content criteria. Another criterion, to my mind, needs to be added, viz. that special attention should be given to the function of inter-sentence particles and asyndeton. On this ground I want to add another "once again" to Talbert's "Once again: the plan of 1 Peter", and reconsider his proposal. The reconsideration entails that attention will also be given to Talbert's interpretation of the addressees' label as resident aliens as figurative language referring to people who, because they are Christians, do not belong to the present age but live as resident aliens in this world (Talbert 1986:144).

2. Points of departure
The letter 1 Peter is no mere appendix to the Pauline corpus and therefore a reframing of typical Pauline thoughts in a later era. The letter is the product of either Peter himself or of a Petrine tradition transmitted by Petrine traditionists of a Petrine circle (Elliott 1976:248), and it is to be dated during the last third of the first century.

No mention is made in the letter as to the cause of the addressees' status as "resident and visiting aliens." It seems improbable that official persecution was the cause. The backdrop rather seems to be the socio-political status of the Christian groups in the Diaspora, their daily relationships with Jews and other non-Christians, and the questions which they, as "resident and visiting aliens" (probably without political rights), tried to answer in their daily lives. Their suffering, therefore, was not caused by official persecution, but by spontaneous social ostracism (Elliott 1976:252; Balch 1981:95).

The labelling of the addressees as παρεκκλητοί διασπόραι ("resident aliens of the Diaspora") and τοποκροτοί ("visiting aliens") is not a mere metaphorical figurative alienity. The addressees were "resident and visiting aliens" in the literal socio-political sense of the word; they were παρεκκλητοί before their conversion. On the other hand, this label does not merely describe their social position. In the letter this (in a sense) abusive title is transformed to a proud self-identification by giving it a deeper and specific, theologically positive sense. In a way it is part of the adoption of the honorific titles of the Old Testament: people of God, and in another way it has been transformed into a proud self-identification in its own right. The letter wants to show that God actually wants to use the παρεκκλητοί status of the addressees to His own glory, and has thus given it a deeper dimension. They therefore need not be ashamed of their παρεκκλητοί label. In the eyes of many people it may be derogatory, but before God and amongst believers it is a honorific title.

6 On the one hand Talbert argues that it is necessary to distinguish conceptually between ground and warrants in an ethical discussion, and states that 1 Peter 1:3-2:10 deals with the ground of Christian experience (1986:142). On the other hand he recognizes two distinctions in the content of 2:11-5:11, viz. a variation of groups addressed (all Christians, and specific Christian groups), and a distinction in the paideia dealing with life in the Christian community, and that focusing on life in the world (Talbert 1986:143).

In contrast to Bear (1970:188). Cf. Elliott (1976:251-252) and Richard (1986:126) for a good summary and rejection of the viewpoints that official persecution was the cause.

8 Different scholars have adequately treated the 'state of the art' concerning the identity and circumstances of the first readers of 1 Peter. Goppelt (1982:161-177) being one of the most exhaustive.
The text of 1 Peter in the edition of the United Bible Societies (Third Edition [corrected]) is used. There are no important textual problems pertaining to the consideration of the outline.

3. Research on the outline of 1 Peter

Talbert (1986:141) notes that many commentators echo the sentiments of Bigg (1902:6): "There is no definite plan or logical evolution of a train of thought." Others, like Beare (1970), who feel that 1 Peter consists of a baptismal discourse (1:3-4:11) followed by the letter proper (4:15-5:14), offer an outline that reflects this point of view. Even among those who affirm the unity of 1 Peter, there is great difficulty in seeing the outlines of the plan of the letter (Talbert 1986:141). Many acknowledge the introductory character of 1:3-12 and grasp the unity of 1:3-2:10, but two problems remain: (1) the exact relation between 1:3-12 and the rest of the letter seems to elude scholars, and (2) related to the first, there are difficulties with how 2:11-5:11 fits together.

