that fidelity to Christ requires separation from demons. The interpersonal meanings in these nine verses reveal Paul functioning as both pastor and as theologian. As a pastor, he cares a great deal for the Corinthians. He wants to protect them from harm. As a theologian, he is sensitive to their confusion concerning idolatry. He explains that the false gods worshipped by Gentiles manifest a demonic system opposed to the proper worship of God.

10:23-11:1

The concluding section of Paul's discourse on idol food is almost unanimously recognized as a discussion of subsidiary issues.[338] Personally, I find this way of putting things somewhat misleading. It is preferable to say that, whereas 8:1-9:27 and 10:1-22 explain, 10:23-11:1 instructs.

Verses 23-24 summarize Paul's earlier discussion of food consumption. They affirm the Christian's dietary freedom, but underscore the greater importance of love.[339] Verses 25-27 give

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[337] Garland, *I Corinthians*, 482.

[338] Garland writes: "The question of temple dining and eating food sacrificed to idols is now left aside as Paul addresses the matter of food of questionable origins." Garland, *I Corinthians*, 486. Thiselton: "Paul has covered most of the ground which he wishes to address....This concluding section addresses issues which arise concerning meat bought from the market." Thiselton, *First Epistle*, 779. Fee: "Paul has now basically finished his argument with the Corinthians over the assertions in their letter related to attendance at temple meals. But some loose threads must still be tied together." Fee, *First Epistle*, 476.

[339] Commentators seem hesitant about Paul's stance concerning the ἐξουσία or ἐλευθερία of the Christian. But Paul nowhere challenges these notions in 8:1-11:1. Rather, he repeatedly affirms them. The proper response to self-centredness is not to deny freedom; it is to encourage love. Certainly, there is no use in saying, as Garland does,

a very clear instruction concerning the treatment of food. The use of second person imperatives suggests that Paul feels no need to be subtle or indirect. They have asked about his earlier instruction; having explained it, he now repeats it: while there is no need to investigate food, one must never eat idol food.

In verses 28-30, Paul raises the possibility that food being served at a private meal is unexpectedly identified as idol food.[340] However we might reconstruct the details of this scenario, his intention is clear: he is instructing the Corinthians to obey his instructions even in highly public and embarrassing situations.[341] The difficult interrogatives in 10:29b-30 once again *explain* the importance of this obedience (cf. the conjunction γάρ in 10:29) by making explicit the negative consequences which will follow if the believer eats the now transparently idolatrous food: his freedom will be scrutinized by impaired people and will be misconstrued as an acceptance of idol worship. Something good will be seen as something bad.[342] It is impossible to avoid being judged; the main thing is to be judged rightly. It is better to be an outcast and a follower of Jesus than to be an insider and an idolater.

Following this, Paul *yet again* reiterates the general principle presented in 8:1-9:27. Personal gain should be set aside if it will hinder the spread of the gospel. Why is Paul so hung

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that Paul "leaves it to the readers to infer the corollary to this principle: Anything that might destroy another becomes unlawful." Garland, *I Corinthians*, 488. Or to claim as Thiselton does that Paul "negates the universality of freedom." Thiselton, *First Epistle*, 781.

[340] Garland suggests that the subjunctive "projects a scenario which is only hypothetical or at most perhaps infrequent." Garland, *I Corinthians*, 787.

[341] This is somewhat different that the usual interpretation: "He uses this second instance to offer a hypothetical example of a situation where the criterion of v. 24 would limit one's freedom." Fee, *First Epistle*, 483. Paul is not talking about a possible exception to his instructions; he is making it clear that his instructions encompass every possible situation.

[342] This is, of course, the same consequence imagined in 8:9-12. Cf. Rom 14:15-16: εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κατὰ ἀγάπην περιπατεῖς· μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανεν. μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

up on this idea? The best answer, I think, is that he understands people. It is far easier to pursue than to avoid. He is giving his addressees a vision of themselves as gospel co-workers. Christ, Paul, and the Corinthians are following one another down a road to glory.

Conclusions

The common thread which pulls together all my observations in this chapter is the fact that they all have to do with how Paul enacts a social relationship with the Corinthians. He is not objectively construing reality; he is taking a personal stance and is seeking some kind of stance in return.

Contrary to many popular readings of 1 Corinthians, I have found Paul's approach to be cautious and even sensitive. In 8:1-10:22, he refrains from authoritarian pronouncements or aggressive attacks, choosing instead to *explain* why believers must sometimes refrain from eating. With remarkable patience, he highlights important aspects of the issue which are being overlooked, taking great pains to situate himself together with his addressees wherever possible. In 10:23-11:1, he *instructs* his addressees to never knowingly eat idol food. Knowing the social hardship this instruction entails, he encourages his addressees and tries to inspire and motivate them. The only exception to this overarching tenor is 9:4-12, which is not directed at the Corinthian church as a whole but at a smaller group of critical individuals.

CHAPTER 5: IDEATIONAL ANALYSIS

The ideational metafunction is the component of language which theorizes human experience. It construes reality. In this chapter I will discuss the ideational meanings in 8:1-11:1. I will show what Paul is talking about and how he conceives of what he is talking about.

Overview

The most difficult aspect of my ideational analysis was the initial identification of semantic domains. I began with Louw and Nida's *Greek-English Lexicon*, noting which of the lexical items in 8:1-11:1 they chose to group together. I then disambiguated the actual meanings in the text, discarding any unrelated meanings. Moving forward, I grouped together into similarity chains those words which stand in some obvious contextual relationship, such as 'food' and 'eat', or 'temple' and 'altar'. This was a delicate procedure, and one that proved to be largely subjective. Rather than pursue it at length, I ceased at a very early stage and contented myself with only the most transparent relations. There are therefore numerous words which could have been grouped together but were not, such as 'eat' and 'share', or 'have' and 'right'. While it would have been nice to account for all such links, they would have greatly complicated my analysis while at the same time contributing little to it.

Having identified the most significant similarity chains in Paul's discourse, I next looked for large-scale patterns of occurrence, attempting to see which aspects of human experience he talks about through all of 8:1-11:1 and which he talks about mostly in smaller sections. I then shifted my attention to the tiniest details and looked at every clause, isolating processes, participants, and circumstances. I observed patterns in the functions performed by the various domains and in the functional interactions that take place between them.

In this chapter, I will first identify the most significant similarity chains in 8:1-11:1, with a minimal amount of discussion. I will then look at the unfolding of these chains across Paul's discourse. For a visual presentation of this information, see Appendix C.

The overarching domain of experience construed in 8:1-11:1 is the communal consumption of food. This is unsurprising, given that Paul's discourse topic is a specific kind of eating. What *is* surprising is that Paul rarely focuses his attention on idols and idolatry – it is only in 10:1-22 that he explicitly connects eating and idolatry. I will argue that this is not because Paul is talking about a different kind of food or a different setting in 10:1-22; it is because he gives two different reasons why idol food must be avoided. The more general reason, the one on which he focuses most of his attention (cf. 8:1-9:27), contrasts different ways of looking at food. It contrasts the believer's confident freedom with the unbeliever's ignorance and consequent defilement. It also contrasts temporary advantages with eternal ones, and the pursuit of personal benefits with a loving concern for others. The overall conception of reality underlying this first reason is the example of the cross. The second reason Paul gives (cf. 10:1-22) involves a broader perspective on social dining which takes into account more than the food which is eaten. All food is permissible – even idol food, but social dining involves the sharing of more than food; it brings together a variety of elements. Whenever one of those elements is idol worship, the Christian is in grave danger. This is because God does not want his people to get friendly with demons. The conception of reality underlying Paul's second reason is somewhat less familiar, but nevertheless recognizable. It understands idolatry to be a demonic system opposed to the proper worship of God.

The overarching activities being realized in 8:1-11:1 are *explanation* and *instruction*. The activity being realized in 9:4-12, by way of contrast, is *defence*. While this activity facilitates Paul's main goal by securing a necessary perspective on his personal example, it is a sufficient departure from the overall field of 8:1-11:1 that Paul's defence should be considered a sub-text.

Identification of Similarity Chains

Two major similarity chains emerge directly from Paul's topic, *the eating of food which has been sacrificed to an idol*. The first of these, CONSUMPTION, contains a variety of meanings all having to do with eating and drinking.[343] I have included several instances of the adjective εἰδολόθυτος because in early Christian literature it consistently construes a particular kind of food.[344] The words τράπεζα and ποτήριον are so closely associated with food consumption that they are regularly used metonymously to construe food and drink.[345]

Consumption
βρῶσις, ἐσθίω, πίνω, βρῶμα, τράπεζα, καρπός, ἄρτος, κρέας, εἰδωλόθυτος, πόμα, ποτήριον, γάλα

[343] CONSUMPTION corresponds to Louw and Nida's domain 5A, 'Food', and their domain 23A, 'Eat, Drink'. My practice throughout this chapter will be to present the names of semantic domains in small caps.

[344] Cf. Acts 15:29; 21:25; Rev 2:14, 20.

[345] Cf. Mat 20:22; 26:27; Dan 1:13, 15 LXX.

The second chain, SACRIFICE, is centred on religious offerings. I have included the terms εἰδωλολατρία and εἰδωλολάτρης because of the very close affinity between religious worship and rituals of sacrifice.[346]

Sacrifice
θύω, θυσία, θυσιαστήριον, ἱερόν, ἱερόθυτος, εἰδωλεῖον, εἰδωλόθυτος, εἰδωλολατρία, εἰδωλολάτρης

It is regularly observed in the literature that certain parts of Paul's discourse seem to be responding to assertions made by the Corinthians concerning their knowledge of superhuman beings. But words from the domains KNOWLEDGE and SUPERHUMAN BEINGS occur throughout 8:1-11:1.[347] I have cautiously included φρόνιμος in the chain KNOWLEDGE, although I recognize that γνῶσις and φρόνησις cannot be equated.

Knowledge
οἶδα, γινώσκω, ἀγνοέω, γνῶσις, φρόνιμος

Superhuman Beings
θεός, κύριος, εἴδωλον, δαιμόνιον

[346] Cf. Rom 12:1; Heb 9:9; 2Ki 17:35 LXX. It does not seem as though the Corinthians have denied the essential unity of religious sacrifices and worship. Rather, their argument concerns the nature of the object sacrificed to or worshipped. This is interesting because it suggests that the meals they want to eat *are* overtly religious. Why would they argue that idols are insignificant if they could simply assert that the meals are 'dinner parties' without any religious meaning whatsoever?

[347] The former corresponds to Louw and Nida's domains 28A, 'Know', and 28B, 'Known'. The latter corresponds to Louw and Nida's domain 12A, 'Supernatural Beings'. The domain KNOWLEDGE could be subdivided into two parts, distinguishing those words with the root *γνω from the rest. In my analysis of 8:1-11:1, however, I have found this finer distinction unnecessary. It is possible to treat KNOWLEDGE as a single domain, while keeping in mind the likelihood that γνῶσις and its cognates were popular terms in Corinth.

Paul's use of the word συνείδησις in 8:1-11:1 is controversial. I am of the opinion that it construes an evaluative psychological faculty and so is closely related to the domain KNOWLEDGE. Nevertheless, it is helpful to recognize CONSCIENCE as a distinct similarity chain.[348]

Conscience
συνείδησις

One of the most significant chains in 8:1-11:1 is FREEDOM. Some of its words realize the process of constraining or freeing, others the abstract notions of constraint and freedom, and still others the quality of being constrained or free.

Freedom
ἐξουσία, ἔξεστι, ἐλευθερία, ἐλεύθερος, δουλόω, δουλαγωγῶ, ἐγκρατεύομαι, ἀνάγκη, ἑκών, ἄκων

Numerous instances of FREEDOM occur alongside a chain which I have labelled WIELDING. This chain is a small group of meanings related to the physical act of holding. It includes the simple act of possessing something, the neutral act of wielding something, and a more forceful grasping with selfish overtones.[349]

Wielding
ἔχω, χράομαι, μετέχω, συμμερίζω, καταχράομαι

It is not surprising that we find instances of the domains SIN and EVALUATION.[350] I have included as instances of SIN several processes which are grouped together by Paul as prototypical

[348] Louw and Nida place συνείδησις in domains 28A 'Know' and 26 'Psychological Faculties'.

[349] The word καταχράομαι often seems to have negative connotations. It means something like 'clinging' in 1 Cor 7:31. In other contexts it might be rendered as 'manipulating', or 'exploiting'.

[350] I have treated the instances of πειρασμός and πειράζω in 10:13 as instances of EVALUATION, but the instances of πειράζω and ἐκπειράζω in 10:9 as instances of SIN. In both contexts πειράζω means "to try to learn the nature or character of someone or something by submitting such to thorough and extensive testing" (Louw and Nida, *Greek-English Lexicon*, 332). But in 10:9 πειράζω construes the action of an inferior (Israel) towards a

examples of sinful behaviour.[351] The word ἀδόκιμος is part of EVALUATION because it realizes a quality which is logically dependent on some process of evaluation. Παρίστημι is included because Paul's use of it reflects a legal meaning.[352] Ἵστημι and πίπτω are included because they are part of an idiom describing success or failure with respect to some evaluation.[353]

Sin
ἁμαρτάνω, ἐπιθυμέω, ἐπιθυμητής, εἰδωλολάτρης, πορνεύω, πειράζω, ἐκπειράζω, γογγύζω

Evaluation
κρίνω, ἀνακρίνω, πειράζω, πειρασμός, παρίστημι, ἀδόκιμος, ἵστημι, πίπτω

The next four chains are closely related. At various times in the course of my research I have toyed with the idea of uniting them into a single chain. While I continue to believe that this would bring out an important aspect of Paul's thinking, methodological rigour has demanded that I distinguish between them.

