

- CHAPTER II: SECTION B -

THE INTRATEXTUAL ANALYSIS OF THE THRUST, PERSPECTIVE AND
STRATEGY OF 1 PETER ON COLON AND PERICOPE LEVEL

I will now proceed with the intratextual analysis of 1 Peter on colon and pericope level in all three semiotic modes and according to the heuristic criteria of extension, coherence and delimitation as outlined in section A.

As mentioned previously I will try to avoid unnecessary duplication as well as lengthy descriptions and explanations by referring to the schematization and summary of the intratextual analysis in appendix A. Therefore, the reader is advised to unfold the analysis of the relevant pericopes in order to get a clear and visual picture of my intratextual analysis and its results. The reader is also advised to keep the first page of appendix A unfolded for a quick reference to the abbreviations used in the appendix.

It should be emphasized that my analysis does not claim (by no means at all) to be an exhaustive and complete analysis of the different pericopes in 1 Peter. Although my integrative and comprehensive text-theoretical approach often requires a more elaborate and comprehensive analysis I am inevitably forced to limit my analysis of the text to the more important facets. My comprehensive text-theoretical basis was necessary for me to illustrate the interrelatedness of the different modes and dimensions of textual communication. Furthermore, my text theory forced me to analyse at least the syntactic dimension of 1 Peter as a whole because a text can only be understood as a communication act in its totality. Only in the historical and metatextual dimensions was I able to demarcate my analysis more specifically. Therefore, my intratextual analysis of 1 Peter inevitably had to select and focus on the more important and outstanding features of the syntactic, semantic and pragmatic modes of the static text. If this incomplete and tentative analysis only succeeds in illustrating the multidimensionality of textual communication, the interrelatedness of the textual modes and the possibilities of a plurimethodological approach, it has been worth the effort. Therefore, let us now proceed to probe into and uncover the static intratextual or text-immanent world of the text.

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1. PERICOPE I (1:1-2)

1.1 TEXT-SYNTACTIC ANALYSIS

1.1.1 Text-syntactic extension: cola and pericope division

.1 Obviously the text syntactic extension of pericopes is at this initial stage of the analysis only a hypothesis and will have to be tested during the analysis itself. Nevertheless, we are fortunate to have the demarcations of other scholars as a working basis. It is generally accepted that the first pericope extends from 1:1-2. The minimum extension of these two verses is shown in terms of my cola division (cf appendix A). This rather short pericope can be divided into 2 cola. Colon 1 is elliptic in the sense that the the verb "to write" is presupposed as is customary in introductory formulas of letters. It is nevertheless an independent colon because an ellipsis is based on the presupposition that the reader can reconstruct the self-evident omission (cf Blass & Debrunner 1961: 253-256). It is possible (at least grammatical) that colon 2 could comprise verse 2 as a whole. This possibility depends on whether it is "Greek" and in line with the author's usage thereof for a sentence to start off with such expanded prepositional clauses. Semantic, pragmatic and intratextual considerations will have to help us decide whether the prepositional clauses are linked to #èkלקטוֹיִם פֶּרִיפִּדְמוֹיִם# (1:1) or to #חָרִיִּם ... פְּלֶתְהִיֵּי# (1:2). This illustrates the limitations of syntactic criteria for an intratextual analysis (cf II A 2.1.1.2).

1.1.2 Text-syntactic coherence: grammatical reference, structural markers and cola structures

In the syntactic grouping of the cola, considerations such as grammatical reference (e g anaphoric and kataphoric), structural markers (i e the recurrence of syntactic units) and cola structures (i e the distribution of syntactic units) will serve as criteria.

.1 The linkage between the two cola is grammatically evident in the light of the anaphoric #הַמִּין# in colon 2 which refers to #èקלקטוֹיִם פֶּרִיפִּדְמוֹיִם# in colon 1.

.2 Definite structural markers highlight this pericope. These structural markers are recognized by their strategic importance and recurrence in this pericope itself as well as in the rest of the text (cf Eco 1979:26). The following structural markers can be identified:

colon 1:

#Pétros apóstolos#
 #Iēsoûs Christós# (cf 1:1-5:14)
 #ēklektós & parepidēmos# (cf 2:1-12)
 #ēis, katà & ên#
 #prógnōsis# (cf 1:20)
 #hagiasmós# (cf 1:15,16, 22)
 #hupakoē# (cf 1:14, 22; 3:6)
 #haíma# (cf 1:19)

colon 2:

#cháris kai' eirēnē# (cf 1:3-13; 2:19; 3:7; 4:10; 5:5,10,12,14)

Our next point of interest is to determine the syntactic interrelationship between these structural markers.

.3 The coherence and structure of this pericope is very interesting. A structural analysis of the cola results in the following. The subject or communicator-author, #Pétros#, is defined by the lexemes #apóstolos# and #Iēsoûs Christós#. He addresses himself to the #ēklektoîs parepidēmois# (dative) which is in turn expanded. Although #parepidēmois# in 1:1 is in particular expanded by #diasporás... Bithunías#; and #ēklektoîs# by #katà ... Christoû#, it is to be noted that #ēklektoîs# and #parepidēmois# are syntactically in apposition to each other and are therefore grammatically a unit. Hiebert (1980a:65) confirms this priority of the grammatical evidence over against the interpretation of #ēklektoîs# as a separate noun in addition to #parepidēmois# which is often preferred for doctrinal and translational purposes. Although there is semantically a tension between the two words, we will soon see that the context of 1 Peter confirms the intentional combination of the two concepts. It is, interestingly enough, possible that #katà ... Christoû# could be an expansion of #Pétros apóstolos# (cf Selwyn 1947:119). This is in view, however, of the whole text highly improbable because the motives occurring in the imbedment #katà ... Christoû# are consequently applied to the addressees throughout the text. It is furthermore noteworthy that the expansion #katà ... Christoû# has a threefold demarcation which is in each case introduced by a preposition (i.e. #katà, ên & eîs#). Each expansion has its own actant (viz #theòs, pneúma, Iēsoûs Christós#). Similar triadic expansions are found more often in this document (cf pericopes II and III). An immediate-constituent analysis also shows the interesting possibility (which I have already referred to in 1.1.1 above) that colon 2 could comprise verse 2 as a whole. This would imply that the verb

#plēthuntheiē# governs the prepositional clauses #katà ... Christou#. It should be mentioned at this stage that #katà ... Christou# will be found to fit more neatly as an expansion of #èklektōis#. This is confirmed in 1:2 by the semantic reference to the origin and goal of this election as expressed by the lexemes #prógnōsis, hagiasmós & hupakoē# (cf the semantic analysis in II B 1.2; Brox 1979:57; Arichea & Nida 1980:9).

1.1.3 Text-syntactic delimitation: text breaks and coherence

.1 With regard to 1 Peter as a textual whole we are dealing with an ethical text delimitation. The beginning and ending of the static text are explicitly signalled for the receptor-readers by the communicator-author and his utilization of "Grenzsignale" (cf the first and last pericope of the text).

In order to demarcate clusters within a pericope as well as pericopes as a whole I had to improvise on Plett's (1975:59-60) distinctions for text-syntactic delimitation. Within a macro text these delimitation signals are exposed within the analysis of the syntactic coherence which enable us to discern coherent units. Only the conclusion of the cluster demarcation will therefore be mentioned under the text-syntactic delimitation because the syntactic coherence is at this stage already being dealt with.

With the above-discussed syntactic observations in mind, we are able to conclude that 1:1-2 is syntactically a unit and the only cluster of pericope I. The break with the following discourse will be confirmed as we proceed with our analysis of this and the following pericope.

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1.2 TEXT-SEMANTIC ANALYSIS

1.2.1 Text-semantic extension: semantic domains and generic categories

.1 The semantic extension of a pericope has to do with the referential scope of the semantic domains within a text. To determine the referential scope one has to compare and categorize the semantic components of the different semantic units. In table 1.2 of appendix A the semantic domains of the lexical units are described and will not be repeated here. Note, furthermore, that the domains are symbolized and abbreviated with alphabetic letters and other symbols in order to make the reference and descriptions of the domains easier. The reader will find the full list of abbreviations and symbols in appendix A. References

to the cola in which they occur will be given as well. The following generic categories are found as a result of the componential identification:

* Reference is made to actants which includes human (H1: communicator-author; H2: receptor-readers; and H3: Jesus Christ) and supernatural beings (S1: God; and S2: Holy Spirit);

* The actants are related in terms of various interpersonal relationships which are expressed with different generic categories:

POSITIVE VERTICAL RELATIONSHIPS:

H1:H3 (a|):

- objects: E=f.comm (#ἀπόστολος Ἰησοῦ Χριστοῦ# - 1)

S1:H2 (a!):

- objects: H2:E=d.j.+ (#ἐκλεκτός# - 1)
- events: intellectual (#πρόγνῶσις# - 1); ip.assoc. (#χάρις; εἰρήνῃ# - 2); change (#πλεθύνῳ# - 2)

H2:S1 (ai):

- objects: supernatural (#θεός# - 1); kinship (#πατὴρ# - 1)

S2:H2 (a!):

- objects: supernatural (#πνεῦμα# - 1)
- events: religious (#ἁγιασμός# - 1)

H2:H3 (a|):

- events: control (#ὑπακοή - 1); religious (#ραντισμός# - 1)

HORIZONTAL RELATIONSHIPS:

H2:H5 (b_):

- objects: H2:A=status.- (#παρεπίδημος# - 1);

H2:H2 (b%):

- objects: H2-group (+ & -) (#ἐκλεκτοῖς παρεπίδημοις# - 1);
geo. (#Πόντος ... Βιθυνία# - 1)
- abstracts: space (#διασπορά# - 1)

INSTRUMENTAL:

H1:

- object: #ἀπόστολος Ἰησοῦ Χριστοῦ# - 1

To determine the inter- and hierarchial relationship of the dominant semantic domains and generic categories, we first have to deal with the text-semantic coherence.