Talbert's proposal (1986:141-151) does not solve the problem. He (1986:148-151) divides the letter into two main sections, viz. 1:3-2:10 (The ground of Christian existence and its ramifications) and 2:11-5:11 (The norms of Christian living and their warrants). I basically agree with his pericope division, but there is no clear indication of the inter-relations of the different demarcated pericopes. The key, to my mind, to making these inter-relations clear, is the inter-sentence relational particles and asyndeta used in the letter, in combination with the criteria already used.

Before turning to a systematic discussion of the inter-sentence relational particles and asyndeta in the letter, I wish to give an overview of my understanding of the letter presupposed in the outline: 1:3-12 is not only introductory, but functions as the basis for four exhortational inferences, viz. 1:13-25, 2:1-10, 2:11-4:19 and 5:1-11: in the third inference (2:11-4:19) the section 2:11-12 serves as basis for a series of inferences which starts at 2:13. This view on the inter-relations of the different pericopes, presents us with the following broad outline:

<table>
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<th>HEADING</th>
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<td>1:1-2: Author, address, greeting,</td>
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<td>LETTER OPENING TO THE LETTER BODY: Basis for four inferences in the letter body</td>
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<tr>
<td>1:3-12: Praise be to God who gave us new birth through Jesus Christ.</td>
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<tr>
<td>First inference</td>
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<td>1:13-25: Set your hope fully on the grace, and see to it that you are holy in all you do.</td>
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<tr>
<td>Second inference</td>
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<tr>
<td>2:1-10: A new born person's obligation to his personal growth (2:1-3), and to his growth together with fellow-believers (2:4-10).</td>
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<tr>
<td>Third inference</td>
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<tr>
<td>2:11-4:19: Code of conduct for resident and visiting aliens.</td>
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<tr>
<td>A basic exhortation, and five inferences</td>
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<tr>
<td>2:11-12: The basic exhortation.</td>
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<td>2:12-17: Relationship with political authorities.</td>
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<td>3:13-4:19: Attitude towards and reaction to unjust sufferings.</td>
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<td>Fourth inference</td>
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<td>5:12-14: Letter purpose, salutations, greetings.</td>
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4. Inter-sentence relational particles and asyndeta

4.1. Inter-sentence relational markers

Greek can express the interrelation of sentences\(^\text{11}\) either explicitly by the use of particles, or it can dispense with connection, using asyndeton\(^\text{12}\) (Blass, Dehrunner & Funk 1962:225).

Different causes for the dispensation of connection have been recognized (Denniston 1968:xlvi-xlvi): (1) The preceding text makes the connection obvious, and no particle is required to mark it; the writer announces his theme in advance and uses a forward-pointing pronoun or demonstrative adverb. (2) A backward-pointing pronoun or demonstrative adverb, usually at or near the opening of the sentence, diminishes the necessity for a connecting particle. (3) Connectives are often omitted in a long series of co-ordinated nouns, adjectives, or verbs. (5) Asyndeton could also have been used because the writer's feelings were too deeply engaged to allow him to

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\(^9\) Kendall (1986:103-120) has made out a clear case for this in his article "The literary and theological function of 1 Peter 1:3-12."

\(^10\) Kendall (1986) and Richard (1986), as examples of two recent scholars, differ remarkably on the two issues mentioned. Kendall (1986:106) divides the letter into two sections: 1:3-12 (Declarations on the nature of saving grace) and 1:13-5:11 (Implications of saving grace). The latter he subdivides into three sections, viz. 1:13-2:10 (Hope upon grace and be true to your calling as God's people), 2:11-4:11 (Act as God's people) and 4:12-5:11 (Depend upon God's future). Richard (1986:124-125), on the other hand, divides the body of the letter into three sections (1:3-2:10, 2:11-4:11, 4:12-5:11) without giving any special function to 1:3-12.

\(^11\) I am using "sentence" in the same way as Poythress (1984:313-315). A sentence is simply a maximal clause, that is a clause not embedded in or modifying a still larger clause, together with the inter-sentence relational particle at its beginning.

