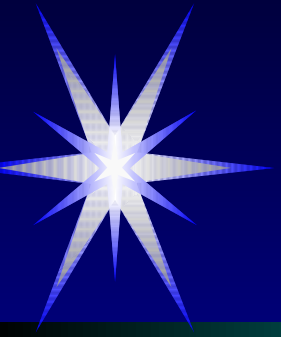


G. Motific and Analogical Analysis

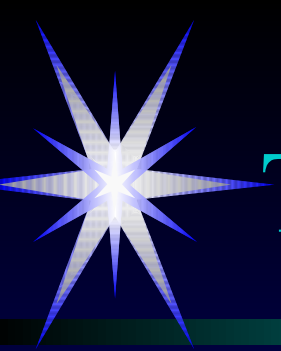


Required Reading

- Poythress, *In the Beginning Was the Word*, 199-215 (most of chapters 24-26)



1. Distinction between Rhetorical, Motific, and Analogical Analysis



Types of Organization

Discourses have multidimensional organization.

More than one possible outline.

Use different analyses for different foci.



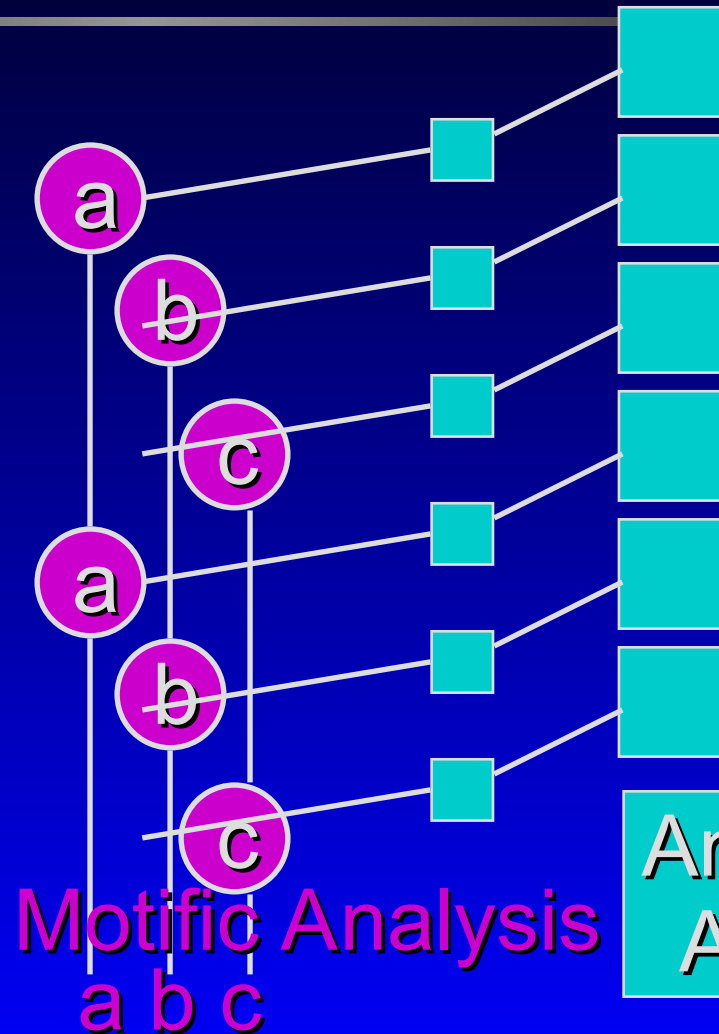
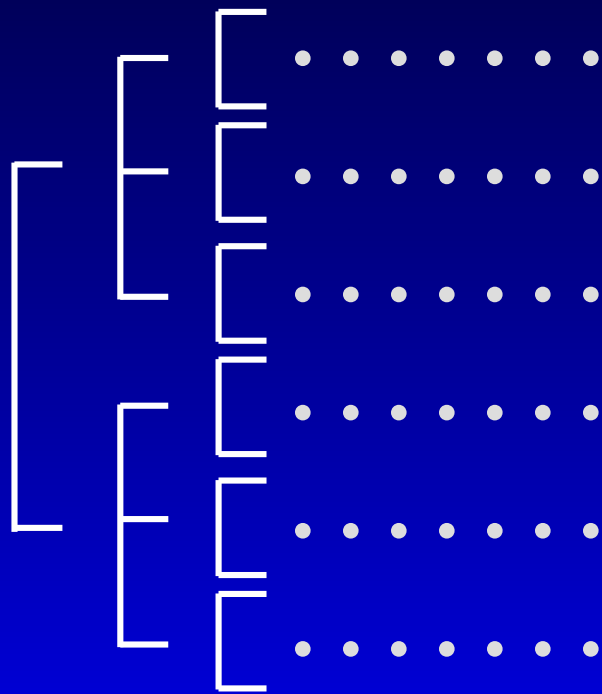
Terminology

- What others call discourse analysis, bracketing, or arcing I call “rhetorical analysis”
- To acknowledge other types



Types of Organization

Rhetorical
Analysis



Analogical
Analysis



Differences of Types

Rhetorical

Keep order.

Motific

Rearrange by themes.

Analogical

metaphorical and analogical
relations



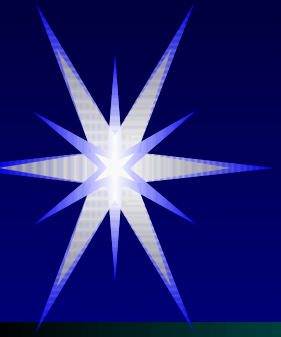
Common to Analyses

Focus on content.

