

4. PERICOPE IV (2:1-10)

4.1 TEXT-SYNTACTIC ANALYSIS

4.1.1 Text-syntactic extension: cola and pericope division

.1 Considering the imperative participles in cola 1 and 3 as well as the five nominal cola (i.e. 6, 7 and 10-12) in which the verb #einai# as a copula is omitted, pericope IV consists of 12 cola. A few remarks regarding some cola divisions seem warranted. Although imperative participles are syntactically linked to the previous discourse, it seems that the semantic and pragmatic modes override the syntactic mode which could justify the demarcation of a new colon. Therefore, I have chosen to demarcate cola 1 and 3 as separate cola. Obviously, when one limits cola demarcation to syntactic considerations, 2:1-4 should be taken as one colon. However, I believe that although syntactic considerations should dominate cola demarcation in general, one should not ignore semantic and pragmatic considerations - especially when the latter clearly overrides the syntactic mode. #Dióti# (in verse 6) as a causal conjunction could be taken either hypotactically as part of colon 4 or paratactically introducing a new colon (cf Blass & Debrunner 1961:238). I have judged that it introduces a new colon in the light of the fact that #dióti# refers back to colon 3 and 4 as a whole and is therefore not imbedded within colon 4. This text-semantic argument (cf 4.2.2) is in accord with the criteria for colon demarcation as proposed by Louw (1979:27 & 39-40). Within colon 5 we distinguish two further cola which are, however, subcola because they are quotations determined by the matrix of colon 5.

4.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structure

.1 The proform #oun# (i.e. a consecutive conjunction) in colon 1 indicates either a return to the previous topic after the parenthetic colon 8 in pericope III, or it could summarize what has previously been said in order to form a transition to a new topic or pericope (cf Blass & Debrunner 1961:234-35). This issue can only be settled after we have considered the semantic and pragmatic modes of the text. In cola 2-3, 8 and 11-12 the conjunctive proforms are absent and are therefore asyndetic. The comparative #hōs# in colon 2 is kataphorically subordinated to #ēpipothēsate#. Colon 4 is linked by the proform #kai# (i.e. a copulative conjunction). The proform #dióti# as a paratactic causal conjunction introduces colon 5. The proforms #oun# (colon 6) and #dē# (cola 7 and 10) are consecutive and adversative conjunctions respectively. The relative pronoun #hoi# is a

proform in cola 8 and 11 which refers back to #apistoúsin# in colon 7 and to #humeîs# in colon 10 respectively. The #hoi# in colon 12 is the masculine plural article which also recapitulates #humeîs# in colon 10. The relative construction #eis ho# in colon 9 refers back to cola 7 and 8. This confirms that colon 9 should be taken as a separate colon - that is apart from the fact that it has an independent noun and verb phrase in any case.

Once again the proform of the second person plural (as expressed in #humeîs# and the verb forms) is of great importance in determining the syntactic coherence of this pericope.

.2 The following structural markers can be identified: #pás# (3 times in colon 1; #líthos# (in cola 3, 4, 5 and twice in colon 7); #éklectós# (in cola 3, 6, 10; cf #kaléō# in colon 10); #éntimos# (in cola 3, 5; cf #timē# in colon 6); #theós# (cf cola 3, 4 & 11); #pisteúō# (in cola 5 & 6; cf #apistéō# in colon 7); #hieráteuma & hágios# (cf cola 4 & 10); #laōs# (in colon 10 and twice in colon 11); #oikodomeō# (cf cola 4 & 7); #nûn# (in cola 11 & 12); #eleēō# (twice in colon 12). A few other structural markers catch the eye when one takes the foregoing pericopes into account: #lógos# (in colon 8; cf #logikós# in colon 2) #Iēsous Christós# (in colon 4); #kúrios# (cf colon 2); and #záō# (cf cola 3 & 4).

.3 Pericope IV is highly structured just like pericopes I-III. Compare once again the high frequency of twofold (cola 3, 4, 5, 7 and 10-12), threefold (colon 4?), fourfold (cola 5, 7 and 10) and fivefold (cola 1, 4? and 10?) expansions or imbedments. In colon 1 we encounter a chain linkage of 5 words linked by #kaì# (4x) and the excessive use of #pás# (3x). Colon 2 is introduced by a comparative clause followed by the imperative #ēpipothēstate# which is in turn followed by a final clause (#hína ... #) and also the protasis in the last part of the colon. The structure of cola 4 and 10 are similar to colon 2: starting off with a comparative clause (i.e. #kaì autoi hōs líthoi zōntes# and #humeîs de génos éklectón... # respectively) followed by a verb (#oikodomeîsthe# in 4 and omitted in 10) which is in turn followed by a final clause (#anénégkai# and #hópōs#). Cola 4 and 10 are also similar to one another in the light of the excessive binary combinations of words (e.g. #oikos pneumatikòs & hieráteuma hágion# in colon 4 and #génos éklectón, basíleion hieráteuma & éthnos hágion# in colon 10).

4.1.3 Text-syntactic delimitation: text / pericope breaks and coherence

.1 Syntactically the following clusters seem verified on the basis of the strong grammatical linkages between the cola: 3-5, 6-9 and 10-12. At this stage nothing is to be concluded on cola 1

and 2 as well as on the linkage of the clusters. Therefore let us proceed to the semantic analysis in order to gain more insight into the composition of this pericope.

*

4.2 TEXT-SEMANTIC ANALYSIS

4.2.1 Text-semantic extension: semantic domains and generic categories

.1 The following generic categories dominate this pericope:

* The actants referred to are: H2, H3, H5 and S1

* Once again the relationship between the actants is decisive for the distinction of semantic domains and categories:

POSITIVE VERTICAL RELATIONSHIPS:

H2: `H3' (a | & b):

- objects: milk (#gála# - 2); #kúrios# - 2)
- events: association (emotive: #ēpipothéō# - 2; #pisteúō# - 6); physiol (#aúxanō# - 2); sensory (#geúomai# - 2); movement (#prosérchomai# - 3); building activity (#oikodoméō# - 4); emotive (#kataischúnomai# - 5)
- abstracts: quality (#timē# - 6)

H2:S1 (ai):

- events: movement (#ānaférō# - 4); cultic (g: #thusía# - 4)
- abstracts: quality (#pneumatikós# - 4)

S1: `H3' (a!):

- events: control (f: #títhēmi# - 5); intellectual (d: #ēklektós# - 3, 5)
- abstracts: quality (#ēntimos# - 3, 5)
- objects: stone (#lithos, lithos akrogoniaios, kefalē gōnía# - 3, 5 and 7)

S1:H2 (a!):

- events: intellectual (j: #eúprosdéktos# - 4); communication (#kaléō# - 10); association (#ēleéō# - 11); transfer (#peripoiēsis# - 10)

NEGATIVE VERTICAL RELATIONSHIPS:

H5: `H3` (a|):

- events: intellectual (j: #āpodokimázō# - 3 & 7); association (#āpistéō#: 7); movement (#próskomma# - 7, #proskóptō# - 8); emotive (#skándalon# - 7); control (f: #āpeithéō# - 8)

S1:H5 (a!-)

- events: control (f: #títhēmi# - 9)

INSTRUMENTAL:

`H3`

- abstracts: relational (#èn aútō# - 2; #pròs hōn# - 3; #dià Iēsoū Christou# - 4; #ēp' aútō# - 5; existence (#záō# - 3)
- objects: #gála# (2), #líthos, kefalē gōnía, pétra# (3, 5 & 7), #lógos# (8)
- events: change (#sōtēria# - 2); building activity (#oikodoméō# - 4)

HORIZONTAL RELATIONSHIPS:

H2:H2 (b\$ & %):

- events: control (f\$: #āpotíthēmi# - 1, #basíleios# - 10); communication (#dólos, katalalía# - 1); emotive (#fthónos# - 1)
- abstracts: positive-negative (#kakía, hupókrisis# - 1) religious character (#pneumatikós, hágios# - 4); quantity (#pás# - 1)
- objects: H2 (#bréfe# - 2; #líthos, oikos, hieráteuma# - 4; #génos, hieráteuma, éthnos, laós# - 10 & 11)

H2:H5 (b_):