ABILITY is similar to FREEDOM except that it involves the notion that a thing's capacity for certain processes can be constrained by *internal* factors.[354] It construes things as being strong or weak, able or impaired.

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superior (the Lord), whereas in 10:13 the reverse is true. And in 10:9 the term is clearly grouped together with unambiguous instances of SIN, whereas in 10:13 the term appears with other items from EVALUATION.

[351] It corresponds to Louw and Nida's domain 88, 'Moral and Ethical Qualities and Related Behaviour'.

[352] Louw and Nida define the word as meaning "to deliver a person into the control of someone else" (*Greek-English Lexicon*, 485). They note, however, that in certain contexts it involves more specifically "the handing over of a presumably guilty person for punishment by authorities."

[353] The same pair appears in Romans 14:4: τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει, where the domain EVALUATION is explicit in the co-text. Louw and Nida analyze that verse as containing an idiom, the sense of which is "whether one maintains one's status or relationship to a master depends on the master's judgment or evaluation" (*Greek-English Lexicon*, 739).

[354] It corresponds roughly to Louw and Nida's domain 74, 'Able, Capable'.

Ability
δύναμαι, ἀσθενέω, ἰσχυρός, ἀσθενής, οἰκοδομέω

The chain ADVANTAGE is made up of meanings which construe various aspects of the human experience as beneficial or detrimental.

Advantage
περισσεύω, ὑστερέω, συμφέρω, σύμφορος, καλός

The chain that I have labelled HINDRANCE contains meanings which in some way relate to the act of stumbling.[355] Some of its meanings construe a thing or process which impedes; others construe the quality of being an impediment.

Hindrance
πρόσκομμα, σκανδαλίζω, ἐγκοπή, ἀπρόσκοπος

The chain SALVATION construes two opposing actions. One of them draws people away from danger; the other causes their utter ruin.

Salvation
σῴζω, ἀπόλλυμι, ὀλοθρευτής

The chains APOSTLESHIP and PROCLAMATION construe Christian ministry. The former is realized by words from the root *ἀποστολ; the latter by words from the root *αγγελ.

Apostleship
ἀπόστολος, ἀποστολή

Proclamation
εὐαγγελίζω, καταγγέλλω, εὐαγγέλιον

[355] The physical act of tripping or stumbling may or may not be a part of the meaning associated with these words. Clearly, however, it was deemed an appropriate image for construing the hindering of interpersonal relationships.

The chain LABOUR includes a number of meanings related to work in general, but it also involves some prototypical labour tasks. COMPENSATION contains meanings related to earnings and expenses.

Labour
ἐργάζομαι, παρεδρεύω, ἔργον, οἰκονομία,
ἀροτριάω, φυτεύω, σπείρω, θερίζω, ἀλοάω,
ποιμαίνω, στρατεύομαι

Compensation
κερδαίνω, μισθός, ὀψώνιον, ἀδάπανος

The chain PARTICIPATION involves the notion that something is common between people. The nature of the thing or quality being shared can vary considerably.

Participation
μετέχω, συμμερίζω, κοινωνία,
κοινωνός, συγκοινωνός

Several words realize the domain PHYSICAL. This domain construes a dichotomy between physical and spiritual realities, between this earthly world and the world that is unseen.

Physical
κόσμος, σάρξ, σαρκικός,
πνευματικός, φθάρτος, ἄφθαρτος

Finally, there are a number of words related to ATHLETIC COMPETITION. The term στάδιον is included as a circumstantial meaning consistently associated with athletic contests.

Athletic Competition
ἀγωνίζομαι, τρέχω, πυκτεύω,
βραβεῖον, στέφανος, στάδιον

Analysis of Similarity Chains

8:1-13

Summary

There are eleven domains of human experience which are especially well-represented in 1 Corinthians 8:1-13: CONSUMPTION, SACRIFICE, KNOWLEDGE, ABILITY, SUPERHUMAN BEINGS, CONSCIENCE, EVALUATION, ADVANTAGE, FREEDOM, HINDRANCE, SALVATION, and SIN. Presented like this, in their order of appearance, it is difficult to see how they relate to one another and to a single discourse topic. I will therefore group some of them together according to the roles I perceive them to play in 8:1-13. Some are derived directly from Paul's topic (CONSUMPTION, SACRIFICE, SUPERHUMAN BEINGS). Some are abstract qualities possessed in varying degrees by individuals (KNOWLEDGE, ABILITY, FREEDOM). Still others have to do with positive and negative consequences which follow from food consumption (EVALUATION, ADVANTAGE, SALVATION, HINDRANCE).

Analysis

As I have already said, it is surprising how rarely meanings from the chain CONSUMPTION are constrained by the chain SACRIFICE. The word βρῶσις takes εἰδωλόθυτος as a Qualifier in 8:4, where Paul reintroduces his topic. Following this ἐσθίω occurs with the Participant εἰδωλόθυτος twice and κατάκειμαι occurs with the Circumstance ἐν εἰδωλείῳ. All the remaining instances of CONSUMPTION in 8:1-13 construe eating as a general human experience. In verse 8 Paul writes that 'food' will not factor into God's judgement of the believer; he or she lacks nothing by 'not eating' and gains nothing by 'eating'. He is talking about dietary practices in general, about the believer's liberty from dietary restrictions (cf. 8:9). In verse 13 Paul writes that if 'food' were an offense to his brother or sister, he would refrain from 'eating meat'. This claim encompasses many different kinds of abstinence and is not a principle concerned specifically with idol food. An analysis of CONSUMPTION and SACRIFICE in 8:1-13 reveals that, while Paul's topic is the eating of idol food, and while his scenario in verses 9-12 involves the eating of idol food, the principle underlying his argument concerns the eating of food in general.[356]

When we examine instances of the chain SUPERHUMAN BEINGS, it is possible to distinguish between specific uses which refer to the Father or to Jesus Christ and non-specific uses which construe the *general* human experience of superhuman beings. For obvious reasons, the non-specific uses are of more interest. Paul writes that 'an idol' is nothing, and that only one being is 'a god' (8:4). Elaborating on these propositions, he points out that there are many things which are called 'gods', so that in a certain sense there are many 'gods' and many 'lords', but for the believer only one being is 'god' and only one being is 'lord' (8:5-6). The most striking thing about these statements is that they acknowledge two opposing construals of reality. Paul is not only construing a cosmology that he and his addressees share; he is construing the fact that different social groups possess different cosmologies.[357]

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[356] This will be even more noticeable in 9:1-27, where Paul's explanation of this principle includes no mention of idols or idol food at all.

[357] Most commentators understand the word group τῇ συνηθείᾳ τοῦ εἰδώλου to mean 'their familiarity with idols'. For my part, I understand it to mean 'the customary understanding of idols'. In Plato's *Theaetetus* (168b-c), Socrates playfully puts the following words in the mouth of Protagoras: καὶ ἐκ τούτων ἐπισκέψῃ εἴτε ταὐτὸν εἴτε καὶ ἄλλο ἐπιστήμη καὶ αἴσθησις, ἀλλ' οὐχ ὥσπερ ἄρτι ἐκ συνηθείας ῥημάτων τε καὶ ὀνομάτων, ἃ οἱ πολλοὶ ὅπῃ ἂν τύχωσιν ἕλκοντες ἀπορίας ἀλλήλοις παντοδαπὰς παρέχουσι ('And on the basis of that you will consider the question whether knowledge and perception are the same or different, instead of doing as you did a while ago, using as your basis the ordinary meaning of names and words, which most people pervert in haphazard ways and thereby cause all sorts of perplexity in one another.'). The key phrase, ἐκ συνηθείας ῥημάτων

What of the domains KNOWLEDGE, ABILITY, and FREEDOM? They all construe abstract qualities which may be possessed or lacked by people and which are universally implicated in social status. Cultures prize knowledge, strength, and freedom as markers of superiority. Picking up on this fact, some commentators have suggested that the Corinthians are overestimating themselves and that Paul intends to humble them.[358] A careful analysis of the relevant chains suggests otherwise, however. Paul does point out that knowledge typically leads to pride rather than to a loving concern for others (8:1-3), but he never denies that the Corinthians are knowledgeable. He talks about impaired consciences (8:7, 10, 12), but never says that the Corinthians are impaired. He warns that freedom can inflict harm (8:9), but he never denies that the Corinthians possess freedom. In actual fact, Paul seems more than happy to affirm that his addressees possess knowledge, strength, and freedom (cf. 8:1, 8, 9, 10). He simply takes care to point out that these qualities are not shared *by everyone*. He points out that non-believers lack knowledge and ignorantly believe in idols (8:5, 7). He draws attention to the fact that the people who eat in Corinthian temples have impaired consciences (8:7, 10, 12) and so do not see the impending judgement that awaits them (cf. 8:11). Paul does not use KNOWLEDGE, ABILITY, and FREEDOM to deny the advantages of being a Christian, but to highlight the fact that these advantages are not universal.

An examination of the chains EVALUATION, ADVANTAGE, SALVATION, and HINDRANCE reveals that they construe consequences that follow from the believer's food consumption. In verse 8, Paul considers what consequences there are *for the Christian*, concluding that there are

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τε καὶ ὀνομάτων, means something like 'the customary meaning of words and names'. Given that Paul has in the immediately preceding text been discussing the various meanings of the words 'god' and 'lord', contrasting the Christian perspective with that of the pagan world, it does not seem a stretch to imagine that in 8:7 he is referring to 'the customary understanding of idols'.

358 Thiselton speaks of an "extreme spiritual liberalism" which becomes "an arrogant belief that believers have the right to do anything" (*First Epistle*, 608).

none. Food does not lead to judgement, nor does it lead to an advantage or disadvantage.[359] In verses 9-13, however, Paul makes it very clear that the believer's food consumption can have disastrous consequences *for the non-Christian.*[360] Paul does not elaborate on the details as much as we might like, but the general idea seems clear: the non-believer, who perceives the believer's food consumption but not the cosmology which undergirds it, becomes further entrenched in an idolatrous lifestyle and hardened to the witness of the gospel. Mark Nanos puts it this way: "If they witness that even Christ-believers...still eat idol food, they will continue to sense that idolatry is right, leading to their self-destruction."[361]

So, what is Paul talking about in 8:1-13? Basically, he talks about people who know the truth about superhuman beings and people who do not, people who have able consciences and people who do not. This sets the basic parameter for his outlook on food consumption. He talks about food as something neutral for Christians, who will not be judged on dietary matters. But he also talks about food as an obstacle in the way of non-Christians. Most importantly, he talks about the need for Christians to avoid actions which impede others. Underlying 8:1-13 is an ethic rooted in the cross, which exemplifies a temporary self-surrender leading to the eternal salvation of others. This will be brought out explicitly in chapter 9.

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[359] Scholars are divided over the sense of παραστήσει τῷ θεῷ. But whether Paul has in view condemnation or commendation is irrelevant. His point either way is that God's evaluation of the believer will not concern practices of food consumption. Thiselton writes, "Most writers endorse H. A. Mayer's view that the issue turns on the religious neutrality of food. Meyer paraphrases: *Food is not the determining element in the Christian's relation to God*" (*First Epistle*, 646-7). For a summary of five competing views, see Thiselton, *First Epistle*, 645-7.

[360] The impaired non-Christian is 'hindered', 'weakened', 'destroyed', 'sinned against', and 'wounded'.

[361] Nanos, "Polytheist," 13. He adds, "Interpreters regularly note that Paul uses the word meaning 'to build up' ironically, to signify tearing down by arrogantly behaving in a way that encourages the other to do something harmful to themselves. However, Paul's comment here need not mean that the impaired were not already doing the harmful thing at issue, which most interpreters understand to be implied. Building up need not signify the same thing as starting from scratch." Similarly, Garland observes, "The moral sensibility...of this person is impaired. Morally, the weak person does not know which way is up and is led to believe that such idolatrous actions are not wrong" (*I Corinthians*, 390).

Summary

There are seven dominant chains in 9:1-23: FREEDOM, APOSTLESHIP, LABOUR, WIELDING, CONSUMPTION, COMPENSATION, and PROCLAMATION. Once again, this simple list fails to manifest how the chains function. I will group them into three groups. Some of them have to do with labour (LABOUR, APOSTLESHIP, PROCLAMATION). Some involve the entailments of labour (FREEDOM, COMPENSATION, CONSUMPTION). The last of them concerns how the individual relates to freedom (WIELDING).