\(^12\) I treat asyndeton as an "entity" in its own right, as does Poythress (1984:318), in a manner more or less analogous to the "zero" morpheme in linguistic theory. This view comes very close to what Denniston (1966:xlvi) calls formal (as distinct from stylistic) asyndeton.
trouble about making logical coherence explicit. (6) In certain cases asyndeton can only be attributed to a certain naive awkwardness, without any rhetorical justification.

The treatment of particles in grammars and monographs exhibits certain shortcomings. Robertson (1923:1144-1193) gives a relatively wide coverage of the use of particles in the New Testament, but his comment on the development of particles is not useful. Thrall (1962) attempts to access the significance of the linguistic processes involved and to determine their causes. From a functional point of view, however, her presentation of data is not of much use; it is mainly a comparison between kou ἃ and classical usage. Denniston's research (1966:xxxiii-xl) is in many ways monumental; he, however, does not focus on the relational function of what he calls "connecting particles," and therefore does not present a useful classification of the different types of relations marked by the particles. Blass, Debrunner & Funk (1962) are, from a functional point of view, much more useful. However, its division into paratactic and hypotactic conjunctions is problematic in many respects.

I have therefore decided to use the classification of meaningful relations between intertextual structures presented by Nida, Louw, Snyman & Cronje in their book Style and discourse: with special reference to the text of the Greek New Testament (1983:99-104). What makes this classification useful, in fact, is that the relations apply to all structural levels, in other words, the relationship between clauses, sentences, paragraphs, sections, and even chapters (Nida, et al 1983:104). The classification utilized discerns co-ordinate and subordinated relations, with different sub-types in each category:

1. Co-ordinate
   1.1 Additive
      1.1.1 Equivalent
      1.1.2 Different
      1.1.2.1 Consequential
      1.1.2.2 Non Consequential
   1.2 Dyadic
      1.2.1 Alternative

   13 Thrall's (1962:97) conclusion that from the exegetical point of view "the use of particles hardly seems susceptible of further investigation, since the relative paucity of particles exhibited by the New Testament as a whole reduces the number of exegetical problems which depend upon their interpretation," is not valid. To my mind, new developments, especially in the field of semantics, have opened up new avenues towards a much more accurate description of the use of particles, as the present paper illustrates.

14 Denniston (1966:xxxiii-xl) does, however, state that "connecting particles" may do more than connect, and that they may also give a logical turn to the connection.

15 This grammar discusses particles under the heading Adverbs and particles (p.220-239), and subdivides it under the sub-headings (1) Negatives (p.220-224), (2) Adverbs (p.224-225), and (3) Particles and conjunctions (p.225-239). The third section is subdivided into modal particles (p.226-227), paratactic conjunctions (p.227-228), and hypotactic conjunctions (p.229-230).

16 Nida discusses this classification in his earlier book Exploring semantic structures (1975) in chapter 5 (p.50-54). There is also a very useful classification by Beekman & Callow (1974:287-312) and another by Cotterell & Turner (1989).

17 Denniston (1966:vi-vii) - of course in a totally different frame of reference - attempted a related classification - of what he calls - different methods of connection, viz. additional (progressive), adversative, concomitant and inferential. He acknowledges that his divisions are very fluid and not at all representative. The classification by Nida, Louw, Snyman & Cronje is to my mind much more appropriate.

4.2. The relational inter-sentence particles in 1 Peter
The relational inter-sentence particles used in 1 Peter are ἀλλά, γάρ, δέ, διό, καί, ὥσπερ, κατά, and ὅταν. There are also a few ambiguous cases. Particles and asyndeton which are clearly part of quotations from the Old Testament, are not taken into consideration. In a few cases, however, the author of 1 Peter has evidently inserted a particle into the quotation, or added one; these insertions and/or additions to the quotations are taken into consideration in determining the outline.

