

EXPOSITORY OUTLINING

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Chapter One

Introduction to Discourse

Discourse is the communication of information from one person to another in a common language. The message may be spoken or written.¹ The communication usually contains information known to the communicator but unknown to the recipient. The new information communicated must be expressed in terms of the knowledge common to the communicator and the recipient. The common knowledge consists of the information the communicator assumes the recipient already knows, and the information he has already communicated up to current time.

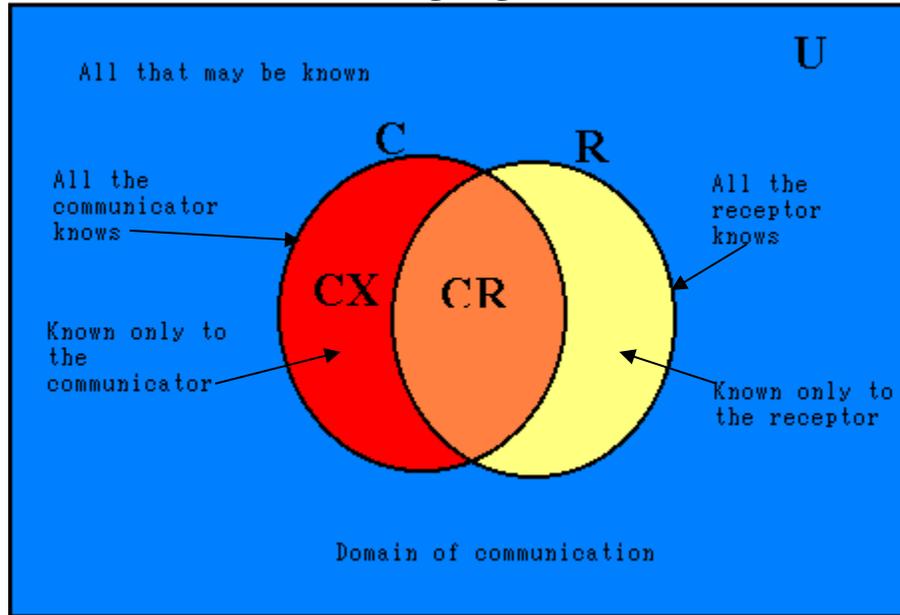
Let Figure 1 represent the universe of discourse in language L. Then let U represent all possible knowledge that may be expressed in L; let C represent the knowledge of the communicator, R the knowledge of the recipient, CR the knowledge common to C and R, and CX the knowledge known to the communicator but not to the recipient. Then in communicating any information in CX to the recipient, the communicator must express CX in terms of CR. That is, any message about CX must be expressed in the vocabulary of CR, and any new vocabulary words referring to CX must be defined in those terms.

The common knowledge, CR, consists of the world view common to the communicator and recipient, together with their common vocabulary in L, and their common understanding of the meaning² of the words in their common vocabulary.

¹ Some languages use signs and symbols other than written or spoken words. Such languages are not of direct interest to the present study.

² The term “meaning” is used in its broadest sense to include all that is known about each word (and its referents) and its possible semantic relationships with all the other words (and their referents).

Figure 1
Language L



Discourse consists of sequences of words, phrases, clauses, and sentences structured in patterns that produce messages in the given language. Discourse analysis is the study of the structural patterns of those elements of a language that produce meaningful messages.³ It includes both the syntactic and semantic patterns involved, although it generally is limited to the patterns of the clauses and sentences that constitute a complete message. Discourse analysis is closely related to similar linguistic disciplines such as

³ For a brief introduction to discourse analysis, see Richard A. Young, *Intermediate New Testament Greek: A linguistic and Exegetical Approach* (Nashville: Broadman and Holman Publishers, 1994) 247-66; Kenneth A. Mathews, "Literary Criticism of the Old Testament," in *Foundations for Biblical Interpretation*, eds. David S. Dockery, Kenneth A. Mathews, and Robert B. Sloan (Nashville: Broadman & Holman Publishers, 1994) 218-19; Richard R. Melick, Jr. "Literary Criticism of the New Testament," in *Foundations for Biblical Interpretation*, eds. David S. Dockery, Kenneth A. Mathews, and Robert B. Sloan (Nashville: Broadman & Holman Publishers, 1994) 447-52 under the topic of *Structuralism*.

text linguistics,⁴ speech act theory,⁵ and sociolinguistics.⁶

This present study makes use of the discipline of discourse analysis, but it employs its principles in a methodology for discovering the natural outline of a written discourse. It is a practical application of this discipline to the field of Biblical exposition. The methodology is based on the assumption that the structure of meaningful discourse reflects an organization of thought, that such organization can be represented in outline form, and that the resultant outline is the “natural” outline of the discourse—that is, the outline that the original author theoretically had in mind when he composed the passage. The discovery of such an outline is an important step in the exposition of the discourse, particularly Biblical discourse.

The methodology also makes use of tree-diagram techniques on the assumption that well-structured outlines have a one-to-one mapping with tree diagrams—the remotest branches of the tree represent the most deeply imbedded points in the outline; the intermediate branches represent the intermediate points; and the trunk represents the theme of the whole discourse.

To illustrate the methodology, let the clauses of Psalm One be written out in a vertical column as in Figure One, with the conjunctions separating the clauses where they occur. Then let the clauses be reworded slightly to

⁴ Textlinguistics is the study of language in its broadest scope. It includes phonetics, morphology, syntax, semantics, and the structure of meaningful communication. Thus discourse analysis is really a part of the larger discipline of textlinguistics. For further study see Wolfgang Dressler, ed., *Current Trends in Textlinguistics* (Berlin: Walter de Gruyter, 1978).

⁵ Speech act theory is concerned more with how people use language than with what the words in their sentences literally mean. So for example, John may ask his wife, “Is there any more coffee?” To which she does not respond by saying, “Yes,” but rather by pouring him a fresh cup. Why? Because she knows what he really meant by the question. For further discussion see: J. L. Austin, *How to Do things with Words* (New York: Oxford University Press, 1962); John R. Searle, *Speech Acts: An Essay in the Philosophy of Language* (New York: Cambridge University Press, 1969); --- *Expression and Meaning* (New York: Cambridge University Press, 1979).

⁶ Sociolinguistics is concerned with how language is used in society, that is, the actual usage of language in every day life rather than in formal literature or oration.

reflect the obvious sense of the text, as in Figure Two.⁷ The object of the procedure is to find groups of clauses meaningfully related to each other more closely than to the clauses on either side of the group, letting the conjunctions⁸ guide in the understanding of their relationship. Once a group of clauses is connected together with brackets, then a heading is composed for the group. The heading should summarize the common meaning of the group by means of a terse, informative clause, avoiding becoming too general. Once a heading has been provided for a group of clauses, then the heading should enter into the grouping procedure along with the remaining clauses not yet grouped. The procedure should continue until all clauses and headings are grouped, with a heading for the whole tree. The heading of the trunk is the theme of the discourse, the main branches are the main points of the outline, and the sub-branches are the subordinate sub-points.

⁷ In this psalm, several relative pronoun clauses have been converted to dependent clauses governed by subordinate conjunctions. This retains equivalence of meaning while at the same time making the analysis simpler.

⁸ If a potential group (cluster) has more than two clauses, the conjunctions within the cluster should be of the same kind, serving the same role and function. Where this requirement is not satisfied, the cluster should be subdivided into smaller clusters that meet the condition.

Figure One

1:1

Blessed is the man
Who walks not in the counsel of the ungodly,
Nor
stands in the path of sinners,
Nor
sits in the seat of the scornful;

1:2

But
his delight is in the law of the Lord,
And
in His law he meditates day and night.

1:3

He shall be like a tree
Planted by the rivers of water,
That
brings forth its fruit in its season,
Whose leaf also shall not wither;
And
whatever he does shall prosper.

1:4

The ungodly are not so,
But
are like the chaff which the wind drives away.

1:5

Therefore
the ungodly shall not stand in the judgment,
Nor
sinners in the congregation of the righteous.

1:6

For
the Lord knows the way of the righteous,
But
the way of the ungodly shall perish.

Figure Two

1:1

The godly man is blessed

[because]⁹

He does not walk in the counsel of the ungodly,

Nor

does he stand in the path of sinners,

Nor

does he sit in the seat of the scornful;

1:2

But

he delights in the law of the Lord,

And

in His law he meditates day and night.

1:3

[And]

the godly man shall be like a tree

[since]¹⁰

it is planted by the rivers of water,

[and]

it brings forth its fruit in its season,

also

its leaf shall not wither;

And

whatever the godly man does shall prosper.

1:4

[However]

The ungodly are not so,

But

the ungodly are like the chaff which the wind drives away.

1:5

Therefore

the ungodly shall not stand in the judgment,

Nor

shall sinners stand in the congregation of the righteous.

1:6

For

the Lord knows the way of the righteous,

But

the way of the ungodly shall perish.

⁹ It is assumed that a conjunction exists between every clause and between every cluster of clauses. Further, it is assumed that the author omitted conjunctions he thought his audience would intuitively understand. For purposes of analysis, the understood conjunctions should be supplied by the analyst. See footnote 7.

¹⁰ See footnote 7.

Figure Three illustrates the initial and intermediate grouping of the clauses and the corresponding headings.

Figure Three

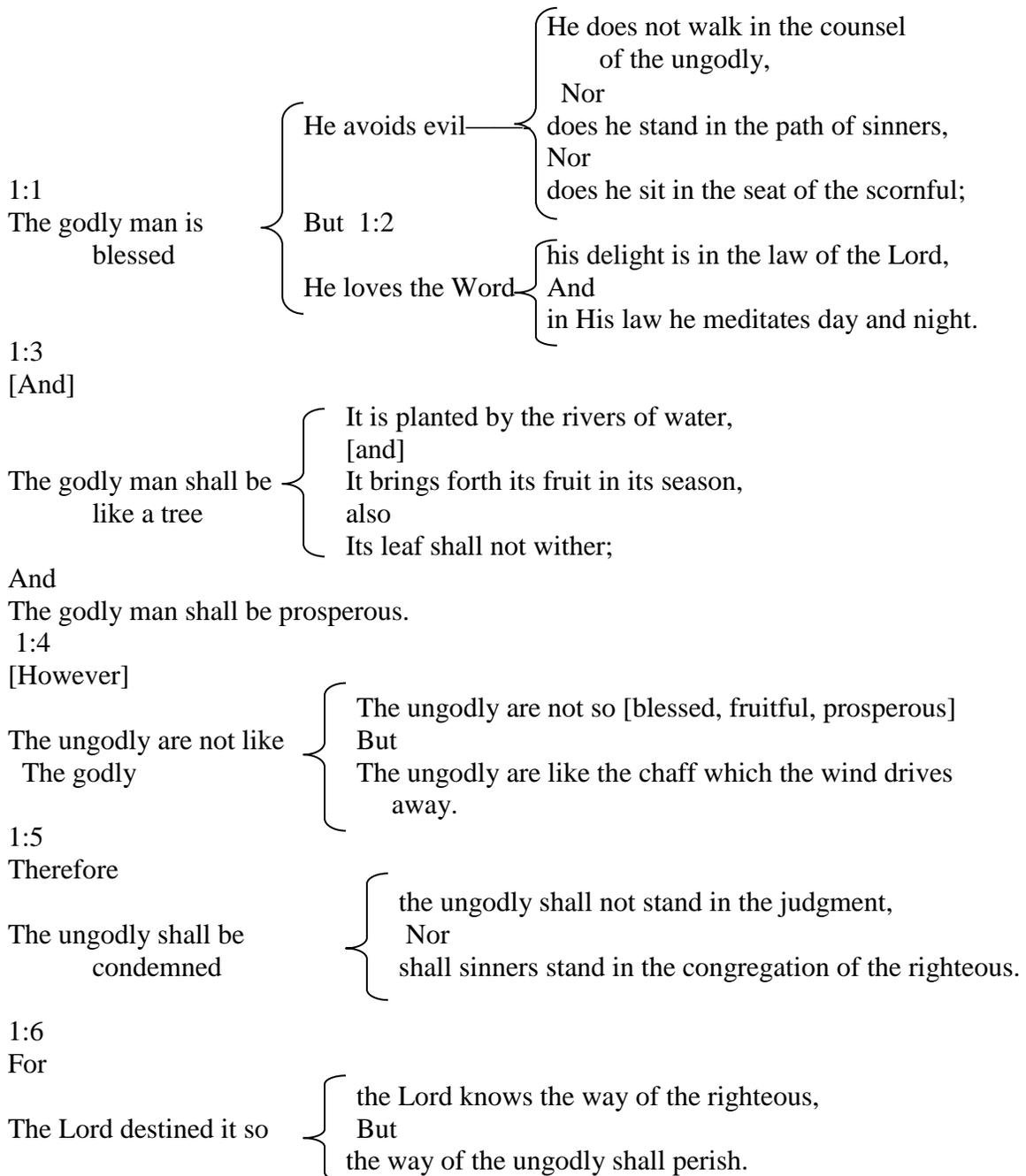


Figure Four illustrates the intermediate grouping of the most dominant branches of the tree. Figure Five illustrates the final grouping together with their relative relationship to the resultant outline (Figure Six).

Figure Four

Godliness is beneficial { The godly man is blessed
[And]
the godly man shall be like a tree
And
the godly man shall be prosperous.

[but]

Ungodliness is harmful { The ungodly are not like the godly
Therefore
The ungodly shall be condemned

For

The Lord destined it so.

Figure Five

Psalm 1

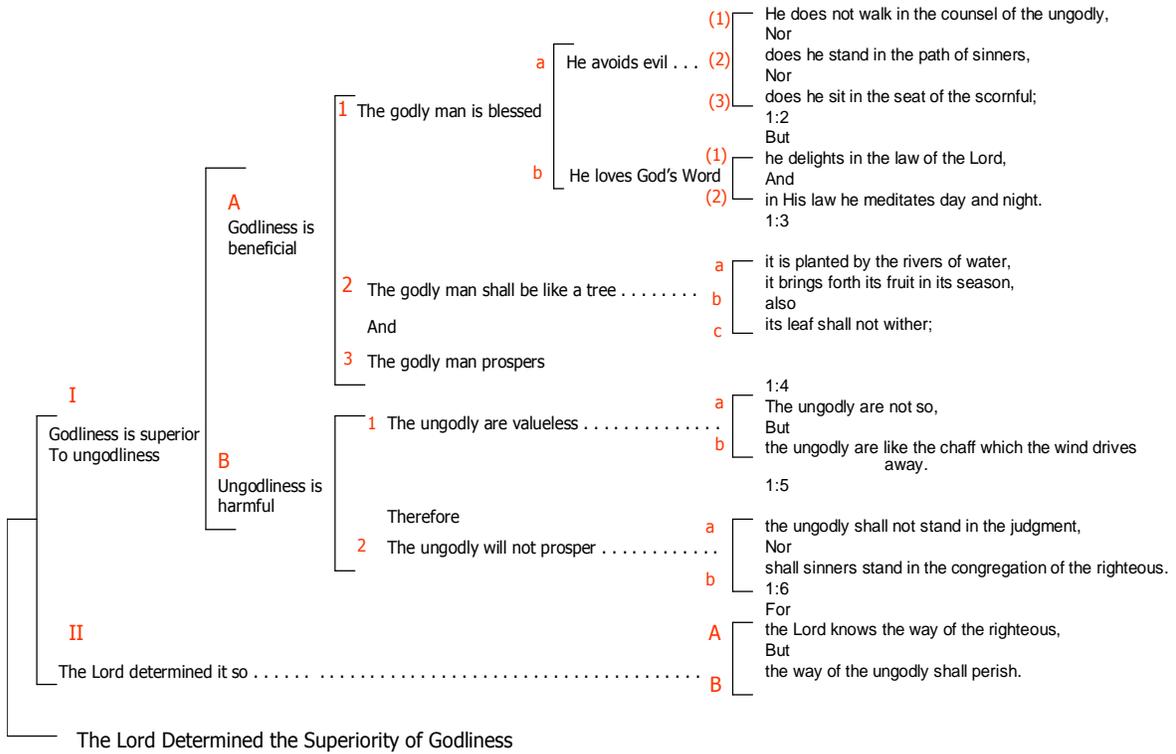


Figure Six

Outline of Psalm One

Theme: The Lord Destined Godliness to be Superior

I. Godliness is Superior to Ungodliness

A. Godliness is Beneficial

1. The godly man is blessed

a. He avoids evil

(1) He does not walk in ungodly counsel

(2) He does not stand in sinful ways

(3) He does not sit in the seat of scorners

b. He loves God's Word

(1) He delights in the Law of the Lord

(2) He meditates on the Law of the Lord

2. The godly man is fruitful like a tree

a. The tree is planted by rivers of water

b. The tree bears seasonal fruit

c. The tree's leaves do not wither

3. The godly man is prosperous

B. However, Ungodliness is Harmful

1. The ungodly are not like the godly

a. They are not blessed, fruitful, or prosperous

b. They are as worthless as chaff

3. Therefore the ungodly shall be condemned

a. They will not stand acquitted in the judgment

b. They will not stand in the congregation of the righteous

II. For the Lord Has Determined This to Be So

A. The Lord knows the way of the righteous

B. The way of the ungodly shall perish

The above illustration has left out much detail about how the clauses should be grouped, and how the headings should be worded. The text of this book describes these procedures in detail.

The feature that governs the broad structures of discourse is called *form* or *genre*. Chapter Two discusses this feature. The second set of features that govern the structures of discourse are time, setting, participant, narrator-audience relationship, theme, and other similar features. These features are discussed in Chapter Three. Chapter Four discusses the function of clauses in a discourse. Chapter Five discusses the classification and function of conjunctions and their role in the structure of discourse, showing how they map the logical relationship among clauses. Chapter Six defines four basic principles required for a good analytical method. Chapter Seven takes the reader through the analysis procedure, step-by-step, analyzing portions of the Book of Haggai, and producing detailed expository outlines. Chapter Eight describes methods for producing good headings for the clause groups, making sure they are informative and terse. Chapter Nine describes polishing techniques based on the characteristics of a good outline. Chapter Ten discusses techniques for transforming an expository outline into a homiletical outline. Chapter Eleven discusses those characteristics of discourse that determine the fine detail, the internal structure of clauses, sometimes referred to as deep structure information.

Developing the skills for tracing the structure and logical relationship of thought in a discourse, and then producing the natural outline of the passage should be a great help in Biblical exposition. It should aid in the understanding of the passage and avoid possible misinterpretation. It provides the first step toward homiletics, expository preaching.

Chapter Two

Literary Function and Form

Literature may be classified according to function and form. Function refers to what a given discourse does; it is determined primarily by the author's purpose for writing the discourse. Form refers to how the author goes about accomplishing his task by means of the discourse; it is determined by the author's choice of suitable genre.

Literary Function

From the functional perspective, literature may be classified in a variety of ways. Kathleen Callow categorized discourse into six functional types: narrative, procedural, hortatory, explanatory, argumentative, and conversational.¹ Beekman, Callow, and Kopesec classified discourse into five types: expository, hortatory, procedural, narrative, and descriptive.²

Expository Discourse

Expository discourse describes what is claimed, and defends the claims by logical reasoning and references to recognized authorities. It provides definitions, explanations, information, and interpretation. Some of the Old Testament prophets and the New Testament epistles contain expository material. This seems to cover both the explanatory and argumentative categories of Callow.

¹ Kathleen Callow, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, 1974) 13-14.

² John Beekman, John Callow, and Michael Kopesec, *The Semantic Structure of Written Communication*, 5th rev. (Dallas: Summer Institute of Linguistics, May 1981), 35-40.

Hortatory Discourse

Hortatory discourse describes what should be done, and why. It consists of logically related propositions. Its principal elements are commands, proposals, and requests. Again some of the Old Testament prophets and the New Testament epistles contain hortatory material. The sermons of Jesus were often hortatory.

Procedural Discourse

Procedural discourse describes how something is done. It provides a chronological sequence of instructions. The instructions for building the tabernacle are an example of procedural discourse.

Narrative Discourse

Narrative discourse describes what has happened. It tells who was involved, when and where it happened, how it happened, and perhaps even why. The books of Samuel, Kings, and Chronicles contain some of this type of discourse.

Narrative discourse may or may not have a plot. Without a plot, it usually consists of a record of a chronological sequence of events. Its purpose is primarily informative, much like a news report. With a plot, the discourse is arranged in episodes, scenes, acts, and so forth. It is often has a moral, a point to get across. The plot may involve struggle, conflict, resolution, comedy, and tragedy. Many of the historic sections of the Bible are of this type.

Descriptive Discourse

Descriptive discourse relates what something is like. It may describe size, shape, color, material, relative orientation, appearance, and so forth. The descriptions of Solomon's temple, Ezekiel's temple, and the New Jerusalem are examples of descriptive discourse. Regardless of how literature is classified according to its function, the function of a given discourse is usually related to its form.