Analysis

Numerous commentators have wrestled with Paul's seemingly abrupt transition into chapter 9, but my analysis of ideational meanings perceives chapters 8 and 9 as very integrated. There are three main indications of this. First, Paul's preoccupation with 'rights' does not indicate a change of direction; he is merely continuing his reflections on dietary freedom (cf. 8:8-9). Second, Paul's main illustration is his refusal to have his meals provided by the Corinthian congregation. This reveals that he is still focused upon the effect that food consumption can have on non-believers. Third, Paul main argument – that the gospel frees the individual from the pursuit of personal gain and encourages a form of self-control which seeks the salvation of others – is the same as that in 8:9-13. Following some discussion of these points, I will show that Paul's defence in 9:3-12 does not contribute directly to his discussion of idol food. Rather it facilitates that discussion by establishing that his refusal to accept material support is a surrender of something he is entitled to.

In his recent and insightful study of 1 Corinthians 9, Lincoln Galloway proposes that 9:1-27 is a discourse on freedom.[362] We are invited to read it this way, he says, by Paul's opening question (9:1). Furthermore, Paul's vocabulary reveals a cluster of terms used in popular philosophical discourses on freedom. Galloway invests roughly fifteen pages in demonstrating the currency of such terms as ἐξουσία, ἀνάγκη, ἑκὼν/ἄκων, δουλεία, and ἐλευθερία.[363] His reading is convincing, and far superior to those which read 1 Corinthians 9 as a discussion of Paul's apostleship.[364] It coheres particularly well with my conclusion that dietary freedom is the central concern of 8:1-9:27. In 8:9 Paul warns that this freedom can be a hindrance to others. This warning builds into his climactic and sweeping assertion in 8:13: 'If the exercise of my freedom hinders other people, I will forego my freedom.' Chapter 9 simply continues an ongoing discussion.

Although much of 9:1-23 is applicable to Christian freedom in general, the concrete example given by Paul is his right to be fed by the Corinthian congregation. This is signalled by the first question of his defence: 'Don't we have the right to eat and drink? (9:4)' Admittedly, other rights are mentioned in 9:5-6; the general idea seems to be that "he has the right to receive support from the community so that he will not become sidetracked from his preaching task by the hardship of trying to earn a living at the same time."[365] But we must not be blinded by the extravagance of our own highly monetary culture and so fail to see that there is an intimate connection between wages and food; every single one of the labourers in 9:7-12 receives food as

362 Galloway, *Freedom*, 2.

363 Galloway, *Freedom*, 4-19.

364 A few of the ancient manuscripts even reverse the order of Paul's opening questions, perhaps, as Garland hypothesizes, because the issue of Paul's apostleship was assumed to be foremost. Garland, *I Corinthians*, 403.

365 Garland, *I Corinthians*, 407.

their rightful compensation. Paul's focus on food consumption sheds a great deal of light on 9:19-23, where he elaborates on his practice of abandoning his rights. As I read these verses, he first points out that when ministering to Jews he obeys the Jewish food laws (though he is not bound by those laws) and that when ministering to Gentiles he eats non-kosher foods (though this does not mean he is unprincipled). The motive behind his refusal to receive support from the church in Corinth is given in the final illustration: He became poor and undignified in order to reach the poor and undignified (9:22). I suggest that this is best understood as signifying that, in order to reach the common people of Corinth, Paul chose to labour and eat among them, forsaking the tables of the wealthy and the influential.[366] If my hypothesis is correct, then in 9:1-23 Paul is not only still talking about food consumption as a freedom, he is still talking about it having consequences for non-believers' acceptance of the gospel.

There is, however, an additional parallel between the temple dining scenario of 8:9-12 and Paul's missionary practice in Corinth. Garland's comments draw together the relevant facts:

> Joining in meals was extremely important in the ancient world because they served as markers of socioeconomic class divisions, as opportunities to converse and build friendships, and as a means to fulfill socio-political obligations....To rebuff the invitations of friends, neighbours, and patrons not only would cause one's social status to plummet but also would mark one off as 'odd and repugnant'.[367]

Normally these facts are presented in order to explain that certain upwardly-mobile Corinthians did not want to endure the social consequences of avoiding temple meals. This is a convincing inference. My point in presenting them here, however, is to observe that *these were the very*

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[366] Here Paul is using the adjective ἀσθενής as in 1:25-29, where he glories in the foolishness of the cross and in God's decision to choose the weak things of the world (τὰ ἀσθενῆ τοῦ κόσμου) in order to shame the strong. This would certainly include, but would not be limited to, socio-economic weakness. See Thiselton, *First Epistle*, 706; and Garland, *I Corinthians*, 413.

[367] Garland, *I Corinthians*, 357. The quotation he cites is from Gooch, *Dangerous Food*, 46. See also Chow, *Patronage and Power*; and Marshall, *Enmity in Corinth*.

consequences Paul endured for his refusal to accept food from the Corinthian congregation and that this reaction to his missionary practice explains why he takes so much time in 9:1-9:23 to elaborate on 8:9-13. As Garland states elsewhere: "They did not interpret his voluntary privation as conforming to the pattern of Christ's sacrifice....Instead, they interpreted his penury as demeaning to himself and an embarrassment to them."[368] Unless Paul wants his words to fall on deaf ears, he needs to explain his understanding of Christian freedom and his reason for saying that it should sometimes be set aside. This problem is crystallized in the interaction between FREEDOM and WIELDING. Five times in 9:1-23 Paul uses the expression ἔχομεν ἐξουσίαν, or something similar to it. Three times he uses ἐξουσία with the words χράομαι and καταχράομαι, always with negative polarity. Essentially, he construes himself as both having freedom and as not using freedom.[369] This distinction between truth and appearance may have seemed foreign to the Corinthians, who lived in an environment saturated with self-propaganda. Witherington notes that "The Corinthian people...lived with an honor-shame cultural orientation, where public recognition was often more important than facts....In such a culture a person's sense of worth is based on recognition by others."[370] Paul faces an uphill battle in his effort to convince the Corinthians that they should not eat idol food. Why would someone want to give up a perfectly good freedom in order to commit social suicide?

The reason this approach was *not* problematic for Paul may be summed up in one word: εὐαγγέλιον. The transforming effect the gospel had on his life is mirrored in the transforming

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[368] Garland, *I Corinthians*, 413.

[369] Actually, Paul uses the strengthened term καταχράομαι to present himself as not being *preoccupied* with freedom (cf. 1 Corinthians 7:31). Louw and Nida offer the definition "to conduct oneself in such a way as to become completely occupied by certain means" (*Greek-English Lexicon*, 505).

[370] Witherington, *Conflict and Community*, 8.

effect it has on his discourse in 1 Corinthians 9:1-23. Following its introduction, we see a remarkable change take place among the most prominent similarity chains. First, Paul ceases to speak of himself as a free labourer and begins to present himself as a slave who has been entrusted with a responsibility (9:16-17).[371] Notice the very similar language in 1 Corinthians 4:1-3:

> This is how you should view us: as servants of Christ and as stewards [οἰκονόμος] of God's mysteries. Now, it is demanded of stewards [οἰκονόμος] that they be faithful [πιστός]. But I don't care if I am judged [ἀνακρίνω] by you, or by any other human jury – I don't even judge [ἀνακρίνω] myself. To be sure, my conscience is clear, but this is not what determines my innocence – it is the Lord who judges [ἀνακρίνω] me.

Paul's gospel-transformed worldview does not seek social status, but ignores human criticisms and seeks to serve the Lord. Second, Paul stops claiming food as his worker's compensation and turns his attention to another kind of recompense – his self-satisfaction (καύχημα). He clings to *this* vigorously, forcefully rejecting any suggestion that it be set aside (9:15). And what is the source of his self-satisfaction?[372] It is his willingness to freely adapt his dietary habits so as to persuade and save so many people (9:19-22).[373] He cleverly presents this using the word κερδαίνω, which can mean both 'to profit' and 'to persuade'.[374] The result is a striking

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[371] It is not unusual for Paul to present himself as a slave. However, notice that in 7:37 Paul contrasts 'having rights' with being 'under compulsion': μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει. A shift has clearly taken place in the discourse.

[372] I am following Fee's suggestion that "the way the argument is structured implies that his 'pay' and his 'boast' refer to the same reality, preaching the gospel without accepting support." Fee, *First Epistle*, 421. I would suggest, however, that these terms are being used to signify what Paul perceives to be *the basis* of his reward and *the source* of his self-satisfaction.

[373] Paul's diet would have been inferior if provided for by his own labour. He would likely have lacked sufficient money to buy meat from the market, and would have been forced to live on a rather minimal fare consisting primarily of grain. See Thiessen, *Social Setting*, 125-29. It is perhaps significant that Paul does not use the word ὡς when discussing the poor. In other words, whereas he becomes 'like' the Jews and 'like' the Gentiles in order to win them, he actually *becomes poor* in order to win the poor. Cf. his comments in 4:11-13.

[374] The meaning 'persuade' may be seen outside the Pauline corpus in Matthew 18:15 and 1 Peter 3:1.

reiteration of the point made in 8:9-13: dietary practices can positively or negatively affect the spread of the gospel.

In 9:1-23, therefore, Paul expands on the argument given in 8:9-13. By bringing up the social consequences that have plagued him as a result of his decision to refuse food from the Christians in Corinth, he demonstrates his intimate awareness of the social pressures they are under and the potentially humiliating consequences they wish to avoid. But more importantly, he shows that the evaluation which truly matters, the one which takes place before God, renders social recognition a small thing. It is far more important to consider the eternal glory that is secured when people receive the gospel.[375]

With this overarching argument in view, it is possible to discern more clearly the unique function of 9:3-12. Obviously, frustration is in the air. Paul has spurned some of the well-to-do Christians in Corinth by rejecting their support and in response they are criticizing him, denigrating his social status. One can easily imagine the lashing out of wounded pride: 'Why *should* we feed him anyway – he's just a church volunteer.' The primary goal of 9:3-12 is to refute these grumblings and validate Paul's right to receive food in compensation for his church work.

Basically, Paul raises the issue under consideration (9:4-6) and then presents four scenarios involving labour and compensation (9:7-10). The four participants are: a soldier, someone who plants a vineyard, someone who tends a flock, and an ox that is threshing. In each instance there is a related wage: provisions, grapes, milk, and grain. The purpose of this strategy is twofold. First, it identifies the domain COMPENSATION as a type of FREEDOM which follows from LABOUR. Second, it connects the domain CONSUMPTION with the domain COMPENSATION.

[375] I can imagine him thinking, 'If I can just get them to understand why I have avoided eating with them, then surely they will understand why they must avoid eating idol food.'

As Matthew 10:10 states: 'The worker is worthy of his food.'[376] Of course, for these analogies to have any relevance we must infer that Paul has performed apostolic labour, but *this is nowhere argued in 9:4-12*. To the contrary, Paul's defence *assumes* that he and Barnabas have laboured as apostles.[377]

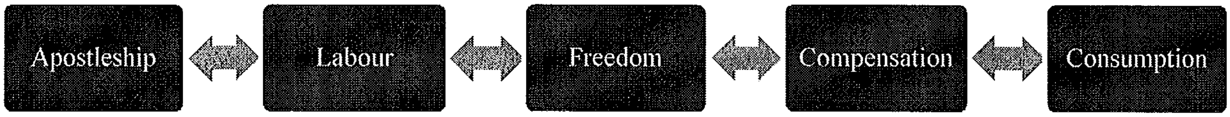

Figure 13: Similarity Chains in Paul's Defence

At the risk of oversimplifying, I will present the major similarity chains of Paul's defence visually in Figure 13. My sense of the situation in Corinth at the time of Paul's writing is that certain influential critics have made an emotional leap from the far right of my diagram to the far left. Because Paul has refused to eat with them, they are denigrating his apostleship.[378] The logic of their criticisms, of course, derives from their preoccupation with public status. They have interpreted Paul's behaviour as a refusal to act like "a genuine professional in the sphere of

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[376] Cf. Luke 10:7; Matthew 10:10. This association between wages and food is not as obvious in our modern culture. However, we do have expressions such as "earn bread and butter" and "bring home the bacon."

[377] Paul regularly expresses a sense of incredulity at the thought that the Corinthians might deny his apostleship. In these moments, he consistently falls back on the indisputable fact of his work and its results (e.g. 4:15; 9:1-2).

[378] "Paul is keen to establish the credentials of true apostleship...because his freely chosen decision to renounce 'rights' which 'the strong' [i.e. influential members of the Corinthian community] undoubtedly regarded as part of the status and signs of apostleship...was perceived to imply thereby something deficient about his status in relation to such 'rights.'" Thiselton, *First Epistle*, 666. We cannot avoid the reality of conflict in 1 Corinthians 9 by suggesting that 9:3-12 is purely rhetorical. Contra Garland, *1 Corinthians*, 406; Gardner, *Gifts of God*, 76; Smit, "Rhetorical Disposition," 485; Dodd, *Paradigmatic 'I'*, 102-3; Mitchell, *Rhetoric of Reconciliation*, 243-50. If the entire defence is a rhetorical device, how does it advance the larger discourse on idol food? The truth is that 9:1-12 contributes *nothing of any substance* to Paul's discussion. Were it not for his critics, he could have omitted 9:1-12 altogether.

religion and rhetoric."[379] For his part, Paul rejects their pursuit of status as antithetical to the cross of Christ (cf. 2 Cor 8:9). He has a very positive view of work, and seems to have viewed manual labour as a fitting way for Christians to avoid the ethical minefield of social obligations.[380] This is why his defence focuses upon the essential links LABOUR and COMPENSATION. Of course, whether this reconstruction is accurate hardly matters. The important thing is that the logic of Paul's defence proceeds from the left to the right. Paul is defending a freedom related to food consumption *on the basis of his apostleship.* He must do so in order to licence the analogy he wants to draw between his actions and the action he is requesting from the Corinthians.

