

## Logical Relationships

Proposal for a simpler logical relationship chart instead of the 18 taught at Biblearc.com. These are the relationships that clauses, phrases, sentence, and paragraphs can have with one another.

<b>S</b>	=	Series
<b>A</b>	=	Alternative (-/+ with no value judgment implied), and order does not matter.
<b>G or ∴</b>	=	Ground or "therefore": argument/reason for a statement: StG, GSt, StGSt
<b>Re</b>	=	Result
<b>Pu</b>	=	Purpose (intended result) - why
<b>If/Th</b>	=	Conditional
<b>T</b>	=	Temporal/Time - when
<b>L</b>	=	Locative/Location - where
<b>Me</b>	=	Means Acts 14:17 - how, as in "by doing what"
<b>Mn</b>	=	Manner - how, as in demeanor
<b>Cf</b>	=	Comparison (like, as)
<b>- +</b>	=	Negative-Positive (with value judgment). Order can be reversed: <b>+ -</b>
<b>Ex</b>	=	Explanation
<b>QA</b>	=	Question/Answer
<b>Csv</b>	=	Concessive (although, though, yet, nevertheless, but, however)

The above relationships describe how coordinating and subordinating clauses/phrases are related to main clauses. They may be combined with "main" clauses such as:

<b>St</b>	=	Statement, e.g. SG, GS, SGS
<b>Pr</b>	=	Proposition or truth, e.g. PrG or GPr
<b>Ac</b>	=	Action, e.g. AcPu, AcRe
<b>Id</b>	=	Idea or main idea, e.g. IdEx
<b>Im</b>	=	Imperative/command, e.g. ImG, an imperative followed by a ground for it

## Definitions and Rationale

A **clause** is a group of words with a subject and verb. A **phrase** is a group of words without a subject and verb.

Clauses, phrases, sentences, and paragraphs in a text all have some kind of relationship with one another. If we observe those relationships, we can better understand *any* text that we are reading, but our focus is on better understanding Holy Scripture because it is from God and thus worthy of our every effort to read it with great care.

**Coordinate** clauses are peers in literary terms, so often the order they are stated does not matter or is interchangeable without changing the meaning.

A **subordinate** clause is a clause “under” or “indented” in relation to another one, somehow supporting, conditioning, or explaining it. The one clause is the superior to the other (subordinate) one. The superior clause is the main clause. Sometimes it is difficult to figure out which is which. The superior clause is not always first in order.

The logical relationships hold true for any language, because the communication of meaning happens independent of the specific “language vehicle.” There are certainly ways that languages can express ideas differently than others, but the basics hold across all languages. This means that you do not have to know Greek or Hebrew.

The logical relationships are expressed with what I call “small” words that connect two clauses together.

This kind of study requires a more literal translation. As long as you have a good, literal translation of the Bible, you are OK. A translation that is dynamic or a paraphrase does not always work well as a base for this kind of study because connective words are sometimes dropped in the interest of “clarity” of the translation. But these little words are extremely important, moreso than their diminutive size would suggest.

## Examples of the Logical Relationships

### 1. Series

A list of things that are parallel or of equal importance. The order does not matter. SP if the series progresses in a specific order.

<sup>21</sup> “Speak to Zerubbabel, governor of Judah, saying:

‘**I will** shake heaven and earth.

<sup>22</sup> **I will** overthrow the throne of kingdoms;

**I will** destroy the strength of the Gentile kingdoms.

**I will** overthrow the chariots... (Haggai 2:21-22)

Helping orphans and widows, **and** keeping oneself unspotted from the world (James 1:27)

Warning and teaching every man in all wisdom (Col. 1:28)

### Series Progression

A list which is prioritized or ordered either from greater to lesser, or the reverse. The order is important.

