

Conjunctions and Other Connectives¹

“Conjunctions are often neglected in discussions of structure, but they provide some of the best formal indications of how the author intended the discourse to be processed”.² Two weeks ago, I argued that Turner was wrong to assert that δέ is “usually... indistinguishable from καί”,³ and that Winer was basically right when he wrote that “Δέ is often used when the writer subjoins something **new, different and distinct** from what precedes”.⁴ I suggested that, if we understand καί to be the default way of linking the events of a narrative in the Synoptic Gospels and Acts, then δέ instructs us to **begin a new, different and distinct package** of information!

This led me to conclude that Luke packaged his 17:11-19 pericope as follows:⁵

11a καί 11b καί 12 καί 13 καί 14ab καί 14cd
δέ↓
15 καί 16ab καί 16c
δέ↓
17-18 καί 19

In other words, Luke grouped all the events that culminated in the healing of the lepers into a single ‘development unit’, then presented the response of the Samaritan (15-16) and what Jesus says in response (17-19) as distinct developments.

The above analysis presupposed that the conjunctions of a language are not to be defined in terms of lists of multiple “senses” such as “Adversative or Connective or Emphatic”,⁶ as these reflect the content of the propositions that are being linked, rather than the function of the conjunction. Rather, each conjunction is to be defined in terms of the unique cognitive “constraint” on interpretation that its presence conveys.⁷

To illustrate this, I invited you to think of the propositions, ‘John came to Tyndale House this morning’ and ‘(he) went home again’. To link these propositions, I can use at least three different conjunctions in English: ‘John came to Tyndale House this morning **and** went home again’.

‘John came to Tyndale House this morning, **but** went home again’.

‘John came to Tyndale House this morning, **then** went home again’.⁸

When ‘John came to Tyndale House this morning’ is followed by ‘and’, the hearer is instructed to link what follows to the context in a particular way (associative), which is different from the way he or she is to link what follows to the context if ‘John came to Tyndale House this morning’ is followed by ‘but’ (adversative), which is different again from the way he or she is to link what follows to the context if ‘John came to Tyndale House this morning’ is followed by ‘then’ (temporal sequence), etc.

The same argument applies to NT Greek. The command παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις (1 Th 4:18) is introduced with ὥστε, which instructs the reader to link it to the context in a particular way. A similar command (παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα—1 Th 5:11) is introduced with Διό, which instructs the reader to link it to the context in a different way.

A good foundation for this approach to conjunctions is provided by Reboul and Moeschler’s definition of a connective. The following is my translation of what they wrote in French:⁹

¹ Some of the material for this seminar, which was given at Tyndale House, Cambridge, England in November 2013, appears in ‘Therefore’ or ‘Wherefore’: What’s the Difference?, *Perspectives on Linguistics and Ancient Languages 4* (Gorgias Press, 2013), 325-43.

² Westfall, Cynthia Long, ‘A Method for the Analysis of Prominence in Hellenistic Greek’. In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, ed. by Stanley E. Porter and Matthew Brook O’Donnell (Sheffield: Sheffield Phoenix Press, 2009), 84.

³ Turner, N., *Syntax. Vol. 3, A Grammar of New Testament Greek*, edited by J. H. Moulton (T. & T. Clark, 1963), 331.

⁴ Winer, G. B., *A Treatise on the Grammar of New Testament Greek* (T. & T. Clark, 1882), 552.

⁵ For this way of presenting the development of a discourse, see Levinsohn, Stephen H., *Self-Instruction Materials on Narrative Discourse Analysis* (online at www.sil.org/~levinsohns, 2012), 98-99.

⁶ Porter, Stanley E., *Idioms of the Greek New Testament* (JSOT Press, 1992), 205, 208.

⁷ Blakemore, Diane, *Relevance and Linguistic Meaning* (Cambridge University Press, 2002), 184.

⁸ Combinations of conjunctions such as ‘and then’ or ‘but then’ may also link these propositions.