- abstracts: relation (contrast: #dè# - 7 & 10)
- events: communication (#ēxaggéllō# - 10)

TIME ORDER/REALM:

- Tn (#ārtigénnētos# - 2; #nûn# - 11 & 12)
- Ta vs Tn (#skótos & fōs# - 10 and #poté & nûn# - 11)

4.2.2 Text-semantic coherence: semotactic structure, coreference and referential unity (i e themes and subthemes)

.1 The structure of colon 1 is semotactically characterized by a fivefold expansion to the imperative of "conduct control" (f.\$) on horizontal level (b). The rest of this pericope is style-rhetorically highlighted with a number of metaphors (cf I B 4.3.1). It is, therefore, not a coincidence that the key in unlocking the semantic coherence of this pericope is found in its metaphoric references. Although the semantic coherence of this pericope is, to a certain extent, blurred because of this high density of metaphors, a close scrutiny nevertheless revealed the

following. Colon 2 introduces a metaphor of newborn babes (i.e. referring to the addressees) which are encouraged to long for their nourishment. The communicator-author in turn subtly identifies this nourishment (#gála#) with #kúrios# (cf Goppelt 1978:136). This is done through a syntactic linkage between #kúrios#, on the one hand, and the metaphor #égeúsasthe# and the ambiguous proform #én aútō#, on the other hand. At this stage, however, it is important to note that #én aútō# could refer to either #gála# or #kúrios# as the tenor of the vehicle #aúxēthēte# and likewise the vehicle #kúrios# could either refer to the tenor S1 or H3. Once again the author very cunningly identified #kúrios# with H3 (cf the style-rhetorical analysis of #logikós# and #chrēstós# as well as the co-textual analysis in II B 4.3). Therefore, colon 2 describes the relationship between H2 (i.e. the addressees) and H3 (i.e. Jesus Christ). Now this sets the tone for what is to follow.

In cola 3-9 the relationship H2:H3 is defined in terms of a new metaphor - a "stone-building" concept. In colon 3 the link with #kúrios# (alias 'H3' which split refers to #gála#) is established by #prós hōn#. The #líthon zōnta# in colon 3 is dualistically expanded by contrasting the negative and a positive appreciation thereof. Colon 4 continues to reinforce the relationship H2:H3 by transferring the "stone" metaphor corporatively to the addressees as well. This relationship results in a positive relationship (ai & !) towards God (S1) through (and now the author flashes his secret trump card for all to see) Jesus Christ whereby the author interrelates H3 with the #líthos zōn#. In colon 5 a quotation is used to confirm the intermediate role of H3 in the H2:S1 interrelationship. Cola 6-9 contrast the relationship of insiders (H2) and outsiders (H5) to this "elect-living-cornerstone" which is replaced once in colon 8 by a previously used metaphor for Jesus Christ, namely #lógos# (cf pericope III). Cola 10-12 are actually part of this contrast (cf the #de# in colon 10) between insiders and outsiders, but are distinguished from the previous cola by introducing a fourfold string of new metaphors for the addressees. These socio-political and religious metaphors clearly express the corporative relationship established between H2 and S1 through the mediator H3. The string of metaphors in colon 10 are followed by a final clause in which physiological (#skótos & fōs#) and time-orderly (#poté, nūn#) contrasts are made. It is within this co-text that the final clause introduces the proclamation (#éxaggéllō#) of the acts of the "One" who took the initiative (#kaléō#) in establishing their new sociological and eschatological status (cf Goppelt 1978:154). These acts were extensively and metaphorically explained in pericope IV.

Lastly the syntactic parallels between cola 2, 4 and 10 are

semotactically confirmed: each colon starts with a metaphoric introduction which is followed by an exhortation, a goal and a motivation. This in itself confirms the coherence of pericope IV but at the same time provides the demarcation of the clusters (cf 4.2.3).

.2 The fact that this pericope operates on such a highly strung metaphoric and symbolic level, makes the semantic references complicated and often difficult to follow. It is needless to say that this pericope will become almost incomprehensible for the normal average reader of this text. This implies that the historical dimension is extremely important for the communication of pericope IV (cf III B 2.4.2.2). The primary reception of this text, which was probably read in the meetings of the early church, was probably unproblematic (even stimulating) because of this very fact that they shared the historical conventions of the communicator-author (cf Minear 1982:243). For our understanding of this ancient text we are, however, forced to make an in-depth intratextual analysis of the text semantics.

Semantically the syntactic coherence between cola 3-5 and 6-9 is confirmed by the coreference in cola 3-9 to the #líthos zōn# introduced in colon 3. Cola 10-12 are also semantically a unit with the coreference of the semantic related lexemes #génos, éthnos & láos# found in colon 10 and the Old Testament quotation in cola 11-12. The chiasmic coreference established by the references to insiders and outsiders within cola 6-10, is also constitutive for the semantic coherence of this pericope: x:#humín# (colon 6); y:#ápistóusin# (colon 7); y:#proskóptousin# (in colon 8); x:#humeís# (colon 10).

At this stage we are in a position to discuss cola 1 and 2 and how they fit into this pericope or rather into pericope III and IV. It is clear that these two cola have a hinge function just like 1:13 hinges pericope II and III. Pericope III ends with a cluster group in which the loving relationship between the reborned siblings is motivated. In pericope IV cola 1 and 2 corefer to the semantic themes of brotherly love (expressed in colon 1 by calling on the addressees to put away everything that could jeopardize brotherly love - cf the componential analysis), rebirth, and also an allusion to the metaphor #lógos# (cf #ártigénnēta bréfē# and #logikòn# in colon 2). On the other hand cola 1-2 link semantically with cola 3-12 in two ways: colon 2 introduces the topic for cola 3-9 (i.e. the tenor #kúrios# for the vehicle #líthos zōn# which dominates cola 3-9); as well as the topic for cola 10-12 (i.e. the tenor #bréfōs# for the vehicles #génos, láos & éthnos# in 10-12). The text coherence between cola 3-9 is confirmed in the programmatical colon 3 which contrasts election and rejection of Christ in anticipation of the election (cf cola 4 & 5) and rejection (cf cola 6-9) of mankind. Likewise

cola 3-4 anticipate the semantic development in cola 5-12: the election-rejection contrast in colon 3 reoccurs in cola 5-9; and the corporate description of the addressees in colon 4 reoccurs in cola 10-12 (cf Brox 1979:95-96; Elliott 1982:419-423; Kelly 1969:89).

We have already seen that the semotactic analysis of the text coherence identified #Iēsous Christós# as the tenor for the metaphoric vehicles #gála#, #líthos zōn# (cf Goppelt 1978:141) and possibly also #fōs# (cf Kelly 1969:100). Therefore, the great number of coreferences to the tenor "Jesus Christ" in this pericope is decisive for its semantic coherence. Furthermore, the readers would surely have noted the parallels and close relationship between pericopes III and IV (cf Kelly 1969:82). This is especially evident in the light of the importance of the Christological metaphors in these two pericopes. This interrelationship will be discussed in detail within the analysis of the text of 1 Peter as a whole (cf II C 2.2).

.3 The referential unity has indirectly already been dealt with in my analysis of the semotactic structure and semantic coreference. This pericope resembles a trio (i.e. three-part composition) which is in unison due to its highly strung and complex metaphoric pitch which constantly and predominantly refers to the relationship between H2 (as a group), H3, H5 and S1. Once again it is important to note the decisive and mediatory role of H3 (i.e. either positive for H2 or negative for H5) in the constitution of the the relationships H2/H5:S1; H2:H2; and H2:H5 within the cosmologic time order (Ta & Tn). What strikes the eye in addition to the decisive role of H3 is the emphasis on the corporative status of H2. The communicator took great trouble to define this status with a vast number of religious and socio-political metaphors. At this stage it has already become clear that a specific referential unity throughout (at least thus far) creates a coherent melody in 1 Peter.

