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NARRATOR DEVICES IN JOSHUA'S RUSE: TRANSLATING JOSHUA 8:15

Douglas L. Kasten

ABSTRACT

In the presentation of Joshua's ruse on Ai in Joshua 8, well-respected English translations neglect the narrator's intention of presenting the king of Ai's perspective and render the narrative at 8:15 from Israel's viewpoint. Through attention to the sense of *nḡʿ* in Joshua 8:15, linguistic mechanisms in Joshua 8, and the notions of narrative parallelism and perspective shift in the same chapter, this article suggests improvements to the translation of Joshua 8:15 compared to English translations cited. With improvements for the translation of this verse as an example, greater attention to rhetorical devices is suggested as a means of improving translations in any language.

Introduction

Josh. 8:15 recounts events occurring in the middle of the battle for Ai, led by Joshua. Having recently suffered defeat at the hands of Ai, Joshua now sets an ambush for the king of Ai and his people, and then takes Ai by surprise. Translation of the niphal of the Hebrew verb *nḡʿ* 'be stricken' is at issue in this paper; occurrences of *nḡʿ* are shown in boldface in the following translation of Josh. 8:15:

> *Wayinā û yĕhôšu ā wĕkāl-yiśrāʾēl-li nîhem wayānusû derek hamidbār*
>
> Joshua and all Israel **let themselves be driven back** before them, and they fled toward the desert (NIV).

The basic sense of the verb 'let themselves be driven back' is similar to that of the NIV citation above. Following is Josh. 8:15 as rendered by other translations; the translation of *nḡʿ* is shown in boldface:

> Joshua and his men **pretended that they were retreating** and ran away toward the barren country (TEV).
> And Joshua and all Israel **made a pretense of being beaten** before them, and fled in the direction of the wilderness (RSV).
> And Joshua and all Israel **made as if they were beaten** before them, and fled by the way of the wilderness (NKJV).
> Joshua and all the Israelites **made as if they were routed** by them and fled towards the wilderness (NEB).

I will refer to the NIV in the discussion, but all translations which render *nāᶜ* with the sense of the NIV, including any of the above translations, are in view.

The Nature of *Nāᶜ* 'Be Stricken'

The Sense of *Nāᶜ*

Translating *nāᶜ* as 'let themselves be driven back' (NIV) and not simply 'were driven back' misses the mark for three reasons. One, the sense of the verb itself does not connote concession ('let...'); the *niphal* form denotes the notion expressed by a simple English passive, 'be struck'.

Two, the narrator shifts the perspective of the narration beginning with 8:14, and thereby affords us the king of Ai's point of view of the events, a perspective that amply justifies emptying the city in pursuit of Israel. If the narrator intends for us to see things from the viewpoint of the king of Ai, we would be remiss in our translation not to offer that approach. However, English translations inhibit the reader from developing such a perspective. In other words, the king of Ai sees Israel being driven back by his army; **he** does not see Israel 'letting' themselves be driven back.

Three, based on the previous encounter between Israel and Ai in Josh. 8:6, Joshua predicts the reaction of the residents of Ai: "[T]hey will say, 'They are running away from us as they did before'." In 8:15 the narrator reports, "[T]hey fled toward the desert." The parallelism of Josh. 8:6 has implications for how 8:15 should be translated.

Each of these three points will be addressed below.

Nāᶜ in Context

The transliterated and then translated text of Josh. 8:15 follows, the verb *nāᶜ* in boldface:

Wayināgᶜû yĕhôšuᶜā wĕkāl-yiśrāʾēl-lipnîhem wayānusû derek hamidbār

'And Joshua and all Israel **were beaten** before them, and they fled by way of the wilderness'.

Note that the verb form for 'were beaten', is a *niphal* form, typically understood as a passive, of the verb *nāᶜ*. This is the only occurrence of *nāᶜ* as a *niphal* in the Old Testament, but in other forms (especially *qal* and *hiphil*) the root is common.

The Masoretic Text is solid at this point in the text; *Biblia Hebraica Stuttgartensia*, the standard critical edition of the Masoretic Text, suggests no textual variants. Brown-Driver-Briggs (BDB), a major English-language Hebrew lexicon, does suggest a textual alteration, *nḡp̄* for *nḡʿ* However, the meaning remains synonymous with *nḡʿ* and is glossed as 'to be smitten (before an enemy in battle)'. The BDB gloss retains the simple passive sense and suggests no novel understanding of the verbal action in question; whether 'struck' or 'smitten' in a context of battle, one arrives at the same conclusion regarding what happened to the people.

The army of Israel does feign a retreat in battle with Ai, and the NIV makes that fact explicit in 8:15. However, it seems preferable to avoid making the ruse explicit in 8:15, for at least two reasons relating to the meaning of *nḡʿ*. First, '**let themselves** be driven back' is not a salient sense of *nḡʿ*. The verb *nḡʿ* is translated with a concessive sense due to the influence of the surrounding context of 8:15; the meaning of *nḡʿ* itself does not suggest the concessive sense of the NIV. Second, while the Hebrew text presents the Israelite ruse, we should respect the narrator's methods for its presentation rather than manipulate the ordinary sense of a word to better fit the context; such manipulation misses the literary devices used by the narrator, and is discussed below.

Consistency in Translation

Consistency in translation can be an important issue; in a given narrative a Hebrew preterite translated in a given fashion will typically be followed by the next Hebrew preterite translated in the same fashion.

In 8:15 there is an inconsistency between the translation of the two verbs found therein. Both are *wayyiqtol* (*waw* + imperfect), usually translated as simple past tense in English. If Israel 'let themselves be driven back' then it seems the second verb of the verse should receive similar treatment. I would suggest that the translation for the sake of consistency read, "Joshua and all Israel let themselves be driven back before them, and they **pretended** to flee toward the desert." Translated by NIV as 'fled', the value of the second verb does not correspond with that of the first, though they are grammatically identical.

Furthermore, in 8:16 and 17, the army of Ai is pursuing Israel, each occurrence of 'pursue' occurring in the conjugation found in 8:15 is in the preterite. 'Pursuit' can only be undertaken by the aggressor who has an upper hand in a battle. Since it was not a real pursuit, but one that Israel tricked Ai into believing in, it seems quite logical to insist on consistency in translation for all preterites in the same context as 8:15.

However, to encourage consistent translation by means of conforming all preterites in 8:14–17 to reflect Joshua's ruse raises more problems than it

solves. The translator would with such a practice introduce novel senses to three verbs instead of just one, and miss a larger aspect of the narrator's art in this passage.

Perspective Shift in Joshua 8:14–17

Whereas the NIV[1] example alters the sense of *nḡ*ʿ, I would suggest conserving the conventional senses of the word while retaining the shift of perspective as the narrator's means of presenting Israel's ruse. The linguistic context supports this latter approach, while not readily lending itself to that of the NIV.

Linguistic Mechanisms Indicating Perspective Shift

Josh. 8:14 begins with the Hebrew construction *wayhî* 'and it happened' (*waw* + imperfect of *hyh*). This construction is often used to mark a shift in the narrative, a change of gears in the presentation of the narrative flow. In Joshua 8:1–8 the narrator presents the call of the LORD to Josh. to take Ai, and also the establishment of the ruse to draw the city, out and fool the king and his army; this is done with reported speech. Josh. 8:9 begins the narrator's rendition of how Joshua and the army carried out the prearranged plan, which continues in direct reference to Ai until 8:29; 8:14–17 is obviously within this context.

The *wayhî* construction in 8:14 is mainly used as a "segmentational particle, marking mainly temporal segmentation" (Hatav 1997:70). Therefore it might seem odd that a construction as disjunctive as *wayhî* is used by the narrator at 8:14 when what the king of Ai sees is coterminous in time and place with its preceding context. Noted below are verses 13–14 (NIV):

> They had the soldiers take up their positions—all those in the camp to the north of the city and the ambush to the west of it. That night Joshua went into the valley. 14 When the king of Ai saw this, he and all the men of the city hurried out early in the morning to meet Israel in battle at a certain place overlooking the Arabah. But he did not know that an ambush had been set against him behind the city.

[1] I remind the reader that the NIV is chosen as an example for the translation problem under consideration, and not as the sole problematic translation, nor one with worse problems in Josh. 8:15 than those cited earlier, namely, TEV, RSV, NKJV, and NEB.

Verse 14 does not change the time of the narrative relative to verse 13 except to introduce the next event in the narrative sequence. Neither does it remove the narrative from the battle scene at Ai.

The *wayhî* of 8:14 changes, I propose, not the perspective of time or place, but of narration. The claim that preposed when-clauses are used to change topic is already established in the literature (Moens 1987:86; Steedman 1988:22 as cited in Hatav 1997:81). The *wayhî* of 8:14 is part of a preposed when-clause (*wayhî kĕr'ôt melek-hā'ay*).[2] For a brief moment of narrative time, the narrator shows us the perspective of the king of Ai, though up until this point the text has been narrated from Israel's perspective. With the exception of 8:14–17, the narrative perspective is that of Israel: we know of the strategic secret of the ambush in the divine command (8:2), human planning (8:4–8), and implementation (8:10–19) of the attack, and are even privy to the very words of the LORD to Joshua at what might be the climactic moment of the story (8:18) as Ai is sacked by those lying in ambush. But the people of Ai, king and all, are unaware of these circumstances.

Suddenly, in 8:14–17, we get the perspective of the king of Ai and become insiders, seeing things from the perspective of the army of Ai and its king. The Hebrew is succinct in noting a change in perspective:

wayhî kĕr'ôt melek-hā'ay

'And it was when the king of Ai saw...'

The disjunctive *wayhî* and the infinitive 'see' are the first two words of the verse. The narrative perspective is changed by *wayhî* and the reader/hearer is immediately told what the king of Ai saw, a shift completed by use of a verb of visual perception.

The NIV provides a nice rendering of the aside in 8:14b: "But he did not know that an ambush had been set against him behind the city." This is a parenthetical comment by which the narrator reinforces what is assumed by the reader, namely that the king of Ai is unaware of the ambush. In Hebrew this construction signals the reader that the narrator has departed from the story line; he has, for the moment, provided narrator commentary concerning the perspective of the king of Ai.[3] With this off-line clause, readers are reminded what was specifically not in the king's purview since the surrounding narrative is told on the basis of his perspective (8:14, 'When the king of Ai saw...).

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[2]See the gloss below.

[3] Longacre 1994:67 notes that: "The perfect tense preceded by a noun phrase (N + *qatal*) functions as a secondary story line in biblical Hebrew narrative." Whatever term one might wish to apply to the N + *qatal* structure, the fact remains that the typical story line verb, the preterite *waw*-imperfect, is not employed here, thereby indicating something other than main story line narrative.

At 8:15 the story line, marked by preterite verbs, again dominates, and so we see things once again from the king of Ai's perspective. He does not know that there is an ambush. He sees that Israel is defeated and runs away. This point of view lends rationality to the king's decision to empty the city and pursue Israel.

In 8:16 the NIV reads: "All the men of Ai were called." There is no trouble with the rendering of this verb in the NIV.[4] However, note that the "calling" referred to is in the passive voice, and the logical subject is left undefined, though surely this is the call of Ai to Ai for battle. Here the reader is in the realm of events observable to the Israelite army, but still dealing with the perspective and activities of Ai and its denizens.

Continuing in 8:16, the NIV renders, "[A]nd they pursued Joshua and were lured away from the city." As translated, the passage would seem to return the reader to the narrative perspective of Israel. However, there are two reasons why this approach to 8:16 may be less than satisfactory. First, it overlooks the fact that in Hebrew the passive is used here, thereby retaining the people of Ai as the grammatical subject of the verb. In Hebrew the active form could very easily have been used, with Israel as subject: "[T]hey (Israel) lured the people of Ai away from the city." But the Hebrew does not employ an active construction. Second, the approach requires the bias generated during previous translation decisions. For example, the NIV is constrained to render 'lured' even though the notion of this verb *ntq* would readily support a more neutral rendition, 'were drawn away'. If one eliminates any bias stemming from previous translation of 8:14–15, then grammatical agreement may be maintained, with Ai serving as agent. The text may then be read, "[T]hey pursued Joshua and were drawn away from (instead of "were lured away" from) the city." To be "drawn away from" is a more neutral notion than "were lured" since "lure" involves strong agency on the part of Israel, while to be "drawn away" can result from a ruse or be understood as the natural result of a battle with an enemy whom one is driving from the city. If Israel **was beaten back** during the battle then it's only in the course of events that Ai was **drawn away** from the city, not as a result of, from Ai's perspective, anything other than their own prowess. When translated in this manner, the appeal to Israel-as-agent is avoided and Ai remains in focus as the actor dominating the stage.

In 8:17 we read, "Not a man remained in Ai or Bethel..." This too is written as insider information since the Israelites in the area could not have made this observation until later inspection. Verse 8:17 does, however, seem to serve as a kind of transition between the narrative of 8:14–16 and 8:18, where we abruptly and decisively are returned to the perspective of Israel by

[4] This phrase renders one word in Hebrew, with its attendant clitic ('and') and affixes.

means of the reported speech of the LORD to Joshua. From Israel's perspective we are led into the city and see what the narrator has already told us in 8:17, only this time from the perspective of the invading army of Israel.

Narrative Parallelism and Perspective Shift

There is a pattern of reported speech and narration operative in biblical Hebrew in general and Joshua in particular that establishes certain reader expectations in Josh. 8:15. First I will discuss the pattern, which I refer to here as narrative parallelism. After narrative parallelism has been presented I will discuss its relevance for Josh. 8:15.

The pattern of narrative parallelism. Repeatedly in the Hebrew Bible one finds a command or instruction recorded as reported speech (i.e., a direct quotation) followed by the narrator recording the fulfillment of the act as part of his narration. Josh. 2:1 has an example of this as Joshua commands the spies to go, and the narrator records their obedience to the order in the ensuing narrative:

> Reported speech: "**Go**, look over the land," he said (NIV).
>
> Ensuing narrative: So they **went** and entered the house of a prostitute (NIV).

A similar example from Josh. 3:6:

> Reported speech: Joshua said to the priests, "**Take up** the ark of the covenant and **pass on ahead** of the people" (NIV).
>
> Ensuing narrative: So they **took** it **up** and **went ahead** of them.

And again from Josh. 3:13 and 3:16:

> Reported speech: "And as soon as the priests who carry the ark of the LORD—the Lord of all the earth—set foot in the Jordan, its waters flowing downstream **will be cut off and stand up in a heap**" (NIV).
>
> Ensuing narrative: The water from upstream **stopped flowing**. **It piled up in a heap** a great distance away (NIV).

This phenomenon could be illustrated ad nauseam not only from Joshua but from other narrative portions of the Hebrew Old Testament.[5] These examples would show, as have the above-cited examples, that narrative style

[5] For example, see Gen. 42:2 in relation to 42:3; and 43:8, 11, 13 in relation to 43:15.

often records reported speech and then in the ensuing narrative indicates the fulfillment of what was foreshadowed in the reported speech.

The parallel can be diagrammed as follows, where A is the item in reported speech and A/A' reports the fulfilled action in the narrative:

A	→	A/A'
Reported speech		Narrative report of A

A/A' is to the right of the arrow, indicating that either A (identical term in narrative to that in reported speech) or A' (synonymous term in narrative for that in reported speech) is present. Due to the synonymy between terms to the left and right of the arrow, this narrative parallelism is termed synonymic narrative parallelism (synonymic parallelism), which is opposed to antonymic narrative parallelism (antonymic parallelism), to be presented further below.[6]

Parallelism in Joshua 8. The NIV rendition of Josh. 8:5–6 and 8:15 follows. Note the parallelism between the reported speech of 8:5–6 and 8:15.

Josh. 8:5–6

> I and all those with me will advance on the city, and when the men come out against us, as they did before, we **will flee** from them. They will pursue us until **we have lured** them away from the city, for they will say, "They are **running away** from us as they did before". So when **we flee** from them...(NIV).

Josh. 8:15

> Joshua and all Israel **let themselves be driven back** before them, and they **fled** toward the desert (NIV).

Portions of each text shown in boldface are translations of the verb *nûs* 'flee', and are synonymic parallels between the two passages. Josh. 8:5–6 contains the dialog in which Joshua refers back to the last battle between Ai and Israel, and during which Israel was defeated. This event forms the basis of the ruse about to be foisted upon Ai.

The parallelism between "we will flee" and "they fled" is translated nicely, and the NIV captures a further parallelism between the first verbal idea of 8:6 and its counterpart in the narrative of 8:15:

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[6] Thanks to Pete Blackburn, who suggested the terms synonymic and antonymic parallelism to me, both improvements on what I had been using.

> Josh. 8:6 They will pursue us until **we have lured** them away from the city
>
> Josh. 8:15 Joshua and all Israel **let themselves be driven back** before them

The parallelism exhibited between Josh. 8:6 and Josh. 8:15 in this example can be illustrated as:

A	→	A/A'
Reported speech		Narrative report of act foreshadowed in Josh. 8:6

The problem regarding "we have lured" and "let themselves be driven back" is that the NIV suggests a parallelism which does not truly exist between these two predicates. While urging recognition of the notion of parallelism between reported speech and the ensuing narrative, it may seem duplicitous that I criticize the NIV here for picking up on parallelism in translation. However, the parallelism noted by the NIV presents synonymic parallelism in 8:6, "until we have lured them away" and 8:15, "let themselves be driven back"; the parallelism present in the text is in fact antonymic.

By antonymic parallelism, I mean that the idea presented in 8:15 is more or less opposite in meaning relative to the verbal idea of 8:6. While synonymic parallelism in narration can be represented as:

A → A/A'

Antonymic parallelism can be represented as:

A → B

In this case, B represents something other than A or A'. While B is not necessarily itself an antonym to A, its semantic content can neither be represented as A nor as a synonym of A, namely A'.

The need for the narrator to use antonymic parallelism in Joshua 8 is significant. While a regular parallelism (A → A/A') is the normal order of reported speech and narrative, between Josh. 8:6 and 8:15 the relationship is A → B. The question to answer of course is why this change in parallelism has occurred at this point in the narrative.

The answer lies in understanding that a change in narrative perspective occurs at 8:14, as previously discussed, and influences the nature of the parallelism expressed in 8:15. I suggest that the antonymic parallelism exhibited between Josh. 8:6 and 8:15 further supports the notion that a narrative perspective shift has occurred at 8:14. The NIV seeks to guard the notion of synonymic parallelism, thereby precipitating the problems of lexical and

translational consistency discussed above. However, since there is a perspective shift between the verses, each verb is necessary in its own context to reflect Joshua's reported speech from Joshua's perspective (8:6) and the narration given from that of Ai (8:15).

Choice of 'lure' or 'be driven back' is therefore indicative of narrator perspective. If one maintains 'lure' as the translation, the reader will be presented Israel's perspective as foreshadowed in 8:4–8. If, however, 'be driven back' is adopted instead, the reader can be shown the perspective of Ai, unaware as the army of Ai is of the means being used to separate them from the city.

With the discussion of antonymic parallelism in mind, I suggest the following translation for 8:6 and 8:15:

> 8:6 They will pursue us until we have lured them away from the city.
>
> 8:15 Joshua and all Israel were driven back before them.

The point of the discussion above and the suggested retranslation of this verse is to present the perspective in 8:15 as distinctive from the perspective of Josh. 8:6, a situation not currently reflected in the NIV nor in many other English translations.

A Cluster of Features

The features of the text in 8:14–17 together create a cluster which motivates a translation different from many English translations to date. The nature of the verb *nḡ'*, the perspective shift of 8:14, linguistic mechanisms which trigger a perspective shift in the narrative, and the parallelism of 8:5–6 with its realization in 8:15 are factors which together conspire to suggest a different translation from those offered in English. I present here a suggested translation of Josh. 8:5–7 and 13–18 in which I seek to account for this grouping of features. The portions in boldface are those areas where I suggest altering the NIV; otherwise the text follows the NIV. (Note that verse 14b includes the addition of parentheses.)

> 5 I and all those with me will advance on the city, and when the men come out against us, as they did before, we will flee from them. 6 They will pursue us until we have lured them away from the city, for they will say, "They are running away from us as they did before." So when we flee from them, 7 you are to rise up from ambush and take the city. The LORD your God will give it into your hand.

> 13 They had the soldiers take up their positions—all those in the camp to the north of the city and the ambush to the west of it. That night Joshua went into the valley. 14 **Meanwhile, back in the city, the king of Ai was watching all of this. So** he and all the men of the city hurried out early in the morning to meet Israel in battle at a certain place overlooking the Arabah. (But he did not know that an ambush had been set against him behind the city.) 15 Joshua and all Israel **were driven back** before them, and Israel fled toward the desert. 16 All the men of Ai were called to pursue them, and they pursued Joshua and were lured away from the city. 17 Not a man remained in Ai or Bethel who did not go after Israel. They left the city open and went in pursuit of Israel.

Though parentheses (v.14) are a convention of English which might not work in other languages, each language will appropriate conventions suitable to itself for these and other features introduced above.

These adjustments may seem slight, considering the extended discussion given to the matter. However, the changes allow the following: 1) in 8:15 *nḡʿ* can be translated with its more basic sense of 'were beaten' rather than 'let themselves be driven back', a novel sense; 2) conserving the sense of *nḡʿ*, a preterite in Josh. 8:15, allows it to be translated in the same manner as other preterites in the same context, thereby preserving a more consistent translation of preterites than currently exists in many translations of Josh. 8:14–17; 3) They allow the perspective of the king of Ai to be seen in the narration, something the narrator himself urges upon the reader through use of *wayhî*, a disjunctive, followed immediately by the verb of perception in 8:14; use of antonymic parallelism from 8:5–6 to 8:15 instead of the anticipated synonymic parallelism further solidifies this perspective.

Conclusion

The army of Israel does, unarguably, present a ruse for Ai. But Joshua 8:15–16 is not the location where the narrator chooses to reflect this fact, nor should it be the place where we as translators should decide to render it. In order to render the narrative perspective of the king of Ai in 8:14–17, improvements on the current majority understanding of this passage need to be found. My suggestions for retranslation hold for English only, but the discussion under "The Nature of *Nḡʿ*" can inform the translation of this passage into any language.

Inquiries into narrative technique at all levels of discourse should be informed by an awareness of rhetorical devices present in Hebrew narrative, an awareness reflected by a growing body of literature on the subject. Linguistics can and does inform this process, as seen above. But attention must be given to rhetorical devices, in order for the complexities of the narrative to be seen as intended by the author. Translating narrator perspective will not necessarily be easy for any language. However, the work is worthwhile when one sees the gain from attention to narrator perspective in Joshua 8:15.

ABBREVIATIONS

Bible Translations

MT	Masoretic Text
NEB	New English Bible
NIV	New International Version
NKIV	New King James Version
RSV	Revised Standard Version
TEV	Today's English Version

BIOGRAPHY

Douglas L. Kasten graduated from Concordia College (now University), River Forest, Illinois, and Concordia Seminary in St. Louis. After serving as a pastor in rural Nebraska, he became a member of SIL and received his M.A. in linguistics from the University of Texas at Arlington. After service with SIL in the Republic of Congo (Brazzaville), he and his family are now in Côte d'Ivoire.

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WHO REALLY KILLED GOLIATH? 2 SAMUEL 21:19 VERSUS 1 CHRONICLES 20:5

David M. Fouts

ABSTRACT

The discrepancy of readings found in the Hebrew text of the 2 Sam. 21:19 and 1 Chron. 20:5 parallel accounts is to be resolved by textual criticism. The Samuel passage affirms that Goliath the Gittite was slain not by David but rather by Elhanan, the son of Jaare Oregim, whereas the chronicler in the directly parallel passage affirms that Elhanan the son of Jair killed Lahmi, the brother of Goliath the Gittite. The names *ya'rê* and *'orĕgîm* are both secondary developments in 2 Sam. 21:19, with the former arising from the obtrusive presence of the latter. The name *dôdô* (cf. 2 Sam. 23:24) was lost in the same text, as was the name of the slain Philistine, a brother to Goliath. The name *lahmî* in 1 Chron. 20:5 is a dittograph, and the name of the slain brother also is lost due to graphic confusion.

There are numerous problems in the Bible which those of us who hold to the doctrine of inerrancy must address if we are to be taken seriously by the scholarly community. Those who would disagree with the statement that difficulties and apparent discrepancies exist either have not been well taught or have not been reading their Bibles carefully, or both. These alleged discrepancies are often seen in the accounts of Samuel and Kings which parallel those in Chronicles.

A most significant problem often overlooked by evangelicals may be found in the wording of 2 Sam. 21:19 where it is proposed that a certain Elhanan, son of Yare Oregim, slew Goliath the Gittite, the shaft of whose spear was like a weaver's beam. This of course disagrees with the testimony of 1 Samuel 17 which attributes the death of Goliath to David the son of Jesse the Bethlehemite. The parallel passage in 1 Chron. 20:5 suggests instead that Elhanan killed Lahmi, the brother of Goliath. The textual apparatus of *Biblia Hebraica Stuttgartensia* (BHS) in both cases offers little textual evidence for alternative readings in any other manuscripts, editions, or versions. What external evidence they do offer there is of little importance to the problem of the seeming inconsistency.[1]

Various attempts have been made to explain the discrepancy between the accounts (and to harmonize with the lengthier account in 1 Samuel 17). Some have attempted to see in Elhanan 'God has been gracious' a throne name for David, or David a throne name for Elhanan. Others have simply dismissed the problem as evidence of errors with the scriptural account

[1]The main areas of externally supported textual differences focus on the place of battle and the name of Elhanan's father.

(Moss 1989:37–40).[2] A few have attempted to reconcile the accounts textually, but do so without external support.

Traditionally, many inerrantists have functioned practically as Masoretes, holding the Masoretic Text (MT) as inviolable. We also typically demand that any accepted variant readings be extremely well supported from external sources. Second Sam. 21:19 vis-à-vis 1 Chron. 20:5 therefore provides a major problem for evangelicals who hold to inerrancy. On the one hand, we have in our text an apparent discrepancy that receives little or no help from external witnesses. On the other hand, traditional superficial appeals to the Chronicles parallel do not adequately deal with the clear statement of 2 Samuel. In view of the absence of external witnesses, any solution offered textually must be done by means of conjectural emendation of the text.

Conservatives are understandably reticent to resort to emendations, ostensibly due to our understanding of the Bible's self-attestation to verbal, plenary inspiration, and inerrancy. Though it is evident that the Bible was also miraculously preserved during the transmission process, few among us would agree that it came down to us without copyist errors. Therefore, emendation may actually be desirable in attempts to ascertain the original wording in corrupted passages providing that sufficient controls are established. Parameters for conjectural emendation where no external evidence exists (as in the case before us) need to be defined biblically even to begin to be considered palatable to conservatives. I would suggest that an emendation therefore must be consonant (1) with other scriptural testimony, (2) with the immediate context, (3) with basic rules of grammar and syntax, and (4) with understanding of normal textual transmission errors.[3]

It will be the twofold purpose of this paper to review some of the recent history of efforts to resolve the problem and to offer from a text-critical perspective a conjectural emendation which best seems to fit the data currently available.

Name Harmonizations

Elhanan as Another Name for David

There have been many attempts at harmonizing the 2 Samuel 21 passage with the 1 Samuel 17 account of the slaying of Goliath by David, the son of Jesse the Bethlehemite. One way this has been done is to see in Elhanan the personal name of David, with David being the throne-name given to him by

[2]Moss claims that the Chronicles parallel and the rabbinic sources are a "cover-up...they could not and would not take away the honor of the victory of Goliath from David."

[3]Though I myself am somewhat reticent to engage in conjectural emendation, it can be seen as a valuable tool in such difficult passages as Isa. 26:16 (Fouts 1991:472–475).

God (Honeyman 1948:13–25; von Pákozdy 1956:257–259; Wyatt 1985:112–125). This would then parallel the naming of Solomon as Jedidiah in 2 Sam. 12:24–25. It appears as though that this is the rabbinic interpretation as well (von Pákozdy 1956:257; Moss 1989:38–39). To support this position, it is necessary to emend the "son of Yare Oregim the Bethlehemite" to some form of "Jesse the Bethlehemite" (von Pákozdy 1956:257; Wyatt 1985:113).[4] This solution, though it may be at least possible, is strained both because there is only little internal evidence supporting the alleged graphic confusion (from *yšy* 'Jesse' to *y'ry*), no apparent external evidence, and because the context of 2 Sam. 21:15–22 seems to be describing primarily the exploits of David's men, not of David (cf. v. 17; Wolfers 1989:114–116). With David mentioned six times in the immediate context, why substitute Elhanan for David here? In other words, had David been meant here, David would have been named. Too, we have no other mention of David ever having been so named.

Other Suggestions

Josephus names one Ephan, a kinsman of David, in place of Elhanan here (Loeb 1966). He mentions neither a city of battle nor the name of the Philistine slain.

