A Discourse Analysis Method: How to Read and Study the Bible More Holistically[1]

Douglas K. Smith, Jr.[2]

1. Introduction

Discourse analysis (DA) offers a useful toolkit for Bible study, particularly in facilitating observation of the mutual dependence of the whole and the parts in a discourse, or unit of communication. DA's growing presence in biblical studies since the 1970s certainly testifies to interest in applying insights from linguistics for examining the biblical text.[3] This growing presence, however, has not been met with universal acceptance.

A quote from Moisés Silva represents this reluctance. He writes that the studies presented as DA are often problematic because they are often guilty of

(a) restating the obvious using unnecessarily forbidding terminology
(b) giving expression to exceedingly general and vague ideas, the significance of which escapes at least this reader;
(c) attempting to support particular interpretations with arguments that have no probative value whatever.[4]

These crimes notwithstanding, Silva speaks positively of DA studies when restricted to "the attempt to give a systematic explanation for the way in which units of text larger than the sentence function within the structure of the discourse as a whole" with its potential to illuminate "the flow of an argument or narrative."[5]

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[1] Some of the material in this paper is drawn from my unpublished thesis, "A Comparative Discourse Analysis of the Flood Account in the Hebrew Masoretic Text and the Greek Septuagint" (PhD diss., Columbia International University, 2023) and "Daniel," in *Discourse Analysis of Biblical Hebrew Narratives*, edited by JoAnna Hoyt and Todd Scacewater (Fontes Press, forthcoming).

[2] Doug Smith teaches Bible and Biblical Hebrew at Cornerstone Christian Academy in Abingdon, Virginia, and serves as an adjunct professor for Columbia International University. His Academia page is mbts.academia.edu/DougSmith. He may be contacted at 423-302-0357 or dougsmith1977@live.com.

[3] For an overview of DA in OT studies, see Benjamin J. Noonan, *Advances in the Study of Biblical Hebrew and Aramaic: New Insights for Reading the Old Testament* (Grand Rapids: Zondervan Academic, 2020), 145–80. For NT studies, see Constantine R. Campbell, *Advances in the Study of Greek: New Insights for Reading the New Testament* (Grand Rapids: Zondervan, 2015), 149–91; Stanley E. Porter, "Discourse Analysis and New Testament Studies: An Introductory Survey," in *Discourse Analysis and Other Topics in Biblical Greek*, ed. Stanley E. Porter and D. A. Carson (Sheffield: Sheffield Academic Press, 1995), 14–35; and J. P. Louw, "Discourse Analysis and the Greek New Testament," *The Bible Translator* 24 (1973): 101–18.

[4] Moisés Silva, "Discourse Analysis and Philippians," in *Discourse Analysis and Other Topics in Biblical Greek*, vol. 113 of *Journal for the Study of the New Testament Supplement Series* (Sheffield: Sheffield Academic Press, 1995), 106. Cotterell and Turner also admit, "[A]t the present there are no firm conclusions, no generally accepted formulae, no fixed methodology, not even an agreed terminology." Peter Cotterell and Max Turner, *Linguistics & Biblical Interpretation* (Downers Grove, IL: InterVarsity Press, 1989), 233. Although progress has occurred since they wrote in 1989, their observations still hold. Another obstacle to recognizing the utility of DA is that some scholars are reluctant to adopt new models for conceptualizing the language and processing its data. Cotterell and Turner, *Linguistics & Biblical Interpretation*, 233. Although progress has occurred since they wrote in 1989, their observations still hold. Another obstacle to recognizing the utility of DA is that some scholars are reluctant to adopt new models for conceptualizing the language and processing its data. See Porter, "Discourse Analysis and New Testament Studies," 23.

[5] Silva, "Discourse Analysis and Philippians," 106.

With these justified caveats in mind, I wish to argue that objections to the legitimacy and utility of DA can and should be addressed by adopting methods for integrating multiple approaches that reinforce and clarify observations from the text and by better simplifying, explaining, and presenting the data. DA cannot accomplish all the work entailed in exegesis and theology, but it can provide a framework to help the reader gain a more holistic understanding of the text. Below, I overview DA approaches, offer a methodology for conducting DA, and walk through an example from an English translation. The appendix includes charts with additional examples from Biblical Hebrew (BH), Biblical Aramaic (BA), and Koiné Greek (KG).

2. DA and DA Approaches

DA is a subset of the field of linguistics, a discipline that aims at the scientific study of human language. DA, or "the study of language beyond the sentence, in text and conversation,"[6] requires the integration of semantics and pragmatics, analyzing not just the meaning of individual components of text or conversation but how they are combined and arranged to communicate ideas. Analyzing communication beyond the sentence level involves continual assessment of how the parts and the whole relate to each other. DA involves noticing the segmentation of a text into distinct units of communication, the relationship of those units to each other, elements that indicate the cohesion[7] of a unit, and the coherence[8] of the communicative act in its individual parts and as a whole. Awareness of sociolinguistic factors also affects DA, given that expectations from genre, social register, vocal inflection, non-verbal cues, and real-world knowledge impact the pragmatic nature of human communication.[9] DA is thus an interdisciplinary enterprise and an essential component of a holistic linguistic analysis since the constituent components of a communicative act, such as a sentence, are part of a larger context in which mutual influence occurs between those parts and the whole.

As a subset of linguistics, DA interacts with several schools of thought, and therefore cannot be said to be exclusive to one system. Depending on the researcher, DA studies may draw from structuralist, functionalist, generative, or cognitive linguistics, or some combination thereof.[10] In recent decades, some biblical scholars have utilized these perspectives to apply insights and methods from DA to better discover and describe how the biblical text

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[6] George Yule, *The Study of Language*, 8th ed. (Cambridge: Cambridge University Press, 2023), 350. See also Steven E. Runge, "Discourse Analysis," in *The Lexham Bible Dictionary*, ed. John D. Barry, Logos Bible Software electronic edition (Bellingham, WA: Lexham Press, 2016), and Jeremy Thompson and Wendy Widder, "Major Approaches to Linguistics," in *Linguistics & Biblical Exegesis*, ed. Douglas Mangrum and Joshua Westbury (Bellingham, WA: Lexham Press, 2017), 121. The terms "textlinguistics" or "text linguistics" sometimes appear when referring to DA of written communication, e.g., Robert De Beaugrande and Wolfgang U. Dressler, *Introduction to Text Linguistics* (New York: Longman, 1981).

[7] Cohesion refers to "the formal ties and connections that exist within texts." Yule, 177.

[8] Coherence is the concept of "everything fitting together well," with respect to the reader's potential to "make sense" of the text. Yule, *The Study of Language*, 178.