It should also not go unnoticed at this stage that the semantic correlation between cola 10-12 (i.e. 2:9-10) and pericope I (i.e. 1:1-2) is extraordinary conspicuous. In addition Goldstein (1973:120) shows that the references to God's mercy (cf 1:3 and 2:10) also frame this whole section. These observations will be followed up in II C 2.2

4.2.3 Text-semantic delimitation: text / pericope breaks and coherence

.1 Although I have identified a chiasmus between cola 6-10, the theme shift from #líthos zōn# (in cola 3-9) to #humeîs dè# (in 10-12) justifies the cluster grouping: 3-9 and 10-12. Cola 1-2

have also been identified as a cluster in the light of the discourse in pericope III. However, the strongest argument for the cluster demarcation (viz 1-2, 3-9 and 10-12) is the change in metaphors: from #bréfōs# (colon 2) to #lithos# (colon 3) to #laos# (colon 10); different exhortations: from #ēpipothēsate# (colon 1) to #oikodomeisthe# (colon 3) to an omitted verb (colon 10); and different goals: from #hina ēn autō auxēthēte# (colon 2) to #ānenégkai pneumatikàs thusías# (colon 4) to #hópōs tàs āretàs ēxaggeílēte# (colon 10).

Although the semantic interrelationship between the cluster-groups has been explained in this analysis, we are not yet in a position to finalize it. We still have to consider the pragmatic analysis as well as the coreferences in 1 Peter as a whole.

*

4.3 TEXT-PRAGMATIC ANALYSIS

4.3.1 Text-pragmatic extension: cola and style-rhetorical functions

.1 Together with the imperative participles there are 4 cola with the P = YOU and MB = I.VOL (cf cola 1-4). It is possible that the nominal colon 10 could follow the imperative cue of the parallel structured cola 2 and 4 and be interpreted as an imperative to the addressees, namely "to be" what you are. Once again the only other metapropositional basis governing this pericope is P = X with MB = I.ASSERT (cf cola 5-9, possibly 10 and also 11-12). Thus this pericope reflects a pluripersonal text function which is dominated by request signals expressing purposefulness and prospectivity on the one hand, as well as evaluative signals expressing both a positive factuality of the relations H2:H3 and H3:S1 and a negative factuality of the relation H3:H5 and S1:H5.

.2 Style-rhetorically this pericope reinforces the author's affinity to interrelate the appellative with the assertive in his communication with the addressees. In contrast to pericope III where the emphasis of the cola matrices was on the appeal to a relationship with God (cola 4-6), one another (colon 7), and the retrospective assertion of a relationship with Jesus Christ (cola 6-7), we now found in pericope IV that it is just the other way round: the appeal is to an actualized relationship with Jesus Christ (cola 1-9), with one another (cola 1-12), and the retrospective assertion of God's involvement (cola 4-12). A new feature, however, is the introduction of a purposeful prospectivity (goal) of this relationship with Jesus Christ and one another (viz #auxēthēte, ānenégkai & ēxaggeílēte# in cola 2, 4 and 10 respectively). This style-rhetorical equivalence between cola 2, 4 and 10 (which is based on the syntactic and

semantic features) together with the style-rhetorical deviation through syntactic imbedments of word pairs (i.e. twofold, threefold and fourfold expansions - cf especially cola 1, 3, 5, 7 and 10) and also semantic contrasts (cf especially cola 5-8 and 10-11) are important not only for reinforcing, poeticizing and formalizing of the pericope function, but are also vital in determining the structure of this pericope. The redundant use of metaphors is also a very significant aesthetic foregrounding in this pericope. The imperative colon 1 (with its repetitive machinegun-like expansions) reminds one of 1:13 which served as an attention prompter and a hinge cluster between pericopes.

Although these remarks do not reflect the style-rhetorical depth of pericope IV, they must suffice. A last style-rhetorical remark with regard to colon 2 is, however, to be followed up (cf 4.2.2). The communicator-author used a cunningly clever style-rhetorical device to identify the tenor of the metaphoric vehicle #gála#. To attain this goal he made use of "word play" twice in this colon, namely #logikòn# and #chrēstòs# which could be linked to #lógos# and #Christós# respectively. The word play #chrēstòs-Christós# is a literary metaplasm (i.e. a phonological deviation through substitution - cf Plett 1975:155) whereas #lógos-logikòn# is paronymic (i.e. morphologic equivalence through resemblance - cf Plett 1975:216). Therefore the metaphor of milk as nourishment for spiritually newborn babes split refers to the "word" in 1:23-25 (via #logikòn# in 2:2) and even more explicit to Christ Himself (via #chrēstòs#) (cf Brox 1979:92-93; Goppelt 1978:136-137). These pragmatic considerations confirm the syntactic linkage and the semantic split reference of the Christological metaphors in this pericope.

4.3.2 Text-pragmatic coherence: text-functional and style-rhetorical unity

.1 The text-pragmatic coherence is text-functionally constituted by a pluripersonal, group-identificative and appellative pericope function (cf the MB = I.VOL and I.ASSERT). Once again the interrelationship between the two is tightly knit. The request to the addressees to cherish the relationship with Jesus Christ and one another is motivated by a loaded religious, cultic socio-political, emotive and identificative (by demarcating themselves from outsiders) appeal.

.2 As a result of the syntactic and semantic analysis the structure of this pericope is to a large extent determined. Three clusters have been discerned: X (cola 1-2), Y (cola 3-9) and Z (cola 10-12). The parallelistic features in the three clusters (viz corporative metaphors, imperatives and goals) have already been discussed. Pragmatically (although it is rather a

diachronic matter) it is to be noticed that each cluster ends with some sort of quotation from the Old Testament. Structurally this pericope is a coherent whole reflecting parallel structures in all three clusters. If colon 10 is taken as a MB = I.ASSERT the conformity in cola functions together with the changes in the proposition type confirm the chiasmic pattern of cola 6-10: y (P = YOU); z (P = X); z (P = X) and y (P = YOU). At this stage it is difficult to discern a clear structure for this pericope as a whole. It seems, however, if colon 1 hinges pericope III and IV as an attention prompter and that colon 2 sets the tone for this pericope by giving the key for all the instruments that will play in this trio. Clusters Y and Z are only an elaborate semantic explication of H3 and H2 respectively as introduced in colon 2. Colon 3 is the pivotal point in cluster Y (cola 3-9) because it is a concentration of the topics expanded in cola 4-9. Although the topic of cluster Z (cola 10-12) is anticipated in cola 2, 3 and 4, it forms a pragmatic climax to this movement with an ascending staccato-like description of the addressees which concludes with a moving contra-sogetto. Therefore, I would opt for a diamond structure for this pericope in the light of the syntactic, semantic and pragmatic considerations which identified two decisively important pivotal points in pericope IV, namely cola 2-3 and 9-11.

4.3.3 Text-pragmatic delimitation: function and style-rhetorical change

.1 If colon 10 is accepted as reflecting an imperative character the change in cola functions confirms the style-rhetorical parallelistic structure which distinguishes clusters X (cola 1-2), Y (cola 3-9) and Z (cola 10-12). This is confirmed by the syntactic and semantic text delimitations. Within cluster Y (cola 3-9) the cola-functional change confirms the syntactic linkages of cola 3-4, 5 and 6-9.

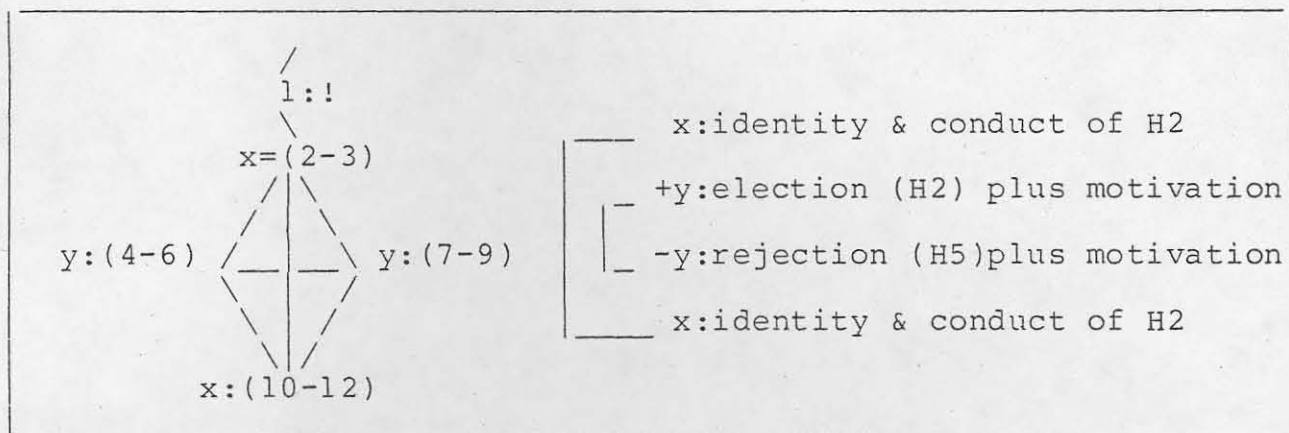
*

4.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

4.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 I have already argued that the semotactic structure of this pericope is repetitive within the clusters themselves: X (1-2-3-4); Y (1-2-3-4) and Z (1-2-3-4) where 1 represents a metaphoric clause; 2 an exhortation; 3 the goal; and 4 the motivational assertion. Thus merely taking semantic considerations into account (which place clusters X, Y and Z on an even par) doesn't help us in discerning a hierarchial structure for the pericope as a whole. It is only when we take

