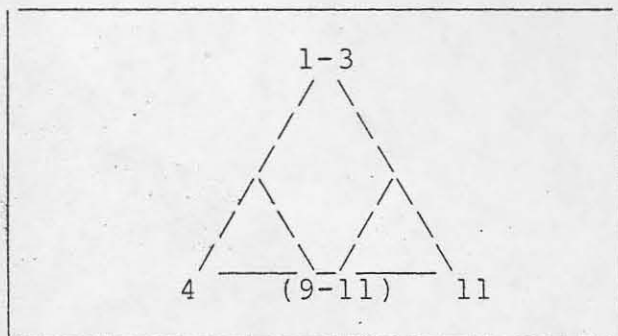


9. PERICOPE IX (3:8-12)

9.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

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

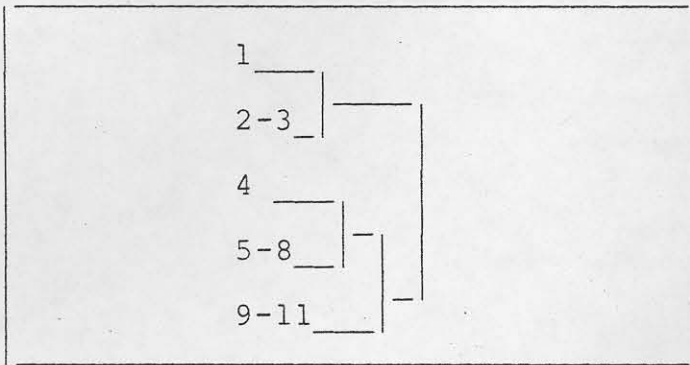
.1 Pericope IX is syntactically marked by a change from the second person plural imperative to the third person plural imperative. This change helps us to group cola 1-3 and 4-11. The frequent use of parallelisms in this pericope as a style-rhetorical foregrounding enables one to distinguish smaller cluster units: 2-3 (antithetic); 4, 5-8 and 9-11 (synthetic and antithetic parallelisms in all three units respectively). What is important for this synthesis, however, is that the intratextual analysis of the text syntactis, semantics and pragmatics shows that cola 4-11 are basically motivational expansions of cola 1-3. This is diachronically confirmed by the fact that it is a quote from the Old Testament which serves as an authorization for the appeal in 1-3. It should be mentioned, however that cola, 9-11 are semantically a conclusion within cola group 4-11 and pragmatically important for the pericope as a whole. Therefore, it should be highlighted as well.



.2 In pericope IX the author once again exhorts the addressees as one group and not a subdivision amongst the addressees (e.g. slaves, wives or husbands). This is in contrast to pericopes VI-VIII. In addition to this contrast, the words #tò de télòs# in colon 1 suggest that this pericope is some kind of a closing to the discourse up till now. In colon 1 the addressees are exhorted to reflect a positive association in their interpersonal horizontal relationships. Cola 2 and 3 follow with the exhortation that this includes that they shouldn't return evil for evil - on the contrary they should rather bless others. Colon 4 introduces the motivation of this exhortation in 1-3 by

claiming that those who really want to experience bliss should refrain from speaking evil. Cola 5-11 once again serve as an exhortation to the addressees to turn away from evil, to do good, and to seek peace because ultimately the righteous will receive God's approval whereas the evildoers will receive his disapproval.

The discourse can be schematized in the following way:



.3 The thrust can be formulated as: Finally, an exhortation to the addressees as a whole that their interpersonal conduct should be marked by love, peace and righteousness so that they may receive God's blessings and not his rejection.

Subthemes:

Actants: H2, H5 and S1
 Interrelationships: b% & _; a!
 Events: ip.assoc (emo.; d; +); transf.; comm. (-/+; assoc.);
 sens.; f; movem. (orientated; assoc); act
 Abstracts: T; qx; q; +/-; e

9.4.2 Pericope perspective: master symbols

This pericope appeals to the addressees to adhere to a horizontal interpersonal relationship defined by master symbols such as: "love, kindness, humility, blessing one another (not retaliation or speaking evil), peace and righteousness". To this is added the master symbol that "God will bless the righteous and reject the evildoers". Once again these master symbols reflect the hierarchial more integrating master symbol, namely "holy conduct".

It is significant to notice the parallels between the master symbols found in this pericope and pericope IV: a "unique horizontal conduct" (cf 3:8-9 with 2:1-3); and "God's evaluation thereof in terms of acceptance and rejection" (cf 3:10-12 with 2:4-10). The only remarkable difference between the two pericopes is that the Christological orientated conduct of the addressees has a theological and ecclesiological dimension in pericope IV. In contrast pericope IX emphasizes a sociological dimension together with a theological dimension. Although there is no explicit reference to Jesus Christ as in pericope IV, a diachronic analysis of 3:8-9 reveals specific Christological ethics as the basis for the exhortation to the addressees. I think the reader will agree that we have seen too much of this communicator-strategist to explain this as a mere coincidence. Even if one is prepared to argue that it is a coincidence, he will have to acknowledge the coherence of the cosmologic perspective reflected in 1 Peter.

9.4.3 Pericope strategy: function

This pericope functions as a conclusion or summary of the appeal to the addressees with regard to their interpersonal conduct in society. It is strategically highly appellative and persuasive.

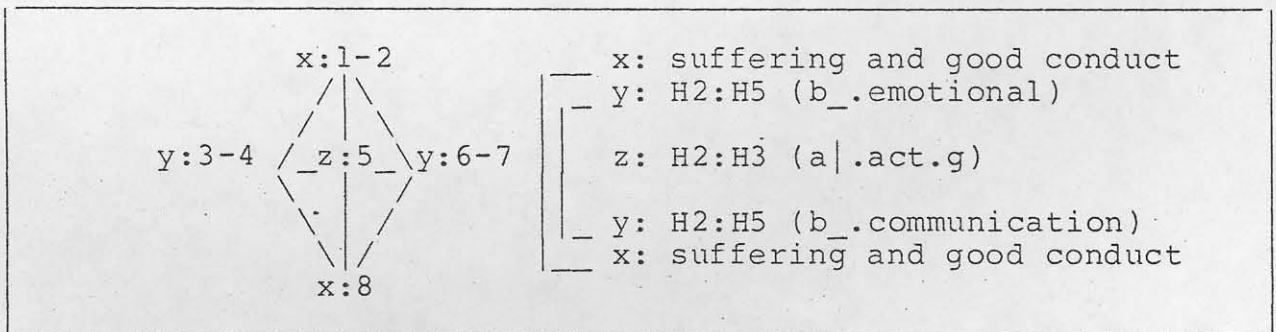
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10. PERICOPE X (3:13-17)

10.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

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

.1 The syntactic chiasmus (viz apodosis - protasis - protasis - apodosis); semantic parallelism (viz #kakóō - ágathós - páschō - dikaíosúnē); and pragmatic unity (cf the cola functions in appendix A 10.1), demarcate the cola group 1-2 as the first coherent cluster. Cola 3-7 are pragmatically a unit because of their cola function: P = YOU and MB = I.VOL. Semantically cola 3-4 (which are dominated by the domain of "horizontal emotion" between H2:insiders and H5:outsiders) and cola 6-7 (which are in turn dominated by the domain of "horizontal communication" between H2 and H5) are to be linked. Colon 5 differs semantically in that it focusses on the addressees' relationship to Christ (H3). Colon 8 syntactically (cf the paratactic #gár#); semantically (recapitulating the subthemes of "suffering for righteousness" sake"); and pragmatically (cf the cola-functional change to I.VOL again) constitutes the final cluster. From this analysis the chiasmic pattern in pericope X is obvious.

