THE JOURNAL OF

Inductive Biblical Studies

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The Journal of Inductive Biblical Studies intends to promote the hermeneutical approach to the study of the Scriptures generally known as Inductive Biblical Studies. By Inductive Biblical Study (IBS) we mean the hermeneutical movement initiated by William Rainey Harper and Wilbert Webster White that was embodied in the curriculum of The Biblical Seminary in New York founded in 1900. This approach had precursors in the history of interpretation and has since the beginning of the twentieth-century enjoyed widespread dissemination, being taught at such institutions as Princeton Theological Seminary, Columbia Theological Seminary, Union Theological Seminary in Virginia, Fuller Theological Seminary, Associated Mennonite Biblical Seminaries, Azusa Pacific University, and Asbury Theological Seminary, as well as hundreds of other institutions and organizations around the world.

will fulfill in ever greater measure its vocation of worship, service, proclamation, teaching, and mission to all the world.

From the Editors: Introduction to the Inaugural Issue

David R. Bauer and Fredrick J. Long

The editors are thrilled to celebrate this inaugural issue of *The Journal of Inductive Biblical Studies.* Actually, such a journal is long overdue. The journal intends to promote the hermeneutical approach to the study of the Scriptures generally known as Inductive Biblical Studies. By Inductive Biblical Study (IBS) we mean the movement initiated by William Rainey Harper and Wilbert Webster White that was embodied in the curriculum of The Biblical Seminary in New York founded in 1900. This approach had precursors in the history of interpretation reaching back to the early Church (and indeed within the Scriptures themselves) and has since the beginning of the twentieth century enjoyed widespread dissemination, being taught at such institutions as Princeton Theological Seminary, Columbia Theological Seminary, Union Theological Seminary in Virginia, Fuller Theological Seminary, Associated Mennonite Biblical Seminaries, Azusa Pacific University, and Asbury Theological Seminary, as well as hundreds of others institutions and organizations around the world. Several scholars of global reputation have been profoundly influenced by IBS.

Although IBS is often associated with lay or campus endeavors and is consequently perceived by many to be simplistic and lacking in intellectual rigor, in reality IBS can be (and has been) applied as a sophisticated hermeneutic and a rigorous exegetical approach, one that stands in continuity with all other serious approaches to the study of the Bible, both pre-modern, modern, and post-modern. This journal, then, will not only present contributions relating to the emphases that are characteristic of the IBS movement in the narrow sense, but will also contain studies that belong to other hermeneutical or exegetical streams, although always with at least some serious connection to the principles and practices associated with IBS. We anticipate that the audience for this journal will include scholars, students, and informed ministers.

It is our prayer that God will, in the years to come, mightily use this journal to nurture his Church through his Word so that the Church

Inductive Bible Study, Divine Revelation, and Canon

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ABSTRACT: Drawing on encounter with the teaching and work of Robert A. Traina this paper develops a constructive account of his contribution to inductive bible study by responding positively to two objections that naturally arise. On the one hand, it answers an objectivist worry by noting that Traina's work readily fits into the tradition of *Geisteswissenschaft* and takes with radical seriousness a metaphysics of personal agency and action. On the other hand, it deals with a subjectivist worry by showing that Traina's central concerns transcend his relatively conventional theology of scripture. Through these strategies we can see that inductive bible study is a dynamic research agenda in hermeneutics that depends on crucial insights into the nature of observation and interpretation. Given the validity of these insights, inductive bible study is now poised to enter a new phase of its life as it moves forward into more conventional forms of academic research.

INTRODUCTION

Robert A. Traina was one of the finest teachers I encountered across the years as a student. When I first picked up a copy of *Methodical Bible Study*[1] I did not know what to make of it; it struck me as foreign, inaccessible, much too formal, and even arid. The contrast with the enthusiasm exhibited by students who used this text in his classes was a puzzle; I could not connect my first impressions of Methodical Bible Study with the excitement that was pervasive. This quickly changed when I enrolled in a course on the Gospel of Mark. At the beginning Traina gave a succinct overview of his hermeneutical commitments; he then set us to work on the text. After the first week or so we reached agreement together as a class that we would refrain from asking questions; such was the illumination provided by Traina in his presentations that we set up discussion sessions outside the schedule to deal with questions that arose in the normal course of events. I was also fortunate to be able to take additional courses on the Pentateuch and on Romans where we followed the same basic arrangement. Beyond these encounters I acted as a teaching assistant for Traina for a semester; and on occasion I traveled with him to the Trappist monastery at Gethsemane where he taught the monks on a regular basis.

As I got deeper into Traina's interpretations of scripture I was surprised to discover that his doctoral work was not in biblical studies but in systematic theology.[2] In fact he had worked with Carl Michalson (1915-65) at Drew University (a remarkable existentialist theologian who was tragically killed in an airplane crash in Cincinnati, Ohio) and wrote a doctoral thesis on the doctrine of atonement. The thesis is a meticulous study that draws extensively on work in the philosophy of history, a sub-discipline within philosophy that was close to my own heart. To be sure, Traina's first love was the study of scripture; yet his vision of scripture and his exegetical work were by no means theologically underdeveloped; on the contrary, he brought to the text not just an innate perfectionist streak but a very rich theological sensibility. Furthermore, given what I saw of his life up close as a teacher and administrator, it was very clear that he was a saint in the making; his response to personal and professional opposition early in his career and to periods of intense physical suffering was nothing short of astonishing.

TWO IMPORTANT OBJECTIONS

I begin this paper with these background comments because they bear significantly on the argument that will be developed in this paper. I want to address constructively two objections that commonly crop up in responses to inductive Bible study.[3] On the one hand, inductive Bible study looks like an effort to sustain an objectivist account of hermeneutics as a science of interpretation modeled on the natural sciences of the nineteenth century. On the other hand, inductive Bible study, given its origins and popularity within conservative forms of Protestantism, looks like a cover for a partisan and potentially dangerous theological agenda that is hidden from its best practitioners. The first

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1. Robert A. Traina, *Methodical Bible Study: A New Approach to Hermeneutics* (New York: Ganis & Harris, 1952).

2. Robert A. Traina, *The Atonement, History, and Kerygma: A Study in Contemporary Protestant Theology* (Ann Arbor: University Microfilms, 1967).

3. I shall be assuming throughout here the inductive tradition as I encountered in the work of Robert A. Traina.

objection worries that inductive Bible study is pretentious intellectually; the second that its adherents are likely to be self-deceived. One might combine the two and urge that inductive bible study presents itself as an objective enterprise precisely because it is a cover for a pervasive subjective and even arbitrary theological agenda. As we proceed, let me indicate how *prima facie* attractive and natural these objections can be and begin to indicate how I plan to address them.

Consider the objectivist objection again. It is very tempting to dismiss Traina's whole approach to hermeneutics by portraying it as a relic of an older objectivist, neutral, even 'scientific' approach to the study of texts. The very idea of inductive Bible study can readily be the starting point for this temptation. I propose that we resist this natural temptation precisely because Traina's conceptual apparatus is not what it appears on the surface. In fact it involves a thoroughly defensible account of historical investigation that is lodged in a very particular theological vision. Far from belonging in the world of *Naturwissenschaft*, Traina's work belongs firmly in the field of *Geisteswissenschaft*. In addition, drawing on scripture, Traina was exploring various theological proposals and insights that were materially robust and important in their own right.

Consider the subjectivist objection again. Here the primary worry is that inductive Bible study is in fact a tradition of interpretation that is surreptitiously imposed on the interpretation of scripture by its adherents. In response to this objection I shall show that some of Traina's most compelling hermeneutical insights can be lodged in a theological vision of scripture that is significantly different from his own; they stand secure in that they transcend the particular theological commitments that Traina tacitly if not explicitly brought to the text of scripture. This constitutes a weighty reason why one should welcome the updated vision of Traina's work made available in the recent volume Traina co-authored with David R. Bauer.[4] It is also a reason to celebrate a new phase of the tradition of inductive Bible study as an organized, public contribution to hermeneutics and biblical studies.

A Constructive Response to the Objectivist Objection

One of the driving forces behind Traina's embrace and updating of inductive bible study was his relentless commitment to let scripture speak for itself over against the persistent tendency to impose a

reading of the text drawn from external doctrinal tradition, personal predilections, contemporary fads, lucky guesses, and the like. I suspect that this went back to early experiences where the text of scripture was used as a pretext for this or that theological agenda. He saw all such efforts as embodying a deductive approach to scripture. In picking up this manner of speaking he was simply using the language that had become conventional in the tradition of inductive Bible study that he had inherited. The inductive approach insisted that one began with careful observation of the text in its final form in scripture, moved by means of a series of rigorous questions to interpretation, and only then move, through a phase of evaluating and appropriation, to the final correlation or integration of one's findings.

It is surely legitimate to think of this kind of study as objective in nature. One comes to the text initially not knowing what it means; the text stands over against one as an object of study; and one of the principal goals is to find out what the author or implied author intended to communicate to his or her original audience. Only then should one proceed to work through what the text means for us today.[5] This is a highly controversial claim in hermeneutics in some quarters; yet it harbors a non-negotiable insight for all hermeneutical inquiry. The primary access to the meaning of a text is tied to itself; the text stands over against us and we do not know what it means until we open and the read, mark, note and inwardly digest what it says.

In part the opposition to this basic hermeneutical platitude stems from persistent misunderstanding. To describe the task as objective in nature does not mean that we approach the reading of scripture without interests, prejudices, or presuppositions. On the contrary, it assumes precisely the opposite; it is agreed that we all come to texts armed to the teeth with a host of presuppositions and prejudgments; and especially so in the case of scripture. The mandate to engage in inductive study assumes this commonplace observation. Indeed it takes this observation so seriously that it recognizes that it is the existence of such presuppositions that often prevent us from hearing the text in all its rich content. Hence we need to develop practices that will take this reality into account and give us a much better shot at hearing what the text itself says to us from its own context.

The observation just made is a very general one. It can also

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4. See David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker Academic, 2011), ch. 11.

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5. In this paper for the sake of convenience I shall use the term 'text' to act as shorthand for the author of implied author. For the notion of implied author see Bauer and Traina, *Inductive Bible* Study, 45-49.

be approached as an inference from classical Protestant and Roman Catholic accounts of scripture which see scripture as dictated, inspired, or authored by God. Traina was clearly committed to some such vision of scripture. One might say that on this analysis the interpretation of scripture was a holy endeavor in which one sought to hear the Word of God in the words of scripture. The Word of God on this account necessarily deserves to be read with a reverence that distinguishes between the creature and the Creator, between the sinner and the divine, between projecting onto the text what one wants to hear and actually listening to the Word of God. One does not get to tell God in advance of listening to the text what God may want to communicate to us.

One can also think of this operation in epistemological categories. The overall orientation is methodist, evidentialist, and internalist. It is methodist in that it seeks to be explicit on what method or methods are deployed; it is evidentialist in that it operates by appeal to observational considerations derived from features of the text; and it is internalist in that the reader becomes self-conscious of the various steps in play. However, this description by no means rules out externalist considerations that focus on the cultivation of various intellectual virtues such as intellectual humility, apt curiosity, spiritual sensitivity, and the like; and that eliminates such intellectual vices as dogmatism, idle curiosity, hasty judgments, and the like. We might legitimately look on inductive bible study as a network of epistemic practices that cultivate good hermeneutical judgment; the tacit assumption is that we are more likely to have a more accurate interpretation of the text than would be the case were we to eschew such practices or were we to deploy a competing network of practices.

THE CHALLENGE OF OBSERVATION

The challenge posed by the mandate to engage in accurate observation is an acute one; and it is not the least of the virtues of inductive Bible study that it provides explicit instruction on how to proceed in a productive manner. Once again the language initially developed within inductive Bible study is off-putting if not misleading. We were instructed to look for laws of relationships, suggesting once again that we are engaged in some kind of scientific endeavor.[6] In reality, the various laws of relationships are best understood as crucial structural features that

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6. This language has happily been dropped from the most recent update of inductive bible study. See Bauer and Traina, *Inductive Bible Study,* ch. 11.

expose the mind of the author. One looks for repetition, the continuation of various themes, preparatory moves, turning points, climactic episodes, contrasts, causal claims, various inferential strategies, significant concluding comments, and the like. For the most part we engage in such observations on an *ad hoc* basis; inductive Bible study limits the hit-and-miss character of such work by providing an agenda that gives relevant literary tools to discern the patterns that show up in the text as a whole. Interpretation continues this process by taking one back to one's initial observations and then, utilizing a network of probing questions, drives one even deeper into the details of text both in part and as a whole. It is hard to articulate the liberating effect of such practices. In time it builds an appropriate self-confidence that can displace the initial confusion and erode the besetting temptation to prejudice and dogmatism.

Traditionally it has been common to think of this kind of operation as an effort to gain access to the intentions of the author. Critics have often poured scorn on this whole notion by insisting that all we have is access to the text before us.[7] We do not have any kind of external access to the explicit intentions of the author; and, even if we did, this would not help because all we would have would be more textual materials in need of interpretation. This is a misleading way to think of what is at stake. Inductive Bible study agrees that we are generally limited to the textual material before us. What talk about intentions signals is that we are in search of the relevant speech acts of the agent or agents who produced the text. It is the actions of the author that matter and these are captured by the relevant practices of observation and interpretation. It is in, with, and through the deployment of contrast, repetition, climactic moments, and the like, that an agent succeeds in communicating what he or she intends.

SOME BACKGROUND PHILOSOPHICAL COMMITMENTS

Traina at this point drew on the insights of idealist philosophers like Wilhelm Dilthey (1833-1911) and R. G. Collingwood (1889-1943) in order to provide a deeper rationale for his hermeneutical commitments. We might capture the crucial issue in an oversimplified fashion in this way. An author begins with certain intentions and purposes, say, to communicate certain information; these intentions are inescapably

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7. I trust it is needless to say that every interpreter has to draw on a wealth of extra-textual information in the interpretation of any text. The issue here is the focus on interpreting the text in hand.

internal to the mind; unless one is a positivist or behaviorist, they are not publicly available to others.[8] Hence the challenge is to find appropriate causal means to communicate the relevant information to others. The various laws of relationships constitute the causal means for achieving one's intentions and purposes in communicating this or that piece of information. The challenge for readers is then obvious; they need to reverse the causal process. By careful practices of observation and interpretation one can get appropriate access to the mind of the author. It is a case of reverse engineering, so to speak. One pays attention to the strategies deployed to discern the speech acts of the author.

Materialist forms of hermeneutics in their extreme versions reject this whole way of thinking. Here the effort is to set aside the personal agency of the author and to search for material causes like class, gender, social location, colonial conditions, and the like, as the key to understanding the meaning of texts. The price to be paid for this shift in perspective is dramatic. Those who take this kind of extreme position are open to the charge of self-referential incoherence in that their agency can equally be called into question by deploying a materialist causal narrative that treats them as passive objects or processes rather than as personal agents. The actual claims advanced in any materialist interpretation can be reinterpreted as a concealed expression of this or that interest rather than as a claim about the causal conditions about the author posited by the materialist interpreter. Hermeneutics in the materialist tradition becomes an exercise in quasi-empirical observation that ferrets out hidden causes rather than an effort to understand the actions of human agents. Not surprisingly, materialist interpretations rarely go all the way to the bottom. Their adherents arbitrarily protect their own written texts as exempt from the application of their own theoretical principles.[9]

Another way to press home the point is that Traina rightly drew

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8. This example can readily be extended to deal *mutatis mutandis* to other speech acts. It even applies to the case where the aim of the author is to deceive or dupe the reader.

9. The argument here does not mean that more moderate versions of materialist interpretation are unavailable to the wise interpreter. The crucial considerations related to whether (and to what degree) one should or should not develop a materialist interpretation of an author are these: the falsehood of the author's proposals and the unavailability of relevant rational support. Materialist interpretations of an author focus on the interest-driven motivations of authors, looking for external causes, say, in gender or class identity to explain the meaning of a text. Notice that what is at issue here how it is best to interpret

on the kind of robust vision of human agency that is central to the idealist metaphysical tradition and that resolutely rejects rival positivistic and materialistic metaphysical competitors. One does not have to embrace a full-scale idealist package to see the value of Traina's commitments. It suffices to have in play a categorical account of personal agency and intentionality and to reject reductive forms of naturalism and materialism as applied to authors and their texts. Expressed in historical categories, one places hermeneutics in the arena of *Geisteswissenschaft*. Expressed in terms of agency theory, one comes to know the mind of personal agents by attending to the actions they perform.

In his own exegetical work on the book of Exodus Traina sought to show that this principle also applied to knowledge of God. God was made know in his mighty acts in history, a theme which he shared with scholars in the Biblical Theology Movement.[10] In his analysis of Exodus 6: 2-9 he brought this out with exemplary clarity. However, Traina was not interested in endorsing this or that movement in contemporary theology. Such was his perfectionism and his insistence that students reach their own judgments on the meaning of the text that he rarely published his own judgments in conventional scholarly sites. He only shared his own conclusions in his courses after the students had sought to work out their own account of the meaning of the text under review. While he related his conclusions to wider intellectual developments in the church and culture, and while he was fearless in challenging conventional doctrinal proposals that failed the test of scripture, he was adamant that students come to their own conclusions on the basis of their own observations and interpretations. This was not a casual judgment on his part. It was constitutive of a carefully constructed vision of pedagogy that he developed in print for his personal use but never published.[11]

Two illustrations of Traina's theological sensitivity in reading the text of scripture stand out. In his observations on Exodus 32-34 he worked through the challenge of divine passibility posed by the text, pointing out that various efforts to secure the impassibility of God dodged

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the actions of personal agents. The enduring problem with merely materialist interpretations of the speech actions of an author is that they all too readily emerge from the contemporary moralistic interests of the interpreter. The issues here are extremely subtle; extended treatment would take us far beyond the boundaries of this paper.

10. The relevant organizing concept for the divine is that of agency rather than, say, that of being, process, serendipitous creativity, and the like.

11. Traina shared with me a copy of this unpublished manuscript.

the theological agenda of the final form of the text. This was not a mere exercise in proof-texting. Traina knew how high the theological stakes were. He was not parroting the new waves of scholarship that pressed the case for divine passibility. Moreover, we knew as students that he was drawing on years of evaluating, appropriating, and correlating the data of scripture.

The other illustration involves years of reflecting on the doctrine of atonement. On the one hand, Traina walked us through the whole sacrificial system as laid out in the book of Leviticus after we had studied it for ourselves. On the other hand, he insisted that any account of the death of Christ in reconciling the world to God must first begin with the Gospel accounts of the historical events that led up to the death of Christ on the cross. We could not simply begin with a vision, say, of substitutionary atonement and impose it, say, on the text of Mark. Any account of divine action in atonement had to be consistent with an initial rendering of the historical causes identified, say, in Mark as the relevant causal nexus. This was a revolutionary observation that called for a fresh engagement with the doctrine of the atonement. Even as we were left puzzled as to where Traina himself stood, we were also liberated and even intellectually empowered to follow through on our own.

A CONSTRUCTIVE RESPONSE TO THE SUBJECTIVIST OBJECTION

It is not at all surprising that inductive Bible study struck a chord with conservative Protestants inside and outside of the United States of America. As already indicated, Traina and his forbears were committed to a broadly Protestant vision of scripture that saw it as normative and salvific. The practices of evaluation, appropriation, and correlation fitted neatly with the goals of reading scripture soteriologically and of grounding one's theological commitments in scripture. Traina did not see these normative and spiritual features of hermeneutics as antithetical to his resolute commitment to read scripture inductively. Even so I suspect that many contemporary scholars will feel that there is something fishy about this. Surely, it will be said, one is cooking the books in advance by locating scripture in such a rich if contested theological and confessional horizon. Surely, it will be argued, one is bringing a host of prior illegitimate commitments and interests to the reading of the text; there must be some element of trickery or self-deception in play here.

We might capture this worry afresh by saying that inductive

Bible study has already identified scripture as a holy book and therefore has lodged it within a tradition of inquiry that would appear to call into question the whole idea of induction as applied to hermeneutics. I trust I have indicated my sympathy with this worry in that I have made it clear that inductive Bible study as practiced by Traina is unintelligible outside a network of specific philosophical and metaphysical commitments. Hermeneutics clearly belongs in the humanities rather than the hard sciences; its primary subject matter is human action and its interpretation; so its logic is not that of physics or chemistry. At this level metaphysical commitment about human agency, human action, and human meaning-making in the form of texts is unavoidable. So I think that those committed to inductive Bible study should readily own up to the relevant metaphysical and epistemological presuppositions that govern their work. Of course, this then opens us to the charge of subjectivism; for it makes manifest the relevant person-relative or tradition-relative contested commitments in play. What is especially troublesome, it will be thought, is the tradition-relative vision of scripture as normative and canonical that is in play. So let me focus on that specific worry.

Here is how we should respond to this objection

What really matters to the cause of inductive Bible study is the resolution to give pride of place to the agency of the author. The author deserves the best hearing we can muster before we seek to evaluate what is on offer.[12] This cannot be done without holding to an ideal of impartiality that gives pride of place to observation and interpretation. In this effort the goal of inductive bible study is at one with the great tradition of biblical scholarship that was birthed within the synagogue and church long before its later developments under the banner of biblical criticism in its various incarnations. The conventional narrative of the rise of biblical scholarship as a purely secular enterprise that eschewed normative and spiritual goals in the historical investigation of the Bible has to be completely revised at this point. Even the work of Bendictus de Spinoza (1632-77), who is often heralded as the great hero of critical biblical scholarship, has to be completely reinterpreted at this point.[13] The effort to associate critical biblical scholarship with heterodoxy and secularism is all too often a self-serving narrative of historical development that is

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12. The limiting case is where we seek to express the author's intentions even better than the author has done.

13. See Graeme Hunter, *Radical Protestantism in Spinoza's Thought* (Burlington, Vt.: Ashgate, 2005).

inaccurate. Careful inductive study of the text in its historical settings does indeed call into question various inflationary accounts of scripture. However, it is not the case that this development either challenges the basic orientation of inductive Bible study or undercuts more healthy visions of scripture in the life of the church. I shall now seek to show this by displacing Traina's own normative account of scripture yet retaining his fundamental hermeneutical horizon.

Let's agree for the sake of argument that standard forms of inductive Bible study have been motivated by a sense of scripture as the *norma normans non normata* (the norm of norms that is not normed) of Christian theology. Within this tradition scripture is understood as canonical in the sense that it is constituted by special divine revelation and thus understood primarily in epistemic categories. Thus the interpretation of scripture is housed within an epistemic tradition that brings to the text a hermeneutic of generosity.[14] Suppose we displace this background vision of scripture and replace it with a more deflationary account of scripture in which canon is reconceived as a list rather than a criterion and in which the canon of scripture is lodged within a wider heritage of canonical materials, practices, and persons. Is the inductive approach to scripture so tied to the traditional conception of canon that it cannot survive the displacement of that conception by a very different conception of canon? If it can, then it is clear that the benefits of inductive bible study are not dependent on the theological tradition in which it was birthed.

Putting the point more aggressively, the inductive approach to scripture undermines the tradition in which it has been embedded and works much more felicitously within the alternative vision I have just sketched. If I am right about this, then I have undermined one crucial element in the charge of subjectivism. The inductive study of scripture will in fact have called into question the confessional position on scripture in which it has been embedded. So let me pursue this line of argument.

Consider the challenge posed to traditional epistemic conceptions of scripture by inductive study along the following lines. In order to arrive at apt conclusions based on scripture the standard proposed by inductive Bible study is exceptionally high. It requires that one read all of scripture moving from observation, through interpretation, on through evaluation and appropriation, before one reaches the coveted climactic

phase of correlation. Anyone who is seriously schooled in inductive Bible study knows from experience how difficult this is even in the case of, say, a single Gospel. Frankly, I see no way in which the requirement of correlation can be anything other than extremely provisional when applied to scripture as a whole; truth be told, I am skeptical it can ever be met, especially so, if one follows the exact instructions developed in inductive bible study.[15]

Arriving at apt theological conclusions on the meaning of scripture is not a new problem; it has emerged again and again in the history of Protestant interpretation of scripture. Once the interpretation of scripture was cut loose from the teaching authority of the medieval church, the result was theological and political chaos.[16] Scripture failed in practice to be the canon of truth that it was supposed to be; interpreters could not agree on the doctrines it did or did not establish.

In time various strategies were developed to solve this problem. One crude response was to get control of biblical interpretation and simply impose this or that confession of faith on others using the executive powers of university, church, and state. Another was to hold the line and somehow prove that this or that set of doctrines were truly derived from scripture. Alternatively, one might insist that a favored interpreter, like Augustine, Aquinas, Calvin, or Barth, is privileged in securing the meaning of scripture.[17] Another was to lay claim to special assistance of the Holy Spirit that underwrote the favored confession of faith supposedly derived from scripture. Yet another was to argue that scripture only provided warrant for the essentials of salvation and then enumerate the relevant list of essentials, say, in the Apostles' Creed, or in doctrines of the Christian life (the *ordo salutis*), or in the simple mandate to love God and love one's neighbor. All of these strategies, except perhaps the appeal to force on the part of the state, represent recurring

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14. The limiting case would involve doctrines of the inerrancy of scripture; however, this need not be assumed here.

15. What is at issue here is whether we think that comprehensive biblical theologies are really live options for us. For my part I am skeptical of such projects; but this is a controversial position to adopt and I happy to leave the debate about the viability of biblical theology to others.

16. Even then, we must not underestimate the complexity that shows up in the medieval period.

17. The favored version of this currently in place is to turn to the Church Fathers and confidently designate the enterprise as the theological interpretation of scripture. However, the Church Fathers are as much in need of interpretation so this is another dead-end as a resolution of the problem I have identified here.

patterns in the history of Protestantism.

Two other responses deserve mention. On the one hand, one can simply abandon scripture as a norm and turn to the inner light, intuition, reason, experience, and other foundationalist maneuvers, and then try to rebuild everything, including theology, from scratch. The varieties of Enlightenment modernity and the varieties of postmodernity are simply the playing out of this option on a global scale. In our day the latter options take the chaos all the way to the bottom by denying the existence of the author and leaving any stable meaning of this or that text in ruins. No doubt there are clever ways of making virtues of these necessities; we can even look forward to harvesting the hermeneutical fruit of such deconstructive strategies; but there are severe limits to this trajectory in hermeneutics. On the other hand, one can hold on to a doctrine of *sola scriptura* and attempt to fix the problem of interpretation by appeal to the magisterium of the Western Catholic Church and to papal infallibility. Where the teaching of scripture is pivotal for faith and morals, the magisterium of the church, it is claimed, has the relevant epistemic charism to determine the meaning of scripture. The acute problem with this option, aside from the host of difficulties it poses historically and epistemically, is that it simply shifts the problem of the interpretation of scriptural texts to the problem of interpreting extra-scriptural texts. Think of the complications involved in sorting through the texts of Vatican I and Vatican II and in determining the exact meaning of papal pronouncements.

A much more elegant solution that sets aside these developments is to revisit the doctrine of scripture, relocate it within the great canonical heritage of the church, rework our account of the relation between scripture and divine revelation, and focus much more sharply and systematically on the soteriological function of scripture.[18] To enumerate but one aspect of this alternative, as we place scripture alongside the church's canon of doctrine as found in the Nicene Creed, we are no longer anxious as to prove whether the content of the creed can be secured from an impartial reading of scripture. We abandon the quest for a summary of the teaching of scripture and look elsewhere for a summary of canonical teaching, most especially, in the Nicene Creed. With this in place we can then allow scripture to be itself in all its tense-filled diversity. We need precisely the resources of the

inductive hermeneutical tradition to arrive at the best interpretation of both scripture and creed. So we can allow, say, the internal conflicts between Deuteronomy and Job, or the obvious tensions between Paul and James, to stand as they are, rather than shoe-horn them into some preconceived harmony derived from traditional doctrines of scripture. We can unleash the practices of observation, interpretation, evaluation, and appropriation in their full integrity in order to fathom the complex riches of the scripture. At that point we can either drop correlation altogether or treat it as an unattainable counsel of perfection.

The upshot of the preceding argument is that inductive Bible study can readily handle the charge of subjectivism as focused on its origins within a particular vision of scripture. Inductive Bible study is not dependent on the particular doctrine of scripture in which it flourished. On the contrary, as I have briefly indicated, inductive study of scripture can readily lead one to develop a different conception of scripture, its place in the church, and its primary function. Thus the values of inductive Bible study transcend the tradition-relative world in which it was invented.

To be sure, one can reframe the objection by calling attention to other crucial elements that I have argued have been central to inductive Bible study, to wit, the metaphysical and epistemological commitments that show up in its development. One can immediately think of an obvious way to articulate the new worry. One simply insists that biblical study should be construed along the lines of an entirely secularist outlook which rules out any appeal to theological considerations in the study of scripture. One must treat scripture as just one more book among others that has arisen naturally as an entirely human endeavor. To put the matter simply, one has to read the text as a functional atheist.[19]

However, to develop this line is not to abandon contested metaphysical and philosophical commitments but to implement a family of such commitments with a vengeance. If the reading of texts is in part a historical endeavor (and surely it is), one cannot even begin the process without relying on a host of epistemological commitments, starting with such obvious epistemic commitments as the reliability of perception, memory, testimony, and the like. Cutting even deeper, one cannot distinguish between literal and figurative discourse without assuming a host of causal-ontological claims about the world. One interprets a

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18. The background historical and conceptual work for these moves is worked out in my *Canon and Criterion in Christian Theology: From the Fathers to Feminism* (Oxford: Clarendon, 1998).

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19. This is common in many graduate programs that pride themselves on the academic study of scripture. The response to graduate students who do not share this way of thinking can be brutal.

speech act or semantic phrase as figurative precisely because it cannot be ready literally given what we know about the causal agents at work in the world. Metaphysical commitments, that is, large-scale beliefs about the world as a whole, including large-scale theological or atheological commitments, are simply inescapable. So saying that inductive Bible study will involve such matters is either irrelevant or question-begging. It is irrelevant because all interpretation will involve such commitments; or it is question-begging because it has already assumed as privileged one set of such commitments.

CONCLUSION

Inductive Bible study has now come of age. It represents an extremely important development in hermeneutics whose fundamental insights have been tacitly around since human agents sought to interpret the written and unwritten speech acts of others. As a research program or tradition of inquiry it has gone through a period of incubation operating at the margins of contemporary theological and biblical studies. To change the metaphors, it has been developing under the radar and its hidden status has permitted both the testing of its principles and its enrichment by conventional and more recent forms of Biblical scholarship across the years. We are not dealing here with some kind of naïve reading of scripture. Inductive Bible study involves not just a network of epistemic practices for the reading of texts; it also involves more broadly extremely important philosophical commitments that tacitly if not explicitly are in in play. There is no need for apology on this score; on the contrary the practices of interpretation of texts give rise to their own fascinating philosophical queries that deserve to be articulated and examined in their own right. Moreover, in the work of Robert A. Traina, there is a network of very significant formal and material insights that were available to his many students and that are worthy of critical appropriation and deployment.[20] Given that the next phase of inductive Bible study will involve the sharing of the material results on the meaning of scriptural texts, as well as continued reflection on hermeneutics, we can now look forward to a period of public discussion that is of first rate importance to the future of biblical studies and to theological studies more generally.