the pragmatic considerations into account that one gets a clue as to how the clusters fit into each other and where the emphasis lies. In terms of Jordan's models the diamond structure gives the best expression of the pragmatically emphasized pivotal points (cf 4.3.3). Pragmatically this pericope develops from an attention prompter (colon 1) and a brief introduction (colon 2) setting the tone for an elaborate semantic expansion in cola 3-9 in which the positive-negative contrasts between "election" and "rejection" play a decisive role. This is concluded with a pragmatically highlighted cola 10-12. Therefore, some kind of chiasmic tension is found in this pericope:



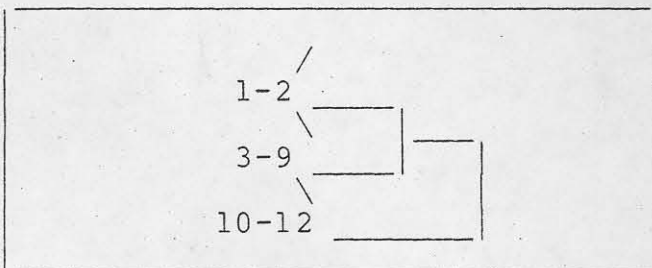
.2 In the light of the comprehensive analysis of this pericope we can reconstruct the discourse in the following way: The exhortation in colon 1 serves as an attention prompter with a repetitive (machinegun-like), staccato style (cf the pragmatic analysis) in which the addressees are admonished to put away everything that could jeopardize their brotherly relationship (colon 1). Introducing the first dominant metaphor of newborn babes the addressees are admonished to grow up in the Lord (colon 2). As newborn babes their maturing is directly related to the nutrition found in Jesus Christ (colon 2). Colon 3 (which introduces cola 3-9) is an asyndetic consecutive motivation in which the metaphoric reference to Jesus Christ as nutrition (colon 2) changes to a metaphoric reference to a cornerstone of a building. Therefore the addressees should be built up into a spiritual house with Jesus Christ as their living cornerstone (cola 3-4). Both cola 5 and 6-9 are parenthetical to the discourse by motivating Jesus' election as cornerstone from the Old Testament (colon 5) and concluding with the existential relevance of Jesus Christ as a stumbling block for unbelievers in contrast to a precious cornerstone for the addressees as believers (cola 6-9). The discourse is finally and logically concluded by a

change in the previously dominant metaphor (i.e. from "cornerstone") to metaphors describing the corporative sociological status of the addressees which is ultimately the goal of the newly born babes (colon 2) who should grow up in (i.e. build on) Jesus Christ (cf. col. 3-9). This new self-consciousness and socio-religious identification of the addressees are the basis of their boldness to proclaim God's salvation act to the world.

This pericope can be summarized in the following way:

- 1-2: Put away everything that could jeopardize your relationship with each other and grow up in the Lord just as newborn babes depend on their milk;
- 3-9: For the Lord is God's elect cornerstone and the foundation of your very existence as living stones in God's spiritual building. This cornerstone, however, is at the same time a stumbling block for the unbelievers;
- 10-12: Therefore, as a chosen race and a holy nation, you are also elected by God and should thus proclaim His mercies to the world

Graphically the discourse develops in the following way:



.3 Thrust: "An exhortation to the addressees to grow up in and build upon the Lord (i.e. Jesus Christ as their nutrition and God's elected cornerstone) by accepting their elect-corporate status and function (in contrast to the unbelievers) in order to love one another, being built up together, to serve God and witness to the world in their present situation."

Summary of subthemes:

Actants: H2, H3 and H5 together with S1
Objects: O1 and O2 (O2 = H)
Interrelationships: a+ (!, i &), a- (& !), b (_ & %) & I(H3)
Events: assoc., comm., physiol., sensory, movement, build., emotive, c, fl, d, g, j
T: Ta and Tn
Abstracts: quality, existence, +/- conduct, religious character, quantity, relation

4.4.2 Pericope perspective: master symbols

This highly strung metaphoric pericope obviously contains a number of master symbols which are often different expressions of the same concept. Jesus Christ and his decisive role in the H2:S1 relationship is described with a number of metaphoric master symbols such as "milk, word, living stone, cornerstone, headstone" and possibly "light" (?). The following metaphoric master symbols are also important in this pericope: "God's election" (of H2 and H3); "God's calling"; the believers as "siblings" and "God's corporate people" (expressed by a number of metaphors); the imperative to "brotherly conduct"; the "mediatory role of Jesus Christ"; "rejection of the unbelievers"; and "proclamation of God's grace in Jesus Christ by the addressees".

All these master symbols reflect essentially a particular cosmologic perspective expressed predominantly by defining the interrelationship between the different actants within a specific time order. It is especially the hierarchy of these master symbols that interest us. The mediatory role of Jesus Christ has already been mentioned in the previous paragraph. God's role is clearly described as a sanctioning (cf the lexemes #ἐκλεκτός & ἐντιμος #) of the mediatory and dividing role of Christ in order to constitute a socio-religious and God-pleasing (i.e. elect and holy) community in contrast to rejected and disobedient outsiders. Brox (1979:95-96) exposes in his analysis of 2:4-10 that the paradoxical implication of the "stone" metaphor for Christ described in verses 4-5, serves as a model in the application of the metaphor to the addressees: election vs rejection in verses 6-8 (cf 4b-5a); and the addressees as God's elect in verses 9-10 (cf 5b-d). Goppelt's (1978:152) conclusion with regard to the addressees' historical orientation, suggests the orientation of 1 Peter's cosmologic / Christological (i.e. clearly modelled on Jesus Christ's orientation) perspective: "Thr

geschichtliches Handeln ist zuerst und zuletzt vertikal orientiert." Therefore, the contours of the cosmologic perspective as expressed by numerous interrelated master symbols, are starting to form a comprehensive and coherent picture. We are almost ready to draw our conclusions in this regard (cf II C 2).

4.4.3 Pericope strategy: function

.1 This pericope continues with the appellative strategy in order to persuade the addressees through an emotive and style-rhetorical motivation and assertion of their vertical and horizontal status and commitments to adhere to a holy conduct which includes an intimate relationship with Jesus Christ, brotherly conduct, serving God, group identification, and witnessing to their new existence. This is syntactically, semantically and pragmatically expressed in various ways.

* *

5. PERICOPE V (2:11-12)

5.1 TEXT-SYNTACTIC ANALYSIS

5.1.1 Text-syntactic extension: cola and pericope division

.1 This short pericope consists of only one colon. The rather long verb phrase includes the infinitive (final) #ἀπέχεται#, the relative #ἡαῖτινες#, and the participle #ἔχοντες# as imbedments to the matrix #παράκαλῶ# (cf Combrink 1975:55).

5.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structure

.1 Colon 1 begins with the vocative #ἀγαπῆτοί# which is followed by the verb phrase introduced by #παράκαλῶ#. #Παράκαλῶ# dominates the entire colon and is therefore grammatically expanded by a comparative clause (viz #ἡὸς παροίκους καὶ παρεπιδήμων); an infinitive final clause with its own short participle imbedment (viz #ἀπέχεται ... ψυχῆς); as well as a participle clause with its own rather long imbedment (viz #τῆν ἀνάστροφῆν ... ἐπισκοπῆς)). The proform #ἡμῶν# in 2:12 obviously refers back to #ἀγαπῆτοί# in 2:11. Therefore, in the light of the criterium of grammatical reference this pericope reflects a syntactic coherence.