Like the rest of Paul's discussion, 9:1-23 explains how Christians should behave with respect to idol food; this is the overarching field of discourse for 8:1-11:1. The way Paul chooses to go about this activity, however, requires him to overcome a major obstacle. He cannot confidently talk about his refusal to accept food from the Corinthians unless they are willing to concede that he is free to demand this food. As a result, there is a marked change of field in 9:3-12, as he undertakes a defence of his right to have his meals provided by the Corinthian congregation. This change in the relevant social activity of Paul's discourse is sufficient that 9:3-12 should be interpreted as a facilitating sub-text.

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[379] Thiselton, *First Epistle*, 13. Witherington (*Conflict and Community*, 21) says: "In a city where social climbing was a major preoccupation, Paul's deliberate stepping down in apparent status would have been seen by many as disturbing, disgusting, and even provocative."

[380] See especially 1 Thess 4:9-12, where Paul explicitly states that he does not want his converts to be dependent on anyone. While commentators regularly discuss Paul's desire to avoid social obligations towards wealthy Corinthian believers, it seems just as plausible that he expects the believers in Corinth to avoid social obligations which would require them to behave improperly (e.g. to eat idol food). His refusal to live a high-status lifestyle may be an attempt to model the kind of independence he desires for his critics.

Summary

Many of the similarity chains which are most dominant in 9:1-23 vanish at verse 24, with the departures of APOSTLESHIP, LABOUR, and COMPENSATION being the most noticeable. Prominent chains in 9:24-27 include ATHLETIC COMPETITION, FREEDOM, and EVALUATION.

Analysis

Most commentators recognize that Paul is using athletics as an illustration, a practice common in the Greek philosophic tradition.[381] Many of them even recognize that the illustration is intended to further explain the behaviour encouraged in 8:9-12. Thiselton, for instance, argues that 9:1-23, 9:24-27 and 10:1-13 explicate the principle of forbearance presented in 8:1-13 using the three illustrations of Paul's ministry, athletic competition, and ancient Israel.[382] Unfortunately, certain aspects of continuity with 9:1-23 are consistently overlooked. For example, notice that in 9:19-23 Paul construes the salvation of others as something he strives to gain. Moments later he is discussing an imperishable crown which ought to be pursued (9:24-25).[383] Similarly, in 9:19-23 Paul talks about his willingness to 'enslave himself'. He then immediately underscores the importance of self-control (9:26-27). These associations are not coincidental. They reveal that Paul is still talking about the impact dietary habits have on the spread of the gospel. In the same way that athletes exercise self-control in order to win a prize,

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[381] On this topic see Garland, *I Corinthians*, 439-40; Pfitzner, *Agon Motif*, 76-109.

[382] Thiselton, *First Epistle*, 708-9. Cf. Garland, *I Corinthians*, 438.

[383] Observe also that in Philippians 4:1 Paul refers to his Philippian converts as his crown.

Paul restricts his food consumption so as to avoid hindering people from accepting the gospel. When he encourages the Corinthian church to do the same, he is simply repeating the encouragement given in 8:9.

An important thing to note about 9:24-27 is Paul's use of the domain PHYSICAL. He uses it to contrast the perishable wreath gained by athletic competitors with the imperishable wreath gained by the believer who exercises careful self-control. Similar contrasts occur elsewhere, perhaps most noticeably in 9:11, where Paul contrasts the 'spiritual' seed sown by him and Barnabas with the 'physical' harvest of food they are entitled to as compensation. Such contrasts were, of course, an integral component of early Christian teaching. A related one may be seen in Matthew 5:11-12, which records Jesus' insistence that earthly persecution is overshadowed by heavenly reward. Fascinatingly, in John 4:31-38 Jesus speaks about his 'food' being to accomplish the 'labour' for which he was sent. He then refers to fields that are ready for harvest and says that the harvester 'receives compensation (μισθός)' and 'gathers the crop into *eternal life*.'[384] This may reveal an early Christian understanding to the effect that the compensation (i.e. food) that results from missionary labour *is* eternally saved people. As Galloway says, "There is an intrinsic connection between one's activity and one's recompense....One is not simply rewarded for work done, but one shares or participates in the products of labor."[385]

I have made a point of stressing the continuity of 8:1-9:27 because this entire portion of Paul's text construes food consumption as a freedom that should be surrendered so that people are not hindered from receiving the gospel. At 10:1, however, a change takes place. The discourse at this point stops talking about freedom and sensitivity to non-believers and begins

[384] John 4:36: ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον.

[385] Galloway, *Freedom*, 173-74.

talking about sin and the wrath of God.[386] A foreshadowing of this shift occurs in 9:26-27, where Paul stops talking about the positive consequences of abstinence (i.e. winning) and starts talking about the negative consequences of indulgence (i.e. disqualification).

10:1-13

Summary

The illustration of athletics is abandoned following 9:24-27. In its place, Paul introduces a story about the ancient people of Israel. The story involves CONSUMPTION, but its central lesson is that SIN jeopardizes SALVATION. It draws the Corinthians' attention to God's EVALUATION.

Analysis

Verses 1-5 are a rather imaginative retelling of Israel's wilderness journey. Paul construes Israel as being under the cloud and as passing through the sea, and he then presents this as their baptism (10:1-2). He construes them as eating and drinking, and he presents Christ as the source of their sustenance (10:3-4). Finally he construes God's displeasure, and his slaughter of the Israelites (10:5). A common line of interpretation argues that Paul's rather imaginative way of presenting these events is intended to debunk a magical understanding of the Christian sacraments.[387] This reading rightly grasps that Paul is drawing a parallel between Israel and the Christian church. Just as in 8:1-13 (πάντες γνῶσιν ἔχομεν), he is talking about certain

[386] These are not entirely foreign concepts, of course. Paul has already construed the eating of idol food as a sin (8:12), and the destruction of non-believers is predicated upon the assumption that idolaters will not enter the Kingdom of Heaven (8:11). The difference is that Paul applies these ideas directly to the Corinthian believers.

[387] E.g. Weiss, *Korintherbrief*, 250; Conzelmann, *1 Corinthians*, 167; Fee, *First Epistle*, 442-3.

advantages possessed by the entire people of God.[388] The hypothesis that he is challenging an overzealous sacramental theology, however, is completely unnecessary. Just as with knowledge, ability, and freedom in 8:1-13, it is possible to understand Paul's construal of the sacraments as *an affirmation of legitimate privileges* enjoyed by the believing community. He chooses to focus upon distinctive Christian rituals in anticipation of his argument in 10:14-22.[389] In particular, he foreshadows his subsequent discussion of the Lord's Table.[390]

Verses 6-11 depict the causes and consequences of divine judgement in a series of figures involving SIN and SALVATION. We cannot be certain how familiar Paul's addressees were with the story of Israel's wilderness generation, but it seems likely that they would have picked up on the general idea that *longing for 'the good old days' can be dangerous*. Israel's continual looking back towards the food of Egypt led them into a variety of sins, and these sins resulted in God's wrath. Paul wants there to be no doubt that the similar longing which sometimes takes hold of Christians must be resisted. The lessons of Israel's failure are very applicable to the Christian life (cf. 10:6, 11).

Verses 12-13, which apply Israel's story to the situation in Corinth, present overconfidence as hazardous in a time of testing. This, ultimately, is the main thrust of 10:1-13. The social pressure to attend idolatrous meals is a temptation to sin. If individuals take this temptation lightly, their behaviour will arouse the wrath of God and endanger the whole

[388] Thiselton, *First Epistle*, 725.

[389] Conzelmann rightly observes that the depiction of Israel "corresponds to the thought of sacramental κοινωνία, 'communion,' which is developed later." Conzelmann, *1 Corinthians*, 166.

[390] In 10:17 Paul construes 'all' the Christians as consuming 'one' bread, just as here he construes 'all' the Israelites consumed 'the same' food. The two texts are: πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον (10:3), and πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν (10:17).

Christian community.[391] It is far better to endure, and to trust that God will come through with what he has promised.

10:14-22

Summary

In 10:14-22, CONSUMPTION once again becomes the most concentrated domain in Paul's discourse. It is realized by no less than fourteen items in these eight verses. The domain PARTICIPATION, which has appeared periodically in the preceding discourse, takes a very prominent role. Finally, the domains SUPERHUMAN BEINGS and SACRIFICE return.

Analysis

Having presented the possibility of disqualification and illustrated it persuasively, Paul proceeds to single out one particular moral failure for further presentation. Unsurprisingly, given his focus on idol food, the sin selected is idolatry. As I see it, there are two developments in this remarkably brief portion of Paul's letter which are ideationally significant. First, Paul construes the eating of food as an act which involves the individual in a social ritual. Second, he construes idolatry as the worship of demons.

The first of these two developments is accomplished through the domain PARTICIPATION. Thiselton provides a very helpful analysis of the words κοινωνία and κοινωνός, which he renders as 'communal participation' and 'communal participant'. On the one hand, there is

[391] It may be that Paul is directing his comments at certain individuals in the Corinthian community who are challenging his prohibition. Fee, *First Epistle*, 444 n. 15. Perhaps by highlighting the fact that 'some' may bring destruction on 'most' Paul is striving to set the majority of the Corinthian community against a few who are challenging him. This is pure speculation, however.

something with which the individual is associated; this thing is held in common, but is held by the individual nonetheless. On the other hand, there is a sense of commonality blossoming into community, of like-mindedness, of something akin to the Greco-Roman *societas*.[392]

One unfortunate aspect of Thiselton's discussion is his acceptance of Smit's distinction between 'vertical/theological' and 'horizontal/social' aspects of participation.[393] Smit's work mistakenly overemphasizes union with superhuman beings and fails to see that the notion of participation is applied very broadly in Paul's discourse.[394] Admittedly, when we look for the objects of κοινωνία and κοινωνός in 10:14-22, we do find the blood of Christ, the body of Christ, and demons.[395] But we also find an altar. Furthermore, CONSUMPTION and PARTICIPATION are very closely intertwined.[396] The Christian cup and bread are called a participation (10:16), drinking the cup of demons and sharing in the table of demons is clearly presented as a participation (10:20-21), and people who eat sacrifices are described as participants (10:18). Albeit at the risk of stylistic collapse, Paul could have written: 'A participation in the cup of the Lord is a participation in the blood of the Lord,' 'Those who participate in sacrifices are participants in the altar,' etc.

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[392] Thiselton, *First Epistle*, 104-05 and 761-62. Unfortunately, he downplays the connection with the *societas*.

[393] Thiselton, *First Epistle*, 761-62. Cf. Smit, "Paul's Rhetoric," 40-53. The same terms are also used by Gardner, *Gifts of God*, 161.

[394] Actually, in the only place where Paul expands on an act of participation, he focuses on the so-called horizontal/social dimension. In the verses immediately following his introduction of the term κοινωνία, Paul says: 'Because there is one loaf, we are all one body. This is because we all share in the one loaf' (10:17).

[395] Thornton states: "A genitive following the word koinonia expresses...that of which one partakes...the object shared." Thornton, *Common Life*, 71 (cited by Thiselton, *First Epistle*, 104).

[396] This is true not only in Paul's text but in the Greek language as a whole. Consider the word μετέχω, which construes the sharing of a meal.

Not only are numerous participations construed in 10:14-22, but Paul uses relational clauses to relate a number of them. In doing so, he brings together a variety of elements. For example, in 10:16 he brings together the Christian cup and the blood of Christ, as well as the Christian bread and the body of Christ. In 10:18 he brings together sacrifices and the altar of sacrifice. In a similar manner, verses 20-21 implicitly bring together the cup of demons, the table of demons, and the demons themselves. The effect of these relations, I suggest, is that continuity is established between the various elements which make up a ritual sacrifice, including the altar of worship, the sacrifices, the god, and the celebratory meal. In the world Paul construes through his language, to participate in any one of these elements is to participate in the others; they are a unity (see Figure 14).[397] One implication of this is that τό εἰδωλόθυτον κοινωνία ἐστὶν τῆς εἰδωλολατρὶας. The communal eating of idol food is idolatry.