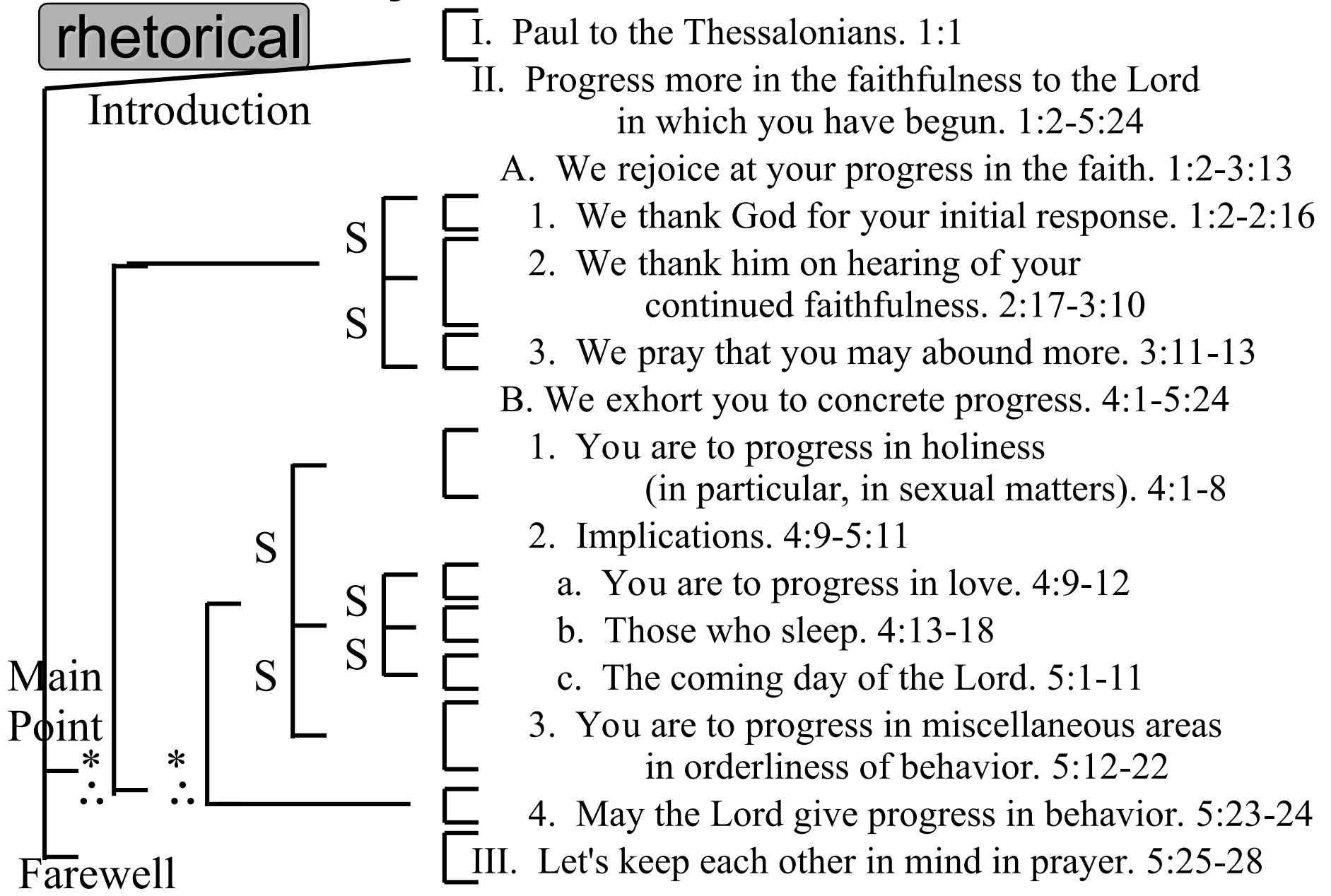
See what is there (objective).

One analysis is partial.

Use for a sermon outline.



2. Examples of Different Analyses



Motifs in 1 Thessalonians

motific

1:1	Introduction
1:2-5	Prayer of thanks
1:6-2:16	Thess. conversion
2:17-3:10	Timothy's trip
3:11-13	Prayer
4:1-8	Christian growth
4:9-12	Love
4:13-18	Those that sleep
5:1-11	The day of the Lord
5:12-22	Orderliness
5:23-24	Prayer
5:25-28	Closing words

faith, love, hope (1:3)

faith
(generate)

love
(develop)

hope
(culminate)

reiterate theme (5:8)

- A. 1 Thess. 1:2-5 **Thanksgiving**
 - a. 1:3 Thessalonian **response**
 - b. 1:4-5 **Gospel proclamation**
- B. 1:6-10 Description of behavior of the Thessalonians
 - b. 1:6 **Gospel proclamation**
 - a'. 1:7-10 **Response** of other cities
- B. 2:1-12 Description of the behavior of the apostle
 - b. 2:1-8 **Gospel proclamation**
 - a'. 2:9-12 **Response** (remember this)
- A. 2:13-16 **Thanksgiving**
 - b. 2:13-14a **Gospel proclamation**
 - a'. 2:14b-16 **Response** of others
- B. 2:17-3:6 Behavior of Timothy and others
 - b'. 3:1-5 Bringing **news**
 - a. 3:6 **Response** (of Thess.)
- A. 3:7-10 **Thanksgiving**

I. Holiness 1 Thess. 4:1-8

A. 4:1-3a Source of teaching

B. 4:3b-6a Content of teaching

C. 4:6b-8 Purpose (negative)

II. Brotherly love 4:9-12

A. 4:9 Source of teaching

B. 4:10-11 Content of teaching

C. 4:12 Purpose (positive)

III. The dead in Christ 4:13-18

A. 4:13-15a Source of teaching

B. 4:15b-17 Content of teaching

C. 4:18 Purpose

IV. The time of the Parousia

A. 5:1-2a Source

B. 5:2b-5 Content

C. 5:6-11 Purpose

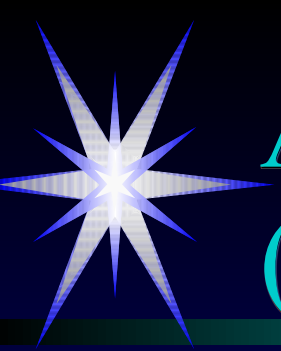
A natural way of exhorting.





An Apocalyptic Form

- I. Introduction: request for knowledge
- II. Parousia
 - A. Absence of the beloved
 - B. Reunion with the beloved
 - C. Consequent comfort
- III. Conclusion
 - A. Task
 - B. Prayer



An Apocalyptic Form (1 Thessalonians)

analogical

I. Request	4:1-12	4:13-14	1:2-2:16
------------	--------	---------	----------

II. Parousia

A. Absence	4:13-18	4:13-15	2:17-20
------------	---------	---------	---------

B. Reunion	5:1-10	4:16-17a	3:1-5
------------	--------	----------	-------

C. Comfort	5:11	4:17b	3:6-8
------------	------	-------	-------

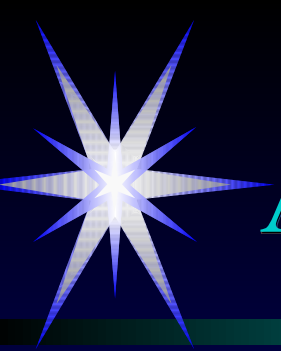
III. Conclusion

A. Task	5:12-22	4:18	3:9-10
---------	---------	------	--------

B. Prayer	5:23-24		3:11-13
-----------	---------	--	---------

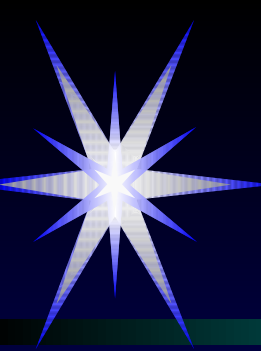
More
than
one
level.





Apocalyptic Form Elsewhere

I.	2T 2:1-3a	Mt 24:3	Rv 1:4-	Dn 10:2-
II.			3:22	11:1
A.	2:3b-8a	24:4-28	4-18	11:2-45
B.	2:8b	24:29-30	19:1-10	12:1-2
C.	2:13?	24:31	21:1-22:10	12:3
III.				
A.	2:13-15	24:32-	22:11-19	12:4-13
B.	2:16-17	33(35)	22:20-21	



analogical

Suzerainty Treaty Form

In OT



Self-identification

Introduction 1 Thess. 1:1

Historical prologue

Past relations of Paul and
Thessalonians 1:2-3:10

Transition 3:11-13

Stipulations

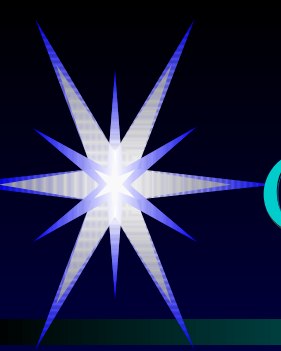
Future relations (imperative)
4:1-5:24

Deposit and reading

Closing words 5:25-27

Curses and blessings

Benediction 5:28



Grammatical Structure of Letters

New Testament letters are Greek letters.