[9] These additional factors highlight the insufficiency of semantic analysis alone since people can employ words to communicate a meaning contrary to their usual or basic semantic values. For example, English speakers might employ a double affirmative, "Yeah, right," in a variety of ways. The utterance could indicate affirmation or acceptance, but if spoken with a sarcastic or skeptical tone, it would indicate denial or doubt of a previously communicated idea. Such an example illustrates the value of analysis above the sentence level in contemporary communication.

[10] See the overview of these schools of thought and their application to BH in Benjamin J. Noonan, *Advances in the Study of Biblical Hebrew and Aramaic*, 145–80.

communicates its message. These efforts have especially taken root among scholars who see coherence and unity in the canonical text and who thus seek a better grasp of the message of a given unit by observing signals for relating the parts to the whole. Four highly influential approaches to DA include tagmemic (hierarchical structure of language), distributional (counting and quantifying language features), information structure (noticing the flow between new and old information), and inter-clausal (organization and relationships between clauses) analyses.[11] Although each of these approaches makes its own contributions, a synthesis may yield further insight, clarification, and confirmation.[12]

In order to simplify and streamline DA approaches into a helpful and manageable holistic synthesis, one must select a combination that 1) facilitates observing the relationship of parts and whole, and 2) does not require an unreasonable learning curve. One such combination involves inter-clausal connective strategies and participant reference patterns, the latter of which may be considered a subsidiary of information structure. Each approach relates to lower levels of discourse, such as the clause, but also highlights the shape and flow of the discourse as a whole. Although this combination may require students of the text to learn or relearn some grammatical and literary concepts, the basics of each can potentially be attained with little to modest difficulty, e.g., knowledge of conjunctions and the ideas of cast, location, and props in a drama. Each of these approaches also lends itself to simple diagramming methods that further streamline and collect observations. This combination of inter-clausal connective strategies and participant reference patterns thus involves minimal orientation to terminology and mechanics, but it does require some preliminary explanation.

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[11] Noonan, *Advances in the Study of Biblical Hebrew and Aramaic*, 145–80. Tagmemics is most often associated with Robert Longacre. See, e.g., Robert E. Longacre, *Joseph: A Story of Divine Providence: A Text Theoretical and Textlinguistic Analysis of Genesis 37 and 39–48*, 2nd ed. (Winona Lake, IN: Eisenbrauns, 2003). For the distributional approach, see Eep Talstra, "Text Grammar and the Hebrew Bible 1: Elements of a Theory." *BO* 35 (1978): 168–74 and "Text Grammar and the Hebrew Bible 2: Syntax and Semantics." *BO* 39 (1982): 26–38. For information structure approaches, see Sebastiaan Jonathan Floor, "From Information Structure, Topic, and Focus, to Theme in Biblical Hebrew Narrative" (DLitt thesis, University of Stellenbosch, 2004); Nicholas P. Lunn, *Word-Order Variation in Biblical Hebrew Poetry: Differentiating Pragmatics and Poetics*, Paternoster Biblical Monographs (Carlisle: Paternoster, 2006); and Adina Mosak Moshavi, *Word Order in the Biblical Hebrew Finite Clause: A Syntactic and Pragmatic Analysis of Preposing*, Linguistic Studies in Ancient West Semitic 4 (Winona Lake, Indiana: Eisenbrauns, 2010). For inter-clausal analysis, see Stephen G. Dempster, "Linguistic Features of Hebrew Narrative: A Discourse Analysis of Narrative from the Classical Period" (PhD diss., University of Toronto, 1985) and Jason S. DeRouchie, *How to Understand and Apply the Old Testament: Twelve Steps from Exegesis to Theology* (Phillipsburg: P&R, 2017).

These categories are also applicable to Greek studies. See Campbell, *Advances in the Study of Greek*, 34–50, 148–91.

[12] "There is a rich diversity in the four different approaches these works embody: the tagmemic, distributional, information structure, and inter-clausal approaches. Each approach makes its own unique contribution to the discussion. The tagmemic and distributional approaches are helpful in that they emphasize the need to look for patterns in discourse, especially patterns tied to text type [i.e., narrative, hortatory, procedural, etc.]. Even more useful are the information structure and inter-clausal approaches, which have a solid foundation in current linguistic methodology and can be applied consistently to the Hebrew Bible." Noonan, *Advances*, 178–79.

3. Methodology

In order to apply DA to a biblical text, one must adopt or construct a method. My procedure for integrating inter-clausal connective and participant reference analysis is as follows:

1. Determine unit delimitation and textual basis:
    a. Select a unit for analysis, being aware that later textual observations could necessitate revision of the perceived unit boundaries.
    b. Depending on your training, time, and comfort level:
        i. Conduct your own text-critical analysis of the passage.
        ii. Select a standard critical (produced in consultation with diverse manuscript witnesses) or diplomatic edition (based on a single manuscript or codex) of the text.
        iii. Select a quality translation, understanding that there is always give and take between representing the form and conveying the meaning in the target language.

2. Organize the text for analysis:
    a. Divide the text into clauses based on the appearance of an explicit or understood finite verb (i.e., verbs with grammatical person and number).
    b. Number each (e.g., chapter:verse:clause for the first clause of Psalm 23:2 could be 23.2.1) for precise reference or sorting in a digital format.
    c. Place each on a new line or box, colorizing the text if desired. I use red for divine speech and a variety of colors for other speech in the text; others may wish, e.g., to use color or additional visual cues for other language features.

3. Observe inter-clausal connectives (refer to Tables 1 and 2 if working in the original languages):
    a. List connective strategy for each clause.
    b. Analyze the connectives for their function between clauses.
    c. Analyze the connectives for the segmentation of the discourse as a whole.

Table 1. Select Inter-clausal Connectives in BH and BA[13]

Connective Strategy	Possible Relationship	Discourse Function
Asyndeton (Ø)	Coordinating or Subordinating	· New section · Comment
וְ + non-verb constituents	Coordinating	· Disjunctive, introducing new topic or development · Contrast · Parallelism · Expansion
וְ + verbs other than *wayyiqtol* or *weqatal*	Coordinating	· Conjunctive, joining items of equal syntactical status for addition or explanation
Wayyiqtol BA has no counterpart to BH *wayyiqtol*, but it frequently employs אֱדַיִן/בֵּאדַיִן to link clauses or to open or close a section.[14]	Coordinating	· Narrative preterite · Reset reference time · New section · Preview · Closure · Summary · Quotative frame (QF)[15]
Weqatal וְהָיָה	Coordinating	· Non-narrative sequential, continuing tense, aspect, modality of prior clause · Marks temporal reference to future
גַּם	Coordinating or Subordinating	· Correlative conjunction · Conjunctive adverb · Near synonym of וְ
כִּי In BA, דְּ has semantic overlap with כִּי, notably in terms of indicating a reason or cause.	Subordinating	· Introduces cause, reason, or concession[16]
אֲשֶׁר	Subordinating	· Introduces expansion, cause, result, or condition[17]

