

# Propositions and how they are related

## I. Coordinate

A. Series

B. Progression

C. Alternative

## II. Subordinate

A. Restatement

1. **\_\_-Mn\*** Way-End - means, instrumental
2. **\_\_-Cp\*** Comparative - manner
3. **- +\*** Neg. Pos. - negative/positive
4. **Gn-Sp\*** General-Specific - general/specific
5. **Ft-In\*** Fact-Interpretation - fact/interpretation
6. **Q-A\*** Question-Answer - question/answer
7. **D-C\*** Disclosure-Content - quoting, disclosure formula

B. Distinct Statement

1. **\_\_ G** Ground -causal, reason
2. **\_\_ ∴** Inference -causal, implication
3. **C-E** Cause-Effect -Result
4. **C?-E\*** Conditional -conditional
5. **C-Pp\*** Means-End -Purpose
6. **T \_\_\*** Temporal -time reference
7. **L \_\_\*** Local -location reference
8. **S-R\*** Situation-Response -result

C. Support by Contrary Statement

1. **\_\_ Ad\*** Adversative -concessive
2. **S-R\*** Situation-Response -result

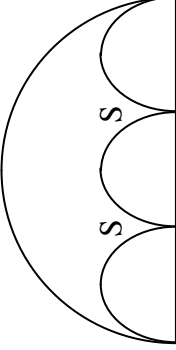
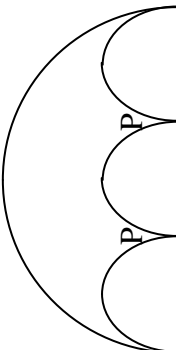
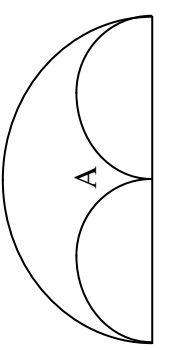
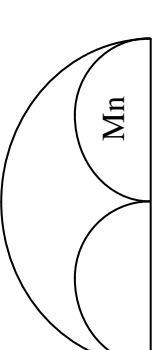
D. Relative Clause

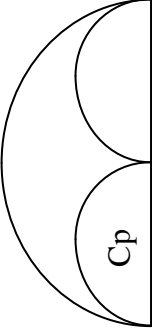
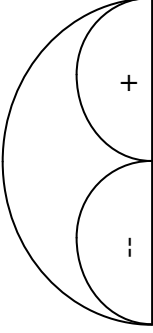
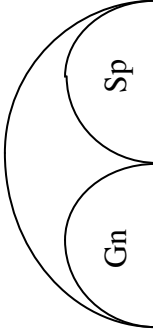
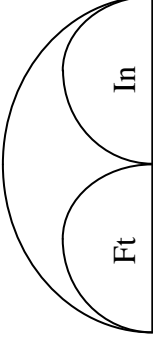
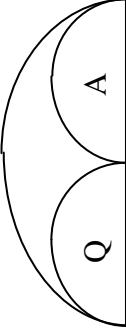
1. **\_\_ (=)\*** Simple relative -clarifying, defining
2. **\_\_ (+)\*** Progressive relative -clarifying, defining, but implies a forward movement of thought

\* For these relationships, the order of the propositions may be reversed.

For example: "If I see a ghost, I will run" would be C? - E  
and "I will run if I see a ghost" would be E - C?

