Appendix 5:
〰 STEPS TO A LITERARY STRUCTURAL ANALYSIS OF THE GREEK TEXT 〰

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Hyperlinked Sections:

(Click on linked section to immediately go to desired topic)

Block Diagraming   Semantic Diagraming   Exegetical Outlining   Expository Outlining
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BLOCK DIAGRAMING

1. FOLLOW THE SEQUENTIAL ORDER OF EACH (GREEK) SENTENCE.
   This means that modifiers occurring before what they modify are listed above and when following they are listed below what they modify.

2. BEGIN THE MAIN CLAUSE STATEMENT ON THE LEFT TEXT MARGIN OF THE WORKSHEET.
   Two columns will precede the beginning of the left text margin: (1) the numbering of the main clause statements; (2) the listing of the chapter/verse references. See Guideline 8 for details on the listing of the main clause statements; Guideline 7 for chapter/verse listing.

3. INDENT ALL MODIFYING ELEMENTS THREE SPACES TO THE RIGHT OF THE FIRST LETTER OF THE WORD THEY MODIFY.
   Indent all phrases (prepositional, participle and infinitive) serving as either adjective or adverbial modifiers (list above or below the third letter). Also indent subordinate conjunctory and relative clauses in either an adjectival or adverbial function. Occasionally, single word modifiers may also need to be indented. The rule of thumb is whether the modifying statement is essential to the meaning of the word being modified (that is, is it restrictive? Indent nonrestrictive elements.) An exception this is the occurrence of *appositional modifiers* (either single word, phrase or subordinate clause). In such instances indent only one space above or below the word being modified.

4. INDENT FIVE SPACES FROM THE FAR LEFT MARGIN ALL **COORDINATE** CONJUNCTIONS, VOCATIVE CASE FORMS AND CORRELATIVE ADVERBS which link together main clause elements.
   Also when these elements join subordinated expression the 5-space indentation principle from a beginning margin should be followed. Note: post positive coordinate conjunctions will be listed above rather than below, thus 'violating' the sequence guideline.

5. SUBSTANTIVAL SUBORDINATE CLAUSES AND SUBSTANTIVAL INFINITIVAL AND PARTICIPLE PHRASES SHOULD BE CONTINUED ON THE LINE BELOW (or, above if in a pre-position in the sentence field) WITHOUT INDENTATION.
   Skip a space, drop down a line and write out the substantival clause/phrase. Put subordinate conjunctions on the same line with the remainder of their clause. If the substantival element occurs in the beginning of the sentence, begin it at the far left margin, then drop down a line after skipping a space when you come to the main clause elements. Note: the subordinate conjunction should be listed at the beginning of the line on which the subordinate clause is listed, rather than above it.

6. BETWEEN SENTENCES SKIP AN EXTRA LINE.
   This helps to mark off the sentence unit. Do not skip the extra line between main clauses separated by a comma

or semicolon.

7. WRITE THE VERSE REFERENCES TO THE LEFT OF THE LEFT MARGIN OF THE TEXT MATERIAL.
    Write these out parallel to the first word of the verse, i.e., 1:3.

8. NUMBER THE MAIN CLAUSE STATEMENTS.
    Using Arabic numbers in parentheses, (1), (2), etc., identify all the main clause statements. Note: when working
    with a historical narrative with extensive direct discourse, a two tiered numbering system works better. In such
    cases, use capital letters for the narrative statements and then use Arabic numbers for the sentences inside the
    direct discourse sections.

9. USE BOLD or ITALICS FACE FOR MAIN CLAUSE STATEMENTS if a computer is being used.
    This will highlight much clearer the primary thought expression in the sentences.