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

.1 The dualistic and triadic semotactic structure as well as the coreference to the actants, Peter (H1) and the elect strangers

(H2), mark the semantic structure and coherence of this pericope (cf appendix A 1.1). The communicator-author (i.e. #Pétros#) is qualified in terms of his function and authority in relation to H3 (|) whereas the receptors-addressees are described in terms of a semantic tension between a status of election (vertical: a!+) and rejection (horizontal: b_-). These two semantic opposites are then explicated: first the horizontal status in terms of space and geography; and then the vertical status in terms of three carefully demarcated relationships (i.e. H2 in relation to S1, S2 and H3). Thus the vertical-horizontal tension in the description of the addressees is chiasmatically arranged in colon 1: a!, b_, b_ and a!. This confirms my previous remark that the triad of phrases is semantically linked with #éklektois#. This is already an indication that the possibility of colon 2 comprising verse 2 as a whole, is semantically less probable. In colon 2 the twofold blessing also expresses a vertical (cf #cháris & éirēnē#) and horizontal (cf #éirēnē#) relationship.

.2 The coherence of this pericope is also constituted by the coreference to the interlocutors and their interrelationship. In the first colon the communicator-author (with 2 expansions) addresses himself to his receptor-readers (which is in turn expanded). In colon 2 he greets his addressees with a blessing.

.3 In reconstructing the pericope theme one must bear in mind that the communicator-author united the references to the interlocutors (H1 and 2) in terms of their mutual relationship with Jesus Christ (H3), on the one hand, as well as with the reality of supernatural beings (S1 and 2), on the other hand. This is the semantic coherence the author wanted to establish (i.e. his selection) and faces the reader whether he likes it or not. Therefore one could deduce that the thematic reference found in pericope I operates within the thematic boundaries of "setting religious parameters for communication".

1.2.3 Text-semantic delimitation: theme shifts and thematic coherence

.1 We have seen in section A that the semantic delimitation within a pericope is determined by the change in or break between subthemes, on the one hand, and the relative semantic coherence of the pericope, on the other hand. Semantically the pericope theme of establishing communication in terms of the vertical and horizontal relationships of the interlocutors, dominates both cola. Therefore this short pericope as a whole forms one coherent cluster. The delimitation in terms of the next pericope can obviously only be confirmed after the analysis thereof (cf 2.2.3) and especially in the light of the discourse development of the macro text.

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1.3 TEXT-PRAGMATIC ANALYSIS1.3.1 Text-pragmatic extension: cola- and style-rhetorical functions

.1 The text-pragmatic extension is determined by the unity and sequence of the cola function which is a reflection of the dominant text strategy.

The functions of the two cola under discussion are clearly expressed by the P=I/X-YOU and the MB=VOLO. This reflects a pluripersonal text function in which the communicator-author utilizes request signals (i.e. VOLO) to express his desire to establish a relationship with his receptor-readers. Therefore these two cola functions express a purposefulness and a prospectivity in the introductory pericope which creates an expectation and goodwill (cf colon 2) from the receptor-readers.

It is of the utmost importance to note that this pericope is the introductory pericope and therefore plays a decisive role in 1 Peter by setting the tone for the text function of the macro text. In terms of Grosse's terminology this pericope serves as a presignal (PS) for the rest of 1 Peter.

.2 The style-rhetorical techniques of syntactic deviation through addition (cf Plett 1975:226) are found in the word couples (e.g. #Pétros apóstolos, Iēsoû Christoû & êklektoîs parepidēmois#); as well as in dualistic and triadic imbedments to the noun and verb phrases (cf 1.1.2 and 1.2.1) which dominate this pericope. These syntactic deviations function as a demarcation and definition of the relationship between the actants. The elliptic nature of colon 1 is a syntactic deviation through subtraction of the verb. This is due to a historical convention as we will see later (cf III B 3.2.1).

The paradoxical semantic deviation, #êklektoîs parepidēmois# in 1:1, is an oxymoron which is a style-rhetorical mechanism to highlight and emphasize the information content. This is true in the light of the fact that the probability of a proposition is inversely related to its information content (cf Lyons 1977:41-50). This oxymoron is furthermore linked to a triadic imbedment. This triadic structure of the prepositional clauses in colon 1 is marked by their style-rhetorical rhythm and rhyme (cf #patròs, pneúmatos & haímatos# in colon 1). These style-rhetorical characteristics together with the loaded appeal to dominant subcodes (cf Grosse 1976:35-38) or master symbols (as expressed in the triadic demarcation of H2 and the blessing in

colon 2) serve to stereotype the phrases and imply consequently an inter- and extratextual dimension as we will see in chapter III. The phonological equivalence of the fourfold repetition of words ending with #-ías# emphasizes the circumference as well as the unity of the geographic places referred to.

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

The text-pragmatic coherence is determined by intra- and extratextual conventions on the one hand, and free or multiple-interpretation, on the other hand. It is clear from the intratextual structure of 1 Peter that both cola in this pericope are part of the introduction to this writing. As a matter of fact, we will see later on that this linkage is enforced by the literary conventions determining the text (cf III B 3.2.1).

.1 Intratextually the coherence is constituted by the dominant proposition type and metapropositional basis in this pericope, namely the declared desire of the communicator (i.e. I.VOL) to communicate with the addressees. Therefore, this introductory pericope with its text function reflects a pluripersonal, group-identificative and appellative text type.

* According to Grosse's theory the text function reflected in an introductory pericope is decisive for the classification of the text as a whole. We must keep this in mind when we proceed with our syntactic analysis of the text-pragmatic mode.

.2 Style-rhetorically this pericope has a threefold emphasis: the announcement of the communicator-author (#Pétros apóstolos#); the receptor-readers; (#ēkletois parepidēmois#); and the greeting (colon 2). The possibility of taking verse 2 as one colon diminishes even further in the light of the pragmatic convention of #cháris ... plēthuntheiē# as an epistolary greeting. This will be confirmed in the historical analysis of the text strategy (cf III B 3.1.2 & 3.2.1).

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

.1 In the light of the discussion above it is obvious that cola 1 and 2 are pragmatically linked by a common text function and style-rhetorical characteristics. There is no function change or interruption. This pericope is an important pragmatic demarcation in the light of the fact that it is the presignal of the macro text.

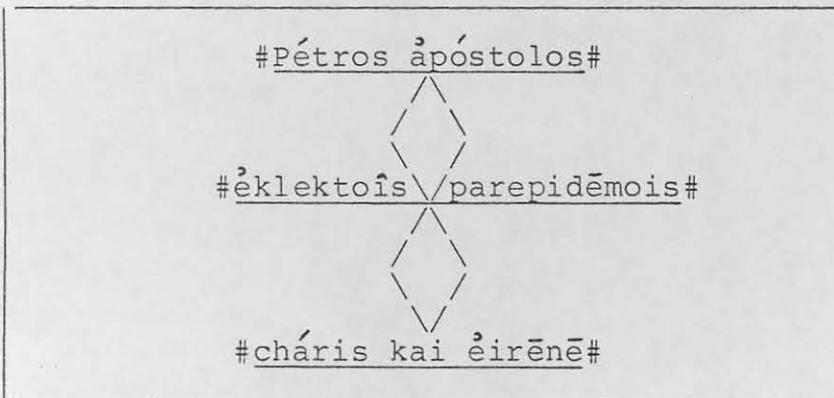
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1.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

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

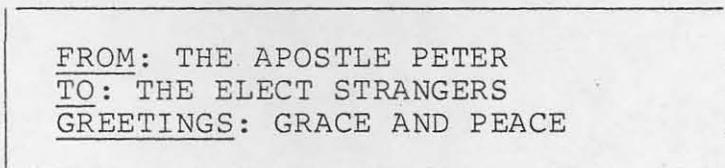
The results of the syntactic analysis can now be summarized.

.1 The thrust of this pericope is determined by its structural parameters:



Pericope I has more than one point of gravity (cf Goldstein 1973:139; Hiebert 1980a:64) which constitute the parameters of the discourse development and the pericope thrust. However, because this document is addressed (cf the function) to a specific receptor-group we can deduce that #éklektoís parepidēmois# as the designation for the addressees is the point of interest and therefore the pivotal point.