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[13] The information in this chart is synthesis of insights from John A. Cook, *Time and the Biblical Hebrew Verb: The Expression of Tense, Aspect, and Modality in Biblical Hebrew* (Winona Lake, IN: Eisenbrauns, 2012); Stephen G. Dempster, "Linguistic Features of Hebrew Narrative: A Discourse Analysis of Narrative from the Classical Period" (PhD diss., University of Toronto, 1985); Bryan Harmelink, "Exploring the Syntactic, Semantic, and Pragmatic Uses of וַיְהִי in Biblical Hebrew" (PhD diss., Westminster Theological Seminary, 2004); Matthew H. Patton and Frederic C. Putnam, *Basics of Hebrew Discourse: A Guide to Working with Biblical Hebrew Prose and Poetry*, ed. Miles V. Van Pelt (Grand Rapids: Zondervan Academic, 2019); Christo H. J. van der Merwe, J. A. Naudé, and Jan Kroeze, *A Biblical Hebrew Reference Grammar*, Second edition (London: Bloomsbury T&T Clark, 2017); Hélène Dallaire, Benjamin J. Noonan, and Jennifer E. Noonan, eds., *"Where Shall Wisdom Be Found?": A Grammatical Tribute to Professor Stephen A. Kaufman* (Winona Lake, Indiana: Eisenbrauns, 2017).

[14] The two forms are essentially interchangeable. See John A. Cook, *Aramaic Ezra and Daniel: A Handbook on the Hebrew Text* (Baylor University Press, 2019), 132, 170–71, 251; Alexey Lyavdansky, "Temporal Deictic Adverbs as Discourse Markers in Hebrew, Aramaic, and Akkadian," *Journal of Language Relationship* 3 (2010): 79–89; and John Makujina, "Old Persian and the Marking of Narrative Sequence in Biblical Aramaic: The Possible Influence of Pasāva on Bēʾdayin and ʾĕdayin," *Journal of Near Eastern Studies* 72, no. 1 (2013): 85–97.

[15] A quotative frame (QF) is "the report which introduces the quotation." Cynthia L. Miller, "Introducing Direct Discourse in Biblical Hebrew Narrative," in *Biblical Hebrew and Discourse Linguistics*, 199.

[16] כִּי can also serve as a complementizer, i.e., it can turn the following clause into a direct object as in reporting an action or state or indirect speech. In BA, דְּ can also function as a relative pronoun. See Scott N. Callaham, *Biblical Aramaic for Biblical Interpreters: A Parallel Hebrew-Aramaic Handbook* (GlossaHouse, 2021), 10–17.

[17] אֲשֶׁר is complicated, in that it is better known for initiating a relative clause (e.g., clauses introduced with whom, which, etc.), but these other functions are clearly attested in BH, such as in Genesis 11:7.

Table 2. Select Inter-clausal Connectives in KG[18]

Connective Strategy	Possible Relationship	Discourse Function
Asyndeton (Ø)	Coordinating or Subordinating	· New section · Comment
καί	Coordinating	· Joins items of equal status
δέ (postpositive)[19]	Coordinating	· Indicates progression · Signals further segmentation
ὅτι	Subordinating	· Introduces cause, reason, or content of speech[20]
γάρ (postpositive)	Subordinating	· Strengthens a prior statement (direct or implied)
οὖν	Subordinating	· Introduces transition · Develops information from prior segment · Resumptive
Dependent verbal participles	Subordinating	· Adjectival or adverbial modifier for prior finite clause · Attendant circumstance[21]

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[18] The information in this chart is synthesis of insights from John Beekman, John Callow, and Michael Kopesec, *The Semantic Structure of Written Communication* (Dallas: SIL, 1981); David Alan Black, *It's Still Greek to Me: An Easy-to-Understand Guide to Intermediate Greek* (Grand Rapids: Baker, 1998); Stephanie L. Black, *Sentence Conjunctions in the Gospel of Matthew: Kai, De, Tote, Gar, Oun and Asyndeton in Narrative Discourse*, Journal for the Study of the New Testament. Supplement Series ; Studies in New Testament Greek (London: Sheffield Academic, 2002); Evert van Emde Boas et al., eds., *Cambridge Grammar of Classical Greek* (Cambridge: Cambridge University Press, 2019); Stephen H. Levinsohn, *Discourse Features of New Testament Greek: A Coursebook on the Information Structure of New Testament Greek*, 2nd ed. (Dallas: SIL, 2000); Steven E. Runge, *Discourse Grammar of the Greek New Testament: A Practical Introduction for Teaching and Exegesis*, Lexham Bible Reference Series (Peabody, Massachusetts: Hendrickson, 2010); and Heinrich von Siebenthal, *Ancient Greek Grammar for the Study of the New Testament* (Oxford: Peter Lang, 2019).

[19] Postpositive indicates that the conjunction occurs after another element of the clause, e.g., the second word in the saying, "I, however, prefer coffee."

[20] Like כִּי, ὅτι can also serve as a complementizer.

[21] Daniel B. Wallace, *Greek Grammar beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids: Zondervan, 1996), 640.

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4.   Observe participant reference patterns.

The selection of participants and the way they are referred to are important indicators of the structure and flow of information in the discourse. In Emma Pavey's conceptualization of noun phrases (NPs) below, she shows the spectrum of patterns that suggest how accessible the participant is in the mind of the reader. Full NPs, including proper names, can suggest the introduction of a participant or reactivation within a new section. Observation of participants also reveals their relative importance to the discourse. Some participants hold "VIP" status[22] for the global level, or "text as a whole," and are central to the entire discourse,[23] while others might function as a VIP at a local level "for a particular thematic grouping."[24]

Table 3. Relationship between the Expression of an NP and Its Pragmatic Status[25]

← More likely as topic (old information)			More likely as focus (new information) →		
Zero	Clitic/bound pronoun	Pronoun (unstressed)	Pronoun (stressed)	Definite NP	Indefinite NP

    a. Distinguish reference patterns:
         i.   Primary topic (the subject of the finite verb)
         ii.   Maximally identifiable referent
         iii. Independent pronoun
         iv.   Possessive pronoun (KG, English) or pronominal suffix (BH, BA)
         v.   Verbal inflection (BH, BA, KG)
    b. Arrange in categories:
         i.   Cast or participants proper (divine and human)
         ii.   Places
         iii. Props

5.   Synthesize observations from inter-clausal connectives and participant reference patterns.

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[22] "Very Important Participant." Robert A. Dooley and Stephen H. Levinsohn, *Analyzing Discourse: A Manual of Basic Concepts* (SIL, 2001), 119.

[23] Stephen H. Levinsohn, *Self-Instruction Materials on Narrative Discourse Analysis* (SIL, 2022), 142.

[24] Ibid., 143. He also notes, "The way participants are introduced differs according to whether they are major or minor ones." Ibid., 123.

[25] From Emma L. Pavey, *The Structure of Language: An Introduction to Grammatical Analysis* (Cambridge University Press, 2010), 277.