⁹ Reboul, Anne, et Jacques Moeschler, *Pragmatique du discours: de l’interprétation de l’énoncé à l’interprétation du discours* (Paris: Armand Colin, 1998), 77. See also Levinsohn, *Narrative*, §6.2. Reboul and Moeschler’s definition includes the adjective

A connective is a linguistic marker, drawn from a number of grammatical categories (co-ordinating conjunctions [e.g., ‘but’], subordinating conjunctions [e.g., ‘since’], adverbs [e.g., ‘thus’], adverbial expressions [e.g., ‘after all’]), which:

- a) links a linguistic or discourse unit of any size to its context;
- b) gives instructions as to how to relate this unit to its context;
- c) constrains conclusions to be drawn on the basis of this discourse connection that might not have been drawn had it been absent.

Point a of the above definition asserts that one cannot tell the **size** of the unit being linked from the connective itself. For example, in 1 Tim. 4:8, γάρ indicates that what follows supports or strengthens the command of 7b, but does not indicate how far this strengthening material will extend. In fact, it extends over two propositions, but this is not indicated by γάρ. Rather, one has to work out the extent of the supportive material by analysing the contents of the propositions.

Point b of Reboul and Moeschler’s definition asserts that the presence of a connective guides or **constrains** the reader as to how to relate what follows to the context. Each connective places a **different** constraint on the way the material it introduces is to be related to the context.

English versions such as the NIV translate at least ten inferential connectives with “therefore”.¹⁰ Such is the case with ὡστε in 1 Th 4:18 and Διό in 5:11, for instance. Although both are translated ‘therefore’, Reboul and Moeschler’s definition implies that each will place a **different** constraint on interpretation.

The same is true for the other connectives found in the Pauline Epistles that are sometimes translated ‘Therefore’: οὖν—Rom 15:17, 1 Th 4:1, ἄρα—Rom 8:1, ἄρα οὖν—1 Th 5:6 (RV), διὰ τοῦτο—1 Th 3:7 (NIV) and τοιγαροῦν—1 Th 4:8 (NIV); as well as διόπερ—1 Cor 8:13, τοίνυν—1 Cor 9:26 and δὴ—1 Cor 6:20b). A different constraint on interpretation is associated with each one.

As a preview to what I will say later in this seminar, the following are the constraints that I proposed for these inferential connectives in my ‘*Therefore*’ or ‘*Wherefore*’ article:¹¹

οὖν	+Inferential +Distinctive
ἄρα	+Inferential +Consequence
ἄρα οὖν	+Inferential +Consequence +Distinctive
διὰ τοῦτο	+Inferential +Specific Thematic
διό	+Inferential +Continuative
διόπερ	+Inferential +Continuative +Intensive
τοιγαροῦν	+Inferential +Emphatic +Distinctive
τοίνυν	+Current Situation +Emphatic
ὥστε	+Inferential +Result

Before I consider these individual connectives, though, let me address **Point c** of Reboul and Moeschler’s definition: “constrains conclusions to be drawn on the basis of this discourse connection that might not have been drawn had it been absent”. This constraint takes care of senses of connectives that are not consistent with the constraint on interpretation that their presence conveys. For example, although there is general agreement that οὖν is an inferential connective, Porter follows many other grammarians in listing ‘adversative’ as another of its senses.¹² We shall see, when we consider relevant examples, that, in line with point c of Reboul and Moeschler’s definition, οὖν is present to STOP the relation with the context being taken as adversative.

The following passage from the LXX (Gen 4:3-4) illustrates this same point.

- ³ καὶ ἐγένετο μεθ’ ἡμέρας ἤνεγκεν Καιν ἀπὸ τῶν καρπῶν τῆς γῆς θυσίαν τῷ κυρίῳ
⁴ καὶ Ἀβελ ἤνεγκεν καὶ αὐτὸς ἀπὸ τῶν πρωτοτόκων τῶν προβάτων αὐτοῦ καὶ ἀπὸ τῶν στείτων αὐτῶν...

“pragmatic”, which is omitted here as any distinction between ‘pragmatic’ and other sorts of connectives is not relevant to this presentation.