.2 The discourse develops logically from colon 1 to 2 and could be summarized in the following way:



.3 The thrust of this pericope is: "The constitution of an interrelationship between the communicator-author and the receptor-readers based on their mutual cosmologic perspective and master symbols".

The subthemes (in terms of generic categories) which the author selected to construct this thrust are:

Actants: H1, H2, H3 with S1 and S2
Interrelationships: a, b
Events: assoc., transf., c, d, f, g
Space: Geo

The thrust and subthemes are obviously decisive in determining the perspective of 1 Peter.

1.4.2 Pericope perspective: ultimate commitment & master symbols

.1 The perspective of the author reflected in this pericope is clearly a religious commitment to Jesus Christ, God the Father and the Spirit. The author presupposes that this perspective is shared by his readers. This is the very basis on which the communicator has the candidness to address his readers. The master symbols underlying this perspective are that of "election", "obedience" and "rejection".

We are also able to define the relationship between "election" and "rejection" in the light of the intratextual parameters of this introductory pericope: "Die addressaten sind aufgrund ihrer Erwaehlung Fremdlinge" (Millauer 1976:33). Goldstein (1973:140) speaks of the theological and Christologico-soteriological "... Voraussetzung der Ekklesiologie" (cf also Elliott 1982:419). This deduction is warranted by the fact that the purpose of the addressees' election as expressed by the triadic imbedment, presupposes that they have a distinct (i.e. "strange") commitment which implies a distinct form of conduct and consequently explains the metaphor #parepidēmos#. This hierarchical relationship between the two metaphoric master symbols #ēklektós# and #parepidēmos# will be confirmed with different but related metaphors in the remainder of the macro text and will ultimately be crucial for the reconstruction of the cosmologic perspective of 1 Peter (cf II C 4.2).

1.4.3 Pericope strategy: function

.1 The function of this pericope is to serve as an introduction which will establish a basis for communication between the author and his addressees. Interesting to note is that many of the themes mentioned in this pericope recur in the rest of the writing (cf H J B Combrink 1975:34-35; Brox 1979:55 & 59).

Therefore it is not unsuitable to ascribe to the first pericope the function of "creating the possibility and parameters of communication." It is indeed the overture to the musical drama of 1 Peter.

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2. PERICOPE II (1:3-13)

2.1 TEXT-SYNTACTIC ANALYSIS

2.1.1 Text-syntactic extension: cola and pericope division

.1 This pericope consists of 11 cola. It is important to note two grammatical particularities which have an influence on the cola division. The first has to do with the observation that the author often begins a new thought with the relative pronoun (cf 1:6-8, 12; 2:4, 10, 22-25; 3:19; 4:4; 5:9). Therefore verse 12 consists of 3 cola. Secondly, the author often uses participles as imperatives. Goppelt (1978:114, 172 & 214) refers to it as the "imperativische Partizip". This peculiarity of the author was also noticed by Daube (1947:467-488) and confirmed by Blass & Debrunner (1973:245-246, par 468). This results in three cola in verse 13 where the participles #ánazōsámenoi# and #nēfontes# function as independent imperatives together with #ēlpísate#. The imperative character of verse 13 is determined by the conjunction #diò#. These two peculiarities therefore explain why I differ from A B Du Toit (1974:65) and H J B Combrink (1975:35) who distinguishes seven and nine cola respectively. As mentioned in section A, these differences in cola demarcation are not that crucial because ambiguity as to whether cola should be separated or not usually suggests that they will be linked either as 1 colon or directly within a cola cluster.

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

.1 Grammatically we have a tightknit chain-argumentation. This is due to the vast number of relative pronouns functioning as anaphora or "Pro-formen" (cf Plett 1975:60-64) in this pericope. The function of anaphora (i.e. predominantly relative pronouns in this pericope) is to link up with or recapitulate previous cola: #én hō# (colon 2) refers backwards to colon 1; #hōn# (colon 3) and #eis hōn# (colon 4) are substitutions for #Iēsoū Christou# at the end of colon 2; in the same way #peri hēs sōterías# (colon 5) links up with #tes sōterías# at the end of colon 4; #hois# of colon 6 refers back to #profētai# of colon 5 and #hā# (colon 7) and #eis hā# (colon 8) link up with #autā# of colon 6. This way of argumentation is a perfect example of Danes' distinction between "Thema" (topic) and "Rhema" (comment) as criteria for text-syntactic coherence (cf Plett 1975:67-70). The development of the pericope can be explained by introducing a topic in one colon with the comment on the topic in the next colon. This obviously creates a chain linkage. Cola 9-11 are linked with cola 1-8 through the conjunction #diò#.

.2 In pericope II we find a high density of structurally important words. Needless to say, there are a number of lexemes which distinguish themselves by recurring more than once in this pericope. There are, however, also other words which are structurally important because of their syntactic, semantic and pragmatic prominence. The semantic and pragmatic highlighted words will be discussed in the analysis of the text semantics and pragmatics of each pericope. Therefore, I am henceforth only going to list a few of the recurring lexemes that catches the eye in each pericope. This implies that my list of structural markers will not be complete. Nevertheless, my discussion of the syntactic, semantic and pragmatic modes will eventually give account of most of the structural markers in each pericope.

In pericope II the following structural markers catch the eye: #theós# (twice in colon 1); #Iēsoû Christós# (twice in colon 1; once each in cola 2, 5 & 11); #sōtería# (in cola 1, 4 & 5); #cháris# (in cola 5 & 11); #pneûma# (in cola 5 & 7); #āpokálypsis# (in cola 2 & 11; cf also #āpokalúptō# in colon 1); #āgalliāomai# (in cola 2 & 4); #pístis# (in cola 1, 2, 4; cf #pisteúō# in colon 4); #kairós# (cf cola 1 & 5); #ouranós# (cf cola 1 & 7); #dóxa# (in cola 2 & 10; cf #doxázō# in colon 4); and #ēlpís-ēlpízō# (cf cola 1 and 11). This distribution of structural markers throughout the pericope constitutes to some extent its coherence. We will find in due course that the distribution and combination of these structural markers reflect the structure of the pericope as a whole.

.3 The structure of colon 1 (determined by the frequency and distribution of structural markers) is characterized by dualistic and triadic expansions to the matrix of the colon, namely #eulogētōs ho theós anagennēsas hēmas#. Examples of dualistic expansions are #theós kai patēr & kuriou hēmōn Iēsoû Christou#. A triadic expansion is found in the #eis# (3x) imbedments to #ānagennēsas# (cf Du Toit, A B 1974:61-63; cf 2.2.2 for alternative variations on these imbedments). In the second #eis#, the lexeme #klēronómia# in turn has a triadic as well as a dualistic description. In colon 2 we have a chain linkage of expansions to the matrix #ēn hō āgalliásthe#. Note the triadic expansion of #heurethē# in colon 2. Cola 3 and 4 are similar in contrasting #oûk idóntes# and #me horóntes# with #āgapâte# and #pisteúontes# respectively. It is also structurally of interest whether the word forms #āgalliásthe, #āgapâte & #pisteúontes# are to be taken as imperative or indicative verbs in cola 2-4. Grammatically both interpretations are possible. This issue, however, can only be settled after the semantic and pragmatic analysis are accounted for (cf 2.2 and 2.3). Colon 5 is expanded by 3 long imbedded participle sentences. In colon 6 we have the contrast #oûch heautoís humín dè#. Cola 7 and 8 are both retopicalizing #autá# which was introduced at the end of colon 6.

The similarity in the structures of cola 2-4 and 5-8 is noteworthy: compare cola 2 and 5 which are both relatively long cola expanding a certain topic; compare also the relative pronouns in cola 3-4 and 7-8 which link up with the last topic (i.e. #Iēsoû Christoû# and #aútá#) of their previous cola respectively. Cola 9-11 are also structurally a unit governed by the conjunction #diò# and the combination of the imperative participles and the aorist imperative.

2.1.3 Text-syntactic delimitation: text breaks and coherence

.1 With the above-discussed syntactic observations in mind, we are able to distinguish the following cola groups: 1, 2-4, 5-8 and 9-11. This is the result of the analysis of their coherence and relationship towards each other.

.2 This pericope is a tightknit whole due to the relative pronouns (i.e. anaphora). Thus the clearest text break is the #diò# in colon 9 which is (incidentally?) the only colon (except for colon 1 which signals the introduction of this pericope) not starting with a relative pronoun. At this stage it is uncertain whether this break is signalling a new pericope because of the fact that certain structural markers in cola 9-11 are closely linked to both pericopes II and III.

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2.2 TEXT-SEMANTIC ANALYSIS

2.2.1 Text-semantic extension: semantic domains and generic categories

.1 The semantic domains of pericope 2 (cf appendix A 2.2) operate within the following generic categories.

* The generic category of "actants" includes the communicator-author (H1), receptors (H2), Jesus Christ (H3) and the prophets (H4) as well as supernatural beings, namely God (S1), the Spirit (S2) and the angels (S3).

* We have already seen that the "relationship between the actants" is helpful in categorizing the different lexemes in this pericope. The reader will notice that certain lexemes could be categorized under different categories. Therefore this schematization only illustrates that the different semantic domains directly or indirectly express the basic relationships between the actants.

