

THEME IN GREEK HORTATORY DISCOURSE:
VAN DIJK AND BEEKMAN-CALLOW
APPROACHES APPLIED
TO 1 JOHN

by
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To my parents
in appreciation for
their love and support
and

In memory of John Beekman,
who challenged me and many others
by his life to walk in love
as Jesus did

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Thanks be to God who gives us the victory through Jesus Christ our Lord and who is the source of all wisdom and strength. May He be glorified in and through this dissertation.

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ABSTRACT

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Two independently motivated linguistic models of text analysis (the cognitively-based model of Van Dijk and the literary-semantic approach of Beekman and Callow) are used to show that the First Epistle of John is actually hierarchical in its organization, and not merely associative as many Biblical scholars have assumed. The Van Dijk and Beekman-Callow models are also compared, contrasted, and combined into a composite approach which is then applied to the text of 1 John chapter one to take advantage of the pragmatic emphasis of Van Dijk and the practicality of the Beekman-Callow procedures. The two models are shown to complement each other in another way as well, namely when the thematic structures resulting from the Van Dijk and Beekman-Callow

analyses are compared. The comparison serves not only to elucidate the criteria used in deciding what is thematic in the two models, but it also helps in refining the analysis of the thematic structure of the Biblical text. The aim is to provide an analysis of 1 John that is not only exegetically accurate and hermeneutically sound but also linguistically and pragmatically based. An additional aim has been to combine three divergent aspects of text analysis: 1) constituent structure analysis, 2) analysis of the texture of a text, i.e. the interrelation of surface grammatical and deep structure meaning features, and 3) analysis of thematic structure.

The ultimate goal of this study is to provide a theoretically motivated tool to assist translators, seminary students, and ministers of the Gospel in conveying the identical information content as well as in attempting to make the same impact on their hearers as John the Apostle was aiming to make on first century Christians. For this reason, attention is paid not only to the informational structure (grammatical and semantic features) and denotative meaning, but also to the emotive and connotative meaning arising from the communication situation. On the basis of this communication situation as well as morpho-syntactic and semantic features, 1 John is shown to be a hortatory (not simply expository) text with the perlocutionary function of persuasion.

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CHAPTER ONE
INTRODUCTION

1.1 Motivation of this research on 1 John

After observing the difficulties encountered by several fellow students trying to apply the Beekman-Callow method to 1 John and other New Testament texts that did not seem to be hierarchically structured, I decided to try applying the linguistic model of Teun Van Dijk to the text of 1 John. The first epistle of John was chosen because of its apparent lack of logical organization on the higher level of structure and because of its relative brevity (compared to 2 Corinthians, for example). First John was also chosen because it was part of a relatively small corpus by a single author (assuming that the Gospel of John and the three epistles were all composed by one person).

Van Dijk's theory was chosen somewhat arbitrarily since there did not seem to be any other useful theoretical models available. Even the Van Dijk approach (although grounded in very practical research of the reading and recall patterns of Dutch school children) seems to need quite a bit of retooling before it can be applied in detail to a text as long and complex as 1 John. Others (Williams 1978; Savage 1979) who have applied Van Dijk's "reduction rules" to Biblical texts have not gone into the detail or depth that I have found necessary in my analysis of 1 John. (Part of this may simply be a reflection of my analytical mind as compared with the holistic thought patterns of Williams and

Savage.) Van Dijk, especially in his early work (1972), tends to think in broad, theoretical terms and is not as interested in the details of line by line analysis of a text. In his early years he was more committed to an encoding model of discourse in which he attempted to expand the work of generative semantics beyond the sentence. Now he has shifted to more of a decoding model which attempts to explain how and why people process and recall discourse the way they do. This decoding approach not only takes into account the constraints of the particular language in question, but it also tries to correlate individual idiosyncracies into its explanations.

Before we take a more detailed look at the feasibility of crossbreeding Beekman-Callow and Van Dijk, let us examine the genetic make-up of each theory—i.e. where each theory is coming from and where each is headed.

The Beekman-Callow theory has its roots in research undertaken in Mexico where for many years John Beekman applied descriptive linguistic techniques to translate the New Testament for Chol Indians. Later as a translation consultant he helped numerous colleagues in the Summer Institute of Linguistics with the problem of how to convey the same meaning with different forms from Koine Greek into modern Mesoamerican languages. Much time and effort were spent trying to find just the right word or expression in the target languages that would convey the same message as the original Greek. As translation aids became more sophisticated, translators no longer had as much trouble with transfer of meaning at the word-level, but there was still much to be desired at the higher level of structure. Even though all the words were correctly

translated, sometimes the whole point of the story was lost because the translator did not know how to highlight the main point using the signals of the target language. Even if the translators had known the signals of the target language, they would first have to be aware of what was actually being highlighted in the original Greek or Hebrew text.

It was in an effort to provide translators with information about discourse-level highlighting or prominence that the Beekman-Callow approach to discourse was born. In essence, their approach is based on manuals of rhetoric and style as well as on techniques of inductive Bible study. By encouraging the student to look beyond the smaller units of the Greek text to the larger (often hierarchically arranged) units, Beekman and Callow have brought the "discourse revolution" to Biblical exegesis.

Van Dijk's model, on the other hand, has its roots in the theoretical and abstract philosophical and linguistic research done in Europe; where the Chomskyan Revolution had taken hold in the late 1960's and early 1970's. (See Van Dijk 1979a.) Instead of hard data, there was much theoretical speculation about abstract, underlying forms which might never appear in actual speech. Steeped in a climate of abstract linguistic reasoning, Van Dijk was also influenced by the rather abstract philosophical tradition of literary criticism. However, he has gone far beyond both traditions by combining them in his theory of poetics and expanding them by placing his theory of poetics within a theory of action (which involves social, cultural, political, and psychological factors). (See Van Dijk 1977d:167-88.) Van Dijk

(personal communication) sees pragmatic factors as an integral part of the description of how language works. Thus, to him "grammar" would include the interplay and interrelation of pragmatics with the four areas of language for which a "grammar" is usually written in isolation from pragmatics. This can be depicted as in figure 1.1.¹

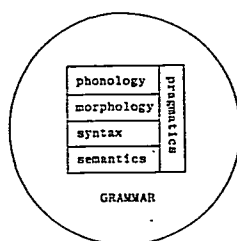


Figure 1.1 Grammar

Recently, Van Dijk (1980b) has been concentrating more on the pragmatic factors that influence how we process and recall discourse. What is it about a person's cultural, educational, family background or his psychological or moral make-up that influences the way he will interpret or remember what he hears or reads? Thus, more and more Van Dijk has been focusing on what literary critics would call "reader response". However, Van Dijk's approach could equally well be applied to the author to determine why he chose to encode his ideas the way he did. Van Dijk (personal communication) has, in fact, done research into why culturally sensitive topics such as slave trade are treated as they are in Dutch school textbooks.

In summary, then, we can say that Beekman-Callow's approach was influenced and molded by the needs of translators to find the proper discourse forms to encode the message of the New Testament into

indigenous languages. The goal of the Beekman-Callow approach is to provide practical, usable "literary-semantic" analyses for translators so they can understand how the whole text fits together and what important ideas are being highlighted and how with this understanding they can carry this "coherence" and "prominence" across into the target language translation. Van Dijk, on the other hand, is not so much interested in how to translate a text but how a text comes to be written in the form it is in and how people interpret a text once it has been written or translated. He is interested in the literary form in relation to the psychological and sociological background of the writer and readers. His main goal, therefore, is to understand how linguistic signals are correlated with cognitive processes of interpretation and recall. (Cf. work by Kintsch, Keenan, Meyer, et al.)

My aim is to combine the practicality and detail-orientation of the Beekman-Callow approach with the holistic theoretical underpinnings of Van Dijk and his colleagues. Beekman and Callow have been occasionally faulted for not having a coherent theoretical framework, while Van Dijk could be criticized for his lack of practical application to longer, more intricate texts.²

1.2 Statement of the problem and subproblems

The main problem in analyzing 1 John comes in finding out the relation of the intricately woven themes. Are they in any way hierarchically structured or are they randomly juxtaposed? Is there any pattern observable in the succession of themes? Why is it that it is

difficult to determine overall section themes? What is the relation of the author's purpose to the way he chooses to arrange the themes of his discourse?

This dissertation will attempt to answer these and other questions about the thematic structure of 1 John. In so doing, we hope to outline a variety of approaches to theme in discourse.

Several problems arise as one tries to apply either Beekman-Callow or Van Dijk or a combination of them to 1 John. First, how do you handle a text that seems to be associative on the higher levels of structure? Both Beekman-Callow and Van Dijk approaches seem to presuppose hierarchical structure. Do you look for hierarchical structure at the lower levels and consider the higher levels to be more loosely organized? Do you consider the overall rhetorical structure to be of a different nature than the lower level logical structure within or between units?

This latter question relates to the second problem I have encountered, namely: How do you deal with a text that seems to have one type of surface genre (expository) but another deep structure genre (hortatory)? Do you expect the text to be true to its form or its function?

A third problem I have encountered is related to the first two: How does one separate grammatical from motif structure? Which type of a structure needs to be the focus of one's analysis? Can motif structure be used to determine paragraph boundaries or must one wait until examining the text for larger (section and division) units before one brings thematic evidence into play? (By motif structure we mean the way

in which motifs like love, fellowship, sanctification, sin, etc. are woven together in the text. See section 6.2.2 for a discussion of these motifs as frames.)

A fourth problem is more a philosophical than a methodological question: Is it possible to combine a dichotomistic (constituent structure) with a holistic (rhetorical structure) literary analysis? Longacre has noted (personal communication) that "one of the real challenges of discourse study in the immediate years to come is the confrontation of the holistic approach to discourse with the approach to it as constituent structure in getting the two to nicely mesh and complement each other insightfully."

A fifth problem I have encountered in my analysis of 1 John is the question of where to enter the discourse. Should one begin with the lowest level (proposition) and work up to larger and larger units, or start at the overall plot structure and delineate the units that fit into that structure? As a third alternative, should one begin in the middle and work both up and down? Beekman-Callow have taken this third approach in much of their work, although in the early years many students tried either from the top down or from the bottom up with varying degrees of success. A final alternative would be to make hypotheses about unit boundaries at various levels using surface structure grammatical criteria and then to modify the posited boundaries after deep structure semantic analysis has been done.³ Van Dijk in his early work (1972) favored the top-down approach in which one took a leap of faith about the macroproposition underlying the entire discourse and attempted to generate the entire discourse from this germinal

proposition. (Cf. Longacre's (1976b) attempt to do the same, i.e. generate a discourse from its abstract, with a short story by Thürber, "The Lover and His Lass".) In most cases one would need to work back to the macroproposition before one is able to generate the discourse from its abstract. More recently Van Dijk (1977c:23-7) has been working in effect from the middle in both directions—although those of his followers who are analytically minded could easily fall into the trap of becoming so involved in analyzing propositions that they have difficulty going beyond the propositional level to the levels of the cluster, paragraph, or section. Reduction rules ultimately have to be applied to propositions one at a time, so it is easy to lose sight of the overall purpose of the discourse and how the propositions fit into that larger whole.

The sixth problem I have faced in analyzing the thematic structure of 1 John is that of how to fit the discourse into its socio-cultural context and to know how its original readers responded to the discourse. It is virtually impossible to fathom the cognitive processes of living readers (or authors) let alone long-dead ones such as the audience of 1 John. This has posed a considerable problem in taking advantage of much of what the Van Dijk model has to offer.

A final problem that one faces in trying to compare or combine the Beekman-Callow and the Van Dijk approaches to discourse analysis is that they may not be compatible even though they cover the same territory, since they have completely different goals as outlined above. (See also sections 2.1 and 5.1.1 for a comparison of the two theories and 5.1.2 for an attempt to combine the two.)

1.3 Definitions and assumptions

1.3.1 Definitions

Some of the general terms that need defining before we proceed with the analysis of 1 John are the basic linguistic notions of "semantics" and "grammar". By "semantics" we mean the way in which the lexicon is structured as well as how propositions and parts of propositions are related. By "grammar", we mean the way morphemes are put together to form words and how words are put together to form sentences. "Discourse grammar" refers to the way in which sentences are put together to form paragraphs and whole discourses.

Two other concepts that need clarification before we proceed with the analysis are: "deep structure" and "surface structure". By "deep structure" we mean essentially the abstract underlying set of semantic relations that bind concepts and ideas together within and across propositions. We do not mean the underlying archetypal or mythical symbols analyzed by Jungian literary critics (e.g. Neumann 1954) or structuralist Biblical scholars. (See section 2.3.) The term "surface structure", on the other hand, refers to the concrete manifestations of the underlying semantic notions. These manifestations occur in the form of morphemes, words, phrases, clauses and sentences along with the standard grammatical categories that fill them (i.e. nouns, verbs, adjectives, etc.).

1.3.2 Assumptions

This study makes several assumptions that need to be made explicit at the outset. These assumptions fall into several areas: 1) Biblical studies, 2) linguistics, 3) metatheoretical concerns.

Biblical studies

Some assumptions made in the area of Biblical studies are those concerning: 1) which text of 1 John is the most accurate, 2) when it was written, and 3) how widely it was circulated.

Text. The United Bible Societies (3rd Edition) text of the epistle has been followed in this study on the basis that it is the most reliable and accurate available to modern scholars. Some alternate readings will be reflected in the propositional display (appendix 2) where there is no clear preference or where a different reading would result in a substantially different relational tree structure (e.g. 1 John 2:20; 5:8).

Dating. J. A. T. Robinson (1976:352-3) arguing mostly ex silentio attempts to date both the Gospel and the epistles of John considerably earlier than most scholars. Robinson places the Gospel of John between 40 and 65 A.D. and the epistles around 60 to 65 A.D. His main concern is with moving the absolute dating of all the books before the destruction of Jerusalem in 70 A.D. Thus, he does not pay much attention to the relative chronology of the gospel and epistles. Most scholars, however, would place John's first epistle toward the end of the first century, namely 90-95 AD (Harrison 1964:449).

Access of readers of 1 John to the Gospel of John. One of the assumptions of this dissertation has been that the readers of John's first epistle had access to either written or oral versions of John's gospel. Robinson (1976:289) asserts that "the Johannine epistles are intelligible only on the assumption that their readers, who have evidently been their writer's pastoral charge from 'the beginning' (1 John 2:7,24; 3:11; 2 John 6), have been nurtured in 'Johannine Christianity'. The fundamentals alike of faith and morals to which they are being recalled are clearly the kind of teaching embodied in the fourth gospel." (See also appendix 2 for a discussion of audience and setting for the epistle.)

Authorship. For the purpose of this study we are assuming that the First Epistle of John was in fact written by John the Apostle, who we also assume wrote the Gospel of John in its entirety. (See appendix 2, section 1.1.1 for further discussion.)

Readership. We are assuming that the readers of 1 John were believers in the church in Asia Minor. (See appendix 2, section 1.1.2 for further discussion.)

Linguistics

Two assumptions this study makes in the area of linguistics are:
1) a text can be structured hierarchically in some respects but associatively in other respects; 2) a text can have one surface structure genre and another deep structure genre.

Metatheoretical concerns

We are assuming that two linguistic theories can be fruitfully combined for the purpose of analysis even if they have divergent goals and differing philosophical presuppositions.

1.4 Outline of this study

In this chapter we have outlined the reasons and goals of this study of 1 John. In chapter 2 we will review current theories of discourse analysis as proposed by linguists and literary critics and we will briefly summarize earlier attempts at analyzing 1 John. Chapter 3 will present the theory behind the Van Dijk model as well as indicate the process and results of applying Van Dijk's reduction rules to chapter one of 1 John. Chapter 4 will summarize the Beekman-Callow approach and will also apply this approach to 1 John chapter one. Chapter 5 will examine the weaknesses of the two approaches and combine their strengths into a composite approach, which is then applied to the same chapter of 1 John. Chapter 6 will discuss morpho-syntactic, semantic, and situational evidence for the perlocutionary function of persuasion in 1 John. Chapter 7 will survey some implications of this analysis for the theory of discourse analysis. Chapter 8 will outline some of the practical applications which can be made from theoretical aspects of this dissertation. Chapter 9 will present general conclusions about the implications of this dissertation for Biblical research and discourse studies in general.

NOTES TO CHAPTER ONE

¹Figure 1.1 is not evident from Van Dijk's recent published work Text and Context, which would allow pragmatics to be an independent sphere closely related to what is traditionally called "grammar".

²One application to a longer text that Van Dijk (1979b) has done is his study of how Dutch school children recalled a short story.

³Ellis Deibler (personal communication) has suggested this alternative and pointed out that this procedure of successive approximation is the norm for current practitioners of the Beekman-Callow approach.

CHAPTER TWO

GENERAL THEORETICAL BACKGROUND

2.1 Discourse studies in general

In a recent unpublished article "Spectrum and profile approach to discourse analysis", Robert Longacre (1980) distinguishes between three facets of discourse analysis: 1) constituent structure analysis, 2) spectrum and profile, and 3) macrostructure analysis. The first facet seems to correspond closely to what Beekman and Callow have called "unity" or "referential coherence" features which are essentially grammatical features used to determine paragraph and larger boundaries. The second facet, namely "spectrum and profile" seems to correlate roughly with what Beekman and Callow would refer to as "relational coherence" and "prominence" (Beekman and Callow 1979:135). Longacre's "spectrum" with its varying degrees of foregrounding and backgrounding of information correspond to Beekman-Callow's "natural prominence" (Beekman and Callow 1979:14); while "profile" (or special highlighting features at the peak of a discourse) seems to be equivalent to Beekman-Callow's "marked prominence" (Beekman and Callow 1979:14). The third facet of Longacre's description, "macrostructure", would correspond to Beekman-Callow's theme derivation process based on their analysis of relational structure of propositions and the weighting of certain logical relationships over others.

Longacre (1980) includes a diagram with a field outside the text per se. This field contains the pragmatic factors (social,

psychological, historical, political) that would influence the communication situation. It is this area outside the text itself that has been the special area of interest to Van Dijk. The relationship between pragmatic factors and the grammatical, semantic, and phonological features of a text have also been of great interest to stratificational grammarians (Lamb, Fleming, et al.). But Van Dijk goes a step further than most stratificationalists would go. To him, none of the textual features (boundaries, referential and relational coherence, or prominence) are of interest per se but only in relation to the communication situation which gave rise to those particular forms. While Van Dijk's goal is admirable, it neglects the interweaving of textual factors in its attempt to show where they came from. This is analogous to explaining how a fabric came to be dyed certain colors (because certain wildflowers were available at a certain time or place) as compared to a description of the artistry with which the particular colors are interwoven. It is the difference between a "source" analysis and a "descriptive" analysis.

2.1.1 Approaches to discourse analysis—a consumer's guide to current models

It seems as though there are just about as many types of discourse analysis as there are makes of cars. In choosing a car, one considers which model will fulfill one's specific needs at the time. So it is in the choice of a discourse model. Let us take a brief look at how the discourse models differ in purpose and focus.

First, there is the factor of direction of movement. Do you want to move from surface structure to deep structure, or vice versa. In other words, do you want a decoding or an encoding model? Second, where do you want to place your major emphasis or focus: on the surface structure forms that encode deep structure functions or on the underlying functions that are encoded by different surface structure forms? Third, there is the question of aspect of meaning that you want to focus on: grammatical, semantic, referential, or literary. Fourth, there is the question of bringing in other disciplines or backgrounds to bear on the particular text in question. These could be history, psychology (particularly cognitive), philosophy (including theology), or sociology. Another field that has involved bringing other disciplines to bear on a text is literary criticism. Traditionally literary criticism has brought in historical background. More recently it has involved psychological, sociological, and even political perspectives (e.g. Marxist criticism) as the analyst looks at the particular text. (See section 2.2.)

How is one to choose from these many different approaches to a text or discourse? Clearly, one's own interests, be they philosophical, political, psychological, or historical, will to a large extent determine one's choice of an approach. With this in mind, let us take a look at the models currently available and what characteristics each one has. Figure 2.1 (see following page) summarizes these characteristics.

Because figure 2.1 represents a componential analysis, it necessarily has to make sharp distinctions that may not accurately reflect what is actually true of the model in question. For example,

PRACTITIONER	Longacre	Grimes	Fleming	Beekman-Callow	Van Dijk	Pike
DIRECTION OF MOVEMENT	(encoding) decoding	(encoding) decoding (?)	(encoding) decoding	encoding decoding	(encoding) decoding	(encoding) decoding
FOCUS	<u>form function</u>	<u>form function</u>	<u>form function</u>	<u>form function</u>	<u>form function</u>	<u>form function</u>
MAIN ASPECT OF MEANING	grammatical (constituents) semantic (roles) literary	semantic (roles) literary	semantic referential	semantic literary	(semantic) referential literary	grammatical semantic (referential)
INTERDISCIPLINARY INFLUENCES	literary genre	literary genre	literary genre psychology sociology	literary genre psychology	cognitive psychology sociology philosophy logic	anthropology (sociology) (philosophy)
COGNITIVE ORIENTATION re: form-meaning composite	holistic	dichotomistic	dichotomistic	dichotomistic	dichotomistic	holistic
re: discourse (higher/lower level)	holistic (spectrum and profile) dichotomistic (constituent structure)	holistic	holistic (theory) dichotomistic (procedure)	holistic (theory) dichotomistic (procedure)	holistic	holistic
METHODOLOGY	field procedure orientation	form-function analysis on the propositional level and on higher discourse levels	charting; correlating form and discourse function	partitioning; labeling; explicitly deriving theme	intuitive application of reduction rules	paraphrase; immediate constituent analysis; experimental syntax

Figure 2.1 A consumer's guide to current models of discourse

most of the models shown in figure 2.1 would be considered decoding models, i.e. they are designed to get from the surface to the deep structure. Longacre (1976b) has done some work with encoding in his efforts to generate a discourse from its abstract following the example set by Van Dijk (1972). However, encoding has not been the main focus for Longacre or Van Dijk in recent years. Grimes is considered a proponent of encoding only in the sense that he identified himself with generative semanticists (as opposed to interpretative semanticists) for a time. (See Grimes 1975:186-206.) While Pike might be interested in studying the social or behavioral factors leading to the production of a particular discourse, it is doubtful that he would consider generating a discourse from its abstract since this would involve "disembodied" meaning which is abhorrent to him (Pike 1976:93; 1980:27). He does not share Beekman's belief that meaning is prior to form (Beekman and Callow 1979:5).

The second feature that can be used to distinguish discourse models is "focus". This refers to whether the model in question concentrates more on form or on function. Longacre's model seems to be placing the major emphasis on surface structure forms which are then related to underlying functions. Grimes tends to place a slightly greater emphasis on function than does Longacre. Fleming, also, puts a greater emphasis on function, though she too begins with form in the process of analysis. Beekman and Callow also place more emphasis on function, but they are not as adamant about finding a distinct function for each surface form as Fleming is. Beekman and Callow are even willing to ignore the specific surface forms if they contain the same

semantic components. For example, in the Beekman-Callow model the noun "bachelor" and the phrase "unmarried man" and the complex phrase "man who is not married" all are seen as having the same lexical content. Beekman-Callow are not as concerned as Fleming with the specific function these different forms are performing. Van Dijk tends to emphasize the function more than the form, but this may not be a theoretically significant fact but rather it may simply be due to Van Dijk's personal style and interest in general outlines rather than in detailed work.

The third factor involved in distinguishing discourse models is the realm of meaning under study. Longacre (e.g. 1972b, 1976) for many years concentrated his efforts on grammatical constituents, semantic roles, and literary genre, although in more recent work (1979a, 1980) he considers the discourse from the three perspectives of constituent structure analysis, analysis of texture, and macrostructure analysis. One emphasis he has maintained for the past ten years (see Longacre 1968, 1972b) is on how various linguistic features are used to mark the peak (etc.). Grimes (1975) places less emphasis on grammatical constituents and more emphasis on semantic roles and literary form. Fleming emphasizes semantic and referential meaning, making a sharp distinction between form and meaning (both of which she sees as being present "on every stratum below the communication situation" (personal communication)). Beekman and Callow stress semantic components and literary genre. Van Dijk and Pike both focus on referential meaning in their discourse models although Pike discusses the impact arising from role structure of each level of each hierarchy (i.e.

phonological, grammatical, and referential). Van Dijk (1977d:9,33-37) also expresses a commitment to studying lexical (intensional) ("semantic") meaning but his main focus is on referential (extensional) meaning.

The fourth feature which differentiates discourse models is the extent to which outside disciplines are brought to bear on the discourse. Longacre (1972b, 1976a, 1979a), Grimes (1975), Beekman-Callow (1979), and Fleming (1978) all place considerable emphasis on literary genre in their analyses. All the practitioners, of course, are aware of the difference genre makes in the structure of a discourse. Fleming (1978a,b) and Pike (1967) both consider the broader sociological or behavioral background of a discourse. Fleming brings in psychology in that she incorporates flow of information in her semantic category "information block".¹ Beekman and Callow bring in literary genre and to a certain extent psychology (in their awareness of information processing, for example, the 7-plus-or-minus-2 bit limit to human memory (Beekman and Callow 1979:6-7; Miller 1956)). Van Dijk is by far the most interdisciplinary in his approach—possibly because he is the most theoretically oriented and the least procedurally minded. He brings in cognitive psychology, sociology, philosophy, and logic in his discussion of a theory of action that would underlie verbal behavior (Van Dijk 1977d:167-88).

A fifth feature that distinguishes different models of discourse is that of cognitive orientation. The two terms "holistic" and "dichotomistic" are rather loosely applied to two areas: 1) treatment of form-meaning composite and 2) treatment of the relationship of lower and higher-level units. The latter area is perhaps superfluous since a

discourse model by its very nature takes a holistic view of lower level units. The models listed would contrast with transformational grammar which takes a dichotomistic view of the lower level units of language by failing to put them into a larger discourse context. Transformational grammar has tried to bring pragmatics in as an afterthought rather than building the whole theory on an awareness of the importance of social, cultural, and other contexts. As for the treatment of the form-meaning composite, one can say that Longacre and Pike (1955:137,139; '1980:27) as representatives of tagmemics would stand strongly for the position that keeps form and meaning together at every stage of the analysis, whereas all the other models listed would be willing to separate form and meaning in their analysis and discussion.

2.1.2 Contribution of Stratificational Grammar to the theory of discourse analysis

One theory that has been foundational not only for this analysis of John but also for the Beekman-Callow theory of discourse analysis is the stratificational approach propounded and practiced by Ilah Fleming (1978a,b) and others. While the actual charting procedures of the stratificational school have not been used in this analysis explicitly nor in the Beekman-Callow procedures, one can see the stamp of the theory in both. One of the main contributions of stratificational theory to this analysis has been the awareness that the communication situation (including the author-hearer relationship, the setting, the cultural background of the communication act) has a direct

bearing on the actual form of the discourse. This can be in the words chosen or not chosen (e.g. ekeinos 'that' instead of direct reference to Jesus in 1 John 3:5,7), in the use of emotively loaded words, the overall structure of the discourse, or in the choice of genre for the whole or parts of the discourse.

Another major contribution that stratificational theory has had to this analysis has been the willingness to separate yet link grammatical (surface structure) formal features with their underlying semantic function. This may sound like an obvious procedure. However, there is a fundamental difference between seeing regularities in language as being formal and having "grammatical" significance and seeing these regularities as functional and thus having "semantic" significance. This distinction seems to be what lies behind the conflict between some practitioners in the tagmemic school versus those in the stratificational and transformational schools. It could perhaps also be viewed as a higher level philosophical conflict between the Aristotelian and the Platonic (or perhaps more accurately the empiricist versus the rationalist) views of reality. In the former school of philosophy, reality is seen as lying more in the concrete objects which are then inductively categorized. In the latter school, reality is thought to reside in a priori notions or "ideas" which underlie the concrete object and which in effect determine that object's form and character. The "idea" is thus more "real" than the actual concrete object in the Platonic way of looking at the world (Lovejoy 1936:40-1,53).

2.1.3 Aspects of discourse analysis

The four aspects of discourse analysis noted by Longacre in his work and also recognized by Beekman-Callow, Van Dijk, and stratificationalists could be codified as follows:

Aspect A: Awareness of factors in the communication situation that would affect the shape of the discourse.

Aspect B: Constituent structure analysis from the lowest (proposition) to the highest levels (e.g. introduction, body, conclusion).

Aspect C: Analysis of texture, i.e. the interweaving of ideas, their relations and their relative prominence in the discourse.

Aspect D: Theme derivation based on recognition of which ideas have been given special emphasis by surface structure devices.

The terms "aspect A, B, C, D" will be used throughout this study as code-words for the facets of discourse analysis described above.

2.2 Literary studies

As mentioned above (see section 2.1) literary criticism is a field that has made use of many outside disciplines in the process of analyzing texts. This dissertation draws on six approaches to literary criticism, many of which rely on resources from other disciplines: 1) traditional (textual-linguistic and historical-biographical), 2) formalistic, 3) exponential, 4) linguistic, 5) generic, and 6) genetic (Guerin et al, 1966).

First, we have chosen the United Bible Societies text of 1 John, which has been established by principles of textual criticism similar to

those used by traditional literary critics (see section 1.3.2). We have also attempted to describe the communication situation (see section 6.2.2 and appendix 2) of 1 John in ways that parallel the traditional literary critic's attention to historical background.

Secondly, in this analysis we have paid attention to the denotative and connotative meanings of words and how they are structured into larger units to form a coherent whole or "pattern that ... as modern critics say, informs or shapes the work inwardly and gives its parts a relevance to the whole and vice versa" (Guerin et al., 1966:46). This dissertation does not follow the dicta of the New Critics, who about 1941 changed the course of literary criticism by insisting "upon a work's containing everything necessary for its interpretation" (Guerin et al., 1966:47). However, because of the limited access to historical information about the motives of the author and the needs of the audience, the analysis is limited almost exclusively to the text itself. We have followed the New Critics in their caution not to confuse summary of a text "with the totality of the literary piece" (Guerin et al., 1966:49) as well as in their awareness of the inseparability of content and form (Guerin et al., 1966:49).

We have implicitly used the exponential approach to literary criticism with its attention to image and symbols and their patterning into motifs when we posit cognitive frames (see section 6.2) and when we treat the interweaving of motifs in 1 John. Only a few of the motifs actually are expressed in symbolic terms (e.g. obedience, expressed metaphorically as "walking in the light"). Therefore, the

analysis of motifs has been for the most part on the surface rather than on the level of deep structure.

In this discourse analysis of 1 John we have relied almost exclusively on linguistic procedures, which correspond closely to the linguistic approach in literary criticism. (See Sewell 1975 for a summary of how recent linguistic theories can be profitably applied to a literary text.) Both the Van Dijk model (see chapter 3) and the Beekman-Callow approach (see chapter 4) used in this dissertation owe much to the field of literary studies—Van Dijk in that his educational background was in literature and Beekman-Callow in that they draw heavily on manuals of rhetoric and style in their emphasis on "unity", "coherence", and "prominence". (See sections 1.1 and 2.1 and Beekman-Callow 1979:11.)

We have implicitly drawn on a fifth facet of literary criticism, namely, the generic approach (Guerin et al., 1966:196-7), in our concern for establishing whether 1 John is an expository or a hortatory text (see chapter 6) and in our examination of what implications genre may have for reducing a text to an abstract or summary form. (See section 3.4.2, chapter 6, and appendix 1, part C.)

In looking at the author's purpose in writing 1 John, we have paralleled literary critics in their genetic approach to a literary text (Guerin et al., 1966:197). We have not, however, done a source text analysis of 1 John, which would correspond to what is the most common use of the term "genetic" in literary criticism.

In attempting to characterize the author's purpose in writing 1 John, we have been encouraged by literary critics like E.D. Hirsch

(1967) who believes it is both possible and necessary to uncover the author's intended meaning and that that meaning is an unchanging entity. Both Beekman-Callow and Van Dijk would concur.

This brief attempt to show how the analysis of 1 John in this dissertation has been influenced by approaches to literary criticism has been of necessity cursory. We have noted that there are many parallels between the work of the modern text linguist and the modern literary critic. This analysis has attempted to take advantage of the best of both fields.

2.3 Biblical studies

2.3.1 "Structuralism" in Biblical exegesis

While the term "structuralism" is a fairly neutral one in literary criticism, referring either to the examination of the rhetorical (higher-level) structure, linguistic (lower-level), or to mythical or (Jungian) archetypal structure of a text, in the eyes of conservative Biblical scholars the term "structuralism" is negatively charged. In Biblical studies "structuralism" generally corresponds to a combination of the genetic and the archetypal approach to literary criticism in its concern for how the text came to be formed the way it was. The emphasis on the genetic approach ties in with "source" criticism which tends to view the Biblical texts as patchwork quilts rather than as consistent wholes. In the archetypal approach to Biblical criticism the term "deep structure" takes on the special meaning of universal, unconscious archetypal motifs which give form to myths, folktales, and other

literary forms throughout the cultures of the world. These archetypes are thought to transcend time and space although their specific forms will be determined by the constraints of a particular time and place.

Some Biblical scholars refer to three levels of structure: "the structures of the enunciation (the constraints brought about by the author as an individual or as a group, and his situation in life); the cultural structures (the constraints which characterize a specific culture); the deep structures (which characterize man qua man)" (Patte 1976:25). The first level of structure is also referred to by the Saussurian term "syntagmatic" (referring to horizontal, linear order) and the third level by the term "paradigmatic" (referring to vertical thematic strands that appear throughout a text). Claude Levi-Strauss has applied the Saussurian notions of "syntagmatic" and "paradigmatic" to anthropology in an attempt to find cross-cultural universals. Followers of Levi-Strauss and Jung (see Neumann 1954) attempt to reconstruct the underlying mystical deep structure which they feel has given rise to the particular culture-bound text that they are examining. They view the particular language and culture as somewhat arbitrary to the expression of underlying universals which they feel hold the real meaning of the text (cf. Saussure's notion of "arbitrariness of sign" (Wells 1947:5,8)).

Although the words "deep structure" are frequently used in this dissertation, they are not to be confused with the use described above. As mentioned earlier (section 1.3), we will be using the term to refer to linguistic structure found in the individual's mind rather than that

in a universal unconscious mind, which is thought to underlie every particular discourse, and even all thought.

The structural analysis performed in this dissertation will be primarily on 1) the surface level of the manifestation of the text and 2) the cognitive level of the cultural and situational frames or scripts that have influenced the surface form of the discourse. No attempt will be made to examine archetypes.

2.3.2 Literature on the structure of 1 John

Much has been written on the structure of 1 John since it eludes logical analysis into constituent parts. Several commentators on 1 John have noted that the structure of the epistle is difficult to pinpoint, since the themes treated seem to recur in almost a cycle with subtle transitions between the recurring themes. Westcott (1966:xlvi) states: "It is extremely difficult to determine with certainty the structure of the Epistle. No single arrangement is able to take account of the complex development of thought which it offers, and of the many connections which exist between its different parts." Similarly, G. B. Caird (1962:948) comments, 1 John "defies precise analysis, because its thought moves, not forward in a logical progression, but spirally, with the same few ideas constantly recurring for new consideration and new development." Wilder attributes the lack of strict logical progression and lack of subordination to "the hortatory or 'paraenetic' style familiar to us in the religious discourse of the age, marked by personal appeal, contrasts of right and wrong, true and false, and an occasional rhetorical question" (1957:211).

From these few descriptions, we can see the typical reaction of Biblical scholars to the structure of 1 John, namely puzzlement. It does not seem to be logically or hierarchically structured as are most of the Apostle Paul's letters. Most scholars who have attempted to outline 1 John end up with an associative or alliterative structure which serves as a mnemonic rather than an explanatory device. Their analyses reflect the motif structure rather than the surface grammatical structure. (See, for example, Harrison 1964:441.)

Using the Beekman-Callow approach to discourse analysis, three students have in recent years attempted to find a hierarchical structure for 1 John. Carl Lutz (1974), William Klem (1974), and Ann Curnow (1976) each attempted to apply the Beekman-Callow techniques of literary-semantic analysis while those techniques were still in their early stages of development. As a result, their analyses are in need of refinement and revision. Appendix 2 of this dissertation is an attempt to apply the more developed techniques of the Beekman-Callow approach to 1 John. The following chart is a comparison of the constituent structure that has resulted from my analysis as compared with the analyses of Lutz (1974), Klem (1974), Curnow (1976), and selected commentators.

Figure 2.2 (see following page) illustrates several points. First, it shows that even early commentators like Brooke and Häring recognized (in their four-layer outline) that 1 John has some hierarchical structure. In describing the transition between the sections and paragraphs, however, they rely heavily on evidence from semantic domains rather than on more grammatical features (such as are

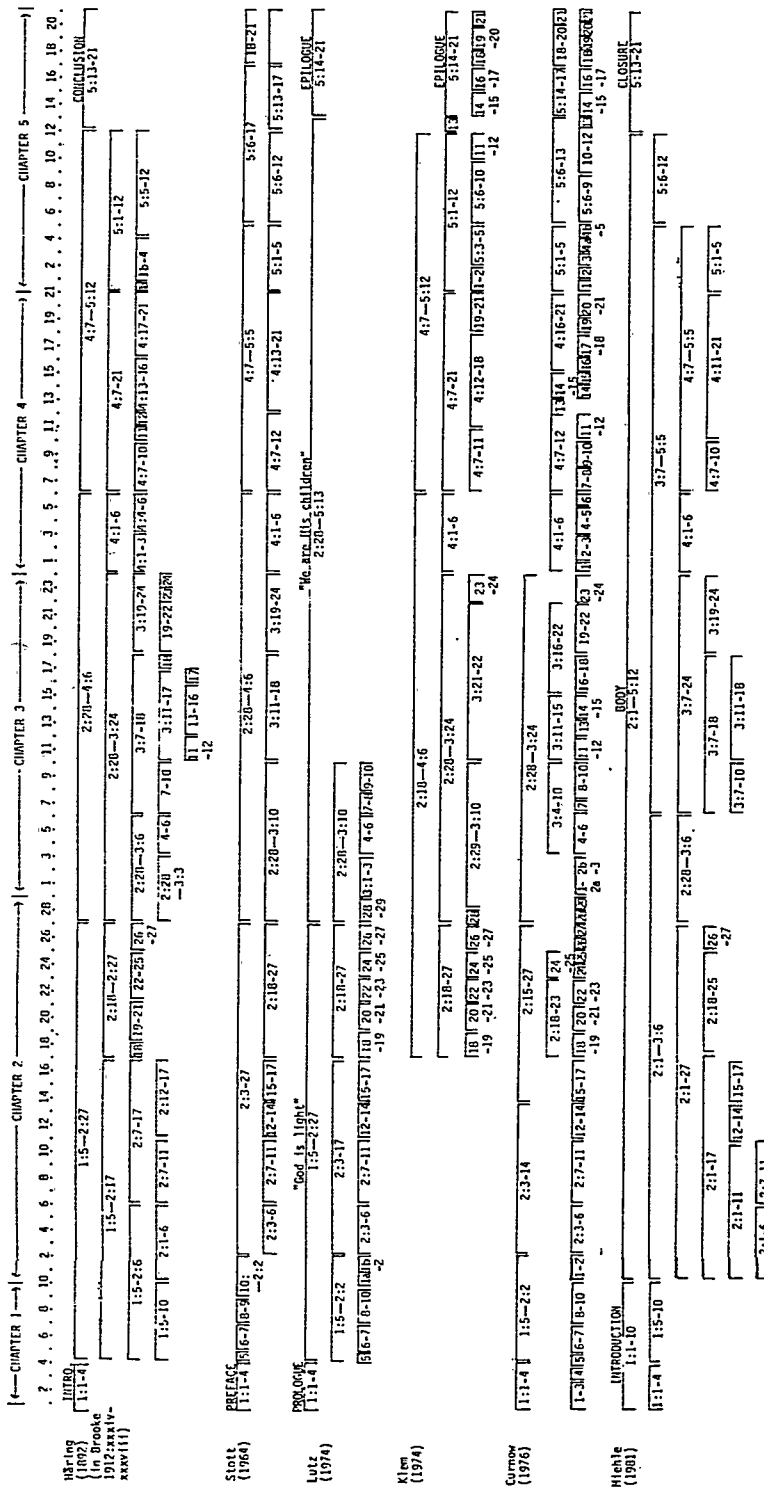


Figure 2.2 Comparison of analyses of constituent structure of 1 John

discussed in section 4.2.1 of this study). Secondly, the earlier practitioners of the Beekman-Callow approach seem to have seen a paragraph in nearly every cluster. Perhaps they were concentrating too much on individual grammatical features rather than on a clustering of features. In doing so, they miss some of the higher-level boundaries. Lutz (1974) and Klem (1974) come a bit closer to a hierarchical structure than does Curnow (1976), who focusses more on the lower-level structure. However, Lutz and Klem, also, are quite atomistic in their approach on the lowest level of structure. What they consider to be paragraphs would probably be called "proposition cluster" by current practitioners of the Beekman-Callow approach.

Finally, there seems to be a remarkable degree of agreement between the early analysis of Häring (and Brooke) and the analysis of this study. This is especially true on the second to lower level of structure in the Häring analysis, which corresponds almost exactly to the boundaries given on the present analysis on the fourth from highest level (e.g. 2:28-3:6; 3:7-24; 4:1-6; etc.). Some points of difference do emerge, however, such as the grouping of 1:1-4 with 1:5-10 as "introduction" to the whole epistle according to my analysis. (See sections 4.2 and 5.2 for more detailed justification of this grouping.) Higher-level groupings of my analysis also differ from those of Häring. (See especially the two highest levels of structure in his analysis and the three highest levels in mine.)

2.4 Cognitive studies

2.4.1 Effect of thought processes on the form of a discourse

If there are two types of thought processes that go on in the human brain—namely, analytical and analogical, then it is possible that whole discourses could exhibit features of one of these thought processes and not the other. Perhaps one could link hierarchical structure with analytical thought processes and string structure with analogical ones. Could both of these types of reasoning and memory processes be used in a single discourse? Perhaps one can see analytical reasoning in the intermediate levels of sentence and clause, but only analogical reasoning on the highest levels and lowest levels, i.e. section, paragraph, and phrase levels. (I am indebted to Bruce Hollenbach for this insight, i.e. that there may be different types of structures at different levels.)

Similarly, one could use difference in types of reasoning to explain the difference between two writers like St. Paul and St. John. Analytical thinking is predominant in Paul's writings whereas analogical thinking characterizes John's first epistle. Both writers do employ the alternative strategy to some extent when they are encoding their message. This seems to be necessary to creative activity of whatever type.

2.4.2 General questions raised by cognitive studies for discourse analysis

If what Frederiksen (1977:66) says is true and there are two

conflicting theories of memory storage and structure, namely: 1) associative and 2) configural (corresponding to analogical and analytical types of thought processes, respectively), then this paper may show a third alternative, i.e. the possibility of two strategies operating independently or in tandem depending on the nature of a particular discourse. We may reach this conclusion if we find that 1 John—though associative in its motif structure—actually does have an underlying, configural macrostructure. My inclination (a priori) is to assume that every discourse has a macrostructure until proven otherwise. Perhaps this is not a fair assumption. How else do we remember the "gist" of a discourse if not by reconstructing it from its underlying information structure?

Another question being raised among discourse psycholinguists is whether there is necessarily a direct relation between the underlying logical structure of a discourse and the cognitive constructs that the human mind devises to process, store, and recall those logical structures. A related question posed by discourse grammarians is: to what extent are there surface structure clues in the discourse that correspond directly to the underlying logical or cognitive structure? Beekman and Callow (1979:6) would say that such clues are usually present. Longacre (1968, 1972a, 1976a) and Van Dijk (1977d:150-2) would also affirm this, as would Grimes and other descriptive linguists of the Summer Institute of Linguistics who have devoted much effort to describing such correlations as they go about analyzing languages preparatory to doing translation.

2.4.3 Implications of cognitive strategies for the analysis of 1 John

The question remains before us as to whether it is profitable or legitimate to apply analytical methods of semantic analysis to a discourse like 1 John since on the surface the epistle seems to be basically analogical or associative. Are we doomed to fail? Perhaps there is room for both hierarchical and associative analysis depending on which level of structure is being examined at any particular moment.

"Associative" relations have been given a secondary status by Beekman and Callow (1979:76-7) since the term "associative" is used as a catch-all for any type of logical relation that cannot be more clearly stated. Perhaps this is not being fair to associative or analogical reasoning. It is treated as a stepchild, not worthy of consideration. Perhaps this is caused by our Western logic-oriented heritage. Certainly, in the East such reasoning would not be given second place. Jesus used parables or analogical stories quite frequently in making a point. Who are we to even hint that this type of reasoning is secondary? (Cf. Pike 1972.) What may bother the western mind is that analogical reasoning does not seem to fit expository prose even though we accept it perfectly well in poetry and other genres.

NOTES TO CHAPTER TWO

¹Fleming (personal communication) notes that her concept "information block" "treats the semantic information realized within the span of one clause and can deal with a language that limits the number of bits of information per clause."

CHAPTER THREE
MACROSTRUCTURE ANALYSIS

3.1 General theoretical issues

3.1.1 Macrostructure analysis and the domain of linguistics

Van Dijk (1977d:2) wrestles with the issue of how broad the domain of linguistics is or ought to be and suggests two alternative views (see figure 3.1).

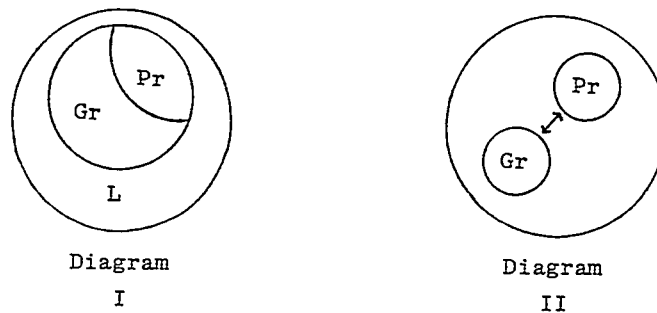


Figure 3.1 Relation of pragmatics and grammar

Van Dijk apparently does not want to decide at this point whether to include pragmatics as a sub-theory within grammar (diagram I) or as an independent theory related to grammar (with both grammar and pragmatics being within the domain of linguistics—diagram II). One might ask the question: What sort of rules would relate grammar and pragmatics components? Perhaps the mere positing of socio-cultural frames and the introduction of ways to reduce a discourse to its abstract could be

considered methods of linking grammar and pragmatics within the domain of linguistics.¹ Both representations above seem to handle the relationship of grammar to pragmatics. The holistic thinker might prefer diagram I, whereas the analytical person might prefer diagram II. Thus, the two ways of looking at the relation between grammar and pragmatics may well be determined by one's cognitive style and not by the actual facts at hand.

One's philosophical (rationalistic vs. empirical) or linguistic background (transformational vs. stratificational grammar or tagmemics) may also influence one's choice of theoretical model. It would probably be too much to expect a transformationalist to accept diagram I in which pragmatics is fully subsumed under grammar—although some people are subject to such full-swing reactions. More likely, the transformationalist would embrace Diagram II as being closer to reality.

The dilemma as to where to draw the line in defining the domain of linguistics is not as clear-cut or straightforward as some people have characterized it. Figure 3.2 suggests several possible domains for the discipline of linguistics. To some, linguistics proper is only the study of forms and meanings which correlate with those forms. To others, linguistics includes the arrows pointing toward other disciplines. However, a third approach (more holistic) is to approach language through sociology or psychology or theology or history. Thus, one looks for certain types or sources of meaning in the forms one is examining. Van Dijk comes closest to the second approach, namely that of bringing insights from other disciplines to bear on the narrower concerns of the relationship of form and meaning within language.

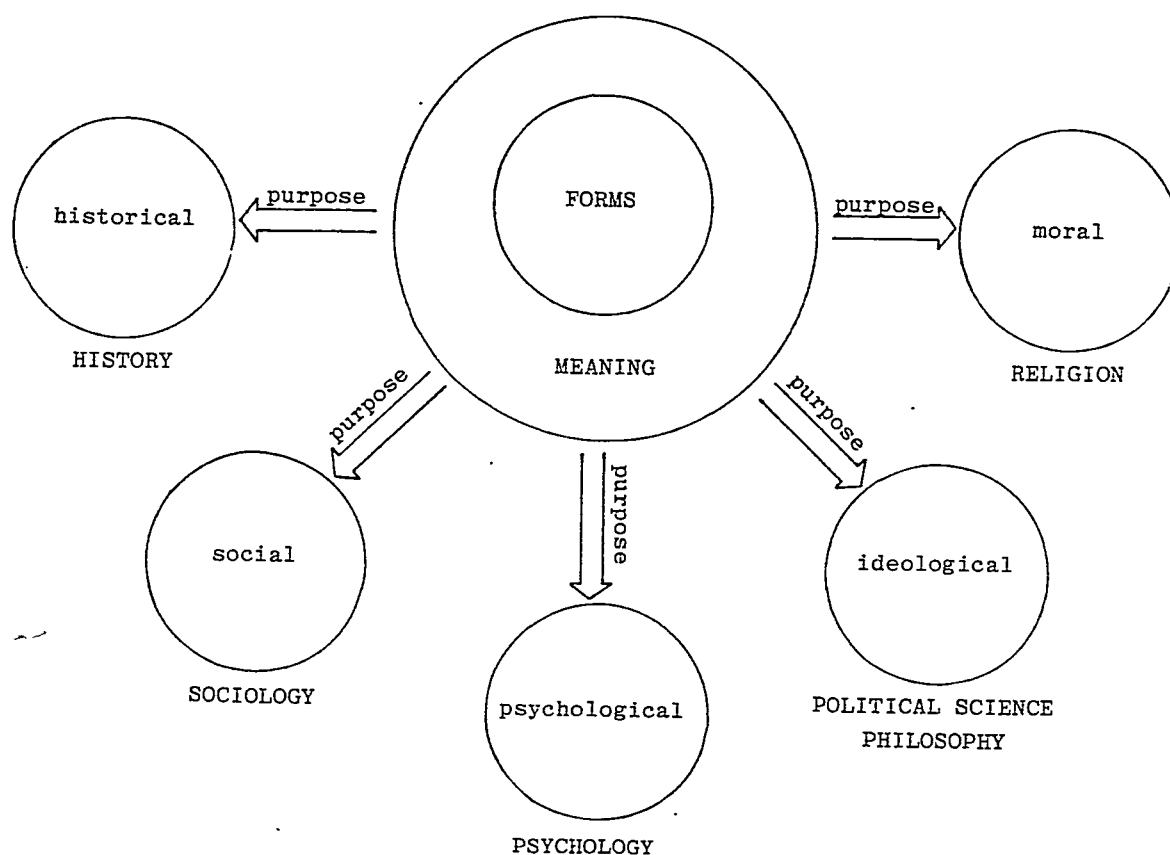


Figure 3.2 Relation of linguistics to other disciplines

3.1.2 Implications of a cognitive process model

If macrostructure analysis is seen as a reflection of the processes of information gathering and storage, then the question arises as to how one takes the idiosyncratic memory of the individual into account (Van Dijk—personal communication). How can motivational factors be taken into account? Do they have a place in a linguistic model of discourse? Pike would say "yes". One cannot divorce purpose from message in the study of communication (Pike 1976); or, if we attempt to separate meaning from form, we do so at our own peril. My feeling is that we can separate meaning from form temporarily)—always

being aware that the meaning is there and is intimately connected with the form that appears to have an autonomous existence (cf. Chomsky's autonomous syntax, semantics and phonology), but in fact does not. We run into difficulty when our whole analytical procedure ignores the existence of meaning or purpose and then tries to put meaning back in as an afterthought. Meaning permeates form throughout. It may not be present in substance but it is there in essence throughout. Some poets would maintain that all form is invested with meaning even at the phonemic level (e.g. phonaestheme). However, linguists are justifiably skeptical about the uniqueness of such meaning. Again, we come up against the problem of the idiosyncrasy of meaning because of the unique emotional and psychological make-up of each individual whose associations will be unique to him and may or may not be shared by others. (This brings to mind again the reader-response approach to literary criticism (cf. Holland 1968).)

We can still draw a line around the discipline of linguistics by considering linguistics proper to be a study of the forms that have been chosen to express meanings for purposes arising from the general and specific historical situation from the author's relationship to his natural environment, to other men, to himself and finally to his Creator (i.e. physical, social, psychological, and theological factors).

3.1.3 Macrostructure analysis and associative versus configural memory

Macrostructure analysis can make explicit the relations of scattered themes to a more logical structure—which may be the way in which the information is stored in semantic memory (Kintsch, 1974;

Keenan et al., 1977; Frederikson, 1977; et al.). Again, it seems as though different people would have different strategies for processing and storing a discourse. It seems possible that a person could rely on both associative and configural memory strategies available to him but that he might choose to use one depending on the type of discourse at hand or on his purpose in storing that discourse for future reference.

If an associatively written discourse is to be stored in semantic memory in an outline or configural form, then a series of reduction rules constructing propositions from disjoint information would be necessary. However, it is also possible to store information by sequential or associative memory. The question remains, however, as to the relative effectiveness of purely sequential versus configural or hierarchical storage.²

A hierarchically arranged discourse will be isomorphic to the macrostructure which is derived from it.

An associatively arranged discourse would correspond to what Grimes (1972) refers to as "overlay" structure whereas a hierarchically arranged one would correspond to what he calls "outline" structure. Both are equally valid as structures. Pike would see these two types of discourse as being equally effective—depending on the audience to which it is directed. In a sense these two would correspond to different types of script used to persuade (cf. parable vs. syllogistic argument, Pike 1972). Argument by illustration can be just as effective as argument by syllogism, if not more so—especially when basic assumptions of speaker and addressee differ greatly.

An associatively arranged discourse is likely to be best described by a field rather than by a particle or wave structure, as Pike and Pike (1977:270) point out. They use a three-dimensional field to describe the non-syllogistic form of the Sermon on the Mount (Matt. 5-7). This discourse is clearly an overlay of polarities that are repeated in various illustrations. The argument is not a sequence of self-contained units, but rather a progressive unfolding of analogical opposites, designed to influence behavior indirectly.

3.1.4 Explanatory adequacy

To some linguists "explanatory adequacy" means simply explicating more obscure aspects of "how" language works the way it does rather than "why" it operates as it does. Macrostructure analysis offers a claim that because our mind seems to process and store a discourse in a certain way, there are reflexes of this process apparent in the surface structure of a discourse and even more apparent in the more abstract underlying layers of the discourse. Since these abstract layers are somewhat elusive, one cannot determine their content in a unique way. However, these abstract layers would reflect the way in which a discourse is processed or stored. Even if the mind does not actually process information in discrete stages but rather cyclically or in a sliding scale by successive approximations (Longacre—personal communication), one can still posit such stages as approximate targets. The surface structure evidence for these levels of abstraction is found in summaries, précis, abstracts of articles, etc. The fact that such abstracts are not unique (i.e. are determined by the emotional,

psychological, or intellectual make-up of individuals) does not argue against the existence of such macrostructures but does raise questions about the rules by which they are generated.

Why is it that macrostructures are not uniquely determined for a particular discourse? We may draw an analogy to rules of transformational grammar. The rationale for different people using different sentences to express identical thoughts is 1) the application of similar rules in different order or 2) the variable application (i.e. the application or non-application) of certain rules. Perhaps a similar explanation or description of different abstracts could be made. One can call this "explanation" if the link is made between the (non-) application of a rule and a psychological or intellectual characteristic of the person in question. (By "intellectual" background we mean not only his set of prior assumptions and prior knowledge of the world—cf. Pike's encyclopedia—but also cognitive style as mentioned above, e.g. holistic vs. analytical.)

3.2 Van Dijk theoretical concepts

There are at least seven concepts of prime importance in Van Dijk's model of discourse analysis that one must understand in order to apply the model to an actual text. These concepts include communication situation, context, text, discourse, macrostructures, macrorules, and frames. A componential analysis of these terms is given in figure 3.3 (see following page).

The first concept to be considered here is "communication situation". According to Van Dijk (1977d:191), "COMMUNICATIVE SITUATION

TERM	DOMAIN FROM WHICH CONTENT IS DRAWN	ABSTRACTNESS OF CONTENT	RANGE OF APPLICATION	GENERALITY OF CONTENT	HOW FORM IS DETERMINED	FUNCTION	CONSTRAINTS
Communication situation	social and historical situation	concrete	global	general to specific	communication event	give rise to discourse	time and space
Context	social and historical situation	abstract	global	general to specific	abstract the situational factors that have affected the form of the discourse	provide framework for interpretation	includes only facts that affect form of the discourse
Text	linguistics cognitive psychology	abstract	—	specific <u>ad hoc</u>	desire to communicate a message	depict how ideas are structured before they are expressed	
Discourse	linguistics	concrete	—	specific <u>ad hoc</u>	encoding process	communicate	limits of time, space, and language
Macro-structures	linguistics cognitive psychology	abstract	global	specific <u>ad hoc</u>	defined in terms of meaning of constituent parts; progressive as a person processes a discourse	define meaning of parts and whole on the basis of the meaning of individual sentences	reflect all the content and only the content of a particular discourse
Macro-rules	linguistics cognitive psychology	abstract	local and global	general	reflect cognitive processes of storage and recall	organize and reduce "any kind of semantic information" (1977c:22)	"must preserve global truth and meaning" (1977c:8) "must yield an abstract model of...processes of inference" (1977c:9)
Frame	cognitive psychology social interaction	abstract	global	general conventional	situation typical of a culture or a subculture	assist in "production and comprehension, perception, action and problem-solving" (1977d:159). define units that are typically <u>not</u> essentially related	must correspond to the real world

Figure 3.3 Componential analysis of important concepts in Van Dijk's theory of discourse

is an empirically real part of the real world in which a great number of facts exist which have no SYSTEMATIC connection with the utterance ... such as the temperature, the height of the speaker, or whether grass is growing ..." The communication situation, thus, is a general concept whose content spans the domain of social interaction between the particular author and his audience as well as the incidental and more relevant facts from the cultural and historical background. It is a concrete term which is global in its range (i.e. it affects the shape of the entire discourse) but can include general as well as specific statements. Thus, the form of the communication situation is determined by the historical setting in general and by the specific communicative event within that broader setting. The function of the communication situation is that of giving rise to the discourse. The only constraints on the communication situation are the obvious limits of time and space.

"Context" is the next concept on the scale of inclusiveness. Van Dijk (1977d:191) characterizes the term by saying: "a context is a highly idealized abstraction from such a situation and contains only those facts which systematically determine the appropriateness of conventional utterances." Context, then, is more restricted in its content than the communication situation since it includes only those features of the communication situation that have had a direct effect on the form of the discourse. These features would include: "speech participants and their internal structures (knowledge, beliefs, purposes, intentions), the acts themselves and their structures, a spatio-temporal characterization of the context in order to localize it in some actual possible world, etc." (Van Dijk 1977d:191). Context,

thus, is an abstract theoretical construct which like the communication situation affects the shape of the entire discourse. At the same time, context includes a wide variety of information ranging from the very general to the very specific. For example, in the case of 1 John, the context would include the fact that there were many heresies plaguing the first century church and that John was probably writing to oppose one or more of these, specifically Cerinthianism, or Docetism.