4.2.1. ἀλλά
Louw & Nida (1988:II:10) distinguish four meanings of solitary ἀλλά: a) but; b) and; c) yet; d) certainly. The author of 1 Peter uses ἀλλά six times (1:15; 2:20,25; 3:4,14; 4:13) as an inter-sentence relational particle, and in all six cases it is used as ἀλλά21 and functions as marker of co-ordinate dyadic contrastive relation. In none, however, does ἀλλά mark the relation between portions of text which are larger than sentences, but it merely marks contrast within small units of text. viz. two relatively short sentences. It is not used in 1 Peter as marker of transition (cf. Louw & Nida (1988:II:811)).

18 'Εν (1 Pt. 4:4) and διότι (1 Pt. 3:1,7; 5:5) come close to functioning as particles marking inter-sentence relation, but are not taken as such. The particle διότι (1 Pt. 1:16,24; 2:6) functions as an inter-sentence conjunction, and is therefore of no consequence in the determination of the outline. This interpretation is in full agreement with the UBS text's punctuation; διότι every time introduces a quotation from the Old Testament.

The following particles and asyndeton occur as part of quotations as indicated by the UBS text (Third Corrected Edition): asyndeton (1:24; 2:6; 3:11); καί (1:24; 2:6); διό (1:25; 3:11; 5:5). I have not tested the validity of this indication by the UBS text.

20 Such insertions and/or additions are evident in 2:7 (δέ), 2:9 (δέ), 2:25 (ὡς), 3:10 (ὡς), and 4:18 (ὡς).

21 Louw & Nida (1988:II:794) define this use of ἀλλά as "whether to mark more emphatic (as compared with δέ or) contrast."
4.2.2. Γάρ
Louw & Nida (1988,II:49) distinguish two meanings of γάρ: a) because; b) then. Γάρ is a marker of cause or reason between events, though in some contexts the relation is often remote or tenuous (Louw & Nida 1988,1:780). In this sense γάρ gives the motive for saying that which has just been said (cf. Denniston 1966:60). Γάρ is a marker of a new sentence, but is often left untranslated or reflected in the use of 'and' or the conjunctive adverb 'then'.

In 1 Peter γάρ is used nine times (2:19,20,25,24 3:5,10,17; 4:3,6,15).25 every time in the sense of γάρ. This function of γάρ is to mark a subordinate logical relation of the reason-result kind. The order is actually reversed. It is not the reason which is mentioned first. The result is first given, and then the reason is introduced by the γάρ-sentence. These uses of γάρ mark reason-result relation merely within smaller units of text.

4.2.3. Δέ
Louw & Nida (1988,II:54) distinguish three meanings of δέ: a) and; b) and then; c) but. δέ is a marker of an additive relation, but with the possible implication of some contrast; δέ b) is a marker of a sequence of closely related events; and δέ c) is a marker of contrast (Louw & Nida 1988,1:790,789,794). In 1 Peter δέ is used with all of its three meanings.

4.2.3.1. Co-ordinate additive equivalent
Δέ marks co-ordinate additive equivalent relation. It is important to point out that δέ can add a sentence in equivalence to a preceding sentence which stands in a subordinate logical relation to yet another preceding sentence. Δέ can, for example, relate a sentence in equivalence to a γάρ-sentence or an οὖν-sentence. Its sentence in this way brought under the force of the relational particle in a previous sentence.26

In 1 Peter δέ is used to be used six times (1:25; 2:7; 3:8; 4:7.16a; 5:5). In three of these instances it co-ordinates its own sentence in equivalence to subordinate logical sentences: in 4:7 and 4:16a to a γάρ-sentence, and in 2:7a to an οὖν-sentence.27 In two instances it merely marks an equivalent addition of a small text unit to the immediately preceding sentence, viz. 1:25 and 5:5.