Literary Form

A larger body of literature, such as a book of the Bible, usually consists of a collection of smaller units, such as stories,³ poems, sermons, and epics. Walter Kaiser categorized Biblical literature in five main form types: prose, poetry, narrative, wisdom, and apocalyptic.⁴ But within these basic types are found smaller units. These units have literary characteristics of their own, and can be classified into categories known as genres. The literary structure of such smaller units usually has a form unique to the given genre. The study of form criticism is devoted to determining the forms peculiar to the various genres.⁵

A genre is a rather independent element of literature in that it can stand alone, complete in and of itself. Usually several genres are interrelated in some logical fashion in a larger discourse. The first step an expositor must take is to divide a discourse into its component parts at the genre level; then each can be subjected to independent analysis, based on its individual structure.

The form of a story is different from that of a psalm or a covenant. The form of a narrative story, for example, may consist of a prologue in which the setting and participants are introduced. This is followed by the development of a plot in which a problem is encountered causing the participants to struggle for a solution. Often secondary issues are encountered and interwoven with the plot. The story proceeds to a crisis in which the problem is resolved; and it ends with a finale that presents the moral of the story and wraps up the loose ends.

³ The technical term *pericope* is used of the stories in the Gospels.

⁴ Walter C. Kaiser, *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981) 91-95.

⁵ For further study see Leland Ryken and Temper Longman III, *A Complete Literary Guide to the Bible* (Grand Rapids: Zondervan, 1993); D. Brent Sandy, and Ronald D. Giese, Jr., eds., *Cracking Old Testament Codes: A Guide to Interpreting Old Testament Literary Forms* (Nashville: Broadman and Holman Publishers, 1995).

A psalm, on the other hand, is a poem that may be designed for worship and praise, for entreaty for help, a lament over tragedy, or, as Psalm One mentioned above, a poem that develops a theological theme. Each of the numerous types of psalms has its own structure. One characteristic of poetry is its use of semantic parallelism which exhibits itself in various patterns.⁶

Specific Genres

Specific genres are derived from the main function of a given discourse. They are specific ways in which the author may accomplish his literary objective. Function and form come together in a specific genre. The following is a partial list of some specific genres, not all of which occur in the Bible: anecdote, biography, eulogy, fiction, folklore, history, instruction manual, joke, legend, myth, newspaper report, novel, obituary, prayer, proverb, recipe, riddle, service manual, short story, and tale. A specific description of the various genres is beyond the scope of this work.

Figures of Speech

Often an author may choose to use a figure of speech to express his thoughts in a more picturesque fashion. Obviously these must not be interpreted in their literal sense, but in the sense normally understood in common usage. The following is a partial list of the more common figures of speech:

- (1) Allegory: an extended metaphor (9 below) teaching a moral truth (often contrary to reality)
- (2) Aposiopesis: breaking off a thought before completed
- (3) Apostrophe: addressing hypothetical persons
- (4) Euphemism: use of the pleasant or acceptable in place of the unpleasant or unacceptable
- (5) Hendiadys: two words joined by “and” used to express one idea

⁶ For further study see George B. Gray, *The Forms of Hebrew Poetry, Considered with Special Reference to the Criticism and Interpretation of the Old Testament* (London: Hodder and Stoughton, 1915), reprint, The Library of Library of Biblical Studies (New York: KTAV, 1972).

- (6) Hyperbole: exaggeration, overstatement
- (7) Irony: saying one thing but meaning the opposite
- (8) Metonymy: substituting one person or thing for another
- (9) Metaphor: like simile (12 below) only stated “A is B”
- (10) Parable: extended simile (12 below) used to illustrate a truth (usually true to reality).
- (11) Personification: treating the impersonal as personal
- (12) Simile: comparison stated as “A is like B”
- (13) Synecdoche: part is used for the whole, or whole is used for the part (i.e., bread = food; army = soldier)

The overall structure of a discourse is determined by its literary form and genre. Most discourses have some kind of introduction, such as a prologue, and a main body, such as an episode, and an ending, such as an epilogue. What is true of the global structure of a discourse also is true of many of its integral parts; that is, the parts may also have an introduction, main body, and ending. This usually includes an explanation of the circumstances and setting of the given episode.

Analysis Units

The form of a discourse determines how it should be broken up into analysis units. Each unit of form for a given genre, such as the introduction, setting, and so forth, should be analyzed independently. Then the interrelation of the units may be considered. Often the units consist of several paragraphs. Each paragraph should be analyzed separately and then joined to its neighboring companions according to the rules of discourse analysis. The next chapter discusses linguistic features that govern the grouping of clauses and sentences in a paragraph. Significant changes in one or more of these features occur at paragraph breaks. The expositor should develop the skill to recognize where breaks in the flow of thought occur. This is as important as understanding how clauses and sentences are grouped.

Supplemental Reading

Beekman, John, John Callow, and Michael Kopesec, *The Semantic Structure of Written Communication*, 5th rev. (Dallas: Summer Institute of Linguistics, May 1981); chs. 1-3.

Bergen, Robert D., *Biblical Hebrew and Discourse Linguistics* (Dallas: Summer Institute of Linguistics, 1994).

Callow, Kathleen, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, 1974); ch. 1.

Cotterell, Peter, and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1989); ch. 7.

Kaiser, Walter C., *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981); chs. 1-4.

Sandy, D. Brent, and Ronald D. Giese, Jr., eds., *Cracking Old Testament Codes: A Guide to Interpreting Old Testament Literary Forms* (Nashville: Broadman and Holman Publishers, 1995).

Chapter Three

Linguistic Features That Affect Grouping

Various linguistic features affect the way phrases and clauses are arranged in sequential groups in a given type of discourse. Grouping is affected by grammar, syntax, literary form (genre), lexical cohesion, participant cohesion, event cohesion, theme cohesion, and logical cohesion.

Grammar and Syntax

The ways in which words are arranged in sequential groups are governed by the grammar and syntax of the language. Such sequential groups form phrases and clauses in the language. Phrases are the surface structure encoding of deep structure relationships. Phrases usually consist of a part of speech with a dependent modifier. Such modifiers represent limitations placed on the meaning of the given part of speech. The information encoded in phrases is discussed in the chapter 11.

Grammar and syntax also govern the grouping of words and phrases into clauses. Clauses form the basic elements of discourse. Other features of language affect the sequences of words and phrases; these are discussed later. Syntax, as it is extended into the area of text-linguistics, also governs the order of clauses as they are arranged into sequences to form sentences, paragraphs, episodes, and discourse in general.

Literary Form

Form governs the grouping of clusters of sentences and paragraphs into literary units such as genres, as determined by the author's purpose. Within these literary units certain aspects of form may also affect the way clauses and sentences are grouped, such as the constituent parts of the unit; these may consist, for example, of the preamble, introduction, main body, and conclusion. Grouping is disrupted at the boundaries of these constituents of form. In addition other aspects of form may also affect grouping such as:

1. Patterns of repetition (Psalm 136)
2. Parallelisms (Psalm 1:5)
3. Chiasmus--AB/B'A' patterns (Psalm 137:5-6)

4. Inclusio--A.....A patterns (Psalms 146-150)
5. Refrains (Psalm 107:8, 15, 21, 31)
6. Headings (Gen. 5:1; 6:9)
7. Colophons--formal endings (Lev. 13:59; 14:54-57)

Lexical Cohesion

Lexical cohesion functions with respect to the semantic relationships that exist among the words and concepts involved in the discourse. Semantically related words and concepts tend to cluster together in a discourse. This includes the direct references to them together with any substitute referents such as pronouns. Grouping is disrupted when semantic relationships change significantly. For example, compare the prominent lexical cohesion in Psalm 1:1-3 with that in 1:4-5.¹

Participant Cohesion

Participant cohesion functions with respect to the participants and props in a discourse. The participants are the agents, doers, recipients, and affectees in the discourse. Auxiliary participants are the observers and witnesses to what transpires. The props are the places, and things involved. The participants and props tend to remain the same throughout a given event or episode. Closely related participants tend to cluster together in a discourse. This includes the direct references to them together with any substitute referents such as pronouns. Changes in participants or props signal a disruption of grouping. For example, compare the principal participants in Psalm 1:1-3 with those in 1:4-5.²

Narrator-Audience References

The relationship of the events of a discourse to the narrator (or writer) and his audience affects the way clauses and sentences are grouped. The grammatical feature of person is used to signal such relationships. If the narrator is the subject of the clauses and sentences, the verbs and subject pronouns are in the first person inflection. If the audience (but not the narrator)

¹ Callow, 31-32.

² Callow, 32-37.

is the subject, the verbs and subject pronouns are in the second person inflection. If the subject is neither the narrator nor his audience, the verbs and subject pronouns are third person.

Object pronouns and indirect object pronouns also indicate the relation of the narrator and his audience to the discourse. If the narrator is the complement of the verb or indirectly affected by the action, the pronouns are first person. If the audience (but not the narrator) is complement, then the pronouns are second person. Otherwise the pronouns are third person. Changes of grammatical person coincide with a disruption of grouping. For example, trace the identity of the narrator and the participants in Psalm 2. Note the role of the person of the pronouns in helping to identify the prominent participants.

Prominence

Prominence governs the way clauses and sentences are grouped. Prominence relates to the participants or props in a discourse. Usually there is one prominent participant, the hero so to speak. The other participants serve in less prominent roles. Prominence is signaled in several different ways. The most common way is to place the prominent participant as the grammatical subject of the sentences (grammatical prominence).³ Auxiliary prominence may be granted another participant by referring to him first in the sentence (position prominence). Other types of prominence are signaled by other means of expressing emphasis. Grouping usually is disrupted when prominence shifts to a new participant. For example, note that in Psalm 1:1-3, the prominent participant is the godly man; whereas in 1:4-5, the prominent participant is the ungodly man.

Event Cohesion

Event cohesion functions with respect to the events of a discourse. The clauses and sentences that describe an event tend to cluster together in a discourse, unless the event is complex. If the event is complex, it usually is

³ Grammatical prominence is the usual way that the topic of a paragraph is marked.

broken down into sub-events that exhibit clustering of its clauses and sentences. Grouping is disrupted at the juncture of events.⁴

Time References

In many discourses, particularly narrative, the flow of thought is organized according to time. Of course, time is not significant in some discourses. The time line of a discourse may be traced according to time signals given in the text. The flow of time is often sequential, but not necessarily so. Certain events may be contemporary, or the time line may loop back to discuss antecedent events.

The time line usually is given in blocks, that is, a group of clauses and sentences will have a common time frame; these are followed by another group with a different time frame. Each time block has a principal time reference. Within a block, time is expressed relative to the principal time reference; the clauses may be contemporary, subsequent, or antecedent to the principal time reference. Time references may be specific statement of time, temporal adverbs, temporal prepositions (or phrases), temporal conjunctions, or other semantics cues related to time. For example, note the time cues in the first chapter of Genesis. The narrative is divided into six divisions based on the sequence of the days of creation. The seventh chapter of the Book of Numbers lists a redundant sequence of events over a twelve day period. A similar sequence occurs in the twenty-ninth chapter.

Place References

The place of the events of a discourse often affects the grouping of clauses and sentences in the text. References to a given place tend to cluster together in the text. Discourse often is divided into blocks devoted to a principal place. Place is identified by a principal place reference. Within a space block, spatial references may be relative to the principal place. It may be near the narrator or principal place, remote from the narrator or principal place, or in transition relative to narrator or principal place. Spatial references may be signaled by specific statements of place, spatial adverbs (here,

⁴ Callow, 37-38.

there), spatial prepositions (or phrases), spatial conjunctions, or by verbs of motion, position, or transition. For example, chapters fifteen through seventeen of the Book of Exodus trace a sequence of events at different places in Israel's journey from Egypt to Sinai.

Theme Cohesion

Theme cohesion functions with respect to the various themes treated in a discourse. Clauses and sentences that relate to a given theme usually are clustered together. Grouping is disrupted at the juncture of different themes. References to theme may be signaled by topic sentences, motifs, and so forth. The following is a list of some motifs treated in the Book of Esther:

1. Feast vs. fast
2. Purim
3. Royalty
4. Obedience vs. disobedience
5. Loyalty to Jewish community vs. loyalty to king
6. Inviolability vs. reversal

For example, Exodus 20:1-17 lists the Ten Commandments that relate to the basic moral and civil laws that should govern the people of Israel. Exodus 20:22-23:19 contains expanded explanations of the themes of each the ten laws. Theme or topic varies from paragraph to paragraph in this section.

Logical Cohesion

Logic governs the way in which clauses and sentences are grouped in discourse. A clause may be logically dependent on a word, a phrase, another clause, or on a cluster of clauses. Clauses may be logically coordinate or subordinate with another clause or cluster. Clauses or sentences that are logically related tend to be grouped together. Such logical relationships are usually signaled by the conjunctions that join the clauses or sentences. Coordination is signaled by coordinating conjunction, subordination by adverbial conjunctions. However, sometimes the relationships are signaled simply by the semantics of the context. Grouping usually is disrupted when logical relationships change.

Paragraph Divisions

The expositor should pay attention to the above linguistic features. They govern the way clauses and sentences are grouped together in meaningful sequences. Paragraph breaks occur where one or more of these features experiences significant change. The discourse should be divided into paragraphs before analysis begins. Each paragraph should be analyzed and outlined independently. Then the theme headings of the paragraphs should be joined to make a broader outline. Most translations of the Bible have the paragraph breaks marked in some way,⁵ but these are subject to evaluation. The following type of table can be used to map the discourse units of a passage of Scripture.

<i>Reference</i>	<i>Time</i>	<i>Place</i>	<i>Participants</i>	<i>Theme</i>	<i>Reason</i>

Conclusion

This chapter has described the linguistic features that affect the grouping of clauses into analysis units such as paragraphs. The succeeding chapters describe linguistic features that affect the way clauses are grouped within an analysis unit. Chapter 4 discusses how the function of a clause affects its sequential order within a paragraph.

⁵ The King James Version uses the sign ¶ to mark paragraph breaks up through Acts chapter 20, but not thereafter. The NKJV uses a bold faced verse number for that purpose. Most other versions use the standard paragraph format for the text.

Assignment # 1

For the book of Haggai do the following:

- (1) Trace the time line.
- (2) Trace the participant line.
- (3) Trace the place line.
- (4) List the themes treated.
- (5) Divide the text into paragraphs.

Supplemental Reading

Callow, Kathleen, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan, 1974); chs. 2-4.

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Cotterell, Peter, and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1989); ch. 6.

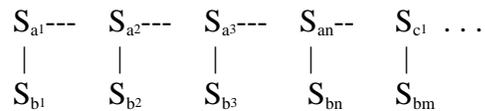
Kaiser, Walter C., *Toward an Exegetical Theology* (Grand Rapids: Baker, 1981); ch. 5.

Porter, Stanley E., and Jeffrey T. Reed, *Discourse Analysis and the New Testament* (Sheffield, UK: Sheffield Academic Press, 1999); pp. 28-46.

Chapter Four

The Function of Clauses

The function of a clause helps determine the way clauses of a discourse are grouped sequentially. Within an integral literary unit, clauses and clusters of clauses have one of three functions: they may be (1) constructive, (2) supplementary, or (3) complementary. Constructive clauses build the narrative or argument; they are the clauses that may not be omitted if the discourse is condensed. Supplementary clauses provide auxiliary information not essential to a condensed version of the discourse. Complementary clauses provide the completion of thought toward which the discourse (or integral part) moves. In the following discussion let S_a represent a constructive clause (or cluster), let S_b represent a supplementary clause (or cluster), and let S_c represent a complementary clause (or cluster); the following diagram represents the structure of an integral part of a discourse:



Two or more clauses (or clusters) in a discourse are interrelated with each other by means of conjunctions. In all further discussion of clause clusters, the clause to the left of the conjunction is referred to as the protasis, and the clause to the right as the apodosis. Clauses have a constructive relationship if both the protasis and apodosis are constructive; they have a supplementary relationship if the apodosis is supplementary to the protasis; and they have a complementary relationship if the apodosis is the complement of the protasis. For literary or rhetorical reasons, sometimes a supplementary clause may precede the clause of which it is a supplement. Knowledge of the function of the various clauses in a discourse is important for determining their arrangement into groups.

Constructive Clauses

A clause is constructive to its protasis if it is of the same type as the protasis and contributes comparably to the flow of thought or argumentation. This includes counter-statements, evaluations, contradictory statements, alternatives, contrasts, and adversative statements. Constructive clauses are joined by coordinating conjunctions, and may form clusters of more than two branches. A sequence of constructive clauses semantically progress toward a common complement. Constructive clauses are somewhat independent in that they build an argument or story. They may be represented formally by the symbols

$$S_1 : S_2 : S_3 : S_4 : \dots S_n$$

But they are not wholly independent, because they have common elements of theme, participants, time, place, etc.

The following are some of the principal kinds of constructive statements found in discourse:

Indicative statements: events, occasions, activities, propositions, problems, predictions, and promises.

Now you shall see what I will do to Pharaoh.
For with a strong hand he will let them go,
and with a strong hand he will drive them out of his land.
(Exod. 6:1)

A wise son makes a father glad,
But a foolish man despises his mother. (Prov. 15:20)

Subjunctive statements: premises.

"If those ordinances depart
From before Me, says the LORD,
Then the seed of Israel shall also cease
From being a nation before Me forever."
Thus says the LORD: "If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also cast off all the seed of Israel
For all that they have done, says the LORD." (Jer. 31:36-37)

Volitive statements: laws, rules, ordinances, and instructions.

Honor your father and your mother,
that your days may be long upon the land
which the LORD your God is giving you. (Exod. 20:12)

You shall not murder. (Deut. 5:17)

Hortative statements: commands, exhortations, determinations, and proposals.

Get out of your country,
From your family
And from your father's house,
To a land that I will show you. (Gen. 12:1)

I will now turn aside and see this great sight,
why the bush does not burn. (Exod. 3:3)

"Let us break Their bonds in pieces
And cast away Their cords from us." (Psa. 2:3)

Precative statements: entreaties, pleas, requests, prayers, and petitions.

Now therefore, please let me go up and bury my father,
and I will come back.' " (Gen. 50:5)

Let them be ashamed who persecute me,
 But do not let me be put to shame;
 Let them be dismayed,
 But do not let me be dismayed.
 Bring on them the day of doom,
 And destroy them with double destruction! (Jer. 17:18)

Persuasive statements: persuasions.

Now therefore, please let your servant remain instead of the lad as a slave to my lord, and let the lad go up with his brothers.
 (Gen. 44:33)

Optative statements: wishes, desires, and hopes.

May the LORD watch between you and me when we are absent one from another. (Gen. 31:49)

Supplementary Clauses

A clause is supplementary to its protasis if it provides auxiliary information about the protasis without contributing comparably to the flow of thought or argumentation. This includes restatement, amplification, definition, description, particularization, explanation, illustration, and generalization. It also includes an associative comment that may not be germane to the main thought.

Supplemental clauses are dependent; they modify their associated constructive clause, forming a relationship that may be represented formally by the symbols

$$S_j \mid S_i$$

where S_j is the independent clause, and S_i is the dependent clause. The dependency may be definitive, descriptive, restrictive, etc., some relationships of which are adverbial, others non-adverbial.

Then God blessed the seventh day and sanctified it,
because
in it He rested from all His work which God had created and made.
(Gen. 2:3)

He was a mighty hunter before the LORD;
therefore
it is said, "Like Nimrod the mighty hunter before the LORD."
(Gen. 10:9)

Supplementary clauses may be clustered if they are of the same type and supplement the same protasis. Clauses in such a cluster are joined by coordinating conjunctions. A supplementary clause (or cluster) is joined to its protasis by a subordinating conjunction if it functions as an adverbial supplement, otherwise it is joined by a coordinating conjunction.

"Why did you say, 'She *is* my sister'?
I might have taken her as my wife.
Now therefore,
 here is your wife;
 take *her*
 and go your way."
(Gen. 12:19)

'the LORD killed all the firstborn in the land of Egypt,
 both the firstborn of man and the firstborn of beast.
Therefore
 I sacrifice to the LORD all males that open the womb,
 but
 all the firstborn of my sons I redeem.'
(Exod. 13:15)

Complementary Clauses

A clause is complementary to its protasis if it provides the completion of thought expected or anticipated by the protasis. It provides the response or outcome to the statement of the protasis. The complement may be a cluster of clauses joined by coordinating conjunctions. If this is the case, each clause of the cluster must complement the same protasis and provide the

composite parts of a complete complement. A complementary clause is joined to its protasis by means of a subordinating conjunction if it functions as an adverbial complement; otherwise it is joined by a coordinating conjunction.

For each type of constructive statement there are several possible complements: (1) positive, (2) negative, or (3) neutral. A positive complement provides the expected complementary thought; a negative complement provides the unexpected or undesired thought; whereas a neutral complement may be a noncommittal statement, or no statement at all. Table 1 lists typical complements to some of the common constructive statements.

The Mode of Statements

Most statements that compose a discourse may be framed in their positive or negative sense. This provides an author with a variety of nuances with which to express a thought. In addition, most statements may be framed as (1) a declaration, (2) an exclamation, or (3) a question.

Declarations

A declaration is the most commonly used mode. Its form indicates that the statement is regarded as factual in some sense.

The heavens declare the glory of God;
And the firmament shows His handiwork. (Psa. 19:1)

Exclamations

The form of an exclamation adds some degree of emphasis or emotional content to a statement that would otherwise be a declaration.