¹⁰ According to the OED, inferential connectives introduce a THESIS, CONCLUSION or RESULT which is “reached on the basis of evidence and reasoning” (Levinsohn, *Non-Narrative*, §3.5.3). They contrast with strengthening connectives such as γάρ, which “support a THESIS by introducing a reason, ground or explanation” (ibid.).

¹¹ Levinsohn, ‘Therefore’ or ‘Wherefore’, 340.

¹² Porter, *Idioms*, 215.

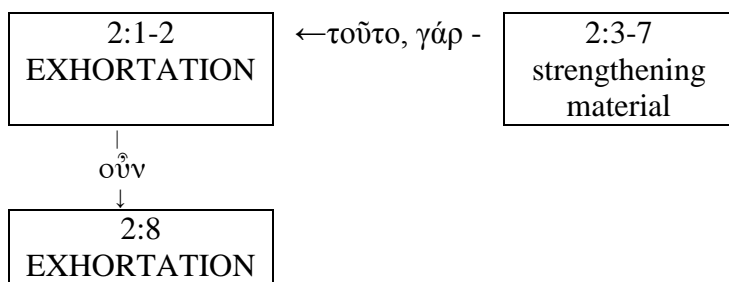
The relationship between these propositions is readily interpreted as adversative, as the offering that Cain brings contrasts with the one that Abel brings. Consequently, some translations into English begin v 4 with ‘But’ (e.g., NIV). However, the presence of additive *gam-hû*’ in Hebrew and of corresponding *καὶ αὐτὸς* in the LXX “cancel[s] the contrastive connotations”.¹³ Thus, the presence of *gam-hû*’ or *καὶ αὐτὸς* “constrains conclusions to be drawn on the basis of this discourse connection that might not have been drawn had it been absent”.

I return now to the inferential connectives, starting with οὖν, as it is the most common.

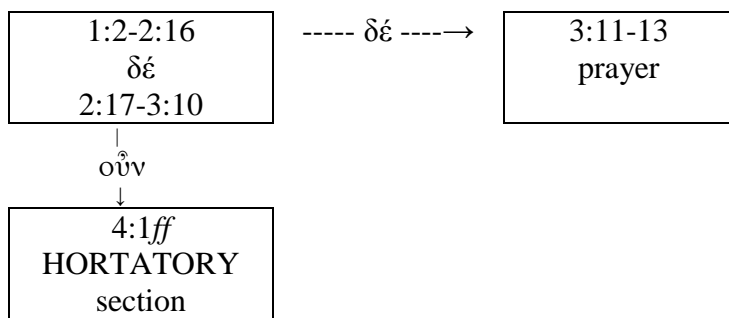
1. Οὖν and Ἄρα οὖν

I have argued elsewhere¹⁴ that οὖν constrains what follows to be interpreted as a distinct point that advances an argument in an inferential way. That is why it is characterised as +**Inferential** +**Distinctive**.

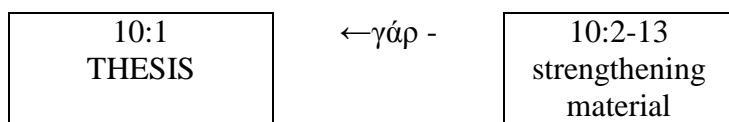
Οὖν is used most commonly in the epistles to introduce a distinct point that advances an earlier theme, following intervening material (the English equivalent being postpositive ‘then’, as in ‘I desire, then’—1 Tim 2:8). So, in **1 Tim 2:8**, οὖν marks the resumption of the theme that was introduced in vv 1-2, then supported in 3-7. The flow of the argument is reflected in the following diagram.



I now look at οὖν in **1 Th 4:1**. While it is true that the verb *περισεύω* is repeated from 3:12, the exhortation probably corresponds more to Paul’s expressed desire in 3:10 to ‘supply what is lacking in your faith’. So, following the prayer of 3:11-13, οὖν in 4:1 introduces a distinct point that advances the theme line that Paul has been developing from at least 2:17 and, possibly, since the beginning of the letter (3:9-10 may well form *inclusios* with 1:2 and 2:17). This is reflected in the following diagram, which treats 1:2-3:10 as a single unit.