For an example, notice the decreasing amount of coding as the topic is introduced and developed in the following sequence:
    There was **a man** who lived a long time ago.
    This man is our ancestor.
    He was the one who found favor in YHWH's eyes and listened to His directions.
    He built an ark and brought food,
    entered with **his family**,
    kept various animals on the vessel,
    waited out the worst storm in history,
    and **exited** at YHWH's command.

4. Case Study: Psalm 23

The case study that follows supports the value of DA as a component of exegesis. The observation of inter-clausal connectives and information structure features yield insights that complement one another, signaling the segmentation of the text and the flow of information therein.

4.1 DA of Psalm 23 (KJV) in English

Although it is optimal to examine the original language of a text when conducting DA, it is entirely possible to analyze a translation. Although translation is always a balance of rendering the form and the meaning, some structures transfer easily into target languages. In addition, a translation can be a starting point for further study in the original, to see if the observations of the DA of the translation give evidence that the translator preserved, omitted, or otherwise modified the discourse features of the text. Studying Psalm 23 also has potential to show how DA can illuminate even the study of familiar texts.

4.1.1 Unit Delimitation and Translation of Psalm 23

Unit delimitation is often straightforward in Psalms, as most can be treated as self-contained units within the book. Some Psalms might better be treated together (arguably Psalms 1–2; as well as Psalms 9–10 and Psalms 42–43). Psalm 23, without controversy, comprises the entirety of a unit in the Psalms. The title is included in the unit delimitation give the appearance of Psalm superscriptions in the manuscript evidence. The KJV translation of Psalm 23 is used due to its justified familiarity[26] as well as its public domain status (in the United States of America, at least).

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[26] Mark Ward argues that while modern English-speakers and readers should look beyond the King James Bible for personal reading and ministry, that the KJV is still helpful for study and that some portions of it should continue to be part of Christian training. He writes, "[T]wenty-first century Christians should use the KJV as one of many tools for understanding God's message to humanity. Certain famous passages—Psalm 23 and the Lord's Prayer, perhaps—should still be taught to children. Christians searching out the sometimes-thorny translation questions God has given us should check the opinions of the highly gifted KJV translators. The KJV is still useful." Mark Ward, *Authorized: The Use & Misuse of the King James Bible*, ed. Elliot Ritzema, Lynnea Fraser, and Danielle Thevenaz (Lexham Press, 2018), 137. For another resource explaining Bible versions and translation philosophy, see Dave Brunn, *One Bible, Many Versions: Are All Translations Created Equal?* (InterVarsity Press, 2013).
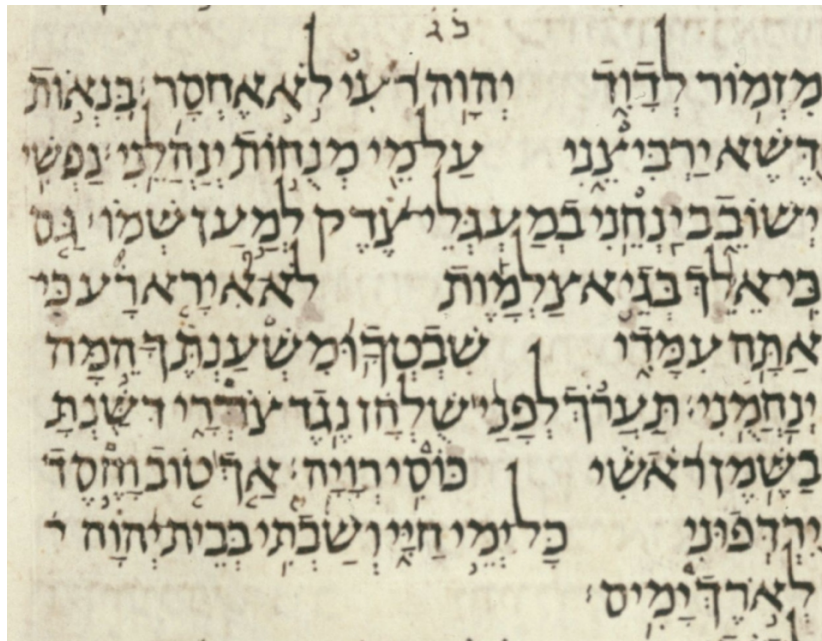
Figure 1. Psalm 23 in Codex Leningradensis[27]

4.1.2 Inter-clausal Connectives in Psalm 23

Fifteen clauses appear after the title in the KJV rendition of Psalm 23. Most clauses manifest asyndeton, with conjunctions initiating two clauses and conjunctive adverbs initiating two clauses, one of which is followed with a subordinating conjunction.

Table 4. Connective Strategies and Functions in Psalm 23 (KJV)

REF	Clause	Connective	Function
TITLE	A Psalm of David	Ø	Title/Heading
23.1.1	The LORD *is* my shepherd;	Ø	Preview/Summary
23.1.2	I shall not want.	Ø	Expansion
23.2.1	He maketh me to lie down in green pastures:	Ø	Comment
23.2.2	He leadeth me beside the still waters.	Ø	Comment
23.3.1	He restoreth my soul:	Ø	Comment
23.3.2	he leadeth me in the paths of righteousness for his name's sake.	Ø	Comment
23.4.1	Yea, though I walk through the valley of the shadow of death,	Yea + though	Expansion
23.4.2	I will fear no evil:	Ø	Comment
23.4.3	for thou *art* with me;	For	Expansion
23.4.4	thy rod and thy staff they comfort me.	Ø	Comment
23.5.1	Thou preparest a table before me in the presence of mine enemies:	Ø	Comment
23.5.2	thou anointest my head with oil;	Ø	Comment
23.5.3	my cup runneth over.	Ø	Comment
23.6.1	Surely goodness and mercy shall follow me all the days of my life:	Surely	Expansion
23.6.2	and I will dwell in the house of the LORD for ever.	And	Comment

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[27] For the full folio, see https://manuscripts.sefaria.org/leningrad-color/BIB_LENCDX_F369B.jpg.

Although this English version of Psalm 23 necessarily reflects a different word or constituent order from the Hebrew in many clauses, it consistently reflects the connective strategies of the Hebrew, rendering asyndetic clauses asyndetically and using distinct equivalents for the conjunctions and adverbs. As poetry, the prevalence of asyndeton is not surprising, since terseness is frequently seen in the sculptured word-work of poetry. The frequent asyndetic clauses call for further analysis, given that this connective strategy does not specify inter-clausal relations and that it may begin a new unit or expand on a prior clause.

In the case of conjunctions, "yea" functions as a conjunctive adverb, strengthening the prior section but transitioning to a concession with the following word, the conjunction, "though" (23.4.1). "For" designates the presence of YHWH with the Psalmist as the ground (23.4.3) of his not fearing evil (23.4.2). "Surely" is a conjunctive adverb that transitions from the prior material to a summation of future expectation (23.6.1). A single "and" appears, connecting 23.6.1 and 23.6.2, suggesting the goodness and mercy that follows the Psalmist all his days is related to and parallel with his dwelling in the house of the LORD for ever.