How awesome *is* this place!
This *is* none other than the house of God,
and this *is* the gate of heaven!" (Gen. 28:17)

Table 1
Types of Complements

<u>Constructive</u>	<u>Complement</u>	
	<u>Positive</u>	<u>Negative</u>
Event, activity	Outcome	Irony
Problem	Solution, resolution	Frustration
Promise, prediction	Fulfillment	Disappointment
Proposition	Proof	Disproof, refutation
Question	Reply, answer	Denial
Premise	Conclusion	Uncertainty
Condition	Consequence	Concession
Law, rule, Ordinance, Instruction	Acceptance Obedience	Rejection Disobedience
Command, Exhortation, Proposal, advice	Execution, Obedience	Refusal, Disobedience, Disregard
Entreaty, plea	Approval	Denial
Request, petition	Permission, consent	Denial, refusal
Persuasion	Agreement	Disagreement
Wish, hope, desire	Fulfillment	Disappointment

O LORD, our Lord,
How excellent *is* Your name in all the earth,
Who have set Your glory above the heavens! (Psa. 8:1)

Oh, how I love Your law!
It is my meditation all the day. (Psa. 119:97)

Questions

A question may be used for one of three purposes: (1) verification, (2) information, or (3) declaration.

Verification Questions. A clause is framed as a verification question in order to determine its truth or certainty. Such questions expect a reply such as yes or no, true or false, certain or uncertain, and so forth.

Is there room *in* your father's house for us to lodge? (Gen. 24:23)

Shall I go and call a nurse for you from the Hebrew women,
that she may nurse the child for you? (Exod. 2:7)

Is the LORD among us or not? (Exod. 17:7)

Are You for us or for our adversaries? (Josh. 5:13)

Information Questions. A clause is framed as an information question in order to determine the identity of one of its constituents. It uses the interrogative pronouns *who*, *what*, or *which*, or the interrogative adverbs *when*, *where*, *why*, *how*, and so forth. Such questions expect an answer that supplies the requested information.

Where *is* Sarah your wife? (Gen. 18:9)

Whose daughter *are* you? (Gen. 24:23)

Quite obviously she *is* your wife;
so how could you say, "She *is* my sister"? (Gen. 26:9)

Why have you come to me,
since you hate me and have sent me away from you? (Gen. 26:27)

When shall I also provide for my own house? (Gen. 30:30)

What shall I say to them?" (Exod. 3:13)

Declaration Questions. A clause may be framed as a question for rhetorical purposes. In such a case, no reply is expected because the reply is implied in the question itself. Such questions are known as rhetorical questions. The author uses the rhetorical question to imply that he and the audience know the answer and agree on it. A rhetorical question should be treated as a statement functioning constructively, or as a supplement or complement as the case may be.

Am I my brother's keeper?" (Gen. 4:9)

Whose ox have I taken,
or whose donkey have I taken,
or whom have I cheated?
Whom have I oppressed,
or from whose hand have I received *any* bribe
with which to blind my eyes? (1 Sam.12:3)

Conclusion

The function of a clause affects the way in which it is grouped together with the other clauses into sequential order. The grouping of clauses is marked by the conjunctions that join clauses and clusters of clauses. Chapter 5 describes the function of conjunctions and their role in marking the grouping of clauses in a discourse.

Assignment # 2

The following is a list of the revised clauses in Psalm 1. Identify the function of each clause in the list.

1:1

The godly man is blessed
He does not walk in the counsel of the ungodly,
Nor
does he stand in the path of sinners,
Nor
does he sit in the seat of the scornful;

1:2

But
he delights in the law of the Lord,
And
in His law he meditates day and night.

1:3

The godly man shall be like a tree
it is planted by the rivers of water,
it brings forth its fruit in its season,
also
its leaf shall not wither;
And
whatever the godly man does shall prosper.

1:4

The ungodly are not so,
But
the ungodly are like the chaff which the wind drives away.

1:5

Therefore
the ungodly shall not stand in the judgment,
Nor
shall sinners stand in the congregation of the righteous.

1:6

For
the Lord knows the way of the righteous,
But
the way of the ungodly shall perish.

Chapter Five

The Classification and Function of Conjunctions

In a given discourse, based on their function, clauses are connected together in groups or clusters by means of conjunctions. In turn, clusters of clauses are grouped together by means of additional conjunctions. This process is repeated until the whole discourse has been assembled into a structured unit. This chapter describes the classification and function of conjunctions and their role in connecting the clauses of a discourse into coherent sequential groups or clusters, and the clusters into coherent sequential clusters that constitute the discourse.

Classification of Conjunctions

There are two major classes of conjunctions or connectives: (1) those that coordinate clauses of equal rank in the flow of thought, and (2) those that subordinate clauses, one of which is dependent on the other in meaning. Sometimes the clauses are joined by a single conjunction, such as *and*, that expresses their relationship. At other times two conjunctives, such as *when* and *then*, function as a pair to express the relationship of the clauses--one introduces the protasis, and the other the apodosis. For example: "**When** the morning arose, **then** the angels hastened Lot" (Gen 19:15).

Coordinating Conjunctions

Clauses that are of equal rank in the flow of thought may be coordinated in one of four ways: (1) equating, (2) contrasting, (3) opposing, or (4) comparing. Equating coordinators are called copulative conjunctions; contrasting coordinators are called correlatives; opposing coordinators are called adversatives; and comparing coordinators are called comparatives.

Coordinating conjunctions join clauses or clusters of equal rank, prominence, and function. They may join clauses or clusters that are con-

structive, supplementary, or complementary. Each clause of a cluster of supplementary clauses must supplement the same statement. A contiguous sequence of constructive clauses semantically progress toward a common complement. A sequence of complementary clauses must provide the composite parts of a complete complement.

Coordinating conjunctions may be distinguished from subordinating conjunctions by the fact that coordinating conjunctions appear in compound phrases, whereas subordinating conjunctions seldom do. This is accounted for by the fact that compound phrases may be explained as originating from a condensation of coordinate clauses which have common constituents. For this reason comparative conjunctions are regarded as coordinators; because comparative phrases may be explained as originating from a condensation of clauses joined by comparative conjunctions, and comparative conjunctions (or their equivalent) appear in comparative phrases.

(1) **Copulative coordinators** join clauses of equal semantic and structural hierarchy. The following are the principal copulative conjunctions in English:

- (a) **AND**--suggests joint participation of clauses of equal rank; the clauses provide equal contribution to an argument or narrative.

The heavens above you withhold the dew,
and the earth withholds its fruit. (Hag. 1:10)

- (b) **ALSO**--attaches a clause with an added thought on the same semantic hierarchy.

Also for Adam and his wife the LORD God made tunics of skin,
and clothed them. (Gen. 3:21)

- c) **MOREOVER, FURTHERMORE, LIKEWISE**--synonyms of "also."

So she said to him, "I *am* the daughter of Bethuel,
Milcah's son, whom she bore to Nahor."

Moreover she said to him, "We have both straw and feed enough, and room to lodge." (Gen. 24:24-25)

"That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has appeared to you."
Furthermore the LORD said to him,
"Now put your hand in your bosom." (Exod. 4:56)

The firstborn of your sons you shall give to Me.
Likewise you shall do with your oxen *and* your sheep. (Exod. 22:29-30)

- (d) NOR--joins two negative clauses of equal rank expressing the equivalent meaning "not S_i and not S_j ."

I will never again curse the ground for man's sake,
although the imagination of man's heart *is* evil from his youth;
nor will I again destroy every living thing as I have done. (Gen. 8:21)

I do not know who has done this thing;
you did not tell me,
nor had I heard *of it* until today." (Gen. 21:26)

- (e) NEITHER...NOR--join two negative clauses of equal rank as above; the conjunctions function as a pair.

Neither curse them at all, nor bless them at all! (Num. 23:25)

"Neither shall he multiply wives for himself,
lest his heart turn away;
nor shall he greatly multiply silver and gold for himself.
(Deut. 17:17)

- (f) NOT ONLY...BUT ALSO--join clauses of equal rank the first of which is expected or evident, and the second of which is unexpected, or less evident. The conjunctions function as a pair.

If you have faith and do not doubt,
not only will you do what was done to the fig tree,
but also if you say to this mountain,
"Be removed and be cast into the sea,"
it will be done. (Matt. 21:21)

- (g) **AGAIN, BESIDES, IN ADDITION, INDEED, FOR EXAMPLE--**
additional synonyms.

Again, he sent a third captain of fifty with his fifty men.
(2 Kings 1:13)

Yes, I also baptized the household of Stephanas.
Besides, I do not know whether I baptized any other. (1 Cor. 1:16)

(2) **Correlative coordinators** join clauses of equal hierarchy but of contrasting semantics; they state that an alternative exists. The following are the principal disjunctives in English:

- (a) **OR--**joins clauses expressing mutually exclusive alternatives; joins clauses expressing alternate possibilities in an uncertain situation; or joins clauses expressing the same thought in alternate words.

If *you take* the left, then I will go to the right;
or, if *you go* to the right, then I will go to the left." (Gen. 13:9)

- (b) **EITHER . . . OR--**join clauses expressing mutually exclusive alternatives; or join clauses expressing alternate possibilities in an uncertain situation. They function as a pair.

either that you have shed blood without cause,
or that my lord has avenged himself. (1 Sam. 25:31)

either he is meditating,
or he is busy,
or he is on a journey,
or perhaps he is sleeping and must be awakened. (1 Kings 18:27)

- (c) **OTHERWISE--**joins clauses expressing alternative possibilities in an uncertain situation. It implies that the first clause expresses

the expected alternative, and the second expresses the remaining alternative.

Also his virgin sister who is near to him, who has had no husband, for her he may defile himself.

Otherwise he shall not defile himself, *being* a chief man among his people, to profane himself. (Lev. 21:3-4)

And as for you, my lord, O king, the eyes of all Israel *are* on you, that you should tell them who will sit on the throne of my lord the king after him.

Otherwise it will happen, when my lord the king rests with his fathers, that I and my son Solomon will be counted as offenders." (1 Kings 1:20-21)

- (d) OR ELSE--joins clauses expressing mutually exclusive alternatives whether certain or uncertain.

Give me children, or else I die! (Gen. 30:1)

Entice your husband, that he may explain the riddle to us, or else we will burn you and your father's house with fire. (Judg. 14:15)

- (e) WHETHER...OR--joins clauses expressing mutually exclusive alternatives whether certain or uncertain. They function as a pair.

Whether his body runs with his discharge, or his body is stopped up by his discharge, it *is* his uncleanness. (Lev. 15:3)

Whether *any* great *thing* like this has happened, or *anything* like it has been heard. (Deut. 4:32)

"You shall speak My words to them, whether they hear or whether they refuse, for they *are* rebellious. (Ezek. 2:7)

(3) **Adversative coordinators** join clauses of equal hierarchy but opposing or contrary semantics. The following are the principal adversatives in English:

- (a) **BUT**--introduces a clause in opposition to the one preceding it, or expressing a contrary thought or one contrary to expectation, or introducing some limiting aspect.

Of every tree of the garden you may freely eat;
but of the tree of the knowledge of good and evil you shall not eat,
for in the day that you eat of it you shall surely die." (Gen. 2:16-17)

If it *is* a son, then you shall kill him;
but if it *is* a daughter, then she shall live." (Exod. 1:16)

- (b) **HOWEVER, NEVERTHELESS, YET, ONLY, ON THE OTHER HAND, ON THE CONTRARY, INSTEAD, NOTWITHSTANDING, THOUGH**-- synonyms of *but*.

And they called the name of the city Dan,
after the name of Dan their father, who was born to Israel.
However, the name of the city formerly *was* Laish. (Judg. 18:29)

Now it is true that I *am* a close relative;
however, there is a relative closer than I. (Ruth 3:12)

Behold, My Angel shall go before you.
Nevertheless, in the day when I visit for punishment,
I will visit punishment upon them for their sin." (Exod. 32:34)

And Moses said, "Let no one leave any of it till morning."
Notwithstanding they did not heed Moses.
But some of them left part of it until morning,
and it bred worms and stank. (Exod. 16:19-20)

If a person sins, and commits any of these things which are
forbidden to be done by the commandments of the LORD,
though he does not know *it*,
yet he is guilty and shall bear his iniquity. (Lev. 5:17)

For the law made nothing perfect;
on the other hand, *there is the* bringing in of a better hope,
through which we draw near to God. (Heb. 7:19)

For the mystery of lawlessness is already at work;
only He who now restrains *will do so* until He is taken
out of the way. (2 Thes. 2:7)

Do we then make void the law through faith? Certainly not!
On the contrary, we establish the law. (Rom. 3:31)

Instead you *ought* to say,
"If the Lord wills, we shall live and do this or that." (James 4:15)

Then news came to Joab, for Joab had defected to Adonijah,
though he had not defected to Absalom. (1 Kings 2:28)

(4) **Comparative conjunctions** compare the thought of one clause with that of another. Clauses having one or more common elements or features may be compared with respect to the common elements or features. Some of the common elements may be a participant, predicate, attribute, or an adverbial modifier. Some of the common features may be truth, or certainty. The following are the principal comparative conjunctions in English:

- (a) **JUST AS...(SO)**--this pair of conjunctions compares the protasis and apodosis on an equal basis. The second conjunction introduces the apodosis, and may be elided.

Just as he interpreted for us, so it happened. (Gen. 41:13)

Just as the LORD commanded them, so they did. (Exod. 7:6)

Just as you have spoken in My hearing,
so I will do to you. (Num. 14:28)

Just as the gazelle and the deer are eaten,
so you may eat them. (Deut. 12:22)

- (b) **AS...(SO)**--this pair of conjunctions compares the protasis and apodosis on a similar but not necessarily equal basis. The second conjunction introduces the apodosis, and may be elided.

As I have done, so God has repaid me." (Judg. 1:7)

For as his name *is*, so *is* he:

Nabal *is* his name, and folly *is* with him. (1 Sam. 25:25)

As the clay *is* in the potter's hand,

so *are* you in My hand, O house of Israel! (Jer. 18:6)

- (c) **IN LIKE MANNER**--compares the protasis and apodosis on a similar but not necessarily equal basis. These may appear only between the protasis and apodosis.

But the seventh *year* you shall let it rest and lie fallow,

that the poor of your people may eat;

and what they leave, the beasts of the field may eat.

In like manner you shall do with your vineyard

and your olive grove. (Exod. 23:11)

- (d) **MORE THAN**--compares the protasis as superior to the apodosis; if the apodosis is a universal statement, the conjunction expresses the superlative degree of comparison. This conjunction may appear only between the protasis and the apodosis.

What profit shall I have, more than *if* I had sinned?' (Job 35:3)

The king loved Esther more than all the *other* women. (Esth. 2:17)

(5) **Juxtaposition**,¹ that is, a zero conjunction, may join coordinate clauses whenever the coordinate relationship of the clauses is clearly understood from the semantic sense of the clauses themselves.

They have forsaken the LORD,

They have provoked to anger The Holy One of Israel,

They have turned away backward.

Why should you be stricken again?

You will revolt more and more.

The whole head is sick,

¹ Juxtaposition is the condition where two clauses stand juxtaposed side-by-side without a joining conjunction. The technical term is *asyndeton*, which mean "without conjunction"; the corresponding adjective is *asyndetic*.

And the whole heart faints. (Isa. 1:4-5)

Coordinating conjunctions may join more than two clauses or clause clusters. If more than two coordinate clauses constitute a single cluster, and the conjunctions are the same for all, then all the conjunctions but the last may be elided (replaced by punctuation).

Your country *is* desolate,
Your cities *are* burned with fire;
Strangers devour your land in your presence;
And *it is* desolate, as overthrown by strangers. (Isa. 1:7)

Subordinating Conjunctions

Whenever the protasis is dependent upon the apodosis, subordinating connectors are used to express the kind of dependency involved. There are at least eight principal dependencies employed in English: (1) temporal, (2) spatial, (3) result-consequence, (4) cause-reason, (5) purpose-result, (6) manner-means, (7) conditional, and (8) concessive. It should be noted that dependent clauses function adverbially; they answer the standard adverbial questions.

(1) **Temporal conjunctions** specify some time dependency between the protasis and apodosis. The following is a list of the more common temporal conjunctions: WHEN, WHENEVER, WHILE, AS (= at the same time as), AS LONG AS, AS SOON AS, SINCE (= from the time that), UNTIL, JUST AS (= at the same time as), AFTERWARD, LATER (= afterward), MEANWHILE.

When you till the ground,
it shall no longer yield its strength to you. (Gen. 4:12)

Noah *was* six hundred years old
when the floodwaters were on the earth. (Gen. 7:6)

Neither will any man covet your land
when you go up to appear before the LORD your God
three times in the year. (Exod. 34:24)

But the thing displeased Samuel
when they said, "Give us a king to judge us."
So Samuel prayed to the LORD. (1 Sam. 8:6)

Whenever they went into the tabernacle of meeting,
and when they came near the altar,
they washed, as the LORD had commanded Moses. (Exod. 40:32)

While the earth remains,
Seedtime and harvest,
Cold and heat,
Winter and summer,
And day and night
Shall not cease. (Gen. 8:22)

Then the LORD appeared to him by the terebinth trees of Mamre,
as he was sitting in the tent door in the heat of the day. (Gen. 18:1)

Then shall the land enjoy her sabbaths,
as long as it lieth desolate. (Lev. 26:34)

So the LORD went His way
as soon as He had finished speaking with Abraham. (Gen. 18:33)

And to this day I have found no fault in him
since he defected *to me*. (1 Sam. 29:3)

Then he crossed over before them
and bowed himself to the ground seven times,
until he came near to his brother. (Gen. 33:3)

Just as he crossed over Penuel
the sun rose on him, and he limped on his hip. (Gen. 32:31)

And Leah also came near with her children, and they bowed down.
Afterward Joseph and Rachel came near, and they bowed down.
(Gen. 33:7)

Later He appeared to the eleven as they sat at the table;
and He rebuked their unbelief and hardness of heart,
because they did not believe those who had seen Him after He had risen.
(Mark 16:14)

And the LORD visited Hannah,
so that she conceived and bore three sons and two daughters.
Meanwhile the child Samuel grew before the LORD. (1 Sam. 2:21)

(2) **Spatial conjunctions** specify some spatial dependency between the protasis and the apodosis. The following are the principal spatial conjunctions:

- (a) **WHERE...(THERE)**--specifies that the apodosis occurred in the same place as the protasis. The second conjunction (THERE) may be elided.

Where he sank, there he fell dead. (Judg. 5:27)

Where the slain *are*, there it *is*. (Job 39:30)

Where your treasure is, there your heart will be also. (Matt. 6:21)

- (b) **WHEREVER**--specifies that the apodosis occurred in the same place as the protasis. The conjunction implies uncertain or frequentive action.

Wherever you send us we will go. (Josh. 1:16)

Wherever they went out,
the hand of the LORD was against them for calamity. (Judg. 2:15)

For wherever you go, I will go;
And wherever you lodge, I will lodge. (Ruth 1:16)

And I have been with you wherever you have gone. (2 Sam. 7:9)

(3) **Result-consequence conjunctions** specify that the apodosis is the result or consequence of the protasis which is the cause or reason for the apodosis. These conjunctions appear only between the protasis and the apo-

dosis. The following is a list of the more common result-reason conjunctions: THEREFORE, FOR THIS REASON, ACCORDINGLY, THUS, SO.

He was a mighty hunter before the LORD;
therefore it is said,
"Like Nimrod the mighty hunter before the LORD." (Gen. 10:9)

For I also withheld you from sinning against Me;
therefore I did not let you touch her. (Gen. 20:6)

These men *are* at peace with us.
Therefore let them dwell in the land and trade in it. (Gen. 34:21)

"*It is* a difficult thing that the king requests,
and there is no other who can tell it to the king except the gods,
whose dwelling is not with flesh."
For this reason the king was angry and very furious,
and gave a command to destroy all the wise *men* of Babylon.
(Dan. 2:11-12)

Accordingly, we told them the names of the men
who were constructing this building. (Ezra 5:4)

And Jacob gave Esau bread and stew of lentils;
then he ate and drank, arose, and went his way.
Thus Esau despised *his* birthright. (Gen. 25:34)

But the dove found no resting place for the sole of her foot,
and she returned into the ark to him,
for the waters *were* on the face of the whole earth.
So he put out his hand and took her,
and drew her into the ark to himself. (Gen. 8:9)

(4) **Cause-reason conjunctions** specify that the protasis is the cause of or reason for the apodosis which is the result or consequence of the protasis. These conjunctions introduce the protasis, although the apodosis may appear before the protasis for the sake of prominence. The following is a list of the more prominent cause-reason conjunctions: BECAUSE, FOR, SINCE. Note that (3) and (4) are interrelated; it is not unusual to find them mixed in a statement like "Because S_i , therefore S_j ." For example: "Because

you did not obey the voice of the LORD nor execute His fierce wrath upon Amalek, therefore the LORD has done this thing to you this day" (1 Sam. 28:18).

