

THE USE OF INTERSENTENCE RELATIONAL PARTICLES AND ASYNDETON IN FIRST PETER

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ABSTRACT

*This paper discusses the use of intersentence relational particles and asyndeton in First Peter. The discussion utilises the classification of meaningful relations between internuclear structures proposed 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), and also the information in *Domain 89 (Relations) of the Louw-Nida lexicon* (Louw & Nida (1988,I:777-796), and *Domain 91 (Discourse Markers)* (Louw & Nida (1988,I:811-813). At the same time the paper tests the usefulness of this classification as a point of departure in a synopsis of the use of relational particles and asyndeton in the New Testament. In conclusion the paper ascertains the significance of these particles for the determination of the macro-structure of the letter.*

1 INTRODUCTION

Particles have two functions (cf Blass, Debrunner & Funk 1962:225):

- * They give greater prominence to the modal character of a clause or sentence.
- * They express the interrelation of sentences and clauses.

This study is concerned with the use of intersentence relational particles and asyndeton. It wants to describe the use of these particles and asyndeton in the structure of First Peter.

Asyndeton is treated as an 'entity' in its own right, in a manner more or less analogous to the 'zero' morpheme in linguistic theory.¹ This view comes very close to what Denniston (1966:xliv) calls *formal* (as distinct from *stylistic*) asyndeton. Denniston (1966:xliv-xlv) distinguishes three cases in which Greek dispenses with connection:

- * The preceding text makes the connection obvious and no particle is required to point it. The writer announces his theme in advance and uses a forward-pointing pronoun or demonstrative adverb.
- * A backward-pointing pronoun or demonstrative adverb, usually at or near

¹ In treating asyndeton as an entity in its own right, I am in accordance with Poythress (1984b:318). He equates καί, δέ, οὐν and asyndeton as intersentence conjunctions.

the opening of the sentence, diminishes the necessity for a connecting particle.

- * In a long series of coordinated nouns, adjectives, or verbs connectives are often omitted.

Asyndeton may also be used for emotional effect (Denniston 1966:xliv). This happens when the writer's feelings are too deeply engaged to allow him to trouble about logical coherence. There are also cases of asyndeton which can only be attributed to a certain naive awkwardness, without any rhetorical justification (Denniston 1966:xliv).

I am using the word 'sentence' in the same way as does Poythress (1984b:313-315).² A sentence is simply a maximal clause, that is a clause not embedded in, or modifying a still larger clause, together with the intersentence relational particle³ at its beginning. Poythress (1984b:315) acknowledges the fact that this definition of sentence threatens to become circular, inasmuch as *sentence* is defined in terms of *intersentence* conjunctions. He (1984:315), however, correctly points to the fact that sentences are identifiable in a partially non-circular fashion by at least three other features:

- * They have a certain grammatical closure not characteristic of all clauses.
- * An entire discourse can be analysed into a string of sentences with no remainder.
- * As a rule, a sentence has one main verb or coordinate verbs.

The text of First Peter in the edition of the United Bible Societies (Third Edition [corrected]) is used. There are no important textual problems pertaining to the particles in question.

2 RESEARCH ON PARTICLES IN THE GREEK LANGUAGE

The book by AT Robertson, *A grammar of the Greek New Testament in the light of historical research*, was published in 1923. It provides a relatively wide coverage of the use of particles in the New Testament (1923:1144-1193). It has, however, certain shortcomings, amongst which the comment on the development of particles. In 1962 a major study on the Greek particles in the New Testament by Margaret E Thrall was published by Brill (Thrall 1962). The book covers the subject in two sections, *The linguistic significance of Greek particles in the New Testament* (pp1-40), and *Exegetical problems involving Greek particles in the New Testament* (pp41-

2 Poythress lists different definitions of the sentence in Greek, including that of Louw (1979, II:1-31). He, however, introduces some variation on these approaches under the influence of Pike's theory of hierarchy as developed in the area of phonology (Poythress 1984b:313).