Salibi 1991:3–13 suggests that Elhanan killed instead Oregim the Bethlehemite, seeing this phrase as the unmarked direct object of the verb *nākâ* 'to smite, slay' (*wayyak*). He accepts therefore the initial 2 Sam. 21:19 reading of *'orĕgîm* 'weavers' or in this case a personal name, which numerous others have seen as a dittograph from its appearance at the end of the verse (McCarter 1984:449; Wolfers 1989:114–116; Driver 1984:354; Youngblood 1988:1060; Payne 1992:404). Salibi 1991:10 also asserts that this Oregim was with Goliath the Gittite (taking *'et* as the preposition 'with').

Some have suggested that Goliath was a title.[5] However, there does not seem to be enough evidence scripturally to sustain this. Too, the immediate context seems to emphasize the name of the individuals involved in the combats rather than their titles (David and Abishai vs. Ishbi-Benob in vv. 16–17; Sibbecai vs. Saph in v. 18; and Jonathan vs. Madon [Qere[6]] in vv. 20–21).

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[4]This is supported in part in that in other contexts only Jesse is said to have been "the Bethlehemite" with the form *bêt hallaḥmî* (1 Sam. 16:18; 17:58). Most others are simply "from Bethlehem" *mibbêt leḥem*).

[5]W.E. Barnes, quoted in Curtis and Madsen 1965:244; and Hertzberg, quoted in Youngblood 1988:1061.

[6]Qere is a marginal note indicating the proper pronunciation of an anomalous morpheme.

The Evidence of Textual Corruption

Did graphic confusion ever occur in the transmission of texts? One most certainly might say that it did. Did it occur between Samuel-Kings and Chronicles? This is normally understood to be so. Did it occur in this particular instance? The passage in figure 1 reveals that it indeed may have occurred in 2 Samuel 21.

Figure One

15	*wattĕhî-ʿôd milḥāmâ lappĕlîštîm ʾet-yiśrāʾēl wayyēred dāwid waʿăbādāyw ʿîmmô wayyillāḥămû ʾet-pĕlištîm wayyāʿap dāwid*
16	*wĕyišbî(w) bĕnōb ʾašer bîlîdê hārāpâ ûmîšqal qênô šĕlōš mēʾôt mišqal nĕḥōšet wĕhûʾ ḥāgûr ḥadāšâ wayyōʾmer lĕhakkôt ʾet-dāwid*
17	*wayyaʿăzār-lô ʾăbîšay ben-ṣĕrûyâ wayyakʾet-happĕlîštî waymîtēhûʾāz nišbeʿûʾanšê dāwid lô lēmōr lō -tēṣē ʿôdʾittānû lammilḥāmâ wĕlōʾ tĕkabbeh ʾet-nēr yisrāʾēl*
18	*wayhîʾaḥărê-kēn wattĕhî-ʿôd hammilḥāmâ bĕgôb ʿim-pĕlîštîm ʾāz hikkâ sîbbĕkay haḥušātîʾet-sapʾašer bîlidê hārāpâ*
19	*wattĕhî-ʿôd hammilḥāmâ bĕgôb ʿim- pĕlîštîm wayyakʾelḥānān ben-yaʿrêʾôrĕgîm bêt hallaḥmîʾēt golyāt haggittî wĕʿēṣ ḥănîtô kîmnôr ʾôrĕgîm*
20	*wattĕhî-ʿôd milḥāmâ bĕgat wayhîʾîš mādôn wĕʾeṣbĕʿōt yādāyw wĕʾeṣbĕʿôt raglāyw šēš wāšēš ʿeśrîm weʾarbaʿ mispār wĕgam-hûʾ yullad lĕhārāpâ*
21	*wayḥārēpʾet-yîśrāʾēl wayyakkēhû yĕhônātān ben-šîmāyʾaḥî dāwid*
22	*ĕt-ʾarbaʾat ʾēlleh yullĕdû lĕhārāpâ bĕgat wăyyippĕlû bĕyad dāwid ûbĕyad ʾăbādāyw*

15 There was again a battle of the Philistines with Israel. David went up (his servants were with him) and they fought with the Philistines; then David grew weary.

16 Then Ishbi-Benob who was of the descendants of the giant (now the weight of his spear was three hundred shekels in weight of bronze and he had a new sword) and he said that he was to smite David.

17 But Abishai the son of Zeruiah helped him and he smote the Philistine and killed him. Then the men of David swore to him saying, "You will not go out again with us to battle, that you not extinguish the lamp of Israel."

18 Now after this there was again battle at Gob with the Philistines. Then Sibbecai the Hushite smote Saph who was of the descent of the giant.

19 Then again there was battle at Gob with the Philistines and Elhanan the son of Yaare Oregim the Bethehemite slew Goliath the Gittite, the shaft of whose spear was like a weaver's beam.

20 And there was again battle at Gath, and there was a man, Madon whose hands each had six fingers and whose feet each had six toes, twenty-four in number, and he also was descended from the giant.

21 And he reproached Israel but Jonathan the son of Shimei the brother of David smote him.

22 These four were descended from the giant at Gath and they fell by the hand of David and by the hands of his servants.

Note the repetition of *'ôd* 'again' or *wattĕhî-'ôd* 'and there was again' in the passage (vv. 15, 17, 18, 19, and 20). Note the repetition of the root *lḥm* 'to fight' (homonym *lḥm* 'bread') in various words (*milḥāmâ* 'battle' vv. 15, 17, 18, 19, 20; *wayyillāḥămû* 'and they fought' v. 15; *bêt hallaḥmî* 'the Bethlehemite' v. 19). The word *pĕlištîm* 'Philistines' occurs a number of times (vv. 15 two times, 17, 18, 19), as does *dāwid* 'David' (vv. 15, 16, 17, 22). Notice the preponderance of repeated phrases as *yldy lhrph* 'child' or 'children of the giant' (vv. 16, 18, 20, 22). There is therefore ample opportunity for textual corruption via graphic confusion in the 2 Samuel passage, even though the Masoretic tradition is apparently uniform in its rendering of that passage.[7]

Textual Analysis[8]

2 Sam. 21:19 MT	*wattĕhî-'ôd*	*hammilḥāmâ bĕgôb 'im-pĕlištîm*
	'and there was again	battle in Gob with the Philistines'
LXX^{B+}	*wattĕhî*	*hammilḥāmâ bĕrôm 'im-pĕlištîm*
	'and there was	battle in Rom with the Philistines'

[7]IQ Sam, the scroll of the books of Samuel found in cave 1 at Qumran, offers some minor variants at 2 Sam. 21:16–18, but vv. 19ff. are missing. I have been unable to find any clear indication of the existence of the verse in the 4Q Sam, the scroll of the books of Samuel found in cave 4 at Qumran.

[8]Passages from the Septuagint are retroverted into Hebrew.

Rahlf's LXX	*wattĕhî*	*hammilḥāmâ bĕgôb 'im-pĕlištîm*
	'and there was	battle in Gob with the Philistines'
1 Chron. 20:5	*wattĕhî-'ôd milḥāmâ*	*'et-pĕlištîm*
	'and there was again a battle	with the Philistines'
LXX^{B+}	*wattĕhî-'ôd milḥāmâ*	*'et-pĕlištîm*
	'and there was again a battle	with the Philistines'
Rahlf's LXX	*wattĕhî-'ôd milḥāmâ*	*'et-pĕlištîm*
	'and there was again a battle	with the Philistines'

The first sentence of the passages in question does not seem to pose any major difficulty, other than the obvious error in corrected Vaticanus (LXX^{B+}) that the battle was fought in *rōm* (was Rome intended?) rather than in Gob.[9] Gob is otherwise unknown.[10] The 'again' (*'ôd*) of MT 2 Samuel and 1 Chronicles (MT and LXX) fits the immediate context and should be retained.

2 Sam. 21:19	MT	*wayyak 'elḥānān ben-ya'ărê*	*'ōrĕgîm bêt hallaḥmî*
	'and Elhanan the son of Yare		Oregim the Bethlehemite slew'
LXX^{B+}	*wayyak 'elḥānān ben*		*'ōrĕgîm bêt hallaḥmî*
	'and Elhanan the son of		Oregim the Bethlehemite slew'
Rahlf's LXX	*wayyak 'elḥānān ben*		*'ōrĕgîm bêt hallaḥmî*
	'and Elhanan the son of		Oregim the Bethlehemite slew'

1 Chron. 20:5	*wayyak 'elḥānān ben-yā 'î(w)r*	*'et-laḥmî*
	'and Elhanan the son of Yair slew	Lahmi'
LXX^{B+}	*wayyak 'elḥānān ben-yā 'î(w)r*	*'et-laḥmî*
	'and Elhanan the son of Yair slew	Lahmi'
Rahlf's LXX	*wayyak 'elḥānān ben-yā 'î(w)r*	*'et-laḥmî*
	'and Elhanan the son of Yair slew	Lahmi'

This sentence that the battle was fought is of course the heart of the issue, and as such demands more of our attention. It seems first of all that the first occurrence of *'ōrĕgîm* 'weavers' as a part of a patronymic of 2 Samuel may be dismissed as a dittograph, which arose from the occurrence of the word at the end of the verse. If this is the case, then the development of original (?) *ben-yā'î(w)r* 'son of Yair' 'honeycomb' to *ben-ya'ărê* 'son of *Ya'ărê*, a play on words, in 2 Samuel was to accommodate the construct

[9]Brooke, McLean, Thackeray LXX; McCarter 1984:449 suggests that this error arose from the graphic confusion of the Greek majuscule *rho* with *gamma* (*P* with *Γ*), but he does not deal therein with the *b* to *m* interchange in the last syllable. One wonders how the Romans would have responded to a local clash of 1,000-year old Israelites and Philistines.

[10]One should note the orthographic similarity of *bĕgôb* with *bĕnōb* in v. 16 however. Too, a number of Hebrew MSS actually read *bĕnôb* here.

relationship demanded by the presence of *'ōrĕgîm*.[11] The absence of *yā'î(w)r* (or *ya'rê*) in the LXX of 2 Samuel 21 may be an omission either due to the similarity with the often repeated *wattĕhî-'ôd* 'and there was again' in the immediate context, reflecting a *d/r* confusion; or, due to the similarity with *ya'ăzār* 'and he helped' in verse 17 reflecting a *w/z* confusion.[12] Elhanan would then be the son of *Yā'îr* the Bethlehemite, as the *Qere* in each case indicates the singular form. Conversely, it is at least possible that MT's *yā'îr* itself arose secondarily from the same source (the oft repeated *wattĕhî-'ôd* or from *ya'ăzār*). If this be the case, then whose son was Elhanan? The pattern in the context of the immediate passage seems to indicate the patronymic of the warrior involved,[13] so one does expect something informative at this point. Assuming both *yā'îr* and *'ōrĕgîm* to be secondary, is this person then simply Elhanan the Bethlehemite? If so then perhaps he is one of David's thirty warriors mentioned in 2 Sam. 23:24 and 1 Chron. 11:26. There he is recorded as the son of Dodo the Bethlehemite. It is at least possible that the word *dōdô* 'Dodo' (1 Chronicles *dôdô*) was original to the text, but lost due to graphic confusions (via parablepsis[14]) with the number of occurrences of *dwd* 'David' (construct *dôd*) which are seen in the surrounding environment, or due to aural confusion with the numerous occurrences of *'ôd* 'again', a near homophone.[15] He would then be in appropriate company, since both Abishai and Sibbecai mentioned in the 2 Samuel 21 context were among David's select warriors as well (cf. 2 Sam. 23:18 and 1 Chron. 11:29),[16] and Jonathan may have been.[17]

Having established then that Elhanan may have been one of David's thirty choice warriors, it would be evident that he and David cannot have been the same. The events of the passage before us also seem to be much later in David's life than that of 1 Samuel 17 (see discussion below; Wolfers 1989:114–115). Whom then did Elhanan smite? Many have appealed to the 1 Chron. 20:5 parallel for relief of the issue in the person of one Lahmi, the brother of Goliath the Gittite. [18] One does expect in the context the naming of the one slain at this point, at least as represented by verses 16 and 18

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[11]Brown, Driver, Briggs 1974:421.

[12]In either scenario the renowned *y/w* interchange in the middle radical is presupposed.

[13]Abishai the son of Zeruiah in v. 17 (a matronymic?). [Reviewer's comment: "Not necessarily. It is to draw attention to the fact that David had 'generals' who are sons of his sister Zeruiah."] Sibbecai the Hushathite in v. 18; Jonathan the son of Shimei in v. 21.

[14]An event in which a scribe in copying a text shifts his eyes from the source text to a copy, and when he looks again he has lost his place.

[15]On a related matter, it is unlikely that Elhanan could be the son of David since he is not included in any lists of David's sons (2 Sam. 3:2–5; 1 Chron. 3:1–9).

[16]McCarter 1984:492 thinks that Sibbecai is recorded as Mebunnai in MT 2 Sam. 23:27, with the *mbny* of the MT a corruption of the *sbky* reflected in LXX^{lmn}.

[17]Jonathan (without a patronymic) is one of the thirty listed in 2 Sam. 23:32 (but see 1 Chron. 11:34 parallel where Jonathan is the son of Shagee the Hararite rather than the son of Shimei as here).

[18]*Laḥmî* is named in Scripture only here.

(Ishbi-benob and Saph respectively).[19] If *yā'îr* is original to the texts of 2 Samuel and 1 Chronicles, the need for "the Bethlehemite" as the patronymic is obviated, which could open the possibility that an original *'et-laḥmî* 'Lahmi' was misread as *bêt-hallaḥmî* 'the Bethlehemite' (from both homoioteleuton, similar ending, and homoiarchton, similar beginning). However, as stated above, there is ample internal evidence to suggest that *yā'îr* may not have been original. If this is the case, *bêt-hallaḥmî* should be retained as part of the patronymic. The MT at 2 Sam. 21:19 of course cites this slain one as Goliath, but this is clearly impossible in light of evidence from 1 Samuel 17 and the immediate context.[20] Since this is the case, who was slain by Elhanan? The personal name of *laḥmî* of 1 Chron. 20:5 could just as easily be graphic confusion with *bêt-hallaḥmî* or a dittograph from the six other occurrences of the root *lḥm* in the 2 Samuel passage. Positionally, it fits both where the patronymic should appear and where the designated slain Philistine should appear. I would suggest that the name of the slain individual, if originally present, was lost and later replaced via graphic confusion by the chronicler with *laḥmî*. The *'aḥî* 'brother' of Chronicles on the other hand may have been original to both the 2 Samuel and the 1 Chronicles texts.[21]

2 Samuel *'ēt golyāt haggittî wĕ'ēṣ ḥănîtô kimnôr 'ōrĕgîm*
'...Goliath the Gittite, the shaft of whose spear was like the beam of weavers.'
LXX^{B+} *'ēt gĕdôliya haḥittî wĕ'ēṣ ḥănîtô kimnôr 'ōrĕgîm*
'...Gedoliah the Hittite, the shaft of whose spear was like the beam of weavers.'
Rahlf's LXX *'ēt golyāt haggittî wĕ'ēṣ ḥănîtô kimnôr 'ōrĕgîm*
'...Goliath the Gittite, the shaft of whose spear was like the beam of weavers.'

1 Chronicles *'aḥî golyāt haggittî wĕ'ēṣ ḥănîtô kimnôr 'ōrĕgîm*
'the brother of Goliath the Gittite the staff of whose spear was like the beam of weavers.'
LXX^{B+} *'aḥî golyāt haggittî wĕ'ēṣ ḥănîtô kimnôr 'ōrĕgîm*
'the brother of Goliath the Gittite the staff of whose spear was like the beam of weavers.'
Rahlf's LXX *'aḥî golyāt haggittî wĕ'ēṣ ḥănîtô kimnôr 'ōrĕgîm*
'the brother of Goliath the Gittite the staff of whose spear was like the beam of weavers.'

[19]Madon has been cited as the name of the Philistine of vv. 20-21, but should rather be regarded as a descriptive genitive (cf. McCarter 1984:449).

[20]The corrected version of the LXX Vaticanus offers instead Gedoliah the Hittite, but this has little support and is probably an intentional harmonization with the 1 Samuel 17 account.

[21]To suggest that it appeared as harmonization in Chronicles (Moss 1989:39) is not palatable to most inerrantists. It could have easily been confused as *'ēt* by a scribe of 2 Samuel.

The description of the equipage of Goliath (or even perhaps of his brother) in the final phrase, is essentially unremarkable and in agreement in both passages. The description of the spear's shaft is seen also in that of an Egyptian in 1 Chron. 11:23.

The Context of the Passage—2 Samuel 21:15–22

The Setting

The context of the passage seems to be later in David's life. Seemingly the events of 2 Sam. 21:15–22 take place long after the death of Saul and after the sin against Uriah the Hittite and its consequences (i.e., Absalom's revolt, among others).[22] Whereas earlier as a younger man and with God's help, David was able to conquer Goliath, now he tires quickly in battle with another giant, Ishbi-benob (vv. 15–17). Several of his younger(?) relatives are involved in the various battles described in the passage (Abishai son of Zeruiah and Jonathan son of Shimei). These facts by themselves should help establish that Elhanan and David cannot be the same.

The Opponents

Are all these opponents the sons of the giant?[23] This might seem to be the case in 2 Sam. 21:22. Or are they simply descendants of the Rephaim (giants)? This would allow for at least some of them to be brothers. If they all are related to Goliath (and how they are related) depends on the reading of *hārāpâ* 'the giant' (2 Sam. 21:16, 18, 20, 22) versus *hārāpā' hārāp'îm* (1 Chron. 20:4, 6, 8).[24] The 2 Samuel reading seems to be feminine, that of 1 Chronicles is masculine. I opt here for the latter reading (of Chronicles), since the form *rph* as a noun is found only here in the immediate 2 Samuel context and nowhere else. It is an homophonic variant of *rp'*.[25] Given the corruption of 2 Samuel at this point, and given the numerous other occurrences of *rp'* in Scripture, the chronicler seems to reflect the proper spelling. That being the case, the Philistine opponents were all Rephaim (known to be giant descendants of Rapha), and Goliath as one of the Rephaim may have been related somehow to the one slain by Elhanan.

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[22]Though admittedly not all events recorded in 1 and 2 Samuel are in strict chronological order, certain clues indicate this was later in his life.

[23]If it be that Goliath is the giant, how could one be the brother of Goliath? Cf. 1 Chron. 20:5.

[24] Myers 1965:142 suggests that the account of Ishbi-benob is missing due to the author's purpose to focus on David's strengths rather than weaknesses. Hence, there is no mention of David's sin with Bathsheba either.

[25]Brown, Driver, and Briggs 1974:952.

Conclusion

In my view, *yā'îr* and *'ōrĕgîm* are both secondary developments in 2 Sam. 21:19, with the former arising from the obtrusive presence of the latter. The name *dodo* was lost in the same text, as was the name of the slain Philistine. The name *laḥmî* in 1 Chron. 20:5 is a dittograph. Given this data, and freely admitting that all support is internally obtained both by textual analysis and by context, I would conjecture the following emendation for both 2 Sam. 21:19 and 1 Chron. 20:5:[26]

wattĕhî-'ôd hammilḥāmâ (bĕgôb) 'im-pĕlištîm wayyak 'elḥānān ben-(dôdô) bêt hallaḥmî 'et-(?) 'aḥî golyat haggittî wĕ'ēṣ ḥănîtô kimnôr 'ōrĕgîm

'and there was again battle (at Gob) with the Philistines; and Elhanan, the son of (Dodo) the Bethlehemite slew (?) the brother of Goliath the Gittite, the shaft of whose spear was like the beam of weavers'.

This emendation, though by absolute necessity conjectural, blends with other Scripture's testimony (i.e., 1 Samuel 17). It takes into consideration both the setting of and the style of the immediate context. It offers a plausible explanation of how the text was corrupted in that it offers a good reading from which other variants may have arisen.

BIOGRAPHY

David M. Fouts has both the Th.M. and Th.D. degrees in Old Testament studies from Dallas Theological Seminary. He holds the chair of the department of Bible at Bryan College with the rank of Associate Professor of Bible and Hebrew. He and his wife, Marlene, have two children, Jason and Heidi.

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[26]Some will no doubt note that this is somewhat similar to the view of R.K. Harrison (1969:704).

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"STAND FAST IN THE TRUE GRACE OF GOD!" A STUDY OF 1 PETER

Ernst R. Wendland

ABSTRACT

The discourse organization of 1 Peter presents an interesting and rather complicated mixture of biblical instruction and practical exhortation, each of which complements the other to make a clear testimony to "the true grace of God" as revealed in Jesus Christ (5:12). The stated purpose of this epistle is to encourage believers to remain steadfast in faith and hope while manifesting purity of life as the "called and elect" of God in the face of some strong opposition, temptation, and persecution (5:8–11). The aim of my investigation is to suggest how several prominent stylistic characteristics of this letter—namely: recursion, contrast, comparison, review, and disjunction—serve to outline the overall structure of the text, to highlight its principal themes, and to enhance the effectiveness of its major pragmatic functions. These five rhetorically motivated techniques are manifested in conjunction with the deliberate recycling of a small but significant set of semantic fields that focus upon the theological and ethical issues of Christian suffering, steadfastness, sanctification, and salvation in relation to the new people—priesthood of God. This serious but hope-filled theme is effectively exposited as part of the author's argument by means of periodic reminders of the fundamental kerygma of Christ and the basic teaching of the apostolic church, coupled with a selection of key references to the Old Testament. The rhetorical dimension of this discourse is subsequently explored through the application of a multifaceted structure-of-argument model. My study concludes with a discussion of several important hermeneutical implications and cautions that arise from this analysis with regard to communicating the special relevance of the central message of 1 Peter via Bible translation in the sociocultural setting of Bantu Africa, especially to people who live in a present-day situation of spiritual trial and physical suffering.

The Purpose of 1 Peter

The primary aim of 1 Peter is neatly summarized in 5:12 in a dual, chiastically arranged statement pertaining to both its theological content and pragmatic intent. The author states that he wrote this epistle for the purpose of "exhorting" (*παρακαλῶν*) [A] and "testifying to" (*ἐπιμαρτυρῶν*) [B] his addressees.[1] This testimony to the "true grace" (*ἀληθῆ χάριν*) [B'] of God,

[1]Some would claim that this letter is "the most condensed New Testament resume of the Christian faith and of the conduct that it inspires" (Clowney 1988:15). On the basis of a careful examination of the arguments, both for and against (as set forth, for example, in Guthrie 1990:762–781), I see no reason for denying the ultimate authorship of this letter to the Apostle Peter. The relatively good Greek style and epistolary organization may well be attributable to Silvanus (5:12a), but the essential theological and moral content emanate from Peter himself (cf. also Davids 1990:3–7; Hillyer 1992:1–3). Better to deal with a difficult hypothesis which is at least based upon the original text than to depend on the argument of pseudonymity, which even its proponents must characterize as involving a "therapeutic lie" or "salvic

includes summarized instruction with regard to the fundamentals of the true apostolic faith along with pertinent reminders (*amnamesis*) of the prophetic witness and the soteriological kerygma of Christ (especially his messianic suffering and glorification, cf. 1:10–11). This declaration functions in turn as the primary motivation for the related exhortation (*paraenesis*), [A'] which is centered in the command for the receptors to "stand fast" (*στῆτε*) in such grace, namely, the gospel message of salvation—past, present, and future—"in Christ" (*ἐν Χριστῷ*, 5:10).[2] They must not waver with regard either to belief or practice from what they have been taught, not only in this letter, which is but a synopsis of the Christian faith (*δι' ὀλίγων*), 'by means of a few [words]' but concerning everything contained in "the gospel word that was proclaimed to them" (*τὸ ῥῆμα τὸ εὐαγγελισθέν*, 1:25b).

It is my contention that a thorough text examination of 1 Peter reveals the importance of this hortatory testimony in 5:12 as the culmination of the rhetorical development of this entire epistle. Such a perspective, which assumes the presence of a rather finely worked discourse arrangement, would lead one to question conclusions that appear to assume the exact opposite. Take, for example: "When one reads 1 Peter without interruption (as it is intended to be), it leaves behind a genuinely vague impression concerning both its form and its contents"; or: "a predetermined plan [from the author] cannot be found because one never existed"; or: "there is no definite plan or logical evolution of a train of thought."[3] One purpose of the present study is to show that the organization of this letter is considerably more careful, coherent, and competent than opinions such as these would grant.

My analysis is based upon a detailed topical and structural overview (see appendix 1), which provides a panoramic perspective of the discourse organization of 1 Peter. The relevance of such structural studies is outlined in appendix 2. The work may be characterized generally as being an urgent epistolary homily in circular letter form, one aimed at encouraging a dispersed and presumably demoralized Christian (Gentile-Jewish) readership. To prepare for an investigation of the intense rhetorical operation of this epistle, I first closely examine form and content in terms of five especially

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deception" (cf. Achtemeier 1996:40–41). "The burden of proof [to provide a credible alternative] is still on those who reject the letter's claim to come from Peter the apostle" (Michaels 1997:916).

[2][A] "Exhorting"
[B] "Testifying to"
[B'] "True grace"
[A'] "Stand"

[3]The first quotation is from Brox and the second from Schlatter (both are cited in McKnight 1997:33, fn. 34); the third from Bigg 1902:6. Some of these negative evaluations derive from the letter's allegedly "composite" composition (for a summary of this position, see Achtemeier 1996:58–59). To the contrary, after a detailed examination of the Greek text in terms of constituent cola, Combrink 1975:53 concludes: "It therefore seems valid to declare that 1 Peter is a well structured epistle." Cf. also Achtemeier 1996:60: "[T]he letter is a literary unity on the basis of both style and literary technique." Unfortunately I obtained a copy of this consummate commentary only after completing several drafts of my own material.

prominent stylistic features—recursion in particular—and five focal lexical-semantic domains. This examination leads to a detailed consideration of the interactive dynamics of 1 Peter, that is, how literary form coupled with theological content are effectively utilized to enhance a persuasive transmission of the author's central argument and the attainment of his pastoral aims. The study includes an application of my modification and development of the "structure of argumentation" model proposed by Thuren 1995:88 with reference to 1 Peter. Finally, a few issues pertaining to the current relevance of this oft-neglected letter will be discussed, especially as this concerns the communication of its essential message of Christocentric encouragement in a southcentral African sociocultural setting.

Five Stylistic Techniques and Their Compositional Function

There are five literary features in particular that distinguish the discourse of 1 Peter: recursion, contrast, comparison, review, and disjunction—moving roughly from the most general to the most specific. There is considerable overlapping among these five categories. For example, the exercise of recursion may manifest a particular contrast and/or a disjunction; an instance of comparison may involve a review. However, it may be useful to treat these stylistic techniques separately in order better to examine the effect of each one in the rhetorical development of the author's argument.[4]

Recursion

The selective and positioned recursion of certain key lexical items may be in the form of either an exact or a synonymous reduplication of semantic material (i.e., reiteration or restatement). These combine to construct the distinctive literary patterns in the text of 1 Peter, as is frequently pointed out in relation to the structural-thematic outline given in appendix 1. A judicious application of the recursive devices of inclusio, anadiplosis, anaphora, and epiphora serve as primary markers, or cues, in the establishment of important compositional boundaries. Recursion is especially prominent when such lexical recycling is reinforced by additional stylistic features that are typical of either a unit beginning (aperture) or ending (closure).

[4]*Argument* is taken in the wider sense of a logical, reasoned presentation of a text that is intended to support a specific ideological position, in this case, theological as well as ethical. These five stylistic categories incorporate all the more specific features that are commonly cited as being characteristic of 1 Peter's discourse, as frequent comparisons, synonyms, parallelism, rhythmic development, many imperatives, and long compositional periods extended by attributive and circumstantial participles as well as connective relative clauses (cf. Achtemeier 1996:3; Turner 1976:124-130).

Therefore it cannot be said that the author does not follow "any clear standard in his choice or words," or that he has the "monotonous habit" of filling his epistle with "careless iteration" (Turner 1976:125). It would rather appear that Peter's diction is distinguished by a degree of sophistication which has not been clearly perceived by his stylistic critics. According to Bartlett:

> The epistle is like a tapestry with recurring motifs and colors or like a symphony in which a theme recurs again and again in slightly different form. To read one [later] verse is almost always to recall others (1998:266).

Thus the epistle is masterfully demarcated into a stratified, multifunctional literary whole by the technique of strategically placed repetition—from its salutatory "grace" (*χάρις*) and "peace" (*εἰρήνη*, 1:2) to its valedictory "grace" (5:12) and "peace" (5:14).