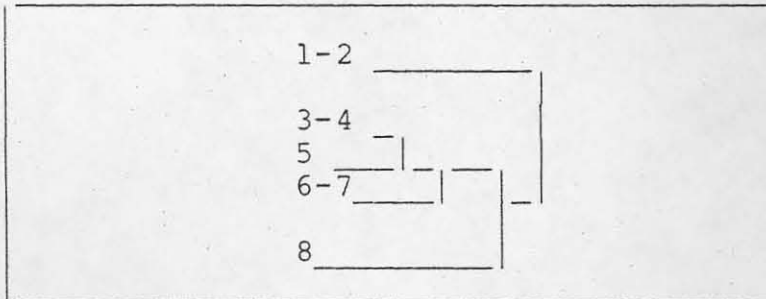


.2 This pericope starts with a question in colon 1 asking the addressees if anyone would harm them as people who are zealous to do good. This is immediately and inevitably (in the light of the text-pragmatic presupposition of the communicator-author) qualified by colon 2 that even if it indeed happens that they suffer for righteousness' sake they should reckon it as a blessing. This subtheme is now commented on in cola 3-7 (i e a "thema & rhema" discourse). The addressees are now called on not to fear those who do them harm (cola 3-4). They should rather revere Christ (colon 5) as their Lord. Therefore they must be prepared to give account of their hope to the outsiders (colon 6). In colon 7 they are exhorted to do this with a good conscience as a damning witness to the outsiders. The discourse

The thrust, perspective and strategy of 1 Peter: Pericope analysis

is concluded by recapitulating that it is ultimately better to suffer for doing good than evil.

The discourse development can be schematized in the following way:



.3 Thrust: "An exhortation to the addressees, based on the assertion that those who suffer for righteousness' sake are blessed, to maintain a good conscience by not fearing the outsiders but rather to honour Christ and to witness to the outsiders through their good conduct."

Subthemes:

Actants: H2, H3, H5 and S1
Interrelationships: a! & i, b\$ &
Events: act.(-;+); emo.(desire; impact; j); transf.; comm.; d;
 f; l
Abstracts: e; qx; q; +/-; g; T

10.4.2 Pericope perspective: master symbols

The chiastic structure highlights the master symbols in this pericope: "suffering for righteousness' sake"; "decisiveness of the relationship with Jesus Christ"; "preparedness to witness"; "good conduct in Christ" and a "good conscience". All of these master symbols were already introduced in the foregoing discourse and is therefore merely a reinforcement of the cosmologic perspective of the communicator-author.

10.4.3 Pericope strategy: function

The function of this pericope is to persuade the addressees to a positive horizontal relationship with the outsiders, on the one hand, and to assure the addressees of God's blessing should it happen that they suffer in this interaction, on the other hand. Once again the strategic devices of identification and estrangement are clearly operational in this pericope as in all the other pericopes thus far.

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11. PERICOPE XI (3:18-22)

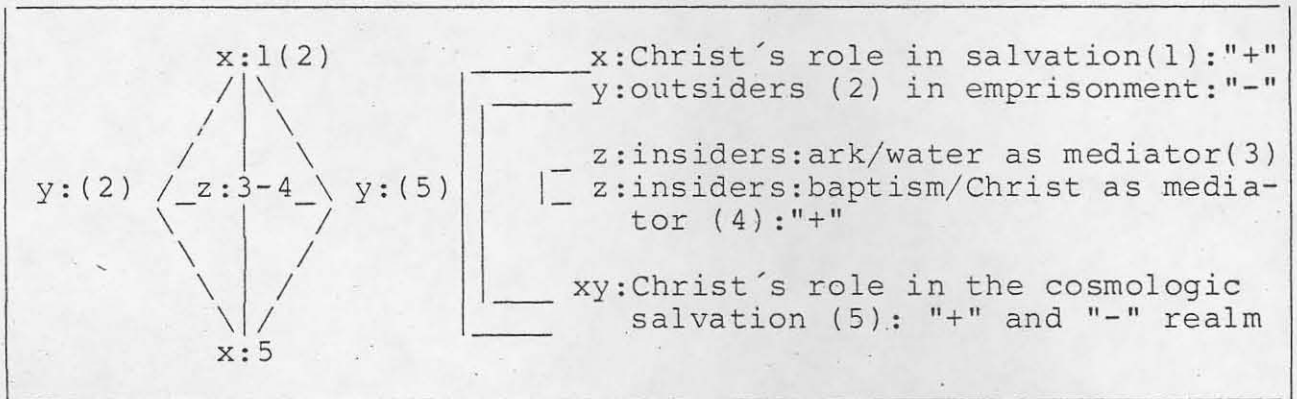
11.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

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

.1 The linkage with the previous pericope is obvious in the light of the introductory #hóti# in colon 1 of pericope XI. This will be taken up again within the analysis of 1 Peter as a whole (cf II C 1). Syntactically this pericope is marked by its tightknit linkages through relative particles which serve as proforms. The cola-functional analysis reveals furthermore that cola 1-5 are similar, namely P = X and MB = I.ASS. Therefore we are predominantly dependent on the semantic analysis in identifying the clusters and the structure of this pericope.

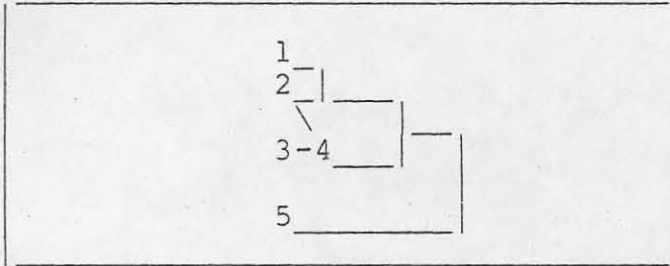
Semotactically the structure of cola 1 and 2 is very similar - almost parallel. Both start with Christ, the actant (x:H3), who is confronted by sin and death (y: cf #hamartía & fulakē# in cola 1 and 2 respectively). This is followed by his act (x': #ápothnēskō# in colon 1 & #kērússō# in colo 2) which affects the addressees (z+) and the unfaithful of Noah's time (z-) in cola 1 and 2 respectively. Cola 3 and 4 are also almost parallel. Both start with the subject (i e u: #kibōtós & báptisma#) as the vehicle of redemption (v: #diasōzō & sōzō#) which was made possible #di' húdatos & di' anastáseōs 'Iēsoû Christou# (w) respectively. Colon 5 recapitulates the motives of cola 1-2: the actant, Christ (x), and his act (x': #ēstin ên dexiâ theou#) which affects the addressees (z+) and the spiritual world (z-).