3 Denniston (1966:xl) points to the fact that the line between coordination and subordination becomes a very thin one, especially with the particles $\acute{\epsilon}\pi\epsilon\iota$, $\acute{\omega}\varsigma$ and $\gamma\acute{\alpha}\rho$. These particles need not, however, designate subordination.

95). In the linguistic section it supplies a more comprehensive classification and illustration of *κοινή* usage of particles than has previously been available. It attempts to assess the significance of the linguistic processes involved and to determine their causes. From a functional point of view, the presentation of data is not of much use; it is mainly a comparison between *κοινή* and classical usage.⁴

In the exegetical section more exact linguistic criteria are applied to various hypotheses involving particles and, in some cases, to suggest a new interpretation of difficult passages based on the exegesis of particles they contain. This section is in actual fact limited to a discussion of the Marcan use of *γάρ* and *δέ* and is therefore not of any help in the present study.

Thrall (1962:97) concludes 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.' I hope to show that this statement is not valid. New developments, especially in the field of semantics, open up new avenues towards a much more accurate description of the use of particles.

The monumental work on particles by Denniston, *The Greek particles*, was first published in 1934. It was reprinted three times, each time with corrections, namely 1954, 1959 and 1966. Denniston (1966:xxxix-xl) states that relational particles⁵ may do no more than connect, but that they may also give a logical turn to the connection. He (1966:xli-xlii) also points to the correlative use of particles. Particles contribute to the coherence of thought in two ways: by looking back on the road the reader or listener has just traversed and by beckoning him on in a certain direction. He (1966:lv) stresses the fact that the meanings of particles, more than those of any other part of speech, are fluid.⁶

Blass, Debrunner and Funk (1962) discuss particles under the heading *Adverbs and particles* (p 220-239), and subdivide them under the subheadings (1) *Negatives* (pp 220-224), (2) *Adverbs* (pp 224-225), and (3) *Particles and conjunctions* (pp 225-239). This third section is subdivided into the following parts:

1 Modal particles (pp 226-227)

2 Paratactic conjunctions (pp 227-236)

- * Copulative conjunctions (pp 227-231)
- * Disjunctive conjunctions (pp 231)
- * Adversative conjunctions (pp 231-234)
- * Consecutive co-ordinating conjunctions (pp 234-235)
- * Causal co-ordinating conjunctions (pp 235-236)

⁴ McCaughey (1983:41) stresses that further work on First Peter will need to be concerned, not only with where images came from, but how they work. To my mind the same applies to work on particles in the Greek New Testament.

⁵ He calls them 'connecting particles'.

- 3 Hypotactic conjunctions (pp 236-239)
- * Comparative conjunctions (pp 236-237)
 - * Conditional conjunctions (pp 237)
 - * Temporal conjunctions (pp 237-238)
 - * Causal conjunctions (pp 238-239)
 - * Concessive conjunctions (pp 239)

In this study I am primarily concerned with what Blass, Debrunner and Funk discern as paratactic and (to a certain extent) hypotactic conjunctions. I will, however, not utilise their classification. From a functional point of view, this classification is not expedient. In particular its division into paratactic and hypotactic conjunctions is problematic. It seems much more fruitful to use the classification of meaningful relations between internuclear structures presented by Nida, et al in their book *Style and discourse; with special reference to the text of the Greek New Testament* (1983:99-104).⁶ What makes this classification useful, is the fact that the relations apply to all structural levels, in other words, the relationship between clauses,⁷ sentences, paragraphs, sections, and even chapters (Nida et al 1983:104).

Nida, et al (1983:102-103) discern coordinate and subordinate relations, with different subtypes in each category:

1. Coordinate
 - 1.1 Additive
 - 1.1.1 Equivalent
 - 1.1.2 Different
 - 1.1.2.1 Consequential
 - 1.1.2.2 Nonconsequential
 - 1.2 Dyadic
 - 1.2.1 Alternative
 - 1.2.2 Contrastive
 - 1.2.3 Comparative
2. Subordinate
 - 2.1 Qualificational
 - 2.1.1 Substance
 - 2.1.1.1 Content
 - 2.1.1.2 Generic-Specific

⁶ Nida discusses this classification in his earlier book 'Exploring semantic structures' (1975) in ch 5 (p50-54).

