New Testament Argument Diagramming
A Proposal for a Modified Analytical Technique

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Introduction

In offering this proposal for a modified analytical technique, I will not pretend to know what I do not know. This proposal will probably display as much of my ignorance as it displays what I have learned. Yet it is my hope that, if anything, this proposal will offer another small contribution to a discussion of much importance—the discussion of how New Testament texts are to be interpreted, understood, and communicated.

This proposal is consciously dependent on analytical techniques to which I have been previously exposed. It will proceed on the assumption that the reader, likewise, has some knowledge of these techniques since the proposal would require much more exposition if I could not assume any prior knowledge. Thus, this proposal will not attempt a comprehensive introduction to argument diagramming, nor will it discuss much of the linguistic theory on which it is based.

For the sake of orientation, it might be helpful to explain briefly my personal history with those analytical techniques which argument diagramming modifies. I was first introduced to what Dr. Gregory Beale called "discourse analysis" in his course "Principles of Interpretation" at Wheaton College. Discourse analysis was one of the exegetical skills I learned in the fall semester of 2003, and it would not be an exaggeration to say that this technique revolutionized the way in which I read the Bible. As I was exploring the application of this technique, my experience was similar to what John Piper describes of his introduction to the related technique of "arcing": "It was a life-changing revelation to me when I discovered that Paul, for example, did not merely make a collection of divine pronouncements, but that he argued. This meant, for me, a whole new approach to Bible reading."[1]

After completing an M.A. degree in Biblical Exegesis at Wheaton, my wife and I moved to Minneapolis in the summer of 2004. At Bethlehem Baptist Church I was introduced to "arcing" by Tom Steller. Though similar in many ways, the differences between discourse analysis and arcing provoked me to evaluate both techniques more carefully. At Bethlehem I was also introduced to Thomas Schreiner's book *Interpreting the Pauline Epistles*. The sixth chapter in this book describes what he calls "tracing the argument." Then, in 2008, I started another M.A. degree at Gordon-Conwell Theological Seminary. I began hearing about another technique called Semantic and Structural Analysis (SSA). Through my study of SSA I have been led into the much larger field of linguistics and its multiple applications to New Testament studies.

Therefore, I have now gained some familiarity with discourse analysis, arcing, tracing the argument, and SSA. Each technique bears some resemblance to the others. (There are historical reasons for this as we will see below.) There are also significant differences. Yet, my limited research would suggest that there is little communication between the practitioners of each technique and even less sustained reflection on what each technique might offer to the others.

To start this conversation, then, I first present a brief account of the historical development of these techniques, which may all be traced back—to some degree at least—to Daniel Fuller and his method of arcing. Hopefully this historical survey will be helpful in understanding how some of the differences between the techniques emerged. Secondly, I attempt a measure of synthesis between these techniques to form the modified technique of "argument diagramming." I propose modified category labels for the possible relationships existing between propositions. I also present an extended

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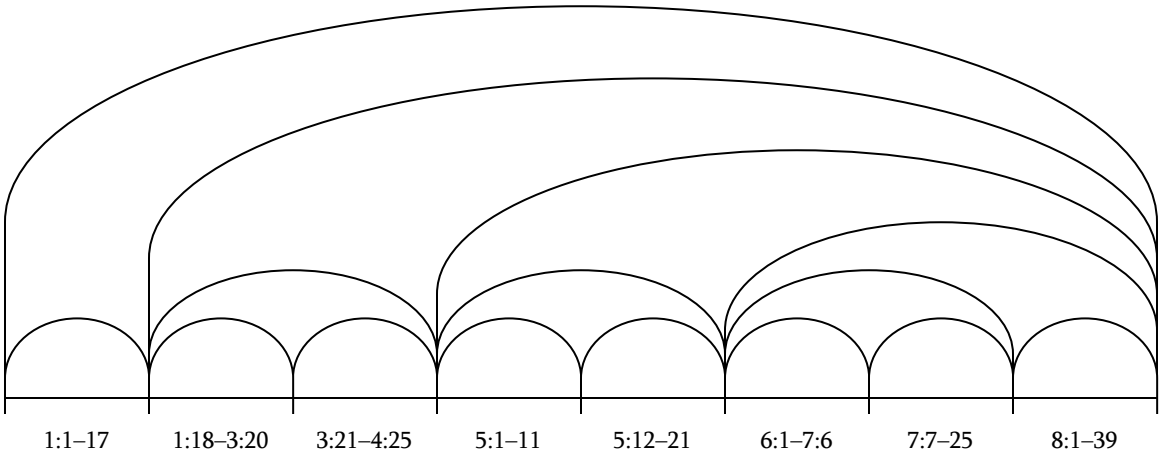
[1] John Piper, "Biblical Exegesis: Discovering the Meaning of Scriptural Texts," *Desiring God*, <http://www.desiringgod.org/media/pdf/booklets/BTBX.pdf> (14 December 2009).

example of argument diagramming in which I aim to illustrate the technique. Thirdly, I include a brief section outlining some of the prospects I see for future dialogue and research. In my mind there is much work to be done in this specialized area of New Testament study, and the basic method needs to gain much more scholarly attention. Finally, in a series of appendices I provide actual examples of the different related techniques. If each practitioner of these related techniques could see what others are doing, then perhaps this in itself would incite mutual interest, fruitful conversation, and perhaps even collaboration.

The Historical Development of Related Techniques

Arcing, according to Daniel Fuller, was born out of "a sense of terror."[2] In the spring semester of 1953 at Fuller Theological Seminary, Daniel Fuller was assigned to teach a New Testament survey course for a popular professor who was on sabbatical. Fuller had ten weeks to cover the entire New Testament and the course required Fuller to provide outlines for each of the 27 books of the New Testament. Within those ten weeks, Fuller had only two 50-minute sessions to convey the message of the book of Romans. While desperately deliberating about how to formulate an outline of Romans for his class, Fuller decided to break Romans 1–8 into literary units and list the references for these units along a horizontal line. He then drew arcs above those references to indicate which units were more closely related. Additional layers of arcs were added to represent how larger units of text were related. Underneath this diagram, Fuller included a corresponding outline with space for the students to take notes. This would prevent wasting time in class in dictating an outline and references. When he was done, Fuller had a diagram that looked something like Figure 1, below, and arcing was born.

Figure 1—Approximate Reconstruction of the First Arc (Romans 1–8)



I. Romans 1–8
   A. Romans 1:1–17
   B. Romans 1:18–8:39
      i. Romans 1:18–4:25
         1. Romans 1:18–3:20
         2. Romans 3:21–4:25
      ii. Romans 5:1–8:39
         1. Romans 5:1–21
            a. Romans 5:1–11
            b. Romans 5:12–21
         2. Romans 6:1–8:39, etc. [note-taking space not included in this figure]

[2] Dr. Daniel P. Fuller is Professor Emeritus at Fuller Theological Seminary. The following account is based on a phone interview conducted on November 10, 2009, and subsequent email communication.

From the fall semester of 1954 to the spring semester of 1959, Daniel Fuller was an instructor at Fuller Theological Seminary teaching elective Bible study courses in English. Most of these courses consisted in single-book studies. It was during this four and a half year period that the technique of biblical arcing was developed.

Arcing developed from Fuller's practice of the inductive method of Bible study, which he had first learned from Ralph Winter in a course at Lake Avenue Congregational Church (Pasadena, CA). Winter had stressed that when a reader encounters the word "therefore" in the English Bible, he must ask himself what it is "there for." Winter also emphasized that a student of the Bible must learn to restate biblical arguments in his own words. Fuller's method of inductive study was influenced most, however, by his reading of Mortimer Adler's *How to Read a Book*. Adler emphasized the importance of understanding the syntactical function of each word in a sentence and of learning to follow the author's "train of thought" proposition by proposition.

Fuller quickly saw his need to learn more about grammar in order to understand the structure of a proposition, consisting of a subject and predicate, and the many kinds of modifiers for both. Though he was introduced to English sentence diagramming in high school, he had to re-teach himself the technique. He did this with help from the book *An Advanced English Grammar: With Exercises*, written by George Lyman Kittredge and Frank Edgar Farley.[3] Fuller applied what he was learning about English grammar to the Greek language, and developed a technique of diagramming sentences from the Biblical Greek. In class, Fuller would create handouts of sentence diagrams so that as he lectured from a corresponding overhead, his students could take notes. Students in Fuller's courses began to share his typed, mimeograph handouts more widely, since Fuller later learned that his method of sentence diagramming had been adopted at Dallas Theological Seminary.

As Fuller continued to draw arcs above textual units, he noticed that certain relationships between propositions occurred frequently in the Bible's arguments. He realized that after one proposition made a claim, the subsequent proposition would be either a restatement of that claim or a statement supporting it (unless it introduced a new claim). By discerning how each proposition related to the preceding one, Fuller saw how the track is laid on which the author's train of thought would run. Fuller began to categorize the different propositional relationships the Bible employed. By working through biblical passages inductively, Fuller eventually distinguished 18 basic relationships that could occur between propositions. These relationships can be presented as follows (on the following page):

[3] Kittredge and Farley, *An Advanced English Grammar: With Exercises* (Boston: Ginn and Company, 1913). The influence of this book on Fuller's method of arcing is evident, especially in its discussion of the meanings of subordinate clauses (163–82) and combinations of coordinate and subordinate clauses (210–23).

I. Coordinate Relationships
    1. Series
    2. Progression
    3. Alternative
II. Subordinate Relationships
    A. Support by Restatement
        4. End–Way
        5. Comparison
        6. Negative–Positive
        7. General–Specific
        8. Fact–Interpretation
        9. Question–Answer
    B. Support by Distinct Statement
        10. Ground
        11. Inference
        12. Cause–Effect
        13. Conditional
        14. Means–End
        15. Temporal
        16. Locative
    C. Support by Contrary Statement
        17. Adversative
        18. Situation–Response (used only in the narrative genre)

Each proposition within the relationship was assigned an abbreviation and the abbreviations were written both underneath the biblical reference and into the arcs or between two arcs. Occasionally, one of two related abbreviations was circled to indicate that that represented proposition was on a "higher level" in the argument.[4]

Much of Fuller's method is preserved in his unpublished Hermeneutics syllabus.[5] Fuller decided not to publish it because of his firm conviction that the skill of arcing can't be taught through a book any more than brain surgery as a skill can be taught through a book—skills must be learned from a "live teacher." Fuller has also come to the conviction that arcing is nearly worthless unless it leads into an exposition of the text. Fuller began to write a brief exposition of the text under his arcs two or three years after he initially developed the technique. One of Dr. Fuller's concluding statements to me during our phone interview was "I'm still learning the inductive method" more than sixty years after he was first introduced to it.

See Appendix A and B for copies of two example arcs originally included in Fuller's Hermeneutics syllabus.

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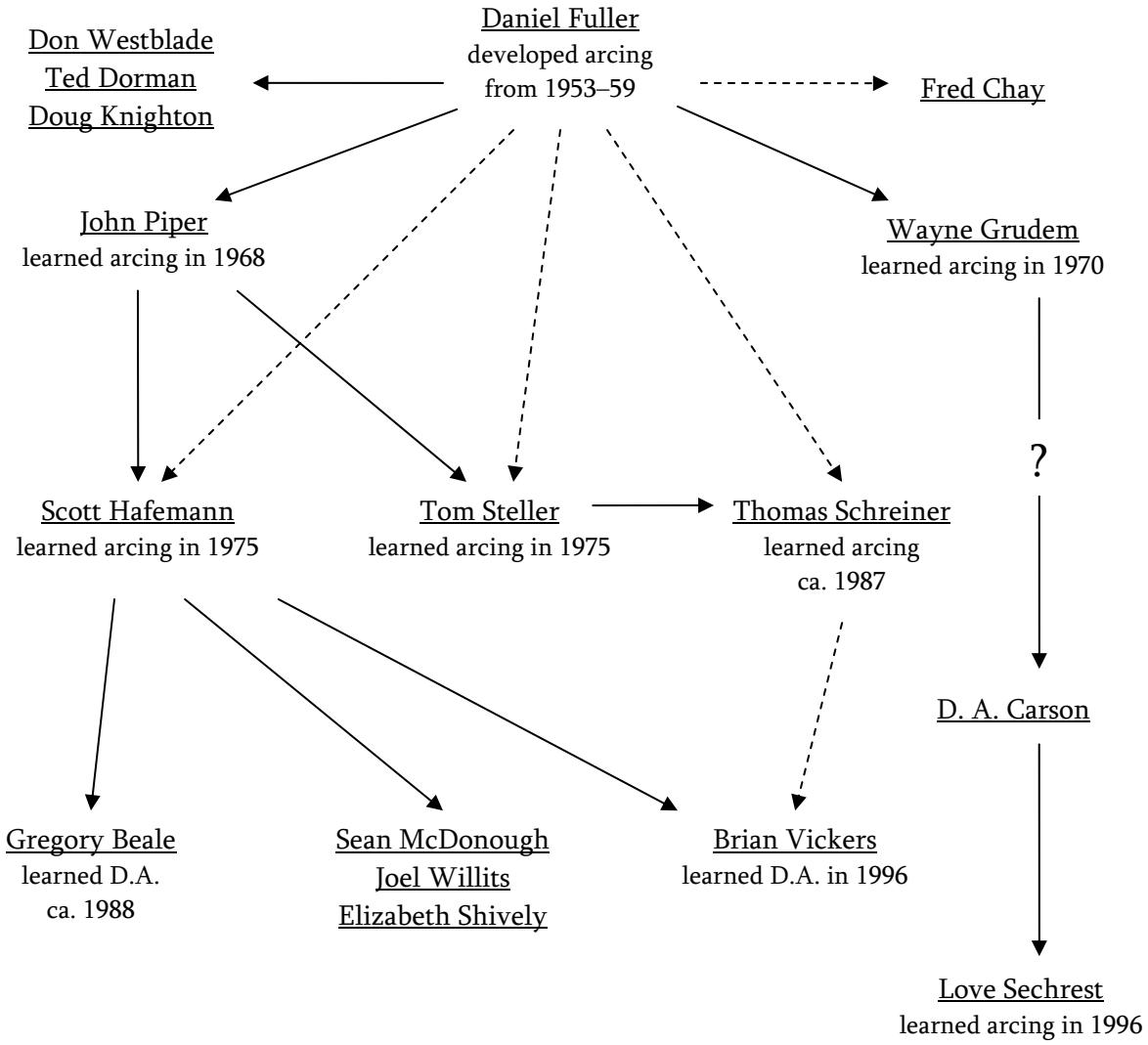
[4] This seems to apply only for Means–End, Cause–Effect, and Situation–Response relationships. Cf. Piper, "Biblical Exegesis," 22.

[5] Daniel P. Fuller, "Hermeneutics: A Syllabus for NT 500" (6th ed.; Fuller Theological Seminary, 1983). This syllabus includes many examples from the book of Philippians, which served as the "laboratory" for Fuller's students for 40 years.

Arcing has developed into its modern forms primarily through a number of Fuller's students. Perhaps the most helpful way to trace the development of arcing is to see a visual representation of how the technique has been transmitted. The solid lines represent direct and initial instruction in the technique, while the dotted lines represent indirect or later instruction. The following figure is by no means exhaustive. Each of the instructors listed has taught the technique to a vast number of students through the years. The figure does represent to the best of my knowledge, however, those students of arcing (or a related technique) who have gone on to teach others in a seminary or college context. The figure is followed by commentary on the following page.

Figure 2—A Visual Representation of the Transmission of Arcing



Here are brief descriptions of how each practitioner of arcing (or a related technique) learned the technique and—in some instances—modified it:[6]

- **John Piper:** In an online video interview at the *Desiring God* website, John Piper states the following about the significance of learning arcing for him: "It was—how shall I not overstate it?—really, really important for me in the Fall of 1968 and the Spring of 1969 to learn it."[7] Piper was a student at Fuller Theological Seminary from 1968–1971 and studied extensively with Daniel Fuller, from whom he learned arcing. After his doctorate, Piper became a professor at Bethel College in the fall of 1974. He taught arcing to his students there from 1974–1980. His method of arcing was not substantially different from Fuller's, though he did teach from his own summary of Fuller's Hermenuetics syllabus (possibly entitled "Biblical Exegesis: Goals and Procedures"). In 1999 Piper published a booklet entitled *Biblical Exegesis: Discovering the Meaning of Scriptural Texts*, which is now available online at the *Desiring God* website.[8] This booklet adopts Thomas Schreiner's modified categories (see below).
- **Tom Steller:** Tom Steller first learned arcing from John Piper in the spring of 1975, but took multiple courses with Piper including Romans, 1 Peter, 1 John, Ephesians, and Luke. From 1978–1980 Steller studied at Fuller Theological Seminary and took every possible course with Daniel Fuller. Tom Steller has now taught arcing at Bethlehem Baptist Church for nearly 30 years, including courses through *The Bethlehem Institute* (now *Bethlehem Seminary*). While Fuller and Piper always drew arcs above a horizontal line of biblical references, Steller is likely responsible for the transition to drawing arcs to the right of a vertical list of propositions (in a table format). Tom Steller has overseen the development of the arcing website "BibleArc.com," which is now the most extensive source of teaching on the method of arcing. See Appendix C.
- **Thomas Schreiner:** Though Thomas Schreiner completed his Ph.D. at Fuller Theological Seminary, he was never a student of Daniel Fuller there. Rather, he learned arcing from Tom Steller in the late 1980s while teaching the New Testament at Bethel Seminary. According to Tom Steller, it was one of Bethlehem Baptist Church's apprentices, Brad Soukup, who persuaded Schreiner to learn arcing. After reading about it, Schreiner made an appointment with Steller to learn the technique (ca. 1987). This meeting, along with extensive correspondence with Daniel Fuller and research of his own, lead Schreiner to publish on the technique in the sixth chapter of *Interpreting the Pauline Epistles*.[9] Schreiner made two important modifications to Fuller's technique. First, he renamed it "Tracing the Argument," which is the title of the sixth chapter and is the name by which the technique is now known at Southern Baptist Theological Seminary. Second, Schreiner proposed slight modifications to Fuller's terminology for the propositional relationships:

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[6] The information in this bulleted list was collected from email communication, personal conversations, and through internet sources.

[7] John Piper, "What is 'arcing' and why is it important?" *Desiring God*, 6 May 2009, <http://www.desiringgod.org/ResourceLibrary/AskPastorJohn/ByTopic/54/3880_What_is_arcing_and_why_is_it_important/> (12 December 2009).

[8] The booklet can be accessed at <http://www.desiringgod.org/media/pdf/booklets/BTBX.pdf>.

[9] Thomas R. Schreiner, *Interpreting the Pauline Epistles* (Grand Rapids, Mich.: Baker, 1990).

1. He proposed changing End–Way to Action–Manner, Cause–Effect to Action–Result, Means–End to Action–Purpose, and Adversative to Concessive.
2. He changed the abbreviations for Comparison and Conditional relationships (and made slight modifications to the abbreviations for the Question–Answer and Situation–Response relationships).
3. He combined General–Specific and Fact–Interpretation into one new category: Idea–Explanation.

It was Schreiner's conviction that these category labels were clearer than Fuller's original labels and more closely aligned with Greek syntax as his students were learning it. Schreiner wanted his students to be able to move more easily from Greek grammar to his method of tracing. Schreiner proposed these category changes to Steller and Piper sometime before his book was published in 1990, and Steller and Piper agreed to adopt them (though they retained the name "arcing" for the technique itself). Schreiner's chapter also includes examples of brackets, which is something he learned from Scott Hafemann. Schreiner taught the skill of tracing the argument at Bethel Seminary, and now he teaches as the James Buchanan Harrison Professor of New Testament Interpretation at Southern Baptist Theological Seminary.

- **Scott Hafemann:** Scott Hafemann learned arcing from John Piper at Bethel College in a January course in 1975 on the book of Ephesians. He continued to study with Piper at Bethel College and then went to Fuller Theological Seminary to study with Daniel Fuller. After his doctoral studies, Hafemann taught at St. John's University, Taylor University, and then at Gordon-Conwell Theological Seminary. Hafemann has made three significant modifications to Fuller's technique. First, Hafemann adopted a new visual format that involved brackets instead of arcs. Propositions were listed on the right with these brackets extending to the left. In Hafemann's mind, this seemed to work better visually. (This modification was likely made in Hafemann's first years at Gordon-Conwell Theological Seminary, ca. 1987.) Second, Hafemann came up with the idea to use an asterisk to mark the main point between two propositions. (Fuller had occasionally circled the abbreviation which represented the proposition on the higher level.) Third, Hafemann renamed the technique "discourse analysis" (abbreviated D.A.) once he discovered that this was already a scholarly field of hermeneutical discourse. Hafemann taught his form of discourse analysis at Wheaton College and now teaches at Gordon-Conwell Theological Seminary again. He is the Mary French Rockefeller Distinguished Professor of New Testament. See Appendix D.
- **Gregory Beale:** Gregory Beale learned discourse analysis from Scott Hafemann while they were colleagues at Gordon-Conwell Theological Seminary in the late 1980s and teaching a course on interpreting the New Testament. His practice of the technique is virtually identical to Hafemann's, although Beale sometimes requires his students to place brackets directly onto the Greek sentence flows he has them create. Although Beale is currently the Kenneth T. Wessner Chair of Biblical Studies and a Professor of New Testament at Wheaton College, next year he will receive an appointment as Professor of New Testament and Biblical Theology at Westminster Theological Seminary in Philadelphia.

