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

Fredrick J. Long
Asbury Theological Seminary, Wilmore, Ky.
fredrick.long@asburyseminary.edu

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.[1] 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

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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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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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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.

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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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).

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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
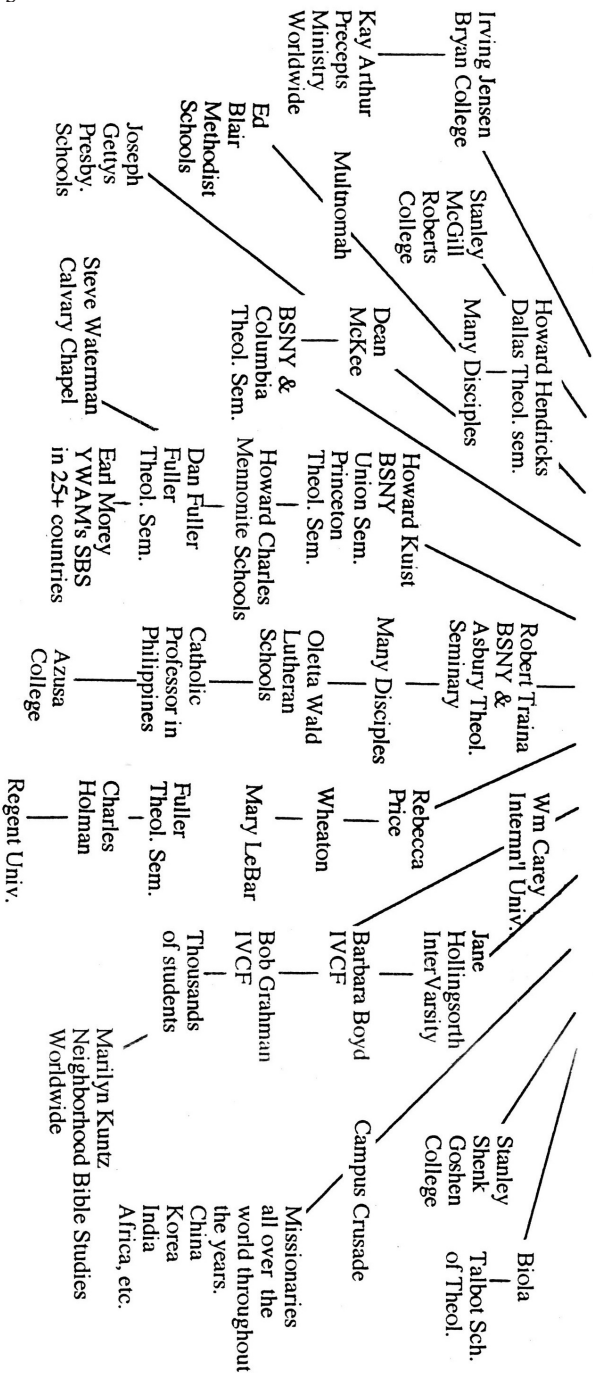
INDUCTIVE BIBLE STUDY in THE TWENTIETH CENTURY

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.

Irving Jensen — Bryan College

Stanley McGill — Roberts College

Kay Arthur — Precepts Ministry Worldwide

Howard Hendricks — Dallas Theol. sem.

Many Disciples

Ed Blair — Methodist Schools

Dean McKee

Howard Kuist — BSNY Union Sem.

Robert Traina — BSNY & Asbury Theol. Seminary

Multnomah

BSNY & Columbia Theol. Sem.

Howard Charles — Mennonite Schools

Princeton Theol. Sem.

Oletta Wald — Lutheran Schools

Many Disciples

Rebecca Price — Wheaton

Wm Carey Internn'l Univ.

Joseph Gettys — Presby. Schools

Dan Fuller — Fuller Theol. Sem.

Catholic Professor in Philippines

Mary LeBar

Bob Grahman — IVCF

Barbara Boyd — IVCF

Jane Hollingsorth — InterVarsity

Biola — Talbot Sch. of Theol.

Steve Waterman — Calvary Chapel

Earl Morey — YWAM's SBS in 25+ countries

Azusa College

Fuller Theol. Sem.

Charles Holman

Thousands of students

Campus Crusade

Missionaries all over the world throughout the years. China Korea India Africa, etc.