<sup>28</sup> For the earth yields crops by itself: **first** the blade, **then** the head, **after that** the full grain in the head. (Mark 4:28)

<sup>22</sup> For as in Adam all die, even so in Christ all shall be made alive. <sup>23</sup> But each one in his own order: Christ the **firstfruits**, **afterward** those *who are* Christ's at His coming. <sup>24</sup> **Then** *comes* the end, when He delivers the kingdom to God the Father... (1 Cor. 15:22-24)

God has appointed these in the church: first apostles, second prophets, third teachers, ... (1 Cor. 12:28)

### 2. Alternative

Two or more paths could be chosen. The order of statement does not matter.

"Are You the Coming One, **or** do we look for another?" (Matthew 11:3)

No one can serve two masters: for **either** he will hate the one and love the other, **or else** he will be loyal to the one and despise the other (Mark 6:24)

I did **not** come to destroy, **but** to fulfill (Matthew 5:17)

### 3. Ground – Matthew 5:6

The main statement or clause is the **inference** or **consequence** that arises out of the ground or reason. The main statement could be a simple command, for example, resulting from prior truths taught in the section. A ground is a **reason**, **cause**, or argument why the superior clause is true or must be obeyed. The ground can be stated first or second.

<sup>6</sup> Blessed *are* those who hunger and thirst for righteousness,  
**for** they shall be filled.

→ the ground is second, explaining why those who hunger and thirst are blessed.

I beseech you **therefore**, by the mercies of God, that you present your bodies a living sacrifice

→ the ground is first, the mercies of God. The inference or consequence follows, presenting the body.

Now the men were afraid **because** they were brought into Joseph's house... (Genesis 43:18)

#### 4. Result

The result clause explains what in fact occurred after the main statement (actual result).

And suddenly a great tempest arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24)

Now it happened in Iconium that they went together to the synagogue of the Jews, and so spoke that a great multitude both of the Jews and of the Greeks believed (Acts 14:1).

#### 5. Purpose

The purpose clause explains the goal of the main statement (intended result), but that goal may not be actually met. The purpose is the **intended result** of an action in the superior clause. It is sometimes difficult to discern the difference between the categories of purpose and result.

Now this I say lest [so that not] anyone should deceive you with persuasive words. (Col. 2:4)

I am sending him to you for this very purpose, that he may know your circumstances (Col. 4:8).

But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter (Romans 7:6).

When morning came, all the chief priests and elders of the people plotted against Jesus to put Him to death (Matthew 27:1). [The English *to* appears to be part of the infinitive verb *to put*. However, hidden behind the *to* is the Greek word *so that*. The purpose of their plotting was to put Jesus to death, not do deliver him or help him.]

#### 6. Conditional

The *then* clause is true only if the *if* clause is true. It may be difficult for you to discern which clause is the superior one and which is the subordinate one. I would normally diagram the *if* first with the *then* indented underneath it, because the *then* clause only becomes an issue if the *if* statement is true. The word *then* is not always explicit. I sometimes write it out in square brackets like this: [then] to make it even more obvious to me when I study.

But    **if**        there is no resurrection of the dead,  
         **then**      Christ is not risen. (1 Corinthians 15:13)

**If** you stand fast in the Lord, now we live (1 Thess. 3:8).

→ The if comes first.

The law is good **if** one uses it lawfully (1 Timothy 1:8).

→ The **if** comes second. Notice reversal of clauses. Does the meaning change if you reverse the order?

Jesus said to him, "**if** you want to be perfect, [**then**] go, sell what you have and give to the poor, and you will have treasure in heaven; and come, follow Me." (Matthew 19:21)

## 7. Temporal

Like a condition but the condition is time-based. The main clause is true or happens at a particular time.

Because of these things the wrath of God is coming upon the sons of disobedience, <sup>7</sup> in which you yourselves once walked **when** you lived in them. (Col. 3:6-7)

By faith, Joseph, **when** he was dying, made mention of the departure (Heb. 11:22).

→ The **when** comes first, and afterward what Joseph did when he was dying.

Count it all joy **when** you fall into various trials (James 1:2).

→ The **when** comes second.

## 8. Location

**Where** you go, I will go. (Ruth 1:16)

**Where** you die, I will die. (Ruth 1:17)

Notice that the text means the same if you reverse the clauses: I will die **where** you die.