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20. It is much to be hoped that one day some of the fruit of Traina's own life-long engagement with scripture will be available.

Major Structural Relationships: A Survey of Origins, Development, Classifications, and Assessment

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ABSTRACT: A central feature to Inductive Bible Study (IBS) are Major Structural Relationships (MSRs), despite some variation in the number, identification, descriptions, and organization of them. These relationships are endemic to human communication; hence, their description is vital for accurate and holistic observation of biblical materials. The origin of MSRs is traceable to the 19th century art instruction of John Ruskin. He himself was aware that his insights into composition extended beyond artistic to musical and literary composition. Practitioners of IBS have continued to develop and describe rigorously methodologies surrounding the identification of MSRs, especially at Asbury Theological Seminary. A survey and review of the development of MSRs within the IBS movement reveals that stability of their identification as well as an openness to refine them (even adding to them) has been an asset for practitioners of IBS. The genius of IBS has been its major practitioners' conceiving MSRs as central in the quest for truth, and especially the truth of God's Word.

INTRODUCTION

Attention to the structure of books and passages with emphasis upon certain structural features, e.g., recurrence, contrast, comparison, particularization (general to specific), generalization (specific to general), causation (cause to effect), substantiation, cruciality, climax, etc. have been part of the instruction of inductive biblical study (IBS) from the beginning. Called Major Structural Relationships (MSR), they have been a particular feature of the teaching of IBS at Asbury Theological Seminary. Indeed, many people in various educational and ministerial settings teach an IBS approach (see Diagram 1, page 28); and books from the major practitioners will almost invariably discuss some kind of organizing relationships or laws. Yet the terminology used, the definitions and explanations provided, and the number of relations/laws discussed differ among practitioners. This is somewhat problematic. In her *Newsletter: Inductive Bible Study Network* No. 6 (Winter 1993), editor Mary Creswell Graham mused over the question in a brief opening reflection, "The Terminology of IBS is not Standardized: Does it matter?" Her review revealed that, even though professors used the same terminology when describing aspects of the method (e.g., form, structure, composition, induction, overview, survey, synthesis, and analysis), different meanings sometimes attended the terms. Graham concludes, "[D]oes it matter how terms are used? DIFFERENCES IN USE DO NOT SEEM TO RELATE TO EFFECTIVENESS in teaching the concept of Inductive Bible Study and inspiring students. Effective professors use the terms one way, and effective professors use the terms another way. Yet it seems that there would be less confusion for the students if meanings of terms were standardized" (emphasis original). With respect to structural relationships, a similar confusion in IBS method persists when significant variation of terms and their meanings persists.

When I was a student at Asbury (1988-92), I remember asking myself two questions in this regard, "Where do major structural relationships come from? And, are there other relationships?"[1] At the core, Major Structural Relationships (MSRs) are standard organizing principles that "are found in all cultures, all genres, all time periods, and all forms of art, not simply in literature. They are pervasive and foundational for communication…. They are represented in all language groups, all cultures, all time periods, and all genres of literature."[2] (*The inclusive scope is to be noted*.) Indeed, such is what I discovered at that time as a student; my viewing of movies, reading of novels, watching of live dramatic performance, analyzing images, indeed, reading aloud children's books and listening to political discourse—has never been the

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1. I was an M.Div. student at Asbury Theological Seminary from 1988 to 1992, and my first exposure to IBS was David R. Bauer's course, "Matthew EB (English Bible)."

2. David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker Academic, 2011), 94 and 124; this forms an inclusio, bracketing their discussions of "Identifying Major Structural Relationships" and "Significant Features of Structural Relationships" (94-126).

same.[3]

In their magisterial treatment of *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*, David R. Bauer and Robert A. Traina affirm that these relationships operate "not only on the book level but also on the level of the division, the section, the segment, the paragraph, and even the sentence."[4] Additionally, I would maintain that some MSRs are observable at the morphological level; e.g., contrast occurs in Greek word formation with the addition of *alpha privative* making an opposite or contrast with the word root (e.g. ἄ-δικος "un-righteous").[5] Moreover, one may speak of MSRs functioning across a collection of discrete literary units, like Psalms, or the Deuteronomic History;[6] it is possible also to speak of MSRs functioning within corpora (e.g. the Hebrew Bible prophets concluding with Malachi),[7] or within testaments,[8] or even across the biblical canon, Genesis to Revelation, which features a return to a garden within a city in a vision of new heavens and a new earth (instrumentation with inclusio).

However, the questions regarding MSRs— "why?" and "why not others?"—have never left me. They seem to be a divinely appointed

preoccupation of mine. It is my conviction that God is as much interested in our scholarly (and other) pursuits, if not more so, than we are; and even though God does not presuppose our conclusions or destiny, God is in the business of supplying aide, indeed, grace, both in the form of strength and motivation to persevere in study, but also in curiosity and courage to probe and to proclaim. During my first years of teaching, I began to see that this preoccupation became answered prayer; my scholarly journey had been one that involved traversing the ancient and contemporary perennial human interest in and thought about MSRs under a variety of differing names: Greco-Roman rhetorical *topoi*, ancient Jewish "exegetical principles," "semantic relations" from modern discourse analysis, and "vital relations" of mental conception theorists. In my masters thesis in Classics that I wrote after attending Asbury, I applied discourse analysis to a portion of Thucydides' *Peloponnesian War* (in Greek), utilizing semantic categories that overlapped significantly with MSRs.[9] In my dissertation work (published now with Cambridge), I surveyed the ancient Greco-Roman tradition of rhetorical *topoi* as places for rhetoricians and orators to develop their argumentation.[10] In my early teaching, I stressed the importance of recognizing early Jewish exegetical techniques (e.g., "the rules of Hillel") in the reasoning and argumentation of NT persons, like Jesus, Paul, Peter, and the author of Hebrews. My participation with the Rhetoric of Religious Antiquity (RRA) commentary group has allowed me to be introduced to Gilles Fauconnier and Mark Turner's *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities*, which describes human conception beginning with "vital relations" as humans developmentally make meaning of their world.[11] My continued research in discourse analysis, linguistics, and the

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3. On Facebook, one of my students humorously alerted me to a chiasm he had found in the children's books "If You Give a Mouse a Cookie" and "If You Give a Moose a Muffin" and apparently in every book of the series of "If You Give a ...."

4. Bauer and Traina, *Inductive Bible Study*, 122.

5. See BDF §117.

6. The whole of the Psalms, e.g., is framed or introduced with a description of the righteous and the wicked in Psalm 1 and by a vision of the biblical King in Psalm 2.

7. The unity of the Prophets section of the Hebrew Bible is indicated in their collection and identification as a unit alongside the Law as in "the Law and the Prophets" (see, e.g., Matt 7:12; 22:40; Luke 16:16; 24:44; Rom 2:23). Mark's Gospel may further signal continuity among the "Latter Prophets" sub-corpora (Isaiah through Malachi) by quoting Malachi as from Isaiah in Mark 1:2-3, since Malachi's prophecy continues Isaiah vision of God rectifying his people in sending a Messiah.

8. Roger Beckwith adduces that Jesus' condemnation of his contemporary religious leaders due to participating in all the righteousness blood shed from Able (Gen 4:8-11) to Zechariah at the temple court (2 Chr 24:21-22) spans the Hebrew Scriptural canon (Torah-Prophets-Writings, ending with 2 Chronicles) (*The Old Testament Canon of the New Testament Church and Its Background in Early Judaism* [Grand Rapids: Eerdmans, 1985], 211-22).

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9. Fredrick J. Long, "A Discourse Analysis of the Tyrannicides Digression: Thuc. VI:53-61" (MA Thesis in Classics; Lexington, Ky.: University of Kentucky, 1995).

10. Fredrick J. Long, *Ancient Rhetoric and Paul's Apology: The Compositional Unity of 2 Corinthians* (SNTSMS 131; Cambridge: Cambridge University Press, 2004).

11. Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002). See also Gilles Fauconnier, *Mental Spaces: Aspects of Meaning Construction in Natural Language* (Cambridge, Mass.: MIT Press, 1985) and *Mappings in Thought and Language* (Cambridge, U.K. ; New York, NY, USA: Cambridge University Press, 1997), as well as Mark Turner, *The Literary Mind* (New York: Oxford University Press, 1996).

sub-field of pragmatics, along with my supervision of doctoral students has led to me to consider more closely Dan Sperber and Deirdre Wilson's "relevance theory" and the nature of explicatures and implicatures in communication for meaning-making is discourse.[12]

In this article, then, I want to describe first the origins and major systems of describing MSRs among major authors and practitioners of IBS, with attention particularly at Asbury Theological Seminary. Along the way, I will note trends in the development and classifications of MSRs, before concluding with reflections on whether or not and to what extent it would be beneficial for IBS practitioners to standardize terminology for and descriptions of MSRs. In the future I hope to summarize the significant intersection that MSRs have with ancient Greco-Roman Rhetorical Topoi and Jewish Exegetical Techniques, as well as current thought in Discourse Analysis, Mental Conception Theory, and Pragmatics and Relevance Theory. What all these systems have in common is that they provide a "heuristics" for interpreting human discourse, employing categories that are either 1) universal in nature, or, 2) historically conditioned, yet based upon universals of communication. Indeed, to the extent that interpreters can discern the presence of MSRs (or rhetorical topoi, Jewish exegetical techniques, etc.) and understand their organizing influence on a discourse, they stand a much better chance of properly interpreting that discourse. Thus, practitioners of IBS should continue to attend to the importance of MSRs by understanding the history of their origins, the development of their application in IBS, the most recent descriptions and classifications by active practitioners, and the current intersection with mental conception theory and pragmatics/relevance theory—all of which will help refine, ground, and largely stabilize descriptions of MSRs.

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12. Dan Sperber and Deirdre Wilson, *Relevance: Communication and Cognition* (2nd ed.; Oxford; Cambridge, MA: Blackwell, 2001); Deirdre Wilson and Dan Sperber, "Outline of Relevance Theory," *Hermes* 5 (1990): 35–56; Deirdre Wilson and Dan Sperber, "Relevance Theory," in *The Handbook of Pragmatics* (ed. Laurence R. Horn and Gregory L. Ward; Blackwell Handbooks in Linguistics 16; Malden, Mass.: Blackwell, 2004); Deirdre Wilson and Dan Sperber, *Meaning and Relevance* (Cambridge; New York: Cambridge University Press, 2012).

ORIGINS AND SYSTEMS OF DESCRIBING MSRS AMONG MAJOR PRACTITIONERS OF IBS

The broad influence of IBS stemming from The Biblical Seminary in New York was depicted visually by Mary Creswell Graham.[13] Omitted from this chart are faculty members of Asbury Theological seminary, Kenneth Plank Wesche (1940) and George Allen Turner (1945), both graduates of The Biblical Seminary.[14]

The IBS movement traces its origins to the work of William Rainey Harper and his student Wilbert W. White, who founded The Biblical Seminary in New York. For Harper, the "Inductive method" involved prioritzing the discovering of fact before developing principle and application.[15] Additionally, two other mandates were "Let there be constant exercise in asking questions. If they cannot be answered, write them down. Let the questions be classified according as they relate to the text, interpretation of the text, geography, customs and manners, religious service, personal character, etc." and "Use, but do not misuse, commentaries…. But above all things, let not the reading of such helps be substituted for the study of the Bible itself. Depend upon no authority. Do your own thinking."[16] As far as I have been able to determine, Harper did not develop or work with a formalized understanding of structural relations or something akin to Ruskin's laws of composition.[17] This hermeneutical move came subsequently.

For White and his pupils foundational to the inductive approach was the description of composition by John Ruskin in his work *The Elements of Drawing in Three Letters to Beginners* (London: Smith, Elder, and

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13. From Mary Creswell Graham, ed., *Newsletter: Inductive Bible Study Network* No. 17 (Fall 1994), 4.

14. David R. Bauer, "Inductive Biblical Study: History, Character, and Prospects in a Global Environment," *The Asbury Journal* 68, no. 1 (2013): 6–35 at 13.

15. Maria Freeman, "Study with an Open Mind and Heart: William Rainey Harper's Inductive Method of Teaching the Bible" (Ph.D. Dissertation, Chicago: The University of Chicago, 2005), 91.

16. Quoted from Freeman, "Study with an Open Mind," 167.

17. This conclusion is based upon searching the 2005 dissertation cited above for various terms or persons (e.g. Ruskin) that might have influenced such an articulation of structure or relations.

Diagram 1

INDUCTIVE BIBLE STUDY in THE TWENTIETH CENTURY

1900 - - - - The Biblical Seminary in New York - - - - 1965

The Biblical Seminary in New York was founded by Wilbert W. White, who created a practical method for using the inductive approach to Bible study. The seminary changed its name and organization in the Fall of 1965, but its method had spread all over the world, and continues to spread into Christian colleges, seminaries, churches, and parachurch organizations. Below is a mini - view of the total picture.

Company, 1857).[18] White required his students to read Ruskin's essay on composition.[19] In fact, White's approach to interpretation was at first called "Compositive Method" and was implemented as a "heuristic method" for students to become discoverers of truth in Scripture.[20] One of White's students, Mary Creswell Graham, explains, "He believed God's vast creation is one majestic composition, that God's written Word is also a majestic composition, and that each book of the Bible has its own unique composition."[21] Decades later, Howard T. Kuist included a simplified form (20 pages) of Ruskin's essay and required his students of IBS to read it.[22]

It is instructive to consider Ruskin's theoretical foundations. Ruskin, in this lengthy letter III "On Colour and Composition" (140 pages), considered composition the "consummate art." Applied broadly to music, poetry, and painting, "Composition means, literally and simply, putting several things together, so as to make *one* thing out of them; the nature and goodness of which they all have a share in producing.... an intended unity must be the result of composition.... It is the essence of composition that everything should be in a determined place, perform an intended part, and act, in that part, advantageously for everything that is connected with it."[23] Indeed, for Ruskin, "Composition, understood in this pure sense, is the type, in the arts of mankind, of the Providential government of the world."[24] Ruskin's rhetorical elevation of composition

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18. Found reprinted again in a compilation, *The Elements of Drawing & The Elements of Perspective* (New York: Dutton, 1907).

19. Bauer, "Inductive Biblical Study," 9-10.

20. See ch. 9 "The Compositive and Re-Creative Methods" summarizing the methods of White and Howard T. Kuist in Charles Richard Eberhardt, *The Bible in the Making of Ministers; the Scriptural Basis of Theological Education: The Lifework of Wilbert Webster White* (New York: Association Press, 1949).

21. Mary Creswell Graham, *Inductive Bible Study Explained* (Rev. ed.; Mary L. Graham, Institute of International Studies, 1995), 4.

22. The shortened essay "Ruskin's Essay on Composition (abridged): The Meaning of Composition" concludes Kuist's book, *These Words Upon Thy Heart; Scripture and the Christian Response* (James Sprunt Lectures Delivered at Union Theological Seminary in Virginia; Richmond, Va.: John Knox, 1947), 161-81.

23. John Ruskin, *The Elements of Drawing in Three Letters to Beginners* (London: Smith, Elder, and Company, 1857), 244-45.

24. Ruskin, *Elements of Drawing*, 245.

culminates with his opinion that it is a rare gift given to "one man in a thousand; in its highest range, it does not occur above three or four times in a century."[25] His elevation, however, prepares the reader to receive his "simple laws of arrangement":

> The essence of composition lies precisely in the fact of its being unteachable, in its being the operation of an individual mind of range and power exalted above others.
>
> But though no one can invent by rule, there are some simple laws of arrangement which it is well for you to know, because, though they will not enable you to produce a good picture, they will often assist you to set forth what goodness may be in your work in a more telling way than you could have done otherwise; and by tracing them in the work of good composers, you may better understand the grasp of their imagination, and the power it possesses over their materials.[26]

In Chart 1 (page 34) are the nine laws, which Ruskin vividly describes with illustrations and many examples.[27] At the end of his essay, Ruskin admits that identifying more relations was possible, but that only these nine were within his powers to describe at that time.[28] It is no wonder, then, to see the proliferation of "laws of structure" in subsequent development of IBS.

Although Ruskin was describing features of the physical world that one must understand for excellent artistic composition, White readily applied Ruskin's Laws of Composition to literary investigation

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25. Ruskin, *Elements of Drawing*, 248.

26. Ruskin, *Elements of Drawing*, 248-49; reprinted in Ruskin, *The Elements of Drawing & The Elements of Perspective*, 144.

27. Ruskin, *Elements of Drawing*, 249-333; reprinted in *The Elements of Drawing & The Elements of Perspective*, 144-94.

28. Ruskin concludes: "I have now stated to you all the laws of composition which occur to me as capable of being illustrated or defined; but there are multitudes of others which, in the present state of my knowledge, I cannot define, and others which I never hope to define; and these the most important, and connected with the deepest powers of the art" (*Elements of Drawing*, 321-22; identically abridged in Kuist, *These Words Upon Thy Heart*, 180).

of Scripture.[29] Another source for White's understanding and use of Ruskin's laws is Mary Creswell Graham, a student of White's and editor of the *Newsletter-Inductive Bible Study Network* (1991-2001, nos.1-30). She explains the impact of White's teaching and her replication of it:

> I enrolled in Dr. White's seminary, called The Biblical Seminary in New York, with no idea that I would receive a skill that would make life long learning so stimulating and inspirational. For over forty years I have used the method in Bible study and in many other areas of learning-English literature, history, visual analysis of art works, psychology, and education.
>
> Because of my own experience and the enthusiastic response of those I have taught, I want to write down an explanation of Inductive Bible Study, as it was taught to me and as I have put it into practice.[30]

In her discussion of "How to Make Observations," Graham described "facts" (people, places, time, events, or ideas) and then how the facts are related to each other in a list of ten "Relationships."[31] Later Graham offers a very instructive chart showing an understanding of the compositive nature of art, literature, and music, built or "put together" through these laws or relationships recreated in Diagram 2, page 32.[32] Not all ten relationships are represented; missing are comparison, climax, interchange, and cause/effect. But added are two supplemental/auxiliary (?) relationships, Simple or Complex and Balance (symmetrical or asymmetrical), which may anticipate the distinction made by later practitioners between major and auxiliary/rhetorical structural relationships.

This diagram, although describing the creation of composition, reveals a central concern that "the inductive Method is re-creative in

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29. Eberhardt, *The Bible in the Making*, 145-46 and Kuist, *These Words Upon Thy Heart*, 159-81.

30. Graham, *Inductive Bible Study Explained*, 2.

31. Graham, *Inductive Bible Study Explained*, 14-15.

32. Graham, *Inductive Bible Study Explained*, 17; I have tried to replicate the size and placement of the elements.

Diagram 2


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┌─────────────────────────────────────────────┐
│         ┌──────────────────────┐             │
│         │     COMPOSITION      │             │
│         └──────────────────────┘             │
│                                              │
│   IN ART        IN LITERATURE      IN MUSIC  │
│   Lines            Words            Notes     │
│   Shapes         Sentences         Melody     │
│   Colors         Paragraphs        Rhythm     │
│                                              │
│   These are put together to give meaning.    │
│                                              │
│  ┌────────────────────────────────────────┐ │
│  │        Ways they are put together:     │ │
│  │ REPETITION   DOMINANCE   SIMPLE OR COMPLEX│
│  │ CONTRAST     PROPORTION  BALANCE (Symmetrical or│
│  │ SEQUENCE     PROGRESSION  asymmetrical) │ │
│  └────────────────────────────────────────┘ │
│                                              │
│  The style may be realistic or abstract (Symbols)│
│  The composition gives a feeling.            │
│  The composition is a whole.  It has unity and purpose.│
│                                              │
│         THE COMPOSITION NEEDS A TITLE         │
└─────────────────────────────────────────────┘
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purpose."[33] In other words for IBS, "the ultimate end of Bible study is to understand what God has said by thinking after him the thoughts which he inspired the Biblical authors to write."[34]

Howard T. Kuist (a colleague of White's at The Biblical Seminary)

and George Allen Turner (a graduate of The Biblical Seminary) drew explicitly and extensively from Ruskin. Kuist further refined Ruskin's compositional laws for the interpretation of Scripture by more elegantly developing an understanding of structural relationships. In his book, *These Words Upon Thy Heart* (1947), Kuist worked systematically through Ruskin's laws and related them to literary analysis (see Chart 1, page 34). Kuist maintained that the first six laws were most commonly observed in literature. The seventh (interchange) mainly served to support the law of contrast. Of the eighth and ninth, Kuist concluded, "Consistency and Harmony are not so much laws of composition, as laws of truth. They are really outcomes of the other laws. They are good tests by which the unity of a composition may be judged."[35]

Turner's book, *Exploring the Bible* (1950), drew explicitly from Kuist's thought, whom Turner cites as "HTK." *Exploring the Bible* was a manual illustrating the inductive study of Scripture.[36] The central importance that Turner affords "the law of relationships" is indicated by his treatment of them in two introductory sections and subsequent use of them in describing procedural and observational steps. Turner begins the book by listing basic principles in four lists of seven items. The second list of "Seven Basic Convictions concerning Pedagogy" includes 5. "The Law of Proportion: 'An author reveals his point of view by his relative emphasis or omission of person, place, time, event, et cetera'" and 6. "The Law of Relationships: 'Everything written or spoken is related to something else written or spoken by way of comparison, contrast, cause and effect, time, place, et cetera.'"[37] Also in an introductory section entitled, "Method in Bible Study: Lessons from Art," Turner describes Ruskin's theoretical approach while taking readers through Ruskin's nine structural laws using extensive quotations from Ruskin (and some from Kuist) and providing further brief literary applications and examples from Scripture.[38] Later in the book when describing observational procedures for certain biblical

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33. Kuist, *These Words Upon Thy Heart*, 99-105; here quoting a section heading found in Jensen*, Independent Bible Study* (Chicago: Moody, 1963), 47-49.

34. Daniel P. Fuller, *The Inductive Method of Bible Study* (Pasadena, Calif.: Fuller Theological Seminary, 1955), IV.8. This notion is found repeatedly in such statements: "To think another's thoughts after him" and in particular "to think God's thoughts after him" (II.9, IV.1-2, 5 *passim*).

35. Kuist, *These Words Upon Thy Heart*, 86.

36. George Allen Turner, *Exploring the Bible: Studies in Books of the Bible Using the "Inductive Method" of Approach* (Wilmore, Ky.: G. A. Turner, 1950). Happily, I have learned that First Fruits (The Academic Open Press of Asbury Seminary) is working to make this work available. In this same decade, Turner self-published *Portals to Bible Books* (Wilmore, Ky.: G. A. Turner, 1957).

37. Turner, *Exploring the Bible*, "Principles" (n.p. given, but page 1 after the outline).

38. Turner dates his editing of Ruskin to the winter of 1948.

Chart 1: Early and Basic Development of Laws of Structure from John Ruskin, Wilbert W. White, Howard Kuist, George Turner and Mary Graham

Ruskin's nine laws (1857) adopted by White	Kuist's application of Ruskin's laws to literature (1947), followed by Turner (1948)	White's method as summarized by Graham (1991; rev. 1995)
principality	-"what is central or essential and what is subordinate or contributory" -"proportion" (Turner)	dominance[a] (8) proportion[b] (5)
repetition	parallelisms and word repetitions	repetition (1)
continuity	"orderly succession to a number of objects more or less similar"[c]	sequence[d] (2) progression[e] (6)
curvature	Climax, which may be achieved by cause to effect or effect to cause[f]	climax (7) cause/effect (10)
radiation	the main idea by which all else coheres	
contrast	comparison and contrast	comparison (3) contrast (4)
interchange	"closely connected with contrast"	interchange[g] (9)
consistency harmony	aspects of truth and test of literary unity[h]	
	Turner asks students to consider "answers" Scripture provides for "age-old questions."	

Definitions of MSRs are occasionally provided in footnotes, if they are not easily understandable. Also, the numbers in parentheses indicate the order of the MSRs as represented by each author.

Traina's structural relations (1952)	Wald's laws of literary structure (1956)	Jensen's laws of composition (1963)
	dominant ideas (7)	
	emphasis, space allotted to subjects (9)	
repetition (3)	repetition (3)	repetition (2)
continuity (4)	progressions, with lists and series (6a)	progression (3)
climax (6)	climax (6b)	climax (5)
causation (10a) substantiation (10b)	logical reasoning, cause and effect (4)	
		radiation (1)
comparison (1) contrast (2)	comparison (1) contrast (2)	contrast (4)
interchange (8)		interchange or alternation (6)
harmony (16)		
continuation (5)		
cruciality (7)		cruciality (7)
particularization (9a)	particularization (5b)	
generalization (9b)	generalization (5a)	
instrumentation (11)		
explanation or analysis (12)		
preparation or introduction (13)		
summarization (14)	summarization (5c)	
interrogation (15)	use of questions, problem-answer (8)	

materials, Turner asks students when performing the initial survey (of materials) to consider "what does the law of proportion reveal."[39] Then among the various procedures outlined for Analysis, Turner often asked students to "apply the law of relationships" to specific chapters; sometimes he mentions specific relationships to provide additional help for students (e.g. repetition, cause and effect, climax).[40] It is notable, too, that Turner provides students with observational questions while sometimes embedding an understanding of structural relations in the questions he posed for students to answer. For example, in the Analysis procedures and questions for Genesis 1-11, Turner anticipates the MSR of interrogation when he asks students to consider, "What answers to age-old problems are these chapters designed to give?"[41]

In 1952 Robert A. Traina published his book, *Methodical Bible Study: A New Approach to Hermeneutics.* He made significant progress in systematizing the inductive method, and in particular, the crucial steps of observation and interpretation (chs. 1-2), which occupy nearly two-thirds of his book (173 pages of 265 inclusive of the appendix).[42] Specifically, Traina developed more completely an understanding of "structural relations"—first, "Within Paragraphs," and second, "Between Paragraphs, Segments, Subsections, Sections, Divisions, and Books." Traina considered these structural relations under the broader category of "laws of composition":

It should therefore be crystal clear at the outset that the laws to be stated are laws of logic; they reflect the mental processes of men as they think and as they express themselves in whatever medium they may choose to employ. Therefore, *the observer does not apply them to a work of art; he simply discovers them* and thereby ascertains the message of the artist. For the same relations which provide the universal means of communication also afford the universal avenues for interpretation.[43]

Within paragraphs, Traina described grammatical relations of the parts of speech (verb, noun, adjective, etc.) as well as the sentence functions of subject, verb, etc. Additionally, drawing extensively from *A Manual Grammar of the Greek New Testament* by H. E. Dana and Julius R. Mantey,[44] Traina detailed the observation of coordinate and subordinate connectives, which he categorized under temporal, local, logical, and emphatic with further subcategories, key words, and sample verses.[45] It is clear that for Traina "key words" in English were important to denote grammatical relationships. Further, the "logical connectives" (reason, result, purpose, contrast, comparison, series of facts, and concession)[46] may signal the existence of structural relationships. Traina notes, "Moreover, some of the broader structural relations will be indicated by grammatical means, as the 'therefore' in Romans 12:1."[47] A more complete integration of key terms to help identify MSRs occurs in class handouts by David R. Bauer, a pupil of Traina's.

Between paragraphs, segments, subsections, sections, divisions, and books, Traina described sixteen "literary relations." A significant development occurred here. Three of Ruskin's laws are missing: principality (White's "dominance" and "proportion"), radiation, and consistency (these latter missing in White). However, it appears that

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39. E.g., Turner, *Exploring the Bible*, "Portals to Genesis: Ten Lessons, SURVEY step II." (n.p.); "Portals to Exodus: Eight Lessons, SYNTHESIS question 1" ("Apply the law of proportion with reference to time and place") (n.p.); "Portals to the Book of Numbers, THE FIRST PORTAL: SURVEY, question 1" ("Apply the Law of Proportion to the book") (n.p.).

40. E.g., Turner, *Exploring the Bible*, "Portals to Genesis: Ten Lessons, ANALYSIS step VI, question 1" (n.p.); "Portals to Exodus: Eight Lessons, ANALYSIS Lesson Two: chapters 1-6, question 2.a.-b." (focusing on repetitions and the centers) and "question 5" (focusing on climax)" (n.p.); "Portals to Deuteronomy: Seven Introductory Studies, SURVEY II.1-3" (Apply the law of relationships to the book; search for 'focal centers'; specified are causes and effects, comparison, contrast, and repetitions) (n.p.)

41. Turner, *Exploring the Bible*, n.p. "Portals to Genesis: Ten Lessons, ANALYSIS step V, question 4."

42. Robert A. Traina, *Methodical Bible Study: A New Approach to Hermeneutics* (New York: Ganis & Harris, 1952; repr., Grand Rapids: Zondervan, 2002).

43. Traina, *Methodical Bible Study,* 40. In the supporting footnote 19, Traina appeals to "the world's great paintings, musical compositions, and literary works."

44. H. E. Dana and Julius R. Mantey, *A Manual Grammar of the Greek New Testament* (New York: Macmillan, 1927).

45. Traina, *Methodical Bible Study,* 40-49.

46. Traina, *Methodical Bible Study,* 42-43.

47. Traina, *Methodical Bible Study,* 50.

Traina elaborated or expanded these as is reflected in many of the nine new structural relations that he described: continuation, particularization, generalization, summarization, explanation or analysis, preparation or introduction, instrumentation, interrogation, and cruciality. The importance and primacy of structural relationships is seen in Traina's preliminary remarks, "literary structure transcends grammatical structure," although he indicates these two types of observations are not exclusive. In a footnote on this statement, Traina expressed his opinion, "one of the weaknesses of the traditional approach to exegesis has been its emphasis on grammatical relations at the expense of a sensitivity to literary structure." Traina then provides an extensive "list of the main literary relations which operate to make possible the framework of Biblical books together with definitions and illustrations of them." In Traina's examples, which entail detailed observation and questions of Psalm 23, one observes many instances of the importance of observing these literary relations.[48] Another notable feature of Traina's understanding of structural relationships is their sub-categorization under the kind of biblical materials covered, whether biographical, historical, chronological, geographical, or ideological, which may be applied categorically to further specify structural relations.[49] The sub-categorization of structural relationships would be a defining mark of IBS methodology at Asbury Theological Seminary.

Another student of White who became influential in the IBS movement was Daniel P. Fuller, who published *The Inductive Method of Bible Study*, which occurred in three revised mimeographed editions within five years (1955-59).[50] Here Fuller differentiated between interpreting the

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48. Traina, *Methodical Bible Study*, 57-68, 99-111, and 111-28 respectively. This is markedly unlike Jensen's work (reviewed below), in which a reader looks in vain for Jensen's observation of and appeal to the laws of composition in his method, sample work, and charts (despite his repeated claim to their importance).

