Vital Relations and Major Structural Relationships: Heuristic Approaches to Observe and Explore Biblical and Other Discourse[1]

Fredrick J. Long

Professor of New Testament, Asbury Theological Seminary
fredrick.long@asburyseminary.edu

Abstract

In their book, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (2002), Gilles Fauconnier and Mark Turner describe within Conceptual Integration Theory (CIT) a set of "vital relations" (VRs) at the core of meaning making that compress and blend ideas simultaneously. "Compression in blending networks operates on a surprisingly small set of relations rooted in fundamental human neurobiology and shared social experience. These vital relations, which include Cause-Effect, Change, Time, Identity, Intentionality, Representation, and Part-Whole, not only apply across mental spaces but also define essential topology within mental spaces" (xiii). Additional VRs include Role, Analogy, Disanalogy, Property, Similarity, Category, Intentionality, and Uniqueness. Taken as a whole, these VRs correspond quite well with Major Structural Relationships (MSRs) as used in Inductive Bible Study (IBS), which include Recurrence, Comparison, Contrast, Introduction, Causation, Substantiation, Generalization, Particularization, Summarization, Problem-Solution, Instrumentation, Pivot, and Climax. These MSRs are ubiquitous and observable across all types of human

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[1] The following article is a revision of a paper that I presented at the session of "Cognitive Linguistics in Biblical Interpretation" at the Annual SBL, Atlanta, Sunday, Nov 22, 2015.

communication. The observation of MSRs occurs at all levels of discourse (phrases, clause, paragraph, sections, units, and discourse as a whole). In written discourse, these relations are both explicitly marked through conjunctions and particles and implicitly indicated through literary arrangement and inference. This article explores how VRs and MSRs mutually inform one another, and illustrate through many examples how the application of VRs and MSRs may successfully instruct students of Scripture, not only to make acute observations of biblical materials, but also of all human discourse.

Key Terms: Conceptual Integration Theory (CIT), Inductive Bible Study (IBS), Major Structural Relationships (MSR), Vital Relations (VR), Blending Theory

Introduction

Biblical discourse, like other discourse, selectively and efficiently compresses notions using logical-semantic relationships explicitly or implicitly within and between units of discourse including words, phrases, clauses, paragraphs, and sections. Indeed, the processes involved in the conception, inception, and reception of communication are complex and can be described at multiple levels, from morphological components, surface level grammar, discourse organization, and pre-cognitive capacities. [2] For discourse organization and grammar, Inductive Bible Study (IBS) posits the existence of major structural relationships (MSRs) that students can learn as heuristic tools to depict and explain the relationships between discursive components of communication. Sometimes MSRs are grammatically marked explicitly in discourse through conjunctions and other semantic devices. For pre-cognitive

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[2] My discourse model depicting conception, inception, and reception is described in my *Koine Greek Grammar: A Beginning-Intermediate Exegetical and Pragmatic Handbook*, Accessible Greek Resources and Online Studies (Wilmore, KY: GlossaHouse, 2015), 1–3.

capacities, Gilles Fauconnier and Mark Turner in their book, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (2002), have described a Conceptual Integration Theory (CIT) that accounts for meaningful blending of concepts in linguistic and non-linguistic expression. A core feature of CIT is the presence of Vital Relations (VRs) that both govern and are recognizable in the blending. The purpose of this article is to explore some of the conceptual commonalities between VRs and MSRs and what implications this may have for biblical interpreters. Time does not allow me to account for the full theory of IBS and CIT; however, a brief overview of each approach will be given before considering the similarities of VRs with MSRs. Then, I will provide specific examples of analyzing biblical materials by recognizing VRs and MSRs before concluding.

Vital Relations (VRs) within Conceptual Integration Theory (CIT)

VRs are integral to CIT. Since explicit language is underspecified and grammar does not fully explicate meaning relations, CIT "posits a system of backstage cognition that includes partitioning, mapping, structure project, and dynamic mental simulation."[3] The mapping occurs between mental spaces and involves the blending of notions. As summarized by Fauconnier and Turner, "Conceptual blending is a general cognitive operation" that may be seen in linguistics in "*conceptual change, grammatical constructions, construal and rhetoric, metaphor,* [and] *counterfactuals*"; this conceptual blending has multiple functions: "*compression of space, time, causality, change, and other vital relations; event integration, problem solving, novel action and design, scientific innovation, humor, literary and other artistic effects, transfer of emotions, conceptualization, rhetorical strategies....*"[4]

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[3] Seana Coulson and Todd Oakley, "Blending Basics," *Cognitive Linguistics* 11.3/4 (2000): 175–96 at 178.

[4] Gilles Fauconnier and Mark Turner, "Analysis Versus Global Insight: How and Why Do We Blend Cause and Effect?" (n.d.) paper presented at the University

In brief, Fauconnier and Turner's model describes the blending of mental spaces to produce efficient, meaningful, human scale design for communication and action. Nihada Delibegović Džanić explains:

> Behind the possibilities for conceptual blending, there is an entire system of interacting principles. In order to explain one of the products of this system, it is necessary to tackle the entire system. This system rests on conceptual compression, which has an effect on a set of relations strongly influenced by shared social experience and fundamental human neurobiology. These relations are also referred to as vital relations.[5]

There are four core elements of the blending:

1. two or more input spaces with notional elements (I_1 and I_2);
2. a conventional framework (generic space) that functions as an interface to relate notions topologically from the two different input spaces;
3. a set of fifteen or more "outer-space" VRs that organize and connect notions between the input spaces (see these VRs listed below);
4. finally, a blended space in which "inner-space" vital relations are compressed and maximized into emergent structures that sustain reasoning.[6]

These basic constituents of spaces and VR connections are typically depicted as follows: [7]

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of California Berkley, accessed Nov 10, 2015 at http://markturner.org/ucbhandout.rtf.

[5] Džanić, "Conceptual Integration Theory—The Key for Unlocking the Internal Cognitive Choreography of Idiom Modification," *Jezikoslovlje* 8.2 (2007): 169–91 at 175.

[6] See Gilles Fauconnier and Mark Turner, *The Way We Think: Conceptual Blending and the Mind's Hidden Complexities* (New York: Basic Books, 2002), 92–93.
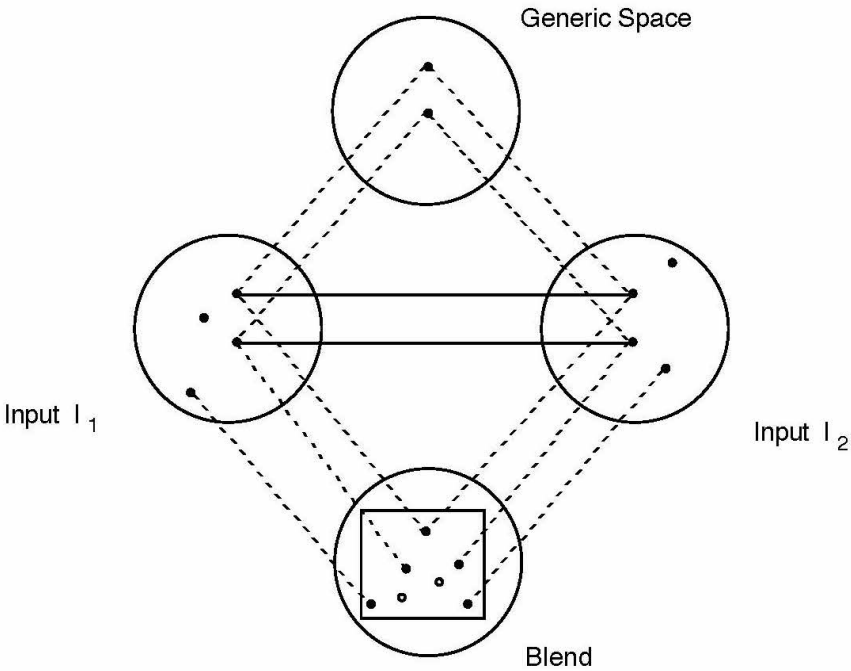
The solid lines moving between inputs (I_1 and I_2) are "outer-space" VRs and the dotted lines moving between spaces that move into the compressed blended space are "inner-space" VRs. Seana Coulson and Todd Oakley explain, "Because elements in one mental space often have counterparts in other spaces, an important component of mental space theory involves establishing mappings between elements and relations in different spaces. These mappings can be based on a number of different sorts of relations, including identity, similarity, analogy, and pragmatic functions based on metonymy [attribute represents whole], synecdoche [part represents whole and vice versa], and representation."[8] These are VRs and Fauconnier and Turner describe fifteen VRs: Change, Identity, Time, Space, Cause-Effect, Part-Whole, Representation, Intentionality, Role, Analogy,

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[7] E.g., Gilles Fauconnier, *Mappings in Thought and Language* (Cambridge: Cambridge University Press, 1997), 151 (figure 6.4).

[8] Coulson and Oakley, "Blending Basics," 177.