In this section we will focus upon vocabulary recursion in its less obvious role as a cohesion-fixing device, along with accompanying accentuation, throughout the epistle. Primary attention will be devoted to distinct (but related) lexical-semantic fields of significance. These constitute the key thematic nodes such as theological, ethical, catechetical, and liturgical. For the most part these are conventional Christian commonplaces that comprise the text's "ideational structure" (Thuren 1995:187; Achtemeier 1996:22–23). Five such conceptual clusters appear to be particularly significant in 1 Peter, namely, those pertaining to suffering, steadfastness, salvation, sanctification, and priesthood. These are briefly surveyed below to demonstrate their obvious interconnectedness.[5]

Suffering

Peter's addressees are a diverse community of Gentile and Jewish believers in Christ who are characterized by "suffering" (the verb *πάσχειν* occurs twelve times in the letter and the plural noun *παθήματα* four times). This attribute is suggested at the very beginning of the epistle in the expression "sojourners of the dispersion" (*παρεπιδήμοις διασπορᾶς*, 1:1). Although "chosen" by God for "a new life" in him (1:3), they are widely despised and rejected by man, which results in their experiencing many grievous sorts of "trials" (*πειρασμοῖς*), as clearly stated in 1:6. The exact nature of such "suffering" is left unspecified, and thus commentators strongly debate the issue depending on their particular

[5] There are of course a number of other, closely related topics in the letter. They will be summarized at the end of the discussion of recursion. It should be noted that only a few representative passages are normally cited as illustrations of a given concept. However, the five principal subjects reappear in various combinations and modes of expression throughout the text.

reconstruction of the letter's setting and exigency. For example, is only severe social ostracism involved at this time or has there already been actual frequent physical persecution (as suggested by 4:12)?[6]

In any case, Christians have the ideal example of their Savior, the messianic Suffering Servant (of Isaiah 53) both to follow (2:21–24; 4:13a) and to be encouraged by. Their demeanor is to be distinguished by "righteousness" (2:24) and the hope of an ultimate future of "glory" (4:13b). For God's people all suffering for his sake and with his attitude (4:1) is beneficently purposeful (5:10), and it is undertaken according to his gracious good will (2:15; 4:19). The point is to avoid any cause for bringing punishment upon themselves (3:14; 4:15), but instead to testify to their Lord through their trials (4:14, 16) and to repay the evils inflicted upon them with good deeds (3:17; 4:19). Furthermore, it is important for the addressees to realize that they are not alone in their sufferings, for others in the scattered worldwide Christian fellowship are experiencing the same fate (5:9), including the writer himself (5:1). The essential truth to keep in mind is that the same God to whom they are committed and for whom they are being persecuted will also enable them to stand firm in their faith until they reach their heavenly reward (5:10). This promise is enough to give them true "joy" in this world despite their adverse external circumstances (1:6, 8; 4:13).

Steadfastness

Closely connected with the topic of suffering is steadfastness in the face of all such tribulations, for these present Christians with a "golden" opportunity to "prove the validity" of their faith (*δοκίμιον... δοκιμαζομένου*, 1:7) and to testify to its credibility before outsiders (4:15–16). Such resilient steadfastness is only as strong as the "hope" which motivates it (1:3, 13, 21) and the "obedience" that manifests it (1:2, 14, 22). In this respect believers have the greatest source available, namely, God himself (1:21) and the grace that he has already manifested in the resurrection of his Son (1:3) and will fully reveal at his return (1:13). Christ is again the perfect model of patient and righteous endurance during times of persecution (2:19–21). His divine example of humble submission (2:22–23) resonates throughout all of the writer's advice with regard to God-pleasing personal relationships (*ὑποτασσειν* 'to submit', seven times)—whether in the family (3:5), the household (2:18), the church (5:5), or society at large (2:13). However, the topic of steadfastness applies also to another important aspect of the believer's life, that is, resistance to the temptation either to fall back into a pagan way of living (4:1–3) or to allow external hardships to have an adverse effect on internal fellowship (4:8–10). Indeed, the devil needs to be actively "stood up against"

[6]For a brief survey of who the readers of 1 Peter may have been, see Achtemeier 1996:50–51.

(*ἀντίστητε*, 5:9) at all times, and the Apostle leaves his hearers with this climactic exhortation ringing in their ears : "Stand fast!" (*στῆτε*, 5:12).

Salvation

The "goal/result/outcome" (*τέλος*) of your "faith" (*πίστις*, nine times, including verbals), Peter writes is "salvation" (*σωτηρία*, 1:5, 9). This notion remains in focus in a variety of lexical items throughout his epistle, to the very end where it is referred to metonymically as "the grace of God" (5:12; cf. 1:10). This ultimate deliverance, which is firmly founded upon divine election, or God's "calling" (1:1–2, 15; 2:21; 3:9; 5:10) as realized in their personal spiritual "regeneration" (1:3), has three aspects, or tenses. Their salvation is past (completed) in the redemption won by Christ on the cross (1:18) and guaranteed by his resurrection and glorification (1:21). It is present (ongoing) by virtue of their reception of God's "mercy" unto new life through "faith" (1:3–5, 9). They thus become his very own people, as Israel of old (2:9–10)—a high status guaranteed by their baptism (3:21),[7] which liberates them from the vacuity and slavery of their former way of life (1:18; 4:2–3). Their future salvation will be ultimately realized when Christ comes in triumph for final judgment and vindication (1:5; 4:13, 17). This is a message of special relevance and a cause for "hope" and even "joy" on the part of his suffering addressees (1:3, 6, 8, 13). For, as Peter implies, the present distress will be of relatively short duration (1:6) and incomparable to the coming "glory" that will be theirs when the Lord returns (1:7–9).[8] Then they will receive an eternal "inheritance" (1:4) from their merciful Father in heaven (1:3). This soteriological complex constitutes the essential theological foundation upon which all of the Apostle's ethical exhortation is in one way or another firmly based (e.g., the "wherefore" (*Διό*) of 1:13 or the "therefore" (*οὖν*) of 4:1).

Sanctification

Since believers have been both "chosen" (*ἐκλεκτοῖς*, 1:2) and "made holy" (a divine act of purification) by the innocent redeeming blood of

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[7]The theological and moral import of the sacrament of baptism incorporates all five focal thematic clusters: suffering, salvation, steadfastness, sanctification, and priesthood. Some scholars argue that 1 Peter reflects certain key elements of an early Christian baptismal pedagogy or homily (see Thuren 1995:197–200; Turner 1976:122). For example: "Baptism is presented as the decisive event that has moved the addressees from the old to the new status (1.3, 23)" (Thuren 1995:199; cf. 1 Peter 3:21). For a survey of arguments against the postulated importance of baptism in 1 Peter, see Achtemeier 1996:59–61; for an excellent summary of baptism's Christ-centered, resurrection-based significance, ibid., 272.

[8]Hillyer 1992:38 observes that the notion of "glory" occurs with greater frequency in 1 Peter than in any other NT book. The significance of this is contrastively heightened by the prominence of the suffering theme in this same epistle (cf. study of contrast below).

Christ and the regenerating operation of the Holy Spirit (1:2–3, 19), they are to manifest such holiness of divine character in their everyday lives (1:15), according to "the will of God" (2:15, 20; 3:17; 4:2). Salvation and sanctification are thus carefully interlocked and mutually reflected upon in various images which span the letter. Christians are to be "set apart" by their "behavior" (*ἀναστροφῇ*, 1:15–18) in a number of observable respects—in the patient, unwavering steadfastness of their suffering (1:6–7; 3:14; 4:12–19); in their "holy" lifestyles that contrast sharply with their former way of living (1:14) and their heathen neighbors in the present society at large (2:11–12); by the "purity" and "brotherly love" that they exhibit in relation to one another in the community of saints (1:22; 4:8–11); in their eager desire to grow in their knowledge of the Word of God (2:2–3); in all their worship that is generated by the "light" of the gospel (2:9); by the testimony of their praiseworthy good works that impress, or at least silence, even their pagan detractors, always "doing good" (*ἀγαθοποιοῦντας*, 2:15; 3:17; 4:19); in their (perhaps) unexpected obedient citizenship and respectful submission to all legal authority (2:13–14); by their humble, helpful service to all members of society, Christian and non-Christian alike (2:18ff.); in their bold but tactful verbal witness to the faith (2:9; 3:15–16); by their entire character as "pilgrims" and "aliens" in this world, continually awaiting their beatific "end" when their promised "glory" and perfect sanctification will be revealed (1:17; 2:11; 4:7; 5:1, 4); and finally in the disparate divine judgments to be meted out at the last time when the holy "household of God" will be separated forever from all unrighteous and ungodly sinners (4:17–18).

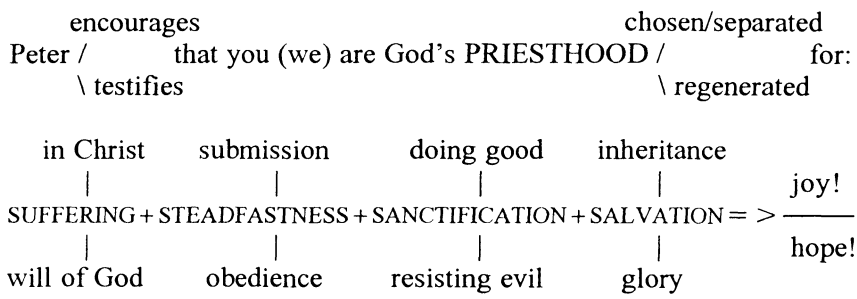
Priesthood

The preceding four topics are united in the vital notion of "priesthood" (*ἱεράτευμα*, 2:9), which is similarly reflected by means of a diverse, but carefully integrated, assortment of sacerdotal terms and images throughout the letter, from the initial apostolic address (1:1) to the final call for a loving communal greeting (5:14). Thus believers are not referred to as suffering, remaining steadfast, receiving salvation, or demonstrating sanctified lives as isolated individuals, but only as a close-knit, mission-oriented fellowship of faith in Christ. Only as a group, a united Christ-ian assembly, are they designated as being "elected," "sojourners" (1:1), "sprinkled" by Christ's "blood" (1:2), "regenerated" (1:3), "obedient children" (1:14), "redeemed" (1:18), "newborn babes" (2:2), "living stones built into a spiritual house" (2:5), a "holy priesthood offering spiritual sacrifices" (2:5), "a royal priesthood" (2:9), "the people of God" (2:10), "aliens" (2:11), "free folk" (2:16), "sheep" in the flock of the divine "Shepherd" (2:25), "blessed" (4:14), "the household of

God" (4:17), "elders" and "juniors" in the local congregation (5:1, 5), and members of a divinely established "brotherhood" (2:17; 5:9).

Even in relation to the exercise of personal, divinely bestowed, spiritual gifts, believers are not to operate as individuals, but only in dedicated and loving service to the entire community (1:22; 5:2, 5). Bearing witness to his "name" (4:14, 16) and living as the Lord's faithful disciples on their lifelong religious pilgrimage (1:7–9, 15–17; 2:12, 15; 4:7–11) will result in their mutual well being and bring "glory" to God (2:12; 4:7–11). The concentration of OT imagery and allusion in the key passage of 2:9 clearly foregrounds this pure professing "priesthood" as being a primary—perhaps the principal—theme of the entire letter. This is the message that Peter wants to stress above all through his empathetic words of encouragement and testimony to his fellow "sojourners" in the world (1:1; 2:11; 5:1, 12).[9] The essence of unity that is inherent in this concept of "the people of God"...who "have obtained mercy" (2:10) is thus extended by means of the skillful recursion of form and content to make a major contribution to the rhetorical purpose of this epistle, which is to strengthen believers both to stand up for and remain firmly fixed in their faith-hope, and new identity (status) in Christ (2:10; 3:15, 18; 5:9–10).

The concept of divine priesthood, whether explicitly or implicitly expressed, may be viewed as the nominal plural subject or object that interrelates the other four verbal topical concepts, that is, Christians experiencing suffering, remaining steadfast, manifesting sanctification, and receiving salvation, within the overall plan and purpose of God—Father, Spirit, and Son (1:2).[10] These and several important related concepts may be summarized by means of the following thematic diagram of the message of 1 Peter.



[9]Achtemeier 1996:167 repeatedly notes how the language of 1 Peter highlights the fact that "for our author the Christian community has now become God's elect and chosen people," thus having "assumed the mantle of God's people from the Jews" (ibid., 269).

[10]The five core topics are interrelated in a number of other ways. For example, steadfastness is needed by the priestly fellowship especially during a time of suffering, which in turn produces even greater steadfastness; or in the personal and corporate sanctification that the knowledge of salvation generates, which correspondingly reinforces their certainty of salvation in its three temporal phases.

Obviously the technique of recursion—periodic repetition with variation, plus expansion—is crucial to the development of Peter's message. His receptors require this extra measure of reinforcement in their current adverse situation, which is likely only to get worse. This may be seen also as we consider the four other primary stylistic devices—contrast, comparison, review and disjunction—which are actually specialized subtypes of the category of textual reiteration.

Contrast

This device is closely related to recursion since every instance of contrast must be based upon some prior reference. This antithetical antecedent may occur within the extralinguistic context (setting) or in the same or a different text (oral or written). In 1 Peter there are three main types of contrast or opposition that are distinct, but often interconnected or even balanced within a given passage or paragraph, namely, temporal, ethical, and Christological.

Temporal

The temporal sphere of contrast involves primarily the difference between the present and the future. On a number of occasions the past dimension replaces that of an expected future reference, namely when the important Old Testament heritage of God's people is being highlighted (notably in 1:9–12). The future typically comes to the fore when the "heavenly inheritance" is being referred to as part of that "living (i.e., timeless) hope" of "salvation" which all believers have in Christ (1:3–5; cf. 1:21; 3:15; 4:13).[11] God will surely "exalt" his "humble" people at that "appropriate time," whenever this might be in terms of human history (5:6). There will most certainly come a day of divine judgment when the faith of the presently suffering saints will be vindicated and the wickedness of evildoers justly judged (4:17–18). Believers who have already died will then receive the gift of eternal life (4:6). In this connection then we see all three temporal viewpoints intricately and significantly interwoven in a passage such as the following:

> The God of all grace, the one who called you [past] unto his eternal glory in Christ [future], after you have suffered for a while [past-present-future] will restore, confirm, strengthen, and establish you [future]. To him be the power unto the ages of ages [past-present-future] (5:10–11).

[11]For a good discussion of the temporal contrasts that are inherent in the parallel notions of hope, inheritance, and salvation in 1:3–5, see Achtemeier 1996:66–67.

Ethical

The past-present contrast is prominent, whether explicitly or implicitly, in several of the writer's pointed ethical admonitions to holy living. Thus Christians are encouraged to observe a way of life that under the Spirit's guidance (1:2) continually improves with time, as befitting the people of God who have left their former (and the socially prevailing) pagan condition and ungodly activities (2:2–3). Believers no longer live "according to human values" but "according to divine standards" (4:6; cf. 4:2). The once wayward "sheep" have now (been) returned to the flock of their good "Shepherd" (2:25). Here there is an obvious overlap with the temporal aspect of topical contrast, as for example, in the list of degenerate activities that Christians, as members of God's chosen priesthood and nation, no longer fall prey to (e.g., 2:9–10; 4:2–3), or in the culturally acceptable customs that are clearly contrary to the divine will (2:18–20; 3:1–7, 9–10; 4:4).

Rather, believers realize that they, along with all people, will be accountable for their behavior in this world when the Lord returns in judgment (4:5–6, 17–18). At that time he himself will perfect their status and nature permanently (5:10). They will therefore seek to use their lives now in the service of God in a manner that will bring glory to him on his day of judicial "visitation" and vindication (1:13; 2:12; 4:1–2, 11–13). Their old state of "ignorance" and continual disobedience has been transformed into a present attitude and lifestyle that is characterized by "holiness" (1:14–15, 18). They are now "free" persons in Christ by faith but at the same time "slaves" to the very God who chose and redeemed them (2:9, 16). It is in this same paradoxical sense that Christians possess the highest status as "royal priests" (2:9) despite the fact that they are currently "strangers" and "aliens" within the world setting in which they live (1:17, 2:11–12).[12] As a result of this divinely effected spiritual transformation, their whole religious outlook and governing standard of morality have dramatically changed (a spiritual rebirth)—with respect to thought, word, and deed (e.g., 1:22–23; 2:1, 11–12; 3:9; 4:3).[13]

Christological

The dimension of time (past-present-future) and its divine management on behalf of believers intersects with the Christological contrast. Here the difference between Christ's antithetical, but soteriologically essential, states of

[12]Note the dramatic twofold contrast in status that was effected when the addressees became Christians. Those who "were not a [chosen] people are now the people of God" (2:10), but they are simultaneously transformed into "sojourners and aliens" in relation to the world culture and society in which they currently live (2:11). So it will ever be for all those who take their faith-life in Christ seriously.

[13]The contrast in various expressions of speech, whether for good or ill, forms an important ethical thread in 1 Peter (cf. Hillyer 1992:106).

worldly humiliation and heavenly exaltation (the "rejected stone" versus the "cornerstone," 2:7b) is pointed out as an example of encouragement to the oppressed saints, or "living stones" (2:4, 7a; 3:18–22). It is indeed comforting to know that God's plan of redemption was set in place for all time before the beginning of time (1:19–20), as predicted by his unfailing and infallible, timeless "word" (1:11–12, 23–25). Jesus the Christ suffered, died, rose again, and ascended into heaven (past), where he currently rules all things in glory, though invisibly (present), which will be fully revealed at the final judgment (future) (3:18, 22; 4:5; 5:4). The same salvific progression characterizes the lives of his followers, who will one day too be exalted from their present lowly and oppressed state (5:6). They are even now the new (as opposed to the former) "people belonging to God," an inclusive spiritual communion comprised of all world peoples on the basis of their faith in the one and only "Living Stone" (2:4–10). Thus the dramatic temporal and situational contrast that was manifested in the experience of Christ also marks that of true Christians:

> That is why there is such emphasis on the contrast between past and present; it serves to buttress the main intention of the letter, which is to strengthen the readers in the "now" of their suffering and persecution by assuring them that the future glory will transform their present condition as surely as their present situation represents a transformation from their past (e.g., 3:14) (Achtemeier 1996:68).

Christ's earthly life of submissive suffering is further used as a model of how God wants believers to respond in the present age to their perverse persecutors, that is, in contrast to how a pagan would be expected to react (2:21–23; 3:9), for their eternal future is at stake (4:17–18).[14] This dominant Christological perspective also reaches back into the deep past and the ministry of the prophets of God who faithfully predicted for the benefit of all subsequent believers the salvation to be effected by Christ (1:1–12a). Past and future thus merge into a dynamic present and an instantaneous "now" whenever the gospel message is both proclaimed and received in faith by any person to his/her immediate salvation (1:12b).

[14]The suffering of Christians is intended to test, prove, refine, and establish their faith (e.g., 1:7; 5:10) in sharp contrast to the prevailing Jewish rabbinical teaching that "viewed personal suffering as a means of atonement" (Hillyer 1992:135).

Comparison

In the course of presenting his various paraenetic exhortations and theological reminders,[15] Peter finds occasion both to express and to reinforce his points in the clearest possible way by means of concrete comparison that feature the use of many life-related examples as well as graphic figurative images. The crucial attitude of humble submission, for instance, is selectively illustrated with reference to the behavior of ordinary (Christian) citizens of the empire (2:13–17), house servants (2:18–20), believing wives—present (3:1–4) and past (i.e., those of the Jewish patriarchs, 3:5–6), husbands (3:7), church elders (5:1–4), and the laity (5:5). Even more common, as already observed, is the perfect "example" (ὑπογραμμόν) of the Lord Jesus himself (2:21–23; 4:1). Believers in Christ now constitute the new Israel which is defined and described throughout the letter by language that suggests a rich comparison with the Israel of old. They are "the elect sojourners of [the] dispersion" (1:1, 2), the people "chosen [by divine lot]" to become members of the Chief Shepherd's flock (5:3–4).

In contrast, the contemporaries of Noah serve as a sad illustration of those people who refused to heed either divine warning or gracious invitation and were consequently punished eternally (3:20a). However, this same comparative historical reference is also utilized to exemplify the opposite situation, namely, those who were saved in the ark "through water" (3:20b). The latter leads to a comment on the saving significance of baptism, the efficacy of which is established on the basis of the resurrection and exaltation of Christ (3:21–22). Several lists of the evil activities typical of the unregenerate are also included for the sake of negative comparison (2:1; 4:3, 15), as are the aberrant qualities of fellow believers (1:13; 3:8–9; 4:7–11).

The imagery, including similes and metaphors, that Peter employs is both vivid and functional. It serves to make an immediate and memorable impression even as it clarifies, elaborates, intensifies, and embellishes his theological and ethical message. The cognitive core of his presentation is thus combined with many familiar, and no doubt also some novel, esthetic-emotive elements to appeal to the volitional capacity of his addressees. The following is a listing of some (by no means all) of the more rhetorically impactful and thematically consequential of these images, sometimes overtly marked by "as" (ὡς).

[15]Thuren defines a paraenetic text as an oral or written word "consisting of exhortation and admonition aimed at affecting the attitudes and behavior" of its addressees (1995:18).

FIGURE	REFERENT	REFERENCE
sprinkling of blood	Christ's redemption	1:2
incorruptible...inheritance	blessings of heaven	1:4
multicolored trials	diversity of sufferings	1:6
refining fire	purpose of trials	1:7
curious angels	inquirers of the gospel	1:12
tying up one's robes for movement	mental readiness	1:13
obedient children	faithful Christians	1:14
perishable silver or gold	Christ's redemption	1:18
unblemished passover lamb	Christ's redemption	1:19
incorruptible seed	regenerated Christians	1:23
flowers and grass	all humanity	1:24
newborn babies...pure milk	growing Christians/believers	2:2
living stone...stones...spiritual house	the Christian church	2:4–5
ritual Mosaic sacrifices	Christian acts of service	2:5
precious cornerstone in Zion	Christ as head of the church	2:6
builders...capstone...stumble...fall	unbelievers...Christ	2:7–8
royal priesthood...nation...people	believers in Christ as a group	2:9
darkness and light	states of sinfulness/salvation	2:9
sojourners and aliens	Christians in relation to the world	2:11
warfare	the battle against sinful desires	2:11
freemen...servants	Christians in society/the church	2:16
healed wounds	forgiveness of sins	2:24
wandering sheep...watching shepherd	Christians...Christ	2:25
braided hair...jewelry...fine clothes	worldly adornment	3:3
coinheritors	male and female believers	3:7
tongue...lips	human speech	3:10
eyes...ears...face	a watchful, concerned Lord	3:12
spirits in prison	the damned in hell	3:19
washing dirt away	the operation of baptism	3:21
bodily suffering	the trials of faith	4:1
weapons of warfare	spiritual armament vs. Satan	4:1
flowing along in a flood	sins of the unregenerate	4:4
sufferings of Christ	Christian trials and suffering	4:13
murderer...thief...criminal	those who deserve punishment	4:15
as a "Christian"	in a Christlike manner	4:16
household of God	the communion of saints	4:17
shepherds of God's flock	Christian elders	5:2
Chief Shepherd	Christ	5:4
victor's crown	heavenly reward	5:4
young men	Christian laity	5:5

put an apron on	adopt this godly attitude	5:5
mighty hand...raise up	God's upholding/uplifting power	5:6
characteristics of a good watchman	defenses against the devil	5:8
roaring...devouring lion	Satan on the attack	5:8
remain standing	stay strong in the faith	5:12

The preceding selection is indeed an impressive array of rhetorically purposeful imagery. However, Peter's intention in this writing is not primarily to be artistic (or literary, though this aspect cannot be entirely ruled out). Rather, he carefully anchors his instruction, admonition, and exhortation in everyday reality to promote the perception, facilitate the understanding, stimulate the emotions, and activate the memory capacity of his addressees. The life-or-death urgency of his call to remain steadfast in the faith under persecution is thereby also continually and variously reinforced as his extremely vivid pastoral message unfolds.

Review

The technique of textual review is a subset of recursion (see above) that involves the deliberate calling to mind of certain terms, expressions, sayings, or passages which were employed as common verbal currency or were typical of early Christian communication. In contrast to recursion per se, which is intratextual, review is reiteration in exact, paraphrased, or partial segments of discourse that lie outside the composition in question. In NT epistles such intertextuality consists in either direct reference or indirect allusion to three distinct types of source material: the Old Testament (LXX), the gospel tradition (kerygma), and current apostolic teaching regarding the faith and life of believers in Christ.[16] Instances of review normally incorporate examples of comparison and contrast (disjunction too, see below), so there may be some duplication in the present discussion. But this is necessary both to demonstrate the importance of review in the discourse of 1 Peter and also to illustrate the intricate manner in which the five main stylistic features are made to interact harmoniously.

Peter Davids provides a useful listing of all the probable OT Septuagintal references (or review texts) in 1 Peter, dividing them into two categories, according to their degree of reproduction of a given source: citations and

[16]Hillyer 1992:36, 58, 117 also points out a number of interesting possible allusions to the rabbinical literature, such as the expression "newborn children" (2.2) to refer to Jewish proselytes. The tracing or mapping out of such intertextual threads is made extremely difficult due to the lack of exact and extensive citations taken from either one source or the other.

allusions (the latter being less precise or extended in nature).[17] In addition, he notes the following rhetorical difference in usage between the citations and allusions:

> First, the allusions for the most part are woven into the text and so lend the authority of the OT to Peter's argument. The quotations, on the other hand, are not woven in but used to confirm or advance an argument. Thus they serve to buttress Peter's point rather than to speak on their own (ibid., 25) .

In this respect these references, the citations in particular, are not midrashic or expository-elaborative in character (except perhaps 2:8b). But rather they are homiletic since they are utilized by and large to lend biblical support to the author's argument (ibid.).[18]

I have reproduced Davids' corpus below (cf. also Michaels 1988:xl-xli; Achtemeier 1996:50–51; Hillyer 1992:7–8) but have rearranged the selections in order to demonstrate their relative concentration in relation to the letter's sequential, or diachronic, development:

PETER	OT CITATION	ALLUSION
1:16	Lev. 11:44; 19:2; 20:7, 26	
1:17		Ps. 89:26; Jer. 3:19
1:18		Isa. 52:3
1:23		Dan. 6:26 (?)
1:24–25	Isa. 40:6–8	
2:3		Ps. 34:8 (33:9 LXX)
2:6	Isa. 28:16	
2:7	Ps. 118:22	
2:8	Isa. 8:14	
2:9	Exod. 19:6; Isa. 43:20–21	
2:10		Hos. 1:6, 9; 2:25
2:11		Ps. 39:12; (cf. Gen. 23:4)
2:12		Isa. 10:3
2:17		Prov. 24:21
2:22		Isa. 53:9
2:24		Isa. 53:4–5, 12
2:25		Isa. 53:6

[17]Davids 1990:24. He also points out that "1 Peter contains about the same number of OT references per unit of text as does Hebrews. Only Revelation contains more." Achtemeier 1996:13 cites a number of instances in the first two chapters where the author possibly reflects certain key Quranic ideas.

[18]In this connection Hillyer 1992:66 mentions "the Talmudic practice of chain quotation (called *haraz*, 'stringing together like pearls'), originating in the synagogue...[and intended] to demonstrate how Scripture emphasizes the lesson by reiteration."

3:6		Gen. 18:12 (Prov. 3:25)
3:10–12	Ps. 34:12–16	
3:13		Isa. 50:9
3:14–15		Isa. 8:12–13
3:20		Gen. 7:13, 17, 23
4:8		Prov. 10:12
4:14		Ps. 89:50–51 (88:51 LXX); Isa. 11:2
4:17		Jer. 25:29; Ezek. 9:6
4:18	Prov. 11:31	
5:5	Prov. 3:34	
5:7		Ps. 55:23
5:8		Ps. 22:14

One key allusion missing from the preceding list occurs, and significantly so, at the very beginning of the letter in the graphic expression "sprinkling of the blood of Jesus Christ" (1:2a). It is very possible that this is a deliberate recall of the unique incident involving the covenant of obedience, when the people of Israel were sprinkled with sacrificial blood as a sign of their oath to remain faithful to the LORD (Exod. 24:3–8; cf. MacArthur 1997:1939). The blood that was correspondingly sprinkled on the altar signified God's own promise to be faithful to mercifully forgive their sins (v. 6). The relevance of this reference in the context of the Petrine passage is obvious, for it highlights the new covenant of "obedience" (1:3) that the "elect" (1:1) have with their gracious Lord and Savior (1:2b–3; cf. Heb. 9:19–20; 12:24).

As the preceding inventory illustrates, although the epistle is "saturated with the language of the Greek Bible" and "steeped in OT language and the traditions of Israel,"[19] there are several major concentrations of OT material. In the first two chapters, where well over half the references (either citations or allusions) occur, they are in passages of Christological testimony.[20] This is especially evident in the two sections that appear to function as the dual thematic core of the epistle; namely, ethical 2:1–10, where at least seven instances may be identified; and doctrinal 2:21–24, where a concentrated reflection of Isa. 53:4–9 occurs.[21] These reminders from Scripture serve to lend coherence, credibility, authority, and emphasis to the focal notion of this unit. This

[19]Achtemeier 1996:7, 167; on the possible implications with regard to hypotheses concerning Peter's intended addressees, see ibid., 50–51.

[20]Hillyer 1992:6–7, 44 adds some possible macroallusions to the accounts of God's testing the faith of Abraham (the *Akedah*) and Israel during the Exodus.