The similarity in semantic structure between the cola is the basis of the coreference of the different cola which ultimately determine the clusters and the structure of the pericope. Cola 1 and 2 are semotactically linked by their coreference to Christ, his acts and their affect in this world and the "other world." Cola 3 and 4 corefer to the topic of redemption and the mediation thereof. This cluster is chain-linked to the subtheme of the deluge in Noah's time in colon 2. Colon 5 is likewise chain-linked to colon 4 which introduces the actant Christ again (cf cola 1-2 in contrast to cola 3-4) at the very end of the colon. The coreference to his act and its affect for this and the other world is clearly a recapitulation of the topics in cola 1-2. Therefore the theme of this pericope is clearly stated in colon 1, explicated in cola 2-4 and summarized in colon 5 creating a diamond structure which includes more than one chiasmic pattern for this pericope:



.2 Pericope XI links itself as a motivation to the previous pericope and its theme of suffering for righteousness sake (cf the #hóti# in colon 1). Indeed, Christ their Lord, himself is their supreme example because he suffered (even died) as the righteous for the unrighteous. This act in fact reconciled the addressees with God. In colon 2 the effect of this act of the living Christ is extended to the "otherly / spiritual world" affecting even the unfaithful people of Noah's time who have long since passed away. This subtheme is then commented on in cola 3-4 and serves therefore pragmatically as a vehicle for the author to introduce the theme of redemption and the mediation thereof. In Noah's time 8 people were saved in the ark through the water of the deluge (cf colon 3), but now in contrast to Noah's time the baptism (as a promise / prayer to God) saves the addressees through the mediation of the resurrected Christ (cf colon 4). In this way (i e via a detour) the author links the suffering of the actant Christ to the subthemes of redemption, and victory over all realities as a conclusion and recapitulation in colon 5. Through this the author wanted to motivate and give his readers the right perspective on their suffering.

The discourse can be graphically illustrated in the following way:



.3 Thrust: "An assertion to the addressees that their suffering is to be seen in the perspective of Christ's suffering as the righteous for the unrighteous, but also an assurance that Christ, through whom they are reconciled with God, is the Victor over the total reality which includes the spiritual world."

Subthemes:

Actants: H2, H3, H4, S1, S3 and S4
Interrelationships: a|; ai; a!; I
Events: transf.; g.l.-; impact; f.movem.; c.physiol.; movem.;
comm.; f.ip.assoc; emo.; act.(capacity; g); c.; d.sens.;
f.
Abstracts: qx; q; +/-; e; Tn;

11.4.2 Pericope perspective: master symbols

The dominant master symbols in this pericope are the "mediating role of Jesus Christ in salvation"; "Christ's victory over all realities"; "baptism"; as well as the "suffering, death and resurrection of Christ". The master symbols in this pericope are clearly Christological. What is to be noted once again with regard to these master symbols are the references to a series of events which the communicator-author interpreted as having cosmologic implications for the total reality.

11.4.3 Pericope strategy: function

This pericope functions as an assertion and assurance for the addressees that their suffering is not only following in the footsteps of Jesus Christ, but that Christ ultimately triumphed. This assertion is then a consolation and motivation for the addressees in their tribulations.

In conclusion, it is important that the close interrelationship between this pericope, the previous and the following one is to be considered carefully.

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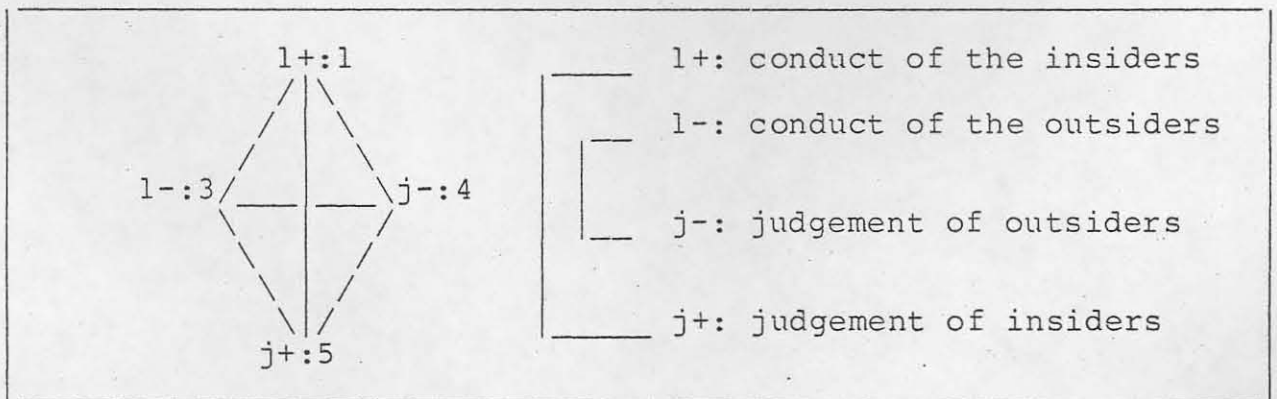
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12. PERICOPE XII (4:1-6)

12.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

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

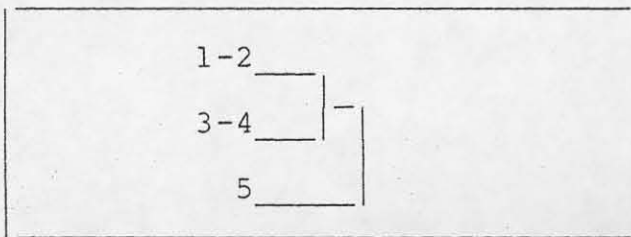
.1 The syntactic (cf the #gàr#) and semantic (cf the coreference and contrast between "Ta" and "Tn" as well as between the "-" and "+" conduct) coherence between cola 1 and 2 demarcates the first cluster. The change in the actantial subject (i e from the addressees to the outsiders), the semantic contrast between #blasfeméō# and #apodídōmi lógon# and the pragmatic coherence (P = X and MB = ASS) between cola 3-4, demarcate the second cluster. In colon 5 the change in the actantial subject, the semantic coreferences to the judgement of the living and the dead, suffering as well as a God-approved conduct, link it to both the first (i e cola 1-2) and second cluster (i e cola 3-4). The relative particles in cola 3-4 reveal that they are an expansion of cola 1-2. Therefore, the dominance of cola 1-2 together with the emphatic causal proform and the recapitulation of subthemes (i e from this and the previous pericopes) in colon 5, lead us to describe the structure of this pericope in terms of a diamond. Once again we find that the expansion in cola 2-4 is antithetic to the outer constituents: the conduct of the insiders (1+) is contrasted with that of the outsiders (1-) (cf cola 1-2 with colon 3); whereas the judgement of the outsiders (j-) is contrasted with the vindication of the insiders (j+) (cf colon 5 with 6):