Signaled by grammatically special forms:

sentences with no verb.

See attached sheet.

(Grammatical Analysis)

Vern S. Poythress, 1978

I. Opening (salutation)

A. The participants: X to Y

B. Greeting: χαίρειν

II. Body

A. Body-opening: Thanksgiving or wishes

B. Body-middle (Peak discussion)

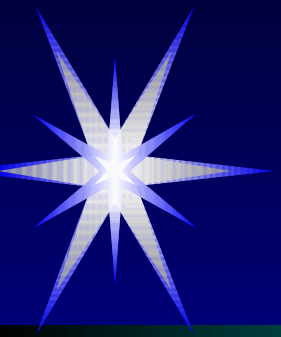
1. Primarily historical

2. Primarily hortatory

C. Body-closing (Post-peak discussion) Why I have written

1. Why I have written

I.	II.	III.						
	A	B1	B2	C1	C2	C3	A	B
R 1:1-7	1:8-12	1:13-11:36	12:1-15:13	15:14-22	15:23-29	15:30-33	16:1-23	24 or 25-27
1C 1:1-3	1:4-9	1:10-4:21	5:1-16:4		16:5-12	16:13-18	16:19-22	23-24
2C 1:1-2	1:3-7	1:8-6:13	6:14-12:21	13:10	13:1-9	13:11	13:12	13
G 1:1-5	(4-5)	1:6-5:12	5:13-6:10	6:11-16	(6:17)	6:17		6:18
E 1:1-2	1:3-3:21	(2:1-3:21)	4:1-6:20	6:21-22	(6:21-22)	6:23		6:24
P 1:1-2	1:3-11	1:12-26	1:27-2:18		2:19-30			
			3:1-4:9	4:10-18		4:19-20	4:21-22	4:23
C 1:1-2	1:3-20	1:21-2:5	2:6-4:6		4:7-9		4:10-18b	18c
1T 1:1	1:2-10	2:1-3:13	4:1-5:24				5:25-27	28
2T 1:1-2	1:3-12	2:1-17	3:1-16		(3:17)	(3:16)	3:17	18
1Tm 1:1-2		1:3-17	1:18-6:21a					6:21b
2Tm 1:1-2	1:3-5	1:6-18	2:1-4:8		4:9-18		4:19-21	4:22
Ti 1:1-4		1:5-16	2:1-3:11		3:12-13	3:14	3:15a-b	15c
Pm 1-3	4-7	8-16	17-20	21	22	(22b)	23-24	25
Jm 1:1		1:2-15	1:16-5:20					
1P 1:1-2	1:3-12		1:13-5:11	5:12			5:13-14a	14b
2P 1:1-2	1:3-15	1:16-2:22	3:1-18a					3:18b
2J 1-3	4		5-11		12		13	
3J 1	2-4	5-10	11-12		13-14	15a	15b-c	
Jd 1-2		3-16	17-23					24-25
Rv 1:4-5a	1:5b-8	1:9-22:7		22:8-11		22:12-19	22:20	22:21



3. Using Rhetorical, Motific, and Analogical Analysis in Sermons



Deriving a Sermon Outline

Do rhetorical analysis.

Convert to an outline.

Root represents your theme.

Branches represent subdivisions.



A good
way to
start.

An Abbreviated Outline

Taken From Rhetorical Analysis of Ezra 1

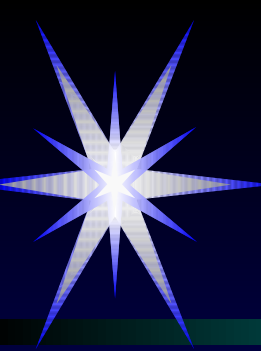
10.33b

The Lord stirred restoration

- I. The Lord stirred Cyrus to issue a decree for restoration 1-4
 - A. The Lord stirred Cyrus 1a-c
 - B. Cyrus issued a decree for restoration 1d-4
 - 1. Cyrus made proclamation 1d
 - 2. Cyrus says God has charged him with restoration 2-4
 - a. Thus says Cyrus 2a
 - b. Content of the saying 2b-4
 - (1) The Lord has charged me 2b-d
 - (2) The exiles are to return with aid from others 3-4
 - (a) Exiles are to return 3
 - (b) Others are to aid 4
- II. The people of God responded, being aided by others 5-11
 - A. The people of Judah, Benjamin, and Levi responded 5
 - 1. The people rose up 5a-b
 - 2. They intended to go to rebuild 5c-d
 - B. Others aided 6
 - C. Cyrus aided with vessels from the temple 7-11
 - 1. Cyrus had the vessels brought out 7-11a
 - a. Cyrus had them brought out 7-8
 - b. Here are the numbers and types 9-11a
 - 2. Sheshbazzar brought them to Jerusalem 11b

Simplified Rhetorical Outline of Ezra 1

- I. The Lord raised Cyrus to decree restoration 1-4
 - A. The Lord stirred Cyrus 1a-c
 - B. Cyrus issued a decree for restoration 1d-4
 - 1. Cyrus made proclamation 1d
 - 2. Cyrus says God has charged him 2-4
- II. The people responded, aided by others 5-11
 - A. Judah, Benjamin, and Levi responded 5
 - B. Others aided 6
 - C. Cyrus aided with vessels from the temple 7-11



Ezra 1 Adapted for Application

I. The Lord raised Cyrus

A. He stirred Cyrus

B. Cyrus issued a decree

II. The people responded

A. Jews responded

B. Others aided

C. Cyrus aided with vessels

I. God raises your head

A. God stirs head

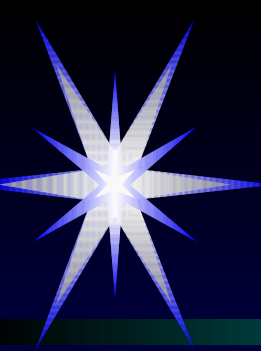
B. Your anointed head issues a decree

II. People respond

A. You respond

B. Others aid you

C. Your head supplies you resources



Ezra 1 Restructured for Emphasis

I. God raises your head

A. God stirs head

B. Your anointed
issues a decree

II. People respond

A. You respond

B. Others aid you

C. Your head
supplies resources

I. God raises your head

A. God stirs head

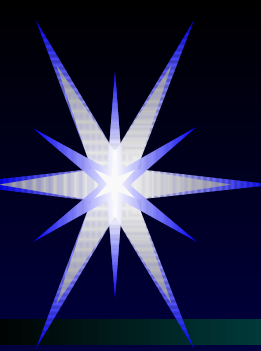
B. Your anointed
issues a decree

key

II. You respond

III. God sends resources

emphasize



Expanding the Response Section

I. God raises your head

A. God stirs head

B. Your anointed
issues a decree

II. You respond

need detail

III. God sends resources

I. God raises your head

A. God stirs head

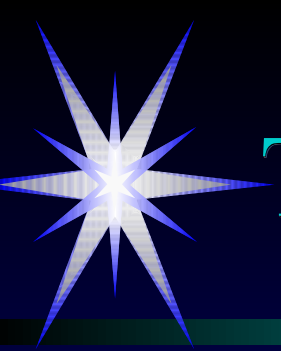
B. Your anointed
issues a decree

II. You respond

A. God stirs you

B. You respond

III. God sends resources



Theme of Stirring

I. God raises your head

A. God stirs head

B. Your anointed
issues a decree

II. You respond

A. God stirs you

B. You respond

III. God sends resources

Stir resources?