49. Traina, *Methodical Bible Study,* 55-59. Turner also valued some of these categories as indicated in his procedural questions for interpreting biblical materials, e.g., historical (*passim*), but also occasionally chronological, geographical, and biographical (*Exploring the Bible*, n.p. "Expository Studies in Romans: ch. 14-16, CHAPTER 15, question 8"; "Studies in Jeremiah, Lesson 16, questions 3 and 6"; and "Studies in Hosea ANALYSIS V").

50. Daniel P. Fuller, *The Inductive Method of Bible Study* (Pasadena, Calif.: Fuller Theological Seminary, 1955, 1956, 1959).

rules of grammar and "the universal laws of logic."[51] He understood the proposition as foundational to discourses and their progressive higher levels of organization. The proposition makes a predication concerning a subject; as individual units these propositions cohere into groupings representing higher levels of structure as discrete units.

Fuller's dependence on sentence grammar and syntax is paramount, but this serves the primary purpose of delimiting the basic unit of the proposition in order to consider the "relationships" of one proposition to another proposition.[52] Indeed, he argues, "Hence, while the knowledge of grammatical forms is basic in Bible study, the knowledge of logical relations is the ultimate quest, for when it is found, the task of interpretation has been accomplished."[53]

To this end, then, Fuller robustly categorized relationships between clauses, classified as either co-ordinate or subordinate and then as Equal by Class or Equal by Support (see Chart 2, page 40). Additionally, propositions that are Equal by Support are subcategorized according to whether they involve restatement, further support, or support through adversative relation. Additionally, Fuller devoted a subsequent chapter to describe "patterns" discernible that organize narrative material, which primarily involve repetition and units Equal in Class.[54] These

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51. Fuller, *Inductive Method*, IV.2. Notice that Fuller does not separately paginate each page, but does so in reference to sections.

52. This is developed extensively in ch. V of *Inductive Method*, from which I am summarizing the following discussion.

53. Fuller, *Inductive Method*, IV.2. Fuller immediately bolsters this point by quoting from Ernest De Witt Burton, "from the point of view of the interpreter, [the logical force of grammatical forms] is usually the matter of most importance" (*Syntax of the Moods and Tenses in New Testament Greek* [3rd ed.; Edinburg: T&T Clark, 1898], 163, changes by Fuller). However, in context, Burton is speaking in a restrictive context of adverbial participles: "It remains to consider the logical force or modal function of the participle. From the point of view of the interpreter this is usually the matter of most importance."

54. Fuller, *Inductive Method,* ch. VII. Fuller discusses the repeated sequencing of situation and response and principle of "selectivity" of narrative material, anticipating a major premise of narrative criticism. He then describes these narrative patterns and concludes, "As a general rule, repetitions will indicate units which are arranged in the patterns cited above and which will have equality of class. Consequently, in working through a narrative, we first look for repetitions indicative of the patterns of arrangement and delimit the larger units that become apparent. In some narratives such a procedure will enable one to draw all the larger arcs" (VII.9).

Chart 2: Fuller's Propositional-Unit Relationships (ch. VI) and
Narrative Patterns (ch.VII)

Equal by Class =	a. Fuller describes relationships for non-narrative
	    SERIES (S), items in a pair or list of items
	    PROGRESSION (P), items together building to a climax
	    ALTERNATIVES (A), opposites
	
	b. Narrative Patterns (from *Inductive Method*, ch. VII)
	    REPETITION, which is present in these other patterns, and is the
	      first place to start observing narratives (VII.9)
	    PROGRESSION TO A CLIMAX
	    CONTRAST
	    INTERCHANGE or ALTERNATION
	    INVERSION (i.e. Pivot or Cruciality; one item is "key")
	    SYMMETRY (=Sym; i.e. parallelism, intercalation)

Equal by Support =	a. Units are related through restatement
	    NEGATIVE-POSITIVE (- +), alternatives given as support for a
	      proposition
	    GENERAL-SPECIFIC (Gn-Sp), moving from general to specific
	      details
	    FACT-INTERPRETATION (Ft-In), a proposition that is given a
	      clarifying statement
	    WAY-END (W-Ed), an action with stated means of attainment
	    COMPARISON (//)
	
	b. Primary unit is supported by an assertion of the second unit
	    GROUND (G), provides argument or reason for proposition
	    INFERENCE (), opposite logic of the ground and used in argumen-
	      tation
	    CAUSE-EFFECT (C-E), simple sequence of logical consequence, not
	      as developed in argumentation
	    FACT-ILLUSTRATION (Ft-Il), the use of analogy to support previ-
	      ous assertion
	    MEANS-END (M-Ed), describes a goal and means of attainment
	    SETTING-HAPPENING (Set-Hap), background or foundational
	      setting within which subsequent events occur
	
	c. Primary unit is supported by overcoming obstacle as stated in the
	    secondary unit
	    ADVERSATIVE (Ad), a concessive clause
	    QUESTION-ANSWER (Qs-An), question followed by an answer
	    SITUATION-RESPONSE (S-R), propositions concerning actions of
	      one party and the response of another party

narrative patterns closely resemble the structural laws of previous IBS practitioners. Fuller often assigns the relationships an abbreviation for simple identification and representation. Many of these propositional relationships relate to the structural laws or relationships described by Inductive Biblical Study practitioners.

To implement his vision of IBS, Fuller advocated both traditional "tree" sentence diagramming, while also innovating his horizontal "arcing" method to depict propositional relationships verse-by-verse (see example in Diagram 3, page 42).[55] Underneath a horizontal line, propositions are first identified by verse or sub-verse and demarcated individually with semi-circles extending just below the horizontal line. Then within the space of the arc and/or in spaces between arcs one places the logical relationship (in abbreviation) to give an impression of the flow of propositional relationships. Then, one can also add larger arcs to conjoin propositions that belong in higher-levels of propositional organization as groupings. From this initial work, one can discern higher and higher units of organization (literary units) to the highest structural unit, the entire book.[56] His discussion was excerpted and included in the journal *Notes on Translation* (1967).[57] Diagram 3 is a representation of his description of Phil 1:9-11, the conclusion of his work on 1:3-11. Verse 9 is the Means to the End described as a whole in vv. 10a-11c. However, Fuller began with identifying the propositional relations of each verse or sub-verse unit, and building up identifying higher organizational relations, involving Way-End as well as Means-End.[58]
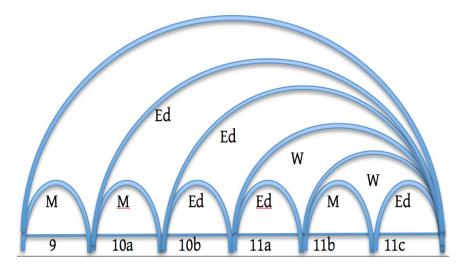
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55. His arcing method is also described in "Delimiting and Interpreting the Larger Literary Units," *Notes on Translation* 28 (1967): 1–12 and *Hermeneutics: A Syllabus for NT500* (6th ed.; Pasedena, Calif.: Daniel P. Fuller, 1983), ch.IV.

56. Fuller, *Inductive Method*, VI.9-20.

57. Fuller, "Delimiting and Interpreting the Larger Literary Units," 1-12.

58. In subsequent work on the passage, Fuller corrects his identification of v.9 to be Cause and v.10a to be an Effect, and groups these together under an arc as Means (*Hermeneutics*, IV.13). It is also important to see that Fuller adds a vertical dimension to his arcing method, by giving English verses and layering and indenting them to show subordination and semantic relationship along side his arcing method and explanation. This reminds me of the semantic diagraming method that I developed as found in *Kairos: A Beginning Greek Textbook and Workbook* (Bellingham, Wash.: Logos Research Systems, 2005), chs.27-28, drawing upon the work of George H. Guthrie, *The Structure of Hebrews: A Text-Linguistic Analysis* (NovTSup 73; Leiden: E.J. Brill, 1994).

Diagram 3: Depiction of Fuller's Arc Method Applied to Phil. 1:9-11

Significantly, both Traina and Fuller (the latter much more so) were cited in linguistic theoretical works in the 1970s, acknowledging their contribution to emergent theories of linguistics and translation,[59] with Fuller publishing pieces in *Notes on Translation* with Summer Institute of Linguistics.[60] However, the two did not agree methodologically on the importance of questions and so did not develop their approaches in tandem.[61] One also notes in Traina a distinct need for interpretive

procedure, whereas for Fuller, interpretation is secured when one attends carefully to propositional analysis.

Another influential practitioner has been Oletta Wald, who wrote *The Joy of Discovery*, a book revised in several editions.[62] While describing "the literary construction of ideas," Wald introduces students to the "Laws of literary structure," acknowledging dependence on Traina's summarization of these laws. However, Wald collapses several relations together under nine categories, while mixing grammatical and literary relationships.[63] Wald valued the place of asking interpretive and applicational questions following the observation and interpretation work.[64]

Irving T. Jensen, another pupil of White's, also described an inductive Bible method in his book *Independent Bible Study,* which also described seven "Laws of Composition" at the close of his first chapter on "The Bible as Literature" just before describing in his second chapter "The Inductive Method of Study."[65] Jensen explains, "There are many laws of composition, some of which are used more frequently than others, though not necessarily most important. The following list includes most of those observed in the Biblical writings."[66] Listed among the "Methods used by the author"—atmosphere, relative quantity, grammatical structure, laws of composition, the unexpected or unnatural, Jensen believed these laws, if observed, would lead to the discernment of the author's "intended

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59. Joseph Evans Grimes cites Fuller several times (*The Thread of Discourse* [Janua Linguarum. Series Minor; The Hague: Mouton De Gruyter, 1975], 7, 20, 107, 208f). In fact, Grimes states: "Daniel P. Fuller's characterization of the recursive relations that link both cluases and the textual units formed from linked clauses has been a major stimulus to this study" (20). John Beekman, John C. Callow, and Michael F. Kopesec acknowledge both Traina and Fuller (four works) in their bibliography, but mention only Fuller in the main body of the paper (*The Semantic Structure of Written Communication* [5th ed.; Dallas: SIL International, 1981], 79). I am indebted to Joseph R. Dongell for finding these two works in this regard.

60. In addition to "Delimiting and Interpreting the Larger Literary Units," see, e.g., also his "Analysis of Romans 11:11-32," *Notes on Translation* 48 (1973): 2–4.

61. This was related to me in a person conversation with Dongell. Apparently a comment by Fuller was made about Traina's method raising lots of questions that would remain unanswered; the statement and sentiment that resulted sadly caused a rift between these two major IBS practitioners.

62. Oletta Wald, *The Joy of Discovery: In Bible Study, in Bible Teaching* (Minneapolis: Bible Banner Press, 1956); split into two works in 1975, *The Joy of Discovery in Bible Study* (Rev. ed.; Minneapolis: Augsburg, 1975) and *The Joy of Teaching Discovery Bible Study* (Minneapolis: Augsburg Fortress, 1975); both newly revised in *The New Joy of Discovery in Bible Study* (Rev. ed. Minneapolis: Augsburg Fortress, 2002) and *The New Joy of Teaching Discovery Bible Study* (Rev.; Minneapolis: Augsburg Fortress, 2002).

63. These are comparison, contrast, repetition, logical reasoning (admonitions and exhortations with cause and effect relations as well as reasons, purposes, conditions, and results), generalizations (including essentially also particularization and summarization), 6) progressions (series and lists that might culminate in climax), dominant ideas, use of questions (problem-answer), and "emphasis in terms of space allotted to subjects" (importance; essentially what was called proportion) (Wald, *The Joy of Discovery*, 18, 20, 22-25; cf. Wald, *The New Joy of Discovery*, 17, 25-26).

64. Wald, *The Joy of Discovery*, 28-32, 35, 46, 49.

65. *Independent Bible Study* (Chicago: Moody, 1963), 38-43.

66. Jensen, *Independent Bible Study*, 39.

principal ideas."[67] However, no other laws besides these seven are described. Jensen concludes his discussion by briefly correlating these seven laws of composition to Ruskin's essay on composition, quoting from Kuist's abridgment of that essay. Notable is the lack of integration of these laws in Jensen's examples or further discussions of method. This same lack of integration is seen in Kay Arthur's lay manual, *How to Study Your Bible Precept Upon Precept.*[68] Dependent on Jensen and others (Traina is not listed among them), Arthur describes "Laws of Composition" with definitions and brief examples on one page, yet here these "Laws" are not otherwise integrated into her detailed procedural description of observation, charting, or completing an observation worksheet.[69] On a current website for her ministry, Precept Austin, within a page entitled "Inductive Bible Study," one finds a link to "Inductive Bible Study - Observation" which shows more integration in the method of observing "relationships" which also has English keywords.[70] It is difficult to track precisely the influence on Arthur, but it is notable that her "laws of composition" have much more in common with Traina's than Jensen's descriptions. To be fair, her work has focused more on observing themes at a micro-level in Scripture.

In the 1980s, one finds many other summaries of the MSRs under similar names (explicated in Chart 3, page 46), with dependency or origin of the MSRs sometimes acknowledged and sometimes not—by

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67. Jensen, *Independent Bible Study*, 55.

68. Kay Arthur, *How to Study Your Bible Precept upon Precept* (3rd ed.; Precept Ministries of Reach Out, 1985).

69. The closest that Arthur comes is to have students observe repeated words/themes, lists, and comparison and contrast—but these are not indicated as "Laws" nor are students directed to her summary of the Laws (*How to Study Your Bible*, 7-8, 15-18).

70. On a chart midway down the webpage (http://www.preceptaustin.org/observation.htm accessed Oct 28, 2013), these relationships are listed with key English words: cause/reason, comparison, conditional, continuation, contrast, emphasis, explanation, location/position, purpose/result, and temporal. Earlier are described "terms of conclusion" which may signal a summary, conclusion, or result and "terms of explanation" (which is essentially substantiation, but is not labeled as such). Just afterwards is a more fully developed discussion of "terms of contrast."

David L. Thompson (basic structural relationships),[71] Walter L. Liefeld (compositional patterns),[72] Howard G. Hendricks and William Hendricks (the laws of structure),[73] and Hans Finzel (the principles of structure).[74] Sometimes these interpreters acknowledge conjunctions or logical connectives to help identify structural relationships.[75]

Subsequent development in understanding and describing structural relationships has occurred in at least three stages through the work of David R. Bauer and of Joseph R. Dongell, both students of Traina's at Asbury Theological Seminary, and through the most recent and comprehensive exposition of IBS in Bauer and Traina's, *Inductive Bible Study* (2011). First, Bauer describes these "compositional relationships" as "structural relations" in his dissertation work published as *The Structure of Matthew's Gospel* (1988).[76] Next, Bauer advanced an understanding of MSRs by differentiating Primary from Auxiliary Structural Relationships Bauer produced a handout for students in his "English Bible" classes at Asbury Theological Seminary (see Chart 4, page 48). Attached to

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71. David L. Thompson, *Bible Study That Works* (Wilmore, Ky.: Francis Asbury, 1982; rev. ed.; Nappanee, Ind.: Evangel, 1994), who briefly traces the history of EB or IBS and its practitioners. Traina offered the forward. Between editions, Thompson's description of basic structural relations remains constant.

72. Walter L. Liefeld, *New Testament Exposition: From Text to Sermon* (Grand Rapids: Zondervan, 1984), 60-72. At the opening, Liefeld acknowledges Jensen and Traina as sources for the description of these "compositional patterns."

73. Howard G. Hendricks and William Hendricks, *Living by the Book* (Chicago: Moody, 1991), 121-22. They provide definitions, scriptural examples, and the credit as "Adapted from an unpublished chart by John Hansel. Used by permission." In the chapters that follow, the authors direct students to observe a few of these laws in practice: e.g. stated purpose (145), general-specific, questions and answers, cause-effect (153-56).

74. Hans Finzel, *Observe, Interpret, Apply: How to Study the Bible Inductively* (GroupBuilder Resources; Wheaton, Ill.: Victor Books, 1994), 35, 235-38. Cf. Hans Finzel, *Opening the Book: Key Methods of Applying Inductive Study to All of Scripture* (Wheaton, Ill.: Victor Books, 1987). No direct attribution of the origins of Finzel's Principles of Structure is given, although in other chapters Finzel gives note a handful of times to both Traina and Jensen.

75. For cause-effect and substantiation, so Liefeld*, New Testament Exposition*, 68-71; for cause-effect or effect-cause, comparison, and contrast, so Thompson*, Bible Study that Works*, 37-39.

76. David R. Bauer, *The Structure of Matthew's Gospel: A Study in Literary Design* (Bible and Literature Series 15; Sheffield: Almond, 1988), 13-19.

Chart 3: A Select List of Authors in the 1980s-1990s and Their Accounting of MSRs

Thompson (1982; rev. 1994)	Liefeld (1984)	Arthur (1985)
causation (1a)	cause to effect (10)	cause to effect (10a)
substantiation (1b)	substantiation (11)	effect to cause (10b)
climax (2)	climax (5)	climax (5)
comparison (3)	comparison (1)	comparison (1)
contrast (4)	contrast (2)	contrast (2)
cruciality/pivot (5)	cruciality (6)	pivotal point (6)
generalizing (6a)	generalization (9)	general to particular (9a)
particularizing (6b)	particularization (8)	particular to general (9b)
introduction (7)		preparation or introduction (13)
interrogation (8), question-answer or problem-solution		interrogation (12)
recurrence (9)	repetition (3)	repetition (3)
	interchange (7)	interchange (8)
	radiation (12)	radiation (7)
	progression (13)	progression (4)
	continuity (4)	
		explanation or analysis (11)
		summarization (14)

NOTE: The numbers in parentheses indicate the order of the MSRs as represented by each author.

Hendricks and Hendricks (1991)	Finzel (1994)
cause to effect (1)	cause to effect (4)
explanation or reason (5)	effect to cause (5)
climax (2)	climax (8)
comparison (3)	comparison (1)
contrast (4)	contrast (2)
pivot or hinge (8)	pivot (9)
specific to general (13a)	
general to specific (13b)	
introduction (7a)	preparation (11)
question and answer (11)	question posed (13) question answered (14)
repetition (12)	repetition (3)
interchange (6)	interchange (10)
proportion (9)	
purpose (10)	
	explanation (6)
	illustration (7)
summary (7b)	summary (12)

Chart 4: Bauer's MSRs (ca. 1992)[i]

Primary Relationships

RECURRENCE. The repetition of the same or similar terms, phrases, or other elements.

PREPARATION/REALIZATION (INTRODUCTION). The background or setting for events or ideas.

CONTRAST. The association of things whose differences are stressed by the writer. Key terms: BUT, HOWEVER.

COMPARISON. Association of things whose similarities (likenesses) are stressed by the writer. Key terms: LIKE, AS.

CLIMAX. Movement from lesser to greater, toward a high point of culmination and intensity. (*Involves implicitly and element of contrast, and usually causation.*)

PARTICULARIZATION. The movement from the general to the particular. (*Involves implicitly preparation/realization.*)

GENERALIZATION. The movement from particular to general. (*Involves implicitly preparation/realization.*)

CAUSATION. The movement from cause to effect. (*Involves implicitly preparation/ realization.*) Key terms: THEREFORE, THUS, SO, CONSEQUENTLY.

SUBSTANTIATION. The movement from effect to cause. (*Involves implicitly preparation/realization.*) Key terms: FOR, BECAUSE, SINCE.

SUMMARIZATION. An abridgment (summing up) either preceding or following a unit of material. (*Sometimes very similar to a general statement, but contains more specifics than a general statement.*)

INTERROGATION. A problem or question, followed by its solution or answer. (*Involves implicitly preparation/realization, and often causation. The problem/ solution type involves contrast.*)

STATEMENT OF PURPOSE (INSTRUMENTATION). The movement from means to end; a statement that declares the end, or purpose, and the means whereby the end is achieved. (*Involves implicitly causation.*) Key terms: IN ORDER THAT, SO THAT.

CRUCIALITY. The device of the pivot to produce a radical reversal or complete change of direction. (*Involves implicitly recurrence of causation and contrast.*)

Auxiliary Relationships Usually employed in conjunction with a primary relationship in order to strengthen that primary relationship. *All the auxiliary relationships involve implicit recurrence.*

INTERCHANGE. The exchanging or alternation of blocks of material (a-b-a-b).

INCLUSIO. The repetition of the same word(s) or phrase at the beginning and end of a unit, thus producing a bracket effect.

CHIASM. The repetition of elements in inverted order (a-b-[c]-b'-a').

INTERCALATION. The insertion of one literary unit in the midst of another literary unit.

Chart 5: Dongell's Handout containing "Structural Relations" (ca. 2005, slightly edited)

I. Semantic Structures: These relations are largely concerned with connections of logic and meaning. They may operate at any level of discourse, from the largest segment and the whole to the smallest clause. Relations "A" through "I" are simple (being unreduceable), while relations "J" through "O" are complex (being composed of several simple relations).
   A. Collection: "A and B"
   B. Disjunction: "A or B"
   C. Selection: "A but not B"
   D. Comparison: "A is like B"
   E. Contrast: "A is unlike B"
   F. Explanation: "A is (or is equal to, or is identical to) B" [Equation]
   G. Summarization: "A is compressed/expanded into B"
   H. Generalization and Particularization: "Particulars > General: General > Particulars"
   I. Preparation: "A provides setting, time, place, for B" [Orientation]
   J. Causation and Substantiation: "A causes B; A is caused by B"
   K. Instrumentation: "A by means of B;" or "A in order that B"
   L. Concession: "A, though B"
   M. Interrogation: "Problem-Solution; Question-Answer;" etc.
   N. Climax: "A...(increases or decreases toward)...Z" [Positive or Negative Progression]
   O. Cruciality: "A > -A;" or "-A > A"

II. Rhetorical Structures: Such structures are patterns in which texts may be arranged. Such arrangements usually depend upon one or more of the semantic relationships listed above. For example, an interchange will often enhance the contrasts or comparisons between the two lines of thought. Occasionally some artistic or aesthetic purposes are served as well by rhetorical structures. Rhetorical structures may occur at any level of discourse, from largest segments and wholes to sentences and clauses.
   A. Inclusio: (A, B, C,....A')
   B. Chiasm: (A, B, C,...{x}...C', B', A')
   C. Parallelism: (A, B, C,....A', B', C',....; or A, A', B, B', C, C',....; etc.)
   D. Intercalation: (A, B, 1, 2, 3, 4, 5, C, D, E)
   E. Interchange: (A, 1, B, 2, C, 3, ...)
   F. Analogue: (Some extra-textual entity is chosen as a framework by which to organize the text.)

III. Correspondence Structures: By necessity if not by design, every discourse will continue to repeat bits and pieces of "old information" as it presents "new information." It is vital that the reader be able to identify and associate like things as the discourse progresses, as well maintain several different "chains of correspondence" at once. Since not all correspondence chains are significant to the interpreter, one must acquire the skill of recognizing potentially fruitful chains. The questions provided below at the end of this section may be applied to any sort of correspondence isolated.
   A. Phonological: recurrence of identical, similar, or closely related sounds.

B. Semantic: recurrence of identical, similar, or closely related semantic values [e.g. concepts, things, persons, events, states, attributes, relations (as listed in I. Semantic Structures. These recurrences may be carried out by recurrences of the same word, of synonyms, or of expressions overlapping in meaning/reference; by elision; by apposition; by equation or identification; by pro-forms (pronouns, proverbs, proadjectives, proadverbs, etc.); and by generic/specific relations.]

C. Structural: recurrence of identical, similar, or closely related structural relations, whether semantic, rhetorical, or grammatical structures or features [e.g. gender, number, case, action-type, mood, voice, positive-negative]

D. Atmospheric: recurrence of identical, similar, or closely related emotions and moods of the writer/character, reader/hearer.

E. Stylistic: recurrence of identical, similar, or closely related literary/oral styles (expressed through phonological, syntactical, semantic, or rhetorical features). Of note are the use of imagery, use of figures of speech, and selection of vocabulary.

F. Generic: recurrence of identical, similar, or closely related genres [e.g. letters, parables, miracle stories, teaching, debate, narrative, apocalyptic].

these relationships were appropriate interpretive questions—What? How? Why? Implications?—that are geared towards the dynamics of the particular structural relationship. This emphasis on asking questions when making observations appears to be a distinctive feature of IBS as has developed at Asbury Theological Seminary.

By the early 2000s, Bauer articulated an understanding of structural relationships that differentiated general (recurrence, introduction, contrast, and comparison) from specific relationships (climax, particularization, generalization, causation, substantiation, summarization, interrogation, instrumentation, and cruciality). The more general relationships sometimes shade off into, and are found implicitly, in more specific relationships (see italicized comments in the above chart). Additionally, Bauer differentiated simple (one relationship) from complex MSRs as found in biblical materials. Sometimes two or more relationships are so intertwined in their use that one cannot describe how one relationship functions within a passage without also describing other relationships; in such a case the relationships should be combined to form a "complex" relationship, e.g., recurrence of causal contrast.[77]

Coming to the Asbury faculty slightly after Bauer, Dongell has continued to develop his understanding of structural relationships.

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77. See this explained recently in Bauer and Traina, *Inductive Bible Study*, 123. The phrasing of this paragraph is derived in part from an email correspondence with Bauer.

Chart 6: Dongell's Handout Containing "V. Structural Relationships: List and Brief Notation" (2013)

I. Recurrences (which may involve any of the various types offered below:)
A. Specific Words: recurring mention of the same *word or expression*
B. Sounds: recurring occurrence of similar *sounds*
C. Referents: recurring mention of the same *person, place, thing*
D. Events, Event types: recurring mention of the same *event or type of event*
E. Concepts: recurring mention of the same *idea or concept*
F. Grammar: recurring use of the same *grammatical construction*
G. Forms, Genre: recurring use of the same *literary form or genre*
H. Structures-Relationships: recurring use of the same *structural relationship*
I. Atmosphere: recurring appearance of the same *emotional atmosphere*

II. Semantic Relationships
Simple
A. Preparation: [setting or orientation]
B. Comparison (or) Contrast: [similarities or differences]
C. Particularization (or) Generalization: [a whole and its parts]
D. Causation (or) Substantiation: [cause and effect; claim and reason]
    •   Instrumentation: [an action and the means by which it was accomplished]
    •   Purpose: [an action and its intended outcome]
E. Summarization (or) Expansion: [a matter repeated in brief or expansively]
F. Collection (or) List: [items added, collected, or listed together]
G. Equation: [items which are identical, the same]
Complex
H. Interrogation: [problem and its solution; a question and its answer; etc.]
I. Concession: [a conclusion contrary to the expected]
J. Cruciality: [a dramatic reversal in a narrative flow]

III. Rhetorical Patterns:
A. Inclusio: (A, B, C, ...A') [To begin and end a passage with the same item.]
B. Parallelism: (A, B, C, ... A', B', C'...; or A, A', B, B', C, C'...; etc.) [To repeat matching items in the *same* order.]
C. Chiasm: (A, B, C,...{x}... C', B', A') [To repeat matching items in *reverse* order.]
D. Interchange: (A,1, B, 2, C, 3, ...) [To alternate between two similar stories.]
E. Intercalation: (1, 2, a, b, c, d, e, 3, 4, 5) [To insert one story within another.]
F. 6. Climax: (A, B, C, ...Z) [To increase (or decrease) toward a high (or low) end.

IV. Grammatical Structures: [While the use of grammatical structure is pervasive in human language, and the understanding of these structures is necessary for precise interpretation, the scope of the present course will not allow for significant instruction and explanation of grammar.]

In earlier class handouts, Dongell differentiated Semantic Structures from Rhetorical Structures and Correspondence Structures (see CHART 5). Located directly under the brief description of the structures were included an array of interpretive questions to ask (observational, definitional, modal, rational, and implicational). Among Semantic Structures, Dongell also recognized that some were helpfully designated "simple" and others "complex."

Currently, Dongell distinguishes recurrences, semantic relationships, rhetorical patterns, and grammatical structures. Dropped from a description of Structural Relationships are "Correspondence Structures," which essentially described a strategy for observing types of recurrences in discourses (see Chart 6). It is, then, perhaps not surprising that a detailed description of "Recurrences" begins Dongell's current handout summarizing "Structural Relationships."

Notable features include the explicit organization of semantic structures into simple and complex, and changes as to which relationships are included in such categories. Notable, too, is the relocation of "climax" into "Rhetorical Patterns." This move seems justified, given the definition given by Bauer and Traina (see Chart 7, page 53) that rhetorical structures have less to do with a certain sense or meaning but rather with placement and ordering. Dongell also somewhat uniquely describes three distinct MSRs: collection or list, equation (sameness), and concession. If I were to critique these, collection or list is essentially a type of recurrence, albeit a very important type. Concession is a classical syntactical category that Traina acknowledged as such and Fuller described as "adversative (Ad)."[78] Equation or explanation is more a localized, important moment in a discourse (e.g. John 17:3 "eternal life is this...") and would seem only to gain larger or "major" structural importance if one of its components occurs recurrently, climactically, or in general or summary statements. In other words, although important conceptually, the structure has limited scope; but this alone may not preclude its inclusion as a structural or semantic relation.

Bauer and Traina delineate three categories of relations—Recurrence, Semantic, and Rhetorical—although they admit that other

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Chart 7: Summary of Structural Relationships from Bauer and Traina, *Inductive Bible Study*, 94-130

I. Recurrence Structures
    A. Recurrence of motifs, concepts, persons, literary forms, or other structural relationships
II. Semantic Structures "are characterized by binary or twofold progression employed to indicate sense connection: movement from something to something" (97)
    A. Contrast: "the association of opposites or of things whose differences the writer wishes to stress"
    B. Comparison: "the association of like things, or of things hose similarities are emphasized by the writer"
    C. Climax: "the movement from the lesser to the greater, toward a high point of culmination" (implicitly involves an element of contrast, and usually of causation)
    D. Particularization: "the movement from general to particular" (implicitly involves preparation/realization); types include identificational, ideological, historical, geographical, and biographical
    E. Generalization: "the movement from particular to general" (implicitly involves preparation/realization); types include identificational, ideological, historical, geographical, and biographical
    F. Causation: "the movement from cause to effect" (implicitly involves preparation/realization); types include historical, logical, and hortatory
    G. Substantiation: "involves the same two components as causation, but used in reverse sequence" (implicitly involves preparation/realization); types include historical, logical, and hortatory

headings could be used (see Chart 7).[79] This system aligns with Dongell's in at least two ways. First, greatest prominence is given to recurrence as foundational to structural organization, placed first and given its own macro-category. Second, Bauer and Traina acknowledge the heading of "Rhetorical" to describe certain relationships, although they do not include climax in this category, for which there seems to be good reason to (see above).