(See Harrison 1964:439-40; Songer 1970:403-6; Caird 1962: 947. See also appendix 2, section 1.2.) It seems that both the communication situation and the context can be inferred from the discourse itself, but the context is much narrower than the communication situation since it is directly tied to the discourse at hand. The communication situation will include facts derived from other sources and not directly relevant to the particular discourse. In short, the context is determined by extracting only the features of the communication situation that have affected the discourse at hand. As stated above, the function of "context" is to provide a framework for interpreting the discourse.

"Text" is a still more specific or narrowly defined term than the two preceding terms since it refers to "the abstract theoretical construct underlying what is usually called a DISCOURSE" (Van Dijk (1977d:3). This term covers the domain of linguistics and cognitive psychology because it reflects the way a surface structure discourse (linguistic form) is stored in memory by means of cognitive processes. The text cannot be said to have either a global or local range since it is neither a pool of information nor a set of rules that operates on a

body of data. "Text" is a concept referring to a particular and ad hoc construct of information since each discourse is unique. The form of a particular text is determined by the purpose of the author to communicate certain ideas. Its function is to depict how ideas are structured before they are expressed. The only constraints on a text are the limits of the author's mind.

"Discourse", as mentioned above, is the concrete linguistic surface form of an abstract underlying text. Like the text, a "discourse" is particular and ad hoc in its subject matter. The discourse arises as a result of the encoding process that transforms a germinal idea in the author's mind into a surface linguistic form. The function of a discourse, of course, is to communicate the author's ideas and in some cases influence the reader to specific action based on those ideas. The discourse is constrained by limits of time and space in that it must be presented in linear form, usually in a limited time and space. A discourse is also constrained by the limits of the particular language in which it is encoded. (This limitation of the specific language is reflected to some degree in the language-specific frames describing semantic domains that occur in the discourse. See section 6.2.)

"Macrostructures" are "global levels of descriptions" (1977c:7) Van Dijk refers to them also as "ad hoc information, i.e. the particular global content of a particular discourse" (1977c:22). He says that macrostructures "define the meaning of parts of a discourse and of the whole discourse on the basis of the meanings of the individual sentences" (1977d:6). He also points out that "MACROSTRUCTURES

determine the GLOBAL or overall coherence of a discourse and are themselves determined by the linear coherence of sequences" (1977d:95). Macrostructures, thus are determined by the linguistic form of a discourse as a result of cognitive processing. They are therefore abstract constructs which are global in the sense that they summarize larger units of a discourse but particular in the sense that they characterize the unique content of the discourse at hand. The form of a macrostructure depends on the degree of generality to which the reader or analyst wishes to go. The macrostructure of a discourse is constrained by the fact that it must reflect the content of the particular discourse—though it may do so to varying degrees of abstraction.

"Macrorules" are "cognitive principles for the organization and reduction of any kind of semantic information, both of conventional frame knowledge and of the meaning structure of a particular discourse" (1977c:22-3). Van Dijk also refers to them as "mapping rules" or "rules to transform one proposition sequence into another 'at another level' of description" (1977c:8). Elsewhere in this study, we refer to "macrorules" as "reduction rules" and describe them in some detail (See section 3.3.2). Like macrostructures, macrorules reflect cognitive processes that go into the formation of macrostructures of a discourse. In short, macrorules make possible the process of abstraction that leads to the summary or abstract of a discourse. In addition, macrorules are also designed to reflect the cognitive processes of storage and recall. Macrorules are constrained in that they "must preserve global truth and

meaning" (1977c:8) and must "yield an abstract model of ... processes of inference" (1977c:9).

The final concept to be considered here is that of "frames". Van Dijk characterizes them by saying: "A frame is a higher order organizing principle for various kinds of concepts: objects, properties/relations, and facts" (1977c:21). He goes on to say that "a frame may be formally represented as an ordered n -tuple of propositions and propositional functions. These propositions denote both states (properties and relations) and events or actions" (1977c:22). Furthermore, as seen by the following quote, the concept of "frame" is closely tied in with cognitive processing. Van Dijk says that the concept of frame "denotes a conceptual structure in semantic memory and represents a part of our knowledge of the world. In this respect a frame is an ORGANIZATIONAL PRINCIPLE, relating a number of concepts which by CONVENTION and EXPERIENCE somehow form a 'unit' which may be actualized in various cognitive tasks, such as language production and comprehension, perception, action, and problem solving" (1977d:159). He typically cites a situational frame as an example, namely that of a restaurant. The "restaurant frame" includes all the participants, setting, and actions that typically occur when one orders and eats a meal.

We can see, therefore, that the concept of "frame" involves not only language, but also cognitive psychology and social interaction. Frames are abstract in the sense that they are organized bits of information. They are global in that they can be drawn upon to interpret a sequence of actions if not an entire discourse. Finally,

they are general and conventional in that they have a certain amount of predictive value—at least within the culture they are meant to reflect. (See Van Dijk 1977b:215.)

With these theoretical concepts in mind, we can go on to examine in more detail the actual procedures Van Dijk and his followers use to arrive at the underlying macrostructure of a text.

3.3 Van Dijk procedures

3.3.1 Procedures summarized

The essence of the practical procedures arising from Van Dijk's approach to discourse analysis is contained in the following steps.³

1. Display the text vertically proposition by proposition in an atomized form (i.e. one in which predicates and arguments and propositional modifiers such as modals, negatives, sentence adverbials, and conjunctions have been delineated, separated out of sentential propositions (see appendix 1, part B));
2. Determine lower level relations between these propositions (such as entailment, identity, Negated Antonym Paraphrase, generic-specific);
3. Decide on the basis of new-old information and logical entailment which propositions are redundant or are deducible from others;
4. Eliminate all redundant propositions;
5. Construct summary statements to summarize those specifics which have not already been subsumed under an existing generic statement;
6. Apply the "reduction" rules several times (cyclically?) until no more reduction can be made on the basis of the propositions that are

explicit in the text. (See section 3.4 for more detailed discussion of the reduction process.)

I have taken Van Dijk's procedures a step further (see section 3.4) in order to arrive at a higher level of abstraction. I believe I have remained within the bounds of his theory and have been true to the spirit of his theory in doing so. This extension of his procedures consists in supplying perlocutionary verbs for propositions based on assumptions about the communication situation (which are very difficult to make in the case of 1 John).

Examples of perlocutionary verbs inserted to make assumptions about the communication situation clear are the following (see section 5.2, chapter 6, and appendix 1):

1. I AFFIRM/ASSERT in 1:1A. There is some question here as to whether John was affirming a truth already known to his readers or asserting something they did not already know.
2. IDENTIFY TOPIC in 1F. Here John is explicitly setting off the topic of the discourse (to supplement or emphasize the implicit topicalization that has been achieved by forefronting the object of the verb "proclaim" and putting it at the very beginning of the entire discourse.)
3. I PROCLAIM in 2D. This perlocutionary verb is taken directly from the text itself.
4. I DESIRE in 3D-F. This verb is implied by the purpose expressed in the hina clause, "So that you might have fellowship with us ... "
5. I SUGGEST in 1:6-10. This verb is used to encode a covert imperative found in the form of a conditional followed by positive

or negative value judgment (found in the main clause) about those who do the things mentioned in the conditional clause.

These perlocutionary verbs serve two functions: 1) they supply relative degrees of emotive prominence to different propositions that may or may not be explicit in the text; 2) they hinder the indiscriminate application of reduction rules that might have eliminated information solely on the basis of objective redundancy rather than what could be called "subjective redundancy". By "subjective redundancy" we mean the following: Did the author intend the same effect in introducing the same information? If both conditions obtain, then reduction is warranted. If not, then, the perlocutionary verb is retained to signal a difference in emotive content between two seemingly identical propositions (e.g. 1:7A-D "I SUGGEST you WALK in the light" versus 2:6A-E "I STRONGLY RECOMMEND you ought to walk like Jesus").

Another benefit of the introduction of perlocutionary verbs, besides blocking unwarranted reduction of the text, is to highlight the explicit or implicit genre of the text and point toward the author's purpose on lower levels of structure. Beekman and Callow have assumed in most of their work that the author's purpose could be determined only at a higher level of structure (paragraph and above) (Beekman-Callow 1979:50-52). The perlocutionary labels assume or at least try to pinpoint purpose at lower levels of structure—even as low as the proposition level. Whether or not this determination of purpose can be accurate or useful at this lower level remains to be seen. So far, it seems to be helpful in blocking too hasty reduction. (Reduction can always be done at a later stage in the analysis if the perlocutionary

information is considered unreliable or superfluous.)

There are several preliminaries to successful text reduction:⁴

1. Establish unit boundaries on the basis of
 - a. surface structure signals (e.g. conjunctions, backlooping, tail-head, vocatives, etc.) (See section 4.2.1 for further discussion.)
 - b. semantic domains
 - c. contrastive themes, participants, times, and moods
2. Determine relations between
 - a. propositions
 - b. propositional clusters
 - c. paragraphs
 - d. sections
3. Note prominence of words, phrases, sentences based on things such as
 - a. word order (forefronting)
 - b. particles
 - c. repetition of concepts
 - d. other rhetorical devices (e.g. rhetorical questions, chiasmic structures, etc.)

When units have been established, relations within and between units posited, and prominent elements noted, one is ready to begin the process of text-reduction. Units determine the domain of reduction. Relations between units constrain or influence the too free use of deletion. Knowledge of which parts of the text are prominent is encoded into the reduced form of the text. The marking of prominence in the

reduced text insures that it will not be simply a summary of information content but will also reflect the unique emphasis that the author placed on various parts of his message.

Throughout the process of reduction one must be careful not to confuse the absolute and relative value of the parts of the message. This is particularly true of Scriptures which are held to be inspired by God and whose every word has a significance that cannot be overlooked. The difference is that these words, phrases, sentences, or even paragraphs that are being "deleted" in the process of analysis are simply not in focus or as prominent in the particular message at hand. This does not mean that the concepts or ideas in themselves are not significant or worth our serious attention.

If one ignores the three preliminary procedures outlined above, one runs the risk of the frustration which results from applying reduction rules arbitrarily throughout the discourse. Also, one may eliminate propositions that are naturally prominent (see Beekman-Callow 1979:14,76) or prominent by virtue of special markings, and thereby skew or caricature the representation of a document.

3.3.2 Reduction rules

Nature of reduction rules

Specific reduction rules for narrative texts were first proposed by Van Dijk (1975 and 1977d:144-6) and later elaborated by him (1977c:8-16) and by Kintsch (1977:44). They propose four types of rules:

(Van Dijk 1977c:8-16)	(Kintsch 1977:44)
M-I Generalization	G
M-II Deletion	D (S1)
M-III Integration	D (S2)
M-IV Construction	C

Van Dijk defines them formally and Kintsch informally as follows:

Rule G operates on specific arguments or predicates substituting an all-inclusive generic term. This rule is a complex operation that deletes specific propositions covered by a more generic proposition found in the text.

Rule D (S1) operates on propositions that are not essential in the main flow of the story or exposition. The information they introduce is supplementary or not essential to the central purpose of the text.

Rule D (S2) deletes "constitutional information" found in a text that can be integrated into a proposition containing more general information about the communication situation or other aspects of pragmatics. The reader then could reconstruct the specific propositions from his knowledge of the communication situation as expressed in the more general proposition.

Rule C operates on specific propositions by [generalizing] from them and constructing a global proposition not actually expressed in the text.

Comments on reduction rules. Rule G draws on semantic schemas in the reader's mind as he is applying logic to the concepts of his own language.

Rule D (S1) eliminates less significant information, used to give color and flavor to a narrative or to give flesh to expository discourse. This information is, strictly speaking, non-essential to the communication situation or to the flow of the story, though it helps the reader focus his imagination on the events and makes the action more plausible.

Rule D (S2) draws on the pragmatic and semantic schemas in the reader's mind enabling him to recognize a global proposition in the text that will characterize the whole situation and eliminate the need to retain more specific propositions describing that situation.

Rule C operates similarly to Rule D (S2) but involves the reader more actively in the process of integrating specifics found in pragmatic schema since the reader must construct his own overall statement. In attempting to abstract from a text, it is essential that we be familiar with the culture or subculture of the original writer and readers of the text so that we understand what sort of frames or schemas they may have had in common.

Mode of application of reduction rules

The actual reduction process involves the following steps:

1. Examine the semantic text base (arrived at through strict propositionalizing as described in section 3.1.2) and identify redundant information, i.e. information that is repetitious of material that has gone before or that can be logically inferred from other material. For example, 2E ("the life existed with the Father") could be inferred from 1A ("what existed from the

beginning") along with the information from the "God, the Father" frame that God existed from the time the world began. (See appendix 1, Frames)

2. Label the propositions according to what type of redundancy is present and consider the redundant propositions as "deletable". The formalism used here has been "D" for "Delete"; "NAP" for "Negated Antonym Paraphrase" (e.g. God is light; there is no darkness at all in Him. See Longacre (1976:134-5) for further discussion of how a negated antonym can be used as a paraphrase.) The " = " sign has been used to indicate semantic equivalence between propositions. Generally, if two propositions are semantically equivalent the second one is deleted, unless there is some special marking or additional information included in the second proposition that is not inferable from the first. (E.g. 2B could have been retained instead of 1B-E since it contains the concept of "life" that is not made explicit in 1B-E.)
3. When all equivalent propositions have been deleted, construct generalized predicates or allow an existing generalized predicate to stand for more specific predicates. (This corresponds to the "construction" and "generalization" rules described above.) For example, in 1B-E the generalized predicate "APPREHEND" is chosen as a cover term for the specific predicates HEAR, SEE, GAZE AT and TOUCH in verses 1B-E. (See also 3D-F, 8A-D, 9A-E and 10 A-D for examples of constructed predicates.)
4. If there are two general or constructed predicates that are identical at this stage, delete the first or the more specific one.

For example, 3A "APPREHEND" is deleted by virtue of being equivalent to 2B (which in turn is considered equivalent to 1B-E).

5. Repeat the process of construction, generalization, and deletion of equivalent or redundant propositions until there is no further reduction possible.

There are two alternative strategies for applying reduction rules. One is to look at smaller units—e.g. paragraphs and sub-paragraphs—and apply the rules within these smaller units, gradually working one's way up into higher units. Another approach (which seems to be more profitable for 1 John) is to survey the entire text and trace repetitions of themes and ideas eliminating those repetitions of the themes which seem to be less prominent. In this second approach one must have a computer-like memory and go through the text eliminating by successive approximations the themes which seem to be less prominent. The difficulty of this mode of application is that one must pass over the text many times to make sure that no repetitions are missed. Secondly, one must be sure to mark those statements that remain with a special symbol to indicate that they are being emphasized through being expressed in various ways.

The question arises as to whether the rules themselves need to be ordered and applied cyclically. This seems to be an unnecessary restriction. Although one might assume from a purely logical standpoint that certain types of rules (e.g. deletion) would necessarily precede others (e.g. construction/integration), this is not necessarily so. Naturally, one would like to delete extraneous and inferable detail at an early stage but it may not always be possible to do so. Also, it may

not be clear from the immediate context which information is incidental and which is thematic by virtue of frequent repetition or other type of emphasis.

In the process of actually applying the rules, we hope to develop criteria for the constraints on the application of rules so that two analysts will be able to approach the same text and arrive at similar if not identical reductions or summary statements. This goal is an ideal, of course, and does not take into account the pragmatic factors of the reader's psychological, intellectual, or social characteristics. In the case of Biblical texts, one's theological bias will no doubt influence which details one considers more important than others. Nevertheless, by adhering to prominence signals in the text itself and relying on well-established historical evidence of the background of the text, we hope to come up with a relatively objective result.

Constraints on reduction rules

There are some problems in constraining reduction rules—both in their form and applicability. One problem that arises is whether to eliminate a summary statement that is actually expressed in a text or whether to retain that explicit summary while deleting a summary statement constructed from specifics of a text.

Another problem is how to encode prominence in intermediate layers of deep (semantic) structure. How do you weigh prominence (quantitatively) in deciding what to delete? Perhaps one could use Meyer's (1975:77) criteria for prominence as a starting point for the Van Dijk analytical procedure. She lists four: 1) explicit statement

of relations in context, 2) summary statements, 3) prematurely revealed information, and 4) pointer words (often emotive). (Cf. Beekman and Callow's list of prominence markers, 1979:82-4.)

Reality of reduction rules

To what extent do reduction rules actually correspond to psychological processes? Are reduction rules ever conscious? If they could be made conscious would this help analytic thinkers to be more holistic, synthetic—able to summarize?

It seems as though there is even less hope of making reduction rules conscious than there is of making macrostructures explicit. We can sometimes see the reflexes of macrostructures in surface structure by looking at summaries, precis, abstracts, outlines, etc., but we do not have easy access to the mental processes through which we arrive at the macrostructures in question.

However, even if reduction rules end up being only isomorphic to the mental processes that they reflect, they can still be of value in helping those who are weak in the skill of summarizing discourse. Just as by artificial external patterning a child with muscular dystrophy can develop some control over his own muscles, with artificial, externally imposed reduction rules an analytical thinker could develop his summarizing muscles. Of course, this is not the only method that could be used to develop such abilities. Simply by being forced to read rapidly large amounts of material, one can develop the ability to summarize and extract the gist from a passage. Thus, it is certainly possible to develop one's ability to use reduction rules without being

conscious of their existence or exact nature. In fact, it may be that by making these rules explicit one may actually slow down the process of synthesizing temporarily since one becomes self-conscious of one's reading and processing until the process becomes automatic.

3.4 Practical application to 1 John chapter 1

Although the basic procedures for Van Dijk analysis have been summarized above (section 3.3), it still remains to be demonstrated how they work in practice. This section will discuss the actual frames posited for 1 John and then illustrate the strengths and limitations of the reduction rules. We will concentrate on chapter 1 of 1 John since this unit is a manageable size and lends itself well to comparison with the Beekman-Callow analysis.

There are several questions that this study hopes to answer:

1. Is it possible to come up with a set of rules whereby one can arrive consistently at the same analysis more than once or whereby two or more analysts could arrive at an identical or nearly identical reduction of the same text?
2. If it is not possible to arrive at a unique reduction of a text, what are the factors leading to different analyses? Are different reductions caused by a) ambiguities in the text (several different possible readings or interpretations), b) differences in the personalities, educational or cultural backgrounds of the analysts, or c) ambiguities in the reduction rules themselves that would lead to differences in application?

3. How much of the historical or social circumstances of the text must one know to be able to satisfactorily reduce it?
4. To what extent is it possible to use assumptions about historico-cultural background as a justification for making statements about the speech acts the writer is performing in the writing of his text? (What do we do when we do not have adequate information about historical situation? Do we simply guess at the most likely situation or at the speech act involved?)
5. To what extent does the identity of the types of speech acts (as opposed to identity of lexical content in two propositions) allow for deletion? For example, should the phrase "God is love" in 1 John 4:8 be considered identical with "God is love" in 4:16 simply because they contain the same lexical content? If the first mention is considered to be an assertion of this truth and the second mention is thought to be a reaffirmation of the truth, should they be considered to have the same perlocutionary force or purpose? If not, should both be retained in order to retain the information that the same phrase is being used for different purposes?
6. When there is redundancy in the lexical content, or pragmatic content, which take precedence in the reduction process? a) Is there a rule of thumb? b) Does it depend on the particular passage? c) Does it depend on the level of structure at which identity occurs (lexical identity tends to be lower level, i.e. phrase and word, whereas pragmatic identity operates generally at a much higher level—propositional cluster, paragraph)?

7. To what extent is it possible for one proposition to perform more than one perlocutionary function?
8. To what extent can varying degrees of prominence be retained in the reduction process? How can different types of prominence (emphasis—phrase or clause level: focus—sentence or paragraph; theme—paragraph and above) be differentially signaled in the reduced form of the text? Do they need to be? Are we doing anything besides Beekman-Callow analysis in another form—i.e. backwards? In what way are we including pragmatics in a new way? Are we making the relation of pragmatics to grammar more explicit?

3.4.1 Johannine frames

One of the first preliminaries to a Van Dijk analysis is the positing of situational and cognitive frames containing knowledge and assumptions shared by the writer and the audience. For the purposes of this analysis these frames were derived from the mention of twenty-three motifs found in 1 John that also occur in the Gospel of John. For the purposes of this analysis we are assuming that the same person wrote both the Gospel and the First Epistle of John and that the readers of 1 John had access to the Gospel either orally or in writing (see section 1.3.2). We are also assuming that the contents of the Gospel of John were common knowledge to the people in the first century church in Asia Minor. (See introduction 1.3.)

As a result of the above assumptions, we have assembled cognitive sets or "frames" on the following themes:

1. Message (aggelō)
2. Eternal life (zōē aiōnios)
3. Witness (martur-)
4. Personal acquaintance (ginōskō/oīda)
5. Intellectual knowledge (oīda/ginōskō)
6. Sin (hamartia)
7. Devil (diabolos, ho ponēros)
8. Purification (katharizō/hagnos)
9. Holy Spirit ([hagion] pneuma)
10. Obedience (tērō [entolas])
11. Command (entolē)
12. Love of God (agapē tou theou)
13. Abiding (menō, eimi, peripateō)
14. Walking in the light/Doing what is right (perpateō)
15. Victory (nika-)
16. Children of God (tekna tou theou)
17. Christian brother (adelphos)
18. Belief (pist-)
19. God, the Father (ho theos, ho patēr)
20. Righteousness (dikaïosunē, dikaïos)
21. Assurance, confidence (parrēsia)
22. Conscience (kardia)
23. Revelation (phanerō)

One motif that was considered but is not listed here is that of Jesus Himself. This motif was too extensive to be listed exhaustively as a frame but does in fact underlie all the other frames. (For further

details on these frames see section 6.2 and appendix 1, part A.)

Additional cognitive frames that need to be added to this list include the following motifs which occur in the text of 1 John but are only obliquely referred to in the Gospel of John:

1. Worldliness (kosmos)
2. End times/antichrist (eschatē hōra/antichristos)
3. Fellowship (koinōnia—see John 17:1-12,20-23 for the idea of unity of the Father with the Son and among all believers.)

Lest these frames all appear to be fossilized, we need to point out that some of them are actually developing in the flow of the discourse itself. In other words, information first introduced in the discourse itself (1 John) can be drawn on to justify reduction of redundant propositions that occur later in the text.

In addition to the cognitive frames listed above, other more general "situational" frames also have been assumed to exist. These include:

1. New Testament church frame with a sub-frame of the organization of the church in Asia Minor
2. Pastor frame including information about what was expected of a pastor (especially a long-distance one) in the first century church.
3. False prophet frame containing information about the heresies rampant in the early church.

These situational frames provide a general background into which the epistle of 1 John can be placed and through which it can be interpreted. At this point the actual content of the frames is quite sketchy, but more details could be specified at will. Not all

information in the frames will be relevant in the actual reduction process, but presumably all the details will be relevant at some point in the interpretation (or decoding) process. (See section 6.2 for further discussion of internal structuring of frames and their collocation into larger frames.)

In addition to conceptual and situational frames we also need to take into account discourse schemata characteristic of New Testament times, such as the Epistle schema. This schema would include assumptions about the typical form of a New Testament letter—a) opening salutation, b) body, c) closing greeting and instructions (cf. Mullins 1972).

3.4.2 Application of Van Dijk reduction procedures to 1 John

Reduction of content apart from perlocutionary function

The following is a step-by-step account of how 1 John 1:1-10 has been reduced using the processes outlined above.

Figure 3.4 (see following page) depicts the process of reduction in which propositions are deleted, constructed, or chosen to remain on the basis of their generic nature. (For an explanation of the symbols used see the introduction to appendix 1. See also appendix 1, part B for a continuation of the reduction process for the rest of 1 John.) We will now proceed with a verse by verse explanation of the reduction process pictured in figure 3.4.

1B-E A general predicate APPREHEND is constructed from the specific verbs of hearing (1B), seeing (1C,D) and touching (1E). The element

I AFFIRM/ASSERT	IA (EXIST,N:\$,T:(TIME:FROM,begInning)	1A
I AFFIRM	IB-E (APPREHEND,E:we,P:Life)	1B
		1C
		1D
		1E
		1F
IDENT. of TOPIC	IF (CONCERNING,C:message,R:CONCERNING/PRODUCING,life)	2A
	D:entailed by IB-E	2B
	D:=IB-F C:(APPREHEND,E:WE,P:\$)	2C
I ATTEST	2C (CONFIRM,A:we,P:Life)	2D
I PROCLAIM	2D (PROCLAIM,A:we,P:(ETERNAL,life),G:you)	2E
	D:entailed by IA?	2F
	D:entailed by IB-E	3A
	C:(APPREHEND,E:we,P:\$)	3B
	D:=2B	3C
I DESIRE	3D-F Cc:(SO THAT (FELLOWSHIP,E:you,R:us & Father & Jesus	3D
	D:=2C-D	3E
		3F
		4A
	D:=2C-D/entailed by EPISTLE frame	4B
I ASSERT	D: entailed by FELLOWSHIP frame	5A
	5A (THIS,N:message)	5B
	D:=IB-E C:(APPREHEND..)	5C
	D:=2(C)-D C:PROCLAIM	5D
I ASSERT	5D *(LIGHT,N:God)	5E
	D:NAP =5D	6A
D:Contrast to 7A-D		6B
I SUGGEST	C:Do not WALK in darkness	6C
		6D
	*	6E
		7A
7A-D C:I SUGGEST you WALK	**7A (IF (WALK,A:we,R:LOC:IN:light)	7B
in the light	7B (AS(IN LIGHT,N:Jesus)	7C
	7C(THEN(FELLOWSHIP,E:we,R:(DISTRIB,N:us)	7D
	7D & (CLEANSE,I:(JESUS',blood),P:us,R:AWAY FROM:(ALL,sin)	8A
D:=6A-E I SUGGEST	8A-D C:Do not say you have not sinned	8B
		8C
	D:specification of 6C	8D
	D:=6E	9A
D:=7A-D I SUGGEST	9A-E C:Confess your sins	9B
		9C
		9D
		9E
D:=8A-D I SUGGEST	10A-D C: Do not say you have not sinned	10A
		10B
		10C
		10D

Figure 3.4 Van Dijk macrostructure analysis of 1 John chapter 1

"life" from 2B is inserted in this constructed proposition.

- 2B A generalized predicate APPREHEND is constructed from the predicate SEE. The proposition is then deleted by equivalence with 1B-E.
- 2C This proposition is retained for the time being, even though one might be tempted to subsume CONFIRM under the predicate of the following proposition: PROCLAIM (2D), CONFIRM may contain semantic components not present in PROCLAIM.
- 3D-F There are two alternative ways to handle these propositions. One is to condense them into one proposition: (SO THAT FELLOWSHIP, E:you, R: ACCOMPANIMENT: us and Father and Jesus). Another alternative is to delete 3E and 3F by virtue of information contained in the FELLOWSHIP or SALVATION frames. In other words, it is known information that when one believes that Jesus is the Son of God, one has fellowship with God the Father and with His Son Jesus as well as with fellow-believers.
- 4A This proposition "WE WRITE THIS" is deleted because we know from the EPISTLE frame that the author was communicating through writing. An alternative approach would be to retain the proposition on the grounds that John is including this obvious fact that he is writing for some specific reason—namely as a discourse marker. (I am indebted to Robert Longacre's personal observations for this deduction.)
- 5B-C These propositions are deleted by identity with 1B-E and 2(C)-D, respectively. However, it could be argued that 5B-C contain an additional element, namely the idea of passing along information that one has received by direct observation. Perhaps this

information can be included in 5A or from the MESSAGE frame.

5E/6E These two propositions are each deleted by virtue of being Negated Antonym Paraphrases (NAP) of their immediately preceding propositions. Here absence of light is equivalent to darkness and absence of truth to falsehood.

6A-D These propositions are deleted because they are a contrastive paraphrase of 7A-D. An alternative approach would be to retain these propositions by constructing a statement such as "Do not WALK in darkness" which could then be deleted at a second stage in the reduction.

8C This proposition can be deleted because "we deceive ourselves" can be considered a specific or non-metaphorical expression of 6C "Do not WALK in darkness." (For the problem of metaphor, see section 3.5.)

8D "The truth is not in us" can be deleted by identity with 6E "We do not practice the truth".

8A-D An alternative to deleting 8C and 8D in isolation would be to construct a predicate for 8A-D "Do not say you have not sinned" and delete this constructed predicate considering it to be a contrastive paraphrase of 7A-D or more likely of 9A-E.

9A-E These propositions are condensed into a constructed proposition: "Confess your sins" which can then be deleted by virtue of being a specific of 7A-D "WALK in the light". This presupposes that confessing one's sins is considered to be one aspect of "walking in the light" or acting righteously. Another alternative would be to delete 9A-E as being a contrastive paraphrase to 8A-D, deletion of

propositions, suggests that previously deleted propositions have been "suppressed" rather than "erased" in semantic memory since they can affect the processing of later propositions.

10A-D A composite proposition is constructed "Do not say you have not sinned" and then deleted by virtual identity with 8A-D. One could argue that 10C "we make God a liar" contains new information not found in 8C-D "we deceive ourselves and the truth is not in us". In other words, 10C may be showing further consequences of a person's denying that he has sinned.

Insertion of author's purpose into the reduction process

In the process of reducing a text, especially at the later stages, it is necessary to pay attention to the perlocutionary function or purpose of the proposition. (See sections 6.1, 6.2, and appendix 1, part B.)

In the left-most column in the reduction of the text of 1 John, I have inserted the putative perlocutionary function of the verbs in question (e.g. 2C confirm = ATTEST; 3D-F reason for writing = DESIRE). In some instances one must guess from one's knowledge of the recipients of the letter whether the writer is simply making a statement or whether he is ASSERTING something that is in contrast to statements of his opponents. 1A and 1B-E are both ambiguous in this regard. It is uncertain whether they are simple statements or whether John is asserting or affirming a truth that has come into question in the early church. For the most part, we will assume here that his reason for bringing in the information is to reaffirm the truth and contradict

opponents rather than to inform people of truths they had never before heard.

IF is a clear case of IDENTIFICATION of TOPIC, but one must ask oneself why John chooses to delay this identification to the sixth proposition of the text.

Beginning with 6A, we have perlocutionary statements that reflect the variable force of different strengths of commands. The following pre-verbs have been chosen to reflect the grammatical forms in which commands occur: (for further discussion see section 6.1)

- | | |
|--|----------------------|
| 1. Imperative (1st, 2nd and 3rd person) | I COMMAND/ORDER |
| 2. <u>Entolē</u> 'command' + <u>hina</u> 'so that' | I URGE |
| 3. Verb of communication + <u>hina</u> 'so that' | I STRONGLY URGE |
| 4. <u>Opheilō</u> 'ought' | I STRONGLY RECOMMEND |
| 5. Participle and/or generic | I RECOMMEND |
| 6. Conditional (with <u>ean</u> 'if') | I SUGGEST |

The English pre-verb is meant to be an approximate indicator of the relative strength of different kinds of commands. It may be misleading to depict those forms as having an even progression (or regression) of strength. Some of the categories may need to be combined.

The main purpose of the perlocutionary verbs is to block unjustified reduction of seemingly "old" information that has been introduced at a later point in the discourse for a different reason. Another possible use of the perlocutionary verb is to signal the forcefulness of a proposition which might overrule old versus new information as a criterion for which propositions to delete. For example, if the pre-verb in verses 6A-E had been I URGE instead of I

SUGGEST (i.e. if there were a stronger overt or covert command in this verse than in subsequent verses with the same semantic content), then the analyst might choose to retain the verses prefixed by I URGE even if these verses were expressed in the negative (which would normally be deleted as being a secondary expression of the idea at hand.)

Once the redundant and inferable propositions have been taken into account, then it is time for the final stage in the analysis process: derivation of theme or macrostructure. In the Van Dijk model the aim is to arrive at successive levels of abstraction which supposedly reflect the actual cognitive processing that goes on in the mind of the hearer or reader. There is some question about the value of actually constructing such a macrostructure at intermediate stages of the reduction process. It could be done as an exercise and might perhaps reflect the levels of detail found in recall experiments. However, for the purposes of this analysis, the macrostructure has been spelled out only for the final stage of the analysis. This macrostructure is roughly equivalent to the set of propositions found in the display labeled "Reduced Text of 1 John" (see appendix 1, part C).

One formalism that has been added to assist in the derivation of macrostructure is the asterisk to denote information that has been highlighted by propositions that have been subsequently deleted. Note that 5D has an asterisk to reflect the Negated Antonym Paraphrase construction in 5E that has been deleted (as being equivalent). Similarly, 7A has two asterisks to denote substantial emphasis given by contrasting and equivalent clusters 6A-D and 8A-D, and 9A-E, respectively.

3.5 Assessment of Van Dijk model

As seen above Van Dijk's model of macrostructure analysis can be applied with caution and reservations to the text of 1 John. Some of the problems in applying this model are that it assumes that the analyst has access to the communication situation, i.e. the conditions prevailing in the culture and the assumptions of the author and reader. In the case of 1 John, we clearly are lacking many of these details. (See discussion in appendix 2, section 1.)

Aspect A (communication situation). It is difficult to adequately determine the shared assumptions of speaker and hearer when so much must be inferred about the historical background from the text itself. Van Dijk (personal communication) has suggested another approach to this issue, namely that one look at the text in terms of the reactions of contemporary readers, to whose cultural background one naturally has ready access. This will not solve the problem of the author's impact on his original readers, but it does give a basis for analyzing some readers' reactions. Perhaps, in doing this analysis, we are actually performing this second approach unconsciously since our intuitions about units that go together are determined to a certain extent by our own cultural assumptions.

Another problem associated with studying the communication situation (see section 2.1) in a Van Dijkian analysis is the ambiguous nature of frames. Frames are supposed to be dynamic, but in order to be helpful in processing discourse they must have some unchanging content. Van Dijk sees a possible solution to this dilemma in the fact that

frames are in effect a fossilization of information that the reader has gradually built up.

Aspect B (constituent structure analysis). There are also problems in applying Van Dijk's model to the second aspect of discourse analysis, namely in "strict" propositionalizing in which propositions are written in atomized form, i.e. one proposition per line with little indication of implicit relations between propositions. One area of difficulty with Van Dijk's model is that there is an indeterminate boundary between the "implicit" and the "explicit" text base. (See Van Dijk 1977d:108-11, 1980a:50.) Neither of these is adequately defined in Van Dijk's 1977 volume on Text and Context. This means that there is no adequate way of relating the grammatical and semantic structures of the text.

A related problem to that of implicit vs. explicit text base is how to handle metaphor in a semantic propositional display. There are no guidelines available in the Van Dijk model to handle the problems that arise.

One difficulty is that one must decide at what point one wants to interpret the metaphor into non-metaphorical language or even whether one wants to do so at all. What criteria are we to use? Do we rephrase metaphors into non-metaphorical terms at a lower level where little or nothing is lost? Do we try to be consistent in the way we interpret a metaphorical expression?⁵

The danger in reducing metaphor to non-metaphorical expressions too soon in a semantic display in the reduction process seems to be three-fold. First, one may lose valuable thematic threads such as "God

is light, ... He who walks in the light as Jesus is in the light ... "

Second, he may be forced to narrow the interpretation of the metaphor and thereby lose some of the richness that is purposely included in the metaphorical expression. Third, one may lose some of the secondary impact of metaphor by reducing it to non-metaphorical expression, namely the functions of:

1. Provoking thought in the reader's mind (cf. Jesus' use of parables)
2. Indirectly getting into the reader's consciousness or conscience
3. Embellishment or appeal to the readers's aesthetic sense, and
4. Emphasis.

(Again, I am indebted to John Beekman for alerting me to these functions of metaphor.)

Because of the lack of guidelines on defiguring metaphor in most of Van Dijk's work⁶ and because of the dangers inherent in defiguring, we have chosen in this analysis to retain the metaphor by adhering rather closely to the surface structure of the text. (See Semantic Propositional Display in appendix 1.)

Aspect C (relational structure). Still another problem with macrostructure theory is that it seems to be able to handle relatively simple passages, i.e. smaller units such as 1 John chapter 1, but it is at a loss as to how to process more complex discourses. Van Dijk (personal communication) sees this as a surmountable difficulty. He is willing to allow for the possibility that there may be coherence on a lower level (as well as on a higher level), namely in the form of "fragmentary macrostructures" which would correspond to concepts rather than to propositions (e.g. love, hate, pity, etc.). This solution seems

to be rather unsatisfactory since one of the constraints originally imposed on reduction rules was that they not be applied to a proposition to yield a unit below the propositional level (Van Dijk 1977d).

Another problem with reduction rules in their present form is that they act on contiguous propositions to achieve generalizations or constructed statements. In a discourse in which the same or similar themes are mentioned in discontinuous propositions, one would need to be very careful in choosing propositions which did in fact go together. The first epistle of John, for example, contains problems of exactly this nature. A theme may be mentioned in one paragraph and then not picked up again until three or four paragraphs further along in the discourse. One must exercise caution in the way in which one selects themes or theme fragments for generalization into larger themes. This is the point at which evidence from the Gospel of John enters into the interpretation of the first epistle of John. One uses the fact that certain ideas are juxtaposed in the Gospel as justification for joining those thematic fragments into more holistic theme statements in the text of 1 John. John in his epistle states several times that he is not writing new information to his readers, but is simply reminding them of information which they had either forgotten altogether or neglected to apply. (See 1 John 2:7 and 1 John 2:21.)

Van Dijk (personal communication) has suggested that even if a discourse is more associative and less logical in its structure, "the associations may pertain, so to speak, discontinuously to properties of objects or individuals, throughout the text as a whole which 'add up' to some overall 'character' or global 'property'." He believes that one

would have to formalize this process of gradual build-up of a theme in "construction rules from disparate propositions in the text as a whole".

Yet another problem with reduction rules is that they seem to presuppose uniform cognitive processing among all hearers. Van Dijk admits that individual idiosyncracies must be taken into account even as one attempts to make broad generalizations about processes of reducing a discourse to an abstract. His extensive work with Dutch school children in the recall of discourse after short and long delay would no doubt substantiate the wide variety of strategies employed in recalling and summarizing discourse (Van Dijk 1979b).

An additional problem seems to be that the reduction rules as presently formulated seem to reflect only one sort of memory—configural (analytical/logical) as opposed to associative (holistic/idiosyncratic/emotional).

Perhaps the most crucial issue of all in macrostructure theory is whether or not it is legitimate to assume that the cognitive structures or strategies used by human beings to grasp and remember discourse are actually reflected in the surface or in the underlying structure of the discourse itself. Van Dijk and others admit that macrostructure theory was originally developed as a cognitive, not as a linguistic, model of discourse. It is difficult to know where the burden of proof lies—with the believers or the doubters.

Aspect D (thematic structure). The final aspect of discourse analysis, namely derivation of theme or macrostructure, also holds problems for the Van Dijk model. First, the model does not specify how one is to arrive at a clear understanding of the author's intent or

purpose from an examination of the thematic structure. Perhaps this is not one of the aims of the model. (See Van Dijk 1977d:174-178.)

Secondly, Van Dijk's model does not deal with the relation of focus and prominence (that is, surface structure grammatical markers) to thematic structure. Van Dijk is mainly interested in the information content per se.

This latter problem relates to the problem of how one is to distinguish between information in a discourse which is significant when related to outside information (e.g. the rest of Biblical revelation) versus information which is being emphasized as important in the particular discourse at hand. Perhaps this question is related to the problem of various degrees of backgrounding noted by Jones and Jones (1979) in their article on discourse in Mesoamerican languages. Thus by applying reduction rules to a text, we are in no way implying that the propositions that have been temporarily suppressed or deleted are not significant in the larger context of God's word. They are simply not in focus at this particular point of revelation.

A final problem in theme derivation to be considered is whether macrostructures can be assumed to exist only at certain levels and not at the highest level of a discourse (e.g. narrative super-structure or expository discourse parts). This means that it may not be possible to come up with a single macroproposition to describe an entire discourse, but rather only a string of macropropositions characterizing a set of units within a discourse. For example, it may not be possible to come up with a single proposition for an entire narrative, but only a complex of related propositions, each of which summarizes the content of

setting, development, climax and denouement of a story.

In outlining the problem areas of the Van Dijk model as applied to 1 John and in general, we do not want to minimize the strengths of the theory. A few of these strengths are 1) its systematic approach to situational and cognitive frames, 2) its potential concern for other aspects of pragmatics, such as the author's purpose and reader's response, and 3) its explicit means of theme derivation through construction and generalization rules. (See section 5.1.2 for further discussion of strengths of the Van Dijk model and how these strengths can be incorporated into the Beekman-Callow approach to discourse analysis.)

3.6 Contributions of this study to development of Van Dijk's approach to discourse

This study has dealt with a longer text than is usually analyzed in the literature. Previous articles and books have dealt, for the most part, with short stories, short shorts, excerpts from novels, short journal articles or descriptive passages. (See Van Dijk 1977c,d; 1979b.)

This study has examined a surface structure expository passage with underlying hortatory purpose. The hortatory nature of 1 John adds a whole new dimension of purpose (speech act functioning) that is absent from many expository, procedural or narrative texts. More specifically, this means that when one applies deletion rules, one is not only reducing information content to the bare minimum necessary for adequate communication. One is also concerned with preserving or at least with

acknowledging the author's intention in conveying certain information (old or new). In the process of reducing 1 John to its abstract, we have seen how pragmatic considerations enter into the reduction at an intermediate stage to block too sweeping a reduction of content which is introduced for new purposes. In effect, the fact that an author introduces old information with a new purpose (e.g. to motivate readers to act on that information) constitutes in itself new information.

A third aspect of this study that is new is that we have attempted to apply Van Dijk's theory to a text that is essentially non-hierarchical in structure on the motif level. This means that instead of finding units that group into larger units that in turn group into still larger units, we have found a cyclically organized text in which themes recur in blocks or are scattered throughout the text (cf. Grimes "Outlines and Overlays"). This makes reduction somewhat more complex since one must look to discontinuous elements to find material for thematic units.⁷

Another complication involved in this study is that we have been dealing simultaneously with metaphorical and non-metaphorical language. This means that it is somewhat more difficult to come up with a satisfactory explicit text base. (See section 3.5, aspect B for further discussion of this problem.)

NOTES TO CHAPTER THREE

¹Van Dijk states that the aim of his book Text and Context is to do just this. He says he wants "to make explicit the systematic relations between TEXT and PRAGMATIC CONTEXT" (1977d:3). By "text" he means "the abstract theoretical construct underlying what is usually called a DISCOURSE."

²Perhaps one could distinguish effective versus ineffective study or note-taking habits as the difference between sequential versus hierarchical processing. This should come as no surprise since it has been amply demonstrated that memory is limited to 7-plus-or-minus-2 bits of information (Miller 1956). So, the more one can group information bits into larger and larger units, the more likely it will be that the lower level information will be retained in long-term storage and the greater the likelihood that the information can be retrieved.

³While Van Dijk is not very explicit in his description of exactly how the reduction process works on the lowest level of detail, he does show the results of reduction at various stages of abstraction (Van Dijk 1977c:26-27). (See also 1977d:146-52.) His colleague (and co-author of several articles) Walter Kintsch goes into considerably more detail in his presentations of the reduction process (Kintsch 1977:36). Kintsch also goes into lengthy justification of the propositional format in his volume on "The representation of meaning in memory" (Kintsch 1974).

⁴See Beekman and Callow (1979, part 2) and section 4.2 for further detail.

⁵This question is especially important when it comes to translating into a language that cannot use the same words metaphorically. For example, in Zapotec and Mixe one could not directly translate the expression "God is light" word for word. In Zapotec one would need to defigure the metaphor and say: "God is totally righteous/pure." Similarly, in Mixe the word "light" cannot be used metaphorically, but the word "darkness" could more easily occur in a metaphor as follows: "God is not darkness, he is light." Here the second phrase, the one that has less meaning to the native speaker, is used to paraphrase the phrase that makes more sense. (I am indebted to John Beekman for these examples.)

⁶Van Dijk (1975) has dealt with how to handle metaphor in formal semantic terms but not in informal propositionalizing.

⁷Cf. Van Dijk's (1980a) global MODIFIER feeding into global FACT.

CHAPTER FOUR
BEEKMAN-CALLOW APPROACH

4.1 Theory

As seen in chapter 2 above, the basic underlying assumptions of the Beekman-Callow theory are not too divergent from those of the Van Dijk theory. They both separate form and meaning in their analysis of discourse and they both consider meaning prior to form since they are both interested in the encoding process that goes into discourse. They are also both concerned about how the communication situation impinges on the form the discourse takes. Beekman-Callow and Van Dijk both draw on the realms of literary criticism, sociology, and psychology for the theoretical basis of their models.

Before applying the Beekman-Callow approach to 1 John, let us take a brief look at some of the theoretical concepts of the model in a bit more detail.

4.1.1 Conceptual framework

Among the main theoretical concepts included in the Beekman-Callow approach are four premises. (Beekman-Callow 1979:1-7) Some of these may seem obvious, especially to those who agree with them. They include the following:

Premise 1: There is a valid distinction between form and meaning in language. (1)

Premise 2: Meaning is prior to form. (5)

Premise 3: Meaning is structured. (6)

Premise 4: Meaning is 'packaged'. (6)

Premise 1 implies that for the purposes of analysis, form, and meaning can be separated and discussed separately even though they occur together in language. Beekman-Callow see language as "a means of communication, based on a reciprocal relation between a system of verbal signs and the cognitive or referential world of the communicators." (1979:1) Thus, the relation of form and meaning is determined in large part by the demands of the communication situation. Considering language as one of several systems of "signs" used in communication, they point out: "There is a reciprocal relation between form and meaning in every sign. The form brings to mind its cognitive counterpart; cognition brings to mind its corresponding form. Apart from this reciprocal relationship, there exists no form-meaning composite." (1979:1) In this view, they differ from tagmemicists like Pike (Pike 1955:137,139; 1980:27) who would prefer to keep form and meaning linked even in the process of analysis. In other words, unlike Pike they feel free to describe meaning as a whole system expressed by but capable of being separated from form.

Premise 2 ("Meaning is prior to form") also puts Beekman-Callow in a different category from traditional tagmemicists and places them more in line with Ilah Fleming and the stratificationalists (see section 2.1.2). Like Fleming and others, Beekman and Callow are particularly interested in the part language plays in the communication of ideas. They see a discourse as a visible manifestation of the communicator's

encoding process, whereby ideas are organized into a linear sequence according to patterns permissible in the particular language being used by the communication. This is why they see meaning as being prior in time and significance to form (at least to outward linguistic form).

Premise 3 ("Meaning is structured") may also seem to be a truism. However, when examined more closely, we see this premise does have implications that not all linguists would focus upon. Most linguists would agree that a discourse has surface structure units, however, they might not be so quick to agree that there is a semantic unit underlying every surface unit. Another idea associated with the idea of semantic unit in the Beekman-Callow approach is that within the semantic unit there are elements that are more central to the meaning and those that are less central. A third idea arising from premise 3 is summed up in Premise 4 ("Meaning is packaged"). Semantic units (like the grammatical ones) are hierarchically structured into larger and larger units (cf. Longacre 1976:305-309) for ease in memory storage (Beekman-Callow 1979:6-7, cf. also Miller 1956). Like Longacre (1976:306) they compare units in the semantic and grammatical hierarchies and they note that there are normal and "skewed" correlations between the two hierarchies (Beekman-Callow 1979:21) as shown in figure 4.1 (see following page).

The solid lines in figure 4.1 indicate the relationships that one would normally expect between the semantic hierarchy (deep structure) and the grammatico-lexical hierarchy (surface structure); whereas the dotted lines represent possible but off-norm relations between the two hierarchies. For example, one would normally expect a proposition to be encoded on the surface as a clause, although one could encode a

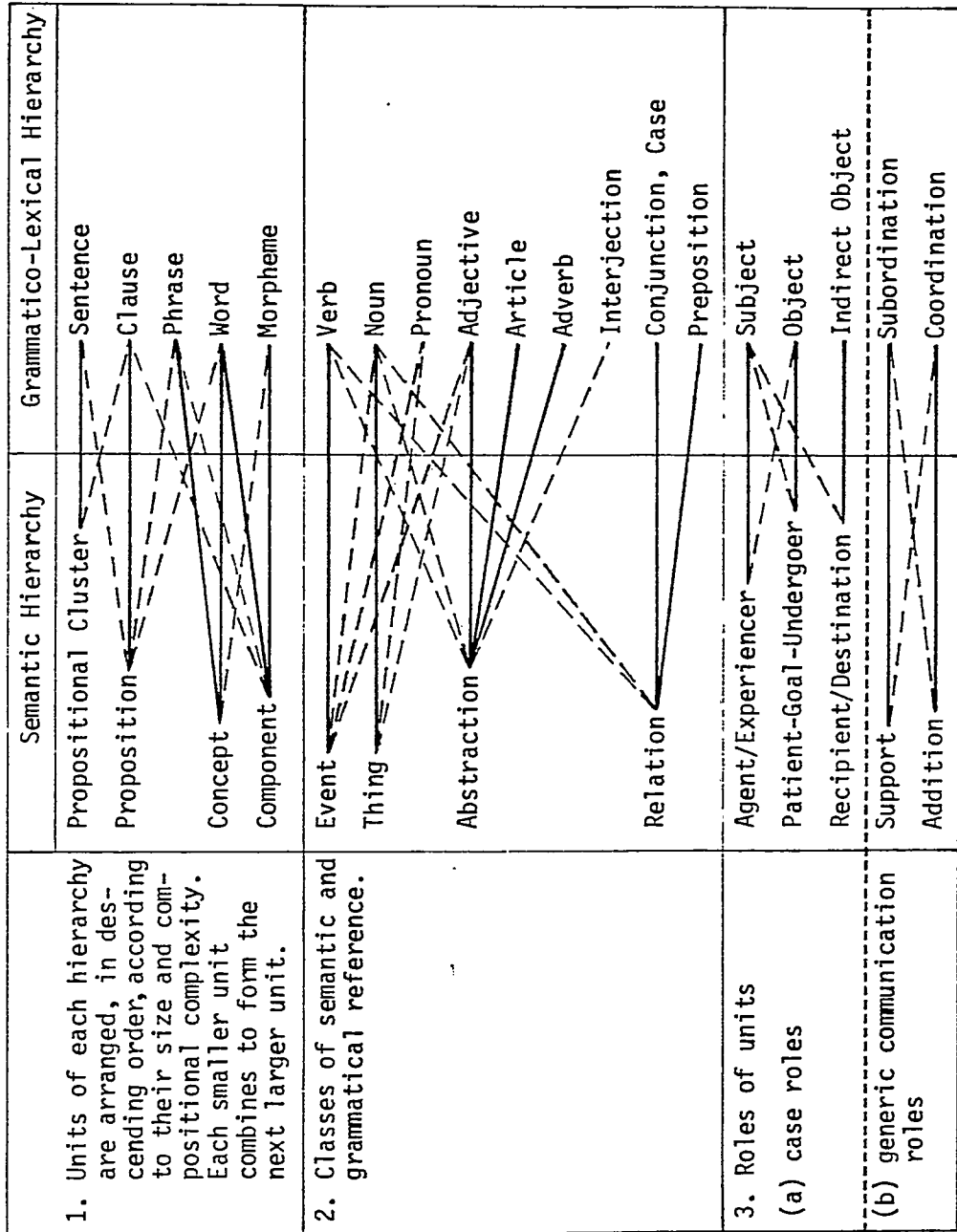


Figure 4.1 Matching and skewing between the semantic hierarchy

and the grammatico-lexical hierarchy

(Beekman and Callow 1979:21)

proposition also by means of a phrase or even a word. (For examples of skewing between semantic and lexical hierarchies see Beekman and Callow 1974:212-228, 249-266.) Figure 4.1 indicates three areas in which skewing can occur: 1) between units in the two hierarchies, 2) between classes of concepts, and 3) between roles played by concepts or propositions.

In further defining the characteristics of semantic units, the Beekman-Callow approach draws also on the field of rhetoric or English composition noting three main qualities of a well-formed discourse: referential coherence, relational coherence and prominence. By "referential coherence" they mean "sameness of reference". (1979:11) They point out that "in a semantic unit with referential coherence, there will always be referential redundancy of information or the information will belong to the same semantic or situational domain" (1979:11). Referential coherence will be brought about

through such means as repetition, the use of synonyms ... anaphora and cataphora (referring back and referring forward respectively), overlay structures (a form of repetition in which the information follows such patterns as abc, cde, efg, etc.), referential parallels, sandwich structures or rhetorical bracketing ... chiasmic structures (abba, abcba, etc.) and other devices. (1979:11)

By "relational coherence" Beekman-Callow mean "appropriateness of relations" (1979:12) between propositions, concepts, or components within concepts. They point out that "the relationships must be

compatible with the information that is being related." (1979:12)

Thus, for example, it would be appropriate to say: "The Surgeon-General's report suggests that many Americans are dying annually of lung cancer because they smoke excessively." However, it would be inappropriate and thus relationally incoherent to say: "The Surgeon-General's report suggests that many Americans are dying annually of lung cancer although they smoke excessively." In such a sentence one would expect a conjunction such as because to encode the "cause-effect" relationship rather than although which encodes "concession". Figure 4.2 indicates the set of communication roles and their relationships proposed by Beekman and Callow. These roles usually expressed on the surface by conjunctions are what bring about relational coherence in a discourse.

Figure 4.2 (Kopeseć 1980b) (see following page) summarizes the semantic relations between communication units (propositions and higher level units) as well as between a communication unit and a concept. The relations between communication units are divided into two categories: those of equal natural prominence and those of unequal prominence. In the latter category a distinction is made between "support-HEAD" and "stimulus-RESPONSE" relations. Support-HEAD relations would be the logical relations found for the most part in expository and hortatory discourse, whereas "stimulus-RESPONSE" relations would be found primarily in narrative texts. Within support-HEAD relations there is a further subdivision into 1) orientation roles that set the stage or introduce the discourse, 2) clarification roles that serve to elaborate or explain (with or without overlapping information in the two

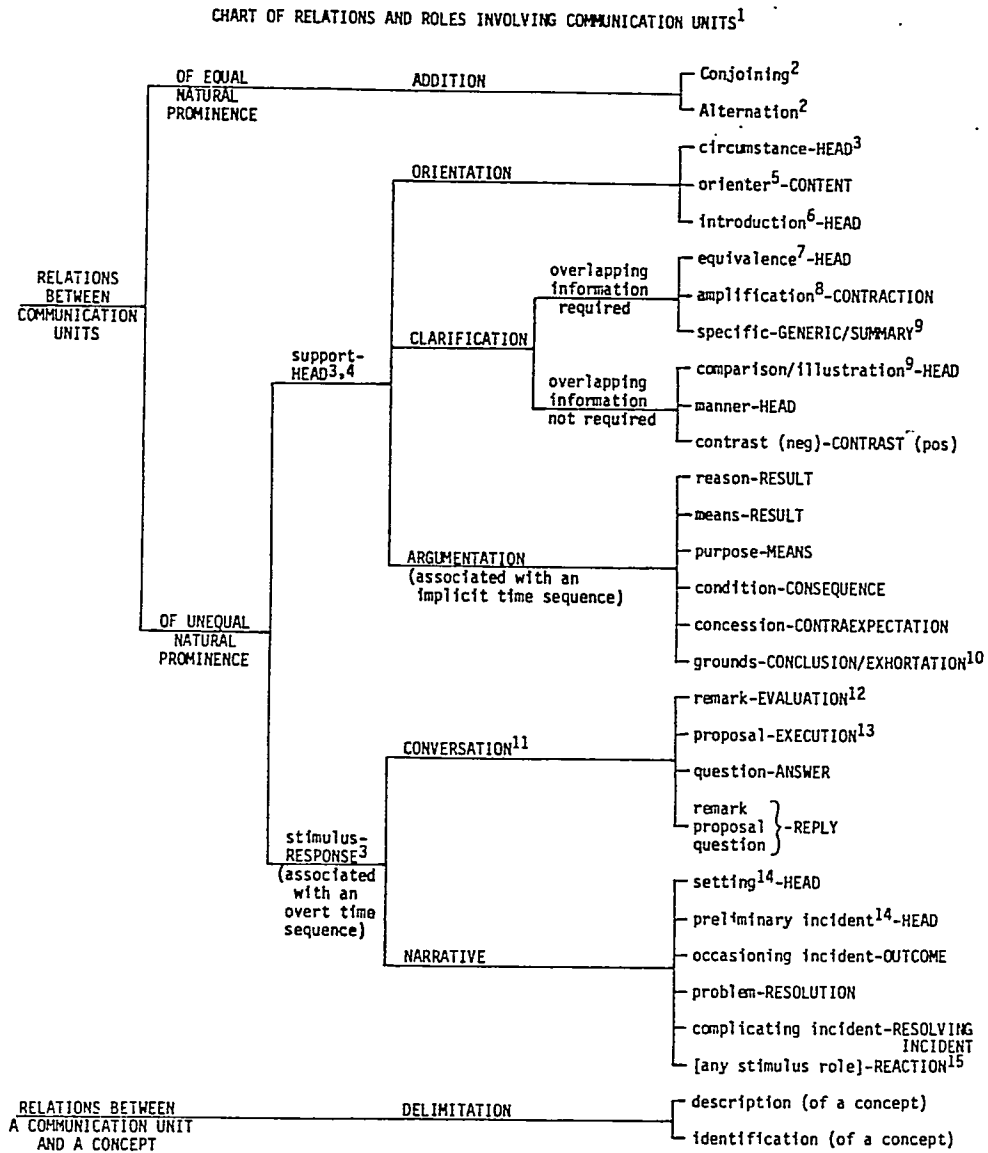


Figure 4.2 Relations and roles involving communication units
(Kopesecc, ed., 1980b:6)

propositions), and 3) argumentation relations which express cause-effect relationships. The second relation in each pair (given in capital letters) is considered the more important or "prominent" although in the actual discourse it may precede rather than follow the less important proposition.

The final feature of semantic unit that the Beekman-Callow approach emphasizes is that of "prominence". By "prominence" they mean the fact that within any unit, one or more parts will be more important or significant than others (1979:14,102). A part of a unit can be prominent in one of two ways: naturally or by special marking. "Natural prominence" consists of the special importance a part of a unit has because it is the "organizational or relational center" of that unit. (1979:14) For example, on the concept-level the component "being" might be considered the central component of the semantic unit "boy" to which the peripheral components "human", "male", and "young" could be added (Beekman-Callow 1979:29). On the proposition-level, the subject and predicate (or in semantic terms, the topic and comment) would normally be considered the naturally prominent part. So in the sentence "Johnny ate an ice cream cone yesterday on the front steps of his house when the temperature was 80 degrees" the central or naturally prominent part would be the topic Johnny along with the predicate ate an ice cream cone. This, of course, is not a startling observation, but corresponds to the distinction made for years by tagmemicists between nuclear and marginal elements in a clause (Pike and Pike 1977:26ff,47-48,262-3,371ff,487; Elson and Pickett 1962:63).

A second kind of prominence is "marked prominence". This refers to a special optional feature attached to a normally nonprominent part of a unit to make that part prominent in this particular instance. In the sentence used by way of illustration above, one could mark the object by using a cleft construction as follows: "It was an ice cream cone that Johnny ate on the front steps of his house ... " Although the subject and predicate ate still have natural prominence, they are somewhat upstaged by the forefronted object (ice cream cone). Thus, natural and marked prominence can coexist, although the marked prominence may overshadow the unmarked.