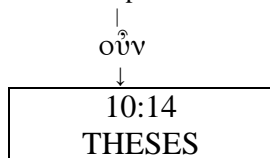
Point c of Reboul and Moeschler’s definition states that the presence of a particular connective may constrain “conclusions to be drawn ... that might not have been drawn had it been absent”. MGM classify οὖν in Rom 10:14 as ‘adversative’, presumably on the grounds that a contrastive relationship can be perceived between the contents of vv 13 and 14. However, the presence of οὖν constrains what follows to be interpreted as a distinct point that advances an argument in an inferential way, and it is indeed the case that v 14 resumes and advances “the main topic of chapters 9-11 (the unbelieving Jews), following ten verses (10:2-13) that strengthen previous assertions”.¹⁵ The flow of the argument is reflected in the following diagram.



¹³ Blakemore, Diane, *Semantic Constraints on Relevance* (Blackwell, 1987), 99.

¹⁴ Levinsohn, Stephen H., *Discourse Features of New Testament Greek*, 2nd edition (SIL Intl, 2000), §7.4 [126-28].

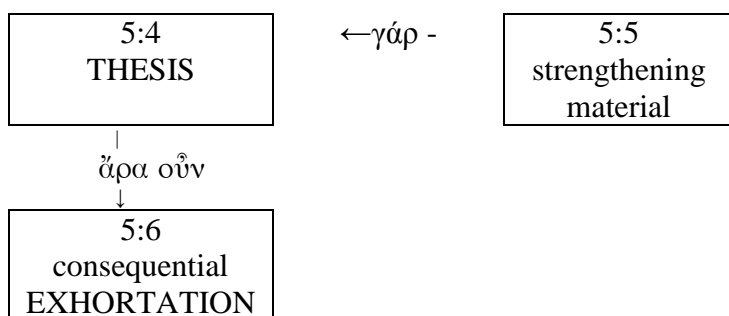
¹⁵ Levinsohn, *Discourse Features*, §7.4 . 129]. The same section discusses the other instances of οὖν that MGM classify as adversative.



I argue in my ‘*Therefore*’ or ‘*Wherefore*’ article that the constraint associated with ἄρα is +**Inferential** +**Consequence**.¹⁶ The combination ἄρα οὖν is found in 1 Th 5:6. *BDAG* gloss the combination “so then” and observe, “here ἄ. expresses the inference and οὖν the transition”.¹⁷ This observation reflects the fact that, as in many of the other examples, οὖν introduces a distinct point that advances an earlier theme, following intervening material introduced with γάρ that was strengthening the previous point of the theme line (v 5), while ἄρα makes explicit that this new point is a logical consequence of the previous point (v 4), together with the strengthening material.

That is why I characterise ἄρα οὖν as +**Inferential** +**Consequence** +**Distinctive**.

The usual diagram reflects the flow of the argument.



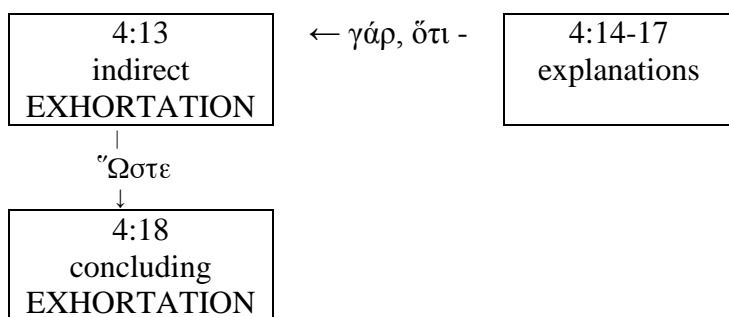
2. Ὡστε, (ἄρα) and διό

Whether ὥστε introduces an infinitival clause or an independent clause or sentence, it constrains what follows to be interpreted as the “result—actual, natural, conceived, intended”¹⁸ of what has previously been stated, hence its characterisation as +**Inferential** +**Result**.