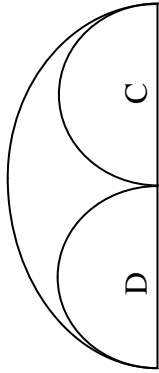

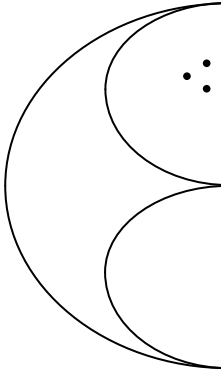
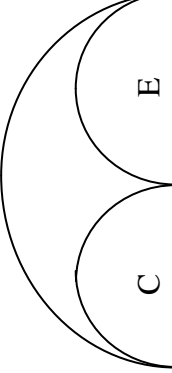
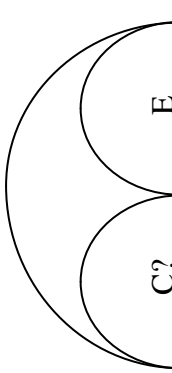
# Propositions and how they are related

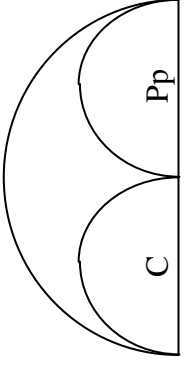

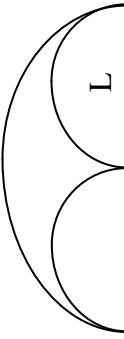
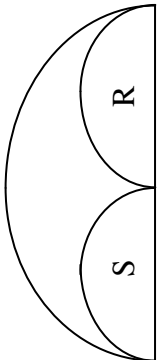
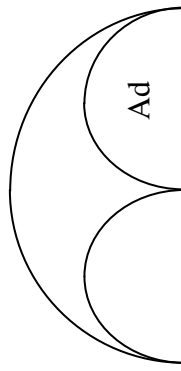
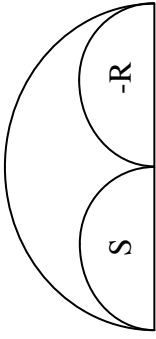
Relationships	Connectives	Examples	Symbols
<b>I. Coordinate Relationships</b>			
A. Series- the relationship between coordinate parts of a single type or group	And, likewise, moreover, furthermore, και, δε, τε, ι	<b>John 1:1</b> In the beginning was the Word, <u>and</u> the Word was with God, <u>and</u> the Word was God. Cf. the Beatitudes (Mt.5:3-11)	
B. Progression- the relationship between units in a series whose continuity suggests movement or flow toward a climax	(All of the above, plus) then, not only- but μεν-δε	<b>James 1:14-15</b> each one is tempted when... he is dragged away and enticed. <u>Then</u> , after desire has conceived, it gives birth to sin; <u>and</u> sin, when it is full-grown, gives birth to death. Cf. Rom. 8:30	
C. Alternative- the relationship between units expressing opposite possibilities within the same class	But, on the other hand Αλλα, και, δε, ι ἢ	<b>Acts 28:24</b> Some were convinced by what he said, <u>but</u> others would not believe. Cf. John 10:20-21	
<b>II. Subordinate Relationships</b>			
<b>A. Restatement</b>			
1. Manner, Means- the relationship between a statement expressing the action and one that tells more explicitly what is involved in carrying out this action. Can be reversed.	In that, by, participles, dative case, εν τῷ + inf. Inf.cs. + ὃ	<b>Judges 2:11</b> the Israelites offended the LORD <u>by</u> serving the Baals. <b>Acts 14:17</b> and yet He did not leave Himself without witness, <u>in that</u> He did good... Cf. Matt. 27:4, Eph 1:20	