POSITIVE VERTICAL RELATIONSHIPS:

S1:H1&2 (a!):

- objects: supernatural (#theós# - 1); kinship (#patēr# - 1)
- events: association (transfer: #ēleos & chāris# - 1, 5 & 11; #klēronomía# - 1); communication (#āpokalúptō# - 1 & 6; #āpokálupsis# - 2 & 11); change (#ānagennāō# - 1; #sōtería# - 1, 4 & 5); judgement (#dokímion & heurískō# - 2); control (#tērēō & frourēō# - 1)
- abstracts: quality (#āmíantos# - 1); existence (#āfthartos, āmárantos & zāō - 1)

H1&2:S1 (ai):

- events: positive, emotive & intellectual association (#ēlpís-ēlpízō# - 1 & 11); and communication (#eūlogētós# - 1; #āgalliáomai# - 2 & 4)

H1&2:H3 (a|):

- objects: H3:E=control (#kuriós# - 1)
- events: ip.association (#písteos-pisteúō# - 1, 2 & 4; #āgapāō# - 3); sensory (#horáō# - 3 & 4)

H4:H3 (a|):

- events: intellectual #ēkzēteō & ēxereúnaō# - 5

INSTRUMENTAL:

H3:H2

- abstracts: relation (#diá# - 1; #ēn# - 2 & 11);

H4:H2

- events: transfer (#diakonéō# - 6); communication (#promartúreō# - 5)

S2:H4

- events: f.movevent (#āpostéllō# - 7)

TIME ORDER

- Tx: (#ēn kairō eschátō# - 1; #ēn āpokalúptōsei Īēsoū Christoū# - 2 & 11; #télos# - 4)
- Tn: #ōlígōn ārti# - 2; #ārti# - 4; #poñon kairōn & metā taūta# - 5; and #nūn# - 7).

It is important to note that the listing of these generic categories only reveals the intratextual extension of the text semantics. In order to make any sense out of it at all, it is necessary to determine the text-semantic coherence first.

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

.1 Semotactically colon 1 could be marked by a threefold description of the benefits of God's grace (3x #eís#) (cf Du Toit, A B 1974:61-63). This structure is grammatically and

semotactically by no means the only possibility. It is possible to relate certain imbedments to other semantic domains such as: #di anastáseōs ... nekrôn# to #anagennēsas#; #eis klēronomían# to #ēlpída#; and #dià pisteōs# to the following rather than to the foregoing phrase. A chiastic pattern is found in the second #eis#-imbedment in colon 1: #teterēmēnēp#(x), #ēn ouranois# (y), #ēn dunámei theoû# (y) and #frouroumēnous# (x). Cola 1 and 2 are parallelistic in the sense that both start off with reference to a vertical communication (a! and ai respectively); followed by the present paradoxical situation of the addressees (cf Hiebert 1980b:92) who experience God's grace (Tn+) in contrast to their sufferings (Tn-); and concluded by reference to the salvation of the end time (c.Tx). Cola 3 and 4 both include similar semantic domains (although in reversed order) by contrasting their situation (Tn-) with their vertical communication (ai) and also (only in colon 4) concluding with reference to their ultimate salvation (c). Cola 5-8 change this semantic structural order by beginning with reference to this salvation (c) followed by a contrast of the previous situation (Ta: i e of the prophets) to that of the addressees (Tn) showing the instrumental role (I) of H4 and S2 in this change (cf cola 5-8). The pericope concludes (cola 9-11) with an appeal to their vertical relation (ai) and God's grace at the end (Tx) on the one hand, and also to self-control (f), on the other hand.

.2 Semotactically the following considerations confirm the analysis of the semantic cola grouping. The coreferences to the lexeme #agalliáomai# (whether the word forms are to be taken indicative or imperative is immaterial) and #Iēsoûs Christós# constitute the coherence between cola 2-4. A B Du Toit (1974:70-71), however, argues convincingly that #agalliásthe# is in both cola an imperative because the verb of "rejoicing" is normally an imperative in or after a doxology (cf colon 1). Cola 5-8 are linked by their coreferences to the lexemes #sōtería, profētēs, pneúma & apokalúptō# and their semantic synonyms. Cola 9-11 are semantically linked to pericope II by the coreferences of #ēlpizō, cháris, apokalúpsis, Iēsoûs Christós#, but are also distinguished by the new semantic reference to the self-control of the addressees.

.3 The author established a referential unity in this pericope through his redundant selection and omission of themes and subthemes. The semantic extension and coherence of this pericope (cf 2.2.1 and 2.2.2) has revealed the dominant themes and subthemes: a (i e the positive bidirectional communication between S1 and H1 & 2), Tn (i e the paradoxical present situation of the addressees) and cTx (i e the salvation of the end time). The interrelatedness of the themes a, T and cT is threaded by the redundant recurrent reference to Jesus Christ (H3) and his

intermediate role as a change agent (I). With regard to "a" Jesus Christ is the basis of the positive communication between God as his father and the #hēmeîs# (which includes the author and addressees) through his resurrection as described in colon 1. Jesus Christ is also the very foundation of the addressees emotive and interpersonal association with him (cf Hiebert 1980b:92-97). This is also the case with the regard to "T" for example: Ta (cf #promarturómenon tà eis Christón pathēmata ...# in colon 5): Tn (cf #hà nûn ânēggélē ...# in colon 7) and Tx (cf #ên âpokalúpsei 'Iēsoû Christou# in cola 2 & 11). Therefore H3 is the point of orientation in the totality of the time-orderly (i.e. past, present and future) and relational (i.e. vertical and, indirectly in this pericope, also horizontal) existence of the interlocutors (cf Goppelt 1978:95; Hiebert 1980b:103). It is important to note that the reference to this total existence is, furthermore, semantically qualified in terms of a positive change which is expressed by numerous metaphors (e.g. salvation, heritage, grace, peace, rebirth, glory, et cetera) which runs like a golden thread throughout this pericope (cf Goldstein 1973:195).

In the formulation of the thrust (cf 2.4.1) we will have to take the semantic interrelationship between these themes and subthemes (as analysed above) into account. We have seen that the communicator-author especially selected and highlighted the master symbols "Jesus Christ" and "salvation" to express himself. This will be reflected in my formulation of the text thrust. The text-pragmatic function of the different cola within the pericope structure will shed some more light on this semantic interrelationship.

2.2.3 Text-semantic delimitation: text breaks and coherence

.1 The shifts in subtheme T (= present situation of addressees) from the positive (colon 1) to the negative (cola 2-4) to a contrast with the past (cola 5-8) and a concluding appeal to their present situation (cola 9-11) as described in the semantical analysis above, confirm the previously established semotactic clusters: 1, 2-4, 5-8 and 9-11. This is also confirmed by the shifts in subtheme "a" where the dominant vertical interrelationship changes from "a!" (colon 1); to "ai" (in cola 2-4); back to "a!" (cola 5-8); to conclude with "ai" (in cola 9-11).

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2.3 TEXT-PRAGMATIC ANALYSIS

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

.1 Whether the word form #āgalliāsthe# (cf cola 2 & 4) is taken as indicative or imperative is important in determining the cola functions. In the light of A B Du Toit's semotactic considerations; the appellative nature of 1 Peter as a whole (cf the other pericopes and especially the author's self-disclosed intention in 5:12); and the change from the first person plural to the second person plural in this pericope, the imperative interpretation of #āgalliāsthe# makes sense. This is also true with regard to the verb forms #āgapāte# and #pisteúontes# which make good sense as imperatives within the co-text of their sufferings (cf Goldstein 1973:196-197). Therefore, I distinguish three metapositional bases in this pericope: AEST (1x), VOL (6x) and ASSERT (4x). The request signals (VOLO) are all of the proposition type: P = YOU while both the evaluative signal (AEST) and the assertion-signal (ASSERT) are of the proposition type: P = X. This reflects a pluripersonal text function dominated by evaluative signals expressing a retrospective factuality as well as request signals expressing a purposefulness and prospectivity.

If #āgalliāsthe, #āgapāte & #pisteúontes# are consequently interpreted as indicatives the whole pericope would (except for colon 1) consist of the MB = ASSERT and P = YOU/X. This would make the entire pericope (except for verse 13) commentarial assertions of the author concerning the readers and their salvation (cf Hiebert 1980b:93). In the end this improbable (although possible) option wouldn't alter the thrust of the text as a whole. At the most it would retard the explicit appellative nature of this text up till verse 13. Brox (1979:64-66) who accepts the verbs as indicative remarks, interestingly enough, that they have an appellative intention. This will also be confirmed by the historical text pragmatics of this pericope which reveals the appellative nature of the Christological tradition material and the identification function of hymns (cf III B 2.2.3.2 & 2.2.3.3). This is an excellent example of what Grosse meant with the overcoding of a text function with extratextual social conventions / "Handlungsregeln" (cf II A 2.3.1.1). This ultimately confirms the interrelatedness of the intratextual and historical text dimensions. Thus regardless of whether these verbs are taken as indicatives or imperatives or even as references to a futuristic present (cf Goppelt 1978:99), an implicit appeal prevails in this pericope. Therefore, I stick to my evaluation that cola 2-4 are to be interpreted as request signals.