- **Sean McDonough:** Sean McDonough learned discourse analysis from Scott Hafemann while he was a student at Gordon-Conwell Theological Seminary. He now teaches there as an Associate Professor of New Testament.
- **Joel Willits:** Joel Willits learned discourse analysis from Scott Hafemann. He is now an Assistant Professor of Biblical and Theological Studies at North Park University. He previously taught at Moody Bible Institute.
- **Elizabeth Shively:** Elizabeth Shively learned discourse analysis from Scott Hafemann while a student at Gordon-Conwell Theological Seminary (ca. 1992). She now teaches the New Testament at Gordon-Conwell Theological Seminary.
- **Brian Vickers:** Brian Vickers learned discourse analysis from Scott Hafemann while an M.A. student at Wheaton College (ca. 1996). He then studied with Thomas Schreiner for his Ph.D. at Southern Baptist Theological Seminary and now teaches there as an Associate Professor of New Testament Interpretation. See Appendix E and F.
- **Wayne Grudem:** Wayne Grudem learned arcing from Daniel Fuller at Fuller Theological Seminary in the fall of 1970. After his doctoral studies, Grudem taught at Trinity Evangelical Divinity School. He taught arcing there as part of a Greek exegesis class he taught from about 1981 to 1987. He then switched to the systematic theology department and no longer taught exegesis. Grudem revised some of the category names to make them more intuitively understandable to students while teaching at Trinity, but apparently he made these revisions independently from Schreiner's revisions. Grudem now teaches at Phoenix Seminary as a Research Professor in Theology and Biblical Studies.
- **D. A. Carson:** I have not yet been able to establish when and how D. A. Carson learned arcing, but I would assume that he learned it from Wayne Grudem while they were colleagues at Trinity Evangelical Divinity School. Carson is currently a Research Professor of New Testament at Trinity.
- **Love Sechrest:** Love Sechrest learned arcing from D. A. Carson at Trinity Evangelical Divinity School in the fall of 1996. She now teaches as an Assistant Professor of New Testament at Fuller Theological Seminary. Sechrest adds diagramming conventions to her arcs that convey linguistic emphases communicated through morphology or repetition or syntax. She also diagrams larger discourse elements than she was originally taught (several chapters at a time). Sechrest's students recently found the BibleArc.com website, of which she says, "After seeing them use it for 2 terms now, I am convinced that the tool is very effective in helping to teach students to use arcing in their exegesis. The software disallows some of the most common mistakes that students make."
- **Ted Dorman:** Ted Dorman learned arcing from Daniel Fuller at Fuller Theological Seminary (ca. 1971?) and later taught the technique for many years at Taylor University, where he served as a professor. He is now retired.
- **Don Westblade:** Don Westblade learned arcing from Daniel Fuller at Fuller Theological Seminary in his Hermeneutics class in 1974. He then served as Fuller's teaching assistant. Westblade is currently an Assistant Professor of Religion at Hillsdale College and occasionally teaches arcing there (with Schreiner's modified terminology) as part of a seminar called "Understanding Texts."
- **Doug Knighton:** Doug Knighton learned arcing from Daniel Fuller at Fuller Theological Seminary in 1975 and taught it (with Schreiner's modified terminology) very actively as

an Air Force Chaplain for many years. He is now retired. Knighton sometimes used arcing to teaching writing technique—a sort of "arcing in reverse."

- **Fred Chay:** Although Fred Chay went to Fuller Theological Seminary from 1975–1977, he had Bernard Ramm for his hermeneutics course. He only learned arcing later from Fuller's notes, which he received from a friend of his who graduated from Fuller Theological Seminary. Fred Chay now teaches arcing at Phoenix Seminary as an Associate Professor of Theology and Biblical Studies.

It should be stressed again that the various professors and instructors listed above have probably taught thousands of students some form of Fuller's method of arcing. To my knowledge, some form of arcing is currently being taught at the following institutions nationwide: Bethlehem Seminary, Southern Baptist Theological Seminary, Gordon-Conwell Theological Seminary, Wheaton College, North Park University, Hillsdale College, Fuller Theological Seminary, and Phoenix Seminary. It appears as if arcing is no longer taught at Trinity Evangelical Divinity School or Bethel Seminary, though I could be mistaken.

Semantic and Structural Analysis (abbreviated SSA) is an analytical technique associated with the Summer Institute of Linguistics (SIL International) in Dallas, TX. The primary textbook teaching this technique is *The Semantic Structure of Written Communication*, while the book *Man and Message* presents the broader, theoretical basis.[10] SSA was developed to assist translators in understanding the semantic content and structure of the New Testament so that these translators could then more accurately translate the Bible into various receptor languages and cultures. SIL International has now published 14 NT book studies in the Semantic and Structural Analyses Series.[11] These studies are essentially NT commentaries that present a visual representation of the semantic structure for the entire NT book. See Appendix G and H for two example SSA displays.

The development of SSA can be traced back to John Beekman, who worked as a Wycliffe Bible translator of the New Testament for the Chol Indians of Mexico. Daniel Fuller recalls meeting Beekman somewhere out in the country north of Mexico City during the week of April 1–5, 1968. During that week, Beekman was in charge of linguistic training sessions for about 25 Bible translators. Fuller was brought in to introduce his method of arcing to these translators. Fuller remembers teaching from Philippians 1 during that week and later sending Beekman an arc of Philemon per Beekman's request. The two communicated for a couple years, but then (ca. 1971?) Beekman communicated to Fuller that his presuppositions were different from Fuller's. From then on, Beekman developed SSA independently from Fuller. He published the book *Translating the Word of God*[12] in 1974 and then the fifth revision of *The Semantic Structure of Written Communication* (mentioned above) in 1981.

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[10] John Beekman, John Callow, and Michael Kopesec, *The Semantic Structure of Written Communication* (5th ed.; Dallas, Tex.: SIL, 1981); Kathleen Callow, *Man and Message: A Guide to Meaning-Based Text Analysis* (Lanham, Md.: SIL and University Press of America, 1998).

[11] See <http://www.ethnologue.com/show_catalog.asp?by=ser&name=SSA> (12 December 2009). The SSA in this series include 2 Timothy, Romans, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, Titus, Philemon, James, 2 Peter, and 1–3 John. SSA of Hebrews and 1 Peter are currently being developed.

[12] John Beekman and John Callow, *Translating the Word of God* (Grand Rapids, Mich.: Zondervan, 1974). Chapter 18 in this book discusses relations between propositions. Schreiner mentions in a footnote that he had consulted this book and used some of its material for his chapter on "tracing the argument." *Interpreting the Pauline Epistles*, 98n2.

How much Fuller influenced Beekman in his development of SSA is difficult to establish. Beekman had clearly been thinking for a long time about linguistics and translation before he met Fuller. Yet, Beekman's decision to represent visually the semantic relationship between propositions could possibly be attributed to Fuller's teaching. John Beekman collaborated with John Callow, another Wycliffe translator, on both *Translating the Word of God* and *The Semantic Structure of Written Communication*. Callow was in Mexico for training in 1967, but doesn't remember hearing anything about SSA from Beekman at that time.[13] By the time Callow returned from Ghana to co-author *Translating the Word of God* with Beekman during the academic year 1970–1971 (in Ixmiquilpan, Mexico) Callow claims that Beekman's "ideas were already well developed." Callow noted that Beekman had published two articles in the journal *Notes on Translation* in 1970 by the titles "Propositions and their Relations within a Discourse" and "A Structural Display of Propositions in Jude." There are no articles that I could locate of similar titles before the year 1970, though. All of this indicates the probability that Beekman first developed the theory behind SSA sometime between 1967 to 1970. This would coincide with the timeframe in which he was communicating with Fuller. John Piper also provides personal testimony to this effect.[14]

SSA has reached a wider audience through at least two published books. The first is Peter Cotterell and Max Turner's book *Linguistics and Biblical Interpretation*. Cotterell and Turner openly acknowledge their indebtedness to SIL material.[15] The second is Richard A. Young's *Intermediate New Testament Greek: A Linguistic and Exegetical Approach*.[16] From my quick reading of the relevant sections in these books, I could not discern that either had made any significant alterations to the technique. SSA is currently taught by Roy Ciampa at Gordon-Conwell Theological Seminary (Associate Professor of New Testament), by Mark Dubis at Union University (Associate Professor of Christian Studies), and by Harold Metts (Professor of Greek and New Testament) at Criswell College. Ciampa discovered the technique from two SSA books that were donated to him while he was teaching in Portugal. Dubis made the switch from semantic diagramming (see below) to SSA in about 2004 under the influence of John Banker.

Before concluding this section, two other techniques should be noted. These techniques do not appear to have any historical connection to arcing or SSA, but do have similar objectives. The first technique is called semantic diagramming. It is presented in Guthrie and Duvall's book *Biblical*

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[13] The following account is based on email I received from John Callow on December 10, 2009.

[14] "I learned recently, while lecturing to Wycliffe translators in Cameroon, West Africa, that they attribute much of their own method of textual analysis to the seminal work of Daniel Fuller." John Piper, "A Vision of God for the Final Era of Frontier Missions," *Desiring God*, 28 August 1985, <http://www.desiringgod.org/ResourceLibrary/Articles/ByDate/1985/2643_A_Vision_of_God_for_the_Final_Era_of_Frontier_Missions/> (12 December 2009).

[15] See Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, Ill.: InterVarsity, 1989), 205.

[16] Richard A. Young, *Intermediate New Testament Greek: A Linguistic and Exegetical Approach* (Nashville, Tenn.: Broadman & Holman, 1994). In the last sentence of the preface Young writes, "I owe a special thanks to my acquaintances at the Summer Institute of Linguistics, and especially to John and Kathleen Callow, whose lectures in Greek discourse analysis did much to inspire this work" (x). In my mind, however, Young does not adequately note his dependence on SSA in the actual chapter in which he addresses discourse analysis (chapter 17).

Greek Exegesis.[17] (See Appendix I for an example from this book.) Their discussion of semantic diagramming includes a list of 54 possible semantic functions. Semantic diagramming is a modification of a block diagramming method developed by Lorin Cranford.[18] Guthrie and Duvall first encountered this block diagramming method in a Ph.D. seminar with Cranford at Southwestern Baptist Theological Seminary in the fall of 1987.[19] Cranford was apparently influenced in his development of block diagramming during a sabbatical he spent in Germany. After completing Cranford's Ph.D. seminar together, Guthrie and Duvall discussed simplifying Cranford's technique to make it more accessible to students. This conversation eventually resulted in the publication of *Biblical Greek Exegesis*. A modification of semantic diagramming will also be featured in the new Zondervan Exegetical Commentary on the New Testament series. At this time, only one volume has been published: *James*.[20] (See Appendix L for an excerpt from this commentary.) Each commentary in this series will include a translation in graphic layout. For the application of some of the principles behind semantic diagramming to the English text of the Bible and for beginning students, see Duvall and Hays's book *Grasping God's Word*, chapters 2–4.[21] These chapters instruct the beginning student in how to read sentences, paragraphs, and discourses.

The second technique to mention is "phrasing." Bill Mounce introduces this technique as his own Bible study method in his book *Greek for the Rest of Us: Mastering Bible Study without Mastering Biblical Languages*.[22] In the book he reproduces Guthrie and Duvall's "labels for the connections between the major phrases."[23]

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[17] George H. Guthrie and J. Scott Duvall, *Biblical Greek Exegesis: A Graded Approach to Learning Intermediate and Advanced Greek* (Grand Rapids, Mich.: Zondervan, 1998). See pages 39–53.

[18] See Guthrie and Duvall, *Biblical Greek Exegesis*, 25n1. Cf. J. P. Louw's semantic structure diagrams in *Semantics of New Testament Greek* (SBL Semeia Studies; Atlanta, Ga.: Scholars Press, 1982), 67–158.

[19] The following account is based on a phone interview with George Guthrie, conducted on 15 December 2009.

[20] Craig L. Blomberg and Mariam J. Kamell, *James* (ZECNT 16; Grand Rapids, Mich.: Zondervan, 2008).

[21] J. Scott Duvall and J. Daniel Hays, *Grasping God's Word: A Hands-On Approach to Reading, Interpreting, and Applying the Bible* (2nd ed.; Grand Rapids, Mich.: Zondervan, 2005), 28–83.

[22] William D. Mounce, *Greek for the Rest of Us: Mastering Bible Study without Mastering Biblical Languages* (Grand Rapids, Mich.: Zondervan, 2003). See chapters 8 and 13.

[23] Mounce, *Greek for the Rest of Us*, 136. His list of Guthrie and Duvall's labels runs from 136–41.

Features of Argument Diagramming

In my estimation, each of the analytical techniques mentioned above has valuable aspects for biblical scholars to consider. Especially noteworthy is SSA, since this technique seems to have benefited from the most linguistic reflection and scholarly collaboration. In what follows, I will outline five proposed features of what I am calling "argument diagramming." Argument diagramming represents my own tentative synthesis of the techniques discussed above.

The first feature, or characteristic, I propose for argument diagramming is that the technique consciously limit itself to those portions of the New Testament which could appropriately be called "arguments." I have in mind the tightly-reasoned discourses found primarily in the epistles of the New Testament, from Romans to Jude. In interviewing practitioners of arcing and tracing the argument, I learned that professors are already focusing on these NT books. I noticed too that no SSA manuals have yet been attempted for any of the Gospels, Acts, or Revelation. In my mind, argument diagramming and its antecedent techniques are less well-suited to narrative or apocalyptic discourses. These techniques are likewise not as useful in analyzing letter prescripts, postscripts, travelogues, or greeting sections. This is not to say that argument diagrams of discourses of these genres would be worthless, but only that other analytical techniques or exegetical approaches might be more fruitful. In narrative, and written conversations especially, refined methodology is needed. Cotterell and Turner's book *Linguistics and Biblical Interpretation* has an entirely separate chapter devoted to the analysis of written conversation.[24] It is therefore my contention that the most direct application of argument diagramming should be to the epistolary literature of the New Testament (excluding Revelation); its secondary application could be to the teaching sections of the Gospels and Acts, as well as some portions of the Old Testament—most notably the Psalms; its tertiary application could be to other biblical literature. I believe that the application of argument diagramming is virtually worthless for some biblical literature, such as the book of Proverbs.

The second feature of argument diagramming would be its use of brackets instead of arcs to provide the visual representation of an argument's structure. Though admittedly a matter of subjective judgment and preference, I believe that brackets are much less complicated and therefore clearer in presenting the relationship between propositions. I would also note that practitioners of discourse analysis, tracing the argument, SSA, and semantic diagramming all use brackets or straight lines in their graphic displays. Many of those who have been exposed to both arcs and brackets have chosen to employ brackets in their own study and teaching.

The third feature of argument diagramming would be the decision to indicate prominence in the relationship between propositions. I use the term "prominence" because this seems to be an accepted term within discourse analysis already. Jeffrey Reed explains that "one way to build thematic structure in discourse is by creating *prominence* (also known as emphasis, grounding, relevance, salience), i.e. by drawing the listener/reader's attention to topics and motifs which are important to the speaker/author and by supporting those topics with other less significant material."[25]

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[24] This is the eighth chapter in their book and is entitled "Discourse Analysis: The Special Case of Conversation." It is 36 pages in length.

[25] Jeffrey T. Reed, "Identifying Theme in the New Testament," in *Discourse Analysis and Other Topics in Biblical Greek* (JSNTSS 113; eds. Stanley E. Porter and D. A. Carson; Sheffield: Sheffield Academic Press, 1995), 75.

He then offers a more technical definition: "Prominence is defined here as those *semantic and grammatical elements of discourse that serve to set aside certain subjects, ideas or motifs of the author as more or less semantically and pragmatically significant than others*. Without prominence discourse would be dull, flat and, to a certain degree, incoherent."[26] Cotterell and Turner also describe the importance of prominence in discourse:

> In a simple sentence the most prominent element is usually the verb; while in a complex sentence it is usually the verb in the *main* clause, though some other element may be given prominence by being specially marked . . . . Similarly, in a paragraph, one sentence usually dominates and so gives coherence to the rest. While in a longer unit, such as a whole sermon, if there are not just a few *prominent* points, to which the rest are subordinated, the hearer will come away wondering whether there was any real point at all. If everything is *equally* stressed, little if anything is *communicated*.[27]

Given the importance of identifying prominence in an analysis of a biblical passage, argument diagrams should clearly indicate prominence in their graphic displays. Incidentally, this is another reason to prefer brackets to arcs, since it is more difficult to mark prominence using arcs.

A fourth feature I propose for argument diagramming is a re-thinking of the categories within which propositional relationships are understood. In my mind, any schema for categorizing possible relationships between propositions or propositional clusters should meet three criteria: 1) categories should be as simplified and understandable as possible so as not to overwhelm those who would learn them (and neither should the categories introduce unnecessarily refined distinctions); 2) these categories should nevertheless not be so simple as to blur important distinctions; and 3) the categories should correspond, where possible, to terminology that is already familiar to students of New Testament exegesis and Biblical Greek. In the next section I set forth my proposal for labeling possible propositional relationships and compare my categories to those that already exist.

The final "feature" I propose is new nomenclature. As indicated even in the title of this project, I am designating this modified technique "argument diagramming." Whatever name is deemed most appropriate for this particular technique, I would argue that it should meet four criteria: 1) it should be descriptive; 2) it should be specific (preferably not naming an existing technique or discipline); 3) it should be understandable to students; and 4) it should be short.

The term "arcing," in my opinion, fails two out of the four criteria. The name "arcing" is descriptive in the sense that it describes the basic feature of arcing's visual representation. But beyond that, I believe it fails the first criterion. Someone unfamiliar with the technique might wonder exactly how arcs are involved in the analysis. Even the name BibleArc.com is not intuitive. If any such technique is to command attention in wider circles, I would think that its name should be less obscure. "Arcing" does meet the second criterion since it does not, to my knowledge, already refer to any other specific technique or discipline. It fails the third criterion for similar reasons to why it fails the first. No one will hear the term "arcing" and have any conception of what is being done. It does meet the fourth criterion.

The term "discourse analysis" also fails two out of the four criteria. It is more descriptive than "arcing" because it actually corresponds to what the technique is doing: it is analyzing a discourse.

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[26] Reed, "Identifying Theme," 76.

[27] Peter Cotterell and Max Turner, *Linguistics and Biblical Interpretation* (Downers Grove, Ill.: InterVarsity, 1989), 194–95.

What makes the term problematic, however, is that it names a much broader and already established scholarly field. Here is Stanley Porter's extended description of discourse analysis:

> Discourse analysis as a discipline within linguistics has emerged as a synthetic model, one designed to unite into a coherent and unifying framework various areas of linguistic investigation. It is difficult to define discourse analysis, since it is still emerging, but there are certain common features worth noting. Above all, the emphasis of discourse analysis is upon language as it is used. As a result, discourse analysis has attempted to integrate into a coherent model of interpretation the three traditional areas of linguistic analysis: semantics, concerned with the conveyance of meaning through the forms of the language ("what the form means"); syntax, concerned with the organization of these forms into meaningful units; and pragmatics, concerned with the meanings of these forms in specific linguistic contexts ("what speakers mean when they use the forms").[28]

Therefore, retaining the designation "discourse analysis" might cause considerable confusion since it is not specific enough. What Hafemann and Beale call "discourse analysis" is actually only one specialized form of discourse analysis. The term may also be less understandable to students. It does meet the fourth criterion. The finished product of a discourse analysis is often called a D.A., which again, in my mind, is a little ambiguous and awkward.

The term "tracing the argument" is perhaps the best of the previously existing options. It is more descriptive than "arcing" or "discourse analysis." It is also probably more understandable to students. It still, however, doesn't specify how an argument is to be traced, or indicate that the technique creates a visual representation of the argument's logical structure. I also consider the name to be a bit clumsy. Sometimes the name of the technique is shortened to "tracing" (and the corresponding product is called a "trace") but in so doing it loses some of its specificity and gains the same problems that the name "arcing" has.

The term "semantic and structural analysis" is the most descriptive and specific, although it may suggest that two separate analyses are being conducted.[29] Where the term fails in my mind is that it is totally nonsensical to those outside of linguistics and it is too long. It is often abbreviated as SSA, but this only adds to its opacity.

The term I am suggesting for the (modified) technique is "argument diagramming." In my mind it meets all four criteria. First, it is very descriptive and specific: the execution of the technique leads to a diagram of the argument. The name does not identify an already established technique or discipline in biblical or wider scholarship. Second, I would suggest that it will be more easily understood by students and those unfamiliar with the technique. This is especially true because the term "sentence diagramming" is already fixed and widely known in the practice of New Testament exegesis. The term "argument diagramming" complements this well-known term. Finally, the name is short and the product which it leads to can be appropriately called an "argument diagram."