<p>2. Comparative- the relationship between a statement expressing action and one making that action clearer by saying it is like that action. Can be reversed</p>	<p>As, like, just as-so also, καθώς, ὡς, ὡσπερ, οὕτως, καθάπερ, כִּי, כַּד כִּי,</p>	<p><b>John 20:21</b> <u>As</u> the Father has sent me, I am sending you." <b>Psalms 42:1</b> <u>As</u> the deer pants for streams of water, <u>so</u> my soul pants for you, O God.</p>	
<p>3. Negative-Positive- the relationship between two alternatives, one of which is affirmed and one is denied. The relationship implied in contrasting statements. May be reversed</p>	<p>Not-but, but, but rather, alla, men-de,</p>	<p><b>Ephesians 5:17</b> Therefore do <u>not</u> be foolish, <u>but</u> understand what the Lord's will is. <b>Deuteronomy 9:5</b> It is <u>not</u> because of your righteousness or your integrity ... <u>but</u> on account of the wickedness of these nations Cf. I Cor. 4:10</p>	
<p>4. General-Specific- the relationship between a statement representing a general, larger reality and one representing a distinguishable part of the whole, giving an example or specific details</p>	<p>In part, to be specific, that is, for example</p>	<p><b>Genesis 27:36</b> He has deceived me these two times: He took my birthright... <b>Ephesians 5:21-22</b> Submit to one another out of reverence for Christ. Wives, submit to your husbands as to the Lord. Cf. I Cor. 9:19-22</p>	
<p>5. Fact-Interpretation- the relationship between a statement of fact and a second statement which interprets, explains or states the significance of the first one.<sup>1</sup></p>	<p>That is, I mean, This means,</p>	<p><b>1 Corinthians 10:4</b> for they drank from the spiritual rock that accompanied them, and that rock was Christ. <b>1 Corinthians 5:9-10</b> I have written you in my letter not to associate with sexually immoral people-- <u>not at all meaning</u> the people of this world who are immoral</p>	
<p>6. Question-Answer- the relationship between a question and its given answer.<sup>2</sup></p>	<p>?</p>	<p><b>Romans 6:1-2</b> Shall we go on sinning so that grace may increase? By no means! Cf. Rom 4:3</p>	

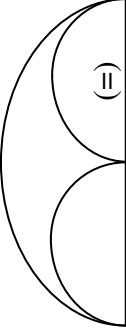

<sup>1</sup> Differs from Gn-Sp in that the second statement is not a distinguishable part of the preceding whole.

<sup>2</sup> When a question is merely rhetorical and is not answered, it usually functions as a declarative statement, e.g. "Are you so blind?" really means "You are so blind".

<p>7. Disclosure- Content- The first statement is a formula stating that a source is about to be quoted. The second statement is the content of the quote.</p>	<p>It is written, Scripture says, He said,</p>	<p><b>Ephesians 5:14</b> This is why it is said: "Wake up, O sleeper, <b>Titus 1:12</b> Even one of their own prophets has said, "Cretans are always liars, evil brutes, lazy gluttons."</p>	
<p><b>B. Distinct Statement</b></p>			
<p>1. Ground, reason – The relationship between a statement and the argument or basis on which it stands when this argument comes <u>after</u> the statement</p>	<p>for, because, since, γαρ, ὅτι, διότι, ὅ</p>	<p><b>Matthew 5:3</b> "Blessed are the poor in spirit, <u>for</u> theirs is the kingdom of heaven. <b>Romans 5:5</b> And hope does not disappoint us, <u>because</u> God has poured out his love into our hearts by the Holy Spirit, whom he has given us. Cf. Phil. 2:25-26</p>	
<p>2. Inference – The relationship between a statement and the conclusion drawn from this statement and which is supported by it. Similar relation to 'Ground' above, except the reason comes before the main statement.</p>	<p>therefore, wherefore, consequently, accordingly, ἄρα, οὖν, ὥστε, δια τούτου,</p>	<p><b>Romans 12:1</b> <u>Therefore</u>, I urge you, brothers, in view of God's mercy [referring to the whole of chs 1-11], to offer your bodies as living sacrifices, <b>1 Peter 5:5-6</b> "God opposes the proud but gives grace to the humble." Humble yourselves, <u>therefore</u>, under God's mighty hand,</p>	
<p>3. Cause-Effect, Result - The relationship between a cause and its automatic respect. The emphasis is on the result as much as on the relationship between the two statements.</p>	<p>so that, resulting in, ὥστε, ἵνα</p>	<p><b>Acts 16:26</b> suddenly there came a great earthquake, <u>so that</u> the foundations of the prison house were shaken <b>1 Thessalonians 1:6-7</b> You became imitators of us and of the Lord...And <u>so</u> you became a model to all the believers...</p>	
<p>4. Conditional – The same as the 'Cause-Effect' relationship except that the reality of the cause is uncertain, and the reality of the effect is dependent on whether the cause is actual or not.</p>	<p>if, if – then, provided..., if only, εἰ, εἰν, ἴν, εἰς, ἵνα</p>	<p><b>John 14:15</b> "If you love me, you will obey what I command. <b>Romans 8:10</b> But <u>if</u> Christ is in you, your body is dead because of sin, cf. Rom 8:9</p>	