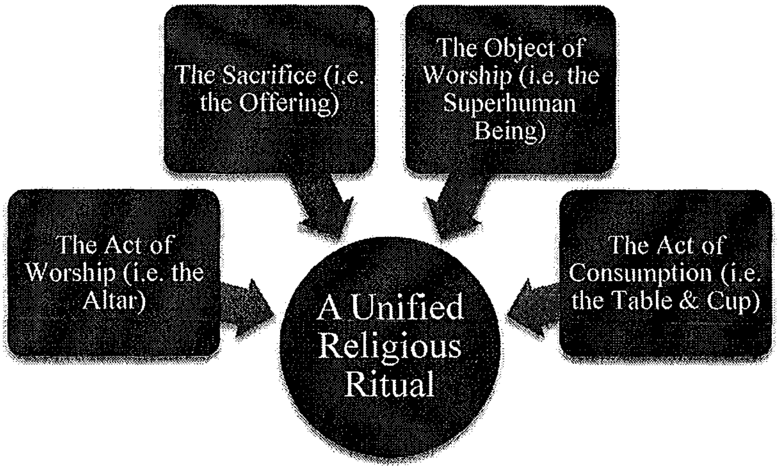

Figure 14: Participation in 10:14-22

The second ideational development in 10:14-22 involves a return of the similarity chain SUPERHUMAN BEINGS. In 8:4-6, Paul laid out his explicit agreement with a proposition denying the significance of idols; in 10:19 he raises the issue again. Why does he do this? Most likely, it

[397] Garland cites Philo to the effect that "it was assumed that the victim became the property of the deity to whom it was sacrificed, that the deity was the host of the ensuing feast, and that the diners became partners with the altar." Garland, *I Corinthians*, 481.

is because he has just construed idolatry as a *relationship* rather than as a *belief*. He anticipates that this way of looking at things will not sit well with the Corinthians. If the idol is not real, how can idolatrous behaviour pose a real danger? How can it establish a real relationship? Garland writes: "[The Corinthians] may...have justified their actions by downplaying any religious ceremony...in a pagan temple as a bunch of religious mumbo jumbo that had no spiritual effect on them whatsoever."[398]

Just as the Corinthians do not see the danger that idolatry poses to others (8:1-9:27), they fail to see the threat it presents to themselves (10:1-22). Idols may not be real, but there are very real superhuman beings involved in the charade of idolatry. The eating of idol food is dangerous because it involves the believer with demons. Obviously, there must have been a more substantial cosmology underlying these brief comments, but Paul does not elaborate.[399] He gets straight to the bottom line with two concluding questions: 'Are we trying to provoke the Lord? We're not stronger than him, are we?'

To summarize what I have said: In 10:14-22, Paul finally broaches the subject of idolatry. Having attempted to persuade his addressees not to *encourage* idolatry by eating in temples, he now attempts to persuade them not to *participate* in idolatry by eating in temples. The former is a sin which harms others; the latter is a sin which endangers the Christian community itself. Paul's argument has two prongs: it draws upon the relatively obvious fact that temple meals cannot be isolated from the temple rituals, and it introduces the Jewish belief that a demonic deception lies beneath the nations' worship of idols.

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[398] Garland, *I Corinthians*, 356.

[399] For a brief discussion of how Paul may have understood the demonic aspects of idolatry, see Reid, "Principalities and Powers," 750-51.

10:23-11:1

Summary

In this, the concluding section of Paul's discussion of idol food, many earlier chains are reintroduced, including FREEDOM, CONSCIENCE, ABILITY, ADVANTAGE, HINDRANCE, and SALVATION. The chains EVALUATION and CONSUMPTION continue to find expression as well.

Analysis

In 10:23-24, Paul talks about the same things which characterize 8:1-9:27: he construes food consumption as a legitimate freedom (10:23-27, 29), he construes the reaction of a non-believer who observes a Christian eating idol food (10:28-30), and he construes self-surrender as a pattern of behaviour motivated by a desire to save others (10:23-24, 32-11:1). In the midst of this repetition, two things stand out as noteworthy. First, Paul provides a very practical criterion for determining in which contexts a believer may eat. Second, he clarifies that this criterion should not be misunderstood as a restriction of the believer's dietary freedom.

With regard to the first of these points, notice the following word groups: πᾶν τὸ ἐν μακέλλῳ πωλούμενον ('all the food sold in the market') and πᾶν τὸ παρατιθέμενον ὑμῖν ('all the food served to you'). Paul is differentiating between various kinds of food according to the places where it is encountered by the believer. But notice also that in 10:28 an instance of the second type of food is identified by someone as 'sacred food' (i.e. idol food). This introduces a second distinction, whereby food is classified according to whether its origins are known. The crucial thing to observe about these eminently practical distinctions is that the first one generalizes the second. Paul very generally permits consumption in all contexts which do not *by* *their very nature* manifest the origin of their food, but he also makes it clear that the ultimate criterion in each specific situation must be whether or not the food is known to be idol food. The illustration of this general principle vis-à-vis marketplace food means that food sold at the market must have been of mixed origin. This is the only explanation for Paul's insistence that such food need not be investigated.[400] Similarly, the illustration of this principle vis-à-vis private dinner invitations (εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων) means that Paul is excluding in principle any private celebration which takes place in a temple facility. Once again, this is the only explanation for his insistence that the food being served need not be investigated. (It also explains why there is no more talk about idolatrous rituals.)[401] In practice, therefore, 10:23-11:1 provides a comprehensive ban on idol food (i.e. 'don't knowingly eat idol food') but nevertheless leaves the believer free to eat virtually anything not served in a temple (i.e. 'it isn't your business to know').[402]

In order to understand how this comprehensive ban is not a restriction of the believer's dietary freedom, we must carefully observe how Paul uses the similarity chain CONSCIENCE. It is clear from 8:1-13 that he views the conscience as a subjective awareness that differs among various people groups. Different communities have different ways of perceiving the world and hence different ways of evaluating particular actions. The Christian believer knows that all of creation belongs to the Lord (10:26) and that he may in principle eat anything without making a

[400] For discussions of the Greek *macellum* and the nature of the meat sold there, see Cadbury, "Macellum"; Gill, "Meat Market"; and Isenberg, "Sale of Sacrificial Meat."

[401] Fee writes that Paul is permitting most social dining "apart from the temple meals, which functioned for them as 'restaurants.'" Fee, *First Epistle*, 482. The obvious reason for this is that the food served in temples is temple food.

[402] Thus, while I do not agree with much of Cheung's interpretation of 1 Corinthians 8:1-11:1, I do agree with his understanding of the principle Paul gives the Corinthians: "For the sake of the weak and for the sake of yourselves, avoid any food if, and only if, you know that it is idol food" (*Idol Food*, 162). This principle fits well with what we know of early Christianity (including the often mentioned Apostolic Decree).

distinction between acceptable and unacceptable food (10:25, 27; cf. 8:8). This is why Paul will later write to the Romans, 'I am convinced that *nothing* is unclean in itself.'[403] As is clear from 10:29, *the informed believer's conscience need not perceive food to be significant even when it is manifestly of idolatrous origin.*[404] Food which has been offered to an idol is still just regular food (cf. 10:19-20). Unfortunately, the non-believer perceives his idol and his meal to have a great deal of significance (10:28; cf. 8:7). The ignorant idolater's impaired conscience leads him to eat in such a way that he is defiled (8:7-12).[405] As we hear in Romans: 'To the person who perceives food to be unclean, it is unclean.'[406] In 10:29-30, Paul finally makes it explicit that *the unbeliever's impaired conscience will misjudge the Christian's dietary freedom and misconstrue his eating of idol food.* This explains why his conscience is further weakened (he perceives the Christian's behaviour as a tacit acceptance of idol worship) and why he is ultimately destroyed (he sees no need to flee idolatry).[407] While food is a matter of conscience, the principle 'follow your conscience' cannot be applied in mixed social gatherings involving unbelievers.

According to my reading of Paul's discourse, 10:23-11:1 provides practical instructions. As a theologian, Paul understands food to be a neutral issue for Christians. But as an evangelist,

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[403] Romans 14:14: οἶδα καὶ πέπεισμαι ἐν κυρίῳ Ἰησοῦ ὅτι οὐδὲν κοινὸν δι' ἑαυτοῦ.

[404] Immediately after prohibiting the eating of food which is known to have come from a temple, Paul states: 'Of course, this is not because of *your* conscience' (10:29). Also, in chapter 8 Paul goes so far as to use temple dining as an illustration of dietary freedom (8:9-12).

[405] This is all, of course, presented from Paul's perspective. There is no reason to think that the idolater perceives himself to be ignorant or defiled.

[406] Romans 14:14: εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν.

[407] The negative language used in verse 29 to express this evaluation may reflect the pagan's perspective (i.e. the pagan derides the Christian), but it could equally reflect Paul's own perspective on the pagan's evaluation (i.e. the pagan identifies the Christian as one who shares in worshipping his god, which Paul interprets as speaking evil concerning the believer). The former is the interpretation of Chrysostom. In homily 25 on 1 Corinthians he writes: "What [Paul] means is this: 'God has made me free and above all reach of injury, but the Gentile knows not how to judge of my rule of life, nor to see into the liberality of my Master, but will condemn and say to himself, 'Christianity is a fable; they abstain from the idols, they shun demons, and yet cleave to the things offered to them: great is their gluttony.'"

he knows that non-Christians are ill-equipped to understand this dietary freedom, and that they quickly come to all the wrong conclusions. As a pastor, therefore, Paul lays down an all-encompassing prohibition: anything of unknown origin is acceptable, but all idol food is off-limits. This instruction not only protects the reputation of the gospel, it erects a firm barrier which prevents the Corinthians from visiting temples.

Conclusions

My efforts in this chapter have centered around two questions: 'What is Paul talking about?' and 'How does he conceive of what he is talking about?' By examining similarity chains I have observed patterns in the ideational meanings of Paul's discourse. By investigating how these meanings come together into semantic configurations, I have gained insight into how Paul understands the issues surrounding idol food.

The most significant of my findings is the ideational unity of 8:1-9:27 and 10:1-22. In the former section, Paul focuses his attention on food consumption. He confirms that food is an area of complete freedom for the Christian, but points out that dietary practices have an impact on the spread of the gospel. Christians must follow their Lord's example of self-surrender, confident that eternal gains far outweigh temporary losses. In a second main section, Paul turns his attention to a second issue surrounding the eating of idol food. He points out that the people of Israel departed Egypt and were 'initiated' into a new religious community, but then craved the food they formerly enjoyed. God's destruction of them is a pertinent reminder of his demand for fidelity. To eat temple food is to participate in a demonic ritual which is directly opposed to the proper worship of God. Christians should not look back to their former idolatry with longing, but should flee from it. In my opinion, these two ways of looking at the eating of idol food are complementary rather than contradictory. The former takes the Corinthians' question at face value as an inquiry concerning food consumption. The latter sees through it and perceives that the Corinthians are looking to justify dangerous behaviours which characterized their former way of life. Paul urges his addressees to keep their focus and help pull their family, friends, and associates out of danger.

CHAPTER 6: SUMMARY AND CONCLUDING REFLECTIONS

In 1 Corinthians 8:1-11:1, Paul encourages his addressees to look beyond their immediate struggles and to trust that their self-surrender will gain them a reward which far outweighs their temporary losses. For ten months I have laboured over this thesis. I have read, and pondered, and written, and very frequently wondered whether any possible reward could outweigh the burden that it has placed upon me. It is not the linguistic theory which has sapped my strength, nor has it been the difficulty of working in a foreign language. The greatest burden I have carried has been the fear of never arriving at a conclusion. Thankfully, my grafting of linguistic theory and personal curiosity has finally borne fruit. I will leave it to those who follow after me to decide whether it is good fruit.

My analysis has taken issue with some commonly accepted hypotheses which, rightly or wrongly, tend to control the interpretation of 8:1-11:1. First, I have rejected the premise that the 'weak' people talked about in 8:1-13 are Christians. St. John Chrysostom first suggested to me that Paul might have non-believers in view, although he himself was not persuaded on this point. I am thankful for his inspiration; it is too bad he cannot respond to my arguments. Second, I have avoided the very common conjecture that Paul quotes the Corinthians in chapter 8. Once it is recognized that the impaired are non-believers, there is no need to take words out of Paul's mouth and put them in the Corinthians'. Third, I have challenged the usual assumption that chapter 9 is a defence of Paul's apostleship. I call this the usual assumption, because even those interpreters who read chapter 9 as a rhetorical device give more attention to the matter of apostleship than is due. In actuality, Paul's defence presumes his apostleship. Fourth, I have abandoned the almost unanimous opinion that 10:23-11:1 is a discussion of subsidiary matters. As an alternative, I have embraced these verses as the clearest and most practical part of Paul's response. It is in 10:23-11:1 that Paul reveals his pastoral approach to idol food; 8:1-9:27 and 10:1-22 simply offer complementary explanations of this approach. Finally, I have decided that there is no real reason to think that Paul is angry with the Corinthians. Presumably, they are still obeying the Apostolic Decree, just as they have since their conversion. The tenor of 8:1-11:1 is explanatory, not confrontational.

In the body of my thesis, I have provided linguistic evidence in support of these choices. Have I have correctly interpreted the evidence? This is the main question I ask of my readers. If I am wrong, it should be possible to show both where I am wrong and why I am wrong. Such is the great advantage of modern linguistics. My hope is that my work will ultimately serve as one small step in a communal journey towards a better understanding of the Greek language and of 1 Corinthians.

Because persuasion is still as important as accuracy (some things never change), I will conclude this thesis with some reflections on why my reading of 8:1-11:1 has finally left me satisfied. Basically, I am happy to have found a way of understanding Paul's discussion which fits well with what we know of early (Jewish) Christianity, which makes sense of the *whole* discussion, and which is first and foremost attentive to the text. The last point is becoming increasingly important with respect to New Testament texts because of the wealth of information now available to modern interpreters. It is more effective to examine linguistic data and find contextual holes than it is to sift through mounds of contextual data using a text.