Figure 4.3 (below) indicates the relation of the concepts outlined above. They are seen as analytical features of the semantic unit, i.e. each unit contains these features within it. The "holistic features", on the other hand, are features that pertain to the semantic unit in its larger text and situational context. (Cf. Van Dijk's model, section 3.2)

Analytical features (unity)	referential coherence (and connotational coherence) within the unit	relational coherence within the unit	prominence within the unit
Holistic features	classification of the unit (including connotation (tone) and register)	role of the unit	purpose of the unit

Figure 4.3 The meaning features of semantic units

In addition to the semantic terms described above, we could add the idea of "theme". "Theme" in the Beekman-Callow approach refers to the "the most prominent information of a paragraph, episode, or larger semantic unit" (Beekman-Callow 1979:104). Generally, it consists of the main topic and the main comment within a paragraph or larger unit (1979:15). (For further details and examples of theme derivation, see

sections 3.1.2 and 3.2. See also appendix 2 for further discussion of how other themes in 1 John have been derived.)

4.1.2 Beekman-Callow procedures summarized

The Beekman-Callow approach to discourse analysis is three-pronged. (See Kopesec 1980:1-7,8-11 for more detailed description; see also Beekman and Callow 1979, part 2:2-3.) It involves:

1. Delineation of semantic units,
2. Determination of relations between units, and
3. Derivation of thematic statements for units at different levels.

These three "prongs" correspond in theory roughly to what Beekman-Callow call:

1. Unity (Beekman-Callow 1977) or referential coherence (Beekman-Callow 1979:11,103) and relational coherence within units,
2. Relational coherence across units, and
3. Prominence

In Longacre's model these would correspond to:

1. Constituent structure analysis,
2. Spectrum and profile analysis and,
3. Macrostructure analysis, respectively (Longacre 1980). The match is not exact, however (see theoretical discussion in section 2.1) and the actual procedures are not necessarily carried out in this order.

Constituent Structure

Let us examine the three prongs of the Beekman-Callow procedure in detail. The first prong, constituent structure analysis, is based

primarily on the grammatical surface structure cues, and secondarily on thematic material. The procedure as applied to Biblical texts (but also equally valid for other types of texts) is as follows:

1. Assemble evidence for paragraph and other higher level boundaries and make tentative decisions,
2. Compare paragraph decisions with previous analysts, namely
 - a. versions and Greek texts (see figure 4.4)
 - b. commentaries (see figure 2.2)
 - c. previous analysts using Beekman-Callow method (see figure 2.2)
3. Revise decisions (as a result of):
 - a. incorporating more grammatical and semantic evidence
 - b. adjusting to majority opinion unless striking evidence to the contrary exists
 - c. developing a feel for the cohesive devices a writer is using in this particular text, for the author in general, and in the language as a whole.

Figure 4.4 (see following page) summarizes the paragraph divisions given by translators of several versions and by the editors of three different text editions of 1 John. There is no attempt to indicate the difference between paragraph and section or higher level boundaries in this chart. One initial clue, however, to a higher level boundary would be at points where there is almost unanimous agreement about boundaries (such as at 1:10; 2:17; 2:29; 3:24; 5:1, and 5:12). Further evidence (as described in section 4.2.1) needs to be examined to settle the many points at which the versions and texts disagree. Figure 4.4 gives one a

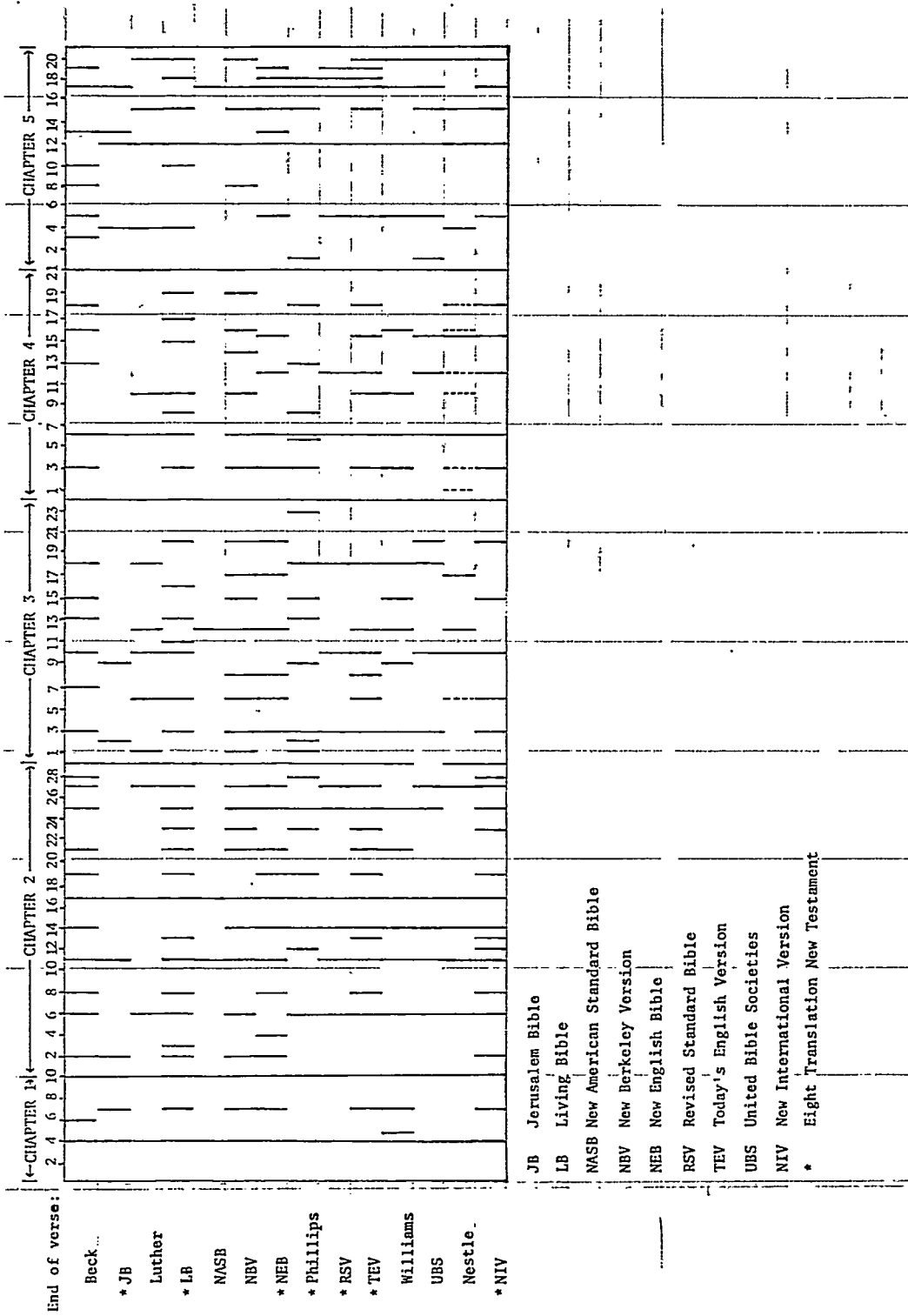


Figure 4.4 Comparison of paragraph boundaries in versions and texts of 1 John

starting point by making one aware of where those points of difference are.

From figure 4.4 we have seen that there are many points at which translators and editors have posited different paragraph boundaries. Earlier (section 2.3 and figure 2.2) we saw that there are discrepancies between even those using the analytical techniques of the Beekman-Callow approach. There are several reasons for this which can be summarized as follows:

1. Focus on single grammatical feature (e.g. vocative, imperative) to the neglect or exclusion of others;
2. Theological bias that causes one to highlight important motifs beyond what the grammatical features of a particular unit would warrant;
3. Splitters versus joiners or analytical versus holistic thinkers; and
4. Differences in development of the "state of the art" and in analyst's grasp of the theory.

Another question one might ask is whether the theory or the analyst is to blame for the discrepancies. Is there a way to arrive at a foolproof analysis procedure that will result in identical analysis each time it is applied to a particular text? The answer to the latter question is probably to be found in the framework of Van Dijk's theory of discourse analysis. Each analyst's unique background, experience and psychological make-up will influence the way in which he interprets a text. The problem of individual theological bias, therefore, needs to be tempered by attention to as much objective evidence as possible in constituent structure analysis. For further discussion and illustration

see section 4.2.1. (See also appendix 2 for more detailed discussion of unit boundaries.)

Early in the process of determining paragraph boundaries, one must also divide verses into propositions and render these propositions into "unskewed" English. By this we mean that insofar as is feasible the following relationships should obtain:

Thing-----Noun

Event-----Verb

Attribute-----Adjective or Adverb

Relation-----Conjunction or preposition¹

In determining the underlying semantic propositions of a text, if another part of speech is used for one of the semantic categories listed on the left than those listed on the right, then it must be changed to the part of speech listed. For example, in 1 John 1:4 the noun "joy" has been changed to the adjective "joyful" since an attribute rather than a thing is being expressed. Other guidelines in propositionalizing are that passive verb forms are avoided except when it is necessary for retaining a topic focus on an oblique case; ambiguous or skewed use of pronouns are made clear as are cultural or logical presuppositions; figures of speech are defigured (this includes live and dead metaphors, hyperbole and other figures); rhetorical questions are expressed in an unskewed form to show their illocutionary and perlocutionary functions; and prominent words or phrases are emphasized by standard English devices such as topicalization. For further details on the procedures used see Kopesec 1980:11. (See figure 2.2 and also discussions of coherence and boundaries in appendix 2.)

Relational structure

When the constituent structure has begun to emerge, it is time to determine at what level those constituents are functioning. At this point it is wise to try to put the constituents into a horizontal chart (see appendix 2) in order to see how the units group and where problem spots may be. Some additional adjustments will be made at this point on the actual boundaries. The next major task after determining the level at which the units function is to find labels for the relations between the units. Beekman-Callow's pre-packaged system of semantic relations (Beekman-Callow 1979:76) was used as revised for the literary-semantic analysis of Titus (Kopeseć 1980:6-7). Sometimes in the process of pinpointing the actual logical relationship between two units, it becomes clear that the boundaries need to be redrawn or a lower level unit needs to be joined to a different unit to form the next higher level unit.

While tied to grammatical features (especially conjunctions) for confirmation of the relation between units, determination of relational structure can in many cases be an intuitive procedure which is based primarily on the relation of perceived motifs or semantic domains that characterize sections or larger units. At the higher levels, the main evidence for relational coherence within a unit or across units may be the overall themes that occur in that unit. This explains some of the discrepancies between outlines of different commentators, expositors or analysts. Discrepancies are particularly likely at higher levels of structure since one is forced to group themes into larger and larger semantic domains. (See section 6.2 for an attempt to do this.)

One's analysis of relational structure will in most cases proceed from the intermediate levels of propositional clusters up to paragraph, section, and higher levels. When the higher level relations have been tentatively determined, one can go down to the proposition level and identify relations at that level and refine the wording of propositions to fit those relations. (One of the pitfalls of the Van Dijk approach is that one is tempted to try to identify relations between propositions before higher level units have been determined. This is especially defeating for the person who is analytically minded and pays too much attention to detail already. It is virtually impossible to build up higher level relations from the propositional level.) One is tempted to try to relate adjacent propositions on a lower level even when they are in different paragraphs. Perhaps the problem here is that Van Dijk's approach is based more on old versus new information than on the logical structure of propositions.

Thematic structure

The final stage in the Beekman-Callow analysis is to determine the parts of each unit which are being emphasized to the point of being thematic. This corresponds to macrostructure analysis (Van Dijk). Deriving the theme is accomplished by looking at the relational structure of each unit right down to the propositional cluster level to see which parts of each paragraph are naturally prominent according to the weighting already given to certain roles (see Beekman-Callow 1979:76; Kopesec 1980:6; and figure 4.2) and which propositions or themes are specially marked as prominent. Normally the proposition

labeled "Head" and indented farthest to the left in the display is the one that serves as the basis of the theme along with its immediate modifiers if these are needed to make the main HEAD make sense. Then support propositions that are highly elaborated or that are marked in some other way as being prominent are added as being thematic.

For the most part, the theme is derived by labeling propositions as being significant and eliminating those which are less significant. (This corresponds to Van Dijk's deletion of recoverable and irrecoverable information.) On the higher level of structure (section and above) another strategy for deriving theme is employed (whether consciously or unconsciously is not clear.) This strategy involves summarizing the content of whole propositions or propositional clusters and incorporating this summary (words, statements) into the theme. (This corresponds to Van Dijk's Construction rule.) This procedure is perhaps the most delicate and difficult since much is left to the analyst's discretion concerning what to include. The Beekman-Callow procedure is more explicit, however, than the Van Dijk reduction process, although both rely heavily on intuition (i.e. one cannot always articulate the reasons for one's decisions).

Even after the thematic structure has been determined it is possible that one may change one's analysis of the relational structure or even of the constituent structure. Then one must go back to make sure that the theme matches the new constituent or relational structure. Thus the whole procedure is based on successive approximations refined by comparison with other analysts, by gathering of further grammatical and thematic (motif) evidence, and by the practical process of fitting

together the units into a relational structure on the lower and higher levels.

4.2 Practical application to 1 John

4.2.1 Constituent structure—Evidence for paragraph boundaries

As the first step in constituent structure analysis it is necessary to assemble evidence for paragraph boundaries by listing the surface structure features that occur at various points in the text (see figure 4.5 on following page). As patterns emerge one can begin to posit boundaries that are then confirmed by other evidence. Six major categories of evidence have been assembled. They include 1) vocatives, 2) non-subordinating conjunctions, 3) deictics, 4) imperatives and surrogates (described in section 6.1.1 as covert commands), 5) orienters (usually verbs of communication, emotion, or cognition), and 6) tail-head constructions (see below for further discussion). Other indications of paragraph boundaries are the forefronted verb estin 'to be' at the beginning of paragraphs and summary statements at the ends of paragraphs.

As can be seen from figure 4.5, there is no one feature that will insure the presence of a paragraph boundary. For the most part, a constellation of features will be present at larger unit boundaries, such as paragraphs or sections.

By far the most frequent indicator of paragraph boundaries in 1 John is the vocative and the use of a form of houtos 'this', each occurring in 9 of the 18 paragraphs. The next most frequent grammatical

PARAGRAPH UNITS	Vocative	Nonsubordinating Conjunction	Deictic	Imperative (or surrogate)	Orienter	Tail-Head	Other
1:1-4		ho 'what'					
1:5-10		kai 'and'	tauta 'these things' hautē 'this'				forefronted estin 'is'
2:1-6	teknia mou 'my children'	∅	tauta 'these things'		graphō 'I am writing'	hēmartēkanen (1:10) 'we have sinned' hamartēte (2:1) 'you sin'	
2:7-11	agapētoi 'beloved'	∅			graphō 'I am writing'		
2:12-14	teknia 'children'	∅			graphō 'I am writing'		
2:15-17		∅		mē agapate 'do not love'			
2:18-25	paidia 'children'	∅	hautē (25) 'this'			kosmos parageitai (17) 'the world is passing away' eschatē hōra (18) 'the final hour'	
2:26-27		∅	tauta 'these things'		egrapsa 'I have written'		
2:28-3:6	teknia 'children'	kai nun 'and now'		menete 'remain'		menete en autō (27,28) 'remain in him'	
3:7-10	teknia 'children'	∅		medeis planatō 'let no one deceive'			
3:11-18		hoti 'because'	hautē 'this'				forefronted estin 'is' summary (18)
3:19-24		(kai) 'and'	en toutō 'in this'		gnōsometha 'we know'		summary (24)
4:1-6	agapētoi 'beloved'	∅		mē...pisteute 'do not believe'		pneumatōs (3:24) 'of the spirit' pneumatī (4:1) 'to the spirit'	
4:7-10	agapētoi 'beloved'	∅		agapēmen 'let us love'			summary (10)
4:11-21	agapētoi 'beloved'	∅	houtōs 'thus'	opheilomen...agapan 'we ought to love'			
5:1-5		∅				agapa...ton adelphon (4:2) 'love your brother' agapa ton gegennēmenon (5:1) 'love the one born'	
5:6-12		∅	houtos 'this'				summary (12)
5:13-21		∅	tauta 'these things'		egrapsa 'I have written'		

Figure 4.5 Evidence for paragraph boundaries in 1 John

marking of paragraph boundary is the imperative OR an orienter verb (e.g. "write", "know"). Note that these two features (imperative and orienter verb) are in complementary distribution. This suggests that perhaps they should be considered a single category and therefore perhaps the most common paragraph marking device. Perhaps one could call such a marker a "perlocutionary marker". Both markers indicate something about the relation between the speaker and the hearer and suggest something about the reason for writing. This is particularly evident in 2:1, 2:12, and 5:13 where a hina 'so that' or hoti 'because' introduces the purpose or reason for writing.

The next most frequent marker for paragraph boundaries in 1 John is what is called "tail-head" constructions.² This construction is not as clear-cut as one might suppose from the description given in Beekman-Callow (1979:104).

Examination of tail-head linkage as a boundary marking device

There seem to be several types of tail-head linkage in 1 John. Some seem to clearly mark paragraph boundaries and others do not. Our purpose here is to determine what makes for true tail-head linkage. Technically, "tail-head" linkage refers to the use of "a concept at the end of one paragraph [which] is repeated near the beginning of the next paragraph, or a support proposition near or at the end of one paragraph is related to a proposition at the beginning of the next" (Beekman and Callow 1979:104). This construction needs to be further defined to eliminate extraneous examples.

Figure 4.6 (see following page) is a first attempt at further defining tail-head linkage so that it can be used more effectively as a paragraph boundary determining device—especially in books like 1 John which are so filled with repeated motifs.

All the possible instances of the tail-head construction in 1 John have been listed in figure 4.6 both on the lexical and on the propositional levels. The criteria used to measure the genuineness of the tail-head constructions listed are whether the repeated information is similar in form or meaning; whether the tail of the tail-head occurs in a support proposition of the preceding unit; whether the "tail" actually occurs at the tail or final position of its clause; whether the "head" of the "tail-head" actually occurs at the beginning of its clause; and finally whether the repeated information is elaborated in a single verse or in several verses in the second part of the tail-head construction.

In figure 4.6 a distinction is made between "lexical" and "propositional" tail-head linkage. The difference is that in the former a single lexical item is repeated in the tail of the preceding verse and in the head of the following one; whereas under the term "propositional" are included instances in which a phrase or clause is repeated.

By "I", "P", and "N" we mean "Identical", "Partially Identical", and "Non-identical" in similarity of form or meaning. Thus, for example, in 1:1-2 we find a tail-head construction in which there is partial identity of form: zōēs (1) — zōē (2) and total identity of meaning: "life". In the tail-head construction 1:10—2:1 there is again partial identity of form: ouch hēmartēkamen 'we have not sinned' (1:10)—mē

VERSE	SIMILARITY		TAIL IN SUPPORT PROP- OSITION	TAIL FINAL	HEAD INITIAL	ELABORATION	
	Form	Meaning				Verse	Verses
<u>LEXICAL</u>							
1:1-2	P	I	X	X	X	X	-
1:10--2:1***	P	P	X	-	-	-	X
2:8-2:9	P	I	-	X	?	X	-
2:16-2:17	P	P	-	X	X	X	-
2:20-2:21	I	I	-	X	-	X	-
3:17-3:18	P	P	-	X	X	X	-
3:23-3:24	P	P	X	X	-	?	-
3:24b--4:1**	P	N	X	X	X	-	-
4:4-4:5	P	P	?	X	X	-	-
4:16a-4:16b	P	I	?	X	X	X	X
4:18-4:19	N	P	X	X	X	X	X
5:12-5:13***	P	I	-	X	-	X ?	-
5:17-5:18	N	I	-	X	-	-	-
<u>PROPOSITIONAL</u>							
2:3-2:4	P	I	X	X	-	?	-
2:5-2:6	P	I	X	X	X	X	-
2:22-2:23	P	P	X ?	X	X	X	-
2:23-26	N	N	-	-	X ?	-	-
2:27-2:28*	I	I	-	X	X	X	-
3:10-3:11(*)	N	N	X ?	X	-	-	X ?
3:14-3:15	N	P	X	-	X	X	-
3:19-3:20	P	I	-	X	-	X	X
4:10-4:11*	I	I	X	-	X	-	-
4:12-4:13*	N	I	-	-	-	X	-
4:21--5:1*	N	P	X	X	-	-	X
5:14-5:15	I	I	-	X	-	X	-

Figure 4.6 Features of tail-head construction in 1 John

hamartēte 'that you might not sin' (2:1) but this time there is only partial identity of meaning since the first occurrence of the verb hamartanō 'sin' is in the perfect tense whereas the second is in the subjunctive, and is in a prohibition. A third example of partial formal identity is found in 3:24b—4:1 in which the word pneumatōs 'spirit' (3:24b) is picked up in the following verse as pneumatī (4:1), but here the meaning is actually quite different since the referent in the first instance is the "Holy Spirit", whereas the spirit referred to in 4:1 is a false spirit. This is a case of total non-identity of reference, but the fact that there is some similarity in form makes this still a example of some type of tail-head linkage.

The purest form of tail-head linkage is found in only a few cases: 2:20-21 (oidate 'you know'); 2:27-28 (menete en autō 'remain in Him'); 4:10-11 ēgapēsen hēmas 'he loved us'. Each of these expressions is identical in both form and meaning in the tail of one verse and the head of another.

In figure 4.6, the verses marked with an asterisk are those which for independent reasons (besides tail-head constructions) seem to be at points where there is a paragraph boundary. Double asterisks indicate boundaries of larger sections and triple asterisks divisions or parts.

Similarity of form. Within and between the paragraphs (i.e. at paragraph boundaries) the forms of lexical tail-head seem to be identical(I) rather than partially identical(P) or non-identical(N) for the most part. This is not surprising since one would expect the relationship to be rather strong within paragraphs or across paragraph boundaries. Partial identity of form seems to be common at higher level

unit boundaries in tail-head constructions, although there are occasional instances of non-identity of form (as in 3:10-11; 4:12-13; and 4:21—5:1). Each of these latter instances involve whole phrases and therefore it is not too surprising that there should be considerable variation between phrases.

Similarity of meaning. On the lower level boundaries there seems to be considerable identity of meaning in tail-head constructions (5:12-13; 2:27-28; 4:19-21). The only exceptions to this are 3:10-11 where a negative changes the meaning. On higher level boundaries (section and division) partial identity seems to be the rule (e.g. 1:10—2:1; 4:21—5:1) although in one instance there is no similarity of meaning (e.g. 3:24b—4:1 in which pneumatōs is used for the Holy Spirit in one verse and pneumati in the next verse refers to false prophets.)

Position of tail in verse. In most, but not all, cases (see 4:12-13) the tail is in a support proposition in the verse preceding that in which the head is found. It is unclear what significance if any there is to the instance in which this is not true (4:12-13). Those of the eight cases of apparent paragraph and section boundaries have the tail in non-final position within their verses. By tail-final we mean that the motif occurs in the last phrase or clause of the verse.

Position of head in verse. By definition, tail-head constructions are supposed to have the motif in the initial part (phrase or clause) of the second verse in order to qualify as being a tail-head construction. Going by this definition, over one half of the examples of tail-head constructions listed in the chart as occurring at boundaries would not

qualify as tail-head (e.g. 1:10—2:1; 5:12-13; 3:10-11; 4:12-13; 4:21—5:1).

Extent of elaboration. The final characteristic used for recognizing tail-head constructions is whether the motif or theme (mentioned in the tail of the preceding verse) is elaborated in the following verse or verses. While this judgment is somewhat subjective, (i.e. to what extent the following verse is actually an elaboration of the idea or motif of the preceding verse), one can safely say that in most cases the verse at the head of the following paragraph does contain an elaboration of the idea in the preceding verse. This is true in 5:12-13; 2:27-28; and 4:12-13.

4.2.2 Relational structure

While the assignment of relational labels to propositions is usually fairly straightforward in the Beekman-Callow approach, in the case of the first unit in 1 John (1:1-4) there were several alternatives (see also Lutz 1974, part 2:20 and Curnow 1976, part 2:1) for additional though mostly unsatisfactory alternatives). In this analysis (see appendix 2, section 2.3 for more detailed discussion) I have argued for the structure in figure 4.7 (see following page). Even on the lower levels of structure, I have been prompted more by the semantic rather than the grammatical structure. In verse 1, for example there is no surface structure non-subordinated finite verb, so I have supplied the understood subject and predicate "This is" in proposition 1a and "I write" in 1f. In fact, all of proposition 1a is understood information.

At a previous stage of the analysis process I was not willing to supply an understood verb at the beginning and the structure in figure 4.8 resulted (see following page). This version of the analysis adheres more closely to the surface structure of the Greek, but does not necessarily reflect the semantic structure as accurately. Often there seems to be a tension between what is prominent on the clause level and what is being highlighted on a higher level of structure. On the clause and sentence level, it seems as though more prominence or emphasis should be given to the non-subordinated finite verbs found in verses 2 and 3. These include: ephanerōthē 'it appeared' (2a), heōrakamen 'we have seen' (2b), marturoumen 'we confirm' (2c), and apaggellomen 'we proclaim' (3c).

Just because a verb is in an independent form within its clause, however, does not mean that it deserves higher rank in the higher level discourse structure. Note that 2a-c seem to occur within a parenthetical amplification of 1g. Because of this 2a-d have a much lower rank than would otherwise be the case. Proposition 3c, on the other hand, while labeled an "orienter", does attain a higher status (as indicated by capital letters) by virtue of its independent grammatical form. It is also prominent from a pragmatic standpoint since it spells out for the first time the relationship of the author to the audience.

Conversely, a verb that is not even mentioned overtly in a text can be considered prominent in the semantic structure and be labeled accordingly. Thus, in both the structures displayed above there is an understood verb "I write" (1f) that seems to take precedence over the

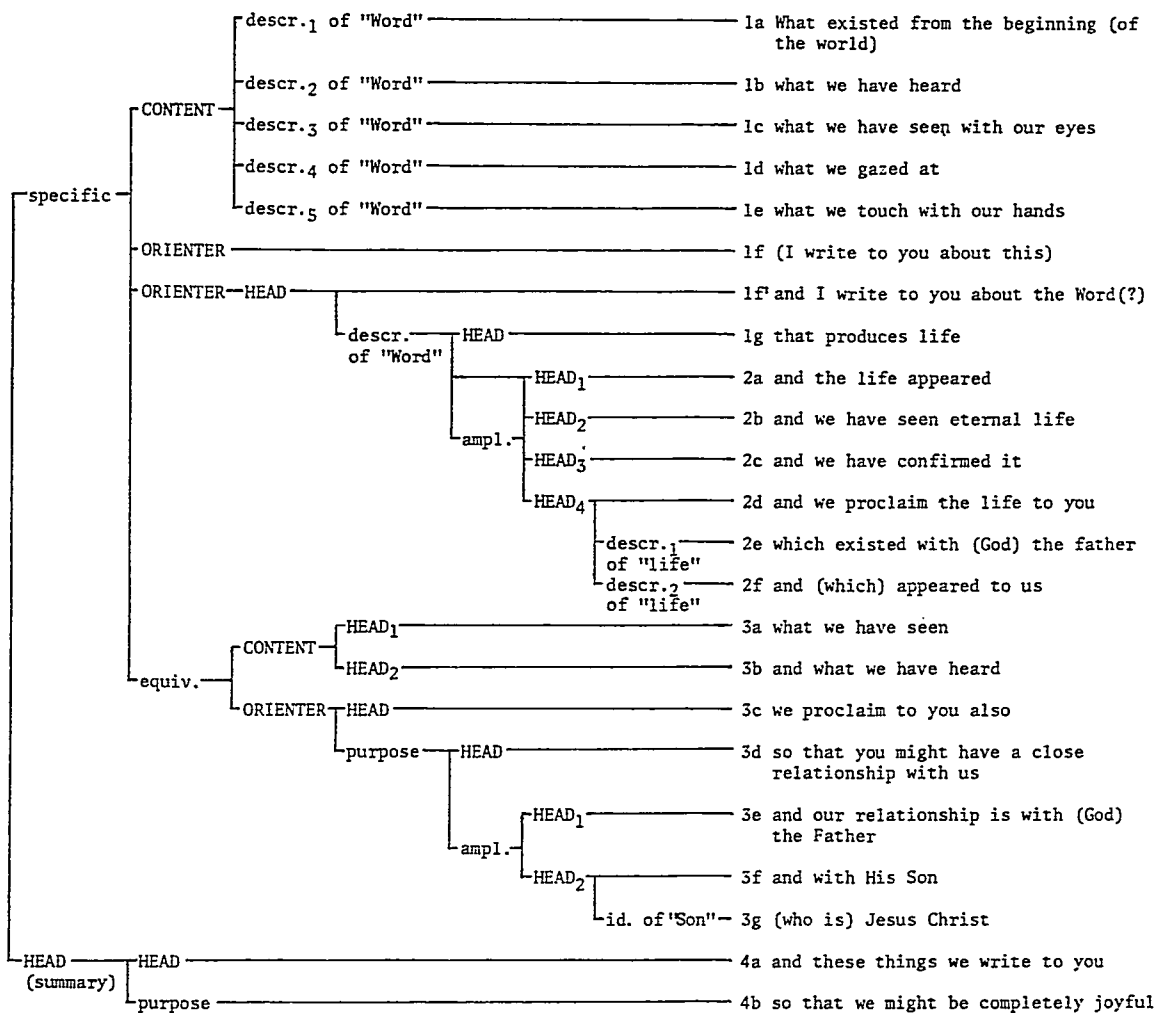


Figure 4.8 Original analysis of relational structure of 1 John 1:1-4

expressed finite verbs in verse 2. This is again indicated by capitalizing the label "ORIENTER" in 1f of figure 4.8 and by calling 1f "HEAD" (with respect to 2a-d) in figure 4.7.

One point of disagreement between some analysts concerning the relation between verses 1a-e and 1f is that of which proposition should be considered the "content" and which the "orienter". Those who focus on surface structure are more likely to consider 1f to be the content since the only overt surface marker in 1f peri 'concerning' suggests that it is heralding a "content". This view is a reaction to the discourse level function of the entire unit 1:1-4 which serves as a kind of "preview" to the topic of the whole discourse. With this in mind, we can feel free to analyze 1f as an orienter with a verb of communication such as "I write" understood and we can consider 1f to have greater prominence than 1a-e as the HEAD of the unit 1a-f (as in figure 4.7) or we can consider it equal in prominence with 1a-e as the ORIENTER to the CONTENT described in 1a-e. There are some analysts who have preferred to consider 1f as less prominent than 1a-e calling 1f a "delimitation" of 1a-e.

Another point in the relational tree structure where there is debate is in the relationship of verses 1 and 2 to verse 3. In figure 4.7 we see verses 1-2 depicted as a "preview" to verse 3, but another alternative could be chosen in which the two units (1-2 and 3) were considered equivalent (see figure 4.8). This illustrates that there is considerable room for interpretation of relations, especially as one analyzes higher and higher levels of structure. Semantic rather than

grammatical cues are used more and more in the higher levels of structure to determine relations.

This problem illustrates another theoretical issue. Besides the tension between grammatical and semantic cues to relational structure, there is also a tension between the old versus new distinction and the level of prominence. In the Beekman-Callow approach, as in the Van Dijk model, it is not always clear whether a proposition that repeats old information (even in summary form) should be given greater emphasis than one that brings in new information. The example of verses 1-2 and verse 3 vying for prominence is a case in point. Should 1-2 arbitrarily be considered more prominent simply because it is the first mention of the topic: logos tēs zōēs 'the word of life'? Or should the fuller expression apaggellomen 'we proclaim...' (3c) be considered more thematic? Similarly, at the next higher level of structure: should verses 1-3 be highlighted as the first mention of what John is proclaiming or should verse 4 be highlighted since it seems to summarize what has gone before? The latter option has been preferred. (See appendix 2, section 2.3 for further discussion.)

The next unit whose relational structure we will discuss is the following paragraph, namely 1:5-10. The problem areas in this unit are minor compared to those of the preceding. In verse 5 we again face a question as to how much prominence the "orienter" deserves. Because it is placed at the head of its verse with a deictic marker hautē 'this', the orienter is considered to have equal status with its "content" propositions (5d-e).

Another point in the relational tree that might be subject to different analyses is verse 6, propositions b and c (see display in appendix 2). There are at least two alternatives. Either 6b is to be considered a positive assertion to which 6c is a negative contrast, or 6b may be considered a "concession" to a "contra-expectation" in 6c. In the first case the natural prominence would fall on 6b and in the second on 6c. The interpretation must be done on semantic grounds since there is little or nothing in the surface structure to indicate whether a contrast or a concession is involved. The conjunction kai 'and' that links the two propositions does not give much of a clue. This assignment of prominence in this case will probably not affect the theme statements on the level of the paragraph, however.

A third point at which there might be a difference of interpretation of the relational labels to be assigned to propositions in this unit is in verse 9. Propositions 9b and c have been labeled "grounds 1 and 2" respectively in this analysis. They could equally well have been labeled "reasons 1 and 2". The choice here depends on whether one is drawing conclusions about God's character based on His forgiving us for our sins or whether one is simply reporting the facts of the situation. The latter choice was preferred even though there is no overt marker of logical deduction from evidence, such as a verb of cognition and the conjunction gar 'for' which often accompany a "grounds-conclusion" relationship.

As is evident from the discussion above, decisions about relational labels are not always automatic, but depend a great deal on

semantic and pragmatic considerations, especially when the surface structure signals are ambiguous.

4.2.3 Thematic Structure

Once the relational structure has been determined and natural prominence noted, it is not difficult to derive the theme for units using the Beekman-Callow approach. In some paragraphs there will be questions as to whether to bring motif-like information that occurs on lower levels of structure up to a higher level where it can be included in a theme statement.

In the units being described in detail here, theme derivation is rather straightforward. The theme for 1:1-4 is taken from the summary statement in verse 4 along with the HEAD of the major support (specific) of that summary. The justification for this is the extent to which the specific is elaborated (1a-3g—21 propositions) and the fact that the object of the main verb apaggellomen 'proclaim' (3c) has been forefronted and placed at the beginning of the paragraph. As mentioned earlier this preposing of the object lifts the concept of "word of life" to the status of the topic of the entire discourse. (For further discussion of the derivation of the theme see appendix 2). Thus, the theme chosen for 1:1-4 is as follows:

"I write these things to you so that we (all) might be completely joyful; specifically, what we (the other disciples and I) have heard (about Christ) and seen, I proclaim to you so that you might have close fellowship with us."

Note that the "specific-generic" relation between verses 1-3 and 4 is brought out by the conjunction "specifically" in the theme statement.

The theme statement for the next paragraph (1:5-10) is also rather straightforward in its derivation:

"And the message is simply this; that God is light [completely good, pure, and holy]; therefore if we do what is right, then we will have a close relationship with each other; and because Jesus died for us, God purifies us from every (type of) sin."

As mentioned in greater detail in the discussion of the theme derivation (appendix 2), there is some question about whether there is actually a covert imperative involved in verses 6-7 which would allow a "grounds-EXHORTATION" relationship between verse 5 and verse 6-10. The theme is derived primarily from the Head found in 5d along with its prominent orienter (see preceding discussion) "this is the message ... " as well as information from the two main HEAD propositions of the supporting specific (i.e. 7c and 7d'). Again, we see that once the relational structure has been established, it is relatively easy—though not algorithmic—to pinpoint the thematic material.

4.3 Assessment of advantages and disadvantages of Beekman-Callow approach

4.3.1 Advantages of Beekman-Callow approach as applied to 1 John

As has been demonstrated in the above analysis of 1 John (section 4.2), the Beekman-Callow approach can be used effectively 1) to divide

the discourse into its constituent paragraphs, 2) to pinpoint relations between propositions, propositional clusters and paragraphs, and 3) to derive the theme from the most prominent propositions.

Unlike the Van Dijk model, the Beekman-Callow approach has a systematic way to delimit paragraph boundaries by paying attention to the relational and referential coherence features present in the surface structure. Beekman-Callow's set of communication roles, which also includes a weighting of certain relations for natural prominence (e.g. reason-RESULT, condition-CONSEQUENCE), is also an asset in the process of analyzing which propositions should be clustered and which within those clusters should receive the most emphasis. Derivation of the theme is relatively straightforward in the Beekman-Callow approach once the relations between propositions have been determined. However, there is sometimes no principled way to determine which parts of a paragraph have sufficient marked prominence to warrant inclusion in the theme statement. Perhaps one solution to this problem would be to bring in more of the information involved in the communication situation.

4.3.2 Deficiencies in Beekman-Callow theory

One of the deficiencies in the Beekman-Callow approach to discourse has been its scanty treatment of the communication situation and how this communication situation influences the shape of the discourse in specific ways. This is not to say that the analysts have not been aware of the importance of such factors. In fact, they have often been painfully too aware of their lack of knowledge in this area. One reason for the lack of development of this part of the theory has

been, of course, the lack of access to the minds and culture of the original writer or readers of New Testament texts. The main emphasis, then, in the application of this theory has been on the actual text rather than on the situation that gave rise to the text.

One of the results of the lack of emphasis on the communication situation has been the omission of perlocutionary function from the propositions in the display. By perlocutionary function we mean what the author was trying to accomplish by writing what he did.

Perlocutionary function could be introduced in a number of ways:

1. Explicit mention of author's purpose in parentheses—even when there is no overt mention in the text
2. Use of words in the English proposition whose connotation will reflect the emotive content of the Greek words (this is difficult for non-native speakers of Koine Greek).

In the following chapters (5 and 6), we will show how perlocutionary function can be brought in to a greater extent both in the analysis process and in the resulting displays.

NOTES TO CHAPTER FOUR

¹These relationships were first pointed out by Nida (1974:37-38) who used the term "object" for "thing" and "abstraction" for "attribute". He correlates the semantic and grammatical categories in much the same way as is done above (except that he does not give the options "adverb" with attribute or "conjunction" with Relation).

²Longacre (1968:22) uses this term to describe similar constructions to those described here.

CHAPTER FIVE
COMPOSITE APPROACH

5.1 Theoretical basis

In the following diagram the four aspects of discourse analysis (outlined in chapter 2 of this study) are presented as viewed by the two major theoretical frameworks discussed in this study, namely Van Dijk's and Beekman-Callow's. A third approach is suggested which combines the two since Van Dijk's approach to discourse analysis has strengths to fill in weaknesses of the Beekman-Callow approach and vice versa.

In figure 5.1 (see following page) we see the Van Dijk model, the Beekman-Callow approach and a composite approach being compared with respect to how they proceed in handling four aspects of discourse analysis, each aspect having its own type of meaning: situational, grammatical, semantic, and perlocutionary. The four aspects of discourse analysis may or may not be handled in the order A-B-C-D as will be evident in the discussion that follows.

5.1.1 Comparison of Van Dijk and Beekman-Callow approaches

Van Dijk in his approach to discourse analysis begins with Aspect A (situational information) to establish a "context" (i.e. situational factors relevant to the particular shape of the discourse). He then moves to Aspects B and C (analysis of higher level constituent and relational structure) but must constantly refer to Aspect A for input to

THEORETICAL FRAMEWORK	ASPECT A (Situational)	ASPECT B (Grammatical)	ASPECT C (Semantic/Referential)	ASPECT D (Perlocutionary)
Van Dijk	Establish frames (cognitive, situational, language-specific)	Strict propositionalizing	Semantic and logical relations assigned to propositions; Application of reduction rules	Resulting macrostructure
Beekman-Callow	Take note of aspects of communication situation that may affect the discourse	Assign paragraph and section boundaries on basis of grammatical and semantic features; Mark off propositions.	Assign relations to propositional clusters, and larger units. to indicate natural prominence	Note marked prominence; Derive theme statements.
Composite of Beekman-Callow(B-C) and Van Dijk(VD)	Make theological and situational assumptions (B-C) explicit through frames (VD)	Determine paragraph and section boundaries (B-C)	Assign relations (B-C) Apply reduction rules (VD) AND/OR Note natural prominence of B-C relations and select more prominent propositions	Add information from communication situation (VD) to encode connative meaning in propositional display (B-C); Derive theme (B-C)/macrostructure (VD)

Figure 5.1 Comparison of how different models handle aspects of discourse analysis

his analysis of other aspects. Aspect D (analysis of thematic structure) also draws on information from Aspect A that may not have been highlighted in the analysis process up to the final stage. So, for example, toward the end of the reduction process in Aspect C the application of reduction rules can be blocked with regard to propositions that have a function different from (but content similar to) previous propositions. This blocking of application of a deletion rule, for instance, can be brought about by prefixing a perlocutionary verb (such as ASSERT or REAFFIRM or DESIRE) to propositions in the display. We have added this overt marking of perlocutionary function to the standard Van Dijk model. (See section 2.) Van Dijk's reduction procedures are based on identifying new and old information and deleting or condensing the old information to approximate the form of information stored in memory (especially long-term). Because of this, it is necessary to distinguish between information that is new in content and/or purpose rather than simply new in content. "Old" information introduced for a new purpose is considered "new" and is not arbitrarily deleted or condensed.

Beekman-Callow also must begin with Aspect A, but after dealing with Aspect B they must work through Aspect C, and then rework Aspect B before going on to Aspect D. Thus, each analyst used a successive approximation approach bringing information from most other aspects of discourse analysis to bear at each stage of the analysis process.

Now that we have looked separately at how Van Dijk and Beekman-Callow go about the process of discourse analysis, let us compare the two and see how they intermesh.

Aspect A (Communication situation). Van Dijk takes the communication situation into account in a systematic way through the use of frames which reflect the relevant context of the discourse. (See chapter 3.2) This context includes the author's purpose, common assumptions shared by speaker and hearer, and the cultural background (both the specific occasion for the writing of the particular discourse and the general milieu that underlies the discourse).

Practitioners of the Beekman-Callow approach have begun to take the communication situation into account more than before (see Kopesec 1979b) but there is as yet no formalized relation between the specific propositions and the cultural or situational background. Van Dijk's macrostructure analysis may not have all the answers, but through the device of frames some progress can be made in analyzing the specific effect of context on the notional and even the surface structure of a text.

Aspect B (Constituent structure analysis). Van Dijk's propositional displays encourage a somewhat atomistic approach to a text in which one works from the very lowest level of structure up to higher levels. Beekman-Callow practitioners, on the other hand, have developed the art of paragraph identification to such a degree that they are able to begin their analysis of a text at this intermediate level and then work down to the proposition-level and upward to the discourse level.¹ The Beekman-Callow approach, therefore, can delimit the scope of application of Van Dijk's reduction rules by indicating which propositions cluster to form larger units.

Another value of the Beekman-Callow approach in determining relational structure is that the analyst can look at a running propositional display and see the flow of ideas and the way that certain ideas are being emphasized (made prominent). This, of course, would only be true if the propositional display adequately expresses subtle shades of emphasis on the levels of clause, sentence, and paragraph. Such subtle shading presupposes that surface structure prominence devices such as chiasmic structure, word order, repetition, sandwich structure, etc., have been adequately analyzed and understood for discourse in general as well as for the particular text at hand.

The practitioners of the Van Dijk model (Kintsch 1977:36; see also appendix 1), on the other hand, use a strictly propositionalized display that tends to atomize the discourse into disjoint propositions. The discourse flow is lost. The logical content within each proposition may be adequately expressed, but there is little attempt to express the coherence between propositions—except by the use of conjunction operators. The result of the Van Dijk-Kintsch displays seems to be to make relations between clauses explicit but not between higher units (such as sentence or paragraph).² Note that Longacre (1976:38) has done profitable studies of certain collocations of case roles in "case frames" which characterize certain parts of a discourse.

Aspect C (Analysis of relational structure and natural prominence). While Van Dijk does recognize relations between propositions and deletes those which he feels are less prominent in the discourse, his theory does not pay attention to surface structure features that would give certain propositions marked prominence in the

discourse. The Beekman-Callow approach, on the other hand, has a well-developed discovery procedure for marked prominence as well as a well-defined set of "communication roles" which signal natural prominence. Thus, instead of deleting less prominent propositions as Van Dijk does, the Beekman-Callow approach highlights the more prominent propositions. This difference undoubtedly reflects the differing interests of the practitioners. While Van Dijk is interested in the cognitive processes of storage and recall of information (including the fading of memory over a period of time) (Van Dijk 1979), Beekman-Callow are more concerned with the interrelationship of ideas within the text itself. This is not to say that Van Dijk is not interested in the interrelation of ideas that occur in a text. In his use of cognitive and situational frames, Van Dijk could be said to take the semantic domains and the interlocking of themes into account more than Beekman-Callow. However, again, he is primarily concerned with how the reader stores these in his memory or how the writer develops his ideas into a discourse.

Longacre (personal communication) has suggested that perhaps Van Dijk's reduction rules are a generalized version of Beekman-Callow's theme derivation process or of their identification of prominence and relational structure. Van Dijk has categorized the processes that Beekman-Callow take for granted as they identify relations between propositions, assign prominence (emphasis) to certain relations, and derive themes from the most prominent propositions. Figure 5.2 (see following page) indicates how Van Dijk's four types of reduction rules are implemented in the Beekman-Callow approach.

Van Dijk (1977d:8-16)Beekman-Callow

- | | |
|---|--|
| 1. Generalization (generic argument or predicate retained and specific arguments or predicates deleted) | Recognize Generic as prominent in a Generic-Specific pair, i.e. having higher level thematicity. |
| 2. Deletion (peripheral, nonessential information that does not contribute to the main flow of the text is deleted) | Equivalent and amplified statements are recognized as less significant (unless specially highlighted by grammatical marking or repetition and are thus not included in theme statements. |
| 3. Integration (deletion of information inferable from one's knowledge of the language, culture, or world in general) | EFFECT is considered more prominent than cause. Thus RESULT, MEANS, CONSEQUENCE, CONTRAEXPECTATION, CONCLUSION, and EXHORTATION take precedence over reason and means, purpose, condition, concession, and grounds, respectively. |
| 4. Construction (formulating a generic statement not actually stated in the text itself) | In theme derivation, two kinds of construction occur: 1) addition of information from lower levels of structure to a high-level theme statement; 2) fusion of several specific theme statements into an overall theme statement (e.g. 1 Timothy 3: qualifications of elders). (See 1 Timothy LSA.) |

Figure 5.2 Comparison of reduction process in
Van Dijk and Beekman-Callow approaches

In Figure 5.2 we see the four types of reduction rules used in the Van Dijk model contrasted with their counterparts in the Beekman-Callow approach. Note that there is not a one-to-one correspondence of labels between the two approaches. Van Dijk summarizes the process of reduction of semantic information into four types: 1) Generalization, 2) Deletion, 3) Integration, and 4) Construction. Beekman-Callow, on the other hand, are more specific in their labeling of relationships between propositions in which one role in each pair is more prominent or deserving of attention. This is especially evident under Van Dijk's broader term "Integration", which corresponds to at least seven of the

"argumentation" relations listed in the Beekman-Callow inventory of "relations and roles involving communication units" (see section 4.1.1).

Aspect D (Theme derivation). The final aim of both the Van Dijk model and the Beekman-Callow approach is to arrive at thematic statements of larger and larger units. The theme statement at the highest level would correspond to Van Dijk's "macroproposition" (Van Dijk 1977c:12) and would be equivalent to an overall theme statement summarizing the gist of the discourse. As mentioned briefly above, the two models attempt to arrive at the overall theme of the discourse from different directions. While Van Dijk starts with the lowest level of structure (propositions) and eliminates equivalence by Negated Antonym Paraphrase (NAP), repetition, specifics etc., the Beekman-Callow approach tags the relations on the lower level and keeps them in actual memory while highlighting the more important propositions. In short, Van Dijk derives theme by eliminating background instead of by highlighting or selecting foreground information. Beekman-Callow practitioners, on the other hand, are able to note both natural and marked prominence and preserve shades of emphasis which might otherwise be lost and which might leave a bland rendition of the content structure. However, practitioners of neither model have worked out a systematic way of reflecting the emotive content or emphasis in their theme statements to reflect the perlocutionary function or author's purpose.

5.1.2 Assessment of Van Dijk and Beekman-Callow and proposal for combining the two into a composite approach

It seems as though the major contribution of the Beekman-Callow method to discourse analysis is the practical procedure for getting into the text at the initial stages and performing a constituent structure analysis which will break the text up into manageable pieces. (See figure 5.1 Aspects of discourse analysis.) A second contribution of this theory is the ready-made set of relations which have already been assigned relative natural prominence. A third asset of this approach is the retention of natural and marked prominence in the propositionalized form of the text. Finally, the Beekman-Callow approach provides a convenient and informative display both of the relations between propositions and of the relative prominence of those propositions. Theme statements can be derived from the displays with little difficulty by observing the relative prominence and choosing the propositions that are most prominent along with their important supportive material.

The weak points of the Beekman-Callow approach are

1. The lack of strong grounding from a single theoretical source;
2. The lack of perlocutionary information being highlighted at the lower level of structure (propositional cluster or even proposition);
3. The lack of systematic procedures for deriving thematic material from parts of the paragraph or section other than the most prominent proposition (i.e. motifs that are specially marked for prominence);
and

4. Lack of a means to make explicit the implicit theological and situational information used in the process of making decisions about what is prominent on the higher level and about how propositions should be phrased to encode both content and emphasis.

Van Dijk's model can supply several of the gaps in the Beekman-Callow approach:

1. It can supply an overall theoretical framework which incorporates pragmatics in a structured (as opposed to general) way.
2. The pragmatically based framework of the Van Dijk model motivates the inclusion of the perlocutionary function at lower levels of structure by including "pre-verbs" that indicate the author's purpose in uttering given propositions as well as his feelings toward the content he is uttering. (This is not to say that one cannot bring perlocutionary function into a Beekman-Callow display at this level but there seems to be more theoretical support for and practical need in doing so in the Van Dijk analysis procedures.)
3. It can make explicit the reasons for including thematic material from other parts of a paragraph besides the most naturally prominent ones. This is done by means of other types of reduction rules besides deletion, namely construction and generalization.
4. It can make explicit the assumptions about the background situation that are used to make decisions about how to phrase propositions. This is done through cognitive "frames" which the reader is assumed to bring to the text. (See appendix 2.) Situational frames containing information about the historical background and about the author and readers can also be used to justify the phrasing of

propositions. Other more generalized frames can be used, in addition, to justify theme derivation.

Van Dijk's model is "pragmatic" in a technical sense, in that he brings in situational factors in showing how the discourse was produced and how it is processed. However, in the ordinary sense of the word his model is not as "pragmatic" as the Beekman-Callow approach. In the first place, his rules are difficult to apply for several reasons:

1. The range of application is often unclear (i.e. there is no explicit procedure for marking off boundaries of units within which the reduction rules can apply);
2. Relations between propositions are not as explicit as in the Beekman-Callow approach; and
3. The Van Dijk model emphasizes availability of information from the situational background. This information which is vital to the reduction process is not readily available in the case of a text as ancient as 1 John.

The areas of Van Dijk's model that can be strengthened by features of the Beekman-Callow model are as follows:

1. Van Dijk's strict propositionalizing can be replaced by the Beekman-Callow form of propositionalizing which retains lower level prominence and is more conducive to achieving a coherent flow which assists the identification of higher level relations and units.
2. Van Dijk's lack of constituent structure analysis above the proposition level can be supplemented by assignment of paragraph and section boundaries by the Beekman-Callow method.

3. Van Dijk's lack of systematic relational labels can be supplied by the Beekman-Callow set of relations.
4. Van Dijk's lack of interest in prominence—either natural or marked—in the actual text can be supplemented by Beekman-Callow's attention to naturally prominent relational roles and to surface structure textual devices that serve to mark prominence in a special way.
5. Van Dijk's somewhat intuitive and laissez-faire derivation of macrostructure can be enhanced by Beekman-Callow's more detailed specification of reasons for assigning natural thematic prominence to certain propositions in the relational structure.

From this comparison of the strengths and weaknesses of each theory, we can see that each can make a valuable contribution to the other. In general, Van Dijk adds system and theory to Beekman-Callow's practical procedures. Van Dijk's emphasis on the systematic description of significant information in the communication situation (Aspect A) adds valuable input both to the initial propositionalizing (Aspect B) as well as to the final derivation of the thematic structure of the discourse (Aspect D). Beekman-Callow's practical procedures help to pin down the details of the analysis process to make the reduction process (Aspect C) more workable and explicit.

5.2 Practical application of composite approach to 1 John

Aspect A. The first step in applying the composite approach to 1 John is to set up three kinds of frames or constellations of information that will characterize 1) the environment or culture in which the text

was written and/or received; 2) the psychological and intellectual makeup of the author and readers; and 3) the semantic domains of the discourse as expressed by terms in the language of the discourse. These three kinds of frames could be termed, respectively: 1) situational, 2) cognitive, and 3) language-specific. There will, of course, be overlap between two or all three of these frame types, in that some frames will appear in more than one set. A list of frames for 1 John would include those in figure 5.3 (see following page).

Three types of frames are depicted in figure 5.3: situational, cognitive, and language-specific. The situation frames include 1) three brands of gnostic philosophy that had invaded the church (see appendix 2, section 1.1.3; Caird 1962:947; and Songer 1970:403-6); 2) the fact that John was pastoring a church at a distance; 3) the characteristics of the church in Asia Minor (Stott 1964:44-50); 4) John's background (see Caird 1962:947-8); and 5) the expected form of a first century letter (see Mullins 1972).

Cognitive frames include the emotive ties between John and the people to whom he was writing. Also included would be his Semitic mind (Caird 1962:948) and background as a disciple and church leader.

Language-specific frames include recurrent lexical items such as ginōskō 'know', agapētoi 'beloved', teknia mou 'my little children', and the key words found in the frames (see section 3.4.1 and appendix 2, part A). Language-specific frames would also include the tendency of John to write with a style reflecting the structure of Hebrew. (See Harrison (1964:442).)

<u>Situational</u> (historical/ cultural)	<u>Cognitive</u> (emotive/ interpersonal) <u>Speaker</u> <u>Hearers</u>	<u>Language-Specific</u>
1) gnosticism: Ebionism Cerinthianism Docetism		1) <u>ginōsko</u> 'know'
2) long-distance pastorate	concern---receptivity love	2) <u>agapētoi</u> 'beloved' <u>teknia mou</u> 'my little children' mitigation of commands frames in Appendix 2
3) characteristics of the Church of Asia Minor	3) assumptions of speaker and hearer about each other	
4) John's background as	a) a Jew b) eyewitness to Christ's life and death c) experienced Church leader	4)a) Hebraisms <u>kai</u> for multiple semantic functions b) <u>martur-</u> 'witness'
5) 'epistle' schema		5) <u>graphō</u> 'write'

Figure 5.3 Frames in 1 John

Not all of these frames are on the same level of generality. Some contain or are contained by others. This suggests that some frames may operate on higher levels of structure in the discourse than others. Actually the three types of frames perform quite different functions even though they all share the quality of being constellations of information. The functions of the three types of frames are as follows:

1. Situational frames constrain the overall theme of the discourse and its overall shape (genre, tone, presence or lack of detail on some subjects). They also help in interpreting the author's meaning.
2. Cognitive frames constrain the amount of detail given on certain topics, the strength of explicit and implicit commands, the choice of certain vocatives. In addition they contribute to theme derivation in that they give clues as to perlocutionary function.
3. Language-specific frames determine the actual choice of lexical items to express the situation and interrelationship between author and reader outlined above.

Aspect B. The second phase of the application of the composite approach to 1 John involves constituent structure analysis in which paragraph and section boundaries are delineated. The actual procedure preferred is very close to that of Beekman-Callow (see section 4.2.1 of this study). As mentioned earlier, the Van Dijk model does not pay attention to constituent structure on the intermediate levels, but rather focuses on constituents within a proposition on the one hand, and to the larger parts of the overall discourse. For example, the Van Dijk approach has been used to highlight the relation of predicates and

arguments within propositions (Kintsch 1977:36) but does not examine grammatical or semantic features that would group the propositions into clusters. On a higher level of structure practitioners of the Van Dijk model will focus on larger units, but these units can be as large as to include the entire body or introduction to the discourse. For example, in a psychological article they will note that such an article typically consists of such sections as: Introduction, Method, Experiment, Results, Conclusions. While it is important to note these higher level units, it is also important to determine units within these higher "rhetorical" units.

When we actually look at the text of 1 John, what does the composite approach suggest that we do in order to divide the text into constituents? Basically the procedure is identical with that used by the Beekman-Callow approach (see section 4.2.1: Beekman-Callow constituent structure analysis). On the basis of this approach we recognize that 1 John 1:1-10 is composed of two major units: 1:1-4 and 1:5-10. The first unit seems to serve as a preview to the second and the whole unit (1:1-10) serves as an introduction to the entire epistle. (See appendix 2 for evidence of these boundaries.)

Ironically, the "epistle schema" which has been set up to help identify what genre we are dealing with does not help us very much to determine where to place 1 John. 1 John seems to deviate from the expected norm, as several scholars have pointed out (Caird 1962:948; Harrison 1964:441). However, other information from the situational frames can be used to explain why the epistle is not structured in the typical way (i.e. with opening and closing greetings to specific

people). If it is true that John was written as a general epistle to several churches in Asia Minor and designed to be circulated wherever possible then we would give up our expectation that there would be specific greetings in the opening and closing of the epistle. Perhaps a sub-schema "general or pastoral epistle" could be developed which would set up a different set of expectations for this specialized type of epistle.

Aspect C. When the paragraph and section boundaries of this unit (#1) have been determined, then it is possible to go on to aspect C of the analysis, namely identification of relations between units and assignment of natural prominence which leads to the selection of the more prominent propositions as candidates for theme statements. In the paragraphs in question (1:1-4 and 1:5-10) there is agreement in general between the Beekman-Callow and Van Dijk approaches as to what is more prominent and what is less prominent. (It is perhaps unfair to expect an exact match between the two theories since they are looking for different kinds of information. Beekman-Callow are mainly interested in highlighted information whereas Van Dijk, et al. are interested in cognitive processing and recall of new as opposed to old information.)

A point at which the Beekman-Callow and Van Dijk approaches yield quite different results as to be found in 1:4 (see figure 3.4). In this case, the difference is caused by the omission of 4a in the Van Dijk approach on the grounds that it is assumed from information in the epistle schema that one would write a letter. Verse 4b is eliminated on the grounds that the information contained in this verse is implied by information already available to the reader in the cognitive frame

regarding "fellowship", which has been called up in verse 3. (Here we are making assumptions about the extent of the reader's understanding or knowledge of what "fellowship" [with God and His children] entails. In other words we are already assuming that they realize that this fellowship will cause joy.)

In the Beekman-Callow approach, on the other hand, 1:4 is taken as being not only worth preserving but as thematic for the paragraph 1:1-4. The reason for considering this verse more prominent than all of 1:1-3 is that it seems to be stating in generic terms what John is doing (namely writing about Jesus who is the author of eternal life) and why John is doing it (namely in order to enjoy fellowship with his readers.)