Then God blessed the seventh day and sanctified it,
because in it He rested from all His work
which God had created and made. (Gen. 2:3)

And they said to them, "Let the LORD look on you and judge,
because you have made us abhorrent in the sight of Pharaoh." (Exod. 5:21)

Therefore *everyone* who eats it shall bear his iniquity,
because he has profaned the hallowed *offering* of the LORD. (Lev. 19:8)

Shall I surely bear *a child*, since I am old? (Gen. 18:13)

Get up, get out of this place;
for the LORD will destroy this city! (Gen. 19:14)

(5) **Purpose-result conjunctions** specify that the apodosis is the purpose or intended result of the protasis. These conjunctions introduce the apodosis, although the apodosis may appear before the protasis for the sake of prominence. The following is a list of the more common purpose-result conjunctions: IN ORDER THAT, SO THAT, THAT, TO THE END THAT. A purpose intended to avoid an undesirable result or consequence is introduced by LEST.

And in that day I will set apart the land of Goshen,
in which My people dwell, that no swarms *of flies* shall be there,
in order that you may know that I *am* the LORD in the midst of the land.
(Exod. 8:22)

This decision *is* by the decree of the watchers,
And the sentence by the word of the holy ones,
In order that the living may know
That the Most High rules in the kingdom of men,
Gives it to whomever He will,
And sets over it the lowest of men. (Dan. 4:17)

Bring out with you every living thing of all flesh that *is* with you:
birds and cattle and every creeping thing that creeps on the earth,

so that they may abound on the earth,
and be fruitful and multiply on the earth. Genesis 8:17

But I will harden his heart,
so that he will not let the people go. (Exod. 4:21)

Then your mighty men, O Teman, shall be dismayed,
To the end that everyone from the mountains of Esau
May be cut off by slaughter. (Obad. 1:9)

And I will bring a morsel of bread,
that you may refresh your hearts. (Gen. 18:5)

And the LORD set a mark on Cain,
lest anyone finding him should kill him. (Gen. 4:15)

(6) **Manner-means conjunctions** specify that the protasis defines the manner or means whereby the apodosis is accomplished. These conjunctions appear only between the protasis and the apodosis. The following is a list of the more common manner-means conjunctions: **THUS, IN THIS MANNER, BY THIS MEANS.**

Each board had two tenons for binding one to another.
Thus he made for all the boards of the tabernacle. (Exod. 36:22)

And *so* it was, whenever anyone came near to bow down to him,
that he would put out his hand and take him and kiss him.
In this manner Absalom acted toward all Israel
who came to the king for judgment. (2 Sam. 15:5-6)

We certify the king that, if this city be builded *again*,
and the walls thereof set up,
by this means thou shalt have no portion on this side the river. (Ezra 4:16)

(7) **Conditional conjunctions** specify some logical condition between the truth of the protasis and that of the apodosis. The truth or falsity of the apodosis is dependent on the truth or falsity of the protasis. The degree of certainty and the kind of affirmation are determined by the tense and mood of the clauses, not by the conjunctions. The following is a list of the more prominent conditional conjunctions:

- (a) IF...(THEN)--introduce the simple conditional whether exclusive or non-exclusive. The second conjunction (THEN) may be elided.

If I find in Sodom fifty righteous within the city,
then I will spare all the place for their sakes." (Gen. 18:26)

"If he said thus: 'The speckled shall be your wages,'
then all the flocks bore speckled.
And if he said thus: 'The streaked shall be your wages,'
then all the flocks bore streaked. (Gen. 31:8)

If you can break My covenant with the day
and My covenant with the night,
so that there will not be day and night in their season,
then My covenant may also be broken with David My servant,
so that he shall not have a son to reign on his throne,
and with the Levites, the priests, My ministers. (Jer. 33:20-21)

- (b) ONLY IF...(THEN)--introduce the exclusive conditional. The second conjunction (THEN) may be elided.

For the LORD will greatly bless you in the land
which the LORD your God is giving you to possess *as* an
inheritance --
only if you carefully obey the voice of the LORD your God,
to observe with care all these commandments
which I command you today. (Deut. 15:4-5)

And I will not make the feet of Israel wander anymore
from the land which I gave their fathers --
only if they are careful to do according to all that I have
commanded them,
and according to all the law that My servant Moses
commanded them." (2 Kings 21:8)

- (c) UNLESS--introduces the exclusive negative condition, being equivalent of IF NOT. It specifies the exclusive condition that will negate the independent clause.

The person who has touched any such thing

shall be unclean until evening,
and shall not eat the holy *offerings*
unless he washes his body with water. (Lev. 22:6)

Unless the LORD *had been* my help,
My soul would soon have settled in silence. (Psa. 94:17)

(d) EXCEPT--synonym of UNLESS.

I will not let thee go, except thou bless me. (Gen. 32:26)

Except the LORD build the house,
they labour in vain that build it:
except the LORD keep the city,
the watchman waketh *but* in vain. (Psa. 127:1)

(8) **Concessive conjunctions** are like conditional conjunctions except that they specify that the apodosis is contrary to expectation under the given condition in the protasis. The conjunction introduces the protasis and has no companion. The following are the more common concessive conjunctions: **ALTHOUGH, THOUGH, EVEN THOUGH.**

Although my house *is* not so with God,
Yet He has made with me an everlasting covenant. (2 Sam. 23:5)

Though your sins are like scarlet,
They shall be as white as snow;
Though they are red like crimson,
They shall be as wool. (Isa. 1:18)

If now I have found grace in Your sight, O Lord,
let my Lord, I pray, go among us,
even though we *are* a stiff-necked people. (Exod. 34:9)

Therefore we will not fear,
Even though the earth be removed,
And though the mountains be carried into the midst of the sea; (Psa. 46:2)

(9) **Juxtaposition**, that is, a zero conjunction, may join subordinate clauses whenever the subordinate relationship of the clauses is clearly understood from the semantic sense of the clauses themselves.

In God I have put my trust;
I will not fear.
What can flesh do to me? (Psa. 56:4)

The LORD *is* on my side;
I will not fear.
What can man do to me? (Psa. 118:6)

Quotation Connectives

Some clauses introduce quotations of some sort whether direct or indirect; the quotation may be a single clause, a cluster of clauses, or even a larger literary segment. The protasis contains a verb of mental activity that introduces a quotation, such as a verb of speech (SAY, COMMAND, WARN, PROMISE, etc.), a verb of perception (SEE, HEAR, FEEL, etc.), a verb of emotion (REJOICE, THANK, PRAY, WANT, etc.), a verb of cognition (KNOW, REMEMBER, THINK, AGREE, etc.), a verb of volition (DECIDE, WILL, RESOLVE, PURPOSE, CHOOSE, etc.), or a verb of evaluation (BE + GOOD, TRUE, IMPORTANT, etc.). The following are the more common quotation connectives: SAYING, THAT, or JUXTAPOSITION. In the analysis of the structure of a given discourse, quotation connectives must be given special attention. This is discussed in a later chapter.

The Function of Conjunctions

As previously discussed, conjunctions are the basic linguistic elements used to connect the clauses of a discourse together. The type of conjunction used in a given situation is determined by the rank, function, and role of the clauses involved. The conjunction indicates whether the clauses have a coordinate or subordinate relationship. Further, it indicates the type of coordination or subordination involved. In addition to joining individual clauses, conjunctions also join clusters of clauses, and clusters of clusters. In fact, the conjunctions are the key to the literary structure of any discourse. Along with the semantic sense of the clauses themselves, they are of primary importance in the process for discovering the natural outline of a discourse.

Conclusion

Conjunctions define the logical skeleton of a discourse. Important principles are required before an analytical procedure can be defined that will lead to the discovery of the natural outline of a discourse. These principles are discussed in the next chapter.

Assignment # 3

The following is a list of the revised clauses in Psalm 1. Identify the type and kind of each conjunction in the list. Juxtaposition is marked by the symbol "x". But remember, juxtaposition is an elided conjunction that has an understood type and kind.

(1:1)

The godly man is blessed

x

He does not walk in the counsel of the ungodly,

Nor

does he stand in the path of sinners,

Nor

does he sit in the seat of the scornful;

But (1:2)

he delights in the law of the Lord,

And

in His law he meditates day and night.

x (1:3)

The godly man shall be like a tree

x

it is planted by the rivers of water,

x

it brings forth its fruit in its season,

also

its leaf shall not wither;

And

whatever the godly man does shall prosper.

x (1:4)

The ungodly are not so,

But

the ungodly are like the chaff which the wind drives away.

Therefore (1:5)

the ungodly shall not stand in the judgment,

Nor

shall sinners stand in the congregation of the righteous.

For (1:6)

the Lord knows the way of the righteous,

But

the way of the ungodly shall perish.

Chapter Six

Clause Grouping Principles

In a given discourse, based on their function, clauses are connected together in groups or clusters by means of conjunctions. In turn, clusters of clauses are grouped together by means of additional conjunctions. This process is repeated until the whole discourse has been assembled into a structured unit. If one were able to map the complex groupings of a discourse by means of a tree diagram, the result would be the structure of the natural outline of the discourse. The purpose of this chapter is to describe the principles for deriving a tree diagram of the clause-grouping structure of a given discourse. A later chapter describes a method for providing the wording of a heading for each cluster of clauses in the diagram. With such headings the result will be an outline of the discourse based on its natural structure. Certain basic principles must be discussed before the procedure may be described.

Four important principles regulate the way in which clauses should be grouped together: (1) the principle of the remotest branch; (2) the principle of closest relationship; (3) the principle of compatibility; and (4) the principle of completeness. These principles are interrelated and must all be satisfied before a potential group of clauses may be joined together under a common heading.

Remotest Branch

Experience has demonstrated that the correct method for discovering the structure of a tree diagram is to work from the remote branches to the trunk rather than from the trunk to the remote branches --that is, to work from the specific to the general, from the details to the summary, constantly refining out the supplementary ideas from the key ideas, until the overall theme emerges at the trunk. Consequently, the procedure must constantly

locate the remotest branches¹ that have no heading, join the branches into a cluster, and provide that cluster with a heading. The repeated application of this principle assembles the branches of the tree diagram together, a branch at a time, until the whole tree is complete. This assumes that any given discourse has a natural structure, that is, that the author had his thoughts well organized when he wrote, and that his writing reflected that organization. This is a reasonable assumption verified by experience.

Closest Relationship

The clauses that go together to form a group must be more closely related to one another in meaning than they are to any adjacent clauses outside the potential group. This assures that all the clauses of a group are present, and that unrelated clauses do not get included in a group. For example, in the following sequence of clauses note that four pairs of clauses fall naturally together in meaning.

Consider your ways!
 x
 You have sown much
 but
 You reap little
 x
 You eat
 but
 You do not have enough
 x
 You drink
 but
 You are not filled...
 x
 You clothe yourselves
 but
 No one is warm
 (Hag. 1:6)

Each pair is joined by the conjunction "but," whereas the pairs are juxtaposed without a conjunction. Also each pair has a different topic: crops, food, drink, and clothing; but they have the same subject and theme. The

¹ Remote branches are those that have not yet been joined together as a cluster. The same is true for headings; a heading is a remote branch until it becomes part of a cluster.

principle of closest relationship notes that the clauses within the pairs are more closely related with each other in meaning than they are with either adjacent clause; and their meaning is consistent with the conjunction “but” that joins them. Therefore this principle indicates that the clauses should be grouped as follows:

Consider your ways!

x

{ You have sown much
but
You reap little

x

{ You eat
but
You do not have enough

x

{ You drink
but
You are not filled...

x

{ You clothe yourselves
but
No one is warm

Compatibility

The simplest clause cluster is that of a pair of clauses joined by a conjunction, $S_i + C + S_j$. For a given potential clause cluster, the principle of compatibility states that the protasis and apodosis must be semantically and linguistically compatible with each other and with the conjunction that purports to join them; otherwise, they do not qualify to be joined together as a cluster. This means that the clauses make good sense with respect to the relationship defined by the conjunction. If the conjunction expresses coordination, then the sense of the protasis and apodosis must be coordinate; if the conjunction expresses disjunction, then the sense of the clauses must be disjunctive; if the conjunction expresses cause-effect, then the protasis must express the cause of which the apodosis is the effect, and so forth. What is true for the doublet is also true for a potential cluster of more than two clauses.

If the potential cluster consists of more than two clauses, then the associated conjunctions must be of the same kind and function. For example, the conjunctions may be all *ands* or all *ors*, but not some *ands* and some *ors*. Within a cluster, they may be all coordinating conjunctions, but it would be very rare to have multiple subordinating conjunctions.

For example, note that each of the doublets in the above illustration is compatible with the conjunction "but" that joins them. The meaning of the second line of each pair is contrary to the normal expectation of the first line. "Sowing much" normally expects "reaping much" as its complement.

Completeness

The principle of completeness states that, for a given potential clause cluster, the protasis and apodosis must be complete, that is, they have no unattached branches that are more closely related to them than to adjacent clauses or clusters. This assures that no large cluster is permitted to develop until all its sub-clusters are fully developed. For example, in the above illustration, the first clause "Consider your ways" might have been regarded as related to only the first doublet. However, further consideration anticipates that all four doublets involve "ways" that should be considered. Therefore, the joining of the first clause should be delayed until the four doublets are joined as a cluster with a heading. It can be foreseen that the cluster of the four doublets together constitute the complement of the first clause.

Conclusion

The four principles of the remotest branch, the closest meaning, compatibility, and completeness must be observed in the construction of a tree diagram of a discourse. The next chapter demonstrates how the principles work together in the analysis of a discourse.

Assignment # 4

For the tree analysis of the First Psalm in Chapter One, trace the operation of these four grouping principles at each place in the tree where clauses were clustered and a heading was created. For each cluster, indicate how each of the four principles was followed, and how it helped determine the grouping. Discuss the problems encountered in the analysis that may have resulted in an alternative analysis.

Chapter Seven

Grouping Procedure

The procedure for grouping clauses into clusters is the key to discourse analysis. Initially the discourse should be divided into small workable units of about paragraph size. The boundaries between these units are identified by a significant change in the linguistic features related to time, place, theme, participant, or narrator-audience, etc. The individual paragraph units should be analyzed one at a time, reducing each to a theme heading. Then a global analysis can be made using the paragraph headings.

In arranging the clauses of a paragraph together into groups and clusters, one should be mindful of all the principles that govern grouping. The function of the clauses must be observed. The kind and type of conjunctions that join the clauses must be observed. Finally, the principles of the remotest branch, closest relationship, compatibility, and completeness must be observed. When joining any two or more clauses or clusters into a group, all these principles must be observed to be simultaneously true and harmonious.

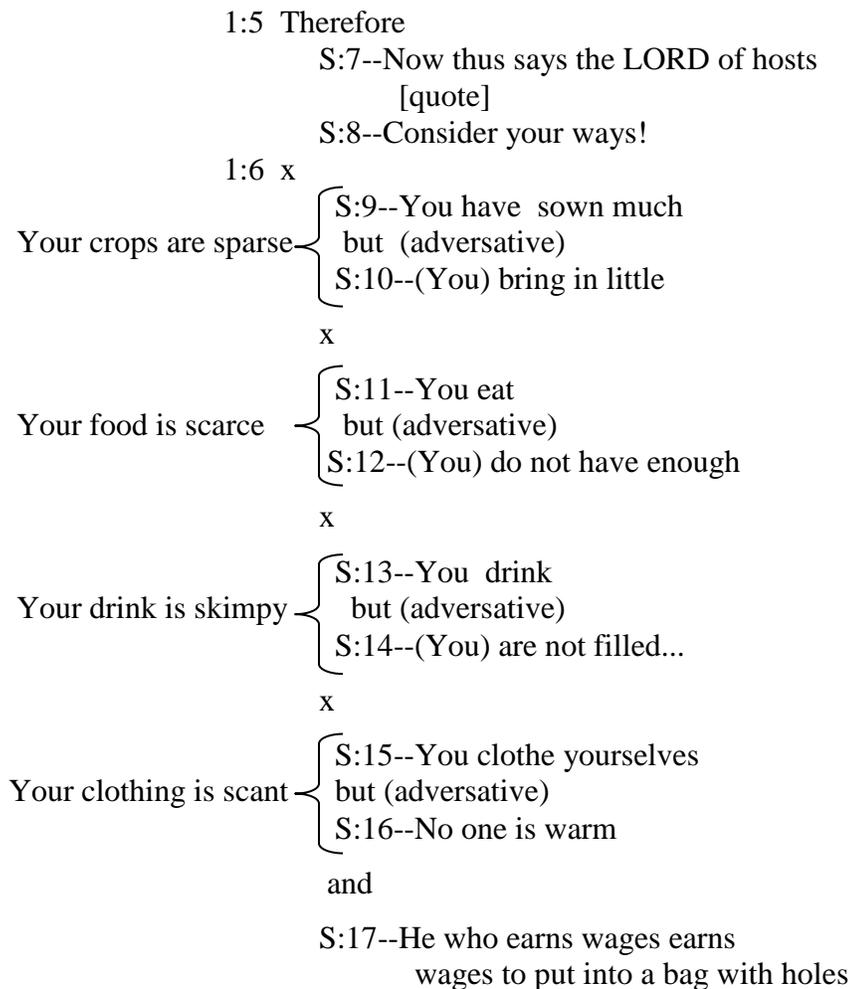
It is helpful to arrange the clauses of a paragraph on wide sheet of paper, placing them near the right margin in a vertical column. This facilitates the construction of a horizontal tree diagram of the structure of the paragraph. An index number may be assigned to each clause and the conjunctions put between their associated clauses as illustrated in the following example from Haggai 1:5-7. (See pages 78-79 for a treatment of verses 1-4.)

1:5 Therefore
 S:7--Now thus says the LORD of hosts
 [quote]
 S:8--Consider your ways!
 1:6 x
 S:9--You have sown much
 but
 S:10--(You) bring in little
 x
 S:11--You eat
 but
 S:12--(You) do not have enough
 x
 S:13--You drink
 but
 S:14--(You) are not filled...
 x
 S:15--You clothe yourselves
 but
 S:16--No one is warm
 and
 S:17--He who earns wages earns
 wages to put into a bag with holes

Grouping starts by locating small groups of clauses that are more like one another than like their adjacent neighbors. The similarity is based on the previously mentioned linguistic features. In the above example the distinguishing feature is theme; all other features have the same value for the entire paragraph. S:9 and S:10 have the common theme of "crops"; S:11 and S:12 have the theme of "food"; S:13 and S:14 have the theme of "drink"; and S:15 and S:16 have the theme of "clothing"; whereas S:7, S:8, and S:17 have independent themes at this point. Therefore, there are four clause pairs that are potential clusters.

Before potential clause clusters may be formed, the clauses must satisfy the restraints of "completeness" and "compatibility." In each of the four potential pairs above, the clauses satisfy the restraint of "compatibility"; the semantic sense of the first clause of the pair (the protasis) is adverse to the sense of the second clause in the pair (the apodosis), in agreement with the

adversative coordinating conjunction "but" that joins them. Likewise, in each potential pair, the protasis and apodosis are "complete"; they have no modifying clauses. Therefore, they qualify as clusters, and may be joined together to form branches of the tree diagram, and be provided with a heading, as illustrated below. A method for wording the headings is described in a later section.



After all the potential clusters have been grouped and given headings, the new headings should be assigned index numbers and used in subsequent grouping steps to enter into potential clusters. With the new headings, the above illustration may be pruned to disregard the completed clusters in subsequent steps. This pruning process is not necessary when one works on

a wide sheet of paper; the wide paper permits the whole tree diagram to be viewed at one time. The pruning and rewriting of the sequence of clauses is a necessary disadvantage of the narrow paper on which this is written. The pruned sequence of clauses (and headings) is as follows:

1:5 Therefore
 S:7--Now thus says the LORD of hosts
 [quote]
 S:8--Consider your ways!
 1:6 x
 S:121--Your crops are sparse
 x
 S:122--Your food is scarce
 x
 S:123--Your drink is skimpy
 x
 S:124--Your clothing is scant
 and
 S:17--He who earns wages earns
 wages to put into a bag with holes

With the new sequence of clauses (or headings), new groups of potential clusters should be located and tested for completeness and compatibility. Those that satisfy the restraints should be joined and provided with a heading. The process repeats successively until the tree diagram reaches the trunk heading.

In the illustration above, S:121, S:122, S:123, S:124, and S:17 form a fivefold potential cluster.¹ They have a common subject theme (sustenance) and a common predicate theme (insufficiency). Although S:17 is worded in the third person, and at first glance may be regarded as different than the others; yet it is clear, upon reflection, that the subject is the same in all cases. S:17 is worded in third person because the subject of the clause is limited to

¹ The index numbers assigned to the headings in this and following illustrations should not be confused with the index numbers assigned to the clauses in the entire discourse. The present ones are used temporarily for the illustrations only.

a portion of the community being addressed. The subject is equivalent to "He (among you) who earns wages," but the insufficiency of wages affects the entire community.