.2 Style-rhetorically the abundant use of relative pronouns as a syntactic equivalence device is noteworthy. These relative pronouns emphasize the inseparable relationship between the dominant cola functions, namely assertion and appellative (i.e. the indicative-imperative relationship in theological terms). The phonological equivalence in cola 1 (cf. the threefold #ā-# beginnings and #-ton# endings of #āftharton, #āmíanton & #ámáranton#) and 2 (cf. the threefold #-n# endings of #ēpainon, #dóxan & #timēn#) as well as the syntactic deviations in the whole pericope (cf. the word couples as well as the dualistic and triadic imbedments as discussed in 2.1.2) have amongst others the functions to emphasize, confirm, elaborate, define, poeticize and formalize. The semantic equivalence expressed in the chiasmus in cola 1 has merely an emphatic function whereas the semantic deviations in cola 2, 3 and 4 (cf. the paradoxical combinations of a+ and Tn- as explained in 2.2.2) have the function of contrasting the positive vertical relationship between the readers and Jesus Christ (and ultimately God Himself) with their negative and embarrassing situation. In cola 5-8 the semantic contrast (i.e. a deviation) between the past search for grace and the present revelation thereof, has the function of emphasizing the privilege of the receptor-readers. A B du Toit (1974:66-67) exposes two sets of circular arrangements in this pericope. The circular arrangement of the triad faith, hope and love: #ēlpís, pístis, pístis, ágápe, pístis, pístis, ēlpís# is style-rhetorically noteworthy. A B du Toit (1974:66) argues that it is no coincidence at all, but reveals something of the author's intention to emphasize #ágápe# as part of this pericope's point of revolution which he identifies in verse 8. The second circular arrangement is the conspicuous pattern of the trinitarian names viz. God, Jesus Christ, Jesus Christ, God, (Jesus Christ), Spirit, Christ, Christ, Spirit, (Jesus Christ). The twofold enclosure of Christ (in terms of God and the Spirit respectively) is surely style-rhetorically significant and probably intends to express some interrelationship. Du Toit (1974:67) once again shows that this pattern balances on both sides of the pericopes point of revolution.

As mentioned earlier the style-rhetorical extension and coherence will not be dealt with in detail. As was noticed in the analysis above, the style-rhetorical aspect inevitably gets, to a large extent, its due attention within the syntactic and semantic analysis of the static text. Therefore, an in-depth style-rhetorical analysis could probably reveal some more interesting phenomena. My aim was only to illustrate how I would like to give account of style-rhetorics in a mode-oriented textual analysis. Because style-rhetorics on syntactic level basically has emphatic, rhetorical and aesthetic functions it merely reinforces the different textual modes and doesn't change

the thrust, perspective and strategy thereof.

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

.1 The pluripersonal, group-identificative and appellative function of this pericope is predominantly constituted by the appeal (= VOL) to the readers in cola 2-4 and 9-11. The estimation (AEST) of God's grace serves as the foundation (cf the #ēn hō# in colon 2) for the group-identificative and appellative / persuasive function of this pericope. Likewise the assertions (ASS) in cola 5-8 are a confirmation of this estimation of God's grace and serve as a basis (cf the #diō# in colon 9) for the appeal to an emotive vertical reaction and personal preparedness of the addressees. This interrelationship between the cola functions together with the style-rhetorical characteristics (which will be discussed now) is responsible for the text-pragmatic coherence. The last cluster, however, functions as a signal that more is to come.

.2 The structure of this pericope as a style-rhetorical device for text-pragmatic coherence can have more than one pattern. We could discern a chiasmic pattern: y:#sōtēria# (1), z:#āgalliāsthe# (2), z:#āgalliāsthe# (3-4) and y:#sōtēria# (5-8) with #diō# (9-11) as a hinge cluster. Another possibility (if the hinge verse is made part and parcel of pericope II) would be a parallelistic pattern: y:salvation (1), z:appeal (2-4), y:salvation (5-8) and z:appeal (9-11). Obviously these different structures are determined by different distinctions, namely the chiasmic structure by highlighting dominant syntactic structural markers; and the parallelistic structure by combining semantic and pragmatic considerations. Clearly the inclusion or exclusion of verse 13 is important in determining the structure of this pericope. Combrink (1975:36) chooses to take verse 13 (my cola 9-11) as part of pericope III. He argues that the author often gathers up certain themes from the preceding pericope in the first colon of a new pericope. He admits, however, that verse 13 could be an integral part of pericope II as well. It would be more appropriate, in my opinion, to describe verse 13 (cola 9-11) as a hinge cluster. This is syntactically (cf 2.1.2 and 2.1.3), semantically (cf 2.2.2) and pragmatically (cf 2.3.2) confirmed.

In my opinion, the structure of this pericope could be divided into 5 clusters which are related in the following pattern: x-y-y-x-y'. A chiasmic pattern can be discerned between the positive evaluation of the revelation of God's grace in Jesus Christ (= x in cola 1 & 5-8) and the appeal to an emotive association with God through Jesus Christ (= y in cola 2 & 3-4). The pericope then ends with a reinforcement of the appeal to an

emotive association with God's grace but adding an appeal to self-control (= y' in cola 9-11) which signals a change in the discourse. Thus the author selected and structured this pericope in a coherent chiasmic pattern to emphasize the tension and close interrelationship between x & y (as symbols for a pragmatic combination of semantic themes and subthemes). This structure is appropriate and does not only accommodate the different structural patterns discussed initially but also take all three semiotic modes into account. Hiebert's (1980b) description of his three divisions for this pericope, namely the description of this salvation (1:3-5); experiences related to this salvation (1:6-9); and the magnification of this salvation (1:10-12), remarkably confirms my analysis of the text thrust.

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

.1 The change in functions of the metapropositional basis from AEST to VOL to ASS to VOL confirms the syntactic and semantic demarcation of the following clusters: 1, 2-4, 5-9 and 9-11. We are now in the position to synthesize the results of my intratextual analysis of the text syntactics, semantics and pragmatics.

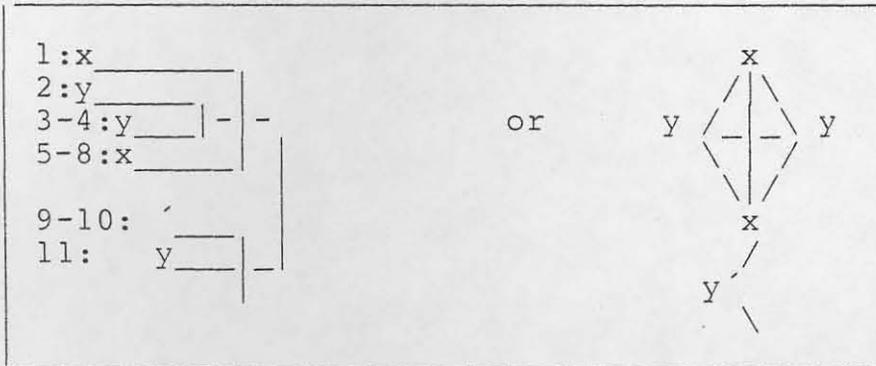
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2.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

2.4.Pericope thrust: structure, discourse development, theme and subthemes

.1 It is difficult to discern a pivotal point in the discourse of this pericope. Some literary critics believe that the emphasis of a chiasmic pattern is inevitably in the centre. I believe that a chiasmic structure creates a tension in the y-z-z-y interrelationship in which both elements (y and z) are essential for the understanding of the message. It almost creates the very same split reference as is the case with metaphors. Therefore, it seems rather as if the thrust of this pericope is see-sawing between the two master symbols introduced in the introduction: #êklektós# and #parepidēmos#. On the one hand God's grace through Jesus Christ (i.e. election) is emphasized whereupon, on the other hand, an appeal to rejoice within their tribulations (i.e. rejection) is made to the readers. This split reference of a chiasmic pattern is in a certain sense confirmed by A B du Toit's (1974) conclusion with regard to this pericope. On the one hand, he identifies the point of revolution in verse 8 (i.e. the centre of the chiasmus), but, on the other hand, opts for the diamond structure which identifies the theme at the beginning and end of this pericope. This does not only indirectly acknowledge the

tension between the two constitutive elements of the chiasmic pattern in this pericope, but it inevitably becomes explicit in Du Toit's (1974:72) formulation of the pericope theme: "You have received a glorious expectation of things to come: Praise God and rejoice in spite of affliction."



.2 The discourse develops in the following way: Colon 1 consists of an expression of thanks / praise to God for his mercies mediated through Jesus Christ which entail a living hope and an everlasting inheritance and salvation which will be revealed at the end of time. Therefore the addressees are encouraged to rejoice even if they encounter hardships for a while (colon 2), because their existence is made meaningful through Christ who is the foundation of their joy and the security of their future salvation (cola 3-4). It is this future salvation which was the subject of interest for the prophets of old and also for the angels (cf cola 5 & 8). This future salvation is inseparably linked to Jesus Christ, his suffering and exaltation (colon 5). These things (i.e. grace / salvation) which were previously veiled and prophesized by the prophets (cola 5 & 8), are now, however, revealed through the Spirit and openly proclaimed (cf cola 6-7 in contrast to 5 & 8). Cola 9-11 conclude by making an appeal to the readers to trust in this salvation. It simultaneously introduces pericope III with an appeal to self-control.