4.2.4. Οὖν
Louw & Nida (1988,II:64) distinguish one meaning of οὖν: therefore.28 It is a relatively emphatic marker of result, usually denoting the fact that the inference is self-evident (Louw & Nida 1988,1:783): it designates a subordinate logical basis-inference relation, and is used only once in 1 Peter, viz. 1:13. It marks 1:13ff as the result of the preceding. The pericope 1:3-12 serves as the basis for the exhortation, in 1:13 to set the hope fully on the grace (τοῦ δέ τελεσθε... ξίρων). The next marker of transition used is οὖν in 2:1. It is therefore valid to demarcate 1:13-25 as a pericope, and to state that the force of οὖν is effective from 1:13 to 1:25. The section 1:13-25 is therefore marked by οὖν as an inference of 1:13-12.

4.2.5. Καί
Louw & Nida (1988,II:128) distinguish four meanings of καί: a) and; b) and then; c) also; d) yet, καί is a marker of co-ordinate relations, and καί b is a marker of a sequence of closely related events (Louw & Nida 1988,1:789-790).29

4.2.5.1. Additive equivalent
Καί marks co-ordinate additive equivalent relation. It is used twice in 1 Peter, viz. in 3:15 and 4:18. In 4:18 it merely marks additive equivalent relation within a small unit of text.30 In 3:13 the καί co-ordinates verse 13 in equivalence to the concluding character of τοῦ δέ τελεσθος in 3:8. This implies that the section starting at 3:13 is another inference (parallel with 2:13-17; 2:18-25; 3:1-7; and 3:8-12) which has 2:11-12 as basis.

22 This more or less agrees with Denniston's statement that γάρ has a confirmatory function (1966IX:58).
24 Denniston (1966:67a, 58) argues that γάρ presents many abnormalities of connection. It sometimes refers to the motive (not the content) of the preceding words, to a remark far back in a continuous discourse, to an individual word or phrase, or to an idea suggested rather than expressed. This actually happens in 2:25, where the reason is given for the exhortation a few verses back, in 2:21-22a, to follow Christ. A quotation from the Old Testament intervenes.
25 The following interpretation more or less agrees with the statement by Thrall (1962:45): in 1 Pet iv:15 γάρ is explanatory of the preceding ἐκ συναίσθησιν. As verse 16 shows.
26 Denniston 1966:169-171 mistakenly says that δέ is sometimes used where the logical relation would probably be expressed by γάρ, οὖν or ο. If this coordinate additive equivalent relational function of δέ is recognised, it makes Denniston's remark superficial.
27 One illustration will suffice: the δέ used in 1 Peter 4:7 seems to be such a δέ. Verse 7 states that the end of all things is near. This is the second reason for the statement in verse 5 that those who discriminate, will have to give account to Christ who is ready to judge the living and the dead. The first reason - a γάρ-sentence - was given in verse 6.
28 This meaning of καί corresponds exactly with the meaning of δέ (Louw & Nida 1988,1:783).
30 It co-ordinates verse 18 in equivalence to the additive consequential relation which verse 17b has with verse 17a. καί suggests verse 18 to be a second result (verse 17b being the first) of the cause in verse 17a.21
4.2.5.2. Different consequential
Kai is marks co-ordinate additive different consequential relation, and is used twice in 1
Peter (1:17, 5:4). In 5:4 it merely marks additive consequential relation within a
small unit of text. In 1:17, however, it suggests verse 17 to be the result of the
execution of the exhortations in 1:14-16. The section 1:17-21 is therefore in an
additive consequential relation to 1:14-16.

4.2.6. "Or:
Louw & Nida (1988,II:178) distinguish three meanings of or: a) that; b) because; c)
namely. "Or" is a marker of discourse content, whether direct or indirect; or a
marker of cause or reason, based on an evident fact; and or a marker of
identificational and explanatory clauses (Louw & Nida 1988,II:800,781,813). Only
or, marking subordinate logical reason-result, functions in 1 Peter (3:18;
4:17) as an inter-sentence relational particle. In 4:17 it merely marks subordinate
relation between smaller units of text. In 3:18, however, it marks subordinate relation
between two larger sections, viz. 3:18-22 as reason for 3:13-17.