I point out in my ‘*Therefore*’ or ‘*Wherefore*’ article that, whereas there is a direct logical connection between propositions linked by ἄρα, the logical relation with the context is less direct when ὥστε introduces an independent clause or sentence. Furthermore, the input for the result introduced by ὥστε is often more than one proposition.¹⁹

Such is indeed the case in **1 Th 4:18**. The exhortation to encourage each other with these words does not relate directly to the propositions of 14-17. Rather, it corresponds primarily to the desire expressed in 13 that the Thessalonians “not grieve as others do who have no hope”.

The usual diagram seeks to capture the general flow of the argument in 13-18:



¹⁶ Levinsohn, ‘*Therefore*’ or ‘*Wherefore*’, 331.

¹⁷ *BDAG*, 127 §2b.

¹⁸ Porter, *Idioms*, 234.

¹⁹ Levinsohn, ‘*Therefore*’ or ‘*Wherefore*’, 334-35.

BDAG consider **διό** to be derived from δι' ὅ, ²⁰ so I treat it as a member of the set of connectives that are made up of διό plus the accusative and are used for “cause”.²¹ Although Porter is right to claim that it not clear that διό is used as a subordinator in the NT,²² material that it introduces still retains some of the characteristics of a “continuative” relative clause²³ (hence the label +**Continuative**). It typically introduces an expository or hortatory THESIS that is inferred from what has already been stated.

More to the point, the material introduced by διό does not move the argument on to a new point (contrast οὖν) or, to quote what I said last time about δέ, what follows is NOT to be understood as “distinctive material that is *relevant to the author’s story or argument*”.²⁴

Often, this is because the information introduced by διό is not new to the readers. Such is the case in **1 Th 5:11**. Paul has already called on the Thessalonians to “encourage each other with these words” (4:18). So, although 5:11 is in an inferential relationship to its context, it does not move the argument on from the point made in 4:18. This effect can be captured in English by a rendering such as ‘**That is why** you are to encourage one another...’, which is how διό has been translated in a number of other passages where it is clear that the same point is being made as before (e.g., Rom 4:22 (9; ‘That is why...’—NIV), Rom 13:5 (1; ‘That is why...’—NEB), Rom 15:22 (1:13; ‘This is why...’—NIV) and 2 Cor 12:10 (11:23ff; ‘That is why...’—NIV).²⁵

In turn, this implies that NIV is correct not to separate 1 Th 5:1-11 from 4:13-18 (contrast GNB, which divides the passage in two by inserting a title at 5:1).

1 Th 3:1 also begins with διό and, once again, the relation to the context is inferential (see 2:17-20). This time, the reason διό is appropriate is because Paul’s readers already know that he had sent Timothy to them, which resulted in him being left alone in Athens (see below on διὰ τοῦτο used with the same effect in 3:5).²⁶

(The continuative nature of διό is reflected in the consistent way in which modern translations into English keep 3:1-5 in the same section as 2:17-20.)

The same is true when διό introduces an OT quote, as in **Eph 5:14**. Paul is not moving on to the next point in his argument, but citing Scripture in support of his current point. NIV is among the many English versions that capture this by translating ‘That is why...’.²⁷

Ph 2:9 also contains διό. I write, “Because διό does not move the argument on to a new point, it may be used to indicate an inferential relationship within material that supports a THESIS. ... I follow Hendriksen and Banker in understanding vv. 6-11 to be supportive of the exhortations of vv.1-5. Διό καί in v.9 ... then provides an inferential link between the two parts of this supportive material.”²⁸ Furthermore, the material introduced by διό is probably already known to the readers—something that would be captured by a translation such as, ‘**That is why** God exalted him to the highest place...’.

Application to translations into English. ‘Therefore’ suggests that what follows is a new point in the argument, so is often an inappropriate rendering of διό, which does NOT move the argument on to a new point. ‘That is why...’ will often capture the constraint on interpretation conveyed by the presence of διό.²⁹

²⁰ *BDAG*, 250.

²¹ Wallace, Daniel B., *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Zondervan, 1995), 369.

²² Porter, *Idioms*, 209.

²³ Winer, *Treatise*, 680.