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[28] Stanley E. Porter, "Discourse Analysis and New Testament Studies: An Introductory Survey," in *Discourse Analysis and Other Topics in Biblical Greek* (JSNTSS 113; eds. Stanley E. Porter and D. A. Carson; Sheffield: Sheffield Academic Press, 1995), 18. Porter's entire essay is an excellent introduction, though it is somewhat dated now. For a broader survey of modern linguistics, see Jeffrey T. Reed, "Modern Linguistics and the New Testament: A Basic Guide to Theory, Terminology, and Literature," in *Approaches to New Testament Study* (JSNTSS 120; eds. Stanley E. Porter and David Tombs; Sheffield: Sheffield Academic Press, 1995), 222–65.

[29] This idea was suggested to me by Dr. Roy Ciampa. He prefers the name "semantic-structure analysis."

George Guthrie suggests something very similar in using the terminology of "grammatical diagramming" and "semantic diagramming." There are three reasons, though, why I prefer "argument diagramming" to "semantic diagramming." First, "argument diagramming" corresponds more easily to "sentence diagramming," which is a more universal term than "grammatical diagramming." Second, students are much less familiar with the adjective "semantic" and might be confused by it. Third, "semantic diagramming" could apply to the diagramming of the meaning of any kind of text. But as I have already suggested, the technique is most helpfully applied to the expository literature of the New Testament—especially in its argumentative passages. Therefore, the term "argument diagramming" narrows the application of the technique to its most proper discourse genre.

Possible Propositional Relationships within Argument Diagramming

In their book *Linguistics and Biblical Interpretation*, Cotterell and Turner speak of texts composed of meaning units called "kernels." In his book *Semantics of New Testament Greek*, Louw speaks of "colons" in texts. This proposal will adopt the terminology of "propositions," which is how arcing, discourse analysis (as practiced by Hafemann and others), tracing the argument, and SSA refer to the most basic units of meaning in a text. Kathleen Callow describes a proposition in this way: "A proposition represents the simplest possible thought pattern, the weaving together of several concepts in a purposive way."[30]

It is my conviction that there can be no hard and fast rules about how to divide a text into its constituent propositions. While subordinate clauses, relative clauses, prepositional phrases, participles, genitive absolutes, and infinitives can all represent propositions within an argument, the decision about how to divide a text ultimately resides with the interpreter, who will evaluate which grammatical constructions indicate significant contributions to the original author's argument.[31] It would seem that some ambiguity necessarily attends the demarcation of propositions.

As far as the relationships possible between propositions, my proposal is to modify the sets of categories already existing within arcing, discourse analysis, and SSA. On the following page, I offer a table comparing the relational categories between the various techniques. Please note that especially between the Fuller/Schreiner lists and the SSA list, the table should not be read as suggesting that there is one-to-one correspondence between the categories. For example, what SSA labels as NUCLEUS-parenthesis might not even be considered as two propositions in Fuller/Schreiner's terminology. Or, what Fuller/Schreiner label as a negative-positive, may be viewed as a contrast within SSA terminology. Thus, the table should be read as indicating only rough correspondence between categories. The table is ordered according to Fuller's categories as presented in his unpublished Hermeneutics syllabus.

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[30] Callow, *Man and Message*, 154.

[31] Cf. Schreiner, *Interpreting the Pauline Epistles*, 111: "Prepositional phrases, attributive participles, and relative clauses will normally not be separated into new propositions. One some occasions, however, the content of these constructions will be significant enough so that separation into new propositions is warranted. Of course, this means that on some occasions different interpreters will disagree on whether a relative clause or a prepositional phrase is exegetically significant enough to be made into a new proposition."

Chart 1—A Comparison of Terminology for Possible Propositional Relationships

Fuller	Schreiner	Kirk	SSA
Series (S)	Series (S)	[Expressed by numbers or letters]	[Expressed by subscripted numbers]
Progression (P)	Progression (P)		
Alternative (A)	Alternative (A)		
End (Ed)–Way (W)	Action (Ac)–Manner (Mn)	Manner (mnr)	NUCLEUS–manner
		Means (mns)	RESULT–means
Comparison (//)	Comparison (Cf)	Comparison (comp)	NUCLEUS–comparison NUCLEUS–illustration CONGRUENCE–standard
Negative (–)–Positive (+)	Negative (–)–Positive (+)	Negation (neg)	negative–POSITIVE
General (Gn)–Specific (Sp)	Idea (Id)–Explanation (Exp)	Amplification (amp)	orienter–CONTENT NUCLEUS–equivalent GENERIC–specific NUCLEUS–amplification contraction–NUCLEUS NUCLEUS–comment NUCLEUS–parenthesis
Fact (Ft)–Interpretation (In)			
Question (Qs)–Answer (An)	Question (Q)–Answer (A)	[Converted to an affirmation or imperative]	[Converted to a statement and labeled with [RHQ]]
Ground (G)	Ground (G)	Ground (grnd)	CONCLUSION–grounds EXHORTATION–grounds
Inference (∴)	Inference (∴)		
Bilateral (BL)	Bilateral (BL)		
Cause (C)–Effect (E)	Action (Ac)–Result (Res)	Result (res)	reason–RESULT
Means (M)–End (Ed)	Action (Ac)–Purpose (Pur)	Purpose (purp)	MEANS–purpose
Conditional (C? / E)	Conditional (If / Th)	Condition (cond)	condition–CONSEQUENCE
Temporal (T)	Temporal (T)	Temporal (temp)	time–NUCLEUS
Locative (L)	Locative (L)	Locative (loc)	circumstance–NUCLEUS
		Contrast (cont)	contrast–NUCLEUS
Adversative (AD)	Concessive (Csv)	Concession (csv)	concession–CONTRAEXPECTATION
Situation (S)–Response (R)	Situation (Sit)–Response (R)		

In my list the reader will notice that the propositional relationships are named simply according to the proposition which supports/clarifies/modifies the lead proposition. Rather than leaving the lead proposition unmarked (as Fuller/Schreiner sometimes do) or using the term "nucleus" (as SSA does),[32] in my system lead propositions that are not otherwise labeled are identified either as an "affirmation" or an "imperative." I use the term "affirmation" in the generic sense of making any kind of statement about reality. I use "imperative" as an umbrella term to refer to any kind of command, exhortation, or wish that is made. In Biblical Greek, "imperatives" (as I am using the term) could be expressed by verbs in the imperatival mood, by hortatory subjunctives, and even by the optative mood (see, e.g., 2 Cor 13:14 below). I think it important to distinguish between "affirmations" and "imperatives" since, as scholars in NT ethics have long stressed, the relation of the indicative to the imperative in NT argumentation is crucial to interpretation and application. My decision to identify propositions as affirmations or imperatives also accords with the following statements made by Beekman et al. regarding illocutionary force:

> A good deal of emphasis was placed on the referential classification of propositions. But now we want to ask the question, "What is the author trying to do with the referential meaning he is manipulating in this proposition?" The answer to that question is known as the illocutionary force of the proposition, and, very generically, it is threefold: it may be to make a statement, to ask a question, or to give a command. Every proposition can be classed as belonging to one of these three broad illocutionary classes.[33]

In the terminology of argument diagramming, if a proposition makes a statement in the argument, it is labeled as an "affirmation"; if a proposition gives a command, it is labeled as an "imperative"; and if a proposition asks a question, it is rewritten as a statement or command that makes explicit what is implicit in the question.

In the pages that follow, I describe each proposed propositional relationship by offering a definition, a few comments, a list of examples ranging the epistolary literature of the NT, and an argument diagram that illustrates how I might visually represent the propositional relationships. The display I have chosen to adopt is very similar to SSA displays since I judge these displays to be the most accessible for other readers. Prominence in these displays is marked in two ways: prominent propositional labels are placed at the intersection of lines (instead of on lines) and are written in small caps. The labels are written in full (without abbreviations). In my mind, if argument diagramming or any other related technique is to gain widespread acceptance in New Testament studies, it should be as understandable as possible to those who have little understanding of how these diagrams are created or of the underlying linguistic theory. In other words, a scholar who has never encountered an argument diagram before should be able to look at it and understand what it is trying to communicate. For this reason, abbreviations for propositional relationships are used only when space in the diagram doesn't permit the labels to be written in full. For the decision to use a more literal translation of the passage (what is known as the "surface structure"), see the discussion in the "Prospects for Further Dialogue and Research" section below. The words in the translation that signify propositional relationships are underlined. Significant Greek words may also be included in the translation in brackets.

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[32] SSA convention formerly was to use the label "head" instead of "nucleus." Both terms strike me as somewhat artificial and potentially confusing.

[33] Beekman et al., *Written Communication*, 58.

[Series]

Definition: The relationship between two or more propositions in which each proposition contributes an independent affirmation or imperative to the author's argument. In a series, two or more propositions might also be connected as independent support for, clarification of, or modifications to an affirmation or imperative.

Each system of terminology recognizes this propositional relationship. What makes argument diagramming different from arcing, discourse analysis, and tracing the argument is that argument diagramming distinguishes between propositions in a series by numbering each proposition in the order in which they appear in the text. This is similar to SSA. I think this decision allows the reader to more easily grasp what kinds of things are being viewed as in a series. In arcing, discourse analysis, and tracing the argument, the propositions which form a series are often left unidentified. Argument diagramming does not divide a list into propositions unless each item in the list is significant enough as to make an independent contribution to the author's argument.

Note: In the examples listed for each propositional relationship, not every propositional relationship is necessarily marked. Sometimes certain propositional relationships were left unmarked so as to simplify the example, thereby making it a clearer illustration for the propositional relationship under consideration. The text of the English Standard Version (ESV) was used as the base text for all the examples in this section, although many of the examples contain my own modifications.

Examples:

- "All who have sinned without the law will also perish without the law [AFFIRMATION 1], and all who have sinned under the law will be judged by the law [AFFIRMATION 2] " (Rom 2:12)
- "Jews demand signs [AFFIRMATION 1] and Greeks seek wisdom [AFFIRMATION 2]" (1 Cor 1:22)
- "The grace of the Lord Jesus Christ [IMPERATIVE 1] and the love of God [IMPERATIVE 2] and the fellowship of the Holy Spirit be with you all [IMPERATIVE 3]" (2 Cor 13:14 [13:13 NA^{27}])
- "There is neither Jew nor Greek [AFFIRMATION 1], there is neither slave nor free [AFFIRMATION 2], there is no male and female [AFFIRMATION 3]" (Gal 3:28)
- "Stand therefore [ACTION], by having fastened on the belt of truth [means 1], and having put on the breastplate of righteousness [means 2]" (Eph 6:14)
- "We brought nothing into the world [AFFIRMATION 1], and we cannot take anything out of the world [AFFIRMATION 2]" (1 Tim 6:7)
- "People swear by something greater than themselves [AFFIRMATION 1], and in all their disputes an oath is final for confirmation [AFFIRMATION 2]" (Heb 6:16)
- "God cannot be tempted with evil [AFFIRMATION 1], and he himself tempts no one [AFFIRMATION 2]" (Jas 1:13)
- "He himself bore our sins in his body on the tree [action], in order that we might die to sin [PURPOSE 1] and live to righteousness [PURPOSE 2]" (1 Pet 2:24)
- "We know that we are from God [AFFIRMATION 1], and the whole world lies in the power of the evil one [AFFIRMATION 2]" (1 John 5:19)

Argument Diagram of 2 Cor 13:13

EXHORTATION 1 — **1a** The grace of the Lord Jesus Christ
|
EXHORTATION 2 — **1b** and the love of God
|
EXHORTATION 3 — **2a** and the fellowship of the Holy Spirit be with you all.

[Progression]

Definition: The relationship between two or more propositions in which each proposition presents an independent contribution to the author's argument, but one proposition—either at the beginning or at the end of the series—has greater prominence than the other propositions.

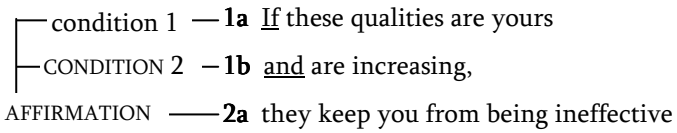
This category is very similar to the previous category, except that propositions in a series share equal prominence whereas propositions in a progression do not. My definition for a progression is intentionally broader than previous definitions for "progression" which described the relationship as "steps toward a climax." This description is too narrow, in my mind, for two reasons: 1) it seems to exclude the possibility that the most prominent proposition in a progression could come first; and 2) there are many progressions in which the propositions cannot be viewed as "steps" consciously building from one to the next.

Examples:

- "Those whom he predestined he also called [affirmation 1], and those whom he called he also justified [affirmation 2], and those whom he justified he also glorified [AFFIRMATION 3]" (Rom 8:30)
- 1 Cor 15:12–17
- "Now the Lord is the Spirit [affirmation 1], and where the Spirit of the Lord is [action], there is freedom [RESULT] [AFFIRMATION 2]" (2 Cor 3:17)
- "You are no longer a slave, but a son [affirmation 1], and if a son, then an heir through God [AFFIRMATION 2]" (Gal 4:7)
- Eph 1:20–22
- "Godliness is of value in every way [AFFIRMATION], because it holds promise for the present life [ground 1] and also for the life to come [GROUND 2]" (1 Tim 4:8)
- "Land that has drunk the rain that often falls on it [action 1], and produces a crop useful to those for whose sake it is cultivated [ACTION 2], receives a blessing from God [RESULT]" (Heb 6:7)
- "The sun rises with its scorching heat [affirmation 1] and withers the grass [affirmation 2]; its flower falls [affirmation 3], and its beauty perishes [AFFIRMATION 4]" (Jas 1:11)

- "If these qualities are yours [condition 1] <u>and</u> are increasing [CONDITION 2], they keep you from being ineffective [AFFIRMATION]" (2 Pet 1:8)
- "We also add our testimony [affirmation 1], <u>and</u> you know that our testimony is true [AFFIRMATION 2]" (3 John 1:12)

<u>Argument Diagram of 2 Pet 1:8</u>



<u>[Alternative]</u>

Definition: The relationship between two (or more) propositions in which each proposition presents an alternative to be considered by the reader.

This is another propositional relationship that is similar to a series, except that propositions within an alternative are in some way to be considered independently of one another. Alternatives are marked with consecutive letters (A and B) instead of numbers, thereby indicating that the propositions are not simply in a series. Often, both alternatives are affirmed by the author. For example, in 1 Cor 10:19, Paul does not imply that food offered to idols is anything; he also does not imply that an idol is anything. Yet by employing the word "or" (ἢ) Paul distinguishes the relationship from a simple series. Schreiner defines an alternative as a relationship in which "each proposition expresses different possibilities arising from a situation."[34] This definition may be too narrow. In my view, Schreiner's definition does not adequately describe 1 Cor 10:19; Phil 3:12; 1 Pet 2:13–14; or 1 John 2:15 of the examples listed below.

Examples:

- "You are slaves of the one whom you obey [AFFIRMATION], <u>either</u> of sin, which leads to death [amplification A], <u>or</u> of obedience, which leads to righteousness [amplification B]" (Rom 6:16)
- "I do not imply that food offered to idols is anything [AFFIRMATION A] <u>or</u> that an idol is anything [AFFIRMATION B]" (1 Cor 10:19)[35]
- "To <u>one</u> we are a fragrance from death to death [AFFIRMATION A], to <u>the other</u> we are a fragrance from life to life [AFFIRMATION B]" (2 Cor 2:16)[36]

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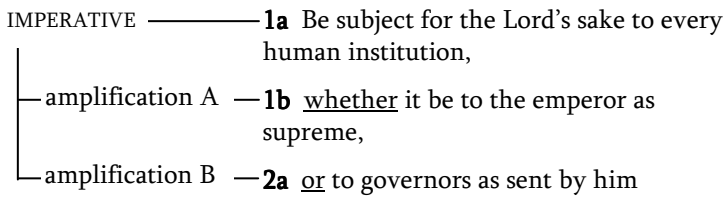
[34] Schreiner, *Interpreting the Pauline Epistles*, 101. Schreiner offers Acts 28:24 and Matt 11:3 as examples, which are both in narratives.

[35] This verse has been converted from a rhetorical question into two alternative affirmations.

[36] This verse might also be viewed as expressing a contrast relationship. See below.

- "Even <u>if</u> we [condition A] <u>or</u> an angel from heaven should preach to you a gospel contrary to the one we preached to you [condition B], let him be accursed [IMPERATIVE]" (Gal 1:8)
- "<u>Not</u> that I have already obtained this [negation A] <u>or</u> am already perfect [negation B], <u>but</u> I press on to make it my own [AFFIRMATION]" (Phil 3:12)
- "God did not ever say to any angel, 'You are my Son, today I have begotten you' [AFFIRMATION A] <u>or again</u>, 'I will be to him a father, and he shall be to me a son' [AFFIRMATION B]" (Heb 1:5)[37]
- "You say to the poor man, 'You stand over there,' [AFFIRMATION A] <u>or</u>, 'Sit down at my feet' [AFFIRMATION B]" (James 2:3)
- "Be subject for the Lord's sake to every human institution [IMPERATIVE], <u>whether</u> it be to the emperor as supreme [amplification A], <u>or</u> to governors as sent by him [amplification B]" (1 Pet 2:13–14)
- "Do not love the world [IMPERATIVE A] <u>or</u> the things in the world [IMPERATIVE B]" (1 John 2:15)

<u>Argument Diagram of 1 Pet 2:13–14</u>



<u>Manner</u>

Definition: The relationship between two (or more) propositions in which the verbal idea of one proposition is further described by the other proposition(s).

Although SSA distinguishes between manner and means, Fuller and Schreiner's terminology makes no such distinction. This is puzzling, especially since intermediate Greek grammars, such as Daniel Wallace's *Greek Grammar Beyond the Basics*, make a sharp distinction between manner and means.[38] Also puzzling is Schreiner's decision to make the umbrella term "manner" instead of "means" since "means" is a much more common category in NT Greek for both the dative case and for participles. The difference between a dative of manner and dative of means is described by Wallace in the following way:

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[37] This verse has been converted into a statement from a question.

[38] See, for example, Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Mich. Zondervan, 1996), 161, 627.

> The real key is to ask first whether the dative noun answers the question "How?" and then ask if the dative *defines* the action of the verb (dative of means) or adds color to the verb (manner). In the sentence, "She walked with a cane with a flare," "with a cane" expresses means, while "with a flare" expresses manner. Thus, *one* of the ways in which you can distinguish between means and manner is that a dative of manner typically employs an abstract noun while a dative of means typically employs a more concrete noun.[39]

Thus, though propositional relationships of "manner" and "means" both clarify the verbal idea of the lead proposition, a relationship of manner describes the manner in which an action is carried out and a relationship of means defines the means by which an action is carried out.

Note: For the four relationships of Manner, Means, Result, and Purpose, I have decided to label the lead proposition as "action" rather than as "affirmation" or "imperative." This is a move to prevent potential confusion. For example, in Rom 8:26 Paul affirms that the Spirit himself intercedes for us. The way in which the Spirit intercedes is with groanings too deep for words. Thus, "with groanings too deep for words" clarifies the verbal idea of "intercedes." If this was labeled as AFFIRMATION–manner instead of ACTION–manner, however, the reader might mistakenly conclude that the proposition labeled manner described the way in which Paul makes his affirmation instead of the way in which the Spirit intercedes. Furthermore, by using the categories of ACTION–manner, ACTION–means, action–RESULT, and ACTION–purpose, argument diagramming shows the similarities between these categories. I think this terminology (following Schreiner) is much more clear than Fuller's terminology or SSA terminology. SSA terminology, for instance, uses the categories of NUCLEUS–manner, RESULT–means, reason–RESULT, and MEANS–purpose. In my mind, this is much more confusing than the four categories argument diagramming employs. The four categories of argument diagramming also more closely correspond to Greek grammar, in which manner, means, result, and purpose are typically expressed by the dative case, participial phrases, prepositional phrases, or subordinate clauses that modify the central verb.

Examples:

- "The Spirit himself intercedes for us [ACTION] <u>with</u> groanings too deep for words [manner]" (Rom 8:26)
- "And I was with you [ACTION] <u>in</u> weakness and <u>in</u> fear and much trembling [manner]" (1 Cor 2:3)
- "We behaved in the world [ACTION] <u>with</u> simplicity and godly sincerity [manner]" (2 Cor 1:12)
- "Christ gave himself for our sins [ACTION] to deliver us from the present evil age [purpose], <u>according to</u> the will of our God and Father [manner]" (Gal 1:4)[40]
- "Walk in a manner worthy of the calling to which you have been called [ACTION], <u>with</u> all humility and gentleness, <u>with</u> patience, bearing with one another in love [manner]" (Eph 4:1–2)

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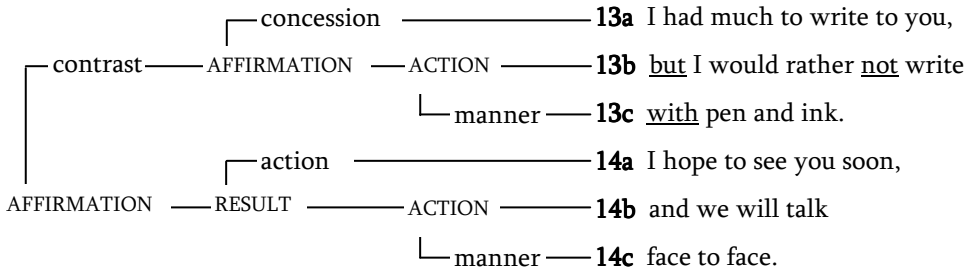
[39] Wallace, *Greek Grammar*, 161.