theme

I. God raises your head

A. God stirs head

B. your anointed
issues a decree

II. You respond

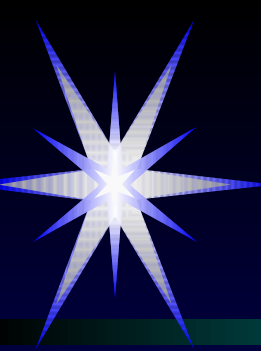
A. God stirs you

B. You respond

III. God sends resources

A. God stirs others

B. Others give



Rearranging by Theme

I. God raises your head

A. God stirs head

B. your annointed
issues a decree

II. You respond

A. God stirs you

B. You respond

III. God supplies

A. God stirs others

B. Others give

A. God stirs you up

1. God stirs head

2. God stirs you

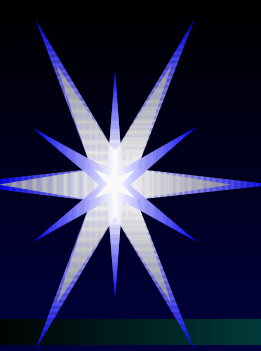
3. God stirs others

B. You respond

1. Head responds

2. You respond

3. Others respond with
supplies



Meaning of Rearranging

- I. God raises your head (1:1-4)
- II. God stirs you (1:5)
- III. God supplies (1:6-11)

“analytical” outline,
following order
of the text

“synthetic” outline,
rearranging by theme

- A. God stirs you up
 - 1. God stirs head
 - 2. God stirs you
 - 3. God stirs others
- B. You respond
 - 1. Head responds
 - 2. You respond
 - 3. Others respond with supplies



Theoretical Basis for Outlines

preserve order

rhetical
analysis



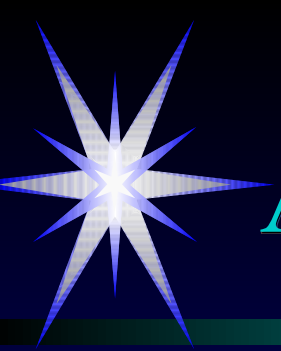
analytical
outline

rearrange order

motific
analysis



synthetic
outline



Advantages of Sermon Structures

analytical

Obviously based on text.

Easy to follow.

Tells a story.

synthetic

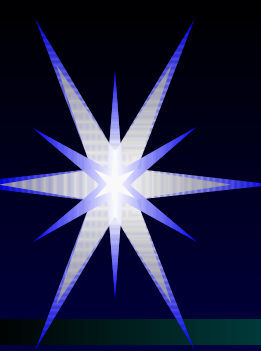
Links with themes elsewhere.

Easy to digest.

Organizes one's thinking.



Maybe I should try both.



Deliverance and House-Building

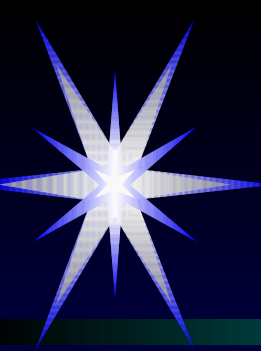
Deliverance in Ezra 1, then building in Ezra 3

Isa. 44:26-45:1 links the pattern with Messiah:

“who says of Cyrus, ‘He is my shepherd and will accomplish all that I please; he will say of Jerusalem, “Let it be rebuilt,” and of the temple, “Let its foundations be laid.” ’

“This is what the Lord says to his anointed, to Cyrus, ...

Look for general pattern



Pattern of Deliverance

analogical

Recurring.

God is

the same.



deliverer

opponent

result

building

God

waters

creation

paradise

Moses

Egypt

Exodus

Tabernacle

David

Philistia

Kingdom

Temple

Cyrus

Babylon

Restoration

2d Temple

God to Ct

death

resurrection

Christ's body

Ct to ch.

sin, Satan

Pentecost

living stones

Ct to you

sin

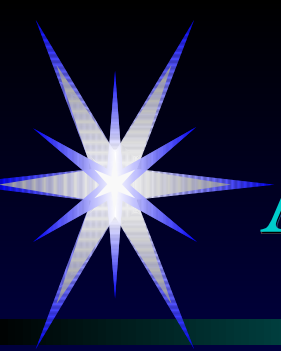
conversion

your body

Christ (2d) all evil

new creation

new city



A Topical Sermon from Ezra 1

Use columns as points of outline

deliverer

I. God is your deliverer

opponent

II. You are oppressed

result

III. God acts to deliver

building

IV. A house is built for God

worship

V. You worship in celebration

Detailing the Topical Sermon

I. God is your deliverer

- A. God works in history
- B. God works in you

II. You are oppressed

- A. Oppression took place in history
- B. You are oppressed

III. God acts to deliver

- God acted in history
- God acts in and for you

IV. A house is built for God

- A. Houses built historically
- B. You are a house

Chronological Sermon

Use rows as points of outline

God

Moses

David

Cyrus

God to Ct

Ct to ch.

Ct to you

Christ (2d)

I. Deliverance in the Exodus

II. Deliverance in David

III. Restoration from exile

IV. Creation

V. Christ

VI. You

VII. The Second Coming



Before and After

Before

Bondage (Ezra 2:1)

Alienation (from land
and temple)

Poverty (Ezra 1:4)

After

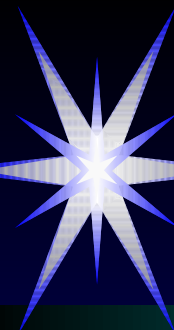
Freedom

Access to God

Riches

Sermon Based on Before and After

- I. What you are like before conversion
 - A. God's plan (history)
 - B. Your situation
- II. What you are like after conversion
 - A. God's deliverances (history)
 - B. God's act in you
- III. The foundation for conversion in a redeemer, the Lord's anointed
 - A. God's redeemers in history
 - B. Christ in you as supreme redemption



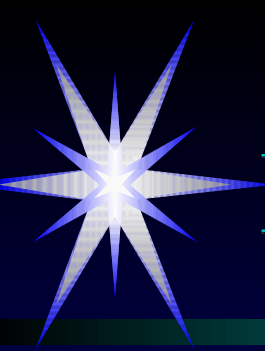
Analytical Outline for Isa. 52:11-12

- I. Separate from uncleanness.
 - A. Remove yourselves from contamination.
 - B. Recognize what is unclean.
 - C. Be holy to the Lord.
- II. God's promise of protection gives your basis.
 - A. Your response is not governed by the enemy.
 - B. It is so because God is with you.