<div align="center">Example of Matt. 4:23-5:2</div>

```
 4.23          Καὶ
(A)        περιῆγεν
                ἐν ὅλη τῇ Γαλιλαίᾳ
                διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν
                    καὶ
                κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας
                    καὶ
                θεραπεύων πᾶσαν νόσον
                            καὶ
                        πᾶσαν μαλακίαν
                                ἐν τῷ λαῷ.


 4.24          καὶ
(B)        ἀπῆλθεν ἡ ἀκοὴ αὐτοῦ
                εἰς ὅλην τὴν Συρίαν·
                καὶ
(C)        προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας ποικίλαις νόσοις
                                        καὶ
                                    βασάνοις συνεχομένους·
                                        καὶ
                                    δαιμονιζομένους
                                        καὶ
                                    σεληνιαζομένους
                                        καὶ
                                    παραλυτικούς,
                καὶ
(D)        ἐθεράπευσεν αὐτούς.


 4.25          καὶ
(E)        ἠκολούθησαν αὐτῷ ὄχλοι πολλοὶ
                ἀπὸ τῆς Γαλιλαίας
                            καὶ
                        Δεκαπόλεως
                            καὶ
                        Ἱεροσολύμων
                            καὶ
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Ἰουδαίας

καὶ

πέραν τοῦ Ἰορδάνου.

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5.1   δὲ

Ἰδὼν τοὺς ὄχλους

(F)   **ἀνέβη**

εἰς τὸ ὄρος,

καὶ

καθίσαντος αὐτοῦ

(G)   **προσῆλθαν αὐτῷ οἱ μαθηταὶ αὐτοῦ·**

5.2   καὶ

ἀνοίξας τὸ στόμα αὐτοῦ

(H)   **ἐδίδασκεν αὐτοὺς**

λέγων,

(Direct Discourse = 5.2b-7.27 and functions as the direct object of this participle. The narrative segment of this larger pericope is 7.28-29, and completes this introductory segment.)

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GUIDELINES FOR SEMANTIC DIAGRAMING

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1. COMPLETE THE LITERARY ANALYSIS OF THE TEXT.
First, just slightly to the left center of a page, list the main clause statements by number. Then, follow the guidelines listed in GUIDELINES FOR TEXT ANALYSIS.

Complete the following literary analysis:

	Connective	Sent. Funct	Verb Analysis: Tense	Pers	Num	Vb. Subj.
	_Καὶ__					
(A)		_Dec_	_2_Aor_	_3_	_S_	_(Ἰησοῦς)_
	_καὶ__					
(B)		_Dec_	_2_Aor_	_3_	_S_	_ἀκοὴ____
	_καὶ__					
(C)		_Dec_	_2_Aor_	_3_	_P_	_(αὐτοὶ)___
	_καὶ__					
(D)		_Dec_	_1_Aor_	_3_	_P_	_(αὐτός)____
	_καὶ__					
(E)		_Dec_	_1_Aor_	_3_	_P_	_ὄχλοι____
	_δὲ___					
(F)		_Dec_	_2_Aor_	_3_	_S_	_(αὐτός)___
	_καὶ__					
(G)		_Dec_	_2_Aor_	_3_	_P_	_μαθηταὶ___
	_καὶ__					
(H)		_Dec_	_Impf__	_3_	_S_	_(αὐτός)___

Summarize findings, i.e., possible literary patterns, poetical structures et al.:

The pericope subdivides very naturally into a twofold first level division: A-E and F-H.

The first division then subdivides into a twofold second level divison: A and B-E. Statement A introduces Jesus ministry activity in general summary terms. The qualifications of the core verb expression are first geographical (prepositional phrase) and manner (three modal participles). Statements B-E describe more specific details of Jesus' ministry by first giving a general statement of response to Jesus' activites (B) and then by recounting more specific instances (C-E) in terms of healing activity (C-D) and of followship (E). Statements B and E have affinity with one another via the geographical references and also in terms of reputation (B) and response (E) of the masses.

The second part of the first level division (statements F-H) then moves to describe a specific instance of Jesus' ministry activity as an illustration of the general summation in the first section (A-E). The occurrence of δὲ between statements E and F in contrast to the series of καὶ serving as the connectives between all the other statements highlights this twofold division of the pericope. This second half of the pericope can be seen simply as a sequence of three successive actions, moving from Jesus to disciples then back to Jesus. An alternative understanding is to see statements F and G more closely linked to one another with H as a response to F-G.

NOTE: A careful scrutiny of the elements analyzed will usually reflect semantic patterns existing in the text which are not possible to detect apart from such analysis. Often, additional patterns will become apparent upon close examination. This is especially true in regard to types of Hebrew parallelism which are extremely common in the New Testament both at a formal as well as an informal semantic level. For a helpful summary of this at the formal level see Robert H. Stein, "The Form of Jesus' Teaching," in The Method and Message of Jesus' Teachings, pp. 7-33. Also see Lorin L. Cranford, "Analyzing the Literary Genre of the Text," in Workbook for New Testament Greek, 2:95-121.

2. WORK FROM THE RIGHT TO THE LEFT.
   That is, first identify the linkage of the smallest literary units—the individual main clause statements. Pay close attention to the coordinate conjunctions. Also give attention to the presence of Hebrew parallelism.
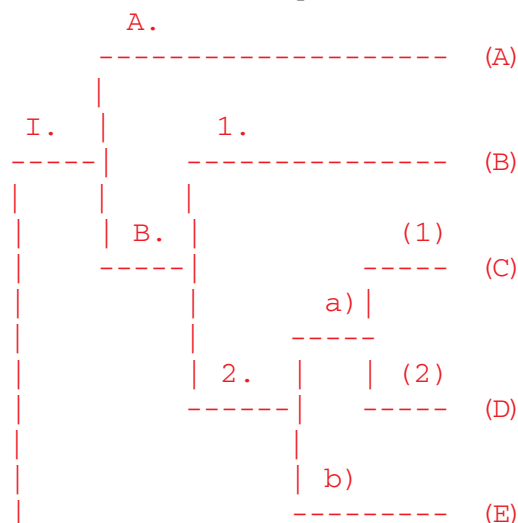
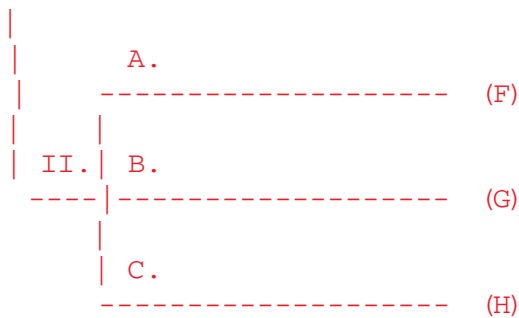3. DRAW LINES SHOWING LINKAGE OF THOUGHT EXPRESSION.
   Once basic units of couplet expression are recognized, draw connecting lines in the left margin to the left of the numbered main clause statements.

4. DIAGRAM PROGRESSIVELY LARGER THOUGHT UNITS.
   After identifying the connecting roles signaled by discourse markers in the text (See above Workbook, 2:126-128 for details.), connect these elements by drawing lines between them. Continue this process until all levels of relationship in a text pericope have been pictured by the connecting lines. Now you have a ready-made outline of the text.

Example of Matt. 4:23-5:2