A minimal interpretation of the variation in connective strategies—holding the analysis of asyndeton to be preliminary—suggests the following segmentation.

Table 5. Segmentation from Inter-clausal Connectives in Psalm 23

23:1–3	Ø
23:4–6	
23:4–5	Yea + though
23:6	Surely

4.1.3   Participant Reference in Psalm 23

Participant reference patterns, like inter-clausal connective strategies, also signal the segmentation and flow of the discourse. Reference to the Psalmist and the LORD (including the interlocutory shifts between third and second person), movements through specific places in the Psalm, and the appearance of additional participants and various props suggest distinct segments.

Table 6. Participant Reference Patterns in Psalm 23 (KJV)

REF	Participants							Props					Places
	Psalmist	The LORD 3p	The LORD 2p	Soul	Evil	Enemies	Head	Rod and staff	Goodness and mercy	Cup	Table	Oil	
	★												
23.1.1	●	★ ■											
23.1.2	■												
23.2.1	■	■											Green pastures
23.2.2	■	■											Still waters
23.3.1	●	■		★									
23.3.2	■	■ ●											Paths of righteousness
23.4.1	■												Valley of the shadow of death
23.4.2	■				★								
23.4.3	■		■										
23.4.4			● ●					★ ★ ■					
23.5.1	■ ●		■			★					★		Presence of mine enemies
23.5.2	●		■				★					★	
23.5.3	●									★			
23.6.1	■ ●								★ ★				
23.6.2	■	★											House of the LORD

KEY: ★ = Maximally identifiable term in discourse (e.g., proper name or special category within the discourse)
■ = independent pronoun or category / relational term when proper name is available
● = pronominal suffix (BH/BA) or possessive pronoun (KG/ENG)
▲ = implicitly identifiable referent through verbal inflection (BH, BA, KG)
Colors: **Black = Narrative**   **Red = Speech**   **Blue = primary topic**

An inclusio frames the Psalm with the references to the LORD and the Psalmist (23.1.1, 23.6.2).[28] In Psalm 23:1–3 the references to the Psalmist and the LORD occur in close proximity, with both being referenced in each clause, except for 23.1.2. The references suggest that Psalm 23:1 should be seen as distinct from 23:2–3. The disruption in 23.4.1–2 allows a brief eclipse of the LORD and the introduction of evil with the Psalmist entertaining a possibility of traversing a place that severely contrasts with the pleasant locations of 23:2–3. The LORD is then present again in 23.4.3, but the grammatical person shifts from the third to the second, with the Psalmist addressing the LORD to refer to His presence (23.4.3), His rod and staff (23.4.4), and His actions of preparing a table (23.5.1) and anointing his head with oil (23.5.2). A slight shift in place also occurs, from the valley of the shadow of death (23.4.1, where the LORD is not specifically mentioned at first) to the presence of the Psalmist's enemies (23.5.1, where the LORD is the primary topic and actively doing something for the Psalmist). Further shifts occur in 23:6, with the first clause presenting only an indirect reference to the LORD, "goodness and mercy" that shall follow the Psalmist all the days of his life (23.6.1), and the interlocutory shift to third person to report that he will dwell in the house of the LORD for ever.

Participant reference patterns both confirm the segmentation suggested by connective strategies and also signal further subunits.

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[28] Furthermore, 23.1.1 is succeeded by the Psalmist stating his satisfaction with a negation (23.1.2) just as 23:6 is preceded by a similar idea in the positive (23.5.3).

Table 7. Primary Topics, Secondary Topics, and Other Shifts in Psalm 23 (KJV)

REF	Primary Topics	Secondary Topics	Other Shifts
23:1	• The LORD = "my shepherd" • the Psalmist		
23:2–3	• The LORD	• Green pastures • Still waters • My soul • Paths of righteousness • His name's sake	
23:4	• The Psalmist • the LORD • "Your rod and Your staff"	• Valley of the shadow of death • Evil	• Brief absence of mentions of the LORD • Introduction of negative place, evil • Interlocutory shift to 2nd person • Introduction of means used by YHWH
23:5	• The LORD • "my cup"	• Table • Mine enemies • My head • oil	
23:6	• "Goodness and mercy," • the Psalmist	• Days • My life • House of the LORD	• Interlocutory shift to 3rd person

4.1.4 Summary of DA Features in Psalm 23 (KJV)

The connective strategies and participant reference patterns in Psalm 23 (KJV) suggest complementary segmentation with participant reference signaling additional unit subdivision, as well as an inclusio with references to the LORD and the Psalmist in 23.1.1 and 23.6.1.

Table 8. Comparison of Segmentation by Connective Strategies and Participant Reference in Psalm 23

Connective Strategies	Participant Reference
23:1 – 3 Ø	23:1 The LORD and the Psalmist
	23:2–3 The LORD as constant primary topic, places
23:4–6	
23:4–5 Yea + though	23:4 Initial absence of mention of the LORD; interlocutory shift; places; means
	23:5 The LORD, additional props and participants, places
23:6 Surely	23:6 the Psalmist and the LORD

The results of this exercise encourage the use of DA approaches for studying a translation of a text to see how its segmentation and flow of thought work. Although the KJV is not the Hebrew original, it retains many of the elements that are highlighted in terms of inter-clausal connectives and participant reference patterns, despite its transformations, e.g., of Hebrew verbless clauses into verbal clauses (23.01.1, 23.01.2) and the lack of inflected verbs in English (and thus no use of ▲ in Table 6 whereas many would have occurred (rather than independent pronouns) in the Hebrew text.

With such caveats in mind, it is possible to relate the results of a DA of a translation to its original source. However, issues of the textual basis and translation technique are always worth investigating and acknowledging. For students not yet familiar with the original languages,

tagged texts in commercial Bible software[29] as well as free resources like STEP Bible can facilitate comparison with the original as well as other translations to the degree that a given translation preserves many of the DA features. Despite the limitations of using DA for a translation, it still proves well worth doing for students with limited knowledge of Hebrew, Greek, or Aramaic, as well as for anyone wishing to engage in personal Bible study, since it forces them to slow down and think about how the parts relate to the whole in a discourse.