.3 This results in the formulation of the thrust as: "An exhortation to the addressees to rejoice and retain self-control, even in hardship, because they have received a living hope in God's grace and salvation through the mediation of Jesus Christ."

The following subthemes were selected to express the above-formulated thrust:

Actants: H1, H2, H3 and H4 with S1, S2 and S3
 Interrelationships: a, b (only H4:H2) and I (H3, H4 and S2)
 Events: assoc., comm., transf., c, f (\$), j
 T: Ta, Tn+, Tn- and Tx+

2.4.2 Pericope perspective: ultimate commitments & master symbols

.1 A number of master symbols which give expression of the communicator-author's perspective are emphasized in this pericope: "a living hope in salvation"; "resurrection of Jesus Christ"; "intimate relationship with Jesus Christ"; "joy amidst tribulations"; "suffering as purification"; "the privilege of the revelation of Jesus Christ"; "the decisiveness of the end time"; and the "imperative to self-control". The decisive role which Jesus Christ plays in each and everyone of these master symbols already anticipates the text perspective. This is also confirmed by the intermediatory function of H3 (i.e. Jesus Christ) in the constitution of the vertical and horizontal interrelationships and commitments expressed by the semantic domains and categories of the different subthemes and metaphors of this pericope. It is in the light of this selection, omission, interrelational and hierarchial structuring of the different subthemes, metaphors and master symbols that the text perspective will become clearer as we proceed.

The chiastic tension between the assertive (indicative) and appellative (imperative) references (semantics) and functions (pragmatics) are, interestingly enough, chronologically structured - that is first indicative and then imperative (cf II B 2.2.2 & 2.3.2). Looking back this pattern is also found in the syntactic combination of the metaphors #eklektós & #parepídēmos#. If this pattern repeats itself we will have to determine its relevance for the cosmologic perspective of 1 Peter.

2.4.3 Pericope strategy: function

.1 The function of this well-defined pericope is to persuade the addressees (through appellation and motivation / assertion) to a positive vertical association with God (i.e. the supernatural) through Jesus Christ. Verse 13 functions as a hinge which introduces a new subtheme, namely "self-control", which is based on this positive vertical interrelationship. So hold on tight, more is to come.

* * *

3-PERICOPE III (1:13-25)

3.1 TEXT-SYNTACTIC ANALYSIS

3.1.1 Text-syntactic extension: cola and pericope division

.1 Together with the 3 cola of the hinge verse (13) and the "imperativische Partizip", namely #suschēmatisómenoi# (cf Brox 1979:76), which constitutes colon 4, we have eight cola in this pericope. Although it is possible that the causal conjunctions like #hóti# and #dióti# could be very loose so as to introduce an independent colon, I have judged the #dióti# in colon 5 to be hypotactic (cf Combrink 1975:54). The rule of thumb is if a relative independent conjunction to a colon is only an expansion of a subtheme within the relevant colon, it is to be taken as hypotactic as is the case in colon 5. On the other hand, if a relative independent conjunction refers back to the previous colon or discourse as a whole, it is paratactic and therefore constitutes a new colon (cf Du Toit, H C 1977:7-8). The #dióti# in colon 7 is, however, also hypotactic. This is semantically confirmed by the fact that it is an expansion of a subtheme in colon 7 (i e contrasting the lexeme #fthartós# with #áfthartos# and #ménō#).

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

.1 The following grammatical considerations are to be noted in considering the cola groupings as expressions of the text coherence. The proform #diō# in colon 1 forms a hinge with the previous pericope (cf Brox 1979:73). Cola 2-4 are asyndetic because conjunctive proforms are absent in these cola. The comparative #hōs# in colon 4 is kataphoric (i e proleptic) subordinated to #mē suschēmatisómenoi#. The conjunction #allà# in colon 5 is an adversative conjunction contrasting colon 5 with colon 4. #Kai# in colon 6 is a paratactic conjunction with colon 5. Colon 7 is also asyndetic while the #dē# in colon 8 is an adversative conjunction.

In the analysis of the text-syntactic coherence it is also important to note the personal pronoun of the second person plural which functions as a proform throughout this pericope. The second person plural is also reflected in the verb forms throughout pericope III. Furthermore, one finds that the verb phrases of 7 of the 8 cola are imperatives. Colon 8 is the exception. Thus grammatically speaking we find a coherent discourse in this pericope.

.2 The structural markers are identified through the criteria of

recurrence (at least twice in the same pericope) of lexemes and syntactic phenomena (e.g. verb forms, negations, etc) as well as their structural-strategical function (e.g. colon matrix, focal point, hinge function, etc). In the light of the fact that the semantic and pragmatic structural markers will be discussed in the following sections (i.e. 3.2 and 3.3), I am once again only highlighting the lexemes that recur in this pericope. The following lexemes catch the eye as structurally important: #hupakoē# (in cola 4 & 7); #hagios# (four times in colon 5; cf #hagnízō# in colon 7); #anastrofē# (in colon 5 & 6; cf #anastréfomai# in colon 6); #Christós# (cf cola 3 & 6); #theós# (twice in colon 6 and once in colon 7); #chrónos & pístis# (twice each in colon 6); #fthártos# (in cola 6 & 7; cf also #áfthartos# in colon 7); #dóxa# (cf cola 6 & 7); #ménō# (twice in colon 7); #rēma# (cf cola 7 & 8). At this stage one also recognizes lexemes which occur only once in pericope III, but were important in the previous pericopes: #patēr# (colon 6); #ēlpís# (colon 6); #anagennāō# (colon 7); #eūaggelizomai# (colon 8); #nekrós# (colon 6); and #záō# (colon 7). In the following paragraph, however, we will see that the structure of cola 6 and 7 are so distinct that certain other lexemes which occur only once, also become structurally important.

.3 Concerning the structure of the cola in this pericope the similarity between cola 4 and 5 is to be noted. Both cola are introduced by a clause of comparison (#hōs tékna# and #állà katà tòn kalésanta#) which are expanded by imperatives (#mēsuschēmatizómēnoi# and #genēthēte# respectively). We will shortly see that this syntactic agreement between cola 4 and 5 is semantically confirmed. The similarities between the structure of cola 6 and 7 are even more extraordinary. Not only do we find corresponding structural markers, but both have the hourglass structure (colon 6 with #Christoū# and colon 7 with #lógou zōntos# as focal points); both start with a presupposition functioning as conditional clauses (#kaì eì patēra epikaleíste# and #tàs psuchàs humōn hēgnikótes#); both have an imperative as main verb (#anastrafēte# and #agapēsate#) which is first motivated negatively and then positively (#hóti oū ... allá# and #oúk ... allá) with the positive motivation as the focal point of the hourglass structure (cf above) which is in turn expanded. Colon 8, which is rather a short colon in contrast to the others, is adversatively linked to the latter part of colon 7.

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

.1 Syntactically we are able to demarcate the following clusters: 1-3, 4-5, 6-8 (with 7-8 as a binary cluster within cola 6-8). Cola 1-3 have already been clustered in the previous pericope on the basis of their imperative matrices whereas cola 4-5 and 6-8

are separate clusters because of their extraordinary structural similarities respectively.

.2 The asyndetic cola 4 and 7 respectively signal the clearest text breaks within the coherent syntactic structure of pericope III. This confirms the cluster delimitation in the previous paragraph. The conjunctions #διὸ# in 1:13 and #οὖν# in 2:1 signal the breaks between the foregoing and following pericopes respectively.

*

3.2 TEXT-SEMANTIC ANALYSIS

3.2.1 Text-semantic extension: semantic domains and generic categories

.1 The semantic domains represented in this pericope can be extended to the following generic categories:

* Once again the actants include both supernatural and human beings. This time it is limited to H2 & 3 and S1.

* It is interesting to note that the different generic categories in this pericope are once again expressed in terms of the various interrelationships between the actants.