Disanalogy, Property, Similarity, Category, Intentionality, and Uniqueness.[9]

Originally called "[space-]connectors" in Mental Space Theory,[10] VRs were not always explicitly integral to Fauconnier and Turner's theoretical description of conceptual integration. In their lengthy 1998 article, which reads as an extended précis of *The Way We Think* of 2002, vital relationships are not named as such but are simply "connectors" and hardly play any role in their analysis.[11] A year earlier in 1997, Fauconnier in his *Mappings in Thought and Language* called them "mental space connectors" and "space mappings," yet does not treat them extensively but rather incidentally in his analyses; he identifies Identity, Value-Role, Analogy, Counterfactual, and Drama.[12] Importantly, these last two are not later listed as VRs; "drama" is rather a frame and "counterfactual" is a mode of argumentation that can be analyzed using mental space. But, in the book *The Way We Think* (2002), VRs obtain a very prominent function and robust description in multiple places (ch. 6 and *passim*) and five of the seven "governing principles for compression" directly concern them.[13]

Such blending occurs quickly in human communication and its reception. As Coulson and Oakley argue, "meaning construction is

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[9] The Way We Think, 93–102

[10] Gilles Fauconnier, Mental Spaces: Aspects of Meaning Construction in Natural Language (Cambridge, MA: MIT Press, 1985).

[11] Gilles Fauconnier and Mark B. Turner, "Conceptual Integration Networks," *Cognitive Science* 22.2 (1998): 133–87. When describing the optimality principles, connectors or vital relationships are not mentioned at all. All that is said is the following: Connectors and conceptual connections also operate at all levels, linking mental spaces and other domains for coreference, for metonymy (Nunberg, 1978), and for analogy and metaphor (Turner, 1991: Sweetser, 1990)" (134). This article was updated in 2001 and is available here at https://papers.ssrn.com/sol3/papers.cfm?abstract_id=1292966.

[12] Fauconnier, *Mappings in Thought and Language*, 15–16, 57, 59, 61, 106, 108–9, 121–22, etc.

[13] Fauconnier and Turner, *The Way We Think*, 324–25.

successful because speakers utilize background knowledge, general cognitive abilities, and information from the immediate discourse context to help them decide when to partition incoming information and how to establish mappings among elements in different spaces."[14] Within an evolutionary model of human development, the ability to blend is an advantageous adaptation for survival. Within an instantaneous creation model, this ability to blend is part of the fabric of the human brain for optimal cognition, human communication, and flourishing. Instructive for how blending occurs quickly in animal cognition, one can find numerous YouTube videos that show cat owners secretly placing a cucumber or zucchini behind a distracted cat (often eating); the cat then turns to see the long green object behind them which often elicits an immediate scramble (jumping or scattering) in a panic.[15] Evidently, upon seeing the new object, the cats blend it with something life-threatening, perhaps a snake or lizard from their feral past. The mapping occurs rapidly as a survival response in the face of danger from which a fast escape is necessary. My dogs do something similar when they see a stranger approaching, even if it is me wearing a different shirt or having put on a hat. On one occasion, simply hanging my suit jacket on a doorknob prompted the same "danger" alert response (barking and hackles up) when the dogs first observed the humanlike shape newly present.

For humans, we commonly see blending and VRs at work through visual advertisements, although by no means is CIT and VRs applicable only to such. For instance, Turner and Fauconnier discuss among many other posters and ads the "Warning: Smoking Causes Impotence" ad. These words were placed above a cowboy holding a limp cigarette. The effectiveness of the ad is accomplished by mapping the "impotent man" space onto the "(Marlboro) virile smoking cowboy" space through the generic "sexual man" space all

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[14] Coulson and Oakley, "Blending Basics," 178.

[15] One such compilation is found here: https://www.youtube.com/watch?v=cNycdfFEgBc

the while incorporating an important change (the limp cigarette) that compresses cause-effect, time, and analogy.[16] Although an anti-cigarette ad may appear somewhat trivial, in fact, this particular ad reflected "a multimillion-dollar campaign directed against rich and powerful industries"; moreover, the blending in human communication may entail matters of "spiritual life and death" as in Dante's *Divine Comedy*.[17]

In terms of methodology, blending theorists have described different governing constraints for the use and interrelation of VRs that include optimality principles as well as compression or decompression that tighten or expand VRs.[18] Importantly, VRs may or may not be explicitly signaled in the "immediate discourse context." A methodical procedure may be followed: An interpreter will, first, identify a proposed example of discourse; second, describe each space in the integration network, beginning with the input and generic spaces; third, identify mappings and relations between elements. Then, the blended space is analyzed respective to the input spaces: "In such descriptions, it is important to characterize the differences between the structure evoked in the blended space and each of the inputs… [which] is how the analyst justifies the claim that conceptual blending gives rise to the emergent structure that frequently sustains reasoning."[19]

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[16] For a brief analysis, see Fauconnier and Turner, *The Way We Think*, 81–82. My additions to their discussion was the "sexual male" generic space and the presence of the VRs time and analogy.

[17] Ibid., 82–83. Fauconnier and Turner briefly discuss a pericope in Dante.

[18] Coulson and Oakley summarize six governing principles ("Blending Basics," 186) while Fauconnier and Turner describe optimality principles (*The Way We Think*, 327–33).

[19] Coulson and Oakley, "Blending Basics," 180.

Major Structural Relationships within IBS[20]

The identification of MSRs and their utilization in the study of the Bible was prompted by the art theorist John Ruskin in his *The Elements of Drawing in Three Letters to Beginners* (1857), who described "compositional laws" of painting that he recognized also could be applied to musical and literary composition. The earliest practitioners of Inductive-Compositional Bible Study, namely, William Rainey Harper, Yale Semitist Professor and founder of The University of Chicago, and especially his pupil Wilbert W. White, a Yale-trained Hebraist who founded The Biblical Seminary in New York, began to develop Ruskin's compositional laws. White's students became professors and Inductive Bible Study has spread and been taught at such institutions as Princeton Theological Seminary, Columbia Theological Seminary, Union Theological Seminary in Virginia, Fuller Theological Seminary, Associated Mennonite Biblical Seminaries, Azusa Pacific University, and Asbury Theological Seminary, as well as hundreds of other institutions and organizations around the world.[21] Subsequently, professors, students, and practitioners have continued to describe and apply these compositional laws as MSRs, which include Recurrence, Comparison, Contrast, Introduction, Causation, Substantiation, Generalization, Particularization, Summarization, Problem-Solution, Instrumentation, Pivot, and Climax. Supporting MSRs include inclusio (bracketing), chiasm, alternation, and intercalation (insertion).

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[20] For a survey of the history and nomenclature of MSRs, see Fredrick J. Long, "Major Structural Relationships: A Survey of Origins, Development, Classifications, and Assessment," *The Journal of Inductive Biblical Studies* 1.1 (2014): 22–58 available at http://place.asburyseminary.edu/jibs/vol1/iss1/3. The most definitive description of inductive Bible study is by David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids: Baker Academic, 2011).

[21] See David R. Bauer, "Inductive Biblical Study: History, Character, and Prospects in a Global Environment," *The Asbury Journal* 68.1 (2013): 6–35 and the chart showing academic and other institutions that have connection with the IBS movement in Long, "Major Structural Relationships," 28.

In terms of methodology, since MSRs may be observed at all levels of discourse (phrases, clause, paragraph, sections, units, and discourses as a wholes) and since in written discourse these relations are both explicitly marked through conjunctions and particles and implicitly indicated through literary arrangement and inference, the workflow begins by identifying the unit boundaries. Next one observes and initially describes the structural breaks present in the unit; typically, there will be MSRs operative across such breaks. One then asks questions about the dynamics of the observed MSRs. Then as the process of IBS continues, students will select questions needing to be answered and collect evidence pertaining to answering them. Finally, after drawing inferences from the evidence to postulate plausible interpretations, one weighs the evidence to determine the best interpretation. Further steps after arriving at an interpretation include evaluation, appropriation, and constructing biblical theology. Thus, for example, after identifying the structural unit of Matt 5:13–16, one may depict and describe its MSRs as follows:[22]

A. First Section (5:13): Metaphor of Salt with *Comparison, Contrast,* and *Caused Question*

1. First Metaphor: "You are the salt of the earth." This entails Comparison between "you" and "salt." Since these two entities are not obviously comparable, we anticipate an explanation of some kind, which in fact follows.
2. This is elaborated by way of Contrast articulated as a question (how to be restored) indicating an underlying problem (Interrogation) that involves a move from cause to effect (Causation):

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[22] Fredrick J. Long, *In Step with God's Word: Interpreting the New Testament as God's People*, GlossaHouse Hermeneutics & Translation 1 (Wilmore, KY: GlossaHouse, 2017), 154.

"<u>But</u> if the salt loses its saltiness, how can it be made salty again?"

Cause

Effect as a Question

"It is no longer good for anything,

<u>except</u> to be thrown out and trampled by men."