⁷ Denniston (1966:xlvii-1), 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, conformitory and inferential. He acknowledges that his divisions are very fluid and not at all representative. The classification by Nida et al (1983) is to my mind much more appropriate.

- 2.1.2 Character
 - 2.1.2.1 Characterisation
 - 2.1.2.2 Manner
 - 2.1.2.1 Setting (time, place, circumstance)
- 2.2 Logical
 - 2.2.1 Cause-Effect
 - 2.2.2 Reason-Result
 - 2.2.3 Means-Result
 - 2.2.4 Means-Purpose
 - 2.2.5 Condition-Result
 - 2.2.6 Basis-Inference
 - 2.2.7 Concession-Result

Each relational particle in First Peter will be categorised according to this classification.

3 THE RELATIONAL INTERSENTENCE PARTICLES IN 1 PETER

The relational intersentence particles used in First Peter are the following: ἀλλά, γάρ, δέ, διό, καί, ὅτι, οὖν, and ὥστε.⁸

Particles and asyndeton which are clearly part of quotations from the Old Testament,⁹ are not taken into consideration. In a few cases, however, the author of First Peter has evidently inserted a particle into the quotation, or added one.¹⁰ These insertions and/or additions to the quotations are taken into consideration.

3.1 Particles marking coordinate relation

3.1.1 Additive

⁸ The use of the prepositional phrase ἐν ᾧ in 4:4 comes close to being a particle marking subordinate logical relation. It seems to designate v4 as the result of v2. Research needs to be done to establish whether it has not already undergone development into a particle in the same way in which διό has developed from δι' ὃ.

Ὁμοίως, used in 3:1, 3:7 and 5:5, also comes close to functioning as a particle marking coordinate additive equivalent relation. The sentences in which it occurs could, however, be regarded as asyndeton, with ὁμοίως functioning as a connecting particle (cf Blass, Debrunner & Funk 1962:240).

The particle διότι is interpreted as an intrasentence conjunction. This is in full agreement with the UBS text's punctuation. It occurs in 1:16, 1:24 and 2:6, and every time introduces a quotation from the Old Testament.

⁹ No primary study has been done on the validity of the indication by the UBS text (3rd corrected edition) of sections of the text as quotations. The following particles and asyndeton occur as part of quotations: asyndeton (1:24; 2:6; 3:11); καί (1:24; 2:6); δέ (1:25; 3:11; 5:5).

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

3.1.1.1 Equivalent

3.1.1.1.1 δέ

Louw and Nida (1988,II:54) distinguish three meanings of δέ: a) *and*; b) *and then*; c) *but*. Δέ^a is a marker of an additive relation, but with the possible implication of some contrast (Louw & Nida 1988,I:790). In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104) δέ^a marks coordinate additive equivalent relation.

It is important to point out that δέ^a can add a sentence in equivalence to a preceding sentence which stands in a subordinate logical relation to yet another preceding sentence. Δέ^a can for example relate a sentence in equivalence to a γάρ-sentence or an οὐν-sentence.¹¹

In First Peter δέ^a seems to be used six times, namely in 1:25, 2:7, 3:8, 4:7, 4:16a, and 5:5.

In three of these instances, it coordinates its own sentence in equivalence to subordinate logical sentences: in 4:7¹² and 4:16a to a γάρ-sentence, and in 2:7b to an οὐν-sentence.

In two instances it merely marks an equivalent addition to the immediately preceding sentence, namely 1:25 and 5:5.

In one instance, δέ combines with τὸ τέλος, namely 3:8. The combination of δέ with τὸ τέλος gives δέ a special function. Τὸ τέλος marks a conclusion to what has preceded (Louw & Nida 1988,I:612). In the preceding, the basic exhortation of 2:11-12 has been applied to different human relationships, namely:

- * the relation with the political authorities (2:13-17);
- * with employers (2:18-25);
- * with marriage partners (3:1-7).