[21]Achtemeier 1996:193 notes the chiastic arrangement of the latter passage in terms of content along with its main Isaiah parallels: A = 21a, B = 21b, B' = 22–23, A' = 24. With reference to this divinely sent Suffering Savior, Peter "has so absorbed the prophet's message that it has molded his own thinking" (Hillyer 1992:86). Furthermore, the fact that these various references are introduced with no explicit marking suggests that "the early Christians in general applied Isaiah 53 to the passion of Jesus" (ibid.).

concerns the divinely chosen "stone" of testing that both unifies the people/ priesthood of God into a single nation, graciously destined for glory, but also acts as an inevitable rock of offense to all the ungodly. In the final three chapters, in contrast, these biblical references are found primarily in ethical exhortations. However, as might be expected in a discourse where theological proclamation and pastoral exhortation are so closely intertwined, there are patent cases of mixing, for example, in 3:14b-15a:

> Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord (NRSV).

This passage actually lies somewhere between a quotation and an allusion (as well as between paraenesis and proclamation), and it is perhaps more accurately designated as a "modified citation," that is, of Isa. 8:12b-13a. The main alteration in this case involves the shift in reference from the "LORD (*yhwh*) of hosts" (Isaiah) to "Christ [the] Lord" (1 Peter), which is typical of the NT writers. We also note the relative proximity of the Isaiah passage used here to one that was quoted earlier in the crucial discussion of the messianic "stone" (2:8; cf. Isa. 8:14). Thus the text of 1 Peter is rendered more cohesive overall in terms of both form and content.[22]

Davids 1990:27; (cf. Michaels 1988:xli-xlii; Achtemeier 1996:9–11; Hillyer 1992:1) also supplies a listing of the verses in 1 Peter which very likely are allusions or (more concretely) paraphrases of Christological material from the gospel tradition (cf. Luke 1:1–4).[23] Two prominent topical clusters emerge, including both the synoptic and the Johannine strands. They are paraenetic exhortation based on Christ's own teaching, especially that delivered in the Sermon on the Mount (e.g., Matt. 6; Luke 12; cf. also 1 Peter 1:20, 23 and John 1:1–18; 3:3–5); and paracletic encouragement arising from Christ's farewell discourse (John 13, 15) as well as his passion-resurrection history; for example: 1 Peter 2:21–24 relates to Matt. 27:11–14, 29–31, 38–44 and Luke 23:46; 1 Peter 3:18–19 relates to Luke 24:1–7. These references are neither exegeted, explained, nor elaborated upon, but simply are incorporated into the text. Normally this is done without even a lead cue (e.g., "as it is written in the prophet") where it might have been appropriate in support of the particular argument. Examples are with reference to the prominent injunction to manifest "love" or "good" toward one's enemies (e.g., 1 Peter 3:13–17 relates to Luke 6:35) as well as to the brethren (e.g., 1 Peter 1:22 relates to John 13:34–35). Apparently Peter assumes that the members of his widespread audience are well enough acquainted with their Scriptures and correct apostolic teaching to

[22]In this connection note that well over half of the references recorded in the previous listing are from the two books of Psalms and Isaiah.

[23]Hillyer also lists parallels found in Peter's speeches in Acts.

be able to recognize the authoritative significance and theological relevance of these diverse intertextual insertions.[24]

Finally, it is important to note also the general similarity that exists between Peter's various exhortations and those recorded in other NT epistles, for example: 1 Peter 2:8, 13–14 and Rom. 9:32–33; 13:1–4; 1 Peter 2:4–5 and Eph. 2:19–22; 1 Peter 1:23–24; 5:5–6 and James 1:10–11; 4:6–7 (cf. Michaels 1988:xliii–xlv; Achtemeier 1996:15–21; Hillyer 1992:8–9). No doubt such correspondences reflect a familiar doctrinal, catechetical, and paraenetic corpus that was becoming increasingly standardized in early Christian circles and hence viewed as normative. What is also clear from such parallels is the fact that when Peter applies this technique of textual review, he does not refer either extensively, exclusively, or exactly to any single apostolic source. Instead, he probably synthesizes what was available in accordance with the topical setting and hortatory purpose at hand, thus contributing his own uniquely inspired perspective and instruction to the growth of the NT canon and thereby enriching it immeasurably for the benefit of all subsequent believers.

Disjunction

Analogous to the literary technique of inclusio along with topical contrast on the upper levels of discourse organization is the syntactic feature of disjunction, which is especially evident on the lower, syntactic plane. This is intentional separation of two (or more) words that are closely related grammatically within the clause (usually a head noun plus a deictic term) and gathering between them various lexical items referring to concepts which are thus meant to be associated with the external, bounding pair (or triad) in a special way.[25] A typical example of this practice is found at the beginning of 1 Peter in 1:5.

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[24]Other than the [Christianized] so-called household/community duty code (e.g., 2:18–3:9; 5:1–7), there is no concrete evidence that Peter (or Sylvanus) makes use of certain extant literary forms (e.g., a baptismal catechesis) or verbal formulations (e.g., a creedal profession) in the composition of this epistle, though he may well have had such texts in the back of his mind. Rather, what we have here is a creative but conservative use of common contemporary catechetical, homiletical, didactic, and hymnic material that was characteristic of the early apostolic church—a "common Christian tradition" (cf. Michaels 1988:xlii-xliii; Marshall 1991:20–21; Achtemeier 1996:21, 23, 242–243).

[25]The device of syntactic disjunction is in essence a distinctive subtype of the more general and pervasive practice of conjunction, which operates to create the long sentences that characterize this epistle, especially in chapters 1–3. Other prominent (and typical) connective features include the use of: conjunctions, both coordinating and subordinating; attributive and circumstantial (adverbial) participles; long prepositional phrases with a verbally based noun object (e.g., *εἰς κληρονομίαν* 'unto an inheritance', 1:4); and relative transitional overlap constructions (e.g., *ἐν ᾧ ἀγαλλιᾶσθε* 'in whom you exalt', 1:6). The last mentioned are often utilized to gold highlight the praiseworthy attributes and activities of God (Father, Son, or Holy Spirit), e.g., *ὃς...ὃς...ὃς...οὗ* 'who...who...who...whose' with reference to Christ, 2:22–24.

τοὺς = ἐν δυνάμει - θεοῦ = φρουρουμένους
the ones = in [the] power-of God = being guarded

A longer instance appears a little later in 1:10:

οἱ = περὶ τῆς - εἰς ὑμᾶς - χάριτος = προφητεύσαντες
the ones = concerning the - for you - grace = prophesying

And the shortest possible manifestation in the very next verse:

τὸ = ἐν αὐτοῖς = πνεῦμα
the = in them = spirit?

The longest instance of syntactic disjunction in 1 Peter occurs in 3:3 (reflecting perhaps the deliberate temporal process involved in the decorative actions being depicted):

ὁ = ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων = κόσμιος
the = outward of plaiting of hair and of putting on of gold or of clothing of garments = adorning

A corresponding disjunctive construction involving the main verb is given below (4:1; cf. 4:4):

καὶ ὑμεῖς = τὴν αὐτὴν ἔννοιαν = ὁπλίσασθε
and you = the very same mind = arm yourselves [with]

In addition to establishing these distinct groupings of meaning within the discourse progression, this feature further serves to create a variable prose rhythm that ebbs and flows depending on the relative length of the constructions so enclosed as well as on those groups of lexical items left excluded (normally within the confines of a single clause). While such spatial disjunction would not be particularly noteworthy in classical Greek literary composition, the frequency with which this technique occurs in 1 Peter does seem to distinguish this letter in relation to many of the other epistles.

As in the case of the other prominent stylistic devices in this letter, lexical disjunction (or incorporation, depending on one's perspective) is not a mere artistic embellishment. Rather it functions as yet another tool in the writer's overall rhetorical strategy of topical foregrounding, that is, of employing the arrangement of the text to focus upon those aspects of special thematic significance or pragmatic importance (i.e., pertaining to promotion of authorial ethos or audience-appealing pathos). It would thus seem that the marked element that appears in the center of such a disjunctive construction, along with any other item occurring in a nonusual position, would receive special emphasis. The longer the lexical span then, the greater the stress, the sharper the contrast, or

the stronger the syntactic spotlight. Notice, for example, how the concept of Christlike behavior is distinguished in the following segment, that is, suffering for the cause of Christ as distinct from any other, perhaps even deserved, reason (3:16):

> ***ὑμῶν***/*τὴν ἀγαθὴν* = *ἐν Χριστῷ* = *ἀναστροφήν*
> **of you**/the good = in Christ = conduct

The initial, front-shifted pronoun "your" is also emphasized in the same process of selective syntactic positioning.

In the next example, it is the final adjective that is stressed (2:12):

> *τὴν ἀναστροφὴν* = *ὑμῶν* - *ἐν τοῖς ἔθνεσιν* - *ἔχοντες* = ***καλήν***
> the conduct = yours - among the Gentiles - having = **excellent**

Thus the Christians' conduct in pagan society is highlighted, as well as the specific nature of their deportment, namely, a lifestyle characterized by moral excellence.

One may detect a double locus of attention in the following, more elaborate example (5:1):

> *ὁ καὶ* = *τῆς*-***μελλούσης*** *ἀποκαλύπτεσθαι*-***δόξης*** = *κοινωνός*
> the also = of the-**about to be** revealed-**glory** = a sharer

There is thus a perceptible accent upon the notion of "glory," which is such an important consolatory concept in 1 Peter. But here additional stress is given to the idea that this blessing is not far off, that is, viewing the situation from the vantage point of eternity (cf. 1:5; 4:13).

The subtle complexity that may be manifested by means of lexical disjunction is well illustrated in the last two examples. The first functions contrastively to foreground the letter's Christological core (1:19):

> *ἀλλὰ τιμίῳ αἵματι* = *ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου* = *Χριστοῦ*
> but with the precious blood of = as a lamb, unblemished and spotless = Christ

In this case the central simile is tied phonologically (by alliteration and assonance) to both sides of its external framing construction.

The second intricate instance serves to mark the onset of the third and final division of the epistle, which zeroes in on the trying circumstances of the addressees (4:12):

μὴ ξενίζεσθε τῇ = ἐν ὑμῖν = πυρώσει - πρὸς πειρασμὸν - ὑμῖν = γινομένῃ[26]
stop being surprised at the = among you = **conflagration-for a trial**-to you = happening

ὡς ξένου = ὑμῖν = συμβαίνοντος
as a surprising thing = to you = happening

In this artfully balanced, orderly manner Peter reassures his hearers—syntactically as well as lexically—that everything is under God's control. The "fiery trial" (note the juxtaposition of means and purpose) in which they ("you") are even now enveloped has its definite, divinely appointed limits. Indeed, faithful believers can "rejoice" since these sufferings that they thus share with Christ will just as surely be transformed into exultation when his glory is universally revealed (4:13). Here too, as in the case of the features of recursion, contrast, comparison, and review, disjunction is an aspect of literary style that is capitalized on to enhance both the theological-ethical message of this letter as well as its rhetorical impact for the edification of all primary and secondary addressees.[27]

Rhetorical Significance of Macro- and Microform in 1 Peter

Rhetoric has been traditionally defined as the art and technique of verbal persuasion.[28] The term *art* in this regard implies also the skillful use of language, or eloquence, whether demonstrated in oral or written form (Preminger and Brogan 1993:1405–1407). While artistic ability is usually considered to be an innate faculty, the term *technique* has reference to a certain expertise that may be learned, especially over a period of instruction and practice. Thus while a perceptible facility in rhetorical competence may be gained through experience, certainly in the case of the recognized masters it is invariably accompanied by a natural gift. In any case, by virtue of its basic definition, the scope of rhetoric would seem to apply in particular to literary (i.e., artfully composed) texts that have an explicit or implicit case to make. In other words, there is a proposition, principle, or promotion which a source (writer/speaker) wishes to convince his receptors of, to reinforce their present opinion about, and to influence them to act

[26]Note also the prominent phonological marking of the three inner boldfaced terms, each of which includes the sequence: $\pi + \rho + \sigma/\varsigma$.

[27]Instances of semantic disjunction are also evident on the macrolevel of discourse structure in 1 Peter. The purpose of this device may be to foreground the included segment, for example: the prophetic testimony to the gospel of the Christ (1:10–12); Christ the overseeing Shepherd's fulfillment of the Isaiah prophecy (2:21–25); the OT embedded typology of saving water (3:19–22); and instructions to leaders and laity in a time of communal crisis (5:1–5).

[28]The notion of persuasion includes the component of conviction. An argument may be designed to gain the intellectual adherence of its audience (i.e., an appeal to logos). It also may be intended to affect their will, that is, to persuade them emotively and volitionally to modify their behavior (Thuren 1995:45–54).

upon. Any study of rhetoric may focus therefore on discerning, analyzing, elucidating, and evaluating the discourse from the perspective of one or more of the three fundamental elements of the communicative process: the source (ethos), the receptors (pathos), and the text itself (logos).

Classical Greco-Roman theorists generally classified the discipline of rhetoric into three basic categories according to the primary purpose of the discourse (with varied degrees of mixing and overlapping possible). A deliberative text was designed to exhort/encourage or dissuade/warn an audience with respect to what was expedient or harmful behavior. A judicial text was prepared in order to accuse/censure or defend/protect someone/something concerning what was commonly or legally considered to be just or unjust. An epideictic text was intended to praise/celebrate or to blame/disparage someone/something with regard to what was honorable or shameful.[29]

Applying these broad and often interrelated distinctions to 1 Peter, we might summarize the result as follows: in this text we see the use of ethos and logos in the service of pathos. In other words, Peter refers to his own situation as a fellow "elder," "witness," and "partaker" (5:1) as he encourages his addressees to "stand fast" both with regard to their faith in Jesus Christ and their Christian calling while living as social outcasts (3:16–17) and under the threat of some potentially severe persecution (5:12). His letter in turn displays a judicial condemnation of their former pagan, but still potentially attractive, lifestyle in relation to divine moral law and also a defense of their present socioculturally "alien" behavior from unwarranted attacks by religious outsiders. The heart of his message consists of an epideictic recommendation in favor of a humble disposition and loving attitude, based upon the ideal model and values of Christ, despite the present suffering. This includes a deliberative appeal to resist all temptation to fall away from the gospel message, but rather to do everything possible to promote it in view of the glorious exaltation to come at Christ's return. The discourse is thus rhetorically mixed, but with a clear emphasis on the divinely based deliberative plea to live according to the "holy" character to which they are called (1:15–16; cf. Achtemeier 1996:6) as they follow in their Lord's footsteps (2:21).

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[29]For a concise summary of the generally accepted categories and definitions that pertain to classical rhetoric, see Lanham 1969:106–116; cf. also the Aristotelian perspective Kennedy 1991:48–49; Johanson 1987:40. For a thorough application of rhetorical (and epistolary) analysis to 1 Peter, see especially the commentaries of Achtemeier 1996 and Michaels 1988. These ancient rhetorical concepts are utilized here simply as a heuristic tool to assist in my attempt to elucidate the compositional dynamics of 1 Peter from a modern perspective, so far removed from the original setting. I do not mean to imply that the letter was necessarily composed initially with these notions either explicitly or implicitly in mind. Cf. the critical evaluation of Porter 1997 on the use of "rhetorical analysis" in facile combination with "discourse analysis" with regard to NT epistolary literature.

Rhetorical Exigency

In this section we will briefly explore these broad rhetorical and thematic perspectives in terms of the discourse structural outline of 1 Peter presented in appendix 1 and the principal stylistic features of this epistle as described above.

But first a comment needs to be made with regard to the assumed rhetorical exigency, or communicative setting, of the letter. This comment is necessary because the external circumstances of a text inevitably influence to a greater or lesser degree the form, content, and purpose of the communication. Such an effect concerns both the composition as well as its comprehension by those for whom it is intended. This situational context also affects any subsequent interpretation of the message. The hermeneutical framework provided by the initial setting touches upon all aspects of a document, from a determination and analysis of the selection of its content, genre, and macrostructural organization (i.e., invention and arrangement) to an investigation of the smallest details of its lexical inventory and even its primary phonological features, such as rhythm, alliteration, and pun (i.e., style and delivery). The more distant an analyst's perspective is from the original context, the more speculative will be his hermeneutical conclusions. He also will be dependent on a certain amount of exegetical (or even eisegetical) speculation based upon the text itself and any pertinent intertextual parallels.

As far as 1 Peter is concerned, there is much disagreement in the scholarly literature with regard to just about every variable aspect of the original setting and its rhetorical exigency—from the named author himself ("Peter," 1:1) to his current location ("Babylon," 5:13).[30] It is not possible to examine the various arguments and to enter this complex discussion in the present study. I can only reiterate my position that in the absence of incontrovertible and completely convincing evidence to the contrary, the epistle must simply be taken at face value and interpreted historically with reference to the situation that it ostensibly sets forth in its very first verse. Thus I assume that the Apostle Peter is writing, most likely from the imperial city of Rome, to a socially diverse, widely scattered, mixed and undifferentiated Jewish-Gentile Christian constituency. Although there is some uncertainty with regard to details, the implied readership of 1 Peter may be broadly characterized as follows on the basis of the letter itself.

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[30]For two extensive surveys of this substantial corpus of isagogic literature and the disparate opinions concerning 1 Peter, see Guthrie 1990:760–800 and Achtemeier 1996:1–64.

Readership

1. The addressees are established believers (1:3, 23, 25) but still in need of further growth in terms of their understanding of Scripture and putting its principles into effect in their daily lives (2:1–3), especially with regard to fellow members of the community of faith (1:22; 4:8–11).

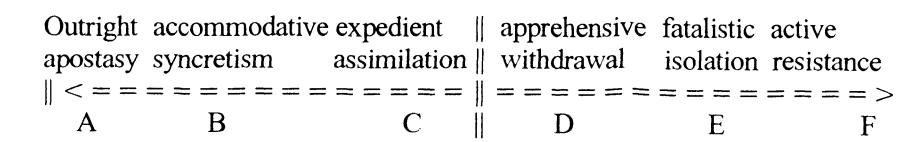
2. They are even now experiencing widespread and various kinds of persecution (1:6; 5:9), due to no fault of their own except for their professed faith and distinctive, nonconformist Christian morality (3:14, 17; 4:4). This is causing them some serious grief (4:12) since there is a constant threat of escalation into an even worse scenario (4:17; 5:8).

3. They are apparently not facing any major doctrinal controversies or heresies, whether Jewish or Gentile in origin, regarding the fundamentals of the Christian creed (1:8–9, 21; 3:18–22). However, many members are confronting some major temptations to lapse back in one way or another to their former, heathen way of life (1:14–15, 18; 4:2–3).

4. They do have, on the one hand, the opportunity as well as the obligation of bearing witness to the gospel of Christ to outsiders in both word and deed, explicitly and implicitly (2:12, 15, 23; 3:1–2, 15–16; 4:14–16). On the other hand, Peter has to give a covert warning that they resist any form of personal retaliation or lawlessness (3:13–17; 4:15).

5. They embody a simple but natural and accepted distinction between leaders and followers according to their different groupings and settings (5:1–4). Although this appears not to have developed into any sort of fixed or elaborate hierarchy, there may be certain disciplinary or leadership problems that either have adversely affected, or are threatening to disrupt, the unity and harmony within the Christian community (5:5). This difficulty may well have been exacerbated by the increasingly tense social interrelationships within the secular community at large (2:13–20).

The addressees' circumstances therefore have led to some potential dangers affecting their Christian profession and practice in several important respects. These possible responses are shown by the diagram below as a continuum of increasingly serious negative repercussions (starting from the neutral/ideal middle [|||] moving in either direction) with regard to their ultimate religious effect:



It is thus conceivable for any of the recipients either (A) totally to abandon biblical Christianity; (B) to permit it to become mixed for the sake of expediency together with certain pagan beliefs and customs; (C) to practice Christianity more or less in secret so that it would cause less offense and potential persecution; (D) to overly fear or unduly worry about their present state so that they would begin to withdraw from outside social contact, no matter how innocent in nature; (E) to completely isolate themselves by falling into a lethargic and pessimistic fatalism that would stifle their enthusiasm in the vigorous exercise of their faith as part of a total lifestyle of evangelism and teaching; (F) to verbally or physically retaliate against their oppressors in anger/vengeance. This range of hypothetical reactions seems to be allowed for by passages such as 1:6, 8–9; 2:12, 20; 3:9, 15–17; 4:13, 15, 19; 5:2. Among these six prospects, it appears from Peter's admonitions that he is most concerned about the less perceptible (or extreme), more easily disguised, medial dangers of B through E. Christians under such influence would allow the light of their faith, hope, and joy to be deflected or darkened due to the pressures currently being exerted by their hostile and heathen surroundings.[31]

With such a dark situation in mind, Peter has to assume the best of his present audience—that is, with special reference to their high calling as God's sanctified and obedient elect (1:1–2), the new, multinational, Israel by faith (1:10–12; 2:9–10).[32] He lays the theological foundation for his exhortation in part 1 (1:3–2:10) by emphasizing who they already are through the redemptive work of Christ and the regenerative operation of the Holy Spirit (positional sanctification, justification). This includes a portrait of what they should be like in this world (progressive sanctification), namely, a living testimony to the grace and glory of a merciful God to the pagan society around them. Peter grounds all his more specific directions and warnings on this fact, i.e., since they are people of such a "holy" nature, they will naturally act in such-and-such a way (part 2, 2:11–4:11). Thus no actual doctrinal errors or evils are reported and reproved, although the general injunction is given to make further progress with respect to both their knowledge of the Scriptures (2:2) and their own personal relations (2:1; 3:8).

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[31]Groups A-E are represented by what Thuren 1995:86 terms Peter's "passive audience" while F would be his "active audience." I do not perceive the equal prominence of the latter in this epistle, namely, advocation of retaliatory response "using verbal and even physical violence." For such a reaction would not only destroy any chance of Christian testimony, but under the circumstances it would most likely be suicidal. Furthermore, I do not agree that "both types [of audience] are suspected of having negative prejudices against the author and his message" (ibid.). Achtemeier 1996:53 deals with two basic receptor responses, namely, withdrawal (E) and adaptation (B).

[32]Achtemeier 1996:69 regards the latter as being the predominant theological image of the entire epistle: "In a way virtually unique among Christian canonical writings, 1 Peter has appropriated the language of Israel for the church in such a way that Israel as a totality has become for this letter the controlling metaphor in terms of which its theology is expressed." With regard to 1:1–12, for example, we see how "in a few words [Peter] brings together in a remarkable fashion the OT and the NT, that is, the old and the new divine covenants .... Peter is thus stressing that the whole Christian faith has OT roots" (Hillyer 1992:39).

But the main emphasis is found in the large middle portion of the text, which is comprised mainly of Peter's adaptation and elaboration of the so-called household code (2:18–3:7).[33] Here believers are reminded how to behave as witnesses to their "set-apart," but not antisocial, Christian status and character to the praise of God (e.g., 2:12).

Finally, in part 3 (4:12–5:11), there is a subtle shift to a near future temporal horizon that accompanies a heightened reiteration of the letter's essential Christocentric themes. This strategy is designed to lift the receptors' hearts and minds above all trials of the present age, which they must continue to endure patiently (4:19), by directing their hopes toward the heavenly glory to come when the "Chief Shepherd" returns (5:4). In this way the Apostle assures them of the best possible outcome also as far as the distant future is concerned (5:10). Therefore, the communicative intent of the entire epistle is neatly encapsulated in the text's final imperative: "stand fast in it!" (5:12). "It" in this case refers to the letter's central saving message, which has been conveniently summarized already in the letter's opening greeting and subsequent blessing (1:1–9). This may be stated as follows.

> The "elect" people of God should remain "standing" steadfastly in their faith, despite the current situation of alienation and suffering by:
>
> I. Trusting that their ultimate deliverance as the chosen people of God has been guaranteed by the merciful Father and fully effected by his Son, as evidenced both by their own regeneration as well as by the victory won through the redemption and resurrection of Jesus the Christ (1:1–3).
> II. Persevering in their present state of salvation, having the status of saints, by means of the protective power of God (the Holy Spirit), which is being manifested despite various trials intended to refine their Christian (obedient, submissive, holy, loving, testimonial) character (1:5–8).
> III. Maintaining, even in this current difficult life, a joyful and confident hope of future glory and honor, coupled with an unfailing inheritance in heaven, based upon the most certain second coming of Christ (1:3–5, 7, 9).

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[33]Achtemeier 1996:54 feels that the various groups mentioned in this list of instructions (e.g., "slaves and women") are not reflective of actual social categories among the addressees, but are rather illustrative or "representative of all Christians who play a subordinate role in their culture." While a wider application is certainly possible and perhaps even intended, the detail manifested in these admonitions (e.g., 2:18–20; 3:1–6) would lead one not to discount also a more literal interpretation. The general nature of this epistle thus accommodates a plurality of envisioned audiences and settings.

Threefold Aspect

Accordingly, Peter's message stresses the fact that the salvation of believers has a threefold past, present, and future aspect which is the blessed outcome of their high calling as the holy people of God (2:9–10). All three of the preceding nuclear themes are also given by implication, if not directly, in the second half of the epistolary greeting of 1:2 as well as in the corresponding closing, namely, the hortatory climax of 5:10–11 and the farewell of 5:14b:

In the epistolary greeting 1:2:

I. [They have been chosen] according to the foreknowledge of God the Father...[unto] a sprinkling of [the] blood of Jesus Christ.
II. In [by] a sanctification of [the Holy] Spirit unto obedience
III. Grace [be] to you and may peace be multiplied [for you]!

In the closing and farewell 5:10, 13, 14:

I. Now the God of all grace who called you unto his eternal glory in Christ,
II. Having suffered [i.e., without falling] for a little while, he himself will establish, confirm, strengthen, and ground [you].
III. To him [be] the power unto all ages...Peace to you all who are in Christ!

The three doctrinal propositions stated above—redemption (past), sanctification (present), and glorification (future)—which comprise the semantic core of 1 Peter, also implicate an associated pragmatic triad of ethical exhortations. They are believe, and obey, and hope. These fundamental faith/life-related principles taken together characterize an appropriate Christian attitude of "blessing" and "glory" toward God (cf. 1:7 and 4:11). They are conveyed in every one of the three primary divisions of the body of the letter, but in differing proportions and with a special emphasis in each, as summarized in I, II, and III above.[34] The crucial concepts are progressively developed from varied perspectives along with added theological resonance and practical implications as the discourse proceeds from one major section to the next. The constituent parts as well as the overall theme are thus skillfully composed with cumulative heightening to convey the author's message

[34]These divisions largely correspond with those proposed by Achtemeier 1996:73–74: epistolary introduction (1:1–2), preface (1:3–12), body opening (1:13–2:10), body middle (2:11–4:11), body closing (4:12–5:11), epistolary closing (5:12–14).

with a basic unity in diversity that increases its esthetic impact, persuasive power, inherent conviction, and practical relevance.

It may be further suggested that within the holistically organized discourse framework of this epistle the microstylistic features of recursion, contrast, disjunction, comparison, and review discussed earlier all serve to highlight these same three principal themes of I, II, and III. This emphasis is conveyed along with Peter's twin macrocommunicative objectives of giving his addressees a true "testimony" (grounds/motivation) and a heartfelt "exhortation" (appeal/encouragement) concerning the "grace of God" (5:12). Each rhetorical device thus becomes as it were an "isomorphic equivalent" (de Waard and Nida 1986:63–65) or formal reflection of a certain facet of the letter's compound thematic nucleus, as summarized below:

> Recursion—emphasizes the need for renewed moral and theological steadfastness in the face of ongoing persecution and social rejection, based on the ever-relevant truths of the gospel message that was already preached.
>
> Contrast—reflects the difference(s) that should (continue) to be manifested between the old pagan lifestyle, which still surrounds them in contemporary society, and the new life that all regenerated believers have in Jesus Christ, which will culminate in the perfect inheritance of glory in heaven.
>
> Disjunction—suggests the separation that must be characteristic of the Christian exile's life in parting company with unbelievers, even those who may not be hostile, and instead being devoted to glorifying God and serving the fellowship of faith.
>
> Comparison—highlights Christ as the perfect model of holy and humble endurance during unjust suffering and submission to all authority. By following him, the believer can bring a positive evangelical testimony to the world.
>
> Review—stresses the proven reliability of God's prophetic word as fulfilled in the life, death, resurrection, and exaltation of Christ, which became the foundation of the apostolic good news that also provides a hope-filled future for every believer of any age.

On an even more specific stylistic note, we observe that all of the overt imperatives of the letter as well as the mitigated (e.g., "I exhort you to") and implicit ones (e.g., those conveyed by indicative, implicatory assertions, and associated participles), including all motivational, telic (final, i.e.,

purpose/ result) constructions, pertain to one or more of these three basic exhortations:

A. Trust in the salvation won by Christ [past];
B. Persevere in an obedient, God-pleasing, holy way of life [present];
C. Hope in the ultimate vindication and divine glory to be revealed—of God first of all, but also of the believer [future].