Taking 10:23-11:1 as a starting point, we can conclude very quickly that Paul upholds the Apostolic Decree and prohibits his churches from eating idol food. Why does he do this? Practically speaking, a blanket prohibition of idol food achieves two goals at once. On the one hand, it effectively keeps Christians at a safe distance from idolatry. On the other hand, it sends out a public warning to idolaters, potentially awakening them to the danger they are in. Of course, there are unfortunate consequences. Christians who obey the prohibition will run into social difficulties; they will also miss out on some very tasty food. In light of the cross, neither of these negative consequences seems very negative. Theologically speaking, Paul prohibits idol food because he recognizes idolatry as a demonic deception, and because one of his primary missions in life is to help Gentiles *escape* from idolatry. He does *not* believe that idols are significant; they are simply a dangerous illusion. He does *not* believe that idol food is significant; the earth is the Lord's and *everything* in it.

APPENDIX A: IDENTITY CHAINS

Barnabas	Paul	The Corinthians
	οἴδαμεν	
	ἔχομεν	
	οἴδαμεν	
	ἡμῖν	
	ἡμεῖς	
	ἡμεῖς	
	ἡμᾶς	
	φάγωμεν	
	ὑστερούμεθα	
	φάγωμεν	
	περισσεύομεν	
		βλέπετε
		ὑμῶν
		σὲ τὸν ἔχοντα γνῶσιν
		σῇ
		ἁμαρτάνετε
	μου	
	φάγω	
	μου - σκανδαλίσω	
	εἰμὶ	
	εἰμὶ	
	ἡμῶν - ἑόρακα	
	μου	ὑμεῖς - ἐστε
	εἰμὶ	
	εἰμὶ	ὑμῖν
	μου	ὑμεῖς - ἐστε
	ἐμὴ - ἐμὲ	
	ἔχομεν	
	ἔχομεν	
Βαρναβᾶς	ἐγὼ - ἔχομεν	
	λαλῶ	
	ἡμᾶς	
	ἡμᾶς	
	ἡμεῖς - ἐσπείραμεν	
	ἡμεῖς - θερίσομεν	
	ἡμεῖς	
	ἐχρησάμεθα	
	στέγομεν	
	δῶμεν	
		οἴδατε
	Ἐγὼ - κέχρημαι	
	ἔγραψα	
	ἐμοί	
	μοι	
	μου	
	εὐαγγελίζωμαι	
	μοι	
	μοι	
	μοί	
	εὐαγγελίσωμαι	

πράσσω	
ἔχω	
πράσσω	
πεπίστευμαι	
μού	
θήσω- μου	
ἐμαυτὸν - ἐδούλωσα	
κερδήσω	
ἐγενόμην	
κερδήσω	
ἐγενόμην	
κερδήσω	
ἐγενόμην	
κερδάνω	
ἐγενόμην	
κερδήσω	
γέγονα	
σώσω	
ποιῶ	
γένωμαι	
	οἴδατε
	τρέχετε
	καταλάβητε
ἡμεῖς	
λάβωμεν	
ἐγὼ - τρέχω	
πυκτεύω	
ὑπωπιάζω - μου	
δουλαγωγῶ	
γένωμαι	
θέλω	ὑμᾶς - ἀδελφοί
ἡμῶν	
ἡμῶν - ἡμᾶς	
	γίνεσθε
πορνεύωμεν	
ἐκπειράζωμεν	
	γογγύζετε
ἡμῶν	
οὓς	
	ὑμᾶς
	ὑμᾶς - δύνασθε
μου	ἀγαπητοί μου - φεύγετε
λέγω	
φημι	κρίνατε - ὑμεῖς
εὐλογοῦμεν	
κλῶμεν	
ἐσμεν	
μετέχομεν	
	βλέπετε
φημι	
φημι	
φημι	
θέλω	ὑμᾶς
	δύνασθε
	δύνασθε
παραζηλοῦμεν	
ἐσμεν	
	ἐσθίετε
	ὑμᾶς
	θέλετε
	ὑμῖν - ἐσθίετε
	ὑμῖν

λέγω
κἀγὼ - ἀρέσκω
ἐμαυτοῦ
μου
κἀγὼ

ἐσθίετε
ἐσθίετε
πίνετε
ποιεῖτε
ποιεῖτε
γίνεσθε
γίνεσθε

The Impaired
τινὲς - ἐσθίουσιν
αὐτῶν
τοῖς ἀσθενέσιν
τις
αὐτοῦ
ἀπόλλυται - ὁ ἀσθενῶν - ὁ ἀδελφὸς δι᾽ὃν Χριστὸς ἀπέθανεν
τοὺς ἀδελφοὺς
αὐτῶν

Paul's Critics
τοῖς ἐμὲ ἀνακρίνουσίν
ὑμῖν
ὑμῶν
ὑμῶν

The Israelites
οἱ πατέρες ἡμῶν - ἦσαν
διῆλθον
ἐβαπτίσθησαν
ἔφαγον
ἔπιον
ἔπινον
αὐτῶν
κατεστρώθησαν
κἀκεῖνοι
αὐτῶν
αὐτῶν
αὐτῶν
αὐτῶν
ἐκείνοις

The Father
τὸν θεόν
αὐτοῦ
ὁ πατὴρ
οὗ
αὐτόν
τῷ θεῷ
τῷ θεῷ
θεοῦ
ὁ θεός
ὁ θεός
ὃς
τοῦ κυρίου
θεοῦ
τοῦ θεοῦ

Jesus Christ
Ἰησοῦς Χριστὸς
οὗ
αὐτοῦ
Χριστὸς
Χριστὸν
Ἰησοῦν τὸν κύριον
κυρίῳ
κυρίῳ
τοῦ κυρίου
τοῦ Χριστοῦ
ὁ κύριος
Χριστοῦ
ὁ Χριστός
τὸν Χριστόν
τοῦ Χριστοῦ
τοῦ Χριστοῦ
κυρίου
κυρίου
τὸν κύριον
Χριστοῦ

APPENDIX B: INTERPERSONAL FEATURES

Legend

Text	
< >	Enclosed Ranking Clause
Status	
Free	Free Clause
Bound	Bound Clause
Proj	Projected Clause
Mood	
Imp	Imperative Clause
Decl	Declarative Clause
Int	Interrogative Clause
Int. Type	
Elem	Elemental Interrogative
Non-Lead	Non-leading Interrogative
Lead (+)	Leading Interrogative with Positive Anticipation
Lead (-)	Leading Interrogative with Negative Anticipation
Italics	Projected Mood Type
Mode	
Ind	Indicative Mode
Subj	Subjunctive Mode
Imp	Imperative Mode
Subject	
1	Speaker Inclusive
2	Speaker Exclusive
3	Non-Interactant
Polarity	
Neg	Negative Polarity

Text	Status	Mood	Int. Type	Mode	Subj.	Pol.
Περὶ δὲ τῶν εἰδωλοθύτων οἴδαμεν	Free	Decl		Ind	1	
ὅτι πάντες γνῶσιν ἔχομεν	Proj	*Decl*		Ind	1	
ἡ γνῶσις φυσιοῖ	Free	Decl		Ind	3	
ἡ δὲ ἀγάπη οἰκοδομεῖ	Free	Decl		Ind	3	
εἴ τις δοκεῖ ἐγνωκέναι τι	Bound			Ind	3	
οὔπω ἔγνω	Free	Decl		Ind	3	Neg
καθὼς δεῖ γνῶναι	Bound			Ind	3	
εἰ δέ τις ἀγαπᾷ τὸν θεόν	Bound			Ind	3	
οὗτος ἔγνωσται ὑπ'αὐτοῦ	Free	Decl		Ind	3	
Περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων οἴδαμεν	Free	Decl		Ind	1	
ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ	Proj	*Decl*			3	

καὶ ὅτι οὐδεὶς θεὸς	Proj	*Decl*			3	
εἰ μὴ εἷς	Bound				3	Neg
καὶ γὰρ εἴπερ εἰσὶν λεγόμενοι θεοὶ εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς	Bound			Ind	3	
ὥσπερ εἰσὶν θεοὶ πολλοὶ καὶ κύριοι πολλοί	Bound			Ind	3	
ἀλλ᾽ ἡμῖν εἷς θεὸς ὁ πατὴρ	Free	Decl			3	
ἐξ οὗ τὰ πάντα	Bound				3	
καὶ ἡμεῖς εἰς αὐτόν	Bound				1	
καὶ εἷς κύριος Ἰησοῦς Χριστὸς	Free	Decl			3	
δι᾽ οὗ τὰ πάντα	Bound				3	
καὶ ἡμεῖς δι᾽ αὐτοῦ	Bound				1	
Ἀλλ᾽ οὐκ ἐν πᾶσιν ἡ γνῶσις	Free	Decl			3	Neg
τινὲς δὲ τῇ συνηθείᾳ ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσιν	Free	Decl		Ind	3	
καὶ ἡ συνείδησις αὐτῶν <ἀσθενὴς οὖσα> μολύνεται	Free	Decl		Ind	3	
< >	Bound				3	
βρῶμα δὲ ἡμᾶς οὐ παραστήσει τῷ θεῷ	Free	Decl		Ind	3	Neg
οὔτε ἐὰν μὴ φάγωμεν	Bound			Subj	1	Neg
ὑστερούμεθα	Free	Decl		Ind	1	Neg
οὔτε ἐὰν φάγωμεν	Bound			Subj	1	
περισσεύομεν	Free	Decl		Ind	1	Neg
βλέπετε δὲ	Free	Imp		Imp	2	
μή πως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν	Bound			Subj	3	Neg
ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον	Bound			Subj	3	
οὐχὶ ἡ συνείδησις αὐτοῦ <ἀσθενοῦς ὄντος> οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν	Free	Int	Lead (+)	Ind	3	
< >	Bound				3	
ἀπόλλυται γὰρ ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει ὁ ἀδελφὸς δι᾽ ὃν Χριστὸς ἀπέθανεν	Free	Decl		Ind	3	
οὕτως δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς	Bound				2	
καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν	Bound				2	
εἰς Χριστὸν ἁμαρτάνετε	Free	Decl		Ind	2	
διόπερ εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου	Bound			Ind	3	
οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα	Free	Decl		Subj	1	Neg
ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.	Bound			Subj	1	Neg
Οὐκ εἰμὶ ἐλεύθερος	Free	Int	Lead (+)	Ind	1	
οὐκ εἰμὶ ἀπόστολος	Free	Int	Lead (+)	Ind	1	
οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑόρακα	Free	Int	Lead (+)	Ind	1	
οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ	Free	Int	Lead (+)	Ind	2	
εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος	Bound			Ind	1	Neg
ἀλλά γε ὑμῖν εἰμι	Free	Decl		Ind	1	
ἡ γὰρ σφραγίς μου τῆς ἀποστολῆς ὑμεῖς ἐστε ἐν κυρίῳ	Free	Decl		Ind	2	
Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσίν ἐστιν αὕτη	Free	Decl		Ind	3	
μὴ οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πεῖν	Free	Int	Lead (-)	Ind	1	Neg
μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν	Free	Int	Lead (-)	Ind	1	Neg

ὡς καὶ οἱ λοιποὶ ἀπόστολοι καὶ οἱ ἀδελφοὶ τοῦ κυρίου καὶ Κηφᾶς	Bound			Ind	3	
ἢ μόνος ἐγὼ καὶ Βαρναβᾶς οὐκ ἔχομεν ἐξουσίαν μὴ ἐργάζεσθαι	Free	Int	Non-Lead	Ind	1	Neg
Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ	Free	Int	Elem	Ind	3	
τίς φυτεύει ἀμπελῶνα	Free	Int	Elem	Ind	3	
καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει	Free	Int	Elem	Ind	3	Neg
ἢ τίς ποιμαίνει ποίμνην	Free	Int	Elem	Ind	3	
καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει	Free	Int	Elem	Ind	3	Neg
Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ	Free	Int	Lead (-)	Ind	1	
ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει	Free	Int	Lead (+)	Ind	3	
ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται	Free	Decl		Ind	3	
οὐ κημώσεις βοῦν ἀλοῶντα	Proj	*Decl*		Ind	3	Neg
μὴ τῶν βοῶν μέλει τῷ θεῷ	Free	Int	Lead (-)	Ind	3	
ἢ δι᾽ ἡμᾶς πάντως λέγει	Free	Int	Non-Lead	Ind	3	
δι᾽ ἡμᾶς γὰρ ἐγράφη	Free	Decl		Ind	3	
ὅτι ὀφείλει ἐπ᾽ ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν	Bound			Ind	3	
καὶ ὁ ἀλοῶν ἐπ᾽ ἐλπίδι τοῦ μετέχειν	Bound			Ind	3	
εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν	Bound			Ind	1	
μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ θερίσομεν	Free	Int	Non-Lead		3	
Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν	Bound			Ind	3	
οὐ μᾶλλον ἡμεῖς	Free	Int	Lead (+)	Ind	1	
ἀλλ᾽ οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ	Free	Decl		Ind	1	Neg
ἀλλὰ πάντα στέγομεν	Free	Decl		Ind	1	
ἵνα μή τινα ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ	Bound			Subj	1	Neg
Οὐκ οἴδατε	Free	Int	Lead (+)	Ind	2	
ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ ἐκ τοῦ ἱεροῦ ἐσθίουσιν	Proj	*Decl*		Ind	3	
οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ θυσιαστηρίῳ συμμερίζονται	Proj	*Decl*		Ind	3	
οὕτως καὶ ὁ κύριος διέταξεν τοῖς τὸ εὐαγγέλιον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν	Free	Decl		Ind	3	
Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων	Free	Decl		Ind	1	Neg
Οὐκ ἔγραψα δὲ ταῦτα	Free	Decl		Ind	1	Neg
ἵνα οὕτως γένηται ἐν ἐμοί	Bound			Subj	3	
καλὸν γάρ μοι μᾶλλον ἀποθανεῖν ἤ	Free	Decl			3	
τὸ καύχημά μου οὐδεὶς κενώσει	Free	Decl		Ind	3	
ἐὰν γὰρ εὐαγγελίζωμαι	Bound			Subj	1	
οὐκ ἔστιν μοι καύχημα	Free	Decl		Ind	3	Neg
ἀνάγκη γάρ μοι ἐπίκειται	Free	Decl		Ind	3	
οὐαὶ γάρ μοί ἐστιν	Free	Decl		Ind	3	
ἐὰν μὴ εὐαγγελίσωμαι	Bound			Subj	1	Neg
εἰ γὰρ ἑκὼν τοῦτο πράσσω	Bound			Ind	1	
μισθὸν ἔχω	Free	Decl		Ind	1	
εἰ δὲ ἄκων	Bound			Ind	1	
οἰκονομίαν πεπίστευμαι	Free	Decl		Ind	1	
τίς οὖν μού ἐστιν ὁ μισθός	Free	Int	Elem	Ind	3	