The relational structure of 1:5-10 as identified by the Beekman-Callow approach is virtually identical with that of the Van Dijk approach, as are the groupings into higher units. (The actual process of arriving at these relations was somewhat easier by means of the Beekman-Callow approach. However, the analyst may have had an unfair advantage in using the Beekman-Callow approach since this was the second method employed and therefore the material was considerably more familiar by that time.) In both approaches we find each verse forming a cluster, and verses 6-7 and 8-10 grouping to form larger clusters. Similarly, in both approaches verse 6 is seen to be a negative contrast with verse 7 as were verses 8 and 10 with verse 9. It was not so clear to this analyst from the Van Dijk approach that verses 6-7 were equivalent to verses 8-10 or at least that verses 7 and 9 were equivalent. This relationship, of course, could be handled by the Van Dijk theory by simply deleting verse 9 as = (equal to) 7. Also, unclear

from the Van Dijk approach was the relationship of verses 5 and 7. No clear relationship was discovered using this approach, except that one could imagine a grounds-conclusion relationship between the perlocutionary pre-verbs I ASSERT (1:5) and I SUGGEST (1:7). The Van Dijk approach would indicate that both verses 5 and 7 should be retained in a theme statement. (This is in fact done in the Beekman-Callow theme statement as well (see appendix 2).)

Aspect D. The final stage of the analysis consists in noting the natural and marked prominence of propositions (as indicated by either the Van Dijk or the Beekman-Callow approaches) and deriving a theme statement. This stage also involves incorporating information from situational frames (and perhaps also cognitive frames that might reflect the author's or readers' mind set) into the actual theme statement.

Because the logical relations between propositions as determined by the Beekman-Callow approach are more geared toward prominence or highlighting than to questions of new versus old information, this analysis will rely more heavily on the Beekman-Callow judgments of both labels and prominence, rather than on Van Dijk entailment relations. We will thus take Beekman-Callow theme statements as derived from the relational structure trees (see appendix 2) and modify these by attaching the perlocutionary pre-verbs from the Van Dijk analysis.

The Beekman-Callow theme statements for the two paragraphs in question read as follows (see section 4.2):

1:1-4. I write these things to you so that we (all) might be completely joyful, specifically what we (the other disciples and I) have heard

(about Christ) and seen, we proclaim to you so that you might have close fellowship with us.

1:5-10. And the message is simply this: that God is light [completely good, pure, and holy]; therefore, if we do what is right, then we will have a close relationship with each other and because Jesus died for us, God will purify us from every (type of) sin.

Before adding the Van Dijk perlocutionary labels, perhaps a word is in order about the source of these theme statements. As mentioned above (under Aspect C, 5.2) the theme for 1:1-4 comes primarily from verse 4 which is taken to be a generic covering 1:1-3. (See appendix 2 for more detailed discussion of this theme derivation.) The theme for 1:5-10 is derived primarily from 1:5c-d (HEAD-generic/grounds) along with the specific (covert exhortation) found in 1:7a-d. In both the Beekman-Callow and Van Dijk approaches the positive outweighs the negative in a contrastive pair and equivalent propositions are ignored unless they add some significant new information or repeat old information in a striking way that indicates that that information needs to be specially marked for prominence. Both the Beekman-Callow and Van Dijk approaches would retain verses 5 and 7 in the theme statement of this unit. However, it seems as though the Van Dijk approach implies that verse 7 is a covert exhortation and thus would have higher natural prominence in the Beekman-Callow approach. By adding the perlocutionary verbs I ASSERT before 1:5 and I SUGGEST before 1:7 the grounds-EXHORTATION relationship is made more clear. (Actually the Beekman-Callow theme statement does imply this relationship by its very wording: "Because ... therefore" but the relationship is not spelled out in the

relational tree chart nor is it explicit in the grammatical surface structure.) Here is a case in which the author's purpose needs to be taken into account in the expression of a theme statement even though there is no explicit expression of that purpose in the actual text. (The question as to whether John was asserting the truth of verse 5—namely that God is light—for the first time ever, or whether he was simply reaffirming this truth, must remain moot and is perhaps not relevant to this discussion.)

Let us look at the Beekman-Callow theme statements as modified by the Van Dijk perlocutionary verbs:

1:1-4. I write (I ATTEST, AFFIRM and PROCLAIM) these things to you (because I DESIRE) that you might be completely joyful; specifically what we have seen and heard (i.e. ATTEST TO) we PROCLAIM to you (because we DESIRE) that you might have close fellowship with us.

1:5-10. Because (I ASSERT) this is the message: that God is light (completely good, pure, and holy); therefore, (I SUGGEST) if we do what is right, then we will have a close relationship with each other, and

(I SUGGEST) because Jesus died for us, God will purify us from all wrongdoing

OR

(I SUGGEST) you walk in the light/do what is right.

The latter rendition of the theme seems to come closer to the purpose John had in relating the surface conditions and consequences found in verses 6-10. These conditions mitigate the force of the imperative that underlies them. (See section 6.1.)

More work needs to be done in the area of intermeshing these two frameworks and also in confirming what the actual perlocutionary force of each individual proposition and propositional cluster is.

5.3 Comparison of theme derivation in Beekman-Callow and Van Dijk approaches

5.3.1 Comparison of themes

The purpose of this section is to compare the themes derived in selected paragraphs beyond chapter one of 1 John using both the Van Dijk and the Beekman-Callow approaches. The aim of this comparison is to discover to what degree the two approaches rely on similar principles in theme derivation and to what extent they are based on fundamentally different sets of criteria. As mentioned above, one essential (or potential) difference between the two is Van Dijk's attention to new-old information versus Beekman-Callow's emphasis on prominence—both natural and marked—as the main clues to what is thematic.

We will also examine the extent to which perlocutionary function needs to be taken into account in the process of theme derivation—especially in the Van Dijk model.

As we look at the results of the Van Dijk reduction process (VD) and compare these with the themes derived by the Beekman-Callow approach (B-C), we find little correlation in most paragraph units. Figure 5.4 (see following page) indicates the degree to which the propositions considered thematic in each approach overlap. In the first column are listed the propositions that remain after the Van Dijk reduction process

VERSES	RAW SCORE				PERCENTAGES		
	(Number of specific propositions retained as thematic)				(Percent of specific propositions retained as thematic)		
	Van Dijk only	Beekman-Callow only	Both	Total	Van Dijk only	Beekman-Callow only	Both
1:1-4	8	4	8	20	50	25	25
1:5-10	1	-	6	7	14	-	86
2:1-6	18	4	4	26	68	16	16
2:7-11	3	-	3	6	50	-	50
2:12-14	8	2	9	19	42	10	48
2:15-17	6	-	1	7	86	-	14
2:18-25	11	2	3	16	68	13	19
2:26-27	1	2	2	5	20	40	40
2:28—3:6	20	1	2	23	87	4	9
3:7-10	5	5	4	14	35	35	30
3:11-18	17	-	2	19	89	-	11
3:19-24	11	-	3	14	77	-	23
4:1-6	6	2	3	11	55	18	27
4:7-10	8	-	2	10	80	-	20
4:11-21	15	2	3	20	75	10	15
5:1-5	8	3	-	11	72	28	-
5:6-12	8	6	-	14	57	43	-
5:13-21	10	5	4	19	55	24	21

Figure 5.4 Comparison of thematic propositions
(resulting from Van Dijk and Beekman-
Callow analyses)

but not considered thematic in the Beekman-Callow analysis. The second column contains those propositions considered thematic in the Beekman-Callow analysis but not in the Van Dijk analysis. (Columns one and two, therefore, have no propositions in common.) Column 3 indicates propositions that both Van Dijk and Beekman-Callow approaches would consider thematic. Column 4 indicates the total number of propositions considered thematic in each paragraph. The right half of the column gives the percentages for the raw scores listed on the left.

Figure 5.4 raises some interesting questions. First, there is the discrepancy between the results of applying the two models a result of 1) inadequate or incomplete application of either model (especially of Van Dijk since the practical procedures in that model have been less clearly defined than those for the Beekman-Callow approach), 2) basic difference in criteria used to decide what is thematic, or 3) lack of definable scope for reduction rules when no paragraph boundaries have been previously delineated.

In order to answer these questions, we have reordered the paragraphs in Figure 5.4 from those with the greatest to those with the least percent of overlap to form figure 5.5 (see following page).

The question that immediately arises from this chart is the following: What are the conditioning factors that have caused such a low degree of congruence in paragraphs like 5:1-5 and 5:6-12? Several possible answers emerge. First, perhaps the sheer grammatical or semantic complexity of a paragraph may cause such great differences in the two analyses. Secondly, sheer length may be a factor. A third

	VERSES	Half of Discourse		Percent overlap	Percent Van Dijk only	Percent Beekman-Callow only
		1st	2nd			
1	1:5-10	x		86	14	-
2	2:7-11	x		50	50	-
3	2:12-14	x		48	42	10
4	2:26-27	x		40	20	40
5	3:7-10		x	30	35	35
6	4:1-6		x	27	55	18
7	1:1-4	x		25	50	25
8	3:19-24		x	23	77	-
9	5:13-21		x	21	55	24
10	4:7-10		x	20	80	-
11	2:18-25	x		19	68	13
12	2:1-6	x		11	69	11
13	4:11-21		x	15	75	10
14	2:15-17	x		14	86	-
15	3:11-18		x	11	89	-
16	2:28--3:6	x		9	87	4
17	5:1-5		x	0	72	28
18	5:6-12		x	0	57	43

Figure 5.5 Paragraphs in order of percent of overlap between Van Dijk and Beekman-Callow theme statements

possibility is that there are two kinds of structure operating at the same time—a logical and an associative structure.

In order to insure that the discrepancy between the propositions which are considered thematic is not simply the result of inadequate application of reduction rules, it is necessary to reexamine the reduction of those paragraphs where there is least overlap, such as 5:1-5 and 5:6-12 with zero overlap. In addition, we will consider paragraphs with less than 20% overlap, such as 4:11-21, 2:15-17, 3:11-18, 2:1-6, and 2:28—3:6. It is interesting to note that nearly all of the paragraphs with less than 20% overlap have more than 6 verses; whereas those paragraphs with more than 20% overlap of themes have 6 verses or less. Notable exceptions to this rule are found in the two paragraphs with zero correlation which are all rather short (7 verses or less). The rather lengthy paragraph 5:13-21 with over 20% correlation is also an exception to the general rule.

Earlier we raised the possibility that the discrepancy between the two sets of theme statements may be due to different criteria for retaining propositions (in the Van Dijk model) and for marking them as prominent (in the Beekman-Callow model). If, as we suspect, the main criterion in the Van Dijk model is new versus old information, we would expect there to be more correlation concerning which statements are considered thematic earlier in the discourse than there is later on. Figure 5.5 indicates that slightly more than half (5 out of 9) of the paragraphs with 21% or higher correlation are in the first half of the discourse and slightly more than half (again 5 out of 9) of the paragraphs with 20% or less correlation are in the second half of the

discourse. This leaves our hypothesis about new versus old information as yet unproven. However we do note that there is a correlation between decreasing congruence and later occurrence at least in the first third of the list. Paragraph 1 :1-4 is probably out of order simply because the new information it contains at the outset would be considered thematic in the Van Dijk model, whereas it would not be in the Beekman-Callow approach. If this paragraph is not considered in the list we find that almost all of the first half of the list falls into a linear order with the exception of 4:1-6. Perhaps if we address ourselves to the third question raised by figure 5.5, we will come up with an answer to the discrepancy between theme statements. If we supply a narrower scope (based on the Beekman-Callow paragraph boundary analysis) within which the Van Dijk reduction rules could apply, perhaps we will arrive at a closer correlation of theme statements. (Note that there is a high degree of correlation in 1.5-10 of propositions considered thematic by both models. This seems to be due primarily to the clear-cut boundary as well as to the brevity of the paragraph and to the fact that it occurs early in the discourse before new versus old information constraints would skew the determination of thematic propositions.)

After checking carefully the thematic propositions as derived by the Van Dijk approach in the seven paragraphs in which there is least congruence, we conclude that in some paragraphs there is even less congruence than we had at first supposed. This is especially true in 4:11-21, one of the most complex paragraphs in the entire epistle. In our original analysis, for example, propositions 12D, 13C, 15C and 16F were deleted on the basis of being equivalent with propositions that had

gone before. Unfortunately, on closer analysis these propositions must be retained as being thematic since it is misleading to delete propositions solely on the basis of their information content with no regard to the surrounding cluster or to their semantic relation to adjacent propositions.

Another somewhat suspect procedure which one might easily employ using the Van Dijk model is to delete a proposition on the basis of identity with one that has occurred so much earlier in the discourse that one could question whether it was even in long-term (let alone short-term) memory. This is the case, for example, with 4:12D which has been deleted on the basis of identity with 2:5B.

In the process of checking whether certain deleted propositions in the Van Dijk display were actually thematic, a cross-checking procedure suggested itself whereby one can go back and forth between Van Dijk and the Beekman-Callow displays. The steps are as follows:

1. Check to see if reduction rules have been consistently and fairly applied to the propositions within a paragraph in the Van Dijk analysis by
 - a. taking into account different illocutionary and perlocutionary functions of identical information content;
 - b. looking to see if the information used to justify equivalence is sufficiently close to the point at which deletion takes place to warrant such deletion. (Human beings are not endowed with computer memories for the most part.)
2. Cross-check with the Beekman-Callow display to see if two propositions with identical information content are listed with

different role labels and check to see if they are at the same level of prominence (by looking at the level of indentation of the proposition or at the position in the tree structure).

An example of this procedure would be, for instance, to look at 4:16D to determine if it should be deleted on the grounds of equivalence with 4:8C. At first glance it looks as though 8C is grammatically subordinate whereas 16D occurs in an independent clause. Then we look at the relational labels in the tree structure (appendix 2). We find that both are listed as being reason propositions. If we stopped here in our analysis, we might decide to delete 8C instead of 16D since they have the same semantic function but 8C is grammatically subordinate. The final step is to look at the level of prominence that these propositions have in their respective paragraphs. At first it looks as though 16D is at a higher level of prominence, but with more careful examination we see that the two propositions 8C and 16D are in fact at equal levels of prominence (three steps removed from their respective Head propositions). What have we learned from this exercise? We have seen the need to take not only the raw information content into account but also the semantic role of the proposition as well as the level of prominence. Van Dijk's model does not highlight either the semantic role or the prominence so it seems quite useful to resort to the Beekman-Callow approach for this type of information. We still may decide to retain 16D on the basis that 8C occurs in a different paragraph and thus to a set of propositions potentially supporting a different topic.

5.3.2 Macrostructure versus theme derivation

In our examination of the application of the Van Dijk model, the Beekman-Callow approach, and a composite approach to the first chapter of 1 John, it may seem as though the three methods are virtually interchangeable with a few minor refinements. However, when we look beyond chapter 1 of John's first epistle, we find startling differences in the results from applying these three methods. In the following section(s) we will attempt to outline the differences that arise and point to the reasons for those differences. One reason that suggests itself a priori is a difference of focus between the Van Dijk and Beekman-Callow models. This difference is reflected in a distinction made by Bonnie F. Meyer (1975:25) between three facets of discourse. She distinguishes between three ways of organizing information 1) relations between bits (organization of content), 2) given versus new information (reflecting the relation between speaker and hearer), and 3) staging or prominence which reflects the relation of the speaker to the text.

Let us briefly examine the basis used by Van Dijk and Beekman-Callow to abstract or condense information in a discourse. Van Dijk professes interest in the relation of ideas within a text in his application of reduction rules that eliminate inferable information. He also shows some interest in the relative prominence or staging of information (Van Dijk 1977d). However, his main emphasis seems to be on the relation of given and new information and how this affects storage and recall. This emphasis has profound implications for the question of objectivity in interpretation since each individual reader with his

unique background and assumptions will bring a different set of givens to the text and will thus be confronted by a different set of new items to store in memory. His personality type and degree of receptivity to new information and lack of preconceived notions on a particular topic will interact with the actual prominence or staging signals to determine what the individual actually stores in semantic memory. (See Van Dijk 1980b.) This would be one way to account for vast differences between individuals in theme derivation experiments (see Jones 1977; Pragmatics and Theme Identification 1979; and Van Dijk 1979b). The supposition in most such experiments is that if the thematic material is clearly enough marked either by repetition or by other special devices and if the topic or theme sentences occur in culturally acceptable points in the discourse, then there will be more uniformity in the identification and recall of theme. I would question this assumption. It seems as though repetition, under normal circumstances, is a fairly good guide to what an author thinks is most significant and this device will usually insure that the reader retains part of the main idea. However, it seems equally plausible to conclude that a person who is especially open to new ideas and who has a quick and inquiring mind would be just as likely to focus on a new or unusual idea presented for the first and even the only time—even sketchily. It would not be surprising to find this new or intriguing information lodged in semantic memory along with old or background information being reinforced. These assumptions are a priori at this point and would need to be tested experimentally.

Another factor that contributes to storage and recall in semantic memory besides staging (prominence) or the given versus new distinction

is the coherence of the bits of information within the discourse. Perhaps it would be more accurate to say that if such coherence is altogether lacking or unclear, then the discourse is more difficult to store or recall. It is interesting to note that here again an estimation of the degree of coherence of a discourse will vary from reader to reader depending on each person's background and assumptions. An extreme example of this idiosyncratic feature of coherence is found in a discourse which leaves some of the background up to the reader to supply:

A VW Rabbit owner was once heard remarking that the windshield wiper on her car worked even though there was no air in her tire.

To those uninitiated in the ways of Rabbits, this statement is totally incoherent. But as soon as two minor slips of the tongue are corrected and a few background assumptions are supplied, the statement makes sense. The first slip of the tongue was that she meant to say "windshield washer" rather than "wiper". Also, she could have said "spare tire" instead of simply "tire". The background assumptions that need to be supplied are that 1) VW's have their engine in the rear and therefore have room in the front for a spare tire and 2) air pressure in the spare tire is used to supply pressure for the windshield washing fluid. With these assumptions spelled out, we can understand the cryptic remark and share the surprise and joy of the Rabbit owner at the miraculous functioning of the windshield washer.

From this example, we see that coherence can be relative since it is based on shared assumptions. This has major implications for both the processing and production of texts cross-culturally (as Bible translators, Peace Corps workers, and businessmen have discovered by experience in foreign cultures). Perhaps the question of coherence or lack of coherence because of the presence or absence of shared assumptions should not be a factor in theme derivation. Perhaps we should consider the presence of shared assumptions as a prerequisite for the person attempting to process, store, or recall a discourse. (Students trying to cram for tests will give testimony to the difficulty of attempting to assimilate new material when the given assumptions have not been established in their minds firmly enough.) Paul Williams (1978) suggests in his macrostructure analysis of the Apostle Paul's letter to Titus that the recipient of the letter is the one who would apply the reduction rules. Therefore, frames (whether cognitive, situational, or language-specific) must be constructed to reflect what is in the recipient's mind. What we have established in this discussion is that coherence is relative, not absolute, since it depends in part on the degree to which the reader and author share the same assumptions.

A key point of tension that has not been resolved between the Beekman-Callow and Van Dijk approaches to theme derivation is the extent to which repeated information should be considered thematic both in general and in specific instances. The tendency in the Van Dijk reduction procedure is to eliminate all redundancy, but there is no formal way to mark repeated information which by virtue of that repetition might be considered thematic. (We have attached asterisks to

thematic material that is prominent by virtue of repetition in an attempt to remedy this deficiency in the Van Dijk procedures.) Beekman-Callow, on the other hand, place considerable weight on repetition as a prominence device, though they do not include this repetition in their theme statements. In other words, they eliminate redundancy but still respond to repetition as an indication of prominence.

5.3.3 Macroproposition versus thematic statement of 1 John

If one were to work through a macrostructure derivation in detail to higher and higher levels of abstraction, one might come up with the following macroproposition to characterize the first epistle of John:

BE CONSISTENT IN YOUR LIFE AS A CHRISTIAN: ACT ON WHAT YOU SAY
YOU BELIEVE

This macroproposition is admittedly somewhat intuitive since it was not possible within the time limitations of this study to derive it in detail from the lower level semantic structure. However, we can see the correlation between the first part of this statement and a summary statement that could be constructed to characterize chapter 1 of 1 John (see figure 3.4 and section 3.4.2) on a higher level of abstraction (see appendix 1, part B). The second half of the macroproposition given above is a paraphrase of 3:18: "Let us not simply say with our tongue that we love (other people) but let us rather show we (actually do) love (other people) by doing (things for them.) (See Beekman-Callow display, appendix 2.)

One could fill in more details and produce a macroproposition at a less abstract level as follows:

BELIEVE IN JESUS CHRIST AND BE CONSISTENT IN LOVING YOUR BROTHER IN CHRIST IN ORDER TO HAVE FELLOWSHIP WITH HIM, WITH GOD THE FATHER, AND WITH HIS SON JESUS.

This level of abstraction would correspond more closely to a thematic statement that could be constructed using the Beekman-Callow approach:

BECAUSE WE KNOW WE ARE GUIDED BY THE TRUTH, TEST (EVERY PERSON WHO CLAIMS TO BE MOTIVATED BY A) SPIRIT, LET US LOVE EACH OTHER BECAUSE GOD MAKES US ABLE TO LOVE; AND BELIEVE THAT JESUS IS THE MESSIAH.

This thematic statement is derived from the Head Head propositions along with the supporting grounds proposition found in the overview display in appendix 2.

NOTES TO CHAPTER FIVE

¹Longacre (personal communication) notes that "The development of Beekman-Callow paragraph analysis has taken place in a highly complex situation of interaction with other linguist-translators. Thus, for example, Longacre's early work on paragraph analysis (1968) antedates Beekman-Callow by several years and has furnished some terms, e.g. tail-head and head-head linkage, which Beekman-Callow have found useful. On the other hand, the emphasis on natural and marked prominence in paragraphs is clearly a Beekman contribution."

²See appendix 1 for a modified form of Kintsch's propositional display into which case labels have been introduced to make relations within the clause explicit. Such a display does not seem to be a major need of the translator or field linguist unless he is doing a grammatical description which compares the use of certain devices to express certain case roles in Greek as compared with those which are used in the target language. While this could be a very useful study, indeed, it is more of a clause-level than a discourse-level concern.

CHAPTER SIX
PERLOCUTIONARY FUNCTION OF 1 JOHN

Up to this point we have been looking at the semantic or notional structure of 1 John from the viewpoint of three linguistic approaches (Van Dijk, Beekman-Callow, and a composite of these two) which have all focused on the primacy of meaning over form. In doing so, we have found the need to take into account information from the communication situation or more narrowly the relevant features of what Van Dijk refers to as "context" (see section 3.2). Among the features of this communication situation is the author's supposed purpose which determines the "perlocutionary function" of the discourse. By perlocutionary function we mean essentially what Austin (1962:98-107) and Searle (1970:24,44-53) meant, namely what the speaker is trying to accomplish by saying what he has said. This is distinct from the "locutionary function" of an utterance, which is simply the act of speaking. It is also distinct from the "illocutionary function", which is what a person accomplishes in saying something (e.g. statement, question, command). (To a certain extent one could say that the labels given in appendix 1, part B (Semantic Macrostructure Display) as pre-verbs are actually illocutionary as well as perlocutionary. The distinction seems to be a fine one in some instances.) Basically, then, by perlocutionary we mean the specific way in which the speaker is trying to influence the behavior of the hearer.

An additional confusion with perlocutionary function is that it is often used to refer to the actual not simply the intended effect of an utterance on its readers. Van Dijk distinguishes these two concepts in his theory of action (Van Dijk 1977d:175) but does not deal with this distinction in his discussion of speech acts. He refers to actions as "I-successful" (if they are successful in accomplishing their final intent) and "P-successful" if they are successful in accomplishing the intermediate goal for which they were undertaken. (For example, if someone goes to the store to buy a typewriter and comes home without one, then he has accomplished his purpose of going to the store but not his intent of buying a typewriter. His action is thus P-successful but not I-successful.)

6.1 Morpho-syntactic (and semantic) evidence for the perlocutionary function of persuasion

As mentioned above, this study has concentrated for the most part on semantic features of discourse by examining the relations of propositions and larger constituents and by deriving thematic statements that characterize those constituents. Now we shift our focus to the surface structure grammatical forms that encode the deep structure perlocutionary function of persuasion. In literary terms, we are dealing with evidence that 1 John is written in a hortatory (as opposed to expository, narrative, or poetic) genre. (For further discussion of different discourse genres see Beekman-Callow 1979:22-26 and Longacre 1976:197-210.) It is no accident that Longacre refers to this type of discourse genre as "behavioral", since it does in fact have the

perlocutionary function of influencing behavior rather than of merely informing or entertaining. Of course, even a narrative can simultaneously perform all three perlocutionary functions, even if the prime function may be to entertain.

A theoretical question that emerges at this point is this: At what point does a discourse become hortatory? In other words, how many outward signs of a genre need to be present for a discourse to earn a certain label? For example, at first glance the First Epistle of John would appear to be an expository discourse. It seems to be informing us and its original readers about a number of topics which are repeated again and again. On the other hand, the author is using the discourse to attempt to change the behavior of his readers. To demonstrate this point let us look at the surface structure features of the Greek text that would support the contention that the First Epistle of John is at least underlyingly (if not overtly) hortatory in nature.

6.1.1 Evidence for covert commands in 1 John

John encodes an underlying hortatory function in at least seven ways in his first epistle. These include straightforward or overt commands (either 1st, 2nd or 3rd person imperative) and less obvious or covert commands in the form of 1) hina 'so that' clauses, 2) deictic clauses including entolē 'command' or aggelia 'message', 3) opheilō 'ought' clauses, 4) participles, 5) generic clauses with hōs, pas, and the subjunctive, and, finally, 6) ean clauses with the subjunctive. Although it is difficult to objectively place relative rank on the above forms, they seem to be on a scale of mitigation (see Labov and Fanshel

1977:84-86) that reflects the writer's purpose and the emotive and behavioral response(s) he wants to induce.

If one were to assign values somewhat arbitrarily to the different degrees of mitigation of command, one might come up with the following scale:

1. overt imperative (1st, 2nd or 3rd person)
2. entolē 'command' + hina clause
3. hina 'so that' clause
4. opheilō 'ought'
5. generic + participle
6. participle
7. ean/hotan 'if/whenever' + clause

John Beekman (personal communication) has pointed out that one must distinguish between 1) prominence of a particular proposition in the flow of information and 2) the degree of politeness of that proposition. This means that from the standpoint of importance, for example, a hina clause may be used to introduce a theme, but a more direct imperative form may be used later to carry the theme further on in the discourse and to hit home the exhortation more explicitly. The initial mention of the particular theme is thus more prominent semantically and structurally (in the discourse) but the second or third mention may be more forceful as a speech act because of its impact on the reader.

The role of covert commands in 1 John is somewhat problematic. One is tempted to see them almost everywhere. It is difficult to draw a clear line between assertions and commands. For example, it is

difficult to know whether an assertion such as in 1 John 4:3, "every spirit that does not declare that Jesus is God's Son is not motivated by God but ... by the antichrist" (see appendix 2, part B), really is to be interpreted as a command: "Do not deny Jesus." It might just as well be considered a warning or a test of a false prophet. Much depends on the audience to which the assertion is aimed. Again, we must rely rather heavily on the context and on what we can glean from early sub-apostolic writings. People in the early church were concerned about false prophets. But they were also in danger of falling away themselves, by embracing false doctrines. We also need to ask ourselves: Whom was John writing to? Believers, nonbelievers or both? This will also have a bearing on how we interpret his statements. (See discussion appendix 2, section 1.1.2.)

Another problem in trying to interpret which statements are covert imperatives is the nature of the verb. If the verb is stative or descriptive, it is questionable whether it could be considered a covert imperative. For example, in 1 John 5:4 we have the statement: "For everyone born of God has overcome the world." Are we to interpret the first half of this implied condition as a command: "Be born of God"? Another problematic passage is 1 John 5:12 "He who has the Son has life; he who does not have the Son of God does not have life." Is this to be interpreted as a covert command: "Have the Son"? Neither of these stative verbs would be candidates for the status of covert command.

Perhaps the problem with the last two cases is more theological than linguistic. These examples may grate on one's ear, if one believes that the epistle was written to Christians. Therefore, a command to "be

born of God" or to "have the Son" would be unnecessary, unless one were to interpret the latter phrase as "come to a deeper knowledge of" which would apply to believers. (See United Bible Societies Handbook on the Epistles of John (Haas 1972:123) for alternative renderings of "have the Son": "to have close fellowship with", "to be joined/united with", "to be a disciple of".)

Apart from the problem of recognizing covert commands linguistically and theologically, there is the temptation to attach too much significance to the relative numerical values in the list of overt and covert commands above. John Werner (personal communication) has suggested that even a straight imperative can have varying degrees of force from COMMAND to STRONGLY URGE or REQUEST, depending on the content of the verb and on the specific context in which it occurs. Similarly, it is often difficult to say whether a 2nd person imperative has a stronger force than a 3rd person one. Werner (personal communication) believes that sometimes a 3rd person imperative may actually have a greater force. Elliott (1978:30) suggests that some 3rd person imperatives have other functions besides imperative. As for other covert imperatives (such as hina 'so that' clauses; entolē 'command' + clause; opheilō 'ought'; participle + generic; or ean 'if/whenever' + subjunctive), it may be overdifferentiating to assign specific number values to the force of these. After all, much weight is determined by the particular verb in question, by the type and extent (level) of paraphrase, and by the relation of the particular imperative to the themes of the immediate and extended context. At most, perhaps one can

say that there are three steps on the scale: 1) an overt imperative, 2) a hina clause, and 3) other ways of expressing imperative.

Evidence from Modern Greek also reflects these three degrees of strength in force of the imperative. In Modern Greek there are three main ways to express imperative: 1) plain imperative in present or aorist aspect depending on whether a linear or punctiliar effect is desired, 2) na (the modern equivalent of hina) + indicative, and 3) clauses containing verbs of desiring or urging + na and a slightly different intonation. The imperative force (of any of these ?) can also be mitigated by inclusion of parakalō ("please", lit. "I request").

In assigning discrete numbers to different surface forms of commands, one runs several risks. First, one may ignore the context in which the form occurs. Second, one may not take into account the type or content of verb. In other words, it is important to consider several factors and not just the form of the verb. For example, how do factors such as absolute and relative importance of themes influence the force of individual imperatives? How can all these variables be constrained? These are important and as yet unanswered questions. There is a temptation to decide which themes are the most prominent or crucial to the epistle by looking at the way in which John gives his readers commands concerning these themes. On the other hand, one could equally well try to determine which surface forms for commands are the most forceful on the basis of which themes seem to be most important in the epistle and in Scripture as a whole.

To guard against circular reasoning, we will try to arrive at a cline of forcefulness of command forms on independent grounds. This

cline would be more consistent throughout the writings of a particular author than would an order of importance of themes (which could vary from letter to letter, depending on the needs of the recipient). A cline of command forms might even be consistent within many or most of the writings of the New Testament if not in Koine Greek in general.

If one wants to make a serious study of the relative force of different forms of imperative, one needs to take into account their illocutionary and perlocutionary force. As mentioned above, by illocutionary force we mean the general communicative function of an utterance signaled most often by its outward form (e.g. statement, question, command). By perlocutionary force of a proposition, we mean the specific communicative purpose for which the utterance was made. (See Huttar 1977:29-31 for a clear discussion of speech acts.)

With the distinction between illocutionary and perlocutionary force in mind, we should be able to determine the relative significance of overt and covert commands in 1 John (and strengthen our argument that the epistle's perlocutionary function is that of persuasion). For example, what is the significance of the fact that most overt imperatives in 1 John are negative?

The overt negative commands in 1 John are as follows:

- don't love the world (2:15a,b),
- don't be deceived (3:7a (3rd person)),
- don't be surprised (3:13a),
- don't love in word but in deed and truth (3:18 (1st person)),
- don't believe every spirit (4:1a),
- avoid idols (5:21).

Overt commands that are positive are as follows:

keep God's word (let what you heard remain in you) (2:24),

love one another (3:11a, 4:7a (1st person)),

test the spirits (4:16),

remain in Christ (2:27,28).

Another question that one could raise about commands is this: Why do some themes appear for the first time as direct imperatives and other themes appear first in a covert command form?

Several caveats are in order in the process of assigning differing degrees of force to overt and covert commands. First, one must be careful not to assign arbitrarily one function to one form rigidly—even if there is some clear evidence that there could be a one-to-one correspondence in some instances. Second, one must take the broader grammatical context into account. This includes the relationship of participles or adjectives to immediately preceding imperatives.

John Beekman (personal communication) has suggested that the variation in the way commands are encoded may simply be caused by the human need to package information into successively larger chunks. The overt imperatives followed in Greek by participles and/or other covert commands might simply be serving the function of packaging this information into manageable chunks with the imperatives at the head of each chunk. Broader discourse context must also be considered when looking at specific commands—whether overt or covert. How are the themes (that are being expressed as overt or covert commands) related in a paragraph or larger section?

Finally, one must take the communicative context into account. What was the writer trying to accomplish? What response was he trying to elicit from his readers? What psychological methods or tricks was he employing? What facts about the author or readers would give us clues about author intent or reader response? (These questions are all quite frequent in literary criticism but they belong equally well to the field of discourse analysis. This is especially true when one tries to pinpoint specific functions of particular linguistic forms. Much false theology has resulted from taking linguistic forms out of their textual and situational context.)

Another way to measure the relative importance of different hortatory utterances is to examine their absolute importance as concepts in God's total communication to men (as revealed in the Old and New Testaments). Determining the absolute importance of a particular concept is, of course, subject to interpretation and the theological biases of the particular analyst. We are assuming here that there are truths expressed in God's Word that are objectively more significant in His total revelation than others.

Apart from the absolute significance of hortatory utterances, one can look at the relative importance of such statements in a particular historical situation. This would involve specific conditions, time, and place. The outward form of the exhortation may be restricted to a particular historical setting, but an underlying principle of how God reacts to His children can always be extracted from that particular setting. We do need to respect that historical setting, however, since the problems that the evangelist or apostle was addressing might be

ranked differently in importance to people in that culture than they would to people in modern 20th century culture.

Now back to a question raised earlier in this study: What is the significance to the use of certain encodings of underlying hortatory propositions for certain themes at certain times? Two main questions emerge: 1) Does the occurrence of overt as opposed to covert commands at various stages of the development of a particular theme indicate anything about the relative importance of that theme to other themes at any particular point in the discourse?¹ 2) Is there any significance to the fact that some themes occur first as covert commands and only later as overt ones, whereas other themes emerge right away as overt imperatives? What can be gleaned about John's communication purposes from these facts?

Listed below under the form in which they are first introduced are the major themes found in 1 John:

overt imperative

don't love the world (2:15a,b)

keep God's word (let what you heard remain in you) (2:24)

remain in Christ (2:27,28)

don't be deceived (3:7a)

don't be surprised if the world hates you (3:13)

love sincerely (3:18)

don't believe every spirit (4:1a)

test the spirits (4:16) (= don't be deceived?)

avoid idols (5:21)

entolē + hina

love one another (3:23)

believe in Jesus (3:23)

love God (4:21)

hina clause

have fellowship (1:3)

have joy (1:4)

don't sin (2:1)

love one another (3:11)

keep God's word (5:3)

be assured of your salvation (5:13)

don't pray for mortal sin (5:16)

opheilō

give your life for your brother (3:16)

participle/generic

keep God's Word (2:5)

remain in Christ (2:6)

don't deny Jesus/confess Him (2:22)

confess that Jesus is who He says He is (2:23)

don't be deceived (2:26)

purify yourself (3:3)

do what is right (3:7)

do not kill (3:15)

don't harden your heart (3:17)

listen to us (4:6)

pray for your brothers (5:16)

ean/hotan + clause

don't be inconsistent (1:6)

walk in the light (1:7)

confess your sins (1:9)

In addition to looking at the first time occurrences of a theme we can also look at the overall occurrence of the six or seven particular command forms to determine the "fronting index" for each of those forms. By "fronting index" we mean the measure of the degree to which a certain form of command (overt or covert) appears toward the front/beginning of a sequence in which a theme is mentioned several times.

Figure 6.1 (see following page) depicts the relation of themes to the surface structure form in which they are encoded. The numbers in figure 6.1 indicate the order of occurrence of particular types of hortatory expressions in the sequence of times each theme is mentioned. For example, the first time the theme of fellowship occurs in a hortatory form, it is encoded as part of a hina clause. Very few themes occur for the first or only time as an overt imperative, but if we look down the first column at the 1's we find a few themes that do: don't love the world; don't be surprised if the world hates you; love sincerely and concretely; don't believe every spirit; test the spirits; and avoid idols (see list above). Entolē (third column in chart) always

THEME	imperative	hina	entolē	opheilō	generic	participle	ean/horan
have fellowship		1					2
be assured of your salvation		1					
have joy/be completely joyful		1					
don't be inconsistent						4	1,2,3,5
walk in the light				2			1
pray for your brothers					1		1
confess your sins							1
don't pray for mortal sin		1					
don't sin		1	6		2,4,6	2,3,4,5	
keep God's word	2	6			1	4	3,5
love your brother/one another	5,9	8,14	8,14	12	7,10,11,15	1,2,3,4,6,10,11,15	13
don't love the world	1						
don't deny Jesus/confess Him					2,3	1,2,4	
believe in Jesus		1	1			2,3,4	
remain in God/Christ	2,3				4	1,4,5	
purify yourself					1		
don't be deceived	2					1	
do what is right					2	1,2	
expect the world to hate you	1						
do not kill					1		
give your life for your brother				1			
don't harden your heart					1		
love sincerely and concretely	1						
don't believe every spirit	1						
test the spirits	1						
listen to us					1		
don't fear						1	
love God		1	1				
avoid idols	1						
confess that Jesus has come in the flesh					1,2,3		

Figure 6.1 Ordinal listing of occurrence of command forms
for each major theme in 1 John

co-occurs with hina when a theme is first introduced, so perhaps it cannot be given independent status in this part of the tabulation. Opheilō occurs first in only one theme: give your life for your brother. In this instance, as in nearly all the themes introduced later in the letter, there is only one occurrence of the theme at all. Therefore, it would be wise to separate these themes from the general tabulation of the fronting index.² Themes that could be profitably studied in some detail, on the other hand, are those with a greater variety of hortatory forms as well as higher frequency of occurrence in the epistle. These include: don't be inconsistent; don't sin; keep God's word; love your brother/one another; don't deny Jesus/confess Him; believe in Jesus; remain in God/Christ.

Figure 6.2 (below) indicates the results of tabulating the averages of the ordinal numbers in the columns of figure 6.1 listed under each type of command.

<u>Impv.</u>	<u>hina</u>	<u>entolē</u>	<u>opheilō</u>	<u>generic</u>	<u>participle</u>	<u>ean/hotan</u>
2.4	3.5	6	5	3.9	3.8	3.4

Figure 6.2 Fronting index
(average of columns in figure 6.1)

The numbers in figure 6.2 correspond to the average point at which each type of covert command occurs in the sequence of occurrences of a particular theme. For example, the verb opheilō 'ought' occurs on the average the fifth time a theme is mentioned, whereas the overt imperative occurs the second or third (2.4th) time a theme is mentioned. Overt imperative, therefore, has a lower fronting index (i.e. occurs

sooner in a thematic sequence) than any other form of command.

There is some question as to the statistical soundness of this index since it can be quite variable depending on the presence or absence of a single number in figure 6.1.

There are several possible methods of eliminating some of the distortion caused by themes which occur quite frequently. The results of three alternative methods of tabulating the fronting index are listed in figure 6.3.

	<u>Impv.</u>	<u>hina</u>	<u>entolē</u>	<u>opheilō</u>	<u>generic</u>	<u>participle</u>	<u>ean/notan</u>
A	1.33	1.8	2	2	1.75	1.57	1.44
B	2.83	2.8	3.25	3	3.16	2.92	2.66
C	2.25	1.75	2.5	2	2.54	2.7	2.5

Figure 6.3 Weighted fronting index

Method A involves weighting the numbers (in figure 6.1) as follows:

occurrences 1-3 = 1

occurrences 4-10 = 2

occurrences 11-16 = 3

Method B would give numbers 1-3 their normal value, (i.e. first, second, and third occurrences of a theme), but the fourth and later occurrences would be counted as occurring fourth in the sequence.

Method C is essentially the same as B except that the global theme "love your brother/one another" (see figure 6.1, line 11) has been omitted from the count since this theme occurs so frequently (15 times) that including these higher numbers in the averages would unduly influence the results.

These three alternative methods of weighting the ordinal numbers result in figure 6.4.

<u>Unweighted</u>	<u>A</u>	<u>B</u>	<u>C</u>
1. imperative	imperative	ean	hina
2. ean	ean	hina	opheilō
3. hina	participle	imperative	imperative
4. participle	generic	participle	entolē ean/hotan
5. generic	hina	opheilō	generic
6. ophilō entolē	ophilō	generic	participle
7. ----	entolē	entolē	----

Figure 6.4 Fronting order for command forms

In figure 6.4 the command forms resulting from each method of tabulation (unweighted, A, B, and C) are listed from those most likely to those least likely to occur toward the front of a theme sequence.

From these variable statistics on the fronting index, it is clear that this instrument needs to be refined considerably before it can be a useful tool to measure either scale of mitigation of the particular imperative forms involved or to measure the degree of politeness of John's letter.

The type of command used to encode each theme can be depicted graphically by tracing the progression of the forms in which commands concerning certain themes occur in 1 John. (See figure 6.5 on following page.)

In the graph in figure 6.5 we see the relation of the degree of strength of commands (on the vertical axis) to the point at which the command occurs in the discourse (on the horizontal axis). Note that individual themes have been traced through the entire discourse through

the use of key words and phrases or at least semantic domains (see list above for verse references). Thus, we have the themes "Walk in the light" plotted with a broken line, "Keep God's word" plotted with a solid line and "Remain in Christ" traced with a dotted and dashed line. Other themes are indicated by special symbols. Note also that some themes co-occur in the same command form within the same verse. This has been indicated by the placing the symbols for the two themes on top of each other as in 2:9 in which the command "love your brother" (represented by a diamond) co-occurs with the command "be consistent" (represented by a dot). Both of these commands are covert since they occur in the form of a participle.

In addition to expressing degrees of politeness, several other reasons for mitigation or varying force of imperatives could be posited.

First, some topics may be inherently more urgent than others; or, in the case of John's audience, some of the sins into which they could fall might be more permanently damaging than others. An analogy would be that a parent would probably admonish his child more strongly to keep his hand away from the fire than he would tell the child to tie his shoelaces. Both instances could result in injury to the child if the child did not obey, but one kind of injury would be likely to take place more rapidly and cause more permanent damage. A second possible reason for mitigation of imperatives would be that some commands may be directed at those in the church who are not following Jesus as closely or at all. Thus, those church members who had only partially put their faith in Jesus Christ would be more subject to false doctrine being preached by the Cerinthians or other gnostic teachers.

A third reason for the varying levels of force of imperative might be that John was trying to keep the attention of different groups of people in his audience. This, of course, presupposes that he was in fact addressing different groups differing in their maturity or dedication.

From this brief study of overt and covert commands in 1 John, we have developed a tool that could be used not only to investigate what the normal patterns of John the Apostle were in approaching delicate subjects with his readers, but a comparative study could be done with other authors to see if they are as bold or less so than John in general or in broaching certain subjects in particular. In the course of such a study, the actual cline of mitigation of Greek commands may need to be modified or refined. With a larger corpus of data, for example, it should be possible to decide whether hina- clauses are of greater or lesser force than opheilō clauses or whether among actual imperatives a certain person ranks highest in force (e.g. 2nd, 1st and 3rd or 2nd, 3rd, and 1st). Such a study, of course, would need to be carefully controlled by the actual subject matter being treated. In other words, since some subjects are inherently more delicate than others, one would expect a more or less forceful approach by the author (whoever he might be). One would also need to carefully consider the depth of relationship between the author and his readers. In a sense, one could perhaps work in the other direction and make inferences about the degree of delicacy of a subject or the depth of the author-reader relationship. Inferences about these aspects of the communication situation would be possible once norms for overt and covert commands had been established

for a certain author or for the New Testament in general. (Secular epistles could also be examined and compared with Biblical ones to test the cline of mitigation suggested above.)

6.1.2 Semantic evidence

While we have been concentrating to a large extent on the various surface structure forms that seem to encode the underlying function of persuasion in 1 John, we must admit that this analysis to a large extent has been based on semantic as well as morpho-syntactic evidence. Actually the only purely morpho-syntactic evidence that we have for 1 John being a hortatory discourse is the 7 occurrences of the imperative mood, the few occurrences of entolē, and the three occurrences of the verb opheilō (2:6, 3:16, 4:1). These are the only overt commands in the entire book. The covert commands, on the other hand, encoded in surface structure by hina clauses, and generic and participial phrases, would fall in the category of semantic evidence for the perlocutionary function of persuasion.

In a sense, therefore, we have been relying more heavily on semantic than on morpho-syntactic evidence in our argument for the hortatory nature of 1 John.

6.2 Situational evidence for the perlocutionary function of persuasion in 1 John

6.2.1 Internal textual evidence

The situational evidence for the perlocutionary function of

persuasion in 1 John consists mainly in the fact stated in verse 2:7: "I am not writing you a new command but an old one, which you have had since the beginning. This old command is the message which you have heard" (NIV). In other words, John's primary purpose could not have been to inform the readers of facts they were not already aware of. Because of this statement (2:7) we have assumed throughout the analysis process that the readers of the First Epistle of John had access either orally or in writing to the Gospel of John. It is for this reason (as well as because of substantial support for the common authorship of the First Epistle and the Gospel of John or at least of a Johannine school of thought—see Robinson 1976:289-90) that we have constructed the situational or perhaps more accurately the cognitive frames (see section 6.2.2 and appendix 1) that have served as justification for deletion of propositions in much of the reduction process in the Van Dijk analysis (see section 3.4).

6.2.2 Cognitive frames as given information

Even a cursory glance at the titles of the frames will indicate to anyone familiar with the content of 1 John that there are very few new topics in 1 John which have not already been explicitly treated in the Gospel of John. One exception to this rule is the elaboration on the "end times" and the discussion of the "antichrist(s)" in 1 John, which do not occur in the Gospel of John.

In order to show more clearly that much of the content of 1 John is old information one can look at the set of cognitive frames that the readers of the epistle brought to the discourse. These frames are

derived from the information content of the Gospel of John, which we are assuming was available either in written or oral form to people in the first century church in Asia Minor (Robinson 1976:289-90; see also appendix 2, section 1.3.2). Let us look at possible ways of hierarchically depicting the relationship between these cognitive frames.

One way would be simply to depict the frames through the use of Venn diagrams as sets that interact or intersect. The following diagram indicates how the frames might be organized into three main groupings. (I am indebted to Jim Thayer for his insights into how these frames might be grouped.)

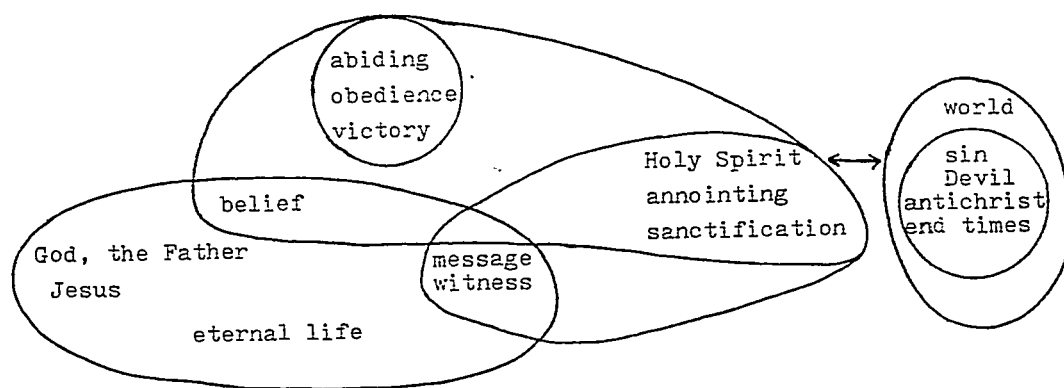


Figure 6.6 Venn diagram of frames in 1 John

Of course, one's theological bent will influence the grouping of the themes. However, it is hoped that this tentative grouping will serve as a starting point for others who wish to attempt to arrange such frames. One could equally well view the themes as part of a tree structure as follows:

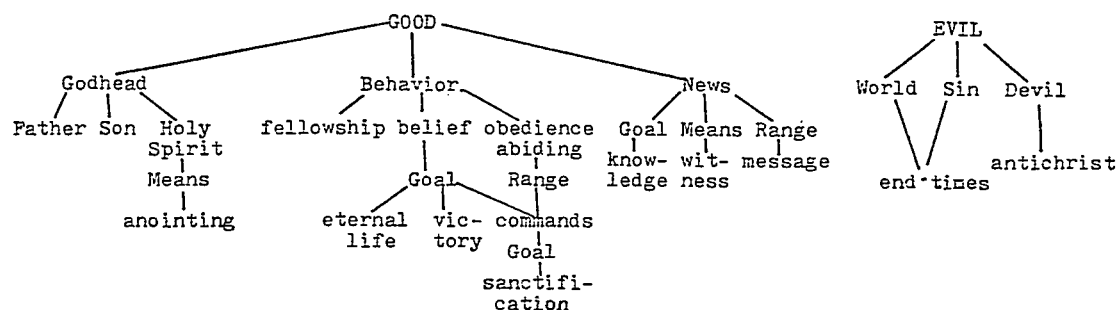


Figure 6.7 Tree structure of frames in 1 John

This organization of the frames in figure 6.7 would presumably reflect the knowledge which the readers or hearers of 1 John brought to the discourse as presuppositions.³

As we have studied the cognitive frames underlying 1 John, it has become apparent that the knowledge of the reader found within these frames could also be organized hierarchically. This approach has been suggested by Van Dijk (1980b) in a recent unpublished article on the cognitive representation of attitudes and prejudices. If we take a simple cognitive frame like "witness" we could represent the information as in figure 6.8 using case roles described by Longacre (1976:38-43) and Grimes (1975:116-138):

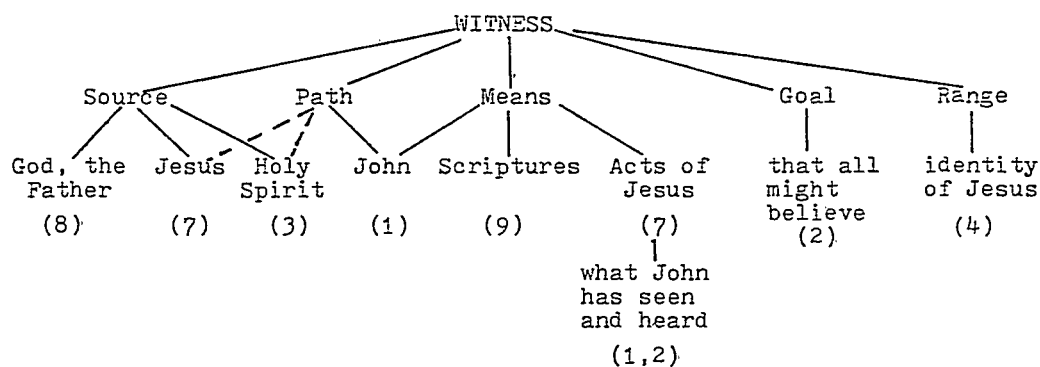


Figure 6.8 Witness frame

The numbers in parentheses in the diagram indicate the location of information under the heading "witness" in the list of frames (appendix 1, part A).

Case roles are used as organizing principles to reflect the relationships between concepts within the frame. Note that there is some ambiguity as to the exact role a concept plays within the frame. Further study of the theological issues and implications would be needed to complete the picture sketched above.

After one has examined the ways in which cognitive frames arising from the Gospel of John are organized both internally and externally, one can compare these frames with those that appear in the First Epistle. Ann Curnow (1976, part I:4) in her study of 1 John noted that the themes of 1 John could be organized around the central theme of "fellowship". While she does not use a tree diagram to depict the relationships between the themes, such a diagram could very well be employed. Figure 6.9 is an attempt to characterize Curnow's insights.

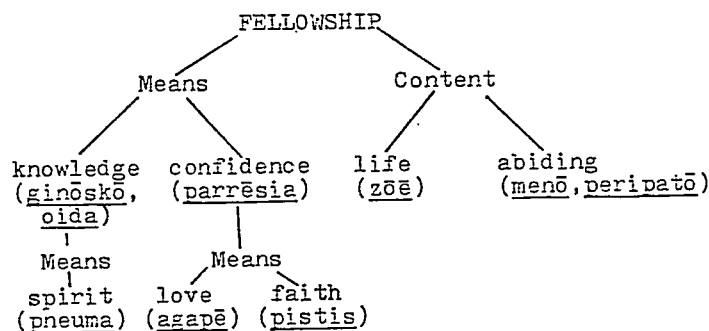


Figure 6.9 Fellowship as an organizing frame in 1 John

This diagram, of course, is only a partial representation of the many motifs/frames that occur in 1 John. One could use a diagram like this as a test to see what new information (relations between frames) might have been introduced in the First Epistle that was not present in the Gospel of John. The more the structures of the frames in the two writings of John resemble one another the more evidence there is that John was not simply writing to inform but rather to persuade his readers to act on truth they already knew, since 1 John could not be viewed as presenting new information but rather old information demanding more consistent application of Christian principles to the lives of John's audience.

Strictly speaking we have not dealt with external situational evidence per se but rather with the internal presuppositions of the recipients of the epistle. One would also need to take into account the milieu in which the epistle was written as well as that in which it was read. (See appendix 2, section 1.2 for a detailed discussion) The gnostic influences that threatened to undermine orthodox teaching (see Songer:402) and practice in the first century church would also support the notion that 1 John was written primarily to persuade its readers to act consistently with what they say they believed, rather than to inform them about what it was desirable to believe.

NOTES TO CHAPTER SIX

¹See figure 6.5 for a complete representation of the overt and covert commands in 1 John.

²I am indebted to Jeff Farmer for this observation.

³Additional frames that are not explicitly mentioned in the Gospel of John but which have figured in the reduction process are: 1) Hebrew witness frame (1 John 5:7a), i.e. the necessity of having truth confirmed by two or three witnesses, 2) love of the world (*kosmos*, in the sense of worldliness) (1 John 2:16a), 3) salvation (1 John 4:14c) (resulting from belief in Jesus and acting on that faith), and 4) fellowship (1 John 1:4), i.e. interrelationship of believers with each other and with God.

CHAPTER SEVEN

THEORETICAL IMPLICATIONS

This dissertation began as an attempt to describe the thematic structure of 1 John. What looked like an associatively organized structure has been analyzed using two hierarchically based models. In the course of the analysis, it has become apparent that 1 John is organized hierarchically after all. Then the challenge has been to test the analysis resulting from the application of the Beekman-Callow approach against the analysis arising from the Van Dijk model. In addition, this exercise has resulted in suggestions for how to combine the best features of each approach into a theoretically motivated model that works in practice. Another result of this study has been to provide the analyst with the level of abstraction most useful to him. By using a Van Dijk approach to 1 John, one can arrive at the summary or précis level of abstraction. By applying a Beekman-Callow analysis to the text, one can arrive at the thematic-statement level of abstraction. If one wants to go to a still higher level of abstraction—to the motif level—then graphic representations can be used. Finally, motifs can be condensed to a matrix using the Pikean approach (Pike and Pike 1977:270), to arrive at an overview of the entire epistle.

In a sense the outcome of this study is not astonishingly new. Seminarians and commentators have for years been interested in the

thematic structure of 1 John and other books of the New and Old Testament. However, their approaches have been at best fragmentary and at worst misleading since they have not taken the larger (discourse) structures into account but have focused solely on thematic words. What is new about this multi-faceted, theoretical linguistic approach is that it has attempted to analyze the text in the framework of two linguistic approaches which can be shown to be compatible in ways that have never before seemed possible or useful.

While it is true that the Beekman-Callow approach can also yield a précis or summary as well as thematic outline of a book, its primary strength is in systematically specifying relations and deriving themes. The Beekman-Callow approach does have a drawback in that it does not focus on pragmatic or perlocutionary factors as much as Van Dijk does. Similarly, Van Dijk's model also has its strengths and limitations. Among the limitations that have become more apparent as a result of this study are: 1) the model assumes computer-like rather than normal human processing of information in the reduction process; 2) it loses sight of the relations between propositions in an effort to process the content of individual propositions; 3) it is virtually impossible to adequately characterize the highly complex underlying assumptions or presuppositions of either the speaker or the hearer even with a device like frames; and 4) much of the reduction process depends on the idiosyncratic selection process performed by the hearer or the analyst. (Cf. Van Dijk 1980b.)

In the process of comparing, contrasting, and combining the Van Dijk model and the Beekman-Callow approach to text analysis we have

accomplished several purposes. First, we have discovered the strengths and uncovered some of the weaknesses of each approach. Secondly, we have become aware that the two models use different criteria (namely old versus new information and textual prominence) for deciding what is thematic or worth retaining as important. These criteria are not necessarily compatible. There is a question as to whether the Van Dijk reduction rules can actually be carried to the point of abstraction represented in the Beekman-Callow thematic statements. More work would need to be done in several areas of the Van Dijk model to determine whether this is possible. These areas include 1) refinement of reduction rules so that they can be constrained so as not to apply too broadly (i.e. over too wide a range of propositions within the discourse);¹ 2) refinement of procedures for applying frames as justification for reduction of information; 3) development of a mechanism with which to mark prominence of propositions based on the devices noted by Beekman-Callow as surface structure prominence signals (including repetition, paraphrase, metaphorical expressions).

Thus far we have outlined briefly some ways in which the cognitively-based Van Dijk model could be developed to incorporate some of the features recognized as vital by the literary-semantic Beekman-Callow approach. Now we can turn around and ask the question of how the Beekman-Callow approach could be modified to incorporate more of the cognitive processing information highlighted in the Van Dijk model. We have seen in section 5.2 how perlocutionary function can be brought in to the Beekman-Callow thematic statements to bring the communication situation into focus more. We have also seen that Van Dijk's frames can

provide a more explicit explanation of why certain information is regarded as redundant or at least not as important as other information (see sections 3.4.2 and 5.2) and why certain relations are chosen in the relational structure analysis especially when there are no overt signals of those relations in the surface structure of the text.

We have found in the course of this study that while the practical procedures of the Van Dijk and Beekman-Callow models can be intermeshed and a satisfactory analysis of constituent, relational and thematic structure can be achieved, it is nearly impossible to intermesh the underlying criteria for theme derivation (see section 5.3.2). New-old information may correspond with textually prominent information in some instances—particularly toward the beginning of a text (as in 1:1-10), but often there will be little correspondence. The discrepancy between the thematic structures that result from the two approaches suggests that the semantic structure of a discourse is not necessarily isomorphic to the structures stored in human memory.

It still remains to be demonstrated how reduction rules could be modified, or in fact whether they should be modified, in order for the resulting macrostructure to reflect the underlying semantic structure of a text. Van Dijk (1977d:137) seems to equate macrostructure and thematic structure or at least does not make a sharp distinction between the two. However, this study has suggested that there is a great difference between the two. This difference is not simply a result of the difference in the level of generality of the thematic structures resulting from the application of the two models. Even if, for instance, we were using the Van Dijk procedures to reduce the text to a

more condensed macrostructure than has been done in this study, we would be likely to find that there would be a discrepancy between the Van Dijk macrostructure and the Beekman-Callow thematic structure.

Van Dijk's model is primarily suited to explaining the production or processing of discourse in memory, i.e. how one stores and recalls information. For this purpose, therefore, the macrorules do not have to condense the text beyond the summary level. The Beekman-Callow approach on the other hand is interested in providing an accurate reflection of the semantic content of the entire discourse as well as in paying attention to which motifs and thematic statements are heightened by surface structure marking devices.