An illustrative listing of these implications is given below according to the three respective categories, overlapping in a number of instances:

A: Trust—"[chosen] for sprinkling by his blood" (1:2); "unto a salvation ready to be revealed in [the] last time" (1:5); "so that your faith may be proved genuine" (1:7); "the goal of your faith, the salvation of your souls" (1:9); "the one who raised him from the dead...so that your faith and hope might be in God" (1:21); "honor...to those who believe" (2:7); "you have been turned to the Shepherd" (2:25); "that those who do not believe...may be gained" (3:1); "so that he might bring you to God" (3:19); "praise God that you bear this [Christian] name" (4:16); "commit themselves to their faithful Creator" (4:19); "standing firm in the faith" (5:9); "God will...make you strong (in faith)..."(5:10); "peace to all of you in Christ" (5:14).

B: Presevere—"[who are chosen] for obedience" (1:2); "become holy in all conduct" (1:15); "pass the time of your sojourning" (1:17); "love one another fervently" (1:22); "eagerly desire pure spiritual milk" (2:2); "in order that you might proclaim the excellencies [of God]" (2:9); "I urge you to abstain from fleshly lusts" (2:11); "submit to every human ordinance" (2:13); "honor all people...the king" (2:17); "servants [be] submitting yourselves" (2:18); "for this purpose [you were called]" (2:21); "so that dying to sins we might live for righteousness" (2:24); "wives, [be] submissive to your husbands" (3:1); "husbands, [be] dwelling together [with your wives]...so that your prayers may not be hindered" (3:7); "[let] all [be] like minded" (3:8); "consecrate the Lord Jesus" (3:15); "so that those who speak maliciously" (3:16); "arm yourselves with the same mindset" (4:1); "for this reason...that they might live according to God in spirit" (4:6); "keep your head and be self-controlled" (4:7); "[keep] having fervent love for one another" (4:8); "[be] hospitable" (4:9); "do not be surprised at the fiery trial" (4:12); "let him praise God in this name" (4:16);

"let them commit themselves...and continue to do good" (4:19); "shepherd the flock of God" (5:2); "young men, submit yourselves" (5:5); "humble yourselves" (5:6); "be awake, watch" (5:7); "resist him" (5:9); "greet one another with a kiss of love" (5:14).

C: Hope—"unto praise, and glory, and honor in [the] revelation of Jesus Christ" (1:7); "hope for the grace...at the revelation of Jesus Christ" (1:13); "so that...they may glorify God in [the] day of visitation" (2:12); "holy women...put their hope in God" (3:3); "so that you may inherit a blessing" (3:9); "give a reason for the hope you have" (3:15); "so that in all things God may be praised through Jesus Christ, to whom is the glory...to all ages—amen!" (4:11); "rejoice...that at the revelation of his glory you may really rejoice" (4:13); "and you will receive the unfading crown of glory" (5:4); "that he may exalt you at the right time" (5:6); "to him [be] the might to all ages—amen" (5:11).

Summing Up

The paraenetically toned, firmly doctrinally based first epistle of Peter emphasizes individual and communal holy obedience to the will of God in conformity with the model of Jesus Christ. It is an expert fusion of literary form, theological content, and pastoral purpose—an excellent example of what it claims for itself in terms of exhortation and spiritual testimony (5:12). First Peter clearly conveys a Scripture-infused message (1:25; 2:2) having everyday practical relevance for the individual Christian as well as for the corporate people of God (e.g., 3:1–17). This letter therefore continues to powerfully attract and affect all Christian resident "aliens" today, especially those "pilgrims" who live in comparable circumstances of a Babylonian-like persecution in the world, a subject that will be touched upon at the conclusion of this study.

A Rhetorical Model of the Argument of 1 Peter

As a review and further exploration of the rhetorical dynamics and thematic relevance of 1 Peter, I will discuss my adaptation of the "structure of argumentation" model that Thuren presents in his detailed 1995 study of this epistle (which is a development of Stephen Toulmin's analytical method

1958).[35] This is an interactional heuristic framework which is designed to highlight the principal elements of content, both explicit and implicit, and to link these up with the pragmatic, context-specific relations that generate the discourse of a typical paraenetic text. A given argument may be designed to influence the thinking of an audience—to convince them of the validity of a certain assertion (based on logical reasoning, logos). In addition, the intention may be to move people to action, (by an appeal to the emotions, whether based on the author's credibility [ethos] or directed toward the audience's feelings and attitudes [pathos]). The relationship between these two types of argument (both of which may be classified as instances of paraenesis) is that the latter normally builds upon the former.

> In order to persuade, the author usually needs to give reasons for the change: to give such reasons, and to justify them so that the recipient's opinions are affected, is called argumentation. But an argumentation may have its goal and result only that the recipient should see something as valid....It becomes persuasion if the goal is also to create in the recipient a volition to act in some way (ibid., 51).

Arguments pertaining to both conviction (of one's intellect) and persuasion (of one's emotions and volition) are closely interrelated in 1 Peter. For the author's primary goal is to "exhort" his receptors to "stand" firmly based upon the "testimony" that they have received concerning the truth of the gospel kerygma and the ideals of its implicated lifestyle (5:12). First a solid conviction is needed regarding the reliable good news of Jesus Christ (e.g., 1:18–21) in order to persuade the addressees not to return to their former way of living (4:3–4) or to adopt the immoral practices of contemporary pagan society (2:11–12). Peter's aim is—under the guidance of the Holy Spirit (1:12)—to reinforce and enhance their appreciation of the inestimable value of remaining faithful to the theology and ethics that befit their high spiritual calling as "a chosen and holy people belonging to God" (2:9; cf. 1:2, 15). Such fidelity in faith and life is an important testimony to the truth of the gospel, especially in this time of their being separated and estranged from the society at large due to their Christian confession (1:1; 2:11).

Key Factors Explicitly or Implicitly Involved in a Formal Epistolary Argument

In order to analyze fully and assess an author's method of epistolary argumentation, a number of situationally related factors need to be investigated.

[35]Another, less technical description, illustration, and application of the Toulmin model is found in Murphy 1994:chs. 1–3.

Nine possible mutually interactive elements may be described with respect to one another in an approximate manner as shown in the following schema (compare with Thuren 1995:42–43):[36]

Setting		Cotext		Exceptions
|	illocution[37]	|	locution[38]	|
PROBLEM	= = = = = = >	**MOTIVATION**	= = = = = = >	**APPEAL**
|		|		|
Situation		Assumptions		Potency

The essential triad that underlies every biblical argument (OT and NT) involves a particular *problem* (e.g., a need, lack, test, trial, or fault), whether known or previously unknown to the audience, for which the writer desires to propose a godly solution.[39] He does this by making an appropriate *appeal* or exhortation that either promotes or prohibits a certain way of thinking or behaving. In other words, he encourages his audience either directly (by imperative) or indirectly (by theological/moral assertion) to make a change or to adhere strongly to some specific thought, attitude, value, action, or situation. Such an appeal is supported by one or more *motivation*(s), that is, reasoning of various kinds (e.g., proofs, facts, testimonies, examples, analogies) which relate to content (logos), emotion (pathos), the writer's own credibility and authority (ethos).[40] The problem concerned thus raises a certain communicative intention (illocution) in the mind of the speaker for getting the audience to deal with the difficulty in a particular way. This is then verbalized in what he reckons to be the most rhetorically effective manner i.e., the concrete locution or text. Particularly important for analysis are the specific rhetorical devices (or "marks" Murphy 1994:7) which serve verbally to distinguish or reinforce what the writer is arguing for and how, that is, the relative degree of excellence and effectiveness of the manner in which the appeal is supported by its motivation(s).

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[36]An analysis of this type would normally be carried out in close conjunction with an examination of a text's semantic structure, that is, an exposition of its system of interpropositional relations. This is described for example in Sherman and Tuggy 1994:2–4, with reference to 1 John (cf. Johanson 1987:6, 9). These relations constitute the semantic linkage between the "appeal" and its "motivation," or the "claim" and its "data" (Thuren 1995:42) or "grounds" (Murphy 1994:6), and are normally of the nature of cause and effect.

[37]Communicative intention

[38]Text

[39]"Problem," though not an explicit element of the Toulmin model, is an essential aspect of paraenesis.

[40]As Thuren 1995:27 correctly points out, the key to understanding a paraenetic argument in the epistles is an accurate elucidation of its distinct manner of motivation, including its inductive and/or deductive technique, as well as the various linguistic devices that are employed in this process.

Subsidiary Factors

Invariably associated with this basic rhetorical triad in the diagram above is a set of subsidiary factors that usually do not need to be explicitly asserted, but may be mentioned for the sake of emphasis or recollection.

First is the surrounding context, which is comprised of two distinct components. *Setting* is the general social, cultural, religious, historical, and environmental milieu in which the communication takes place. *Situation* is the specific interpersonal condition that occasions or provokes the problem in question and which calls for some sort of response. The combination of setting plus situation is equivalent to what has been termed the "rhetorical exigency" (Kennedy 1984:34–35).

Every oral or written text (argument) occurs also within a concrete verbal *cotext*, which would encompass portions of the same discourse, whether immediate (the paratext) or more remote, especially some preceding passage (an intratext). Included here are all those external texts to which the present pericope is somehow related (an intertext, selected, for example, from a relevant literary corpus such as the NT).

Further allied with every segment of argumentation are a number of underlying *assumptions*, or warrants, the hypotext (Thuren 1995:42; Murphy 1994:13–14). This refers to the various thoughts, attitudes, values, and emotions that the speaker shares with his audience and which he presupposes can be readily understood by them as applying to the present locution, in particular, the relationship that links the problem by its motivation with the appeal. Such background information, which is frequently left unstated (or implicit), derives from prior knowledge and experience (which naturally differs from one person to the next, but may be averaged out for any envisioned group), including most notably their common worldview. These assumptions will vary in their level of generality (e.g., all, most, any, whenever, usually.) as well as in their relative strength (reliability, validity, viability, relevance), depending upon what they are based, e.g., experience or observation, accepted definition, citation of recognized authority, theoretical principles, and logical consistency (Murphy 1994:24).

Within the framework of a particular argument, especially a more elaborate one, a possible *exception* or two (e.g., a contrast, antithesis, counter case, opposing evidence, or potential rebuttal, i.e., an antitext) may (optionally) be incorporated. This is done by way of anticipation, namely, in view of how the speaker surmises at least some of the intended audience will react to his message.

Finally, one's formulation of the appeal may be deliberately varied through different linguistic-literary devices with regard to its *potency*, that is,

its relative directness, urgency, or degree of mitigation in terms of expression, the diatext.

A recognized gradient is possible depending on the language, literary tradition, author, and type of text. This may range from the most to the least potent as seen below:[41]

1. a simple imperative form >[42]
   2. some closely associated verbal (e.g., an imperative participle) >
      3. a direct appeal "I beseech" (*παρακαλῶ*) by the author to his addressees >
         4. the performative mention of an order or prohibition followed by indirect speech >
            5. reference to a specific divine command >
               6. use of the verbs "ought" (*ὀφείλω*) or "must" (*δεῖ*)[43]
                  7. a "that" (*ἵνα*) final clause >
                     8. a positive or negative qualitative assertion that implies a related imperative
                        (e.g., "in which you exalt...you exalt with inexpressible joy" = > therefore, rejoice! 1:6, 8)

The model of paraenetic argumentation outlined above may be applied at any convenient point in the discourse. To illustrate its potential value as an analytical device, I will employ the framework to examine (in part) a pair of smaller pericopes and then to propose a basic summary of the three-staged argument of the epistle as a whole (i.e., problem, motivation, appeal). The first text sets forth one of the central concepts of the letter, namely, the believing community as constituting the new "elected" people of God living in temporal "exile" (2:1–10). The individual, interrelated components in the structure of argumentation follow.

Setting: The same as that for the complete letter, with a special focus (in view of what is said in 2:9–10) upon the addressees' increasing isolation in the wider community due to their uncompromising Christian faith. They are indeed spiritual "strangers" and behavioral "aliens" in the world at large, people who could be "scattered" again at any time even farther abroad (i.e., from

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[41] I apply a similar selective gradient of mitigation of the author's appeal in a structural-rhetorical analysis of 1 John (Wendland 1998; cf. Longacre 1983). The relative potency of these various devices in relation to one another in NT discourse may of course be debated; clearly the subject needs further study.

[42] > means more potent than.

[43] Important in the argumentation of some languages, like English, but not so much in others, like Greek, are certain independent terms of modality called qualifiers, for example (ranging from stronger to weaker): necessarily, certainly, undoubtedly, presumably, probably, apparently, possibly, perhaps, maybe, conceivably, doubtfully (cf. Murphy 1994:32).

northern Asia Minor) as a result of increasing persecution (2:11; cf. 4:12). Also pertinent here, although implicit, is their apparent relatively low social status. Note the emphasis on "slaves" (2:18–20), which would resonate with their "not being a people" (v. 10), also in a socioeconomic sense.[44]

Situation: In 1 Peter and many other NT letters, this factor is very difficult to specify with any degree of certainty.[45] Whether the Apostle has ever met any of his readers in person is hard to say, but he does seem to be quite familiar with their interpersonal circumstances and hence the type of Christian encouragement that they most require. In addition to the major threat of external hostility, they also need to be exhorted about the potential or actual internal tensions among them (2:1; cf. 3:8; 4:8–10) which if left unchecked could flare up to tear their community apart from the inside.[46]

Problem: The inflammatory interaction of setting and situation gives rise to certain difficulties within the fellowship. Although the addressees have been chosen by God, sanctified by the Spirit, and redeemed by Christ (1:1–2), their lives do not always measure up to their high calling. Instead, it appears that their mutual fellowship is often tested and troubled by such common sins as malice, guile, hypocrisy, envy, and slander (2:1). In addition to this overt sin problem that Peter deals with in the present section, he also implicitly relates his exhortation to the larger difficulty presented by their current hostile life setting, namely, that of coping with their increasing social alienation and incipient persecution. Both these negative factors seem to divert the attention of these relatively new Christians away from their true source of strength in the Holy Scriptures (including now subsequent apostolic testimony; cf. 2 Peter 1:15–16) and their encouraging promises for the people of God.

Cotext: The interpretation of any internal pericope will naturally be influenced (intratextually) by the material that has preceded it in the discourse. Thus the motivation noted above continues the development that was initiated at the beginning of the epistle in 1:1–2, particularly in the closely related notions of "election" and "sanctification." Accordingly, the opening transitional conjunction "therefore" (*οὖν*) in 2:1 carries on along a negative tangent from

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[44]This point is disputed by Achtemeier 1996:53–54, who feels that the *οἰκέται* of 2:18 refers "to slaves of a higher and more cultured ranking [i.e., than *δοῦλοι*]" (ibid., 56). While this may be true, their status was certainly not high enough for them to avoid a "beating" (2:20).

[45]There is considerable scholarly controversy, for example, concerning the interpersonal situation that underlies even the contextually more clearly defined epistles of 1 and 2 Corinthians and Philemon.

[46]To the contrary, Achtemeier feels that "there is no obvious indication in 1 Peter that the communities addressed are threatened by internal disorder or potential schism" (ibid., 57). Thus specific admonitions like those found in 3:8–9 may constitute "routine types of advice, representing Christian commonplaces" (ibid., 58).

the positive appeal to loving "obedience" in 1:22 as well as the opening exhortations of 1:13–14. Other concepts with clear intratextual antecedents are "newborn" (2:2—cf. "born again" in 1:3); "word-based" (*λογικόν*, 2:2 cf. "word preached as good news" in 1:25); "draw near...to the light" (2:4, 9; cf. Ps. 34:5; Heb. 4:16; 7:25), and "holy" (2:9, cf. the same term in 1:16).[47] This section is clearly packed with intertextual (apostolic as well as prophetic) references, particularly in the several mutually resonant "stone" passages (2:6–8; cf. Isa. 8:14; 28:16; Ps. 118:22; Acts 4:11, with a possible evocation also of Matt. 16:18), but also in the strong allusion to Ps. 34:8 (v. 3); in the various praise names designating the people of God in 2:9 (old/Israelite becomes new/Christian; cf. Isa. 43:20–21; 61:6; 62:12); and in the announcement of their spiritual transformation 2:10 (cf. Hos. 1:6, 9; 2:1, 22).[48] The impressive array of biblical testimony and background material that is recontextualized here is an obvious indication of the thematic centrality of this pericope in 1 Peter.

Motivation: There are three essential motivating thoughts that urge compliance with the appeals of this segment: (a) the high status of the addressees as God's personally "chosen" "holy priests" and his "possessed people" (2:5, 9); (b) the assurance that is available in the life-sustaining Word of God to strengthen their faith and the certainty of their salvation (2:2–3); and (c) the obligation to render concrete thanks (i.e., also in their lifestyle) appropriate to the God who has been so "good" to them (2:3) and has shown them so much undeserved "mercy" by bringing them into the "marvelous" illumination of his saving grace (2:9b–10).

Assumptions: A number of basic assumptions underlie the movement from motivation to exhortation in Peter's line of argumentation. Examples are: (a) God's "holy" people (2:5) by their very nature and in view of their "honored" status (2:7a) do not willingly practice any behavior characteristic of a pagan lifestyle; (b) further study of God's Word is necessary to enable Christians to grow spiritually and to perform adequately their assigned role in his "spiritual house," including the offering of God-pleasing "spiritual sacrifices" (2:5); (c) those who reject the messianic rock of salvation do so to their own ultimate destruction (2:7b-8; cf. Matt. 16:23); and (d) people naturally ought to thank someone who has been so kind to them, an experience that they have actually "tasted" (2:3), and who has mercifully blessed them in so many momentous ways, especially by bringing them to the gospel "light" which leads to eternal salvation (2:2, 9–10).

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[47]Achtemeier 1996:153 presents further suggestions as to how 2:1–3 relates to vv. 4–10, most notably on the basis of the rock imagery that derives from Psalm 33.

[48]Achtemeier notes this text as being "one of the largest collections of OT images in the NT" (ibid., 150).

Exceptions: In order to highlight the prevailing positive aspect of his encouraging message, Peter includes an extended and vivid reference to its antithesis: prophetically based reference to all who defiantly oppose the Lord and persecute his followers (cf. 1:6–7). By rejecting Christ and his Word in unbelief, these persons "stumble" on the divinely selected "rock" and thereby exclude themselves from his holy house (vv. 5, 8), which constitutes a new, pluralistic "chosen people" (vv. 9–10). In effect, this element of dramatic contrast serves as a warning against such a response contrary to faith and so is a type of negative "motivation" to the first, admonitory aspect of Peter's appeal (2:1). How Christians are to conduct themselves in view of their being surrounded by such a hostile culture becomes the focal concern in the entire body of this epistle (2:11–5:11).

Appeal: In this pericope (2:1–10) Peter makes three distinct, but interrelated, appeals, two in the beginning and another in the conclusion. He first admonishes his readers (hearers) to rid their "newly born" Christian lives of all lingering vices, such as those listed by way of illustration in 2:1. Next (2:2) he encourages them to grow in their knowledge of God's life-giving and nourishing Word (the gospel of "salvation"). The third, longest and strongest, exhortation occurs in a split format. It is introduced in verse 5 where the addressees are figuratively referred to as a "holy priesthood" (the new Israel, cf. 1:15–16). Accordingly, they are called upon to "offer spiritual sacrifices" which are "pleasing to God," that is, to present their lives in "spiritual" service to him, through the leading of his Spirit (cf. 1:2). This concept is complemented later in verse 9 by the direction that their life purpose must ever be to "proclaim God's praises" as a concrete testimony to his mighty acts of (realized) deliverance (v. 10). In this way they both fulfill and confirm the religious role to which they have been called (1:1–2). Such "trusting" behavior (faith plus faithfulness) will redound to their eternal "honor" (praise) in contrast to the "shame" (blame) that will be the everlasting fate of those who reject the divinely chosen messianic "stone" (vv. 6b–7a).[49]

Potency: The appeal with the strongest linguistic force is the direct aorist active imperative "long for, crave" (*ἐπιποθήσατε*) in verse 2. The emphasis that is placed upon the Scripture in this pericope (and the epistle as a whole) surely attests to its relative importance. This appeal is preceded by a somewhat less obvious (due to its potential ambiguity) but still stressed (due to its initial position) imperatival participle in verse 1: "put[ting] away from yourselves" (*Ἀποθέμενοι*).[50] Considerably more mitigated and implicit is Peter's charge for

[49]"Virtually all recent studies of the social world of the NT deal in some way with honor and shame, and in no book of the NT is the contrast highlighted more than in 1 Peter" (Michaels 1997:919).

[50]In his detailed commentary on 1 Peter, Achtemeier expresses considerable caution with regard to any construal that posits the "imperatival use of participles" since "such usage cannot be said to have been

his addressees "to offer" (*ἀνενέγκαι*, 'in order that', infinitive of purpose, v. 5) themselves as spiritual sacrifices that serve to "proclaim" God's good deeds (*ἐξαγγείλητε*, aorist subjunctive in a *ὅπως* 'in order that' purpose clause). This last injunction is foregrounded nevertheless because of its compound nature and the inclusion of its second half within the climactic verse 9 near the close of the section. It is also previewed by the assertion in verse 3 that "the Lord is good"—hence most worthy of praise in both word and deed (implied). The heavy concentration of key terms and resonant OT imagery highlights the general prominence of this pericope within the epistle as a whole.[51]

Summary

The preceding is only a partial rhetorical exegesis of the pericope of 1 Peter 2:1–10. It illustrates how such an argument-oriented perspective can assist one to probe more deeply and systematically into a particular paraenetic passage. Such focused study may provide special insight both to our understanding of the original text in its socioreligious context and to a present day setting as it is contextualized during the crosscultural communication process. The detail required in any given instance will naturally depend on its purpose and the relative scope of the analysis. As already noted, this methodology cannot be employed on its own. Rather it needs to be applied either as a follow-up to or in conjunction with a complete literary-structural overview of the discourse (e.g., appendix 1) as well as a thorough semantic-propositional, text-based exposition. It may be further complemented by a so-called speech-act analysis whereby the sequence of locution units is examined on both the micro- and macrolevels of textual organization with a view toward determining their respective illocutions or implications, e.g., encouragement, warning, rebuke, instruction, edification, or commendation.

Interaction with Thuren

I will now utilize certain aspects of the preceding model of argumentation to interact critically with a specific interpretation proposed in Thuren

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normal practice in Hellenistic Greek" (1996:117). Such usage does, however, seem to be operative in this strongly paraenetic (deliberative) letter. In this connection we may also note once more Achtemeier's overly cautious interpretive approach to these hortatory details: "[B]ecause such a list of vices was drawn from common Christian tradition, one *may not* draw inferences from them regarding the particular situation of the readers" (ibid., 144, emphasis added). So comprehensive a stricture seems rather too rigorous.

[51]This imagery is more closely interlocked than it first seems. The figures of milk and the stone, for example (2:2–3), would reflect a "natural succession of ideas" for Jewish listeners under the related themes of birth and building, i.e., a line of descent—cf. Gen. 16:2 (Hillyer 1992:60). Similarly, "light" as an image of God's constant presence, provision, and protection (2:9; cf. Exod. 13:21; 14:20; Num. 6:25) forms a familiar combination with a priesthood and precious stones (cf. Exod. 28:6–30; Ezek. 10:1–14).

1995:132-136. For ease of reference I will deal with a much shorter passage than he does and one that is cotextually related to 2:1–10, namely, vv. 11–12. This section of the letter serves as an introduction to the second major division (part 2) of 1 Peter (2:11–4:11), but it is clearly based upon what has already been said. So there is no doubt about the issue of continuity in the author's line of argumentation. Thuren gives the following as a summary of the essential argument of these two verses:

W—People watch strangers carefully
|
D—You are (like) strangers = = = > C—Gentiles observe your behavior
And praise or blame depending on it[52]

However, a presentation of the "claim" (C—cf. ibid., 42) in the form of a statement or assertion, while suitable for a logical argument aimed at conviction (i.e., a deductive "enthymeme," Kennedy 1984:16), does not seem to fit a paraenetic text which is intended to strongly persuade its audience. In this case the discourse is one that is more deliberative than epideictic in nature. Thus the twofold, negative (2:11) to positive (2:12), appeal is more precisely expressed as a double command, e.g., refrain (or desist) from bad behavior ("fleshly lusts") and pursue good behavior ("noble conduct"). In terms of potency, the first exhortation is noticeably stronger. Although realized in the form of an infinitive "abstain from" (*ἀπέχεσθαι*), it is immediately dependent upon the prominent opening indicative supplication, after the letter's first vocative, "Beloved" (*Ἀγαπητοί*), "I entreat" (*παρακαλῶ*), which is a familiar marker of aperture to a passage enjoining Christian conduct (cf. 5:1; Rom. 12:1; Eph. 4:1). The positive petition then follows as the participle of a verb that expresses null action "having" (*ἔχοντες*) but focuses all attention upon its nominal object, in which the event being referred to is lexically encased: an "admirable manner of life" (*ἀναστροφὴν...καλήν*). This dual appeal is supported by a trio of motivations.

Motivations

First motivation. First, the "dear" addressees are reminded of their earthly status as "sojourners and aliens," that is, in a spiritual sense (cf. 1:1, 17) after the manner of Abraham (Gen. 23:4 LXX; cf. Heb. 11:8–10). Their Christian identity and lifestyle makes them misfits in a a heathen culture.

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[52] This diagram is taken from Thuren 1995:136. In terms approximate to my own:
W = assumption
D = motivation
C = appeal

The underlying assumption is that God's elect, who thereby become "strangers" in relation to their sociocultural surroundings, will not conform to worldly ways. Rather, they will live in such a way that even their detractors will be forced to conclude that it is "good," without even recognizing the higher standard according to which they are operating, i.e., evangelistic (versus legalistic) morality. This would be a better way of putting Peter's case than the following (Thuren 1995:133), which appears to overgeneralize the data (grounds/motivation) in relation to the warrant (supposed to set forth the relevance of the claim [ibid., 42]) by overlooking the implicit, but prominent and potent religious component:

W—It is advisable for a stranger to abstain from desires of the flesh (?)

D—You are strangers C—You should abstain from desires of the flesh

It is therefore not really so "difficult to connect" the different aspects of Peter's argument here (ibid., 133). While there may be a lack of explanation, the unstated background would not be difficult for readers to supply from what Peter has already implicitly affirmed by assuming familiarity with a number of key OT concepts. In other words, a guiding hermeneutical framework is supplied both intratextually and intertextually from the cotext. This is the vital notion of God's chosen, regenerated, and hence also holy (separated) strangers-sojourners (1:1–3, 15–17), who will by virtue of their Christian character and calling abstain from all pagan practices (2:1).

Second motivation. The second motivation derives from a powerful figure in the original text: unspiritual "fleshly" (*σαρκικῶν*—with a strongly negative connotation) lusts "wage war against" (*στρατεύονται*) one's new "life" (*ψυχῆς*) in Christ (with a possible underlying reference to one's eternal soul). Thus it is safe to assume that any serious Christian would seek to avoid such spiritually detrimental activities which could, along with opposing social forces, be used as a tool of the devil (cf. 5:8). Although it may be true to say that ideas of this nature "were common as well in popular philosophy as in Jewish and Christian religion" (ibid.), it is misleading to imply that the respective motivations were therefore the same, or even similar.[53] No individual moral or religious precept can be adequately evaluated in isolation apart from the enveloping ideology as a whole. Equally questionable is the blanket assertion that "a life dominated by the desires of the flesh violate[d] the high ethical norms of the Gentiles" (ibid., 136), that is, at the

[53]As Keener 1993:713 remarks: "Peter uses the same image, although not for the same reason that philosophers did (freeing the soul from earthly distractions); he demands proper living (2:12)"; (cf. also Achtemeier 1996:176).

time that Peter (Sylvanus) penned this epistle. Indeed, if this were the case, why would outsiders even take notice of the corresponding behavior of believers (2:12b)? Such a conclusion, which suggests a significant ethical similarity between Christians and their contemporaries, also directly contradicts the forcefully expressed opinion which is utilized as a motivating factor somewhat later in the letter (4:3–4).

Third motivation. Peter's third motivation must therefore be added to set this issue in its proper perspective: The "excellent works" of believers, when 'closely watched' (*ἐποπτεύοντες*), by those around them are ultimately and supremely designed to cause the latter to "praise (literally, 'glorify') God" (*δοξάσωσιν*, subjunctive form because it is in an *ἵνα* clause of purpose, *ἵνα* means 'in order that').[54] The temporal reference here, i.e., "in a day of visitation/inspection," produces differing interpretations,[55] but this scholarly uncertainty does not negate the essential point that Peter is making. There would indeed be this unexpected (hence rhetorically emphasized) result in response to the believers' nonconformist earthly life, especially in view of an equally unanticipated, contrastive outcome, i.e., this being the element of exception within the present argument segment. In other words, despite their clearly praiseworthy character, Christians would still be generally "maligned as malefactors" in the world. I do not find any implication here that "the addressees are rebuked for their bad behavior" or that their "negative example" lies somehow in the background of the present argument (Thuren 1995:134).[56] Though there was certainly a danger that they might, under pressure from the current hostile environment, simply give up on their faith and fall back into a contrary mode of life, it does not appear that Peter reproves them for actually doing so. Such a favorable conclusion is again supported by the cotext, in particular, by passages like 1:6–9 (its epistolary, possibly overpositive character notwithstanding [cf. Thuren 1995:91] and especially 1:13–14, 22–23; 5:10).