Figure 3. Column view of Hebrew and English versions of Psalm 23 in STEP Bible.[30]

5. Conclusion

The goal of this presentation has been to persuade students of the Bible that DA is a useful toolkit for study of the text. Although DA can by no means supplant other avenues of study (e.g., textual criticism, lexicography, morphology, cultural and historical backgrounds, intertextuality, and theological reflection), it can complement them and furnish a helpful framework and control for their insights, especially insofar as the analysis helps one to grasp the structure of the text and its flow of information to accurately grasp the mutual dependency of the parts and the whole of a discourse. The combination presented here by no means exhausts DA but provides an invitation to explore further approaches and combinations in order to understand the text as fully as

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[29] For commercial Bible software, Accordance offers a free trial (90 days) at https://www.accordancebible.com/accordance-free-trial/. Logos offers a free package for academic program members that includes the *Lexham Hebrew Bible* and the *Society of Biblical Literature Greek New Testament* at or free academic program members) https://www.logos.com/product/195533/logos-academic-basic as well as another free option for newcomers. See https://www.logos.com/free-edition. In addition, each offers programs with discounts for schools, with minimum purchases.

[30] In this example, the Hebrew particle כִּי (*ki*) is highlighted in the *Translator's Hebrew Old Testament*, along with its counterparts in the tagged English text for the KJV, NIV2011, ESV2016, and NASB2020. This layout may be accessed at https://www.stepbible.org/?q=version=THOT|version=KJV|version=NIV|version=ESV|version=NASB2020|reference=Ps.23&options=VNUPGVH&display=COLUMN.

possible. This understanding further equips us to help others study the Bible and how its literature is organized, in order that they may more accurately present and teach the Word.

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Appendix: Examples from Texts in BH, BA, and KG[31]

Genesis 11:1–9, BHQ[32]

Table 9. Inter-clausal Connectives in Genesis 11:1–9

REF	Clause	Connective	Function
11.01.0	וַֽיְהִי כָל־הָאָ֖רֶץ שָׂפָ֣ה אֶחָ֑ת וּדְבָרִ֖ים אֲחָדִֽים׃	וַֽיְהִי	Intro/Summary
11.02.1	וַֽיְהִי בְּנָסְעָ֣ם מִקֶּ֑דֶם	וַֽיְהִי	Temporal Frame
11.02.2	וַיִּמְצְא֥וּ בִקְעָ֛ה בְּאֶ֥רֶץ שִׁנְעָ֖ר	וְ *wayyiqtol*	Comment
11.02.3	וַיֵּ֥שְׁבוּ שָֽׁם׃	וְ *wayyiqtol*	Comment
11.03.1	וַיֹּאמְר֞וּ אִ֣ישׁ אֶל־רֵעֵ֗הוּ	וְ *wayyiqtol* (אמר)	QF
11.03.2	הָ֚בָה נִלְבְּנָ֣ה לְבֵנִ֔ים	Ø (הָבָה) + coh.	Command
11.03.3	וְנִשְׂרְפָ֖ה לִשְׂרֵפָ֑ה	וְ + coh.	Command[33]
11.03.4	וַתְּהִ֨י לָהֶ֤ם הַלְּבֵנָה֙ לְאָ֔בֶן	וְ *wayyiqtol* (וַתְּהִי)	Expansion
11.03.5	וְהַ֣חֵמָ֔ר הָיָ֥ה לָהֶ֖ם לַחֹֽמֶר׃	וְ + noun + היה	Expansion
11.04.1	וַיֹּאמְר֞וּ	וְ *wayyiqtol* (אמר)	QF
11.04.2	הָ֣בָה ׀ נִבְנֶה־לָּ֣נוּ עִ֗יר וּמִגְדָּל֙ וְרֹאשׁ֣וֹ בַשָּׁמַ֔יִם	Ø (הָבָה) + coh.	Command
11.04.3	וְנַֽעֲשֶׂה־לָּ֖נוּ שֵׁ֑ם	וְ + coh.	Expansion: Purpose[34]
11.04.4	פֶּן־נָפ֖וּץ עַל־פְּנֵ֥י כָל־הָאָֽרֶץ׃	פֶּן	Expansion: Reason
11.05.0	וַיֵּ֣רֶד יְהוָ֔ה לִרְאֹ֥ת אֶת־הָעִ֖יר וְאֶת־הַמִּגְדָּ֑ל אֲשֶׁ֥ר בָּנ֖וּ בְּנֵ֥י הָאָדָֽם׃	וְ *wayyiqtol*	Comment
11.06.1	וַיֹּ֣אמֶר יְהוָ֗ה	וְ *wayyiqtol* (אמר)	QF
11.06.2	הֵ֣ן עַ֤ם אֶחָד֙	Ø (הֵן)	Comment
11.06.3	וְשָׂפָ֤ה אַחַת֙ לְכֻלָּ֔ם	וְ + NP	Expansion
11.06.4	וְזֶ֖ה הַחִלָּ֣ם לַעֲשׂ֑וֹת	וְ + demonstr. pron.	Expansion
11.06.5	וְעַתָּה֙ לֹֽא־יִבָּצֵ֣ר מֵהֶ֔ם כֹּ֛ל אֲשֶׁ֥ר יָזְמ֖וּ לַֽעֲשֽׂוֹת׃	עַתָּה + וְ	Expansion
11.07.1	הָ֚בָה נֵֽרְדָ֔ה	Ø (הָבָה) + coh.	Resolution
11.07.2	וְנָבְלָ֥ה שָׁ֖ם שְׂפָתָ֑ם	וְ + coh.	Purpose
11.07.3	אֲשֶׁר֙ לֹ֣א יִשְׁמְע֔וּ אִ֖ישׁ שְׂפַ֥ת רֵעֵֽהוּ׃	אֲשֶׁר	Expansion: Reason
11.08.1	וַיָּ֨פֶץ יְהוָ֥ה אֹתָ֛ם מִשָּׁ֖ם עַל־פְּנֵ֣י כָל־הָאָ֑רֶץ	וְ *wayyiqtol*	Comment
11.08.2	וַֽיַּחְדְּל֖וּ לִבְנֹ֥ת הָעִֽיר׃	וְ *wayyiqtol*	Comment
11.09.1	עַל־כֵּ֞ן קָרָ֤א שְׁמָהּ֙ בָּבֶ֔ל	Ø (עַל־כֵּן)	Expansion: result
11.09.2	כִּי־שָׁ֛ם בָּלַ֥ל יְהוָ֖ה שְׂפַ֣ת כָּל־הָאָ֑רֶץ	כִּי	Expansion: reason
11.09.3	וּמִשָּׁם֙ הֱפִיצָ֣ם יְהוָ֔ה עַל־פְּנֵ֖י כָּל־הָאָֽרֶץ׃	וְ + PP	Expansion: reason

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[31] Translations mine.

[32] The text is from *Genesis: with Critical Apparatus and Notes*, edited by Abraham Tal. Quinta Editione Cum Apparatu Critico Novis Curis Elaborato, vol. 1, Biblia Hebraica Quinta (Stuttgart: Deutsche Bibelgesellschaft, 2015).

[33] Sequential relationship of two volitives. Hélène Dallaire, *The Syntax of Volitives in Biblical Hebrew and Amarna Canaanite Prose*, Linguistic Studies in Ancient West Semitic 9 (Winona Lake, Indiana: Eisenbrauns, 2014), 118.