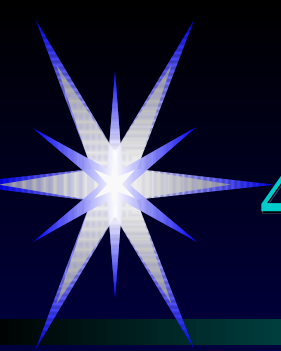
An Exodus Pattern in Isa. 52:11-12

- I. You depart
- II. You are purified and separated from unclean
- III. God provides military protection



Historical Instances of Exodus

- I. Exodus from Egypt
- II. Restoration from Babylon
- III. Salvation in Christ
- IV. The return of Christ (cf. Rev. 17-18)



4. Hints for Motific Analysis

Watch for motifs prominent in the Bible
(seed, land, life, kingdom, covenant, temple, promise,
etc.).

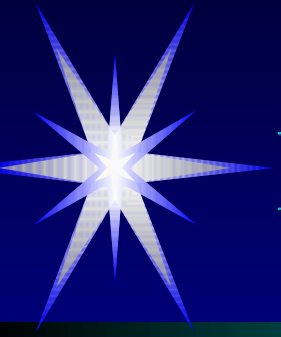
Watch for motifs prominent in the book.

Introductory section of commentaries
contains suggestions.

Link together motifs.

See examples from Isaiah 51:17-20, 21-23.

Note: I owe to Mark Strom the idea for the
specific layout.



Let's Do It

Isaiah 51:17-20

10c.12

H.13

- 17 Rouse yourself,
rouse yourself.
Get up, Jerusalem.
You have drunk the
cup of God's fury
which you got
from the Lord.
You have drunk
to the bottom
the goblet-cup
causing reeling
drunkenness.
- 18 There is no one
to guide her
among the sons
she has borne.
There is no one
to take her by the hand
among the sons
she has brought up.
- 19 Two things have
happened to you.
Who will console you?
Devastation and
destruction,
famine and war.
How may I comfort you?
- 20 Your sons have fainted.
They have lain down in
all the street intersections,
like an antelope
caught in a net,
filled with
the fury of the Lord,
the rebuke of your God.

Isaiah 51:17-20

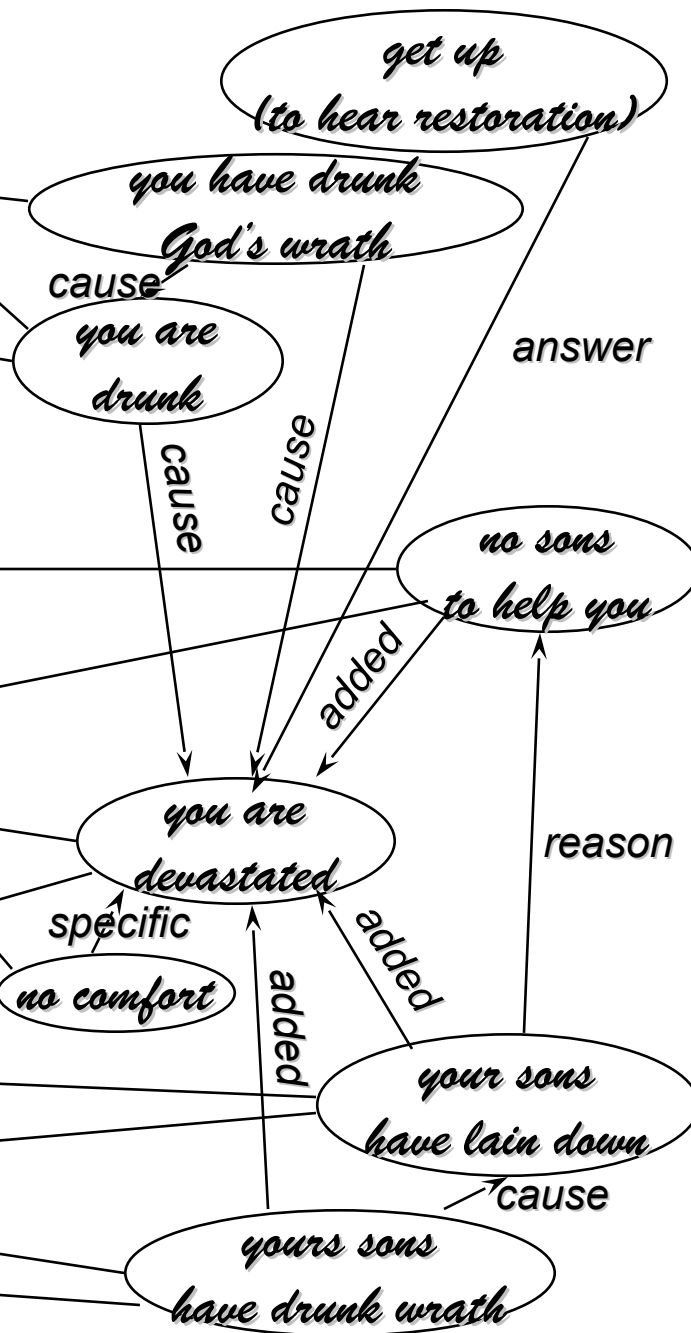
10c.12a

17 Rouse yourself,
rouse yourself.
Get up, Jerusalem.
You have drunk the
cup of God's fury
which you got
from the Lord.
You have drunk
to the bottom
the goblet-cup
causing reeling
drunkenness.