.2 The only noteworthy lexeme that recurs in this pericope is #καλός#. However, this should not mislead us because there are a number of structural markers to be identified in the light of the previous discourse: #ἀγαπῆτός, παράκαλέῶ, παροίκους, παρεπιδήμων, ἀπέχομαι, ἐπιθυμία, ἀνάστροφῆ, ἔθνος, ἔχομαι, καλός (2x), κακοποιός, δοξάζω & θεός##.

.3 Structurally the colon matrix catches the eye because it is the first pericope introduced by the vocative. It could therefore also have semantic and pragmatic implications (cf II B 5.2 & 5.3). The participle imbedment to #παράκαλῶ# (i.e. 2:12) is expanded by a final clause #ἡίνα ... δοξάσῃσιν ... ἐπισκοπῆς# which is in turn expanded by a double clause #ἐν ᾧ ... κακοποιῶν# and #ἐκ τῶν ... ἐποπτεύοντες#. The structure of this colon has therefore proved to be tightly knit and rather complex due to the numerous hypotactic imbedments.

5.1.3 Text-syntactic delimitation: text / pericope breaks and coherence

.1 In the light of the above-discussed text-syntactic considerations which exposed the close syntactic linkages, we are able to discern an independent pericope which is demarcated from

the previous pericope by the structurally highlighted vocative #ágapētoí# in 2:12, but also from the following pericope which is introduced by the pericope demarcator #hupotássomai# in 2:13 (cf also 2:18 & 3:1).

*

5.2 TEXT-SEMANTIC ANALYSIS

5.2.1 Text-semantic extension: semantic domains and generic categories

.1 The following semantic domains dominate this pericope:

* Actants: H2, H5 and S1

* Most of the other semantic domains are used to express the interrelationship between the actants.

POSITIVE HORIZONTAL RELATIONSHIPS:

H1:H2 & H2:H2 (b%):

- objects: H2-group:socio-religious(+) (#ágapētós#)
- events: comm.control (#parakaléō#)

NEGATIVE HORIZONTAL RELATIONSHIPS:

H2:H5 (b_-):

- objects: group-H2:socio-political(-) (#parepidēmos#);
social(-) (#pároikos#, #kakopoíōs#;
group-H5 + socio-religious(-) (#ēthnos#)
- events: comm.(-) (#katalaléō#); sensory (#ēpopteuō#)

H2:\$ (b\$-):

- objects: human being = H (#psuchē#)
- events: assoc.control(-) (f: #ápéchomai#, #strateúomai#
emotive (#ēpithumía#); conduct (l:#ánastrofē#);
control(+) (f: #ēchō#)
- abstracts: religious character (#sarkikós#, #kalós#)

POSITIVE VERTICAL RELATIONSHIP:

H5:S1 (ai):

- objects: S1
- events: comm.emotive.assoc. (#doxázō#); assoc.movement
(#ēpiskopē#)

TIME ORDER:

- Tx (#ēn hēméra#)

Let us see if there is some coherence to be reconstructed from this variety of semantic domains and categories.

5.2.2 Text-semantic coherence: semotactic structure, coreference and referential unity (i e themes and subthemes)

.1 The semotactic structure of colon 1 provides the basis for the paraenetic character of this pericope. This pericope is therefore an exhortation to the addressees with regard to their self-control (f.\$) as a group and also with regard to their horizontal conduct (b_) towards outsiders (cf Goldstein 1973:38). Verse 11b is contrasted with 2:12 (cf Goppelt 1978:157). This is skilfully brought about by the common lexeme #échō# which is semantically contrasted by the compounded lexeme #ápéchomai# (f.\$-) in verse 11b and #échō# (f.\$+) in verse 12a. This creates a semotactic coherence (i e through semantic contrast) in pericope V. In the imbedment to the participle clause in verse 12, we encounter an antithetic chiasmus: #katalalōusin (x: b_.comm.-) ... kakopoiōn (y: l-) ... kalōn érgōn (y: l+) ... épopteúontes (x: b_.sens)#. Therefore what the Gentiles say (x) and what they see (x̄) are contrasted in terms of "evildoers" (y-) and "gooddoers" (y+). This antithetic chiasmus is imbedded in a parallelism consisting of verse 12 as a whole: #tēn anastrofēn ... kalēn# (x: l+); #ēn hō ... kakopoiōn# (y: b_.comm.-); #ēk tōn ... épopteúontes# (x: l+); #doxásōsin ... épiskopēs# (y: ai.comm.+). Note the description of "good conduct" in the "x" phrases and the change in the "y" phrases from a negative evaluation of the addressees to the glorification of God.

.2 The coreference to the horizontal conduct, on the one hand, and the relationship between H2 (i e the addressees) and H5 (i e the outsiders), on the other hand, constitute the semantic coherence of this pericope. The semantic contrasts between H2 and H5, as well as between good and bad conduct heighten the semantic coherence of this pericope.

.3 It is clear that the communicator-author wanted to establish a referential unity between the horizontal status of the addressees and their holy conduct (cf Goppelt 1978:158; Goldstein 1973:35-36), on the one hand, and the transformation of the outsiders' blasphemous accusations against the addressees into the glorification of God, on the other hand. This transformation is brought about on account of the addressees' good conduct which is, paradoxically, also the reason for the accusations against them because of the "Anderssein der Christen" (Goppelt 1978:160; Brox 1979:115). Therefore, one could conclude that the "addressees' good conduct" is the semantic reference which constitutes the referential unity between the opposing actantial structures in this pericope.

Horst Goldstein (1973:38-40) has shown how the coreference of #anastrofē, kalós & ágathopoiéō# in 1 Peter as a whole

constitutes a referential unity in which God, Jesus Christ, the addressees' conduct, and the witnessing to outsiders are interrelated. This would have important implications for the interpretation of colon 4. This would imply that theological and Christological dimensions are presupposed with regard to the addressees' conduct and relationship with outsiders (cf pericopes I-IV). Therefore, although no reference is made to the Christological perspective in pericope V, the coreference in the text as a whole confirms this presupposition. This kind of excursion in reconstructing the referential unity of themes and subthemes within 1 Peter as a whole is outside the scope of this dissertation. Similar excursions are nevertheless possible and often very rewarding. It was important for me to mention the above-discussed example because it illustrates that the thrust, perspective and strategy of the communicator-author are overtly and covertly reflected on micro and macro level.

5.2.3 Text-semantic delimitation: text / pericope breaks and coherence

.1 In the light of the semantic analysis of this pericope the semotactic coherence was highlighted. The redundant references to the conduct of the addressees therefore demarcate pericope V from the previous pericope and, at the same time, set the semantic parameters for what is to follow (i.e. pericopes VI-XIV). This will become clear in due course.

*

5.3 TEXT-PRAGMATIC ANALYSIS

5.3.1 Text-pragmatic extension: cola and style-rhetorical functions

.1 Text-pragmatically the dominance of colon 1 in this pericope is also confirmed. It introduces the cola function P = YOU and MB = I.VOL which dominates this pericope as a whole. Therefore, the communicator's exhortation to the addressees expresses a pluripersonal, purposeful and prospective text function.

.2 The hendiadys #paroíkous kaì parepidēmous# in colon 1 functions style-rhetorically as a semantic equivalent description (cf Plett 1975:278) of the addressees in order to emphasize their negative horizontal status. This is in semantic contrast with #āgapētoí#. This contrast reminds one of the oxymoron #klektoís parepidēmois# in 1:1 (cf Brox 1979:111-112). Therefore, the communicator-author surely wanted to reinforce his paradoxical description of the addressees' existence. In addressing them as #āgapētoí# the author style-rhetorically aimed to persuade his receptors to identify with their negative horizontal status. The

paronymic #kalēn-kalōn# in verse 12 also functions as an emphasis to describe the religious quality of the addressees' conduct. The function of the phonological equivalence (i.e. alliteration) between the word forms #kalēn, katalaloūsin, kakopoiōn, kalōn & ergōn# in verse 12 is probably merely aesthetic. The semantic deviation by contrasting the lexemes #anastrofē, kalós & kalós ergōn# with #kakopoiós# (cf 2:12), on the one hand; as well as the contrast between the lexemes #katalaléō# and #doxázō# (cf 2:12), on the other hand, emphasizes the tension in the existence of the addressees as #ágapētoí# but also as #pároikoi kai parepidēmoi# (cf 2:11).