ἵνα <εὐαγγελιζόμενος> ἀδάπανον θήσω τὸ εὐαγγέλιον εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ	Free	Decl		Ind	3	
< >	Bound				1	
Ἐλεύθερος γὰρ ὢν	Bound				1	
ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα	Free	Decl		Ind	1	
ἵνα τοὺς πλείονας κερδήσω	Bound			Subj	1	
καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος	Free	Decl		Ind	1	
ἵνα Ἰουδαίους κερδήσω	Bound			Subj	1	
τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον	Free	Decl		Ind	1	
μὴ ὢν αὐτὸς ὑπὸ νόμον	Bound				1	Neg
ἵνα τοὺς ὑπὸ νόμον κερδήσω	Bound			Subj	1	
τοῖς ἀνόμοις ὡς ἄνομος	Free	Decl		Ind	1	
μὴ ὢν ἄνομος θεοῦ ἀλλ᾽ἔννομος Χριστοῦ	Bound				1	Neg
ἵνα κερδάνω τοὺς ἀνόμους	Bound			Subj	1	
ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής	Free	Decl		Ind	1	
ἵνα τοὺς ἀσθενεῖς κερδήσω	Bound			Subj	1	
τοῖς πᾶσιν γέγονα πάντα	Free	Decl		Ind	1	
ἵνα πάντως τινὰς σώσω	Bound			Subj	1	
πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον	Free	Decl		Ind	1	
ἵνα συγκοινωνὸς αὐτοῦ γένωμαι	Bound			Subj	1	
Οὐκ οἴδατε	Free	Int	Lead (+)	Ind	2	
ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν	Proj	*Decl*		Ind	3	
εἷς δὲ λαμβάνει τὸ βραβεῖον	Proj	*Decl*		Ind	3	
οὕτως τρέχετε	Free	Imp		Imp	2	
ἵνα καταλάβητε	Bound			Subj	2	
πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται	Free	Decl		Ind	3	
ἐκεῖνοι μὲν οὖν	Free	Decl		Ind	3	
ἵνα φθαρτὸν στέφανον λάβωσιν	Bound			Subj	3	
ἡμεῖς δὲ	Free	Decl		Ind	1	
ἄφθαρτον	Bound			Subj		
ἐγὼ τοίνυν οὕτως τρέχω ὡς οὐκ ἀδήλως	Free	Decl		Ind	1	Neg
οὕτως πυκτεύω ὡς οὐκ ἀέρα δέρων	Free	Decl		Ind	1	Neg
ἀλλὰ ὑπωπιάζω μου τὸ σῶμα	Free	Decl		Ind	1	
καὶ δουλαγωγῶ	Free	Decl		Ind	1	
μή πως ἄλλοις κηρύξας	Bound				1	Neg
αὐτὸς ἀδόκιμος γένωμαι	Bound			Subj	1	
Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί	Free	Decl		Ind	1	Neg
ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν	Proj	*Decl*		Ind	3	
καὶ πάντες διὰ τῆς θαλάσσης διῆλθον	Proj	*Decl*		Ind	3	
καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσθησαν ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ	Proj	*Decl*		Ind	3	
καὶ πάντες τὸ αὐτὸ πνευματικὸν βρῶμα ἔφαγον	Proj	*Decl*		Ind	3	
καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα	Proj	*Decl*		Ind	3	
ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας	Free	Decl		Ind	3	
ἡ πέτρα δὲ ἦν ὁ Χριστός	Free	Decl		Ind	3	
Ἀλλ᾽ οὐκ ἐν τοῖς πλείοσιν αὐτῶν εὐδόκησεν ὁ θεός	Proj	*Decl*		Ind	3	Neg
κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ	Proj	*Decl*		Ind	3	

Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν	Free	Decl		Ind	3	
καθὼς κἀκεῖνοι ἐπεθύμησαν	Bound			Ind	3	
μηδὲ εἰδωλολάτραι γίνεσθε	Free	Imp		Imp	2	Neg
καθώς τινες αὐτῶν	Bound			Ind	3	
ὥσπερ γέγραπται	Bound			Ind	3	
ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πεῖν	Proj	*Decl*		Ind	3	
καὶ ἀνέστησαν παίζειν	Proj	*Decl*		Ind	3	
μηδὲ πορνεύωμεν	Free	Decl		Subj	1	Neg
καθώς τινες αὐτῶν ἐπόρνευσαν	Bound			Ind	3	
καὶ ἔπεσαν μιᾷ ἡμέρᾳ εἴκοσι τρεῖς χιλιάδες	Bound			Ind	3	
μηδὲ ἐκπειράζωμεν τὸν Χριστόν	Free	Decl		Subj	1	Neg
καθώς τινες αὐτῶν ἐπείρασαν	Bound			Ind	3	
καὶ ὑπὸ τῶν ὄφεων ἀπώλλυντο	Bound			Ind	3	
μηδὲ γογγύζετε	Free	Imp		Imp	2	Neg
καθάπερ τινὲς αὐτῶν ἐγόγγυσαν	Bound			Ind	3	
καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ	Bound			Ind	3	
ταῦτα δὲ τυπικῶς συνέβαινεν ἐκείνοις	Free	Decl		Ind	3	
ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν	Free	Decl		Ind	3	
εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν	Bound			Ind	3	
Ὥστε ὁ δοκῶν ἑστάναι βλεπέτω	Free	Imp		Imp	3	
μὴ πέσῃ	Bound			Subj	3	Neg
πειρασμὸς ὑμᾶς οὐκ εἴληφεν	Free	Decl		Ind	3	Neg
εἰ μὴ ἀνθρώπινος	Bound			Ind	3	Neg
πιστὸς δὲ ὁ θεός	Free	Decl			3	
ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε	Bound			Ind	3	Neg
ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν τοῦ δύνασθαι ὑπενεγκεῖν	Bound			Ind	3	
Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρίας	Free	Imp		Imp	2	
ὡς φρονίμοις λέγω	Free	Decl		Ind	1	
κρίνατε ὑμεῖς ὅ φημι	Free	Imp		Imp	2	
Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν οὐχὶ κοινωνία ἐστὶν τοῦ αἵματος τοῦ Χριστοῦ	Free	Int	Lead (+)	Ind	3	
τὸν ἄρτον ὃν κλῶμεν οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν	Free	Int	Lead (+)	Ind	3	
ὅτι εἷς ἄρτος	Bound				3	
ἓν σῶμα οἱ πολλοί ἐσμεν	Free	Decl		Ind	1	
οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν	Free	Decl		Ind	1	
βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα	Free	Imp		Imp	2	
οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσίν	Free	Int	Lead (+)	Ind	3	
Τί οὖν φημι	Free	Int	Elem	Ind	1	
...	Free	Int	Non-Lead	Ind	1	
ὅτι εἰδωλόθυτόν τί ἐστιν	Proj	*Decl*		Ind	3	
ἢ ὅτι εἴδωλόν τί ἐστιν	Proj	*Decl*		Ind	3	
ἀλλ’	Free	Decl		Ind	1	
ὅτι ἃ θύουσιν δαιμονίοις καὶ οὐ θεῷ θύουσιν	Proj	*Decl*		Ind	3	

οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι	Free	Decl		Ind	1	Neg
οὐ δύνασθε ποτήριον κυρίου πίνειν καὶ ποτήριον δαιμονίων	Free	Decl		Ind	2	Neg
οὐ δύνασθε τραπέζης κυρίου μετέχειν καὶ τραπέζης δαιμονίων	Free	Decl		Ind	2	Neg
ἢ παραζηλοῦμεν τὸν κύριον	Free	Int	Non-Lead	Ind	1	
μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν	Free	Int	Lead (-)	Ind	1	Neg
Πάντα ἔξεστιν	Free	Decl		Ind	3	
ἀλλ' οὐ πάντα συμφέρει	Free	Decl		Ind	3	Neg
πάντα ἔξεστιν	Free	Decl		Ind	3	
ἀλλ' οὐ πάντα οἰκοδομεῖ	Free	Decl		Ind	3	Neg
μηδεὶς τὸ ἑαυτοῦ ζητείτω ἀλλὰ τὸ τοῦ ἑτέρου	Free	Imp		Imp	3	
Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε	Free	Imp		Imp	2	
μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν	Bound				2	
τοῦ κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς	Free	Decl			3	
εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων	Bound			Ind	3	
καὶ θέλετε πορεύεσθαι	Bound			Ind	2	
πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε	Free	Imp		Imp	2	
μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν	Bound				2	
ἐὰν δέ τις ὑμῖν εἴπῃ	Bound			Subj	3	
τοῦτο ἱερόθυτόν ἐστιν	Proj	*Decl*		Ind	3	
μὴ ἐσθίετε δι' ἐκεῖνον τὸν μηνύσαντα καὶ τὴν συνείδησιν	Free	Imp		Imp	2	Neg
συνείδησιν δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου	Free	Decl		Ind	1	Neg
ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως	Free	Int	Elem	Ind	3	
εἰ ἐγὼ χάριτι μετέχω	Bound			Ind	1	
τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ	Free	Int	Elem	Ind	1	
Εἴτε οὖν ἐσθίετε	Bound			Ind	2	
εἴτε πίνετε	Bound			Ind	2	
εἴτε τι ποιεῖτε	Bound			Ind	2	
πάντα εἰς δόξαν θεοῦ ποιεῖτε	Free	Imp		Imp	2	
ἀπρόσκοποι καὶ Ἰουδαίοις γίνεσθε καὶ Ἕλλησιν καὶ τῇ ἐκκλησίᾳ τοῦ θεοῦ	Free	Imp		Imp	2	
καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω	Bound			Ind	1	
μὴ ζητῶν τὸ ἐμαυτοῦ σύμφορον ἀλλὰ τὸ τῶν πολλῶν	Bound				1	Neg
ἵνα σωθῶσιν	Bound			Subj	3	
μιμηταί μου γίνεσθε	Free	Imp		Imp	2	
καθὼς κἀγὼ Χριστοῦ	Bound			Ind	1	