Cause   Effect

B. **Second Section (5:14–15): Metaphor of Light with *Comparison*, *Contrast*, and *Causation***

1. Second Metaphor: "You are the light of the world." Again, this entails Comparison.

2. This is elaborated by way of implicit Comparison (you are a city) within a statement of denial followed by another dual Comparison (lamp is to city as hidden is to being under a bowl) and a Contrast ("instead") that describes a positive Causation (lamp on stand → gives light to everyone in the house).

Denial: "A city on a hill <u>cannot</u> be hidden." (implicit Comparison)

Comparison: 15 "<u>Neither</u> do people light a lamp and put it under a bowl."

Contrast: "<u>Instead</u> they put it on its stand,

Cause   and it gives light to everyone in the house."

Effect

C. Third Section (5:16): Final Exhortation with *Comparison*, *Purpose*, and *Solution*.

16 "In the same way, let your light shine before men,

(in order) that they may see your good deeds
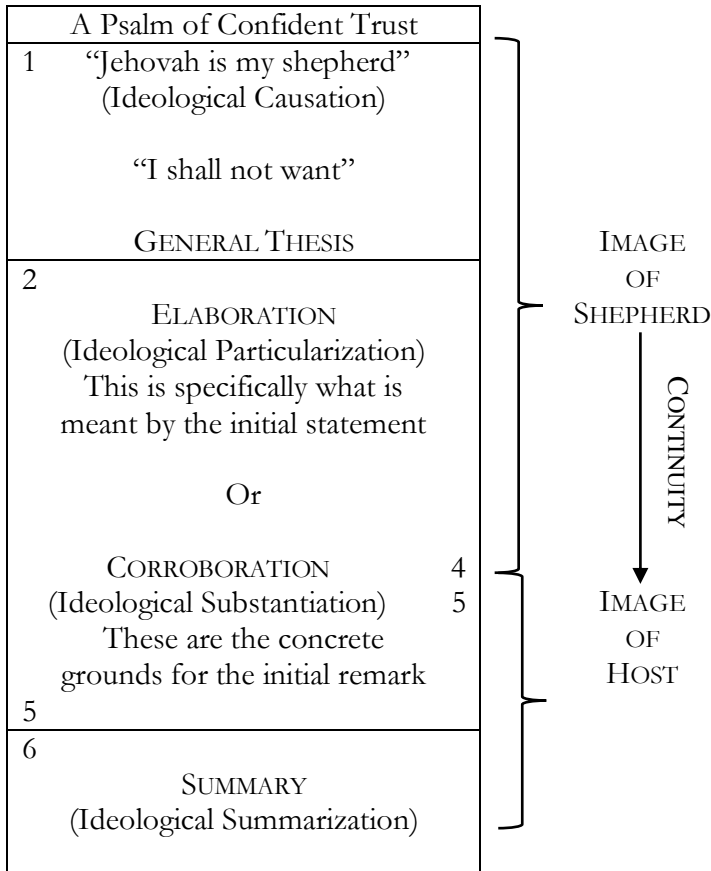
Cause

and praise your Father in heaven.

Effect

Means

↓

End

This third section has an explicit Comparison ("In the same way"), a move from means to end (Instrumentation), and an implied solution to the problem/question of 5:13 (Interrogation). Notice throughout that MSRs may often be graphically depicted.

At a paragraph level, Robert A. Traina has depicted Ps 23 as follows:[23]

For book-level depictions and charts, see those by Traina as well as by David R. Bauer and Traina.[24]

MSRs may be applied to any communication, including movies. For example, the movie *Saving Private Ryan* begins and ends with an elderly man with his family (including numerous grandchildren) in the cemetery of soldiers at a gravesite (this is called Inclusio, a supporting MSR). After this initial scene, the movie includes Recurrence of conflict (World War II), a Problem that needs resolution (Captain John H. Miller was sent to find and save Private Ryan since all Ryan's brothers have tragically died already in the war), and then builds to a Climax (Spoiler Alert: Captain Miller is shot and dying with a revolver in hand shooting at an oncoming German tank); then we return to the final cemetery scene (Inclusio) and understand more fully the Solution to the Problem: The elderly man at the cemetery is Private Ryan with his whole family and the gravesite is Captain Miller's. So, Problem-Solution, Recurrence of conflict, Climax, and Inclusio work powerfully together to convey the story.

Comparing Vital Relations and Major Structural Relationships

VRs are similar to MSRs in their nomenclature; this may indicate that the interpretive approaches of IBS and CIT may complement one another. However, in addition to similar nomenclature which can be substantially correlated (see Chart 1 below), substantial warrant for correlating the two models as modes of careful observation and analysis of communication comes from the fact that VRs and MSRs share at least seven significant similarities:

1) both work with an assumption that "[l]anguage implies more than it explicitly states";[25]

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[24] E.g., for the Book of Joshua and 1 Samuel, see Traina, *Methodical Bible Study*, 242–43; for 2 Timothy, see Bauer and Traina, *Inductive Bible Study*, 137.

[25] As applied to mental spaces by Todd Oakley and Anders Hougaard, "Mental Spaces and Discourse Analysis," in *Mental Spaces in Discourse and Interaction*, ed. Todd Oakley and Anders Hougaard (Amsterdam: J. Benjamins, 2008), 1–50 at 5. The underspecification of language undergirds mental space theory and blending theory (Seana Coulson and Todd Oakley, "Blending Basics," *Cognitive Linguistics* 11.3/4 [2000]: 175–96 esp. 177–78).

2) both arise out of the conception and/or analysis of spaces; IBS drew upon seminal insights of John Ruskin about compositional laws related to art, music, and literature and indeed often depicts discursive observations by diagrams, etc.

3) both encourage and rely upon spatial configuration and conceptualization of the discourse spaces;[26]

4) both involve types of "relations" between elements within conceived or pre-conscious space that have analogy and immediate correlation to each other;

5) both allow for the existence of additional relationships than those listed and/or described;[27]

6) both allow for the combination of relations with one another. Within CIT, "Cause-Effect can be added to Analogy. Intentionality can be added to Cause-Effect. Representation can be added to Cause-Effect. Change usually comes with Uniqueness or Identity."[28] Robert A. Traina says, "structural laws are often used in combination";[29] and,

7) finally, both are concerned with "interpretation," i.e., reconstructing and understanding human communication (written or pictorial) via these relations. Performing CIT analysis is recreative: "constructing both the input spaces and the connections between them is often a highly creative act."[30] IBS is "Re-Creative Study."[31]

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[26] Passim within mental conception analyses; for IBS, see, e.g., Traina, *Methodical Bible Study*, Appendix A (235–43).

[27] Traina says, "the preceding list [of sixteen structural relations] is not all inclusive. For the types of arrangement used in some passages are difficult to categorize. In addition, there are variations of the relations which have been mentioned. But most of the laws are contained in the preceding list…" (*Methodical Bible Study*, 53). For CIT, this may be more inferred than stated outright. Before listing them, Fauconnier and Turner state, "The vital relations we will encounter repeatedly are these: …" (101) and then "Vital relations are what we live by, but they are much less static and unitary than we imagine" (*The Way We Think*, 102).

[28] Fauconnier and Turner, *The Way We Think*, 102.

[29] Traina, Methodical Bible Study, 53.

[30] Fauconnier and Turner, *The Way We Think*, 105.

[31] Ch.4 of Bauer and Traina, *Inductive Bible Study*, 42–49.

Moreover, it is possible to map VRs and MSRs onto each other, that is, to create a blend with very little "left-over." The following chart briefly defines and correlates VRs and MSRs as well as includes standard interpretive questions for MSRs.

Chart 1: Comparison and Contrast of VRs[32] and MSRs[33] with interpretive questions
1. **CHANGE**: a vital relation that connects one element to another element and sets of elements to other sets; mental spaces are not static, and because of that this vital relation can be present within a single mental space.
→ entails **RECURRENCE**: The repetition of the same or similar terms, phrases, or other elements. **Questions**: Definitional: What is the meaning of this recurring element (specify what recurs)? Modal: How do the individual occurrences relate to and illumine one another? Rational: Why this recurrence? Implications?
2. **IDENTITY**: a product of complex, unconscious work; despite their differences, mental spaces are connected with relations of personal identity; objective resemblance and shared visible characteristics are not criteria for identity connections across spaces; it is not obligatory for the identity connectors to be one-to-one across spaces;
3. **TIME**: a vital relation connected to memory, change, understanding the relationship of cause and effect;
4. **SPACE**: a vital relation that brings inputs separated in input spaces into a single physical space within the blended space;
→ IDENTITY, TIME, and SPACE are not uncommon features of **INTRODUCTION** **INTRODUCTION OR PREPARATION-REALIZATION**: The background or setting for events or ideas. **Questions**: Definitional: What is the meaning of this background material? Modal: How does it prepare for what follows? Rational: Why did the writer prepare for what follows in this way? Implications?
5. **CAUSE–EFFECT**: a vital relation that connects one element, as a cause, with another element that counts as its effect;

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[32] The descriptions of this summary are rearranged, but are from Džanić, "Conceptual Integration Theory."