<p>5. Purpose – The relationship between an action and the hoped-for, intended purpose that it will achieve. The focus is on the purpose.</p>	<p>so that, in order that, for the purpose of, ἵνα + subj., εἰς το + inf., ἕνεκα, ἕνεκα + inf.cs.</p>	<p><b>Isaiah 51:10</b> ...who made a road in the depths of the sea <u>so that</u> the redeemed might cross over? <b>John 17:26</b> I have made you known to them.... <u>in order that</u> the love you have for me may be in them</p>	
<p>6. Temporal – The relationship between an action and the time when this action happened or will happen.</p>	<p>when, then, whenever, after, before, while</p>	<p><b>Luke 6:22</b> Blessed are you <u>when</u> men hate you <b>Acts 1:8</b> But you will receive power <u>when</u> the Holy Spirit comes on you</p>	
<p>7. Location – The relationship between an action and the place where this action happened or will happen.</p>	<p>where, at, next to, near, ὅπου</p>	<p><b>Ruth 1:16</b> <u>Where</u> you go I will go <b>Matthew 24:28</b> <u>Wherever</u> there is a carcass, there the vultures will gather.</p>	
<p>8. Situation-Response – The relationship between a circumstance and a person's reaction to it. The reaction is not a necessary result.<sup>3</sup></p>	<p>then, next</p>	<p><b>John 7:21</b> "I did one miracle, and you are all astonished.</p>	
<p><b>C. Support by Contrary Statement</b></p>			
<p>1. Adversative, Concessive – The relationship between a statement that stands despite a contrary statement which is conceded.</p>	<p>although- yet, though- yet, even though - yet</p>	<p><b>1 Corinthians 4:15</b> Even though you have ten thousand guardians in Christ, you do not have many fathers <b>1 Corinthians 9:19</b> Though I am free and belong to no man, I make myself a slave to everyone</p>	
<p>2. Situation- Response – The relationship between a circumstance and a person's reaction to it. The reaction is not a necessary result.<sup>3</sup></p>	<p>then, next</p>	<p><b>Jeremiah 25:4</b> And though the LORD has sent all his servants the prophets to you again and again, you have not listened or paid any attention.</p>	

<sup>3</sup> The difference between the two Situation- Response categories is that in one case, the response seems to be the expected proper response, and the second seems to be an unexpected or improper response.

<b>D. Relative Clause</b>			4
<p>1. Simple Relative – A statement with a relative pronoun that simply further defines a noun</p>	<p>who, which, whichever, ὅς οὗτος, ὅστις</p>	<p><b>Mark 10:42</b> You know that those <u>who</u> are regarded as rulers of the Gentiles lord it over them,  <b>Luke 19:30</b> you will find a colt tied there, <u>which</u> no one has ever ridden.  <b>Colossians 1:14-15</b> in whom we have redemption through his blood..., who is the image of the invisible God</p>	
<p>2. Progressive Relative – A relative clause that doesn't simply function as an adjective, but functions as a separate proposition</p>	<p>who, which, whichever, ὅς οὗτος, ὅστις</p>	<p><b>Colossians 1:14-15</b> in whom we have redemption through his blood..., who is the image of the invisible God</p>	

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<sup>4</sup> A simple relative usually does not need to be arc'd because it simply functions as an adjective, not as a separate proposition.