[40] This is a prepositional phrase with κατὰ. See the "Prospects for Further Dialogue and Research" section for a brief discussion on how prepositional phrases with κατὰ should be diagrammed.

- "Let the word of Christ dwell in you richly [action], teaching and admonishing one another in all wisdom [RESULT 1], singing psalms and hymns and spiritual songs [RESULT 2], with thankfulness in your hearts to God [manner]" (Col 3:16)
- "Let us then draw near to the throne of grace [ACTION] with confidence [manner] [ACTION], that we may receive mercy and find grace to help in time of need [purpose]" (Heb 4:16)
- "But let him ask in faith [ACTION], with no doubting [manner] [IMPERATIVE], for the one who doubts is like a wave of the sea that is driven and tossed by the wind [ground]" (Jas 1:6)
- "Though you do not now see him [concession], you believe in him [ACTION 1] and rejoice [ACTION 2] with joy that is inexpressible [manner 1] and filled with glory [manner 2] [AFFIRMATION]" (1 Pet 1:8)
- "I had much to write to you [concession], but I would rather not write [ACTION] with pen and ink [manner] [AFFIRMATION] [contrast]. I hope to see you soon [action], and we will talk [RESULT] [ACTION] face to face [manner] [AFFIRMATION]" (3 John 1:13–14)

Argument Diagram of 3 John 1:13–14



Means

Definition: The relationship between two (or more) propositions in which the verbal idea of one proposition is further defined by the other proposition(s).

(On the distinction between Manner and Means, see above.) This category includes personal agency.[41] As with Manner, the lead proposition in this category is labeled as "action."

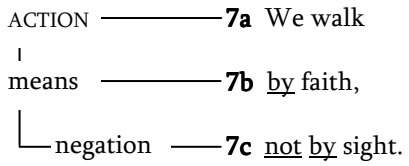
Examples:

- "By works of the law [means] no human being will be justified in his sight [ACTION]" (Rom 3:20)

[41] See the important discussion of agency in Wallace, *Greek Grammar*, 163–66, 431–35.

- "Thanks be to God [IMPERATIVE] <u>because</u> he gives us the victory [ACTION] <u>through</u> our Lord Jesus Christ [means] [ground]" (1 Cor 15:57)[42]
- "We walk [ACTION] <u>by</u> faith [means], <u>not</u> <u>by</u> sight [negation]" (2 Cor 5:7)
- "Far be it from me to boast except in the cross of our Lord Jesus Christ [IMPERATIVE], the cross <u>by</u> which [means] the world has been crucified to me [ACTION] [amplification 1], <u>and</u> the cross <u>by</u> which [means] I have been crucified to the world [ACTION] [amplification 2]" (Gal 6:14)
- "You who once were far off have been brought near [ACTION] <u>by</u> the blood of Christ [means]" (Eph 2:13)
- "He disarmed the rulers and authorities [ACTION 1] <u>and</u> put them to open shame [ACTION 2], <u>by</u> triumphing over them in him [means]" (Col 2:15)
- "<u>By</u> a single offering [means] he has perfected for all time those who are being sanctified [ACTION]" (Heb 10:14)
- "Each person is tempted when he is lured and enticed [action] <u>by</u> his own desire [MEANS]" (Jas 1:14)[43]
- "<u>By</u> preparing your minds for action [means 1], <u>and</u> <u>by</u> being sober-minded [means 2], set your hope fully on the grace that will be brought to you [ACTION]" (1 Pet 1:13)
- "Save others [IMPERATIVE] <u>by</u> snatching them out of the fire [means]" (Jude 1:23)

<u>Argument Diagram of 2 Cor 5:7</u>



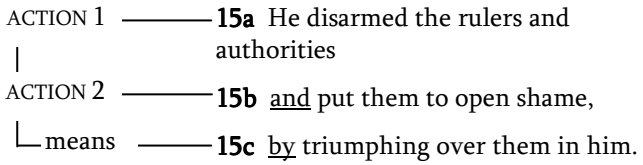
Notice on this argument diagram of 2 Cor 5:7 (above) that there are three levels of prominence: the lead proposition "we walk," the means proposition "by faith," and the negated means proposition "not by sight." The prominence of the first proposition is distinguished from the second proposition by the use of small caps. The prominence of the second proposition is distinguished from the third proposition by placing the label at the intersection of lines. This could have been diagrammed on two levels by relating 7b to 7c first, and then relating 7a to 7b–c, but diagramming this verse on two levels would involve labeling "by faith" as an affirmation, which seems inappropriate.

The following two diagrams of Col 2:15 represent two ways in which this verse could be diagrammed:

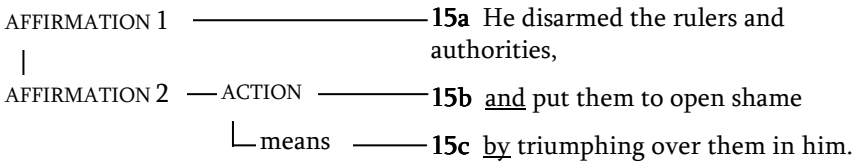
[42] The relative clause in this verse is provided the ground for why we ought to thank God.

[43] This is a rare instance in which, contextually, the means probably receives prominence.

Argument Diagram of Col 2:15



Argument Diagram of Col 2:15



The decision between the first and second diagram depends on the interpretive decision of whether 15c modifies both 15a and 15b (as shown in the first diagram) or just 15b (as shown in the second). Though the ESV translation is ambiguous the Greek of Col 2:15 indicates that the second argument diagram is to be preferred. (Actually, since Col 2:15 includes two participles, both 15a and 15c should probably be diagrammed as means. This observation highlights the importance of creating argument diagrams from a literal translation of the Greek.)

Comparison

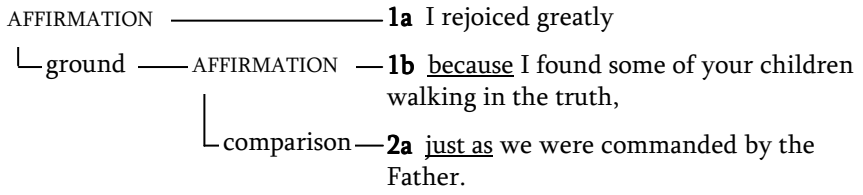
Definition: The relationship between two (or more) propositions in which the affirmation or imperative of the lead proposition is clarified by comparing it to something expressed by the other proposition(s).

In SSA terminology this category is subdivided into three distinct propositional relationships: NUCLEUS–comparison, NUCLEUS–illustration, and CONGRUENCE–standard. As a general principle, I believe that argument diagramming should include as few categories as possible (see page 15 above) without sacrificing important distinctions. In this case, I believe that whatever benefit is gained by discerning differences between NUCLEUS–comparison, NUCLEUS–illustration, and CONGRUENCE–standard is outweighed by the confusion that the overlap between these categories could cause, and by the unneeded complexity. Therefore, I have chosen to represent all three SSA categories with a single category of "comparison."

Examples:

- "Yet death reigned from Adam to Moses [AFFIRMATION] , even over those whose sinning [AFFIRMATION] was not like the transgression of Adam [comparison] [concession]" (Rom 5:14)
- "Let those who have wives live [IMPERATIVE] as though they had none [comparison]" (1 Cor 7:29)
- "We are very bold [AFFIRMATION], not like Moses [comparison]" (2 Cor 3:12–13)
- "Just as at that time he who was born according to the flesh persecuted him who was born according to the Spirit [comparison], so also it is now [AFFIRMATION]" (Gal 4:29)
- "We were by nature children of wrath [AFFIRMATION], like the rest of mankind [comparison]" (Eph 2:3)
- "Just as Jannes and Jambres opposed Moses [comparison], so these men also oppose the truth [AFFIRMATION]" (2 Tim 3:8)
- "He has no need to offer sacrifices daily [AFFIRMATION], like those high priests [comparison]" (Heb 7:27)
- "As the body apart from the spirit is dead [comparison], so also faith apart from works is dead [AFFIRMATION]" (Jas 2:26)
- "You will do well to pay attention to the prophetic word [IMPERATIVE] as to a lamp shining in a dark place [comparison]" (2 Pet 1:19)[44]
- "I rejoiced greatly [AFFIRMATION] because I found some of your children walking in the truth [AFFIRMATION], just as we were commanded by the Father [comparison] [ground]" (2 John 1:4)

Argument Diagram of 2 John 1:4



Negation

Definition: The relationship between two (or more) propositions in which the affirmation or imperative of the lead proposition is clarified by negating an affirmation or imperative expressed by the other proposition(s).

[44] The comparative clause could also be labeled as the manner in which the readers were to perform the action of paying attention to the prophetic word.

In Fuller and Schreiner's terminology, as well as in SSA, this relationship is called "negative–positive." I prefer the nomenclature of "negation" since the proposition that is negated is not always "negative" (e.g., Jas 3:15) in the way readers might understand. Furthermore, I view "not only . . . but also" constructions (e.g., 1 Thess 2:8) as within this category since what is negated is an affirmation or imperative that is too limited in scope.

The first list of examples includes negated propositions in relation to imperatives, and the second list of examples includes negated propositions in relation to affirmations. Hopefully the separate lists demonstrate the usefulness of identifying whether the lead proposition is an imperative or an affirmation.

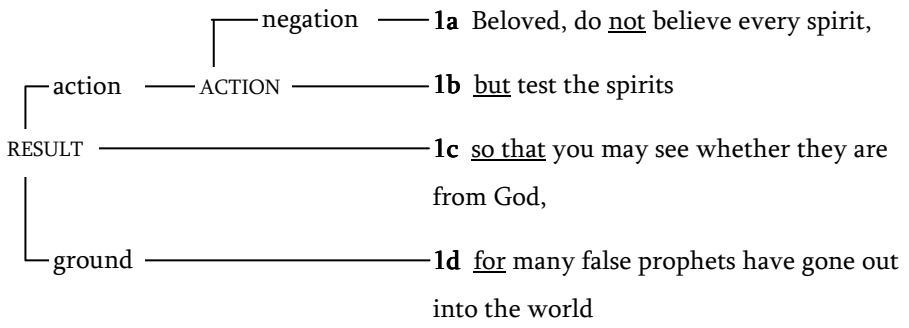
Examples:

- "Do not be conformed to this world [negation], but be transformed [ACTION] by the renewal of your mind [means] [IMPERATIVE]" (Rom 12:2)
- "Do not be concerned about being a slave when you were called [negation]. But if you can gain your freedom [condition], avail yourself of the opportunity [IMPERATIVE] [IMPERATIVE]" (1 Cor 7:21)
- "Do not be foolish [negation], but understand what the will of the Lord is [IMPERATIVE]" (Eph 5:17)
- "If anyone suffers as a Christian [condition], let him not be ashamed [negation], but let him glorify God [IMPERATIVE]" (1 Pet 4:16)
- "Beloved, do not believe every spirit [negation], but test the spirits [IMPERATIVE] [ACTION] so that you may see whether they are from God [purpose] [IMPERATIVE], for many false prophets have gone out into the world [ground]" (1 John 4:1)

Examples:

- "The kingdom of God is not a matter of eating and drinking [negation] but of righteousness and peace and joy in the Holy Spirit [AFFIRMATION]" (Rom 14:17)
- "Christ did not send me to baptize [negation] but to preach the gospel [AFFIRMATION]" (1 Cor 1:17)
- "The Lord has given me authority [ACTION] for building up [purpose] and not for tearing down [negation]" (2 Cor 13:10)
- "We ourselves are Jews by birth [AFFIRMATION] and not Gentile sinners [negation]" (Gal 2:15)
- "You are no longer strangers and aliens [negation], but you are fellow citizens [AFFIRMATION]" (Eph 2:19)
- "We were ready to share with you not only the gospel of God [negation] but also our own selves [AFFIRMATION]" (1 Thess 2:8)
- "Let us consider how to stir up one another to love and good works [action], not neglecting to meet together [negation] . . . but encouraging one another [RESULT]" (Heb 10:24–25)
- "This is not the wisdom that comes down from above [negation], but is earthly, unspiritual, demonic [AFFIRMATION]" (Jas 3:15)

Argument Diagram of 1 John 4:1



Amplification

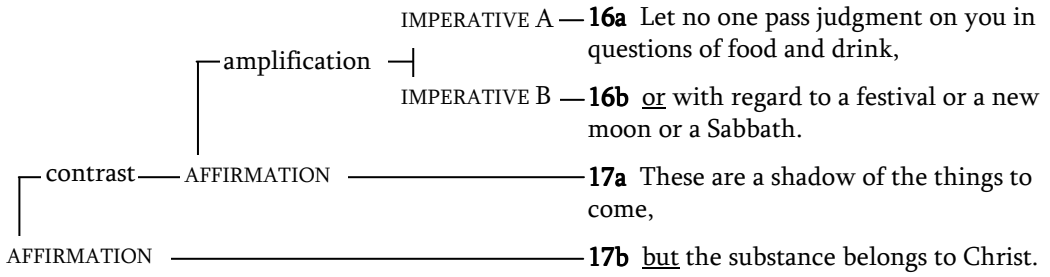
Definition: The relationship between two (or more) propositions in which the lead proposition is clarified or modified by the other proposition(s).

This category is extremely flexible, but should not be used unless the propositional relationship cannot be described by another, more explicit category. In SSA terminology this broad category is subdivided into multiple, distinct propositional relationships. In the case of orienter–CONTENT relationships, argument diagramming will often choose not to divide the orienter from the content, thus leaving the two in one proposition. Likewise, NUCLEUS–comment and NUCLEUS–parenthesis relationships are often left as single propositions since comments and parentheses do not offer a significant advancement of the author's argument. Since the "equivalent" proposition in a NUCLEUS-equivalent relationship is never an identical equivalent, the equivalent can be viewed as an amplification, even if it is mostly a restatement of the lead proposition. Similarly, a GENERIC–specific relationship (or general–specific within Fuller's terminology) may be viewed as one way in which a component of the lead proposition is explicated. Finally, if the "amplification" proposition(s) can be viewed as preceding or following the lead proposition, there is no need to have separate categories for NUCLEUS–amplification and contraction–NUCLEUS. The proposition which is less prominent will always be labeled with "amplification." Therefore, it may be possible to contract seven different propositional relationships within SSA terminology into the one, overarching relationship of "amplification." What little nuance between categories may be lost is compensated for in the gained simplicity. Furthermore, the precise way in which one proposition amplifies another can often best be explained in commentary following an argument diagram rather than in the argument diagram itself. The term "amplification" seems to me to be a broader and more inclusive term than the terminology of "fact–interpretation" and maybe even "idea–explanation."

Examples:

- "You also have died to the law through the body of Christ [action], so that you may belong to another [RESULT] [AFFIRMATION], to him who has been raised from the dead [amplification]" (Rom 7:4)
- "I, brothers, could not address you as spiritual people [negation], but as people of the flesh [AFFIRMATION] [AFFIRMATION], as infants in Christ [amplification]" (1 Cor 3:1)
- "I do not say this to condemn you [AFFIRMATION], for I said before that you are in our hearts [ground] [AFFIRMATION], to die together and to live together [amplification]" (2 Cor 7:3)
- "When the fullness of time had come [temporal], God sent forth his Son [AFFIRMATION] [ACTION], born of woman, born under the law, [amplification] to redeem those who were under the law [purpose]" (Gal 4:4–5)
- "You must no longer walk as the Gentiles do [IMPERATIVE], who walk in the futility of their minds [amplification]" (Eph 4:17)[45]
- "Let no one pass judgment on you in questions of food and drink [IMPERATIVE A], or with regard to a festival or a new moon or a Sabbath [IMPERATIVE B] [amplification]. These are a shadow of the things to come [AFFIRMATION] [contrast], but the substance belongs to Christ [AFFIRMATION]" (Col 2:16–17)
- "Solid food is for the mature [AFFIRMATION], for those who have their powers of discernment trained by constant practice [action] to distinguish good from evil [RESULT] [amplification]" (Heb 5:14)
- "No human being can tame the tongue [AFFIRMATION]. It is a restless evil [amplification 1], full of deadly poison [amplification 2]" (Jas 3:8)
- "They have followed the way of Balaam, the son of Beor, [AFFIRMATION] who loved gain from wrongdoing, [contrast] but was rebuked for his own transgression [AFFIRMATION] [amplification]" (2 Pet 2:15–16)
- "This is the confidence that we have toward him [AFFIRMATION], that if we ask anything according to his will he hears us [amplification]" (1 John 5:14)

Argument Diagram of Col 2:16–17



[45] Notice that the amplification proposition does not expound upon the verbal idea of "walk" itself (in which case it would probably be a relationship of manner or means), but upon the concept of how Gentiles walk. Paul stresses that his readers are not to walk as the Gentiles do—that is, in futility of mind.

[Question–Answer]

Definition: The relationship between two (or more) propositions in which one proposition asks a question and the other proposition(s) answer that question. The proposition or propositions answering the question are often implied.

Since argument diagramming focuses on the epistolary literature of the New Testament, there is no need to retain this category. All of the questions asked by the authors of the epistles are rhetorical questions and can therefore be rewritten as affirmations or imperatives (as demonstrated below).

Examples:

- "What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?" (Rom 6:1–2) *is converted to* "We should then say that we shall not continue in sin so that grace may abound. For we who have died to sin cannot still live in it" and then diagrammed
- "Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Cor 3:16) *is converted to* "You should know that you are God's temple and that God's Spirit dwells in you" and then diagrammed
- "If I love you more, am I to be loved less?" (2 Cor 12:15) *is converted to* "If I love you more, I am not to be loved less" and then diagrammed
- "Did you receive the Spirit by works of the law or by hearing with faith?" (Gal 3:2) *is converted to* "You received the Spirit not by works of the law but by hearing with faith" and then diagrammed
- "For what is our hope or joy or crown of boasting before our Lord Jesus at his coming? Is it not you?" (1 Thess 2:19) *is converted to* "You are our hope and joy and crown of boasting before our Lord Jesus at his coming" and then diagrammed
- "Since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation?" (Heb 2:2–3) *is converted to* "Since the message declared by angels proved to be reliable, and every transgression or disobedience received a just retribution, we shall certainly not escape if we neglect such a great salvation" and then diagrammed
- "Who is wise and understanding among you? By his good conduct let him show his works in the meekness of wisdom" (Jas 3:13) *is converted to* "If someone is wise and understanding among you, then by his good conduct let him show his works in the meekness of wisdom" and then diagrammed
- "What credit is it if, when you sin and are beaten for it, you endure?" (1 Pet 2:20) *is converted to* "There is no credit if you endure when you sin and are beaten for it" and then diagrammed
- "And why did Cain murder his brother? Because his own deeds were evil and his brother's righteous" (1 John 3:12) *is converted to* "Cain murdered his brother because his own deeds were evil and his brother's righteous" and then diagrammed

Ground

Definition: The relationship between two (or more) propositions in which the affirmation or imperative of the lead proposition is supported by the other proposition(s).

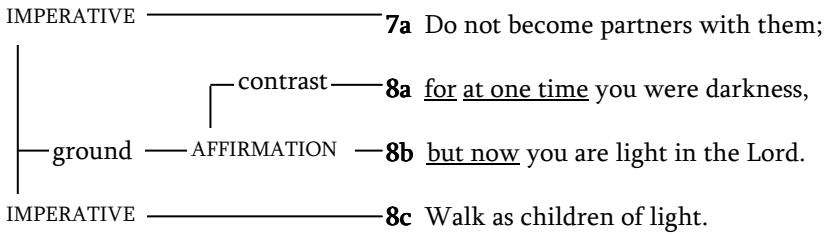
Once again, this is a very common category that is recognized by each technique or system. However, whereas in Fuller and Schreiner's terminology, the direction of the support is indicated by distinct categories, in argument diagramming the visual display makes it clear if the support is for the preceding proposition (ground), subsequent proposition (inference), or both (bilateral). (Argument diagramming has the advantage of all its propositional relationships categories being reversible in order.) Argument diagramming is also different from SSA in that the labels "affirmation" and "imperative" are used instead of "conclusion" and "exhortation." (It is curious why SSA recognizes the difference between affirmations and imperatives within this general category while not maintaining the same distinction elsewhere.)