[33] This summary is slightly modified from David R. Bauer lecture notes, but is essentially the same as in Bauer and Traina, *Inductive Bible Study*.

=**CAUSATION**: The movement from cause to effect. (*Involves implicitly preparation/realization.*)
Key terms: **Therefore, Thus, So, Consequently**. **Questions**: <u>Definitional</u>: What are the major elements involved in this movement from cause to effect, and what is the meaning of each? <u>Modal</u>: How does this cause produce this effect? <u>Rational</u>: Why did the writer include this causation? <u>Implications?</u>

=**SUBSTANTIATION**: The movement from effect to cause. (*Involves implicitly preparation/realization.*)
Key terms: **For, because, since**. **Questions**: <u>Definitional</u>: What are the major elements involved in this movement from effect to cause, and what is the meaning of each? <u>Modal</u>: How does the substantiatory passage cause (i.e., support, or give reasons for) the preceding passage? <u>Rational</u>: Why did the writer include this substantiation? <u>Implications?</u>

→entailed often within **INTERROGATION**: A problem or question, followed by its solution or answer. (*Involves implicitly preparation-realization, and often causation. The problem-solution type involves contrast.*)
Questions for the Problem-Solution Type: <u>Definitional</u>: What is the meaning of the problem presented here? What are the major elements involved in the movement from problem to solution, and what is the meaning of each? <u>Modal</u>: How is this problem solved? <u>Rational</u>: Why did the writer include this interrogation? <u>Implications?</u>
Questions for the Question-Answer Type: <u>Definitional</u>: What is the meaning of this question? <u>Modal</u>: How does the answer address this question, and what is the full and precise meaning of this answer? <u>Rational</u>: Why did the writer include this interrogation? <u>Implications?</u>

6. **REPRESENTATION**: it is possible for one input to have a representation of the other; in the conceptual integration network one input corresponds to the item represented and the other to the element that represents it; <u>Comment</u>: This "counterpart" may simply be a function of mapping; it may be related to **COMPARISON**.

7. **PART–WHOLE**: a vital relation that fuses part–whole mappings across spaces into one;

=**GENERALIZATION**: The movement from particular to general. (*Involves implicitly preparation-realization.*)
Questions: <u>Definitional</u>: What is the meaning of the particular statement? <u>Modal</u>: How is the particular statement generalized in the material that follows? How does the general statement illumine the particulars? <u>Rational</u>: Why did the writer include this movement from particular to general? <u>Implications?</u>

= **PARTICULARIZATION** (See after 8., 9., and 10. below)

= **SUMMARIZATION**: An abridgment (summing up) either preceding

or following a unit of material. *(Sometimes very similar to a general statement, but contains more specifics than a general statement.)* **Questions**: <u>Definitional</u>: What elements are involved in this summarization? <u>Modal</u>: How does this passage summarize the material that precedes (or follows)? How does the preceding material illumine this summarization? <u>Rational</u>: Why did the writer include this summarization? <u>Implications?</u>
8. **ROLE**: within the conceptual integration network one element, as a role, can be connected to another element that is regarded as being its value;
9. **PROPERTY**: an inner-space vital relation that links certain elements with their property; an outer–space vital relation of some kind is compressed into an inner space vital relation of Property in the blend;
10. **CATEGORY**: an inner-space vital relation that links elements with categories they belong to; Analogy as an outer-space vital relation can be compressed into an inner space vital relation of Category in the blend;
→ ROLE, PROPERTY, and CATEGORY entail **PARTICULARIZATION**: The movement from the general to the particular. (*Involves implicitly preparation-realization.*) **Questions**: <u>Definitional</u>: What is the meaning of this general statement? <u>Modal</u>: How is this general statement particularized in the material that follows? How do the particulars illumine the general statement? <u>Rational</u>: Why did the writer include this movement from general to particular? <u>Implications?</u>
11. **DISANALOGY**: a vital relation that is based on Analogy; Psychological research has shown that people find it much more difficult to tell the difference between two things that are completely different than between those that are similar in some way;
→ related to **CONTRAST**: The association of things whose differences are stressed by the writer. **Key terms**: **But, however**. **Questions**: <u>Definitional</u>: What major differences are here emphasized by the writer? What is the precise and specific meaning of each of these differences? <u>Modal</u>: How exactly is the contrast achieved? <u>Rational</u>: Why did the writer stress these differences, and why did he deal with them as he did? <u>Implications?</u>
12. **ANALOGY**: a vital relation that connects two different blended spaces that through blending obtain the same frame structure; → Related to COMPARISON (see below)
13. **SIMILARITY**: an inner-space vital relation that connects elements with properties they have in common;
=**COMPARISON:** Association of things whose similarities (likenesses) are stressed by the writer. **Key terms**: **Like, as**. **Questions**: <u>Definitional</u>: What are the major points of similarity here? What is the precise and specific meaning of each? <u>Modal</u>: How is the comparison achieved? <u>Rational</u>: Why did the writer stress these similarities, and why did he deal with them as he did? <u>Implications?</u>

14. **INTENTIONALITY**: a vital relation that includes vital relations connected with hope, desire, fear, memory, etc.; this vital relation is extremely important, because our every action, thought, feeling is based on relations it applies to;
→ closely related to **INSTRUMENTATION (MEANS TO END) OR STATEMENT OF PURPOSE**: The movement from means to end; a statement that declares the end, or purpose, and the means whereby the end is achieved.   **Key terms**: **In order that, so that**. (Involves implicitly causation.)   **Questions**: <u>Definitional</u>: What is the meaning of the purpose statement itself? <u>Modal</u>: How does this purpose statement illumine the means? How does it illumine the end? How does the means cause/produce the end? <u>Rational</u>: Why did the writer include this purpose statement? <u>Implications</u>?
15. **UNIQUENESS**: a crucial vital relation because many vital relations are compressed into Uniqueness into blend.
16.–20.? Other Vital Relationships?
REMAINING MSRs   **CLIMAX**: Movement from lesser to greater, toward a high point of culmination and intensity. (*Involves implicitly and element of contrast, and usually causation.*)   **Questions**: <u>Definitional</u>: What elements are involved in this climax? What is the meaning of each? <u>Modal</u>: How does this passage reach its climax in (specify the climactic passage)? How does this climactic development illumine the climactic passage, and how does it and the material leading to the climactic passage? <u>Rational</u>: Why did the writer include this climax? <u>Implications</u>?   **CRUCIALITY**: The device of the pivot to produce a radical reversal or complete change of direction. (*Involves implicitly recurrence of causation and contrast.*)   **Questions**: <u>Definitional</u>: What is the meaning of the pivotal passage, and how (specifically and precisely) does the pivotal passage produce this radical change of direction? <u>Modal</u>: How does this cruciality illumine the material on both sides of the pivot? <u>Rational</u>: Why did the writer include this cruciality? <u>Implications</u>?

One can see, then, a great correspondence in meaning, although several VRs and MSRs are outliers: the VRs Representation, Role, Property, Category, and Uniqueness and the MSRs Climax and Cruciality. This raises important questions: Is there room for each interpretive approach to adopt additional relationships? Which ones? Furthermore, what strengths might one approach in its relationships

have with respect to the other relationships? To help explore this latter question, in what follows I will give very brief analyses of biblical materials from the perspective of CIT and IBS while proposing important correspondences and the benefit of further considering the interrelation of VRs and MSRs.

Analyses of Biblical Texts using VRs and MSRs

Example from Ephesians 2:8–10

Within Biblical Studies, Fauconnier and Turner's work was introduced by Greg L. Bloomquist to the Socio-Rhetorical interpretation of Vernon K. Robbins and discussed among contributors in the Rhetoric of Religious Antiquities commentary writing group, of which I am a part.[34] We have spent a fair amount of time wrestling with the notions. Very quickly Robbins understood VRs as "Places of Mental Conception" and associated them with the ancient rhetorical tradition of *topoi*.[35] The chart below locates the VRs within Robbins' synthesis describing "Blended Spaces and Locations in Early Christian Rhetorolects" which has been found in several places, including commentary writing guidelines.[36] I have left out the specifics of Social, Culture, and Ideological Spaces/Places for the sake of space.

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[34] For a more general **"**Bibliography of biblical and theological works using cognitive linguistics," which does not recognize the contributions of the RRA group, see that compiled by John E. Sanders at http://drjohnsanders.com/bibliography-of-biblical-and-theological-works-using-cognitive-linguistics/.

[35] For a description of the various types of ancient Greco-Roman argumentative topoi, see Fredrick J. Long, *Ancient Rhetoric and Paul's Apology: The Compositional Unity of 2 Corinthians*, SNTSMS 131 (Cambridge: Cambridge University Press, 2004), 62–70.