4.2.7. Ouv
Louw & Nida (1988,II:179) distinguish three meanings of ouv: a) therefore; b) indeed;
c) but. Ouv is a marker of result, often implying the conclusion of a process of
reasoning; ouv is a marker of somewhat greater emphasis (in comparison with me,
ye and de); ouv is a marker of relatively weak contrast (Louw & Nida
1988,II:783,812, 794). Only ouv, marking subordinate logical basis-inference
relation, functions in 1 Peter as an inter-sentence relational particle, and is used six
times (2:1, 7; 4:17; 5:16). In 2:7 and 5:6 it marks basis-inference relation between
small units of text. In the other four instances it marks basis-inference relation
between larger sections of the text: 2:1ff., 4:1ff., 4:7ff. and 5:1ff. are marked as
inferential exhortations. The basis of 2:1ff. and 5:1ff. is interpreted to be the
statement in 1:2ff. that God has given us new life; the basis of 4:1ff. as the statement
in 3:18ff that Christ has suffered for sins; and the basis of 4:7ff. as the statement in
4:7a that the end of all things is near.

4.2.8. "Oste
Louw & Nida (1988,II:267) distinguish two meanings of oste: a) as a result; b) in
order to. "Oste is a marker of result, often implying an intended or indirect purpose,
and oste is a marker of purpose, with the implication that what has preceded, serves
as a means (Louw & Nida 1988,II:784,785). Only oste functions in 1 Peter as an
inter-sentence relational particle, viz. in 4:19, where it marks subordinate logical
basis-inference relation. The basis is interpreted to be the statement in 4:13 on the
participation in the sufferings of Christ; it therefore wraps up the section 4:12-19.

31 Denniston's discussion of ouv more or less agrees with this view. He (1966,II:2) states that ouv
has an inferential function. He (1966,II:2) adds that it sometimes refers back to the general situation, and
not to any particular set of words. This could refer back to the motive (not the content) of the preceding
words, to a far back remark in a continuous discourse, to an individual word or phrase, or to an idea
suggested rather than expressed.

4.3. Asyndeton in 1 Peter
There are at least 35 occurrences of asyndeton in 1 Peter. I wish to categorize
them in the same way as I did the inter-sentence relational particles.

4.3.1. Additive equivalent
Outside of the letter conclusion32 there are six instances of asyndetic co-ordinate
additive equivalent relation (2:4,12,23; 3:7,33 5:8,10). Of these 2:12, 2:23, 3:7, 5:8,
and 5:10 constitute relations between mere sentences. The asyndeton in 2:4, however,
entails the relation between larger sections of text; the relative pronoun (me) marks the
connection. This asyndeton is interpreted as marking additive equivalent,
coordination, which means that the inference of 2:1-3, which has 1:2ff as basis and is
marked by ouv, is continued in 2:4-10.

4.3.2. Different consequential
There are three instances of asyndeton functioning as additive different consequential
relations (1:22; 3:21; 5:9). The asyndeto in 3:21 and 5:9 constitute relations between
smaller units of text. The asyndeton in 1:22, however, entails a relation between
larger sections of the text. Like 1:17-21, which is marked by kai and interpreted as
additive consequential to 1:14-16, 1:22-25 can also be seen as an additive
consequential to 1:14-16. The asyndeton therefore suggests 1:22-25 to be a (second)
result of the execution of the exhortations in 1:14-16.

4.3.3. Qualificational substance
Asyndeton four times to mark the content in a qualificational substance
relation (1:2; 5:2; 5:8). In 5:2, 5:5 and 5:8 the relations entail larger units of text; the
three sections 5:2-4, 5:5-7 and 5:8-11 are designated as three different contents of
the exhortation in 5:1.

Asyndetons functions six times as the specific in a qualificational substance
relation (3:3; 4:8,9,10,11a,11b). All of these, however, entail relations between single
sentences.