POSITIVE VERTICAL RELATIONSHIPS:

H2:S1 (ai):

- objects: kinship (#patēr# - 6); supernatural (#theós# - 6);
- events: communication (#epikaléomai# - 6); f.ip.association (#hupakoē# - 4); emo.association (#fóbos & élpís# - 6); change (#genēthēte# - 5); ip.assoc (#pístis# - 6)
- abstracts: religious (#hagios# - 5)

S1:H2 (a!):

- objects: kinship (#téknōn# - 4);
- events: communication (#kaléō# - 5; #fanerōō# - 6); judgement (#krinō# - 6)

S1:H3 (a!):

- events: intellectual (#proginōskō#); f.physiol (#ēgeirō# - 6); transfer (#dídōmi# - 6)
- abstracts: quality (#dóxa# - 6); existence (#nekrós# - 6; #záō# - 7)

POSITIVE HORIZONTAL RELATIONSHIPS:

H2 (§):

- events: conduct (#ἀναstréfomai# - 6; #ἀnastrofē# - 5 & 6);
change (#hagnízō# - 7)

H2:H2 (b%):

- events: ip.emo.assoc (#filadelfía & ágapáō# 7);
- objects: A=ip.r (#ἀllēlōn# - 7)

NEGATIVE HORIZONTAL RELATIONSHIPS:

H2 (§):

- events: emotional (#ἐpithumía# - 4); f.association
(#suschēmatisómαι - 4)

H2:H5 (b_):

- events: transfer (#patroparádotos# - 6)
- abstract: status (#paroikía# - 6)

INSTRUMENTAL:

H3:H2

- objects: animal (#ἀmnós# - 6); human body (#haima# - 6)
- events: transf.transact (#lutróō# - 6); change (#ἀnagennáō#
- 7); communication (#lógos & rēma# - 7 & 8)
- abstracts: quality (#tímios, ἀmōmos, áspilos# 6 & 7);
existence (#fthartós, záo & ménō# - 6 & 7)

TIME ORDER:

- Ta: #próteros# - 4; #ἐk tēs mataías; proginōskō; prò
katabolēs kósmou# - 6)
- Tn: #tòn tēs paroikías humōn chrónon & ἐp' ἐschátou
tōn chrónōn# - 6)
- Tx: #eis tòn aiōna# - 7)

At first glance all these different categories create the impression of an incomprehensible whole. Therefore, let us now proceed to analyse the text-semantic coherence. It is only in the coherent semotactic interrelationship and referential unity of the generic categories that we will be able to discern the semantic emphasis and structure of this pericope. One should mention that this incomprehensible intratextual appearance of this pericope is obviously comprehensible for insiders who share the metaphoric conventions in the text. This underlines the necessity of a historical analysis for all secondary receptions of ancient texts.

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

.1 The semantic reference to self-control (f.§) in cola 1-3 sets the stage for the semantic structure of this pericope. The semotactic structure of cola 4 and 5 is evident. Both are

introduced by associating the addressees in a vertical relationship in terms of kinship (a!) in colon 4 and selective communication (a!) in colon 5 after which both are followed by an appeal to self-control (f\$+ and f\$-) in colon 4 and religious conduct (f.g.\$+) in colon 5 respectively. In conclusion the main thrust of the two cola are in turn motivated by contrasting the addressees former ignorance (d-) in colon 4 and quoting scriptural proof (i.e. an event of authoritative communication) in colon 5. The similarities in semantic structure are also evident in cola 6 and 7. They are also introduced by the interpersonal association of the addressees, namely a vertical (ai: God as their Father in colon 6) and horizontal (b%: brothers of each other in colon 7) relationship. This is then followed in both cola by an appeal to a sincere (j: intellectually judged - cf #krínonta & ânupókriton#) vertical (= f.\$.i in colon 6) and horizontal (= f.b% in colon 7) conduct which are both motivated first negatively (-) and then positively (+). These two cola differ, however, in the ensuing description and explication of the change agent (I: #állà timiō haimati ... Christou# and #dià lógou zōntos theou# respectively) responsible for this new conduct. Both cola qualify and highlight the absoluteness of the change agents by describing the mediators' positive relationship to God (a!: viz that God is committed to the change agents); as well as their time-historical implications (Ta & Tx: i.e. the precosmologic determination and everlasting existence and quality of the change agents).

.2 Semotactically the clustering of cola 4-5 as well as 6-7 is confirmed by their coreference. On the one hand, we are able to link cola 4-7 in the light of their extraordinary parallelistic coreference to interpersonal relationships (vertical in cola 4, 5 & 6 and horizontal in 4 and 7) and an appeal to a new (in contrast with the old) way of living that the addressees should adhere to. On the other hand, the emphatic difference between cola 4-5 where this new conduct is referred to very briefly (as if setting the tone) in contrast to cola 6-7 where it is elaborately expanded in terms of the mediation of this new life style, is enough reason to discern cola 4-5 and 6-7 as smaller clusters within cola group 4-7.

.3 The author established a referential unity between the following subthemes which are expressed by a number of metaphors (cf the historical analysis): a mediated (I) change (i.e. expressed by cultic and socio-economic metaphors) and conduct control (f) which are constantly related in terms of the addressees' vertical (a) and horizontal (b) relationships within a specific time order (T). We will see in the the rest of 1 Peter that the communicator-author often interrelates the horizontal relationship between the addressees (b%) with their vertical

relationship towards God (ai) (cf 2:17; 3:8-12; 4:7-11; 5:1-11). Obviously this actantial interrelationship will prove to have important implications for the text thrust, perspective and strategy of 1 Peter.

An analysis of the referential unity of this pericope, furthermore, reveals a split reference between #lógos# and #Iēsoûs Christós#. This is semantically more than evident. The referential unity between the lexemes #ánagennáō, záō, Iēsoûs Christós, ánástasis & eúaggelízō# established in pericope II is reflected in pericope III where #Iēsoûs Christós# is described as #tòn égeíranta autón ek nekrōn# in colon 6 and the #lógos# in terms of #záō, eúaggelízō & ánagennáō# in cola 7-8. Add to this that the lexemes #Iēsoûs Christós# and #lógos# function style-rhetorically, structurally (cf II B 3.3.1) and semantically (i e as "change agents") exactly in the same way in cola 6 and 7 respectively, the metaphoric split reference is clearly intended by the communicator-redactor. In the light of the metaphoric theory discussed in section A of this chapter (cf II A 2.3.1.2), the question to be answered is whether #lógos# is the foregrounded vehicle for the tenor #Iēsoûs Christós#. In this regard the change in lexemes (i e #lógos# which is replaced by #rēma;) could help us to uncover the split reference. Verse 25b clearly identifies the tenor of the vehicle #rēma# as "the gospel message". One is tempted to apply this directly to #lógos#, but then it does not explain the change in lexemes. Intratextually a better solution would be to exploit the semantic and pragmatic identification of #lógos# with #Iēsoûs Christós# as the "change agent". In the light of the fact that the addressees were not in direct contact with the historic Jesus (cf 1:8) but were converted through the proclamation of Christ (cf 1:12), the communicator-author interrelated the reference to the change agent (i e "Christ" or the "Word") with the aid of the lexeme #rēma#:

# <u>élutrōthēte</u> #(1:18)	= # <u>Christoû</u> #}	"gospel
# <u>humeîs ánagennēsas</u> (1:3) <u>diá</u> #		# <u>rēma</u> # = message
# <u>ánagegennēmeîoi</u> #(1:23)	= # <u>lógou</u> # }	of Jesus"

It is much more convincing in the light of 1:10-12 and 1:25 that the split reference between #lógos# and #Iēsoûs Christós# is interrelated with the selected co-textual semantic domain #rēma# which refers to "God's word / good news concerning Jesus Christ" (i e the gospel message). Although this explanation is in line with the current interpretations of the metaphor #lógos# (cf Kelly 1969:81; Arichea & Nida 1980:46-48), it exceeds them in two

respects. Firstly, it gives a plausible intratextual explanation for the change in lexemes from #lógos# to #rēma# (cf 1:23-25), namely that #rēma# functions as a vehicle for the tenor #lógos#. Secondly, it identifies the tenor of the metaphoric vehicle #lógos# more appropriately as #Christós# (cf 1:3 and 1:18-23) and not in the first place as the "gospel message". This is in line with the important metaphoric vehicles #gála & líthos# in pericope IV which also have #Christós# as the tenor. To put the cherry on the cake the metaphor #lógos# recurs in pericope IV explicitly in 2:8 but also covertly in 2:2 (cf III B 4.2.2 & 4.3.1). This time the identification with the person Jesus Christ as the tenor of #lógos# is unmistakably clear (cf especially 2:8).

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

.1 Semantically the clusters can be delimited on the basis that cola 6-7 differ from 4-5 by the elaborate addition of subtheme "I" (change agent). It is also clear that the conduct in cola 4-5 is described in more general terms whereas cola 6-7 are more specific. Cola 1-3 constitute the hinge between pericope II and III.

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3.3 TEXT-PRAGMATIC ANALYSIS

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

.1 The imperative request signals (P = YOU plus MB = I.VOLO) dominate this pericope entirely. It is only colon 8 that is an exception - it is an assertion (P = X-YOU and MB = ASSERT). Therefore, pericope III reflects predominantly a pluripersonal and appellative text function expressing purposefulness and prospectivity.

.2 Although this pericope is style-rhetorically dominated by the syntactic equivalence of repetitive imperative cola matrices, the syntactic deviation of elaborate style-rhetorical imbedments both to the noun and verb phrases (cf especially cola 6 and 7) is an aesthetic foregrounding which creates a co-text for the appellative nature of this pericope. The aesthetic foregrounding of the text syntactics is especially elevated by the semantic deviation - that is by contrasting their former and present life-styles as well as their imperishable salvation in contrast to the perishable. Likewise the syntactic deviation of chain linkages (i e through imbedments) which clip-moves to a focal

point which again is expanded by chain linkages (cf cola 6 and 7), is style-rhetorically important. This creates an aesthetic hourglass structure for cola 6 and 7. We have seen in the analysis of the text-semantic coherence (cf II B 3.2.2) that this style-rhetorical feature (i.e. the hourglass structure) pragmatically confirmed the identical function of #Christós# and #lógos# within the hourglass structure of cola 6 and 7 respectively. It is especially in the light of this pragmatic equation of #Christós# and #lógos# that the communicator-author is forced to explain this split reference in terms of #rēma# as I suggested above.