[36] This chart, slightly adapted here, is found in full in several locations, e.g. an unpublished paper by Vernon K. Robbins, "Conceptual Blending and Early Christian Imagination," August 18, 2005 and also his *The Invention of Early Christian Discourse Volume 1*, Rhetoric of Religious Antiquity 1 (Blandford Forum, Dorset, UK: Deo, 2009), 109.

Chart 2: "Blended Spaces and Locations in Early Christian Rhetorolects" (abbreviated) by Vernon K. Robbins
PLACES OF <u>SOCIAL</u> RELATIONSHIPS (FIRSTSPACE) [intentionally omitted]
<u>CULTURALLY</u> CONFIGURED SPACES (SECONDSPACE) [intentionally omitted]
PLACES OF BLENDING OR LIVEDSPACE (THIRDSPACE) **[LATER IDENTIFIED AS <u>IDEOLOGICAL</u>]** [intentionally omitted]

PLACES OF MENTAL CONCEPTION
 	
   o **Vital Relations**: Cause-effect, change, time, identity, intentionality, representation, part-whole (Fauconnier and Turner, 2002, ch.6)
   o **Formal argumentative topics**: opposites, grammatical forms of the same word, correlatives, more and less, time, turning back upon the opponent, definition, varied meanings, division, induction, previous judgment, parts, consequence, contrast, openly and secretly, analogy, same result, before and after, purpose as cause, for and against, implausible probabilities, contradictions, cause of false impression, cause and effect, better, doing contrary to what has been done, mistakes, meaning of a name (Aristotle, *Rhetoric* II.23.1-29 [1397a-1400b]; G. A. Kennedy, *Aristotle, On Rhetoric: A Theory of Civic Discourse* [New York/Oxford: Oxford University Press, 1991] 190-204).

In 2005, I presented papers at a Rhetoric of Religious Antiquities Commentary working session and then at the Midwest Region of SBL in which I argued that these topoi should be understood as "Ideational-Relational Topoi" that helped to organize and express the
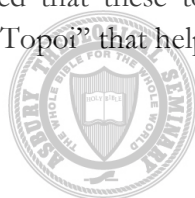
social, cultural, and ideological topoi that Robbins was describing (see figure below).[37]
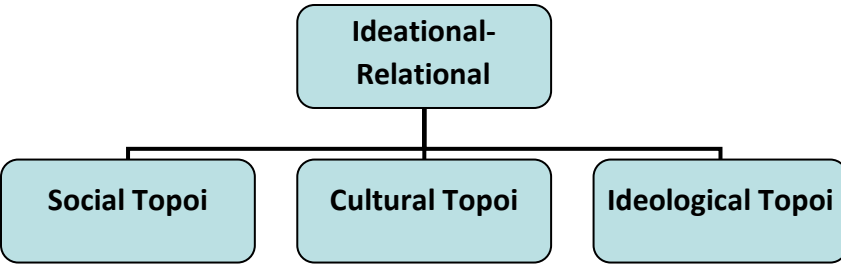
I analyzed various passages including Eph 2:10, Matt 5:16, and Titus 2:11–14; 3:3–7. This research allowed me to justify understanding the general social-cultural framework of Ephesians as Political Discourse that became the Generic Space for my conceptualization and visualization of Ephesians in ongoing research.[38] I began this research by 1) semantically diagramming Eph 2:10, 2) identifying the

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[37] Fredrick J. Long, "Created in Christ Jesus for Good Works" (Eph 2:10a): A Socio-Rhetorical Wisdom Topos in Ephesians, Paul, and Elsewhere" presented February 18-20, 2005 at the Midwest Region of the SBL at Trinity International University, Deerfield, IL.

[38] See Fredrick J. Long, "Ephesians, Letter to the, Critical Issues," ed. John D. Barry and et al., *Lexham Bible Dictionary* (Bellingham, WA: Logos Bible Software, 2012); idem, "Ephesians: Paul's Political Theology in Greco-Roman Political Context," in *Christian Origins and Classical Culture: Social and Literary Contexts for the New Testament*, ed. S. E. Porter and A. W. Pitts, Texts and Editions for New Testament Study 9, Early Christianity in its Hellenistic Context 1 (Leiden: Brill, 2013), 255–309; idem, "Roman Imperial Rule under the Authority of Jupiter-Zeus: Political-Religious Contexts and the Interpretation of 'the Ruler of the Authority of the Air' in Ephesians 2:2," in *The Language of the New Testament: Context, History and Development*, ed. S. E. Porter and A. W. Pitts, Linguistic Biblical Studies 6; Early Christianity in its Hellenistic Environment 3 (Leiden; Boston: Brill, 2013), 113–54; idem, "Ἐκκλησία in Ephesians as Godlike in the Heavens, in Temple, in Γάμος, and in Armor: Ideology and Iconography in Ephesus and Its Environs," in *The First Urban Churches: Volume 3: Ephesus*, ed. James R. Harrison and Laurence L. Welborn (Atlanta: SBL Press, 2018), 193–234; and Nijay K. Gupta and Fredrick J. Long, "The Politics of Ephesians and the Empire: Accommodation or Resistance?," *JGRChJ* 7 (2010): 112–36.
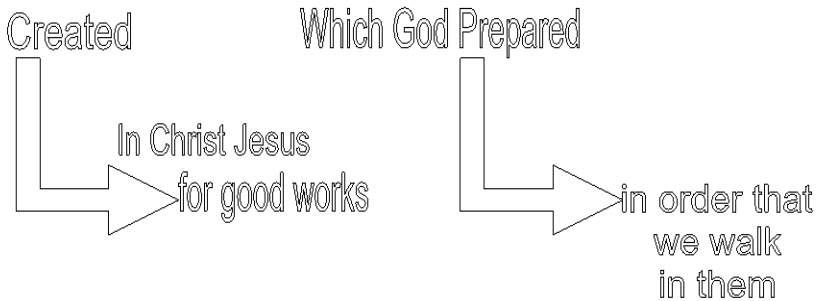
ideational-relational topoi therein, and then, 3) conceiving of the blending of spaces in its articulation. Each step is explained below.

Step 1: Graphic Depiction of the Text (Initial Assessment of MSRs)

Diagram of Eph 2:10

Previous Claim (2:8-9)

γάρ

We, Church = Work of God

Created   Which God Prepared

In Christ Jesus
for good works   in order that
we walk
in them
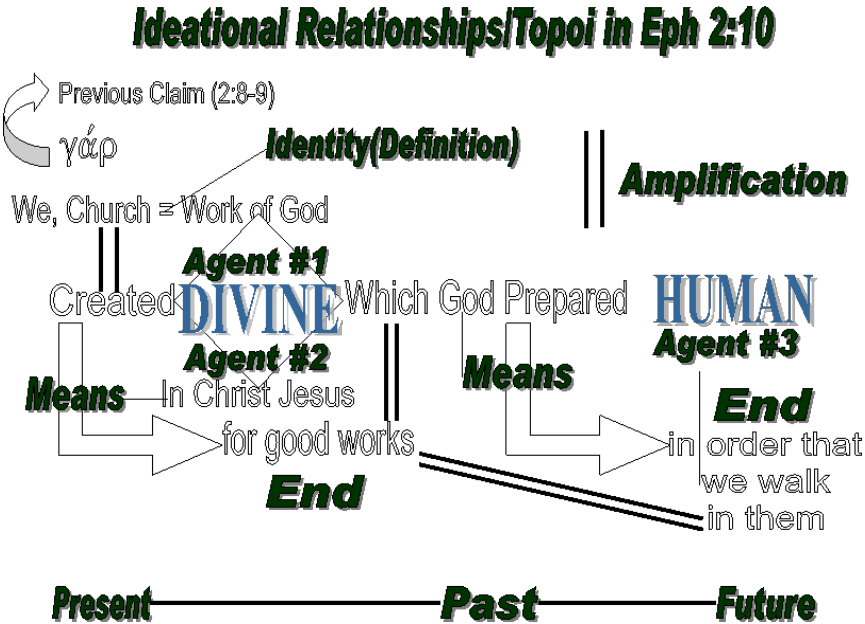
From the perspective of IBS, the MSRs present here would include Substantiation (2:10 supports 2:8–9) and double Instrumentation: in Christ (means) believers are created as God's workmanship (end) and believers are created (means) for good works (end) and in order to walk in good works (end). However, explicitly and implicitly much more is present once we identify VRs (as depicted below).
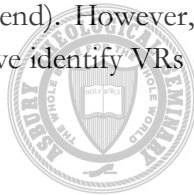
Step 2: Identify Ideational-Relational Topoi (including VRs)

Ideational Relationships/Topoi in Eph 2:10

Previous Claim (2:8-9)
γάρ
Identity(Definition)
Amplification
We, Church = Work of God
Agent #1
Created DIVINE Which God Prepared HUMAN
Agent #2 Agent #3
Means In Christ Jesus Means End
for good works in order that we walk in them
End

Present———————Past————Future

Ephesians 2:10 compresses much information through the use of multiple ideational-relational topoi (VRs) including Identity, Representation, Role, Amplification (Particularization), Intentionality (agencies to an end), and Time (present, past, future). From this compressed argumentation one discerns an underlying story. To retrieve this underlying narrative, we will need to decompress the various blended elements as follows: God (as primary divine agent) has created/founded the church (the "we") as God's own creation. The participle "created/founded" that follows this statement is post-positioned to explain more about what it means for the Church to be God's "workmanship."[39] This research then has caused me to look more closely at "for good works" that translates ἐπί with the dative, which, as suggested by English translations, I had taken to mean

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[39] On post-positioned (or post-nuclear) circumstantial participles, see my discussion in *Koine Greek Grammar*, 326, 333.