.2 The pericope returns (cf the #oún# conjunction as proform) to the example of Christ's suffering in colon 1 of pericope XI - that is after a detour in which the communicator described the effects and implications of Christ's death and resurrection for

the total reality of this and the spiritual world. The addressees are now called on to be armed and prepared to suffer likewise because it is the inevitable consequence of their God-approved conduct which is in contrast with their former and unacceptable heathen-like conduct (cf cola 1 and 2). It is exactly this change in conduct which brings the heathens to judge, reject and abuse them (cf colon 3). However, the heathens are to give account of their behaviour before God who will judge the living and the dead (cf colon 4). Colon 5 concludes this pericope recapitulating the themes of the foregoing by encouraging the addressees that even the suffering of death in their physical existence (which is often interpreted as judgement) doesn't mean that the gospel was proclaimed in vain. No, it was proclaimed to them in order that they could live in their spiritual existence in the same way as God does.

Discourse development:



.3 Thrust: "An exhortation that the addressees should be prepared to suffer in the same way as Christ did because it is the inevitable result of their changed life conduct. They are assured, however, that God will judge the outsiders who inflict this suffering but vindicate the insiders even if they have suffered death."

Subthemes:

Actants: H2, H3, H5 and S1
 Interrelationships: a|, ai & a!; b\$ & b_
 Events: impact; comm.; act.(war;) f.; g.l.-; emo.; f.j.; e.;
 movem.; transf.; physiol.;
 Abstracts: +/-; Tn; q(degree); category; capacity;

12.4.2 Pericope perspective: master symbols

The master symbols dominating this pericope are: "the suffering of Christ"; "the suffering of believers because of the change in

conduct"; "the contrast between their former and present life-styles"; and "God's judgement". Once again the conduct of the addressees is Christologically orientated and cosmologically interpreted as meaningful.

12.4.3 Pericope strategy: function

The function of this pericope is appellative with regard to the addressees' suffering and unique conduct, but assertive with regard to their interpersonal-relationships with outsiders and ultimately with God himself.

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13. PERICOPE XIII (4:7-11)

13.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

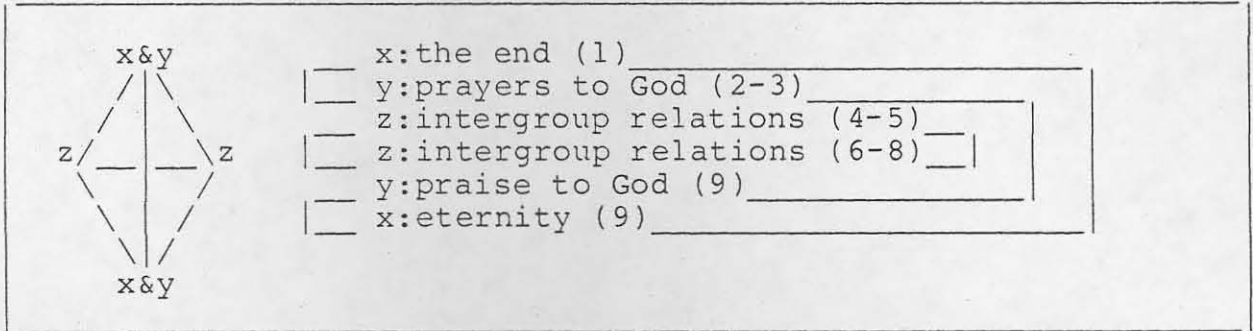
13.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The paratactic proform #dē# in colon 1 links this pericope with the previous pericope. In colon 2 the consecutive #oun# is a proform which continues the discourse but also returns to a more imperative and exhortatory style. Cola 4-10 are all (with the exception of colon 9) stringed asyndetically. Therefore, the syntactic considerations give little help in demarcating the clusters in order to determine the structure of this pericope. Syntactically we are only able to distinguish cola 1-3, 7-8 and 8-9 as clusters. Pragmatically we also lack clear text breaks (cf the number of elliptic cola and the presupposed imperative nature of the pericope as a whole). The only exceptions are found in cola 1 and 9-10 which have a change in cola function.

Therefore, we are dependent on the semantic analysis for further demarcations. In cola 4 and 5 a chiasmic description of the intergroup relations of the addressees is found: #heautoū# (x), #āgāpē# (y), #filóxenos# (y) and #állēlōn# (x). Likewise in colon 6 a ring-compositional interplay between #ékastos# (x:H2) chárisma (y), diakonéō (z), oikónomos (z), cháris (y) & theós (x:S1)# is found. Cola 7 and 8 are also semantically parallel. Both describe an interpersonal event in the protasis whereas the events are related to God in the apodosis. In conclusion we are able to distinguish cola 1, 2-3, 4-8 (with 4-5 and 6-8 as a subdivision) and 9-10 as clusters. Although cola 4-8 as a whole corefers to the interrelationship amongst the addressees as a group, cola 4-5 differ from 6-8 in that 4-5 refer to their relationship in the generic terms of love and hospitality whereas 6-8 specifically refer to individual gifts and examples of how they should serve one another with them.

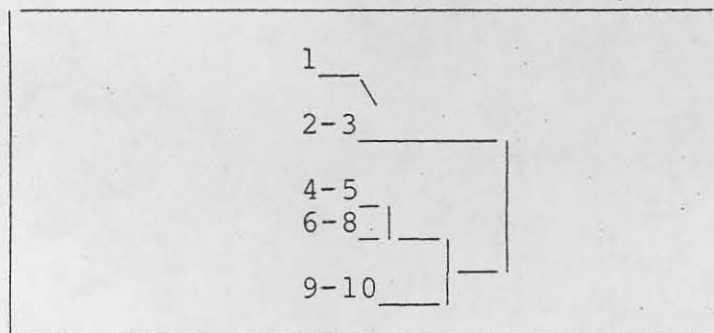
Structurally a chiasmic / ring composition is found in this pericope.

The thrust, perspective and strategy of 1 Peter: Pericope analysis



.2 Pericope XIII is introduced by the remark that the end of all things is near. This necessitates that the addressees should be self-controlled and alert in order to pray (cola 1-2). On the other hand they should keep up their love, hospitality (cola 4-5) and service for one another with their spiritual gifts (cola 6-8). The author argues that this will result in the glorification of God and therefore he concludes with a quote from a traditional phrase of praise affirmed with the semitism #āmēn# (cola 9-10).