18 There is no one
to guide her
among the sons
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There is no one
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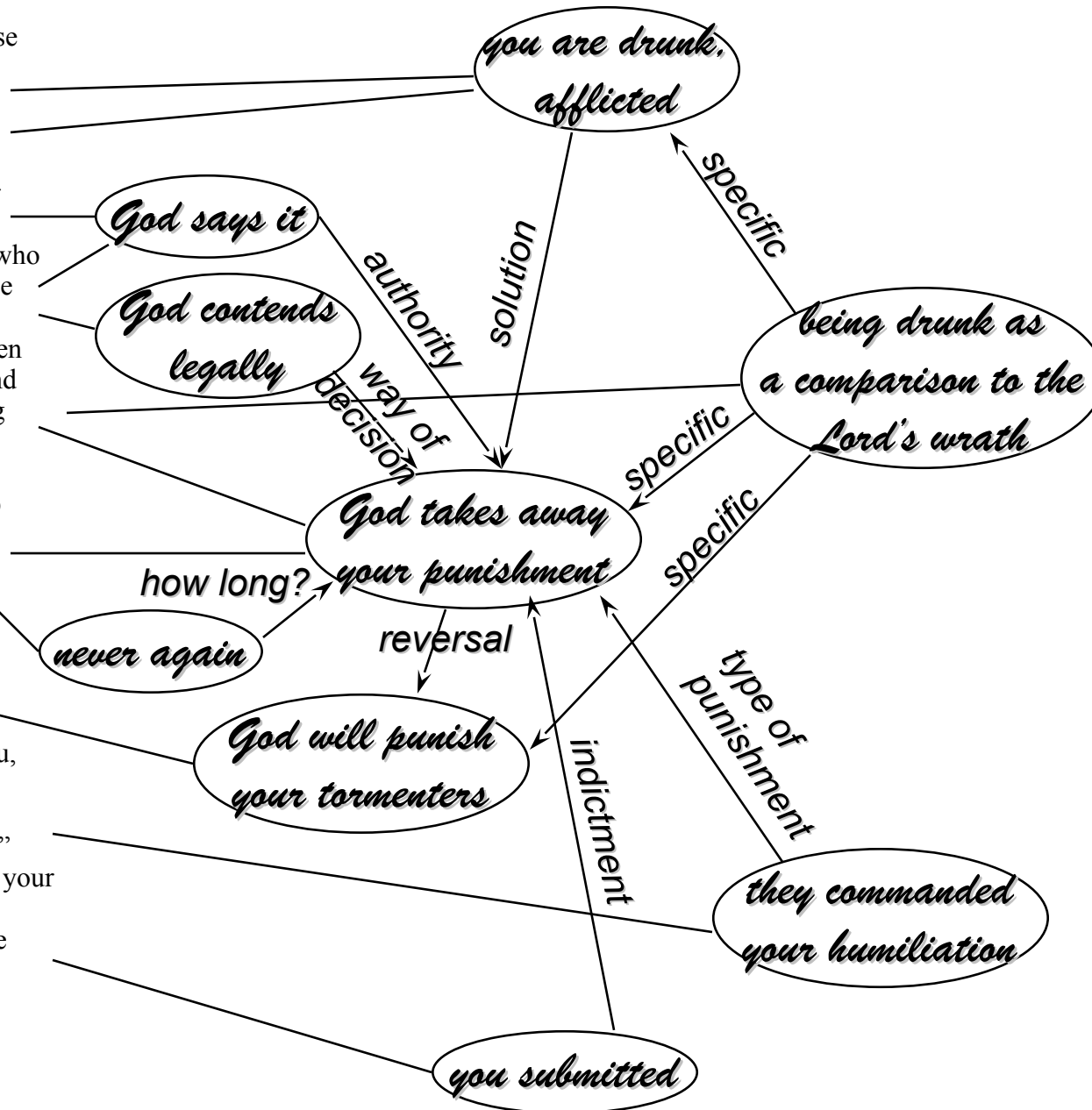


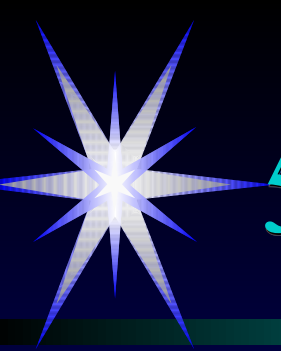
- 21 Therefore please
listen to this,
you afflicted
city, drunk but
not from wine.
- 22 Thus says your
Lord Jehovah
and your God who
pleads the cause
for his people:
See, I have taken
out of your hand
the cup causing
reeling
drunkenness.
The goblet-cup
of my fury you
will never
drink again.
- 23 Instead, I will
put it in the
hand of your
tormenters,
who said to you,
“Fall prostrate,
so that we may
walk over you.”
And you made your
back like the
ground and like
a street to be
walked over.

21 Therefore please
listen to this,
you afflicted
city, drunk but
not from wine.

22 Thus says your
Lord Jehovah
and your God who
pleads the cause
for his people:
See, I have taken
out of your hand
the cup causing
reeling
drunkenness.
The goblet-cup
of my fury you
will never
drink again.

23 Instead, I will
put it in the
hand of your
tormenters,
who said to you,
"Fall prostrate,
so that we may
walk over you."
And you made your
back like the
ground and like
a street to be
walked over.

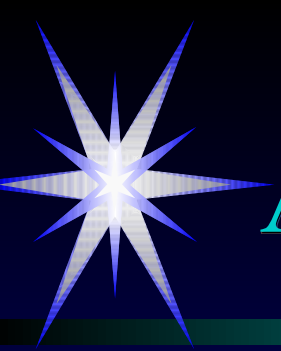





5. Hints for Analogical Analysis

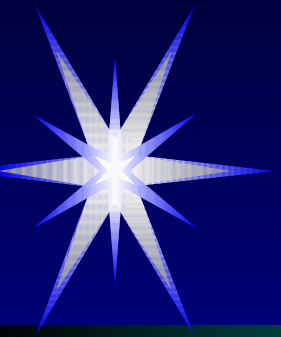
Watch for analogies with nature or redemption.

Make a column for each level of allusion.

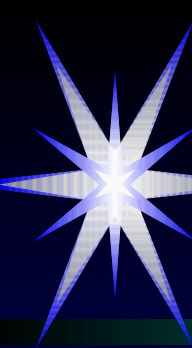


Analyzing Luke 15:3-7

first level	Jesus' ministry	God in OT	church
shepherd	Jesus	Ezek. 34	1 Pet. 5:2
1 sheep	sinners	34:4	Matt. 18:15
lost	alienated	34:4	 Fill in.
search	search	34:11	
find	repentance	34:12	
...			



H. Plot Moves and Roles



Background: “Narrative Theology”

Stability (static)

constancy
of God

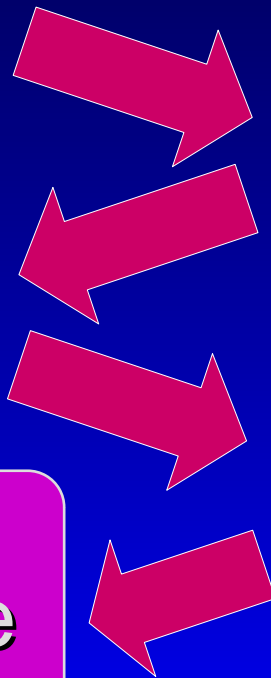
theology
of history

stability of
God, language
human nature

Change (dynamic)