"purpose"; but then after further research I concluded that it signified "on the basis of good works" (a basis or cause). In this regard, I realized that the verb "to create" (κτίζω) had more the sense of "to found" as in the founding of a people, nation, colony, cult, association, etc.[40] On this basis, I conducted more research and concluded that 2:8–10 described the foundation steps for the establishment of a people and had significant similarities, e.g., with the narratives of the establishment of Rome as told by Vergil's *Aeneid*, Ovid's *Metamorphoses*, etc.—mercy, grace, sacrifice, political body founded as God's work, and a virtuous political leader performing justice and good deeds whose example the people follow.[41] In Ephesians, however, the story is that God has provided Jesus Christ as the secondary divine agent (political leader) as the means by whom the church body (as tertiary agent) would walk in good works in imitation of Jesus. These good works were previously prepared by/conceived of God. We might ask, When? Is this before the creation of time or within time (cf. 1:4)? Regardless, this whole picture of agents, relationships, purposes, and activities is used to support the previous claim in 2:8–9 (through the postpositive conjunction γάρ) that salvation by grace through faith is the sacrificial gift of God.[42] Looking at 2:10 from this perspective gains support as we understand that it continues the storyline begun at the very start of the discourse in 1:3–14, a storyline that blends God's choice of Israel with God's choice as affected in Christ Jesus.

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[40] The first two definitions of κτίζω in the standard Classical lexicon is "*people a country, build houses and cities in it*, … of a city, *found, build*" (LSJ). Classical inscriptions searched at https://epigraphy.packhum.org/ contain over a thousand instances of this verb and its cognate noun κτίστης ("founder").

[41] For details of this interpretation, see Fredrick J. Long, *In Step with God's Word: Interpreting the New Testament as God's People*, GlossaHouse Hermeneutics & Translation 1 (Wilmore, KY: GlossaHouse, 2017), 177, 193–97, 276.

[42] For a careful and detailed walk through the underlying Greek, see my two contributions on Eph 2:8–10 in Paul Jackson, ed., *Devotions on the Greek New Testament, Volume 2* (Grand Rapids: Zondervan, 2017), 87–92.

So, in view of the advent of Jesus Christ, in 1:3–14 Paul describes the "blessedness" of God and believers through the recontextualization of central notions of God's choice to have a holy people as expressed in important OT passages such as Deut 7:6; 14:2 and Exod 19:5. Below are given the LXX of Deut 14:2 and the Greek text of Eph 1:4 with common ideas or words underlined.

> Eph 1:4 just as <u>He chose us for himself</u> before the foundation of the world, (so) that <u>we would be holy</u> and blameless <u>before Him</u> in love, (*my translation*)
>
> Eph 1:4 καθὼς <u>ἐξελέξατο ἡμᾶς ἐν αὐτῷ</u> πρὸ καταβολῆς κόσμου <u>εἶναι ἡμᾶς ἁγίους</u> καὶ ἀμώμους <u>κατενώπιον αὐτοῦ</u> ἐν ἀγάπῃ,
>
> Deut 14:2 For you are a <u>holy</u> people <u>to the Lord your God</u>, and <u>the Lord your God chose</u> you <u>for himself</u> a people of <u>His own possession</u> out of all the peoples who are on the face of the earth (*my translation*).
>
> Deut 14:2 (LXX) ὅτι λαὸς <u>ἅγιος</u> εἶ <u>κυρίῳ τῷ θεῷ σου</u>, καὶ <u>σὲ ἐξελέξατο κύριος ὁ θεός σου γενέσθαι σε αὐτῷ</u> λαὸν <u>περιούσιον</u> ἀπὸ πάντων τῶν ἐθνῶν τῶν ἐπὶ προσώπου τῆς γῆς.

Key notions are 1) God's choice, 2) to have a holy people, 3) in His presence. Supporting this initial allusion to Deuteronomy/Exodus, the final verse of the opening benediction (Eph 1:14), which is one complete sentence in the Greek, concludes by identifying God's people as His "special possession" (περιποίησις). This word overlaps in semantic range with the word περιούσιος ("private possession" L&N 57.5) that is found in Deut 14:2 (LXX) as seen above. Essentially, then, Paul brackets the opening sentence of 1:3–14 with these central affirmations of God's covenantal purposes for Israel to be holy and His special possession among the nations. Now, in the Gospel of Jesus, God's covenantal purposes for His people are realized such that even the nations are invited into God's people.

Step 3: Blending Spaces of God's Covenantal Purposes

Returning to Eph 2:10, then, we may show how the storyline in Ephesians effectively blends Jewish scriptural political topics with distinctly Christian topics (see Chart 3).

Chart 3: Blending in Eph 2:10		
	GENERIC SPACE a. God b. Creation c. Humanity d. Image of God e. Purpose: Productivity	
DEUT 14:2 INPUT 1 a. Agent=God b. Action: Promise & Exodus c. Scope: Israel d. Identity=Holy Possession e. Purpose=Holy/Wise in Law		**INPUT 2 CHRIST EVENT** a. Agent: Christ b. Action: New Creation c. Scope: All Nations d. Identity= Family of God e. Purpose= Salvation
	Blended Space in Eph 2:10 a. God through Christ b. Created in Christ c. us (Jews and Gentiles) d. as God's Work e. to walk in Good Deeds	

The VRs present include Identity, Analogy, Representation, Role, Intentionality, and Uniqueness. Space limits further explanation of the dynamics of blending that are present. However, when looking at 2:10 only from the vantage point of MSRs, much implicit meaning was missed. Considering the presence of VRs led to further investigation and the discovery of a broader network of political topoi that are socially linked to Mediterranean "foundation narratives." So, it would seem that VRs may very well compliment MSRs when making observations and asking interpretive questions.

Example from 1 Corinthians 6:12

More recently, Robert H. von Thaden, Jr. wrote his dissertation under Robbins's direction in which he adeptly merged Robbins's Socio-Rhetorical Interpretive approach with CIT in his analysis of 1 Cor 6:12–7:7. In his analysis among other things, von Thaden describes the presence of the VRs of Analogy, Disanalogy, Part-Whole, Identity, and Similarity.[43] For example, in 1 Cor 6:13c (τὸ δὲ σῶμα οὐ τῇ πορνείᾳ ἀλλὰ τῷ κυρίῳ, "Moreover, the body is not for immorality, but for the Lord") he observes Disanalogy between the body and sexual immorality. The disanalogy, according to von Thaden, "seems to blend Paul's teaching in 3:23 with his instructions in ch.5."[44] Importantly, a careful reading of von Thaden's analysis of 1 Cor 6:12 reveals how his analysis of VRs entails MSRs unwittingly since he observes several MSRs apparently without knowing so (see Chart 4).[45]

For example, von Thaden recognizes Identity as a VR in each sentence. However, in his explanation he also describes Introduction, Contrast, and Comparative statements as well as observes the movement from general to particular scope (Particularization)—all of which entail MSRs. Additionally, in 6:12cd von Thaden observes the combination of Particularization with Comparison. What this indicates is that von Thaden's rich description of the sentences entailed not only VRs but also MSRs. On this basis, it reasonable to conclude that, had von Thaden been aware of and attempted to explicitly describe MSRs in his analysis, this would only have made his descriptive work that much better.

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[43] Robert H. Von Thaden, Jr., "Guiding Socio-Rhetorical Commentary with Conceptual Integration Theory (blending Theory)," *Conversations with the Biblical World* 31 (2011): 184–203; and *Sex, Christ, and Embodied Cognition: Paul's Wisdom for Corinth*, Emory Studies in Early Christianity 16 (Blandford Forum, Dorset, UK: Deo, 2012).

[44] Von Thaden, *Sex, Christ, and Embodied Cognition*, 229.

[45] Von Thaden, *Sex, Christ, and Embodied Cognition*, 208–25.