SUMMARY ASSESSMENT AND SOME METHODOLOGICAL CONCLUSIONS

Practitioners of IBS have continued to develop robustly its methodology, especially with respect to MSRs. Ruskin's nine compositional laws inspired much reflection. Kuist's application of them to study Scripture, limiting them to seven, was very influential to Turner, who was very procedurally minded. He taught students to observe and interpret biblical materials with procedures and directed questions for specific biblical books, chapters, and verses. With Traina a significant development occurred in expanding the number of structural relations to sixteen, elaborating on Ruskin's laws of principality and radiation. Also, Traina saw the benefit of subcategorizing these relations by materials. Also notable for Traina was his full embrace of asking interpretive questions, which harkens back to the founder of the inductive method, Harper. Next, Fuller's interest in propositions, in view of laws of logic and Greek grammar that were materially related to structural laws, fueled his intensive categorization of types of clauses and his description of their interrelation. His work influenced linguistic theorists, and he contributed articles for translators. Fuller, however, seemed not concerned with asking questions; in his view, proper observation and description of propositions and their relationships through diagramming and arcing is interpretation. Still, Fuller's rigorous analysis and classification marked a critical stage in IBS, bringing its foundational principle of organizing structural relations above the sentence level to gain broader audience in the field of linguistics. To some extent, Jenson did not advance an understanding of MSRs and described briefly only seven laws, which seem peripheral to his method and examples. Later, Arthur cites his work in her bibliography as presumably the basis for her more limited understanding of "laws of composition," which however remarkably resembles Traina's. Yet it is difficult to trace the origins of hermeneutical changes and refinements given that IBS is such a generative method. Also, IBS has been transmitted and disseminated in various means and venues. This transmission has often not been in professional settings, but mostly informally in church, parachurch, and missional settings.[80]

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80. For insight into these various means and venues, see Patricia Pauline Hunter, "Application of the Inductive Method of Bible Study in the Christian College" (Masters Thesis, Pasadena, Calif.: Fuller Theological Seminary, 1960); William Henry Jennings, "The Inductive Method of Bible Study: A Uniquely Appropriate Tool for Lay Evangelists" (D.Min., Georgia: Columbia Theological Seminary, 1988); Luke Kyungwhan Pak, "Teaching the Inductive Bible Study

Traina's influence is directly acknowledged by Wald, but is also seen in subsequent publications in the 1980s and 1990s by authors describing IBS. Traina's MSRs are found sometimes alongside older ones like radiation or proportion. Some authors openly acknowledge that dependence (Thompson, Liefeld, Bauer), whereas others do not. However, taken together, these studies reflect a marked standardization of MSRs.

Currently, as I have been able to track, the greatest and most active development of MSRs is found in Dongell, even as Bauer and Traina have published the new standard of *Inductive Bible Study* (2011). This is not to diminish the impact of Bauer's constancy with respect to the seventeen MSRs that he and Traina have described. Dongell has been more progressive in developing MSRs because he has been particularly cognizant of linguistic developments, perhaps because of knowing Fuller's work and influence here. Moreover, Dongell has continued to consider and reconsider how best to describe and organize MSRs. In both his summaries above, one counts twenty-four structural relations, but in the most recent iteration one relation is re-categorized (climax moved to rhetorical patterns), three are dropped (disjunction, selection, and analogue), one changed in its nomenclature (explanation is fully identified as equation), and another expanded while also being subordinated (purpose is differentiated from instrumentation, and then both are subordinated to causation or substantiation). One criticism of Dongell's system might be that it is too much in flux; alternatively, one may view his openness for refinement as a real strength, as I do. Importantly, Dongell has shared with me an unpublished first draft of "Sub-Categories of Structural Relations" (2013). These sub-classifications often occur with English examples and involve anywhere from two (cruciality) to ten (collection/list) categories based on, what I might describe as, logic, content, psychological state, or rhetorical situation. I have encouraged him to develop and publish this work. It may be that

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Method of Bible Interpretation to Adults: A Comparison of Three Instructional Approaches" (Ph.D., Texas: University of North Texas, 1996); Daniel Ernest Sauerwein, "Inductive Bible Study: A Proposed Program of Study" (D.Min., Oregon: Western Conservative Baptist Seminary, 1980); Richard V. Yohn, "Guide to Inductive Bible Study" (D.Min., California: Talbot School of Theology, Biola University, 1980). Searching online, one finds several "field manuals" that summarize IBS, most of which treating in some way MSRs: e.g., the "Inductive Bible Study Manual" of Emmaus School of Biblical Studies or Amy Stevens' "Inductive Bible Study" in 2006 (*www.esbsonline.org/wp-content/uploads/.../Inductive-Bible-Study.pdf*) drawing upon YWAM materials.

in a subsequent article I can interact with his most recent views more thoroughly.

Restating my initial questions after this summary, it is reasonable to ask, Why identify these relations and not others? Something is to be said for stability. By tracing the development of MSRs, we observe an important growing consensus. For instance, the MSR recurrence is given great importance, since it is distinguished categorically and placed first among other relationships by both Dongell and Bauer and Traina. Indeed, recurrence is one of the most basic discursive principles lending coherence, structure, and prominence to discourse.[81] At the same time, many laws or relationships have dropped out of currency; notable are consistency, harmony, continuation, continuity, and analogue. In some cases, the MSR may be re-understood or renamed (Wald understood progression in relation to lists) or expanded to allow for more precision of observation, as Traina appears to have done with principality, dominance, proportion and radiation by parsing them as particularization, generalization, summarization, and explanation (and less helpfully as continuation, since subsequently only Liefeld has "continuity"). Yet, we should not be beholden to terms as much as to their meaning. However, if large variations in the number of MSRs and their terms/meanings persisted, this would confuse practitioners and students. Thus, there is considerable benefit for standardization, as long as exploration and reassessment continues.

Let me offer one reassessment here. I regret losing the MSR "analogue" defined as "some extra-textual entity…chosen as a framework by which to organize the text.)" (found only in Dongell 2005 but not in 2013). As an interpreter engaged in historical-rhetorical critical research, I have repeatedly seen the importance of observing genre and literary form as *conventional external influences that shape the final form of biblical materials.* It is not surprising, then, that my observation (in the form of book surveys) of every NT Epistle describes epistolary and rhetorical structures at macro and micro-levels. Such literary forms are important "analogues" that give structure and meaning to NT books. Something similar occurs with the Ancient Near Eastern Suzerain treaty forms that interpreters recognize as shaping Exodus and Deuteronomy, and the types of psalms observed within the biblical Psalms. To re-introduce "analogue" would allow formally for the observation of such influences of genre and form, which indeed are endemic to human communication, whether consciously or unconsciously followed. If IBS is truly recreative

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81. Bauer and Traina, *Inductive Bible Study*, 95-97.

of the communicative act, then analogue would help one to understand that initial creative reflex to write according to formal convention.

Finally, one significant disagreement exists about what structural relations should constitute rhetorical structures (or rhetorical patterns). Dongell, in my estimation, rightly places climax among these and adds parallelism, which also seems right to me. I would additionally advocate for including collection/list as rhetorical patterns, based upon the definition given by Bauer and Traina. But this is a matter of definition. In the end, do definitions and classifications matter? I think they do, because our categories are heuristic by nature; that is, they are exploratory to aide and even guide our investigation and thus shape our observations. If new relationships can be identified, or old ones better defined and categorized, what rediscovered or renewed meanings may yet be observed and described in Scripture? The genius of IBS has been its major practitioners' conceiving MSRs as central in the quest for truth, and especially the truth of God's Word.

Notes From Charts

a. Dominance: "What is in a *dominant* position or what dominates the book? Is it a certain person, place, time, event, or idea?" (Graham, Inductive Bible Study Explained, 15, emphasis original here and in the following footnotes on Graham).

b. Proportion: "[T]he *amount of space given* to a person, place, event, or idea. Proportionately more space is given to emphasize and less space to de-emphasize" (Graham, Inductive Bible Study Explained, 14).

c. Turner explains this rather eloquently: "Repetition, without continuity, may be mere monotony. Repetition plus progression gives continuity, and this in turn affords pleasure" (Exploring the Bible, "III. The Law of Continuity," n.p.).

d. Sequence: "One event *follows* another, as in a narrative" (Graham, Inductive Bible Study Explained, 14).

e. Progression: "What movement is there from fact to fact? What *development* is there in the narration or discourse?" Graham, Inductive Bible Study Explained, 15). Jensen explains this as "extending a theme throughout a passage usually by addition or amplification. Many times the progression may point to an ultimate climax, though not necessarily so" (Independent Bible Study, 40).

f. Turner explains curvature in terms of a spiral: "An idea is introduced, dropped, picked up later and amplified. This is done several times until its culminating effect is seen" (Exploring the Bible, "IV. The Law of Curvature" n.p.).

g. Interchange: "Notice whether or not the narrative *alternates* between two situations" (Graham, *Inductive Bible Study Explained*, 15). Jensen broadens this: "The law of interchange, or alternation, attempts to carry at least two main thoughts in an alternating sequence" (Independent Bible Study, 42). We discern here overlap with the law of sequence.

h. Turner applied such an understanding only to harmony, rephrasing but seemingly quoting (as if) directly from Kuist: "this last law is not, strictly speaking, so much one of composition as of truth" with no page number given (*Exploring the Bible*, "Method in Bible Study: Lessons from Art" [n.p.]).

i. Slightly adapted by me for undergraduate students, and minus interpretive questions.

Twain Heights: Spirit and Word in Biblical Prophesying

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ABSTRACT: The place-name "Ramathaim," a noun in the dual number, found in Samuel's ancestry 1 Sm 1:1 and nowhere else, is an allusion to a pair of narratives each set in Ramah, namely 1 Sm 19:18-24 and Jer 40:1-6, which together show the Spirit and the Word as essential features of biblical prophesying. Elkanah thus appears as part of a trans-generational movement of study and spiritual revitalization, to which the canonical book of Samuel continues to call us.

Within the biblical narrative,1 Samuel is the most important spiritual leader in Israel between Moses and Jeremiah. The institutions of both kingship and prophecy emerge in his time and under his influence. Psalm 99 cites him beside Moses and Aaron as one whose prayer God answered (v 6) and Jer 15:1 pairs him with Moses as one whose prayers might yet save God's people. Within the Samuel narrative, he identifies himself with the prophetic conventicles that appear following the fall of Shiloh (1 Sam 10:5-6, 9-11; 19:18-24), when "the LORD awoke as from sleep" (Ps 78:65), and in the Chronicler, "the days of Samuel the prophet" are a standard of spiritual revitalization to which Josiah's Passover can be compared (2 Chr 35:18).

As the archetypal prophetic figure in Israel (Sir 46:13-20; Acts 3:24; Heb 11:32), Samuel naturally generates interest, starting with the long birth story that opens his book. We turn to this story, seeking insight into the spiritual gifts and power through which God led his people during that troubled time.

§1. RAMATHAIM

Its first words speak of Samuel's father:

Now there was a certain man of Ramathaim-zophim of the hill country of Ephraim who name was Elkanah the son of Jeroham, son of Elihu, son of Tohu, son of Zuph, an Ephrathite.[2]

We hear the place he hails from before we find out his name – a place not mentioned anywhere else in the Bible. Not only that, but the stories that follow tell us plainly that the town of Samuel and of his parents is Ramah.[3] "Zophim" means "watchers" (צוֹפִים), but what is this Ramathaim?

(a) One might assume that it is a geographical name (GN) in its own right and is the same location as Ramah; one scholar calls Ramah "the customary short form";[4] maps for Samuel's life and work show where Ramathaim-zophim might be located.[5]

(b) In linguistic fact, "Ramathaim" is a particular form of the Hebrew noun, designated by the ending /-aim/ or /-ayim/. This form, the "dual," is used to speak of objects that occur naturally in pairs.[6] For example, יַד is the Hebrew word for "hand," and when the Bible speaks of more than one hand it usually says יָדַיִם, meaning "a pair of hands." Since רָמָה is a Hebrew noun meaning "height, elevation,"[7] the dual form could refer to a pair of hills. Perhaps Samuel's family lived in the hill country of Ephraim near "the two heights [spoken of as] 'Watchers' "

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1. In this paper, I seek, without prejudice, to explain the received Hebrew text, using BHK and the facsimile of Codex Leningrad: D. N. Freedman, ed., *The Leningrad Codex: a Facsimilie Edition* (Grand Rapids: Eerdmans, 1988).

2. So (more or less) KJV ERV ASV RSV ESV. NIV and NRSV keep "Ramathaim" but change "zophim" to "Zuphite," one of a dozen or more alterations that NRSV has made to the received text of 1 Sam 1.

3. 1 Sam 1:19; 2:11; 7:17; 8:4; 15:34; 16:13; 19:18; 25:1; 28:3.

4. W. H. Morton, "Ramah 2-3," *IDB* IV:8.

5. Plate IX of the *Westminster Historical Atlas* shows a location about 13 miles east of Joppa, and prints the designation, "Ramathaim-zophim, Arimathaea?" G. E. Wright and Floyd V. Filson, *The Westminster Historical Atlas to the Bible* (Philadelphia: Westminster Press, 1945), 61.

6. It designates "objects which are by nature or art always found in *pairs, ...* or things which are at least thought of as forming a pair" A. E. Cowley, editor and translator, *Gesenius' Hebrew Grammar as Edited and Enlarged by the Late E. Kautzsch* (Oxford: Clarendon, 1910).

7. 1 Sam 22:6; Ezek 16:24-15, 31, 39.

– because from them you could see travelers approaching from either direction. If we were sure where Samuel's village was, we could check the topography and put him down as born in Doublehill, or (to suggest a classier ambience) Twain Heights. Even so, the long name is never used again, and the transition to Ramah in 1:19 is "abrupt and strange."[8] It is not that we need to explain why Ramathaim has a short form; we need to explain why Ramah has an embellished form.

(c) But wait. The Hebrew רָמָה occurs more frequently as a place name than as a noun meaning "hill." That would be the town and GN Ramah. What if the Bible associates Elkanah with something called Double Ramah? Suppose one of the hands that shaped Samuel the book has given us the name "Ramathaim" as an allusion to the prophetic movement that arose around Samuel the person. In that case, we would leave the realm of topography and enter the realm of literary allusion. Names can acquire cognitive resonance to the point that mentioning the name evokes more than the mere location. Think of "Washington" or "Hollywood." We still use the name "Waterloo," although its great symbolic event was centuries ago. Think of all that gathers around the name "Selma" – which carries its freight even without the name of its state. In the Bible, Mahanaim (Gen 32:1) is an example of a GN with figural significance, and within the Samuel and David stories, Gibeon and Gibeah symbolize different views of the kingship and therefore of the future.[9] Let us explore what a pair of cities named Ramah might call to mind.

Since the Bible knows several places called Ramah,[10] we could ask, What are the *two cities* Ramah that help define Samuel's patrimony and way of life? Or, since there is not yet agreement among scholars about the total number and location of cities called Ramah, we can ask, What is the pair of *biblical narratives* set in Ramah that will help us understand Samuel, his family, and his life's work?

The GN occurs thirty-one times in the OT, some of them nothing

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8. S. R. Driver, *Notes on the Hebrew Text and the Topography of the Books of Samuel* (Oxford: Clarendon, 1913), 3.

9. S. D. Walters, "Jacob Narrative," *ABD* III: 604; ibid.; "Saul of Gideon," *JSOT* 16 (1991): 75-76.

10. H. P. Smith says there are eight, and identifies four that might compete in the book Samuel (*A Critical and Exegetical Commentary on the Books of Samuel* [ICC; Edinburgh: T&T Clark, 1899], 4-5).

more than check-points in a boundary list or military route.[11] But if we focus on episodes, there are perhaps five possibilities:

1. Israel's elders approach Samuel at his home in Ramah and demand a king (1 Sam 8:4-22).
2. David takes refuge from Saul with Samuel at Ramah, where there are also prophets "prophesying," by which strange contagion Saul himself is rapt (1 Sam 19:18-24).
3. During a war between Israel and Judah, the Israelite king fortifies Ramah, after which the Judean king dismantles and reuses those materials (1 Kgs 15:16-22 // 2 Chr 16:1-6).
4. In a famous oracle, Jeremiah says that Rachel can be heard in Ramah weeping for her children (Jer 31:15). The GN seems to stand for Rachel's tomb (1 Sam 10:2) in order to depict the ancestral mother of Joseph weeping for the loss of the northern tribes a century earlier.
5. Following the destruction of Jerusalem, the Babylonian official Nebuzaradan frees Jeremiah from captivity at Ramah, and utters a declaration about the fulfillment of God's word against Jerusalem (Jer 40:1-6).

Recalling the force of the dual ending in Hebrew (see note 6), we ask, Which of these two texts could be considered a natural pair?[12] And then – how will they help us understand Samuel's ancestry and heritage?

Of those listed above, the two that have a common subject matter are #2 and #5: both feature a major prophetic figure in Israel and deal with prophesying as an action present in Israelite society.[13] I will call them Ramah 1 and Ramah 2. What is "a prophet" (person)? What is

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11. A city in Asher (Josh 19:29) and a city in Naphtali (Josh 19:36); Assyrian advance (Isa 10:29; Hos 5:8); Samuel's home (1 Sam 1:19; 2:11; 7:17; 15:34; 16:13; 25:1; 28:1).

12. This is the critical decision for this paper. Pick a different pair – get a different paper! I considered #4 and #5, a pair alluding to the destruction of the two kingdoms, Israel and Judah; but it is not easy to discern this allusion's pertinence to the birth and work of Samuel.

13. I am avoiding the term "prophetism." No doubt this paper is an essay in definition, but the –ism-word smacks of classification, of objectivity – and thus of distance. I wish to write about the ways of God with his people, about something central to the Bible and to the redeemed and empowered life of service to which Christ calls us.

"to prophesy" (verb)?[14] Taking up these two texts in succession, I inquire what they might imply about Samuel and about God's ways with the people of the covenant.

§2. RAMAH 1: 1 SAMUEL 19:18-24

Here is the text of this narrative (ESV).

[18]Now David fled and escaped, and he came to Samuel at Ramah and told him all that Saul had done to him. And he and Samuel went and lived at Naioth. [19]And it was told Saul, "Behold, David is at Naoith in Ramah." [20]Then Saul sent messengers to take David, and when they saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied. [21] When it was told Saul, he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and they also prophesied. [22]Then he himself went to Ramah and came to the great well that is in Secu. And he asked, "Where are Samuel and David?" And one said, "Behold, they are at Naioth in Ramah." [23]And he went there to Naioth in Ramah. And the Spirit of God came upon him also, and as he went he prophesied until he came to Naioth in Ramah. [24]And he too stripped off his clothes, and he too prophesied before Samuel and lay naked all that day and all that night. Thus it is said, "Is Saul also among the prophets?"

All the complexity of the larger Saul-and-David story gets funneled into this episode. David has just gotten away from Saul's thugs by going out his bedroom window (19:11-17), and now seeks sanctuary with Samuel. There are prophets a-plenty here (vv. 20, 24), and a flood if not a surfeit of prophesying. What do we learn of them and of it?

1. It is a communal activity.

There is a district or a compound at Ramah, "Naioth," perhaps even the ancestral quarter of the Zuphites (1 Sam 1:1), where David will be safe. Samuel, once the boy-prophet (3:19-21), is now leader of a "company of the prophets" (19:20; 10:5). The covenant itself is an arrangement between God and the faithful Israelite community; within it there is room for smaller groups of those devoted to the divine word and will; "they are the excellent ones, in whom is all my delight" (Psalm 16:3).

2. There is ecstatic behavior.

The group's activity is of unusual emotional intensity, sustained over a period of hours, and including trance-like passivity. In no other biblical narrative is the divine Spirit given such freedom in coming upon people – unless it would be that of the Day of Pentecost in Acts 2. Contagious ecstatic behavior is found in many religious traditions across time and around the world. This at Naioth is an extreme example, but passionate emotion is one form of religious practice.[15] The prophet's actions here are spiritually and psychologically akin to the divine induement upon the seventy elders who "prophesy" in Num 11:25, as well to the glossolalia of the congregation at Corinth (1 Cor 14) and, in our own time, to the falling, the laughing, the speaking in tongues, the weeping, reported from many different Pentecostal-type congregations, or, in an earlier century, from the revival and camp-meeting traditions. "Prophesying" is not itself a pejorative term.

At its best, religious ecstasy implies unreserved openness to God at the individual's deepest emotional level, even to the point of unusual behavior. The emotional release that accompanies the self-abnegation reinforces and compensates for it. I think it is this deep openness to the Spirit's "incursion" that Samuel countenances and that earlier led Moses to wish that all the LORD's people were prophets and that the LORD would put his Spirit upon them (Num 11:25-28). No doubt this openness can be present without the demonstrations, and the ecstatic contagion is undoubtedly dangerous in that it can be simulated, being sought for itself rather than simply accompanying surrender to God.

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14. Note the distinction between "prophesy" (the verb) and "prophecy" (the noun). However, the Bible uses the latter word, נְבוּאָה, only three times (Neh 6:12; 2 Chr 9:29; 15:8), keeping emphasis on the person and the action, and preferring "word" to designate the message delivered.

15. See "Rebirth Through Personal Encounter with the Holy," F. J. Streng and Charles L. Lloyd, *Ways of Being Religious* (Englewood Cliffs, NY: Prentice Hall, 1973), 23-95. The disciple "hopes for an incursion of the divine which he expects to be dramatic, unpredictable, uncanny, and perhaps even bizarre" (25). Several of Streng's documents bear comparison with the prophets at Naioth.

3. This is a work of the Spirit of God.

The biblical writer attributes it all to the divine Spirit, as do similar groups in other times and places. Saul sends deputies to seize David, but when they get to Ramah, there are the prophets "prophesying," with Samuel standing in authority over them. As the deputies look on, the Spirit of God comes upon them, too and they prophesy (20,23) – an experience Saul himself receives. The ways of God's Spirit are beyond predicting and arranging, being "the wind that blows where it wishes" (John 3:8).

4. There is leadership.

There is also a species of discipline in this uninhibited body, for Samuel is there as the group's leader. He does not join them, but he is there – "standing positioned," the Hebrew says (v 20).[16] Samuel accepts their practice; he acknowledges their chárisma,[17] their freedom, their spiritual bliss; he esteems the vitality it expresses.

Thus far, Ramah 1 attests the power of God's Spirit to engage the human spirit, and through an enspirited group, to transform behavior.

5. Prophesying.

What is this action "to prophesy"? The Hebrew uses the נבא in two different stems (the N in v. 20a, and the Ht in vv. 20b, 21, 21, 23, 24). The verb means "to do what a prophet (נָבִיא) does," without specifying exactly what that might be. Most translations have been content to render as "prophesy," although the NRSV gives "fall into a prophetic frenzy" for all six places in this passage.[18] While the prophets' behavior is indeed agitated, "frenzy" is not implied by the verb itself, and it is confusing to add ideas derived from the context to the basic meaning of

the word.[19]

The prophets' behavior is so uncharacteristic of Saul and his soldiers that a proverb arises: "Is Saul also among the prophets?" (19:24); careful readers of Samuel know that this is a second story of Saul's association with the prophets. That earlier story also includes a proverb – the same one (see 1 Sam 10:9-11)[20] Although the GN Ramah does not occur in ch. 10, the coinage of the proverb brings the two stories together. In that text, Samuel has sent Saul on his way after a private anointing in which he has made him Israel's first king (1 Sam 9:1-10:1). He tells him,

> You will meet a group of prophets coming down
> from the high place with harp, tambourine, flute, and
> a lyre before them, prophesying. Then the Spirit of the
> LORD will rush upon you, and you will prophesy with
> them and be turned into another man (10:5-6 ESV).

It happens just as Samuel has said: God changes Saul's heart, God's Spirit comes upon him, and he prophesies with the prophets (vv. 9-10, 13). I think Samuel has planned this encounter; he is obviously familiar with these disciples: he knows their meetings, their ways, their music, their route. And he knows the Spirit, whose unruly ways make even someone as unlikely as Saul into a new person.

Ramah 1 is Saul's last contact with Samuel.[21] He never returns to Ramah, and the story reports Samuel's death and burial in 25:1. These two quotations of the proverb (1 Sam 10:9-11 and 19:24) are thus an

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16. The wording is עֹמֵד נִצָּב; both words are participles, and they are connected by the conjunctive accent merekha. The second word implies formal authority: "they saw…Samuel standing as appointed over them" KJV, "as head" ERV ASV RSV NIV, "and presiding" NASV, "in charge" NRSV.

17. Accenting the first syllable, to distinguish the word's classical meaning of "spiritual gift" from the sociological meaning, "flair, magnetism, mana."

18. And four places in 1 Sam 10, namely, vv. 5, 6, 10, and 13; see below.

19. So also Robert Wilson "[T]he verbal forms of נבא do not specify the behavioral characteristics of the נָבִיא (Wilson 1980, 138). 1 Samuel 18:10 uses the same verb in the Ht-stem to describe Saul's jealous fuming prior to casting his spear at David, implying that passionate if not agitated preaching was a stereotype of the prophet. The KJV ERV ASV render "prophesied," while "raved" is the translation of ERVmg ASVmg RSV NRSV. Note that the verb הָגָה has a similarly broad semantic range, from reflective repetition (Ps 1:3) to hostile plotting (Ps 2:1).

20. Some would say that the compiler of the Samuel material, having two stories that account for the proverb, puts them both into the narrative. This might have been the case, and I grant the identity of the two proverbs; but we have no way of knowing, since no biblical manuscript contains only one of the incidents. The interpreter should explain the text.

21. The earlier reference in 15:35, "Samuel did not see Saul again until the day of his death" might mean that Samuel did not seek out Saul as he did in 15: 12-13.

inclusion around the entire interaction of Saul and Samuel, from Saul's first bewildered designation as king to his final unwilling rapture with the prophets.

Both episodes are lively with religious emotion; freedom of expression is easier in a free-standing group than in a formal liturgical setting. In the early episode, the transformative aspect of the Spirit is effective in *self-regard* ("another man," 10:6) and *attitude* ("changed his heart," cf. Ps 105:25), while in the latter *emotional freedom* is apparent (19:20). The two stories are consistent in that both show religious ecstasy, but Saul's transformation shows that the influence of the divine Spirit goes beyond ecstasy to devotion and even character.

Even so, there are limits: the Spirit of God could give Saul a new heart, but it did not make him into an effective king. The charismatic experience is contagious and transformative, but it does not usually confer fresh and untried abilities.

What is prophesying? To speak from within the biblical narrative, these episodes show a transformative work of the divine Spirit in individuals and small groups, giving freedom in communal worship and effecting changes in one's self-regard and attitude towards others.

The Bible gives no account of the rise of the prophetic conventicles,[22] but in connecting the word "Ramathaim" with Samuel's parentage, Samuel's birth story intimates the longing and devotion of people such as Elkanah, and perhaps even a spiritual movement in the hill country of Ephraim. The name "Elkanah" means "God possesses, creates," and Samuel's father is the only person in the Bible to bear it. I return to this in §5 below.

§3. RAMAH 2. JEREMIAH 40:1-6.

The second Ramah-episode twinned by the GN "Ramathaim" occurs some four hundred years later and concerns the prophet Jeremiah. Ramah here seems to be the assembling area for the long march of the exiles to Babylon following the destruction of Jerusalem and the burning of the temple (586 BC). Here is the text (NRSV).

[1]The word that came to Jeremiah from the LORD after Nebuzaradan the captain of the guard had let him

go from Ramah, when he took him bound in fetters along with all the captives of Jerusalem and Judah who were being exiled to Babylon[23] [2]The captain of the guard took Jeremiah and said to him, "The LORD your God threatened this place with disaster; [3]and now the LORD has brought it about, and has done as he said, because all of you sinned against the LORD and did not obey his voice. Therefore this thing has come upon you. [4]Now look, I have just released you today from the fetters on your hands. If you wish to come with me to Babylon, come, and I will take good care of you; but if you do not wish to come with me to Babylon, you need not come. See, the whole land is before you; go wherever you think it good and right to go. [5]If you remain, then return to Gedaliah son of Ahikam son of Shaphan, whom the king of Babylon appointed governor of the towns of Judah, and stay with him among the people; or go wherever you think it right to go." So the captain of the guard gave him an allowance of food and a present, and let him go. [6]Then Jeremiah went to Gedaliah son of Ahikam at Mizpah, and stayed with him among the people who were left in the land.

Several notable things meet us here.

1. The Divine Word.

First of all, this passage speaks of "the word that came to Jeremiah from the LORD" (v 1). This is an expression *introducing God's direct speech to the prophet*, and it occurs about three dozen times throughout the book of Jeremiah,[24] which is also replete with similar expressions, such as "The LORD said to me" (3:6, 11 and *passim*), "Thus says the LORD" (4:3), and "declares the LORD."[25] This is the language of divine revelation through speaking – speaking that reaches us today in the words of Scripture. Although God does not speak directly to Jeremiah here in 40:1, I think

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22. "…the Old Testament is unconcerned with the historical origins of prophetism" (B. S. Childs, *Old Testament Theology in a Canonical Context* [Philadelphia: Fortress, 1985], 123).

23. Since Jeremiah is a free man in ch. 39, commentators assume that in the meantime he has gotten scooped up for deportation by mistake, see J. Bright, *Jeremiah* (AB; Garden City, N.J.: Doubleday, 1965), 246; J. L. Thompson, *The Book of Jeremiah* (NICOT; Grand Rapids: Eerdmans, 1980), 651-52.

24. E.g., 1:2, 3, 4, 11, 13; 2:1; 7:1, and *passim* through 50:1

25. See below regarding the text "On the Prophets."

that Nebuzaradan's release of Jeremiah from the exiles and his promise of free choice for a safe and even favored future (vv. 2-5), comes to the prophet as the word of the LORD; the officer's words are certainly the only ones following the introductory formula.

What is prophesying? In Ramah 2 it is something verbal, something spoken. It is the entrance of the divine word into the prophet's mind and heart and thus into the life and society of God's people. It is invasion by God's Word, the delivery of God's call to covenant faithfulness together with his promise of fulfillment in both punishment and gracious redemption. Even when the divine word is unwelcome, Jeremiah finds himself unable to refuse it: "If I say, 'I will not mention him, or speak any more in his name,' there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (20:9).

2. Spirit Absence.

Jeremiah – unlike Isaiah and Ezekiel[26] – does not connect prophesying with the Spirit of God. The Hebrew word רוּחַ occurs fourteen times in the book, never of the divine Spirit.[27] This absence is striking. I think Jeremiah's conflict with lying prophets – speakers who have not "stood in the council of the LORD" (23:18, 22)[28] – may have discredited Spirit-prophesying for him, or has at least led him to minimize its charismatic aspects. The book of Jeremiah uses the verb "prophesy" overwhelmingly of the lying prophets (twenty-four of forty occurrences). Preaching by those figures had such disastrous consequences for the covenant ways, and they themselves showed such immorality (23:13-14; 29:23), that Jeremiah uses the verb "prophesy" of his own work only in 26:12. In the major oracle "On the Prophets" (לַנְּבִאִים 23:9-40) he refuses the verb "prophesy" for his own preaching, employing it of the ungodly prophets (vv. 13, 16, 21, 25, 26², 32) and using "proclaim" (הִשְׁמִיעַ 22) and "speak" (דִּבֶּר v 28) of himself.