The combination of δέ with τὸ τέλος signifies that the pericope starting at 3:8 brings the application of the basic exhortation of 2:11-12 to one conclusion or another.

The intersentence relational particle δέ^a functions in 3:8 to mark the

¹¹ Denniston (1966:xivii;169-171) mistakenly states that δέ is sometimes used where the logical relation would probably be expressed by γάρ, οὐν or ἢ. The function of this kind of δέ - in First Peter at least - is clearly coordinate additive equivalent. It does not itself take over the functions typical of γάρ or of οὐν. It only relates a sentence in additive equivalence to a preceding γάρ- or οὐν-sentence. Its sentence is in this way brought under the force of the relational particle in the previous sentence.

¹² One illustration will suffice: the δέ used in 1 Peter 4:7 seems to be such a δέ^a. v7 states that the end of all things is near. This is the second reason for the statement in v5 that discriminators 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 v6.

relation between two larger sections of text, namely 2:11- 3:7 and 3:8-12, and is therefore of critical importance in assessing the macro-structure of the letter.

3.1.1.1.2 καί

Louw and Nida (1988,II:128) distinguish four meanings of καί: a) *and*; b) *and then*; c) *also*; d) *yet*. Καί^a is a marker of coordinate relations (Louw & Nida 1988,I:789-790). In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104) καί^a marks coordinate additive equivalent relation.

In First Peter καί^a seems to be used twice, namely in 3:13 and 4:18. In 4:18 it coordinates 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 the cause in verse 17a.

Καί in 3:13 coordinates verse 13 in equivalence to the conclusionary character of τὸ δὲ τέλος 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.

The intersentence relational particle καί^a functions in 3:13 to mark the relation between two larger sections of text, namely 2:11-3:12 and 3:13ff, and is therefore of critical importance in the determination of the macro-structure of the letter.

3.1.1.1.3 Asyndeton

Outside of the letter conclusion, there are six instances of asyndetic coordinate additive equivalent relation, namely 2:4, 2:12, 2:23, 3:7,¹³ 5:8 and 5:10. Of these 2:12, 2:23, 3:7, 5:8, and 5:10 constitute relations between mere sentences and are therefore not crucial in the determination of the macro-structure of the letter.

The asyndeton in 2:4 entails, however, the relation between larger sections of text and is therefore crucial to the determination of the macro structure of the letter. The section 2:4-5 is additive equivalent to 2:1-3. The relative pronoun (πρὸς ὅν) marks the connection. The section 2:1-3 is marked by οὖν as the inferential exhortation which has the statement in 1:3ff that God has given us new life, as basis. The additive equivalent coordination of 2:4-10 shows that the inference is continued in 2:4-10.

The asyndeta in the four final statements of the letter conclusion (5:12-14) are not crucial to the determination of the macro structure of the letter.

3.1.1.2 Different

3.1.1.2.1 Consequential

¹³ In a certain sense there is no difference between the asyndeton in 3:7 and the one in 3:1. Both have ὁμοίως as connective. The asyndeton in 3:7 is, however, coordinated in an additive equivalent manner to the one in 3:1 and as such is a continuation of the third inference (3:1-7) which has 2:11-12 as basis.

1 δέ

Louw and Nida (1988,II:54) distinguish three meanings of δέ: a) *and*; b) *and then*; c) *but*. Δέ^b is a marker of a sequence of closely related events (Louw & Nida 1988,I:789). In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104) δέ^b marks coordinate additive different consequential relation.

In First Peter δέ^b seems to be used twice, namely in 4:17b and 5:10. It does not mark the relation between portions of text which are larger than sentences. It merely marks additive consequential relation within small units of text and is therefore not of critical importance in assessing the macro-structure of the letter.

2 καί

Louw and Nida (1988,II:128) distinguish four meanings of καί: a) *and*; b) *and then*; c) *also*; d) *yet*. Καί^b is a marker of a sequence of closely related events (Louw & Nida 1988,I:789).¹⁴ In terms of the classification of meaningful relations between internuclear structures by Nida, Louw, Snyman and Cronje (1983:99-104) καί^b marks coordinate additive different consequential relation.