Discourse development:



.4 Thrust: "An exhortation to the addressees to keep up their relationship towards God (i.e. with prayer, service and praise) and one another (i.e. with love, hospitality and service) - especially in the light of the nearing end."

Subthemes:

Actants: H2, H3 and S1
 Interrelationships: ai & a!; I; b\$ & b%
 Events: e.; f.; comm.; ip.emo.assoc.+; act.(cover; serve); g.l.-;
 transf.;
 Abstracts: T; position; qx.; q.; +/-; capacity;

13.4.2 Pericope perspective: master symbols

The dominant master symbols are: "the nearing end"; "love and service between insiders"; "praise, prayer and service to God through Jesus Christ"; and "the insiders as gifted by God". Almost all of these master symbols have already occurred within 1 Peter and are therefore only a reinforcement thereof. It is interesting to note that all these master symbols were previously Christologically orientated (cf especially pericopes II, III and IV). The only master symbol which could be described as "new" is the insiders as gifted. Once again this is to be to the glorification of God through Jesus Christ (cf colon 8).

13.4.3 Pericope strategy: function

This pericope appeals to the addressees to keep up their relationship with God and one another. Apart from this appellative function it concludes by giving an emotive estimation of God's glory which serves as a motivation for the appeal.

The cohesion and demarcation of this pericope are rather obvious in the light of its difference in thematic thrust in comparison to the foregoing and following pericopes.

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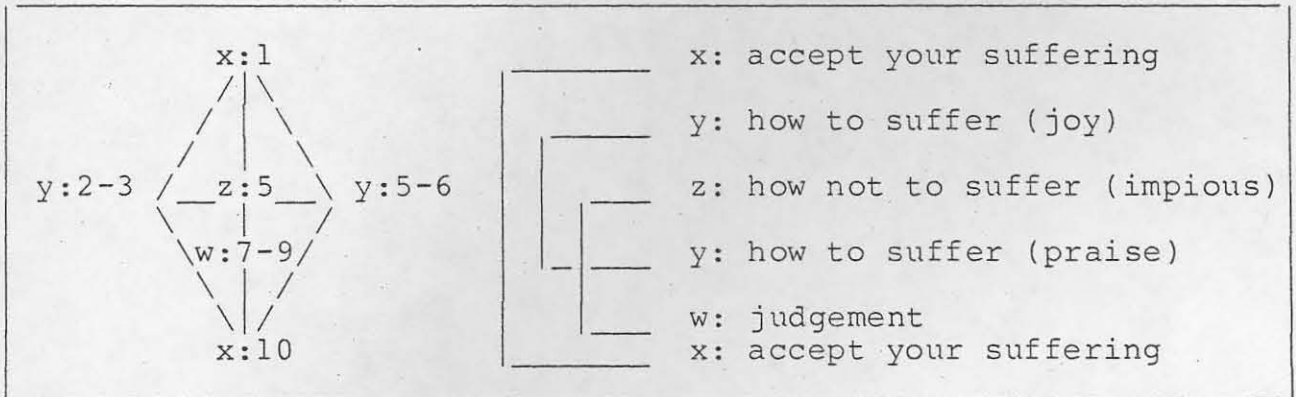
14. PERICOPE XIV (4:12-19)

14.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

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

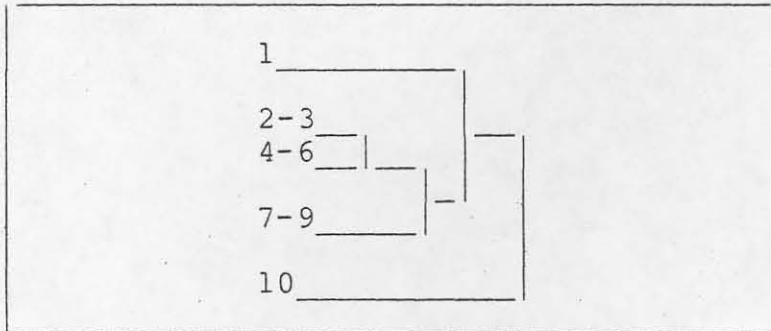
.1 The sparsely used vocative (#ágapētoí;) clearly introduces a new pericope. Other syntactic considerations only reveal a clear coherence between cola 1-2 (cf the #állà;) , 4-6 (cf the proform #dè;) and 7-9 (cf the proforms #dè & kaì;) ; the difference in the subject actant as well as the conditional structure of cola 8 and 9). Other syntactic conjunctions in this pericope (cf #gár & hótì;) are dubious and need other considerations before their linkages can be established. Semantically the lexemes in colon 1 reflect a chiasmic structure: #xenízō (x), #púrōsis (y), #peirasmós (y) and #xénos (x) which introduces the semantic domains of "expectation"; "ordeal/suffering" and "testing". Although colon 2 is semotactically directly adversative to colon 1, the coreference to the request to suffer for and like Christ and the request for an appropriate emotional reaction to suffering which is contrasted with the shameful suffering of the impious (cf colon 4), is the underlying tone throughout cola 2-6. This makes it more probable that cola 2-6 as a whole is a cluster adversative (cf the #állà;) in colon 2) to colon 1. Compare the following coherence between cola 2-6. Colon 2 has a parallelistic interplay between Christ's suffering (x), joy (as an emotional reaction to suffering) (y), Christ's glory (x') and joy (y). The coreference to suffering, Christ, bliss and glory in colon 3 is more than enough reason to link it with colon 2. In cola 5 and 6 the semantic references to Christ (and indirectly suffering) and the emotional reaction of the insiders are chiasmatically arranged in terms of the following phrases which recapitulate cola 2-3: #hōs Christianós (x), #mē aischunésthō (y), #doxazétō (y) & #èn tō ónomati toutō (x). Colon 4 is a counterpoint to the melody in cola 2-3 and 5-6 by showing how Christians should not suffer. Finally, the contrast between God's judgement of the righteous (+) (i.e. the addressees) and the impious (-) is found in both cola 8 and 9 whereas colon 7 is an introduction to this subtheme. Colon 10 recapitulates the subthemes of suffering; the expectation thereof; the qualitative relationship between God and the addressees; suffering as God's will; and the Christian conduct in suffering. This results eventually in discerning the following clusters: cola 1, 2-6, 7-9 and 10. These clusters are pragmatically confirmed by the change in the dominant appellative cola function of this pericope (i.e. P = YOU and MB = I.VOL) which changes in cola 7-9 to an assertive function (i.e. P = YOU and MB = I.ASS).