APPENDIX C: SIMILARITY CHAINS

8:1-13

	Consumption	Sacrifice	Superhuman	Knowledge	Wielding	Ability	Physical	Conscience	Evaluation	Advantage	Freedom	Hindrance	Salvation	Sin
Περὶ δὲ	εἰδωλοθύτων	εἰδωλοθύτων		οἴδαμεν										
ὅτι πάντες				γνῶσιν	ἔχομεν									
ἡ γνῶσις				γνῶσις										
ἡ δὲ ἀγάπη						οἰκοδομεῖ								
εἴ τις δοκεῖ				ἐγνωκέναι										
οὔπω ἔγνω				ἔγνω										
καθὼς δεῖ				γνῶναι										
εἰ δέ τις			θεόν											
οὗτος				ἔγνωσται										
Περὶ τῆς βρώσεως	βρώσεως εἰδωλοθύτων	εἰδωλοθύτων		οἴδαμεν										
ὅτι οὐδὲν			εἴδωλον				κόσμῳ							
καὶ ὅτι			θεὸς											
εἰ μὴ εἷς														
καὶ γὰρ			θεοὶ											
ὥσπερ εἰσὶν θεοὶ			θεοὶ κύριοι											
ἀλλ’ ἡμῖν			θεὸς											
ἐξ οὗ														
καὶ ἡμεῖς														
καὶ εἷς			κύριος											
δι’ οὗ														
καὶ ἡμεῖς														
Ἀλλ’ οὐκ				γνῶσις										
τινὲς δὲ τῇ συνηθείᾳ	εἰδωλόθυτον ἐσθίουσιν	εἰδωλόθυτον	εἰδώλου											
καὶ ἡ								συνείδησις						
< >						ἀσθενὴς								
βρῶμα δὲ	βρῶμα		θεῷ						παραστήσει					
οὔτε ἐὰν	φάγωμεν													
ὑστερούμεθ										ὑστερούμεθα				
οὔτε ἐὰν	φάγωμεν													
περισσεύομ										περισσεύομεν				
βλέπετε δὲ														
μή πως ἡ						ἀσθενέσιν					ἐξουσία	πρόσκομμ		
ἐὰν γάρ τις		εἰδωλείῳ		γνῶσιν	ἔχοντα									
οὐχὶ ἡ συνείδησις	εἰδωλόθυτα ἐσθίειν					οἰκοδομηθήσεται		συνείδησις						
< >						ἀσθενοῦς								
ἀπόλλυται				γνώσει		ἀσθενῶν							ἀπόλλυται	
οὕτως δὲ														ἁμαρτάνοντες
καὶ						ἀσθενοῦσαν		συνείδησιν						
εἰς Χριστὸν														ἁμαρτάνετε
διόπερ εἰ	βρῶμα											σκανδαλίζ		
οὐ μὴ φάγω κρέα	φάγω κρέα													
ἵνα μὴ												σκανδαλί		

9:1-12

	Consumption	Superhuman	Wielding	Physical	Evaluation	Freedom	Hindrance	Apostleship	Labour	Compensation	Participation	Proclamation
Οὐκ εἰμὶ						ἐλεύθερος						
οὐκ εἰμὶ								ἀπόστολος				
οὐχὶ Ἰησοῦν		κύριον										
οὐ τὸ ἔργον		κυρίῳ							ἔργον			
εἰ ἄλλοις οὐκ								ἀπόστολος				
ἀλλά γε ὑμῖν												
ἡ γὰρ		κυρίῳ						ἀποστολῆς				
Ἡ ἐμὴ					ἀνακρίνουσίν							
μὴ οὐκ ἔχομεν ἐξουσίαν	φαγεῖν πεῖν		ἔχομεν			ἐξουσίαν						
μὴ οὐκ ἔχομεν			ἔχομεν			ἐξουσίαν						
ὡς καὶ οἱ		κυρίου						ἀπόστολοι				
ἢ μόνος ἐγὼ			ἔχομεν			ἐξουσίαν			ἐργάζεσθαι			
Τίς									στρατεύεται	ὀψωνίοις		
τίς φυτεύει									φυτεύει			
καὶ τὸν καρπὸν	καρπὸν ἐσθίει											
ἢ τίς									ποιμαίνει			
καὶ ἐκ τοῦ γάλακτος	γάλακτος ἐσθίει											
Μὴ κατὰ												
ἢ καὶ ὁ νόμος												
ἐν γὰρ τῷ												
οὐ κημώσεις									ἀλοῶντα			
μὴ τῶν βοῶν		θεῷ										
ἢ δι' ἡμᾶς												
δι' ἡμᾶς γὰρ												
ὅτι ὀφείλει ἐπ' ἐλπίδι									ἀροτριῶν ἀροτριᾶν			
καὶ ὁ ἀλοῶν			μετέχειν						ἀλοῶν		μετέχειν	
εἰ ἡμεῖς ὑμῖν				πνευματικὰ					ἐσπείραμεν			
μέγα εἰ ἡμεῖς				σαρκικὰ					θερίσομεν			
Εἰ ἄλλοι τῆς			μετέχουσιν			ἐξουσίας					μετέχουσιν	
οὐ μᾶλλον												
ἀλλ' οὐκ			ἐχρησάμεθα			ἐξουσίᾳ						
ἀλλὰ πάντα												
ἵνα μή τινα							ἐγκοπὴν					εὐαγγελίῳ

	Consumption	Sacrifice	Superhuman	Knowledge	Wielding	Ability	Advantage	Freedom	Salvation	Labour	Compensation	Participation	Proclamation
Οὐκ οἴδατε				οἴδατε									
ὅτι οἱ τὰ ἱερὰ ἐργαζόμενοι τὰ	ἐσθίουσιν	ἱερὰ ἱεροῦ								ἐργαζόμενοι			
οἱ τῷ θυσιαστηρίῳ		θυσιαστηρίῳ θυσιαστηρίῳ			συμμερίζονται					παρεδρεύοντες		συμμερίζονται	
οὕτως καὶ ὁ κύριος διέταξεν			κύριος										εὐαγγέλιον καταγγέλλουσιν εὐαγγελίου
Ἐγὼ δὲ οὐ					κέχρημαι								
Οὐκ ἔγραψα δὲ													
ἵνα οὕτως													
καλὸν γάρ μοι							καλὸν						
τὸ καύχημά μου													
ἐὰν γὰρ													εὐαγγελίζωμαι
οὐκ ἔστιν μοι													
ἀνάγκη γάρ μοι								ἀνάγκη					
οὐαὶ γάρ μοί													
ἐὰν μὴ													εὐαγγελίσωμαι
εἰ γὰρ ἑκὼν								ἑκὼν					
μισθὸν ἔχω					ἔχω						μισθὸν		
εἰ δὲ ἄκων								ἄκων					
οἰκονομίαν										οἰκονομίαν			
τίς οὖν μού											μισθός		
ἵνα <εὐαγγελιζόμενος>					καταχρήσασθ			ἐξουσίᾳ			ἀδάπανον		εὐαγγελιζόμενος εὐαγγέλιον εὐαγγελίῳ
< >													
Ἐλεύθερος γὰρ								Ἐλεύθερος					
ἐκ πάντων								ἐδούλωσα					
ἵνα τοὺς											κερδήσω		
καὶ ἐγενόμην													
ἵνα Ἰουδαίους											κερδήσω		
τοῖς ὑπὸ νόμον													
μὴ ὢν αὐτὸς													
ἵνα τοὺς ὑπὸ											κερδήσω		
τοῖς ἀνόμοις ὡς													
μὴ ὢν ἄνομος													
ἵνα κερδάνω											κερδάνω		
ἐγενόμην τοῖς ἀσθενέσιν						ἀσθενέσι ἀσθενής							
ἵνα τοὺς						ἀσθενεῖς					κερδήσω		
τοῖς πᾶσιν													
ἵνα πάντως									σώσω				
πάντα δὲ ποιῶ													εὐαγγέλιον
ἵνα												συγκοινωνὸς	

9:24-27

	Superhuman	Knowledge	Physical	Evaluation	Freedom	Proclamation	Athletic
Οὐκ οἴδατε		οἴδατε					
ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες							τρέχοντες τρέχουσιν
εἷς δὲ λαμβάνει τὸ βραβεῖον							βραβεῖον
οὕτως τρέχετε							τρέχετε
ἵνα καταλάβητε							
πᾶς δὲ ὁ ἀγωνιζόμενος					ἐγκρατεύεται		ἀγωνιζόμενος
ἐκεῖνοι μὲν οὖν	κυρίου				ἐγκρατεύεται		
ἵνα φθαρτὸν στέφανον							στέφανον
ἡμεῖς δὲ					ἐγκρατεύεται		
ἄφθαρτον			φθαρτὸν				στέφανον
ἐγὼ τοίνυν οὕτως τρέχω ὡς			ἄφθαρτον				τρέχω
οὕτως πυκτεύω ὡς οὐκ ἀέρα							πυκτεύω
ἀλλὰ ὑπωπιάζω μου τὸ							
καὶ δουλαγωγῶ					δουλαγωγῶ		
μή πως ἄλλοις κηρύξας						κηρύξας	
αὐτὸς ἀδόκιμος γένωμαι							
				ἀδόκιμος			

10:1-13

	Consumption	Sacrifice	Superhuman	Knowledge	Physical	Evaluation	Salvation	Sin
Οὐ θέλω γὰρ				ἀγνοεῖν				
ὅτι οἱ πατέρες								
καὶ πάντες διὰ								
καὶ πάντες εἰς								
καὶ πάντες τὸ αὐτὸ	βρῶμα ἔφαγον				πνευματικὸν			
καὶ πάντες τὸ αὐτὸ	ἔπιον πόμα				πνευματικὸν			
ἔπινον γὰρ ἐκ	ἔπινον				πνευματικῆς			
ἡ πέτρα δὲ ἦν ὁ								
Ἀλλ' οὐκ ἐν τοῖς			θεός					
κατεστρώθησαν								
Ταῦτα δὲ τύποι								ἐπιθυμητὰς
καθὼς κἀκεῖνοι								ἐπεθύμησαν
μηδὲ		εἰδωλολάτραι						εἰδωλολάτραι
καθώς τινες								
ὥσπερ								
ἐκάθισεν ὁ λαὸς φαγεῖν	φαγεῖν πεῖν							
καὶ ἀνέστησαν								
μηδὲ								πορνεύωμεν
καθώς τινες								ἐπόρνευσαν
καὶ ἔπεσαν μιᾷ								
μηδὲ								ἐκπειράζωμεν
καθώς τινες								ἐπείρασαν
καὶ ὑπὸ τῶν							ἀπώλλυντο	
μηδὲ γογγύζετε								γογγύζετε
καθάπερ τινὲς								ἐγόγγυσαν
καὶ ἀπώλοντο							ἀπώλοντο ὀλοθρευτοῦ	
ταῦτα δὲ								
ἐγράφη δὲ πρὸς								
εἰς οὓς τὰ τέλη								
Ὥστε ὁ δοκῶν						ἑστάναι		
μὴ πέσῃ						πέσῃ		
πειρασμὸς ὑμᾶς						πειρασμὸς		
εἰ μὴ								
πιστὸς δὲ ὁ			θεός					
ὃς οὐκ ἐάσει						πειρασθῆναι		
ἀλλὰ ποιήσει						πειρασμῷ		

	Consumption	Sacrifice	Superhuman	Knowledge	Ability	Physical	Evaluation	Participation
Διόπερ,		εἰδωλολατρίας						
ὡς φρονίμοις				φρονίμοις				
κρίνατε ὑμεῖς							κρίνατε	
Τὸ ποτήριον	ποτήριον							κοινωνία
τὸν ἄρτον ὃν	ἄρτον							κοινωνία
ὅτι εἷς ἄρτος	ἄρτος							
ἓν σῶμα οἱ								
οἱ γὰρ πάντες	ἄρτου							μετέχομεν
βλέπετε τὸν						σάρκα		
οὐχ οἱ ἐσθίοντες	ἐσθίοντες	θυσίας θυσιαστηρίου						κοινωνοὶ
Τί οὖν φημι								
...								
ὅτι	εἰδωλόθυτόν	εἰδωλόθυτόν						
ἢ ὅτι εἴδωλόν			εἴδωλόν					
ἀλλ'								
ὅτι ἃ θύουσιν δαιμονίοις καὶ		θύουσιν θύουσιν	δαιμονίοις θεῷ					
οὐ θέλω δὲ			δαιμονίων					κοινωνοὺς
οὐ δύνασθε ποτήριον κυρίου	ποτήριον πίνειν ποτήριον		κυρίου δαιμονίων		δύνασθε			
οὐ δύνασθε τραπέζης	τραπέζης τραπέζης		κυρίου δαιμονίων		δύνασθαι			μετέχειν
ἢ			κύριον					
μὴ					ἰσχυρότεροι			

	Consumption	Sacrifice	Superhuman	Ability	Conscience	Evaluation	Advantage	Freedom	Hindrance	Salvation	Participation
Πάντα ἔξεστιν								ἔξεστιν			
ἀλλ' οὐ πάντα							συμφέρει				
πάντα ἔξεστιν								ἔξεστιν			
ἀλλ' οὐ πάντα				οἰκοδομεῖ							
μηδεὶς τὸ											
Πᾶν τὸ ἐν	ἐσθίετε										
μηδὲν					συνείδησιν	ἀνακρίνοντες					
τοῦ κυρίου			κυρίου								
εἴ τις καλεῖ											
καὶ θέλετε											
πᾶν τὸ	ἐσθίετε										
μηδὲν					συνείδησιν	ἀνακρίνοντες					
ἐὰν δέ τις ὑμῖν											
τοῦτο		ἱερόθυτόν									
μὴ ἐσθίετε	ἐσθίετε				συνείδησιν						
συνείδησιν δὲ					συνείδησιν						
ἱνατί γὰρ ἡ					συνειδήσεως	κρίνεται		ἐλευθερία			
εἰ ἐγὼ χάριτι											μετέχω
τί											
Εἴτε οὖν	ἐσθίετε										
εἴτε πίνετε	πίνετε										
εἴτε τι ποιεῖτε											
πάντα εἰς			θεοῦ								
ἀπρόσκοποι			θεοῦ						ἀπρόσκοποι		
καθὼς κἀγὼ											
μὴ ζητῶν τὸ							σύμφορον				
ἵνα σωθῶσιν										σωθῶσιν	
μιμηταί μου											
καθὼς κἀγὼ											

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