Stanley Shenk — Goshen College

Marilyn Kuntz — Neighborhood Bible Studies Worldwide

Regent Univ.

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).

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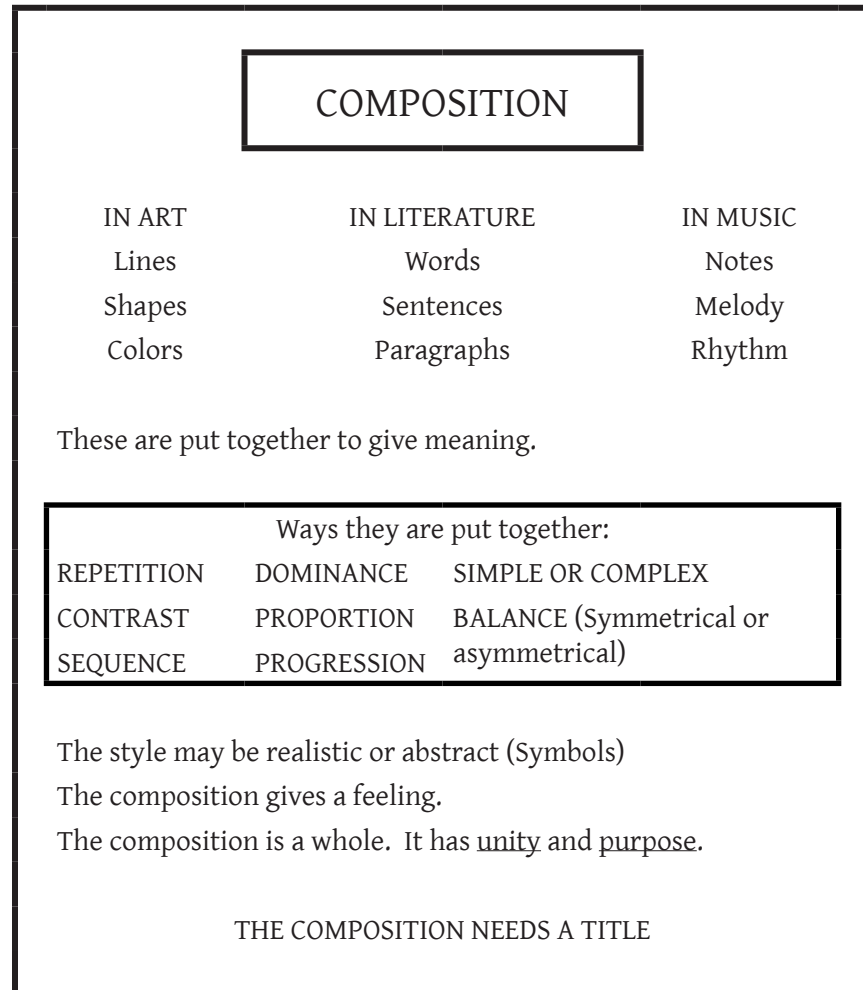
This diagram, although describing the creation of composition, reveals a central concern that "the inductive Method is re-creative in

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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 │    │
│   │ SEQUENCE     PROGRESSION  or 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)

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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*).

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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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."	

NOTE: 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":

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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).

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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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 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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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).

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
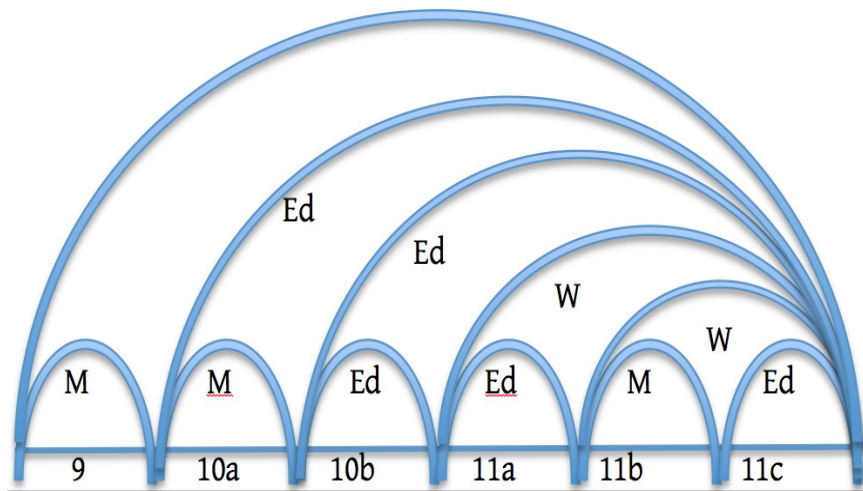
Significantly, both Traina and Fuller (the latter much more so) were cited in linguistic theoretical works in the 1970s, acknowledging their contribution to emergent theories of linguistics and translation,[59] with Fuller publishing pieces in *Notes on Translation* with Summer Institute of Linguistics.[60] 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