²⁴ Levinsohn, *Discourse Features*, §5.1 . 72].

²⁵ See also Lk 1:35 (see 32), Ac 20:31 (28), Ac 27:25 (22), Ac 27:34 (33), 2 Co 2:8 (7), Ga 4:31 (28), 2 Pe 1:10 (5-7), 2 Pe 3:14 (11-12).

²⁶ See also Mt 27:8 (known place name; ‘That is why...’—NIV *et al*), Lk 7:7 (‘That is why...’—NIV), Ac 10:29 (‘That is why...’—NEB) and Ac 25:26 (known by observation).

²⁷ See also Ep 4:8 (‘This is why...’—NIV, NLT) and Ja 4:6 (‘That is why’—NIV).

²⁸ Levinsohn, ‘Therefore’ or ‘Wherefore’, 330.

²⁹ See 2 Cor 1:20, 2 Cor 4:16 and Philemon 8 in the NLT.

3. Διὰ τοῦτο

Like διό, διὰ τοῦτο consists of διὰ and the accusative. I have argued elsewhere that, when used **anaphorically**, the referent of the proximal demonstrative οὗτος is **thematic** and salient.³⁰

In 1 Th 3:7, for instance, the referent of διὰ τοῦτο is Timothy’s report of his visit to the Thessalonians (6), which is Paul’s current concern in the epistle.

Because τοῦτο is singular, it is to be expected that its referent will also be **specific** (hence the characterisation **+Inferential +Specific Thematic**). In the case of 3:7, Paul “uses the singular, so that he is gathering up the faith and the love and the good remembrance and the eager desire to see him into one whole”.³¹

Like διό, διὰ τοῦτο is continuative when anaphoric in the Pauline epistles; i.e., it does NOT introduce a new point in the argument. So, in 3:5, it introduces material that Paul has already stated in 2 (καὶ ἐπέμψαμεν Τιμόθεον...)³²

Prior to 5, οὗτος has already been used twice to refer to the theme of *these afflictions* (3), so the referent probably remains the same in 5. “Paul was saying that, because he knew that the Thessalonians were being persecuted, he was anxious about them”.³³]

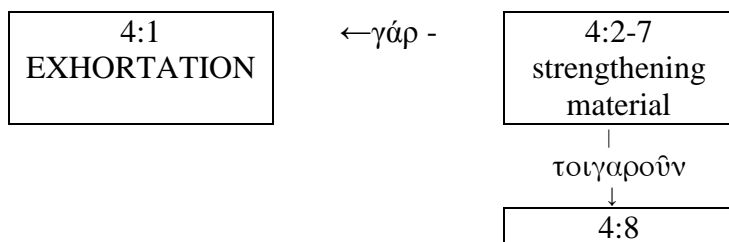
In 2:13, in contrast, διὰ τοῦτο is **cataphoric**, pointing forward to and giving focal prominence to the material introduced by ὅτι in the rest of the verse.

4. Τοιγαροῦν

Τοιγαροῦν (**+Inferential +Emphatic +Distinctive**) is used twice in the NT (1 Th 4:8, Heb 12:1) and Westfall’s gloss “for that very reason then”³⁴ brings out the three elements that make up this complex connective: emphatic τοί (“marker of emphasis on the reliability of a statement”³⁵), treatment of what has just been stated as strengthening the THESIS that it introduces (γάρ), and οὔν to constrain what follows to be interpreted as a distinct point that advances Paul’s argument in an inferential way.

Such an analysis is consistent with its use in 1 Th 4:8. I have elsewhere stated that it “raws an inference specifically from the supportive proposition of 7 that was introduced with γάρ... “**So then** in verse 8 ... is a strong and unusual expression which leads the reader to expect (rightly) that Paul is about to say his last word on the present subject”.³⁶ It is an implied consequence of not heeding commands.³⁷

The argumentation of 1-8 is shown in the usual diagram.



5. Strengthening conjunctions: γάρ, ὅτι and διότι

The following definitions distinguish inferential from strengthening connectives.