It may well be that the simple mechanics of the display formats of the two approaches influence the kind of thematic structure presented. Beekman-Callow can afford to present abbreviated theme statements since the details from which they are derived are still available on the display. In the Van Dijk displays, however, it is difficult to retrace one's steps since propositions are deleted if they are regarded as redundant or inferable from other information. Theoretically, one should be able to reconstruct the discourse from its abstract. However, it is difficult to see how so-called accidental information can be reconstituted.

This thesis may seem to lack an overall theoretical framework. To a certain extent this is a just criticism. However, since the main goal has been to describe a particular text adequately, an eclectic approach has been rightfully chosen. This approach has accomplished several purposes: 1) it has pushed Van Dijk's theory to its limit by applying

it in a practical situation; 2) it has exposed weaknesses in the Beekman-Callow theory by asking of it questions it has not yet been able or willing to answer; 3) it has combined useful aspects of both Beekman-Callow and Van Dijk's approaches to discourse and shown in what ways they are not only compatible but mutually necessary; 4) it has shown in what ways two theories, seemingly independently motivated, can be applied to one text yielding similar (if not identical) results. (This says one of two things: 1) either the theories are notational variants and one is superfluous—we have shown that this is highly unlikely given the widely divergent goals of the two theories; 2) the analysis arrived at as a result of applying both is more accurate than either analysis would be alone. This process could be likened to triangulation (viewing the same object from two distinct viewpoints which are far enough apart to yield slightly different views, yet close enough to admit comparison between them). Just as triangulation helps one to determine more accurately distance and direction, so this multi-variant approach to discourse helps one more accurately determine the thematic structure and purpose of the discourse.

NOTES TO CHAPTER SEVEN

¹Van Dijk (1977:147) does recognize that further constraints on reduction rules may very well be necessary.

CHAPTER EIGHT

PRACTICAL APPLICATIONS

Since the Beekman-Callow approach is already oriented to practical ends (analysis of Biblical texts), there seems to be more need to point out the areas in which theoretical aspects of the Van Dijk model of a composite approach can be applied in linguistics and literary studies as well as to fields outside of linguistics. The following remarks are by no means exhaustive, but rather they just begin to open up possible areas of application.

8.1 Linguistics and literary studies

By-products of the composite approach to discourse analysis could be 1) new methods of teaching foreign languages by greater attention being paid to discourse structure; 2) greater awareness of translators that overall structure of a book can be discovered even when it does not easily fall into place and that this knowledge of the structure can be incorporated into the translation by the use of discourse (thematic) markers or by the use of paragraph and section headings or other receptor language discourse devices; 3) greater skill in the analysis of the structure of field language texts, especially how themes are organized in hortatory texts and how varying degrees of exhortation are expressed; 4) greater ability of the linguist/analyst to weigh prominence features in a text and assign variable significance to these

features; 5) greater awareness of how to teach composition and reading skills based on recognition of thematic units and their interrelation; 6) greater sophistication in the teaching of editing and abstracting skills to those who are not inherently adept at this (analytic versus holistic thinkers); 7) greater sophistication in analyzing an author's style.

8.2 Frame theory applied to other fields

8.2.1 Reading comprehension and speed reading

Van Dijk's concepts of frames and macropropositions can be a help to students who are less gifted academically to discover why they are unable to retain the content structure of technical articles in linguistics or any other field, as well as to show them how to improve their comprehension techniques. Not only could students be taught which sorts of propositions (micropropositions) to skim or avoid altogether, but they could be helped to key into those propositions that are actually macropropositions or summary statements. Granted, they could probably be taught how to do this without the elaborate theory that underlies this dissertation. However, for the educator who wants to understand the psychological or linguistic processes that lie behind this complex skill, this study may provide some insights.

This model helps explain some speed reading courses. These are geared to teaching students how to read for macropropositions which are interspersed among the micropropositions. What this amounts to is reading for gist by picking out key statements and reading these

selectively at one's normal reading speed. There is nothing mysterious about this. Perhaps, if students realized this they could create for themselves their own personally tailored speed reading courses at home. Each student probably has his own problem in developing strategies he might use to select what he considers significant. Perhaps he could be taught more effective ways to find propositions that really count—have the widest scope in a discourse or at least that correspond to a given teacher's view of which propositions are most significant. This is not to say that we are trying to replace the accurate, thorough reading of articles and books. However, as many a student will no doubt confirm, such a close and detailed reading often results in much less comprehension of the total thrust of an article than a brief scanning of the article for overall gist or contents.

8.2.2 Study and scholarship

Cognitive frame theory can be used to explain the whole process of scholarship and deep thought. All one's life as a scholar is spent at the task of accumulating a larger range of frames as well as adding to existing ones (i.e. details) and presenting the results of this accumulation so they can take in more frames and attach additional facts. Scholarship is simply the process of accumulating frames, transmitting them to others, reintegrating existing frames into an even broader framework and passing on one's new formulations to posterity by means of publications. It seems that many theories (linguistic and others) are simply a relabeling of concepts that have been discussed before. It is a real art to be able to discern the difference between a

notational variant of the same concepts or set of concepts on the one hand and the creation of a new constellation of concepts on the other hand. Frame theory may help in this process.

8.2.3 Creative writing

Creative writing could also be viewed as a process of combining and recombining frames in new configurations. A good writer will have a wide variety of frames from a large number of fields at his disposal—especially if he or she is a novelist, or a poet. Poets achieve their effects by combining frames in ways that no one has thought possible or profitable. In a sense they are reinventing the wheel or the car in a shape that until now was unheard of. The creative process requires the uninhibited free flow of ideas and the ability to recombine these ideas in new ways without fear of criticism or censure. These two will come later. The good editor will take the uninhibited jottings of the author and pare and prune until what the author says makes sense. In a sense, the editor sees to it that the frames into which the writer has encoded his ideas will match the reader's conventional frames (or construction of concepts) closely enough for communication to take place. Frame theory has vast implications for human relations and cross-cultural communication as well. (See section 8.2.7.)

8.2.4 Child language acquisition and writing

One can view not only reading dynamics and adult writing through the glasses of frame theory, but also the process of children's learning

to write in grade school and high school. Children have a limited repertoire of frames, and often the ones that they do have are structured in such unconventional ways that adults have a hard time understanding what they write using these frames. As children grow older their frames become more conventional and there are more of them. Hence, they communicate more "effectively" (at least their normative English teachers think so and reward this behavior more often than not). Some children do not integrate their frames in the conventional ways and may add frames from unusual areas of knowledge. This results in their becoming either creative writers or technical writers—or in rare cases both.

8.2.5 Speech pathology

What do all these practical applications have to do with the use of frame theory to explain the structure of discourse? Already we have seen the (psychological) explanatory power of the theory. A theory that can explain will also most likely be able to predict both normal and pathological production of discourse. It would be interesting to study the discourse patterns of emotionally or mentally disturbed people to see how their pattern of frames (both internal and external?) differs from that of the normal or conventional person.

In a sense, frame theory could provide a way of describing much of the act of communication—both verbal and nonverbal. Even if it does not exactly reflect the workings of our brains, at least it provides a handle with which to talk about a wide variety of processes related to the production and comprehension of discourse. Just as quantum theory

in physics and the development of atomic theory has helped scientists harness the energy in an atom, so frame theory can be used to harness the energy of a discourse.

8.2.6 Advertising

Madison Avenue has no doubt known for years how to use discourse to its own advantage to stimulate certain emotional and behavioral responses. Advertisers may not have used the same terminology as linguists when they study the effects of certain types of sentences or combinations of sentences, but at least they must have studied such things in the minutest detail—judging from the price of making commercials and their effectiveness. To some this might seem to be a misuse of discourse analysis, but then one cannot control the practical application of one's theory.

8.2.7 Cross-cultural communication

Another application of frame theory is to cross-cultural communication and to communication even across subcultures. Not only are the frames of different cultures different, but their ways of putting these frames together into meaningful discourses differ widely. Also, conversational postulates may differ between individuals—even within the same culture, making communication virtually impossible even though people speak the same language. Conversely, if two people share the same set of frames (assumptions if you will) they are able to communicate across languages or in languages that neither control very

well. In saying this, we are not saying anything new.

However, perhaps it is illuminating to use the idea of frames to tie together these ideas into a single frame. Perhaps one could call this a "communication" frame, describing what we know about communication—both within and across cultures. Understanding the way another people communicate is not simply done by memorizing a set of vocabulary items. Certainly this is a prerequisite to making oneself understood at all on the lower level. However, as most translators and workers overseas have discovered, there is much more to communicating than simply knowing the words. One must know the acceptable topics of conversation with certain people under certain conditions and the assumptions underlying or associated with these topics. Frame theory is simply a way of describing the results of one's anthropological discoveries.

CHAPTER NINE
DIRECTIONS FOR FUTURE RESEARCH

9.1 Implications for future Biblical research

9.1.1 Structuralism

In section 2.3 we outlined briefly the direction in which recent Biblical scholars were moving in examining the "structure" of a text. There seems to be a great distance between the new "structuralists" and conservative scholars. While conservative scholars follow the traditional literary critical approaches (mentioned in section 2.2) of establishing the authentic text and of examining a text in light of its historical background, the new structuralists are abandoning the text itself and trying to find the universal mythological or archetypal structures that gave rise to the text.

This dissertation has demonstrated the possibility of an intermediary type of structuralism that pays attention to the surface structure manifestation but also treats the cultural structure or frames which gave rise to the text and helps us pinpoint the effect of that text on its readers. We have shown that it is not enough to look at what was being communicated, but rather one must try to pinpoint the perlocutionary function or the reason why that information is mentioned in the text. The Beekman-Callow approach, with its emphasis on determining the underlying semantic and rhetorical structure by

examining the surface structure linguistic signals, has done much to point the way to this intermediate structuralism. However, the addition of the emphasis on determining the perlocutionary function of individual propositions (as motivated by Van Dijk's cognitively based model) could lead to a revolution not only in interpretation but also in translation of Scriptures by the inclusion of perlocutionary information either in the text or in marginal notes.

9.1.2 Perlocutionary function

Display

As suggested above (chapter 7) one of the contributions of this study has been to show how perlocutionary function can be brought into a display of semantic structure at the propositional level. The need to introduce the speaker's purpose in making an utterance has already been noted by Ellis Deibler (personal communication) and Ed Tuggy (1980) who are practitioners of the Beekman-Callow approach. However, further work needs to be done to specify how the speaker's purpose is to be determined and on how to best represent that purpose in a semantic display.

Mitigation of imperative force

The techniques outlined in chapter six for determining the degrees of mitigation of commands, could be further refined and applied to other

Biblical authors (such as Paul, James, and Peter) to see if they exhibit similar patterns of overt and covert commands as John does in the First Epistle. It would, of course, also be interesting to study the Second and Third Epistles of John as well as the Gospel of John to see if similar patterns emerge within the writings of a single author. Perhaps, the writings of Paul would give a better basis for generalization about an individual's use of mitigated commands. One could also begin to test whether different patterns of mitigation appear in narrative as opposed to hortatory or expository texts or portions of texts.

Finally, the fronting index could be refined so that different authors could be compared on a scale of forcefulness on the basis of the way in which they encode their commands.

9.2 Implications for discourse studies in general

Before discussing the positive directions for discourse studies suggested by this dissertation, let us look at a few cautions for those who wish to follow the methodology proposed in this study.

9.2.1 Recommendations for reducing a discourse to its abstract

Practical suggestions.

One suggestion for those attempting to apply Van Dijk's reduction rules to a lengthy text (as long or approximately as long as 1 John) would be to have the propositional (semantic) display photographically reduced before trying to apply the reduction rules. This photographic

reduction would accomplish several purposes. First, it would enable one to see larger units at a glance. Second, it would help in the recognition of given and new information which might otherwise escape one's notice because the instances would otherwise be spread out too widely.

A second suggestion is that one not attempt to atomize the propositions as much as has been done in this study. By this we mean that more attention should be paid to the relation between propositions and between propositional clusters. There remains a question whether it is actually possible to approach the Van Dijk display in a less atomistic way since it is based on propositional logic. The underlying assumption in the model is that discourse is basically an information-giving tool rather than a persuasive device. While it is possible to introduce modals in a propositional display, they seem to be of a different order entirely. The question of how to represent modals more effectively needs to be examined further by discourse grammarians. We have attempted to account for modals or at least to represent them by using pre-verbs for perlocutionary function. More work needs to be done in this area—especially in regard to distinguishing between illocutionary and perlocutionary function, which often are very difficult to distinguish.

9.2.2 Caveats for others engaged in the reduction process

Theoretical concerns

Some theoretical caveats are in order for the person who wishes to apply the composite approach outlined in chapter five. First, the analyst would do well not to attempt to reduce a text to its abstract on the basis of new versus old information as was attempted through the use of frames (see section 3.4.2 and appendix 1). Such a reduction will not adequately reflect the natural or marked prominence of parts of the discourse.

Secondly, the analyst should first break up a text (especially of the length and complexity of 1 John) into smaller units before he attempts to reduce it to a macrostructure. By breaking up the text, he will be able to constrain the application of reduction rules to more reasonable limits that will more closely approximate the cognitive processing that is supposedly being reflected by the reduction rules.

9.2.3 Positive directions

Reduction rules

Constraints. Further constraints on reduction rules need to be developed. This needs to be done in two areas. First, in defining the domain to which they can or should apply. Second, in limiting the range of application to smaller units such as paragraphs (as suggested above under theoretical concerns in section 9.2.1).

Mode of application. Further study needs to be done on how and whether reduction rules can be applied cyclically. Cyclical application might be ordered or unordered. In ordered application one might apply deletion rules first and then generalization and construction rules to the level of the propositional cluster and then go through this same sequence of reduction on the levels of the paragraph and section, all the way up to the discourse level. We have attempted to do this in an informal way (see section 3.2 and appendix 1: Semantic Macrostructure Display), but a more consistent and principled mode of application still needs to be developed.

Metatheoretical concerns. Further attempts to combine the aspects of discourse analysis (outlined in sections 2.1 and 5.3) need to be made to provide a more well-rounded view of how the communication situation affects the wording of individual propositions and the shape of the discourse. By combining a concern for constituent structure, texture, and thematic structure of a text we are in effect applying a widely divergent set of analytical approaches just as the modern literary critic would take an eclectic approach. We have seen in this study that Van Dijk's cognitive process model of discourse can be fruitfully combined with Beekman-Callow's literary-semantic approach. As more streams of discourse analysis with divergent disciplinary emphases are combined, the field of linguistics may increasingly become the common ground for dialogue between practitioners of other humanities. Linguistics, in fact, may become the humanity par excellence.

APPENDICES

APPENDIX ONE

Part 1: Propositional display of Greek text of 1 John

INDEX	1	2	3	4	5	6	7
1J01.0A				HO	JN	AP	ARCHJS,
1J01.01F	PERI	TOU	LOGOU	TJS	ZWJS	-	
1J01.02A	KAI	HJ	ZWJ	EPHANERWTHJ,			
1J01.02B			KAI	HEWRAKAMEN			
1J01.02C			KAI	MARTUROUMEN			
1J01.02D			KAI	APAGGELLOMEN	HUMIN	TJN	ZWJN
1J01.02E				HJTIS	JN	PROS	TON
1J01.02F				KAI	EPHANERWTHJ	HJMIN	-
1J01.03A				HO	HEWRAKAMEN		
1J01.03B				KAI	AKJKOAMEN		
1J01.03C	APAGGELLOMEN	KAI	HUMIN,				
1J01.03D				HINA	KAI	HUMEIS	KOINWNIAN
				METH	HJMWN.		
1J01.03E			KAI	HJ	KOINWNIA	*DE	HJ
1J01.03F				HJMETERA	META	TOU	PATROS
1J01.04A	KAI	TAUTA	GRAPHOMEN	HJMEIS			
1J01.04B				HINA	HJ	CHARA	HJMWN
1J01.05A	KAI	ESTIN	HAUTJ	HJ	AGGELIA		
1J01.05B				HJN	AKJKOAMEN	AP	AUTOU
1J01.05C				KAI	ANAGGELLOMEN	HUMIN,	
1J01.05D				HOTI	HO	THEOS	PHWS
1J01.05E				KAI	SKOTIA	EN	AUTWY
1J01.06A				OUK	ESTIN	OUDEMIA.	
1J01.06B				EAN	EIPWMEN		
1J01.06C				HOTI	KOINWNIAN	ECHOMEN	MET
1J01.06D	PSEUDOMETHA			KAI	EN	TWY	SKOTEI
				PERIPATWMEN,			
1J01.06E				KAI	OU	POIOUMEN	TJN
1J01.07A				ALJTHEIAN:			
1J01.07B				EAN	*DE	EN	TWY
1J01.07C	KOINWNIAN	ECHOMEN	MET	ALLJLWN			
1J01.07D				KAI	TO	HAIMA	IJSOU
				TOU	HUIOU	AUTOU	
1J01.08A				KATHARIZEI	HJMAS	APO	PASJS
1J01.08B				HAMARTIAS.			
1J01.08C	HEAUTOUS	PLANWMEN					
1J01.08D				HOTI	HAMARTIAN	OUK	ECHOMEN,
1J01.09A				KAI	HJ	ALJTHEIA	OUK
1J01.09B	PISTOS	ESTIN		EN	HJMIN.		
1J01.09C				EAN	HOMOLOGWMEN	TAS	HAMARTIAS
1J01.09D				HJMWN,			
1J01.09E				KAI	DIKAIOS		
				HINA	APHJY	HJMIN	TAS
				HAMARTIAS			
				KAI	KATHARISJY	HJMAS	APO
				PASJS	ADIKIAS.		

1J01.10A EAN EIPWMEN
 1J01.10B HOTI OUCH HJMARTJKAMEN,
 1J01.10C PSEUSTJN POIOUMEN AUTON.
 1J01.10D KAI HO LOGOS AUTOU OUK ESTIN EN
 HJMIN.
 1J02.01A TEKNIA MOU, TAUTA GRAPHW HUMIN
 1J02.01B HINA MJ HAMARTJTE.
 1J02.01C KAI EAN TIS HAMARTJY,
 1J02.01D PARAKLJTON ECHOMEN PROS TON PATERA,
 1J02.01E IJSOUN CHRISTON
 1J02.01F DIKAION:
 1J02.02A KAI AUTOS HILASMOS ESTIN PERI TWN HAMARTIWN
 HJMWN,
 1J02.02B OU PERI TWN HJMETERWN *DE MONON
 1J02.02C ALLA KAI PERI HOLOU TOU KOSMOU.
 1J02.03A KAI *EN TOUTWY GINWSKOMEN
 1J02.03B HOTI EGNWKAMEN AUTON,
 1J02.03C EAN TAS ENTOLAS AUTOU TJRWEN.
 1J02.04A HO LEGWN
 1J02.04B HOTI EGNWKA AUTON,
 1J02.04C KAI TAS ENTOLAS AUTOU MJ TJRWEN,
 1J02.04D PSEUSTJS ESTIN,
 1J02.04E KAI EN TOUTWY HJ ALJTHEIA OUK ESTIN:
 1J02.05A HOS D AN TJRJY AUTOU TON LOGON,
 1J02.05B ALJTHWS EN TOUTWY HJ AGAPJ TOU THEOU TETELEIWTAI.
 1J02.05C EN TOUTWY GINWSKOMEN
 1J02.05D HOTI EN AUTWY ESMEN:
 1J02.06A HO LEGWN
 1J02.06B EN AUTWY MENEIN
 1J02.06C OPHEILEI
 1J02.06D KATHWS EKEINOS PERIEPATJSEN
 1J02.06E KAI AUTOS <HOUTWS> PERIPATEIN.
 1J02.07A AGAPJTOI, OUK ENTOLJN KAINJN GRAPHW HUMIN,
 1J02.07B ALL ENTOLJN PALAIAN
 1J02.07C HJN ECIHETE AP ARCHJS:
 1J02.07D HJ ENTOLJ HJ PALAIA ESTIN HO LOGOS
 1J02.07E HON JKOUSATE.
 1J02.08A PALIN ENTOLJN KAINJN GRAPHW HUMIN,
 1J02.08B HO ESTIN ALJTHES EN AUTWY
 1J02.08C KAI EN HUMIN,
 1J02.08D HOTI HJ SKOTIA PARAGETAI
 1J02.08E KAI TO PHWS TO ALJTHINON JDJ PHAINAI.
 1J02.09A HO LEGWN
 1J02.09B EN TWY PHWTI EINAI
 1J02.09C KAI TON ADELPHON AUTOU MISWN
 1J02.09D EN TJY SKOTIAY ESTIN HEWS ARTI.
 1J02.10A HO AGAPWN TON ADELPHON AUTOU
 1J02.10B EN TWY PHWTI MENEI,
 1J02.10C KAI SKANDALON EN AUTWY OUK ESTIN:
 1J02.11A HO *DE MISWN TON ADELPHON AUTOU
 1J02.11B EN TJY SKOTIAY ESTIN
 1J02.11C KAI EN TJY SKOTIAY PERIPATEI,
 1J02.11D KAI OUK OIDEN POU HUPAGEI,

- 1J02.11E HOTI HJ SKOTIA ETUPHLWSEN TOUS OPHTHALMOUS
AUTOU.
- 1J02.12A GRAPHW HUMIN,
1J02.12B TEKNIJA, HOTI APHEWNTAI HUMIN HAI HAMARTIAI DIA TO ONOMA
AUTOU.
- 1J02.13A GRAPHW HUMIN, *PATERES,
1J02.13B HOTI EGNWKATE TON AP ARCHJS.
1J02.13C GRAPHW HUMIN, *NEANISKOI,
1J02.13D HOTI NENIKJKATE TON PONJRON.
- 1J02.14A EGRAPSA HUMIN, *PAIDIA,
1J02.14B HOTI EGNWKATE TON PATERA.
1J02.14C EGRAPSA HUMIN, *PATERES,
1J02.14D HOTI EGNWKATE TON AP ARCHJS.
1J02.14E EGRAPSA HUMIN, *NEANISKOI,
1J02.14F HOTI ISCHUROI ESTE
1J02.14G KAI HO LOGOS TOU THEOU EN HUMIN
MENEI
KAI NENIKJKATE TON PONJRON.
- 1J02.14H
1J02.15A MJ AGAPATE TON KOSMON
1J02.15B MJDE TA EN TWY KOSMWY.
1J02.15C EAN TIS AGAPAY TON KOSMON,
1J02.15D OUK ESTIN HJ AGAPJ TOU PATROS EN AUTWY:
1J02.16A HOTI PAN TO EN TWY KOSMWY, HJ EPITHUMIA
TJS SARKOS KAI HJ EPITHUMIA TWN
OPHTHALMWN KAI HJ ALAZONEIA TOU
BIOU, OUK ESTIN EK TOU PATROS
ALLA EK TOU KOSMOU ESTIN.
- 1J02.16B.
1J02.17A KAI HO KOSMOS PARAGETAI
1J02.17B KAI HJ EPITHUMIA AUTOU,
1J02.17C HO *DE POIWN TO THELJMA TOU THEOU
1J02.17D MENEI EIS TON AIWNA.
1J02.18A PAIDIA, ESCHATJ HWRA ESTIN,
1J02.18B KAI KATHWS JKOUSATE
1J02.18C HOTI ANTICHRISTOS ERCHETAI,
1J02.18D KAI *NUN ANTICHRISTOI POLLOI GEGONASIN:
1J02.18E HOTHEN GINWSKOMEN
1J02.18F HOTI ESCHATJ HWRA ESTIN.
1J02.19A EX HJMWN EXJLTHAN,
1J02.19B ALL OUK JSAN EX HJMWN:
1J02.19C EI *GAR EX HJMWN JSAN,
1J02.19D MEMENJKEISAN AN METH HJMWN:
1J02.19E ALL HINA PHANERWTHWSIN
1J02.19F HOTI OUK EISIN PANTES EX HJMWN.
1J02.20A KAI HUMEIS CHRISMA ECHETE APO TOU HAGIOU,
1J02.20B KAI OIDATE PANTES.
1J02.21A OUK EGRAPSA HUMIN
1J02.21B HOTI OUK OIDATE TJN ALJTHEIAN,
1J02.21C ALL HOTI OIDATE AUTJN,
1J02.21D KAI HOTI PAN PSEUDOS EK TJS ALJTHEIAS OUK
ESTIN.

1J02.22A TIS ESTIN HO PSEUSTJS
 1J02.22B EI MJ HO ARNOUMENOS
 1J02.22C HOTI IJSOUS OUK ESTIN HO CHRISTOS?
 1J02.22D HOUTOS ESTIN HO ANTICHRISTOS,
 1J02.22E HO ARNOUMENOS TON PATERA KAI TON HUION.
 1J02.23A PAS HO ARNOUMENOS TON HUION
 1J02.23B OUDE TON PATERA ECHEI:
 1J02.23C HO HOMOLOGWN TON HUION
 1J02.23D KAI TON PATERA ECHEI.
 1J02.24A HUMEIS HO JKOUSATE AP ARCHJS
 1J02.24B EN HUMIN MENETW:
 1J02.24C EAN EN HUMIN MEINJY
 1J02.24D HO AP ARCHJS JKOUSATE,
 1J02.24E KAI HUMEIS EN TWY HUIWY
 1J02.24F KAI EN TWY PATRI MENEITE.
 1J02.25A KAI HAUTJ ESTIN HJ EPAGGELIA
 1J02.25B HJN AUTOS EPJGGEILATO HJMIN,
 1J02.25C TJN ZWJN TJN AIWNION.
 1J02.26A TAUTA EGRAPSA HUMIN
 1J02.26B PERI TWN PLANWNTWN HUMAS.
 1J02.27A KAI HUMEIS TO CHRISMA
 1J02.27B HO ELABETE AP AUTOU
 1J02.27C MENEI EN HUMIN,
 1J02.27D KAI OU CHREIAN ECHETE
 1J02.27E HINA TIS DIDASKJY HUMAS:
 1J02.27F ALL HWS TO AUTOU CHRISMA DIDASKEI HUMAS PERI
 1J02.27G PANTWN,
 1J02.27H KAI ALJTHES ESTIN
 1J02.27I KAI OUK ESTIN PSEUDOS,
 1J02.27J KAI KATHWS EDIDAXEN HUMAS,
 1J02.27K MENETE EN AUTWY.
 1J02.28A KAI NUN, TEKNA, MENETE EN AUTWY,
 1J02.28B HINA EAN PHANERWTHJY
 1J02.28C SCHWMEN PARRJSIAN
 1J02.28D KAI MJ AISCHUNTHWMEN AP AUTOU
 1J02.28E EN TJY PAROUSIAY AUTOU.
 1J02.29A EAN EIDJTE
 1J02.29B HOTI DIKAIOS ESTIN,
 1J02.29C GINWSKETE
 1J02.29D HOTI KAI PAS HO POIWN TJN DIKAIOSUNJN
 1J02.29E EX AUTOU GEGENNJTAI.
 1J03.01A IDETE POTAPJN AGAPJN DEDWKEN HJMIN HO PATJR
 1J03.01B HINA TEKNA THEOU KLJTHWMEN:
 1J03.01C KAI ESMEN.
 1J03.01D DIA TOUTO HO KOSMOS OU GINWSKEI HJMAS
 1J03.01E HOTI OUK EGNW AUTON.
 1J03.02A AGAPJTOI, NUN TEKNA THEOU ESMEN,
 1J03.02B KAI OUPW EPHANERWTHJ
 1J03.02C TI ESOMETHA.
 1J03.02D OIDAMEN
 1J03.02E HOTI EAN PHANERWTHJY
 1J03.02F HOMOIOI AUTWY ESOMETHA,
 1J03.02G HOTI OPSOMETHA AUTON

1J03.02H KATHWS ESTIN.
 1J03.03A KAI PAS HO ECHWN TJN ELPIDA TAUTJN EP AUTWY
 1J03.03B HAGNIZEI HEAUTON
 1J03.03C KATHWS EKEINOS HAGNOS ESTIN.
 1J03.04A PAS HO POIWN TJN HAMARTIAN
 1J03.04B KAI TJN ANOMIAN POIEI,
 1J03.04C KAI HJ HAMARTIA ESTIN HJ ANOMIA.
 1J03.05A KAI OIDATE
 1J03.05B HOTI EKEINOS EPHANERWTHJ
 1J03.05C HINA TAS HAMARTIAS ARJY,
 1J03.05D KAI HAMARTIA EN AUTWY OUK ESTIN.
 1J03.06A PAS HO EN AUTWY MENWN
 1J03.06B OUCH HAMARTANEI:
 1J03.06C PAS HO HAMARTANWN
 1J03.06D OUCH HEWRAKEN AUTON
 1J03.06E OUDE EGNWKEN AUTON.
 1J03.07A TEKNTIA, MJDEIS PLANATW HUMAS:
 1J03.07B HO POIWN TJN DIKAIOSUNJN
 1J03.07C DIKAIOS ESTIN,
 1J03.07D KATHWS EKEINOS DIKAIOS ESTIN:
 1J03.08A HO POIWN TJN HAMARTIAN
 1J03.08B EK TOU DIABOLOU ESTIN,
 1J03.08C HOTI AP ARCHJS HO DIABOLOS HAMARTANEI.
 1J03.08D EIS TOUTO EPHANERWTHJ HO HUIOS TOU THEOU,
 1J03.08E HINA LUSJY TA ERGA TOU DIABOLOU.
 1J03.09A PAS HO GEGENNJMENOS EK TOU THEOU
 1J03.09B HAMARTIAN OU POIEI,
 1J03.09C HOTI SPERMA AUTOU EN AUTWY MENEI:
 1J03.09D KAI OU DUNATAI HAMARTANEIN,
 1J03.09E HOTI EK TOU THEOU GEGENNJTAI.
 1J03.10A EN TOUTWY PHANERA ESTIN TA TEKNA TOU THEOU
 1J03.10B KAI TA TEKNA TOU DIABOLOU:
 1J03.10C PAS HO MJ POIWN DIKAIOSUNJN
 1J03.10D OUK ESTIN EK TOU THEOU,
 1J03.10E KAI HO MJ AGAPWN TON ADELPHON AUTOU.
 1J03.11A HOTI HAUTJ ESTIN HJ AGGELIA
 1J03.11B HJN JKOUSATE AP ARCHJS,
 1J03.11C HINA AGAPWMEN ALLJLOUS:
 1J03.12A OU KATHWS KAIN EK TOU PONJROU JN
 1J03.12B KAI ESPHAXEN TON ADELPHON AUTOU:
 1J03.12C KAI CHARIN TINOS ESPHAXEN AUTON?
 1J03.12D HOTI TA ERGA AUTOU PONJRA JN,
 1J03.12E TA *DE TOU ADELPHOU AUTOU DIKAIA.
 1J03.13A <KAI> MJ THAUMAZETE, *ADELPHOI,
 1J03.13B EI MISEI HUMAS HO KOSMOS.
 1J03.14A HJMEIS OIDAMEN
 1J03.14B HOTI METABEJKAMEN EK TOU THANATOU
 EIS TJN ZWJN,
 HOTI AGAPWMEN TOUS ADELPHOUS:
 1J03.14C HO MJ AGAPWN
 1J03.14D MENEI EN TWY THANTWY.
 1J03.14E PAS HO MISWN TON ADELPHON AUTOU
 1J03.15A ANTHRWPOKTONOS ESTIN,
 1J03.15B

1J03.15C KAI OIDATE
 1J03.15D HOTI PAS ANTHRWPOKTONOS OUK ECHEI
 ZWJN AIWNION EN AUTWY MENOUSAN.
 1J03.16A EN TOUTWY EGNWKAMEN TJN AGAPJN,
 1J03.16B HOTI EKEINOS HUPER HJMWN TJN PSUCHJN
 AUTOU ETHJKEN:
 1J03.16C KAI HJMEIS OPHEILOMEN HUPER TWN ADELPHWN TAS
 PSUCHAS THEINAI.
 1J03.17A HOS *D AN ECHJY TON BION TOU KOSMOU
 1J03.17B KAI THEWRJY TON ADELPHON AUTOU CHREIAN
 ECHONTA
 1J03.17C KAI KLEISJY TA SPLAGCHNA AUTOU AP
 AUTOU,
 1J03.17D PWS HJ AGAPJ TOU THEOU MENEI EN AUTWY?
 1J03.18A TEKNIA, MJ AGAPWMEN LOGWY
 1J03.18B MJDE TJY GLWSSJY
 1J03.18C ALLA EN ERGWY
 1J03.18D KAI ALJTHEIAY.
 1J03.19A <KAI> EN TOUTWY GNWSOMETHA
 1J03.19B HOTI EK TJS ALJTHEIAS ESMEN,
 1J03.19C KAI EMPROSTHEN AUTOU PEISOMEN TJN
 KARDIAN HJMWN
 1J03.20A HOTI EAN KATAGINWSKJY HJMWN HJ KARDIA,
 1J03.20B HOTI MEIZWN ESTIN HO THEOS TJS KARDIAS
 HJMWN
 1J03.20C KAI GINWSKEI PANTA.
 1J03.21A AGAPJTOI, EAN HJ KARDIA <HJMWN> MJ KATAGINWSKJY,
 1J03.21B PARRJSIAN ECHOMEN PROS TON THEON,
 1J03.22A KAI HO EAN AITWMEN
 1J03.22B LAMBANOMEN AP AUTOU,
 1J03.22C HOTI TAS ENTOLAS AUTOU TJROUMEN
 1J03.22D KAI TA ARESTA ENWPION AUTOU POIOUMEN.
 1J03.23A KAI HAUTJ ESTIN HJ ENTOLJ AUTOU,
 1J03.23B HINA PISTEUSWMEN TWY ONOMATI TOU
 HUIOU AUTOU IJSOU CHRISTOU
 KAI AGAPWMEN ALLJLOUS,
 1J03.23C KATHWS EDWKEN ENTOLJN HJMIN.
 1J03.24A KAI HO TJRWN TAS ENTOLAS AUTOU
 1J03.24B EN AUTWY MENEI
 1J03.24C KAI AUTOS EN AUTWY:
 1J03.24D KAI EN TOUTWY GINWSKOMEN
 1J03.24E HOTI MENEI EN HJMIN,
 1J03.24F EK TOU PNEUMATOS
 1J03.24G HOU HJMIN EDWKEN.
 1J04.01A AGAPJTOI, MJ PANTI PNEUMATI PISTEUETE,
 1J04.01B ALLA DOKIMAZETE TA PNEUMATA
 1J04.01C EI EK TOU THEOU ESTIN,
 1J04.01D HOTI POLLOI PSEUDOPROPHJTAI EXELJLUTHASIN
 EIS TON KOSMON.
 1J04.02A EN TOUTWY GINWSKETE TO PNEUMA TOU THEOU:
 1J04.02B PAN PNEUMA
 1J04.02C HO HOMOLOGEI
 1J04.02D IJSOUN CHRISTON EN SARKI ELJLUTHOTA

1J04.02E EK TOU THEOU ESTIN,
 1J04.03A KAI PAN PNEUMA
 1J04.03B HO MJ HOMOLOGEI TON IJSOUN
 1J04.03C EK TOU THEOU OUK ESTIN:
 1J04.03D KAI TOUTO ESTIN TO TOU ANTICHRISTOU,
 1J04.03E HO AKJOATE
 1J04.03F HOTI ERCHETAI,
 1J04.03G KAI NUN EN TWY KOSMWY ESTIN JDJ.
 1J04.04A HUMEIS EK TOU THEOU ESTE,
 1J04.04B TEKNIKIA, KAI NENIKJKATE AUTOUS,
 1J04.04C HOTI MEIZWN ESTIN HO EN HUMIN
 1J04.04D J HO EN TWY KOSMWY.
 1J04.05A AUTOI EK TOU KOSMOU EISIN:
 1J04.05B DIA TOUTO EK TOU KOSMOU LALOUSIN
 1J04.05C KAI HO KOSMOS AUTWN AKOUEI.
 1J04.06A HJMEIS EK TOU THEOU ESMEN:
 1J04.06B HO GINWSKWN TON THEON
 1J04.06C AKOUEI HJMWN,
 1J04.06D HOS OUK ESTIN EK TOU THEOU
 1J04.06E OUK AKOUEI HJMWN.
 1J04.06F EK TOUTOU GINWSKOMEN TO PNEUMA TJS ALJTHEIAS
 1J04.06G KAI TO PNEUMA TJS PLANJS.
 1J04.07A AGAPJTOI, AGAPWMEN ALLJLOUS,
 1J04.07B HOTI HJ AGAPJ EK TOU THEOU ESTIN,
 1J04.07C KAI PAS HO AGAPWN
 1J04.07D EK TOU THEOU GEGENNJTAI
 1J04.07E KAI GINWSKEI TON THEON.
 1J04.08A HO MJ AGAPWN
 1J04.08B OUK EGNW TON THEON,
 1J04.08C HOTI HO THEOS AGAPJ ESTIN.
 1J04.09A EN TOUTWY EPHANERWTHJ HJ AGAPJ TOU THEOU EN HJMIN,
 1J04.09B HOTI TON HUION AUTOU TON MONOGENJ
 APESTALKEN HO THEOS EIS TON KOSMON
 HINA ZJSWMEN DI AUTOU.
 1J04.09C EN TOUTWY ESTIN HJ AGAPJ,
 1J04.10A OUCH HOTI HJMEIS JGAPJKAMEN TON
 1J04.10B THEON,
 1J04.10C ALL HOTI AUTOS JGAPJSEN HJMAS
 1J04.10D KAI APESTEILEN TON HUION AUTOU HILASMON
 PERI TWN HAMARTIWN HJMWN.
 1J04.11A AGAPJTOI, EI *HOUTWS HO THEOS JGAPJSEN HJMAS,
 1J04.11B KAI HJMEIS OPHEILOMEN ALLJLOUS AGAPAN.
 1J04.12A THEON OUDEIS PWPOTE TETHEATAI:
 1J04.12B EAN AGAPWMEN ALLJLOUS,
 1J04.12C HO THEOS EN HJMIN MENEI
 1J04.12D KAI HJ AGAPJ AUTOU EN HJMIN TETELEIWMENJ
 ESTIN.
 1J04.13A EN TOUTWY GINWSKOMEN
 1J04.13B HOTI EN AUTWY MENOMEN
 1J04.13C KAI AUTOS EN HJMIN,
 1J04.13D HOTI EK TOU PNEUMATOS AUTOU DEDWKEN
 HJMIN.
 1J04.14A KAI HJMEIS TETHEAMETHA

1J04.14B KAI MARTUROUMEN
 1J04.14C HOTI HO PATJR APESTALKEN TON HUION
 SWTJRA TOU KOSMOU.
 1J04.15A HOS EAN HOMOLOGJSJY
 1J04.15B HOTI IJSOUS ESTIN HO HUIOS TOU THEOU,
 1J04.15C HO THEOS EN AUTWY MENEI
 1J04.15D KAI AUTOS EN TWY THEWY.
 1J04.16A KAI HJMEIS EGNWKAMEN
 1J04.16B KAI PEPISTEUKAMEN TJN AGAPJN
 1J04.16C HJN ECHEI HO THEOS EN HJMIN.
 1J04.16D HO THEOS AGAPJ ESTIN,
 1J04.16E KAI HO MENWN EN TJY AGAPJY
 1J04.16F EN TWY THEWY MENEI
 1J04.16G KAI HO THEOS EN AUTWY MENEI.
 1J04.17A EN TOUTWY TETELEIWTAI HJ AGAPJ METH HJMWN,
 1J04.17B HINA PARRJSIAN ECHWMEN EN TJY HJMERAY
 TJS KRISEWS,
 HOTI
 1J04.17C KATHWS EKEINOS ESTIN
 1J04.17D KAI HJMEIS ESMEN EN TWY KOSMWY TOUTWY.
 1J04.17E PHOBOS OUK ESTIN EN TJY AGAPJY,
 1J04.18A ALL HJ TELEIA AGAPJ EXW BALLEI TON
 1J04.18B PHOBON,
 HOTI HO PHOBOS KOLASIN ECHEI,
 1J04.18C HO DE PHOBOUMENOS
 1J04.18D OU TETELEIWTAI EN TJY AGAPJY.
 1J04.18E HJMEIS AGAPWMEN,
 1J04.19A HOTI AUTOS PRWTOS JGAPJSEN HJMAS.
 1J04.19B EAN TIS EIPJY
 1J04.20A HOTI AGAPW TON THEON,
 1J04.20B KAI TON ADELPHON AUTOU MISJY,
 1J04.20C PSEUSTJS ESTIN:
 1J04.20D HO *GAR MJ AGAPWN TON ADELPHON AUTOU
 1J04.20E HON HEWRAKEN,
 1J04.20F TON THEON
 1J04.20G HON OUCH HEWRAKEN
 1J04.20H OU DUNATAI AGAPAN.
 1J04.20I KAI TAUTJN TJN ENTOLJN ECHOMEN AP
 1J04.21A AUTOU,
 HINA HO AGAPWN TON THEON
 1J04.21B AGAPAY KAI TON ADELPHON AUTOU.
 1J04.21C PAS HO PISTEUWN
 1J05.01A HOTI IJSOUS ESTIN HO CHRISTOS
 1J05.01B EK TOU THEOU GEGENNJTAI,
 1J05.01C KAI PAS HO AGAPWN TON GENNJSANTA
 1J05.01D AGAPAY <KAI> TON GEGENNJMENON EX AUTOU.
 1J05.01E EN TOUTWY GINWSKOMEN
 1J05.02A HOTI AGAPWMEN TA TEKNA TOU THEOU,
 1J05.02B HOTAN TON THEON AGAPWMEN
 1J05.02C KAI TAS ENTOLAS AUTOU POIWMEN.
 1J05.02D HAUTJ *GAR ESTIN HJ AGAPJ TOU THEOU.
 1J05.03A

1J05.03B HINA TAS ENTOLAS AUTOU TJRWEN:
 1J05.03C KAI HAI ENTOLAI AUTOU BARELAI OUK EISIN,
 1J05.04A HOTI PAN
 1J05.04B TO GEGENNJMENON EK TOU THEOU
 1J05.04C NIKAY TON KOSMON:
 1J05.04D KAI HAUTJ ESTIN HJ NIKJ
 1J05.04E HJ NIKJSASA TON KOSMON,
 1J05.04F HJ PISTIS HJMN.
 1J05.05A TIS *DE ESTIN HO NIKWN TON KOSMON
 1J05.05B EI MJ HO PISTEUWN
 1J05.05C HOTI IJSOUS ESTIN HO HUIOS TOU THEOU?
 1J05.06A HOUTOS ESTIN
 1J05.06B HO ELTHWN DI HUDATOS KAI HAIMATOS,
 1J05.06C IJSOUS CHRISTOS:
 1J05.06D OUK EN TWY HUDATI MONON ALL EN TWY HUDATI KAI EN TWY
 HAIMATI:
 1J05.06E KAI TO PNEUMA ESTIN TO MARTUROUN,
 1J05.06F HOTI TO PNEUMA ESTIN HJ ALJTHEIA.
 1J05.06G
 1J05.07A HOTI TREIS EISIN HOI MARTUROUNTES,
 1J05.08A TO PNEUMA KAI TO HUDWR KAI TO HAIMA,
 1J05.08B KAI HOI TREIS EIS TO HEN EISIN.
 1J05.09A EI TJN MARTURIAN TWN ANTHRWPN LAMBANOMEN,
 1J05.09B HJ MARTURIA TOU THEOU MEIZWN ESTIN,
 1J05.09C HOTI HAUTJ ESTIN HJ MARTURIA TOU
 THEOU,
 1J05.09D HOTI MEMARTURJKEN PERI TOU HUIOU
 AUTOU.
 1J05.10A HO PISTEUWN EIS TON HUION TOU THEOU
 1J05.10B ECHEI TJN MARTURIAN EN HEAUTWY.
 1J05.10C HO MJ PISTEUWN TWY THEWY
 1J05.10D PSEUSTJN PEPOLJKEN AUTON,
 1J05.10E HOTI OU PEPISTEUKEN EIS TJN MARTURIAN
 1J05.10F HJN MEMARTURJKEN HO THEOS PERI TOU
 HUIOU AUTOU.
 1J05.11A KAI HAUTJ ESTIN HJ MARTURIA,
 1J05.11B HOTI ZWJN AIWNION EDWKEN HJMN HO
 THEOS,
 1J05.11C KAI HAUTJ HJ ZWJ EN TWY HUIWY AUTOU
 ESTIN.
 1J05.12A HO ECHWN TON HUION
 1J05.12B ECHEI TJN ZWJN:
 1J05.12C HO MJ ECHWN TON HUION TOU THEOU
 1J05.12D TJN ZWJN OUK ECHEI.
 1J05.13A TAUTA EGRAPSA HUMIN
 1J05.13B HINA EIDJTE
 1J05.13C HOTI ZWJN ECHETE AIWNION,
 1J05.13D TOIS PISTEUOUSIN EIS TO ONOMA TOU HUIOU TOU THEOU.
 1J05.14A KAI HAUTJ ESTIN HJ PARRJSIA
 1J05.14B HJN ECHOMEN PROS AUTON,
 1J05.14C HOTI EAN TI AITWMETHA KATA TO THELJMA
 AUTOU

1J05.14D AKOUEI HJMWN.
 1J05.15A KAI EAN OIDAMEN
 1J05.15B HOTI AKOUEI HJMWN
 1J05.15C HO EAN AITWMETHA,
 1J05.15D OIDAMEN
 1J05.15E HOTI ECHOMEN TA AITJMATA
 1J05.15F HA JYTKAMEN AP AUTOU.
 1J05.16A EAN TIS IDJY TON ADELPHON AUTOU
 1J05.16B HAMARTANONTA HAMARTIAN MJ PROS THANATON,
 1J05.16C AITJSEI,
 1J05.16D KAI DWSEI AUTWY ZWJN,
 1J05.16E TOIS HAMARTANOUSIN MJ PROS THANATON.
 1J05.16F ESTIN HAMARTIA PROS THANATON:
 1J05.16G OU PERI EKEINJS LEGW
 1J05.16H HINA ERWTJSJY.
 1J05.17A PASA ADIKIA HAMARTIA ESTIN,
 1J05.17B KAI ESTIN HAMARTIA OU PROS THANATON.
 1J05.18A OIDAMEN
 1J05.18B HOTI PAS HO GEGENNJMENOS EK TOU
 THEOU
 1J05.18C OUCH HAMARTANEI,
 1J05.18D ALL HO GENNJTHEIS EK TOU THEOU
 1J05.18E TJREI AUTON,
 1J05.18F KAI HO PONJROS OUCH HAPTETAI AUTOU.
 1J05.19A OIDAMEN
 1J05.19B HOTI EK TOU THEOU ESMEN,
 1J05.19C KAI HO KOSMOS HOLOS EN TWY PONJRWY
 KEITAI.
 1J05.20A OIDAMEN *DE
 1J05.20B HOTI HO HUIOS TOU THEOU HJKEI,
 1J05.20C KAI DEDWKEN HJMIN DIANOIAN
 1J05.20D HINA GINWSKWMEN TON ALJTHINON:
 1J05.20E KAI ESMEN EN TWY ALJTHINWY,
 1J05.20F EN TWY HUIWY AUTOU IJSOU CHRISTWY.
 1J05.20G HOUTOS ESTIN HO ALJTHINOS THEOS KAI ZWJ AIWNIOS.
 1J05.21A TEKNIA, PHULAXATE HEAUTA APO TWN EIDWLWN.
 1J05.21B

APPENDIX ONE

Part 2: Van Dijk analysis

Part A: Frames

MESSAGE--angelo/ logos

- 1) must be heard in order for people to believe in Jesus Jn 5:24
- 2) Those who keep His _____, are truly his disciples. (command) Jn 8:51
- 3) Jesus keeps his Father's _____ (command) Jn 8:65
- 4) message from God Jn 10:35
- 5) will judge those who have not believed the message on the Day of Judgment Jn 12:48
- 6) obeyed by those who love Jesus Jn 14:23
- 7) not obeyed by those who do not love Jesus Jn 14:24
- 8) not originating from the Son of God but from God himself. Jn 14:24
- 16) cleanses those who hear it Jn 15:3
- 17) obeyed by those belonging to God Jn 17:6
- 18) given by Jesus to those in the world Jn 17:14

ETERNAL LIFE --zoe aionios

- 1) is in Jesus Jn 1:4
- 2) is the light of men Jn 1:4
- 3) given to all who believe in Jesus after hearing his Word Jn 5:24, 6:40,47; 11:25,;20:31.
- 4) withheld from those who reject Jesus Jn 3:36.
- 5) opposite of death Jn 5:24
- 6) in God the Father and given by God the Father to His Son. Jn 5:26
- 7) given to those who have done what is right Jn 5:28-9
- 8) vainly sought for in simply reading the Scriptures 5:39
- 9) given to those who come to Jesus Jn 5:39-40.
- 10) given by the Son of Man 6:27
- 11) more worthwhile working for than physical food Jn 6:27
- 12) given to the world by Jesus Jn 6:33
- 13) likened to water Jn 4:13-14
- 14) likened to bread Jn 6:35,48,51
- 15) given to the world because Christ sacrificed his life Jn 6:51
- 16) given to those who partake of the body and blood of Christ Jn 6:53-54
- 17) given by the Spirit Jn 6:63
- 18) given by the words Jesus spoke Jn 6:63,68.
- 19) likened to a light Jn 1:4;8:12
- 20) given to those who follow Jesus Jn 10:10,27-28
- 21) given to those who place little value on their lives on earth Jn 12:25
- 22) outcome of obeying God's commands Jn 12:50
- 23) is equivalent to Jesus Jn 14:6
- 24) given to all those whom God the Father has given to His son Jn 17:2
- 25) is equivalent to knowing the only true God and Jesus Christ Jn 17:3
- 26) affects the innermost being of a person Jn 7:38

WITNESS marturia, marturo

- 1) given by John concerning the light/Jesus Jn 1:7,8,15;5:31-34
- 2) given by John so that all men might believe Jn 1:7
- 3) accompanied by the visible presence of the Holy Spirit (as a dove) Jnl:32
- 4) about the identity of Jesus as the Son of God Jn 1:34
- 5) based on what he has seen and heard Jn 3:11,32
- 6) not accepted by people Jn 3:11
- 7) given by the acts of Jesus to prove that He is the Son of God Jn 5:36
- 8) given by God the Father Jn 5:37
- 9) given by Scriptures 5:39

PURIFICATION katharizo/hagnos

- 1) done by Jesus to himself in order to purify His followers Jn 17:19
- 2) done to the branches (followers of Jesus) so they will bear more fruit Jn 15:2
- 3) done by God the Father through application of the truth to one's life Jn 17:17
- 4) done in a ritualistic way by Jews in connection with ceremonies Jn 2:6,3:25
- 5) unnecessary for those whose whole bodies have already been purified Jn 13:10-11

SIN hamartia

- 1) carries dire consequences for those who persist in it Jn 5:14
- 2) can be left behind Jn 8:11
- 3) caused by refusal to acknowledge signs or act on the truth one has seen Jn 9:41;15:22,24
- 4) causes death Jn 8:21,24
- 5) exists in a person from birth Jn 9:34
- 6) taken care of by the Lamb of God for the whole world Jn 1:29
- 7) enslaves men Jn 8:34
- 8) can and should be forgiven Jn 20:23
- 9) gives rise to guilt Jn 16:8
- 10) gives rise to judgment for those who sin and do not change Jn 16:9
- 11) totally absent from the life of Jesus Jn 8:46

PERSONAL KNOWLEDGE ginowsko

- 1) characterizes the relationship of God the Father and His Son Jesus Christ Jn 10:15 (God the Father knows His Son and the Son knows His Father)
- 2) unlike the relationship of Jesus to the world Jn 14:17 (the world does not know Jesus and Jesus does not know the world)
- 3) made Jesus wary of men (He knew their inmost thoughts and desires) Jn 2:24
- 4) Jesus knew Nathanael Jn 1:48
- 5) He who knows Jesus in a personal way knows God the Father also Jn 14:7
- 6) Jesus knows his followers and his followers know Him Jn 10:14-5
- 7) results in the sheep following their shepherd Jn 10:27
- 8) to know God and His Son Jesus personally is to have eternal life Jn 17:3
- 9) increases as a result of keeping God's commands Jn 8:32

DEVIL diabolos, ho poneros

- 1) father of lies Jn 8:44

- 2) father of liars Jn 8:44
- 3) murderer from the beginning Jn 8:44
- 4) liar, devoid of truth Jn 8:44
- 5) prompted Judas Iscariot to betray Jesus Jn 13:2
- 6) Jesus prayed that His followers would be protected from the Devil Jn 17:15

INTELLECTUAL KNOWLEDGE oida?

Objects of this type of knowledge

- 1) men know a) where other men are from but not where the Christ is from Jn 7:27
- b) where Jesus' teaching is from if they choose to do God's will Jn 7:17
- c) whether people are followers of Jesus by the love they have for each other
- d) physical presence of someone Jn 6:22,24
- 2) Jesus knows a) all things Jn 21:17
 - b) who loves Him Jn 21:17
 - c) intentions of men Jn 6:15,8:37
 - d) emotions of men Jn 6:61
 - e) times of all things Jn 13:1, 19:28
 - f) where He came from and where He was going Jn 13:3,18:4,8:14
- 3) disciples know a) that men will hate them as much as they hated Jesus Jn 15:18

HOLY SPIRIT Hagion Pneuma

- 1) is a counselor Jn 14:26
- 2) sent by God the Father Jn 14:26,14:16
- 3) teaches disciples of Jesus everything Jn 14:26
- 4) reminds disciples of Jesus of everything they have been taught Jn 14:26
- 5) came onto the disciples by the breath of Jesus Jn 20:22
- 6) came down onto Jesus in the form of a dove when Jesus was baptized Jn 1:32-3
- 7) gives birth to those who will enter the kingdom of God Jn 3:5
- 8) gives birth to the spirit of man Jn 3:6
- 9) unpredictable Jn 3:8
- 10) given in unlimited quantity to the one God has sent who speaks the words of God Jn 3:34a12600
- 11) part of God Jn 4:24
- 12) gives life Jn 6:63
- 13) imparted when Jesus speaks Jn 6:63
- 14) imparted to a person who believes Jn 7:37-39
- 15) speaks the truth Jn 14:16
- 16) will be with believers/disciples forever Jn 14:16,7
- 17) not accepted by the world (those who do not believe in Jesus) Jn 14:17
- 18) not seen or known by the world (those who do not believe in Jesus) Jn 14:17
- 19) known by the believer Jn 14;17
- 20) lives in the believer Jn 14:17
- 21) sent by Jesus from the Father Jn 15:26
- 22) goes out from the Father Jn 15:26
- 23) guides disciples into a full understanding of the truth Jn 16:13
- 24) speaks what He hears Jn 16:13
- 25) foretells the future Jn 16:13

OBEDIENCE tero

- 1) to God's word Jn 8:55

- 2) to the religious laws (10 commandments/Sabbath) Jn 9:16
- 3) results in avoiding death Jn 8:51-2
- 4) shows love for Jesus Jn 14:15,21,23
- 5) lack of _____ shows lack of love for Jesus Jn 14:24
- 6) results in remaining in Jesus' love Jn 15:10
- 7) results in being loved by God the Father and having intimate communication with Him Jn 14:21,23

COMMAND entole

- 1) from God the Father Jn 10:18
- 2) from chief priests and Pharisees Jn 11:57
- 3) concerning what to say and how to say it Jn 12:49
- 4) leads to eternal life Jn 12:50
- 5) to disciples consists of 'love one another as Jesus loved you' Jn 13:34;15:12
- 6) obedience to Jesus' _____ is a consequence of loving Him Jn 14:15
- 7) Jesus' _____ possessed and obeyed by the one who loves Jesus Jn 14:21
- 8) when obeyed results in remaining in Jesus' love Jn 15:10
- 9) Father's _____ obeyed by Jesus Jn 15:10

LOVE OF GOD agape tou theou

- 1) absent from the hearts of men whom Jesus addressed Jn 5:42
- 2) those who obey God's command will abide in _____ Jn 15:10
- 3) given to Jesus by God the Father and designed to be given to all who believe in Jesus Jn 17:26

ABIDING meno, eimi,peripateo

- 1) _____ in Jesus depends on partaking of the Body and Blood of Christ Jn 6:56
- 2) Father in the Son Jn 14:10,11;10:38
- 3) Spirit in the believer Jn 14:17
- 4) necessary condition for bearing fruit for Jesus Jn 15:4,5
- 5) lack of _____ in Jesus results in being cast aside/cut off Jn 15:2,6
- 6) necessary condition for receiving what one asks God for Jn 15:7
- 7) Son in the Father Jn 14:11,20;10:38
- 8) Son/Jesus in the believer Jn 14:20
- 9) believer in Son and Father Jn 17:21
- 10) testimony to the world that Father sent the Son and loved the world as much as He loved his Son Jn 17:21

WALKING IN THE LIGHT peripateo

- 1) good to do while you can before the darkness overtakes you Jn 12:35
- 2) necessary in order to keep from stumbling Jn 11:9-10
- 3) equivalent to following Jesus Jn 8:12

VICTORY

- 1) Jesus has overcome the world Jn 16:33

DAY OF JUDGMENT/END TIMES eschate hora

- 1) time when those who believe in Christ will rise from the dead Jn 5:25,28;6:40,44;11:24
- 2) time when those who have done evil will be judged Jn 5:29
- 3) time when those who partake of the body and blood of Christ

will be raised up by Christ Jn 6:54

- 4) time when the word Christ has spoken will judge those who reject Him Jn 12:48

CHILDREN OF GOD

- 1) those who have received Jesus Jn 1:12
- 2) those who have believed in the name of Jesus Jn 1:12
- 3) not born by natural, human means Jn 1:13
- 4) will be brought together and made one Jn 11:52

CHRISTIAN BROTHER

- 1) one who has the same God and Father in heaven Jn 20:17

BELIEF [IN JESUS]

- 1) engendered by testimony of John the Baptist Jn 1:7
- 2) in the name of Jesus Jn 1:12
- 3) entitles one to be called a child of God Jn 1:12
- 4) engendered by Jesus' apparent omniscience (cf.25) Jn 1:50,16:30-1
- 5) may not be engendered by Jesus' speaking of heavenly things Jn 3:12
- 6) results in eternal life Jn 11:25-6;3:15-6;6:40,47
- 7) results in escape from condemnation Jn 3:18
- 8) lack of _____ results in condemnation/wrath of God 3:18
- 9) results from hearing and seeing for oneself that Jesus is the Savior of the World Jn 4:42
- 10) results from seeing signs and wonders Jn 4:48;6:30;10:38;11:47-8
- 11) results from hearing and believing what Jesus said Jn 5:24
- 12) hindered by concentrating on earning praise from men Jn 5:44
- 13) results from God's work in one's heart Jn 6:29
- 14) results in never again being thirsty Jn 6:36
- 15) results in being raised from the dead Jn 6:40
- 16) results in streams of living water flowing in the person Jn 7:38
- 17) results in receiving the Holy Spirit Jn 7:39
- 18) lack of _____ results in dying in one's sins Jn 8:24
- 19) lack of _____ because one is not of Jesus' flock Jn 10:38
- 20) results in seeing the glory of God Jn 11:40
- 21) results from seeing Jesus raise someone (Lazarus) from the dead Jn 11:42
- 22) in the light---son of the light Jn 12:36
- 23) in Jesus entails belief in God the Father who sent Jesus Jn 11:44
- 24) results in escape from darkness /power of sin Jn 12:46
- 25) results from seeing Jesus' prophecy come true Jn 13:18-19;14:29
- 26) results from hearing the first-hand report of an eyewitness (John the Apostle) Jn 19:35
- 27) results from touching Jesus' hands Jn 20:25
- 28) without seeing firsthand results in blessing Jn 20:29
- 29) results from written accounts about Jesus Jn 20:31
- 30) that Jesus is the Christ, the Son of God 20:31.