4.3.4. Logical basis-inference
Asyndeton functions in 1 Peter as basis and as inference in a basis-inference relation.
As basis it functions twice (1:1-2; 1:3). The first instance is part of the formal letter
heading. The asyndeton in 1:3, however, is of the utmost importance. This statement
that God has given us new life, serves as the basis for all the main inferences in the
rest of the letter.

32 The asyndetons in the four final statements of the letter conclusion (5:12-14) are not crucial for the
consideration of the outline of the letter.
33 In a certain sense there is no difference between the asyndetons in 3:7 and the one in 5:1. Both
have ouv as connective. The asyndeton in 5:7, however, coordinated in an additive equivalent
manner to the one in 5:1, and as such is a continuation of the third inference (3:1-7) which has 2:11-12 as
basis.
5.3. The section 2:1-10: Second inference
The section 2:1-3 is marked by ὅνων as an inferential exhortation, with the statement in 1:3ff. that God has given us new life, as basis. The possibility of an asyndetic additive equivalent coordination of 2:4-10 to 2:1-3 allows that the inference is continued in 2:4-10. The relative pronoun ἅνων marks the connection.

5.4. The section 2:11-4:19: Third inference
The vocative as well as the παρακολούθωσ-constructio, which serves as a transitional formula, marks the beginning of a new section. It is an inference with the statement in 1:3ff., that God has given us new life, as basis. In 2:13, 2:18 and 3:17 the asyndeton indicates three inferences which has the exhortation in 2:11-12 as basis. The inferences respectively cover the whole of 2:13-17, 2:18-25 and 3:1-7. In 4:12 the vocative, especially with the preceding doxology in 4:11 taken into consideration, marks the beginning of a new section, which I interpret as an inference which has 3:13-17 as basis.

5. The outline of 1 Peter
5.1. The section 1:3-12: Basis for four inferences
The asyndeton in 1:3 marks the statement in 1:3ff. that God has given us new life, as the basis for all the main inferences in the rest of the letter.

5.2. The section 1:13-25: First inference
Δωροι marks 1:13ff. as the inference of the preceding section. The pericope 1:3-12 serves as the basis for the exhortation in 1:13 to set the hope fully on the grace (τελειώσας ἣσσα ἡμᾶς... ἡμῶν. The content suggests that the whole of 1:3-12 and especially the statement in 1:3 that God has given us new birth (ἀνεγέρθης ἡμᾶς... ἡμῶν) is the basis for the inference of 1:13ff. The next marker of transition used is ὅνων in 2:1. It therefore is valid to demarcate 1:13-25 as pericope, and to regard the force of ὅνων as effective from 1:13 to 1:25. This section is made up of three sub-sections, viz. 1:14-16, 1:17-21, and 1:22-25. The section 1:14-16 is an asyndetic inference, with 1:15 as basis. Kai marks the section 1:17-21 as being in an additive consequential relation to 1:14-16. The asyndeton in 1:22 being interpreted as additive consequential suggests verses 22-25 to be the second result of the execution of the exhortations in 1:14-16.

5.5. The section 5:1-11: Fourth inference
In 5:1 ὅνων, in combination with the παρακολούθωσ-formula (cf. Aune 1987:188), marks 5:1 as the fourth inferential exhortation, which has as basis the statement in 1:3ff., that God has given us new life. Asyndeton in 5:2, 5:4, and 5:8 functions to mark 5:2, 5:4 and 5:8-11 as a quasisubstantive relation as three different sets of content of the παρακολούθωσ-appeal in 5:1.

44 The content of 2:17 signifies that no new section starts here. It rather wraps up the present section, viz. 2:13-17.
34 1 Peter 1:17-21 forms a next sub-section of 4:2-5:2.
34 Aune (1987:188) gives several examples of the transitional function of this formula.
37 In the case of 2:1 we assume that ἀλλά serves as a connective to the previous inference.
38 Aune (1987:193) states that such doxologies usually conclude a section of text. He actually mentions 1 Peter 4:11 in this regard.
39 The function of the relative particles and asyndeton in the heading (1:3-3), the conclusion (5:12-14), and in the different Old Testament quotations are not considered, since these sections of the epistle are clearly demarcated.