Structurally the pivotal point is found in cola 1 and 10 where the dominant subthemes in this pericope are introduced and recapitulated:



.2 After the addressees are for the second time addressed as #āgapētoi# they are exhorted not to be surprised at their suffering (cf colon 1). Therefore the theme of suffering is taken up again after it was omitted in pericope XIII. Colon 1 is followed by an explanation in cola 2-6 of how they should understand their suffering. In contrast to the view that suffering is something strange, they are exhorted to rejoice in it (cf colon 2) and experience it as a blessing (cf colon 3) because it is to follow in the footsteps of Christ and to suffer for him. Therefore, the addressees are exhorted not to suffer as unjust (cf colon 4) but as Christians (cf cola 5-6). This is motivated by referring to God's judgement of all people which includes both the just and the unjust (cf cola 7-9). Colon 10 recapitulates the foregoing by exhorting those who suffer according to God's will to entrust their lives to him, and also assuring them that God, their faithful Creator, will be faithful to them.

Discourse development:



.3 Thrust: "An exhortation to the addressees to accept, rejoice in, and live up to (i.e. by doing good) the fact that they are strangers / outcasts who suffer for Christ's sake which, however, also means that God will be faithful to them in his final judgement of the just and the unjust."

Subthemes:

Actants: H1, H2, H3, H5 and S1
Interrelationships: a|, ai & a! ; b\$ & b_
Events: emo.; assoc.; j.; physical; E; impact; comm.(+; -; symbol); transf.; physiol.; act.; movem.; g.l.; sens.; f.j.;
Abstracts: q.; +/-; status; T; order; g.;

14.4.2 Pericope perspective: master symbols

This pericope refers frequently to the master symbols of: "expectation of suffering"; "suffering as God's will"; "suffering for and like Christ"; "joy in suffering"; "right conduct in suffering"; "the final judgement of the just and the unjust"; and "the faithfulness of God as the Creator". This pericope once again confirms the cosmologic dimensions of the master symbols in 1 Peter (cf the references to the final judgement and God as Creator). The fact that the total existence (which includes suffering) of the addressees is made meaningful (cf joy and praise in suffering as well as in the end of all things which includes judgement) confirms the integrative power of the Christology of 1 Peter.

14.4.3 Pericope strategy: function

This pericope continues the appellative and assertive strategy of 1 Peter. The communicator-author appeals to the addressees to accept their suffering as part of their status as Christians by alienating them from their unchristian commitments. On the other hand, he motivates them by identifying them with Christ and assuring them that God will be faithful to them in his final judgement. The uncanny similarities in the thrust and master symbols of this pericope and pericope V confirms my view that pericope V forms a heading for pericopes V-XIV (i.e. 2:11-4:19). The fact that this pericope is also introduced with #ἀγαπᾶτοί# could suggest that the vocative serves as an enclosure of the discourse from 2:11 to 4:19.

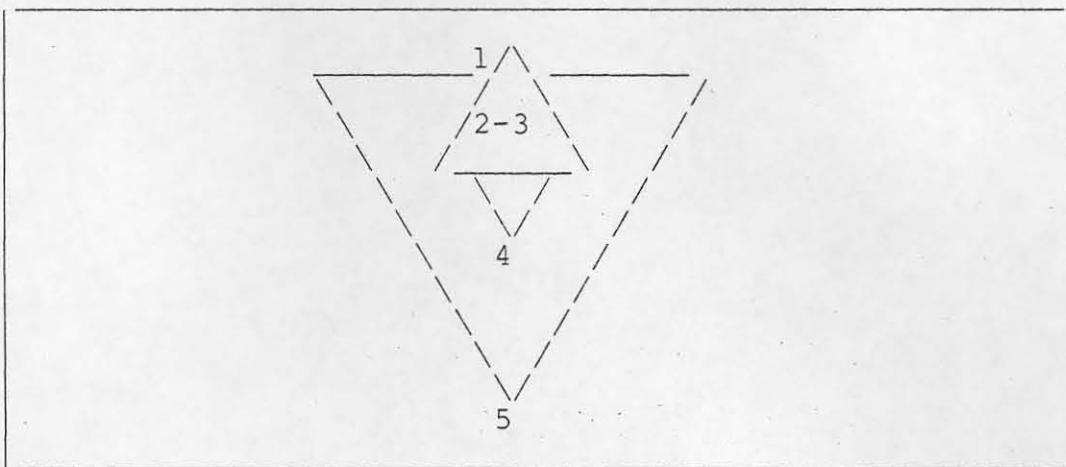
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15. PERICOPE XV (5:1-5)

15.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

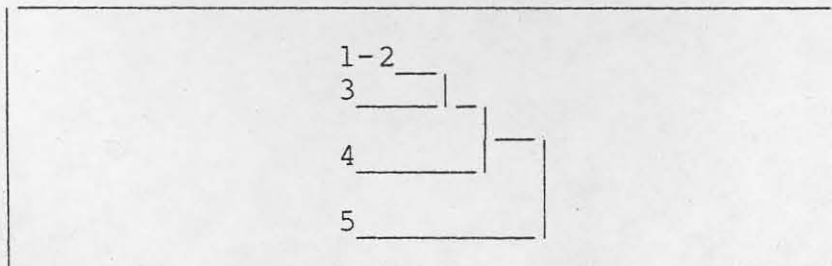
15.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 The introduction of this pericope by the sparsely but strategically used #parakalō# (i.e. three times in the whole letter) serves as a signal for a text break to introduce a new pericope. This was also the case with #āgapētoí# which only occurs twice (cf pericopes V and XIV). It is also noteworthy that the communicator-author reveals, for the first time since the introduction, something of himself with a threefold and elaborate expansion of the noun phrase in colon 1. The change in the actants as subjects of the different cola (i.e. the elders, the young ones and all the addressees) demarcates this pericope into three clusters: 1-3, 4 and 5. The linkage between cola 1 and 2 is semantically confirmed by their coreference to "an exhortation to the elders". Colon 1 is in a certain sense setting the scene by outlining the relationship between the communicator and the elders and also signalling (cf #parakalō#) that exhortation is to follow. In colon 2 we find an elaborate and specified exhortation to the elders (cf the threefold antitheses). Colon 3 is linked to cola 1-2 by the coreference to the "shepherd" theme, namely Jesus Christ as the Chief Shepherd who will reward the elders as the shepherds of His flock. Colon 3 is pragmatically an assertion which serves as a motivation for the appeal to the elders-shepherds. Colon 4 is clearly distinguished from 1-3 by the change in the subject-actant (i.e. the young ones) and the exhortation to them to submit to the elders. Colon 5 turns to the addressees as a whole and exhorts them to humble themselves and serve one another. This is motivated with a quote from Scriptures (i.e. an antithetic parallelism). Although each of the three clusters (viz 1-3, 4 and 5) has an emphasis of their own, colon 5 seems to summarize and to put the exhortations to the elders and the younger in perspective. Therefore the structure can be schematized in the following way:



.2 Once again the author addresses himself to different groups amongst the addressees (cf pericopes VI-VIII). Referring to his own status as a fellow elder, witness to Christ's suffering and a partaker in his glory, the communicator-author exhorts the elders (colon 1) to shepherd God's flock willingly and by being an example. The latter implies that they should not do it for shameful gain or by domineering the flock (colon 2). This conduct of the elders will be rewarded when the chief Shepherd (i.e. Jesus Christ) is manifested (colon 3). The author now turns to the younger amongst the addressees and exhorts them likewise - this time to submit themselves to the elders (colon 4). What is said to the elders and the younger is, however, qualified in colon 5 with an exhortation to the addressees as a whole to clothe themselves with humility towards one another. The author motivates this exhortation by a quotation (i.e. emphasizing the importance of it) that God opposes the proud but gives grace to the humble.