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26. E.g., Isa 63:10-14; Ezek 2:1-2; 3:12, 14, 24; 37:1.

27. "wind, air" in 2:24; 4:11, 12; 5:13; 10:13; 14:6; 22:22; 49:32; 51:16; "breath" in 10:14; 51:17; "spirit" of a person in 51:1, 11; and uncertain in 52:23.

28. On this subject see Childs, *Old Testament Theology*, 133-44. The Hebrew Bible does not use the expression "false prophet," which is a coinage of the Septuagint (ψευδοπροφήτης, Jer 6:13 *et passim*) taken up in the NT (Matt 7:15 *et passim*).

3. Fulfillment.

And then, the passage also implies that the divine word, whether of judgment or of promise, will be fulfilled. This is an essential feature of the prophesied message: what God says will come to pass – and it takes the Babylonian officer to say it most clearly (vv. 2-3). His words are "a resume of Jeremiah's preaching to Jerusalem and Judah"[29]– especially during the years of direct Babylonian threat and of the siege: God threatened punishment for the people's sins, and has now brought it to pass. Disobedience to God's voice leads to the calamities of judgment.

As a "resume," this omits Jeremiah's message of hope (e.g., chs. 30-33), but Nebuzaradan's further proclamation of release to Jeremiah (vv. 4-5) plays that role in this speech. To be sure, when the officer ascribes the catastrophe to "your God," he keeps Babylon free of blame, but he also credits the word of Israel's God with divine power in the world of human life and death, and confirms the truthfulness of Jeremiah's preaching. His words are a remarkable testimony to the prophetic purpose and influence.

4. Public Activity.

Ramah 2 also clearly highlights the prophet as a public figure. It is a big surprise that the "resume" of Jeremiah's preaching comes from Nebuzaradan, deputy of the Babylonian king Nebuchadnezzar and the officer responsible for torching the city of Jerusalem (39:9-10, 52:12-13) – not only summarizing the divine message, but testifying to its fulfillment. Jeremiah's preaching has been so public and so well-known that even a high Babylonian official knows its content. Jeremiah has an advantage with him, of course, having finally become pro-Babylonian in his politics. But I think Nebuzaradan knows Jeremiah's views because you could not visit Jerusalem in those days without finding out.

This is consistent with the book as a whole, which abounds with evidence for the prophet at the center of the people's daily life.

(a) He delivers his words in public places: the gate of the temple (7:2), the cities and streets (11:6), the public gate (17:19), the court of the temple (19:14; 26:2), the potter's shop (18:2), the temple (debate with Hananiah, a dated event, 28:1), all the people (38:1); he was flogged and placed in the public stocks (20:2).

(b) He delivers his words to named groups of people: the ears of Jerusalem (2:2), men of Anathoth

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29. Thompson, *The Book of Jeremiah*, 651-52.

(11:21), people of Judah and inhabitants of Jerusalem (18:11; 25:2), elders and senior priests (19:1, 10); all the cities of Judah who have come to worship (26:2), priest, prophets and all the people calling for his lynching (26:8, 11, 24; 27:16) (yoke oracle); he writes to the elders, priests, prophets, and people of exile (29:1); all the people, overheard by four named men (38:1).[30]

The episode Ramah 2, then, shows that prophesying is a public invasion by the divine Word through faithful speakers, holding God's people accountable for covenant faithfulness and promising fulfillment in both punishment and gracious redemption. But the practice of spurious prophesying leads Jeremiah to refrain from some externals of prophetic address.

§4. THE PAIR

My argument in this paper is that the dual place-name "Ramathaim" invites us to bring together the elements of prophesying apparent in the two episodes taking place at Ramah. We may summarize some of the previous discussion by means of this chart.

	RAMAH 1	RAMAH 2
1.	Spirit of God comes	Word of God comes
2.	Involves Samuel	Involves Jeremiah
3.	Ecstatic	Composed
4.	Emotive, musical	Reasoned, verbal
5.	A private location (Naioth)	Many public locations
6.	Group activity	Individual speaking
7.	Transformative	Directive and promissory

To bring the two episodes together implies their compatibility

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30. In this paper, I do not pursue the way that Jeremiah's public role opens easily onto the prophet shining God's light upon and into the nations, but Nebuzaradan's familiarity with the prophetic word reminds me of Daniel's pictures of Nebuchadnezzar, whose testimony to Daniel's God approaches actual confession of faith (Dan 4:1-3, 34-37). His statement also resembles certain psalms of globality such as 126:2, "They said among the nations, The LORD has done great things for them," and 138:4, "All the kings of the earth shall praise you, O LORD, for they have heard the words of your mouth."

and even parity. Each is true prophesying in its own way, but neither in its solitariness comprises all that prophesying is. The two scenes are complementary, and "Ramathaim" transcends each of them in isolation by requiring us to consider the two as a pair. Understood in the terms of this paper, it is a canonical justification for doing so.

We can see that each narrative contains features not found in the other. In Ramah 1, prophesying is accompanied by the abandonment of normal deportment; and in Ramah 2, the divine message appears to come through Nebuzaradan, giving us the oddity of an enemy official declaiming God's plan and purpose at the same time he is fulfilling its judgment.[31] This points powerfully to divine sovereignty and freedom in inspiration and revelation. Again, each narrative lacks something found in the other. Nothing in Ramah 1 by itself implies proclamation, even as Nebuzaradan brings God's word to Jeremiah without reference to the Spirit, even, indeed without intimate association with the covenant.

The GN Ramathaim thus implies a studied and reflective view of prophesying *that transcends the various experiences of it as we meet them in Scripture's running text*.[32] I believe we would do well to consider the life we live as a community of God's people in its light.

Spirit and Word.

The two towns figure for us the two central aspects of prophesying, namely, the presence of God's Spirit and the presence of the divine Word. With each of these nouns, the Hebrew uses the identical verbal construction, namely the simple verb "to be," plus a preposition, and the name of the person:

The Spirit of God	/was	/upon	/Saul (1 Sam 19:23)
The word from the LORD	/was	/to	/Jeremiah (Jer 40:1)

These are the twain heights of prophesying: the Spirit and the Word.

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31. Isaiah's words about the king of Assyria exactly fit Nebuchadnezzar, who "does not...intend, and his heart does not...think" that God is using him, but "when the LORD has finished all his work on Mount Zion and on Jerusalem, he will punish the speech of the arrogant heart of the king" of Babylon (Isa 10:7, 12).

32. As an element in the received text of Samuel it shows an awareness of the larger gathering of the prophetic writings and would therefore belong late in their redaction.

What the name Ramathaim here intimates, Isaiah states openly:

> And as for me, this is my covenant with them, says the LORD: my spirit that is upon you, and my words that I have put in your mouth, shall not depart out of your mouth...from now on and forever (Isa 59:21).

Bringing the two scenes together supplements interpretation of each passage. In Ramah 1 – I include the scene from ch 10 (see §2.5, page 66) – God's Spirit is active to energize, to enliven, to change for the better, and in Ramah 2 God's Word of revelation is active to instruct and to direct in the ways of the covenant, and to implement its own warnings and hopes. In making the two a pair, the word "Ramathaim" implies *the power of the divine Spirit is necessary to the effectiveness of the Word, and the cogency of the divine Word must be present with the experience of the Spirit.*

It follows that the Spirit's role in prophesying is larger than ecstatic experience (Ramah 1), and, conversely, that there is more to the spoken word than the mere utterance (Ramah 2). Ecstasy may be exceptional but the work of the Spirit is more than ecstasy; and prophesying with words, though not exemplified in the prophets of Naioth-in-Ramah, is usual in the larger biblical picture. To be sure, Samuel's disciples are known by their music, their ecstasy, their freedom, but Jeremiah's ministry shows that prophesying is, above all, the preaching of covenant accountability.[33] Not that there were never prophets to evoke the jibe,

> The prophet is a fool,
> The man of the spirit is mad (Hos 9:7; cf. Jer 29:26)

something Saul himself might have spoken – but obedience remains essential to the moral order intended under the covenant, and it is this that the word of the LORD ever seeks.

And so the Spirit must be present to facilitate the prophet's speaking, to confirm its cogency by testimony, to bear the spoken words to the hearts of the hearers, to convict – all comprised within the Spirit's work as we know it in Scripture as a whole.

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33. This was, indeed, the character of Samuel's own prophetic ministry. For example: "word of the LORD" is an inclusion for 1 Sam 3 (vv. 1, 21); cf. also 3:10, 19-21; 8:6, 10, 21 (reminding us of Moses in Exod 19:7, 9); 12:15-18; 13:13-14; 15:1, 2 (כֹּה אָמַד יהוה), 10-11 (very Jeremianic), 16, 19, 23, 26. The thunder of 7:10 may figure divine speech, cf. Psalm 29. God frequently speaks directly to Samuel, starting with 1 Sam 3.

Without the confirming and enlightening presence of the Spirit, the divine Word will remain distant, obscure, effete. And the emotive force of the Spirit may distract the church away from God's Teaching into a morass of subjectivism. Recall that Jeremiah was critical of prophets who based their preaching on their dreams (23:25-32), a notably subjective medium. And so the Spirit is needed to confirm the Word, and the Word is needed to guide and chasten the experience of the Spirit. Charismatic experience without Teaching based on Scripture will betray the church; the gifts of the Spirit do not include ethics. It happened in Jeremiah's experience with immoral prophets (see §3, page 68), and it can happen wherever the disciplines of life and godliness (2 Peter 1:3) are sidelined by glib and superficial versions of the Christian faith, such as those that understand salvation primarily as emotional and physical well-being.[34]

§5. RAMATHAIM

The book Samuel opens with both geographical and genealogical references, and I suggested at the beginning of this paper that they might help us understand Samuel's life, and with it our own lives lived under God's direction. The distinctive character of the GN "Ramathaim" leads me to interpret it not as an actual location but as a cross-reference to prophetic activity epitomized by a pair of narratives, each set in Ramah. To introduce this into Samuel's genealogy places him in an intimated local community of obedience and devotion to the God of the covenant and to the divine life established by the coming of God's Spirit and of God's Word.

The founding forebear is Zuph (1 Sam 1:1), a name easily connected with one of the Bible's known words for a prophet, namely צֹפֶה, צֹפִים "watcher(s)."[35] Elkanah – "God creates" – is the fifth in this line, and it is he who is "from the Double-Ramah" (מִן־הָרָמָתַיִם), i.e., who lives the life implied in the two Ramah-narratives. Through him and his family God is

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34. Additional effects of the pair of Ramah-stories must be developed elsewhere. For example, (a) the twinning of the two prophets Samuel and Jeremiah – the Bible describes both as נַעַד "lad," and, with Holladay's chronology of Jeremiah, both are brought by catastrophe to an early ministry: W. L. Holladay, *Jeremiah 2* (Minneapolis: Fortress, 1989) – and (b) the consequent import of Samuel as a public figure vis-à-vis portrayals of him as a nazirite (so NRSV 1 Sam 1:11, 22), such as 4QSamᵃ, which appears to have an ascetic and sectarian view of the prophet.

35. Ezek 3:17; 33:6-7; cf. Isa 52:8; 56:10; Jer 6:17.

creating the public prophetic movement in ancient Israel, and through it the life that only the Spirit and the Word can bring.[36] Accordingly, I translate, "There was a certain man from the Two Ramahs (and from the people called) Watchers, from the hill country of Emphraim."[37]

God's people need communities of learning and devotion. One thinks of prophetic groups later in the biblical narrative (2 Kgs 2:1-15; 4:1, 38), or of the Christian monastic tradition in which continuing communities devote themselves to study, teaching, and preaching, or of the Ben-Asher family of Tiberias with its trans-generational work of textual study and interpretation. Both the synagogue and the Christian service of the Word embody these ideals. To study God's Teaching and to praise the Triune God are marks of the church, and Scripture openly extends the category "prophet" to include all God's people: Moses wishes that all God's people might be prophets (Num 11:29), and in Psalm 105:6-15 the categories "my prophets" and "my anointed ones" are not people in office, but rather comprise all who gather under the promise made to Abraham and Jacob. In our congregations we should think of ourselves as formed by the twain heights of Spirit and Word. God's people should be communities of learning and devotion.

The basic explanation of "Ramathaim" that informs this paper occurred to me in the late eighties, when I was teaching seminary and graduate students; I thought it was original, and set it aside until there was time to develop it. Retirement has given me that opportunity, but the long delay has also given me time to realize that something like this interpretation of 1 Sam 1:1 was usual over many centuries of reading the Bible. As Mark Twain once said, "The ancient have stolen all our best ideas."

The merest summary must suffice. (a) Midrashic explanations of the GN "Ramathaim" word include those that take צֹפִים to mean "seers, prophets." Rabbi Jochanan said that Elkanah was one of two-hundred (reading הר מאחים צפים "mount of two-hundred prophets"). Rabbi Eleazar even explained it by saying that there were two Ramahs, one of David

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36. The allusion that I discern in the words מִן־הָרָמָתַיִם would be contemporary with the editing of the book Samuel rather than with its events or with its narratives. I have no theory about the possible pre-history of these words, only that as they now stand they seem to me part of an inferred process by which those narratives became Scripture.

37. Driver's linguistic objections (Driver 1913, 3) must give way if the words Ramathaim and Zophim have taken on double meanings. More than two "watchers" would require a plural and not a dual.

and one of Samuel.[38] Although Rabbi Eleazar attaches no significance to his twin-city explanation, this explanation is, in fact the assumption that underlies the present paper. It might be that I once found the idea in the midrash and have forgotten, but my point here really is that early post-biblical midrash already connected Elkanah with prophesying and with two Ramahs.

(b) Similarly, the Targum Jonathan (c. AD 135)[39] takes the Hebrew word צֹפִים to mean "watchers," that is, prophets, and includes Elkanah among the "students of the prophets." To explain the word "Ephrathite" it speaks of Elkanah's "dividing a share in the holy things," that is, of his acceptance of a role in the community of study and praise. At 1 Sam 2 the Targum describes Hannah as a prophetess, and greatly enlarges her prayer (vv. 1-10) to include predictions about Assyria, Babylon, Greece, and Rome[40]. Wherever the book Samuel speaks of prophets and prophesying, the Targum uses instead the language of study and praise. At 10:10, the "band of prophets...prophesying" becomes "a band of teachers...singing praise." In ch. 19 it understand Naioth as a "house of study," and even the indecorous prophesying of that episode it understands as a band of teachers singing praise[41]. (c) Later Jewish comment on Samuel's birth story follows this lead.[42]

A parenthetical paragraph on method. Harrington assumes that Targum Jonathan's use of this language – praise, study, teaching – reflects embarrassment with the spirit-prophesying of 1 Sam 10:5-13 and 19:18-24. In the Targum, he says, "tames the ecstatic prophets who do

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38. Since the Bible does not mention a Ramah uniquely associated with David, the editor of the Midrash, Solomon Buber, suggests that the text should be emended to read, "One [Ramah] of his own (i.e., Elkanah), and one of Samuel." See S. Buber, ed., *Midrash Shemu'el* (Krakow: Joseph Fischer, 1905); A. Wünsche, *Aus Israels Lehrhallen, der Midrasch Samuel* (Leipzig: Eduard Pfeiffer, 1910); and A. J. Rosenberg, *Samuel I: A New English Translation* (New York: The Judaica Press, 1993), 3.

39. See D. J. Harrington, and Anthony J. Saldarini, *Targum Jonathan of the Former Prophets* (The Aramaic Bible; Wilmington: Michael Glazier, 1987).

40. ibid., 105-106.

41. ibid., 119, 139.

42. L. Ginzberg, *The Legends of the Jews* (Philadelphia: Jewish Publication Society of America, 1928), 57, 215.

not fit its understanding of prophets."[43] That is, the Targum tells us what prophecy was like in its own time but not in Samuel's time. No doubt the Targums wish to make the biblical text accessible to later generations of readers, but we do not need to posit that they have misrepresented that text. An alternative is to say that Palestinian Judaism[44] recognizes that the spirit-prophesying of 1 Sam 10:5-13 and 19:18-24 is a partial picture, and amplifies the depiction to include the elements of revelation and instruction. Note that even "singing praise" (שׁבח), used a dozen times in the Targum of these two passages, is consistent with ecstatic experience. Although denominated as "teachers," the sons of the prophets still have their musical instruments (10:5), and the contagious feature of their singing is still present in both passages. The Targum also introduces the word "spirit" (רוּחַ) into the text – a feature of Ramah 1 (10:6, 10; 19:20, 23).

(d) Christian commentary does the same, and here I refer only to eighteenth century English writers. Simon Patrick says that there was a "School of the Prophets" at Ramah, citing Jerome and the "Chaldee Paraphrase." John Gill does the same, quoting the Targum that Elkanah was among the "disciples of the prophets." I think Matthew Henry depends on Gill, but he knows that the Targum calls Elkanah a disciple of the prophets and allows that "one of the schools of the prophets" may have been there. But he thinks that prophecy took its rise with Samuel and not with earlier members of the line of Zuph.[45] He also says that Ramathaim means "the double Ramah."

Interest in Samuel's lineage as a trans-generational prophetic tradition disappears only when enlightenment biblical studies begin to turn away from theological interest in the text, and from the Jewish interpretive tradition.[46]

I don't assert that the Targum is historical evidence that Samuel's forebears were prophets. But it is evidence that early Jewish interpreters read 1 Samuel 1:1 that way, while the present paper has argued that the curious word Ramathaim implies an early construal of the biblical text to a similar effect. In this view, during the disordered period of the Judges, there was still in Israel both study of the law and joyful praise of God's loving-kindness.

I pray that in congregations and other groups around the world God's Word and Spirit may still enliven the people of the covenant, transforming us and the world in which we live. Let all who love his name both give and heed the cry, "To the Teaching and the Testimony!" (Isa 8:20).

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43. Harington and Saldarini, *Targum Jonathan*, 119 n. 8; see also top of p. 12: "tamed into a school of teachers or prophetic community leaders."

44. The teachers cited in the Samuel midrash are generally Palestinian, see Wünsche, 4-5, who adds, "In spite of the fact that, from a literary-historical perspective the Midrash is late, its contents are everywhere old." So also Harrington, 13.

45. See S. Patrick, *A Commentary Upon the Historical Books of the Old Testament* (4th ed.; London: James and Jon Knapton, et al., 1694), II, 156; M. Henry, *An Exposition of the Old and New Testaments in Six Volumes* (Edinburgh; A, Donaldson and K. Wood, 1760), II, 142; J. Gill, *An Exposition of the Old Testament* (London, printed for the author, 1763), II, 383-84.

46. According to Michael Legaspi's research, "biblical studies" as a formal discipline arises in the German research university in the eighteenth century. He especially associates it with Johann David Michaelis's arrival at the University of Göttingen as assistant professor of Oriental languages (1745), and notes its post-confessional character and its disparagement of Jewish interpretive resources in favor of near eastern studies, including a burgeoning interest in contemporary Bedouin manners and customs. See M. C. Legaspi, *The Death of Scripture and the Rise of Biblical Studies* (New York; Oxford, 2010), 96-99.

INTERPRETATION AND STRUCTURE IN JOEL

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ABSTRACT: Despite renewed interest in the book of Joel and its relationship to the "Book of the Twelve," scholarly opinions still significantly diverge on the structure of the book of Joel itself. This article surveys recent significant and representative proposals for Joel's structure before arguing for an alternative unified structure based upon grammar, literary markers or "catchwords," and structural relationships (as described by David R. Bauer and Robert A. Traina in *Inductive Bible Study*).

INTRODUCTION

In the past 20 years, it has been suggested that Old Testament scholarship has found a new object of study: The Book of the Twelve.[1] At the thematic center of the Twelve is the book of Joel. Joel has been described as "the writing through which all major themes of the Twelve must travel."[2] One scholar has suggested the book of Joel, along with an emphasis on judgment and cultic confessions like Exod 34:6-7, were the three essential theological influences on the editors of the Twelve.[3]

Unfortunately, scholarship is largely undecided on foundational issues in the interpretation of Joel like the structure of the text. Most major volumes treating the Twelve as a whole in the last decade have devoted an entire article to Joel, each by a different author with a different approach.[4] The purpose of this paper is to discern a comprehensive structure for the book of Joel; because of the essential role structure plays in interpretation, such an examination is critical to understand Joel's unified composition.[5]

This study will proceed in four sections. The first section will establish definitions and address issues of methodology. The second section will survey various representational structural understandings of Joel. The third section will propose an alternative structure by first

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1. The discussion regarding the shape and form of the Twelve as a single text is both lively and engaging. Paul Redditt describes the running thesis for a unified book is that "The Twelve underwent a process of growth that resulted in a coherent collection every bit as deserving to be called a book as Isaiah, Jeremiah, or Ezekiel" from "The Formation of the Book of the Twelve: A Review of Research" in *Thematic Threads in the Book of the Twelve* (eds. Paul L. Redditt and Aaron Schart; Berlin: Walter de Guyter, 2003), 3. It is argued that it exhibits a theme, plot, and direction greater than the sum of its individual parts. Even those endorsing this thesis have variable positions. James D. Nogalski suggests the Twelve is a unified literary composition where each book is essentially a chapter and they are bound together through allusion and intertextuality. David L. Peterson instead approaches the Twelve as a "thematized anthology;" see "A Book of the Twelve?," in *Reading and Hearing the Book of the Twelve* (eds. James Nogalski and Marvin Sweeney, Atlanta: SBL, 2000), 10. This thesis is not uncontested and major critics of it include Ehud Ben Zvi who views these texts as twelve separate books. For additional discussions on the formation and existence of the Twelve, see James Nogalski and Ben Zvi, *Two Sides of a Coin: Juxtaposing Views on Interpreting the Book of the Twelve/the Twelve Prophetic Books* (Piscataway: Gorgias, 2009); Ben Zvi, "Twelve Prophetic Books,"

in *Forming Prophetic Literature: Essays on Isaiah and the Twelve in Honor of John D. W. Watts* (eds. James W. Watts and Paul R. House; Sheffield: Sheffield, 1996), 102-24; Rolf Rendtorff, "How to Read the Book of the Twelve as a Theological Unity," in Nogalski and Sweeney, *Reading and Hearing the Book of the Twelve*, 75-86. For the quoted claim, see Jakob Wöhrle, "So Many Cross-References! Methodological Reflections on the Problem of Intertextual Relationships and their Significance for Redaction Critical Analysis," in *Perspectives on the Formation of the Book of the Twelve* (eds. Rainer Albertz, James D. Nogalski, and Jakob Wöhrle; Berlin: Walter de Guyter, 2012), 3.

2. James Nogalski, "Joel as 'Literary Anchor' for the book of the Twelve," in Nogalski and Sweeney, *Reading and Hearing the Book of the Twelve*, 105

3. Paul L. Redditt, "The Production and Reading of the Twelve," in Nogalski and Sweeney, *Reading and Hearing the Book of the Twelve*, 16-24.

4. For examples, see Nogalski, "Literary Anchor," 3-10; Marvin A. Sweeney, "The Place and Function of Joel in the Book of the Twelve," in Redditt and Schart, *Thematic Threads in the Book of the Twelve*, 133-54; Jörg Jeremias, "The Function of the Book of Joel for Reading the Twelve," in Albertz, Nogalski, and Wöhrle, *Perspectives on the Formation of the Book of the Twelve,* 21-34.

5. The term "unified whole" means a lot of different things to different people. By using this term, I am not definitively suggesting that it was the work of a single author but rather that the final form was at least the composition of a single redactor and as a whole is intelligently arranged. This position is similar to the one held by James Nogalski. See James Nogalski, *Book of the Twelve: Hosea-Jonah* (SHBC; Macon: Smyth & Helwys, 2011), 201-53 and Nogalski, "Literary Anchor," 91-109.

identifying synchronic textual linguistic features that support the proposed structure and then suggest structural relationships that describe the semantic movement of the text based on those presented by Robert A. Traina and David R. Bauer in *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*.[6] The final section will explore the implications of the proposed structure for the study of Joel itself and Joel's role in the book of the Twelve as a whole.

DEFINITIONS AND METHODOLOGY

This section will briefly establish definitions and address issues of methodology. The Hebrew text used in this study is the *BHQ* and the four-chapter arrangement therein will be used when referring to Joel.[7] When LXX is used in this study, it refers to the critical Göttingen edition.[8]

A number of technical terms will be used throughout the study and each must be defined. Book structure refers to the arrangement of materials ordered such that they form a book. The exact definition of what entails a book is debated.[9] For the purposes of this study, a prophetic book will be defined as:

> A text characterized by a clear beginning and a conclusion, by a substantial level of textual coherence and of textually inscribed distinctiveness vis-à-vis other prophetic books, and that, accordingly, leads its intended primary readers (and rereaders) to approach it in a manner that takes into account this distinctiveness, is *by necessity* socially and historically dependent.[10]

Ben Zvi identifies three consistent structural elements found in prophetic texts: introduction, conclusion, and the body of the book that consists of a series of "prophetic readings."[11] These elements will be described using language of units, sub-units, and segments. Units are portions of text that share similar content, themes, and grammatical structures, and should always be as broad as the material allows.[12] Divisions between units should mark shifts in emphasis or material. Divisions between materials within a unit are marked by subunits. Similarly, pericopes mark divisions within subunits. The purpose of these identifications is not to portion or atomize a text but rather to identify shifts in content in order to identify synchronic semantic transitions or diachronic text critical concerns. Relationships between units and subunits will be described as semantic movement and specific structural relationships (especially those described in Bauer and Traina, which reflect the structural analysis developed throughout the history of Inductive Bible Study) will be used to articulate the activity of these

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6. David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker, 2011).

7. Anthony Gelston, *Biblia Hebraica Quinta: The Twelve Minor Prophets* (Stuttgart: Hendrickson, 2011).

8. Joseph Ziegler, *Septuaginta. Band 13: Duodecim Prophetae* (Göttingen: Vandenhoeck & Ruprecht, 1984).

9. Ehud Ben Zvi offers an excellent survey of this topic both generally and also specifically for prophetic books. See Ehud Ben Zvi, "The Prophetic Book: A Key Form of Prophetic Literature," in *The Changing Face of Form Criticism for the Twenty-First Century* (eds. Marvin A. Sweeney and Ehud Ben Zvi; Grand Rapids: Eerdmans, 2003), 276-97.

10. Ben Zvi, "Prophetic Book," 281 (emphasis original).

11. Ben Zvi, "Prophetic Book," 286. An *Introduction* will identify the prophet and often the context. Sometimes the introduction will serve as the title of the book. *Conclusions* set the boundary of a book. They often included "markedly unique expressions" that captured the unique character of the book and conveyed a sense of hope to the reader and readers of a book. Ben Zvi cites Isa 66:24; Ezek 48:35; Hos 14:10 [Eng 9]; Mic 7:20; Jonah 4:11; and Mal 3:24 [Eng. 4:6] as clear examples of this phenomenon. These are not to be confused with colophons. Conclusions, contrary to expectations associated with colophons, "contain no information about the actual or fictive author of the book, nor about any scribal aspect of the production of the book such as the name of the scribe making the copy, or the purpose of producing the copy;" see Ehud Ben Zvi, *Micah* (v. XXIB, FOTL; Grand Rapids: Eerdmans, 2000), 184. For examples of colophons, see Ernst Würthwein, *The Text of the Old Testament* (Grand Rapids: Eerdmans, 1994), 172, 178, 180. *Prophetic readings* are "literary units within a prophetic book that shows textually inscribed, discursive markers that were likely to suggest its intended and primary readership that they were supposed—or were at least invited –to read and reread these sections as cohesive subunits within the frame of the prophetic book as a whole." See Ben Zvi, "Prophetic Book," 286-287; also Ben Zvi, *Micah*, 188.

12. One of the dangers of analyzing a text's structure is the atomization of the text into small isolated elements that will often result in missing the overarching movement of the composition. Units, as the highest tier of a survey's structure, should describe large sweeps of similar material and divisions between units should correspondingly mark major shifts in the content of the text as a whole. See Bauer and Traina, *Inductive Bible Study*, 88-89.

movements.[13]

Due to the focus on text structure, this study will involve predominately a synchronic analysis.[14] Underlying this focus on structure is a commitment to *Inductive Bible Study* methodology and a close reading of the final form of the text as represented in *BHQ*.[15] The focus of this study will be based on primary observations of the text of Joel as an individual text first. It is my contention that assumptions cannot be made regarding Joel's relationship to surrounding books until a thorough understanding of its internal structure is understood.[16]

At the heart of this study's approach is a commitment to the importance of structure in interpretation. A strong structural understanding will not assure a good interpretation but a bad structural

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13. Structural relationships may include but are not restricted to any of the following movements: *Contrast* (association of opposites or of things whose differences the writer wishes to stress), *Comparison* (association of like things, or of things whose similarities are emphasized by the writer), *Climax* (movement from lesser to greater, toward a high point of culmination), *Particularization* (movement from general to particular), *Generalization* (movement from particular to general), *Causation* (movement from cause to effect), *Substantiation* (movement from effect to cause), *Cruciality* (movement involves a change of direction around a pivot), *Summarization* (an abridgment that sums up either preceding or following a unit of material), *Interrogation* (employment of a question or problem followed by answer or solution), *Preparation/Realization* (an introduction that provides background for setting or events), *Instrumentation* (movement from means to end). See Bauer and Traina, *Inductive Bible Study*, 94-116.

14. This is not to say that diachronic observations or analysis will not come into play at various points but rather the starting point is a synchronic analysis. This approach does suggest that not all things difficult to understand or explain are to be attributed to redactors.

15. While familiarity with this methodology is not pertinent to understanding the contents of this study, knowledge of it would potentially further inform readers regarding methods and presuppositions. See Bauer and Traina, *Inductive Bible Study.*

16. The various orders found between the LXX and MT are perfect examples of this. Sweeney has compellingly defended the LXX priority over the MT order; see Marvin Sweeney, "Sequence and Interpretation in the Book of the Twelve," in Nogalski and Sweeney *Reading and Hearing the Book of the Twelve*, 49-64. See also Sweeney, "Synchronic and Diachronic Concerns in Reading the Book of the Twelve Prophets," in Albertz, Nogalski, and Wöhrle, *Perspectives on the Formation of the Book of the Twelve*, 21-34. If Sweeney's proposed LXX priority is accurate, it calls into question the "dovetailing" of the text with Joel's neighbors,

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understanding can obscure meaning and hinder interpretation. A proper structural study should accurately identify the pericopes within a text in a sensible way such that semantic movements in a text may be accurately explained. This study will now survey scholarly proposals for the structure of Joel.