Examples:

- "Since we have been justified by faith [ground], we have peace with God [AFFIRMATION]" (Rom 5:1)
- "I commend you [AFFIRMATION] because you remember me in everything [ground 1] and maintain the traditions [ground 2]" (1 Cor 11:2)
- "Since we have these promises, beloved, [ground] let us cleanse ourselves from every defilement of body and spirit [IMPERATIVE]" (2 Cor 7:1)
- "There is no longer Jew or Greek [AFFIRMATION 1], there is no longer slave or free [AFFIRMATION 2], there is no longer male and female [AFFIRMATION 3]; for all of you are one in Christ Jesus [ground]" (Gal 3:28)
- "Do not become partners with them [IMPERATIVE]; for at one time you were darkness [contrast], but now you are light in the Lord [AFFIRMATION] [ground]. Walk as children of light [IMPERATIVE]" (Eph 5:7–8)
- "They must be silenced [IMPERATIVE], since they are upsetting whole families [ACTION] by teaching for shameful gain what they ought not to teach [means] [ground]" (Tit 1:11)
- "You have loved righteousness [ground 1] and hated wickedness [ground 2]; therefore God, your God, has anointed you [AFFIRMATION]" (Heb 1:9)
- "'God opposes the proud [contrast], but gives grace to the humble [AFFIRMATION].' [ground] [7] Submit yourselves therefore to God [IMPERATIVE]" (Jas 4:6–7)
- "Since you have purified your souls by your obedience to the truth for a sincere brotherly love [ground], love one another earnestly from a pure heart [IMPERATIVE], since you have been born again [ground] (1 Pet 1:22–23)"[46]
- "Anyone who does not love [conditional] does not know God [AFFIRMATION] [AFFIRMATION], because God is love [ground]" (1 John 4:8)

[46] This is the reverse of what Fuller and Schreiner call a "bilateral" since a proposition is supported by both the preceding and subsequent propositions. In argument diagramming this "double ground" would be indicated by the visual display.

Argument Diagram of Eph 5:7–8



Result

Definition: The relationship between two (or more) propositions in which one proposition expresses an action and the result of that action is expressed by the other proposition(s).

The difference between the categories Result and Purpose (the next category) has been variously expressed. Wallace's discussion of the differences between the participle of result and the participle of purpose can be applied more broadly:

> The participle of result is used to indicate the actual outcome or result of the action of the main verb. It is similar to the participle of purpose in that it views the end of the action of the main verb, but it is dissimilar in that the participle of purpose also indicates or emphasizes intention or design, while result emphasizes what the action of the main verb actually accomplishes. . . . The participle of result is not necessarily opposed to the participle of purpose. Indeed, many result participles describe the result of an action that was also intended. The difference between the two, therefore, is primarily one of emphasis.[47]

I agree with Wallace that the difference is primarily in emphasis. I would also (tentatively) argue that in an action–RESULT relationship, the result proposition normally bears the prominence, whereas in an ACTION–purpose relationship, the action proposition normally bears the prominence.

Examples:

- "His invisible attributes . . . have been clearly perceived [action] . . . . So they are without excuse [RESULT]" (Rom 1:20)
- "If I have all faith [ACTION], so as to remove mountains [result] [concession], but have not love [AFFIRMATION] [condition], I am nothing [AFFIRMATION]" (1 Cor 13:2)[48]

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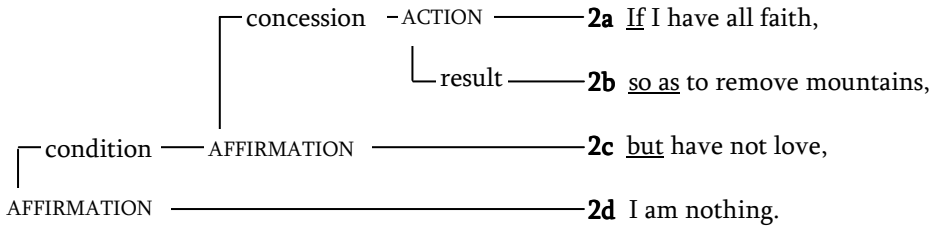
[47] Wallace, *Greek Grammar*, 637. See Wallace's helpful visual aid on page 638. See also Chart 1 in Beekman and Callow, *Translating the Word of God*, 300. Beekman and Callow observe a difference in whether the effect is stated as definite or is implied as desired.

[48] If 1 Cor 13:2 does contain an infinitive of result as Wallace claims (*Greek Grammar*, 594), then this particular verse would seem to be an exception to the general rule that the result proposition bears the natural prominence.

- "We were so utterly burdened beyond our strength [action] that we despaired of life itself [RESULT]" (2 Cor 1:8)
- "I was advancing in Judaism beyond many of my own age among my people [RESULT], so extremely zealous was I for the traditions of my fathers [action]" (Gal 1:14)
- "Be filled with the Spirit [ACTION], addressing one another in psalms [result 1] . . . singing and making melody [result 2] . . . giving thanks [result 3] . . . submitting to one another [result 4]" (Eph 5:18–21)
- "These Jews hinder us from speaking to the Gentiles [action] . . . with the result that they always fill up the measure of their sins [RESULT]" (1 Thess 2:16)
- "The universe was created by the word of God [action], so that what is seen was not made out of things that are visible [RESULT]" (Heb 11:3)
- "Let steadfastness have its full effect [action], that you may be perfect and complete [RESULT]" (Jas 1:4)
- "Keep your conduct among the Gentiles honorable [action], so that when they speak against you as evildoers [temporal], they may see your good deeds [action] and glorify God on the day of visitation [RESULT] [RESULT] [RESULT]" (1 Pet 2:12)
- "By this is love perfected with us [action], so that we may have confidence for the day of judgment [RESULT]" (1 John 4:17)

Argument Diagram of 1 Cor 13:2



Purpose

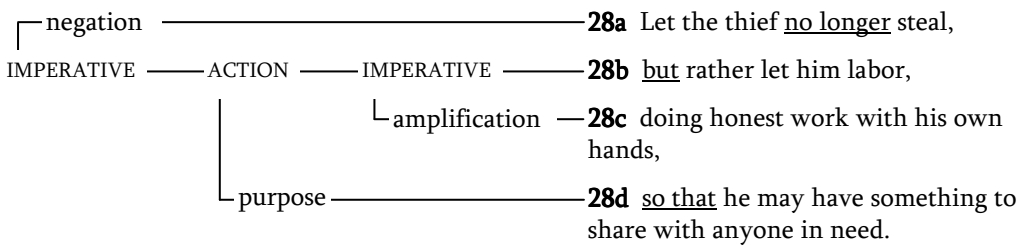
Definition: The relationship between two (or more) propositions in which one proposition expresses an action and the purpose for that action is expressed by the other proposition(s).

(On the distinction between Purpose and Result, see above.) That natural prominence would fall on the action proposition of an ACTION–purpose relationship is seen especially in hortatory discourse in which motivation is provided for certain actions. In such cases, the author would stress the commands he was giving, while the motivation would merely serve in providing incentive for obedience.

Examples:

- "Those whom he foreknew he also predestined to be conformed to the image of his Son [ACTION], in order that he might be the firstborn among many brothers [purpose]" (Rom 8:29)
- "You are to deliver this man to Satan for the destruction of the flesh [ACTION], so that his spirit may be saved in the day of the Lord [purpose]" (1 Cor 5:5)
- "We who live are always being given over to death for Jesus' sake [ACTION], so that the life of Jesus also may be manifested in our mortal flesh [purpose]" (2 Cor 4:11)[49]
- "The Scripture imprisoned everything under sin [ACTION], so that the promise by faith in Jesus Christ might be given to those who believe [purpose]" (Gal 3:22)[50]
- "Let the thief no longer steal [negation], but rather let him labor [IMPERATIVE] [IMPERATIVE] [ACTION], doing honest work with his own hands [amplification], so that he may have something to share with anyone in need [purpose]" (Eph 4:28)
- "I preferred to do nothing without your consent [ACTION] in order that your goodness might not be by compulsion [negation] but of your own accord [MEANS] [purpose]" (Phlm 1:14)
- "He had to be made like his brothers in every respect [ACTION], so that he might become a merciful and faithful high priest in the service of God [purpose]" (Heb 2:17)
- "Do not grumble against one another, brothers [ACTION], so that you may not be judged [purpose]" (Jas 5:9)[51]
- "Christ also suffered for you [action], leaving you an example [RESULT] [ACTION], so that you might follow in his steps [purpose]" (1 Pet 2:21)
- "Watch yourselves [ACTION], so that you may not lose what we have worked for [negation], but may win a full reward [purpose]" (2 John 1:8)

Argument Diagram of Eph 4:28



[49] If the prominence falls on the latter half of this example, then the relationship should probably be understood as action–RESULT.

[50] This example prompts the same issue as the previous one. I understand an aspect of intentionality in the first half of this example because I understand Scripture's imprisoning to be a personification representing God's intention.

[51] This is an example of a "negative purpose."

Condition

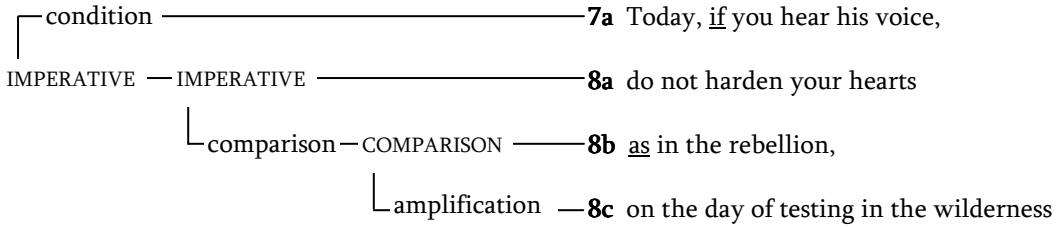
Definition: The relationship between two (or more) propositions in which one proposition expresses a certain portrayal of reality in the form of a condition, and the consequence of the fulfillment of that condition is portrayed by the other proposition(s).

Though I contemplated creating distinct categories for the different "classes" of Greek conditional constructions, I eventually decided to categorize all conditional constructions under one propositional relationship. This does not mean that the differences between conditional classes are unimportant.[52] Rather, it is perhaps best to discuss the types of Greek conditional constructions in the commentary on a particular argument diagram.

Examples:

- "If God is for us [condition], no one can be against us [AFFIRMATION]" (Rom 8:31)[53]
- "If anyone loves God [condition], he is known by God [AFFIRMATION]" (1 Cor 8:3)
- "If there was glory in the ministry of condemnation [condition], the ministry of righteousness must far exceed it in glory [AFFIRMATION]" (2 Cor 3:9)
- "If you are led by the Spirit [condition], you are not under the law [AFFIRMATION]" (Gal 5:18)
- "Each one, if he should do something good [condition], he will receive this from the Lord [AFFIRMATION]" (Eph 6:8)
- "If anyone is not willing to work [condition], let him not eat [IMPERATIVE]" (2 Thess 3:10)
- "Today, if you hear his voice [condition], do not harden your hearts [IMPERATIVE] [IMPERATIVE] as in the rebellion [comparison] [COMPARISON], on the day of testing in the wilderness [amplification]" (Heb 3:7–8)
- "If any of you lacks wisdom [condition], let him ask God [IMPERATIVE]" (Jas 1:5)
- "You are Sarah's children [AFFIRMATION], if you do good [condition 1] and do not fear anything that is frightening [condition 2]" (1 Pet 3:6)
- "They went out from us [contrast], but they were not of us [AFFIRMATION] [AFFIRMATION]; for if they had been of us [condition], they would have continued with us [AFFIRMATION] [ground]" (1 John 2:19)

Argument Diagram of Heb 3:7–8



[52] See Wallace, *Greek Grammar*, 680–713.

[53] This statement has been converted from a rhetorical question.

Temporal

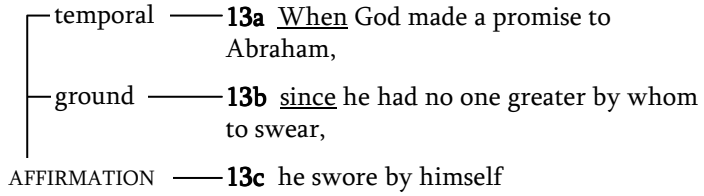
Definition: The relationship between two (or more) propositions in which the affirmation or imperative of the lead proposition is modified by a temporal clause.

This category is fairly straightforward and is recognized in Fuller and Schreiner's terminology as well as in SSA. In argument diagramming, temporal modifiers are only separated into their own propositions if they significantly advance the author's argument. In the examples below, I list a number of verses in which I think the temporal clause is significant enough as to warrant its own proposition.

Examples:

- "You are storing up wrath for yourself [AFFIRMATION] on the day of wrath and the revelation of God's righteous judgment [temporal]" (Rom 2:5)
- "When you were pagans [temporal] you were led astray to mute idols [AFFIRMATION]" (1 Cor 12:2)
- "We are ready to punish every disobedience [AFFIRMATION], when your obedience is complete [temporal]" (2 Cor 10:6)
- "Formerly, when you did not know God [temporal], you were enslaved to those that by nature are not gods [AFFIRMATION]" (Gal 4:8)
- "When this letter has been read among you [temporal], have it also read in the church of the Laodiceans [IMPERATIVE]" (Col 4:16)
- "When God made a promise to Abraham [temporal], since he had no one greater by whom to swear [ground], he swore by himself [AFFIRMATION]" (Heb 6:13)[54]
- "You have fattened your hearts [AFFIRMATION] in a day of slaughter [temporal]" (Jas 5:5)
- "When the chief Shepherd appears [temporal], you will receive the unfading crown of glory [AFFIRMATION]" (1 Pet 5:4)
- "We know that when he appears [temporal] we shall be like him [AFFIRMATION], because we shall see him as he is [ground]" (1 John 3:2)

Argument Diagram of Heb 6:13



[54] Notice that this verse is represented in the argument diagram in such a way as to indicate that the temporal clause equally modifies 13b and 13c. This can be demonstrated by the fact that 13a can be read with either 13b or 13c without requiring the other in order for the verse to make sense.

Locative

Definition: The relationship between two (or more) propositions in which the affirmation or imperative of the lead proposition is modified by a locative clause or a clause which describes the circumstances in which the lead proposition occurs.

This category is fairly straightforward and is recognized in Fuller and Schreiner's terminology as well as in SSA. (I am including circumstantial clarifications within this category, though.) The place in which something occurs can be physical or spiritual, literal or metaphysical. In argument diagramming, locative modifiers are only separated into their own propositions if they significantly advance the author's argument. In the examples below, I list a number of verses in which I think the locative clause is significant enough as to warrant its own proposition.

Examples:

- "I delight in the law of God [AFFIRMATION] in my inner being [locative]" (Rom 7:22)
- "In this way I direct [AFFIRMATION] in all the churches [locative]" (1 Cor 7:17)
- "In this tent [locative] we groan [AFFIRMATION] [AFFIRMATION], since we long to put on our heavenly dwelling [ground]" (2 Cor 5:2)
- "The life I now live [AFFIRMATION] in the flesh [locative] [amplification], that life I live [ACTION] by faith in the Son of God [means] [AFFIRMATION]" (Gal 2:20)
- "God has blessed us in Christ [ACTION] with every spiritual blessing [manner] in the heavenly places [locative]" (Eph 1:3)[55]
- "It has been granted to you that for the sake of Christ you should not only believe in him [negation] but also suffer for his sake [AFFIRMATION] [AFFIRMATION], engaged in the same conflict that you saw I had [locative 1] and now hear that I still have [LOCATIVE 2]" (Phil 1:29–30)
- "In the days of his flesh [locative], Jesus offered up prayers and supplications [AFFIRMATION] [ACTION], with loud cries and tears [manner]" (Heb 5:7)[56]
- "So also will the rich man fade away [AFFIRMATION] in the midst of his pursuits [locative]" (Jas 1:11)
- "Since therefore Christ suffered [AFFIRMATION] in the flesh [locative] [ground], arm yourselves with the same way of thinking [IMPERATIVE], for whoever has suffered [ACTION] [action] in the flesh [locative] has ceased from sin [RESULT] [ground]" (1 Pet 4:1)[57]
- "If we say we have fellowship with him [AFFIRMATION] while we walk in darkness [locative] [condition], we lie [AFFIRMATION 1] and do not practice the truth [AFFIRMATION 2]" (1 John 1:6)

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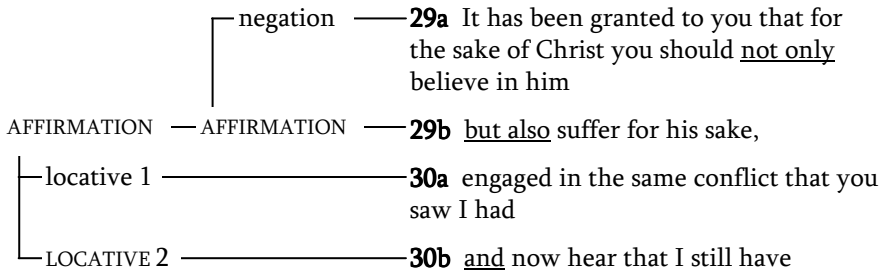
[55] Does the phrase "in the heavenly places" modify the verb "blessed" or the noun "blessing"? This interpretive decision will dictate the way in which the verse would be diagrammed.

[56] I offer Heb 5:7 as an example of the locative relationship rather than the temporal relationship because I believe the emphasis of the verse lies on the circumstances of Jesus' incarnation rather than the specific timeframe of his prayers.

[57] The repetition of the phrase "in the flesh" indicates that it should be its own locative proposition.

Argument Diagram of Phil 1:29–30



Contrast

Definition: The relationship between two (or more) propositions in which the propositions form what the reader should consider as a contrast.

Though the contrastive propositional relationship is identified as such within SSA, in Fuller and Schreiner's terminology, most contrast relationships are probably labeled with "negative–positive." As the following examples will hopefully demonstrate, however, there is a significant difference between a contrast and negation. In a contrast, one proposition is not negated, but is rather contrasted with the lead proposition. Schreiner does seem to recognize the difference when he writes the following of the two propositions in a "negative–positive" relationship: "The two statements may be essentially synonymous, or they may stand in contrast."[58]

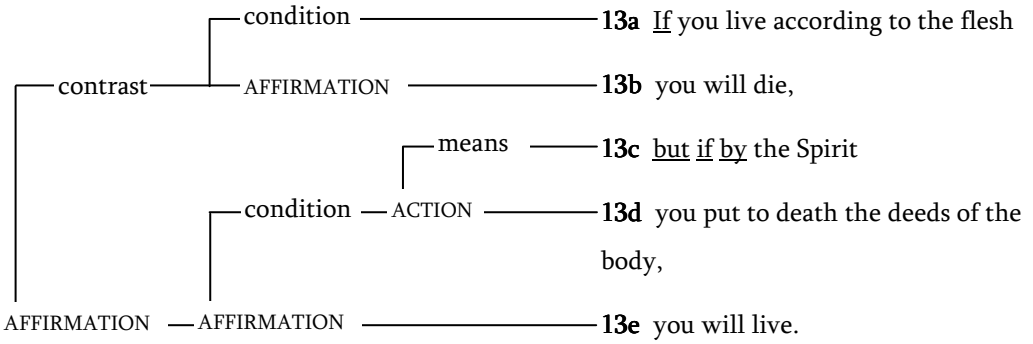
Examples:

- "If you live according to the flesh [condition] you will die [AFFIRMATION] [contrast], but if by the Spirit [means] you put to death the deeds of the body [ACTION] [condition], you will live [AFFIRMATION] [AFFIRMATION]" (Rom 8:13)
- "Be infants in evil [contrast], but in your thinking be mature [IMPERATIVE]" (1 Cor 14:20)
- "The letter kills [contrast], but the Spirit gives life [AFFIRMATION]" (2 Cor 3:6)
- "The son of the slave was born according to the flesh [contrast], while the son of the free woman was born through promise [AFFIRMATION]" (Gal 4:23)
- "At one time you were darkness [contrast], but now you are light in the Lord [AFFIRMATION]" (Eph 5:8)
- "While bodily training is of some value [contrast], godliness is of value in every way [AFFIRMATION]" 1 Tim 4:8)
- "Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later [contrast], but Christ is faithful over God's house as a son [AFFIRMATION]" (Heb 3:5–6)

[58] Schreiner, *Interpreting the Pauline Epistles*, 103.

- "This person's religion is worthless [contrast]. Religion that is pure and undefiled before God, the Father, is this . . . [AFFIRMATION]" (Jas 1:26–27)
- "The eyes of the Lord are on the righteous [AFFIRMATION 1], and his ears are open to their prayer [AFFIRMATION 2]. But the face of the Lord is against those who do evil [contrast]" (1 Pet 3:12)
- "Whoever loves his brother abides in the light [AFFIRMATION 1], and in him there is no cause for stumbling [AFFIRMATION 2] [contrast]. But whoever hates his brother is in the darkness [AFFIRMATION 1] and walks in the darkness [AFFIRMATION 2] [AFFIRMATION]" (1 John 2:10–11)

Argument Diagram of Rom 8:13



Concession

Definition: The relationship between two (or more) propositions in which the affirmation or imperative of the lead proposition remains valid even though another proposition is put in relation to it that the reader might expect would invalidate it.