```
            A.
            ------------------   (A)
            |
      I.    |        1.
      ------|     -------------   (B)
      |     |     |
      |     | B.  |           (1)
      |     -----|        -----   (C)
      |     |          a) |
      |     |        -----
      |     | 2.  |   | (2)
      |     ------|   -----   (D)
      |          |
      |     | b)
      |     --------   (E)
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```
|
|          A.
|       ------------------   (F)
|       |
| II.|  B.
   ----|------------------   (G)
       |
       |  C.
       ------------------   (H)
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GUIDELINES FOR OUTLINING
Establishing the Outline Structure

1. USE THE SEMANTIC DIAGRAM as the basis of the outline.
    This has already established an understanding of the thought relationships between the key ideas in the text.

2. WORK FROM THE LEFT TO THE RIGHT of the semantic diagram.
    The far left division is the Roman numeral level; next to it, moving to the right, is the capital letter level; then the Arabic number level, etc. Divide the divisions down to the smallest units, the numbered statements in the Block Diagram.

3. FOLLOW THE TURABIAN SYSTEM OF OUTLINE DIVISION NUMBERING.
    It is as follows:
    I.   First Level
        A.   Second Level
            1.   Third Level
                a)   Fourth Level
                    (1)   Fifth Level
                        (a)   Sixth Level
                            i)   Seventh Level
    II. First Level

4. IDENTIFY DIVISION REFERENCES BY THE MAIN CLAUSE STATEMENT NUMBERS.
    Thus if division I. includes main clause statements (1)-(6), so indicate.
    Note the following:
    I.   (1-6) --
        A. (1-4) ---
            1. (1) --
            2. (2-3) --
                a) (2) --
                b) (3) --

Exegetical Outline

5. BEGIN WITH THE SUBDIVISIONS CONTAINING ONLY ONE MAIN CLAUSE STATEMENT.
    The principle is to work most directly from the text statement. All of these should be completed before moving to the next higher level of division.