historical movement:
redemptive history

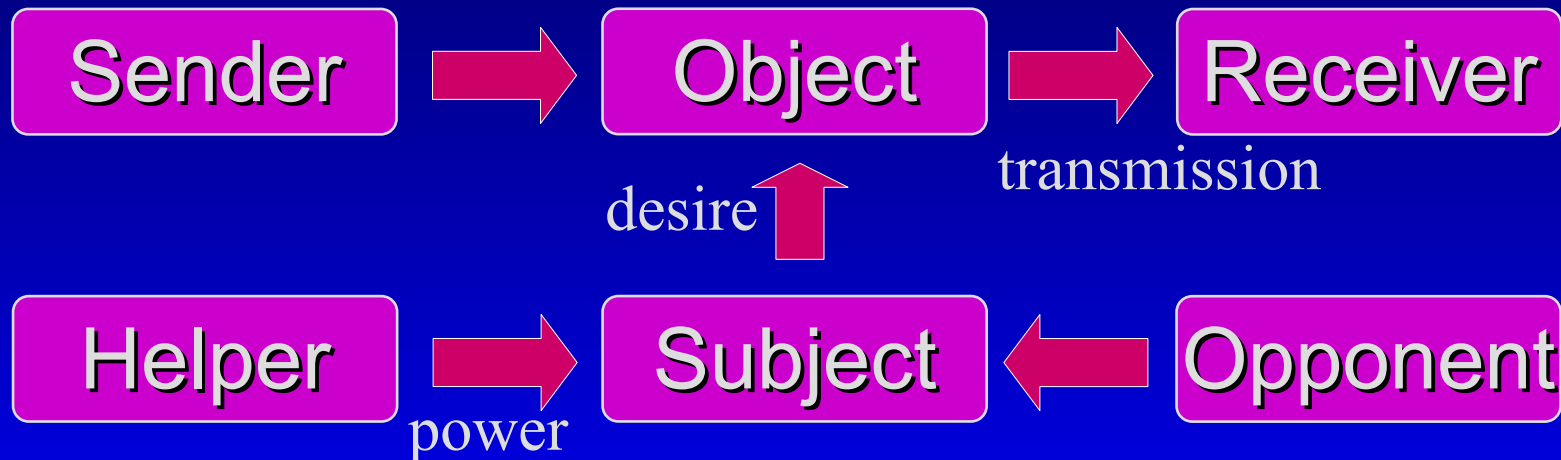
“narrative theology”:
priority of “story”

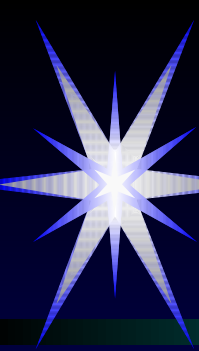




Suggested Roles (from Algirdas J. Greimas)

- Axis of Desire
- Axis of Power
- Axis of Transmission





Suggested Intentionality

Object



Subject

Biblically Based View

God's plan



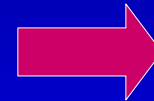
God's goal

Man's plan



Man's goal

Protagonist



Reward



Stages in Plot

Plan
for history



Accomplishment
in history



Reward
in history

prophetic

kingly

priestly
(communion)

thought,
plan,
communication

power,
struggle

communion,
reward
(or curse)

challenge

test

recompense



Roles in Action: Challenge

challenge

test

recompense



challenger

challengee

Goliath

←insight←

David

challenger:
+ dispatcher
- tempter

→proposal→

←acceptance←
or ←refusal←



Roles in Action: Test

challenge

test

recompense



tester

testee

Goliath

←confrontation←

David

tester:
+ helper
- villain

→struggle→

←victory←

or ←defeat←



Roles in Action: Recompense

challenge

test

recompense



recompenser

recompensee

God

←evaluation←

David

recompenser:
+ blesser
- curser

→reward→

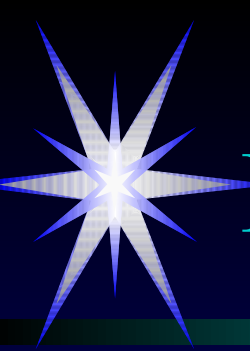
←acceptance←

or ←rejection←



Summary of Moves and Roles





Let's Do It!

¹² While he was in one of the cities,
there came a man full of leprosy.
And when he saw Jesus,
he fell on his face and begged him,
"Lord, if you will, you can make me clean."

¹³ And Jesus stretched out his hand
and touched him,
saying, "I will;
be clean."

And immediately the leprosy left him.

¹⁴ And he charged him to tell no one,
but "go and show yourself to the priest,
and make an offering for your cleansing,
as Moses commanded,
for a proof to them."

¹⁵ But now even more the report about him went abroad,
and great crowds gathered to hear him
and to be healed of their infirmities.

¹⁶ But he would withdraw to desolate places and pray.

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there came a man full of leprosy.

And when he saw Jesus,
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"Lord, if you will, you can make me clean."

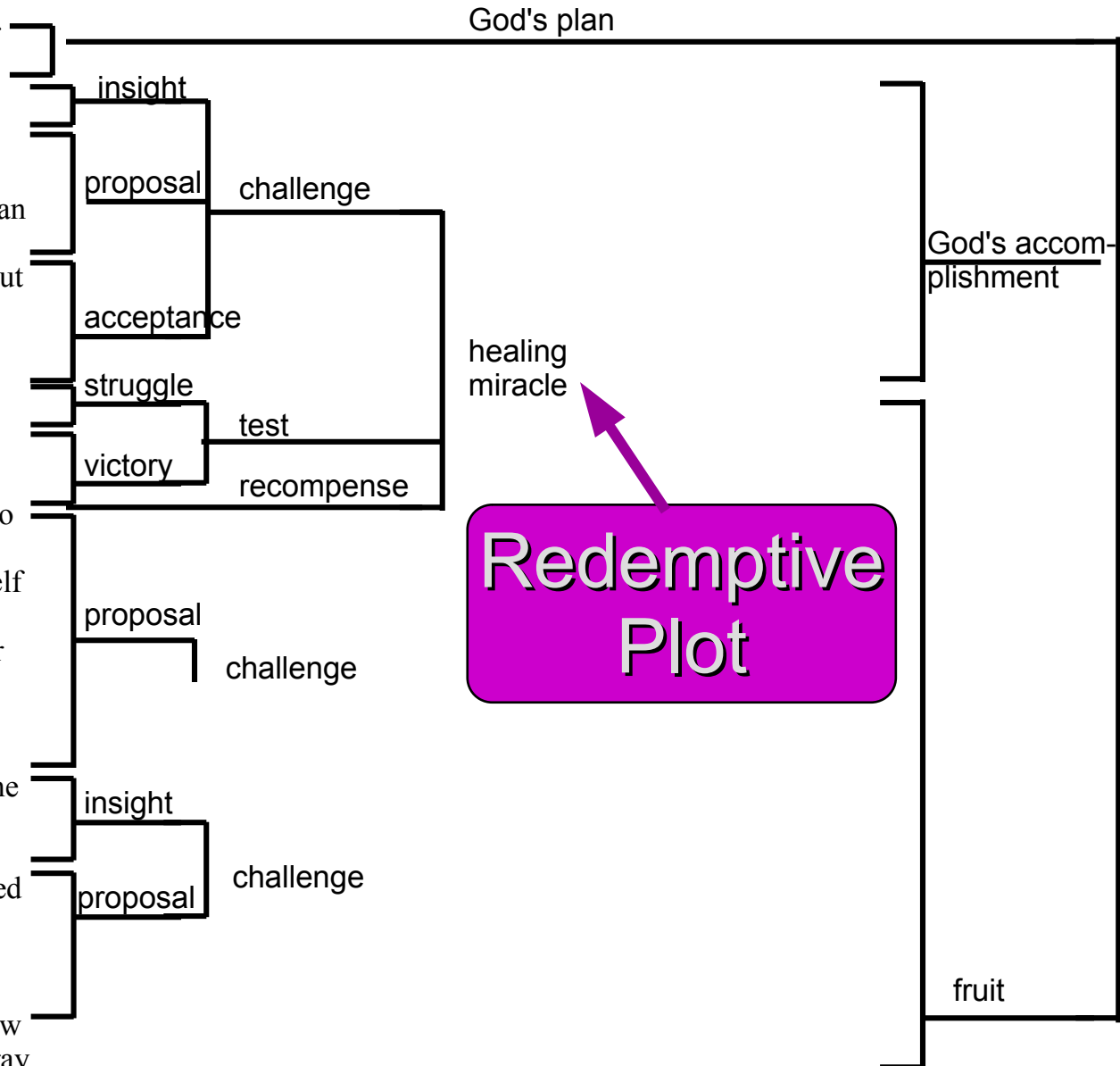
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for a proof to them."