GOD, THE FATHER ho theos, ho pater

- 1) like the Word in nature Jn 1:1
- 2) accompanied by the Word/the Son Jn 1:2;16:32;17:5,24
- 3) sent John the Baptist Jn 1:6

- 4) invisible Jn 3:2
- 5) sent Jesus Jn 3:2
- 6) loved the world Jn 3:16;10:36
- 7) gave His only begotten Son to save the world Jn 3:16
- 8) truthful Jn 3:33
- 9) gives the Spirit to Jesus without limit Jn 3:34
- 10) loves the Son Jn 3:35; 5:20;17:25
- 11) has placed everything into His son's hands Jn 3:35;13:3;17:2
- 12) angry with those who reject Jesus Jn 3:36
- 13) to be worshipped in spirit and truth Jn 4:23-4
- 14) always at work Jn 5:17
- 15) Father of Jesus and those who follow Jesus Jn 20:17
- 16) imitated by the Son Jn 5:19
- 17) shows the Son all He does Jn 5:20;8:28
- 18) raises the dead and gives them life Jn 5:21
- 19) judges no one but has appointed His Son to judge men Jn 5:22
- 20) honored by those who honor Jesus His Son Jn 5:23
- 21) has life in himself Jn 5:26
- 22) has granted the Son to have life in himself Jn 5:265
- 23) has given His son work to finish Jn 5:36;17:4
- 24) has testified concerning His Son Jn 5:36
- 25) unique in all the universe, the only true God Jn 5:44;17:3
- 26) has placed His seal of approval on the Son Jn 6:27
- 27) causes men to believe in His Son Jn 6:29,44
- 28) gave Israelites bread from heaven to eat Jn 6:31
- 29) gives the true bread from heaven Jn 6:33
- 30) gives men to His son Jn 6:37;17;2
- 31) wills that those who look to His Son and believe in Him will have eterna life Jn 6:40;17:2
- 32) teaches men so that they learn and come to Jesus Jn 6:45
- 33) seen by His Son alone Jn 6;46
- 34) causes His Son to have life Jn 6;57
- 35) known by those who know Jesus Jn 8:19
- 36) passes on truth to His Son Jn 8:28,38
- 37) honored by His Son, obeyed by His Son Jn 8:49;14:31
- 38) listened to by those who belong to him Jn 8:47
- 39) glorifies His Son Jn 8:54;13:32;17:1
- 40) spoke to Moses Jn 9:29
- 41) does not listen to sinners Jn 9:31
- 42) does listen to the godly man who does His will Jn 9:31
- 43) known by His Son, know His Son Jn 10:15
- 44) gives commands to His Son Jn 10:18;12:49
- 45) serves as authority for the performing of miracles Jn 10:25
- 46) holds believers securely in His hand Jn 10;29
- 47) is one with the Son Jn 10:30;17:11
- 48) set apart His Son Jn 10:36
- 48) in the Son Jn 10:38;17:21,22
- 50) gives Jesus whatever He asks Jn 11:22
- 51) will honor the ones who serve Jesus Jn 12:26
- 52) praises men Jn 12:43
- 53) tells His son what to say Jn 12:50

- 54) gives the Holy Spirit to men as a counselor Jn 14:16;15:26
- 55) loves whoever loves Jesus and obeys His teaching Jn 14:23;16:27
- 56) will come to those who love and obey Jesus
and make His home with them Jn 14:23
- 57) greater than His Son Jn 14:28
- 58) cuts off every unfruitful branch 15:2
- 59) purifies the fruitful branch so that it will bring
forth more fruit Jn 15:2a.
- 60) will give those who bear fruit everything they ask in
Jesus' name Jn 15:16;16:23
- 61) glorified by His Son Jn 17:1,4
- 62) protects men by the power of His Name Jn 17:11

RIGHTEOUSNESS dikaosune,dikaios

- 1) quality possessed by God the Father and Jesus His Son Jn 5:30
standard by which men will be judged Jn 16:8
- 3) quality which Jesus is an authority on Jn 16:8/10

ASSURANCE,CONFIDENCE parresia

- 1) quality Jesus had in teaching in the synagogues Jn 18:20

CONSCIENCE--kardia

- 1) when _____ is deadened, one is not able to
turn to Jesus and be healed Jn 12:40

REVELATION

- 1) of Jesus occurred at Jordan River Jn 1:31
- 2) of truth by God Jn 3:21
- 3) of God's power through healing Jn 9:3
- 4) of good and evil deeds promised Jn 3:20-1

JESUS

- 1) Co-exists in time and space with God the Father 1:1;17:5,24
- 2) agent of creation 1:3,10
- 3) contains life 1:4
- 4) contains light 1:4-5,9
- 5) not acknowledged by the world as the Creator 1:10
- 6) not received by his own people 1:11
- 7) gives right to become children of God to the those
who believe in his name 1:12
- 8) claimed to be like God in His nature 5:18
- 9) greater than John the Baptist 1:15,27,30;3:30
- 10) bearer of grace and truth 1:17
- 11) made God known to man 1:18;17:6,26
- 12) Lamb of God 1:29,36
- 13) takes away the sin of the world 1:29
- 14) baptizes with the Holy Spirit 1:33
- 15) Son of God 1:34;5:18;11:27;20:31
- 16) prophet 1:47;4:19,29;6:14;7:33-34,40;12:32-33
- 17) King of Israel 1:49
- 18) teacher 1:49;13:13

- 19) Son of Man 1:51
- 20) turned water to wine 2:9
- 21) revealed his glory through miraculous signs 2:11
- 22) zealous for his Father's reputation 2:13-16
- 23) all-knowing 2:24-25;13:19;16:30
- 24) has come from God 3:2,13;8:42
- 25) eyewitness of things in heaven 3:11,32;8:38
- 26) one and only Son of God 3:16,18
- 27) above all things 3:31,35;13:3
- 28) had more disciples than John the Baptist 4:1
- 29) his disciples baptized more people than John the Baptist 4:1
- 30) gives living water 4:10,14
- 31) Messiah 4:26;11:27;20:31
- 32) nourished by doing the work His Father sent him to do 4:34;17:4
- 33) Savior of the world 4:42
- 34) healer 4:49-53;5:5-9
- 35) does whatever God the Father does 5:19-20
- 36) gives life to whoever he wants to 5:21
- 37) has life in Himself 5:26
- 38) judge of all the world 5:22,27
- 39) provider of food for the hungry 6:10-13
- 40) gives the Bread of life--heavenly bread 6:26
- 41) approved by God the Father 6:27
- 42) is the Bread of Life 6:33,35,48,51
- 43) does not drive away anyone who comes to him 6:37
- 44) came to do God's will, not His own 6:38
- 45) will raise up the children of God on the last day 6:39,40,44
- 46) gives life to those who eat His flesh and drink his blood 6:54,57
- 47) Holy One of God 6:69
- 48) testified against the world 7:7
- 49) passed on teaching from God His Father 7:16,8
- 50) sent from God 7:29;8:42;9:33;10:36;13:3;16:27-8;17:21,23,25
- 51) Light of the World 8:12;9:5
- 52) testifies to himself--who he is 8:18
- 53) came from above (heaven) 8:23
- 54) not of this world 8:23
- 55) says whatever His Father tells him to say 8:28,40
- 56) does what pleases His Father 8:29
- 57) will be glorified by His Father 8:54;17:1
- 58) gave sight to the blind (from birth) 9:6,39
- 59) gate for the sheep to enter to God 10:7,9
- 60) good Shepherd 10:11,14
- 61) lays down his life for the sheep (his followers) voluntarily
- 62) one with His Father 10:30,38;14:10
- 63) raised men from the dead 11:38-43;12:17
- 64) resurrection 11:25
- 65) able to ask His Father for anything and receive what he asks for 11:22
- 66) loves his disciples 13:1
- 67) returned to God 13:3;14:28;16:28;20:17
- 68) Lord 13:13-14

- 69) gives peace to his followers 14:27
 - 70) friend of those who obey his comands 14:14
 - 71) hated by the world 15:18,23,25
 - 72) sent Spirit to His disciples 15;26;16:7 (or sent by Father)
 - 73) protects his own 17:12,15
 - 74) sent his disciples into the world to preach 17:18;20:22
 - 75) sanctifies himself 17:19
 - 76) prays for his disciples 17:6-27
 - 77) gave glory to his disciples 17:22
 - 78) taught openly in the synagogues 18:20
 - 79) King 18:23
 - 80) sentenced to death because he claimed to be the Son of God 19:7
 - 81) crucified at Golgotha (Place of the Skull) 19:17
 - 82) raised from the dead 20:9
 - 83) appeared to Mary 20:16-17
 - 84) appeared to disciples 20:20
 - 85) helped disciples 21:1-14
 - 86) existed from the beginning of the world Jn 1:1
 - 87) was with God in the beginning of the world Jn 1:1
 - 88) possessed all the characteristics of God Jn 1:1
 - 89) became a man and lived on earth Jn 1:14
 - 90) is full of glory Jn 1:14
 - 91) came from the father Jn 1:14
 - 92) is full of grace and truth= is very kind and truthful Jn 1:14
 - 92) does not sin 8:46, 19:4
- THE END

01.01A ((EXIST, N:\$, T:(TIME:FROM, beginning) + (TIME:PAST, 1A)
 01.01B (HEAR, E:we, P:\$') + (TIME:PAST, 1B) + (ASP: CONT.EFFECT, 1B)
 01.01C (SEE, E:we, P:\$', I:(OURS, eyes) + (TIME:PAST, 1C) + (ASP:CONT.EFFECT, 1C)
 01.01D (GAZE AT, E:we, P:\$') + (TIME:PAST, 1D)
 01.01E (TOUCH, E:we, I:(OURS, hands), P:\$') + (TIME:PAST, 1E)
 01.01F (CONCERNING, G:message', R:CONCERNING/PRODUCING:l1fe)
 01.02A & (APPEAR, N:l1fe)) + (TIME:PAST, 2A)
 01.02B (SEE, E:we, P:l1fe) + (TIME:PAST, 2B) + (ASP:CONT.EFFECT, 2B)
 01.02C (CONFIRM, A:we, P:l1fe)
 01.02D (PROCLAIM, A:we, P:(ETERNAL, l1fe), G:you))
 01.02E (EXIST, N:l1fe, R:ACCOMPANIMENT:father) + (TIME:PAST, 2E) + (TIME:BEFORE, 2C-2D)
 01.02F (APPEAR, N:l1fe, E:us) + (TIME:PAST, 2F)
 01.03A (SEE, E:we, P:\$') + (TIME:PAST, 3A)
 01.03B (HEAR, E:we, P:\$') + (TIME:PAST, 3B)
 01.03C (PROCLAIM, A:we, E:(ALSO, you), P:3A-B)
 01.03D (SO THAT (FELLOWSHIP:(ALSO, you), R:us)) + (TIME:PRES, -FUT., 3D) + (MOOD:POTENTIAL, 3D-F)
 01.03E (FELLOWSHIP, E:we, R:ACCOMPANIMENT:father)
 01.03F ((FELLOWSHIP, E:we, R:ACCOMPANIMENT:Jesus) & (SUN, N:Jesus, S:God)
 01.04A (WRITE, A:we, P:this)
 01.04B (SO THAT (COMPLETE, N:(OURS, joy)) + (MOOD:POTENTIAL, 4B)
 01.05a (THIS, N:message')
 01.05B (HEAR, E:we, P:message', S:Jesus) + (TIME:PAST, 5B) + (ASP:CONT, 5B)
 01.05C (ANNOUNCE, A:we, C:(ALSO, you), P: <5D-E>)
 01.05D <(LIGHT, N:GOD)
 01.05E (NOT(DARK, R:LOC:IN, God))>
 01.06A (IF(SAY, A:we, P:<6B>)
 01.06B <(FELLOWSHIP, E:we, R:ACCOMPANIMENT, God)>
 01.06C (BUT(IF(WALK, A:WE, R:IN DARKNESS)
 01.06D THEN(LIE, A:we)
 01.06E & (NOT (PRACTICE, A:we, R:truth)
 01.07A (IF(WALK, A:we, R:LOC:IN: light)
 01.07B (AS (IN LIGHT, N:Jesus))>
 01.07C (THEN (FELLOWSHIP, E:we, R:ACCOMPANIMENT: (DISTRIB, N:us)) + (TIME: ALWAYS, 7C-D)
 01.07D & (CLEANSE, I:(JESUS' (blood), P:us, R:AWAY FROM:(ALL, sin)) + (ASP:CONT.EFFECT, 7D)
 01.08A (IF (SAY, A:we, P:<8B>)) + (TIME:ALWAYS, 8A-D)
 01.08B <(NOT(SIN, A:we)) + (TIME:PAST, 8B)>
 01.08C (THEN (DECEIVE, A:we, E:(REFLEXIVE, N:us))
 01.08D & (NOT (LOC:IN, N:truth, R:us)))
 01.09A (IF (CONFESS, A:we, P:(OURS, N:sins))
 01.09B (THEN(FAITHFUL, N:Jesus)
 01.09C & (JUST, N:Jesus)
 01.09D (SO THAT (FORGIVE, A:Jesus, P:us, G:(OURS, sins))
 01.09E & (CLEANSE, A:Jesus, P:us, R: AWAY FROM: (ALL, unrighteousness)))
 01.10A (IF (SAY, A:we, P:<10B>)
 01.10B <(NOT (SIN, A:we)) + (TIME:PAST, 10B) + (ASP: continuing effect)>
 01.10C (THEN (MAKE, A:we, P:God, R:liar)
 01.10D & (NOT (LOC:IN, N:(GOD'S, word), R:LOC:IN:us)))
 02.01A (ADDRESS, A:I, G:(MINE, children) & (WRITE, A:I, P:this, G:you)
 02.01B (SO THAT (NOT (SIN, A:you))) + (TIME:FUT & PRES, 1B) + (MOOD:POTENTIAL, 1B)
 02.01C & (IF (SIN, A:\$')
 02.01D (THEN (HAVE, N:we, P:paraclete, G:father)
 02.01E-F (THEN (HAVE, N:we, P:(JUST, Jesus Christ) + (TIME:ALWAYS, 1C-F)
 02.02A (PROPTIATION, N:he, R:ON BEHALF OF:(OURS, sins))
 02.02B & (PROPTIATION, N:he, R:(NOT(ONLY(ON BEHALF OF:OURS:sins))))
 02.02C (BUT (PROPTIATION, N:he, R:(ALSO (ON BEHALF OF: (ALL, world 's (sins))))))
 02.03A & (KNOW, E:we, P:<3B>, S:this, 3C)
 02.03B <(KNOW, E:we, P:him)>
 02.03C (IF(KEEP, A:we, P:(JESUS' commands)))
 02.04A (IF (SAY, A:\$', P:<4B>)
 02.04B <(KNOW, E:\$', P:him)>
 02.04C (BUT (IF(NOT(KEEP, A:\$', P:(JESUS', commands)))
 02.04D (THEN (LIAR, N:\$'))
 02.04E & (NOT (TRUTHFUL, N:\$'))))
 02.05A (IF (KEEP, A:\$', P:(GOD'S, word)
 02.05B (THEN(THULY(PERFECT, N:(GOD'S, love), R:LOC:IN:\$'))))
 02.05C (KNOW, E:we, P:<5D>, I:this, 5A-B)
 02.05D <(LOC:IN, N:we, L:him)>
 02.06A (IF (SAY:A:\$', P:<6B>)
 02.06B <(REMAIN, N:\$', R:(LOC:IN, him))>
 02.06C (THEN(UGHT, 6D-E))
 02.06D (AS(WALK, A:Jesus))
 02.06E (ALSO (THUS(WALK, A:\$', M:6D))
 02.07A (ADDRESS, A:I, G:(LOVE, A:God, P:\$'))
 02.07A' (WRITE, A:I, G:you, P:(NOT(NEW, command)
 02.07B (BUT(WRITE:A:I, G:you, P:(OLD, command, 7C)))
 02.07C (HAVE, E:you, P:(OLD, command), T:(TIME:FROM, beginning))) + (TIME:PAST, 7C) + (ASP:CONT, 7C)
 02.07D (WORD, N:(OLD, command)
 02.07E (HEAR, E:you, P:word) + (TIME:PAST, 7E)
 02.08A (YET (WRITE, A:I, P:(NEW, command):18B-C, G:you)
 02.08B (TRUE, N:(NEW, command), R:LOC:IN, him)
 02.08C & (TRUE, N:(NEW, command), R:LOC:IN:you)
 02.08D (DISAPPEAR, N:darkness) + (TIME:PRES, 8D) + (ASP: CONT, 8D)
 02.08E & (ALREADY(SHINE, N:(TRUE, light))) + (TIME:PRES, 8D) + (ASP:CONT, 8E)
 02.09A (IF (SAY, A:\$', P:<9B>)
 02.09B <(IN LIGHT, N:\$')>

02.09C & (IF (HATE,A:\$',L: \$ brother)
 02.09D (THEN(TIME:UNTIL(NOW(IN DARKNESS,N:\$'))) + (TIME:PAST,9D) + (ASP:CONT .EFF,9D)
 02.10A (IF(LOVE,A:\$',P: (\$',brother))
 02.10B (THEN (REMAIN,N:\$',R: (LOC:IN,light))
 02.10C & (NOT (LOC:IN,N: stumbling block,L:\$'))))
 02.11A & (IF (HATE,A:\$',E:\$',brother))
 02.11B <(THEN (LOC:IN,N:\$',L:darkness)
 02.11C & (WALK,A:\$',L:(LOC:IN,darkness))
 02.11D & (NOT(KNOW,E:\$',P:(WHERE (GO,A:\$'))))
 02.11E (BECAUSE(BLIND,I:darkness,P:(\$',eyes)))
 02.12A (WRITE,A:I,G:you)
 02.12B (ADDRESS,A:I,G:children)
 02.12C (BECAUSE (BE FORGIVEN:P:(YOURS,sins),I:(JESUS:name)))
 02.13A (WRITE,A:I,G:you & (ADDRESS,A:I,G:fathers)
 02.13B (BECAUSE(KNOW,E:you,P:Jesus,T:(TIME:FROM,beginning,N:Jesus))) + (TIME:PAST,13B)
 02.13C (WRITE,A:I,G:you) & (ADDRESS,A:I,G:(YOUNG,men)
 02.13D (BECAUSE(OVERCOME,A:you,P:(EVIL:one))) + (TIME:PAST,13D)
 02.14A (WRITE,A:I,G:You) + (TIME:PAST,14A) & (ADDRESS,A:I,P:children)
 02.14B (BECAUSE(KNOW,E:you,P:father) + (TIME:PAST,14B) & (ASP:CONT.EFF,14B)
 02.14C (WRITE,A:I,G:you) + (TIME:PAST,14C) & (ADDRESS,A:I,P:fathers)
 02.14D (BECAUSE (KNOW,E:you,P:Jesus)) & (TIME:FROM,N:Jesus,T:beginning)
 02.14E (WRITE,A:I,G:you) & (TIME:PAST,14E)
 02.14E' (ADDRESS,A:I,P:(YOUNG,men)
 02.14F (BECAUSE (STRONG,N: you))
 02.14G & (BECAUSE(REMAIN,N:(GOD'S,word),L:(LOC:IN,you)))
 02.14H & (BECAUSE (OVERCOME,A:you,P: (EVIL,one))) + (TIME:PAST,14H)
 02.15A (OUGHT(NOT(LOVE,A:you,P:world)
 02.15B &(OUGHT(NOT(LOVE,A:you,P:(LOC:IN,N:things,L:world))))
 02.15C (IF(LOVE,A:\$',P:world)
 02.15D (THEN(NOT (LOC:IN,N: (FATHER'S,love),L:LOC:IN:\$'))))
 02.16A (BECAUSE (NOT(SOURCE:FROM:N: (ALL,N:(LOC:IN,N:\$\$,world):16A',S:father:16A'))))
 02.16A' & N:(DESIRE,S:flesh,P:\$') & N: (DESIRE,I:eyes,P:\$') & N: (PRIDE,S:livelihood)
 02.16B (BUT (SOURCE:WORLD,N:16A'))
 02.17A & (DISAPPEAR,N:world) + (ASP:CONT PROC)
 02.17B &(DISAPPEAR,N: (DESIRE,A:\$',P:world))
 02.17C (IF (DO,A:\$',P:17C')
 02.17C' (WISH,A:God,P:\$)\$'
 02.17D (THEN(LIVE,N:\$') + (TIME:ALWAYS,17D)
 02.18A (ADDRESS,A:I,G:children)
 02.18A' (HERE,N:(FINAL,hour))
 02.18B & (AS (HEAR,E:you,P:<18C>) + (TIME:PAST)
 02.18C <(COME,A:antichrists)>) + (TIME:PAST,18C) + (ASP:CONT.EFFECT,18C)
 02.18D & (NOW(COME,N:(MANY,antichrists))) + (TIME:PAST,18D)
 02.18E (KNOW E:we,S:18D,P:<18F>)
 02.18F <(HERE,N(FINAL,hour))>
 02.19A (GO,A:antichrist,L:(LOC:FROM,us)) + (TIME:PAST,19A)
 02.19B (BUT (NOT(SOURCE:us,N:antichrists))) + (TIME:PAST,19B)
 02.19C (FOR (IF(SOURCE:us,N:antichrists) + (MOOD:CONTRARY TO FACT, 19C-D)
 02.19D (REMAIN,N:antichrists,R:ACCOMPANIMENT:us)
 [2.19E] [(GO,antichrists,LOC:AWAY FROM:us) + (TIME:PAST,24A)]
 02.19F (SO THAT (APPEAR(SOURCE:FROM,N:(NONE,antichrists),S:us))) + (ASP:CONDITIONAL,19F)
 02.20A & (ANNOINTED, E: you, S: (HOLY,one))
 02.20B & (KNOW,E: (ALL,we),P:truth))
 02.21A (WRITE,A:I,G:you) + (TIME:PAST,21A)
 02.21B (NOT(BECAUSE (NOT (KNOW,E:you,P:truth)))
 02.21C (BUT (BECAUSE(KNOW,E:you,P:truth)))
 02.21D & (BECAUSE (SOURCE:FROM,N:(NONE,lie),S:truth)
 02.22A (LIAR, N:\$')
 02.22B (IF (DENY ,A:\$',P:<22C>)
 02.22C <(CHRIST, N: Jesus)>
 02.22D (THIS, N: antichrist,R:22E-E')

02.22E (DENY,A:\$',P:father)
 02.22E' & (DENY,A:\$',P:son)
 02.23A (IF (DENY,A:\$',P:son)
 02.23B (THEN(NOT (HAVE,E:\$',P:father)))
 02.23C (IF (CONFESS,A:\$',P:son)
 02.23D(THEN(ALSO (HAVE,E:\$',P:father)))
 02.24A (HEAR,E:you,P:message',T:(TIME:FROM,beginning) + (TIME:PAST,24A)
 02.24B (OUGHT (REMAIN,N:message',R:(LOC:IN,you))
 02.24C (IF(REMAIN,N:<message':24D>,R(LOC:IN,you))
 02.24D (HEAR,E:you,P:message',T:(TIME:FROM,beginning)) + (TIME:PAST,24D)
 02.24E & (THEN(REMAIN,N (ALSO,you),R:(LOC:IN,son))
 02.24F & (REMAIN,N:you,R:(LOC:IN,father)))
 02.25A & (THIS,N:promise,R:25B-C)
 02.25B (PROMISE,A:Jesus,P:promise,G:you) + (TIME:PAST,25B)
 02.25C <(PROMISE,A:Jesus,P:(ETERNAL,life),G:you)>.
 02.26A-B (WRITE,A:I,P:this,G:you) + (TIME:PAST,26A)
 02.26B & (CONCERN,N:<this>,P: people)
 02.26B' (DECEIVE,A:people,P:you)
 02.27A/C & (OUGHT(REMAIN,N:anointing ,(27B),L:(LOC:IN,you)
 02.27B (RECEIVE,E:you,P:anointing,S:HOLY, one) + (TIME:PAST,27B) + (ASP:CONT. EFF.,27B)
 02.27D & (NOT(NEED,N:you,P:27E)
 02.27E (TEACH,A:\$',G:you)
 02.27F (BUT (AS(TEACH,A:(HIS,anointing),R:(CONCERNING:ALL,\$'))
 02.27G & (TRUE,N:anointing)
 02.27H & (NOT (FALSE,N:anointing))
 02.27I & (AS (TEACH,A:anointing, P/G:you)) + (TIME:PAST, 27I)
 02.27J (OUGHT (REMAIN,N:you,R:LOC:IN,L:him))
 02.28A & (NOW (ADDRESS,A:I,G:children))
 02.28A' (OUGHT (REMAIN,N:you, R:(LOC:IN,L:him)))
 02.28B (SO THAT (WHEN (APPEAR:N:Jesus))
 02.28C (CONFIDENT,N:we) &(MOOD:POTENTIAL,28C)
 02.28D & (NOT(ASHAMED,P:we, R:(LOC:BEFORE,L:Jesus))) +(MOOD:POTENTIAL,28D)
 02.28E (WHEN (COME,A:Jesus))
 02.29A (IF(KNOW,E:you,P:<29B>)
 02.29B <(JUST,N:Jesus)>
 02.29C (THEN (KNOW,E:you,P:<29D-E>)
 02.29D-E<<(ALSO (BORN,P:(DO RIGHT,A:(ALL,\$')),S: God))>> + (TIME:ALWAYS,29D-E)
 03.01A (OUGHT (CONSIDER,A: you,P:(HOW GREAT,N:(GOD'S,love))
 03.01A' (GIVE,A:God,P:love,G:us) + (TIME:PAST,1A')
 03.01B (SO THAT (CALLED,P:we, R: (GOD'S,children)
 03.01C & (SOURCE:FROM,N:we,R:children,S:God)
 03.01D (NOT (KNOW,E:world,P:us,S:(this,2D))) + (TIME:PAST,1D)
 03.01E (BECAUSE (NOT (KNOW,E:world,P:Jesus))) + (TIME:PAST,1E)
 03.02A (ADDRESS,A:I,G:(LOVE,A:God,P:you))
 03.02A' (NOW,(GOD'S CHILDREN,N:we)
 03.02B & (NOT (YET(APPEAR,N:2C))) + (TIME:PAST,2B)
 03.02C (HOW,N:we) + (TIME:FUT,2C)
 03.02D (KNOW,E:we,P:<2E-H>)
 03.02E <(WHEN(APPEAR,N:Jesus) + (TIME:FUT.,2E)
 03.02F (THEN(RESEMBLE,N:we,G:Jesus) + (TIME:FUT,2F)
 03.02G (BECAUSE (SEE ,E:we,P:Jesus,R:2H) + (TIME:FUT,2G)
 03.02H (HOW,N:Jesus)>
 03.03A & (IF (THUS (HOPE,A:\$',R:(LOC:ON,Jesus)))
 03.03B (PURIFY,A:\$',P:s'))
 03.03C (AS(PURE,N:Jesus))
 03.04A (IF(COMMIT,A:\$',P:sin)
 03.04B (THEN (ALSO,(COMMIT,A:\$',P:lawlessness)))
 03.04C & (LAWLESSNESS,N:sin)
 03.05A & (KNOW,E:you,P:<5B-C>)
 03.05B <(APPEAR,N:Jesus) + (TIME:PAST,5B) +(ASP:PUNCTUAL/COMP.,5B)
 03.05C (SO THAT (REMOVE,A:Jesus,P:sin))> + (ASP:COMP) + (MOOD:potential)
 03.05D & (NOT(LOC:IN,N:sin,L:Jesus))
 03.06A (IF (REMAIN,N:\$',L:(LOC:IN,L:Jesus))
 03.06B (THEN (NOT(SIN,A:\$'))))
 03.06C (IF(SIN,A:\$') + (TIME:ALWAYS,6C-E)
 03.06D (THEN (NOT(SEE,E:\$',P:Jesus)) + (TIME:PAST,6D) + (ASP:CONT.EFFECT,6D)
 03.06E &(NOT(KNOW,E:\$',P:Jesus)) + (TIME:PAST,6E) + (ASP: CONT.EFFECT,6E)
 03.07A (ADDRESS,A:I,G:children)
 03.07A' (OUGHT(DECEIVE,A:(NONE,\$'),P:you))
 03.07B (IF(DO RIGHT,A:\$'))
 03.07C (THEN(JUST,N:\$'))
 03.07D (AS(JUST,N:Jesus))
 03.08A (IF(COMMIT,A:\$',P:sin)
 03.08B (THEN(SOURCE:FROM,N:\$',S:devil))
 03.08C (BECAUSE(SIN,A:devil,T:TIME:FROM,beginning)) + (TIME:PAST,8C)
 03.08D (THEREFORE (APPEAR,N: (GOD'S,son)) + (TIME:PAST,8D))
 03.08E (SO THAT (DESTROY,A:Jesus,P:(DEVIL'S,work))) + (MOOD:potential,8E) + (ASP:complete,
 03.09A (IF (BORN,N:\$',S:God) + (TIME:ALWAYS,9A-E)
 03.09B (THEN(NOT(SIN,A:\$')i)) + (ASP:CONT,9B))
 03.09C (BECAUSE(REMAIN,N: (GOD'S,seed),L:(LOC:IN,him))
 03.09D & (NOT (ABLE(SIN,N:\$'))
 03.09E (BECAUSE(BORN,P:\$',S:God))
 03.10A (OBVIOUS (GOD'S (CHILDREN,N:\$',S:9A-D, & 10C-E))
 03.10B & OBVIOUS (DEVIL'S (CHILDREN,N:\$',S:9A-D & 10C-E)
 03.10C (IF(NOT(DO RIGHT,A:\$'))
 03.10D (THEN(NOT(SOURCE:FROM,N:\$',S:God))
 03.10E & (IF (NOT (LOVE,A:\$',P:\$',brother)))
 03.10F||((THEN(NOT(SOURCE:FROM,N:\$',S:God)))

03.11A (THIS,N:message')
 03.11B (HEAR,E:you,T:(TIME:FROM,beginning),P:message',11C)) + (TIME:PAST,11B)
 03.11C (OUGHT (LOVE,A:we,P:(DISTRIBUTIVE:us)))
 03.12A (NOT(AS(EVIL ONE'S,N:Cain)))
 03.12B & (KILL:A:Cain,P:(CAIN'S,brother))
 03.12C (WHY (KILL:A:Cain,P:(CAIN'S,brother)) +(MODE:INTERR.,12C)
 03.12D (BECAUSE (EVIL,N:CAIN'S,deeds))
 03.12E & (JUST,N:(CAIN'S,BROTHER'S),N:deeds) + (TIME:PAST,12D)
 03.13A & (OUGHT (NOT (MARVEL,E:you,S:13B))) & (ADDRESS,A:I,G:brothers))
 03.13B (IF(HATE,A:world,P:you))
 03.14A (KNOW,E:you,P:(14B),S:14C)
 03.14B <(PASS ,A:we,L:(LOC:FROM,death) ,G:(LOC:TO,life))> + (TIME:PAST,14A)
 03.14C (BECAUSE (LOVE,A:we,P:OURS,brother))
 03.14D (IF(NOT(LOVE,A:\$'))
 03.14E (THEN(REMAIN,N:\$',R:(LOC:IN,death)))
 03.15A (IF(HATE,A:\$',P:(\$',brother))
 03.15B (THEN(MURDERER,N:\$'))
 03.15C & (KNOW,E:you,P:(15D))
 03.15D<(NOT (REMAIN,N:lfe,R:LOC:IN:murderer) > + (TIME:ALWAYS,15D)
 03.16A (KNOW,E:we,P:love,S:this , (16B))
 03.16B (GIVE,A:Jesus,P: JESUS',life),G/R:(ON BEHALF OF:us)) + (TIME:PAST,16B) + (ASP:PUNCTUAL,16)
 03.16C & (OUGHT (SACRIFICE,A:we,P:(OUR,lives) ,G/R (ON BEHALF OF:brothers)))
 03.17A (IF(POSSESS,N:\$',P:(goods,SOURCE:FROM,S:world))
 03.17B & (IF(OBSERVE,E:\$',P:(\$', brother) & (NEEDY,N:brother))
 03.17C & (IF CLOSE,A:\$',P: heart,R:AWAY FROM :(\$',brother))
 03.17D (HOW (REMAIN,N:(GOD'S,love),R:(LOC:IN,\$')) + (MODE:interrog,17D)
 03.18A (ADDRESS,A:I,G:children)
 03.18A' (OUGHT(LOVE,A:you,M:(NOT(IN WORD))
 03.18B (OUGHT(LOVE,A:you,M:(NOT(IN SPEECH))
 03.18C (BUT(OUGHT(LOVE,A:you,M:(IN DEED)))
 03.18D & (OUGHT (LOVE,A:you, M: (IN TRUTH)))
 03.19A & (KNOW, E:we,P:<19B>,S:this (18A-D)) + (TIME:FUT,9A)
 03.19B <(SOURCE :FROM,N:we,S:truth)>
 03.19C & (REASSURE,A:we,P:(OUR,heart),L(LOC:BEFORE,him)) + (TIME:FUT,19C)
 03.20A (WHEN (CONDEMN,A:(OUR,heart,P:us))+ (TIME:ALWAYS,20A)
 03.20B (GREATER THAN,N:God,P:(OUR,heart))
 03.20C & (KNOW,E:God,P:(ALL,\$'))
 03.21A (ADDRESS,A:I,G:you,R:(LOVE,A:God,P:you)
 03.21A' (IF(NOT(CONDEMN,A:(OUR,heart),P:us))
 03.21B (CONFIDENT,N:we,L:(LOC:BEFORE,God))
 03.22A & (IF(ASK,A:we,P:\$'))
 03.22C (BECAUSE (KEEP,A:we',P:(GOD'S,commands)))
 03.22D & (BECAUSE (DO,A:we,P:(PLEASE,N:\$',E:God)))
 03.23A & (THIS,N:(HIS,command :(23B-D))
 03.23B (OUGHT(BELIEVE,E:we,G:(HIS,SON'S,name) ,R:(JESUS CHRIST'S, name)))
 03.23C & (OUGHT (LOVE,A:we,P:(DISTRIBUTIVE:us))
 03.23D & (AS (GIVE,A:Jesus,P:command,G:us))) + (TIME:PAST,23D)
 03.24A & (IF (KEEP,A:\$',P:(JESUS',command))
 03.24B (THEN (REMAIN,N:\$',R:(LOC:IN:Jesus))
 03.24C & (REMAIN,N:Jesus,R:(LOC:IN,\$'))
 03.24D & (KNOW,E:we,P:<24E>,S:this,24F-G))
 03.24E <(REMAINS,N:Jesus,R: (LOC:IN,us))>
 03.24F (SOURCE:FROM,N:spirit,R:24G)
 03.24G &(GIVE,A:he,P:spirit,G:us) + (TIME:PAST,24G) + (ASP: PUNCTUAL/COMP.24G)
 04.01A (ADDRESS,A:I,G:you,R:(LOVE,A:God,P:you)
 04.01A' (OUGHT (NOT (BELIEVE,E:you,P:(ALL,spirit)))
 04.01B (BUT(OUGHT(TEST,A:you,P:spirits,R:MANNER:1C))
 04.01C (WHETHER(SOURCE:FROM, N:spirits,S:God))
 04.01D (BECAUSE (GO OUT,A:(MANY,false prophets),L:(LOC:INTO,world)))
 04.02A (KNOW,E:we,P:(GOD'S,spirit),S:this(2B-3C))
 04.02B-C(IF(DECLARE,A:(spirit \$'),P:2D) (TIME:ALWAYS,2C-E))
 04.02D (COME,A:Jesus Christ,R:MANNER: BODILY)
 04.02E (THEN (SOURCE:FROM:N:spirit \$',S:God))
 04.3A-B &(IF (NOT(CONFESS,A:(spirit,\$'),P:Jesus) + (TIME:ALWAYS,3A-B) + (MOOD:HYPOTHETICAL,3A-B)
 04.03C (NOT(SOURCE:FROM,N:spirit),S:God) + (TIME:ALWAYS,3A-C)
 04.03D & (SOURCE:FROM,N:spirit,S:antichrist)
 04.03E (HEAR,E:you,P:<3F>) + (TIME:PAST,3E) + (ASP:CONT. EFFECT,3E)
 04.03F <(COME,(ANTICHRIST'S, spirit))>
 04.03G &(NOW(ALREADY(LOC:IN:N:spirit,L:world)))
 04.04A (SOURCE:FROM:N:you,S:God)
 04.04B (ADDRESS,A:I,G:children)
 04.04B' (OVERCOME,A:you,P:ANTICHRISTS,S:spirit) + (TIME:PAST,4B') + (ASP:COMP & CONT.EFFECT, 4B')
 04.04C-D (BECAUSE (GREATER THAN,N:(LOC:IN,\$',L:you),R:(COMPARISON,N:(LOC:IN,\$',L:world)))
 04.05A (SOURCE:FROM:N:antichrists,S:world)
 04.05B (THEREFORE (SPEAK,A:antichrists,P:(SOURCE:FROM,N:\$',S:world))
 04.05C & (LISTEN TO,E:world,P:antichrists))

04.06A (BUT (SOURCE:FROM,N:we,S:God))
 04.06B (IF(KNOW,E:\$',P:God))
 04.06C (THEN(LISTEN TO,E:\$',P:us))
 04.06D (IF(NOT(SOURCE:FROM:N:\$',S:God))
 04.06E (THEN(NOT(LISTEN TO,E:\$',P:us))))
 04.06F (KNOW,E:we,P:spirit,R:(CHARACTERIZED BY,N:spirit,R:truth),S:this (6B-E))
 04.06G (KNOW,E:we,P:spirit,P:(CHARACTERIZED BY,N:spirit,R:error),S:this (6B-E))
 04.07A' (OUGHT(LOVE,A:we,P:(DISTRIBUTIVE,us)))
 04.07B (BECAUSE (SOURCE:FROM,N:love,S:God))
 04.07C & (IF(LOVE,A:\$') + (TIME:ALWAYS,7 C-E)
 04.07D (THEN,(BORN,N:\$',S:God))
 04.07E & (KNOW,E:\$',P:God))
 04.08A (IF (NOT(LOVE,A:\$'))
 04.08B (THEN (NOT(KNOW,E:\$',P:God)))) + (TIME:PAST,8B)
 04.08C (BECAUSE(LOVE,N:God))
 04.09A (APPEAR,N:(GOD'S,love),G:us,R:MANNER: (9B))
 04.09B (SEND,A:God,P:(ONLY,son),L:(LOC:INTO,world))
 04.09C (SO THAT(LIVE,A:we,I:son)) + (TIME:PAST,9B) + (MOOD:POTENTIAL,9B)
 04.10A(NOT(LOVE,N:this,R:(10B-D))
 04.10B ((LOVE,A:we,P:God)) + (TIME:PAST,10B) + (ASP:COMPLETED & CONTINUING EFFECT, 10B)
 [04.10B] [(LOVE,N:10C-D)]
 04.10C (BUT(LOVE,A:God,P:us) + (TIME:PAST,10C) + (ASP:PUNCTUAL,10C)
 04.10D & (SEND,A:God,P:(GOD'S,son),(R:Propitiation,G:ON BEHALF: (OURS,sin)))+(TIME:PAST,10D)
 04.11A (ADDRESS,A:I,G:(LOVE:A:God,P:\$'))
 04.11A' (IF(THUS(LOVE,A:God,P:us) + (TIME:PAST,11B)
 04.11B (THEN (OUGHT (LOVE,A: (ALSO,we),P: (DISTRIB:us))))
 04.12A (SEE,A :NONE,\$'),P:God) + (TIME:ALWAYS,12A)
 04.12B (IF(LOVE,A:we,P:DISTR.us)
 04.12C(THEN(REMAIN,N:God,L:(LOC:IN,us)))
 04.12D & (PERFECTED,N:(GOD;S,love),R:(LOC:IN,us)))
 04.13A (KNOW,E:we,P:(13B-C),S:13D)
 04.13B <(REMAIN,N:we,L:(LOC:IN,God)
 04.13C &(REMAIN,N:God,L:(LOC:IN,us))
 04.13D (BECAUSE (GIVE,A:God,G:us,P:(GOD'S,spirit))) + (TIME:PAST,13D) + (ASP: CONTINUING EFFECT,13D)
 04.14A & (SEE,E:we,P:14C) + (TIME:PAST,14A) + (ASE:CONT.EFFECT,14A)
 04.14B & (TESTIFY,A:we,P:<14C>)
 04.14C <(SEND,A:father,P:son)> + (TIME:PAST,14C)
 04.14C' (SO THAT (SAVE,A:son,P:world) + (ASP:POTENT.,14C')
 04.15A (IF (CONFESS,A:\$',P:<15B>)
 04.15B <(GOD'S SON,N:Jesus)>
 04.15C (THEN(REMAIN,N:God,L:(LOC:IN,\$'))
 04.15D & (REMAIN,N:\$',(LOC:IN,God)))
 04.16A & (KNOW,E:we,P:love) + (TIME:PAST,16A) + (ASP:CONTINUOUS,16A)
 04.16B & (BELIEVE,E:we,P:love,R: (16C) + (TIME:PAST,16B) &(ASP:CONT.EFFECT,16B)
 04.16C (LOVE,A:God,G:us,I:love)
 04.16D (LOVE,N:God)
 04.16E (IF(REMAIN,N:\$',R: (LOC:IN:love)) + (TIME:ALWAYS,16E-G)
 04.16F (THEN(REMAIN:N:\$',R:(LOC:IN:God)))
 04.16G & (REMAIN:N:God,L:(LOC:IN,\$'))
 04.17A (PERFECTED,N:love,R:(LOC:AMONG,us),I:this,(16E-G))
 04.17B (SO THAT (CONFIDENT,N:we, T: (TIME:WHEN: (JUDGMENT,day))))
 04.17C (BECAUSE
 04.17D (AS(QUALITY,N:Jesus)
 04.17E (QUALITY,N:we,L:(LOC:IN,(THIS,world)))
 04.18A (LOC:IN,N:(NONE,fear),L:love)
 04.18B (BUT(EXPEL,I:(PERFECT,love),P:fear)
 04.18C (BECAUSE(INVOLVE,N:fear,P:punishment)
 04.18D & (IF(FEAR,E:\$')
 04.18E (THEN(NOT(PERFECTED,N:\$', R:CONCERNING:love)))
 04.19A (LOVE,A:we,S:19B))
 04.19B (BECAUSE (FIRST(LOVE,A:God,P:us))) + (TIME:PAST,19B) + (ASP:PUNCTUAL,19B)
 04.20A (IF(SAY,A:\$',P:<20B>) + (ASP:PUNCTUAL,20A)

04.20B <<(LOVE,A:\$',P:God)>>
 04.20C (BUT (IF(HATE,A:\$',P:(\$',brother)))
 04.20D (THEN(LIAR,N:\$'))))
 04.20E (FOR(IF(NOT(LOVE,A:\$',P:(\$',brother,R:SPECIFICATION:20F))))
 04.20F (SEE,E:\$',P:\$',brother)+ (TIME:PAST,20F) + (ASP:CONT.EFFECT,20F)
 04.20G (THEN(NOT(ABLE(LOVE,A:\$',P:God ,R:SPECIFICATION:20H))))
 04.20H (NOT,(SEE,E:\$',P:God)))) + (TIME:PAST,20H) + (ASP:COMP.,20H)
 04.21A & (POSSESS,G:we,P:(THIS,command),:21B-C,S:Jesus)
 04.21B (IF(LOVE,A:\$',P:God)
 04.21C (THEN(OUGHT(ALSO(LOVE,A:\$',P:brother))))))
 05.01A (IF(BELIEVE,E:\$',P:<1B>) + (TIME:ALWAYS,1A-C)
 05.01B <<(CHRIST,N:Jesus)>>
 05.01C (THEN(BORN,N:\$',S:God)))
 05.01D & (IF(LOVE,A:\$'),P:creator) + (TIME:ALWAYS,1D-E)
 05.01E (ALSO (LOVE,A:\$',P: (BORN,N:\$',S:God))))
 05.02A (KNOW,E:we,P:<2B>,S:this(2C-D))
 05.02B <<(LOVE,A:we,P:(GOD'S,children))>>
 05.02C (IF (LOVE,A:we,P:God))
 05.02D & (IF(KEEP,A:we,P:(GOD'S,commands)))
 05.03A (THUS,(LOVE,A:we,P:God,R:PARAPHRASE:3B))
 05.03B (IN THAT(KEEP,A:we, P:(GOD'S,commands)))
 05.03C & (NOT(BURDENSOME,N: (HIS,commands)))
 05.04A-B (BECAUSE(IF(BORN,N:\$',S:God) + (TIME:ALWAYS,4A-C)
 05.04C (THEN(OVERCOME,A:\$',P:world)))
 05.04D (THIS,N:victory,R:4E)
 05.04E (OVERCOME,I:victory,P:world)
 05.04F (OVERCOME,I:faith ,[A:we],P:world)
 05.05A (OVERCOME:A:WHO?,P:world)
 05.05B (OVERCOME:N:<5B'>,P:world)
 05.05B' (BELIEVE,E:(ONLY (ALL,\$'),P:<5C>))
 05.05C (GOD'S SON,N:Jesus)
 05.06A (THIS,N:Jesus,R:6B)
 05.06B (COME,A:Jesus,I:water)
 05.06B' (COME,A:Jesus,I:blood)
 05.06C (COME,A:Jesus Christ)
 05.06D (COME,A:Jesus,I:(NOT(ONLY,I:water
 05.06D' (COME,A:Jesus,I:(BUT(ALSO,I:blood))
 05.06E & (WITNESS,A:spirit,S:6F)
 05.06F (BECAUSE(TRUTH,N:spirit)
 05.07A (BECAUSE(THREE,N:witness)
 05.08A (THREE,N:spirit & water & blood)
 05.08B (UNITY,N:three)
 05.09A (IF (RECEIVE,A:we,P: (MEN'S,testimony'))
 [05.09A' (THEN(OUGHT (RECEIVE,A:we,P(GOD'S,testimony')))))]
 05.09B (BECAUSE(GREATER,N:GOD'S,testimony'))
 05.09C (BECAUSE (SOURCE:FROM,N:(THIS,testimony':9D),S:God)
 05.09D (TESTIFY,A:God,R:(CONCERNING:son))
 05.10A (IF(BELIEVE,E:\$',R:(ON:(GOD'S,son)))
 05.10B (THEN(POSSESS,N:\$',P:testimony',R:(LOC:IN:\$'))))
 05.10C (IF(NOT(BELIEVE:\$',R:(ON:God)
 05.10D (THEN(MAKE(LIAR,N:\$',P:God)))
 05.10E (BECAUSE(NOT(BELIEVE,E:\$',R:(ON:testimony')))))
 05.10F (TESTIFY,A:God,P:testimony' R:(CONCERNING:GOD'S,son)))
 05.11A & (THIS,N:testimony',R:SPECIFICATION,11B-C)
 05.11B (GIVE,A:God,P:(ETERNAL,life),G:us)
 05.11C & (LOC:IN,N:(THIS,life),L:(GOD'S,son))
 05.12A (IF(POSSESS,N:\$',P:son)
 05.12B (THEN(POSSESS,N:\$',P:life)))
 05.12C (IF(NOT(POSSESS,N:\$',P:son))
 05.12D (THEN(NOT(POSSESS,N:\$',P:life))))
 05.13A (WRITE,A:I,P:this,G:you,R:(13D) + (TIME:PAST,13A)
 05.13B (SO THAT(KNOW,E:you,P:<13C>) + (ASP:POTENTIAL,13B)
 05.13C <<(POSSESS,N:you,P:(ETERNAL,life))>>
 05.13D (BELIEVE,E:(ALL,\$')R:(ON:GOD'S SON'S,name))
 05.14A-B (CONFIDENT,N:we,R:(TOWARD:God),S:(thus,R:14C-15F))
 05.14C (IF(ASK,A:we,P:(ALL,\$'),R:(ACCORDING TO:HIS,will))
 05.14D (THEN(HEAR,E:God,P:us)))
 05.15A & (IF (KNOW,E:we,P:<15B-C>)
 05.15B-C <<(HEAR,E:God,P:us,R:CONCERNING:(ASK,A:we,P:(ALL,\$'))>>
 05.15D (THEN(KNOW,E:we,P:<15E-F>))

- 15E (POSSESS,N:we,P:requests)
 D:background to 15E i:z
- 16A (IF(SEE,E:z',F:(z',brother)
 16B (z(SIN,A:(z',brother),F:(NOT (MORTAL,sin))
 16C (OUGHT (ASK,A:z',G:God)
 16D & (GIVE,A:God,P:Life,G:brother)) + (TIME:FUT,16D)
 D:i=16B
- D:implied by 16B& conversational postulates
 NAF =16i
- 17A (SIN,N:(lawlessness)) + (TIME:ALWAYS,17A)
 D:auxiliary to 16A-D
 D:implied by 16B
 D:prep to 18B-C
- 18B-C (NOT(SIN,A:(BORN,N:z',I:God)
 18D-E (BUT(KEEP,A:(BORN,N:ONE,S:God),P:z')
 D:NAF =
- 19C (CONTROL,A:(EVIL,one),F:(ALL,world)
 D:prep to 19B
 D:prep to 20B-F
- 20B (COME,A:(GODS,son) + (TIME:PAST,20B) + (ASP:CONTINUING EFFECT,20B)
 20C (GIVE,A:Jesus,P:discernment,G:us) + (TIME:PAST,20C) + (ASP:CONT.
 20D (SO THAT(KNOW:E:we,P:(TRUE,one)))> + (ASP:POTENTIAL,20D) EFFECT,20C)
 D:i=4:16F et al.
 D:i=4:16F i:21A'
- 21A (TRUE GOD,N:Jesus)
 21A' (ETERNAL LIFE,N:Jesus)
 D:prep to 21B' D:EFISTLE frame
- 21B' (ADDRESS,A:I,G:children)
 D:prep to 21B' D:EFISTLE frame
- 21B' (OUGHT(PROTECT,A:you,P:you',R:LOC:FROM:Idols))
 AMEN
- 05.15E< (POSSESS,N:we,P:requests)
 05.15F (ASK,A:we,P:requests,S:God)>
 05.16A (IF(SEE,E:z',P:(z',brother))
 05.16B &(SIN,A:(z',brother),P:(NOT(MORTAL,sin)))
 05.16C (THEN,(OUGHT,(ASK,A:z',G:God)
 05.16D & (GIVE,A:God,P:Life,G:brother)) + (TIME:FUT,16D)
 05.16E (IF(NOT(SIN:A:brothers,P:(MORTAL,sin)))
 05.16F (MORTAL,N:(sin,z'))
 05.16G (THEN(NOT(SAY,A:I,P:<16H>))
 05.16H <(OUGHT(ASK:A:you,R:(ON BEHALF/CONCERNING:(MORTAL,sin))))>>
 05.17A (SIN,N:(lawlessness)) + (TIME:ALWAYS,17A)
 05.17B &(NOT(MORTAL,N:(sin,z'))
 05.18A (KNOW,E:we,P:<18B-E>)
 05.18B-C <((NOT(SIN,A:(BORN,N:z',I:God))) + (ASP:CONT,18B)
 05.18D-E (BUT(KEEP,A:(BORN,N:ONE,S:God),P:z')>>
 05.18F (& (NOT(TOUCH,A:(EVIL,one),P:z'))
 05.19A (KNOW,E:we,P:<19B-C>)
 05.19B <(SOURCE :FROM,N:we,S:God)
 05.19C & (CONTROL,A:(EVIL,one),P:(ALL,world))>>
 05.20A & (KNOW,E:we,P:<20B-D>)
 05.20B <(COME,A:(GODS,son) + (TIME:PAST,20B) + (ASP:CONTINUING EFFECT,20B)
 05.20C & (GIVE,A:Jesus,P:discernment,G:us) + (TIME:PAST,20C) + (ASP:CONT.
 05.20D (SO THAT(KNOW:E:we,P:(TRUE,one)))> + (ASP:POTENTIAL,20D) EFFECT,20C)
 05.20E & (LOC:IN,N:we,L:(TRUE,one))
 05.20F &(LOC:IN,N:we,L:(GOD'S,son,R:Jesus Christ))
 05.21A (TRUE GOD,N:Jesus)
 05.21A' (ETERNAL LIFE,N:Jesus)
 05.21B (ADDRESS,A:I,G:children)
 05.21B' (OUGHT(PROTECT,A:you',P:you',R:LOC:FROM:Idols))
 AMEN

APPENDIX ONE

Part 2: Van Dijk analysis

Part C: Reduced text of 1 John

- 01.01A ((EXIST, N:\$, T:(TIME:FROM,beginning) + (TIME:PAST, 1A)
 01.01F (CONCERNING, G:message', R:CONCERNING/PRODUCING:1ife)
 01.02B (APPREHEND, E:we, P: 1ife) + (TIME:PAST, 2B) + (ASP:CONT.EFFECT, 2B)
 01.02C (CONFIRM, A:we, P:1ife)
 01.02D (PROCLAIM, A:we, P:(ETERNAL, 1ife), G:you))
 01.03D (SO THAT (FELLOWSHIP:(ALSO, you), R:us)) + (TIME:PRES, -FUT., 3D) + (MOOD:POTENTIAL, 3D-F)
 01.03E (FELLOWSHIP, E:we, R:ACCOMPANIMENT:father)
 01.03F ((FELLOWSHIP, E:we, R:ACCOMPANIMENT:Jesus) & (SON, N:Jesus, S:God)
 01.04B (SO THAT (COMPLETE, N:(OURS, joy)) +(MOOD:POTENTIAL, 4B)
 01.05A (THIS, N:message')
 01.05D <(LIGHT, N:GOD)
 01.07A (IF(WALK, A:we, R:LOC:IN: 1ight)
 01.07B (AS (IN LIGHT, N:Jesus)>
 01.07C (THEN (FELLOWSHIP, E:we, R:ACCOMPANIMENT: (DISTRIB, N:us)) + (TIME: ALWAYS, 7C-D)
 01.07D & (CLEANSE, I:(JESUS' (blood), P:us, R:AWAY FROM:(ALL, sin)) + (ASP:CONT.EFFECT, 7D)
 02.01B (OUGHT(NOT(SIN, A:you
 02.03C (OUGHT(KEEP, A:we, P:(JESUS' commands)))
 *02.07B (BUT(WRITE:A:I, G:you, P:(OLD, command, 7C)))
 02.08A (YET (WRITE, A:I, P: (NEW, command): 18B-C, G:you)
 02.08E & (ALREADY(SHINE, N:(TRUE, light))) + (TIME:PRES, 8D) + (ASP:CONT, 8E)
 02.10A (OUGHT(LOVE, A:you, P: (YOUR, brother))
 *02.10B (THEN (REMAIN, N:\$', R: (LOC:IN, light))
 02.10B (OUGHT (REMAIN, N:you, R:(LOC:IN:light)
 02.15A (OUGHT(NOT(LOVE, A:you, P:world)
 02.17C (OUGHT(DO, A:you, P:GOD'S, will)
 02.18A' (HERE, N:(FINAL, hour))
 02.18D & (NOW(COME, N:(MANY, antichrists))) + (TIME:PAST, 18D)
 02.19A(GO, Antichrist, LOCL:AWAY FROM: us) + (TIME:PAST, 24A)
 02.19B (BUT (NOT(SOURCE:us, N:antichrists))) + (TIME:PAST, 19B)
 02.20A & (ANNOUNCED, E: you, S: (HOLY.one))

02.20B & (KNOW,E: (ALL,we),P:truth))
 02.21A (WRITE,A:I,G:you) + (TIME:PAST,21A)
 02.23C (OUGHT (CONFESS,A:you,P:son)
 02.23D (THEN(ALSO (HAVE,E:you,P:father))))
 02.24B (OUGHT (REMAIN,N:message',R: (LOC:IN,you)))
 02.25C <(PROMISE,A:Jesus,P: (ETERNAL,life),G:you)>
 02.26B' (DECEIVE,A:people,P:you)
 02.27A/C & (OUGHT(REMAIN,N:anointing ,(27B),L:(LOC:IN,you)
 02.27G & (TRUE,N:anointing)
 02.27J (OUGHT(REMAIN<N:you,R:LOC:IN,L:him)
 02.28B (SO THAT (WHEN (APPEAR,N:Jesus))
 02.28C (CONFIDENT,N:we,R:(LOC:BEFORE,L:Jesus)) &(MOOD:POTENTIAL,28C)
 03.01A (OUGHT (CONSIDER,A: you,P: (HOW GREAT,N:(GOD'S,love)))
 03.01D (NOT (KNOW,E:world,P:us,S:(this,2D))) + (TIME:PAST,1D)
 03.02E <(WHEN(APPEAR,N:Jesus) + (TIME:FUT.,2E)
 03.02F (THEN(RESEMBLE,N:we,G:Jesus) + (TIME:FUT,2F)
 03.07A' (OUGHT(DECEIVE,A:(NONE,\$'),P:you))
 03.08D (THEREFORE (APPEAR,N: (GOD'S,son)) + (TIME:PAST,8D))
 03.08E (SO THAT (DESTROY,A:Jesus,P:(DEVIL'S,work))) + (MOOD:potential,8E) + (ASP:complete,8E))
 03.11C (OUGHT (LOVE,A:we,P:(DISTRIBUTIVE:us)))
 03.13B ((HATE,A:world,P:you))
 03.14B <(PASS ,A:we,L:(LOC:FROM,death) ,G:(LOC:TO,life)> + (TIME:PAST,14A)
 03.15A (IF(HATE,A:\$',P:('\$',brother))
 03.15B (THEN(MURDERER,N:\$'))
 03.15D<(NOT (REMAIN,N:lfe,R:LOC:IN:murderer) > + (TIME:ALWAYS,15D)
 03.16A (KNOW,E:we,P:love,S:this ,(16B))
 03.16B (GIVE,A:Jesus,P: JESUS',lfe),G/R:(ON BEHALF OF:us)) + (TIME:PAST,16B) + (ASP:PUNCTUAL,16B)
 03.16C & (OUGHT (SACRIFICE,A:we,P:(OUR,lives) ,G/R (ON BEHALF OF:brothers)))
 03.17A-D (OUGHT(GIVE(A:you,G:(NEEDY, brother)
 03.18C (BUT(OUGHT(LOVE,A:you,M:(IN DEED))))
 03.18D & (OUGHT (LOVE,A:you, M: (IN TRUTH)))
 03.19C & (REASSURE,A:we,P:(OUR,heart),L(LOC:BEFORE,him)) + (TIME:FUT,19C)
 03.21A' (IF(NOT(CONDEMN,A:(OUR,heart),P:us))
 03.21B (CONFIDENT,N:we,L:(LOC:BEFORE,God)))
 03.22A & (IF(ASK,A:we,P:\$')
 03.22B (THEN (RECEIVE,E:we',P:22A,S:God)))
 03.23B (OUGHT(BELIEVE,E:we,G:(HIS,SON'S,name) ,R:(JESUS CHRIST'S, name)))
 03.23C & (OUGHT (LOVE,A:we,P:(DISTRIBUTIVE:us))

03.24A & (IF (KEEP,A:\$,P:(JESUS',command))
 03.24B (THEN (REMAIN,N:\$',R:(LOC:IN:Jesus))
 03.24C & (REMAIN,N:Jesus,R:(LOC:IN,\$'))
 *04.01B (BUT(UGHT(TEST,A:you,P:spirits,R:MANNER:1C)))
 04.01C (WHETHER(SOURCE:FROM, N:spirits,S:God))
 04.04B' (OVERCOME,A:you,P:ANTICHRISTS,S:spirit) + (TIME:PAST,4B') + (ASP:COMP & CONT.EFFECT, 4B')
 04.06B (IF(KNOW,E:\$',P:God)
 04.06C (THEN(LISTEN TO,E:\$',P:us))
 04.06F (KNOW,E:we,P:spirit,R:(CHARACTERIZED BY,N:spirit,R:truth),S:this (6B-E))
 04.06G (KNOW,E:we,P :spirit,R:(CHARACTERIZED BY,N:spirit,R:error),S:this (6B-E))
 04.07A' (UGHT(LOVE,A:we,P:(DISTRIBUTIVE,us)))
 04.09B (SEND,A:God,P:(ONLY,son),L:(LOC:INTO,world))
 04.09C (SO THAT(LIVE,A:we,I:son)) + (TIME:PAST,9B,) + (MOOD:POTENTIAL,9B)
 04.10C (BUT(LOVE,A:God,P:us) + (TIME:PAST,10C) + (ASP:PUNCTUAL,10C)
 04.11B (THEN (UGHT (LOVE,A: (ALSO,we),P: (DISTRIB:us))))
 04.12A (SEE,A : (NONE,\$'),P:God) + (TIME:ALWAYS,12A)
 04.12C(THEN(REMAIN,N:God,L:(LOC:IN,us)))
 04.12D & (PERFECTED,N:(GOD;S,love),R:(LOC:IN,us)))
 04.13A (KNOW,E:we,P:<13B-C>,S:13D)
 04.13B <(REMAIN,N:we,L(LOC:IN,God)
 04.15A (IF (CONFESS,A:\$',P:<15B>)
 04.15B <(GOD'S SON,N:Jesus)>
 04.16D (LOVE,N:God)
 04.16E (IF(REMAIN,N:\$',R: (LOC:IN:love)) + (TIME:ALWAYS,16E-G)
 04.17B (SO THAT (CONFIDENT,N:we, T: (TIME:WHEN: (JUDGMENT,day))))
 *04.18B (BUT(EXPEL,I:(PERFECT,love),P:fear)
 04.19A (LOVE,A:we,S:19B))
 04.19B (BECAUSE (FIRST(LOVE,A:God,P:us))) + (TIME:PAST,19B) + (ASP:PUNCTUAL,19B)
 04.21B (IF(LOVE,A:\$',P:God)
 04.21C (THEN(UGHT(ALSO(LOVE,A:\$',P:brother))))
 05.03A (THUS(LOVE,A:we,P:God,R:PARAPHRASE:3B)
 05.03B (IN THAT(KEEP,A:we,P:(GOD'S,commands)
 05.04F (OVERCOME,I:faith,[A:we],P:world)
 05.06D (COME,A:Jesus,I:(NOT(ONLY,I:water
 05.06D'(COME,A:Jesus,I:(BUT(ALSO,I:blood))
 05.09A (IF (RECEIVE,A:we,P: (MEN'S,testimony'))
 [05.09A' (THEN(UGHT (RECEIVE,A:we,P(GOD'S,testimony')))]
 05.09B (BECAUSE(GREATER,N:GOD'S,testimony'))

05.09D (TESTIFY,A:God,R:(CONCERNING:son))
 05.11B (GIVE,A:God,P:(ETERNAL,life),G:us)
 05.14C (IF(ASK,A:we,P:(ALL,\$'),R:(ACCORDING TO:HIS,will))
 05.14D (THEN(HEAR,E:God,P:us)))
 05.15E< (POSSESS,N:we,P:requests)
 05.16C (THEN,(OUGHT,(ASK,A:\$',G:God)
 05.16D & (GIVE,A:God,P:lifE,G:brother))) + (TIME:FUT,16D)
 05.16E (IF(NOT(SIN:A:brothers,P:(MORTAL,sin)))
 05.18B-C <<(NOT(SIN,A:(BORN,N:\$',S:God))) + (ASP:CONT,18B)
 05.18D-E (BUT(KEEP,A:(BORN,N:ONE,S:God),P:\$')>
 05.19C & (CONTROL,A:(EVIL,one),P:(ALL,world))>
 05.20B <<(COME,A:(GODS,son) + (TIME:PAST,20B) + (ASP:CONTINUING EFFECT,20B)
 05.21A (TRUE GOD,N:Jesus)
 05.21A' (ETERNAL LIFE,N:Jesus)
 05.21B' (OUGHT(PROTECT,A:you',P:you',R:LOC:FROM:Idols))

APPENDIX ONE

Part 2D: How to read Van Dijk semantic displays

The semantic display is written in propositional form with one proposition per line. The numbers on the far left (e.g. 01.01A) refer to verses in the book of 1 John. By 01.01A we mean 1 John chapter 1, verse 1, proposition A. Following the example set by Kintsch (1974:48-71) we have considered conjunctions as well as verbs to be operators or predicates. This display differs from Kintsch's display in that we have combined more than one operator on a single line instead of signaling the inner parenthesis with the verse number.