6. WRITE OUT IN A SHORT DECLARATIVE FULL SENTENCE the historical meaning of each main clause statement.
    Past tense verbs should be used. The sentence headings should be restricted to no more than 15 to 20 words;

avoid the use of complex and compound sentence forms. Greek imperatival and interrogative sentences should be changed into English declarative sentences. Imperatival sentences should be changed into declarative sentences by the use of verb phrases such as were to (infinitive), had to (infinitive), were supposed to (infinitive) et als. Historically oriented text statements will be relatively easy to summarize. Didactic statements, especially those structured in proverbial form, will be more difficult to express as past time statements. Yet, it is important to state the historical meaning in relation to the original readers. This may not be the same meaning for present day application, especially if the historical meaning is highly conditioned by cultural factors in the original setting which are drastically different from cultural factors in a present day setting. The headings should reflect your interpretative conclusions regarding the historical meaning of each text statement, including drawing a conclusion where alternative interpretations are present.

7. WORK FROM THE SMALLEST SUBDIVISION TO THE LARGEST DIVISION.
    Once all the numbered main clause statements have been summarized, then proceed to the next highest level of subdivision. This means, for example, that division 2. (from guideline 4 above) which contains statements (2) and (3) will be a summary of the essential ideas found in these two statements. Again, the rules of guideline 6 apply to the wording of these headings. When all the headings are completed, the result is an outline of the historical meaning of the text based on your intensive analysis of the literary and historical aspects of the text.

Example of Matt. 4:23-5:2

I.   Jesus engaged in an effective ministry in Galilee. (A-E)
     A. Jesus traveled about all over Galilee. (A)
         1. He taught in Jewish synagogues.
         2. He announced the Gospel of the Kingdom.
         3. He healed the sick.
     B. Jesus' ministry produced results. (B-E)
         1. He became widely known. (B)
         2. People responded to his ministry. (C-E)
             a. They sought and received healing. (C-D)
             b. Large crowds accompanied him. (E)
II. Jesus set forth the principles of his Kingdom. (F-H)
     A. He gave them on a mountain. (F)
     B. He focused on his disciple. (G)
     C. He set them forth as teaching. (H)

Expositional Outline

8. IDENTIFY THE BASIC SUBJECT OF THE TEXT relevant to contemporary needs.
    Does the text deal with the person of Christ, marital relations etc.? This identification provides a vantage point for developing the positional outline which is intended to show the relevancy of the text to today.

9. WRITE OUT THE HEADINGS BEGINNING WITH THE LARGEST DIVISIONS AND PROCEEDING TO THE SMALLEST SUBDIVISIONS.
    Use *present* or *future tense* verbs; keep the sentences short and simple; use only declarative sentences; avoid passive voice verbs. Didactic statements, especially those structured in proverbial form, will be the easiest to summarize; historical oriented texts will be the most difficult. With these you must seek to principalize the historical statement into a timeless truth which is relevant to today. Caution! This can be very tricky! A good verification of the accuracy of the principalized statement is to find, primarily through the use of a concordance, a didactic statement elsewhere in the Bible which affirms the same concept. If one cannot be found then the principalized statement from the historical text must be set forth as a tentative conclusion of the relevancy of the passage. If contrary didactic statements are found elsewhere, then back to the drawing board! Once this outline

is completed, you have a summary of the text as it applies to today. This can easily serve as the source of sermon application.

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Example A of Matt. 4:23-5:2
History as Normative
"Jesus Ministry and Ours"

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I.   Our ministry is to be measured by Jesus' ministry. (A-E)
 A.   Ministry must be all encompassing. (A)
  1.   All possible people must be included.
  2.   All possible avenues of ministry must be used.
  3.   Every aspect of ministry must point to the Kingdom.
 B.   Ministry should lead to response. (B-E)
  1.   Our spiritual identity should be well established. (B)
  2.   People should be attracted to our ministry in Christ's name. (C-E)
II.   Our ministry should set forth the principles of the Kingdom. (F-H)
 A.   Our authority is from the Lord. (F)
 B.   Our focus should be on disciples. (G)
 C.   Our ministry should utilize teaching. (H)

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Example B of Matt. 4:23-5:2
History as Existential Encounter
"Jesus Ministry to You"

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I.   Jesus' ministry to you is all inclusive. (A-E)
 A.   He includes you, whatever you may be. (A)
  1.   Absolutely no one is excluded.
  2.   He wants to use every possible way to help you.
 B.   His ministry is intended to gain a response from you. (B-E)
  1.   He wants to make himself known to you. (B)
  2.   He desires to meet all you needs. (C-E)
II.   Jesus' ministry to you is based on certain spiritual principles. (F-H)
 A.   These principles are authoritative. (F)