Καί^b is used twice in First Peter, namely in 1:17 and 5:4. In 5:4 it does not mark the relation between portions of text which are larger than sentences. It merely marks additive consequential relation within small units of text. In 1:17, however, it suggests verse 17 to be the result of the execution of the exhortations in 1:14-16. Section 1:17-21 is therefore in an additive consequential relation to 1:14-16.

The intersentence relational particle καί^b in 1:17 serves to mark the relation between larger sections of text and is therefore of critical importance in assessing the macro-structure of the letter.

3 Asyndeton

There are three instances of asyndeton functioning as additive different consequential relations, namely 1:22, 3:21 and 5:9. The asyndeta in 3:21 and 5:9 constitute relations between single sentences, and are therefore not crucial to the determination of the macro-structure of the letter.

The asyndeton in 1:22, however, entails a relation between larger sections of the text. Like 1:17-21, 1:22-25 is additive consequential to verses 14-16. The asyndeton suggests verses 22-25 to be a (second) result of the execution of the exhortations in verses 14-16.

3.1.1.2.2 Nonconsequential

In First Peter no nonconsequential relation between sentences occurs.

3.1.2 Dyadic

3.1.2.1 Alternative

In First Peter no alternative relation between sentences occurs.

¹⁴ This meaning of καί^b corresponds exactly with the meaning of δέ^b (Louw & Nida 1988,I:789).

3.1.2.2 Contrastive

3.1.2.2.1 ἀλλά

Louw and Nida (1988,II:10) distinguish four meanings of solitary ἀλλά: a) but; b) and; c) yet; d) certainly.¹⁵ The author of First Peter uses ἀλλά six times¹⁶ as an intersentence relational particle and in all six cases it is used as ἀλλά^a. Louw and Nida (1988,II:794) define this use of ἀλλά as 'a marker of more emphatic (as compared with δέ^c...) contrast.' In terms of the classification of meaningful relations between internuclear structures by Nida et al (1983:99-104), ἀλλά functions here as marker of coordinate dyadic contrastive relation.

In three of these cases it marks contrast in imperatival sentences (1:15; 3:4; 4:13). The sentence in 3:14¹⁷ is an ellipsis and could be interpreted as either a factual statement or as an imperative. In 2:20 and 2:25 it is used in a factual statement. Blass, Debrunner and Funk (1962:232) remark that ἀλλά appears most frequently as the contrary to a preceding οὐ. This is the case in the three imperatival sentences: 1:15; 3:4; 4:13.¹⁸

None of these uses of ἀλλά marks the relation between portions of text which are larger than sentences. It merely marks contrast within small units of text, namely two relatively short sentences. It is not used in First Peter as marker of transition (cf Louw & Nida 1988,I:811).

3.1.2.2.2 δέ

Louw and Nida (1988,II:54) distinguish three meanings of δέ: a) and; b) and then; c) but. Δέ^c is a marker of contrast (Louw & Nida 1988,I:794). In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104) δέ^c marks coordinate dyadic contrastive relation.

Δέ^c seems to be used four times in First Peter, namely 2:9, 2:23, 3:15, and 4:16b. None of these uses of δέ^c marks the relation between portions of text which are larger than sentences. It merely marks contrast within small units of text, namely two relatively short sentences.

¹⁵ Blass, Debrunner & Funk (1962:232-234) regards ἀλλά as a coordinating adversative conjunction. Denniston (1966:xlfx) argues the distinction between the eliminative function of ἀλλά, and the balancing function of δέ. In the first case the true is substituted for the false, and in the second two truths of divergent tendency are presented. The dividing line between these functions are very fluid. Louw & Nida (1988,II:794) seem to broadly agree with this view. They also distinguish ἀλλά and δέ; both are markers of contrast, but the former marks more emphatic contrast.

¹⁶ 1 Peter 1:15; 2:20; 2:25; 3:4; 3:14; 4:13.

¹⁷ ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.