Many insightful rhetorically oriented studies and helpful exegetical comments are presented in Thuren's book. However, first the reader must be prepared actually to work through the various, at times confusing, analyses

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[54]The apparent leap in the argument at this point, i.e., external praise for good deeds being transferred from the doers to their God, is neither awkward ("a deliberate addition," Thuren 1995:134) nor merely an effective rhetorical technique. It clearly places the topical emphasis where Peter wants it to be in conformity with his larger thematic purpose. And he has already pointed out that believers will also be "praised" for their steadfast faith on the day of "visitation" ("salvation," 1:7).

[55]It most likely denotes Christ's *parousia* 'coming' cf. Achtemeier 1996:178; see also parallel expressions in both the immediate and wider context (1:5, 7; 4:13; Isa. 10:3; Jer. 6:15; Luke 1:68).

[56]Nor do I see as part of the warrant an implication that "the slave represents the master" (Thuren 1995:134). Far more likely would be the image of "children living in conformity with the wishes of their father," which is evoked prior to the present text (1:14–17) rather than later, as in the case of the servant notion (2:16).

(as exemplified above) in order properly to assess their relative validity in representing the most likely communicative intentions of Peter. This would apply both to the supposed biblical setting (exegesis, meaning) and to a particular contemporary situation of relevance (application, significance). Second, while his (or my own) framework of argument may be helpful for calling attention to various factors that need to be considered, it is difficult, and possibly also misleading, to utilize a schema of this model to display visually the larger sections of the discourse. There are simply too many influential compositional elements engaged in a rather complicated interaction to do this effectively. Thus while one appreciates the effort to represent diagrammatically the first and second halves as well as the letter in its entirety (ibid., 214, 216, 221), the final result tends to be counterproductive in its complexity and apparent subjectivity. One may have to remain content therefore with a traditional prose description of such structural features, accompanied perhaps by a display of only select pieces of the puzzle rather than the complete thematic-pragmatic picture.

The Overall Argument of 1 Peter

In conclusion, I will make a general application of the central core of my rhetorical argument model (i.e., problem, motivation, appeal) to 1 Peter as a whole. This will provide one way (out of several analytical possibilities) of summarizing its total thrust. A delineation of these three major constituents includes certain pertinent aspects of the underlying factors of setting, situation (context), cotext, assumption, and exception. However, an assessment of the letter's overall potency is a matter for each one to determine individually at the end of an attentive reception of the complete text (during a single act of message transmission).

PROBLEMS

1. Physical and psychological persecution (1:6–7; 2:15; 4:12, 16–17, 19; 5:10)
2. General social ostracism and exclusion (1:17; 3:16; 4:4)
3. Potential familiar pull from the past—former pagan way of life (1:14, 18)
4. Surrounding, seductive non-/anti-Christian worldview and lifestyle (2:11; 4:2–4)
5. Tensions and inconsistent behavior within the fellowship (1:22; 4:8–11; 5:2–3, 5)
6. Spiritual doubts about the reliability of God's promises and the future (1:3–5; 5:10)
7. Satan's constant, deadly temptations and trials (5:8–9)

MOTIVATIONS

1. You have been divinely chosen as royal priests, the redeemed, holy people of God (1:2, 15, 18; 2:5, 9–10; 4:6; 5:10)
2. Your salvation and hope of a heavenly inheritance are sure, even as God's word is true (1:3–4, 5, 9, 12, 21, 23–25; 2:2; 3:9, 18, 21; 5:1, 4, 10, 12)
3. Christ has given you an example to follow (1:11; 2:7–8, 21; 3:18; 4:1)
4. You have been "born again" unto a new way of life, hence are "aliens" in this world (1:1, 3, 17, 23; 2:11; 3:21; 4:3)
5. Your good behavior will reduce the slander of your enemies and perhaps win some to Christ (2:12, 15; 3:1, 15–16)
6. God himself gives you the strength to remain faithful and to do his will happily (1:5; 2:25; 3:21; 4:11; 5:6, 10, 14)
7. The future day of judgment for all the wicked but of glory for God's saints is near (1:13, 17; 3:22; 4:5–6, 7, 17; 5:4, 6, 10)

APPEALS

1. Give all glory (worship, praise, thanksgiving) to God (1:7; 2:13; 4:11, 16)[57]
2. Patiently endure suffering and persecution without retaliation (2:20; 3:14, 17; 4:13)
3. Manifest humble/submissive, sanctified, obedient, and good behavior before all people (1:15–17; 2:1, 9, 13, 24; 3:8–9; 4:19; 5:5)
4. Live in loving harmony with fellow believers (1:22; 3:8–9; 4:8–11)
5. Remain steadfast in the faith and set your hope of salvation on God (1:3–9, 21; 3:15, 18)
6. Testify in word and deed to the truth of the gospel message (2:12; 3:15–16; 4:11)
7. Continually resist Satan's vicious attacks from without and within (5:8–9)

The detail that is reflected in the preceding synopsis suggests that it is not really helpful to attempt to formulate a single all-embracing central theme, for a text as semantically and pragmatically rich as 1 Peter (and most other NT epistles). Rather, one must recognize that the author undoubtedly has a more complex goal in mind. It is one that continually develops in incremental scope and complexity (e.g., through anaphoric reference and cumulative semantic resonance) as the discourse progresses along several topical planes that incorporate many layers of thematic significance. While there may be a certain dominant aim that seems to stand out, this foregrounded element normally exists in a hierarchical relationship to others, any of which (or any combination of them) may exhibit local prominence within a particular unit. Thus it is the total of all included (also implicit) mutually interactive aspects and integrated

[57]This general appeal serves as a primary motive for all of the others.

levels of denotative content, illocutionary intent, and connotative force, both theological and ethical in nature, which constitute the essential meaning of the typical epistle. In the case of 1 Peter, "[T]his is the word that [is] preached [also] to [us]" (1:25), that is, "exhorting and testifying this [gospel] to be the true grace of God" (5:12). That is the message which needs to be conveyed as fully, dynamically, accurately, and idiomatically as possible via Bible translation in each of the world's 6,808 languages.[58]

Contemporary Relevance of 1 Peter to God's "Holy Priesthood" Living in an African Babylon[59]

To receptors reared in the Western world, the many references in 1 Peter to "suffering" and the consequent need for patient "steadfastness" may sound irrelevant—indeed, as "alien" perhaps as the very designation used for the letter's initial addressees (1:1; 2:11). Therefore, except for a selection of key Christological passages (e.g., 1:3, 18–19, 23; 3:18–20) or those that allude to the "glory" of heaven (e.g., 4:13), the epistle as a whole might be in large measure ignored or postponed for future study. Even the prominent emphasis on the corporate people of God and their "holy" character (based on the fixed, normative standard of God's word), which runs throughout the epistle, may be rather difficult for Christians to relate to who are located in the predominantly individualistic, assertive, relativistic, and power-oriented West. Such notions would not seem so unimportant, however, to believers living in many other parts of the world, in particular, those who are presently suffering. In contrast, it is important to compare carefully such superficially similar life contexts—namely, the biblical and the contemporary—in order to determine the extent to which these situations really do correspond, that is, on their respective deep levels of reference and relevance. In this closing section I will carry out a brief comparative study of the previously discussed cluster of key Petrine theological concepts—suffering, steadfastness, salvation, sanctification, and priesthood—as these relate, to a traditional central African setting.[60]

It is important to call attention to the many difficulties that confront translators who wish to convey the essential message of 1 Peter meaningfully in

[58]*Ethnologue*. Edited by Barbara F. Grimes. 14th ed. Dallas: SIL International. In press.

[59]A negative way of calling attention to the importance of the hermeneutical application found in this section is expressed in the following comments by David Jasper: "[T]he historical-critical approach...will tend to limit the moment of reading and interpretation to one distinct and distant moment—the moment of the text's inception and first reading and use—with insufficient regard for the continuing and contemporary power of texts, not least these texts of Scripture, giving too little attention to the *present* and contemporary moment of reading and reception" (1997:477).

[60]For a broader, much more extensive discussion of the biblical meaning and contextualized application of the message of 1 Peter in today's world, see the fine study of McKnight 1996:passim.

their mother tongue. The criterion of meaning must be stressed because it is not so difficult to produce a more or less literal, formal correspondence rendering of this or any text in another language. To convey the original content meaningfully—that is, in a functionally equivalent manner—however, is a complex communicative task, one that requires individuals who are both biblical scholars as well as literary artists in their own language.[61] Thus a concordant translation, though relatively easy to prepare, often demonstrates some rather negative results in the effectiveness of message transmission. In other words, a literal text frequently turns out to transmit either a meaningless message or one that is overly difficult to understand, stylistically unnatural, misleadingly ambiguous, or in some cases, even completely erroneous.

For example, Peter's opening words (1:1–2) sound something like this in the old missionary version of the Chichewa language of Malawi and Zambia (as given in a literal back-translation into English):

> Peter, a sent one of Jesus Christ, to the chosen ones who are [also] strangers of a scattering in [the area of] Ponto, Galatia, Kapadokiya, Asiya, and Bituniya, as in a knowing in advance of God Father, in a cleansing of an ancestral spirit, doing obedience, and sprinkling of the blood of Jesus Christ: Good fortune and peace, may they abound for you.

The verbal awkwardness of this rendering is not merely an inevitable product of the mechanical translation process. It is inherent in the Chichewa text itself, which is virtually incomprehensible as it stands. Several critical examples of probable misunderstanding are immediately obvious, namely: the implication that it is "Peter" who is "being sent to [visit ?] the chosen ones" (who happen to be "strangers" to him), that an unnamed "ancestral spirit" is involved in some sort of required (i.e., for the sake of "obedience") "cleansing" ceremony, one somehow (not clearly) connected with a "sprinkling of Christ's blood," and that the writer of this text (not necessarily "Peter") wishes plenty of "good fortune" for "you," the referent of which is not immediately clear. Needless to say, one cannot blame people for not wanting to read/listen much further to this letter after encountering such a semantically confused beginning. And things get no easier in

[61] For a basic discussion of the issues raised by differing translation techniques, see de Waard and Nida 1986:36–40. A commentary that attempts to deal with this issue in relation to the comparatively difficult text of 1 Peter is that of Arichea and Nida 1980. Hillyer 1992:73, 81 too offers a number of perceptive comments on Bible translation (mainly in relation to the NIV); for example, concerning the "rather insipid" rendering "dear friends" for *Ἀγαπητοί* and "I urge you" for *παρακαλῶ* in 2:11, or the need to reflect (through a corresponding translation) the "mild irony" present in "respecting" (*τιμᾶτε*) the king as well as the common man in 2:17. A number of translation-related issues are also discussed in the footnotes (usually) by Marshall 1991:33, 89, such as the varied nuances of the Greek key word "grace" (*χάρις*), or the "careful unpacking" that is necessary in order to render meaningfully the figurative genitive phrase "covering of evil" (*ἐπικάλυμμα... τῆς κακίας*) in 2:16 (ibid., 84–85).

subsequent verses as potentially meaningful phrases quickly get buried in syntactic over-complexity along with an unnatural concentration and combination of conceptually obscure abstract nouns.

The preceding criticism is not meant to downplay the many serious obstacles that translators face when confronting the text of 1 Peter, whether in the original Greek or in some relatively literal English version ([N]RSV, NIV, NJB, NASB, etc.). The more important of these may be summarized as follows:

> The First Letter of Peter is one of the most difficult books to translate in the whole New Testament. It is written in very formal Greek. Many of the sentences within the letter are long and complicated, so much so that it is rather difficult to be sure of the logical relationships within a sentence [e.g., 1:3–5]...The letter also contains a lot of implicit actors (subjects) and goals (predicates) [e.g., about twenty in ch. 1]...A further source of difficulty is the presence of many theological and technical terms [e.g., note the heavy concentration already in 1:2] (Arichea and Nida 1980:2–3). [Personal comments added in brackets.]

It is important to note that the problems involved here are not only linguistic, but also frequently cultural.[62] The following is a limited illustrative selection of these that pertain to the central thematic topics of suffering, steadfastness, salvation, sanctification, and priesthood. This overview will focus in particular upon those concerns of special relevance to the "elected ones" who currently reside in southcentral Africa.

Central Thematic Topics

Suffering

The idea of suffering is certainly no stranger to the majority of people living on the African continent. In some areas Christians are being persecuted for their faith, if not overtly then indirectly, through various means. Egypt, Sudan, and northern Nigeria quickly come to mind in this respect. There the message of 1 Peter has both immediate as well as accurate literal

[62]Perhaps the most obvious instance of the cultural nonequivalence of concepts concerns the key term 'cornerstone' (*ἀκρογωνιαῖον*) in 2:6. The Chewa people, for example, do not use stone when building a house, even a modern one; thus the notion is completely foreign to most receptors. The closest local correspondent is the 'centerpole' (*mzati*) that is used when constructing the traditional village dwelling.

relevance. In most other parts of Africa, however, the many sufferings that people experience are not religious in nature—the product of their profession of religious faith.[63] Rather, they are either social (of human origin, e.g., ethnic cleansing, political repression and corruption, civil war, lack of adequate medical facilities) or ecological (e.g., drought, floods, locust plagues, epidemics). In such situations, while certain passages may be applied in very specific terms (e.g., 1:6–7; 4:12–13), the actual rhetorical settings (biblical and contemporary) are quite different. Such a contextualized understanding of suffering, unless clearly differentiated in the presentation, may therefore contradict other segments of this same epistle, for example, the several references to living in a surrounding "pagan" sociocultural environment (e.g., 2:11–12; 3:15–16), one that was characterized by a competing and probably predominant religious philosophy (e.g., emperor worship, cf. 2:13).

However, since the norm (at least in Malawi and Zambia) is for sermons to be based on a selection of minimal texts (i.e., one or two verses) and inadequate exegetical study, this contextual divergence is not usually recognized by most listeners as a problem. Furthermore, the widespread exploitation of the poor by the rich and powerful can easily result in a semantic transfer involving the concept of 'pagan' (*ἔθνοι*) from an ethnoreligious orientation to a sociopolitical one. The reality is therefore that 1 Peter is often used as a source of messages of comfort for Christians who are facing all sorts of difficulties in life that are essentially nonreligious in origin. These range from the shortage of basic living commodities, the absence of urban job opportunities, and no audible voice in government, to the awful consequences of the AIDS pandemic. Thus the letter's communicative relevance is very real, but at the same time it is also applied in a transferred sense in relation to the original, and hence open to some hermeneutical question in this regard.[64]

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[63]In some cases an individual denomination or sect may be persecuted, at times quite severely, on account of its nonparticipatory or actively separatistic stance against the government, whether local or national. In the recent past, though not currently, a notable example of this in southcentral Africa has been the Jehovah's Witnesses (*Mboni za Yehova*).

[64]The intended significance of a biblical text may be distorted to a greater or lesser degree not only by misapplication, but also more seriously by interpreting (or deliberately skewing) a given exegesis according to a predetermined agenda. This is evident, for example, in the following illustration of a postcolonial, feminist perspective on John 4:22–24: "The seemingly inclusive replacement [of the cultural centers of Jerusalem and Gerizim] maintains the religious/racial superiority of Jesus (v. 22), a characterization that clearly shows that imperialism's universal standards never intend to create relationships of equals but to win devotees. Therefore, the transcendence of both Jewish and Samaritan cultural spaces by the realm of Spirit and truth (vv. 23–24) is, in fact, an installation of the superiority of Christianity—which, as we now know, proceeds by discrediting all other religious cultures for its own interests. We perceive this unequal inclusion through the discursive use and final dismissal of a person with female gender in the story [in v. 42]" (Dube 1996:52). I doubt that Peter would come out very well according to this sort of a biased evaluation, e.g., on submission (1 Peter 2:13–3:6).

Steadfastness

The disparity in reception as just noted also affects to a greater or lesser extent the interpretive perspective on the other key topics in 1 Peter, especially the idea of steadfastness. This difference concerns the basic motive that is being appealed to when "patient endurance" is encouraged (e.g., 2:20; 4:19). Thus in a contemporary setting it is more a matter of merely surviving than of making any sort of living testimony to society at large (cf. 3:15–16), most members of which would probably claim to be "Christian." (Zambia has in fact been officially declared to be a "Christian" nation). The term *pagan* which is an alien concept in Bantu accommodative socioreligious thought,[65] does project considerable religious significance. It is meaningful, however, not regarding the present generation, but the past, in particular, the customs and traditions 'handed down by the ancestors' (πατροπαραδότου) cf. 1:18. Indigenous African beliefs regarding various kinds of spirits, omens, taboos, divination, sorcery, and witchcraft are highly resilient and attractive in spite of a century or more of persistent Christian indoctrination. Therefore, they continue to exert a great influence on the local value system as well as on the outlook of many nominal Christians. This predilection for ideological and ethical compromise of course has serious consequences with regard to the realization of sanctification (see below).

In some cases, a traditional worldview and religious framework have been largely incorporated by way of such syncretism into the official dogma of a so-called Christian church body, especially one within the disparate group known as "African independent churches" (AICs). Steadfastness in the sense of both doctrinal fidelity and practical adherence to sound scriptural principles is therefore an issue of major concern as the church continues to manifest great numerical growth on the continent, but all too often at the expense of an accurate understanding of what true biblical faith is. As a result, one cannot really take for granted that "the word [being] preached as good news" to many willing listeners would bear much, if any, resemblance to what the Apostle Peter had in mind (1:25).

The problem is exacerbated by the fact that often the extremes of two completely different religious systems come into conflict—namely, the rationalistic, individualistic, propositional, concept-oriented Western variety and the concrete-relational, communal, participatory, experiential African type. Whereas the former stresses doctrinal purity and holiness of living (to avoid individual guilt), the latter emphasizes ritual fellowship, interpersonal

[65]In the realm of religion, the notion of paganism was introduced to Africa by the first missionaries who immediately applied it to the indigenous system of belief. According to a traditional African (Bantu) way of communalistic, syncretist thinking, however, all religions are equally valid (and there is no such thing as false doctrine per se), although the local variety of worship practice is preferred because it is most familiar, has ancestral sanction, and has seemingly proven itself over the centuries.

harmony, and civic righteousness (to avoid public shame). The person of Jesus Christ can thus become a "rock" of offense for either side (cf. 2:8)—for the Westerner when he notices seemingly lax beliefs with regard to biblical Christology being proclaimed in African churches, and for the African when he observes what appears to be relatively weak behavior with regard to Christian charity being practiced by Western church leaders.

Salvation

Salvation is another of those popular ecclesiastical terms that is repeatedly used but not always correctly understood, at least not in the scriptural sense of a phrase like "the salvation of your souls" (*[ὑμῶν] σωτηρίαν ψυχῶν*, 1:9). The problem here, in addition to reflecting a relative deficiency of biblical background (e.g., with regard to the notion of a "blood [vicarious/sacrificial] redemption," 1:18–19), has also to do with relevance. Why worry about the distant future when one's present (worldly) rescue is an issue of such pressing concern? For many people salvation in the future can only be appreciated in terms of personal deliverance during the here and now. This is in fact the claim that is being made by the multitude of Christian crusaders and evangelists who move up and down the subcontinent promising physical and material healing or blessing of every sort (a "health and wealth gospel")—in direct contrast to what Peter reveals to be the more likely status and experience of true, testifying believers in Christ (e.g., 1:6–7; 2:21; 3:14–17).

It is imperative for the sake of credibility, confession, and conscience that the Christian church give due consideration to earthly matters (e.g., food, housing, medicine, clothing, education, and employment), but there is a certain priority that needs to be applied. It must be recognized that all the references to "salvation" in 1 Peter (1:5, 9, 10) are definitely linked to the future ("the last time," 1:5) and Christ's return to bring his flock into the heavenly "inheritance" (1:4) that they are patiently waiting for as "strangers" and "sojourners" here on earth (2:11). Thus the "hope" (*ἐλπίδος*) that the believers are to witness to in Peter's age (3:15) is very real, but it has a predominantly spiritual focal point that has little if anything to do with this present life, which could easily come to an end at any time (4:7).[66] Rather, the current "sufferings of Christ" (4:13) can only be endured by faith in the promise that the "eternal glory in Christ" is awaiting them on the other side of the grave (5:10).

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[66]A passage like 1:9, having the present participle "obtaining" (*κομιζόμενοι*) might seem at first to be an exception in this regard. The temporal context however is clearly set in the distant future at Christ's second "revelation" (1:7, 13), while "σωτηρία [salvation] is here an eschatological term" (Achtemeier 1996:104).

A future, nonmaterial deliverance of this nature presents special conceptual difficulties in central Africa because it does not jibe with the conventional worldview. For most people a vision of the future rarely extends beyond the next growing season, which depending on the annual rains, is always a matter of life or death, certainly for most children under five. Hence, a concept such as hope is often rather difficult to find a translation equivalent for. Moreover, an indigenous religious perspective (which typically encompasses all of life's activities) is directed much more toward the past and the attention of the ancestors, who now exist as guardian 'spirits' (*mizimu*), if properly placated. They are the maintainers of traditional mores and values and are uncertain mediators between a distant 'high god' (*Mulungu*), surely not a benevolent Father (1:17), and his fickle human creation (*anthu*).[67]The concepts of blessing and punishment are in turn, as in all natural religions, integrally linked with a person's moral behavior in relation to the community at large, including the "living dead" (recently deceased and still venerated individuals). In short, what one gives one gets, or as the Chewa proverb puts it, 'to give [to help another] is to store up' '[i.e., for future repayment]' (*kupatsa ndi kuika*). If a person seriously violates the time-honored mores (e.g., through illicit sexual relations), the ancestors will inevitably punish him or her, usually by means of some sort of fatal illness (e.g., *mdulo*—a thoracic wasting disease similar to TB).

Thus the idea of a coming, postlife event of judicial evaluation, is also quite foreign to most people (cf. 4:17–18). Individuals are believed to be either blessed or cursed by the clan spirits during their current earthly existence. This treatment is not something that can be experienced beyond the grave, not even by the worst of witches.[68] Considerable conceptual interference regarding these and related aspects of Peter's proclamation of "salvation" (1:5, 9; in contrast to the alternative, 4:5) must therefore be counteracted (e.g., through the teaching ministry of the churches) if receptors are to experience the full eschatological "joy" that his message is meant to inspire (cf. 1:6, 8; 4:13).

Sanctification and Priesthood

Similar difficulties in attaining a relative parity in communication equivalence attend the many paraenetic exhortations that are found here, as in most other New Testament epistles. These by and large pertain to the purified, holy quality of life (in terms of sanctification) that Christians are to display, as

[67]For a brief overview of central African religious philosophy, see Stine and Wendland 1990:chs.1–3.

[68]It may be observed in this connection that from an African perspective the closest correspondents to demons or devils are essentially human in nature, i.e., 'witches' (*mfiti*) and 'sorcerers' (*olodza*). A passage that proclaims Christ's defeat of and power over all diabolical forces (e.g., 3:22; Eph. 1:21; 6:10–17) must therefore be applied in two stages: first to the local malevolent manifestations and secondly to the Satanic beings that motivate and empower them.

"aliens" and divine "priests" in the world (1:14–17, 22; 2:9)[69]—in contrast to the prevailing, antibiblical cultural and moral norms. Overt behavioral purity was undoubtedly an ideal to be manifested according to traditional African standards, especially as mentioned earlier in the context of one's family, clan, and the immediate community (ministered to by an indigenous, spirit-centered shamanism). However, this is essentially an externally defined and determined social criterion, as shown in one's actions, which are intended to promote praise and to prevent public shame that would certainly reflect badly upon one's closest relatives. The notion of a people or fellowship of faith that stand strictly apart from, and as an overt testimony against, all contrary worldly beliefs and practices is one that is very difficult to conceive, let alone live by, in any accommodative, communal, and traditionally minded society. For many, therefore, the practice of syncretism is a much more attractive and viable option (than 1 Peter 4:1–6).

The source of human evil and goodness is widely recognized as being the 'heart' (*mtima*), the underlying source of all emotions and attitudes. But it is up to the individual to keep control of this vital internal component of the personality in relation to fellow human beings (including now the departed "living-dead"). Accordingly, there is little conception of personal guilt and of bearing responsibility for what goes on inside one's own being. Sin happens on the outside when one is publicly found committing an action that has the potential of injuring personal relationships. Hence there is the novelty of Peter's reference to the need for a Spirit-induced "sanctification" (*ἁγιασμῷ*, 1:2) resulting from an act of inner "regeneration" (*ἀναγεννήσας*, 1:3, 23). This involves a "purity" that demonstrates itself, not in the performance of certain traditionally prescribed ritual procedures (e.g., food offerings to the ancestors), but most laudably in a lifestyle that is characterized by "brotherly love" (*φιλαδελφίαν*), with special reference to those who are fellow members of the "brotherhood" (*ἀδελφότητα*) of faith (1:22; 2:17; 5:14). Such "Christian love" (*ἀγαπᾶτε*, 2:17) is best demonstrated in an attitude of mutual "submission" in all personal relationships, both within and without the fellowship of faith (2:13–3:7). To contrast with conventional African patriarchal norms of familial behavior, there is a need to emphasize that men/husbands too (especially) are included in this all-embracing injunction (3:7).

The point that genuine Christian witness invariably provokes a conflict with surrounding evil spiritual forces is a concept to which most believers in

[69]The only priests that most people know are members of the Catholic clergy. There is no special priestly class that operates within the framework of Chewa traditional religion. Instead, it is other ritual specialists (e.g., diviner, medicine man, spirit wife) who, along with the local chief (*mfumu*), perform a variety of priestly functions as their respective occasions arise. Peter's crucial metaphor of 2:5, 9 therefore needs to be carefully explained in terms of its intended OT background, including both the concepts of holy (set apart) in relation to God and priesthood in terms of human service dedicated to the divine.

central Africa can readily relate (much more easily than their counterparts in the West). However, as noted above, their concerns in this regard must be thoroughly refocused, that is, away from the paranormal, humanized beings that populate their indigenous worldview. These are the various types of ancestral spirits, whether good or bad, as well as those individuals who are believed to be malicious witches/sorcerers. They need to realize that the real enemy is Satan, and his demonic host, who have no counterpart at all in the traditional religious system. The image of the devil as a ravenous lion in search of prey (5:8) is a natural and familiar one in Africa; but this recognition needs to be complemented by a correct understanding of the diversity and ubiquity of the wicked, superhuman powers that Satan has at his disposal and who are working his will against Christians in the world (5:9).

The good news needing urgent proclamation is that all such evil forces, though still very vicious and ever virulent, have already been completely defeated by means of Christ's saving mission (3:22; cf. Achtemeier 1996:274). Moreover, it must be seen that the phrase "spirits in prison" (3:19–20) does not refer to certain disobedient ancestors who were somehow bound by the powers of sorcery to do their (human) master's nefarious bidding here on earth (as some literal vernacular translations might imply). Rather, this figurative expression denotes either pagans and apostates, now confirmed and bound forever in their unbelief for punishment, or more likely, to certain of the especially iniquitous servants of Satan who are similarly confined forever in their state of damnation.[70] Although all other diabolical "angels, authorities, and powers" are still armed and dangerous, their real strength has been broken in relation to all baptized believers in Jesus Christ (3:21), and they have been subjugated by the victorious Lord and Savior (3:22). The lion's intended victims are definitely not defenseless (5:8)—as long as they remain attached by faith to their "Chief Shepherd" (5:4, 9–10).

Strategy Needed

The preceding selective survey highlights the vital need for a twofold strategy aimed at increasing the effectiveness of communicating Peter's message concerning "the true grace of God" (5:12) to people of various world cultures. To begin with, we see the importance of a sound exegetical method based on an analysis of the original text (Greek). As demonstrated above, this involves a complete discourse study of the original document,

[70]Namely, those fallen angels who, according to the book(s) of Enoch, are referred to in Gen. 6:1–4. For a cogent argument in favor of this latter, nontraditional interpretation, see Achtemeier 1996:256–261.

one that incorporates as many of its constituent structures as possible: lexical-semantic, syntactic, stylistic, rhetorical (functional-pragmatic), and thematic. Only a comprehensive, systematic examination (under the normal restrictions of time, space, and possibly audience) with respect to the biblical text as well as its total surrounding environmental context is able to reveal something of the depth of meaning that is contained in a work of such theological magnitude as 1 Peter. This sort of total analysis in turn presents a clearer picture of the challenge that faces all those who seek to convey its pressing message in contemporary terms and with similar rhetorical power today.[71]

As has been suggested, this vital transformation of the Word begins with grassroots Bible translators, wherever they happen to be and whether they are working in a major world language, such as a regional lingua franca (like Chichewa), or a tongue that is spoken only by a few hundred souls who reside in the rain forest of the Congo Basin or the desert wasteland of Namibia.