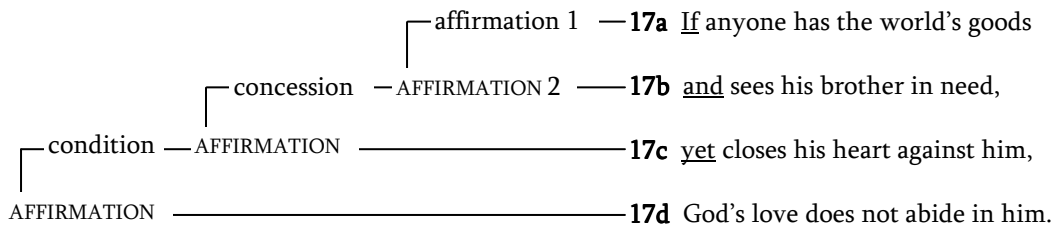
In SSA terminology, this is a concession–CONTRAEXPECTATION relationship. It is important to note, however, that the expectation of the readers themselves might *not* be contradicted by the author. Rather, this propositional relationship merely expresses an instance in which it is *plausible* for a general expectation to be contradicted by the remaining validity of the affirmation or imperative. In my view, concession is not so much "support by contrary statement" as it is the rebuttal of potential counterevidence.

Examples:

- "Although they knew God [concession], they did not honor him as God or give thanks to him [AFFIRMATION]" (Rom 1:21)

- "Among the mature we do impart wisdom [AFFIRMATION], <u>although</u> it is not a wisdom of this age [concession]" (1 Cor 2:6)
- "In a severe test of affliction [concession], their abundance of joy and their extreme poverty have overflowed in a wealth of generosity on their part [AFFIRMATION]" (2 Cor 8:2)[59]
- "<u>Even</u> those who are circumcised do not themselves keep the law [concession], <u>but</u> they desire to have you circumcised [AFFIRMATION] [ACTION] <u>that</u> they may boast in your flesh [purpose]" (Gal 6:13)
- "<u>Though</u> I am the very least of all the saints [concession], this grace was given to me [AFFIRMATION], to preach to the Gentiles the unsearchable riches of Christ [amplification]" (Eph 3:8)
- "<u>Even if</u> I am to be poured out as a drink offering upon the sacrificial offering of your faith [concession], I am glad and rejoice with you all [AFFIRMATION]" (Phil 2:17)
- "<u>Although</u> he was a son [concession], he learned obedience through what he suffered [AFFIRMATION]" (Heb 5:8)
- "The tongue is a small member [concession], <u>yet</u> it boasts of great things [AFFIRMATION]" (Jas 3:5)
- "I intend always to remind you of these qualities [AFFIRMATION], <u>though</u> you know them and are established in the truth that you have [concession]" (2 Pet 1:12)
- "<u>If</u> anyone has the world's goods [affirmation 1] <u>and</u> sees his brother in need [AFFIRMATION 2] [concession], <u>yet</u> closes his heart against him [AFFIRMATION] [condition], God's love does not abide in him [AFFIRMATION]" (1 John 3:17)

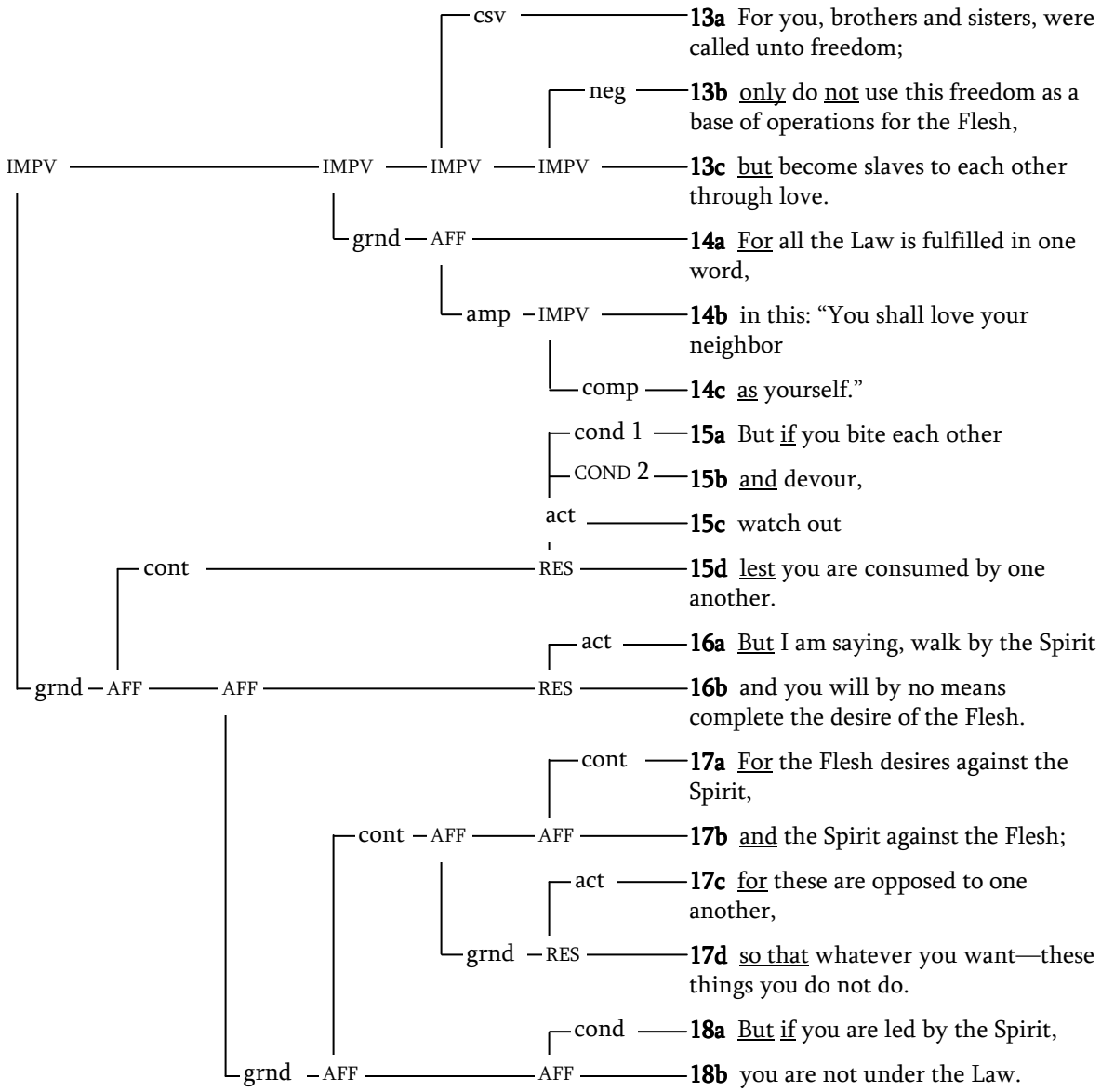
<u>Argument Diagram of 1 John 3:17</u>



[59] This is an example in which the adversative relationship is based entirely on the meaning of the propositions and not the grammar.

An Extended Example of Argument Diagramming with Brief Commentary

Argument Diagram of Galatians 5:13–18



According to this argument diagram, the focus of this passage is the imperative "become slaves to each other through love" (Gal 5:13c). Paul grounds this imperative in a contrast: a lack of love will lead to being consumed (5:15d) but walking by the Spirit will not "complete" the desire of the Flesh. It is possible that the Agitators in Galatia were threatening the Galatian converts with the curse of the Law if they did not become circumcised and Law-observant. If this is a plausible occasion for the letter, then perhaps Paul is here arguing that living by the Spirit is alone sufficient for restraining the Flesh and avoiding the curse of the Law. Service and love then become the freedom for which the Galatians had been set free by the death of Messiah. Love fulfills the Law.

Prospects for Further Dialogue and Research

As I intimated in the introduction to this proposal, I by no means consider argument diagramming (at least as I have presented it here) to be the definitive technique for analyzing the arguments of the New Testament. I do hope, however, that Christian scholarship will continue to gain ground not only in right interpretation of biblical texts but also in the refinement of techniques and methodology used to arrive at right interpretation. There is great opportunity for collaborative partnerships to form around the shared goal of understanding and restating the profound argumentation of the New Testament.

In writing this concluding section I am keenly aware of the shortcomings and limitations of this proposal. In the course of my study and thought, I have encountered many issues which I think would present fruitful avenues of research, but which I have not been able to pursue in this proposal. I will mention a few of these issues briefly at this point.

First, I think the issue of the "surface structure" of the text as opposed to the "semantic structure" should be explored in greater detail. The following is an illustration from J. P. Louw's *Semantics of New Testament Greek* that illustrates the difference between a "literal translation" of Phlm 1:3–5 "representing the surface structure" (in the left column) and a "dynamic translation of the text based on the deep structure relationships" (in the right column):

I thank my God in all my remembrance of you, always in every prayer of mine for you all making my prayer with joy, . . . thankful for your partnership in the gospel from the first day until now.	Every time I think of you, I pray for all of you. And when I pray I especially thank my God with joy for the fact that you shared with me in spreading the good news from the first day until now.[60]

How much should the grammatical "surface structure" of the text be manipulated in order to make the "semantic structure" clear? And how much information should an argument diagram contain? At this point, it is my conviction that an argument diagram should present a more literal and "minimalist translation" of the text in the propositions which are diagrammed. I realize that there is a certain measure of "skewing" that happens between the "surface structure" and the "semantic structure," yet even as Beekman et al. concede, readers naturally compensate for skewing in languages with which they are familiar. So perhaps it is more important for SSA displays to clarify the semantic structure for those who are preparing to translate the Greek into an unfamiliar receptor language, but for New Testament studies, I wonder if it is more valuable for readers to work from the common ground of a more literal translation. This would allow readers of an argument diagram to note immediately diagramming decisions which they may have made differently. I was frustrated in looking at certain SSA displays in that I could hardly recognize the original text being analyzed because so much interpretation had been incorporated into the paraphrastic rendering of the propositions. In trying to comprehend an SSA display I was sometimes confronted with "information overload." Therefore, if representing the semantic structure of the text is necessary, I wonder if this could be done in a separate step.

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[60] Louw, *Semantics*, 87.

Second, I think a lot more work needs to be done at the level of specific Greek words and the implications these words have for the structuring of a passage's argumentation.[61] Here are three examples of what I mean:

- Is there such a thing as an inferential γάρ? BDAG lists seven examples of γάρ used as a "marker of inference": Jas 1:7; 1 Pet 4:15; Heb 12:3; Acts 16:37; Rom 15:27; 1 Cor 9:19; and 2 Cor 5:4. In a quick survey of these occurrences, only one (1 Pet 4:15) seemed to mark inference. So while the "inferential γάρ" is often cited, I wonder if this issue would bear more careful scrutiny to determine exactly where, if anywhere, "inferential γάρ"s occur and how we might recognize them when and if they do.
- How should we understand κατά clauses? In Fuller and Schreiner's terminology, I would guess that most κατά clauses would be identified as comparisons. In SSA terminology I think they are most often identified as signifying the relationship CONGRUENCE–standard. I am currently working with the possibility that they should be viewed within the ACTION–manner relationship. Some commentators find much theological significance in Paul's choice of prepositions, claiming, for example, that a future judgment *according to* works is crucially different from a future judgment *on the basis of* works. If this is to stand as an exegetical argument as well as a theological one, then more work may need to be done on the various ways in which the prepositions ἐκ, ἐπί, διά, and κατά represent criteria or causality.
- How should we understand the use of the preposition καθώς in regard to citations of the Old Testament? The New Testament's use of the Old is an important and flourishing area of study at present. Considering that citations of the Old Testament are often introduced with the preposition καθώς, how should interpreters diagram the relationship between New and Old? The two obvious options are to view καθώς as introducing a comparison or direct support, which seems to me to be a difference of some theological significance.

It is possible that one or all of these three lexical issues has already been explored within the area of discourse analysis, but even if they have, that might in itself point to the need for additional studies of a similar concentration.

A final area in which more work could be done, in my mind, is argument diagramming on the macro-level. This proposal has focused on the relationships between propositions, not paragraphs. Yet could this kind of argument structuring occur between larger units of text? Would such a study differ at all from rhetorical analysis? If so, how? It appears as if SSA convention has now dropped the categories of paragraph patterns that it once employed. Are different categories needed to conduct argument diagramming at the macro-level?

These are all questions which I find interesting, but which I am presently ill-equipped to deal with. If these reflections have only served to prompt others to more thorough and careful work, I will consider my efforts a success.

---

[61] The work I have in mind might find a helpful model in Stephen H. Levinsohn's essay, "Some Constraints on Discourse Development in the Pastoral Epistles," in *Discourse Analysis and the New Testament: Approaches and Results* (JSNTSS 170; eds. Stanley E. Porter and Jeffrey T. Reed; Sheffield: Sheffield Academic Press, 1999), 316–33.

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Appendices

The following appendices are representative samples of various analytical techniques that are at least somewhat similar to the technique of argument diagramming I am proposing. The appendices themselves are not labeled with consecutive letters, but do appear in the exact order presented below:

Appendix A: Daniel Fuller's Arc of Philippians 1:3–11
Appendix B: Daniel Fuller's Arc of Philippians 2:25–28

These appendices are copied from Daniel P. Fuller, "Hermeneutics: A Syllabus for NT 500" (6th ed.; Fuller Theological Seminary, 1983), IV.13 and IV.16. They are used by permission.

Appendix C: Tom Steller's Arc of Ephesians 5:15–21

This appendix is an arc shared by Tom Steller from BibleArc.com. It is used by permission.

Appendix D: Scott Hafemann's Discourse Analysis of 1 Peter 1:3–9

This appendix is a discourse analysis sent to me by Scott Hafemann through email. It is used by permission.

Appendix E: Brian Vickers's Tracing of Romans 2:6–11
Appendix F: Brian Vickers's Tracing of 1 Corinthians 1:17–26

These appendices are traces sent to me by Brian Vickers through email. They are used by permission. These traces resemble the technique of tracing the argument as practiced by Tom Schreiner.

Appendix G: Sample SSA of Philippians 2:1–30
Appendix H: Sample SSA of Philippians 2:1–16

These appendices are sample pages have been reproduced from the *Ethnologue* website: <http://www.ethnologue.com/bookstore/docs/SSA%20Ph%20p%2076.pdf> and <http://www.ethnologue.com/bookstore/docs/SSA%20Ph%20p%2084.pdf> (12 December 2009). In an SSA manual these displays would be followed by translation and exegetical notes.

Appendix I: George Guthrie's Semantic Diagram of Blah

This appendix is reproduced from *Biblical Greek Exegesis*, page 53.

Appendix J: Alan Hultberg's Semantic Diagram of John 3:16–21

This appendix has been reproduced from Alan Hultberg's personal website: <http://people.biola.edu/faculty/alanh/Handouts/TBE517/Example%20of%20SynSem%20diagram.pdf> (19 December 2009). Alan Hultberg went to Trinity Evangelical Divinity School and become friends with George Guthrie. His "Syntactical and Semantic Diagram" resembles the method described by Guthrie in *Biblical Greek Exegesis*.

Appendix K: J. P. Louw's Tree Diagram and Arrangement of Colons

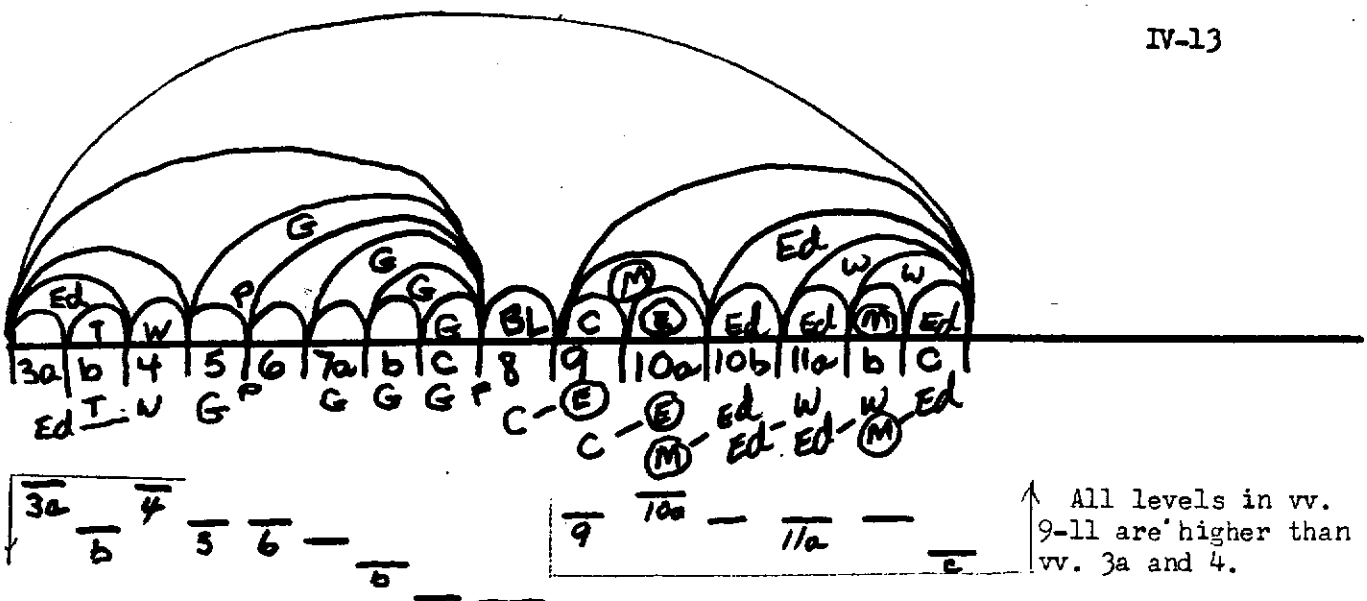
This appendix is reproduced from *Semantics of New Testament Greek*, pages 150–51.

Appendix L: Blomberg and Kamell's Translation in Graphic Form

This appendix is reproduced from *James*, page 127.

Appendix M: William Mounce's Phrasing of Blah

This appendix is reproduced from *Greek for the Rest of Us*, page 134.



3a I thank my God

b when I remember all that is true about you

4 in that (cf. 3a) I always make every petition for you with joy.