	1 Cor 6:12-17 (NASB95)	VRs in the Blend	MSRs "wording" of von Thaden *indirectly identified*	Notes
	Chart 4: Robert Von Thaden's Analysis Identifies VRs and also MSRs (unknowingly)			
12ab	All things are lawful for me, but not all things are profitable. [Topic-Comment]	Identity[46] (freedom & benefit)	"Introduction" ("opening," "framing," "contrast" "contrasting sub-topics" "comparative sub-comments" (lawful//profitable)	AB AB pattern is an auxiliary MSR called interchange or alternation
12cd	All things are lawful for me, but I will not be mastered by anything. [Topic-Comment]	Identity (freedom & self-mastery)	"contrast" (ἀλλά) "comparative sub-topics" that also move from *general→specific* = "τινος is a lesser group derived from the larger πάντα" verse 12 is "opening texture"	von Thaden here notices the combination of MSRs (comparison w/ general to specific)

Example from Matthew 5:1–8:1

In our next example, consider the opening and closing verses of the Sermon on the Mount.[47] The blending and identification of MSRs and VRs are found in Chart 5.

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[46] Von Thaden explains, "the elements organized by the local frames of freedom and beneficial action compress to Identity and become functional equivalents–only those actions that are beneficial can now be described as a true expression of freedom" (*Sex, Christ, and Embodied Cognition*, 215).

[47] For translation, I will often use the NASB95 and then adjust it to more directly reflect the underlying Greek constructions and word order, where possible to do so without straining English sense.

Chart 5: Blending in Matt 5:1–2		
	Generic (Teacher) Space a. Teacher b. Students c. Potential Students d. Location e. Teaching Activity	Questions: Should "posture" be an element in the generic space?
Input 2: God Speaking Intermediary Speaking a. People Called b. Location (Mountain) d. Message (Covenant Call) e.	<———————> <———————> <———————> <———————>	**Input 1: Event Remembered** a. Jesus b. Disciples c. Crowds d. Place e. Teaching
MSRs **CAUSE → EFFECT (?)** Seeing Crowds→ Jesus went up Jesus sat down → Disciples came **INTRODUCTION** (setting) **GENERAL STATEMENT** (teaching is particularized)	**Event Represented** a. Jesus <u>sitting</u> b. Disciples c. Crowds d. <u>Mountain</u> e. Teaching <u>with open mouth</u>	**VRs** **IDENTITY** **CAUSE-EFFECT** **ROLE → VALUE** **UNIQUENESS** **SPACE**

Matt 5:1a Then, seeing the crowds, He [i.e., Jesus] went up on the mountain;

Matt 5:1b and after He sat down, His disciples came to Him.

Matt 5:2 And opening His mouth, he was teaching them, saying,

Matt 5:3–7:27 … *the particulars of Jesus's teaching* …

Matt 7:28 And it happened, when Jesus had finished these words, that the crowds were being amazed at His teaching;

Matt 7:29 for He was teaching them as a person having authority, and not as their scribes.

Matt 8:1 After He came down from the mountain, large crowds followed Him.

The narrative explicates that (only) the disciples went to him on the mountain (5:1b);[48] from this, one may presume that Jesus left the crowds (5:1a). However, the conclusion of the episode is populated with the crowds (7:28) who follow Jesus "after coming down from the mountain" (8:1).

Structurally, we observe a narrative framework in 5:1–2 and 7:28–8:1 that contains many MSRs and VRs which may be helpfully compared (see Chart 6). These verses form an Inclusio around the speech proper that is populated with spaces of Crowds, Jesus, Mountain as well as describes actions of Movement and Teaching. Moreover, both 5:2 and 7:28–29 contain Generalizing or Part-Whole relations since Jesus's teaching content (the Sermon proper in 5:3–7:27) is generalized as proceeding from his "mouth" and "teaching" in 5:2 and as "words" and "teaching" in 7:28–29. Finally, it should be said that the crowds obtained a Property of "being amazed" as a result of Jesus's words and teaching (7:28), which is given Substantiation (support) in 7:29 through affirming a Property of Jesus "having authority" in Contrast to the scribes of the people. In other words, one observes a Cause and Effect relationship. Jesus's teaching with authority (in Contrast to the scribes) is the Cause for the people's response (an Effect). Helpful VR categories that are not accounted for in MSRs include Identity, Role, Property, Uniqueness, and Space. Helpful MSR categories that are not strictly accounted among VRs include Introduction and Inclusio. Thus, it appears that the combined exploration of both MSRs and VRs would only help interpreters by broadening their observational repertoire.

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[48] In Matthew, a mountain may be a place of solitary temptation (4:8), prayer (14:23), special revelation with select individuals (17:1), and teaching/prayer/worship with the disciples (24:3; 26:30; 28:16), but also a place to which Jesus travels followed by crowds (15:29–30).

Chart 6: MSRs and VRs Compared in Matt 5:1–2 and 7:28–8:1			
TEXTUAL PHENOMENA		MSRs	VRs
5:1–2 – setting for speech event identifying participants and location		**Introduction**	**Identity Cause-Effect**
5:2 – Jesus's open mouth and teaching		**General Statement**	**Role → Value Uniqueness Space (Part-Whole?)**
5:3—7:27 Particular Teaching of Jesus		**Particularization** (Particulars)	**(Whole-Part?)**
7:28-29 – "These words" and "teaching"		**Generalization** (General Statement)	**(Part-Whole?)**
7:29 – Jesus obtains **PROPERTY** of "authority" → – Jesus is not like "their scribes" –Jesus achieves **UNIQUENESS**		**Contrast**	**Property Disanalogous Uniqueness**
8:1 "When Jesus came down from the mountain, large crowds followed Him."		**Inclusio**	**Space** "of Following"
5:1-2 -crowds -Jesus going up -into the mountain -mouth opened -teaching	**7:28-8:1** -crowds -Jesus going down -from the mountain -these words -teaching	**Inclusio** (Bracketing)	

Example Matthew 5:3–10, 11–12

Another helpful example to compare and contrast VRs and MSRs comes from the Matthean Beatitudes. I have separated 5:3–10 from 5:11–12 in the analysis because 5:11–12 shows a move to second person. Chart 7 describes MRSs in 5:3–10, 11–12.
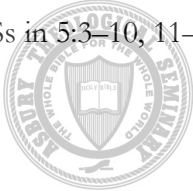
Chart 7: Major Structural Relationships (MSRs) in Matt 5:3–10, 11–12	
5:3 "**Blessed** are **the poor in spirit**, <u>for</u> theirs is *the kingdom of heaven*. 5:4 "**Blessed** are **those who mourn**, <u>for</u> they shall be comforted. 5:5 "**Blessed** are **the gentle**, <u>for</u> they shall inherit the earth. 5:6 "**Blessed** are **those who hunger and thirst for righteousness**, <u>for</u> they shall be satisfied. 5:7 "**Blessed** are **the merciful**, <u>for</u> they shall receive mercy. 5:8 "**Blessed** are **the pure in heart**, <u>for</u> they shall see God. 5:9 "**Blessed** are **the peacemakers**, <u>for</u> they shall be called sons of God. 5:10 "**Blessed** are **the ones persecuted because of righteousness**, <u>for</u> theirs is *the kingdom of heaven*.	**RECURRENCE**: "**Blessed-ness**" is repeatedly ascribed as a predication belonging to **the ones possessing certain dispositions or attributes (in bold)**. **RECURRENCE OF SUBSTANTIATION** by the use of "for" (ὅτι) providing support for the ascription of blessedness to these individuals. **COMPARISON & CONTRAST WITH SUBSTANTIATION**: The individuals are comparable to God, in that they are called "sons of God" while also contrasted with the ones implicitly persecuting them, because of "*righteousness*" (5:6, 10), which specifies the **basis** of these ones being persecuted. **CLIMAX AND CRUCIALITY WITH INCLUSIO**: The blessedness predications are bracketed by "*the kingdom of heaven*" (5:3 and 5:10) and culminate in a sudden reversal (cruciality) entailing conflict from persecution.
5:11 "**Blessed** are **you** when they insult **you** and persecute **you**, and falsely say all kinds of evil against **you** <u>because of Me</u>." 5:12a "**Rejoice and be glad**, <u>for</u> **your reward *in heaven* is great**; 5:12b <u>for</u> in the same way they persecuted the prophets who were before **you**.	**PARTICULARIZATION**: The discourse moves from 3rd Person to 2nd Person in 5:11–16; such particularization continues with a shift to 1st Person starting at 5:17. **RECURRENCE OF SUBSTANTIATION**: In 5:12a with "for" (ὅτι) and in 5:12b with "for" (γάρ). **COMPARISON AND CONTRAST (ELABORATED):** The blessed ones are further compared implicitly with Jesus (the "me") and explicitly with "the prophets who were before you"; Moreover, the contrast with further developed specifying the antagonism in 5:11. **SUBSTANTIATION (ELABORATED)**: The basis of persecution is "righteousness" and "Jesus" (the "me") **CLIMAX, CRUCIALITY, & *HEAVEN* REPEATED (ELABORATED)**: Elaborating details of persecution and repeating *heaven*.

Likewise, Chart 8 describes VRs in 5:3–10, 11–12 and this is followed by a diagram depicting Generic Space, the two Inputs, and the resulting Blending Space.