Thus coupled with the initial emphasis on correctly understanding the source text of Scripture must always be a complementary concern for transmitting its essence of content and intent in a natural and meaningful manner, using the complete linguistic and literary resources of a contemporary receptor language. Often a full aims-agenda of bringing the original passage conceptually closer to present-day receptors can be achieved in a translation only partially, that is, in comparison with the manifold significance in a given biblical document. The effort may be hampered by some severe limiting factors, for example, a lack of equivalence in the restriction to written (as opposed to a sound-enhanced oral-aural) discourse coupled with a relatively low level of literacy among the intended receptor group. Some of this difficulty may be overcome through the use of different media (e.g., audio Scriptures) and such varied extratextual aids as footnotes, illustrations, cross references, section headings, typographical formatting, and a glossary of key terms. However, these supplementary resources must be carefully prepared in order to help current Scripture consumers bridge the critical hermeneutical gap that exists between their own language and life setting and context of the biblical text.

The ultimate objective of Bible translation—complemented by a teaching-preaching ministry—is to achieve what may be described as the greatest possible level of communicative equivalence. This concerns not only message accuracy, but also such less tangible, yet recognizably important features, as artistry, impact, appeal, and relevance. Only to the degree that perhaps such an ideal situation exists will Christians today—especially those

[71]See Kennedy 1998:ch. 4 "Formal Speech in Some Nonliterate Cultures" for some preliminary ideas regarding the notion of a crosscultural system for the analysis of rhetoric. In the case of a meaning-oriented translation, the stylistic features that perform specific rhetorical functions must be matched as closely as possible—function for function—to maintain an acceptable level of communicative equivalence (with a priority on the accurate transmission of informational/theological content) in relation to the original text.

living in some Babylon of alienation, antagonism, or adversity—be in a position to grasp in sufficient measure the theological significance and rhetorical implications of Peter's convicting and convincing "exhortation" for God's very own people, his "royal priesthood," to "stand fast" in their holy faith-and-life "testimony" to the gospel of Jesus Christ (1:2–4; 2:9; 5:12).

APPENDIX I

Topical and Structural Outline of 1 Peter

The larger sections of 1 Peter are rather clearly marked as to aperture and closure by normal epistolary techniques such as: patterned recursion, conjunctions and other transitional devices, shifts in content or intent, plus characteristic markers like vocatives and end stress (e.g., exclamation, concluding/climactic utterance).[72] One especially important stylistic feature of the entire text is the presence of many long, frequently rhythmic, periodic sentences, most of which are complete paragraphs in themselves. The letter is broken up into three major divisions as follows:

Part 1 – 1:1–2:10
Part 2 – 2:11–4:11
Part 3 – 4:12–5:14

Outside the enveloping epistolary framework (1:1–3 and 5:12–14) there is a prominent progression of alternating paraenetic (hortatory/consolatory) and didactic-apologetic (motivational/theological) passages, normally combined within a distinct compositional unit. This extends with cumulative effect throughout the entire text. This sequence of paragraph and higher sectional divisions is outlined below,[73] with each segment being defined by its principal literary markers and identified by a simple topical summary. Four degrees of indentation are utilized to indicate the different levels of organization within the letter as:

epistle
  division
    section
      paragraph

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[72]For an overview and application to Colossians of this structure-functional method of discourse analysis, see Wendland 1992.

[73]My schema may be critically compared with the "structure of argument" proposed by Thuren 1995:ch.5 and the outlines found in Achtemeier 1996:73–74 and Michaels 1988:xxxvii.

Greetings to the elect of God (1:1–2)

The typical Christian epistolary format (author, addressees, characterization, greeting) clearly demarcates this initial unit, a single periodic sentence, in a conventional manner. But this segment is no mere discourse opener, for it concisely introduces a number of key concepts and central personages. Several of these occur in what may be regarded as the focal section of the entire letter, 2:1–10: "elect" (*ἐκλεκτόν-*, 2:4, 6, 9), "spirit/ual" (*πνευμα/τικ-*, 2:5), "holi/ness" (*ἁγι-*, 2:9), as well as synonymous or attributive references to the redemption effected by Christ (2:2, 9) and his obedient disciples (2:1, 5, 9–10). While the latter may be nothing but "dispersed aliens" in the opinion of a hostile surrounding pagan society, they have indeed been "chosen" by God to be his very own people. The letter's initial two verses also establish a prominent trinitarian stance through explicit mention of the "Father," the "Spirit," and the Son ("Jesus Christ" 1:2—cf. 2:5), each of whom is referred to by agency in a separate prepositional phrase "according to, in, into" (*κατά, ἐν, εἰς*).

I. Origin and characteristics of God's holy people (1:3–2:10)

An initial exclamation of blessing-thanksgiving (aperture 1:3) and a final utterance of closure, both of which refer to the "mercy" of "God" upon his covenant "people" (the new-born Israel 2:10), bounds this larger compositional division (inclusio). An alternating pattern of exposition and exhortation reminds readers of the divinely worked "salvation" that brought them into the family of faith in Christ and of the corresponding purity ("holiness") of lifestyle which they are to manifest in the world. A secondary inclusio for this thematically foundational unit is formed by the call to "praise" God in 1:3–2:9. This division is the first of three main parts which comprise the body of this letter.[74]

A. Living in the hope of salvation through faith (1:3–12)

The epistolary thanksgiving, which is really a concise summary of the saving rebirth that gives all believers a genuine hope in this life, concludes with a rather surprising prophetic perspective (utterance of closure v. 12). The second and third (English)

[74] That is: 1:3–2:10; 2:11–4:11; 4:12–5:11. Whether the letter's *prooemium*, or "blessing" (1:3–12), constitutes a distinct division or the beginning of the first main body part is debatable. Some scholars prefer the former compositional arrangement (Achtemeier 1996:73), others the latter (Michaels 1988:xxxiv). I prefer the second opinion since the initial emphasis upon "salvation" (1:3–5) serves to lay the essential Christological basis for the entire unit. The imperatives of implication that begin in 1:13 represent a natural outcome, not a major break in the discourse (as indicated also by the consequential transitional conjunction "wherefore" (*διο*)).

paragraphs of this initial section, both part of the same periodic sentence in Greek, are each marked by an initial prepositional-relative construction (a relative tie-on, vv. 6, 10).[75] These three internal segments are also distinguished by some obvious modifications in temporal and participant focus in relation to the central theme of salvation, namely: future/God vv. 3–5, present/ addressees vv. 6–9, past/prophets vv. 10–12.

1. Assurance of a perfect "inheritance" in heaven (1:3–5)

   This crucial opening paragraph, which initiates the long periodic sentence of vv. 3–12, is structured by a threefold "to(ward)" (εἰς) construction. This arrangement variously expresses the central thought of the unit, with a spotlight that shifts from "hope" to "inheritance" to "salvation." These interrelated concepts are theologically enriched by a cluster of important associated ideas, e.g., "mercy," "begotten," "resurrection," "heaven," "power," "faith," and "last time." This concentrated doxology foregrounds, in a magnificent manner, the reason(s) why "the elect" (v. 1) are to praise God.

2. Joyfully awaiting the future revelation of Christ (1:6–9)

   This second stage of the author's blessing introduces the primary rhetorical exigency (righteous suffering) that has motivated the composition of this epistle. The segment ends in a way similar to the preceding paragraph, structural epiphora, with an emphasis on persistent "faith" and a future "salvation" to be "revealed' at Christ's second coming (cf. vv. 5–9). It is further bounded, somewhat paradoxically at first hearing, by the notion of "rejoicing" (vv. 6a–8b).

3. Prediction and confirmation of this gospel by prophets and angels (1:10–12)

   This explanatory paragraph carries over topically from the preceding one with the idea of "salvation" (structural overlap, anadiplosis). The temporal perspective shifts backward, however, as the present operation of God's saving plan is made concrete and consecutive through the reference to OT prophecy, namely,

[75]According to this analysis, the full stop punctuation in the edited Greek text at the end of verses 5, 9, and 11 should be changed to a semicolon. Such long periodic sentences are extended by means of participles, relative constructions, and adverbial clauses to create an "attractive solemnity of style" (Turner 1976:125). For an important observation on the communication significance of reiterated elements within the structure of such orally articulated discourse, see Achtemeier 1996:90, fn.3.

to the triumphant "sufferings" of Christ (v. 11). The mention of "prophets" (v. 10) and "angels" (v. 12) forms a conceptual inclusio, but the main emphasis is really upon the salvific blessings made available to the addressees ("you," three times in v. 12) through the gospel message centered in Christ and mediated by the Holy Spirit.

B. Conforming to a new way of life (1:13–25)

The second major section of part 1 begins with an implication-marking "wherefore" (*διό*) and a graphic image that leads to the first hortatory imperative of the letter, "set your hope." This command reiterates a focal concept found also at the onset of the preceding section (v. 3, corresponding beginnings, structural anaphora). This connection is reinforced by the related notions of "mercy" (v. 3) and "grace" (v. 13), the latter being a metonym for salvation, as in the key concluding passage of 5:12. "Hope" in v. 13 is also linked to the associated ideas of "new birth" and "living," a pairing that recurs toward the end of the unit in v. 23 (an imperfect inclusio). The close of this larger injunctive unit is also marked by a final utterance of closure (v. 25b), the emphasis upon God's "word" (*ῥῆμα*, two times), and repetition of the verb "proclaim the good news" (*εὐαγγελίζομαι*, cf. v. 12, epiphora). Internal cohesion is effected syntactically by the spaced sequence of aorist imperatives plus nominative plural participles (vv. 13, 14–15, 17–18, 22–23) and semantically by a recursion of the motif of time (vv. 14, 17, 20, 25). The three paragraphs of this section may be viewed as consisting each of a single long periodic sentence with end stress.[76]

1. Let holiness distinguish your lifestyle (1:13–16)

A cluster of "holy's," four times, brings this opening paraenetic paragraph, which begins with a call for "hope," based on our salvation in Christ (vv. 3–12), to a thematically emphatic close. The segment is heightened by a climactic divine command from Leviticus (vv. 11:44–45; 19:2; 20:7): God's chosen, regenerated people ("children") must live in accordance with the holy character of "the One who called" them (v. 15).

[76]This form-sensitive analysis interprets v. 23 as ending in a semicolon instead of a full stop before "because" (*ὅτι*) the OT citation, that is, in a manner analogous to 1:16 and 2:5–6. A less probable, but still possible, change of punctuation alters the full stop before "as" (*ὡς*) in v. 14 to another semicolon, transforming the description of vv. 14–15a to a Janus-type modifier of the two imperatives of v. 13b and v. 15b.

2. Remember the price Christ paid for your redemption (1:17–21)

The letter's first simple conditional "since" (*εἰ*) leads off this new paragraph, which highlights Christ's vicarious redemption and its life-related implications (Father-fearing behavior in contrast to following "futile traditions from your fathers").[77] The blessed outcome for these "sojourners" (v. 17; cf. v. 1) and "believers" (*πιστ-*, two times) is aptly reserved for the end of the unit, where the key terms "faith" and "hope" reappear (cf. vv. 3, 5, 7, 13), both concepts solidly based "on God" (*εἰς θεόν*, two times in v. 21).

3. Let moral purity reflect itself also in brotherly love (1:22–25)

The central, fellowship-reinforcing injunction/imperative of this paragraph, "love one another" in purity (v. 22), again occurs near its beginning (cf. vv. 13, 17, morphological anaphora). It is strengthened by the concluding reference to Isa. 40:6–8, an argument pattern (appeal plus scriptural grounds) which duplicates that found in vv. 13–16. This message-validating citation further highlights the thematic contrast between the transitory nature of the addressees' present, hostile, worldly milieu and the eternal gospel (cf. 1:12, epiphora) which has given them all an everlasting new birth in Christ (cf. 1:3).

C. Proclaiming the priesthood to which you belong (2:1–10)

This third and final section of part 1 is initiated by "therefore" (*οὖν*) after the prominent closure already noted in 1:25 (cf. "wherefore" (*Διό*) in 1:13). This onset is marked by the repeated "all" and "and," paratactic redundancy to emphasize the vices being mentioned. The contrastive reference to "newborn" (*ἀρτιγέννητα*, v. 2) echoes related concepts in 1:3, 23 (the latter being an instance of conceptual overlap or anadiplosis, a common stylistic feature of 1 Peter). This is arguably the central text of the entire letter, with its strong emphasis on the professing "people/priesthood" of God as a fulfillment of Old Testament prophecy. The epistle's major theme is recycled again: Christians, the new Israel living in spiritual exile, are to behave in keeping with their rebirth in Christ—that is, "stand fast in the true grace of God" (5:12). The beginning of this section syntactically parallels that of the preceding unit, a plural

[77]Achtemeier 1996:124 observes: "[V]irtually the whole of what [the author] has to say, and indeed the whole of the import of the Christian faith, can be expressed in this sentence midway through the first chapter of the letter."

nominative participle plus "as" (*ὡς*, 2:1–2 and 1:13–14),[78] except that the latter is negative while the former is positive in outlook, structural anaphora. The end of this section is distinguished by another prominent passage of closure (2:10, with a pointed paraphrase of Hos. 1:6, 9; 2:1, 22). The mention of "mercy" (*ελεε-*) coupled with "chosen" (*εκλεκτ-*) in 2:9–10 forms an effective inclusio with the start of this division and that of the entire letter in 1:1–3, while the verb stem "announce" (*-αγγελ-*, v. 9) marks an epiphora with concluding correspondents in 1:12 and 25. As was the case in the preceding section of this division (1:13–25), each of the three constituent paragraphs is syntactically encoded as a single periodic sentence, but now with special end stress provided by supporting quotations from the LXX (vv. 3, 6, 10; cf. 1:25, structural epiphora).

1. Demonstrate your salvation in spiritual growth (2:1–3)

   This paragraph is dominated by the inviting "milk" imagery of its second half, which is undoubtedly a figurative designation for the nourishing gospel "word" mentioned at the end of the preceding section (1:25). The present unit concludes with an unmistakable allusion to Ps. 34:8 (33:9 LXX), which in Greek may include a significant pun ("pleasant [Christ] the Lord") (*χρηστὸς [Χριστὸς] ὁ κύριος*) that introduces the crucial Christological orientation of the entire unit. "Christ" is mentioned elsewhere only in verse 5.

2. Know that our holy priesthood is built on the foundation of Christ (2:4–6)

   The leitmotif of the "elect [and] precious" "stone" (*λίθος*, three times) lends perceptible cohesion to this paragraph and also links it to the next. An inclusio is formed by the trio of key terms: "stone-chosen-precious" in vv. 4, 6. This allusive, figurative reference to the messianic Christ and his temple (implied), the church, chosen by God but rejected by "men" (the ungodly), is again carefully grounded in the Old Testament (notably Isa. 28:16). This is seen especially in the abundant liturgical imagery which thereby stresses the spiritual identification of old Israel

[78]Other syntactic correspondences are listed in Achtemeier 1996:144, fn. 12.

with the new Christian covenant-community, sacrificing priesthood, and fellowship of faith (cf. 1:21).[79]

3. Proclaim your priesthood in testimony to unbelievers (2:7–10)

Anadiplosis using "believe" (*πιστευ-*, vv. 6b–7a), coupled with an inferential "therefore" (*οὖν*) and a front-shifted "to you" (*ὑμῖν*), initiates a critical contrastive pattern that continues throughout the paragraph: belief versus unbelief; cf. acceptance versus rejection in verse 4. This culminates in the conceptually rich and allusive "people of God" synonymy (e.g., Exod. 19:6; Isa. 43:20–21) and the dark-light imagery of verse 9, followed by the decisive, apical citation from Hosea in verse 10. The implied imperative found in the purpose clause of verse 9b (i.e., praise God!) stands out from the surrounding description. Due to their heavy thematic significance and biblical background, verses 9–10 may well form a distinct paragraph of closure that highlights the principal word of encouragement for Peter's addressees. They have now become "God's people" (more past-present contrast) as a result of the divine saving work summarized at the beginning of the section in 1:3–5, inclusio. They may be disparagingly regarded as "not being a people" by the world, but in God's eyes they are a "precious" (*τιμή* 'honored') human treasure (v. 7). This encouraging, inspirational segment thus acts as the climax of the letter's first principal part and the basis for an extended practical application in the next (2:11–4:11).

II. Responsibilities of God's holy and humble people (2:11–4:11)

The sections of this large central division of the epistle elaborate upon specific aspects of the primary implication that follow from the general characterization of God's people (their new "holy" nature and "elect" status) found in part 1 (2:9). The typical alternating paragraph pattern throughout this paraenetic unit features a set of exhortations addressed to different receptor groups (imperative [or equivalent] plus or minus vocative), which provides motivation by referring to Christ's life of suffering (i.e., 2:11, 13, 18, 21; 3:1, 7, 8, 13, 18; and 4:1, 7).[80] A dynamic, triumphant Christology thus undergirds the pastoral pragmatics of this epistle. A significant number of

[79]For a listing of pertinent references, see Achtemeier 1996:150, fn. 17; the language here also reflects similar passages in the Qumran literature (ibid., 151). Achtemeier also gives a helpful summary of the diverse possible semantic connections that may link vv., 1–3 and 4–7 (ibid., 153).

[80]A detailed listing of this alternating sequence of exhortations and motivations is found in Talbert 1986:149–151.

references to "doing good" and being "humble/submissive" (or the equivalent) recurs throughout the unit (e.g., 2:12, 13, 15, 18, 20, 23; 3:1, 5, 6, 8, 9, 11, 13, 14, 16, 17, 18; 4:2, 8). The onset of part 2 is immediately distinguished by the initial vocative "beloved" (*Ἀγαπητοί*—cf. 4:12, discourse anaphora) followed by a personal appeal, "I beseech" (*παρακαλῶ*). The close of part 2 is even more pronounced, being marked by a doxology and "amen" (*ἀμήν*) "glory" (*δόξα*) + "God" (*θεός*, 4:11; cf. 2:12, i.e., an inclusio formed by the parallel references to God's glorification).

A. Doing good in the society at large (2:11–25)

Peter's deeply personal and affectionate plea to his audience announces the start of this new discourse division. This is accompanied by a thematically significant allusion (to Abraham) characterizing the addressees as "sojourners" (*πάροικοι*) and "aliens" (*παρεπίδημοι*) in this ungodly world. The former echoes 1:17 and the latter reproduces a term found in the letter's opening salutation in 1:1, double lexical anaphora. Note also the sharp contrast with their characterization as the "elect" of God in 2:9–10. There is also a vividly perceptible link with the immediately preceding section in the reference to warring "fleshly lusts" (v. 11), which generalizes the specific listing given in 2:1 (another instance of anaphora). A detailed depiction of the "example" of Christ, which is crowned by the concluding figure of the shepherd and his sheep (v. 25) rounds out this particular section in which utterances of exhortation alternate with God-directed words of theological explanation.

1. As upright aliens in the world (2:11–12)

This introductory paragraph, another single periodic sentence, bases its initial ethical appeal upon the ultimate purpose of giving "glory" to God while living in the midst of a hostile society and a contrary cultural mindset (cf. 1:7). The Christian practice of demonstrating "excellent conduct" both to avoid offense and to be a visible witness to the world is more specifically developed in subsequent sections. A reference to the final "day of visitation" (deliverance) appropriately concludes the segment (cf. 1:5, 9, epiphora).

2. As God-fearing citizens of a national government (2:13–17)

This segment leads off with the keynote of the entire section, a lone general command to voluntary "submission"—"for the sake of the Lord" (cf. also vv. 15a, 16b, 19a, 20b)—and it ends with a

dramatic imperative cluster which delineates four associated aspects of the initial concept. An additional lexical inclusio is formed by a second reference to the "king" (*βασιλεύς*, vv. 13, 17). The important ethical notion of freely choosing to "do good" (*ἀγαθοποιεῖν*) is highlighted through alliteration (with *-ν*) in the center of the paragraph (v. 15; cf. also 2:20; 3:6, 17; 4:19).

3. As long-suffering servants in society (2:18–20)

A vocative plus an implicit imperative ("be" and participle) mark the onset of this addressee-specific paragraph. The unit features a concluding string of three hypothetical "if" (*εἰ*) conditions, following a pair of "for" (*γάρ*) explanatory utterances plus a final contrast, "but" (*ἀλλά,*) which deal with "endurance" and "suffering," two times each. These concepts unfold in relation to the enveloping notion of "commendability" (*τοῦτο χάρις* literally 'this favor/grace', vv. 19a and 20b) "before God" (in final, emphatic position) to form a chiastic structure that unifies the section and foregrounds the contrasting behaviors (and consequences) involved:

A this grace
  B endure suffering
  B' endure suffering
A' this grace

4. As faithful followers of the example of Christ (2:21–25)

This is a very long periodic sentence, constituted of four relative clauses that refer to the unique "model" (*ὑπογραμμός*) of the vicarious "Christ." He is named at the beginning, figuratively mentioned at the end, inclusio, and also kept in referential focus in between by a sequence of four relative clauses. A prominent transitional onset marks the start of this paragraph rich with allusions to Isaiah: "for this reason" (*εἰς τοῦτο γάρ*) along with an instance of topical anadiplosis in the verb "suffered" (cf. v. 20b). The opening verse effectively summarizes the unit in terms of Christological motivation (past vicarious offering, v. 21a) coupled with a call to Christian manifestation (present righteous following, v. 21b). There is a widening of reference here to include all of "you" addressees for whom Christ "suffered," v. 21a, and "now" "oversees," v. 25b; "now" (*νῦν*), cf. 2:10, epiphora), thus returning to the inclusive perspective of 2:11–17.

B. Doing good in the context of the marriage relationship (3:1–7)

A new series of illustrative personal injunctions pertaining to the most intimate social community, namely, that which results from the act of marriage, begins after the foregrounded summary of the suffering of Christ (2:21–25). Its close connection with the preceding unit is marked by the conjunction "likewise" (*Ὁμοίως*) plus the distinguishing vocative and imperative participle construction. Another linkage is formed by a repetition of the key verb of "submission" (*ὑποτάσσω*, cf. 2:13, 18, anaphora). The paired vocatives, "wives" (v. 1) and "husbands" (v. 7), clearly delineate this section as an integral pericope.

1. As wives (3:1–6, [1–4 and 5–6])

This longer segment is addressed to "[submissive] holy women who hope in God" (two key Christian characteristics in this epistle). It is patently divided internally into two subparagraphs at verse 5, where a well-known OT illustration of the point is introduced. This internal unit leads off with the demarcative transitional string "for so...even" (*οὕτως γὰρ...καί*) a temporal shift (present to past), and a distinct anaphoric set of lexical items: "women/wives...submitting yourselves to...men/husbands" (vv. 1, 5). The unit also concludes in typical fashion with a reference to some manner of "doing good" (v. 6b; cf. 2:20, structural epiphora), here conjoined with a rather unexpected outcome, i.e., "becoming the fearless daughters [children] of Sarah."

2. As husbands (3:7)

This relatively short, complementary paragraph leads off as the last one did, anaphora, except for a chiastic shift in word order: vocative plus "likewise" (*ὁμοίως*) plus imperative participle (i.e., with an implicit 'be' Young 1994:160). The paragraph and section ends with an arresting negative purpose clause referring to the potential prayer failure of all husbands who do not honor their wives—and of course any others who refuse to recognize their "fellow heirs of the grace of [eternal] life" (cf. 1:4).

C. Doing good in the context of the Christian community (3:8–12)

This third section of part 2 leads off with the climactic transitional plus implicit imperative 'be' plus vocative string: "finally all [of you be]" (Τὸ *δὲ τέλος πάντες.*) This follows the syntactic pattern established in preceding paragraphs. The notion of "humility"

(v. 8) further reflects the admonition of verse 1, anaphora, and reaches back to the beginning of the sequence in 2:13, which is also addressed to all believers. This lengthy unit might easily be broken into two paragraphs after the listing of Christian virtues (vv. 8–9) at the onset of the long OT supportive quotation (adapted from Ps. 33:13–17a LXX).[81] Here we have another prominent instance of the appeal (exhortation) plus biblical grounds validating the argument. Reference to the opposite of well doing, i.e., "doing evil" the latter (*κακός*), being a cohesion-fixing key term, five times in verses 9–12) brings the passage to a close (contrastive epiphora, cf. v. 6). Closing a structural segment on a reminding note of Scripture is typical of this letter (e.g., 1:24; 2:3, 9–10, discourse epiphora).

D. Doing good in the society at large (3:13–4:11)

The author appears to shift from a consideration of relationships within the community of believers back to a wider frame of reference where he began this principal discourse division. He again comments on the interaction of Christians with the pagan, often hostile external environment in which they are currently living (cf. 2:11–25). This forms a larger chiastic topical arrangement of sections with regard to social perspective: external-1, internal-2, internal-3, external-4,[82] A close link with the preceding is indicated by a contrastive anadiplosis based on the crucial terms "bad" and "good" (cf. v. 12b). But a clear break is suggested by casting this reference in the form of a disjunctive rhetorical question, coupled with an initial asseverative "indeed" (*καί*) (by analogy with the corresponding Hebrew construction with *waw,* literally 'and'). As already pointed out, there is no doubt about the close of this major section (and part 2 of the epistle) in 4:11—"amen" (*ἀμήν*).

1. As innocent sufferers and witnesses for Christ (3:13–17)

A thematically significant inclusio marks the boundaries of this paragraph, that is, a mention of "doing good/evil" (in reversed order, vv. 13 and 17) in the context of righteous "suffering"

[81]Peter does not cite the whole of verse 17 (Ps. 34:16 in English) since explicit mention of the Lord's destruction of evildoers is not really appropriate in this specific exhortation to the Christian community.

[82]The alternation of addressees thus proceeds as follows after the introduction to part 2 in 2:11–12:

A All Christians 2:13–17
B House servants 2:18–20
A' All Christians 2:21–25 plus Christological core
B' Wives, husbands 3:1–7
A" All Christians 3:8–12 ff.

(*πασχεῖν*, vv. 14 and 17). A sequence of references to "good" (vv. 13, 16, 17—with paradoxically bad results) creates connectivity within the unit in contrast to that found in the preceding paragraph, where the bad is in focus (being characteristically avoided by those who are good). This segment reiterates a number of the key aspects of Peter's overall message (including its OT foundation, here Isa. 8:12b-13).[83] It highlights the concluding focus of this epistle by emphasizing the Christians' (God's chosen people's) irenic response to the unjust treatment of their social contemporaries, whether behavioral (v. 14) or verbal (v. 16). During this discussion, the positive apologetic of believers concerning their eternal "hope" is stressed by its structurally centered discourse placement (vv. 15b-16a; cf. 1:3, 13; 3:5).

2. As beneficiaries of the salvation won by Christ (3:18–22)

As was observed in 2:21–25, an explanatory and supportive reference to the redemptive work of Christ (also introduced by "because indeed", (*ὅτι καί*), anaphora) follows a strong word of exhortation (cf. 2:11–20). The difference is that here the soteriological summary is employed as motivation (i.e., as the reason why Christians ought to be willing to suffer righteously for the sake of their Lord, cf. vv. 13–17), rather than as a comparative example to follow, which is the thrust of the next paragraph (4:1–6). This lexically cohesive unit may be divided into two subparagraphs (each a single periodic sentence) at verse 21, where the reassuring antitype "baptism" (*ἀντίτυπον*) is introduced, notably also in the cotext of "salvation" (vv. 20b–21a, anadiplosis).[84] This forms a topical chiasmus:

A (18–19) Christological event
  B (20) rescue/renewal through water/baptism.
  B' (21a–b) rescue/renewal through water/baptism.
A' (21c–22) Christological event

The segment ends, closure, appropriately enough, with the Lord's exaltation (v. 22), which is marked by phonological prominence, in the repeated final *-ων* sounds. This highlights the

[83]For a listing of these important intratextual parallels, see Achtemeier 1996:228–229.

[84]Achtemeier 1996:240 provides a detailed display of the "chainlike [syntactic] structure" of this section, which features a reference to "spiritual" entities near its beginning (vv. 18b-19a) and at its very end (v. 22b).

supreme, triumphant power of Christ—the implication being that the same mighty deliverance awaits all believers in the end, and so they need "fear" absolutely nothing in this world (cf. vv. 13–14, inclusio).