[34] The second volitive in a sequence sometimes presents a purpose or result. Dallaire, 118.

<u>Genesis 11:1–9 Translation:</u>

1 Now the whole earth had one language and the same vocabulary.
2 And during their traveling from the east,
they found a valley in the land of Shinar,
and they settled there.
3 And each said to his fellow,

      "Come, let us brick bricks
      and let us burn them to a burning."

(The brick became their rock,
and as for the tar, it became their mortar.)
4 They said,

      "Come, let us build for our benefit a city and a tower, with the top in the skies,
           in order that we may make for our benefit a name—
           lest we be scattered over the surface of the whole earth."

5 YHWH went down to see the city and the tower that the sons of humanity had built.
6 YHWH said,

      "Look—the people *are* one,
           and there *is* one language for all of them,
           and this is the beginning of what they make—
           so now nothing will be impossible for them out of anything that they propose to make!
7   Come, let us go down,
      so that we may baffle there their language,
      with the result that each one will not understand the language of his fellow."

8 YHWH scattered them from there over the surface of the whole earth.
      They stopped building the city.
9 Therefore its name was called BAVEL,
      Because there YHWH baffled the language of the whole earth,
      and from there YHWH scattered them over the surface of the whole earth.

Table 10. Participant Reference in Genesis 11:1–9

REF	Participants		Places					Props			
	The people of the whole earth	YHWH	Travels / settlement	City	Tower	The heavens	Surface of the whole earth	Language	Brick	Tar	Name
11.01.0	▲ ★							★			
11.02.1	●		★ (the east)								
11.02.2	▲		★ (plain) ★ (Shinar)								
11.02.3	▲		■ (there)								
11.03.1	▲ ■ ■ ●										
11.03.2	▲ ▲								★		
11.03.3	▲										
11.03.4	▲								▲ ★		
11.03.5	▲									★ ▲	
11.04.1	▲										
11.04.2	▲ ▲ ●			■	■	★					
11.04.3	▲ ●										■
11.04.4	▲					★					
11.05.0	★	▲ ★		★	★						
11.06.1		▲ ★									
11.06.2	■										
11.06.3	●							★			
11.06.4	●										
11.06.5	▲ ■ ▲										
11.07.1		▲ ▲									
11.07.2	●	▲						★			
11.08.1	●	▲ ★					★				
11.08.2	▲			★							
11.09.1			★ BAVEL	●							▲ ■
11.09.2	★	▲ ★	■ (there)					★			
11.09.3	●	▲ ★	■ (there)				★				

KEY: ★ = Maximally identifiable term in discourse (e.g., proper name or special category within the discourse)
■ = independent pronoun or category / relational term when proper name is available
● = pronominal suffix (BH/BA) or possessive pronoun (KG/ENG)
▲ = implicitly identifiable referent through verbal inflection (BH, BA, KG)
Colors: **Black = Narrative**   **Red = Speech**   **Blue = primary topic**

Daniel 2:17–24 (BHS)[35]

Table 11. Inter-clausal Connectives in Daniel 2:17–24

REF	Clause	Connective	Function
2.17.1	אֱדַיִן דָּנִיֵּאל לְבַיְתֵהּ אֲזַל	אֱדַיִן	Comment
2.17.2 –18.1	וְלַחֲנַנְיָה מִישָׁאֵל וַעֲזַרְיָה חַבְרוֹהִי מִלְּתָא הוֹדַע: וְרַחֲמִין לְמִבְעֵא מִן־קֳדָם אֱלָהּ שְׁמַיָּא עַל־רָזָה דְּנָ	וְ + NP	Comment
2.18.2	דִּי לָא יְהֹבְדוּן דָּנִיֵּאל וְחַבְרוֹהִי עִם־שְׁאָר חַכִּימֵי בָבֶל:	דִּ	Expansion
2.19.1	אֱדַיִן לְדָנִיֵּאל בְּחֶזְוָא דִי־לֵילְיָא רָזָה גֲלִי	אֱדַיִן	Comment
2.19.2	אֱדַיִן דָּנִיֵּאל בָּרִךְ לֶאֱלָהּ שְׁמַיָּא:	אֱדַיִן	Comment
2.20.1	עָנֵה דָנִיֵּאל וְאָמַר	אמר + ענה Ø	QF
2.20.2	לֶהֱוֵא שְׁמֵהּ דִּי־אֱלָהָא מְבָרַךְ מִן־עָלְמָא וְעַד־עָלְמָא	Ø	Comment
2.20.3	דִּי חָכְמְתָא וּגְבוּרְתָא דִּי לֵהּ־הִיא:	דִּ	Expansion
2.21.1	וְהוּא מְהַשְׁנֵא עִדָּנַיָּא וְזִמְנַיָּא	וְ + pronoun	Expansion
2.21.2	מְהַעְדֵּה מַלְכִין וּמְהָקֵים מַלְכִין	Ø	Expansion
2.21.3	יָהֵב חָכְמְתָא לְחַכִּימִין	Ø	Expansion
2.21.4	וּמַנְדְּעָא לְיָדְעֵי בִינָה:	וְ + NP(verb elided)	Expansion
2.22.1	הוּא גָּלֵא עַמִּיקָתָא וּמְסַתְּרָתָא	Ø	Expansion
2.22.2	יָדַע מָה בַחֲשׁוֹכָא	Ø	Expansion
2.22.3	וּנְהִירָא [וּ]‏[נְהוֹרָא] עִמֵּהּ שְׁרֵא:	וְ + NP	Expansion
2.23.1	לָךְ ׀ אֱלָהּ אֲבָהָתִי מְהוֹדֵא וּמְשַׁבַּח אֲנָה	Ø	Comment
2.23.2	דִּי חָכְמְתָא וּגְבוּרְתָא יְהַבְתְּ לִי	דִּ	Expansion
2.23.3	וּכְעַן הוֹדַעְתַּנִי דִּי־בְעֵינָא מִנָּךְ	כְעַן + וְ	Comment
2.23.4	דִּי־מִלַּת מַלְכָּא הוֹדַעְתֶּנָא:	דִּ	Expansion
2.24.1	כָּל־קֳבֵל דְּנָה דָּנִיֵּאל עַל עַל־אַרְיוֹךְ דִּי מַנִּי מַלְכָּא לְהוֹבָדָה לְחַכִּימֵי בָבֶל	כָּל־קֳבֵל דְּנָה Ø	Expansion
2.24.2	אֲזַל ׀	Ø	Comment
2.24.3	וְכֵן אֲמַר־לֵהּ	אמר + כֵן + וְ	QF
2.24.4	לְחַכִּימֵי בָבֶל אַל־תְּהוֹבֵד	Ø	Prohibition
2.24.5	הַעֵלְנִי קֳדָם מַלְכָּא	Ø	Imperative
2.24.6	וּפִשְׁרָא לְמַלְכָּא אֲחַוֵּא:	וְ + NP	Expansion

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[35] The text is from *Biblia Hebraica Stuttgartensia*, edited by Karl Elliger and Wilhelm Rudolph (Stuttgart: Deutsche Bibelgesellschaft, 1983).