This description of the text-pragmatic extension of pericope V obviously provides us with a basis to reconstruct the text-pragmatic coherence.

5.3.2 Text-pragmatic coherence: text-functional and style-rhetorical unity

.1 The text-pragmatic coherence of this short pericope is obviously found in its group-identificative and appellative function. The sociological status of the addressees (as a symbol for group identification) forms the foundation, motivation and explanation for the appeal to their horizontal conduct towards outsiders.

.2 It is especially the semantic deviation which functions as a style-rhetorical device in constituting pragmatic coherence and structure in this pericope. The structure of this pericope is straightforward. Verse 11a introduces the exhortation which is elaborated - firstly, with an admonition to abstain from fleshly desires (in 2:11b) and, secondly, with an exhortation to adhere to good conduct (in 2:12). Therefore, the structure is triangular with the pivotal point at the beginning.

5.3.3 Text-pragmatic delimitation: function and style-rhetorical change

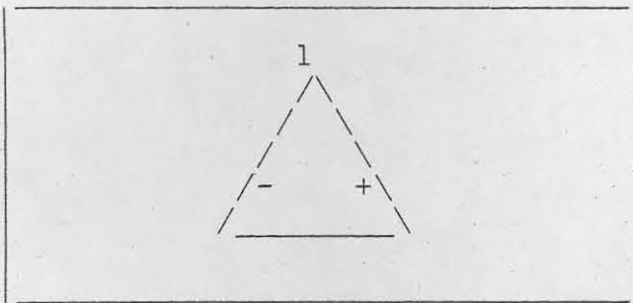
.1 The dominance of the colon matrix in 2:11a as well as the style-rhetorical imbedments confirm the pragmatic demarcation of this pericope. The beginning of this pericope is demarcated by the attention prompter #ágapētoí#, and the pericope ending by the semantic and pragmatic break between pericope V and VI.

*

5.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

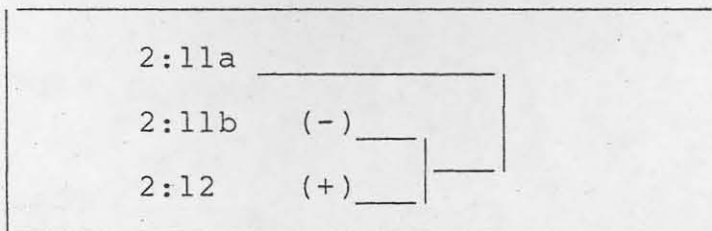
5.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The structure of this pericope can be compared with a triangle - that is with the pivotal point in 2:11a which is then expanded in 2:11b-12. This is based on the pragmatic analysis of the pericope coherence which, as we have seen, is syntactically and semantically confirmed.



.2 The discourse therefore develops from the attention prompter (i.e. the vocative #ἄγαπῆτοί!) and the introductory exhortation to the addressees to live up to their status as strangers and resident aliens (2:11a) which is then followed by a positive and negative embodiment thereof in 2:11b and 2:12 respectively (cf Schelkle 1976:70). This status of the addressees has two implications according to this pericope. On the one hand it implies that they should abstain from certain bodily passions (cf 2:11b) and, on the other hand, that they should maintain a good conduct as a witness to the critical unbelievers so that they may come to the glorification of God in the end (cf 2:12). The generic semantic and pragmatic character of this pericope is evident and will be confirmed by the analysis of 1 Peter as a whole (cf II C 4.1).

The development of the discourse can be schematized in the following way:



.3 Thrust: "An exhortation to the addressees to accept their status as strangers and aliens in this world and to live accordingly as a witness to outsiders in order that God may be glorified in the end."

Subthemes:

Actants: H2, H5 and S1
Interrelationships: ai (H5:S1); b+ (%) and b- (\$ & _)
Events: comm.control, comm.(-); sensory; emotive; association; f and l
Abstracts: religious character
Time-order: Tx

5.4.2 Pericope perspective: master symbols

The master symbols dominating this pericope are "the sociological negative status of the addressees"; "the imperative to a religious conduct"; "the struggle with man's own desires"; "the witnessing power of good conduct;" and "the importance of the end time". All these master symbols are an integral part of the communicator-author's life-and-world view.

Most of these master symbols have already been activated in the previous pericopes. The reader will find that this is also the case with the remainder of the pericopes (viz VI-XVII) in 1 Peter. This is the main argument why pericopes I-V constitute the semantic basis for the whole text (cf II C 2.2). It should be kept in mind, however, that the integration of these master symbols in terms of a cosmologic perspective was syntactic-meticulously, semantic-extensively and pragmatic-masterfully argued in 1:1-5:12 by the communicator-author. This cosmologic-Christological perspective will recur from time to time to reinforce the coherence and the ultimate meaning of the different master symbols which comprise different metaphors, themes and subthemes.

5.4.3 Pericope strategy: function

Pericope V is a request to the addressees to accept their sociological negative status and to live up to the implications thereof for their life-style. Thus this pericope follows the pattern of the previous pericopes in wanting to persuade the addressees to identify with their commitments, but also to

estrangle them from an unholy conduct by exhorting them to face the conflict with their bodily passions, on the one hand, and the outsiders, on the other hand. An important motivation is introduced for the first time in 1 Peter, namely that the witness of their holy conduct would bring the unbelievers to glorify God.

We are bound to see that this short pericope sets the tone for the greatest part of what is left of 1 Peter - at least till 4:19. This is against Combrink (1975:40) and Kelly (1969:102), for example, who limit the extension of 2:11-12 to 3:12. The fact that the relationship between insiders and outsiders, as well as the motives of suffering and witnessing are important in 3:13-4:19, confirms that 2:11-12 is programmatic for the whole paraenetic second half of 1 Peter. Therefore, this pericope is strategically very important in the structure of this letter.

* *

6. PERICOPE VI (2:13-17)

In the outline of chapter II, I have limited my in-depth intratextual analysis to the first five pericopes for very good reasons. The first reason is surely more than evident, namely that an in-depth analysis of 1 Peter as a whole would make this already long dissertation unmanageable. Secondly, pericopes I-V have been identified as the theological basis of 1 Peter. This will be confirmed in the synthesis of each of the remainder of the pericopes that we are about to discuss.

I was in doubt, however, whether to include this synthesis of pericopes VI-XVII or not. In the end I decided that it had to be included for a very good reason, namely my own prerequisite that the thrust, perspective and strategy of a text can only be adequately reconstructed in the light of the intratextual analysis of the whole text. The communicator-author indeed wanted to communicate with his readers through his text as a unit. We have to honour this. However, to exclude lengthy discussions, I limited myself to a synthesis of my intratextual analysis of pericopes VI-XVII and refrained from engaging in a dialogue with other scholars. The discourse, semantic and text functional analysis of these pericopes are, however, to be found in appendix A.