Likewise, the semantic sense of each clause is in harmony with the coordinating conjunction "and" which may be understood to have been elided in the first three cases. Again S:17 may appear to lack equal parallelism with the other four; but obviously it is the equivalent of "You earn wages, but they seem to vanish." The use of the figure of speech provides literary variety, introducing irony and humor. Thus all five satisfy the restraint of compatibility. Obviously, the clauses have no unattached modifiers, so they also satisfy the restraint of completeness. Therefore, the five clauses may be joined into a five branch cluster, with one heading. The above illustration takes on the following structure:

```

1:5 Therefore
    S:7--Now thus says the LORD of hosts
        [quote]
        S:8--Consider your ways!
1:6 x
    S:121--Your crops are sparse
    x (equality)
    S:122--Your food is scarce
    x (equality)
S:125--Your sustenance is meager-- S:123--Your drink is skimpy
    x (equality)
    S:124--Your clothing is scant
    and (equality)
    S:17--Your wages are short

```

The new heading acquires the composite linguistic features of the clauses it heads. The values for time, place, prominence, and narrator-audience remain the same; only theme must be adjusted. The one element of theme (insufficiency) remains the same, since it is common to all the branch clauses; but the other element takes on the composite idea common to crops, food, drink, clothing, and wages, namely "sustenance." Headings should be terse, informative clauses: terse in the sense that the clause has no unneces-

sary words, informative in the sense that well-chosen words convey the important consensus of the cluster.

The cluster may now be pruned, and the analysis continued, making use of the remaining clauses and the heading just generated. The remaining clauses are as follows:

1:5 Therefore
 S:7--Now thus says the LORD of hosts
 [quote]
 S:8--Consider your ways!
 1:6 x
 S:125--Your sustenance is meager

Among these three clauses, S:8 and S:125 have the most features in common. Besides time, place, and narrator-audience, which are also common with S:7, they share the feature of subject prominence and one element of theme--S:125 has the theme of "sustenance," and S:8 has the theme of "manner of life" (ways) which includes sustenance as a semantic sub-category. The clauses are semantically compatible with the conjunction (juxtaposition) that joins them; they are logically complementary. Likewise, they are structurally complete. Therefore, they may be joined as a cluster, as follows:

1:5 Therefore
 S:7--Now thus says the LORD of hosts
 [quote]
 S:126--Ponder your poverty- { S:8--Consider your ways!
 x (logical complement)
 S:125 Your sustenance is meager

The new heading acquires the composite linguistic features of S:8 and S:125. It retains their common features of time, place, narrator-audience, and subject prominence; and it acquires the theme elements of "personal inventory," "manner of life," and "insufficiency."

The cluster may now be pruned, and the analysis continued, making use of the remaining clauses and the heading just generated. The remaining clauses are as follows:

```

1:5 Therefore
    S:7--Now thus says the LORD of hosts
        [quote]
    S:126--Ponder your poverty
  
```

These remaining two clauses are now ready to be joined as a cluster; they are semantically compatible, and structurally complete. S:126 is the heading that represents the entire quotation, so it satisfies the restraint of completeness. The clause that introduces the quotation should be absorbed into the heading of the quotation rather than standing as an independent branch. This prevents a lack of balance in the tree. The absorption is as follows:

```

1:5 Therefore
    S:7--Now thus says the LORD of hosts
[quote]  ↙
    S:126--Ponder your poverty
  
```

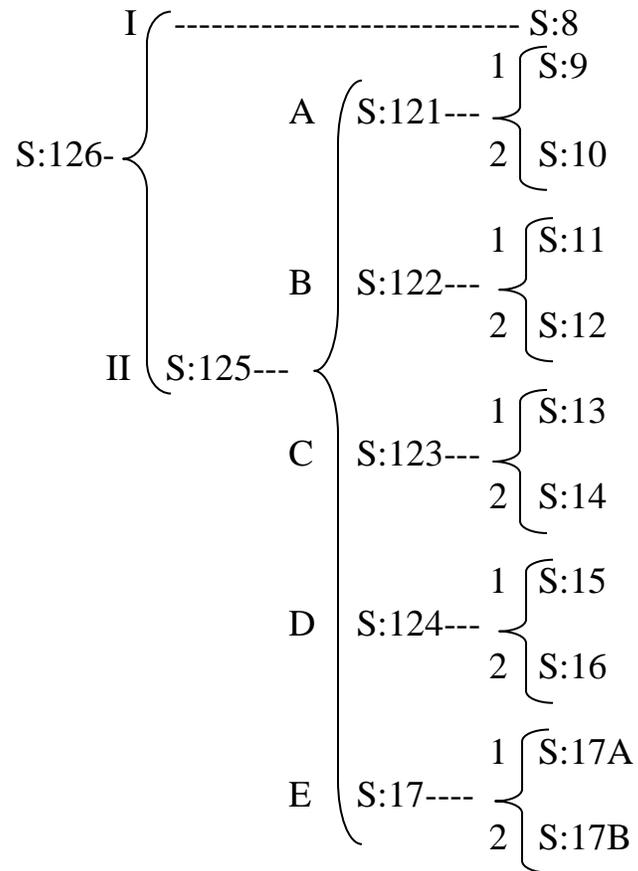
The introductory clause S:7 gets absorbed into S:126 which is reworded as follows:

S:126a—The LORD ordered Israel to ponder their poverty.

The resultant heading represents the entire paragraph. The conjunction "therefore" functions to join this paragraph with what precedes it. The new heading acquires the composite linguistic features of its branch clauses, and it will enter into any further analysis of the broader context.

The overall structure of the paragraph is defined by the following tree diagram. A wide sheet of paper would contain the entire diagram with the wording of all the clauses and headings.

STRUCTURE OF THE PARAGRAPH



The following is the resultant outline of this paragraph:

The LORD Ordered Israel to Ponder Their Poverty (S:126)²

I. Consider Your Ways! (S:8)

II. Your Sustenance Is Meager (S:125)

A. Your crops are sparse (S:121)

1. You have sown much (S:9)

2. You bring in little (S:10)

B. Your food is scarce (S:122)

1. You eat (S:11)

2. You do not have enough (S:12)

C. Your drink is skimpy (S:123)

1. You drink (S:13)

2. You are not filled... (S:14)

D. Your clothes are scant (S:124)

1. You clothe yourselves (S:15)

2. No one is warm (S:16)

E. Your wages are short (S:17)

1. Some of you earn wages (S:17a)

2. The wages seem to vanish (S:17b)

a. The bag with holes is a figure of speech

b. The LORD expresses irony and humor

The next paragraph may be analyzed in the same fashion. The following illustration is streamlined, omitting the more obvious details of explanation.

² Note that S:7 is absorbed into the theme (S:126) because of the principle of quotation discussed in more detail later.

- 1:7 x S:18--Thus says the LORD of hosts
[quote]
S:19--- Consider your ways!
- 1:8 x
S:128 Start building the temple--- { S:20--Go up to mountains!
and (logical sequence)
S:21--Bring wood!
and (logical sequence)
S:22--Build the temple!
that (purpose)
- S:129 The LORD may be exalted--- { S:23--I may take pleasure in it
and (parallel equality)
S:24--(I may) be glorified [emphasis]
- 1:9 x
S:130 Your produce was meager-- { S:25--You looked for much
but (adversative)
S:26--Indeed it came to little
and
- S:131 The LORD depleted the ----- { when
S:27--You brought it home
x (temporal circumstances)
S:28--I blew it away
x
S:29--Why? [emphasis]
because
- S:132 Everyone neglects the temple- { S:30--My house is in ruins
while (accompanying hindrance)
S:31--Every one of you runs to his own house
- 1:10 therefore
S:133 Nature withholds its ----- { S:32--The heavens...withhold the dew
and (parallelism)
S:33--The earth withholds its fruit
- 1:11 for
S:34--I called for a drought...

Pruning the newly constructed clusters reduces the clauses to the following sequence which may be further grouped:

	1:7	S:18-Thus says the LORD of hosts			
		[quote]			
		S:19--Consider your ways!			
	1:8	x			
S:134	Build the temple	-----	{	S:128--Start building the temple	
	for the LORD's praise			that (purpose)	
				S:129--The LORD may be exalted	
	1:9	x			
S:135	The LORD caused your	-----	{	S:130--Your produce was meager	
	poverty			and (further action)	
				S:131--The LORD depleted the residue	
				x	
				S:29-Why? [emphasis]	
				because	
				S:132-Everyone neglects the temple	
	1:10	therefore			
	1:11		{	S:133-Nature withholds its fruitfulness	
S:136	The LORD caused the	-----		for (cause)	
	drought			S:34-I called for a drought...	

S:133 and S:34 are grouped first because they have more linguistic features in common with one another than with other clauses; they have the common theme of “drought” (= insufficiency) not shared with S:132. Furthermore, foresight anticipates that they are jointly governed by the conjunction “therefore,” furnishing the resultant action brought about by S:132. Pruning the newly formed clusters produces the following sequence of clauses which may be further grouped:

1:7 + S:18--Thus says the LORD of hosts
 [quote]
 S:19--Consider your ways!
 1:8 x
 S:134--Build for the LORD's praise
 1:9 x
 S:135--The LORD caused the poverty
 x
 S:29--Why? [emphasis]
 because

1:10 { S:132--Everyone neglects the temple
 therefore (result)
 S:136--The LORD caused a drought

S:137 Neglect results in --- drought

Only one cluster could be formed at this point. In this case common linguistic features do not characterize the cluster. One must decide subjectively whether S:132 and S:136 jointly answer the question posed in S:29, or whether S:136 is an echo of S:135. It appears that the first option is the better choice. The pruned sequence becomes:

1:7 S:18--Thus says the LORD of hosts
 [quote]
 S:19--Consider your ways!
 1:8 x
 S:134--Build for the LORD's praise
 1:9 x

S:138 Neglect has caused ----- chastening { S:135--The LORD caused your poverty
 x
 S:29--Why?[emphasis]
 because (cause)
 S:137--Neglect results in drought

Again only one cluster could be formed at this point. In this case the common theme of "insufficiency" (= drought/poverty) decides the grouping. It is noted that an interrogative clause of one word like S:29 may be absorbed into the conjunction "because" since the full wording of the ques-

tion and the protasis of the answer are wholly redundant with S:135. The pruned sequence becomes:

1:7 S:18--Thus says the LORD of hosts
 [quote]
 S:19--Consider your ways!

1:8 x

1:9 S:134--Build for the LORD's praise

S:139 Building will avoid chastening { x (jux = undesirable alternative)
 S:138--Neglect has caused chastening

Clauses S:134 and S:138 have common elements of theme, building vs. non-building (= neglect) and appeasement vs. chastening. The zero conjunction (juxtaposition) is not a coordinator in this case; S:138 expresses the reason for S:134--an undesirable alternative. The pruned sequence becomes:

1:7 + S:18--Thus says the LORD of hosts
 [quote]

1:8 S:19--Consider your ways!

S:140 Ponder your possibilities-- { x (logical complement)
 S:139--Building will avoid chastening

The introduction to the quotation gets absorbed into S:140, the heading for the entire quotation.

S:18--Thus says the LORD of hosts
 [quote]
 S:140-- Ponder your possibilities

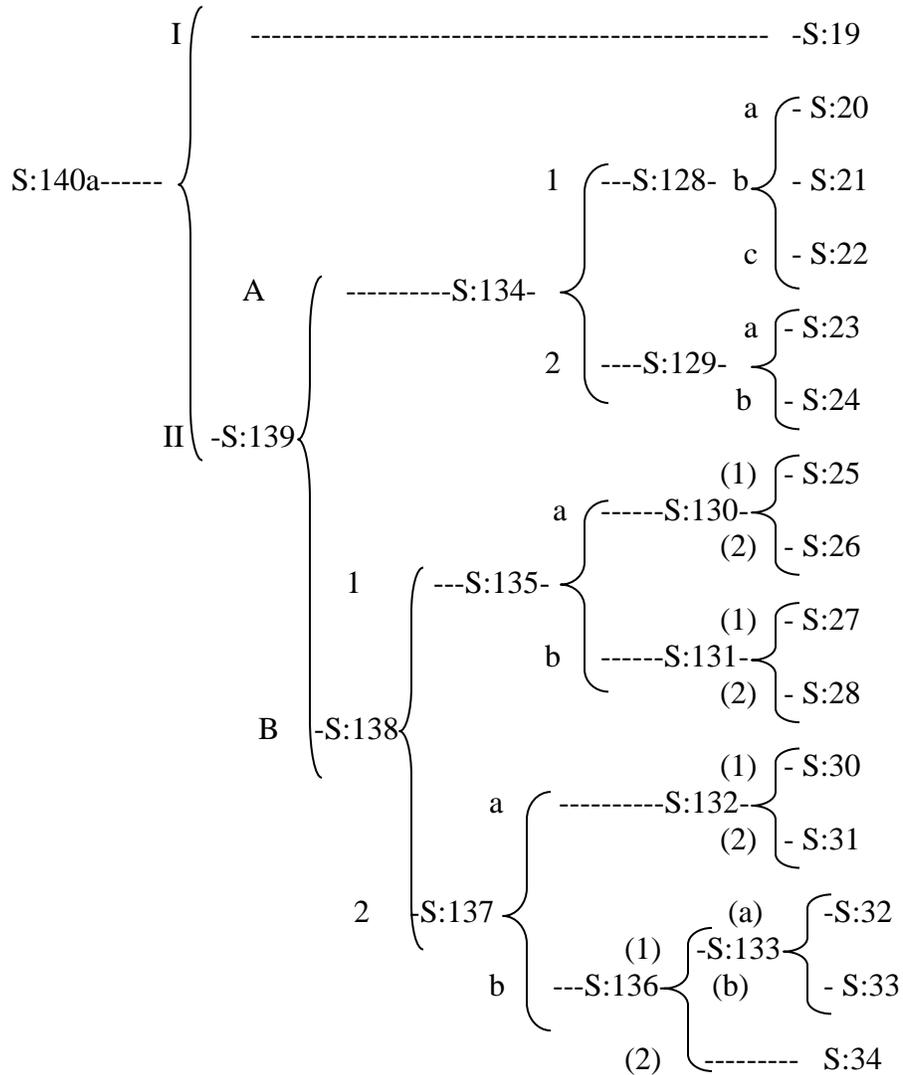
So final heading becomes:

S:140a—The LORD ordered Israel to ponder your possibilities

The last heading becomes the theme for this paragraph, and enters into subsequent analysis. The overall structure of the paragraph is defined by the

following tree diagram. A wide sheet of paper would contain the entire diagram with the wording of all the clauses and headings.

STRUCTURE OF THE PARAGRAPH



The following is the resultant outline of this paragraph:

The LORD Ordered Israel to Ponder Their Possibilities (S:140)

I. Consider Your Ways (S:19)

II. Building Will Avoid Chastening (S:139)

A. Build for the LORD's praise (S:134)

1. Start building the temple (S:128)

a. Go up to the mountains (S:20)

b. Bring wood (S:21)

c. Build the temple (S:22)

2. That the LORD may be praised (S:129)

a. The LORD will take pleasure in it (S:23)

b. The LORD will be glorified (S:24)

B. Because neglect has caused chastening (S:138)

1. The LORD caused your poverty (S:135)

a. Your produce was meager (S:130)

(1) You looked for much (S:25)

(2) Indeed it came to little (S:26)

b. The LORD depleted the residue (S:131)

(1) You brought it home (S:27)

(2) I blew it away (S:28)

2. Because neglect results in drought (S:137)

a. Everyone neglects the temple (S:132)

b. So The LORD caused the draught (S:136)

(1) Nature withholds its fruitfulness (S:133)

(a) Heaven withholds dew (S:32)

(b) Earth withholds fruit (S:33)

(2) For the LORD called for a draught (S:34)

In similar fashion the remaining paragraphs of the first discourse may be analyzed. The following is a streamlined analysis of the first paragraph:

The introduction to the people's quotation (S:3) gets absorbed into the heading of the quotation (S:4) and the heading is reworded:

1:2 S:2--Thus speaks the LORD of hosts
saying
-S:3--This people says
[quote]
-S:4--The time has not come,
the time that the LORD's
house should be built

S:4a The people deny the temple's priority

Then the introduction to the LORD's quotation (S:5) gets absorbed into the heading of the quotation (S:6) and the heading is reworded:

1:3 Then
-S:5--The word of the LORD came.
saying
1:4 -S:6--Is it time for
(1) you to dwell in paneled houses and
(2) this house to lie in ruins?

S:6a The LORD questioned Israel's priorities

Then the introduction to the LORD's quotation (S:2) gets absorbed into the heading of the quotation (S:4) and the heading is reworded:

1:2 -S:2--Thus speaks the LORD of hosts
saying
-S:4a--The people deny the temple's priority

S:4b The LORD accused Israel of denying the Temple's priority

The first clause (S:1) of the discourse is omitted from the analysis; it serves only to introduce the discourse as a divine utterance, and to set the time reference. Pruning reduces the structure to the following:

Pruning reduces this structure to the following:

S:145 The LORD accused Israel -- of sin	1:2 1:3	{	-S:4a--The LORD accused Israel of denying the Temple's priority Then -S:6a--The LORD questioned Israel's priorities
--	------------	---	--

The resultant outline of this paragraph is as follows:

The LORD Accused Israel of Sin (S:145)

- I. The LORD Accused Israel of Denying the Temple's Priority (S:4b)
- II. The LORD Accused Israel of Giving Priority to Their Homes (S:6a)
 - A. They build luxurious houses.
 - B. While the temple lies in ruins.

The last paragraph of the discourse may be analyzed as follows:

The people heeded fearfully--	1:12 Then	{	-S:35--The people heeded: (1) The voice of the LORD and (2) the words of Haggai... and (accompanying action) -S:36--The people feared the presence of the LORD
-------------------------------	-----------	---	--

1:13 Then

S:37--Haggai...spoke...

saying

S:38--The LORD says

[quote]

S:39--I am with you

S:39a—The LORD promised His presence

1:14 So

S:40--The LORD stirred up

the spirit of the people:

(1) Zerubbabel, the governor

(2) Joshua, the high priest

(3) all the remnant...

and

The people began to build---

S:41--The people came

and

S:42--(the people) worked

on the house of the LORD...

Pruning reduces the structure to the following:

1:12 Then

S:146--The people heeded fearfully

1:13 Then

S:37--Haggai...spoke...

saying

S:39a--The LORD promised His presence

S:39b--Haggai reported the LORD's promised presence

1:14 So

S:40--The LORD stirred up

the spirit of the people:

(1) Zerubbabel, the governor

(2) Joshua, the high priest

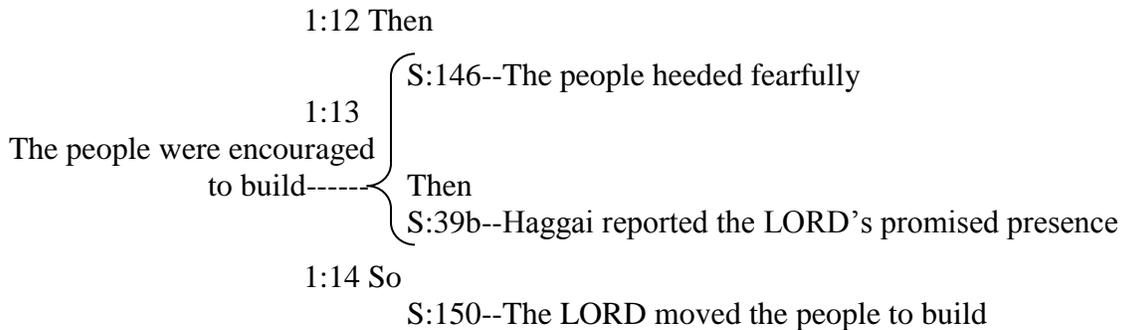
(3) all the remnant...

and

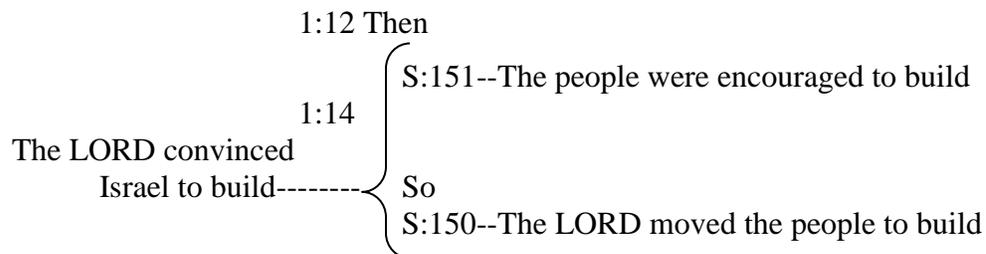
The LORD moved the
people to build-----

S:148--The people began to build

Further pruning reduces the structure:



Further pruning produces:

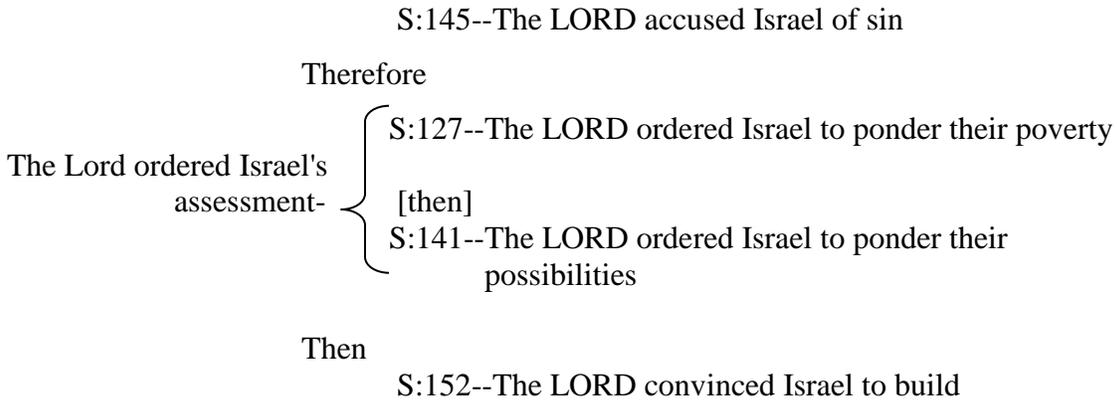


The resulting outline of the last paragraph is as follows:

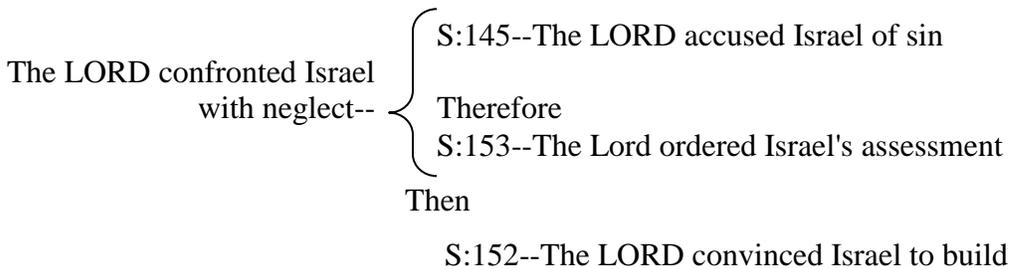
The LORD Convinced Israel to Build

- I. The People Were Encouraged to Build
 - A. The people heeded fearfully
 1. The people heeded the LORD and Haggai
 2. The people feared the LORD's presence
 - B. Haggai reported the LORD's promised presence
- II. So The LORD Moved the People to Build
 - A. The LORD stirred up the spirit of the people
 - B. The people began to build the temple
 1. The people came to Jerusalem
 2. The people worked on the temple

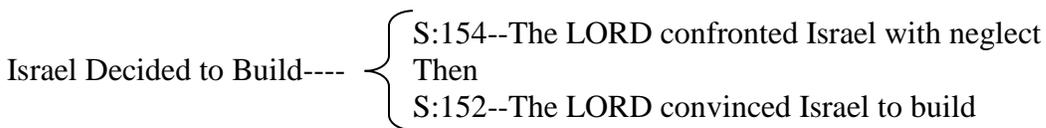
The headings of the individual paragraphs of the discourse may be brought together for the final analysis of the first discourse as follows:



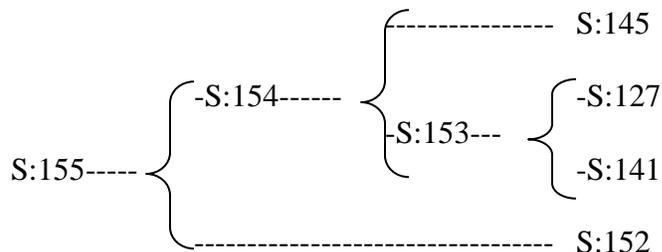
Pruning reduces the structure to the following:



Further pruning produces the following:



The final structure that ties together the component parts of the first discourse is as follows:



The resultant outline of the entire first discourse is as follows:

Israel Decided to Rebuild the Temple (Hag 1:2-15)

- I. The LORD Confronted Israel with Neglect of Temple (1:2-11)
 - A. The LORD accused Israel of sin (1:2-4)
 1. The LORD accused Israel of denying the temple's priority (1:2)
 2. The LORD accused Israel of granting priority to their homes (1:3-4)
 - B. The LORD ordered Israel's assessment (1:5-11)
 1. The LORD ordered Israel to ponder their poverty (1:5-6)
 - a. Consider your ways! (1:5)
 - b. Your sustenance is meager (1:6)
 - (1) Your crops are sparse
 - (2) Your food is scarce
 - (3) Your drink is skimpy
 - (4) Your clothes are scant
 - (5) Your wages are short
 2. The LORD ordered Israel to ponder their possibilities (1:7-11)
 - a. Consider your ways! (1:7)
 - b. Building will avoid chastening (1:8-11)
 - (1) Build for the LORD's praise (1:8)
 - (2) Because neglect has caused chastening (1:9-11)
- II. The LORD Convinced Israel to Build the Temple (1:12-15)
 - A. The People Were encouraged to Build (1:12-13)
 1. The people heeded fearfully (1:12)
 - a. The people heeded the LORD and Haggai
 - b. The people feared the LORD's presence
 2. Haggai gave divine encouragement (1:13)
 - a. Haggai gave the LORD's response
 - b. The LORD promised His presence
 - B. So The LORD moved the people to build (1:14-15)
 1. The LORD stirred up the spirit of the people (1:14)
 2. The people began to build the temple (1:14-15)
 - a. The people came to Jerusalem
 - b. The people worked on the temple

Assignment # 5

Outline three of your favorite psalms using the diagram method.

Assignment # 6

- (1) Outline the remaining discourses in Haggai using the diagram method, and link them all together as one tree.
- (2) Does the Book of Haggai have a theme based on the headings of its individual discourses?
- (3) Piece together the diagram of the first sermon of Haggai. Study its structure and evaluate the wording of the headings.

Chapter Eight

The Wording of Headings

Every time a cluster of clauses is grouped together a heading must be supplied for it. The best headings are clauses; they should be terse and specific. Wordiness defeats the summarizing objective of an outline. Generality defeats the informative objective of an outline; an outline should clearly reflect the content of the discourse it represents. This section provides a suggested method for selecting a preliminary wording for a heading. Subsequent polishing of the outline may require some rewording of the headings. There are three different wording procedures offered, one for the headings of coordinate clusters, one for the headings of subordinate clusters, and one for the headings of quotations.

Coordinate Headings

A group of coordinate clauses may contain its own heading in one of the clauses of the group, usually the first or last clause. A heading summarizes the thoughts of the other clauses in the group without making any new contribution to the flow of thought. If a group contains its own heading, then the heading clause should be removed from the group and made the heading. If no heading exists, the following procedure provides the preliminary wording for a heading:

(1) Reword the clauses so that they exhibit the maximum degree of parallelism. The subjects should be the same or synonymous, or at least have a common semantic feature; the same should be true for the verbs and objects.

(2) Select the most specific synonym common to all the subjects of the clauses in the group, and assign that synonym as the subject of the heading. If all clauses have the same subject, the choice is easy; the heading is assigned the same subject as all the clauses. If the subjects of the clauses

are different, then one must search for the best word that specifically includes the collective meaning of all the subjects. A good collegiate dictionary contains many lists of synonyms together with a discussion of their specific nuances.

(3) Select the most specific synonym common to all the verbs of the clauses in the group, and assign that synonym as the verb of the heading. Follow the same suggestions given above for finding the right word.

(4) Do the same thing for selecting an object for the heading.

Example:

Your crops are sparse.

+

Your food is scarce.

+

Your drink is skimpy.

+

Your clothing is scant.

+

Your wages are short.

All the clauses in this group are predicate adjective clauses; therefore the heading should be a predicate adjective clause. For these clauses, the subject of the heading should be the noun that includes crops, food, drink, clothing, and wages; the word "sustenance" includes these concepts and is still specific. The verb "be" is common to all clauses, and so should be the verb of the heading. The predicate adjective of the heading should be the adjective that includes concepts of sparse, scarce, skimpy, scant, and short (of supply); the word "meager" includes all these concepts and is still specific. A good wording for the heading of the above clauses is: "Your sustenance is meager."

The heavens withhold the dew
and [parallel action]
the earth withholds its fruit.

The subject of the heading should be the noun that includes heaven and earth in a context of agriculture--"nature" is a good synonym. The verb of the heading must be "withhold," and the object must be a noun related to dew and fruit. Dew is one means nature provides for bearing fruit, so a good object would be "fruitfulness." The heading becomes "Nature withholds its fruitfulness."

Whenever the clauses do not exhibit good parallelism, then one must look for the common significant semantic information in both clauses that may contribute to the sense of the heading. The subject of the heading should be that information related to the subject theme that is prominent in the immediate context. The predicate of the heading should be that which is declared about the selected subject.

Examples:

Consider your ways!
Your sustenance is meager.

The common theme of both clauses is "your ways." The term "ways" is a general reference to "manner of life." This theme is made more specific in the second clause, focusing attention on that aspect of manner of life dealing with sustenance and its meagerness. The thought of the second clause may be condensed to the substantive "your poverty," and made the object of the imperative "consider." Thus the heading may be worded "Consider your poverty!" If it is desirable to intensify the consideration, as the context seems to require, the heading may be reworded "Ponder your poverty!"

The people heeded the voice of the LORD...
 and [accompanying action]
 The people feared the presence of the LORD

The clauses have a common subject and similar predicates. The heading could be worded "The people heeded and feared the LORD," or be condensed to "The people heeded fearfully."

Your harvests were meager
 and [further action]
 The LORD depleted the residue.

The clauses have a common theme--meager harvest = residue. The heading could be worded "The LORD depleted your meager harvest." But this may be condensed to "The LORD caused your poverty."

Go up to the mountains!
 and [logical sequence]
 Bring wood!
 and [logical sequence]
 Build the temple!

The clauses have a common theme--building the temple. They command the logical steps one must take to build the temple, emphasizing the initial steps. The heading may be worded "Start building the temple!"

Comparative Headings

Clauses may be compared on the basis of any common element or feature, and they may have four different degrees of comparison: (1) equality, (2) similarity, (3) superiority, or (4) the superlative. Typical common elements are participants, predicates, attributes, and adverbial modifiers such as manner, means, cause, reason, purpose, time, place, and so forth. Typical common features are truth, certainty, and figurative representation. The following is a list of various types of comparisons that can be made between clauses:

- (1) Two subjects compared with respect to a common predicate.
- (2) Two objects compared with respect to a common subject and verb.

- (3) Two predicates compared with respect to a common subject.
- (4) A statement compared with itself under different circumstances.
- (5) Two subjects and objects compared with respect to a common verb.
- (6) A statement compared with its complement.
- (7) A statement compared with another of the same kind.
- (8) A statement compared with its counter-statement, contradiction, alternative, or adversative.
- (9) A figure of speech compared with its counterpart.

Frequently comparative clause pairs of types (1) through (4) are condensed to a single clause with a comparative phrase; but the condensing may not be possible in some cases, or may purposely be left undone for the sake of emphasis. The condensing of types (5) through (9) is more difficult and found less often. The following are examples of condensed clause pairs.

Comparison of predicate attribute:

“One people shall be stronger than the other.” (Gen 25:23)

“They were swifter than eagles,
They were stronger than lions.” (2 Sam 1:23)

Comparison of predicate complement:

“He also loved Rachel more than Leah.” (Gen 29:30)

“The king loved Esther more than all the other women.” (Esth. 2:17)

Comparison of adverbial modifier:

“They reverted and behaved more corruptly than their fathers.” (Judg. 2:19)

“David behaved more wisely than all the servants of Saul.” (1 Sam 18:30)

Comparative headings usually can be formed for types (1) through (4) by condensing the compared clauses to a single clause with a comparative phrase. The heading must include the things compared, the common element involved in the comparison, and the degree of comparison. The following

sections illustrate the method for composing comparative headings for types (1) through (4).

A comparative phrase should be composed that contains the elements being compared. The degree of comparison should be stated (or at least implied) in the phrase or by means of an adverbial modifier. Peripheral modifiers and self-evident information should not be included in the heading. The following are examples of the comparison of equality:

Type 1: Two subjects with a common predicate:

Every male among us is circumcised
as [comparison of equality]
they are circumcised. (Gen 34:22)

Heading: We, (equally) as they, are circumcised. [Equality]
The things compared are the males of the city of Shechem and the males of Jacob's family. The common element is the predicate "are circumcised." Equality may be sufficiently implied by the comparative "as."

“As the new heavens and the new earth which I have made shall remain before Me,’ says the LORD,
‘So shall your descendants and your name remain.’” (Isa 66:22)

Heading: Your posterity, like the new creation, shall equally remain. [Equality] The things compared are Israel's posterity (= descendants and name) and the new creation (= the new heavens and earth). The common element is the predicate “shall remain.”

Type 4: A statement compared with itself under different circumstances:

Fulfill your work, your daily quota,
as [comparison of equality]
when there was straw. (Ex 5:13)

Heading: Fulfill your daily quota as before. [Equality] The things compared are the quotas of two time periods--a prior time when straw was available, and current time when straw is not available. The common element is the command "Fulfill your daily quota!"

Comparative headings for types (5) through (9) are more difficult to compose. Each type requires its own suggested method.

Type 5: Two subjects and objects are compared with respect to a common verb. The heading may be framed like a comparative copulative clause where the subject is a noun phrase condensed from the apodosis, and the predicate nominative is a noun phrase condensed from the protasis, and where the verb is BE + a comparative.

“As the Father has sent Me,
I also send you.” (John 20:21)

Heading: Your commission is like Mine. [Similarity] The things compared are two commissions--the Father's commission to the Son, and the Son's commission to His disciples. The commissions are similar.

Type 6: A statement is compared with its complement. The complementary relationship may be stated with the expressed degree of comparison, keeping the heading as specific as possible.

Commandment-execution:

"Two by two they went into the ark to Noah, male and female,
as God had commanded Noah." (Gen 7:9)

Heading: They obeyed God's command exactly.

“We will go three days journey into the wilderness
and sacrifice to the LORD our God
as He will command us.” (Ex 8:27)

Heading: We will exactly obey God's command (to sacrifice).

Messenger-message:

“I will bring back word to you
as the LORD speaks to me.” (Num 22:8)

Heading: I will return with God's exact message.

Crime-punishment:

“As I have done,
so God has repaid me.” (Judg 1:7)

Heading: God exactly punished my crime.

Type 7: A statement is compared with another of the same kind. See type (5) for the suggested method.

“Just as when a man rises against his neighbor
and kills him,
even so is this matter.” (Deut 22:26)

Heading: This case is exactly like murder. The things compared are the guilt of an innocent victim of rape and the guilt of an innocent victim of murder.

Type 8: A statement is compared with its contradiction. The significant thought involved in the contradiction must be stated.

“Nor will I again destroy every living thing
as I have done.” (Gen 8:21)

Heading: I will not again destroy all life with a flood. The thing contradicted is the means of destruction. God will not again destroy all life by means of a flood, but He may do it by some other means.

Type 9: A figure of speech is compared with its counterpart. In this case the figure of speech should be interpreted with respect to its significance for its counterpart. The more complex figures, such as typology, should be identified by the heading, but not interpreted.

Metaphor:

“As his name is, so is he.” (1 Sam 25:25)

Heading: His name defines his character.

Simile:

“As the clay is in the potter's hand,
so are you in My hand, O house of Israel.” (Jer 18:6)

Heading: I sovereignly control your destiny.

“As the heavens are higher than the earth,
So are My ways higher than your ways,
And My thoughts than your thoughts.” (Isa 55:9)

Heading: My ways and thoughts are infinitely higher than yours.

“As the eyes of servants look to the hand of their masters,
As the eyes of a maid to the hand of her mistress,
So our eyes look to the LORD our God.” (Psa 123:2)

Heading: We are totally dependent on the LORD.

Type:

“As Moses lifted up the serpent in the wilderness,
even so must the Son of Man be lifted up.” (John 3:14)

Heading: Moses' brazen serpent is a type of the crucifixion.

Subordinate Headings

A group of subordinate clauses is always a pair, a protasis that is the dependent clause, and an apodosis that is the independent clause. The protasis and the apodosis may be headings of clause clusters, that is, one or both may be compound sentences. Seldom, if ever, will a subordinate clause group contain its own heading; so a heading must be provided.

Before a heading can be provided, the dependent clause (protasis) and the independent clause (apodosis) must be clearly identified. Some subordinate pairs are introduced by a pair of conjunctions such as

$$C_a + S_i + (C_b) + S_j$$

where S_i is the protasis (dependent clause), S_j is the apodosis (independent clause), and the second conjunction (C_b) may be omitted in some cases. Some have a single conjunction joining the protasis with the apodosis, such as

$$S_i + C_a + S_j$$

Whereas, some may have a single conjunction joining the apodosis with the protasis, such as

$$S_j + C_a + S_i$$

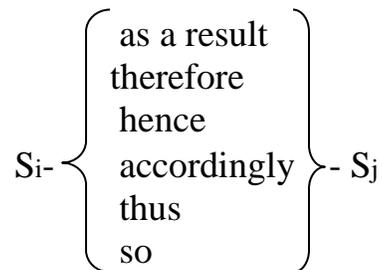
The following sections suggest methods for choosing the subject, verb, and object of the heading.

Subject of a subordinate heading. The subject of a subordinate heading should be derived from the protasis (S_i) for consequence or purpose subordination, and from the apodosis (S_j) for all other subordinating relationships (result, reason, cause, manner, means, and conditions). The subject should be formed by using the possessive form of the subject of the protasis (or apodosis) with the verbal noun equivalent of the verb of the same clause. For example, in the protasis “Everyone neglects the temple,” the potential subject should be “Everyone's neglect.”

Object of a subordinate heading. In all cases the object of the heading should be derived from the apodosis (S_j) for consequence or purpose subordination, and from the protasis (S_i) for all other subordinating relationships (result, reason, cause, manner, means, and conditions). The object should be formed by using the possessive form of the principal noun of the apodosis (or protasis) plus the verbal noun equivalent of the verb of the same clause.

Verb of a subordinate heading. The verb of a subordinate heading depends on the type of subordination involved. In all the following suggested verbs, the tense and mood of the heading verb should agree with the tense and mood of the verb of the protasis.

- (1) **For temporal conjunctions:**
- (2) **For spatial conjunctions:**
- (3) **For result conjunctions:** The structure of result clauses is:



Where S_j is the natural or direct result of S_i , answering the question "with what result?" The relationship is more one of direct cause and effect than of remote cause and effect which may be regarded as a consequence. The conjunctions may be replaced by "as a result" without changing the sense. The verb of the heading should be RESULT + IN.

Examples:

Everyone neglects the temple
therefore [result]
The LORD caused a drought.

The subject of the heading should be "Everyone's neglect"; the verb should be "results in"; and the object should be "the LORD's causing

drought." The heading becomes "Everyone's neglect results in the LORD's causing drought." This heading is too wordy; in this context it can be condensed to "Neglect results in drought."

The people were encouraged to build
So [result]
The LORD moved the people to build

The subject of the heading should be "The people's being encouraged"; the verb should be "resulted in"; and the object should be "The LORD's moving." The heading becomes "The people's being encouraged resulted in the LORD's moving." However, this clause is too long and not clear because the common theme of "building" has been omitted. An examination of the context indicates that the people were encouraged by the LORD's argument and promised presence. Therefore the heading can be reworded and condensed to "The LORD convinced Israel to build."

(4) **For consequence conjunctions:** The structure of consequence clauses is much like the result clauses above (3), except that S_j is the natural consequence of S_i . The relationship is more one of indirect or remote cause and effect than of direct cause and effect which may be regarded as a result.

$$S_i - \left\{ \begin{array}{l} \text{consequently} \\ \text{therefore} \\ \text{hence} \\ \text{accordingly} \\ \text{thus} \\ \text{so} \end{array} \right\} - S_j$$

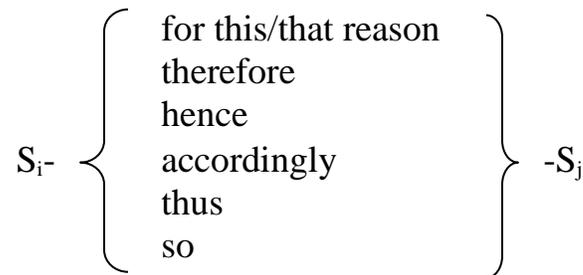
The conjunctions may be replaced by "consequently" without changing the sense. The verb of the heading should be BE + THE CONSEQUENCE OF.

Example:

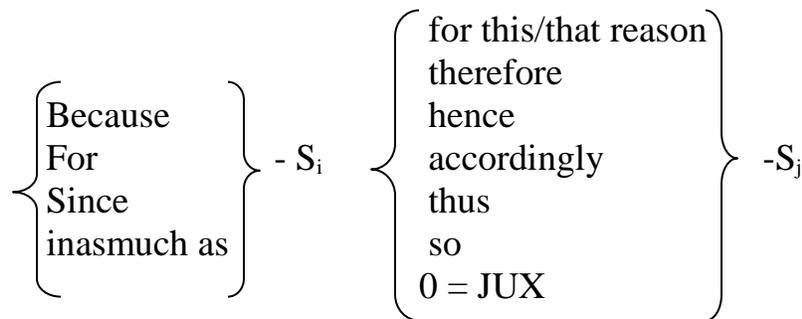
You have forsaken Me and served other gods.
Therefore [consequence]
I will deliver you no more. (Judg 10:13)

Heading: God's abandonment is the consequence of your idolatry.