Daniel 2:17–24 Translation:

17 Then Daniel walked to his house,
and made the matter known to Hananiah, Mishael, and Azariah, his friends,
18 to seek compassion from the God of the heavens concerning this mystery,
lest Daniel and his friends perish with the rest of the wise men of Babylon.
19 Then to Daniel in visions of the night the mystery was revealed.
Then Daniel blessed the God of heaven.
20 Answering, Daniel also said,

> "May the name of the God of heaven be blessed forever and ever,
> because the wisdom and the strength are His.
> 21 Moreover, He changes the times and seasons,
> taking away kings and raising up kings,
> giving wisdom to the wise men
> and knowledge to ones cognizant of understanding.
> 22 He reveals the deep things and the hidden things;
> He knows what is in the darkness,
> and the light dwells with Him.
> 23 To you, God of my fathers, I am giving thanks and praising
> because of the wisdom and the strength you gave to me,
> and now you have made known what we requested from you,
> because, concerning the matter of the king, you have made it known to us."

24 All because of this, Daniel went toward Arioch, whom the king had selected to destroy the wise men of Babylon.
He walked
and thus he said to him,

> Do not destroy the wise men of Babylon!
> Bring me in before the king,
> and I will show the interpretation to the king.

Table 12. Participant Reference in Daniel 2:17–24

REF	Participants						Props						Place
	Daniel	H., M., A.	God of heaven	Wise men	the king	Arioch	wisdom	strength	The light	vision	mystery	Matter / interp	House
2.17.1	★ ▲												★ ●
2.17.2–18.1	▲	★ ★ ★ ■ ●	★								★	★ (matter)	
2.18.2	▲	▲ ▲ ▲		★ (of Babel)									
2.19.1	★									★	★ ▲		
2.19.2	★ ▲		★										
2.20.1	★ ▲												
2.20.2			★ (name of the…)										
2.20.3			●				★	★					
2.21.1			▲										
2.21.2			▲ ▲		■ ■ (kings)								
2.21.3			▲	★			★						
2.21.4			(▲)	★ (syn)			★ (syn)						
2.22.1			▲										
2.22.2			▲										
2.22.3			●						★				
2.23.1	▲ ▲ ●		★ (God of my fathers)										
2.23.2	●		▲				★	★					
2.23.3	▲	▲ ▲ ▲	●										
2.23.4	●	● ● ●	▲										
2.24.1	★ ▲			★ (of Babel)	★ ▲	★							
2.24.2	▲												
2.24.3	▲		▲			●						★ (matter)	
2.24.4				★ (of Babel)		▲							
2.24.5	●				★	▲							
2.24.6	▲				★							★ (interp.)	

KEY:
★ = Maximally identifiable term in discourse (e.g., proper name or special category within the discourse)
■ = independent pronoun or category / relational term when proper name is available
● = pronominal suffix (BH/BA) or possessive pronoun (KG/ENG)
▲ = implicitly identifiable referent through verbal inflection (BH, BA, KG)
Colors: **Black = Narrative**   **Red = Speech**   **Blue = primary topic**

Philippians 3:17–4:1[36]

Table 13. Connective Strategies and Functions in Philippians 3:17–4:1

REF	Clause	Connective Strategy	Function
3.17.1	Συνμιμηταί μου γείνεσθε, ἀδελφοί,	Ø	New section
3.17.2	καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς.	καί + imperative	Comment
3.18.0	πολλοὶ γὰρ περιπατοῦσιν οὓς πολλάκις ἔλεγον ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ χριστοῦ,	γάρ	Expansion: Reason 1
3.19.1	ὧν τὸ τέλος ἀπώλεια,	Rel. pron. + verbless	Further expansion
3.19.2	ὧν ὁ θεὸς ἡ κοιλία	Rel. pron. + verbless	Further expansion
3.19.3	καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν,	καί + verbless	Further expansion
3.19.4	οἱ τὰ ἐπίγεια φρονοῦντες.	Ø + verbless	Further expansion
3.20.1	ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει	γάρ	Expansion: Reason 2
3.20.2	ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν χριστόν,	PP with rel. pron.	Further expansion
3.21.0	ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα.	Rel. pron.	Further expansion
4.01.0	Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτως στήκετε ἐν κυρίῳ, ἀγαπητοί.	ὥστε	Conclusion

Philippians 3:17 – 4:1 Translation:

17 You all be co-imitators of me, brothers-and-sisters,
    and observe the ones who are walking as you all have a pattern in us.
18 For many walk—whom I was often mentioning to you all, however now also weeping I say—
    as enemies of the cross of Christ,
19   whose end *is* ruin,
      whose god *is* the stomach,
      and *their* glory *is* in their shame,
      the *ones* regarding the earthly things.
20 For our citizenship is already located in heaven,
    From where also a savior we await, the Lord Jesus Christ,
21   Who will transform the body of our humiliation into the likeness of the body of His glory according to the power of His ability even also to subject to Himself all things.
1 Thus, my brothers-and-sisters, beloved and longed for, my joy and crown—thusly, you all stand firm in the Lord, beloved.

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[36] The textual basis is the *Tyndale House Greek New Testament*, edited by Dirk Jongkind (Wheaton, IL: Crossway, 2018).

Table 14. Participant Reference Patterns in Philippians 3:17–4:1

REF	Participants					Props							Place
	Paul	Philippians	Lord Jesus Christ	Those who walk according to…	Those who walk as enemies of the cross	Citizenship	glory	Stomach	Body	Ruin	Shame	Earthly things	Heaven
3.17.1	•	▲ ★											
3.17.2	■	▲ ▲		★									
3.18.0	▲ ▲	■	★ (Christ)		■ ■ ■								
3.19.1					■ whose end					★			
3.19.2					■ whose god			★					
3.19.3					•		★				★		
3.19.4					■ the *ones*							★	
3.20.1	•					★							★
3.20.2	▲		■ (savior) ★										■
3.21.0	Our humiliation		■ ▲ • • • ▲ ▲ ■				★		★ ★				
4.01.0	• •	★ ■ ■ ■ ■ ▲ ■	★ (Lord)										

KEY: ★ = Maximally identifiable term in discourse (e.g., proper name or special category within the discourse)

■ = independent pronoun or category / relational term when proper name is available

● = pronominal suffix (BH/BA) or possessive pronoun (KG/ENG)

▲ = implicitly identifiable referent through verbal inflection (BH, BA, KG)

Colors: **Black = Narrative**　　**Red = Speech**　　**Blue = primary topic**