STRUCTURE SURVEY

The structure and unity of Joel has been contested for over a century since concerns over the book's unity were advanced by M. Vernes, and soon followed by J. W. Rothstein and B. Duhm.[17] This section will survey representative examples of current structural understandings of the book of Joel. The perspectives of the following individuals will be surveyed: Hans Walter Wolff (1975), Willem S. Prinsloo (1985), Duane A. Garrett (1985), John Barton (2001), Marvin A. Sweeney (2005), David A. Bauer and Robert R. Traina (2011), and James D. Nogalski (2011). While this list is not exhaustive, each individual serves as a representative example of a major structural understanding of the book of Joel. We will examine each structural proposal, and then offer a brief response and critique.

Hans Walter Wolff

Similar to the arguments of H. Müller before him,[18] Hans Walter Wolff argues for a unified text and claims there is a symmetrical structure to Joel that is centered at the junction between 2:17 and 2:18. He suggests,

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as Nogalski would defend. What (largely) cannot be argued are the contents of the book of Joel itself given the mostly consistent character of the text in MT, LXX, and other traditions. Given our definition of units and subunits, Joel could still be understood as a unit within the Twelve with coherent subunits and segments within itself.

17. For these sources see, Maurice Vernes, *Le Peuple d'Israël et ses espèrances relatives à son avenir depuis les origins jusqu'a l'èpoque persane (Vᵉ siècle avant J.C.)* (Paris: Sandoz et Fischbacher, 1872); Samuel Rolles Driver, *Einleitung in die Literatur des Alten Testaments*, translated and annotated by Johann Wilhelm Rothestein (Berlin: Reuther, 1896), 333-34; Bernhard Duhm, "Anmerkungen zu den Zwölf Propheten," *ZAW* 31 (1911): 161-204. For surveys of this issue see L.C. Allen, *The Books of Joel, Obadiah, Jonah, and Micah* (NICOT; Grand Rapids: Eerdmans, 1976), 25-28 and more recently, John Barton, *Joel and Obadiah: A Commentary* (OTL; Louisville: Westminster John Knox, 2001), 5-14.

18. See H. Müller, "Prophetie und Apokalyptik bei Joel," *Theologia Viatorum* 10 (1966): 231-52.

"When the book's entire message is taken into consideration, a decisive turning point—not only for the second chapter but for the book as a whole—becomes apparent at the junction between 2:17 and 18 .... The portions of book on either side of this midpoint forms an almost perfect symmetry."[19]

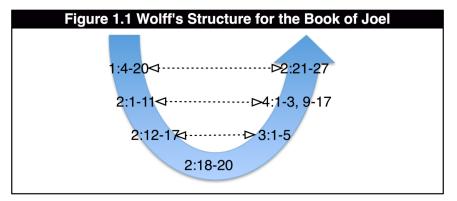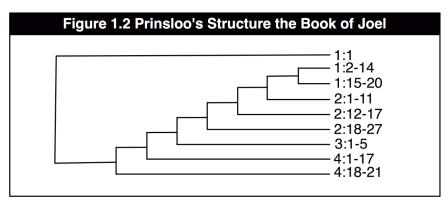**Figure 1.1 Wolff's Structure for the Book of Joel**

Figure 1.1 displays Wolff's understanding and the coordinating relationships Wolff is proposing. Wolff suggests that the lament regarding the current scarcity of provision in 1:4-20 is balanced against the promise of abundant provision in 2:21-27. Similarly, the announcement of eschatological catastrophe for Jerusalem in 2:1-11 is balanced against the reversal of Jerusalem's fortune in 4:1-3 and 4:9-17. Finally, Wolff suggests the call to return to Yahweh of 2:12-17 is balanced against the pouring out of the spirit and the deliverance of those repentant in 3:1-5.

In Wolff's analysis, his observations regarding the sharp turn from judgment to provision between 2:17 and 2:18 are astute. The flow of the text certainly does experience a dramatic reversal at this point. Historically Wolff is not alone in this position.[20] Despite this canny observation, the issues with his structure of Joel are numerous. First and foremost, Wolff's observation of "almost perfect symmetry" is misleading because, to make such an observation, a reorganization of the text is required in order to achieve either a sequential or inverted symmetry. Additionally, the relationship between some of these "balanced" units is questionable at best. It is not clear in what ways 2:12-

17 and 3:1-5 correspond. Wolff appears to balance the "necessity of the moment" against "eschatological necessity," as noted by Barton, but such associations are linguistically tenuous at best.[21] Wolff would have a stronger case associating the calls to repentance in these units but this is a connection that he does not make. Finally, Wolff does not address all of the text, as both 4:4-8 and 4:18-21 are notably missing. For an individual arguing for the unity of the text, all the text must be accounted for. This is a distinct weakness in his position. While his observations regarding the critical nature of 2:18 are significant, the "almost perfect symmetry" advanced by Wolff is lacking and insufficient to explain the overall structure of Joel.

Willem S. Prinsloo

Departing from the linear symmetrical division of Wolff, Willem S. Prinsloo instead suggests that the structure of Joel should be understood as a step-by-step progression where each step represents an expansion upon the previous step.[22] Prinsloo suggests that each pericope, through word and phrase repetition, links to previous pericopes in an ascending pattern. Because of this ascending expansive progression, Prinsloo views the final unit, 4:18-21, as the climax of the book. Figure 1.2 illustrates Prinsloo's understanding of this structure.[23]

Figure 1.2 Prinsloo's Structure the Book of Joel

Overall, Prinsloo makes a compelling case for the unity of the text through demonstrating the essential relatedness of each of the various pericopes with one another. Prinsloo has an accurate grasp of the

19. Hans Walter Wolff, *Joel and Amos* (Hermeneia; Philadelphia: Fortress, 1975), 7.

20. See C. F. Keil, *Joel* (Grand Rapids: Eerdmans, n.d.), 171 and S. R. Driver, *An Introduction to the Literature of the Old Testament* (New York: Meridian, 1956), 307. More recently, Allen has advanced such a position in *Books* (NICOT), 39-43.

21. Barton, *Joel* (OTL), 11.

22. Willem S. Prinsloo, *The Theology of the Book of Joel* (Berlin: Walter de Guyter, 1985), 122-127.

23. The structural diagram is reproduced from Prinsloo, *Theology,* 123.

grammatical divisions between subunits in the text and I agree with his divisions. Additionally, Prinsloo appears to be identifying a significant movement in the text, specifically the expansion in the understanding of סוי הוהי as the text progresses.

Unfortunately, Prinsloo's structure fails to account for the dramatic shift in the direction of the text at 2:18. His model, though accounting for one movement in the text, neglects this essential transition. Similarly, by identifying 4:18-21 as the climax of the book, Prinsloo neglects the climax of sorrow reflected in the rhetorical questions of Joel in the first half of the book. Prinsloo's model has compelling features but lacks the explanatory power needed to nuance the various currents throughout the text.

Duane Garrett

In an approach very different from his predecessors, Duane Garrett claims the structure of Joel should be understood through a pair of overlapping, interlocking chiasms that span the entire book.[24] Observe his structure in figure 1.3:

Figure 1.3 Garrett's Structure for the Book of Joel

A: Punishment: The Locust Plague — 1:2-20
B: Punishment: The Apocalyptic Army — 2:1-11
C: Transition: Repentance and Response — 2:12-19
B': Forgiveness: Apocalyptic Army Destroyed — 2:20 — A: Judgement: Apocalyptic Army Destroyed
A': Forgiveness: Locus Ravaged Land Restored — 2:21-27 — B: Grace: The Land Restored
3:1-5 — B': Grace: The Spirit Poured Out
4:1-21 — A': Judgement: The Nations Destroyed

This structure, while novel, suffers at a number of junctures. The first concern is regarding unit breaks. In some instances, clear transitions in the grammar and materials are ignored in the service of creating corresponding chiastic units. As noted in Prinsloo's structure, vss. 1:15-20 and 4:18-21 are grammatically their own units but Garrett recognizes no such distinction. The opposite appears to be true in the sectioning off of small material (2:20) from other units in order to better

create chiastic units.[25]

Additionally, Garrett links the apocalyptic army of 2:1-11 with the northern army of 2:20 when there is neither clear conception nor linguistic links between these entities. Finally, the disjunctive nature of this dual-chiastic model unnecessarily bifurcates the material of the text from itself, as if implying the material of 3:1-4:21 has nothing to do with 1:2-2:27. The literary markers that will be examined in the next section will clearly demonstrate this is not the case.

John Barton

John Barton's position is representative of those who struggle with identifying any overall unifying structure for the book of Joel. Consumed with the diachronic concerns of compositional history and proposed socio-historical settings, his position treats the final form of Joel as little more than a historical accident with little overall structure or unity.[26] He does not suggest that no structure is observed in the text, as presented in figure 1.4; but he relegates the second half of the text to isolated pericopes that have been grafted onto the main body of Joel.[27]

Figure 1.4 Barton's Book of Joel Structure

Superscription	I. First Lament Cycle			II. Second Lament Cycle			III. Divine Response					IV. Miscellaneous Oracles of Salvation									
	1:2----------------1:20			2:1----------------2:17			2:18-----------2:27					3:1--------------------------------4:21									
	A. Details Of Disaster	B. Call to Lament	C. The Lament	A. Details Of Disaster	B. Call to Lament	C. The Lament	A	B	C	D	E	A	B	C	D	E	F	G	H	I	J
1:1	1:2-4	1:5-1:14	1:15-20	2:1----2:11	2:12-17a	2:17bc	2:18-19	2:20	2:21-24	2:25	2:26-27	3:1-2	3:3-5	4:1-3	4:4-8	4:9-13	4:14-15	4:16	4:17	4:18	4:19-21

Barton suggests that 1:2-2:17 has been clearly organized into two parallel lament cycles followed by a divine response in 2:18-27. Barton claims that the material in 3:1 and following is a "miscellaneous collection of oracles, assembled in no particular order at all." [28] Correspondingly, he treats each pericope as its own self-contained subunit.

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24. Duane Garrett, "The Structure of Joel," *JETS* 28 (1985): 289-97.

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25. The irony with this charge against Garrett is that Garrett critiques Allen for doing a similar thing in defense of chiastic structures Allen had suggested were in the text. See Garrett, "Structure," 294 n.33.

26. This position is not unusual in the interpretation of Joel. See Marvin Sweeney, "The Place and Function of Joel," 136.

27. Barton, *Joel* (OTL), 14.

28. Barton, *Joel* (OTL), 14.

Figure 1.5 Sweeney's Book of Joel Structure

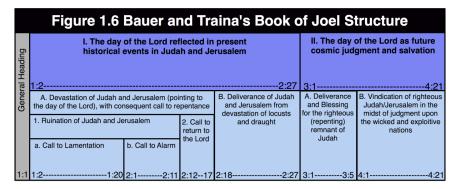| Superscription	I. Prophet's Call to Communal Complaint concerning the Threat of the Locust Plague 1:2--------1:20		II. Prophet's Call to Communal Complaint concerning the Threat of Invasion 2:1--------2:14		III. Prophet's Announcement of YHWH's Response to Protect People from Threats 2:15--------4:21		
	A B C D	E	A	B	A	B	C
1:1		1:13-----1:20	2:1--------2:11	2:12-14	2:15--2:20	2:21--------4:8	4:9--------4:21

Barton's interpretation of chapters 1 and 2 is compelling, though the final subunit in the second lament cycle (2:17bc) does appear forced.[29] It is significant that Barton correctly identifies 2:18 as a divine response where others seek to explain away the verbal conjugations in this verse as future rather than past narrative. Ultimately, Barton's suggested structure (or lack of structure) is problematic if it can be demonstrated that the later oracles are bound to the prior material in an organic and cohesive way. These connections and the divine response of 2:18 will be the focus of the next section.

Marvin A. Sweeney

In a radical shift from those before him, Sweeney ignores many common standard unit divisions for the book of Joel and instead suggests that the entire structure of the text is formulated around imperatival addresses.[30] Sweeney dismisses a two-part division of Joel because,

> The standard two-part division of Joel is not based on a full assessment of its synchronic textual linguistic form, including its syntactic and semantic forms of expression; rather, it is based largely upon the book's most basic thematic motifs, i.e. judgment and restoration, which are conveyed by its linguistic form.[31]

Instead, Sweeney is interested in identifying the linguistic features in the commands to "hear this, O elders" in Joel 1:2 and "blow

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29. Barton apparently sees the structure of the first cycle of lament (1:2-20) as a template for the second lament cycle (2:1-17) he identifies. I suggest it is forced given that he corresponds 1:15-20 to a very minor portion of 2:17bc, which itself is an expansion of indirect speech by those being called to lament. Barton's identified "lament" in 2:17bc is quite different than the first person cries of the prophet in 1:15-20. For Barton's treatment of this passage, see Barton, *Joel* (OTL), 82-84.

30. Sweeney, "Place and Function of Joel," 139.

31. Sweeney, "Place and Function of Joel," 137.

Figure 1.6 Bauer and Traina's Book of Joel Structure

General Heading	I. The day of the Lord reflected in present historical events in Judah and Jerusalem 1:2--------2:27			II. The day of the Lord as future cosmic judgment and salvation 3:1--------4:21	
	A. Devastation of Judah and Jerusalem (pointing to the day of the Lord), with consequent call to repentance		B. Deliverance of Judah and Jerusalem from devastation of locusts and draught	A. Deliverance and Blessing for the righteous (repenting) remnant of Judah	B. Vindication of righteous Judah/Jerusalem in the midst of judgment upon the wicked and exploitive nations
	1. Ruination of Judah and Jerusalem	2. Call to return to the Lord			
	a. Call to Lamentation	b. Call to Alarm			
1:1	1:2--------1:20	2:1--------2:11 / 2:12--17	2:18--------2:27	3:1--------3:5	4:1--------4:21

the *shofar* in Zion" in Joel 2:1 and 2:15 as addresses to the audience (hearers or readers) and rhetorical markers for the structure of the text. As such, he desires to make these markers the beginning of each of the major units.[32]

In Sweeney's assessment, the imperative to "blow the *shofar* in Zion" in Joel 2:15 parallels that same command in 2:1, thus marking the start of a unit.[33] Unfortunately, quite the opposite appears to be at work in the structure of the text. Rather than each *shofar* blast marking the start of a unit, the second *shofar* command is part of a summarizing series of commands that collectively reiterate key commands throughout the first half of the text.[34] Sweeney is right to identify the essential role commands serve in this text; but unfortunately his entire structural analysis is based on a reiterated command in a summary statement in 2:15. The precise relationship of these imperatives to one another will be explored in the following section.

Robert A. Traina and David R. Bauer

Another structure for the book of Joel was recently advanced by Robert A. Traina and David R. Bauer in *Inductive Bible Study.*[35] While this volume is primarily a guide for hermeneutics, one of the foundational

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32. Sweeney, "Place and Function of Joel," 138. See also 7.2.12 on p. 48.

33. Sweeney, "Place and Function of Joel," 140.

34. Briefly note that where the command to blow the shofar in 2:15 parallels the command in 2:1, the other commands to "call," "consecrate," and "gather" in 2:15 parallel similar commands in 1:14. This collective series of commands in 2:15 instead appears to be a summative statement tying together the exhortations (in 1:14 and 2:1) that have come previously as the lament climaxes in this subunit. These concerns will be examined in the next section.

35. Bauer and Traina, *Inductive Bible Study.*

tasks adopted by Bauer and Traina is to instruct readers to discern the structure and movement within a text. Bauer and Traina use the structure of Joel as an example for displaying main units and subunits in surveys of books-as-wholes.[36]

This assessment of the structure of Joel accurately captures most of the major shifts in the text, identifying many of the same divisions as Prinsloo, but missing the shifts of emphasis at 1:15 and 4:18. Traina and Bauer place the major turning point of the text at 3:1 and suggest this major division is marked by the shift from historic concerns to future cosmic judgment and salvation.

Traina and Bauer are right to identify the future character of 3:1 but the distinct transition to future begins much earlier at 2:18 and is advanced by parallel sequential perfect plus *waw*-consecutive וְהָיָה clauses in 3:1 and 4:18.[37] Some have argued that the Hebrew phrase וְכִי־יִרְחָא הִיָה and similar constructions are particular markers of an eschatological future but Marvin Sweeney has demonstrated that this is not necessarily the case.[38] In fairness to their position, Traina and Bauer do not explicitly endorse an "eschatological" framework for this text but rather an unrealized future reality of cosmic proportions. Much of our disagreement centers on their choice to place the major shifting point at the cosmic expansion of the Day of the Lord in 3:1 rather than the more general shift to the future in 2:18. Overall, Traina and Bauer offer a strong understanding of the implicitly advancing temporal character of the text and of the book as a whole but arguably miss the significance of the shift to the future in 2:18.

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36. Bauer and Traina, *Inductive Bible Study*, 93.

37. For this construction, see Bill Arnold and John H. Choi, *A Guide to Biblical Hebrew Syntax* (Cambridge: University, 2003), 87-88.

38. Sweeney notes on a similar phrase, "Comparison with the usage of the Akkadian cognate of the phrase, *ana ahrat umi*, literally, 'in the back of days,' and examination of היהו תירחאב סמיה in context demonstrates that it simply refers to the future, not to an eschatological scenario as has been presumed by so many interpreters working under the influence of the LXX rendition of the phrase and its understanding in relation to NT concerns" ("Synchronic and Diachronic Concerns," 24). If this explicit of a phrase does not carry an eschatological subtext, it is hard to conceptualize how the more generic וְכִי־יִרְחָא הִיָה might.

James D. Nogalski

An overwhelmingly prolific writer on the Book of the Twelve, James Nogalski has taken a special interest in Joel and its role within the Twelve. Nogalski suggests that Joel was compiled by a final redactor specifically for the Book of the Twelve and subsequently serves as the 'literary anchor' for the Twelve by serving as the "interpretive key for unifying major literary threads in the Twelve."[39] Nogalski's understandings of Joel and the rest of the Twelve are most recently displayed in his two-volume Smyth and Helwys Bible Commentary *The Book of the Twelve*.[40] Figure 1.7 displays Nogalski's understanding of Joel's structure.

Figure 1.7 Nogalski's Book of Joel Structure

Superscription	I. A Summons to Communal Repentance	II. A Warning and a Prayer	III. YHWH's Attacking Army	IV. A Renewed Call to Repentance	V. First Promise: Restoration of the Land	VI. Second Promise: A Different Day of YHWH	VII. Third Promise: Two Sides of the Day of YHWH 4:1----------4:21			
							A. Thematic Introduction	B. Slave Traders Become Slaves	C. Judgment in the Valley	D. Fertility Beyond Measure
1:1	1:2---------1:14	1:15---20	2:1---------2:11	2:12----17	2:18-------------2:27	3:1----3:5	4:1-3	4:4-4:8	4:9-17	4:18-21

Overall, Nogalski's understanding of the individual subunits within the text corresponds closely with my own. Nogalski identifies all of the major transitions within the text and seems to have a solid grasp of the movement throughout the book. There is some confusion on how Nogalski understands the macrostructure of the book given that at different points in his commentary he suggests two different verses serve as the major turning point within the text.[41] I will expand upon Nogalski's basic structure by defending the cohesion of these sub-units and identifying the larger units they are a part of through grammatical and linguistic markers in the text.

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39. Nogalski, "Literary Anchor," 92.

40. James Nogalski, *Book of the Twelve: Hosea and Jonah* (2 vol., SHBC; Macon: Smyth & Helwys, 2011)

41. He divides the book into two parts at 2:18 initially in his commentary and later suggests 2:12 similarly represents a major turning point. While these suggestions are not necessarily mutually exclusive, given the proximity of these passages to one another such a claim is difficult to resolve; see Nogalski, *Book of the Twelve*, 203 and 234.

PROPOSED STRUCTURE

In this section an alternative structure from those previously analyzed will be suggested and defended. This argument will proceed in two parts. The first part will seek to establish a two-part division of Joel based on an analysis of the synchronic textual linguistic form rather than simply identifying the book's "most basic thematic motifs, i.e. judgment and restoration."[42] The second part will propose structural relationships between the various units and subunits in order to describe the semantic movement within the text. These structures will ideally reinforce the identified units and assist in understanding Joel as a unified whole.
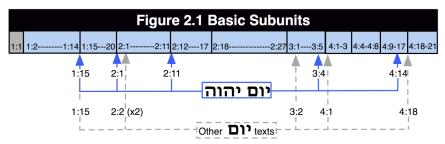
Synchronic Analysis

The first part of this analysis will focus on distinctive markers within the text that will inform our understanding of the unity and structure of Joel. The specific literary markers within the text to be analyzed are the Day of YHWH, the strategic use of voice and imperatives, and a sequential framework.

Day of YHWH

It is widely recognized that the "Day of the Lord" is a foundational concept within the text of Joel.[43] Jörge Jeremias correctly surmises that it is the "one and only subject of the book of Joel."[44] In the Hebrew Bible, יהוה םוי appears 15 times with 13 of those in the Book of the Twelve and five of these within Joel.[45] Beyond these five specific occurrences in 1:15;

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42. This approach and quotation refers to Sweeney's previously noted claim, "The standard two-part division of Joel is not based on a full assessment of its synchronic textual linguistic form, including its syntactic and semantic forms of expression; rather, it is based largely upon the book's most basic thematic motifs, i.e. judgment and restoration, which are conveyed by its linguistic form" ("Place and Function of Joel," 137).

43. See Nogalski, "The Day(s) of YHWH in the Book of the Twelve," in Redditt and Schart, *Thematic Threads in the Book of the Twelve*, 200-203. Also James L. Crenshaw, *Joel* (AB, New York: Doubleday, 1995), 47-50.

44. Jeremias, "Function of the Book of Joel," 78.

45. These texts are Isa 13:6, 9; Ezek 13:5; Joel 1:15; 2:1, 11; 3:4; 4:14; Amos 5:18, 20; Obad 15; Zeph 1:7, 14 (x2); Mal 3:23. Other variants of this term are abundant. The "day of the wrath of YHWH," occurs three times total, twice in the twelve (Zeph 2:2, 3; Lam 2:22). Similarly, "the day belonging (using a *lamed*) to YHWH" occurs Isa 2:12; Ezek 30:3; 46:13; Zech 14:1. A similar form with the definite article occurs in narrative texts and refers specifically to a day of ritual

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2:1, 11; 3:4; 4:14, Joel specifically contains six other *yôm* texts referring to divine interventions in varying phrases: the day (1:15), day of darkness and gloom (2:2), day of clouds and thick darkness (2:2), in those days (3:2, 4:1), and on that day (4:18).

The distribution, not just the frequency, of this language throughout Joel is noteworthy. While these phrases span the entire book, observe how the usage of these terms also align with the basic subunits proposed by Nogalski:

Figure 2.1 Basic Subunits

It is clear that not all of these occurrences correspond exclusively to shifts in the material. The concentrations in 1:15 and then again in 2:1-2 appear to be dramatic restatements of one another. The occurrences at 2:1 and 2:11 form a clear *inclusio* marking off the subunit on the invading "army." The concentrations in 3:1-4:1 are all inter-related regarding the sequential temporal shift that appears to take place at 3:1. The *yôm* occurrence at 4:18 is part of sequential הָיָהְו clause that parallels the similar sequential הָיָהְו in 3:1. The occurrence at 4:14 could be marking the end of the proclamation to the nations that began in 4:9; but the definite ending to this proclamation is not obvious.

Beyond the frequency and strategic references to the "Day of the Lord," the content of this day changes between the first and second half of Joel. In 1:2-2:17, the *yôm* is marked by judgment and destruction. In the second half of the text when the subject is picked up again in 3:1-5, this *yôm* is expanded to include salvation along with judgment and the remarkable outpouring of God's Spirit. It is this expansion of the concept
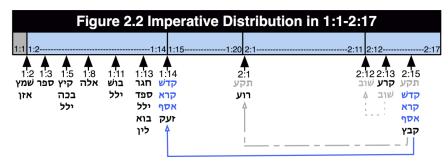
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celebration: Exod 16:25; 32:29; Lev 23:34; Deut 26:3; 1 Chr 29:5. For a much more thorough exploration of these occurrences, their cognates, and similar themes, see Nogalski, "Day(s) of YHWH," 192-213.

of *yôm* that Prinsloo's suggested structure attempts to capture.[46] Given this division, one might describe this expansion as a redefinition of what the *yôm* entails for the readers or hearers.

It is clear that the סוי הוהי is a central unifying, yet nuanced, topic in the book of Joel. From these observations one cannot conclusively suggest that these phrases are a sole organizing feature of the text; but they do seem to correspond to many of the places where the content and the focus of the text shifts. Additionally, the expansion of the meaning of *yôm* is a central movement in the book, since the expansion takes place after 2:18.

Voice

It has long been noted that a dramatic shift appears to happen in the text at 2:18. In Wolff's understanding, this passage serves as the fulcrum around which his entire structure pivoted.[47] Conceptually, it is clear that prior to 2:18 the סוי הוהי is strictly associated with judgment where after 2:18 judgment is held in tension with deliverance. While much work has been done analyzing this shift, little attention has been paid to the grammatical change of voice and tone that appears to shift in the text around this point.

Figure 2.2 Imperative Distribution in 1:1-2:17

Prior to 2:18, the text is littered with imperative commands. There are 30 instances of imperative address in the first 37 verses (1:1-2:17) contrasted with just 13 in the last 36 (2:18-4:21). See Figure 2.2 for

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46. I suggest that his model only "attempts" to get at this phenomenon because there appears to be an interlude in this discussion of the *yôm*, specifically 2:19b-27. Many would suggest that this is a salvation oracle regarding the *yôm*; but contextually the subject of the *yôm* is not again picked up until after 3:1. The deliverance of 2:19b-27 is YHWH being merciful to his people and to the land. The *yôm* will arguably come after these mercies.

47. Wolff, *Joel*, 7.

this distribution. The structure of the first half of the text is organized around these imperatives. Joel 1:2-14 has the highest concentration of imperatives; here the prophet calls the people to lament what has happened. Joel 1:15-20 switches from corporate imperative to personal lament. The use of first person in this subunit is the only instance of the first person voice in the first half of the book. From the context, it is clear that this is the prophet crying out, not the use of divine first person.[48]

A pair of commands divides the personal lament from the description of the army in 2:1-11. An imperative command to repent follows in 2:12. Beginning in 2:13 and continuing in 2:15, a series of imperative commands are offered in inverted order that reiterate prior concluding commands from the command lists that concludes each prior sub-unit. Note how a majority of the commands in 2:13 and 2:15 correspond to commands at each of the prior sub-unit breaks in an inverted sequence: שוב in 2:13 corresponds to the usage in 2:12; עקת in 2:15 corresponds to the usage in 2:1; דקש, ארק, and יסא in 2:15 correspond to their usage in 1:14. This inverted order of commands is reiterating and summarizing what the prophet has said up until this point. Interspersed among these final commands is a series of three rhetorical questions in 2:11, 2:14 and 2:17 that serve as the culmination of this lament.

The usage of the imperative abruptly stops at 2:18 and for the rest of the book reoccurs in only two isolated blocks of material.[49] Instead, directly following the last rhetorical question in 2:17, the text reads:

אִנְקַיֵו הוָהִי וֹצְרַאֵל לוֹמְחַיֵו וֹמַע־לַע וֹמַע־לַע וְעַיַו הוָהִי רמֶאיֹוַ וֹמַעֵל

There is much debate on how to translate this passage. The morphology suggests it could be read as either future or past narrative.[50] Nogalski is sure that this passage should be translated as a future reality contingent on Israel's repentance rather than serving as "a chronological island" in a sea of prophetic text.[51] In contrast with Nogalski's critique, other scholars instead read this as a narrative interlude interrupting the

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48. For more on the use of the divine first person, see Claus Westermann, *Basic Forms of Prophetic Speech* (Louisville: Westminster John Knox, 1991), 90-98.

49. The final 13 imperatives are in two blocks of material: 2:21-23 and 4:9-13. The specific occurrences are: 2:21 (x2), 2:23 (x2), 4:9 (x3), 4:10, 4:11 (x2), and 4:13 (x3).

50. Translation committees are similarly divided on this issue with RSV, NRSV, and ESV translating it as narrated past and NIV, KJV, NASB, and NLT suggesting this is future.

51. Nogalski, *Book of the Twelve*, 235.

text. [52] Of those who do see this as narrative breaking into the prophetic oracle, some suggest the contents of this response are the rest of the book while others suggest God's response is limited to 2:19b-20. It is my position that this passage should be read as narrative, since this would make sense of the dramatic shift in voice that follows.

Returning to the discussion of voice, from 2:19b through 4:21, the voice of the speaker that frames most of the units in this section of the book is first person. This is observable in 2:19b-20, 25-27; 3:1-5; 4:1-8, 17-21.[53] The only exceptions to this 1st person speech are two subunits: 2:21-24 and 4:9-16. These two passages, the same ones that contain the only imperatives of this section, are unique. The first, 2:21-24, could be read as an interjection in the ongoing declaration of blessing and salvation in 2:19b-27 by the prophet. Similarly, 4:9b-16 could be the contents of the command from 4:9a and concluded in 4:17. Thus even these passages could be understood within the framework of the larger first person response that characterizes the second half of Joel.[54]

This dramatic shift in voice from modal imperatives and jussives in the first half of the book to the first person declarative statements of the future in the second half of the book are significant. Beyond the contrast between the general materials in these two major units, the very syntactic texture of the book varies amongst the two halves.
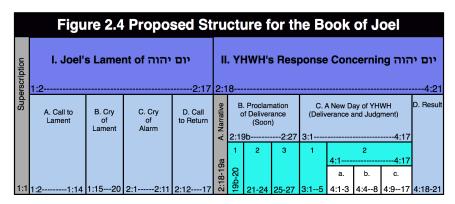
Sequential Framing

While the first half of the text is organized around imperative commands, the second half of the text is organized by parallel sequential perfect plus *waw*-consecutive וְהָיָה clauses in 3:1 and 4:18. These clauses organize the divine response into three units: immediate future (2:19b-27), further future (3:1-4:17), and result within that further future (4:18-21). Each of these subunits concludes with reiterated statements of God dwelling or being in the midst of his people. Observe Figure 2.3:

The first subunit 2:19b-27 focuses on the deliverance and restoration of God's people from the hardships they are currently

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52. Scholars who read this as a *waw*-consecutive imperfect include Barton, Wolff, Crenshaw, and even Sweeney, although Sweeney interprets the response being limited to vss. 19b-20.

53. It should be noted that the last clause of 2:20 and 4:8 speaks of God in the 3rd person. This is one area of investigation that deserves more attention.

54. I well recognize that this is speculation and more thorough diachronic study of the redactional layers of Joel would be needed before anything definitive could be determined.