46 Talbert (1986:252) already stated that the literary or historical discontinuity between 4:11 and 4:12 is not at all certain.
5.6 The outline of 1 Peter in greater detail

1:1-2: LETTER HEADING
1:1-2: Author, address, greeting.

1:3-12: LETTER OPENING: Praise be to God who has given us new birth

PT105: Praise to God

1:3-5: Praise be to God, the Father of our Lord Jesus Christ; He gave us a new birth.

The reaction that the new birth should elicit

1:6-9: Rejoice in this, even if you have to suffer various trials, for you are receiving the salvation.

The salvation elucidated

1:10-12: We are more privileged than the prophets: they were serving not themselves but you.

1:13-25: First inference with 1:1-12 as basis

The basic exhortation

1:13: Set all your hope on the grace Jesus Christ will bring you when He is revealed

Inference, with 1:13 as basis

1:14-16: Do not be conformed to the desires that you formerly had, but be holy.

Additive consequential: First result of the execution of 1:14-16

1:17-21: Live in reverent fear to God while being aliens.

Additive consequential: Second result of the execution of 1:14-16

1:22-25: Love one another.

2:1-10: Second inference with 1:1-12 as basis


2:4-10: The new born person’s duty regarding collective growth: let yourselves be built into a spiritual house of which Jesus Christ is the head of the corner.

2:11-4:19: Third inference with 1:1-12 as basis

The basic exhortation: Conduct yourselves honorably in all relationships

2:11-12: As aliens abstain from sinful desires; live good lives among the pagans.

Inference 1 with 2:11-12 as basis: Relationship with the authorities

2:13-17: Submit yourselves for the Lord’s sake to every authority instituted among men.

Inference 2 with 2:11-12 as basis: Relationship with employers

2:18-25: Submit yourselves also to harsh masters, following Christ’s steps.

Inference 3 with 2:11-12 as basis: Relationship with spouse

3:1-7: Also in a society where women are being discriminated against, God’s guidelines for marriage apply.

3:8-12: The key to a happy life lies in the implementing of God’s instructions regarding the neighbor.

Inference 4 with 2:11-12 as basis: Relationship with neighbors in general

Inference 5 with 2:11-12 as basis: Attitude towards and reaction to unjust suffering

The basic statement

3:13-17: Even if you suffer for what is right, you are blessed. Set apart only Christ as Lord.

The reason for the acceptance of unjust suffering

3:18-22: Christ also suffered for sins. He is, however, now at the right hand of God, with angels, authorities and powers made subject to him.

Inferential exhortation with Christ’s suffering as basis

4:1-5: Arm yourselves with the attitude that he who has suffered in his body - because Christ has suffered - is done with sin. Christ is also ready to judge the living and the dead.

The reason why even the dead will be judged

4:6: The gospel was preached to those now dead.

The reason why Christ is ready to judge

4:7a: The end of all things is near.

Exhortation in the light of the nearness of all things

4:7b-11: Be clear minded and self-controlled; it entails loving each other, offering hospitality to one another, and using gifts to serve others.

Summarizing exhortation: Attitude towards and reaction to unjust suffering

4:12-19: Attitude: Do not be surprised as though something strange were happening to you. Rejoice: you participate in Christ’s sufferings.

4:12-19: Reaction: Commit yourselves to your faithful Creator and continue to do good.

5:1-11: Fourth inference with 1:1-12 as basis

5:1-4: Exhortation to elders regarding conduct in the church.

5:5-7: Exhortation to younger persons regarding conduct in the church.

5:8-11: Summarizing exhortation to the whole church.

5:12-14: LETTER CLOSING: Letter purpose, salutations, greetings

5:12: Letter purpose, and consequent summarizing of exhortation.

5:13: Greetings from the church in Babylon and from Mark.

5:14: Exhortation to greet each other with a kiss of love.

5:16: Blessing.
References