In order to determine the scope of any particular conjunction in the semantic display, one must look at the number of parentheses at the end of the proposition immediately following the conjunction. By examining the internal structure of this proposition, one can determine whether or not there are any parentheses that are not accounted for. If this is the case (i.e. if there are such unexplained parentheses) then one must look at the proposition preceding the conjunction, and so forth until one finds the corresponding "(" which signals the beginning of the unit. To make this whole process easier, one might label parentheses as one analyzes, or such labeling could be included in the display itself.

One device that could be used to signal larger unit boundaries is "[]". Another possibility would be simply to state the scope in the margin.

The problem with making the semantic display this explicit, is that it is supposed to be merely an "implicit text base", to use Van Dijk's terminology. If it were more of an explicit text base, perhaps it would be justifiable to include so much detail about semantic relations. As it now stands, this text base is quite close to surface structure, and therefore, one can easily check the display against the actual surface structure of the Greek to check the connections (i.e. if one knows Greek).

Another major difference of this display from the Kintsch display is that we have included case labels for the arguments, whereas Kintsch makes no attempt to do this. The labels have been somewhat arbitrarily assigned and may in some cases reflect surface structure of Greek or English more than they portray the actual deep semantic structure. The labels used as abbreviations are as follows:

A: Agent (1.02C, 1.03C, 1.04A, 1.06A)

E: Experiencer (1.01B-E, 1.02B, 1.03A-B)

P: Patient (1.01B-E, 1.03A-C)

I: Instrument (1.01C, 1.01E, 1.07D)

G: Goal (1.01F, 1.09D, 2.01A)

N: Nominative subject (when no particular case role is in focus, especially with stative verbs) (e.g. 1.01A, 1.02F, 1.05D, 1.09B)

R: Range (This label corresponds roughly to Pike's "scope" (Pike and Pike 1977:42-43) and like scope is essentially a catch-all category for arguments that do not seem to have a more specific relationship with the predicate.) Note that there are subcategories of R such as

LOC for general location; AWAY FROM (see 1.07D, 1.09E);

ACCOMPANIMENT (1.03E-F)

S: Source (2.03A, 1.05B, 2.20A, 2.27B, 1.01A)

T: Time (2.24A, 2.13B), 2.24A

M: Manner (2.06E)

These case labels correspond for the most part to the labels used by Grimes (1975:116-138, but see especially 134) and Longacre (1976:25) although we are considering case as an attribute of the individual argument rather than of the predicate.

Modality and aspect are also encoded on the display by predicates. These predicates are added to the predicate that reflects the verb of the sentence along with its modifying nouns or phrases. The number to the right of the comma in each of the modality and aspect predicates refers to the scope of the modality or aspect. Usually it will correspond to the verse number and letter found on the same line but occasionally the scope of the aspect or modality carries over to lines following (e.g. 1.03D, 1.02E, 1.07C, 1.08A).

Sometimes within the main predicate of a proposition, one of the arguments will be filled with a number. This will refer to a preceding or subsequent line and will indicate embedded clauses (e.g. 1.06A, 1.03C, 1.08A, 1.10A, 2.03A, 2.05C).

Implicit predicates are supplied in the case of vocative expressions. The underlying verb "address" is used (e.g. 2.07A, 2.12B, 2.14E', 2.18A).

As an example of how one would read the display, let us take the initial 12 lines. They would read as follows:

- 1.01A what existed from the beginning
- 1.02B what we have heard
- 1.01C what we have seen with our eyes
- 1.01D what we gazed at
- 1.01E what we touched with our hands
- 1.01F concerning the message that produces life
- 1.02A and the life appeared
- 1.02B we have seen the life
- 1.02C we confirm the life
- 1.02D we proclaim eternal life to you
- 1.02E the life existed with the father
- 1.02F the life appeared to us

Note that "\$" stands for an indeterminate entity, what we would call an indefinite pronoun. Here it stands for the Greek ho 'which'. Note also that some arguments contain predicates within them, such as in 1.01C, 1.01E, 1.04B.

APPENDIX TWO
A BEEKMAN-CALLOW LITERARY-SEMANTIC
ANALYSIS OF FIRST JOHN

1. The communication situation of 1 John

1.1 Participants

1.1.1 Author

1 John has been ascribed to a number of different people: 1) John the elder, 2) a disciple of John, 3) John the Apostle. More liberal theologians seem to favor the former two choices and more conservative scholars prefer the latter choice. The argument for apostolic authorship is on the following internal grounds:

1. There are no claims to the contrary in early tradition;
2. The author appears to have been an eyewitness to Jesus' life and ministry;
3. The epistle is written with an air of authority; and
4. 1 John shares a similar structure and pattern of thought with the Gospel of John (see Kuhatschek 1977:31).

An additional piece of external evidence cited for apostolic authorship is that the epistle is attributed to John the Apostle by Irenaeus, Clement of Alexandria (fl. 185-210), Tertullian (fl. 195-215), and

Origen (fl. 220-250) as well as by Dionysius (Ross 1954:108; Guthrie 1962:186-187).

These arguments are countered by other Biblical scholars who feel that the early church historians were reacting to unreliable superscriptions which are not to be trusted as being historically accurate. These superscriptions simply "served to authenticate material that had been useful in the life and worship of Christian congregations. In many instances they arose as a reflection of the church's dependence upon the norm of apostolic authority." Briggs (1970:412), Dodd (1946), and others would grant the similarity of the Gospel of John with the First Epistle, but would attribute neither one necessarily to John the Apostle.

Despite the growing argument against apostolic authorship, this analysis will assume that John the Apostle did in fact write both the Gospel and the First Epistle of John. The fact that the author appears to have been an eyewitness and the similarity of thematic content between the Gospel and Epistle seem to outweigh the doubts raised by the second group of scholars cited above.

Brooke (1912:xviii) sums up the conservative position by saying "there are no adequate reasons for setting aside the traditional view which attributes the Epistle and Gospel to the same authorship. It remains the most probable explanation of the facts known to us."

1.1.2 Audience

There seem to be several sources of information from which one can make inferences about the audience of the First Epistle of John. First, there is the text of the epistle itself. Then there is historical evidence about the state of the early church. From these sources, however, it is possible to arrive at several differing conclusions about the actual audience of the epistle. The first major question to be answered is whether the letter was being addressed exclusively to church members (= believers?), to non-church members (= unbelievers?) or to a combination of these two groups or subgroups within these groups. Neither the text nor the historical context can completely decide this difficult question. A further question to be answered is this: If addressed to unbelievers, what kind of unbelievers? How vehement was their opposition to the Gospel? A corollary question is this: If the letter was addressed to believers, what kind of believer—fully committed or half-hearted? The range of possible audiences of the letter could be portrayed as shown in figure A2.1.

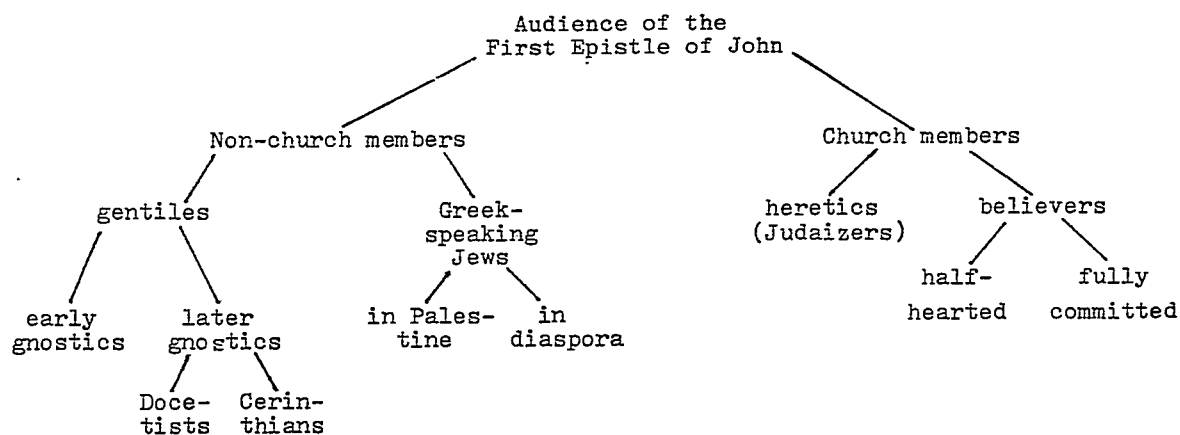


Figure A2.1 Constituents of the audience of 1 John

This tree diagram depicts the range of hypotheses about the audience of First John. It is not meant to indicate that all these groups of people were being addressed simultaneously by John.

Kuhatschek (1977:38) summarizes the historical situation and assumes that John was addressing heretics inside and outside the church as portrayed in the diagram above (under the two sets of "heretics"). Within the church there would be Judaizers who recognized Jesus as the Messiah, but who were unwilling to allow the redemptive work of the Messiah (Jesus Christ) be sufficient for sanctification of the believer (Kuhatschek 1977:38).

Some scholars, like J. A. T. Robinson (1976:101), feel that the letter was addressed to the Greek-speaking Jews in Palestine and to those in the Diaspora.

Still other scholars feel that while the letter could have had an evangelistic effect upon some of its audience, it was primarily written to protect church members from being led astray by false prophets who had infiltrated their group and who were preaching false doctrine.

If we rely on the text itself, we can come up with varying interpretations as to who the intended audience was. This question is still a point of conflict for New Testament scholars. Depending on which statement of purpose we chose to focus on, we will arrive at a different conclusion as to the audience of the letter. 1 John 5:13 ("I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life") seems to be clearly addressed to believers in Christ. However, 1:3-4 is somewhat ambiguous:

"We proclaim to you what we have seen and heard, so that you also may have fellowship with us. And our fellowship is with the Father and with his Son, Jesus Christ. We write this to make our/your joy complete." Here it is not clear whether the people he is addressing have ever enjoyed fellowship with him or with the Father and the Son before. Is he exhorting them to put their faith in Jesus Christ for the first time so they can begin to have fellowship? Or is he admonishing them to behave more in accordance with the teachings of Jesus so they can have (full) fellowship with believers and with the Father and the Son again? Either interpretation seems possible here. However, if one looks at the main thrust of the rest of the epistle, which seems to be a warning against false teachers, and if one looks at the vocatives throughout, one would conclude that he is, indeed, addressing those who have initially accepted the teachings of Christ into their lives. (See especially 1 John 2:12-14 for evidence of this.) More specifically he is writing to those who have received forgiveness for their sin; to those who are personally acquainted with the One who created the universe; and to those who have conquered the Evil one, or Satan (cf. 1 John 4:4).

1.2 Identity of the "false prophets"

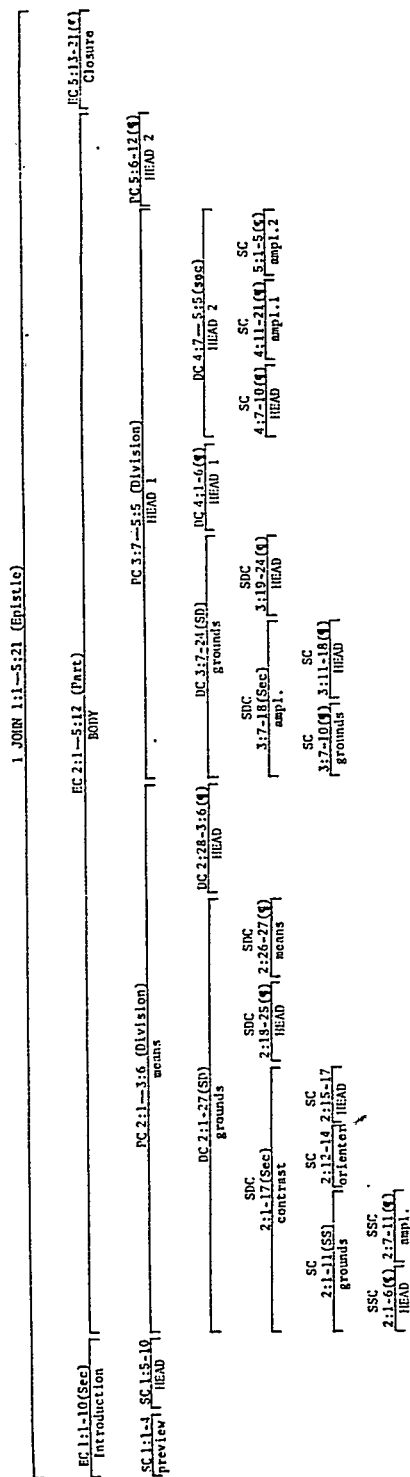
The "false prophets" referred to in 1 John (4:1) are generally thought to be gnostics. In its earlier form, gnosticism stressed dualism of matter and spirit. Gnostics viewed matter as intrinsically

evil and spirit as essentially good. They believed that salvation came through knowledge (often arrived at mysteriously) rather than by a change of heart and of behavior. These beliefs were carried further by the Docetists who denied the reality of the incarnation of Christ. They could not imagine that if Jesus' body were real that He could still be holy and pure (Kuhatschek 1977:41). (See also Caird 1962:947.) The Cerinthians took another approach to the problem of how to reconcile the coming together of body and spirit in the person of Jesus Christ. They saw Jesus as essentially human (material) and explained his spiritual nature as descending upon Him after He was born (perhaps at baptism) and as leaving Him before His death ("He gave up the ghost") at the Crucifixion.

2. The semantic units of 1 John

2.0 The constituent organization of 1 John

The following display (figure A2.2) indicates the constituent structure of 1 John that has resulted from the Beekman-Callow approach. The semantic units will be discussed from the highest to the lowest level of structure, from left to right within units.



A2.2 The constituent organization of 1 John

Abbreviations:

- DC Division Constituent
- EC Epistle Constituent
- FC Part Constituent
- SC Section Constituent
- SD Subdivision
- SFC Subdivision Constituent
- Sec Section
- SS Subsection
- SSC Subsection Constituent
- § Paragraph

2.1 Epistle 1 John 1:1—5:21

2.1.1 Theme (see display)

2.1.2 Coherence

Although some have questioned whether 1 John is actually an epistle in the formal sense (since it lacks the traditional opening or closing), still there is no doubt that the unusual topical opening paragraph and the closing exhortation serve to put limits on the whole discourse.

Many themes within the epistle as well as a prolific use of deictics (forms of houtos 'this' and ekeinos 'that'), metaphoric contrasts (e.g. light vs. dark), and repetition of thematic ideas and generic statements throughout the epistle all promote coherence in the discourse. Twenty-two major motifs have been isolated as running through the epistle. In order of occurrence these are 1) message, 2) Jesus, 3) eternal life, 4) witness, 5) fellowship, 6) sanctification, 7) sin, 8) deep knowledge (experiential), 9) world(liness), 10) devil, 11) superficial (hearsay) knowledge, 12) Holy Spirit, (13) obedience to commands, 14) love of God, 15) abiding, 16) victory, 17) antichrist, 18) end times, 19) children of God, 20) Christian brother, 21) belief, and 22) God and Father.

While it is possible in some instances to isolate some of these thematic motifs as occurring in or predominating in certain parts of the epistle, most of them characterize the epistle as a whole. It should be noted that the "motifs" of "Jesus" and "God the Father" in a sense overarch the entire letter simply by virtue of the fact that they are of

a different order than the other motifs. This difference stems from the fact that God the Father Jesus His Son, and the Holy Spirit are all in some sense responsible for the existence of all the other entities. It is important, therefore, to distinguish between the Creator and His Creation. This is especially evident when we look at the first two parts of the Godhead, whose names infuse the entire epistle. These names cannot be isolated as characterizing any one part of the discourse. The Holy Spirit may seem to be taking a minor role, but this is in keeping with His role of exalting the Father through the Son. Perhaps this explains why the Holy Spirit appears only briefly in any overt form even though we are well aware that the whole letter (and in fact all of Scripture) have come to us through the Holy Spirit's inspiration. (See 2 Tim. 3:16.)

Besides the actual recurrence of themes or motifs in the discourse, there are several other cohesive ties used to hold the letter together. Among these are

1. Deictics referring backward or forward to specific items and to whole sentences or even larger units (e.g. tauta 'this' in 1:4 and 5:13);
2. What I call "situational" deictics (such as ekeinos 'that') that refer to people outside the discourse not referred to in the immediate context;
3. Recurrent use of vocative expressions (such as teknia 'children' and agapētoi 'beloved' that remind us of the relationship of writer to addressee;

4. Recurrent thematic statements in the form of imperatives and covert imperatives (see chapter on genre and imperative);
5. Recurrent cognitive orienters such as graphō 'I write' and oidamen 'we know', which again remind us of the genre of the discourse as well as of the relationship of author and reader;
6. Tail-head linkage (see discussion of this device in section 4.2.1), also known as back-reference in some theories discourse;
7. The use of contrasts, the major ones being good and evil, light and dark, and truth and falsehood.

Specific evidence for coherence and boundary features will be given in the discussion of individual paragraphs and sections.

2.1.3 Prominence and theme

Prominence devices in the epistle as a unit range from the use of cognitive orienters such as graphō 'I write' and oidamen 'we know' (+ statement of purpose with hina 'so that') to sheer repetition (such as in the case of the names of God the Father and Jesus Christ. As mentioned above, these two motifs are perhaps too prominent to be said to characterize any one part of the letter in that they underlie the entire epistle implicitly.) Vocatives and imperatives in varying degrees of strength (see chapter on genre and author purpose) also serve as highlighting devices. Generic and summary statements also serve to highlight major themes/thematic statements in the epistle, as do negative-positive contrasts (e.g. light vs. dark, love vs. hate, truth vs. falsehood.)

The overall theme of the epistle is derived from the head of the body of the discourse (4:1-6 and 4:7-10 and 5:6-12) along with a brief summary statement of the opening and closing sections (1:1-10 and 5:13-21). The preview and introduction (1:1-4 and 1:1-10 respectively) emphasize that one must believe God's message to have fellowship with Him and with others who believe. The body of the epistle emphasizes discerning what is God's message (truth from falsehood), loving because God loved us, and believing that Jesus is the Son of God and the means to eternal life. The closure presents an additional exhortation to be faithful to the true God and not to run after false gods (idols) because of all the benefits that are ours through knowing the true God. In summary, then, one could view the entire epistle as follows:

Introduction: I am writing about true things I have witnessed firsthand about God through His Son Jesus Christ so that you can BELIEVE, OBEY, COMMUNE WITH God and with those who believe the truth.

Body: BELIEVE the truth, LOVE God and others who believe the truth
BELIEVE and RECEIVE eternal life.

Closure: Because you BELIEVE the truth, OBEY the true God.

2.2 Epistle constituent 1:1-10

2.2.1 Theme (see display)

2.2.2 Coherence and boundaries

The main source of coherence in this unit is the chain of relative clauses with which the book opens along with the conjunctions kai 'and'

and de 'on the other hand'. The expression hautē hē aggelia 'this message' (v. 5) is used to refer back to apaggellomen 'proclaim' (2,3) and causes coherence in the unit as well.

Themes that characterize the unit are:

'message' apaggellomen (3)/aggelia (5)/logos (1.10)

'fellowship' koinōnia (3,6,7)

Jesus (1,3,7—sporadic).

The final boundary of the unit is marked by asyndeton, the vocative teknia mou 'my children', the non-speech orienter graphō 'I write', and the anaphoric tauta 'these things' (referring most likely to all that precedes). In addition there is a tail-head linkage of ouch hēmartēkamen 'we have not sinned' (1:10) and mē hamartēte 'that you may not sin' (2:1).

2.2.3 Prominence and theme

Verses 5-10 being the content of the message heralded in the preview (1-4) constitute the most prominent part of this unit. The theme is therefore derived from this HEAD. The phrase: kai estin hautē hē aggelia 'and this is the message' (1:5) serves as a prominence device to mark the theme. Note the forefronted estin 'is' as well as the deictic hautē 'this'. One could perhaps argue that 1:1-4 should be raised to a higher level of prominence because these verses contain the forefronted relative clauses introducing the topic of the discourse: the Word that gives life (namely Jesus Christ). However, the details given in 1:1-4 are summarized and emphasized in 1:5. Usually a generic statement will take precedence over specifics.

2.3 Section constituent 1:1-4

2.3.1 Theme (see display)

2.3.2 Coherence and boundaries

This unit is held together by a series of relative clauses which serve as the object of the main verb apaggellomen 'we proclaim' (3). If the tauta in 1:4 is taken anaphorically it can be viewed as a summary statement for the unit. The main themes that characterize the unit are:

'message' logos (1)/apaggellō (3)

Jesus (1?,3)

'eternal life' zoē aiōnios (1,2)

'witness' marturō (2)

The theme of eyewitness reporting sets the tone for the remainder of the letter. It is a way of validating the information presented, especially the message that follows immediately in the next paragraph.

The final boundary of this unit is marked by the strong deictic marker hautē 'this' preceded by forefronted estin in 1:5. The hautē is anaphoric and serves as a tail-head link (as mentioned under EC 1:1-10). If one views tauta (1:4) as anaphoric and serving as a summary, then 5-10 could be seen as a development of the theme briefly touched on in 1:1-4. This is in fact how the relations between the two paragraphs (1:1-4 and 1:5-10) have been analyzed: Preview-HEAD.

Lutz (1974:3) has pointed out a shift to subjunctive mood in 5-10 which would set it off from the preceding unit. He also notes (1974:4) that the kai (5) could perhaps be understood as signaling a "grounds-

conclusion" relationship. Kai would be translated as "so therefore" in that case. This is not the interpretation followed in this analysis.

2.3.3 Prominence and theme

The relative clauses opening this unit are prominent by virtue of their being forefronted a full two verses before the appearance of the main verb of which they are the direct object (namely apaggellomen). While superficially they may seem to be simply descriptive phrases modifying the understood "one" in 1a, yet they serve to highlight the topic of the unit, the section, and in fact of the entire epistle. In the smaller context, the relative clauses highlight the first actual mention of the topic in verse 2: "the message that enables people to live" (tēn zōēn aiōnion).

Verses 1-3 are considered to be specific details implied by the general statement in verse 4, and thus the main part of the theme is taken from verse 4. However, because of the forefronted relative clauses as well as the repetition of the specific means of "eyewitness reporting", some of these details are considered to be on the level of thematic prominence and are thus included in the theme statement. Note that both the "orienter" and the "content" of verse 3 are in caps to indicate equal prominence. The orienter proposition (3c) would normally be considered less prominent, but since the non-subordinated finite verb apaggellomen 'proclaim' (3c) expresses the main idea of the passage, it was given higher than normal prominence. The content proposition could have been demoted to lower prominence except for the fact that it is forefronted in its clause.

Both the purpose in the Head proposition (1:4) and the purpose in the supporting (specific) proposition (1:3c-d) were included in the theme statement because of the parallelism involved.

2.3.4 Notes

1:1. The function of these propositions could be interpreted in at least two ways. First, they express the content of the message referred to in 1f. Secondly, they serve as the 'description' of the implied "one" in 1a. Grammatically, this is indicated by the relative clause constructions. These propositions are, furthermore, marked as prominent by being placed before the main verb in the verse. Because of their prominence, the description is incorporated into the theme statement in summary form. (See discussion of the theme statements.)

1:2a-d. These propositions could be considered as an offshoot of the single lexical item "life", but because the verse is expressed as an independent clause in surface structure, it can be promoted to the level of modifying the entire proposition 1g.

1:3a-b. These propositions could be viewed as a summary for verses 1-2. This interpretation would not change the prominence relations between verses 1, 2 and 3, since verse 3 is already considered more prominent.

1:3c. This proposition is given special emphasis because it is amplified with a purpose (3d) which in turn is further amplified (3e-g).

2.4 Section constituent 1:5-10

2.4.1 Theme (see display)

2.4.2 Coherence and boundaries

The main sources of coherence in this unit are 1) verbs of speaking (anaggellomen 'we proclaim', eipōmen 'we say', homologōmen 'we confess'), 2) parallelism of ean clauses in verses 6-10, 3) the contrast between confessing and denying that we have sinned, 4) the use of the subjunctive (cf. Lutz 1974:4), 5) the loose chiastic structure of verses 8-10 (see Lutz 1974:6), and 6) the widespread use of kai and de within these verses. (Note asyndeton, however, between verses.)

The main themes that recur to produce unity are:

'message' aggelia (5)/logos (10)

'fellowship' koinōnia (6,7)

'sanctification' katharizō (7,9)

'sin' hamart- (7,8,9,10).

The evidence for the final boundary can be found under the discussion of EC 1:1-10.

2.4.3 Prominence and theme

The prominence of estin hautē hē aggelia 'this is the message ...' (5) has already been discussed under EC 1:1-10. This justifies promoting the orienter (1:5a) to equal prominence with the content (1:5d). It also justifies including the orienter in the theme statement.

The theme of this unit is derived from the HEAD (1:5a,d) along with the two main HEADs of the specific (1:6-7) along with the condition [(1:7a) and its modifier (7b)] modifying those heads. The wording of the theme statement might suggest a grounds-CONCLUSION relation between 1:5 and 1:6-7. If one considers the statement of 1:6-7 to be a covert command (see chapter 6.1.1), then perhaps it could or should be given more prominence in the chart as follows:

[grounds	1:5a-e
	HEAD	1:6-10

2.5 Epistle constituent 2:1—5:12

2.5.1 Theme (see display)

2.5.2 Coherence and boundaries

The main evidence for considering this to be a unit is the constellation of boundary markers (with perlocutionary function) at the beginning of the unit and the apparent summary statement at the very end of the unit (5:12). The initial boundary markers include: vocative teknia mou 'my children' indicating the relationship of speaker to hearer; cataphoric deictic tauta 'this' (possibly also anaphoric); first person singular (not plural, cf. previous unit); orienter graphō. (Note that all the uses of the verb graphō from this point on in the letter are in the singular.) Finally there is a statement of purpose which amounts to a command not to sin: hina mē hamartēte 'so that you might not sin' (2:1).

The themes that recur within this unit that do not appear much or at all in the preceding or following units are:

world (2:2,15,16,17; 3:1,13; 4:1,3,4,5,9,14,17; 5:4,5) (also 5:19)

devil (2:13,14; 3:8,10,11) (also 5:18,19)

Holy Spirit (2:20,27; 3:24; 4:2,6,13; 5:6,8)

obedience to commands: (2:3,4,5,7,8; 3:22,23,24; 4:21; 5:2,3)

love of God (agape tou theou) subjective: (from God) 3:1,16;4:7-12

(each verse); 4:16,18?,19; objective: (for God) 2:5,15; 3:17;

4:17,20,21; 5:1,2,3

abiding (2:10,14,17,24,27,28; 3:6,14,15,17,24; 4:12,13,15,16)

victory (nik-) (2:13,14; 4:4; 5:4,5)

end times (eschatē hōra) (2:18)

antichrist (antichristos) (2:18,22; 4:3,4,5)

children of God (tekna tou theou) (3:1,2,9,10; 5:2,4) (also 5:18)

Christian brother (adelphos) (2:9,10,11; 3:10,13,(14),15,16,17;

4:20,21) (also 5:16); allēlos 'each other' 3:23; 4:7,11,12

belief (pist-) (3:23; 4:16; 5:1,4,5) (also 5:13)

Evidence for the final boundary of the unit (5:12) includes the summary statement in 5:12 (as mentioned above) and the anaphoric deictic tauta (5:13) along with the epistle orienter egrapsa 'I write' which seems to refer back to the whole preceding discourse. One could also perhaps infer from the use of the aorist egrapsa 'I write' that this marks a transition (however, cf. the aorist in 2:12-14).

An additional evidence for a break between 5:12 and 5:13 is the tail-linkage involving the word zōēn 'life':

tēn zōēn ouk echei (12) 'does not have life'

hoti zōēn echete aiōnion 'because you have eternal life'

Note the shift of person here from third singular to second plural.

2.5.3 Prominence and theme

The theme of the body of the epistle is taken from the two main HEADS consisting of one compound HEAD (4:1-6 and 4:7-10) and a simple HEAD 5:6-12. The two major themes being emphasized both in these HEADS and in previous verses (notably 3:23) are loving and believing God. These two themes are highlighted by sheer repetition throughout the body. (See list of themes under coherence and boundaries discussion in this unit. See also discussion of prominence and theme in the HEAD units mentioned above.)

2.6 Part constituent 2:1—3:6

2.6.1 Theme (see display)

2.6.2 Coherence and boundaries

Coherence devices used in this unit are the vocatives agapētoi 'beloved' (2x), teknia 'my dear children' (2x), neaniskoi 'young man' (2x), paidia 'children'. The theme (motif) of abiding is reinforced several times within this unit by the imperatives menete '(you) remain', and menetō 'let it remain'. Forms of the two speech orienters graphō 'I write' (11x) and ginōsko 'know' (4x) also serve as a unifying influence in this unit as do forms of oida 'know' (4x) (primarily within verses).

Themes that occur frequently or exclusively within this unit are:

message (2:7,14,24,25)

Jesus (2:1-6,8,12-4,22-4; 2:27--3:6)

sin (2:1,12; 3:4-6)

world (2:2,15-7,29)

Devil (2:13-4)

obedience (2:3-5, 7-8, 22-4)

abiding (2:10,14,17,24,27-8; 3:6)

victory (2:13-4)

antichrist (2:18, 22)

end times (2:18)

children of God (2:1,14,18; 3:1-2)

Christian brother (2:9-11)

Evidence for the initial boundary (2:1) can be found under the discussion for EC 1:1-10. The final boundary is marked by asyndeton, the vocative teknia 'my dear children' and the third person imperative prohibition: mēdeis planatō 'let no one deceive' (3:7).

2.6.3 Prominence and theme

The theme for this unit is derived from the HEAD proposition found in 2:28—3:6. This proposition is marked as naturally prominent since it serves as the conclusion to 2:18-25 and the CONTENT of 2:26-27. The

conjunctions kai nun 'and now' (28) serve to highlight the imperative menete en autō 'remain in him'. This final paragraph contains more generic expressions (5 altogether) than any other paragraph in the entire epistle, and serves as a summary for the division (2:1—3:6). In addition to being generic, some of the participial phrases are also contrastive. This adds additional prominence to the final paragraph of the unit.

2.7 Division constituent 2:1-25

2.7.1 Theme (see display)

2.7.2 Coherence and boundaries

Deictics (tauta 2:1, hautē 2:25) and deictic expressions such as en toutō 'by this' (2:3,5) and the relative marker hothen 'from which' (2:18) are used to tie the unit together. Most of the occurrences of the epistle orienter graphō 'I am writing' (also in the form egrapsa 'I have written') occur in this unit. One could perhaps point to the parallelism of the use of egrapsa in 2:26 with that of graphō in 2:1. Together with the anaphoric tauta in 2:26 the aorist form egrapsa serves as a back reference (indicator) and paragraph boundary marker. Tail-head linkage of various forms is used to a great extent in this unit. (For further discussion see section 4.2.1 on tail-head linkage.) This type of linkage occurs in 2:1 (linked from 1:10); 2:3-4; 2:5-6; 2:8-9; 2:16-17; 2:20-21(?); 2:22-23. Usually tail-head linkage is a sign of

paragraph boundary, but as has been shown above (See section 4.2.1) some kinds of tail-head linkage are simply coherence devices.

Another source of coherence in this unit is the recurrence of certain themes:

message logos (7),14,(24?)

Jesus (1,2,3,4,5,6,8,12,13,14,22,23,24)

world (kosmos) (2:15,16,17)

devil (ho ponēros) (13,14)

obedience to commands (3,4,5,7,8)

antichrist and end times (18,22)

Christian brother (9,10,11)

God the Father (1,14,15,16,22,23,24)

Also several contrasts serve to unify the unit:

obedience vs. disobedience (3-5)

love vs. hatred (9-11)

truth vs. falsehood (23)

The final boundary is marked by the summary statement introduced by hautē estin hē epaggelia 'this is the promise' in verse 25. Also the cataphoric deictic tauta 'this' is used in 26 to refer back to the contents of 2:18-25. Note also the use of the epistle orienter graphō 'I am writing' and the second person plural pronouns humin and humas, which both signal the hearer-speaker relationship.

2.7.3 Prominence and theme

The theme of this unit is derived from the final paragraph of the units 2:18-25. This unit is in contrast with 2:15-17 which in turn

serves as the "conclusion" to 2:1-11 and is the "content" of the orienter 2:12-14.

2.8 Subdivision constituent 2:1-17

2.8.1 Theme (see display)

2.8.2 Coherence and boundaries

The unifying features of this unit are not so much its unique themes as the relation this unit bears to the one that follows. The unit serves as a contrast to 2:18-25. Themes that occur in the unit to reinforce the emphasis on keeping oneself from being influenced by the world are the following:

kosmos 'world' (2:2,15,16,17) (also 3:1,13; 4:1,3,4,5,9,14,17;
5:4,5; 5:19)

ho ponēros 'Devil' (2:13,14) (also (diabolos) 3:(8),(10),11;
5:18,19)

tērō entolas 'obey (God's) commands' (2:3,4,5,7,8) (also found
3:22,23,24; 4:21; 5:2,3)

For the initial boundary of this unit see EC 1:1-10. The final boundary is marked by asyndeton and by the vocative paidia 'children'. There is also a clear change of focus from the Christian's need to avoid becoming attached to the things of the world to talking about the end times eschatē hōra, and about the antichrist.

2.8.3 Prominence and theme

Mē agapate 'do not love' (verse 15), as the first direct imperative in the entire epistle, signals the most prominent part of this unit. It is for this reason that the theme of the paragraph is found in the paragraph that begins with this prohibition. Further highlighting devices that point to verses 15-17 as being the HEAD of the unit and the basis of the theme are 1) the extensive orientation given to verses 15-17 by the immediately preceding verses (12-14); and 2) the elaboration of the things in the world one is to avoid (especially verse 16).

2.9 Section constituent 2:1-11

2.9.1 Theme (see display)

2.9.2 Coherence and boundaries

The main coherence devices in this unit are:

1. Use of the deictic expression en toutō 'by this' (3,5);
2. The use of the epistle orienter graphō 'I write' (1,7,8) and the non-speech orienter ginōskomen 'we know' (3,5);
3. Tail-head linkage involving the repetition of the themes of obedience (3-4) and abiding (5-6), and the figure of phōs 'light', (8-9) and
4. The contrasts between those who obey and those who do not (3-5) and between the brother who loves and the one who hates (9-11). The parallel conditionals with ean 'if' and participial expressions indicating conditionals reinforce the coherence of the unit.

The initial boundary is discussed under EC 1:1-10. The final boundary is marked by the series of specific (as compared with the more general) vocatives beginning in verse 12 and extending through verse 14. There is also a pronounced increase in the use of the epistle orienter graphō 'write' in verses 12-14 (6x within three verses compared to 3x in the 11 verses of the preceding unit.)

2.9.3 Prominence and theme

The theme for this unit is derived from the HEAD constituent verses 1-6, more specifically from the HEAD of that unit, verse 6. The surrogate imperative expressed by opheilei...peripatein 'ought to behave/act' highlights the thematic material. The subject of the infinitive 'to act' is also highlighted in a special way by being postponed until the end of its clause and by being marked by the intensive marker kai 'also'.

2.10 Subsection constituent 2:1-6

2.10.1 Theme (see display)

2.10.2 Coherence and boundaries

This unit is held together by the deictic expression en toutō 'by this'; by the orienters graphō 'I am writing' and ginōskomen 'we know'; by tail-head linkage involving the expressions entolas tērō 'keep commands' and en autō esmen/menein 'remain in him'. The contrast

between the one who obeys and the one who does not also serves to unify this paragraph.

For discussion of the initial boundary see EC 1:1-10. The final boundary of the unit is marked by the vocative agapētoi 'beloved' along with the second person plural pronoun humin, and the epistle orienter graphō 'I write'. The reintroduction of speaker and addressee seems to frequently mark paragraph boundaries in John's writing. (See also 2:1,12; 5:13.)

2.10.3 Prominence and theme

The deictic en toutō 'by this' in verse 5 highlights the thematic statement of this paragraph found in verse 6. This statement is further emphasized (as mentioned above in the discussion of prominence under Section Constituent 2:1-11), by the use of the surrogate imperative opheilō. Although verses 1 and 2 contain theologically significant information about the role of Jesus, this information is considered a parenthetical reason for the child of God not to dwell on sin in his life but to concentrate on the positive action of living the way Jesus did (verses 5-6).

2.10.4 Notes

2:5c-6d. Propositions 5c-d could be considered to be a HEAD to 6a-d which would be interpreted to express "grounds". This alternative was not preferred because 5c is taken to be a transition or preview marker rather than the main focus of the propositional cluster. In other words, en touto ("This is how") is taken as a cataphoric marker

looking forward to verse 6. The perlocutionary force of the opheilei ("ought to") in verse 6 is also stronger than that of the ginoskomen ("we know") in 5c. The underlying command is not "to know", but "to behave" in a certain way.

2.11 Subsection constituent 2:7-11

2.11.1 Theme (see display)

2.11.2 Coherence and boundaries

Lutz (1974:9) has noted that the contrast between love and hate in verses 9 and 11 serves to unify the paragraph as does the repetition of the phrase ho misōn ton adelphon autou en tē skotia estin 'the one who hates his brother is in darkness'.

The initial boundary has been discussed under Subsection Constituent 2:1-6. The final boundary was discussed under Section Constituent 2:1-11.

2.11.3 Prominence and theme

The theme for this unit is derived from the positive participle ho agapōn 'the one loving...' (verse 10) to which the negative is contrasted in verses 9 and 11 namely, ho legōn...kai...misōn 'the one saying he is in the light...but...hating' (9) and ho misōn ton adelphon 'the one hating his brother'. Because condemnation of the opposite state of hating could be inferred from the exhortation to love, the contrastive statements in 9 and 11 are not included in the theme

statement of the unit. Likewise, verses 7 and 8 are not included in the theme statement since they serve as a preview or fanfare for the exhortation that follows in verses 9-11.

2.11.4 Notes

2:8d. The argument for this proposition being equivalent to 8e is a bit weak since there are two contrasting features between the two propositions: "Light vs. dark" and "shine vs. disappear". However, it can be argued that "dark" by definition is "the absence of light" and that the process of becoming light implies the disappearing of darkness. Whether one chooses to call 8d "contrast" or "equivalence", 8d is still subordinate to 8e.

2:10b. An alternative interpretation of 10b is that it could be a "means" or "reason" for 10c. This alternative was considered less likely because the Greek does not indicate a causal or an instrumental relation and 10c seems to be an elaboration of 10b rather than a "result" of 10b.

2:11b-d. Several alternative relational trees could be drawn for these propositions:

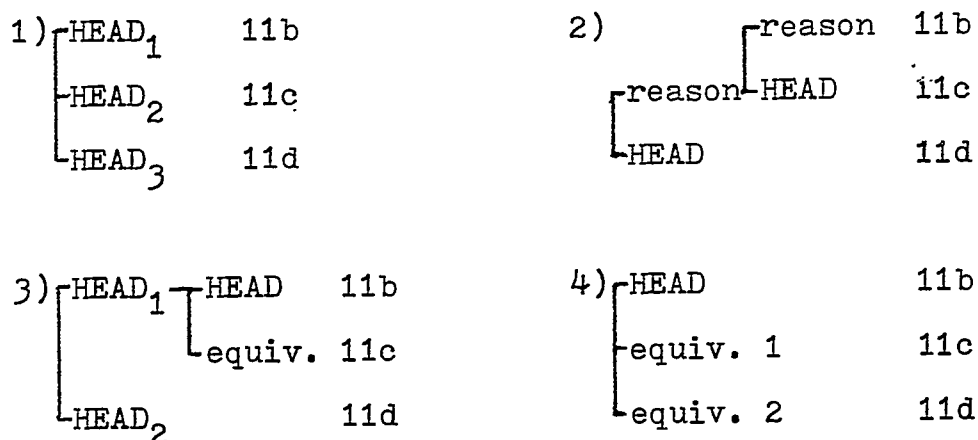


Figure A2.3

In the first alternative the three propositions are considered equivalent at least grammatically. The conjoining kai 'and' is taken at face value as a simple conjunction. The implication is that if there is any causal relationship between the three propositions it is not being emphasized.

The second alternative structure recognizes the logically and situationally causal connection between 11b and 11c and between 11c and 11d. The use of kai to represent causal relations could be seen as a Semitism or as a characteristic of many languages that allow the use of the conjunction "and" to encode many different deep structure semantic relations.

The third alternative consists of considering 11b and 11c to be equivalents with 11b being emphasized by the repetition in 11c. On the other hand, 11b and 11d seem to be referring to the mind and emotions, whereas 11c refers to the will. In this sense perhaps alternative 1 is more satisfactory, in that the three propositions are parallel.

The fourth alternative structure would be to consider 11c and 11d as equivalents to 11b. This would correspond most closely to Hebrew poetic parallelism. The same idea of being ignorant is being approached from different facets and its different aspects emphasized.

The problem that this discussion raises is at what point is it legitimate to consider a relation explicit and when is it so implicit that it is not to be portrayed in a relational tree? Should kai be considered a neutral coordinating conjunction that can sometimes subordinate one proposition to another? Should an understated relation be considered just that or should it be considered understatement for

effect—hypobole? Each case needs to be examined individually as other factors may enter in. (See 4:10c-d for another example of kai serving as a causal conjunction.)

The alternative presented in the chart has been preferred over the four alternatives listed above for the following reasons: 1) although grammatically coordinate, propositions 11b-d are not semantically coordinate; 2) 11b,c, and d are not equivalent semantically; 3) the alternative in the chart gives a chiasmic relational structure which seems to hold the cluster together and is as plausible as any of the other four alternatives.

2.12 Section constituent 2:12-14

2.12.1 Theme (see display)

2.12.2 Coherence and boundaries

This unit is distinct in two ways. First, it contains more vocative expressions than any other paragraph in the entire epistle. It also contains more occurrences of forms of the epistle orienter graphō 'I am writing' than any other paragraph. These two features set this paragraph off as a unit orienting 2:15-17.

The initial boundary is discussed under Section Constituent 2:1-11. The final boundary is marked by the change of mood (cf. Lutz 1974:11) to imperative. Note also that there is no specific mention of

the audience of the command since this has been taken care of in the orienter paragraph 2:12-14.

2.12.3 Prominence and theme

Although there is some question about the significance of the change of tense of graphō 'I am writing' to egrapsa 'I write' in this unit, there seems to be good reason to interpret the difference as being a specific-generic one. Thus, John is writing (graphō) this specific letter to the people he is addressing, but he also is in the habit of writing to these same people for the reasons he is stating. The reasons are included as well in the theme statement since they are repeated (except for 12c-d, 14f and 14g). One argument for retaining the detail of 14h in the theme statement would be that, as Curnow (1976, pt. 2:2) points out, the phrase nenikēkate ton ponēron 'you have overcome the evil one', foreshadows the phrase ho nikōn ton kosmon 'he who overcomes the world' in 5:4-5. (However, in the present analysis the latter verses are very low in prominence, in the grammatical and semantic structure of 5:1-5.)

2.12.4 Notes

2:12,14. Verses 12 and 14 are in a specific-generic relationship in the sense that the present aspect in 12-13 suggests the present epistle/letter being written, whereas the aorist aspect in 14 suggests past writings or John's letters in general.

2.13 Section constituent 2:15-17

2.13.1 Theme (see display)

2.13.2 Coherence and boundaries

As mentioned above (SC 2:12-14), this unit is set off by its lack of explicit vocatives and by the negative commands mē agapate...mēde (agapate) 'do not love ...'. Two other prevalent themes that also hold the unit together are: kosmos 'world' (15-17) and theos 'God' (15-17).

The initial boundary is discussed in the previous unit. The final boundary has been discussed under Subdivision Constituent 2:1-17.

2.13.3 Prominence and theme

The theme for this unit is clearly to be found in the opening prohibition mē agapate ton kosmon 'do not love the world' (15a) which is further specified in 15b. The propositions in verses 16 are seen to be supportive grounds of and parenthetical remarks to the initial prohibition and as such are not included in the theme statement.

2.13.4 Notes

2:16b. Verse 16b could be considered a reason rather than a grounds for the HEAD (15d). Grounds was chosen because a logical deduction is suggested in the clause: "Then he cannot have a desire for God." This is especially true since a person's inner desire would not be directly observable, but would have to be inferred.

2.14 Subdivision constituent 2:18-25

2.14.1 Theme (see display)

2.14.2 Coherence and boundaries

This unit is distinct from the preceding and the following paragraphs in its subject matter:

eschatē hōra 'end time' (2:18),

antichristos 'antichrist' (2:18,22),

(cf. Lutz 1974:11).

This unit also reemphasizes these motifs:

epaggelia 'message (promise)' (2:24,25),

zōēn aiōnion 'eternal life' (2:25),

menein 'abiding' (2:24).

Another feature promoting coherence in this unit is the contrast between "the one who denies" that Jesus has come in the flesh, pas ho arnoumenos (2:23), and the ones who believe in Him and have the opportunity to keep abiding in their relationship with the Son and the Father (2:24).

The initial boundary for the paragraph has been discussed under the previous unit. The final boundary is discussed under Division Constituent 2:1-25.

2.14.3 Prominence and theme

The theme for this unit is derived from the two conjoined heads found in verse 24. The phrase homologōn ton huion 'acknowledging the

Son' is put in the form of an imperative in the theme statement because of the emphasis on the positive value of acknowledging Jesus as the Christ (23d) and the negative status of those who do not do so, the latter are antichrists (22c-e). The second head is already phrased as a command in the Greek: menetō 'let remain' (24b). Verses 18 and 19 are considered to be a further justification both for acknowledging the Son and for letting His message remain in one's heart. Because these verses are so highly elaborated the justification for taking the commands seriously (i.e. the fact that the end times have come) is included in the theme statement.

2.14.4 Notes

2:19. Verse 19a appears to be a parenthetical comment on the concept antichrist mentioned in 18c or 18d. The reason that this verse is not considered higher in prominence than 18a' is that it is not the first mention of antichrist.

2:20. Verse 20b is somewhat problematic since there are variant readings: oidate pantes 'you all know' and oidate panta 'you know everything'. Although the reading with pantes is given a "D" or very doubtful rating (UBS 1966:xi) it is preferred here because of the probable communication situation surrounding the text. It seems more likely that John was trying to emphasize the fact that all believers had equal access to knowledge about God (unlike the elitest claims of the contemporary gnostics), rather than to emphasize that the believers knew everything. If the latter reading is chosen, then concession seems to

be the most likely relation between 20b and 21a. However, if the former reading is chosen then this relationship is not so certain.

2.14.5 Additional notes

Lutz (1974:12-13) has suggested dividing this paragraph into three or four smaller units as follows: 18-19, 20-21, 22-23, 24-25. He cites changes in lexical domains and in person and number of pronouns. However, these changes do not seem to outweigh the logical relationships that seem to hold between the units posited in the present analysis. While 18-19 do seem to cluster together as a 'grounds' to HEADS 1 and 2 (20-23) and (24-25), it seems unnecessary and even misleading to try to divide the cluster 20-23 into two pieces, without recognizing their close connection as orienter-CONTENT. The state of the art of discourse analysis was not as highly developed when Lutz did his work, so perhaps he would now recognize the clustering posited here.

2.15 Division constituent 2:26-27

2.15.1 Theme (see display)

2.15.2 Coherence and boundaries

This unit is held together primarily by the frequent use of the second person pronoun and second person plural verb forms. It reestablishes the speaker-hearer relationship, although no explicit audience is mentioned beyond the pronoun. Although the initial deictic tauta 'these things' refers back to the preceding paragraph and might be

thought to be a summary of what has gone before, this paragraph serves as a means to the preceding paragraph. Verses 2:26-7 could be seen as reintroducing the theme of abiding in Christ, menete en autō (27), which is elaborated at length in the next unit. Perhaps it would be most accurate to consider 2:26-7 as a transition paragraph rather than a summary or means of 2:18-25 or as an orienter to 2:28--3:6.

The initial boundary has been discussed under Division Constituent 2:1-25 and Subdivision Constituent 2:18-25. The final boundary is marked by the emphatic conjunction kai nun which, Lutz (1974:14) points out, is used in a non-temporal sense. The most striking evidence for a boundary at this point is, the tail-head linkage created by the expression menete en autō (2:27,28).

2.15.3 Prominence and theme

The theme of this unit is taken from the final imperative menete en autō (27i-j) along with the orienter (26a-b) which is taken to be prominent because it is a summary of the whole preceding paragraph. The comparison (27i) is included in the theme because the role of the Holy Spirit is being emphasized throughout the unit as being the one who teaches.

2.15.4 Notes

2:27. The term "HEAD" in 27j carries a double meaning. The normal pair with "means" is "result". However, this proposition also includes the function of exhortation. This needs to be represented somehow in the notation.

2.16 Division constituent 2:28—3:6

2.16.1 Theme (see display)

2.16.2 Coherence and boundaries

This unit is given coherence by the use of the deictic expression dia touto (linking the grounds of 2:29 and 3:1 (a-c) with the HEAD in 3:1d-f as well as the deictic tautēn (3:3), and the use of several generic participles (2:29; 3:3,4,6).

Despite the fact that Jesus is never mentioned by name in this unit, he still figures prominently in tying the unit together. The first explicit reference to Jesus is actually accomplished through the deictic ekeinos 'that one' which could be called a "situational" or "referential" deictic since it refers to a person in the referential realm apart from the immediate textual context. Halliday-Hasan (1973: 18,33) would class this as an "exophoric" as opposed to an "anaphoric" pronoun. Note that Jesus' name is not mentioned once in the entire unit. The closest reference made to Him by name is by His title "Son of God" (3:8). The last mention of His name was two units removed in 2:22. It is beyond the scope of this analysis to discuss why John avoids using the actual name of Jesus here. But whether he does so for stylistic or diplomatic reasons, the fact that he still refers to Jesus indirectly is a source of coherence for the unit.

An additional cohesive tie in this unit is the reference to Jesus throughout the unit through the use of the anaphoric pronoun in the expression en autō 'in him' (2:28) and auton 'him' (3:1) pointing back

to the reference to Jesus in 2:22 and the use of en autō 'in him' (3:5,6) to carry on the reference made to Jesus through the situational deictic ekeinos 'that one' in 3:5.

Besides the use of referential and anaphoric deictic pronouns, other coherence devices in this unit are generic participles occurring throughout this unit (2:29; 3:2,3,4,6). One could argue that these generics are not unique to the unit in question since they extend into the following unit. However, there are nearly twice as many generic participles (with or without pas 'everyone') in 2:28—3:6 as in the unit that follows (3:7-10).

Themes that set this unit apart from the surrounding ones are:
 sanctification (3:3)
 sin (3:4,5,6) (see, however, 3:8,9)
 world (3:1)

The initial boundary has been discussed under Division Constituent 2:26-27. The final boundary is discussed under Part Constituent 2:1—3:6.

2.16.3 Prominence and theme

The theme for this unit is derived from the initial imperative (3:28a') found in the HEAD of the entire unit along with the generic statement found in the HEAD (3:3a-c) of the amplification (2:29—3:6) of the main HEAD (2:28a). The clause containing the implied universal quantifier of the generic participle (pas ho echōn tēn elpida...hagnos estin 'everyone having this hope in himself purifies himself as He is pure' (3:3a-c) is considered to have the same degree of forcefulness as

the direct imperative menete en autō 'remain in him' (2:28a). The actual participial expression is not included in the theme statement since it serves as a back reference and does not supply new information.

2.16.4 Notes

2:28. Verse 28a-e is not only a "contraction" of 3:3 but it also is an exhortation. This fact is not clear from the format.

2:29. An alternative analysis for 29d is to consider it to be a "preview" of 3:1 or a delimitation of the term "children of God", found in verses 1b and 1c.

3:1e-f. Verses 4b-6e are in contrast to the HEAD (3a) in the sense that the main participants are contrasted rather than the actions in the verbs.

3:5. Verse 5b could be considered an "amplification" of the HEAD (4b). "Comment" is preferred here because there is no mention of Jesus or His work in 4b.

3:6. Verse 6a-e is to be considered an "amplification" rather than a "comment" since it expands the theme of sinning against God's moral law first mentioned in (4b).

2.16.5 Additional notes

An argument could be made for a paragraph boundary at 3:2 for the following reasons:

1. dia touto (3:1) is cataphoric to the end of the verse
2. the presence of the vocative agapētoi 'beloved' (3:2) (see, however, counter-argument under the boundary discussion above)

3. the presence of the cognitive orienter oidamen 'we know'

This alternative was not chosen primarily for semantic reasons that seem to outweigh these surface structure features. The relational structure of the unit could be broken between the contrast cluster (2:29—3:1) and the HEAD cluster (3:2-3), but it is difficult to see how verses 2-3 would function in isolation on a higher level of structure. Also the parallelism between the contrast 1 (2:29—3:1) and contrast 2 (3:4-6) would not be highlighted if the first contrast were separated from its HEAD (3:3a-c).

2.17 Part constituent 3:7—5:5

2.17.1 Theme (see display)

2.17.2 Coherence and boundaries

This unit is characterized by the following themes to bring about coherence:

love of God (agapē tou theou) (3:14,16,17; 4:7-12 (each verse);

4:16—5:3 (each verse))

abiding (menō/estin en autō) (3:14,15,17,24; 4:12,13,15,16)

children of God (tekna tou theou) (3:9,10; 5:2,4)

Christian brother (adelphoi) 3:13,14,15,16,17; 4:20,21)

each other allēlos 3:23; 4:7,11,12

victory (nikō/nikē) (5:4,5)

belief (pist-) 4:16; 5:1,4,5)

Jesus is not referred to by name or by other reference as much in this unit as in preceding or following units.

Another coherence device in this unit is the presence of contrasts:

1. righteousness vs. unrighteousness (3:7-10)
2. truth vs. falsehood (3:22,23,24)
3. love vs. hate (4:6-7,20,21)

These contrasts are expressed primarily in conditional clauses or in generic participial phrases.