Discourse development:



.3 Thrust: "An exhortation to the elders and the younger to act according to what is expected of them, but above all, each and everyone is exhorted to act with humility."

Subthemes:

Actants: H1, H2, H3 and S1 Interrelationships: a & a!; b% Events: E; comm.(f; assoc.; symbol;); f.(g.; assoc.; j); impact; ip.assoc.; act.; e.; transf.; Abstracts: Tx; q.(order; g;); qx; +/-;
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15.4.2 Pericope perspective: master symbols

The master symbols in pericope XV are: "the interpersonal association and caring between the addressees as God's flock"; "humility and service as characteristics of their conduct"; "Jesus Christ as their chief Shepherd"; "the crown of glory as reward for the addressees"; and "God's judgement". There is no master symbol that introduces something totally new in this pericope. The caring within the brotherhood has already been dealt with although not in terms of the different roles of the elders and the younger ones. Once again the cosmologic dimensions of these master symbols are expressed and reveal to us the symbolic universe of the communicator's life-and-world perspective.

15.4.3 Pericope strategy: function

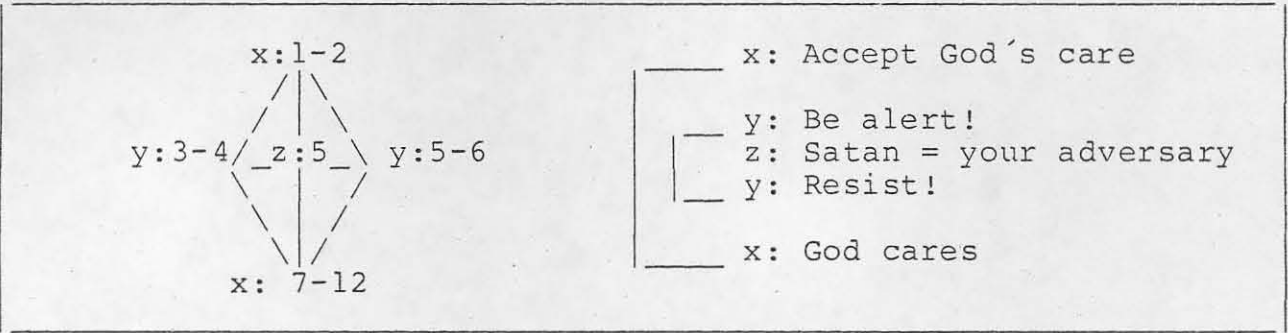
The appellative and assertive strategy of the communicator-author is continued in this pericope. This time it is an appeal to a distinguished conduct of the addressees amongst each other. This is done by ostracizing possible unholy conduct within the community. On the other hand, the addressees are motivated and assured that they will receive the crown of glory in the final revelation of Jesus Christ.

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16. PERICOPE XVI (5:6-11)16.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY16.4.1 Pericope thrust: structure, discourse development, theme and sub themes

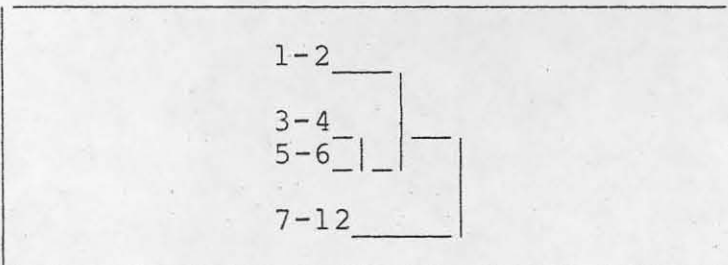
.1 The high frequency of asyndetically linked cola (cf cola 2-5 and 8-12) is of little help in determining the clusters. Syntactically the only clear indications are the change in the subject-actant from second person plural (cf cola 1-4 & 6) to third person singular in cola 5, 7-11 as well as the relative (cf #hō# in colon 6) and adversative or consecutive (i.e. #dē# in colon 7) proforms. Interestingly enough, the verb phrases of the cola matrices change together with the change in subject-actant from the imperative (cf cola 1-4 & 6) to the indicative (cf cola 5 & 7-11). These divisions are pragmatically confirmed by the alternation in cola functions - that is between the appellative (cf cola 1-4 & 6) and assertive (cf cola 5 & 7-12) functions. The semantic considerations will help us to group the clusters into smaller units. The semotactic structure of cola 1 and 2 is a parallel reconstruction of the following motives: the imperative request to the addressees (H2), God (S1) and his caring power (y). Cola 3-4 are not only semantically parallel and simplistic in structure, but they also serve as an introduction to cola 5-6. Therefore the warning to be sober and watchful (cola 3-4) is to be seen in the light of the coreference to their adversary (Satan = S5) who seeks to destroy and inflict suffering (z) on the addressees. In contrast to cola 3-6 (cf the #dē#), cola 7-9 corefer to God (S1) and his bestowing of grace and strength (y) on the suffering (z) addressees (H2). It is to be noted that the semantic contrast between #dóxa# and #páschō# occurs once again in colon 7 (cf 1:11-12; 2:4-8; 3:18-22; 4:13-14; 5:1). Cola 8-10 have a rather machinegun-like repetition of God's care. Colon 12 is an exclamational confirmation that all power indeed belongs to God. Therefore, colon 12 concludes cola 7-10 and recapitulates cola 1-2. The following clusters are therefore constituted: 1-2, 3-6, 7-10 and 11-12.

From this analysis it is clear that pericope XVI structurally forms a chiasmic pattern - or more specifically a palindrome: x-y-z-y-x. Once again it is the tension between the motives that is important for an understanding of the message the author wanted to convey:



.2 The author takes the subtheme of humility in pericope XV as a lead to shift the theme from the relationship of the addressees towards each other to their relationship towards God. They are exhorted to humble themselves before the power of the caring God (cf colon 1). This is parallelistically reaffirmed in colon 2 by urging them to cast all their anxieties on God. Cola 3-4 prompt attention by their brevity and imperative character exhorting the addressees to be sober and watchful because their adversary, Satan, tries to destroy them by inflicting suffering on them (cf colon 5). Therefore, they should resist him (cf colon 6). The author now returns to the thematic thrust of cola 1-2 by repetitively reassuring the suffering addressees that the God of grace will take care of his elect (cf colon 7). This builds up with an allegro-like acceleration (cf cola 8-10) to the emotive and climactic end (cf cola 11-12) which confirms that God is in power for evermore.