¹⁵ But now even more the report about him went abroad,
and great crowds gathered to hear him
and to be healed of their infirmities.

¹⁶ But he would withdraw to desolate places and pray.



¹⁵ Now when it was evening,
the disciples came to him
and said,

"This is a desolate place,
and the day is now over;
send the crowds away
to go into the villages
and buy food for themselves."

¹⁶ But Jesus said,
"They need not go away;
you give them something to eat."

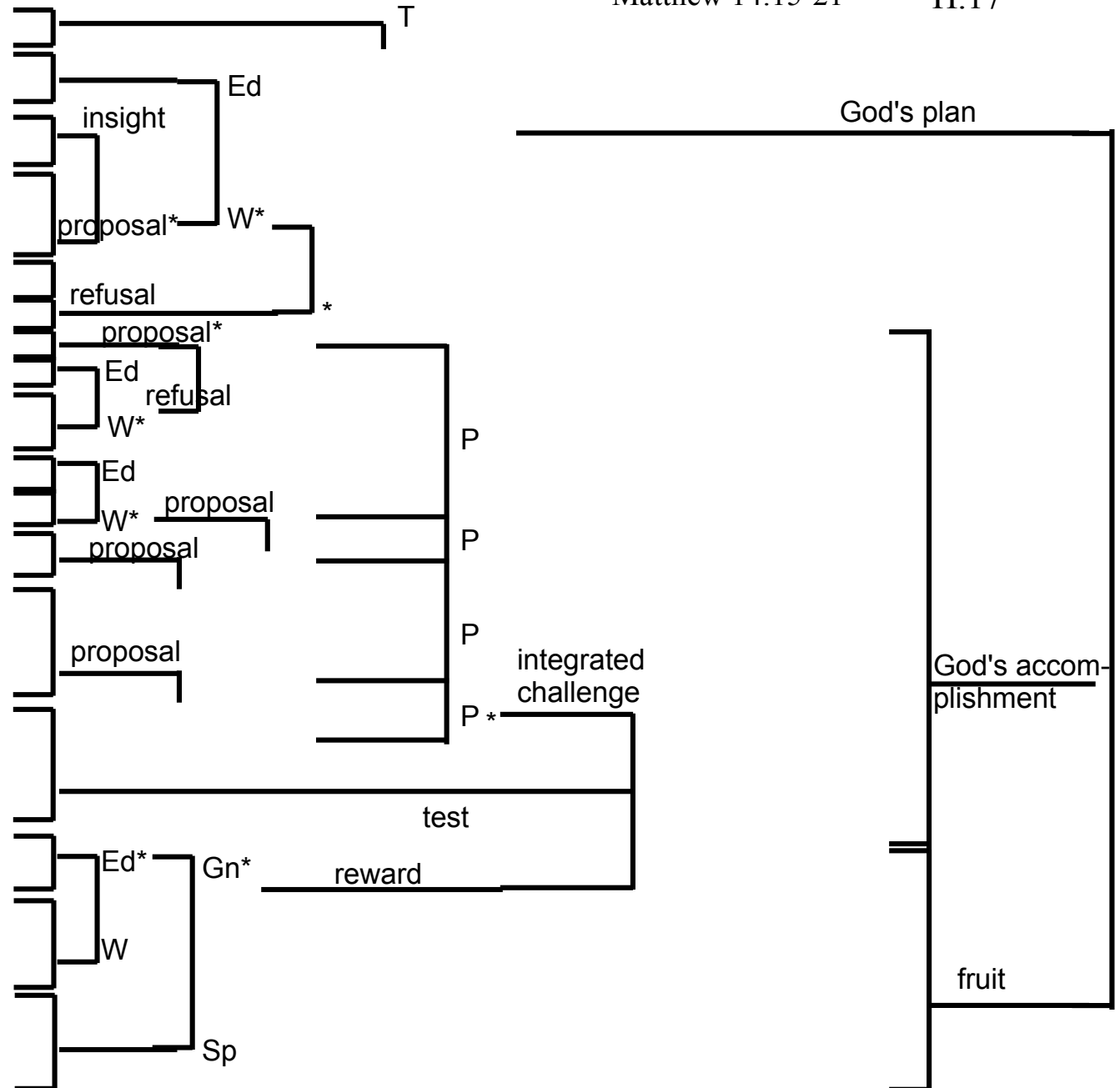
¹⁷ They said to him,
"We have only five loaves here
and two fish."

¹⁸ And he said,
"Bring them here to me."

19 Then he ordered the crowds to sit down on the grass, and taking the five loaves and the two fish, he looked up to heaven and said a blessing. Then he broke the loaves and gave them to the disciples, and the disciples gave them to the crowds.

²⁰ And they all ate
and were satisfied.
And they took up twelve baskets
full of the broken pieces
left over.

²¹ And those who ate were about five thousand men, besides women and children.



6 Then the Lord sent
fiery serpents
among the people,
and they bit the people,
so that many people
of Israel died.

7 And the people
came to Moses and said,
“We have sinned,
for we have spoken
against the Lord
and against you.
Pray to the Lord,
that he take away
the serpents from us.”
So Moses prayed
for the people.

8 And the Lord said to Moses,
“Make a fiery serpent
and set it on a pole,
and everyone who is bitten,
when he sees it, shall live.”

9 So Moses made
a bronze serpent
and set it on a pole.
And if a serpent bit anyone,
he would look at
the bronze serpent and live.



Redemptive History: Challenge

challenger to
challengee

tester to
testee

recompenser to
recompensee

←insight←

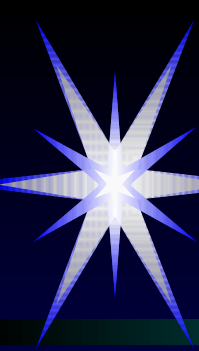
God sees human need

→proposal→

The Father commissions the Son

←acceptance←
or ←refusal←

The Son accepts



Redemptive History: Test

challenger to
challengee

tester to
testee

recompenser to
recompensee

←confrontation← Jesus faces the cross

→struggle→ Jesus goes through his suffering

←victory←
or ←defeat← Jesus is victorious in obedience



Redemptive History: Recompense

challenger to
challengee

tester to
testee

recompenser to
recompensee

←evaluation←

God approves Jesus' obedience

→reward→

God rewards with resurrection
and enthronement

←acceptance←
or ←rejection←

Jesus accepts the Father's reward



Foundation

- Is story human invention?
- Divine action as foundation
- Intrinsic meaning to events
- Human action reflects divine action
- Human action reflects Christ as last Adam