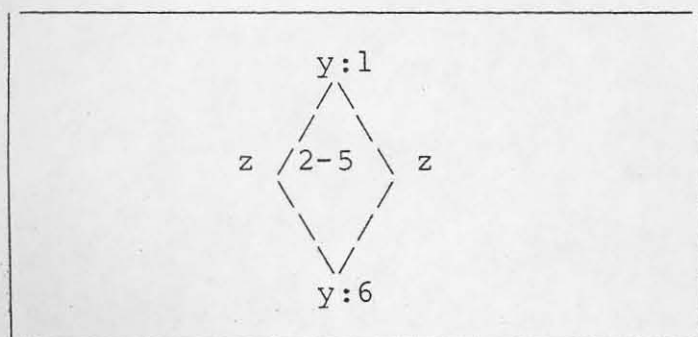
6.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

6.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 Syntactic conjunctions are of little help in determining the structure of this pericope (cf the asyndetic relation between cola 3-6). Nevertheless, the #hóti# in colon 2 and the identical syntactic structure of cola 3-6, demarcate two clusters: 1-2 and 3-6. Semantic considerations reveal an interesting structure in cola 3-6. One could either discern a parallelism or a chiasmus. The parallelism has a y-y-z-z pattern: the lexemes #pás# (colon 3) and #ádelfótēs# (colon 4) refer to a horizontal interrelationship; and #theòs# (colon 5) and #basileús# (colon 6) to a vertical relationship. The chiastic pattern y-z-z-y is based on the contrast between the conduct of the addressees to all people as outsiders (cf #pántas timēsate# in colon 3 = y); and the conduct of the addressees amongst one another as insiders (cf #tēn ádelfótēta ágapáte# in colon 4 = z). On the other hand, the insider relationship between the addressees and their God (cf #tòn theòn fobeíste# in colon 5 = z) is contrasted with their outsider relationship to the authorities (cf #tòn basiléa timáte# in colon 6 = y). Note that the imperative form of the lexeme #timáō# is used for the "y" cola of the chiasmus and stands in

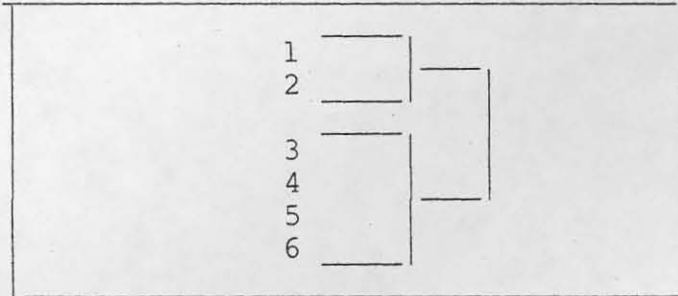
contrast to the imperatives #âgapâte & fobeîsthe# (cf cola 4 and 5) of the "z" cola. In this way a distinction is made between the addressees as God's elect (cola 4-5) and the world and its authorities (cola 3 and 6).

This very interesting structure gives, in my opinion, the clue to the structure of the pericope as a whole. Pericope VI starts off with an exhortation to the addressees to submit to the authorities (cf colon 1) which is motivated by defining their collective relationship towards God and the outsiders. Thus once again we find the "y-z" motives in cola 1-2. The pragmatic analysis confirms this "y-z" alternation - compare the changing of cola functions from MB = I.VOL (colon 1) to I.ASS (colon 2). Pragmatically the emphasis falls on the exhortation to submit to authorities which is contrasted with their insider relationships. It seems therefore, appropriate to distinguish a chiasmic pattern for this pericope with the pivotal point at the beginning and end:



.2 The discourse of this pericope is introduced by the exhortation to submit to human institutions for the sake of the Lord (colon 1). The reason for this request is seated in God's will that his elect should silence the slander of the heathen by their good conduct (i.e. obeying human authorities) as people who are truly free (cf colon 2). Therefore against the background of their conduct of loving one another and fearing God (cola 4 and 5), their conduct should also include the honouring of the emperor as well as all people (cola 3 and 6). These four very short imperatives conclude this pericope with a machinegun-like fire of exhortations.

Graphically the discourse development can be illustrated in the following way:



.4 The thrust: "An exhortation to the addressees to submit to human authorities as part of the distinguished conduct of the God-fearing brotherhood."

Subthemes:

Actants: H2, H5.1 and S1
Interrelationships: a/ (H2:H5.1); ai & !; b_, %
Events: f.ip./assoc; act.q.+; f.j; f.comm.; d.-; c; ip.assoc.+;
emo.assoc.+
Abstracts: qx; q; +/-; status

6.4.2 Pericope perspective: master symbols

The master symbol of "submission to authorities" dominates this pericope. This master symbol is in interrelation and thus defined by the following master symbols: "authorities as sent by God to punish evil and reward good people"; "God's will"; "a distinguished quality of Christian conduct"; "honouring all people - especially the authorities"; "love for the brotherhood"; and "reverence for God".

We have already seen that the master symbols of "good conduct"; "brotherly love"; and the "will of the holy God / Father" were interrelated in pericopes III and IV which, in addition, had an extreme emphasis on the mediatory role of Jesus Christ in this regard. Therefore, the only new master symbol in this pericope is the "submission to authorities and all people". However, this is only a qualification of the addressees' "holy conduct" (cf pericopes III and IV).

6.4.3 Pericope strategy: function

This pericope has the function of appealing to the addressees to maintain a certain code of conduct towards the authorities. Together with this appellative function it also has a group-identificative function (i e by contrasting insiders and outsiders and by emphasizing their commitment to God and one another).

* *

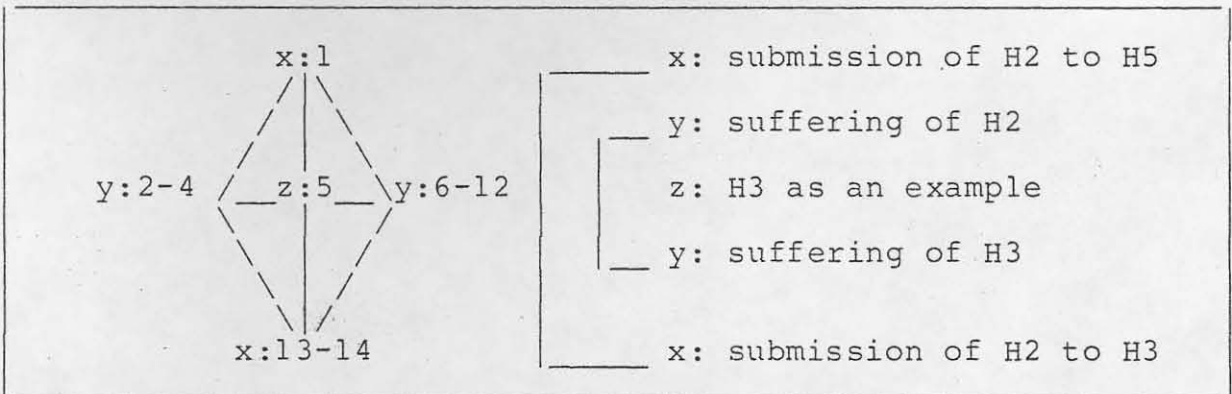
7. PERICOPE VII (2:18-25)

7.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

7.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The syntactic, semantic and pragmatic analyses reveal the following clusters: 1-4, 5, 6-12 and 13-14. The style-rhetorical development in this pericope by means of progressive association makes it fairly easy to determine the structure. The introductory colon 1 announces the subthemes of "submission" and "suffering" which qualify the exhortation to the Christian slaves. This pivotal point is expanded by an aesthetic foregrounding (cf the chiasmic patterns and parallelisms) of the subthemes of "submission, suffering, grace, good and bad conduct" in cola 2-4. Colon 5 recapitulates the conclusion of the evaluative excursion in cola 2-4 with the initial exhortation (cf #eîs toûto gàr êklêthête#), but then introduces the theme of "Christ's suffering" as motivation for his whole argument. Cola 6-14 then clip-links (i.e. with progressive association) to the theme of Christ's suffering which is not only an example for the addressees, but is ultimately the essence of their commitment and submission to him (cf cola 12-14). In this way the communicator-author completes the circle by returning to the motive of submission via the Christological excursion. Therefore, colon 5 is clearly the rotation point. The structurally highlighted exhortation to the slaves to submit to their masters in colon 1 is counterbalanced and relativized by the climactic end in cola 13-14 in which the addressees are described as in submission to their Shepherd, Jesus Christ.