**Where** the Spirit of the Lord is, there is liberty (2 Cor. 3:17).

→ Obviously, where He is *not*, there is bondage. That would be an **alternative**.

But the woman was given two wings of a great eagle, that she might fly into the wilderness to her place, **where** she is nourished for a time and times and half a time... (Revelation 12:14)

For **wherever** the carcass is, **there** the eagles will be gathered together. (Matthew 24:28)

## 9. Means

The way the main clause is done or the method used (how, by), often with the word *by*. Sometimes called the manner, although we might think of *manner* as the attitude in which something is done, instead of the method.

<sup>17</sup> He did not leave Himself without witness,

in that He did good,

gave us rain from heaven

← How? By doing what?

← Notice also the series

and [gave us] fruitful seasons,  
filling our hearts with food and gladness. (Acts 14:17)

→ the second clause answers the question, “How did God not leave Himself without a witness?” How? By doing good to humanity.

See, I have favored you concerning this thing also, **in that** I will not overthrow this city for which you have spoken. (Gen. 19:21).

→ Again, how did God favor Lot? He did so by not overthrowing a certain small city.

#### 10. Manner - how, as in demeanor – Mark 3:5

<sup>5</sup> And when He had looked around at them **with anger**, being grieved by the hardness of their hearts...

The short prepositional phrase describes the demeanor of the Lord’s looking at them.

#### 11. Comparison (like, so, as, just as)

Wives, submit to your own husbands, **as** to the Lord. (Eph. 5:22)

<sup>25</sup> Husbands, love your wives, **just as** Christ also loved the church and gave Himself for her, <sup>26</sup> that He might sanctify and cleanse her. (Eph. 5:25)

**As** far as the east is from the west, **so** far has he removed our transgressions from us (Psalm 103:12).

And forgive us our debts, **as** we forgive our debtors (Matthew 6:12).

And be kind to one another, tenderhearted, forgiving one another, **just as** God in Christ forgave you. (Ephesians 4:32).

Among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, **just as** the others (Ephesians 2:3).

#### 12. Negative-Positive – + (with value judgment), or reverse order + –

Similar to alternative, but often a moral issue or command in which one thing is prohibited and another exhorted. Order is not important, because these clauses are peers.

Therefore **do not** be unwise, **but** understand what the will of the Lord *is*. (Eph. 5:17)

**Do not** count him as an enemy, **but** admonish him as a brother (2 Thess. 3:15)

**Do not** rebuke an older man, **but** exhort him as a father (1 Tim. 5:1)

**Do not** be ashamed of the testimony of our Lord...**but** share with me in the sufferings for the gospel (2 Tim. 1:8).

**Do not** lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal; **but** lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal (Matthew 6:19-20).

### 13. Explanation (for)

The main clause is clarified by the subordinate clause, explaining the why. Often this logical relationship is seen in larger units of text. Often indicated by the word “for.”

For I know that in me (**that is**, in my flesh) nothing good dwells. (Romans 7:18)

→ “In my flesh” explains “in me.”

But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’ ” (**that is**, to bring Christ down from above) (Romans 10:18).

→ “The “that is” clause explains the prior one.

I have no one like-minded, who will sincerely care for your state, **for** all seek their own (Phil. 2:20-21)

In the last days, perilous times will come, **for** men will be lovers of themselves, lovers of money... (2 Tim. 3:2).

I considered combining this category with the **ground** category above, but I did not do so because there are explanations that are not grounds. Sometimes it is hard to pigeon-hole a text. In the Philippians example, the reason that Paul so appreciates Timothy and has no one like-minded is **because** “all seek their own.” That is a ground. But Timothy is *not* like that, so we could express it as an explanation of how Timothy is different. Paul does not have any like-minded people *because* so many people focus on their own interests.

### 14. Question/Answer

The superior or main clause is probably the answer to the question.

For what does the Scripture say? “*Abraham believed God, and it was* accounted to him for righteousness.” (Romans 4:3)

→ This is an informational type of question.