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

Thompson (1982; rev. 1994)	Liefeld (1984)	Arthur (1985)	Hendricks and Hendricks (1991)	Finzel (1994)
causation (1a)	cause to effect (10)	cause to effect (10a)	cause to effect (1)	cause to effect (4)
substantiation (1b)	substantiation (11)	effect to cause (10b)	explanation or reason (5)	effect to cause (5)
climax (2)	climax (5)	climax (5)	climax (2)	climax (8)
comparison (3)	comparison (1)	comparison (1)	comparison (3)	comparison (1)
contrast (4)	contrast (2)	contrast (2)	contrast (4)	contrast (2)
cruciality/pivot (5)	cruciality (6)	pivotal point (6)	pivot or hinge (8)	pivot (9)
generalizing (6a)	generalization (9)	general to particular (9a)	specific to general (13a)	
particularizing (6b)	particularization (8)	particular to general (9b)	general to specific (13b)	
introduction (7)		preparation or introduction (13)	introduction (7a)	preparation (11)
interrogation (8), question-answer or problem-solution		interrogation (12)	question and answer (11)	question posed (13) question answered (14)
recurrence (9)	repetition (3)	repetition (3)	repetition (12)	repetition (3)
	interchange (7)	interchange (8)	interchange (6)	interchange (10)
	radiation (12)	radiation (7)		
	progression (13)	progression (4)		
	continuity (4)			
			proportion (9)	
			purpose (10)	
		explanation or analysis (11)		explanation (6)
				illustration (7)
		summarization (14)	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 as 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 Chart 4 above). 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 such 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.

In earlier class handouts, Dongell differentiated Semantic Structures from Rhetorical Structures and Correspondence Structures (see CHART 5 above). Located directly under the brief description of the structures

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.]

were included an array of interpretative questions to ask (observational, definitional, modal, rational, and implicational). Among Semantic Structures, Dongell also helpfully distinguished that some were "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 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 (see Conclusion below).

78. Fuller is aware of concession as an adverbial participial use, but fails to describe this as a logical relation between propositions (*Inductive Method*, V.9).

Chart 7: Structural Relationships from Bauer and Traina, *IBS*, 94-130

I. Recurrence Structures
Recurrence of motifs, concepts, persons, literary forms, or structural relationships

II. Semantic Structures "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 some contrast and usually 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
   H. Cruciality: "involves the device of the pivot" (implicitly involves recurrence of causation and contrast)
   I. Summarization: "an abridgment or compendium (summing up) either preceding or following a unit of material"
   J. Interrogation: "the employment of a question or a problem followed by its answer or solution" (implicitly involves preparation/realization, and often causation; problem/solution involves contrast)
   K. Preparation/Realization or Introduction: "the inclusion of background or setting for events or ideas"
   L. Instrumentation: "involves the movement from means to end" (implicitly involves causation)

III. Rhetorical Structures "involve the arrangement of material within the text ... [they] do not include within themselves a certain sense or meaning; rather, they pertain only to the ordering or placement of elements within the text."
   A. Interchange: "the exchanging or alternation of certain elements in an a-b-a-b arrangement."
   B. Inclusio: "the repetition of words or phrases at the beginning and end of a unit, thus creating a bracket effect."
   C. Chiasm: "the repetition of elements in inverted order: a-b-b'-a'. Sometimes chiasm has a middle element, in which case the order would be a-b-c-b'-a'."
   D. Intercalation: "the insertion of one literary unit in the midst of another literary unit."

79. Bauer and Traina maintain, "In a sense, the specific designations 'recurrence,' 'semantic,' and 'rhetorical' are somewhat arbitrary; other terms might be used to differentiate these types of structures. This terminology does reflect the language used by some practitioners of discourse analysis. when describing these types of structural relationships" (*Inductive Bible Study*, 95).

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 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.

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

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.