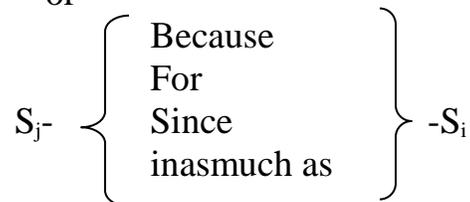
(5) **For reason conjunctions:** The structure of reason clauses is quite complicated; various conjunctions are used to express the relationship.



or



or



In all cases, S_i is the logical reason for S_j , answering the question "why, for what reason?" as distinguished from a cause. The conjunctions introducing the protasis (if any) may be replaced by "because" without changing the sense; and the conjunctions introducing the apodosis (if any) may be replaced by "for this/that reason" without changing the sense. The verb of the heading should be BE + THE REASON FOR.

Examples:

[Your father changed my wages]
so [reason]
God has taken away the livestock of
your father and given them to me. (Gen 31:9)

Heading: Your father's dishonesty is the reason for God's blessing.

Achish gave him Ziklag that day.
Therefore [reason]
Ziklag has belonged to the kings of Judah
to this day. (1 Sam 27:6)

Heading: Achish's gift is the reason for Judah's possession of Ziklag.

The LORD has given you the Sabbath;
therefore [reason]
He gives you on the sixth day bread for two days. (Ex 16:29)

Heading: The Sabbath is the reason for the double portion.

He called that place Beersheba,
because [reason]
the two of them swore an oath there. (Gen 21:31)

Heading: Their oath is the reason for the name Beersheba.

Inasmuch as [reason]
you did it to one of the least of these My brethren,
you did it to Me. (Matt 25:40)

Heading: Your brotherly benevolence is the reason for your reward.

Because [reason]
you did not obey the voice of the LORD
nor execute His fierce wrath upon Amalek,
therefore
the LORD has done this thing to you this day. (1 Sam 28:18)

Heading: Your disobedience is the reason for God's judgment.

Because [reason]

you have forgotten the God of your salvation,
And have not been mindful of the Rock of your stronghold,

Therefore

[your crops will be ruined] (Isa 17:10-11)

Heading: Your ruined crops are the consequence of neglecting God.

(6) **For cause conjunctions:** The structure of cause clauses is:

$$\left. \begin{array}{l} \text{Because} \\ \text{For} \\ \text{Since} \\ \text{Inasmuch as} \end{array} \right\} S_i; S_j$$

or

$$S_j \left\{ \begin{array}{l} \text{Because} \\ \text{For} \\ \text{Since} \\ \text{Inasmuch as} \end{array} \right\} S_i$$

where S_j is the cause of S_i , answering the question “how, by what cause?” as distinguished from grounds or a logical reason. The conjunctions may be replaced with "because" without changing the sense. The verb of the heading should be CAUSE.

Examples:

Nature withholds its fruitfulness

For [cause]

I called for a drought

The subject of the heading should be “The LORD's call”; the verb should be “caused”; and the object should be “nature’s fruitlessness.” The heading becomes “The LORD's call caused nature's fruitlessness.” However, this heading is too long, and should be condensed. It is observed that the two clauses have a common theme--nature's fruitlessness = drought. Therefore, the heading may be condensed to “The LORD caused the drought.”

The LORD caused the poverty
Because [cause]
neglect results in drought

The subject of the heading should be “neglect”; the verb should be “caused”; and the object should be “the LORD's causing poverty.” The heading becomes “Neglect caused the LORD's causing poverty.” However, this heading is too long, and must be condensed. The two clauses have a common theme (poverty/drought) both of which are traced to the chastening hand of God. Therefore, the heading may be reworded and condensed to “Neglect has caused chastening.”

Mount Sinai was completely in smoke,
because [cause]
the LORD descended upon it in fire. (Ex 19:18)

Heading: God's fiery descent caused Sinai's smoke.

Or: God's fiery descent covered Sinai with smoke.

(7) **For purpose conjunctions:** The structure of the purpose clauses is:

$$S_i \left\{ \begin{array}{l} \text{For the purpose that} \\ \text{To the end that} \\ \text{In order that} \\ \text{So that} \\ \text{That} \end{array} \right\} S_j$$

or

{	For the purpose that To the end that In order that So that That	}	$S_j; S_i$
---	---	---	------------

where S_j is the purpose or intended result of S_i , answering the question “why, for what purpose?” The conjunctions may be replaced by “for the purpose that” without changing the sense. The verb of the heading should be BE + THE PURPOSE FOR.

Examples:

Start building the temple
 That [purpose]
 The LORD may be praised

The subject of the heading should be "the LORD's praise"; the verb should be "is the purpose for"; and the object should be "your building" The heading becomes "The LORD's praise is the purpose for your building." However, this heading is too long, and misses the imperative mood; it may be reworded and condensed to "Build for the LORD's praise!"

Please say you are my sister
 that [purpose]
 it may be well with me for your sake. (Gen 12:13)

Heading: My well-being is the purpose of your lie.

You will take these seven ewe lambs from my hand,
 that [purpose]
 they may be my witness... (Gen 21:30)

Heading: Covenant witness is the purpose of the lambs,

or The lambs are evidence of our covenant oath.

For this purpose

the Son of God was manifested,

that

He might destroy the works of the devil. (1 John 3:8)

Heading: Destruction of evil was the purpose of the Son's manifestation.

For this same purpose

I have raised you up,

that

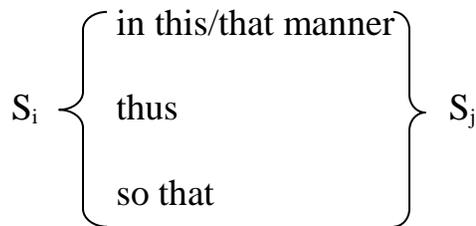
I might show My power in you,

and that

My name might be declared in all the earth. (Rom 9:17)

Heading: My glory is My sovereign purpose of your existence.

(8) **For manner conjunctions.** The configuration of the clauses is:



where S_i expresses the manner in which S_j resulted, answering the question “how, in what manner?” The conjunctions may be replaced by “in this/that manner” without changing the sense. The verb of the heading should be “BE + THE MANNER OF.”

Examples:

"Thus the heavens and the earth, and all the host of them, were finished."
(Gen 2:1)

"Thus they made a covenant at Beersheba." (Gen 21:32)

"Thus Esau despised his birthright." (Gen 25:34)

"Thus I have been in your house twenty years." (Gen 31:41)

"Thus his father wept for him." (Gen 37:35)

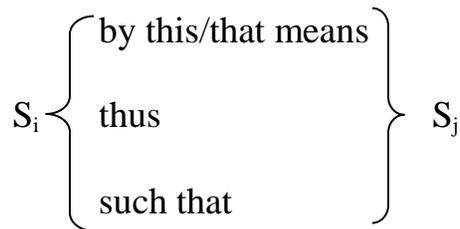
All of these examples appear to be summary statements that may function as a heading by themselves.

"Each board had two tenons for binding one to another.

Thus he made for all the boards of the Tabernacle." (Ex 36:22)

Heading: The manner of constructing all boards was with two tenons.

(9) **For means conjunctions.** The configuration of the clauses is:



where S_i expresses the means whereby S_j resulted, answering the question "how, by what means?" The conjunctions may be replaced by "by this/that means" without changing the sense. The verb of the heading should be "BE + THE MEANS OF."

Example:

[Lot's daughters committed paternal incest.]

Thus [Means]

both the daughters of Lot were with child by their father. (Gen 19:36)

Heading: Incest was the means of Lot's daughters' pregnancy. This may be condensed to "Lot's daughters conceived through incest."

(10) **For the conjunction LEST** or its equivalent, the configuration of the clauses is:

$$S_i + \text{LEST} + S_j$$

where S_j is the undesirable result, alternative, or consequence of S_i , answering the question "why not?" The verb of the heading should be AVOID.

Examples:

Build for the LORD's praise

Jux [undesirable alternative]

Neglect has caused chastening

The subject of the heading should be "Your building"; the verb should be "will avoid"; and the object should be the undesirable alternative "chastening." The heading becomes "Your building will avoid chastening." This can be condensed to "Building will avoid chastening."

"You shall not eat it,
nor shall you touch it,
lest [undesirable consequence]
you die." (Gen 3:3)

Heading: Not eating it will avoid your death.

(11) **For the conditional conjunctions.** Conditional conjunctions imply some logical relationship between the protasis and apodosis. The relationship may be one of cause-effect, reason-result, or means-result; or it may declare that the truth or certainty of the protasis somehow determines the truth or certainty of the apodosis. Used rhetorically, the conditional sentence

may be almost the equivalent of a comparative. When the conditional sentence is used rhetorically, the heading should state the understood interpretation. There are four types of conditional sentences, not taking into account the degrees of certainty, or the fact that they may be true-to-fact or contrary-to-fact: (a) non-exclusives, (b) exclusives, (c) exceptions, and (d) concessions.

(a) For the non-exclusive conditional the protasis is a condition the truth of which determines the affirmation or denial of the apodosis, but it is not necessarily the exclusive condition. The structure of the non-exclusive conditional sentence is:

If + S_i + (then) + S_j

or

S_j + if + S_i

where S_i is the condition whereby S_j is true. The verb of the heading should be “BE + THE CONDITION FOR.”

Examples:

“If
 he said thus: ‘The speckled shall be your wages,’
 then
 all the flock bore speckled.” (Gen 31:8)

Heading: The condition was Laban’s changing of Jacob's wages to diminish his profit; the consequence was that God overruled Laban’s scheme by prospering the new wages. The heading may be worded “Laban's scheme was the condition for God prospering Jacob.” This may be condensed to “God turned Laban's scheme to Jacob's profit.”

“What profit is there
if
we kill our brother and conceal his blood?”
(Gen 37:26)

Heading: The apodosis is the rhetorical question “What profit will we have?” This implies the negative response “We will have no profit.” The condition is the murder of Joseph. The heading may be worded “Murder is the condition for loss of profit.” This may be reworded and condensed to “Murder is unprofitable.”

“Kill my two sons
if
I do not bring him back to you.” (Gen 42:37)

Heading: The condition is Reuben’s failure to return Benjamin to Jacob. The consequence is the execution of his two sons. Reuben made the life of his sons a surety for Benjamin's life. The heading may be worded “Failure to return him is the condition for forfeiting my sons.” This may be reworded and condensed to read "My two sons are surety for Benjamin."

“If
those ordinances depart from before Me, says the LORD,
then
the seed of Israel shall also cease from being a nation before Me forever.”
(Jer 31:36)

Heading: The LORD compared the certainty of Israel’s future as a nation with the certainty of the laws of nature (vs. 35). He stated the comparison in the form of a rhetorical contrary-to-fact conditional sentence. The heading may be worded as the understood interpretation: “The cessation of national Israel is as impossible as the failure of the laws of nature.” This may be reworded and condensed to read “Israel’s future is as certain as the laws of nature.” The LORD implied by this statement that

His audience understood that He is in sovereign control of the laws of nature and the destiny of national Israel.

“If you can break My covenant with the day
and My covenant with the night...

then

My covenant may also be broken with David My servant... (Jer 33:20-21)

Heading: The LORD compared the reliability of His covenant with David with the reliability of the laws of nature (viewed here as His covenant with day and night). He stated it in the form of a rhetorical contrary-to-fact conditional sentence. The heading may be worded as the understood interpretation: “The failure of day and night is the impossible condition for the failure of the Davidic covenant.” This may be reworded and condensed to read “The Davidic covenant is as reliable as the laws of nature.”

(b) For the exclusive conditional the protasis is the only condition whereby the apodosis may be true. The structure of the exclusive conditional sentence is:

Only if + S_i + (then) + S_j

or

S_j + only if + S_i

where S_i is the exclusive condition whereby S_j may be true. The verb for the heading should be “BE + THE ONLY CONDITION FOR.”

Examples:

"The LORD will greatly bless you in the land which
The LORD is giving you to possess...

only if

you carefully obey the voice of the LORD your God." (Deut 15:4-5)

Heading: Obedience is the only condition for God’s blessing.

“You shall not fail to have a man sit before me on the throne of Israel,
only if
your sons take heed to their way...” (1 Kings 8:25)

Heading: Faithfulness is the only condition for dynastic perpetuity.

“I will not make the feet of Israel wander anymore from the land which I
gave their fathers--
only if
they are careful to do according to all I command them.” (2 Kings 21:8)

Heading: Obedience is the only condition for an enduring inheritance.

(c) For the excepted conditional the protasis is a condition whereby the apodosis may be denied. The structure of the excepted conditional sentence is:

Unless + S_i + [JUX] + S_j
or
S_j + unless + S_i

where S_i is the exception whereby S_j may be denied. The verb of the heading should be “BE + AN EXCEPTION FOR.”

Examples:

“I will not let You go
unless
You bless me.” (Gen 32:26)

Heading: Blessing me is the exception for not releasing You. This may be reworded in its positive equivalent to read "Blessing me is the condition for release."

“The person...shall not eat the holy offerings
unless
he washes his body with water.” (Lev 22:6)

Heading: Washing is an exception for not eating. This may be reworded in its positive equivalent to read “Washing is a condition for eating.”

“Unless
the LORD has been my help,
[Jux]
My soul would soon have settled in silence.” (Psa 94:17)

Heading: The LORD’s help is the exception for my death. This may be reworded to read "Only the LORD saved my life."

“Unless
the LORD builds the house,
[Jux]
they labor in vain who build it.” (Psa 127:1)

Heading: The LORD’s oversight is the exception to vanity in human effort. This may be reworded to read “Only the LORD prospers human effort.”

(d) For concessive conditions the protasis is a condition expected to be contrary to the truth of the apodosis, but declared to be otherwise. The form of the concessive sentence is:

Although + S_i + (yet) + S_j

or

S_j + although + S_i

where S_i is the condition expected to be contrary to the truth of S_j . The verb of the heading should be “BE + NOT A HINDRANCE FOR.”

Example:

“Although
 my house is not so with God,
 yet
 He has made with me an everlasting covenant.” (2 Sam 23:5)

Heading: My deficiencies are not a hindrance to God's covenant.

Quotation Headings

For clauses joined by quotation connectives, the subject of the heading should be the subject of the protasis; the verb should be determined by the type of quotation, as for example ASK, QUESTION, DECLARE, ORDER, COMMAND, DENY, ACCUSE, etc.; the object should be the key thought of the quotation made into a substantive.

Examples:

This people says
 [quote]
 The time has not come, the time that the LORD's house should be built.

The subject of the heading should be “The people”; the verb should be “deny”; and the object should be “the temple's priority.” The heading becomes “The People deny the temple's priority.”

The word of the LORD came...
 saying
 Is it time for you to dwell in your paneled houses
 and this house to lie in ruins?

The subject of the heading should be “The LORD”; the verb should be “questioned”; and the object should be “Israel's priorities.” The heading becomes “The LORD questioned Israel's priorities.”

Chapter Nine

Polishing the Outline

Once an initial expository outline is completed, it needs polishing in order to improve its wording and style. A good outline, like the discourse it represents, should exhibit good literary characteristics. It should accurately map the flow of thought in a coherent fashion with terse, informative clauses. Its headings should exhibit parallelism and cohesion. In fact, the outline should tell the story.¹

Headings Are Terse, Informative Clauses

As pointed out in the previous chapter, headings should be terse, informative clauses. But this requirement may not have been achieved in the first draft of the outline. The first draft was produced primarily to accurately map the flow of thought and its structural organization. The polishing process should reword the headings to be both informative and terse.

Headings are Informative

Informative means that the heading should accurately summarize the information in the section of the discourse it represents. It should not be so general that it would function equally well in any outline. For example, the "five P's in a pod"--Person, Purpose, Plan, Procedure, Promise--could fit many different discourses, but they would say practically nothing about the actual content of any. Likewise, the "five questions"--Who? What? Where? When? Why?--have the same problem. So, while on the one hand, a heading should summarize; but on the other, it should be as specific as possible. Headings should be reworded for optimum, specific information.

¹ This nice characteristic of outlines was first articulated, to the best of my knowledge, by my student, Vincent Estill, in the process of developing a software program to provide a computer aid for Biblical exposition.

Headings are Terse

Terse means that the heading should be expressed in a minimum of words. Thus there is tension between the requirement for the heading to be informative and at the same time terse. To achieve the proper balance the expositor must choose the right words. The right word provides the information with minimum verbiage. The right word provides the balance between summarizing and being specific. To achieve the proper balance the expositor must leave out the unnecessary modifiers without losing necessary information.

The right words may be difficult to find, but a good expositor will have a collegiate dictionary and thesaurus handy and know how to use them. A collegiate dictionary has many articles that discuss the various shades of meaning of synonyms, and a thesaurus fills in the blanks. The process requires work, but the work is profitable. It improves the quality of the work, and at the same time it builds vocabulary. However, the words should be within the vocabulary range of the anticipated audience; otherwise, they need to be explained. They should be chosen to clearly explain the text, not to parade the expositors intelligence.

Headings are Clauses

Clause means that the heading should have a subject and predicate, that is, it should have one or more nouns and a verb. This is in contrast with the common practice of using labels in the form of phrases. Labels can be informative, but they have a tendency to be too general. Clauses seem to make better outlines. Clauses tend to make the outline more like a road map that shows the user how all the routes interconnect and where they lead. Phrases tend to be more like a road sign, merely labeling the route one is on.

Headings Are Parallel

Headings on the same hierarchic level should exhibit parallelism. The clauses should be of the same type as much as possible. They usually have the same or similar subjects; or they have the same or similar predicates. This provides the outline with good literary form and makes it easier to understand and to follow.

Headings are Coherent

Headings at the same hierarchic level should exhibit coherence. That is, they should make sense together and reflect the flow of thought at that level. Their subjects or objects should be the principal participants or concepts of the given section, and their predicates should express the key deeds or relationships of that section. Often one or more of the headings are constructive and the last is complementary.

Headings Tell the Story

If an outline consists of terse, informative clauses that exhibit good parallelism and coherence, then the outline will tell the story. That is, it accurately reflects the content of the discourse it outlines. This will be true at every hierarchic level. That is, at the first hierarchic level the story is told in its briefest summary form. At the second level the story is told in more detail, and so forth.

For example, consider the outline of Psalm One on page 9. The theme, godliness is superior to ungodliness, is expressed at the first hierarchic level as "Godliness is beneficial, but ungodliness is harmful, because God has determined this to be true." That tells the story-- develops the theological argument--in summary form at that level. At the second hierarchic level, the story is expanded: "Godliness is beneficial because the godly man is blessed, the godly man is fruitful like a tree, and the godly man is prosperous. Whereas ungodliness is harmful because the ungodly are not like the godly, the ungodly are unfruitful like chaff, and the ungodly shall not prosper. The Lord has determined this to be true, because the Lord knows the way of the righteous, but the way of the ungodly shall perish."

At the third hierarchic level, the story is expanded, not by explaining how the godly man is blessed, but rather by defining the pertinent characteristics of the godly man: He avoids evil but loves the Word of God. On the other hand, the analogy of the fruitful tree is further developed in beautiful figures. Whereas, the ungodly's lack of prosperity is explained: they will not stand acquitted in the future judgment, nor will they stand in the congregation of the righteous in the future kingdom. This implies that the prosperity

of the godly extends into the future judgment and kingdom. Thus the outline tells the story.

Polishing an expository outline includes making sure that all the characteristics of a good outline are present. The headings should be reworded until this is true.

Assignment

- (1) Polish the outlines of Haggai.
- (2) Rework some old outlines.

Chapter Ten

Homiletical Outlining

Once an expository outline has been completed, it can be transformed into a homiletical outline. Expository preaching is different than simple exposition. Exposition focuses primarily on explaining the meaning of the text as it related to its original audience. Homiletics focuses primarily on how the text relates to a contemporary audience. Homiletics includes exposition, but it goes beyond that by illustrating the truths and principles of the text, and by applying them to the contemporary needs of the audience, together with appropriate persuasion¹ of the audience to act on the truths and principles.

List Universal Truth

After the expositor completes the expository outline, he should study the text and its outline to discover universal truths and principles. These should be listed as possible applications to his audience. Sometimes the principles and truths are self evident, as in the case of Psalm One; such an outline needs no transformation, only illustration, application, and persuasion. In other cases, the truths and principles must be more carefully inferred from the text, as in the Book of Haggai.

For example, consider the first discourse of the Book of Haggai. This discourse discusses the "ways" of the Israelites in regard to their neglect of rebuilding the temple. It relates that God had judged them with deprivation for such neglect, that He challenged them to revise their priorities to put the things of God ahead of their own, and that the people had responded positively to the challenge. What a wonderful example! The people actually responded to the prophet's sermon. They believed God and obeyed.

¹ One should avoid unethical methods of persuasion. Although persuasion is part of preaching (2 Cor. 5:11), it is best done under the power and guidance of the Holy Spirit.

The principle is: when people have improper priorities they can expect chastening from the Lord, whereas proper priorities result in the blessing of God. This principle is rather universal, and is applicable to contemporary times. The preacher must remember that God had some special dealings with Israel, based on their covenant relationship. However, the principle operates in this age, as clearly demonstrated in the New Testament. Often a discourse may have several principles operating interactively with one another. If so, the expositor should list them all, and consider the significance of their interaction. What other principles can be found in the first discourse of Haggai?