5 because you have shared yourselves for the Gospel from the first day until now

6 and for the greater reason that I am convinced that the good work Christ began in you he will bring to perfection

(I have this conviction--v. 6)

11a because it is right for me to have it

(It is right for me to have it--v. 7a)

b because I have a deep affection for you

(I have this deep affection--v. 7b)

c because, in helping me, you share with me in God's grace, which enables me to stand for the Gospel

8 and even more so because Christ's own compassion inspires this affection (and so, since Jesus loves you so, therefore (v. 6) he will keep on perfecting you)

9 Therefore, as a result of Christ's love for you (cf. v.8) and because I am so thankful (cf. vv. 3a,4) for how you have lived, I pray that your love may abound increasingly in mature knowledge and all discernment

10a so that you will be able to distinguish between the best and what is merely good

b in order that (for, in so doing) you will be genuine and without offense at the judgment

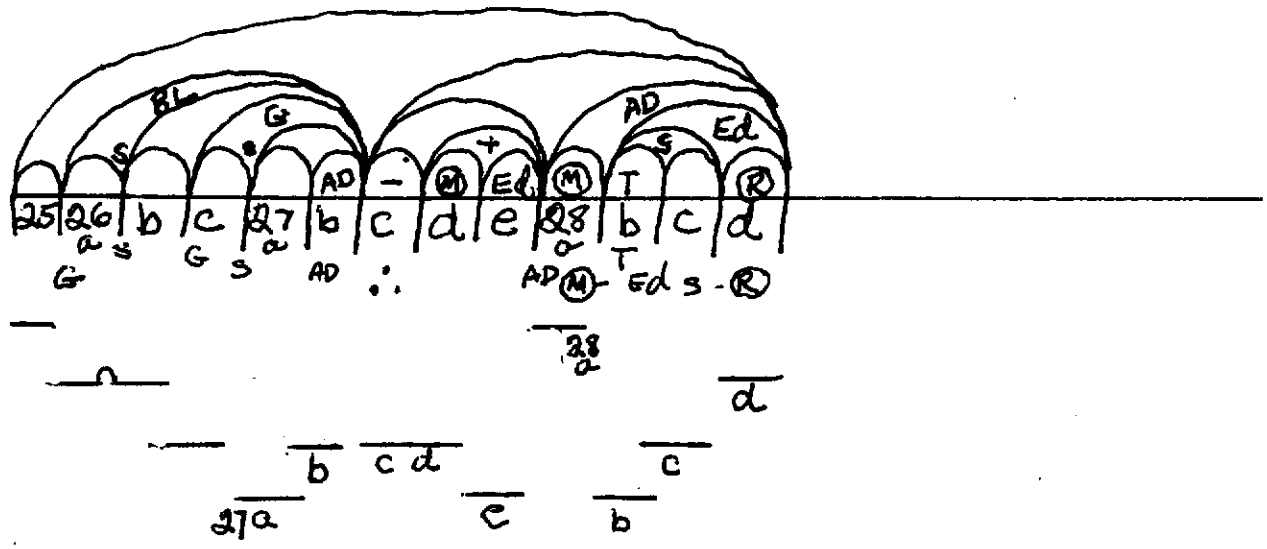
11a in that you will have been filled with the fruit of righteousness

b in that Christ causes it to abound

(Christ causes righteousness to abound--v. 11b)

c in order that (for, in so doing) God gets all the credit

Phil. 2:25-28



25 I have found it necessary to send Epaphroditus back to you

26a because he is homesick

b and he is depressed

c because you had heard that he was sick

27a and although he was sick

27b yet God had mercy on him in healing him (And E. was depressed because his friends were still worrying about him, when he wanted them to know that he was now well)

- - - - - - - - -

c although God not only had mercy on him

d but God also had mercy on me

e in order that I might not have too much sorrow

28a yet I have therefore sent E. back the more speedily

c in order that you may rejoice

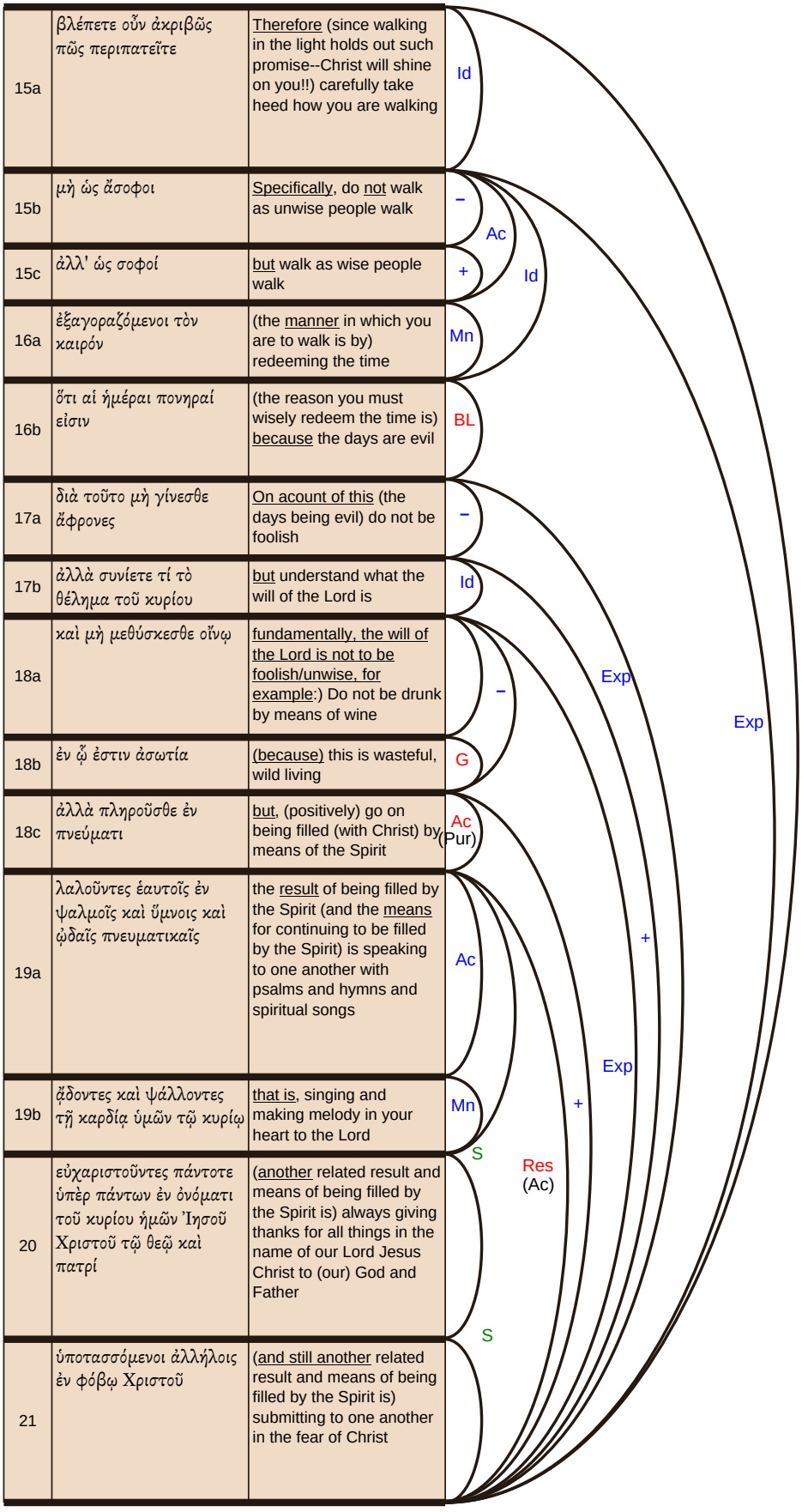
b when you see him

d and my response to your joy will mean that I am less sorrowful

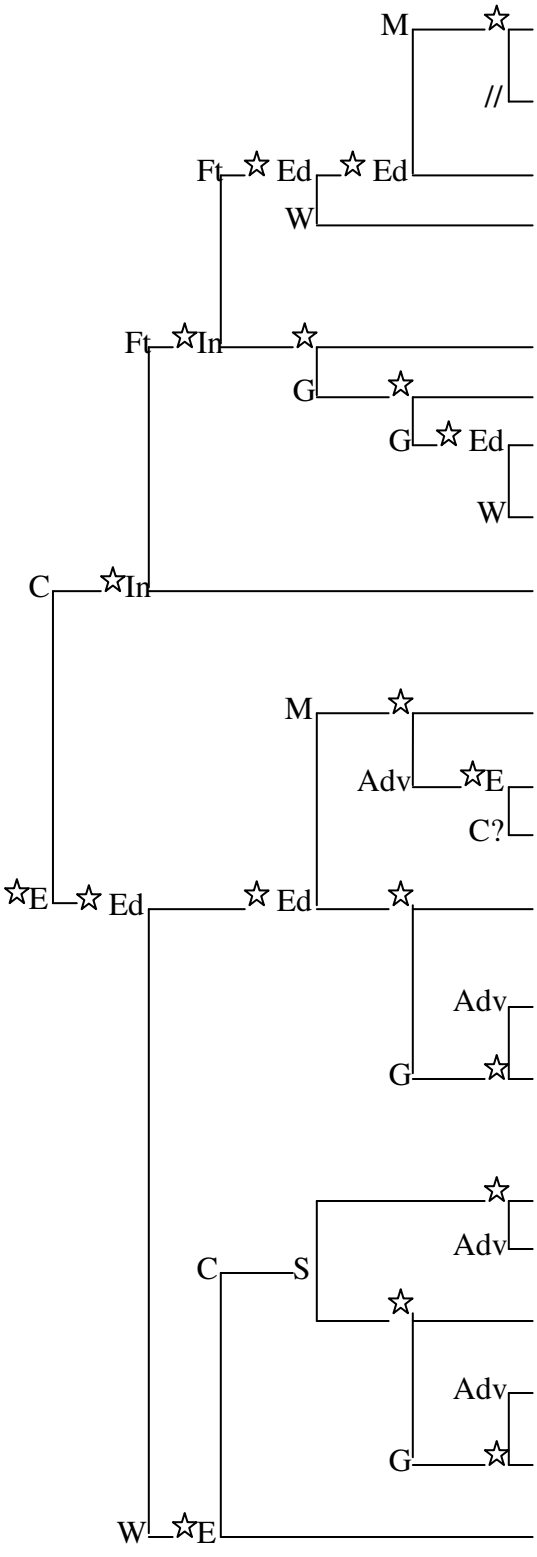
Ephesians 5:15-21

by Tom Steller

last modified 04/16/2009



1:3-9: The Opening Prayer of Praise



3a Blessed be the God and Father of our Lord Jesus Christ

3b <u>because</u> (subst ptcp) he is the one who has caused us to be begotten again

3c <u>according to</u> (κατὰ + acc) his great mercy

3d <u>for the purpose of</u> (εἰς + acc) a living hope

3e <u>by means of</u> (δι’ + gen) the resurrection of Jesus Christ from the dead,

4a <u>for the purpose of</u> (εἰς + acc) an inheritance that cannot decay, pure and unfading,

4b <u>because</u> (adj ptcp) it is kept in heaven for you,

5a <u>because</u> (pred ptcp) you are being guarded by the power of God

5b <u>by means of</u> (διὰ + gen) faith

5c <u>for the purpose of</u> (εἰς + acc) a salvation that is ready to be revealed in the last period of time.

6a <u>By means of this divine action</u> (ἐν + rel pronoun) you rejoice,

6b <u>even though</u> (adv ptcp) you are grieving by various trials

6c <u>if</u> (εἰ) it is necessary now for a little time

7a <u>in order that</u> (ἵνα + subj) the genuineness of your faith might be found as bringing praise and glory and honor in the revelation of Jesus Christ,

7b <u>since</u> (comparative) it [your testing] is more valuable than gold that is perishing,

7c <u>but nevertheless</u> (δὲ) is (also) being tested to be genuine through fire

8a <u>inasmuch as</u> (rel pronoun) you love him,

8b <u>even though</u> (adv ptcp) you have not seen (him)

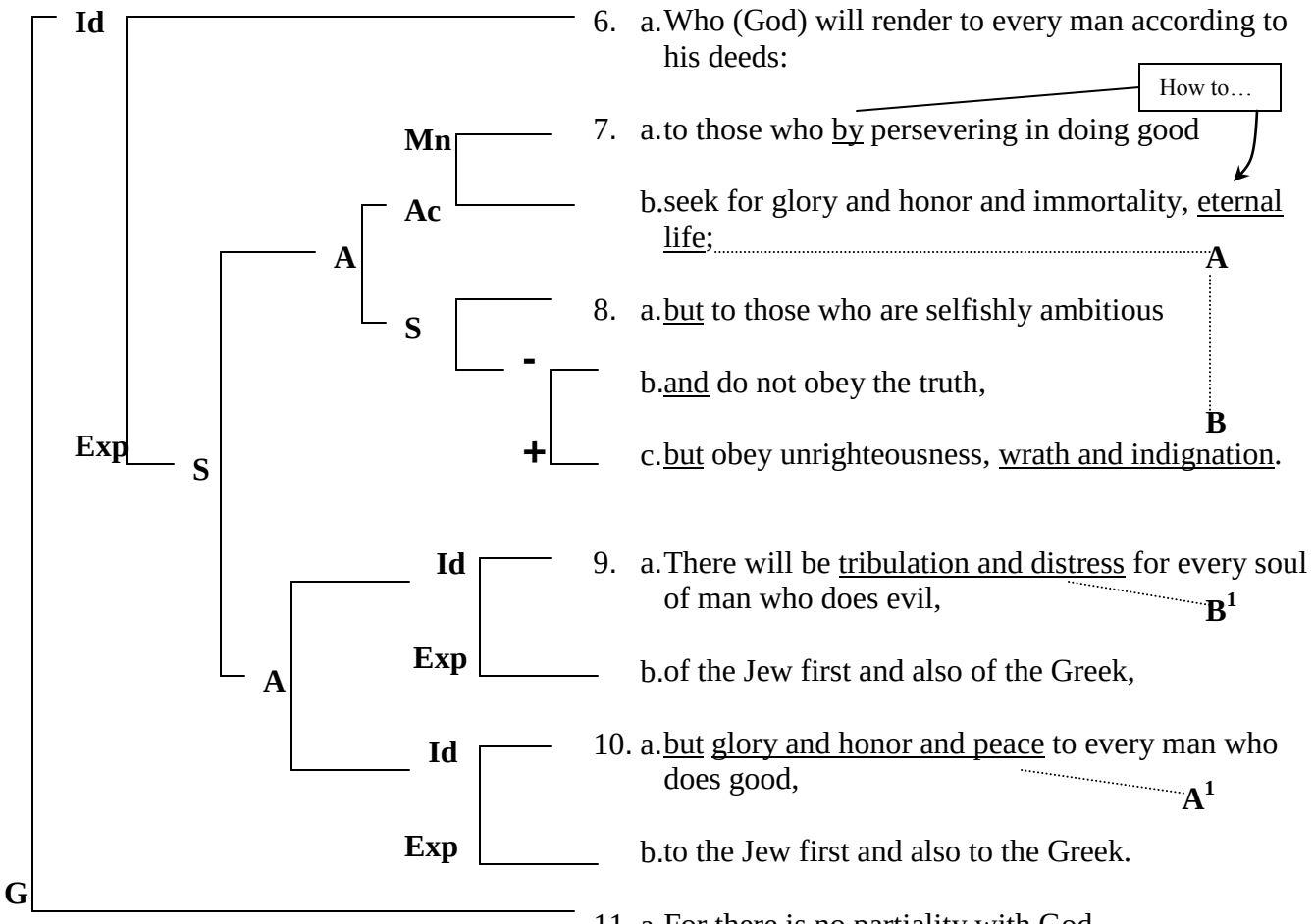
8c <u>and inasmuch as</u> (rel pronoun) you rejoice in him with inexpressible and glorious joy

8d <u>since</u>, <u>even though</u> (adv ptcp) you are not now seeing (him),

8e <u>nevertheless</u> (adv ptcp) you are trusting (in him),

9 <u>so that</u> (adv ptcp) you are obtaining the goal of your faith, the salvation of (your) lives.

Romans 2:6-11



6. a. Who (God) will render to every man according to his deeds:

7. a. to those who <u>by</u> persevering in doing good

   b. seek for glory and honor and immortality, <u>eternal life</u>;

8. a. <u>but</u> to those who are selfishly ambitious

   b. <u>and</u> do not obey the truth,

   c. <u>but</u> obey unrighteousness, <u>wrath and indignation</u>.

9. a. There will be <u>tribulation and distress</u> for every soul of man who does evil,

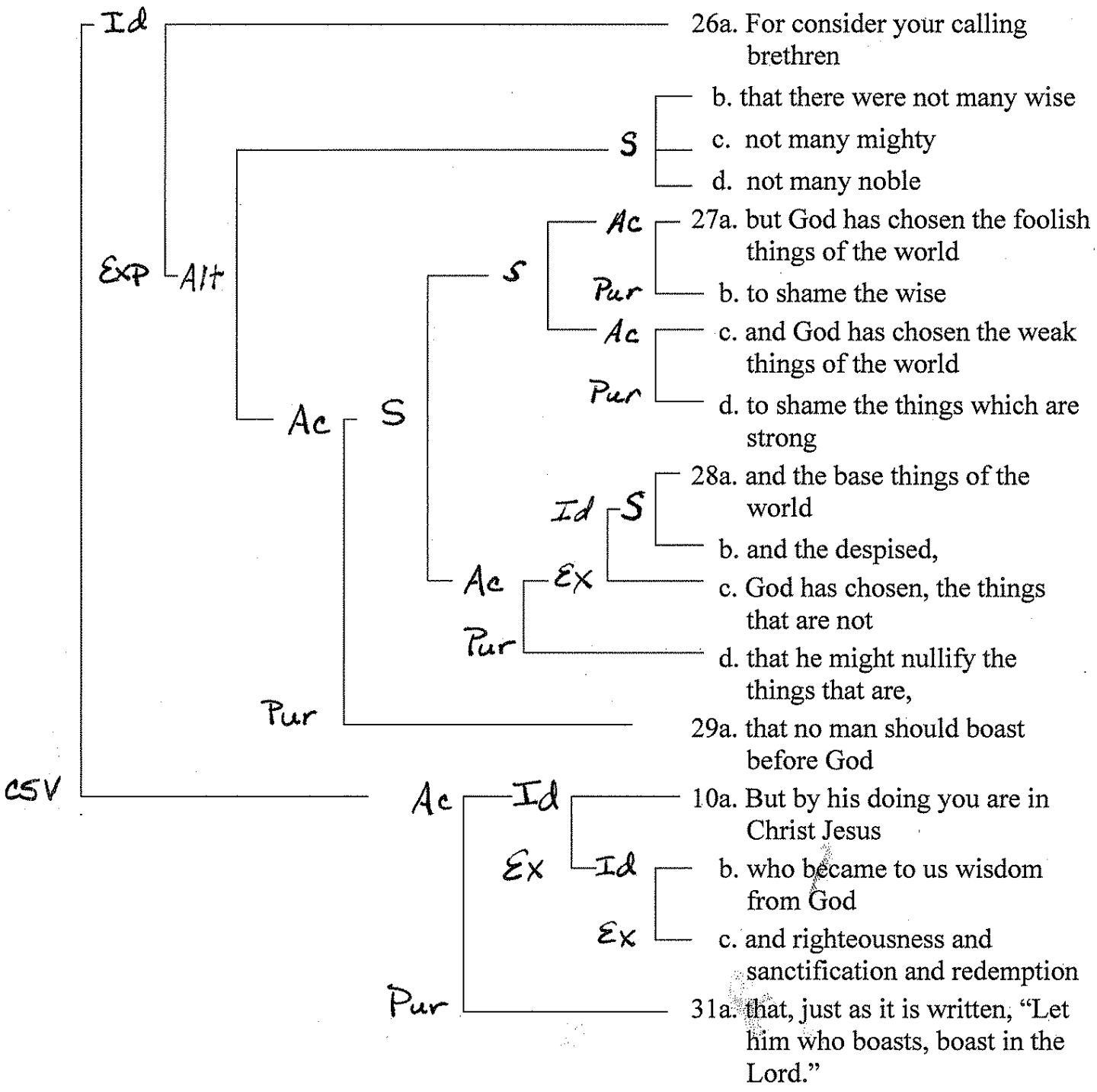
   b. of the Jew first and also of the Greek,

10. a. <u>but glory and honor and peace</u> to every man who does good,

    b. to the Jew first and also to the Greek.

11. a. <u>For</u> there is no partiality with God.

1 Cor 1:26-31


Id
26a. For consider your calling brethren
b. that there were not many wise
S
c. not many mighty
d. not many noble
Ac
27a. but God has chosen the foolish things of the world
Exp
Alt
S
Pur
b. to shame the wise
Ac
c. and God has chosen the weak things of the world
Pur
Ac
S
d. to shame the things which are strong
28a. and the base things of the world
Id
S
b. and the despised,
Ac
Ex
c. God has chosen, the things that are not
Pur
d. that he might nullify the things that are,
Pur
29a. that no man should boast before God
CSV
Ac
Id
10a. But by his doing you are in Christ Jesus
Ex
Id
b. who became to us wisdom from God
Ex
c. and righteousness and sanctification and redemption
Pur
31a. that, just as it is written, "Let him who boasts, boast in the Lord."

SUBPART CONSTITUENT 2:1–30 (Hortatory Division: Appeal$_1$ of 1:27–4:9)

THEME: Love and agree with one another, and humbly serve one another without arguing. Take Christ as your model in this. I dedicate my life to God together with you; therefore, let us all rejoice even though I may die. I expect to send Timothy to you soon and Epaphroditus right away. These are men who care for others' welfare, not their own. Welcome and honor such men as these.

MACROSTRUCTURE	CONTENTS
APPEAL$_1$	2:1–16 Love one another, agree with one another, and humbly serve one another since Christ has loved us and humbly given himself for us in death on a shameful cross. Obey God and your leaders always and never complain against them or argue with them, but witness in life and word to the ungodly people around you.
APPEAL$_2$	2:17–18 Because I and all of you dedicate ourselves together to do God's will, even if I am to be executed I rejoice and you should also rejoice.
APPEAL$_3$	2:19–30 I confidently expect to send Timothy to you soon. He genuinely cares for your welfare, not his own interests. I am sending Epaphroditus back to you. Welcome him joyfully. Honor him and all those like him since he nearly died while serving me on your behalf.

INTENT AND MACROSTRUCTURE

In the 2:1–30 division Paul begins his specific *APPEALS*. Note that even though the label *APPEAL* in the display is singular, each unit so labeled may consist of a number of *APPEALS*.

BOUNDARIES AND COHERENCE

That 2:1–30 is a coherent whole can be seen from the many references to unity and selfless service to others. See the notes under 1:3–4:20.

PROMINENCE AND THEME

Since the units in this division are in a conjoined relationship with one another, each of them should be represented in the division theme statement. To bring out Paul's stress on unity and selfless service to others, not only the travel components of 2:19–30 are included but also the examples of selfless service represented in Timothy and Epaphroditus.