A third characteristic of this unit is the widespread use of asyndeton (28 verses out of 45). This is a corollary to the fact that imperatives, vocatives and cognitive orienters are so prevalent throughout the unit, making conjunctions less necessary.

A fourth device used to make this unit coherence is the use of tail-head linkage. The instances of tail-head linkage can be divided thematically as follows:

1. agapō 'love' (3:10-11; 3:17-18; 4:10-11; 4:16c-e; 4:18-19; 4:21—5:1)
2. mē agapō/misō 'not love/hate' (3:14-15)
3. tērō entolas 'obedience to commands' (3:23-4)
4. kosmos 'world' (4:4-5)
5. pneuma 'spirit (Holy and other)' (3:24—4:1)
6. alētheia 'truth' (3:18-19)
7. menō 'abiding' (4:12-13)

A final device that makes the unit coherent is the use of deictic words and expressions throughout, especially:

en toutō 'by this' (3:10,16,19,24; 4:2,9,10,13,17; 5:2)

ek toutou 'from this' (4:6)

dia touto 'because of this' (4:5)

hautē 'this' (3:11,23; 5:3,4)

tautēn 'this' (4:21)

houtōs 'in this way' (4:11)

Although one could argue that deictic words are used anaphorically throughout the entire epistle, the use of logical deictic expressions is more pronounced in this unit than anywhere else in the epistle. Note that there are no such logical deictics in the Introduction (EC 1:1-10), Conclusion (EC 5:13-21), or in the final HEAD of the Body (PC 5:6-12), and only two such deictics expressions (en toutō 2:3,5; dia touto 3:1) in all of the remainder of the Body of the epistle.

The initial boundary of this unit is discussed under Part Constituent 2:1—3:6. The final boundary is marked by asyndeton after a series of conjunctions (gar, hoti, de in verses 5:3-5, respectively) and by the cataphoric deictic houtos (5:6) pointing to the explicit mention of Jesus Christ in this same verse. Change in thematic content and in the kinds of deictics used (see discussion above) also mark this boundary. Particularly striking is the change to the emphasis on the reliability of the testimony about God's Son in the following unit (5:6-12). This is the first time the word marturō 'witness' has been mentioned since the very beginning of the epistle (1:2).

2.17.3 Prominence and theme

The theme for this unit is derived from the conjoined Heads 4:1-6 and 4:7-10. The imperatives which begin each of these paragraphs serve as the main content of the two Heads: dokimazete ta pneumata 'test the spirits' (4:1) and agapōmen allēlous 'let us love one another'. For the justification for including additional supporting material see the discussion under these paragraphs.

2.18 Division constituent 3:7-24

2.18.1 Theme (see display)

2.18.2 Coherence and boundaries

This unit is held together by frequent tail-head linkage (see Part Constituent 3:7—5:5 and chapter 4 for further discussion), by the use of a combination of deictics and deictic expressions (this is true of the two division constituents that follow as well (4:1-6 and 4:7—5:5)), and by recurrent themes as follows:

agapē tou theou 'love of God' (3:16,17)

menō 'abiding' (3:14,15,17,24)

tekna tou theou 'children of God' (3:9,10)

adelphos 'Christian brother' (3:14,15,16)

diabolos 'Devil' (3:8,10)

While these themes do occur in other sections coherence is brought about by the fact that the themes co-occur and that individual themes occur with such frequency throughout the unit.

The initial boundary of this unit is discussed under PC 2:1—3:6. The final boundary is marked by a tail-head construction (pneumatōs 'spirit' 3:24—pneumatī 4:1) with the shift of focus from the Holy Spirit to the spirits that motivate the false prophets. The same word pneuma serves as the link between the two sections, while the difference in type of spirit goes along with the larger unit break. Other markers of this break are the vocative agapētoi 'beloved' and the double imperative mē panti pneumatī pisteuete alla dokimazete ta pneumata 'do not believe every spirit but test the spirits'.

2.18.3 Prominence and theme

The theme for this unit is derived from the compound Heads in verses 19 and 20, which form the Head of the subdivision (3:7-24).

2.19 Subdivision constituent 3:7-18

2.19.1 Theme (see display)

2.19.2 Coherence and boundaries

Internal coherence in this unit is brought about by the emphasis on the fact that John is speaking to those who are his own "little children", teknia (3:7,9,10,18) and his "brothers in Christ", adelphoi (3:13-17). Other themes that characterize this section but not the next are:

zōēn (aiōnion) 'eternal life' 3:14,15

diabolos 'Devil' 3:8,10

agapē tou theou 'love of God' 3:16,17

menō 'abiding' 3:14,15,17

Other features that promote coherence in the unit are these contrasts: righteous vs. unrighteous (3:7,8,9) and children of God vs. children of the Devil (3:10). Another coherence device is equivalent expression in 3:14,15: ho mē agapōn 'the one not loving' (3:14) and pas ho misōn 'everyone hating' (3:15).

This unit is also made distinct from adjacent units by the use of negative imperatives;

mēdeis planetō humas 'let no one deceive you' (3:7)

mē thaumazete 'do not be surprised' (3:13)

mē agapōmen logō mēde tē glōssē 'do not love in speech or in word' (3:18).

There is a higher concentration of negative imperatives at this point than anywhere else in the epistle. (Other negative imperatives occur in PC 2:1—3:6 verse 2:15 and in DC 4:1-6 in verse 4:1.)

Evidence for the initial boundary is presented under Part Constituent 2:1—3:6. The final boundary is signaled by the summary statement in 3:18 including the exhortation not to love in word but rather in action. The anaphoric deictic expression en toutō 'by this' along with the cognitive orienter ginōskomen 'we know' also signal the break between 3:18 and 3:19.

2.19.3 Prominence and theme

The theme for this section is derived from the Head proposition of the final paragraph 3:11-18. This proposition is prominent by virtue of

being a summary statement (as mentioned above) and by the exhortation with contrastive focus: 'let us love not in word or tongue but in deed and in truth.'

2.20 Section constituent 3:7-10

2.20.1 Theme (see display)

2.20.2 Coherence and boundaries

The unifying features of this unit are the occurrence of generic participles in each verse as follows:

ho poiōn tēn dikaosunēn 'the one acting rightly' (3:7)

ho poiōn tēn hamartian 'the one committing sin' (3:8)

pas ho gegennēmenos ek tou theou 'everyone born of God' (3:9)

pas ho mē poiōn dikaiosunēn 'everyone not acting rightly' (3:10)

ho mē agapōn ton adelphon autou 'the one not loving his brother' (3:10).

Another unifying feature is the presence of three contrasts: 1) that between the two types of action in 3:7 and 3:8, respectively; 2) that between ho poiōn tēn hamartian 'the one committing sin' (3:8) and the one who does not commit sin: hamartian ou poiei (3:9); and 3) that between the one who is motivated by the Devil: ek tou diabolou estin (3:8) and the one who is born of God: ho gegennēmenos ek tou theou (3:9).

Lutz (1974:18) has noted that there is a kind of grammatical and lexical sandwich between verses 7 and 10 which would set these verses off as a unit: ho poiōn tēn dikaiosunēn (3:7) and pas ho mē poiōn dikaiosunēn (3:10):

The final boundary is marked by the conjunction hoti 'because' which seems to link higher rather than lower level units (perhaps section rather than clause or sentence level). The hoti seems to be cataphoric rather than anaphoric here as does the deictic hautē 'this' which points forward to the end of the verse.

2.20.3 Prominence and theme

The theme for this unit is derived from the Head proposition (3:10a) along with its compound grounds (3:7b-d and 3:9a,b,d). The grounds is included because of the extent of its elaboration and because of the emphasis given by the contrasts (see preceding for discussion of contrasts).

2.20.4 Notes

3:8. It may be taking liberties with the Greek surface structure to group 8c with 8c'-8e since the hoti in 8c seems to be rather tightly linked to the immediately preceding clause (8b). However, it makes more sense semantically to consider 8c as a "grounds" for 8e than as a "grounds" for 8b. This is a case where the semantic cues seem to override grammatical ones.

3:10c-f. These propositions could be considered a "grounds" for the preceding HEAD (10a'). "Specific" has been chosen because there is

no formal process of conclusion implied. Rather the conclusion one draws is simply that 10c-f is a further explanation or definition or mark of recognition for a "child of God".

2.21 Section constituent 3:11-18

2.21.1 Theme (see display)

2.21.2 Coherence and boundaries

The features that give this unit coherence are:

1. the cataphoric deictic hautē 'this' (3:11)
- 2 the two negative imperatives: mē thaumazete 'do not be surprised' (3:13) and mē agapōmen 'let us not love' (3:18)
3. the cognitive orienters oidamen/oidate 'we know/you know' (3:14,15)
4. the explanation with examples and summary of what it means to love one's brother (3:12,14,16,17,18).

Other themes that characterize this unit besides brotherly love are:

zōēn (aiōnion) '(eternal) life' 3:14-15

kosmos 'world/people in the world' 3:13,17

menō 'abiding' 3:14,15,17

adelphoi 'Christian brother' 3:13,14,15,16,17.

The initial boundary has been discussed under Section Constituent 3:7-10 and the final boundary is discussed under Subdivision Constituent 3:7-18.

2.21.3 Prominence and theme

The theme for this unit is derived from the Head 3:18c-d. The amplification is summarized in the theme statement in the phrase "not against them", since it is elaborated to such an extent, and highlighted by the use of contrast (3:12a-e and 3:18b).

2.22 Subdivision constituent 3:19-24

2.22.1 Theme (see display)

2.22.2 Coherence and boundaries

The features that hold this unit together are:

1. kai and hoti as initial conjunctions in all but one verse (3:21)
2. contrast between condemnation by our conscience (20) and freedom from condemnation (21).

Themes that characterize this unit include:

kardia 'conscience' (3:19, 20, 21)

agapētos/allēlos 'beloved of God'/'one another' (3:19, 21, 23)

entolē 'command' (3:22, 23, 24)

No one theme is particularly dominant within this unit or compared to the units that precede or follow.

The initial boundary for this unit is discussed under Section Constituent 3:11-18. The final boundary is marked by:

1. a cataphoric deictic en toutō 'by this' whose scope is within its own verse (3:24)
2. the vocative agapētoi 'beloved'

3. the double command mē...pisteuete 'do not believe...' and dokimazete ta pneumata 'test the spirits' in 4:1.

This is a shift of focus from the preceding unit since it proceeds to discuss the false prophets and the antichrist, which have not been mentioned at all in this division (3:7—5:5) up to this point.

NOTE: One might be tempted to posit a boundary between 3:20 and 21 on the basis of the vocative agapētoi 'beloved'. However, since this is the only feature that would warrant a break and since the theme of condemnation versus lack of condemnation cuts across this potential boundary, this alternative was discarded.

2.22.3 Prominence and theme

The theme for this unit is based on the Head proposition composed in turn of two heads 3:19b and 3:20a.

2.22.4 Notes

3:22. Verse 22d could be considered an "equivalent" to 22c. This alternative was not chosen, however, since the class of things that please God is larger than the class of things God has told us to do.

3:23. Verse 23a-d is actually a "specific" (or perhaps "amplification" of "reason 1" (22c)) rather than of "reason 2" (22d). This is indicated by the dotted (vertical) line.

3:24. Verse 24a-g appears to be an "amplification" of "reason 2" (22d). However, the format is ambiguous. Further conventions need to be developed which could handle HEADS skipped by modifiers. 1 John is an ideal proving ground for such conventions since modifiers are often

not directly adjacent to their HEAD proposition. As Ellis Deibler (personal communication) has pointed out, it is to be expected that an author may introduce two major ideas and then develop each one in turn, thus leaving the second main idea dangling until its modifying clauses appear somewhat later in the discourse.

2.23 Division constituent 4:1-6

2.23.1 Theme (see display)

2.23.2 Coherence and boundaries

The features that set this unit apart are the initial vocative agapētoi 'beloved' with the double command mē...pisteuete 'do not believe' alla dokimazete ta pneumata 'but test the spirits' and a major shift in theme. The themes that characterize this unit are:

kosmos 'world' 4:1,3-5

pneuma 'spirit' (here false) 4:2,6

antichristos 'antichrist' 4:3,4,5

agapētoi/teknia 'those loved by or born of God' 4:1,4

The deictic words and expressions in this unit also serve to hold it together. The initial en toutō 'by this' looks forward and the final deictic expression ek toutou 'from this' looks back to close the unit.

Another coherence device is the presence of the contrast in verses 2 and 3 between those spirits who confess that Jesus has come as a human being and those that do not: pan pneuma ho homologeī (2) and pan pneuma ho mē homologeī (3). These two types of spirit are labeled in

contrastive ways as ek tou theou estin 'of God' (2) and ek tou theou ouk estin 'not of God' (3), respectively. As in 2:23-24 (see discussion under Subdivision Constituent 2:18-25) there is a contrast between those who deny Jesus and those who are aligned with Him since they are children of God. There is no overt marking of this contrast (one would perhaps expect a de 'on the other hand' after the humeis 'you' in verse 4, but the contrast is still present. This contrast is reemphasized also in the following verses (5-6) as well as in the parallel expressions autoi ek tou kosmou eisin 'they are motivated by the world' (5) and hēmeis ek tou theou esmen 'we are motivated by God' (6).

The initial boundary for this unit is discussed under Subdivision Constituent 3:19-24. The final boundary is marked by the anaphoric deictic ek toutou 'from this' in 4:6 and by the initial vocative agapētoi 'beloved' and hortatory subjunctive agapōmen 'let us love' in 4:7.

2.23.3 Prominence and theme

The theme for this unit is derived from the Head (4:1b-c) and the two means (4:2b-d and 4c-d). The grounds rather than the Heads of the second means is included because the Heads, although expressing conclusions, do not add new information.

2.23.4 Notes

4:4-5. Verse 5 appears to be a comment on the concept antichrist first introduced in 4c (in the immediate context). This is shown by the dotted vertical line. An alternative would be to consider verse 5 as an

amplification of the entire HEAD (4c). Still another possibility would be to take verse 5 as a contrast to 4d-e in the sense that the major participants are being contrasted (as opposed to the events or actions in the propositions).

2.24 Division constituent 4:7—5:5

2.24.1 Theme (see display)

2.24.2 Coherence and boundaries

The features that characterize this section are as follows:

1. deictic expressions and words such as en toutō 'by this' (4:9,10,13,17; 5:2), houtōs 'thus' (4:11), dia touto 'because of this' (4:5), ek toutou 'from this' (4:6), tautēn 'this' (4:21), hautē 'this' (5:3,4);
2. repetition of the theme of loving God and one's brother in Christ (signaled by forms of agapō/agapē 4:7,8,9,10,11,12; 4:16—5:3 (each verse)). Note especially the repetition of the phrase ēgapēsen hēmas 'he loved us' in verses 10 and 11.

Other themes which serve to make the unit distinctive are sporadic reference to the following themes:

kosmos 'world' (4:9,14,17; 5:4,5)

agapētoi/allēlous 'beloved (of God)'/ 'one another' 4:7,11,12

adelphos 'brother' (4:20,21)

pisteuō 'believe' 4:16; 5:1,4,5

One might be tempted to include theos 'God' in this list of recurrent themes since God is mentioned in almost every verse of the section. However, since theos occurs constantly throughout the division and in the whole epistle, it cannot be viewed as a distinctive feature of this section.

The initial and final boundaries of this section are discussed under Division Constituent 4:1-6 and Part Constituent 3:7—5:5, respectively.

2.24.3 Prominence and theme

The theme statement for this section is derived from the Head proposition found in 4:7-10. The two following paragraphs 4:11-21 and 5:1-5 are considered to be amplification of the basic command in 4:7-10 to love one another by the power God gives.

2.25 Section constituent 4:7-10

2.25.1 Theme (see display)

2.25.2 Coherence and boundaries

This unit is set apart as a coherent unit by the initial vocative agapētoi 'beloved' (4:7) along with the hortatory subjunctive agapōmen 'let us love' (4:7). The deictic expressions dia touto 'because of this' and ek toutou 'from this' link and show logical connection between propositional clusters. Another coherence device in this unit is the presence of the contrast in verses 7 and 8 between those who love and

those who do not: pas ho agapōn 'everyone who loves' (7) and ho mē agapōn 'the one who does not love' (8). Two themes that reappear in this paragraph but not in the surrounding ones are eternal life zēsōmen 'we shall live' (4:9) and sin hamartiōn 'sins' (4:10).

The initial boundary of the unit is discussed briefly above as well as under Division Constituent 4:1-6. The final boundary is marked by

1. The occurrence of the vocative agapētoi 'beloved' (4:11) parallel to the one in 4:7,
2. The anaphoric deictic houtōs 'thus' (4:11) referring back to the summary statement of 3:18, and
3. The surrogate imperative opheilomen allēlous agapan 'we ought to love one another' (4:11).

Another mark of the final boundary is the cataphoric use of the en toutō 'by this' (10) whose scope ends within verse 10.

2.25.3 Prominence and theme

The theme for this unit is derived from the initial exhortation found in the head proposition 7a' along with its immediate "grounds" 7b. While the information in the amplification is theologically very significant, it was not included in the theme statement since it is considered background information to the exhortation in verse 7.

2.25.4 Notes

4:9. Verse 9b is a HEAD proposition even though it expresses means (which is usually considered a support or modifying role) because

of the emphatic deictic "en toutō". This emphasis is reflected in English by the cleft expression: "It was by sending ... " Note that MEANS is explicitly labeled in the diagram to avoid possible misinterpretation of 9b as a reason rather than a means to the result in 9a'.

4:10. The alternative to treat 10c and 10d as conjoined Heads has been rejected in favor of treating 10c as a reason for 10d since this is clearly implied directly above in 4:8-9. To leave the two propositions as conjoined Heads would suggest that these two facts are totally unrelated, namely that God loved us and that He sent His only Son to die for us.

A justification for considering the kai 'and' in this verse as causal would be that the alternative hoti 'because' could not have been used in this context without calling emphasis to this causal connection when the main emphasis of the verse is on the contrast between human love and God's love—not on the way in which God showed us what it means to love.

2.26 Section constituent 4:11-21

2.26.1 Theme (see display)

2.26.2 Coherence and boundaries

This unit is held together primarily by:

1. the use of the deictic expression en toutō 'by this' (4:13,17) and the deictic tautēn (4:21)

2. the recurrence of the theme of loving God and one's brother, signaled as in the preceding unit by forms of agapē and agapō (4:11,12; 4:16—5:3 (each verse)). Another theme that serves to unify this paragraph is that of abiding, signaled by the verb menō (4:12,13,15,16).

The initial boundary of this unit has been discussed under Section Constituent 4:7-10. The final boundary is marked by the anaphoric deictic tautēn 'this' in 4:21 whose scope ends at the end of that verse. There is also a loose tail-head linkage between 4:21 and 5:1 with the parallelism of the idea of loving one's brother as a sign that one loves God. Note the grammatical parallelism:

4:21 <u>ho agapōn ton theon</u> 'the one loving God'	<u>agapa kai ton adelphon autou.</u> 'loves his brother also'
5:1 <u>pas ho agapōn ton gennēsanta</u> 'everyone loving the Creator'	<u>agapa [kai] ton gegennēmenon...</u> 'also loves the one created...'

An argument could be made for splitting the unit in the middle of 4:16. However the presence of a chiasmic structure in the middle of verse 16 seems to hold it together:

- A tēn agapēn 'love'
 B hēn echei ho theos en hēmin '...God...'
 B' Ho theos 'God'
 A' agapē estin '...love...'

2.26.3 Prominence and theme

The theme for this paragraph is derived from the final verse which serves as the Head of the unit along with the amplification (11-2) with

its supporting condition 4:12b which is an integral part of the compound head of the amplification. The means (11) of the amplification is not included in the theme statement because it is taken to be identical with the final statement of the command to love one's brother as a sign of one's love for God. This final statement is marked as prominent by the forefronted noun with its deictic: tautēn tēn entolēn 'this command'.

2.27 Section constituent 5:1-5

2.27.1 Theme (see display)

2.27.2 Coherence and boundaries

This unit is held together by:

1. deictics en toutō 'by this' (5:2) and hautē 'this' (5:3,4)
2. the presence of two generic participles pas ho pisteuōn 'everyone who believes' (5:1) and pan to gegennēmenon ek tou theou 'everything born of God' (5:4)
3. several pervasive themes such as a) overcoming the world, signaled by nikō 'overcome' and kosmos 'world' (5:4,5); b) love of God signaled by forms of agapē/agapō (5:1,2,3); c) obedience to God's commands: tērō entolas (5:2,3); and d) belief in God pisteuō (5:1,4,5). This paragraph is also characterized by a lack of contrast between those who believe or obey or love and those who do not (as compared to the preceding and following paragraphs).

The initial boundary of the unit has been discussed in the preceding (Section Constituent 4:11-21). The final boundary is marked by:

1. closure of the sandwich mentioned above in verses 5:1 and 5:5
2. asyndeton
3. initial deictic houtos 'this one' (5:6) referring to the mention of Jesus in the preceding as well as to the name and title Jesus Christ in the same verse.

A further signal of the final boundary is the parallelism between the ends of this paragraph and the next:

ho huios tou theou 'the Son of God' 5:5

ton huion tou theou 'the Son of God' 5:12

2.27.3 Prominence and theme

The theme for this paragraph is derived from the Head proposition found in verse 1 (e) along with the condition (1d) that is linked to this HEAD. The first statement is considered most prominent in the unit because of the generic participle. One could perhaps also view the final proposition as being prominent because it is expressed by a rhetorical question. However, the theme of overcoming is not considered central to the thematic progression of the section or of the division.

2.28 Part constituent 5:6-12

2.28.1 Theme (see display)

2.28.2 Coherence and boundaries

The features that unify this paragraph are

1. Reintroduction of the witness theme signaled by forms of marturō and marturia 'witness' 5:6,7,9,10,11
2. Mention of the Holy Spirit to pneuma (5:6,8)
3. The use of deictics houtos 'this' (5:6) and hautē 'this' (5:9,11)
4. Ascensive and contrastive highlighting in verses 6 and 10

respectively. In verse 6 the emphasis is on the fact that there is more than one witness that Jesus is the Son of God, not only by water (of birth or baptism) but also by the blood He shed when He died on the cross. The identity and validity of the witnesses is then elaborated in greater detail in the verses that follow (8-9).

See the discussion under Section Constituent 5:1-5 for evidence of the initial boundary. The final boundary has been discussed under Epistle Constituent 2:1—5:12.

2.28.3 Prominence and theme

The theme for this unit is derived from the Head proposition 6e-e' which includes an implied exhortation, along with the three "grounds" 1) that God's testimony is adequate (derived as a summary of 5:6c-8b), 2) that the testimony is reliable (5:9-10), and 3) that the acceptance of that testimony results in eternal life (5:12a-b). The first two grounds are considered prominent enough to be included in the theme statement because of the length to which they are elaborated. The final grounds

is considered prominent by virtue of its generic and summary nature and chiastic structure emphasizing the words tēn zōēn 'life':

<u>ho echōn ton huion</u> 'he who has the son'	A echei 'has'	B <u>tēn zōēn</u> 'life'	
<u>ho mē echōn ton huion tou theou</u> 'he who does not have the Son of God'		B <u>tēn zōēn</u> 'life'	ouk echei 'does not have'

2.29 Epistle constituent 5:13-21

2.29.1 Theme (see display)

2.29.2 Coherence and boundaries

This unit is coherent by virtue of the following devices:

1. Internal chiasmus (verse 14-15) involving the ideas of man's requests and God's response:

A ean ti aitōmetha 'whatever we ask'

B ...akouei hēmōn 'he hears us'

B' akouei hēmōn 'he hears us'

A' ho ean aitōmetha '(in) whatever we ask'

2. Parallelism in a) the expression mē pros thanaton 'not mortal' (16) and ou pros thanaton 'not mortal' (17) and b) the use of the cognitive orienter oidamen 'we know' at the beginning of five propositional clusters (5:15,18,19,20)
3. The use of generic expressions with a form of pas 'every' (5:17,18)

4. Contrasts a) between a sin leading to death and a sin not leading to death: hamartia pros thanaton (16) and hamartia ou pros thanaton (17); and b) between true and false gods: ho alēthinos theos 'the true God' (20) and eidōlōn 'false gods/idols' (21)
5. Recurrent themes such as:

zōē (aiōnion) 'eternal life' (5:16,20)

hamartia/hamartanō 'sin' (5:16,17,18)

ponēros 'the Evil One' (5:18,19)

kosmos 'world' (5:19)

gegennēmenos ek tou theou 'born of God' 5:18

For discussion of the initial boundary see Epistle Constituent 2:1—5:12. The final boundary of this concluding paragraph is marked by the vocative teknia 'children' and the imperative phulaxate heauta 'guard yourselves' (21).

2.29.3 Prominence and boundaries

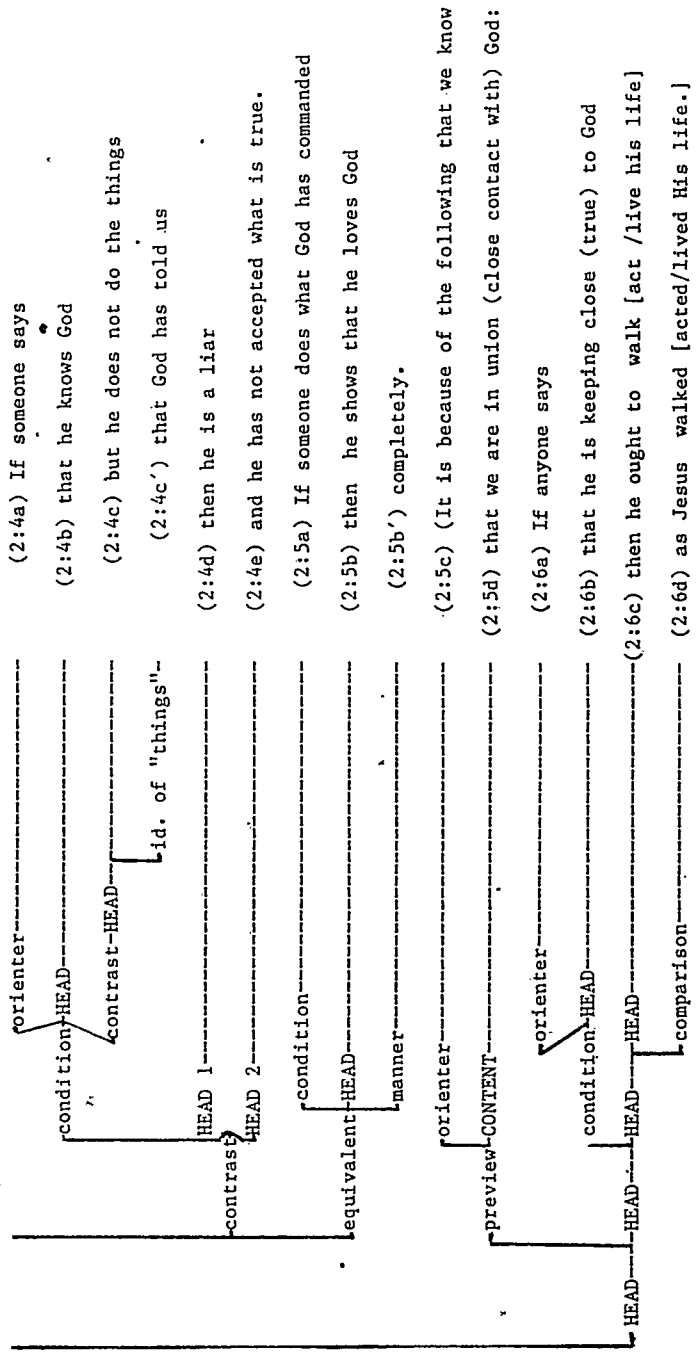
The theme for this unit is derived from the head proposition (5:21b) along with the five grounds for the exhortation stated in the Head. Each of these grounds is considered to be equal in prominence with each other and worthy of inclusion in the theme statement because of the emphatic cognitive orienter oidamen 'we know' used to introduce four of the grounds (15,18,19,20). The first grounds is prominent because it repeats the theme of eternal life and expresses the author's purpose in writing.

2.29.4 Notes

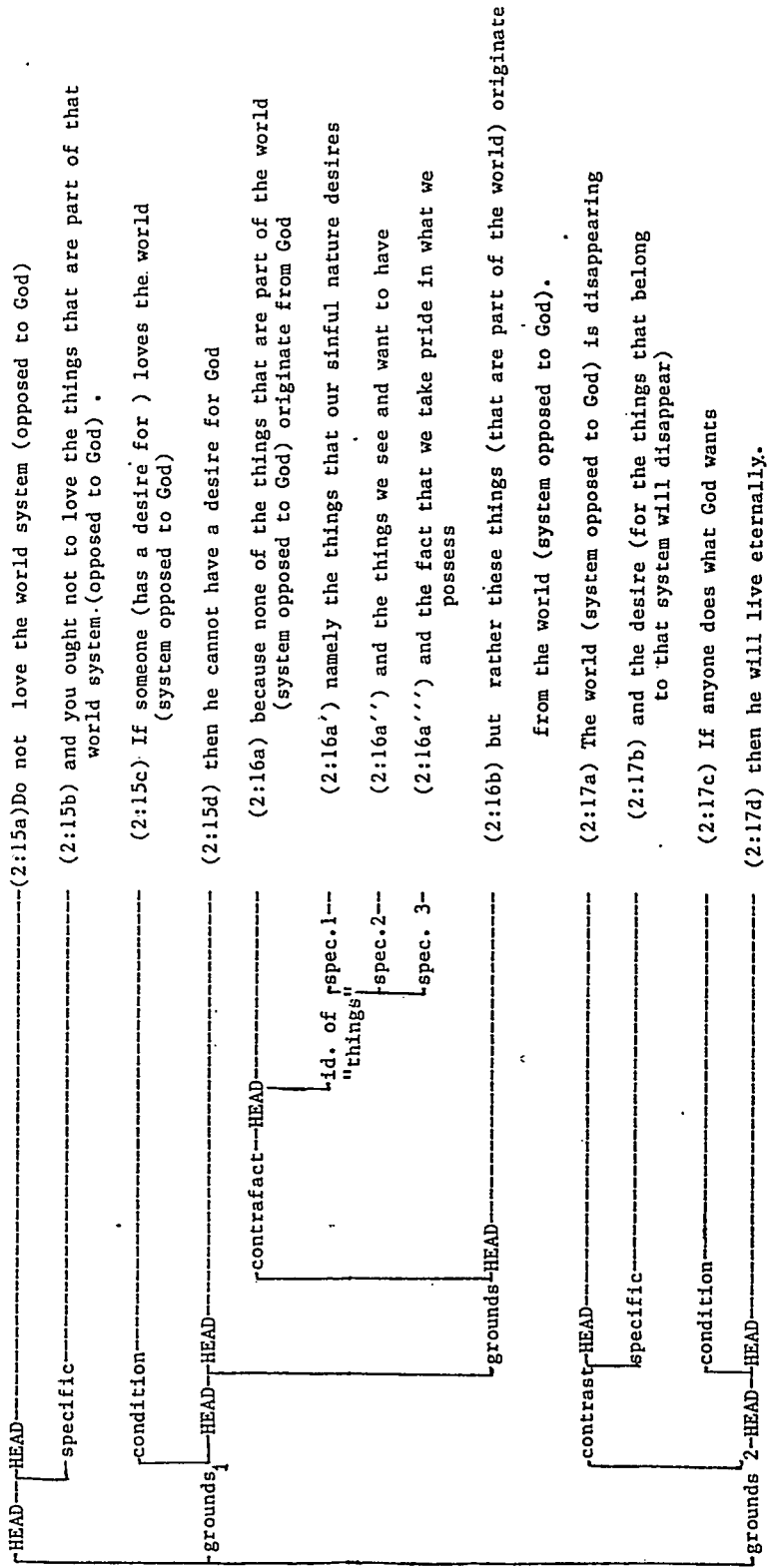
5:16. Verse 16i could be considered a comment on the HEAD (16d) as well as a contrast with it. Perhaps this could be indicated by the label "contrastive comment". An alternative that was rejected was to consider 16i as contrast with the immediately preceding HEAD 16g. This is not satisfactory since the not in 16i contrasts with the positive command in 16c: "then he ought to ask God".

5:19. Verse 19b could alternatively be considered to be an "amplification" of 18d but the connection between 18 and 19 is somewhat weak. Also the initial parallel use of oidamen 'we know' suggests equal status of 18 and 19 (i.e. equal level of prominence and same relation—grounds—with 21b.)

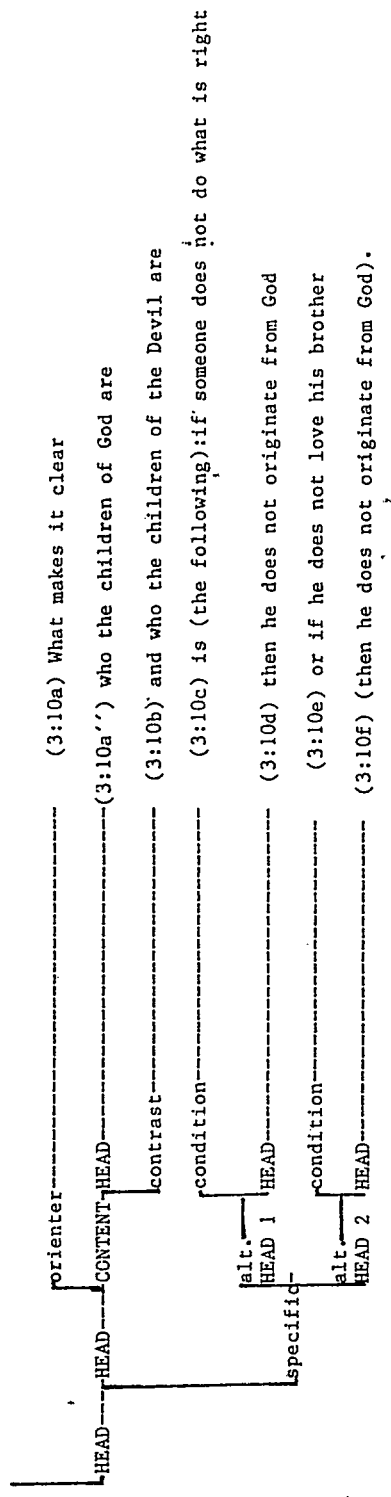
5:20. Verse 20 seems to group more closely with 21 than do the preceding verses. This might be reason to redraw the chart so that verse 10 links up on a lower level of structure with 21. This alternative was not chosen (even though it would have simplified the theme statement for the paragraph considerably) because again the initial oidamen seems to be marking equal prominence for verses 15,18,19, and 20.







amp1. HEAD (2:22d) This is the antichrist
 id. 1 of (2:22e) namely whoever refuses to acknowledge (that God is) the
 "antichrist" Father
 id. 2 of (2:22e') and (refuses to acknowledge that Jesus is) the Son.
 "antichrist"
 condition (2:23a) If anyone refuses to acknowledge the Son
 contrast HEAD (2:23b) then he does not have (a relationship with) the Father.
 condition (2:23c) If someone acknowledges the son
 HEAD 1 CONTENT HEAD (2:23d) then he also has (a relationship with) the Father.
 id. of "it" HEAD (2:24a) What you have heard from the time
 id. of "time" (2:24a') when you first believed
 HEAD 2 HEAD (2:24b) let it remain in you.
 condition HEAD (2:24c) If it remains in you
 id. of "it" HEAD (2:24d) namely what you heard from the time
 id. of "time" (2:24d') when you first believed
 HEAD 1 (2:24e) then you also will remain in (close contact with God's) Son
 grounds HEAD 2 (2:24f) and (you will remain in close contact with) the Father.
 orienter (2:25a) What Jesus has promised is this:
 amp1. HEAD (2:25c) that we would live eternally.



(3:10a) What makes it clear

(3:10a') who the children of God are

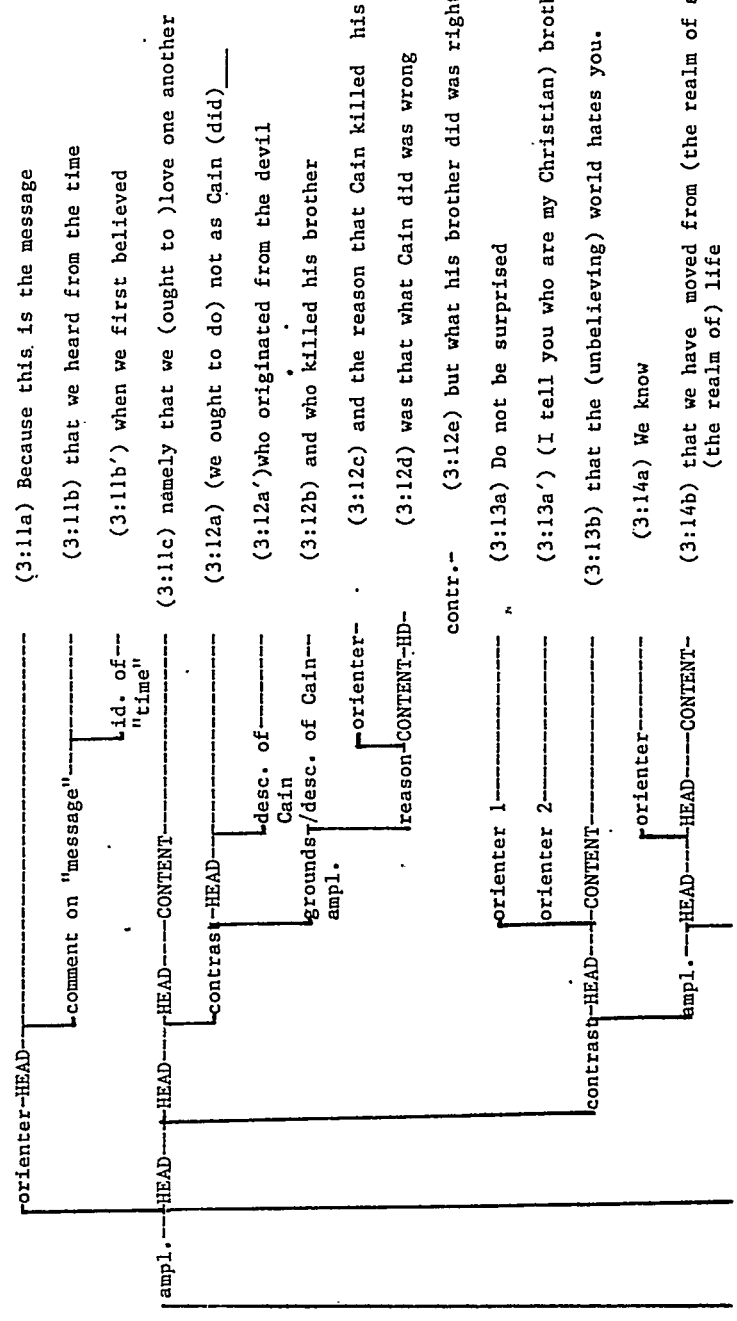
(3:10b) and who the children of the Devil are

(3:10c) is (the following):if someone does not do what is right

(3:10d) then he does not originate from God

(3:10e) or if he does not love his brother

(3:10f) (then he does not originate from God).



(3:11a) Because this is the message

(3:11b) that we heard from the time

(3:11b') when we first believed

(3:11c) namely that we (ought to)love one another

(3:12a) (we ought to do) not as Cain (did)___

(3:12a')who originated from the devil

(3:12b) and who killed his brother

(3:12c) and the reason that Cain killed his brother

(3:12d) was that what Cain did was wrong

contr.- (3:12e) but what his brother did was right.

(3:13a) Do not be surprised:

(3:13a') (I tell you who are my Christian) brothers

(3:13b) that the (unbelieving) world hates you.

(3:14a) We know

(3:14b) that we have moved from (the realm of spiritual) death to (the realm of) life

orienter----- (3:19a) It is because of this (18b-d) that we know
 HEAD 1--CONTENT----- (3:19b) we are (guided by) the truth
 orienter-HEAD----- (3:19c) and we reassure ourselves
 |circumstance----- (3:19c') when we are in front of God
 |concession----- (3:20a) that even if our conscience condemns us
 HEAD 1----- (3:20b) God is greater (in knowledge) than our conscience
 HEAD 2--CONTENT----- (3:20c) (and) God knows everything.

orienter----- (3:21a) (I tell) you whom God loves,
 |condition----- (3:21b) if our conscience does not condemn us
 |grounds-HEAD----- (3:21c) then we are confident
 |circumstance----- (3:21c') when we are in front of God.

grounds-CONTENT-HEAD----- (3:22a) And whatever we ask we receive from God
 |reason 1/----- (3:22b) because we do what God has told us to do
 |reason 2/HEAD----- (3:22c) and because we do what pleases God.

orienter----- (3:23a) What God has told us to do
 |or----- (3:23b) is that we ought to believe
 HEAD 1----- (3:23b') that Jesus is the Messiah
 spec.--CONTENT----- (3:23c) and we ought to continually love each other
 HEAD 2----- (3:23d) just as Jesus told us to do.

|comp.-- (3:24a) If anyone pays attention to the things
 |condition----- (3:24a') that God has said
 |id.of- (3:24b) then he stays (in close contact with) Jesus
 |"things"----- (3:24c) and Jesus stays in (close contact with) him
 HEAD 1-----
 HEAD 2-----

|amp1.----- (3:24e) and the means of our knowing that Jesus
 |HEAD----- stays in (close contact with) us in the Spirit

comment on
"antichrist"
HEAD 2

(4:5c) and the (people in the) world (system
opposed to God) listen to them

(4:6a) (because) we are motivated by God,

(4:6b) if anyone knows God

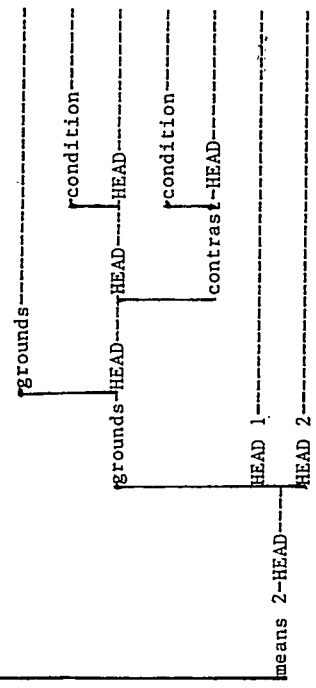
(4:6c) he listens to us

(4:6d) If someone does not belong to God

(4:6e) he does not listen to us

(4:6f) This (6a-e) is how we know the spirit characterized by truth

(4:6g) and (this is how we know) the Spirit characterized by error.



(4:7a) (I address you) whom God loves,

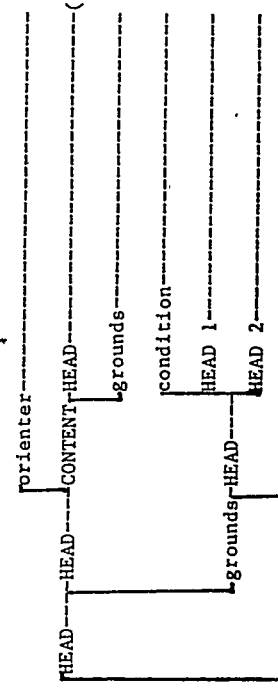
(4:7a') let us love each other

(4:7b) because God makes us able to love.

(4:7c) If anyone loves (people)

(4:7d) he is born of God

(4:7e) and he knows God (personally).



(4:8a) If someone does not love

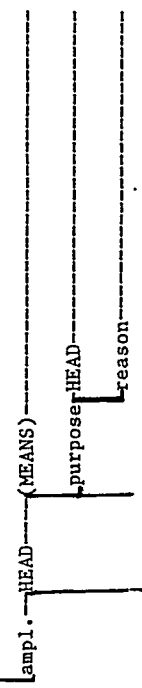
(4:8b) he does not know God (personally)

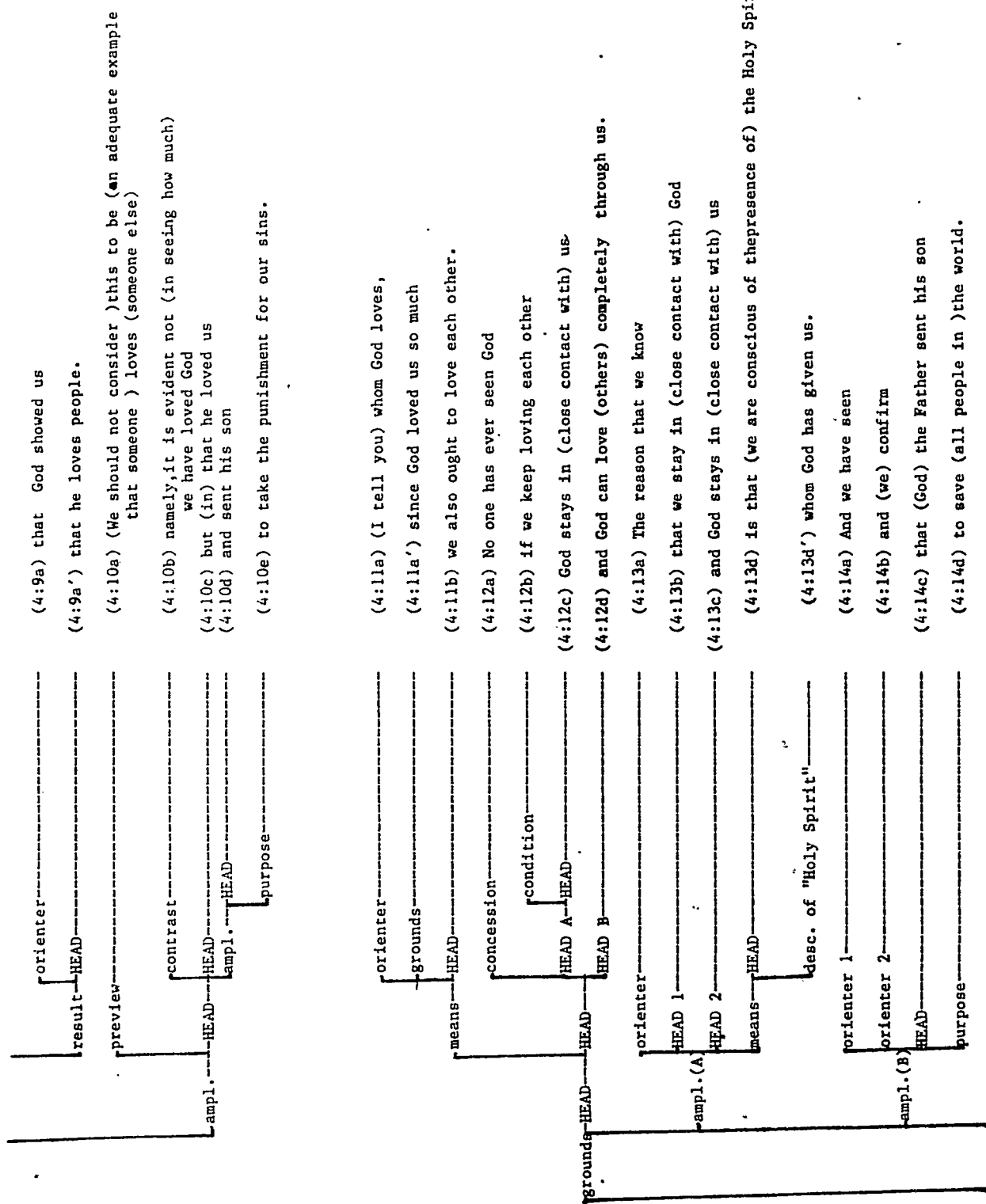
(4:8c) because God loves (people) always (by his very nature).

(4:9b) It was by sending his only son to the earth

(4:9c) so that we could live

(4:9d) because of what Jesus did for us





(4:9a) that God showed us
 (4:9a') that he loves people.

(4:10a) (We should not consider)this to be (an adequate example
 that someone) loves (someone else)

(4:10b) namely, it is evident not (in seeing how much)
 we have loved God
 (4:10c) but (in) that he loved us
 (4:10d) and sent his son

(4:10e) to take the punishment for our sins.

(4:11a) (I tell you) whom God loves,
 (4:11a') since God loved us so much

(4:11b) we also ought to love each other.

(4:12a) No one has ever seen God

(4:12b) if we keep loving each other

(4:12c) God stays in (close contact with) us

(4:12d) and God can love (others) completely through us.

(4:13a) The reason that we know

(4:13b) that we stay in (close contact with) God

(4:13c) and God stays in (close contact with) us

(4:13d) is that (we are conscious of the presence of) the Holy Spirit

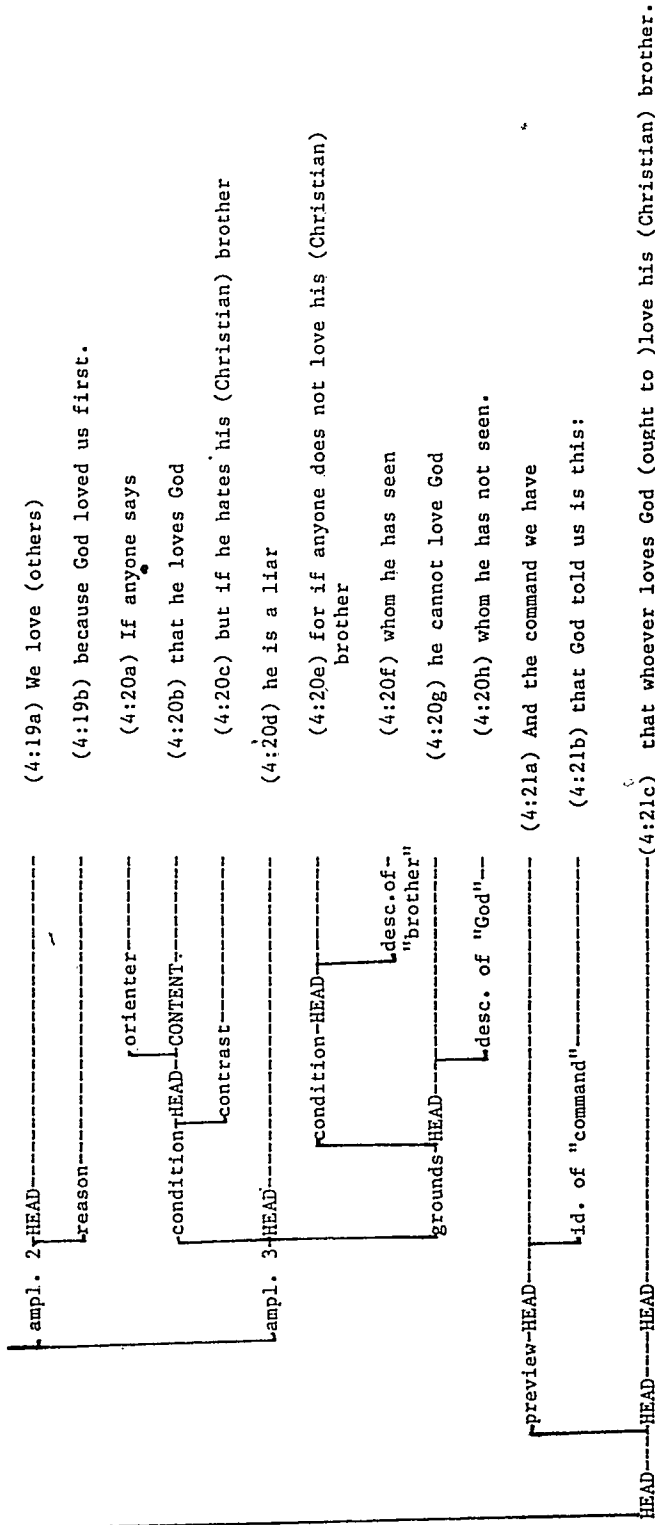
(4:13d') whom God has given us.

(4:14a) And we have seen

(4:14b) and (we) confirm

(4:14c) that (God) the Father sent his son

(4:14d) to save (all people in)the world.



(5:10a) The one who completely trusts in the Son of God

(5:10b) he has accepted what God has testified

(5:10c) The one who does not trust in God

(5:10d) he has claimed

(5:10d') that God lies

(5:10e) because he has not believed

(5:10e') what God has testified about his son

(5:11a) and this is what God has testified

(5:11b) that God has given us the ability to live eternally

(5:11c) and this ability to live eternally is

(5:11d) by means of what Jesus did.

(5:12a) Whoever accepts that Jesus is the Son (of God)

(5:12b) (he) will live (eternally)

(5:12c) Whoever does not accept that Jesus is the Son of God

(5:12d) (he) will not live (eternally.)

(5:13a) I write this to you

(5:13b) so you may know

(5:13c) that you will live eternally

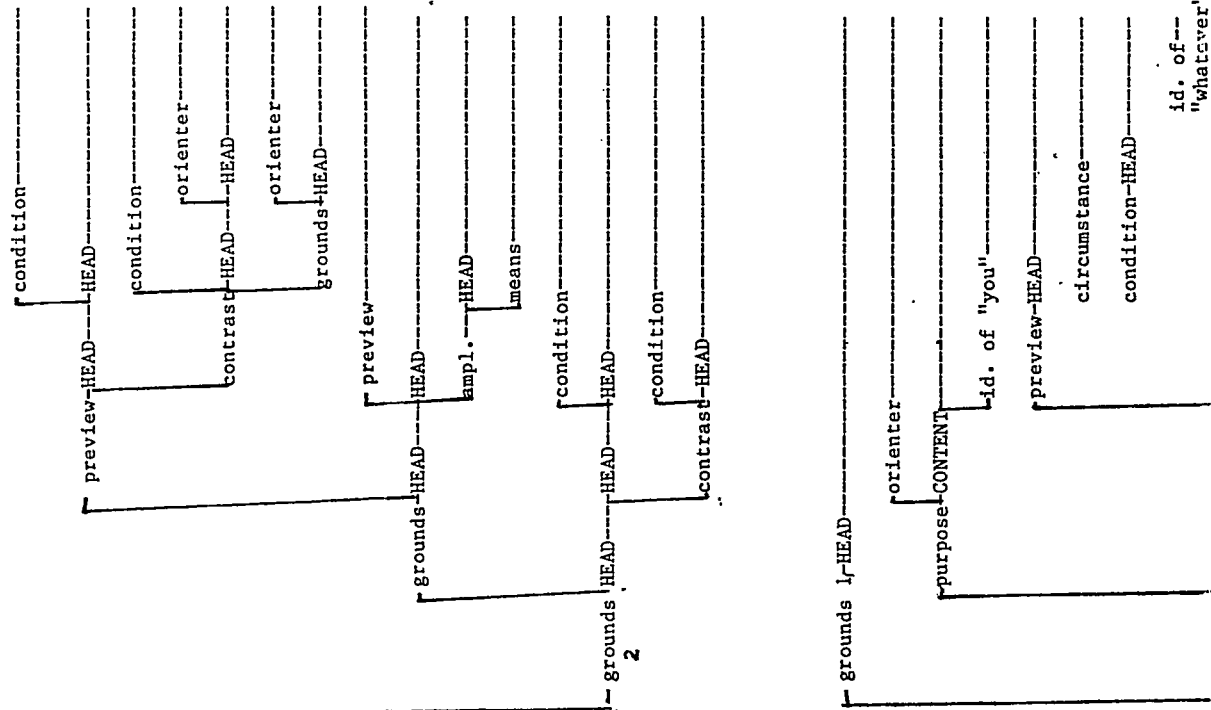
(5:13d) you who believe in the name of the Son of God

(5:14a) and in this way we are confident

(5:14a') as we relate to God

(5:14b) because whatever we ask

(5:14c) that God wants



grounds 3 HEAD HEAD-----
 |equiv.-----
 |orienter-----
 grounds 4 HEAD-----
 |contrast-----
 |orienter-----
 |reason-----
 |CONTENT-----
 |HEAD 1-----
 |HEAD 2-----
 |orienter-----
 |CONTENT-----
 |HEAD 1-----
 |HEAD 2-----
 grounds 5 HEAD-----
 |id. of "son"-----
 |ampl. 1-----
 |ampl. 2-----
 |orienter-----
 HEAD HEAD-----
 AMEN

(5:18d) (He) keeps the believer (safe)
 (5:18e) and the evil one does not lay hold of him
 (5:19a) We know
 (5:19b) that we are motivated by God
 (5:19c) but all mankind is controlled by the evil one
 (5:20a) We know
 (5:20b) that the son of God has come (to live on earth)
 (5:20c) and he has made us able to discern
 (5:20d) so that we know
 (5:20d') who the true God is
 (5:20e) and we are in (close contact with) the true God
 (5:20f) and we are in (close contact with) God's son
 (5:20g) (who is) Jesus Christ
 (5:20h) Jesus is the true God
 (5:20i) and Jesus (enables us to) live eternally
 (5:21a) (I address you) children
 (5:21b) you ought to keep away from false gods.

grounds-- (3:7-10) What makes it clear who the children of God are and who
 th(ose originating) from the devil are is that
 if someone does not do what is right then he does
 not, originate from God
 because if he does what is right , he is righteous
 and conversely if anyone is born of God
 he does not continue to commit sin
 [do what is wrong.]

amp1. HEAD----- (3:11-18) Let us show we (actually do) love other
 people by doing things for them.

grounds HEAD----- (3:19-24) It is because of this 18b-d) that
 we know we are (guided by) the truth
 and we reassure ourselves that even if
 our conscience condemns us God is greater (in knowledge)
 than our conscience.

HEAD 1----- (4:1-6) Test (every person who claims to be motivated by a) spirit
 by looking to see
 if that person is motivated by God by seeing if he declares
 that Jesus Christ has come in a human body and by seeing if
 that person listens to us.

HEAD 2----- (4:7-10) Let us love each other because God makes us able to love
 amp1. 1----- (4:11-21) Whoever loves God ought to love his (Christian)
 brother because if we keep loving each other then God
 stays in (close contact with) us and He can love
 (others)
 completely through us.

amp1. 2----- (5:1-5) Whoever loves the Creator, loves the one born of God.

HEAD 2----- (5:6-12) We ought to believe that Jesus is the Messiah
 because God's testimony is adequate and reliable
 and because whoever accepts the testimony will
 live eternally .

----- (5:13-21) Because you know that you will live forever if you believe
 in the son of God, and because we know that we have whatever we ask
 God for and because we know that the Son of God keeps
 the believer safe and because we know that we are motivated by God
 and because we know who the true God is
 and we are in (close contact with) the true God and with God's Son
 therefore keep away from false gods.

BODY-----

CLOSURE-----

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ABBREVIATIONS

A: actor
alt.: alternate
ampl.: amplification
Asp.: aspect
C: construction
compar.: comparison
concess.: concession
cond.: condition
D: deletion
DC: division constituent
desc.: description
distrib.: distributive
E: experiencer
EC: Epistle Constituent
equiv.: equivalent
G: generalization; goal
Gr.: grammar
I: instrument; identical
id.: identification
illus.: illustrative
intro.: introduction
L: Location
LSA: Literary-Semantic Analysis

M: manner

N: nominative; non-identical

NAP: negated antonym paraphrase

Neg: negative

NIV: New International Version

or.: orienter

P: patient; partially identical

parenth.: parenthesis

PC: Part Constituent

Pr: Pragmatics

prep.: preparatory

R: range

S: source

T: time

UBS: United Bible Societies

SYMBOLS

\$: someone

\$': someone's

=: semantically equivalent

±: plus or minus