Figure 2.3 Sequential Framing in 2:18-4:21

suffering. The sequential וְהָיָה clause in 3:1 advances the next subunit of 3:1-4:17 into the future and marks the return to the subject of the סוי הוהי. This new discussion of סוי הוהי is significantly expanded from its portrayal in the first half of the book: where previously only judgment and destruction was mentioned, now salvation is offered to those who would repent; where the recipient of the *yôm* appeared to be restricted to Jerusalem and Israel, now it is "all flesh." To those who do not repent, they are addressed regarding their sins (4:1-8) and sent a prophet who is to proclaim an oracle of judgment over them (4:9-17). Finally, a sequential וְהָיָה clause in 4:18 advances the final subunit of 4:18-21 that describes the results of this *yôm*.[55]

These observations stand against the claims of individuals like Barton who fail to see any structure in the second half of the text, since they demonstrate that the material of 2:18-4:21 has been organized into cohesive subunits with similar phrases and concepts serving to mark boundaries in content by the author. This is not to suggest that this material necessarily originates with the author or final redactor; but it does suggest that it has been organized in an intentional way for a specific purpose.

Figure 2.4 Proposed Structure for the Book of Joel

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55. This sequential וְהָיָה might be better described as a consequential וְהָיָה. The interrelationship of these two verbal ideas is virtually interchangeable for this material given that result implies sequence. See Arnold and Choi, *Biblical Hebrew*, 88.

Structural Relationships

In this second part, I will propose a structure based on previous observations and the semantic movement within the text will be described by employing structural relationships described in *Inductive Bible Study*.[56]

Based on the various positions surveyed on the structure of Joel and this study's observations regarding the grammatical and linguistic features of the text, a two-part division for Joel with the following unit and sub-unit divisions is warranted:

Similar to Wolff, the major division of the text happens at 2:18 with the main units of the text being 1:2-2:17 and 2:18-4:21. Most of the subunits correspond to those observed by Prinsloo and Nogalski with a few significant changes: a) 2:18-19a serves as a narrative interlude to the material that follows as it introduces the second half of the text, b) 3:1-4:17 is a subunit with two segments 3:1-5 (deliverance) and 4:1-17 (judgment), and c) 4:18-21 is a separate subunit that describes the result of the סוי הוהי.[57] The divisions that Sweeney, Barton, and Garrett identified are consequently rendered questionable by the grammatical and linguistic observations made in part one of this section. Finally, differences in the macrostructure between Traina and Bauer and the assessment presented here are predominately due to the priority of 2:18-19a and suggested structural relationships governing the semantic movement within the text as a whole. These proposed structural relationships will be considered next.

Based on the observations made thus far, it is my contention that the primary governing semantic structure for Joel is positive *cruciality*. *Cruciality* is defined as involving a "change of direction" centered on a pivot where elements on each side of the pivot differ from elements on the opposite side.[58] In Joel, this is observed in the negative direction of Joel's lament in 1:2-2:17 followed by the pivot point at 2:18-19a and the ensuing positive expansion and redefinition of the סוי הוהי throughout 2:19b-4:21.

While *cruciality* is the primary structure of the book, there are additional implicit structures operating in the same material. Implicit in this *cruciality* movement is a *contrast* between how the סוי הוהי is portrayed

by Joel in 1:2-2:17 and how it is expanded in 2:19b-4:21.[59] In 1:2-2:17, the *yôm* is exclusively portrayed as destruction and judgment. In 2:19b-4:21, the *yôm* includes destruction and judgment for others while also declaring deliverance for those who repent. Additionally, there appears to also be some *causation* implicit in the pivot at 2:18.[60] It is the lament of Joel in 1:2-2:17 and the corresponding suffering of both the people and the land that evokes YHWH's zeal and pity in 2:18-19a and the ensuing mercy of 19b-27.

Finally, *climax* appears to be governing the subunits within the first and second halves of Joel.[61] In the first major unit, 1:2-2:17, the lament builds in intensity moving from current conditions to future destruction and climaxing in the three rhetorical questions in 2:11, 2:14 and 2:17. As noted previously, in the midst of these questions is a series of imperatives in 2:13 and 2:15 that summarizes the calls throughout this unit. In the second major unit, 2:19b-4:21, the divine response builds from immediate deliverance, to future deliverance and blessing, and climaxes at 4:18-21. To this extent, Prinsloo was right to observe 4:18-21 as a climax.

OBSERVATIONAL IMPLICATIONS

This final section will explore the implications that derive from observations made and identify corresponding areas to continue further research. One implication from the evidence observed is the significance of the implicit narrative order of the text that derives from the proposed structure. While it would be inaccurate to suggest Joel is a narrative prophetic book like Jonah, a structure like the one defended in this paper portrays the book of Joel as possessing a fundamental narrative movement. As Barton notes, the only other parallel of narrative breaking into prophetic material similar to Joel 2:18-19a is Mal 3:16-17.[62] It is widely accepted that Joel, like Jonah and Malachi, are dated late amongst the Twelve. One possible task of future research would be to explore whether the narrative character of these texts may assist diachronic text critical inquiries so as to identify later redactional layers in the formation of the Twelve.

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56. Bauer and Traina, *Inductive Bible Study.*

57. Paul Joüon and Takamitsu Muraoka similarly view 4:18 as clear example of future subsequent action. See Paul Jouon and T. Muraoka, *A Grammar of Biblical Hebrew* (2nd ed.; Rome: Biblical Institute, 2009), §119c.

58. Bauer and Traina, *Inductive Bible Study,* 108.

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59. See Bauer and Traina, *Inductive Bible Study,* 97.

60. See Bauer and Traina, *Inductive Bible Study,* 105-107.

61. See Bauer and Traina, *Inductive Bible Study*, 99-100.

62. For a brief comparison, see Barton, *Joel*, 87.

If Joel is to be considered a narrative prophetic text in some broad sense, Joel's introduction might more rightly be identified as an incipit rather than a superscription. While there can be significant differences between superscriptions and incipits in other parts of the Hebrew Bible, the differences between these two concepts in the Twelve is more a difference in function rather than form.[63] Similarly, Sweeney has argued that 1:2-4:21 must uniformly be treated as the word that came to Joel because "at no point in the rest of the book is there a clear indication that the narrator of the book appears once again."[64] Contrary to the claims of Sweeney, the findings of this paper suggest quite the opposite, specifically that the narrator of the book does appear again in 2:18-19a. In light of these observations, the relationship between the body of the text and its superscription should be reexamined. Thus, another possible area of research would be to explore the text critical relationship between the superscription (or incipit) and the rest of the text.

Another implication from the change in voice and perspective between the two halves of the book is the theophanic character added to the book of Joel. If the second half of the text is God's response to the lament of Joel, one could suggest that the contrast between the two portrayals of the יהוה םוי in the book presents the prophet Joel in a less than positive light. Specifically, God's portrayal of the *yôm* could be viewed as a corrective to Joel's understanding of the *yôm*. In a similar study, Margaret S. Odell has argued that the Twelve collectively have a negative perspective towards the cult prophets of eighth-century Israel.[65] She argues, "What Hosea, and the Book of the Twelve suggests, is that

there is something greater than Jonah—and all the prophets."[66] Redditt takes this one step further by noting that this perspective is not limited to Hosea and Jonah but is also present in Amos and Zechariah.[67] This implicit contrast between the laments of Joel and the reality of the *yôm* articulated by YHWH in Joel 2:18-4:21 may similarly serve as a critique of Joel and these eighth-century prophets. Further research is required in order to suggest anything more conclusive.[68]

Similarly, observations made regarding the expansion of the concept of the *yôm* within Joel to include both judgment and salvation further reinforce the key role Joel plays within the Twelve. This theme of the *yôm* spans the range of the Twelve[69] and many, including both Jeremias and Nogalski, have posited the essential hermeneutical role Joel is playing in the Book of the Twelve.[70] Jeremias has even suggested the "position of the book of Joel in front of the first mention of the Day of the Lord in Amos thus changes the character of the Day of the Lord completely; moreover it changes the essence of Old Testament eschatology."[71] One potential investigation is exploring how these observations weigh into the diachronic concerns regarding variant text orders of the Twelve in MT and LXX traditions.[72] For example, Sweeney champions LXX priority; but changing the order would change the hermeneutical understanding of the *yôm* in each canon.[73] Each order could be assessed and the various hermeneutical roles Joel plays in each could assist in the discussion of

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63. John D. W. Watts suggests, "An *incipit* is a sentence which begins a narrative or a narrative book. A *superscription* is a title, sometimes expanded, over a book, a portion of a book, or a poem. Incipits and superscriptions share similar functions and literary elements" (emphasis is original) in "Superscriptions and Incipits in the Book of the Twelve," in Nogalski and Sweeney, *Reading and Hearing the Book of the Twelve*, 111-12. The similarity of content and the contextual dependency on what follows of incipits and superscriptions can be seen by comparing Joel 1:1 with Jonah 1:1. While the content of these verses are nearly identical, Joel 1:1 is considered a superscription and Jonah 1:1 an incipit. The nature of the text that follows is the primary determinant in these instances and, if Joel is to be considered a narrative text in some sense, an evaluation of its superscription is warranted.

64. Sweeney "Place and Function of Joel," 138.

65. Margaret S. Odell, "The Prophets and the End of Hosea" in Watts and House, *Forming Prophetic Literature*, 158-70.

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66. Odell, "The Prophets," 170.

67. Paul L. Redditt, "Formation of the Book of the Twelve," 6.

68. One might even suggest this theophany etiologically serves to explain the expansion of the הוהי םוי concept in the prophetic cult to include both salvation and judgment. But these are simply speculations at this point in the absence of further research.

69. See Jeremias, "Function of the Book of Joel," 21-34 and Nogalski, "Day(s) of YHWH," 192-213.

70. See Jeremias, "Function of the Book of Joel," 77-87 and Nogalski, "Literary Anchor."

71. Jeremias, "Function of the Book of Joel," 78.

72. Masoretic Order: Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi; Septuagint Order: Hosea, Amos, Micah, Joel, Obadiah, Jonah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

73. Sweeney, "Sequence and Interpretation in the Book of the Twelve," 49-64. Also Sweeney, "Synchronic and Diachronic Concerns," 21-34.

priority.[74] These are just a few of the ways in which this study could be expanded and built upon from the basis of the observations made.

CONCLUSION

The role and impact of structure in the book of Joel was examined throughout this study and evidence for a unified two-part structure of Joel was presented. The first section defined terms, nuanced methodology, and identified philosophical commitments. The second section surveyed various representational structures and noted the strengths and weaknesses of each. The third section proposed an alternative structure for Joel and supported it through identifying synchronic linguistic features of the text and semantic structural relationships. The final section examined implications based on the observations of the study and suggested further avenues of study. It is clear from this study that this discussion of structure is only a starting point in exploring the significance of structure in the interpretation of Joel and the Book of the Twelve.

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74. For a discussion of *yôm* in the different books, see Nogalski, "Day(s) of YHWH," 204-7.

Discerning Segment Boundaries within John 1:19-4:54

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ABSTRACT: Bible commentators have traditionally supplied hierarchical outlines for the books they interpret under the assumption that texts are semantically structured, and that valid interpretation flows in part from accurately discerning textual structure. The disciplines of narrative criticism and discourse analysis have significantly advanced our understanding of textual structure, and have crossed paths by way of mutual influence with the IBS movement, which has given sustained attention to formalizing the study of textual structure. Against this backdrop, John 1:19-4:54 invites closer scrutiny in terms of the logic of its composition. The nearly universal agreement that 1:1-18 forms a clear literary unit, and that 5:1 begins another, contrasts with a lack of agreement about how to construe the intervening material. One popular view, that 2:1-4:54 is gathered as a literary whole by virtue of a Cana-to-Cana inclusio, falters under careful examination. According to the conclusions and introductions supplied by the narrator, 1:19-2:22 stands forth as cohesive unit devoted to presenting the Disciples as those who come to full and stable faith in Jesus. Likewise, 2:23-4:54 stands forth as a cohesive unit devoted to presenting Jesus as the Savior of all: Jews, Samaritans, and gentiles.

PART ONE: BACKGROUNDS FOR SEGMENT STRUCTURAL ANALYSIS

Discourse Architecture as a Perennial Interest

An essentially universal practice among modern commentators is that of proposing an analytical outline for the biblical book under consideration. It matters not from what theological or methodological camp a scholar hails, or what sort of commentary (e.g. popular or scholarly) is being produced.[1] The commentary reader will find that the biblical material has been broken into large sections that are progressively subdivided into smaller units. Each block of material, whatever its standing within the resulting hierarchy of textual elements, is supplied with a title designed to convey something of its essential content and significance. Within the relatively short compass of such an outline, the scholar can convey rather wide-ranging judgments regarding the nature, purpose, and theological vision of the biblical book at hand.

But until recent decades, little formal attention has been paid to how one might go about constructing such outlines, or even defending the validity of the venture. It has just seemed the right thing to do. One can conclude that readers and writers have cooperated in embracing at least two intuitions about the nature of human discourse: that it is hierarchically structured, and that discerning the relational linkages among its component parts is an important part of interpretation.

Traditional exegetical guides and classroom instruction began by building up students' skills in examining the smallest components. First, the text should be established through Textual Criticism. Only after that task has been fully completed (it is often implied) should the individual words of the text be examined for the semantic freight and connotation they carry. Then moving up to the next level of textual organization, the student may begin discerning, by means of the rules of grammar, how words are combined to form phrases, clauses, and sentences. Finally, sentences, typically joined to each other by conjunctions, can then be shown to form a paragraph (or a pericope) as a whole.[2]

The larger context beyond the pericope has not always been ignored, of course. But the advice given to students for assessing larger contextual structure tended to be basic and uncritical: look at "what

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1. These three commentators represent distinctive approaches, yet each proposes a structural analysis of the Fourth Gospel: representing a standard historical-critical approach is George R. Beasley-Murray, *John* (WBC 36; Waco, Tex.: Word, 1987), xc-xcii; representing an explicitly theological reading is Herman N. Ridderbos, *The Gospel of John: A Theological Commentary* (trans. John Vriend; Grand Rapids: Eerdmans, 1997), v-xv; and representing a social-historical emphasis is Craig S. Keener, *The Gospel of John: A Commentary* (Peabody, Mass.: Hendrickson, 2003), xi-xxiv.

2. Gordon Fee's exegetical advice names these very steps (though in a slightly different order). His approach is extremely helpful as far as it goes, but there is only the thinnest recommendation for how to analyze text at levels above the pericope itself (*New Testament Exegesis: A Handbook for Students and Pastors*, Revised Edition [Louisville: Westminster John Knox, 1993], 63-143).

comes before" and "what comes after," and notice "how the pericope participates in the overall theme or purpose of the book." Now I am not at all claiming that traditional exegetes had no interest in or feel for the larger fabric of discourse, but it is fair to say that few analytical tools or terminology had been developed for discerning discourse architecture.[3]

Disciplines that have changed the Game

But much has happened over the last forty years. Two disciplines in particular, narrative criticism and discourse analysis, have helped their practitioners to conduct a more formal analysis of textual organization at levels above the pericope.[4] For instance, operating under the conviction that the Gospels are literary wholes manifesting the techniques of storytelling, practitioners of *narrative criticism* are keen to discern the patterns, designs, and structures employed in crafting the architecture of the entire narrative.[5]

Under one form of analysis, the narrated events of a story are judged as not bearing equal strength in carrying plot development forward. Some events (called kernels) can be discerned as forming the backbone elements of narrative movement, while other events (called satellites) appear to serve supportive roles to the kernels.[6] Just this differentiation between events, heretofore seen merely as forming a simple linear sequence, can create levels of hierarchy between texts and

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3. In two examples of exegetical method presented by Kümmel (one on Rom 5:1-11 and the other on Matt 12:22-37), no meaningful attention is given to how these passages contribute to the overall flow of the entire book, or to how these passages relate to the writer's overall purposes. As modeled in the exegetical handbook of Otto Kaiser and Werner G. Kummel, exegesis focuses largely on an isolated pericope (*Exegetical Method: A Student's Handbook* [trans. E. V. N. Goetchius; New York: Seabury, 1963], 49-69).

4. Also, epistolary criticism and rhetorical criticism are ventures quite concerned with analyzing the structure of whole discourses. Given that these approaches appear much more fruitful in the epistles, and that the two disciplines I will consider—narrative criticism and discourse analysis—will supply sufficient categories for my analysis, I shall be content to rely on the latter for methodological guidance regarding the Fourth Gospel.

5. A useful guide to narrative criticism is James L. Resseguie, *Narrative Criticism of the New Testament: An Introduction* (Grand Rapids: Baker, 2005).

6. Mark Allan Powell, *What is Narrative Criticism?* (GBS; Minneapolis: Fortress, 1990), 36. Powell here relies on the work of Roland Barthes, but adds the important caveat that the business of actually distinguishing between satellites and kernels is "anything but self-evident."

illuminate yet another layer of significance for any given passage.

Significant attention is also being paid to the possibility that certain symmetrical patterns might be the organizing device for structuring large spans of text. Inclusio, chiasm, parallelism, and climax are rhetorical strategies that have been reintroduced (as I shall demonstrate below) to the awareness of present day readers.[7] While it is unwarranted to presume that one or more of these must be at work in any given text, we must be alert to the possibility that the presence of an artistic design may explain an otherwise mysterious concatenation of passages.

In the Gospel of Mark, for example, David Rhoads, Joanna Dewey and Donald Michie provide a useful listing of some of the most prevalent structuring devices employed by storytellers: verbal threads (established through repetition), foreshadowing and retrospection, two-step progressions, type scenes, sandwich episodes, framing episodes, and progressive episodes in series of three.[8] As they lay out their case, it becomes quite clear that the stories and events comprising Mark's Gospel are woven together by several different kinds of stitching, and that several distinct layers of connection are simultaneously at work between any given pericope and its neighbors, fore and aft. One leading implication of such a "texture" is that no single story of event within such narrative can be lifted out and interpreted in isolation from the rich flow within which it is situated.[9]

Another important contribution of narrative criticism to the issue of discourse structure has been the attention paid to the voice of the (implied) narrator. The narrator's "point of view" is essential

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7. Resseguie, *Narrative Criticism*, 56-60. *Parallelism* involves repetition of several different elements in similar order (whether through immediate repetition, as with A-A', B-B', C-C' ..., or in through block repetition, as in A-B-C-D, A'-B'-C'-D'...); *Inclusio* involves the presence of brackets around a literary whole (as in the sequence A-B-C-D-E...A); *Chiasm* involves the repetition of elements, but in reversed order (as in A-B-C-D-D'-C'-B'-A'); and *Climax* ("ladder") involves the ordering of elements in either increasing order (to a zenith) or in decreasing order (towards a nadir).

8. David Rhoads, Joanna Dewey, and Donald Michie, *Mark as Story: An Introduction to the Narrative of a Gospel* (3rd ed.; Minneapolis: Fortress, 2012), 47-54.

9. For example, the stories in Mark 2:1-3:6 together form a collection of controversy stories that build in their intensity from the indirect and internal opposition of Jesus' enemies toward their direct and overt opposition. While each story in the series surely bears a measure of truth, readers will miss the larger message if they ignore the connectedness between them all.

for the reader to identify, since that voice creates the perspective which functions authoritatively (within the logic of the narrative) for evaluating all other elements within the narrative. Whether characters are to be seen as reliable or unreliable, or events assessed as positive or negative (and so on), the voice of the narrator guides the (implied) reader in seeing reality as it should be seen. Of particular value are any explicit comments, summaries, or evaluations supplied throughout a narrative that might mark textual transitions or characterize the nature of given sections of the discourse.[10]

Just how numerous and diverse are the structural devices authors may deploy for creating a structural architecture can be gathered from the work of George Mlakuzhyil. While overlapping somewhat with the canon of devices listed above, Mlakuzhyil extends the canon and divides it into two categories. Under "literary" devices for signaling narrative structure (in the Fourth Gospel), he lists these twelve: conclusions, introductions, inclusions, characteristic vocabulary, geographical indicators, chronological indicators, liturgical feasts, transitions, bridge passages, hook words, repetition, and changes in literary genre.[11] Under "dramatic" devices for signaling narrative structure (in the Fourth Gospel) his lists these twelve: changes of scenes, alternating scenes, double-stage action, introduction of dramatis personae, change of dramatis personae, law of stage duality, vanishing characters, technique of seven scenes, techniques of diptych-scene, dramatic development, and dramatic pattern.[12] This brief selection of leading exponents of narrative criticism reveals a rich supply of devices that storytellers utilize in their artistic and creative crafting of narratives to give structure and shape to the resulting discourse.

Though enjoying some contact with narrative criticism, discourse analysis has arisen largely from the (often more "scientific") field of linguistics. A precise definition of discourse analysis would be difficult to produce, given its sprawling interests and lack of a central

methodology.[13] My more focused interest relates to how certain of its practitioners have been exploring the question of discourse structure. Several early works, such as *The Thread of Discourse*[14] and *The Grammar of Discourse*,[15] bore titles particularly suggestive of a leading conviction of the new break-out movement: that linguistic analysis must reach beyond the sentence to address progressively larger discourse spans, and ultimately the discourse as a whole. As Eugene A. Nida explains, most linguists had been confining their research to the inner workings of the sentence, having accepted the "artificially imposed limitation of earlier generative-transformational analyses."[16] He singles out Grimes and Longacre in particular as deserving praise for pointing the way forward to the analysis of larger units of discourse, and to "the possibility of extensive formalization of discourse structures."[17]

While narrative critics are often concerned to account for the *artistic* features of textual movement associated with storytelling, a number of Discourse Analysts have been probing the *semantic* dynamics of textual movement. In an exemplary chapter entitled "Grammatical Meaning of Secondary Semantic Configurations," Nida proposes two sets of semantic connections operating between units of text larger than the sentence. The first set, "Coordinate Semantic Relations," tie together elements that are relatively equal in textual hierarchy: Additive (whether these elements are similar or dissimilar) and Dyadic (including relations of alternation ["or"], contrast ["but"] or comparison ["than/as"]). More extensive is the second set of relations tying together elements that are unequal in textual hierarchy: The first subdivision of subordinate relationships is "Qualificational" (by which a "substance" is identified [whether by its content or its generic-specific relationships], or by

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10. Jack Dean Kingsbury, *Matthew as Story* (Philadelphia: Fortress, 1986), 30-36.

11. George Mlakuzhyil, *The Christocentric Literary Structure of the Fourth Gospel* (AnBib 117; Rome: Editrice Pontificio Istituto Biblico, 1987), 88-112.

12. Mlakuzhyil, *Christocentric Literary Structure*, 112-21.

13. For a general introduction to discourse analysis as it relates to NT studies, see Joel B. Green, "Discourse Analysis and New Testament Interpretation," *Hearing the New Testament: Strategies for Interpretation* (ed. Joel Green; Grand Rapids: Eerdmans, 1995), 175-96. More illustrative of the technical side of discourse analysis are the essays in David Alan Black, ed., *Linguistics and New Testament Interpretation: Essays on Discourse Analysis* (Nashville: Broadman, 1992).

14. Joseph E. Grimes, *The Thread of Discourse* (Amsterdam: Mouton, 1975).

15. Robert E. Longacre, *The Grammar of Discourse* (New York: Plenum, 1983).

16. Eugene A. Nida, *Exploring Semantic Structures* (Munich: Wilhelm Fink, 1975), 50.

17. Nida, *Semantic Structures*, 50.

which a "character" is qualified [whether through manner, setting, or characterization]). The second subdivision of subordinate relationships is "Logical," including such operations as: cause-effect, reason-result, means-result, means-purpose, condition-result, ground-implication, and concession-result. Nida then proceeds to illustrate the use of these relationships at all levels of discourse (especially beyond the boundaries of the sentence) by analyzing an article in *Time* magazine entitled "Fish Bites Dog."[18]

Being semantic in nature, these connections probe the movement in logic and sense from one sentence to the next, one paragraph to the next, one section to the next (and so on) largely through attention to "content." As with narrative criticism, one of the benefits of this kind of textual evaluation is that larger schemes of textual organization come to light, along with the various hierarchies suggested by the nature of the semantic relationships involved.

It is not necessary, of course, to choose between these disciplines and their emphases. Neither discipline claims exclusive rights in the business of interpreting texts well, nor does either claim to house in a comprehensive way the skills that effective readers should develop. In my judgment, the largely *artistic* interests of narrative criticism and the *semantic* interests of (certain streams of) discourse analysis can profitably be joined together to form a more robust approach for analyzing the architectural design of texts.

The Place of Inductive Biblical Study (IBS) in Structural Analysis

It is appropriate to note, especially in this inaugural issue of *The Journal of Inductive Biblical Studies*, something of the relationship between these recent developments in the study of textual architecture (as described above in narrative criticism and discourse analysis) and IBS as it has come to expression at Asbury Theological Seminary.[19] It turns out that the structural analysis of texts, at least in the artistic and semantic senses described above, had been enshrined already for

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18. Nida, *Semantic Structures*, 50-65. The article is found in *Time's* August 23, 1968 issue.

19. IBS as practiced at Asbury Theological Seminary is a refined development of a larger IBS movement flowing especially from the curriculum and faculty of Biblical Seminary in New York. The fullest presentation of IBS as practiced at Asbury is found in David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker, 2011). A more concise treatment is found in David L. Thompson, *Bible Study that Works* (Rev. ed.; Nappanee, Ind.: Evangel, 1994).

decades before 1970 especially in the IBS exercises known as "segment survey" and "book survey." For example, it appears that Robert A. Traina had already codified into a single list of literary structures most of the artistic patterns named by narrative criticism and most of the semantic structures named by discourse analysis.[20] Traina's work itself stood as something of an adaptation of earlier lists of structural relationships identified by Howard Tillman Kuist in dependence upon the work of English literary critic John Ruskin.[21]

But while the IBS movement spread broadly from its beginnings at Biblical Seminary in New York City and significantly influenced a number of biblical scholars across the country,[22] it has not yet become widely recognized as a distinctive and cohesive hermeneutical vision and praxis.[23] But this "shadow existence" has not prevented it from having had some influence upon the development of facets both of narrative criticism and of discourse analysis. For example, Mark A. Powell takes up and includes within his description of narrative criticism the specific formulation of structural relationships as articulated by David R. Bauer, and recognizes the work of Traina and Kuist standing behind Bauer. In so doing, Powell explicitly acknowledges the "wealth of information already available" regarding structural analysis now flowing into the

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20. Robert A. Traina, *Methodical Bible Study: A New Approach to Hermeneutics* (New York: Ganis & Harris, 1952), 49-55.

21. Howard Tillman Kuist, *These Words upon Thy Heart: Scripture and the Christian Response* (Richmond, Va.: John Knox, 1947). In the Appendix (159-81) Kuist reproduces an abridged version of Ruskin's essay on "composition," defined as "putting things together, so as to make one thing of them" (161). Ruskin names these "laws" of composition: the law of principality; the law of repetition; the law of continuity; the law of curvature; the law of radiation; the law of contrast; the law of interchange, the law of consistency, and the law of harmony. Traina has built upon but modified this list considerably.

22. An illuminating history of the inductive approach and the place in Biblical Seminary of New York in its development can be found at inductivebiblestudy.seedbed.com/inductive-bible-study/history-of-inductive-biblical-study/

23. It is my hope that the recent publication of *Inductive Bible Study* by Bauer and Traina, along with the present launching of *The Journal of Inductive Biblical Study*, combined with significant gathering of resources through Seedbed.com will constitute a surge of interest that ignites wider significance and usage of IBS approaches.

practice of narrative criticism from the IBS movement.[24]

The work of another noteworthy alumnus of Biblical Seminary, Daniel P. Fuller, involved the refinement and elaboration of the same list of structural relationships in a fashion somewhat parallel to Traina's approach.[25] Fuller's proposals, particularly his articulation of how discourses are structured above the level of the sentence through a limited set of relationships, attracted the attention of Joseph E. Grimes, linguist at Cornell University. Grimes was impressed with the methodology Fuller had developed for exposing these "formalized" relationships, and for demonstrating how they enabled not only the analysis of elements within sentences, but of "major segments of texts in terms of the same relationships."[26] Grimes declares that the "Fuller's characterization of the recursive relations that link both clauses and the textual units formed from linked clauses has been a major stimulus to this study [i.e. his book, *The Thread of Discourse*]."[27]

To put the matter succinctly, the disciplines of narrative criticism and of discourse analysis have more than causal contact with the approaches to structural analysis earlier developed within the IBS movement. It seems fair to conclude that the vision of structural analysis espoused by IBS stands on quite solid ground, as suggested by its overlap and interplay with the structural approaches more recently developed and expanded by narrative criticism and discourse analysis.

The Importance of the Structural Analysis of Texts for Interpretation

The last phase of preparation for my own study the structure of John 1:19-4:54 is to underscore the importance of structural analysis for theological interpretation. Structural analysis involves dividing a discourse into segments that can then be shown to form larger units of text. The necessary outcome of forming such clusters of passages is that major breaks are established within the discourse separating one cluster of passages from another. When interpreters differ in how they join or separate the material within a discourse, they usually differ also in what sense they make of the discourse as a whole. Structural analysis and interpretation are closely intertwined.

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24. Powell, *Narrative Criticism*, 32-34.

25. Daniel P. Fuller, *The Inductive Method of Bible Study* (3rd ed.; Pasadena: Fuller Theological Seminary, 1959).

26. Grimes, *Thread of Discourse*, 7.

27. Grimes, *Thread of Discourse*, 20.

Jack Dean Kingsbury, for example, has urged a tripartite division of Matthew that articulates his vision of Matthew's theological project. Kingsbury sees the first section as comprising 1:1-4:16; the second as comprising 4:17-16:20; and the third as comprising 16:21-28:20.[28] The transitions between the second and third divisions are marked by the formulaic expression, "From that time on, Jesus began to...." This architectural analysis of Matthew, combined with an assessment of the "story-time" presented by the evangelist, leads Kingsbury to his larger estimation of the overall proclamation of this Gospel: "that in the person of Jesus Messiah, his Son, God has drawn near to abide to the end of time with his people, the church, thus inaugurating the age of salvation."[29] The implication for understanding discourse of all types is that an author's "message" is conveyed not only by aggregate meanings of the words and sentences viewed at the local level of each pericope, but is conveyed simultaneously by the shape and structure of the larger units converging to form the whole discourse.

To illustrate the intersection between structural analysis and interpretation in a different NT genre altogether, consider Markus Barth's analysis of the structure of Ephesians. Barth became convinced that the "Indicative-Imperative" slogan arising out of Protestant theology had been foisted by many interpreters upon Ephesians with dire consequences, with chs. 1-3 consequently characterized as "the Indicative," and chs. 4-6 characterized as "the Imperative." But according to his own analysis, 1:15-2:22 portrays God's perfect work in establishing the church comprised of both Jews and Gentiles; 3:1-4:21 praises God's ongoing work of revelation in and through (all) his people; while 4:25-6:20 encourages readers to "let their light shine" throughout the world. The net effect of Barth's structural assessment and exegesis is to expand the church's role as a lighthouse for the salvation of the whole creation,

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28. Kingsbury, *Matthew as Story*, 38. The titles he supplies to these three section are, respectively: The Figure of Jesus Messiah; The Ministry of Jesus Messiah to Israel, and Israel's Repudiation of Jesus; and The Journey of Jesus Messiah to Jerusalem, and his Suffering and Death and Resurrection. The demarcation of these sections and the characterization of their contents express Kingsbury's assessment of Matthew as focusing on the story of Jesus as set within larger story of God's dealing with Israel and the church over time.