3. As followers of Christ's example in view of the judgment (4:1–6)

An emphatic (syntactically front-shifted) transitional reference to "Christ" and his passion leads off this long paragraph, as in the preceding one (cf. 3:18, anaphora). Another connection with that key passage (and the entire pericope) is found at the end of the present unit in the dramatic contrast between "flesh" and "spirit" (3:18–4:6, inclusio). The initial "therefore" (*οὖν*) points to the pragmatic rhetorical shift here, once again from theological exposition (3:18–22) to practical exhortation (4:1–6) concerning the believers' "alien" (cf. 1:1, 17) relationship with the contemporary culture (vv. 3–4). This involves a constant battle—physical, mental, and spiritual—with external (3:22) and internal (4:2) enemies (cf. 2:11); so "arm yourselves" (*ὁπλιζεῖν*, v. 1). Vital ethical, coupled with temporal (past-present-future), antitheses promote a thematic unity within this unit. It concludes with a forceful statement of reason "for this reason even" (*εἰς τοῦτο γὰρ καί*) along with purpose "that" (*ἵνα*), another reference to "preaching the good news" (cf. 1:12, 25, epiphora), and an inclusio ("flesh" and "humans" in reversed order, 4:1–2, 6). The emphatic [back-shifted] mention of "spirit" forms a balanced, but contrastive, rhyming sequence of closure (v. 6): "[that] they may be judged (according to men) in flesh // they may live (according to God) in spirit)" *κριθῶσι...(κατὰ ἀνθρώπους) - σαρκὶ // ζῶσι...(κατὰ θεὸν) - πνεύματι.*

4. As loving, mutual servers in recognition of the end times (4:7–11)

The conclusive and climactic nature of this hortatory paragraph, which brings part 2 to a close ("amen"), is overtly signaled by the dramatic and contrastively short, eschatological utterance with which it begins: "Now the end of all things is near" (*Πάντων δὲ τὸ τέλος ἤγγικεν*). This is followed by (*οὖν*) in the next sentence (cf. 4:1; similar terms with a different meaning occur at the opening of 3:8, anaphora). A distinct focus upon time (here, a difficult present in anticipation of the consummate future) thus marks the unit's beginning and ending (vv. 7–11, inclusio), while a rhythmic shift from long to shorter sentences also marks the "peroratory style" of the "genuine paraenesis" found in this pericope (Thuren 1995:169). The mention of "good" (*καλ-*) with

reference to lives of Christian testimony and divine "glory" (*δόξα*), set within an action orientation and a temporal perspective upon the ultimate age, clearly recall the opening paragraph of this second major division of 1 Peter (2:11–12, inclusio).[85] Final reference to the power of Christ also forms an anaphoric connection with 3:21–22 and an inclusio with 4:1. The compositional borders of this paragraph of closure are thus very concretely marked.

III. Preparing for present and future trials and tribulations (4:12–5:11)

This third and final division of the epistle focuses even more sharply upon the theme of righteous suffering (this and related concepts recur throughout the unit) in the end times (cf. 4:7) as an active testimony to the gospel of Christ (cf. 2:21–25). In the process a number of the exhortations given earlier concerning the character of God's people under such trying conditions are reviewed in summary fashion with respect to their relationships both within and without the community of faith.[86] Accordingly, the section begins, as did principal part 2, with an "appeal" (cf. 5:1) addressed to the "beloved" (*ἀγαπητοί*), cf. 2:12, structural anaphora. The paragraphs and constituent sentences of this division are relatively shorter than the preceding ones, as would befit such a discourse conclusion. It ends (5:11) before the epistolary farewell with a minidoxology followed by "amen" (*ἀμήν*), which essentially reproduces the wording found at 4:11, lexical and structural epiphora.

A. Characteristics of those who suffer for the cause of Christ (4:12–19)

This first section of part 3 is demarcated by a forceful aperture, that is, by the initial vocative plus a negative imperative which is followed by a cognate noun: "do not be surprised...surprising" (*ξενίζεσθε...ξένου*). Its ending is also distinctive, for it not only complements what is said in the beginning of the unit on the central topic of Christian suffering (4:12, 13, 19, inclusio), but the wording also strongly echoes what was said in 3:17, structural epiphora. The entire pericope is given internal cohesion by various references to different types of suffering and by a sequence of hypothetical "if" (*εἰ*) constructions (vv. 14, 16, 17, 18). Closure is effectively indicated by a result "so that" (*ὥστε*) clause that peaks out in a climactic key term that articulates the proper, paradoxical response of the children of God to unjust persecution—"doing

[85]Note also the chiastic parallelism with reference to: A/A'—the glorification of God (2:12b–4:11) and B/B'—the judicial end of time (2:12b–4:7).

[86]Again, see Achtemeier 1996:301–302 for a summary of these correspondences.

good" (*ἀγαθοποιεῖν*). Three constituent units may be distinguished within this section:

1. Rejoicing for being allowed to follow Christ's example (4:12–13)

   This opening paragraph (a single sentence) is distinguished by the fact that it repeats a significant number of the key ideas that were introduced at the beginning of the body of the letter, namely, in the paragraph of 1:6–9, such as: "fire," "trial," "revelation," "glory," "joy/rejoice," "exult," and of course "Christ." Especially prominent is the dramatic contrast that is drawn between the experiences of suffering and rejoicing that characterize the believer's life in Christ (cf. 4:1).

2. Letting your sufferings redound to the glory of Christ (4:14–16)

   A clear inclusio defines this paragraph, that is, with the key terms "glory/glorify," "in [the] name," "God," and "Christ/ian" (cf. also 4:11, anadiplosis plus epiphora). The unit is also bounded by two hypothetical constructions, both of which contrast semantically with the suppositional type of shameful behavior described in the intervening statement (v. 15; cf. 2:19–20; 3:13–14).

3. Striving to do good during the present period of suffering (4:17–19)

   The intertwined topics of contrastive time (i.e., present vs. future), participants ("righteous" vs. "ungodly"), and outcome (salvation vs. condemnation) is highlighted in this paragraph, which renews the letter's fundamental image concerning God's holy "household" (cf. 2:9–10). It is structured by an internal pair of rhetorical questions (based on Prov. 1:31) (each following a better-to-worse scenario of argument progression) and by a final conclusion "consequently" (*ὥστε*) that puts thematic end stress on the key ethical notion of "well doing" (*ἀγαθοποιΐα*, cf. 3:17) according to "God's will" (cf. v. 16).

B. Responsibilities as God's holy, humble people (5:1–9)

This section again points addressees in the direction of Christ's glorious "revelation" (v. 1; cf. 1:5, 7). It further develops the various implications (note: the inferential "therefore" [*οὖν*]; cf. also 5:6; 2:1) that follow from the subject that was highlighted in the preceding unit, namely, that of innocent suffering for the cause of Christ (cf. 2:21; 4:1, 13). It also continues the series of community-oriented instructions given in part 2 of the epistle, as

suggested by the initial vocative as well as by the explicit exhortation "I beseech" (*παρακαλῶ*, cf. 2:11, anaphora). There are also structural similarities between these two larger divisions. The more general appeal to good behavior in 4:12–19 (cf. 2:11–17) appears to be continued in 5:6–11 (cf. 3:13–17). But this encloses pastoral instruction having a group-internal perspective, that is, with an emphasis upon serving one another as fellow members of Christ's flock in mutual "submission" and "humility" (esp. vv. 5–6; cf. 2:18–20; 3:1–7). A thematically relevant inclusio for the present section is formed by the repetition of the focal noun "sufferings" (*παθημάτων*, vv. 1, 9; cf. also 4:19, 5:10). Unit closure is signaled by the unusual word order at the end which gives special prominence to the concept of "brotherhood" (*ἀδελφότης*, cf. 2:17, epiphora), thus recalling the letter's central concept of God's new covenant community (1:1–2; 2:9; 4:17–18).

1. Instructions to the elders: shepherd God's flock (5:1–4)

   Varied references to terms of leadership and related (ideal) activities link the utterances that comprise this paragraph (a single periodic sentence). The importance of strong leadership (under Christ, v. 4) becomes especially crucial in times of stress, such as suffering under persecution. Three paired sets of parallel contrastive qualities "not...but" (*μὴ...ἀλλά*) form the hortative core of this segment (vv. 2–3; cf. 1:14–15, 18–19; 2:18; 3:21; 4:12–13), and a final eschatological emphasis is created through mention of the addressees' "receiving" an "unfading crown of glory" (with *δόξα* 'glory' also adding a minor inclusio, cf. v. 1b). An epiphora reflecting the vital "shepherd-flock" imagery (5:2, 4 and 2:25) links this major part 3 to the preceding part 2.

2. Instructions to the juniors: be submissive to the elders (5:5)

   The crucial imperative exhortation to the "young men" (*νεώτεροι*), probably a synecdochal reference to all Christians who are not "elders" (cf. v. 1, anaphora) to "submit themselves" (*ὑποτάσσω*) recalls the aperture of other sections (2:13, 18; 3:1, 5; extended structural anaphora). The use of a validating OT citation at the close (of the subunit spanning 5:1–5) corresponds with earlier usage (the provision of a theological ground from Scripture; e.g., 1:24–25; 2:9–10; 3:10–12; 4:18, extended epiphora).

3. Instructions to all believers (5:6–9 [6–7 + 8–9])

The thematically central notion of Christlike "humility" (*ταπεινόω*) in the face of affliction is carried over by anadiplosis from the preceding paragraph (vv. 5–6). However, the opening "therefore" (*οὖν*) appears to mark a shift again to a wider frame of reference, that is, not only to the young/inexperienced believers, but also to the entire fellowship (cf. 4:19). A similar unmarked change in addressees occurs in 2:21 (cf. also 3:8). This paragraph, which brings Peter's message of advice to the elders (5:1) to a summary close, could easily be divided at verse 8 as a result of the disjunction caused by the initial, urgent double imperative and the sudden introduction of "the adversary" (*ἀντίδικος*), "devil" (*διάβολος*), coupled with hostile leonine imagery. All this is in graphic contrast to God's "powerful" (v. 6), protective (v. 7) care of his people. Note also the interlocking personal chiasmus here: "you-him = him-you" (*ὑμῶν...αὐτόν... αὐτῷ...ὑμῶν.*) Final reference to the believing "brotherhood" (*ἀδελφότης*, cf. 2:17) reminds the addressees once more of their chosen status before God and their loving fellowship with one another "in the world" (cf. 1:1, 22; 2:9–12).

C. God's provision for the needed strength to follow his call (5:10–11)

The initial "Now the God" (*Ὁ δὲ θεός*) formally marks a transition to the author's blessing or prayer in the form of a promise, an encouragement which brings this third principal portion of the letter (part 3) to a close. In this respect the present portion complements the paragraph that begins in part 1 (1:3–5, near inclusio), which also refers to the believer's "eternal" hope of "glory" in heaven. This contrasts with the "little while" of this life (*ὀλίγον*, 5:10 and 1:6) due to the "grace/mercy" of an all-powerful God (*χάρις*, vv. 5b–10a exclusio, i.e., of the segment spanning vv. 5:6–9). The letter's forcefully reiterated assurance of divine calling, confirmation, and provision (cf. 1:3–5) is foregrounded through synonymy, asyndeton, and end rhyme (in *-ει*). There is also an appropriate temporal shift from the believers' present anxiety-filled setting (vv. 6–9) to a predominantly eschatological perspective (v. 11).

Farewell to the elect of God (5:12–14)

After the mention of epistolary agency ("Sylvanus") and a concise summary of his letter's twofold purpose ("exhortation" and "testimony," v. 12; cf.

2:11, 5:1),[87] the Apostle concludes in a personal manner which thematically reflects his initial salutation. Thus we have a reference to (i.e., "loving greetings" from) the co-"elect" (*ἐκλεκτ-*) members of the new Israel living as "sojourners and aliens" (2:11) in "Babylon," the symbolic, Satanic source of all their suffering in the world. Peter closes with another communal wish for the blessing of the "grace" and "peace" found "in Christ" (cf. 1:1–2, inclusio). "This grace" (*ταύτην...χαρίν*, v. 12) refers to the glorious "salvation" which is such a prominent component of Peter's uplifting, unchanging gospel message—from beginning (1:5, 9–10, 13) to end (5:4, 10). It represents the receptors' divinely guaranteed, everlasting hope in which they are to "stand against" or "oppose" (*ἀντίστητε*) "firm" (5:9) (*στερεοί*) until its sure fulfillment at the Lord's triumphant return (5:10; cf. 1:3–5 and 6–9).

APPENDIX II

So What?

After reading the rather detailed structural survey of the discourse of 1 Peter (appendix 1), one may be inclined to ask what difference it all makes. Is one such outline not much the same as another? Are the different variations not simply a matter of perspective, emphasis, or personal taste? Is it not true to say that all topical fabrications of this nature are created (more or less) equal, with one being just as subjective or arbitrary as another?[88]

In short, I would say no. While certain proposals (created independently) may be similar, they are not really the same. And yes, it does make a difference how the text is structured in terms of a hierarchy of interrelated units. The variations in any specific-case comparison may not be large, but they frequently are significant. Such differences do affect how one perceives the development, and often too the intention, of the author's argument and the force of his reasoning. An understanding of the larger formal arrangement of a given work acts as a guide to the interpretation of both discourse content and function. A reader may test one proposal against the text and compare this with another. This interpretation may be more or less accurate, credible, and defensible based on the assessment that is arrived at by an independent

[87]Achtemeier 1996:352 gives a detailed listing of the alternating sequence of passages that refer to both "testimony" and "exhortation" in 1 Peter.

[88]McKnight 1997:33 observes that "most outlines of New Testament books are more precise and organized than careful study seems to justify or demand." Readers are invited to consider the evidence and come to their own conclusion regarding my current contribution to this corpus of structural outlines.

group of competent and informed analysts (i.e., those who have had an opportunity to investigate the text thoroughly).[89]

In addition to the quantitative and qualitative variations in the compositional units themselves (i.e., with regard to size and rank), differing discourse schemata will also manifest different topical subheadings. To support my contention of relevance in this regard, I will give a brief comparative study of a segment of the outline presented above and the corresponding portion found in Michaels 1988:xxxvii. The latter was chosen from among the many constructs available because it is well done and perhaps is the closest to my own (which was independently determined), especially in its larger dimensions.[90] The following discussion hopefully will illustrate why such organizational differences *do* matter in the process of interpretation and how they may be evaluated, that is, according to a structure-functional methodology.[91]

The first noteworthy difference between these two structural profiles is found in the thematically critical, figuratively dynamic "stone" and "priesthood" passage of 2:4–10. I indicate two larger paragraphs, vv. 4–6 and 7–10, while Michaels prefers shorter units: vv. 4–5, 6–8, 9–10. One argument in favor of the former scheme is the general chiastic arrangement of this section, which breaks fairly evenly in the middle at verse 7a as follows:[92]

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[89]I realize that my rather objective, positivistic, author-oriented approach to text analysis represents a minority opinion in current scholarly (especially literary and biblical) circles. It flies in the face of the prevailing trend toward "postmodern," "reader-response," and "deconstructionist" criticism, which adopts a much more relativistic and subjective stance with regard to *meaning* in literature, whether sacred or secular. According to many of the latter persuasion, during the process (or "event") of interpretation "the text disappears and the reader 'creates' meaning"; in other words, "there is no literal meaning, only a plurality of meaning possibilities that are actualized in the act of reading" (Osborne 1991:377, 379). While recognizing the value of the latter types of study (particularly in the practical branch of hermeneutics), I still feel that it is important to maintain a distinction between the two hermeneutical horizons (i.e., the communicative setting of the author and his envisioned audience as distinct from that of later receptors). I believe that the writer formally encoded his desired content and purpose within the fabric of discourse, using the various linguistic and literary resources at his disposal, and that a careful, comprehensive, and systematic examination (exegesis) of the same text will reveal, to a greater or lesser degree depending on the analyst's experience and skill, what the essence of that intended message was.

[90]This comparison was carried out before I had access to the Achtemeier commentary, but pertinent references to the latter are made in the footnotes.

[91]Obviously, the method of evaluation will influence the conclusions arrived at, just as much as differing analytical presuppositions, principles, and procedures affect the outcome of any analysis. My approach is but one among many possible ways of revealing the meaning (the original form plus content plus intent) and significance (a contemporary application or contextualization) of a particular literary theological work.

[92]Note how a pericope of this nature, with respect to form and content, illustrates the operation of the five stylistic features discussed earlier: above all, recursion, but also contrast, comparison, review, and disjunction (the latter in the structure as a whole as well as in a passage like 2:9: "of the one = out of darkness-you = having called" (*τοῦ = ἐκ σκότους - ὑμᾶς = καλέσαντος*).

A. Summary contrast 2:4:
   (a) "a living stone, rejected by people
   (b) but chosen of God"
   B. Priesthood theme 2:5: "living stones...a spiritual house...a holy priesthood, "and yourselves" (*καὶ αὐτοί*) offering spiritual sacrifices acceptable to God"
      C. Scriptural basis 2:6: "...a stone chosen, for the corner, precious..." (*διότι*) 'because' and vindication for the believer
         D. Thematic conclusions 7a: "Therefore to you who believe is an honor" (*ὑμῖν οὖν*) 'to you therefore'
      C' Scriptural basis [contrast] 2:7b-8: "...an honor for believers, "but" (*δέ*) for unbelievers this stone that the builders rejected became the cornerstone and a stone causing stumbling...trips them up" and judgment for the disobedient
   B' Priesthood theme 2:9: "but you are a chosen race, a royal priesthood, a holy nation, a people for (*ὑμεῖς δέ*) [God's] possession, proclaiming the virtues [of God]"
A' Summary contrast 2:10:
   (a') "(the) people of God, [once] not receiving mercy
   (b') but now receiving mercy"

Is there any value to such a perspective on this pericope? The answer to this question undoubtedly depends on the particular use that is being made of the text. But if scholarly exegesis is the aim, then it would seem that the preceding framework does add another important dimension to understanding the meaning. Whether this meaning was consciously intended by the original author cannot of course be proved. The chiastic structure is particularly suited for highlighting the contrasts involved in an antithetically based argument. Note, for instance, the rejected versus the chosen "stone" and "people," the former being the agent of the latter's "amazing" (*θαυμαστόν*) transformation (A-A'); or the opposing responses to this gospel message and their respective results, i.e., belief and deliverance vs. unbelief and destruction (C-C'). By contrast, the crucial correspondences within this type structure are mutually reinforced, oftentimes in support of a major aspect of the central theme. We see this in the concept of a holy community/priesthood who openly manifest their exalted status before, and active service to, the Lord, even while living as religious aliens in the dark world at large (B-B'). The chiastic text doubles back on itself semantically as it simultaneously makes its forward syntactic advance. This produces an incremental progression of meaning which consequently peaks out in a thematically concentrated close, that is, with the topical spotlight firmly fixed upon the chosen ("mercy-receiving") people of God (all believing receptors of this letter).

Also significant (and apparent from such a structure, even from its mere oral articulation) is the focal element at the center. Here we have the surprising, perhaps shocking, disclosure that by virtue of their relationship with the messianic "Living Stone," all believers ("living stones," vv. 4–5) will receive the same heavenly "honor" (*τιμή*) from God as Christ, their "precious" Lord (*ἔντιμον*, in vv. 4b, 6b), now possesses. Thus Peter is not saying that "this stone (i.e., Christ) is of value" (TEV), or "he is precious" (RSV), but "this honor belongs to you [who believe]" (Michaels 1988:92)—in dramatic contrast to "those who do not believe" and "reject" him (v. 7b).[93] It is helpful to perceive such compositionally distinct developments within the text, for they serve to support one interpretation as opposed to another. In this case, the overall chiastic pattern complements the linear unfolding of the discourse to convey a theological message that is semantically richer and rhetorically more compelling, even if the effect lies more on the subliminal level of human perception, at least for most Western receptors.

Use of the larger structural patterns of discourse arrangement may be instrumental too in providing a more accurate hermeneutical viewpoint on a passage that otherwise might be overlooked or misconstrued. For example, Michaels 1988:xxxvii treats 2:18–25 in his outline as a single unit—"Deference of Slaves to Masters." However, this interpretation disregards the clear compositional boundary at verse 21 which is coupled with a corresponding shift to a much wider perspective in terms of thematic reference. There is a movement from "house servants" to all of "you," namely, the Christian community in general in relation to "this" (*τοῦτο*) unjust suffering (vv. 20b, 21a; cf. the reference to "our/we" in verse 24). Verses 21–25 thus return to the universal scope of the paragraph which begins this section in 2:11–12—that is, after a pair of segments which deal with society at large from two rather different standpoints. First, we have a view toward the top and all institutionalized authority, especially the political powers that exist in the world (vv. 13–17), and then to a consideration of social inferiors, "servants" (*οἰκέται*) in relation to their "masters" (*δεσπώται*, vv. 18–20).

It is interesting that in his comments on the organization of verses 18–25 Michaels does point out the clear referential shift that occurs within the unit, that is, a "transition from specific advice for domestic servants to general counsel for the whole Christian community" (1988:135), but he locates this break at the beginning of verse 19. For the reasons presented in the discourse

[93]As Hillyer 1992:63 observes: "Why should translators shy away from suggesting that the people of God are to be honored? Believers have been bought with the price (*timee*, 1 Cor. 6:20) of the precious (*timios*) blood of Christ (1 Pet. 1:19)" (cf. Michaels 1997:104). In this regard, it should be noted that "the article with the *τιμη* gives it the force of a demonstrative: 'that honor,' making clear its reference to the *εντιμον* of v. 6" (Achtemeier 1996:160, fn. 144). In the pronounced "shame-honor" oriented society of that day, this apostolic assurance would certainly mean a lot to a community that was disparaged as being outsiders and aliens (cf. 1:1; 2:12) because of their nontraditional, unpatriotic religious beliefs and practices.

summary of appendix 1, however, it seems more accurate to place the structural-thematic border at the onset of verse 21. Here we have the expression of a crucial Christological motivating rationale that is reiterated in various ways throughout the epistle (e.g., 4:1). A new paragraph should therefore be opened in verse 21, along with an appropriate section heading (if it is part of an outlined arrangement), to act as a visual cue for the reader of the text's proper interpretation.[94]

A final example to illustrate the hermeneutical implications of different discourse structures is found at the very end of the epistle. The point at issue is the location of the author's final benediction to his receptors. Michaels (1988:xxxvii) situates this in the last paragraph of the letter, 5:12–14. In contrast to such a construal, I view this segment as consisting almost entirely of words of farewell, coupled with the epistolary summary of 5:12. I further identify a concluding blessing (the grammatical form is a prediction) in the penultimate subunit, namely 5:10–11, which thus rounds out the letter's body as a whole. Michaels incorporates these two verses within a paragraph entitled "Warfare against the Devil" (5:8–11). However, verses 10–11 have nothing to do directly with that theme, as the sharp initial compositional break in the text would also indicate ("The God of all grace" [*Ὁ δὲ θεὸς πάσης χάριτος...*]; see the discussion in appendix 1). Instead, these verses constitute a distinct segment of benedictive closure (cf. 4:11), which corresponds to the letter's initial "blessing" (1:3–5, parallel inclusio).[95] It thereby functions to draw all the apostle's "exhortation" and "testimony" (5:12) to a close in a way which effectively prepares his addressees for both the trials as well as the gracious glories to come (cf. 4:12–13). Thus the rhetorical operation of 5:10–11 is left quite implicit, if not eliminated altogether, in Michaels' scheme. This is an aspect of epistolary meaning that is well worth not only preserving, but also being given the prominence it deserves by whatever auxiliary means possible (e.g., within a compositional outline, through the use of a subtitle, a new paragraph division, or interlineal typographical space).[96]

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[94]Michaels (1988:135) states that "most commentators" situate the transition "between vv. 23 and 24." If so (I have not surveyed all the commentaries on this issue), it is an even less likely proposal since such a break would appear within a series of syntactically dependent constructions, which were already noted as promoting cohesion. I have found that as a general rule, larger structural or syntactic patterns tend to coincide with the basic thematic organization of a discourse, rather than to clash with it. I do not deny the possibility of the latter (i.e., an anomaly or disjunction to create some sort of special effect), but I dispute the frequency that certain commentators claim for this phenomenon.

[95]"This verse, along with the next, constitutes the formal conclusion of the body closing. It presents the final outcome of the kind of life that has been described in the letter, acknowledging the suffering but pointing beyond to the final redemption of God through Jesus Christ" (Achtemeier 1996:344).

[96]Discourse division D represents an intensified summary-reiteration of the main ideas of divisions B and C: such as suffering, humility, submission, the example of Christ, the need for verbal and moral testimony.

Once the exegetical implications of an accurate segmentation and thematic designation of the complete text of 1 Peter have been determined, analysts may direct their attention to a consideration of some of its important literary and linguistic features on the microstructure of discourse organization. The two analytical processes of course go hand in hand—that is, moving from top to bottom, and from bottom to top in relation to the entire composition. The initial goal (in the case of 1 Peter as for any biblical work) is to discover the nature and extent of the individual and combined contribution of discourse form (structural and stylistic) to the epistle's central meaning (theological content plus emotive overlay plus paraenetic intent). Having done that, the translator must aim to evaluate the effectiveness of the text's primary rhetorical techniques so that it may be accurately communicated across many diverse linguistic and cultural barriers today. Here we have an emotionally moving, pastoral letter, composed by a genuine "witness of Christ's sufferings" (5:1), that is intended to instruct and inspire (through its "testimony") as well as to comfort and motivate (through its "exhortation," 5:12) all "elect strangers" (1:1). [They are] in reality a people reborn (the new Israel) by faith in Christ (1:3; 2:9–10) but living as "aliens" (2:11) in a worldwide diaspora (1:1). Peter encourages them, and us, concerning "the true [saving] grace of God" (5:12) and "the glory about to be revealed" when Christ returns (1:5, 7; 5:1, 4).

ABBREVIATIONS

LXX	-	Septuagint
NASB	-	New American Standard Bible
NIV	-	New International Version
NJB	-	New Jerusalem Bible
NRSV	-	New Revised Standard Version
TEV	-	Today's English Version

BIOGRAPHY

Ernst R. Wendland has a B.A. in classics and biblical languages, an M.A. in linguistics, and a Ph.D. in African languages and literature from the University of Wisconsin. Since 1968 he has been Language Coordinator for Publications of the Lutheran Church of Central Africa and instructor at the Lutheran Bible Institute and Seminary in Lusaka, Zambia. He is United Bible Societies translation consultant for a number of central African languages, and a visiting professor at the University of Stellenbosch, South Africa.

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3. The brief citations given in the text should take a form such as (Hockett 1964:240–41). If the author's name is part of the text, use this form: Bolinger (1965:564) said that...Note that the page numbers given here are only for the passage to which reference is made, not the whole paper. In text only use initials for authors' given names when necessary to distinguish, e.g., N. Chomsky and C. Chomsky, within a single article.
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I. Tables

1. Plan each table so that it will fit into the printed page without crowding. Leave ample white space between columns. Do not use vertical rules unless the table would be unclear without them.

2. Column heads should be short, so as to stand clearly above the several columns. If you need longer headings, represent them by numbers or capital letters and explain these in the text preceding the table.
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J. Author's alteration policy

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K. Non-English forms

1. For citation of forms or passages in biblical languages, if the Roman alphabet is used, please follow the transcription conventions set for the society of Biblical Language as presented below. It the Greek alphabet is used, hand-printed forms are not acceptable. Either a Greek typewrite/typehead must be employed or a good black photocopy must be made, cut, and pasted in the appropriate space. Only Roman transliterations of Hebrew characters will be accepted
   a. Transliteration of Hebrew
      (1). Consonants: ' b g d h w z ḥ ṭ y k l m n s ' p ṣ q r ś š t (' *Alep* and ' *ayin* should be written in with a pen, if the raised semicircle is not available on a typewriter/typehead. Do not use ' for *alep* or raised ° for *ayin* or any other symbol.)
      (2). Vowels: a (*pataḥ*), ā (*qāmeṣ*), â (final *qâmeṣ hē*), e (*sĕgōl*), ē (*ṣērê*), ê (final and medial *ṣērê yōd* and medial *sĕgōl yōd*), i (short *ḥîreq* defectively written), î (medial or final *ḥîreq yōd*), o (*qāmeṣ ḥātûp*), ō (*ḥōlem* defectively written), ô *(ḥōlem* fully written), u (short *qibbûṣ*), ū (long *qibbûṣ* defectively written), û (*šûreq*). Other final vowels are to be written with the appropriate vowel sign followed by *hē* (or *ālep*) or mater lectionis (e.g., *Šĕlōmōh, yigleh, qārā*' [but *qārâ*], *hinnēh, sûsāyw*). Furtive *pataḥ* is to be recorded as *pataḥ* (e.g., *rûaḥ*). Reduced vowels are to be written with the breve: ă, ĕ, ŏ. (No distinction is made between simple *šĕwâ* and *ḥātēp sĕgōl.*) Short vowels fully written should be shown as o(w), u(w), i(y), e.g., *bĕqu(w)štā*'. Accents are usually not indicated; if really needed, the acute is to be used for the primary and the grave for the secondary accent. A hyphen is to be used for *maqqēp.*
   b. Transliteration of Aramaic

      The system described above for Hebrew is to be followed, even though *sere* and *holem* are frequently not markers of long vowels in Aramaic.
   c. Transliteration of Greek

      This to be used for θ, ph for Φ, ch for χ, ps for ψ, ē (not ê) for η, ō (not ô) for ω, h for the rough breathing, and y for υ, except when it is part of the diphthong (e.g., au, eu, ui). Iota subscript should be represented by a cedilla under the vowel concerned: ą for ᾳ, ę̧ for ῃ, ǭ for ῳ.

2. Provide a disk with special character fonts for languages that have difficult or unusual characters.

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