**What** shall we say then? Shall we continue in sin that grace may abound? Certainly not! (Romans 6:1).

→ The first question is informational. The second is a yes/no rhetorical question, with an obvious “NO-in-all-capitals” answer.

“Am I not free? Am I not an apostle? Have I not seen Jesus our Lord?” (1 Cor. 9:1).

→ Sometimes the answer is understood because the question is rhetorical. The answer is built into the question. The answer is “yes” to all Paul’s three questions in #3.

The question can be a real question, or a rhetorical one.

## 15. Concessive (although, though, yet, nevertheless)

Look also at ships: although they are so large and are driven by fierce winds, they are turned by a very small rudder wherever the pilot desires. (James 3:4)

→ The idea is that the “although” clause makes what comes next seem unlikely. We “concede” that ships are big and driven by big wind, but this contrary idea notwithstanding, you can direct the ship with a small rudder.

He counted me faithful, putting *me* into the ministry, <sup>13</sup> **although** I was formerly a blasphemer, a persecutor, and an insolent man. (1 Timothy 1:12-13).

→ Putting someone into the ministry seems like the opposite thing to do when that person was formerly a blasphemer.

I intend to remind you of these things, even though you know them (2 Peter 1:12)

Even though many false witnesses came forward, they found none (Matt. 26:60). You would expect them to have found *someone* because they brought so many forward. But they did not, despite all the efforts made.



## Exercises

Consider the following from 1 Peter 5:5-7:

The prior verse states that God gives grace to the humble.

1. God resists the proud, but gives grace to the humble.
2. Therefore humble yourselves under the mighty hand of God,
3.           that He may exalt you in due time,
4.           casting all your care upon Him,
5.           for He cares for you.

1. What is the relationship of the second clause, starting with *therefore*, to the prior text?

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2. What is the relationship of the third clause, starting with *that*, to the previous clause?

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3. What is the relationship of *casting all your care upon Him* to the previous clause?

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4. What is the relationship of *for He cares for you* to the previous clause?

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5. Summarize the above findings in this chart:

God resists the proud, but gives grace to the humble.

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Therefore humble yourselves under the mighty hand of God,

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that He may exalt you in due time,

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casting all your care upon Him,

---

for He cares for you.

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5. Answer:

God resists the proud, but gives grace to the humble.

– +, **Proposition/Truth**

Therefore humble yourselves under the mighty hand of God,

∴, **supported by preceding**

that He may exalt you in due time,

**Purpose of humbling self**

casting all your care upon Him,

**Means: how you humble**

for He cares for you.

**Ground: support of above**

6. The indented way of outlining the text shown above is called an indented phrase diagram. Prepare a more detailed diagram that breaks the text down into smaller pieces, a diagram down to the clause level.

6. My answer is below.

7. I have included blanks for you to write about each of these more detailed pieces of the text.

God resists the proud, \_\_\_\_\_  
but [God] gives grace to the humble. \_\_\_\_\_  
Therefore humble yourselves \_\_\_\_\_  
under the mighty hand \_\_\_\_\_  
of God, \_\_\_\_\_  
that He may exalt you \_\_\_\_\_  
in due time, \_\_\_\_\_  
[by] [you] casting all your care \_\_\_\_\_  
upon Him, \_\_\_\_\_  
for He cares for you. \_\_\_\_\_

7. My answer is below. I have included blanks for you to write about each of these more detailed pieces of the text.

God	resists	the proud,	<b>–, contrast with main proposition</b>
but	[God]	gives grace to the humble.	<b>+, main proposition, we'll say</b>
Therefore	humble	yourselves	<b>∴, supported by preceding</b>
	under the mighty hand		<b>Location: where to humble self</b>
		of God,	<b>Explanation: whose hand</b>
that He	may exalt	you	<b>Purpose of humbling self</b>
		in due time,	<b>Temporal: when God will exalt</b>
[by] [you]	casting all your care		<b>Means: how you humble</b>
	upon Him,		<b>Location: where to cast cares</b>
	for He cares for you.		<b>Ground: support of casting care</b>