List the Contemporary Needs

After the expositor lists the truths and principles of the text, he should consider the contemporary needs of his audience--those to whom these truths and principles would apply. Then he is in a position to choose a particular need on which to focus his sermon; and he can reword the outline to accomplish explanation, illustration, application, and persuasion.

The obvious contemporary need related to the first discourse in Haggai is the need to establish right priorities. Christians should give the work of God priority over their own comfort and convenience. This will usually result in God's blessing on their lives, sometimes in the area of comfort and convenience, as in the case of Israel in Haggai. Some discourses may have more than one possible need that could be addressed. The expositor should list them all, and choose the one (or more) that his sermon should address.

Revise the Outline

After he has derived the principles from the text and determined the needs of the potential audience, the expositor can revise the wording (and perhaps even the structure) of the outline in order to focus it on applying the principles of the text to the contemporary needs of his congregation. This should be done, keeping mind that the given discourse is the primary illustration of how the principles applied to the ancient audience.

Consider the outline of the first discourse of Haggai, repeated here for convenience, slightly condensed:

Israel Decided to Rebuild the Temple (Hag 1:2-15)

- I. The LORD Confronted Israel with Neglect of Temple (1:2-11)
 - A. The LORD accused Israel of sin (1:2-4)
 1. The LORD accused Israel of denying the temple's priority (1:2)
 2. The LORD accused Israel of granting priority to their homes (1:3-4)
 - B. The LORD ordered Israel's assessment (1:5-11)
 1. The LORD ordered Israel to ponder their poverty (1:5-6)
 - a. Consider your ways! (1:5)
 - b. Your sustenance is meager (1:6)
 2. The LORD ordered Israel to ponder their possibilities (1:7-11)
 - a. Consider your ways! (1:7)
 - b. Building will avoid chastening (1:8-11)
- II. The LORD Convinced Israel to Build the Temple (1:12-15)
 - A. The People Were encouraged to Build (1:12-13)
 1. The people heeded fearfully (1:12)
 - a. The people heeded the LORD and Haggai
 - b. The people feared the LORD's presence
 2. Haggai gave divine encouragement (1:13)
 - a. Haggai gave the LORD's response
 - b. The LORD promised His presence
 - B. So The LORD moved the people to build (1:14-15)
 1. The LORD stirred up the spirit of the people (1:14)
 2. The people began to build the temple (1:14-15)
 - a. The people came to Jerusalem
 - b. The people worked on the temple

This outline can be reworded and reshaped to focus on the need of God's people for reassessing their priorities so as to put God and His work first in their lives. The following outline accomplishes that goal with a minimum of change, using the historic circumstance of Israel as the primary illustration. However, the preacher may want to handle it in a different way. The outline can be expanded with contemporary illustrations and Biblical support. Notice that persuasion is included in the first main point to help the

audience recognize their need--improper priorities. The second main point is focused on persuading the audience to act on their problem--put God first in their priorities and do His work.

God's People Decide to Adjust Their Priorities (Hag 1:2-15)

- I. God's People Are Guilty of Neglecting Priorities (1:2-11)
 - A. The LORD accuses His People of sin (1:2-4)
 - 1. The LORD accused Israel of neglect (1:2)
 - a. The LORD made an accusation
 - b. The people denied the temple's priority
 - 2. The LORD questioned Israel's priorities (1:3-4)
 - a. The LORD raised the question (1:3)
 - b. Do private homes have priority over the temple? (1:4)
 - 3. Today God's people have the same sins [application]
 - a. Today God's people are negligent
 - b. Today God's people have wrong priorities
 - B. The LORD orders His People to Assess Priorities (1:5-11)
 - 1. The LORD ordered Israel to consider their poverty (1:5-6)
 - 2. The LORD ordered Israel to consider their priorities (1:7-11)
 - 3. Today's priorities need assessment [application]
- II. God's People Should Adjust Their Priorities (1:12-15)
 - A. The Israelites Were encouraged to Build (1:12-13)
 - 1. The people heeded fearfully (1:12)
 - 2. Haggai gave them divine encouragement (1:13)
 - B. The LORD moved the Israelites to build (1:14-15)
 - 1. The LORD stirred up the spirit of the people (1:14)
 - 2. The people began to build the temple (1:14-15)
 - C. Today's Priorities Should Put God First [application]
 - 1. God's people need to fearfully heed God's Word
 - 2. God's people need to give God's work first place
 - 3. God's people can expect God's presence and blessing

Assignment # 7

Take the expository outlines of the three psalms previously produced and transform them into homiletical outlines.

Assignment # 8

Transform the expository outlines of Haggai into homiletical outlines.

Chapter Eleven

Deep Structure Information of a Clause

Although the main focus of this study is the discovery of the natural structure of a discourse at the clause level and above, it is of some interest to investigate the structure of information within the clauses themselves. This will provide sub-points subordinate to the clause itself, and fill in the finer detail of an outline. The recovery of such information is accomplished by a simple syntactic analysis of a clause and its component phrases.

It is beyond the scope of this study to provide a linguistic background and justification for the discussion that follows, although such is available in numerous sources. But many of the principles are self evident upon examination. This discussion is not intended to be an exhaustive treatment of the subject. It is simplified for the sake of pointing out basic principles.

Symbols for Parts of Speech

The following symbols are used to represent parts of speech and other grammatical elements of a clause or phrase.

A = Adjective, adj. phrase	R = Pronoun
C = Conjunction	S = Clause, sentence
D = Adverb, Adv. phrase	T = Article
I = Interrogative	V = Verb, verb phrase
N = Noun, noun phrase	X = Variable symbol
P = Preposition	ϕ = Zero element
Q = Predicate	

Clause Analysis Rules

A few simple rules may serve as a guide for the basic syntactic analysis of a clause (S).

$$(1) N^S + Q = S$$

A subject noun phrase (N^S) and a predicate (Q) constitute a clause, assuming they are grammatically and semantically compatible. This rule does not account for possible differences in word order that may occur, but the reader can graciously accommodate to that for the sake of simplicity.

$$(2) \left\{ \begin{array}{c} Q^c \\ Q^v \end{array} \right\} = Q$$

A predicate may be either a copulative predicate (Q^c) or a verbal predicate (Q^v). A copulative predicate is one containing a copulative verb (BE) or its equivalent, and a verbal predicate contains a finite verb (not an infinitive, participle, or gerund).

$$(3) V^c + \left\{ \begin{array}{c} \Phi \\ N \\ A \\ D \end{array} \right\} = Q^c$$

A copulative predicate consists of a copulative verb (V^c) and one of four possible complements: (1) no complement (ϕ) when the copulative expresses mere existence; (2) a predicate nominative (N) when the clause expresses classification or identification; (3) a predicate adjective (A) when the clause expresses adjectival attribution; or (4) a predicate adverb (D) when the clause expresses adverbial attribution.

$$(4) V^v + \left\{ \begin{array}{c} \Phi \\ N^o \\ N^o + N^o \end{array} \right\} = Q^v$$

A verbal predicate consists of a finite verb of action, state, or relationship (V^v) and one of three possible complements: (1) no complement (ϕ) when the verb is intransitive; (2) one object noun phrase (N^0) when the verb is transitive-1, that is, it governs only one object; (3) two object noun phrases when the verb is transitive-2.

The above clause analysis rules apply only to clauses in the active voice. For clauses in the passive, reflexive, or middle voice the reader should take into account the appropriate grammatical and syntactical adjustments.

Phrase Analysis Rules

In most cases, a phrase may be understood as a part of speech with an attributive modifier. Likewise, the modifier may be regarded to have originated from a deep-structure clause that is subordinate to the given part of speech, such that

$$X + \text{Modifier} = X \mid S(X)$$

where X may be N , A , D , V , or even Q , and where $X \mid S(X)$ is interpreted to mean "part of speech X , such that clause S about X is true." The phrase " $X + \text{Modifier}$ " originates from the deep-structure $X \mid S(X)$ by means of linguistic transformations that produce the final form of the phrase. The final form of the phrase and the identity of the "modifier" depend on the type of clause S and the syntactic role of X in S .

A modifier has a specific function in language. It may (1) distinguish the current reference of X from some different use of X in the previous context or in common knowledge; or (2) it may emphasize some attribute of X important for the current context. The following rules cover the usual phrases one may encounter. The principles exemplified by the rules will serve as guidelines for analyzing more complex structures.

Noun Phrases

Noun phrases are derived from dependent copulative clauses or verbal clauses.

Noun phrases derived from copulative clauses. Rule (5) defines the structure of noun phrases derived from dependent copulative clauses.

$$(5) \left\{ \begin{array}{l} A + N \\ N + D \\ N + N \\ T + N \end{array} \right\} = N$$

A noun phrase may consist of (1) a noun (N) with a preceding adjective (A), (2) a noun with a following adverb (D), (3) a noun followed by another noun, (4) a noun with a preceding article (T), or (5) any repeated combination of these with the following restraints:

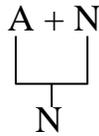
- (a) Option one is applied before option two, and so forth.
- (b) Option one (A + N) is repeated exhaustively before option two, and so forth.
- (c) Option four may be applied only once for a given phrase, that is, the article $T = \{\phi, a/an, the, this, that, these, those\}$ may be employed only once for a given phrase.
- (d) The symbol N obviously represents a noun phrase after the first iteration of the rule.

These four basic structures are derived from the same deep structure, $N | S(N)$, except that clause S is a different type for each.

The structure A + N is derived from a copulative predicate adjective clause dependent on N, such that $N | S(N, V^C, A)$. That is, N is defined such that "N is A" as distinguished from some previously mentioned (or known) N, or N is defined such that "N is A" so as to emphasize that truth.

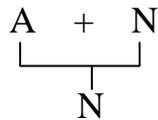
Examples:

high priest (Hag 1:1)



deep structure: a priest such that the priest is high (i.e., chief) as distinguished from other priests in common knowledge.

paneled houses (Hag 1:4)

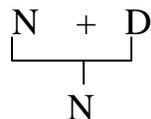


deep structure: houses such that the houses are paneled as distinguished from God's house which lies in ruins.

The structure $N + D$ is derived from a copulative predicate adverb clause dependent on N , such that $N \mid S(N, V^c, D)$. That is, N is defined such that “ N is D ” as distinguished from some previously mentioned (or known) N , or N is defined such that “ N is D ” so as to emphasize that truth.

Example:

heavens above (Hag. 1:10)



deep structure: heavens such that the heavens are above as distinguished from the earth.

This example illustrates the use of a modifier to distinguish a noun from a different though comparable noun (earth) in the immediate context.

The structure $N_a + N_b$ is derived from a copulative predicate nominative clause dependent on N_a , such that $N_a \mid S(N_a, V^c, N_b)$. That is, N_a is defined such that “ N_a is N_b ” as distinguished from some previously men-

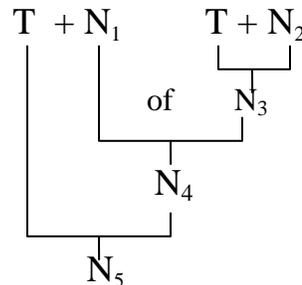
relationship between the two nouns that the genitive "of" is capable of expressing, such as:

- genitive of possession
- genitive of source
- genitive of material
- genitive of subject (for verbal nouns)
- genitive of object (for verbal nouns)
- genitive of purpose, etc., etc.

The essential truth of the dependent clause S will have been expressed in previous context or be understood from the common knowledge of the contemporary culture of the audience of the narrative. The expositor is not free to dream up any clause imaginable to suit his theological fancy, but is bound by the above contextual restraints.

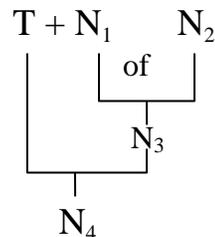
Examples:

the word of the LORD (Hag 1:1)



deep structure: the word such that the LORD spoke the word to His prophet by divine inspiration, as understood from common knowledge.

the son of Shealtiel (Hag 1:1)



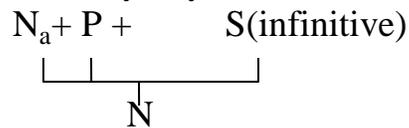
deep structure: the son such that Shealtiel fathered the son, distinguishing him from other sons of possible interest.

deep structure: cities of Judah such that the LORD was angry against these cities for seventy years. Emphasis is placed on that truth.

The structure " $N_a + C^s + S$ " is derived from any type of dependent clause which may or may not be about N_a , and the dependency of which may be expressed by a subordinating conjunction. The structure " $N_a + P + S(\text{infinitive})$ " is derived from any type of dependent clause like the above, but the clause has been transformed into its infinitive form and the conjunction has been transformed into its equivalent subordinating preposition.

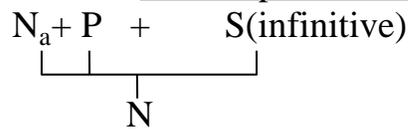
Examples:

time for you yourselves to dwell in...houses (Hag 1:4)



deep structure: time for the purpose that you yourselves should dwell in your paneled houses, as distinguished from time for building the temple.

time for...this temple to lie in ruins (Hag 1:4)



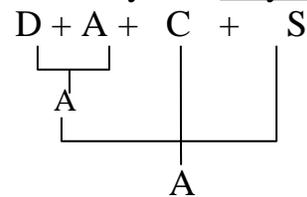
deep structure: time for the purpose that this temple should lie in ruins, as distinguished from time for them to dwell in paneled houses.

Adjective Phrases

In similar fashion adjective phrases are explained. The following rule defines the structure of the common phrases.

$$(7) \quad \left\{ \begin{array}{l} D + A \\ S + C^s + S \\ A + P + S(\text{inf}) \\ A + P + N \end{array} \right\} = A$$

so weary that they could not follow David (1Sam 30:21)

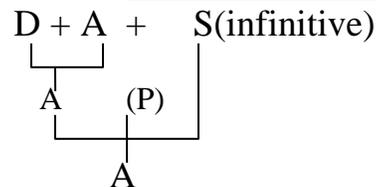


deep structure: weariness was intense to the degree that they had no strength to follow David.

The structure "A + P + S(infinitive)" is derived from the same structure as above, but the dependent clause has been transformed into its infinitive form, and the conjunction to its prepositional equivalent.

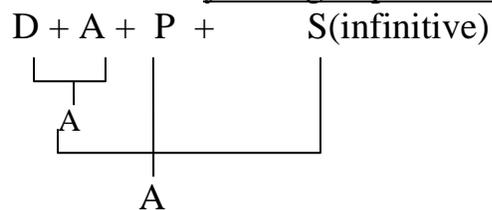
Example:

too old to have a husband (Ruth 1:12)



deep structure: age exceeds the limit beyond which custom expects that Naomi would have a husband

too much for you to go up to Jerusalem (1 Kings 12:28)

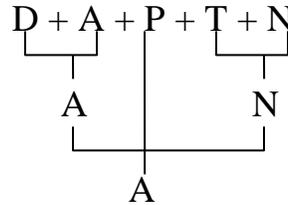


deep structure: distance exceeds the limit beyond which custom expects people to travel to Jerusalem.

The structure "A + P + N" is derived from the same structure as above, except that the sense of clause S is understood from the context and is elided except for N, usually the subject of S.

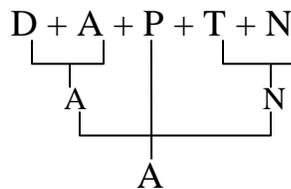
Examples:

too hard for the LORD (Gen 18:14)



deep structure: the difficulty exceeds what the LORD is able to do.

too little for the lamb (Ex 12:4)



deep structure: the size is below the limit that custom expects that a household could eat a whole lamb.

This structure also includes comparative adjective phrases.

Examples:

wise as Joseph (Gen 41:39)

wiser than Daniel (Ezek 28:3)

Adverb Phrases

Adverb phrases are formed much like adjective phrases are. The following rule defines the structure:

$$(8) \quad \left\{ \begin{array}{l} D + D \\ D Cs + S \\ \\ D + P + S(\text{inf}) \\ D + P + N \end{array} \right\} = D$$

The explanation of the derivation of adverb phrases is like that for the adjective phrases. No further explanation or illustration is given here.

Verb phrases

A verb phrase consists of a principal verb and one or more auxiliary words used to define tense, mood, etc. It is assumed that this part of a verb phrase is derived from phrase structure rules (not provided in this brief description), and that the exegete is familiar with these elements of a verb phrase. In addition, a verb may have additional modifiers much like an adjective or adverb would. The following rule defines the structure of verb phrases:

$$(9) \quad \left\{ \begin{array}{l} V + D \\ V + Cs + S \\ \\ V + P + S(\text{inf}) \\ V + P + N \end{array} \right\} = V$$

The derivation and explanation of the verb phrase is like that of the adjective and adverb. The only exception is that the first option may also take the sequence D + V. No further explanation or illustration is provided here. The exegete should note that the tense, mood, and person of the verb phrase are important for identifying previously mentioned linguistic features such as time, theme, and narrator-audience.

Predicate Phrase

A predicate consists of a verb phrase plus its predicate complement as defined by previous phrase structure rules. In addition, a predicate may have modifiers much like adjectives, adverbs, and verbs. The following rule defines the structure of predicate phrases:

$$(10) \quad \left\{ \begin{array}{l} Q + D \\ Q + Cs + S \\ \\ Q + P + S(\text{inf}) \\ Q + P + N \end{array} \right\} = Q$$

The explanation of the derivation of the predicate phrase is like that for the verb phrase. No further explanation or illustration is given here.

Compound Constituents

Compound constituents such as noun, adjective, adverb, verb, and predicate phrases are derived from deletions in a sequence of clause with a common element such that

$$S_1(X) + C + S_2(X) \Rightarrow \left\{ \begin{array}{l} S_1(X) + C + S_2(\phi) \\ S_1(\phi) + C + S_2(X) \end{array} \right\}$$

When two (or more) clauses with a common constituent, X , having the same syntactic role in each clause, are contiguously joined by coordinating conjunctions, the common constituent may be deleted in all the clauses except the first or last. This produces a single clause with a compound constituent consisting of the uncommon elements of the original clauses joined by the original conjunctions. The common constituent, X , may be N , A , D , V , or Q , but must be the same part of speech and have the same syntactic role in each of the clauses. The conjunctions may differ between clauses; but if they are the same conjunction throughout, they may be replaced by comma except for the last one. The above formula represents the simplest case involving only two clauses, but it may be expanded to accommodate any number of clauses within practical limits. The following is the analysis rule governing compound constituents:

$$(11) S(X_1 + C + X_2) \Rightarrow S(X_1) + C + S(X_2)$$

where $X = \{N, A, D, V, \text{ or } Q\}$. Clause S having a compound constituent ($X_1 + C + X_2$) is replaced by two redundant clauses joined by the conjunction C ; the first clause has the first element of the compound constituent (X_1); the second clause has the second element (X_2). The rule illustrates the simplest case involving only two clauses, but it may be expanded to accommodate any number of elements in a compound constituent.

Examples

For I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands. (Hag 1:11 KJV)

This clause has a nine-fold compound second object; it may be replaced by the redundant sequence:

- (1) I called for a drought upon the land,
- and (2) I called for a drought upon the mountains,
- and (3) I called for a drought upon the corn,
- and (4) I called for a drought upon the new wine,
- and (5) I called for a drought upon the oil,
- and (6) I called for a drought upon the that which the ground...
- and (7) I called for a drought upon men,
- and (8) I called for a drought upon cattle,
- and (9) I called for a drought upon all the labour of the hands.

Then Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God. (Hag 1:12)

This clause has a two-fold compound subject; it may be replaced by the redundant sequence:

- (1) Zerubbabel the son of Shealtiel, with all the remnant of the people, obeyed the voice of the LORD their God
- and (2) Joshua the son of Jehozadak, the high priest, with all the remnant of the people, obeyed the voice of the LORD their God.

Substitutes

In order to reduce redundancy, language permits deletion in the special case described above. When the special conditions are not met for a redundant constituent, language permits a simpler substitute to stand in place of the redundant element in its subsequent appearances. The general case is

$$(12) S_i(X) + \dots + S_j(X) \Rightarrow S_i(X) + \dots + S_j(X^s)$$

where $X = \{N, A, D, V, \text{ or } Q, \}$, but must be the same part of speech in a given situation. Clauses S_i and S_j (not necessarily contiguous) have a common constituent, X (not necessarily in the same syntactic role); in the second clause X may be replaced by its simpler substitute X^s . One restriction is imposed: Nothing may intervene between X and its substitute, X^s , which could be confused as the antecedent of X^s .

The rule is written to illustrate the simplest case of two clauses; it may be expanded to include any number of clauses containing the redundant constituent, even to permitting more than one appearance of X in any of the clauses including the first one. When $X = N$, the substitute is frequently a pronoun in grammatical concord with N for number, gender, and person. Whenever the use of a pronoun would create an ambiguity, another substitute may be used, such as a synonym or the most significant modifier in the phrase N .

When $X = A, D, V, \text{ or } Q$ other common substitutes are used, such as *same, here, there, then, now*, and so forth. The exegete should identify the antecedent of all substitutes. These become information to go into sub-points.

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