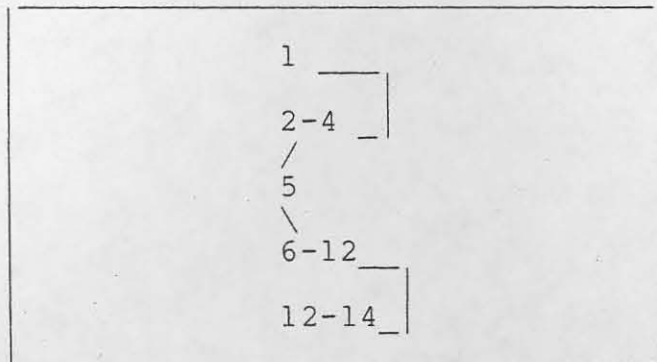
Therefore the structure of this pericope reflects that of a palindrome:



The thrust of this pericope is determined by these structural parameters and their interrelational tension. Once again I would like to emphasize that it is difficult to single out any element in any chiasmic ring composition. Maybe my distinction between text thrust, perspective and strategy will serve us better to determine the relationship between the different constituents in a chiasmic structure. I would like to suggest that the thrust is determined by the syntactic and semantic constituents which are arranged in a chiasmic pattern for the very purpose of creating a tension between different (often paradoxical) semantic domains. Therefore, it is senseless to argue which is the most important. It seems much more meaningful to expose the perspective which underlies this tension. In this pericope it is clearly the rotation point "z" which establishes the Christological perspective underlying the text thrust. Pragmatically the communicator chose the chiasmic pattern (consciously or unconsciously) because it serves as a means of emphasizing this semantic tension of the thrust, but also to unlock it. This explanation is also beautifully illustrated in pericope X.

.2 This pericope is an exhortation to the servants amongst the addressees that they should be submissive to their masters whether they are good or bad (colon 1). This is motivated by three cola contrasting suffering as a result of good and bad conduct. The conclusion is clear, namely that there is no credit in suffering for bad conduct, but it is indeed grace from God himself when one suffers for doing good. The discourse up till colon 4 is then summarized in colon 5 by the assertion that the addressees are called (cf #eîs toûto gàr êklêthête;) to this distinguished code of conduct. Colon 5 introduces a new motivation (in addition to cola 2-4) for this unique code of conduct, namely the example of Jesus Christ. In cola 6-12 this example of Christ's unjust suffering in spite of his good conduct, is narrated. In this short narrative Christ's crucifixion is highlighted as the ultimate symbol of his suffering (cf colon 11 as a hinge between the foregoing and following discourse). Colon 11 hinges with cola 12-14 by relating Christ's unjust suffering to the very existence, liberation and conduct of the addressees who are now under the patronage of the great Shepherd (i.e. Jesus Christ) whom they follow.

The development of the discourse can be schematized as:



.4 The thrust: "An exhortation to the slaves amongst the addressees to submit to their masters (good or bad) even if it means suffering unjustly like Christ, the supreme example for their conduct."

Subthemes:

Actants: H2, H3, H5 and S1
Interrelationships: a/; a|; ai; a!; b_ and I
Events: f.ip.assoc; emo.; transf.ip.assoc; sens.; emo / physiol.
impact; comm; g.l.; movem.; d.j.; c
Abstracts: qx; q; +/-;

7.4.2 Pericope perspective: master symbols

"Submission to good and bad masters" is the important master symbol which determines the thrust of this pericope. This is linked to the very important master symbol of "Christ's suffering and the cross" as an example for the addressees. It is most interesting that this master symbol is explicitly called a "master symbol", namely #hupogrammos# (i.e. an example) in colon 5. Together with this the contrast between "good and bad conduct"; "God's approval" and "Jesus Christ, the Shepherd of his flock" constitute the cosmologic perspective of the communicator-author. Surely the structural and hierarchial importance of colon 5 confirms the dominance of Jesus Christ as the most decisive master symbol in 1 Peter. The fact that it integrates and structures all the other master symbols, already suggests the Christological parameters of the cosmologic

perspective in 1 Peter.

7.4.3 Pericope strategy: function

The appellative strategy of the communicator-author is continued in pericope VII. The structurally dominant colon 1 exhorts the slaves amongst the addressees to obey their masters. The rest of the pericope is an assertion and an evaluative confirmation of this exhortation. Therefore, cola 1-14 as a unit functions as an emotional and evaluative motivation for the addressees to adhere to this conduct. The style-rhetorical highlighting of "Christ's suffering" as the ultimate example for the addressees is, nevertheless, the heart of this motivation.

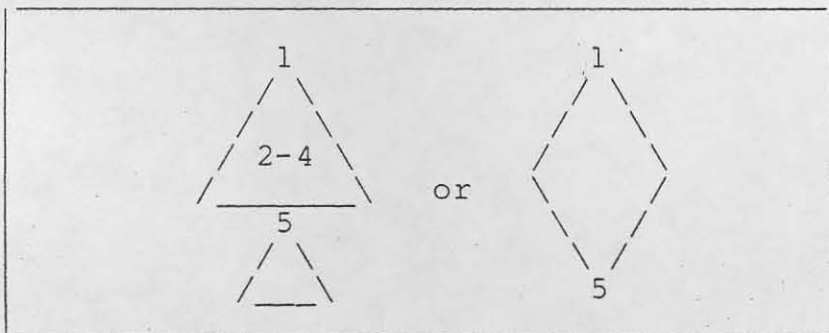
* *

8. PERICOPE VIII (3:1-7)

8.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

8.4.1 Pericope thrust: structure, discourse development, theme and subthemes

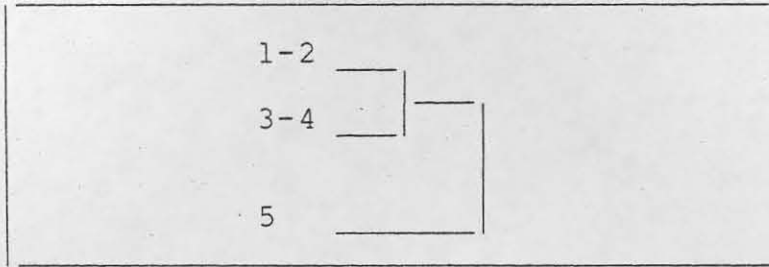
.1 The cluster grouping in this pericope is rather obvious because of the syntactic proforms (e.g. conjunctions and relative pronouns); the change in semantic reference (i.e. addressing the wives first and then the husbands); as well as the pragmatic cola-functional change in MB (viz I.VOL to I.ASS and back to I.VOL). This divides the cola in two clusters, namely cola 1-4 (subdivided in 1 and 2-4) and 5. The analysis of the different text modes reveals many style-rhetorical features which highlight and demarcate the different structures of the individual cola. In the final analysis cola 1 and 5 are structurally foregrounded as the pivotal points of this pericope (cf the analysis in appendix A 8.1).



.2 This pericope addresses the wives and husbands amongst the addressees. First the wives are exhorted to submit to their husbands in the same way as the servants should submit to their masters (cf the #*hómoiōs*# in colon 1). This is motivated in colon 1 by the aim to win the disobedient husbands to become God-fearers through the holy conduct of their wives. In colon 2 this conduct is explicated in terms of an exhortation that the wives' adornment should not be outward. On the contrary, what is pleasing to God is the gentle and quiet spirit within a person. In colon 3 the exhortations in cola 1 and 2 are motivated by the example of the holy women of the past and their adornment and submission to their husbands. In this regard Sarah is their prime example. Colon 4 concludes that the wives amongst the addressees are daughters of the holy women of the past when their conduct is similar to those women of the past. Likewise colon 5 introduces an exhortation to the husbands to live considerately

with their wives. This means that they should honour their wives as the weaker sex since they are co-heirs to God's grace, but also so that their prayers shouldn't be hindered.

The discourse develops as follows:



.3 The thrust: "An exhortation to wives and husbands amongst the addressees to treat their spouses like God-fearing people should as a witness to convert the non-believer spouses amongst them, but also as a preservation of their relationship with God."

Subthemes:

Actants: H2, H5 and S1
 Interrelationships: ai; b, \$ & %
 Events: f.ip.assoc; comm; transf. receive/ip.assoc; sens; emo;
 act.decorate/clothe ; emo.assoc; c; d; l; f.move
 Abstracts: q; qx; +/-; g; e; Ta

8.4.2 Pericope perspective: master symbols

This pericope reflects master symbols which refer to a "positive conduct between spouses"; "God's will"; "the example of holy figures"; "respecting the status quo"; and "witnessing to outsiders". These master symbols are once again an expression of the "holy conduct" as an important master symbol in the life-and-world perspective reflected in 1 Peter.

8.4.3 Pericope strategy: function

This pericope continues the appellative and persuasive strategy with regard to the addressees and their conduct in society.

* *