Discourse development:



.3 Thrust: "An exhortation to the suffering addressees to humble themselves in Christ before the almighty God who has the eternal power and glory to take care of them in their resistance against Satan, their adversary."

Subthemes:

Actants: H2, H3, S1 and S5
 Interrelationships: ai, a! & aH2:S1; b\$
 Events: f.(g.q.+; \$; d); c; emo.(fear; assoc,;); transf.; assoc.
 (-; oppose;); comm.(symbol; non-verbal); movem.; d.;
 (oriented;); impact; act.;
 Abstracts: q.; qx.; +/-; capacity; T.(degree;)

16.4.2 Pericope perspective: master symbols

The master symbols encountered in pericop XVI are: "trust in the merciful, powerful and eternal God"; "suffering of the addressees"; "Satan as the adversary who inflicts suffering"; "glory in Christ"; and "alertness and resistance in their situation". The newly introduced master symbol, "Satan", is noteworthy. This constitutes a symbolic universe in which Jesus Christ and God is contrasted with an adversary. It is important that the victory is described as "in Christ" (cf colon 7).

16.4.3 Pericope strategy: function

The appellative and assertive text functions dominate this pericope as well. The appeal is once again directed at the addressees in their relationship to the supernatural and their suffering whereas the assurance is once again that the merciful and powerful God will take care of them in Christ.

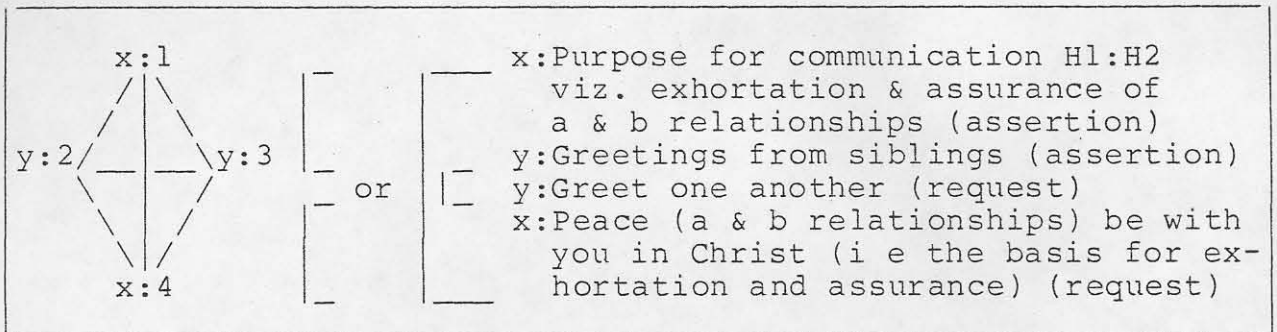
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17. PERICOPE XVII (5:12-14)

17.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

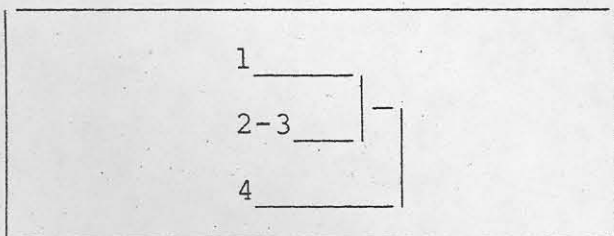
17.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 Colon 1 has a complex word order. It starts with a prepositional clause which has its own imbedments as an expansion of the verb phrase matrix, #égrapsa#. Therefore the prepositional clause together with a parenthesis (#hōs logízomai#) and an adverbial phrase (#di' olígōn#) precede the verb. The verb phrase is then expanded by two participles functioning as adverbial clauses which describe the act of writing. The dualistic noun phrase in colon 2 only follows after the verb phrase. Colon 3 starts with the verb phrase of the colon which is in turn expanded with two imbedments. The noun phrase introduces colon 4 which is then followed by imbedments to the presupposed verb. Syntactically these four asyndetic cola in this pericope are linked by the proform #humeis#. The ring-compositional and parallelistic semantic coreference is the key to the structure of these 4 cola. All 4 refer to the "communication" of the religious siblings to each other. Cola 1 and 2 have a ring composition of subthemes: sibling-relationship (x: + qualification) & addressees (y) & communication (z: + twofold purpose) : communication (z) & addressees (y) & twofold sibling-relationship (x: + qualification). Cola 2, 3 and 4 are parallel in this regard: communication (z) & addressees (y) & siblings (x: +qualification). This could either result in the linkage of cola 1-2 and 2-4 or cola 1, 2-3 and 4 as clusters. Pragmatically the change from an assertive cola function (cf cola 1-2) to an appellative function (cf cola 3-4) would confirm the first option. Finally, it is interesting to note that semantically a chiasmic correspondence is evident between cola 1-4 which establishes a diamond structure for this pericope as a whole. This confirms the ambiguity in the pairing of clusters (i.e. either parallelistic viz 1-2 & 2-4 or chiasmic viz 1, 2-3 & 4):



.2 The author closes his discourse by commenting on the writing and intent of the letter as a whole, namely that it was written or taken by Silvanus for him with the purpose of exhorting and comforting the addressees (cf colon 1). Finally, greetings are conveyed from other believers (i.e. chosen exiles and Mark, his son) who are likewise elect exiles in the world. These greetings in colon 2 lead the author to exhort the addressees for the last time to greet one another with the kiss of love (cf colon 3). Ultimately the author concludes his letter by wishing them peace in Christ as a pragmatically intensified semantic-contraction and summary of the thrust, cosmologic perspective and strategy of this writing.

Discourse development:



.3 Thrust: The closing of the letter: commenting on the purpose for writing (i.e. as an exhortation and assurance for the addressees) and exchanging greetings which are finally concluded with a request to greet each other with the kiss of Christian love and a personal blessing of peace in Christ for all the addressees.

Subthemes:

Actants: H1, H2 & H3 Interrelationships: a, b% Events: ip.assoc.+ (emo); comm (f.; symbol; physical); transf.ip.assoc.; d Abstracts: q; qx; r; e
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17.4.2 Pericope perspective: master symbols

The following master symbols can be discerned in this pericope: "sibling and loving relationship between believers"; "election, grace and peace in the a & b interrelationships"; and "Christ as the mediator of these interrelationships".

17.4.3 Pericope strategy: function

Strategically this pericope is the closing pericope and therefore the conclusion of the whole writing. Therefore, it is not strange to find an "amen or plagal cadenza" (i e a certain type of closing) in which the communicator-author closes by first asserting the underlying and subdominant purpose of his writing (i e to exhort and assure) to end off finally with the dominant keynote as the climax. Thus the communicator-author ultimately and strategically concentrates and profilates the perspectival thrust in the final words of his writing: "May peace be with you all who are in Christ".

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