29. Kingsbury, *Matthew as Story*, 40.

rather than as an institution of limited scope and purpose.[30] Barth's re-envisioning of the theology of Ephesians goes hand-in-hand with his re-envisioning of its literary architecture.

PART TWO: TOWARDS STRUCTURAL ANALYSIS OF JOHN 1:19-4:54

Current Proposals and Their Problems

Having laid a foundation for the value of the structural analysis of discourse as a constituent part of the whole interpretive process, I turn now to a portion of the Fourth Gospel (1:19-4:54) that has proven somewhat problematic in terms of assessing its narrative movement and logic of development. My goal in this study is not the analysis of the entire Gospel, or even a major section of it. I offer this work as only a part of what would be involved in a full-scale "segment survey" of these verses.[31] I am attempting to answer this limited question: How might the material between 1:18 and 5:1 be organized?

On the one hand, there is broad agreement among Johannine scholars that 1:1-18 stands as a clearly identifiable unit called the Prologue that introduces the whole of the Gospel. So distinctive is its style, content, and construction that some suspect that it was created independently of the Gospel.[32] On the other hand, there is also broad agreement that 5:1 marks a significant new departure for the narrative.[33] At 5:1 the scene shifts back to Jerusalem, the atmosphere darkens with the onset of sustained hostility to Jesus, and what appears to be a narrative strategy of relating the person and ministry of Jesus to the

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30. Markus Barth, *Ephesians: Introduction, Translation, and Commentary on Chapters 1-3* (AB 34; Garden City: Doubleday, 1974), 54-56. My point here is not to endorse Barth's thesis, but to illustrate the interconnectedness between structural analysis and theological interpretation.

31. For a description of "Segment Survey" as a distinct process advocated by the IBS method as taught at Asbury Theological Seminary see Bauer and Traina, *Inductive Bible Study*, 143-58.

32. See Keener, *John*, 333-41, for a survey of this issue.

33. R. Alan Culpepper, *Anatomy of the Fourth Gospel: A Study in Literary Design* (Philadelphia: Fortress, 1983), 91. Culpepper expresses it this way: "John 5 brings a fresh development. The conflict over Jesus' identity intensifies sharply, the Jews become important for the first time, and the basis of the conflict is explained."

Jewish feasts has begun.[34] If we accept 1:18 as the terminus of a clear unit of text consisting of 1:1-18, and accept 5:1 as beginning a new unit of text, we are left with the task of discerning the character and arrangement of the materials lying between these boundaries at 1:18 and 5:1, which now we tentatively designate simply as 1:19-4:54.[35]

Some analysts find 1:19-4:54 displaying its own unity, allowing it to stand as a meaningful whole for interpretive purposes. John Painter judges the components of this section to be revolving around the theme of quest: John and his disciples seek the Messiah (1:19-51); Mary seeks her son (2:1-11); God seeks true worshippers (2:12-22); Nicodemus seeks the Kingdom (2:23-3:15); both Jesus and the Samaritan Woman are seeking (4:4-42); and a royal official seeks life (4:46-54).[36]

Indeed certain of these stories are nicely illuminated when viewed against the backdrop of "inquiry and quest" stories found in the Synoptic Gospels and other Hellenistic literature. Jesus is, in fact, being sought out by a variety of folk, whether to ascertain his identity or to seek his help. But I doubt that the questing theme adequately binds all of these materials together. For example, it is difficult to detect in the actual narration of the temple incident (2:12-22) any quest for True Worshippers. Painter has obviously imported his title "The Quest for True Worshippers" from the story of the Samaritan Woman (especially 4:23), and in so doing has demoted the themes of judgment, scripture and remembrance patent in 2:12-22.

But Painter can assist one in moving forward in a quest for structure within 1:19-4:54, since he also accepts the widely-held view that the first sign in Cana (2:1-11) and the second sign in Cana (4:46-54) constitute an inclusio that forms a unified subsection between them (2:1-4:54). The monumental Johannine scholar Raymond Brown promoted this vision of (geographical) inclusio, and entitled this span

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34. Raymond E. Brown, *The Gospel According to John* (I-XII): *Introduction, Translation and Notes* (New York: Doubleday, 1966), CXLI. Brown views 5:1-10:42 as dealing successively with the Sabbath, the Passover, the Feast of Tabernacles, and the Dedication.

35. By identifying this span as 1:19-4:54, I am not at this point assuming or implying any particular kind of unifying theme at work, or the boundaries of any subunits within it. It is purely a "negative" denotation: "Material not belonging to the Prologue (1:1-18), and not yet part of the new narrative project beginning at 5:1."

36. John Painter, *The Quest for the Messiah: The History, Literature and Theology of the Johannine Community* (2nd ed.; Nashville: Abingdon, 1993), 163-75.

of text "From Cana to Cana (Various responses to Jesus' ministry in the different sections of Palestine)." [37]

A majority of analysts seem to have followed this tact in charting out the flow of John's narrative, and have often characterized this section in highly theological ways. Carson, for example, speaks of 2:1-4:54 as developing the theme of 2 Cor 5:17, "The old has gone, the new has come."[38] Here the influence of Dodd can be detected, who discerned a replacement theology working its way through the first Cana miracle and beyond: new wine, new temple, and new birth. "[The miracle of Cana and the cleansing of the temple] signify the same fundamental truth: that Christ has come to inaugurate a new order in religion."[39]

But as attractive as such an analysis may appear, several significant difficulties with it must be noted. First, it is not at all clear that the geographical notices of 2:11 and 4:54 (this was the first/second sign Jesus did when he had come from Judea to Galilee) should signal the particular arrangement of inclusio. How do we know that these two notices, which do in fact impress all readers as standing in some relationship to each other, ought to be seen as marking the *beginning* and the *end* of a span of text? Why shouldn't we construe these very notices as forming the climactic conclusions of two separate spans, say 1:19-2:11 and 2:12-4:54, thereby forming something of a parallelism? To push the matter even further, why should we infer that any symmetry pattern is at work in these two notices of Jesus' signs (2:11; 4:54)? Might not the narrator have been aiming only to set the first notice simply within one segment, and the second notice somewhere within a second segment? Proponents of the Cana-to-Cana structure tend not to entertain these questions at all.

Second, many have noticed overt linkages binding the wedding event (2:1-11) to *preceding* narrative of 1:19-51. The opening words, "on the third day" (2:1), surely harken back to the series of days in which several of John's disciples meet Jesus: "on the next day" (1:29), "the next day" (1:35), and "on the next day" (1:43). Even if these cannot be demonstrated to form a symbolic whole of, let's say, a "creative week" of seven days, they still tie the wedding event to the stories of the first

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37. Brown, *John*, 95.

38. D. A. Carson, *The Gospel According to John* (Grand Rapids: Eerdmans, 1991), 166.

39. C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge: Cambridge University Press, 1954), 297.

disciples coming to faith in Jesus (1:19-51).[40]

Related to this very point we must notice the conclusion that the narrator supplies to wedding story: not that the steward believed, or that the wedding guests believed, or that his mother believed, but that his *disciples* believed (2:11). This selective focus in naming the payout of this story only tightens its connection with the preceding stories that portray the faith development of the apostolic band (1:19-51).

Third, Brown's rather nebulous characterization of the content of 2:1-4:54 calls into question the view that it stands as a cohesive span. It is hard to imagine a foggier title than "Various responses to Jesus' ministry in the various sections of Palestine."[41] Such a title fails to identify anything distinctive about this section, since nearly any span across the Fourth Gospel could answer to the same characterization.

Fourth, even if we were to return to the idea of "newness" for help in discerning cohesion within 2:1-4:54, we should remember that Dodd himself did not envision that theme extending beyond 4:42. As he saw it, the story of the healing of the royal official's son (4:43-54) belonged with the subsequent material of ch. 5 which he characterized as presenting "The Life-Giving Word."[42] It is indeed difficult to find in 4:46-54 anything that answers to the idea of the "old" giving way to the "new." In other words, the claim that the whole of 2:1-4:54 is united around the theme of "newness" should be doubted, which in turn calls into question the notion that 2:1-4:54 ought (in the first place) be treated as a unified whole.

Fifth, I note the strange paradox that emerges if one embraces the "From-Cana-to-Cana" structure. That structure impresses the image of circular motion, beginning in Cana, passing from Galilee down to Jerusalem (2:1-3:36) and then back northward through Samaria (4:1-42) and finally back to Cana again (4:43-54); that is, from Cana to Cana. But these famous geographical notices of the first and second miracles performed by Jesus (2:11; 4:54) do not themselves suggest circular motion. The first notice is static, simply declaring that Jesus performed the

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40. It does seem to me that a highly symbolic schema of seven days, as if to establish the onset of a "new creation" cannot be satisfactorily demonstrated here. In this negative assessment I agree with Ridderbos, *John*, 102-4.

41. Brown, *John*, 95. Similarly ambiguous is Francis J. Moloney, *The Gospel of John* (SP; Collegeville, Minn.: Liturgical, 1998), 64. Moloney characterizes the material as follows: "[The reader] moves systematically through episodes that report the meetings between Jesus and others."

42. Dodd, *Interpretation*, 318.

miracle "at Cana in Galilee" (2:11), while the second is linear, describing a unidirectional journey for Jesus "from Judea to Galilee" (4:54). To put it differently, the notice at 2:11 speaks of a beginning of *signs*, not necessarily the beginning of a particular *journey*, or the beginning of a *textual unit*. If one were to acknowledge the strong connection between 2:1-11 and the preceding material of 1:19-51, one could just as easily conclude that a double *south-to-north movement* is created by the south-to-north movement of 1:19-2:11 and subsequently of 2:13-4:54. In other words, the narrator may be more interested in mapping out two trips from Jerusalem to Galilee (1:19-2:11; 2:13-4:54), than in presenting one circular trip (and one thematic unity) beginning and ending Cana (2:1-4:54).[43]

Sixth, of course several of these difficulties were not unrecognized by Brown and others who have supported the Cana-to-Cana (2:1-4:54) analysis. When the undeniable chronological and thematic linkages between the wedding story (2:1-11) and the foregoing stories (1:19-51) are duly acknowledged, it is commonly conceded that the wedding story (2:1-11) must stand as a "bridge" serving both as the closure to the previous series of stories and as the opening event of the Cana-to-Cana cycle. The two segments, in effect, are often said to overlap each other (1:19-2:11; 2:1-4:54) by sharing a common element of the wedding story (2:1-11).[44]

Now I have no reason to reject such a "bridge" analysis in principle, there being no grounds for denying that narrators might choose to organize their materials in just such an overlapping fashion. But I hesitate in this case to buy into the notion of overlap precisely because I have come to lose confidence in the integrity of 2:1-4:54 as a formal or thematic unity. As it becomes clearer that the wedding story in 2:1-11 belongs with the preceding material, it becomes less clear just how 2:1-11 relates to what follows, and what necessity would remain for insisting that it retain an equal foothold there in a following segment

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43. It is interesting to note, in this connection, the south-to-north (and beyond) movement laid out in early Acts [from Jerusalem, to Judea, to Samaria...].

44. Brown's obvious exasperation with the challenge of discerning the logic of the narrative movement comes to the surface when he speaks of "endless arguments" about such matters (*John*, cxliii). But could it not be that Brown's (pre-?) commitment to seeing the Cana miracles as forming an inclusio is part of the problem? If one accepts the idea of inclusio here, then the clear connection between the wedding story (2:1-11) does become problematic, and does require one to conclude that 2:1-11 belongs both with the foregoing material and with the following material.

(i.e., in 2:1-4:54).[45]

If a formal and thematic unity is emerging for 1:19-2:11—formal in providing a series of days; thematic in describing the disciples' coming to faith—the way forward might lead us to investigate 2:12-4:54 to see if we can find any features that bind its materials together. In other words, if one subtracts 2:1-11 from the rest of the material in chs. 3-4 and create out of the remainder a different set of ingredients with which to work, what new vision for 2:12-4:54 might emerge?

A Methodological Interlude

The bane of such structural analysis has always been the (overly active?) imagination of readers and ambiguity of texts like the Fourth Gospel. Given a long series of stories laden with diverse characters and rich symbolisms, would it not be possible to invent connections and patterns operating among even an arbitrarily chosen set of stories? Are there any controls to guide our reading and arbitrate between various proposals?

The simple answer is, "No." There is no agreed upon methodology that would produce an authoritative architectural analysis of a text. For Mathias Rissi and Francis J. Moloney, for example, chronological or geographical shifts in the progress of the narrative appear as an unambiguous signs of major narrative caesurae.[46] For others it would appear that the symmetrical patterns (e.g. inclusio, chiasm, parallelism) rank above all other structuring devices.[47] In other words, one easily gets the impression that narratives are overly abundant in textual phenomena, and that these phenomena can be selectively gathered to

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45. Barrett is among those who have gone ahead and set 2:1-11 with the preceding material in their structural analyses of the Gospel's narrative architecture, with 2:12/13 beginning the next large span of narrative. C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (2nd ed.; Philadelphia: Westminster, 1978), 13.

46. Moloney argues that the movement from 1:51 to 2:1 signals a major break in the narrative because of change of place, among other things; "In 1:43 Jesus decided to go to Galilee, and in 2:1 he is there" (*John*, 63). Mathias Rissi, in proposing a structural analysis of the Fourth Gospel, maps the chronological and geographical shifts in the narrative without establishing that these two categories of measure are adequate (or even primary) for determining that Gospel's architecture ("Der Aufbau des vierten Evangeliums," *NTS* 29 [1983]: 48-54).

47. Charles Talbert, "Artistry and Theology: An Analysis of the Architecture of Jo. 1,19-5,47," *CBQ* 32 (1970): 341-66.

support nearly any conclusion one might wish.

But before yielding to despair, it will be helpful to consider again the work of Mlakuzhyil, who has laid out dozens of types of devices employed by biblical writers for structuring texts. He helpfully balances the abundance of structural possibilities with a prioritizing of some as more important for discerning narrative structure than others: namely, conclusions, introductions, and inclusios.[48] Through these, he concludes, we gain surest traction when attempting to discern the design of a text, especially when the import of other textual clues could lead analysts to contradictory conclusions.

The peculiar value of introductions and conclusions should be plain to see, once one considers the insights of narrative criticism. In these devices (introductions and conclusions) one hears, most directly, the narrator's voice offering guidance to the (implied) reader for discerning the narrator's point of view. These devices, whenever present in a narrative, should offer greatest help in identifying and characterizing various spans of text, and should be granted greater importance than other narrative devices that require more subjective input from analysts.[49]

Discerning a Second Theme in (the Latter Portion of) 1:19-4:54

To this point I have argued that 2:1-11 (the wedding story) belongs with the foregoing material (1:19-51), which is dominated by the theme of Jesus' disciples attaching themselves to him. I am now wondering what to do with the remaining material (2:12-4:54).

Even some subscribing to the Cana-to-Cana analysis have noticed that the stories in chs. 3-4 depict Jesus as encountering persons from different segments of society.[50] Nicodemus appears as a Jew of the

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48. Mlakuzhyil, *Christocentric Structure*, 112.

49. An example of the subjectivity often required when proposing symmetrical structures can be seen in Talbert's work, when he sets the Nicodemus story (3:1-21) in balanced relation to the story of the healing of the royal official's son (4:46-54) because both of the leading characters are "officials" (Talbert, *Artistry and Theology*, 346-66). I judge this to be rather arbitrary selection of features, and therefore unconvincing.

50. See, e.g., Andreas J. Kostenberger, *A Theology of John's Gospel and Letters* (Grand Rapids: Zondervan, 2009), 191-93. It is odd, in my view, that Kostenberger embraces the Jew-Samaritan-gentile sequence, but also retains a Cana-to-Cana construal of 2:1-4:54. In my view, the strength of the Jew-Samaritan-gentile sequence, combined with the sobering weaknesses of the Cana-to-Cana construal call for abandoning the latter altogether.

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highest order, and indeed seems to speak for many other Jews: "We know that you are a teacher from God" (3:2b). The woman Jesus meets at the well in Sychar is a Samaritan, and becomes the avenue through which Jesus encounters "the Samaritans" (4:40). Anyone familiar with the NT thought-world should be forgiven for immediately wondering if this sequence (from Jew to Samaritan) might find its natural culmination in Jesus meeting a non-Jew, thereby establishing the satisfying series of *Jew-Samaritan-gentile.*

This possibility rests, in large measure, on the identity of the "royal official" in 4:46-54. The narrator does not identify him explicitly in terms of his ethnicity or religion, which, in the judgment of some interpreters, squashes the likelihood of the sequence I would have us consider.[51] We might imagine that, if the narrator had aimed at creating the Jew-Samaritan-gentile sequence, the narrator has failed miserably by not clarifying this character's identity at this critical point. But the historical clues available to original readers appear sufficient to establish his gentile identity. An officer in the Herodian court would have found it impossible to follow a clearly Jewish lifestyle, and would have been exposed repeatedly to all sorts of materials and circumstances rendering him unclean. Even if the man himself were in fact a Jew, Keener suggests that the narrator might have been using such a Jew to stand for (pagan) Hellenism.[52] The exhaustive study by A. H. Mead goes further, establishing (sufficiently, in my judgment) that the royal official was in fact a (pagan) gentile, *and that the narrator would have thought of him as such.*[53] Another factor appearing to confirm this sequence is the way in which these three characters are correlated, in the narrative itself, with distinctive geographical locations: Nicodemus is in Jerusalem; the woman of Sychar is in Samaria; and the royal official is in Galilee. The correlation between ethnic identity and geography adds to the attractiveness of the approach

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51. Ben Witherington III, *John's Wisdom: A Commentary on the Fourth Gospel* (Louisville: Westminster John Knox, 1995), 128. Witherington is open to the idea that historical evidence points to the likelihood that the royal official is a gentile, but concludes that "the evangelist makes little or nothing of the fact."

52. Keener, *John*, 631.

53. A. H. Mead, "The *basilikos* in John 4:46-53," *JSNT* 23 (1985): 69-72.

that I am here exploring.[54]

But as attractive as such Jew/Jerusalem – Samaritan/Samaria – gentile/Galilee sequence may appear at first, is there any other support within the narrative that these three characters were designed to be seen as a meaningful set? The small and easily overlooked paragraph of 2:23-25 could lend support this very possibility, by serving as an able introduction to the full set of characters (a Jew, a Samaritan, a gentile) we will meet in the subsequent narrative of 3:1-4:54. Though the geography and chronology of 2:23-25 are initially limited to Jerusalem and to the Passover feast, the ideas involved in 2:25 quickly move to universal scale and general perspective on all humanity.

How so? The paragraph begins by declaring that Jesus performed signs in Jerusalem, that many (Jews, it would seem) saw them and believed "in his name," but that Jesus did not "entrust himself" to them (2:24). Somehow he perceived that their faith was inadequate, despite their warm reception of him and of his behavior.

But why did Jesus respond only hesitantly to their faith? The reason is supplied in 2:25, where the narrator relates that Jesus "knew all people," that Jesus needed no one "to bear witness concerning humanity," for Jesus "himself knew what was in humanity." Jesus was wisely withholding himself from the adoring Jewish crowds not because he understood Jerusalemites, or Judeans, or Jews in general, but because he understood *all of humanity*. Furthermore, this understanding of all humanity flowed from Jesus' mystic capacity to view even the secret corners of the human heart, to see any underlying ignorance hidden from public view, and to identify any shortcomings of faith.

The generalized nature of Jesus' special knowledge (as presented in 2:25) becomes, then, a perfect introduction for hearing of his subsequent encounters with various representatives of humanity: a Jew, a Samaritan, and a gentile. By reading 2:23-25 as the "front porch" to 3:1-4:54, one has been prepared for how each of these stories will play out: They will put Jesus' perceptive, diagnostic powers on display, and show them to be a potent interlocutor across the spectrum of humanity. Jesus penetrates the defenses of a self-assured Pharisee, ascertains the secrets of the Samaritan woman, and exposes the limited contours of the royal official's faith. If Jesus is to play a central role in God's redemption of the

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54. I am not suggesting by this schema that Galilee was, or should be, thought of as primarily gentile. The royal official of 4:48-54, even if a gentile as I believe, does not characterize the ethnic makeup of Galilee. In my judgment, the geographical shift to Galilee opens the door to an ethnic shift as well, without invoking the old and inaccurate phrase, "Galilee of the gentiles."

whole world (3:16), and if the Samaritans' declaration that Jesus was the Savior of the whole world is true (4:42), then Jesus must demonstrate a capacity to deal with the whole of humanity. Expressed in terms of semantic relationships, the stories of 3:1-4:54 stand as a particularization of the general claims set forth generally in 2:23-25.

To this point I have claimed that a unified segment runs from 1:19 through at least 2:11, as suggested by chronological references to "days," and by the theme of some of the original disciples coming to genuine faith in Jesus. I have also argued that 2:23-4:54 presents Jesus as Savior of the world, as represented by a recognizable set of characters together representing the whole of humanity: a Jew (Nicodemus), a Samaritan, and a gentile. But this leaves still unaccounted for the incident of the (so-called) temple cleansing (2:12-22).

At first blush the temple cleansing (2:12-22) does not fit easily into either the foregoing material (1:19-2:11) or the following material (2:23-4:54). It would have been ideal, from my perspective at least, if the narrator had left clearer signs of design, supposing some design was at work. If we are supposed to read the temple cleansing as part of the first complex (1:19-54), then we should expect the temple cleansing story to be introduced by a reference to numbered days (e.g. "on the sixth day," or "fourteen days later") as we find at 2:1. If, on the other hand, we are supposed to read the temple cleansing as part of the effort to show his competence in dealing with all of humanity (2:25), we might expect the temple cleansing to be found after these general claims.

But a closer examination of the text does suggest, in my judgment, a resolution. Although it is not as precise as one may have wished, one finds a reference to "days" in the transitional verse between the wedding at Cana and temple cleansing: "After this he went down to Capernaum with is mother and his brothers and his disciples; and there he stayed for not many days" (2:12). Note that this is not an absolute chronological comment (e.g. in the winter, or at Passover), which would make this chronological comment rather static, but a *relative* chronological comment ("not many days"), which brings into closer position the next event (the temple cleansing). In other words, the narrator is telling us that the Capernaum sojourn between the wedding at Cana and the temple cleansing was not very long at all. Should one then tilt the temple cleansing (2:12-22) "backwards" into contact with the wedding at Cana (2:1-12), and read the temple cleansing with all this foregoing material to form an interconnected whole (1:19-2:22)?

I readily admit that the chronological comment of 2:12 by itself is not quite strong or explicit enough to draw the temple cleansing

(2:13-22) into close orbit with the foregoing section that I have already established (1:19-2:11). But is there any evidence within the story of the temple cleansing itself that would show clear thematic continuity with the topic of the disciples coming to faith that one can discern in 1:19-2:11?

It is instructive at this point to consider Raymond Brown's treatment of the temple cleansing. His first interest is patently historical: he wants to understand the event itself, and he is zealous to look through the text of the Fourth Gospel back to the moment in time when Jesus carried out his shocking action. He is committed to understanding "what the scene meant to those who saw it."[55] Brown devotes significant space to treating the event as a historical event, apart from its placement and function in the Fourth Gospel.

But Brown's second interest is theological: he wants to understand "what the scene meant in within Johannine Theology. To this end, Brown discerns several layers of significance for the event that are exposed in the immediately attached dialogues and comments (2:17-22): there is the hint that Jesus' zeal will somehow eventuate in his death (2:17); and there is a rich theology of the temple being replaced by the body of Jesus (2:18-21).[56]

But after having pointed to 2:22 as warrant for discerning the place of the temple cleansing within John's theology, Brown is surprisingly disinterested in the significance of the particular claims of this verse itself, which claims that after Jesus "was raised from the dead, his disciples remembered that he had said this; and they believed the scripture and the word which Jesus had spoken" (2:22). It cannot be known with certainty, but it seems to me that Brown has treated this verse essentially as an afterthought, as merely an interesting detail, as something of an aside that does not contribute substantially to what the narrator is prosecuting.

And yet in the light of Mlakuzhyil and Moloney, it may be that we find precisely in the narrator's "comments" (introductions, conclusions, or interpretive comments) the most valuable clues for discerning the design of the narrative. As it turns out, reference to the disciples "remembering" is found not only 2:22 but a few verses earlier in 2:17: "His disciples remembered that it was written, 'Zeal for thy house will consume me.'" In contrast with the Synoptic Gospels (that include no reference to the disciples in the temple incident), the Fourth

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55. Brown, *John*, 121.

56. Brown, *John*, 123-25.

Gospel twice mentions the reaction of the disciples. Not only does the mere fact of such repetition attract our attention, but also the location of these two notices could be significant. The first occurs at the close of the description of the event itself (described in 2:13-17, with explicit notification of the disciples' memory at 2:17), while the second occurs at the close of Jesus' interaction with his opponents (described in 2:18-22, with the explicit notification of the disciples' memory at 2:22). In other words, one could easily judge that the narrator has twice sharpened the readers' focus towards envisioning the whole affair, i.e. the event and interaction of 2:13-22, in terms of the disciples and their reaction to what they saw and heard. In the words of the final (capstone?) sentence, "[The disciples] believed the Scripture and the word which Jesus had spoken" (2:22c).

If my assessment is valid, then the incident of temple cleansing (2:12-22) should be read with the preceding material (1:19-2:11), and should be viewed as the final installation of the theme of the disciples coming to faith in Jesus. The impact of reading this entire stretch of narrative as unified whole (1:19-2:22) leads me to conclude that the narrator desired to address, in a complete and finished way, the question of the loyalty of the apostolic band to Jesus. In leaping forward in time to a point beyond the resurrection and noting the final confirmation of the disciples' faith, the narrator has diffused the narrative drama that otherwise would have developed as various stories of confusion, uncertainty, and betrayal among the disciples would be read. Instead, the issue of the disciples' faith has been settled at the outset: Whatever the shortcomings and failures of the disciples may be, we learn by 2:22 that the apostolic band will indeed find their faith fully confirmed, and *will effectively serve, when the time comes, as the uniquely chosen and positioned body of witnesses through whom the whole world will come to believe* (17:19).

My analysis of 1:19-2:22 as a meaningful whole (focused on the disciples' faith) seems to be confirmed by my analysis of 2:23-4:54 as a meaningful whole (focused on Jesus as Savior of the World). Each of these segments (1:19-2:22 and 2:23-4:54) as I now have envisioned them (1) prosecutes a distinctive theme, (2) involves all material within its borders in demonstrable ways, (3) does not need to claim ownership of a "bridge" passage shared the other segment, and (4) accounts for all the material between 1:18 and 5:1 together with the other segment.

PART THREE: SUMMARY AND METHODOLOGICAL REFLECTION

Summary Regarding John 1:19-4:54

I began by asking how to analyze structurally the material lying between 1:18 and 5:1, since most scholars view 1:1-18 as a Prologue, and view 5:1 as the onset of a major new narrative development in the Fourth Gospel. I acknowledged that a great many scholars embrace 2:1-4:54 as a meaningful whole, established, in part, by an inclusio formed by notices about Jesus first two signs (2:11; 4:54): a "Cana-to-Cana" cycle of stories.

I then called into question the "Cana-to-Cana" analysis, by noting (among other things) the strong connections between 2:1-11 and *preceding* material (1:19-51), and by showing the difficulty of including the story of the healing of the royal official's son (4:46-54) within the common characterization of the Cana-to-Cana cycle as a section devoted to "Newness."

By way of offering an alternative, I proposed that the thematic interest begun in 1:19 through 1:51, that of *the disciples coming to faith in Jesus*, was explicitly extended (as signaled by the narrator's comments) to include not only the story of the wedding in Cana (2:1-11), but also the story of Jesus' demonstration in the temple (2:13-22). This segment (1:19-2:22) is bound together by explicit interest in Jesus' disciples coming to faith in him, and by a recurring reference to "days" that create chronological cohesion among the various events narrated. I also proposed reading 2:23-25 as an introduction to Jesus as one fully competent in reading the hearts and minds of all humanity, whom he then meets in the representative characters of a Jew (3:1-31), a Samaritan (4:1-42), and a gentile (4:43-54). Jesus is thereby demonstrated as qualified to be Savior of the world.

The clarity of theme within both 1:19-2:22 and 2:23-4:54 together with the neatness of the division between these two proposed segments leads me to have some confidence that I have identified these segments accurately, and have accounted meaningfully (and structurally) for the material lying between the clear terminus point of 1:18 and the clear departure point of 5:1. Therefore I construe the famous notices about Jesus' first two miracles (2:11; 4:54) as appearing in different segments (the first within 1:19-2:22; the second within 2:23-4:54), and not as forming an inclusio (and therefore a single segment) between themselves. The miracle designated as "first" contributes to the maturation of faith among the disciples, and the miracle designated as "second" caps the

presentation of Jesus as fully knowing the hearts of all humanity.

Concluding Methodological Reflections Regarding Segment Analysis

The task of identifying segment boundaries and determining how segments are internally structured begins within the "observation" phase of "segment survey" as described in *Inductive Bible Study*.[57] On many occasions the boundaries of segments and the relationships that adhere between the paragraphs within them will become apparent to the careful reader without the need for follow up research.

But just as often, "biblical passages ... refuse to yield their full sense immediately,"[58] and it becomes necessary to move certain features of sense-making beyond the "observational" phase into the "interpretive" phase where they can be resolved by an appeal to a wider set of evidence and to a more intensive analysis. My work on the material between 1:18 and 5:1 reflects this move, necessitated by my initial conclusion (stated at the outset of this article) that the segment boundaries and structures within 1:19-4:54 are not readily apparent, not even to the careful reader.

Once moving these questions about 1:19-4:54 into the interpretive phase, I committed myself to accessing a wider range of textual data in the service of reaching a resolution. I demonstrated not only the fruit of such a close engagement with the text, but also the fruit of interaction with other interpreters of the text, whose views were neither uncritically accepted nor summarily dismissed.

These moves show several of the important commitments of IBS: a commitment to direct and unassisted attention to the text itself as in initial step; a commitment to structural analysis of texts; a commitment to shifting a resilient question to a more rigorous approach of problem-solving; and a commitment to engage (critically) with the interpretation of others. The conclusion I have reached represents, then, an attempt to surrender to an evidentiary approach to interpreting texts, which is the central concern of IBS.[59]

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57. Bauer and Traina, *Inductive Bible Study*, 143ff.

58. Bauer and Traina, *Inductive Bible Study*, 178.

59. Bauer and Traina, *Inductive Bible Study*, 17.