Γάρ is a generic strengthening connective that “support[s] a THESIS by introducing a reason, ground or explanation... It does NOT indicate a specific logical relation.”³⁸ Consequently, it is characterised simply as **+Strengthening**.

³⁰ Levinsohn, Stephen H., ‘Towards a Unified Linguistic Description of οὗτος and ἐκεῖνος’. In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O’Donnell (Sheffield: Sheffield Phoenix Press, 2009), 212.

³¹ Morris, Leon, *The First and Second Epistles to the Thessalonians* (revised edition). (Grand Rapids MI: Eerdmans, 1991), 102.

³² ‘That is why’—NLT.

³³ Gray, Sharon (ed.), *Translator’s Notes on 1 Thessalonians* (Dallas: SIL International, 2002), **.

³⁴ Westfall, Prominence, 85.

³⁵ *BDAG*, 1009.

³⁶ Ellingworth, Paul, and Eugene A. Nida, *A Translator’s Handbook on Paul’s Letters to the Thessalonians* (New York: United Bible Societies, 1976), 83.

³⁷ Levinsohn, Stephen H., *Some Notes on the Information Structure and Discourse Features of 1 Thessalonians* (Online at www.sil.org/~levinsohn, 2009), 19.

³⁸ Levinsohn, *Non-Narrative*, §3.5.3.

ὅτι is generally NOT used inter-sententially (but see 2 Jn 7). However, I include it here for completeness. It is an **interpretive use** marker, showing that what follows relates back to and ‘interprets’ something that has already been said or implied.³⁹ When used as a logical connective, it introduces a reason or evidence for the last assertion (THESIS).

In 1 Th 4:16, for instance, it ‘interprets’ 15 by introducing the reason why ‘we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep’ (15, NIV).

Contrast 4:15, where it ‘interprets’ cataphoric τοῦτο by introducing what it was pointing forward to, and is translated ‘that’.

διότι is a combination of διὰ (as in διὰ τοῦτο) and ὅτι.

In 1 Th 2:8 “[A]n emphasis on the direct cause of the action is often conveyed” by the preposition διὰ with an accusative.⁴⁰ “Direct cause” perhaps also describes the function of διότι here as a subordinator (also in 18)... but doesn’t fit well in 4:6 (q.v.). *Due to the fact that* captures the relation well. “In the context of a **past event**, a following aorist in a clause subordinated by διότι should often be translated into English with a **pluperfect** ... ‘due to the fact that (**διότι**) you **had** become so dear to us”⁴¹

6. Other conjunctions used in 1 Th: καί, δέ and ἀλλά

Cross-linguistically, the default way of connecting sentences in texts that are not organised chronologically is **juxtaposition**⁴² (asyndeton, if understood to mean not the omission, but the absence of a conjunction).⁴³

This means that the presence of any conjunction in an epistle like 1 Th is significant and imposes a specific constraint on interpretation.

Καί in non-chronological material is **+associative/additive**.⁴⁴

Δέ is **+distinctive**.⁴⁵

Ἀλλά is **+adversative**. Go through discussion of 1 Tim 6:17 (ἀλλά) and 1:9 (δέ) (Levinsohn, *Discourse Features*, §7.1 p. 114f).

Application

Eph 6:11-14 (q.v.). Explain the significance of using διὰ τοῦτο in 13, but οὖν in 14.

³⁹ Levinsohn, Stephen H., Is ὅτι an interpretive use marker? In *The Linguist as Pedagogue: Trends in the Teaching and Linguistic Analysis of the Greek New Testament*, edited by Stanley E. Porter and Matthew Brook O’Donnell, (Sheffield: Sheffield Phoenix Press, 2009), 163-82; Levinsohn, *Narrative*, §7.10.

⁴⁰ Porter, *Idioms*, 150.

⁴¹ Levinsohn, 1 Thessalonians, 9.

⁴² Levinsohn, *Non-Narrative*, §3.1.

⁴³ Levinsohn, *Discourse Analysis*, §7.2 [118].

⁴⁴ Levinsohn, *Discourse Features*, §7.3 [124-26].

⁴⁵ Levinsohn, *Discourse Features*, §7.1 [112-14].