It is clear that the above-described aesthetic foregrounding functions as an enforcement and motivation of the appeal to the addressees. The emotive and cultic emphasis in this aesthetic foregrounding will become clear in the historical analysis. It is to be noticed that this interplay between the appellative and assertive communication with the addressees is syntactically, semantically and now also pragmatically (cf the cola and style-rhetorical functions) confirmed. In theological terms this is referred to as the variational interplay between "teaching" and "paraenesis" in this pericope (cf Brox 1979:79). Furthermore, a text-syntactic equivalence is found in the rhyme and rhythm of the phrases in cola 6 (cf 1:18-20) and 7 (cf 1:23-24) (cf III B 2.3.1.1 & 2.3.3.1). In conclusion I would like to remark that most of these features highlight all three pericopes analysed up till now and reflect as such a pattern for the style-rhetorical strategy of the communicator-author.

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

.1 It has been argued that this pericope is marked by 7 appellative metapropositional bases (i.e. in cola 1-7). It is only colon 8 that is an assertion (MB = I.ASS). This assertion has the function of motivating the appeal to the addressees by assuring them of their privileged situation (i.e. of having received the good news). Therefore, this pericope continues the pluripersonal, group-identificative and appellative / persuasive text function. Appellative factors (A) used to enforce this persuasion ranges from emotive, associative, poetic and cultic appeals which are style-rhetorically (i.e. aesthetically) imbedded.

.2 The extraordinary similarities in the individual structures of cola 4-7 have been dealt with. Now we have to take a look at the structure of the pericope as a whole. Because cola 1-3 have been identified as a hinge cluster we are left with cola 4-8. One could semantically discern a chiasmic pattern by forcing the kinship motives in terms of a horizontal and vertical emphasis:

x: children (colon 4: b%); y: the holy One who called (colon 5: a!); y: your Father (colon 6: ai) and x: brothers (cola 7-8: b%). This pattern, however, is problematic because #tékna# in colon 4 also reflects a vertical relationship. Therefore, I would prefer to base my structure on the internal semantic and pragmatic structures of the individual cola. This results in a combination of cola 4-5 (cluster x: religious conduct in general) as the introduction which sets the tone for the expansion in cola 6-8. Cola 6-8 can in turn be divided in cluster y: religious conduct in terms of their vertical relationship (colon 6); and cluster z: religious conduct in terms of their horizontal relationship (cola 7-8).

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

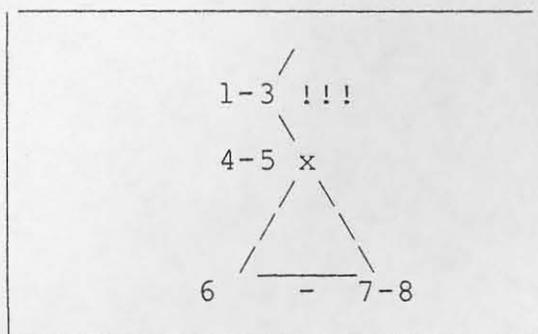
The dominating appellative character of this pericope implies no function change (except for colon 8 which is syntactically inseparably linked to colon 7). This makes it difficult to distinguish clusters from a pragmatic point of view. It is only the relative structural similarities and dissimilarities between cola 4-5 and 6-8 which give us some indication for the text-pragmatic delimitation of this pericope.

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3.4 SYNTHESIS: PERICOPE THRUST, PERSPECTIVE AND STRATEGY

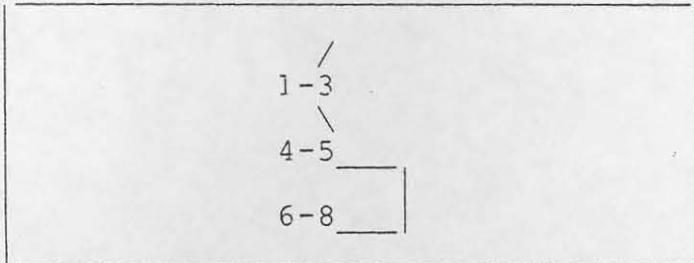
3.4.1 Pericope thrust: structure, discourse development, theme and subthemes

.1 Although it is once again not so simplistic to discern a pivotal point in terms of Jordan's models, the structural boundaries have been syntactically, semantically and pragmatically determined. The hinge cluster is important in the sense that it gives the paraenetical accord (viz self-control) for this pericope as a logical implication of their salvation as it was described in the previous pericope. However, it is only in cola 4-5 that the tone for this pericope is set, namely "religious conduct-control". Cola 6-8 are only an elaboration of this theme. Therefore, I would like to propose the following structure with cola 4-5 as the pivotal point:



.2 A conclusion on the development of the discourse in this pericope can now be reached in the light of the analysis of the three textual modes. The pericope starts with cola 1-3 as a hinge cluster (cf the syntactic conjunction) which serves as an attention prompter as well as an introduction to this pericope (cf the pragmatic analysis). This introduction admonishes the addressees to be alert and to live in the hope / expectation of their future salvation which coincides with the revelation of Jesus Christ. This appeal to self-control is then explicated in religious-ethical terms which entails that they should live a holy life as obedient children who reject their previous life-style in order to follow the footsteps of the One who called them (i e their holy Father) (cf cola 4-5). This holy life is then explained in cola 6-8 in which the reference to the addressees as "children" is elaborated in terms of God as their Father and also in terms of one another as brothers / siblings of each other. In the light of this relationship with their Father they should fear / revere God in their daily conduct as residing aliens who were set free by Jesus Christ who is in turn the foundation of their relationship to God (colon 6). Furthermore, if their lives are changed accordingly they should love one another because they are born again through the living and eternal word of God (colon 7) - that is Jesus Christ who has already been proclaimed to them (colon 8).

Thus graphically the discourse develops in the following way:



In contrast to my pericope division some scholars take 1:22-25 either as a separate pericope (cf Schelkle 1976:51) or together with 2:1-3 (cf Goppelt 1978:8 & 127) under the theme "brotherly love". This division is primarily based on a content analysis (cf Brox 1979:90) without taking the coherence of the different text modes into account. In my opinion, I have convincingly illustrated that 1:22-25 is syntactically, semantically and pragmatically part and parcel of pericope III. This does not mean that I disregard the close linkage with 2:1-3. There is, however, a better solution than to force an unwarranted text break between 1:21 and 22. We will discuss this issue in section C 2.2 of this chapter.

.3 The thrust can now be formulated: "An exhortation to the addressees to be holy in their conduct towards God as well as towards their fellow believers while they are sojourning in this world, because their previous life-styles have been changed by Jesus Christ and the proclamation of 'God's word' which put them into a filial relationship with the holy God."

Subthemes:

Actants: H2 and H3 together with S1
Interrelationships: a (! & i), b (_ & %) and I (H3)
Events: assoc., comm., transfer, c, d, e, f (\$), j, l
T: Ta, Tn and Tx

3.4.2 Pericope perspective: master symbols

The master symbols found in pericope III are primarily expressed by the following metaphors: an imperative to a "holy conduct" in which God is viewed as a "Father" and the believers as "siblings"; a "liberated" and "reborn" life-style (cf the

contrast "Einst und Jetzt" as well as "Hoffnung und Sinnlosigkeit" - Brox 1979:81); and the "precosmic" and "eternal" role of "Jesus Christ" or the "Word" as the change agent.

The fact that these master symbols are interpreted in terms of "kosmisch-weltgeschichtliche Dimensionen" (Brox 1979:79; Goppelt 1978:124-126) emphasizes the role of master symbols in expressing the cosmologic perspective of a text. The decisive role of Jesus Christ in this respect already suggests the Christological perspective of 1 Peter. The interrelationship between pericope II and III as expressed by #diò# also provides us with an indication of the hierarchial and chronological structure of the cosmologic perspective, namely the imperative as a consequence of the indicative (cf Goppelt 1978:110-113). This hierarchial pattern is also found in pericope II (cf II B 2.4.2).

Likewise the actantial roles are clearly defined in terms of a family structure which was constituted through the rebirth of the addressees effected by Christ and the Word (cf Elliott 1982:418-420). In this regard the identification of God as the "Father" is significant for the hierarchial reconstruction of the cosmologic perspective, because the role of the "father" is decisive for the existence, conduct and future of his "children" (cf Manke 1975:100) within the totality of their cosmologic world.

3.4.3 Pericope strategy: function

.1 This pericope fits neatly into the appellative strategy directed at the addressees in order to persuade them to adhere to a holy conduct. The communicator-author used emotional, text-historical and style-rhetorical motivations and assertions of their vertical and horizontal commitments to persuade them. This pericope is therefore syntactically, semantically and pragmatically a coherent pragmatic unit.

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