¹⁸ The positive counterpart of the elliptic sentence in 3:14 is most probably an elliptic negative answer to the question in 3:13. There is therefore an elliptic preceding οὐ in 3:13-14.

3.1.2.3 Comparative

In First Peter no comparative relation between sentences occurs.

3.2 Particles marking subordinate relation

3.2.1 Qualificational

3.2.1.1 Substance

3.2.1.1.1 Content

Asyndeta function four times to mark the content in a qualificational substance relation, namely 1:2, 5:2, 5:5, and 5:8. In 5:2, 5:5 and 5:8 the relations entail more than single sentences and are therefore crucial to the determination of the macro-structure of the letter. The three sections 5:2-4, 5:5-7 and 5:8-11 are designated as three different contents of the appeal in 5:1.

3.2.1.1.2 Generic-Specific

Asyndeta function six times as the specific in a qualificational substance relation, namely 3:3, 4:8, 4:9, 4:10, 4:11a, and 4:11b. All of these entail relations between single sentences and are therefore not crucial to the determination of the macro-structure of the letter.

3.2.1.2 Character

Characterisation, manner and setting as relations between sentences do not occur in First Peter.

3.2.2 Logical

3.2.2.1 Cause-Effect

The cause-effect relation between sentences does not occur in First Peter.

3.2.2.2 Reason-Result

3.2.2.2.1 $\gamma\acute{\alpha}\rho$

Louw and Nida (1988,II:49) distinguish two meanings of $\gamma\acute{\alpha}\rho$: a) *because*; b) *then*. $\Gamma\acute{\alpha}\rho^a$ is a marker of cause or reason between events, though in some contexts the relation is often remote or tenuous¹⁹ (Louw & Nida 1988,I:780). In this sense $\gamma\acute{\alpha}\rho$ provides the motive for saying that which has just been said (cf Denniston 1966:60). $\Gamma\acute{\alpha}\rho^b$ is a marker of a new sentence, but is often best left untranslated or reflected in the use of 'and' or the conjunctive adverb 'then'²⁰ (Louw & Nida 1988,I:811).

$\Gamma\acute{\alpha}\rho$ is used nine times in First Peter, every time in the sense of $\gamma\acute{\alpha}\rho^a$. In terms of the classification of meaningful relations between, inter-nuclear structures by Nida et al (1983:99-104), this function of $\gamma\acute{\alpha}\rho$ is to

¹⁹ This more or less agrees with Denniston's statement that $\gamma\acute{\alpha}\rho$ has a confirmatory function (1966:xlx:58).

²⁰ Cf also Blass, Debrunner & Funk (1962:235-236).

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 given first and then the reason is introduced by the γάρ-sentence. The γάρ-occurrences in First Peter are in 2:19, 2:20, 2:25,²¹ 3:5, 3:10, 3:17, 4:3, 4:6 and 4:15.²²

None of these uses of γάρ marks the relation between portions of text which are larger than sentences. It merely marks reason-result relations within smaller units of text. It seems not to be used in First Peter as marker of transition, although it could be argued (cf Louw & Nida 1988, I:811).

3.2.2.2.2 ὅτι

Louw and Nida (1988, II:178) distinguish three meanings of ὅτι: a) *that*; b) *because*; c) *namely*. "Ὅτι^a" is a marker of discourse content, whether direct or indirect (Louw & Nida 1988, I:800). "Ὅτι^b" is a marker of cause or reason, based on an evident fact (Louw & Nida 1988, I:781). "Ὅτι^c" is a marker of identificational and explanatory clauses (Louw & Nida 1988, I:813).

Only ὅτι^b functions in First Peter as an intersentence relational particle. In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104), ὅτι^b marks subordinate logical reason-result relations.

It is used twice in First Peter, namely in 3:18 and in 4:17. 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, namely 3:18-22 as reason for 3:13-17. It is therefore of critical importance in assessing the macro structure of the letter.

3.2.2.3 Means-Result, Means-Purpose and Condition-Result

Means-result, means-purpose and condition-result relations between sentences do not occur in First Peter.