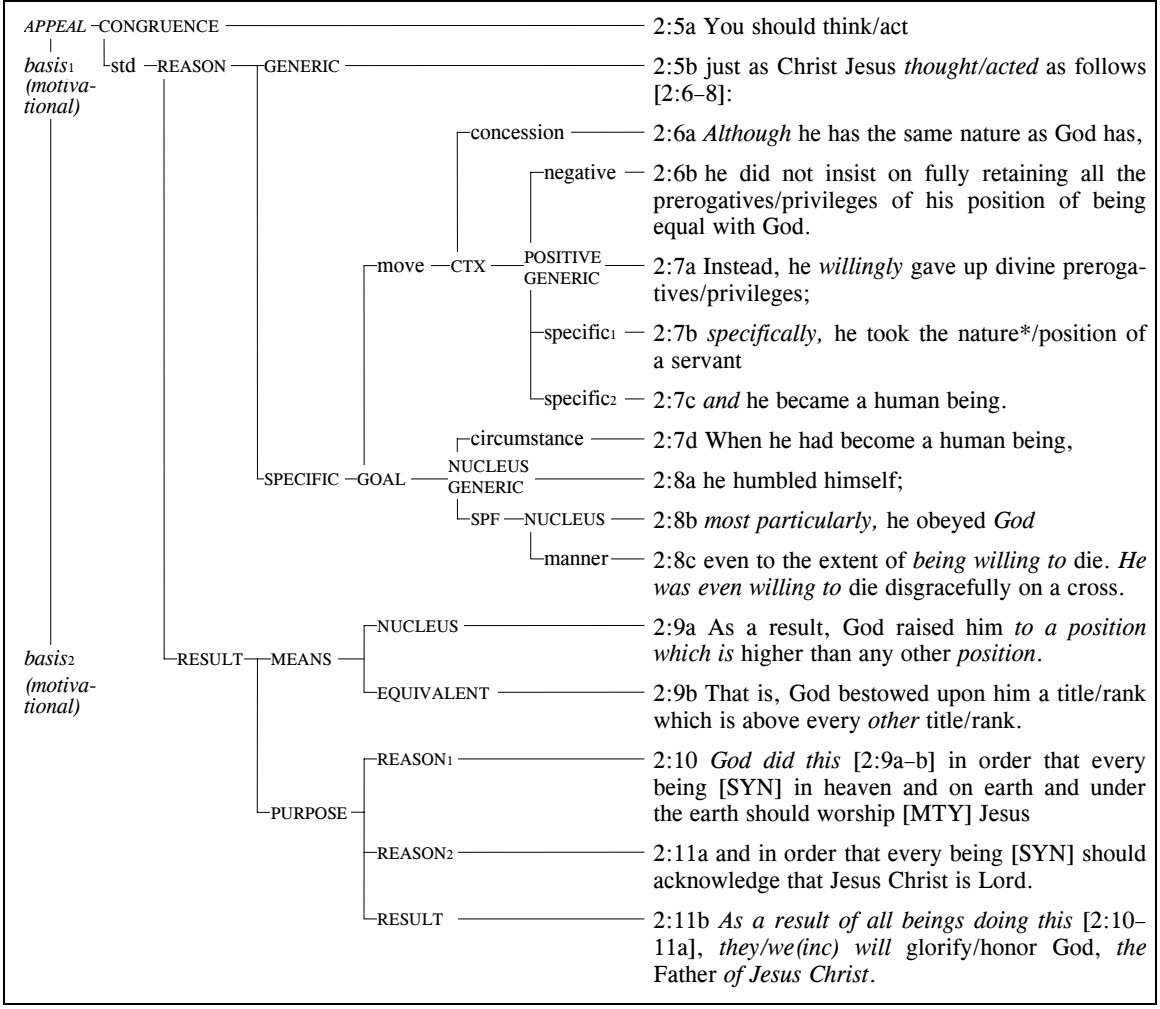
DIVISION CONSTITUENT 2:1–16 (Hortatory Section: Appeal$_1$ of 2:1–30)

THEME: Love one another, agree with one another, and humbly serve one another since Christ has loved us and humbly given himself for us in death on a shameful cross. Obey God and your leaders always and never complain against them or argue with them, but witness in life and word to the ungodly people around you.

MACROSTRUCTURE	CONTENTS
APPEAL$_1$ (specifics)	2:1–4 Since Christ loves and encourages us and the Holy Spirit fellowships with us, make me completely happy by agreeing with one another, loving one another, and humbly serving one another.
APPEAL$_2$ (model)	2:5–11 You should think just as Christ Jesus thought, who willingly gave up his divine prerogatives and humbled himself, willingly obeying God though it meant dying on a shameful cross. As a result, God exalted him to the highest position, to be acknowledged by all the universe as the supreme Lord.
APPEAL$_3$ (urging)	2:12–13 Since you have always obeyed God, continue to strive to do those things which are appropriate for people whom God has saved, since he will enable you to do so.
APPEAL$_4$ (specifics)	2:14–16 Obey God and your leaders always and never complain against them or argue with them, in order that you may be perfect children of God, witnessing in life and word to the ungodly people among whom you live.

SECTION CONSTITUENT 2:5–11 (Hortatory Paragraph: Appeal$_2$ of 2:1–16)

THEME: You should think just as Christ Jesus thought, who willingly gave up his divine prerogatives and humbled himself, willingly obeying God though it meant dying on a shameful cross. As a result God exalted him to the highest position, to be acknowledged by all the universe as the supreme Lord.

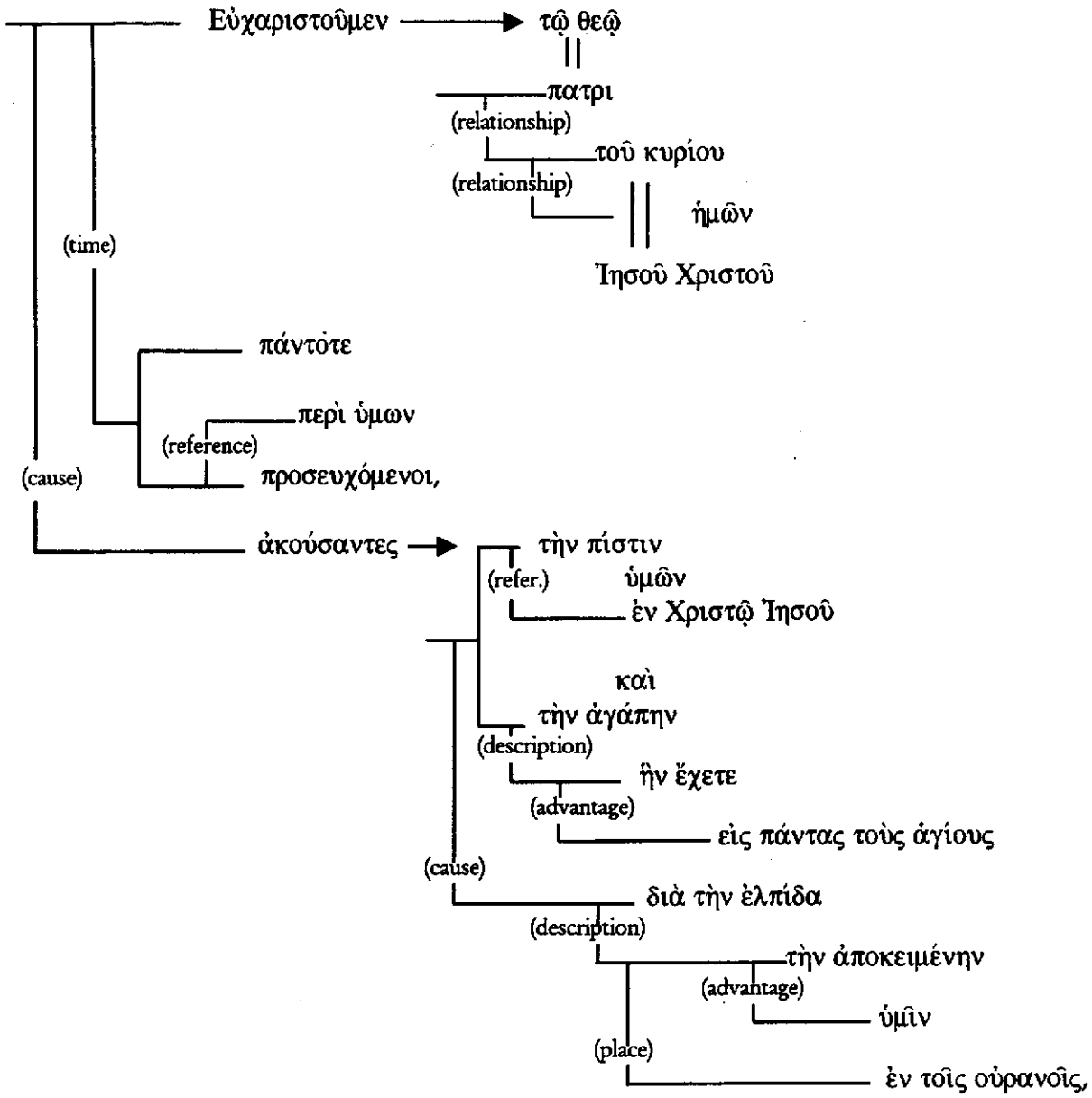


INTENT AND PARAGRAPH PATTERN

The 2:5–11 unit is a hortatory paragraph as the imperative φρονεῖτε 'think' in v. 5 shows. Paul is asking the Philippians to imitate Christ's perspective on living for God in humility and obedience. Verses 6–8 describe that perspective, while vv. 9–11 describe the result of so living. The style of vv. 6–11 has led many commentators to believe that Paul is quoting a hymn about Christ's attitude of humility and obedience. This may be the explanation for the mismatch between the communication relation structure and the paragraph pattern structure. The communication relation structure is basically EXHORTATION-standard (CONGRUENCE-standard). At the same time the model of humility is motivational because it is the example of Christ himself and so it is considered as a motivational *basis* in the paragraph pattern structure. The result of Christ's model of humility is his exaltation (9–11). The RESULT has many prominence features, yet is not as obviously thematic as the model of humility. But it would seem that the RESULT can also be seen as a *motivational basis* for the *APPEAL*. The mismatch between the paragraph pattern and communication relation structure is best shown by double labeling in the display (e.g., *motivational basis*$_2$=RESULT of standard).

COLOSSIANS 1:3–5A AS EXAMPLE

Colossians 1:3–5a



Syntactical and Semantic Diagram of John 3:16-21
BE 517
Hultberg

I. Explanation of prev. idea: God loves world enough to give Son for its salvation
- A. Assertion: God loves the world
- B. Result of God's love: gives Son
  - 1. Purp. 1 of God giv. Son: believer not die
  - 2. Purp. 2 of God giv. son: bel. gets eter. life

Assert.: God loved w'rld
Result of love
Purpose giv. His Son (-)
alt. purpose (+)

For God so loved the world
that He gave His only begotten Son,
that whoever believes in Him should not perish,
but have eternal life.

II. Elaboration on God's purposes for sending His Son: salv'n from judgment to believers
- A. Purpose of God sending Son
  - 1. Neg. Not to judge world
  - 2. Pos. To save world
- B. Elabor. on judgment: World already judged
  - 1. Believer not judged
  - 2. Unbeliever already judged
    - a. Cause of judgm. of unbeliever: unbelief

Expl. of purp. -
Expl. of purp. +
Elabor'n on judgm.: who is not judged
altern.: who is judged
cause judgm.: unbelief

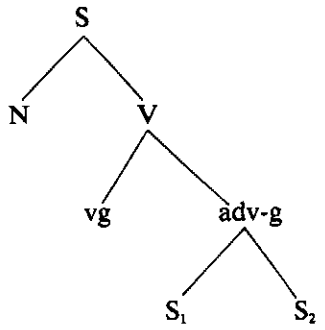
For God did not send the Son into the world to judge the world
but [God sent his Son] that the world should be saved through Him.
He who believes in Him is not judged;
he who does not believe has been judged already,
because he has not believed in the name of the only beg. Son of God.

III. Explanation of judgm.t in relation to God sending Son: judgment manifested by reaction to God's Son
- A. Explanation of judgment
  - 1. light has come
  - 2. contra-expectation: men avoid light
    - a. reason: deeds are evil
- B. Explanation of avoidance of light by evil.
  - 1. evildoers avoidance of light
    - a. reason: hate late
      - i. reason: light exposes evil deeds
  - 2. Contrast: Truth lovers come to light
    - a. purpose: to expose his deeds as godly

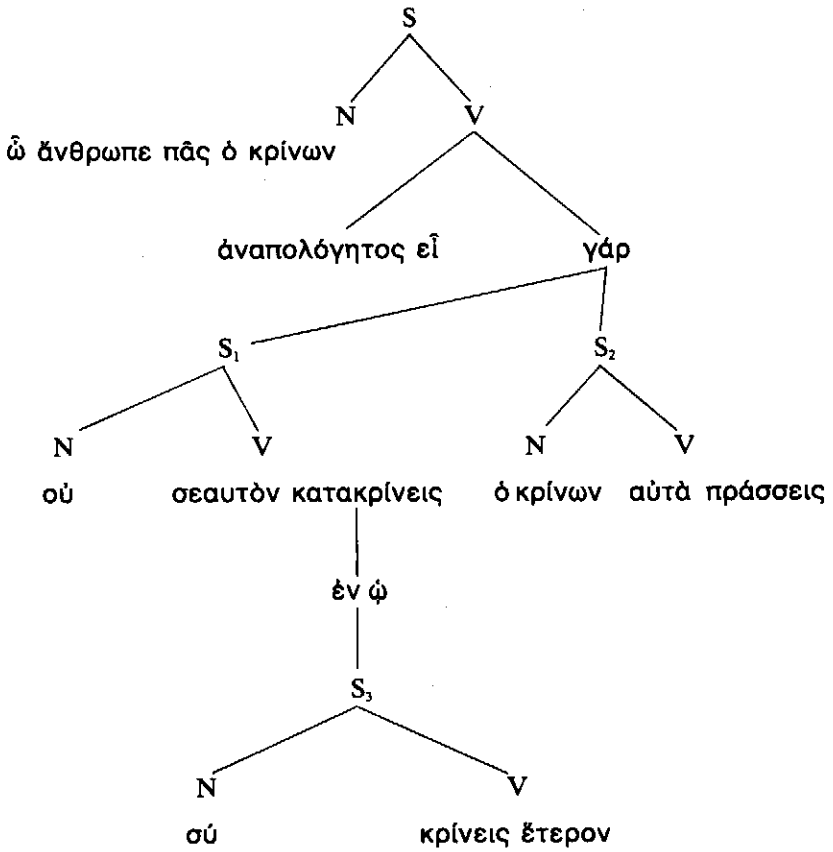
Assertion about judgm..
content 1: light's come
content 2: contra-expect.: men avoid lite
reas. avoid: evil deeds
Expl. avoid. by evil: 1) hate light
2) result: avoid
reas. avoid: exposure
Altern.: truth seeks light
reason: deeds seen
content: as from God

And this is the judgment,
that the light is come into the world,
and men loved the darkness rather than the light;
for their deeds were evil.
For everyone who does evil hates the light,
and does not come to the light,
lest his deeds should be exposed.
But he who practices the truth comes to the light,
that his deeds may be manifested
as having been wrought in God.

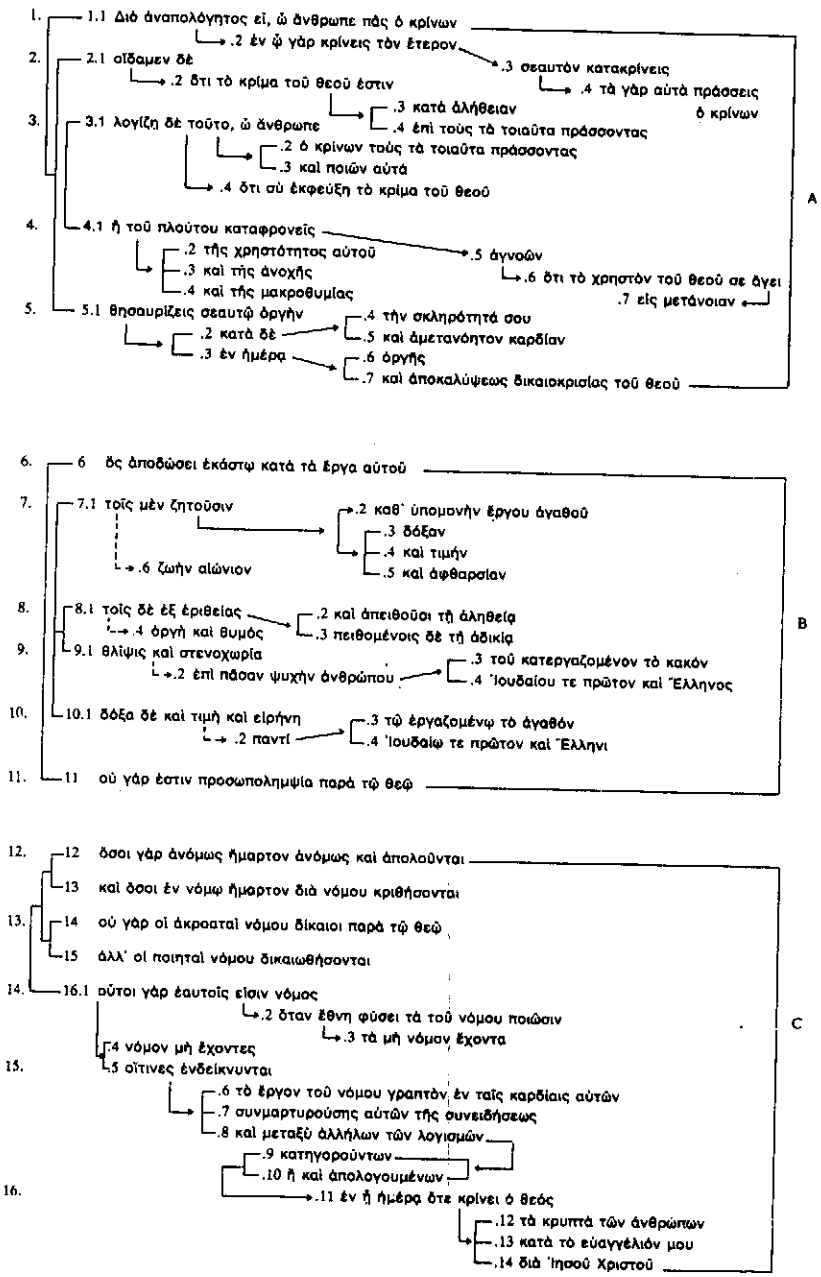
latter consisting of two embedded sentences. So we have:



or more fully



The arrangement of the colons is:



James 2:14-26

14a	Rhetorical Q.	**What is the profit**, my brothers and sisters
b	condition	if someone should claim to have faith but
c	contrast	does not have works?
d	Restatement	**Is such faith able to save them?**
15	Illustration (of 16c)	If a brother or sister should be naked and lacking in daily food, and
16a	expansion	someone of you should say to them, 'Go in peace, be warmed and filled," but
b	contrast	you do not give them anything for their bodily needs
c	parallel (to 14a)	**what is the profit?**
17a	Conclusion	Likewise, also, **faith by itself ... is dead**
b	condition	if it does not have works.
18a	Problem	But **someone might say you have faith and I have works**.
b	Resolution	**Show me your faith without works**
c	contrast	and **I will show you my faith**
d	means	by my works.
19a	Rhetorical Q.	**Do you believe that God is one?**
b	Exclamation	**You do well;**
	Expansion	**even the demons believe and tremble!**
20	Rhetorical Q.	**Do you want to know, O empty person, that faith without works is workless?**
21a	Example	**Was not Abraham our father justified by works**
b	means	having offered up his son Isaac
c	place	on the altar?
22a	Inference	**You see that faith was working with his works** and
b	sequence	**faith was brought to maturity by his works**.
23a	Verification	And **the Scripture was fulfilled** which says,
		"Abraham believed God and
b	simultaneous	it was accounted to him as righteousness," (Ge 15:6)
c	expansion	and he was called a friend of God.
24	Conclusion	**You see** therefore **that a person is justified by works and not by faith alone.**
25a	Parallel (to 21a)	Likewise, **was not Rahab the prostitute also justified by works**
b	means	having welcomed the messengers and
c	sequence	having sent them out by another road?
26a	Illus. (of 26b)	For just as the body without a spirit is dead, so also
b	conclusion	**faith without works is dead**.

9a		And so,
b	duration	from the day we heard,
c	**assertion**	**we have not ceased to pray for you,**
d	content	asking that you may be filled
e	content	with the knowledge of his will
f	manner	in all spiritual wisdom and understanding,
10a	purpose	so as to walk
b	manner	in a manner worthy of the Lord,
c	manner	fully pleasing to him,
d	result	bearing fruit in every good work and
e	result	increasing in the knowledge of God.
11a	result	May you be strengthened
b	instrument	with all power,
c	accordance	according to his glorious might,
d	purpose	for all endurance and patience with joy,
12a	result	giving thanks to the Father,
b	description	who has qualified you to share in the inheritance of the saints in light.
13a	description	He has delivered us from the domain of darkness and
b		transferred us to the kingdom of his beloved Son,
14	description	in whom we have redemption,
		the forgiveness of sins.