Chart 8: Vital Relations (VRs) in Matt 5:3–10, 11–12

5:3 "**Blessed** are **the poor in spirit**, <u>for</u> theirs is *the kingdom of heaven.*

5:4 "**Blessed** are **those who mourn**, <u>for</u> they <u>shall be comforted</u>.

5:5 "**Blessed** are **the gentle**, <u>for</u> they <u>shall inherit</u> *the earth.*

5:6 "**Blessed** are **those who hunger and thirst for righteousness**, <u>for</u> they <u>shall be satisfied</u>.

5:7 "**Blessed** are **the merciful**, <u>for</u> they <u>shall receive mercy</u>.

5:8 "**Blessed** are **the pure in heart**, <u>for</u> they <u>shall see God</u>.

5:9 "**Blessed** are **the peacemakers**, <u>for</u> they <u>shall be called sons of God</u>.

5:10 "**Blessed** are <u>**the ones persecuted because of righteousness**</u>, <u>for</u> theirs is *the kingdom of heaven.*

REPEATED COMPRESSION OF VRs: Representation with Property, **Identity**, **Uniqueness**, <u>Cause-Effect</u>, <u>Change</u>, and <u>Time</u>

SELECTIVE COMPRESSION OF VRs: *Space*, <u>Analogy</u>, and <u>Disanalogy</u>, <u>Cause-Effect (persecuted b/c righteousness)</u>

5:11 "**Blessed** are <u>**you** when they insult you and persecute you, and falsely say all kinds of evil against **you**</u> because of Me."

5:12a "**Rejoice and be glad**, <u>for</u> **your** reward *in heaven* is great;

5:12b <u>for in the same way they persecuted the prophets who were before you</u>.

REPEATED COMPRESSION OF VRs: Representation with Property, **Identity**, **Uniqueness**, <u>Cause-Effect</u>, <u>Change</u>, and <u>Time</u>

SELECTIVE COMPRESSION OF VRs: *Space*, <u>Analogy</u>, and <u>Disanalogy</u>, <u>Cause-Effect (persecuted b/c Me= Jesus)</u>

GENERIC SPACE
Ultimate Justice Space

<u>Who</u>: Righteous Suffers   <u>How</u>: by divine action.
<u>Why</u>: wronged by other people   <u>Where</u>: will this reward be given?
<u>What</u>: will be divinely rewarded?   <u>When</u>: eventually.

Input 1: *Jewish Prophetic Apocalyptic Space*

<u>Who</u>: God's people who suffer
<u>Why</u>: wronged by ungodly nations and the unfaithful
<u>What</u>: will be divinely rewarded.
<u>How</u>: by divine action of Messiah
<u>Where</u>: in an Earthly Kingdom
<u>When</u>: imminently.

Input 2: *Divine Messenger (Jesus) of Jewish Prophetic Apocalyptic Space*

<u>Who</u>: Jesus and God's People
<u>Why</u>: rejected and persecuted
<u>What</u>: Rewarded as sons of God
<u>How</u>: by divine action.
<u>Where</u>: within the Kingdom of Heaven
<u>When</u>: Now and not yet

BLENDED SPACE

Jesus's Prophetic Apocalyptic Justice Space (Matthean Beatitudes)

<u>Who</u>: Righteous Suffers who follow Jesus's teaching
<u>Why</u>: Those who oppose Jesus and his righteousness
<u>What</u>: Accounted as Sons of God and participate in the Kingdom of Heaven
<u>How</u>: Divine action by the Heavenly Father now and in the future.
<u>Where</u>: Inherit the earth and possess the Kingdom of Heaven
<u>When</u>: Now and Not yet; still awaits a future realization ("will be …").

Taking a step back from Charts 7 and 8 and their respective analyses, one could have approached 5:3–12 from a completely different "descriptive" or "interpretive" framework. For example, from a surface grammatical-syntactical viewpoint, 5:11 could be described as follows: an adjectival predicate main clause ("blessed are you") occurs with an attending compound temporal clause ("when they insult … persecute … falsely say …") containing a causal prepositional phrase ("because of me"). However, both IBS and CIT help us move beyond surface grammatical observation to underlying

relationships that are not explicitly marked syntactically, e.g., the build up to a Climax or consideration of Generic, Input, and Blended Spaces. However, from the framework of IBS and CIT, we observe many MSRs and VRs that have significant correspondences such as Cause-Effect, Analogy/Comparison, and Disanalogy/Contrast. At the same time, however, significant differences exist between MSRs and VRs. At places, MSRs allow greater specificity, as for example the ability to identify Recurrence of "blessed-ness, etc." and the Climax with Cruciality at 5:9–10 which is given greater Particularization in 5:11–12. It should be here noted that MSRs may allow for the analysis of larger chunks of discourse since these three MSRs take some significant discursive space to develop. In other ways, VRs allow greater specificity by identifying Representation, Property, Identity, and Uniqueness, which require significant reflection on the Generic Space and Cultural Frame (Input 1) of Divine Ultimate Justice and the Cultural Frame of Jewish Apocalyptic Prophetic Space, if I have properly identified these spaces. Using questions of who, what, how, where, and why were helpful in describing the generic and cultural frames and inputs. In this regard, the identification of Space was important since it allows us to understand that although a great reward in *heaven* (5:12a) awaits the persons described in the Beatitudes, *the earth* will also be inherited (5:5). With IBS one may have noted "Recurrence of spatial locations" in 5:3, 5, 10, but perhaps not. However, the identification of Generic, Input, and Blended Spaces reflects a step beyond the observations of MSRs and asking questions associated with each MSR. It may be that through the interpretive process involved in IBS such larger meta-cognitive schemas may have been discovered; however, these also may not have been altogether or as effectively. So, it appears that the approaches of IBS and CIT and their respective MSRs and VRs complement one another and would likely and mutually enhance the kinds of careful observations that should optimally be made to best interpret biblical materials.

CONCLUSION

Meaning making in human discourse involves not only the final expression of surface level grammar such as word endings and grammatical constructions, but also pre-cognitive abilities and implied relationships between discursive notions in their broader context. The careful observation of biblical materials using Compositional Laws or MSRs within Compositional Study and IBS has been occurring since the late 1890s. Furthermore, the method of IBS invites students to creatively present discourse using spatial representation (charts, diagrams, etc.). More recently, since the late 1990s CIT posits a theory of blending that involves VRs to correlate notions in conceived spaces to create a unique blend as represented in the final form of the discourse/media. It may have been that the use of MSRs within IBS has provided interpreters a "shorthand" approach for discovering how blended spaces are compressed into discourses without a firm knowledge of those spaces or a complete understanding of the cognitive basis for such blending that has been so richly described in CIT.

Both IBS and CIT posit the existence of "relations" (MSRs and VRs, respectively) to describe fundamental aspects of meaning making in communication, whether explicit or implicit. Since both CIT and IBS approaches appear open to identifying further "relationships" beyond MSRs and VRs, it seems that CIT and IBS may have much to benefit from each other in this respect. Specifically, IBS would benefit to consider including the VRs of Space, Time, Change, Property, Value-role, and Representation as MSRs since these concern fundamental roles of compression in the blends and may help students better consider the ancient social-cultural locations/ideologies of biblical texts. In this regard, also, what IBS may gain from CIT is the notion of the underspecification of language performance such that "frameworks" and social-cultural schemas indeed undergird the original construction of (biblical)

discourse. As readers, explorers, and interpreters of ancient texts, we must remember the existence of such frameworks that precede and transcend the surface textual representation and production. These schemas are often implicit and not explicit from the perspective of our modern social locations. When conducting IBS and teaching it to others, I have often been concerned that students miss important observations because they have come to the text with preconceived notions, but more especially because they do not have a suitable social-cultural "framework" within which to make these structural observations. Careful, yet singular, attention to surface structures and implicit MSRs within a modern mindset has misled them.[49]

Finally, CIT may learn from IBS greater specificity of relationships to aide in the analysis of blending. For example, Cause-Effect relationships may be described moving in either direction: cause to effect (Causation) or effect to basis (Substantiation), or more specifically as question-answer or problem-solution (Interrogation). Also, the Part-Whole VR may be given greater specificity by describing discursive movements from general to particular (Particularization), particular to general (Generalization), or Summarization (i.e., summative material either at the beginning or the end of a pericope). Relatedly, IBS may help CIT move past the analysis of singular expressions and their compressions to appreciate larger relationships of the unfolding discourse unfolding, e.g., moving from General to Particular, Recurring notions, or building to a Climax. In the end, however, CIT and IBS have much in common and will mutually benefit by learning about the use of MSRs and VRs in their respective interpretive approaches.

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[49] For example, a student in a doctoral seminar of mine began their analysis of Matt 24 from a certain eschatological framework that paid attention to certain aspects of the discourse at the expense of others. However, after I noted incongruities of their analysis and provided other suggestions related to the social-cultural framework, the student was able to better understand the text, wrestle with its ambiguities, and arrive at an interpretation that in my estimation aligns much better to the context of the first-century AD.