3.2.2.4 Basis-Inference

3.2.2.4.1 διό

Louw and Nida (1988, II:64) distinguish one meaning of διό: *therefore*.²³ It

21 Denniston argues that γάρ presents many abnormalities of connection. It sometimes refers 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. This actually happens in First Peter, 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.

22 This more or less agrees with the statement by Thrall (1962:45): 'In 1 Pet iv 15 γάρ is explanatory of the preceding ἐν ὀνόματι Χριστοῦ, as v16 shows.'

23 Blass, Debrunner & Funk (1962:234-235) regards διό as a consecutive (inferential) co-ordinating conjunction. Denniston (1966) does not discuss διό, and therefore presumably does not regard it as a particle.

is a relatively emphatic marker of result, usually denoting the fact that the inference is self-evident (Louw & Nida (1988, I:783). In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104), a function of $\delta\acute{\iota}\acute{o}$ is to designate a subordinate logical basis-inference relation.

$\Delta\acute{\iota}\acute{o}$ is used only once in First Peter, namely 1:13. It 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 ($\tau\epsilon\lambda\epsilon\acute{\iota}\omega\varsigma \acute{\epsilon}\lambda\pi\acute{\iota}\sigma\alpha\tau\epsilon\ldots\chi\acute{\alpha}\rho\iota\nu$). On semantic grounds it seems best to regard the whole of 1:3-12, and especially the statement in 1:3 that God has given us new birth ($\acute{\alpha}\nu\alpha\gamma\epsilon\nu\nu\eta\sigma\alpha\varsigma \eta\acute{\mu}\acute{\alpha}\varsigma$), as the basis for the inference of 1:13ff. The next marker of transition used is $\omicron\upsilon\acute{\nu}$ in 2:1. It therefore seems valid to demarcate 1:13-25 as pericope and to state that the force of $\delta\acute{\iota}\acute{o}$ is effective from 1:13 to 1:25. The section 1:13-25 is marked as inference of 1:3-12.

The intersentence relational particle $\delta\acute{\iota}\acute{o}$ therefore functions in First Peter to mark the relation between two larger sections of text, namely 1:3-12 and 1:13-25, and is thus of critical importance in assessing the macro-structure of the letter.

3.2.2.4.2 $\omicron\upsilon\acute{\nu}$

Louw and Nida (1988, II:179) distinguish three meanings of $\omicron\upsilon\acute{\nu}$: a) *therefore*; b) *indeed*; c) *but*. $\omicron\upsilon\acute{\nu}^a$ is a marker of result, often implying the conclusion of a process of reasoning (Louw & Nida 1988, I:783). $\omicron\upsilon\acute{\nu}^b$ is a marker of somewhat greater emphasis (in comparison with $\mu\acute{\epsilon}\nu$, $\gamma\acute{\epsilon}$ and $\delta\eta$) (Louw & Nida 1988, I:812). $\omicron\upsilon\acute{\nu}^c$ is a marker of relatively weak contrast (Louw & Nida 1988, I:794). Only $\omicron\upsilon\acute{\nu}^a$ functions in First Peter as an intersentence relational particle. In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104), $\omicron\upsilon\acute{\nu}^a$ marks subordinate logical basis-inference relation.²⁴

$\omicron\upsilon\acute{\nu}^a$ is used six times in First Peter, namely in 2:1, 2:7, 4:1, 4:7, 5:1, and 5:6. In three of these instances (2:7, 4:7, 5:6) it marks basis-inference relations between portions of text which are not larger than sentences.

In the other three instances it marks basis-inference relations between larger sections of the text and is therefore of critical importance in determining of the macro-structure of the letter:

- * 2:1ff is marked as an inferential exhortation on the basis of the statement in 1:3ff that God has given us new life.
- * 4:1ff is marked as an inferential exhortation on the basis of the statement in 3:18ff that Christ has suffered for sins.

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Denniston's discussion of $\omicron\upsilon\acute{\nu}$ on more or less agrees with this view. He (1966:xlx) states that $\omicron\upsilon\acute{\nu}$ has an inferential function. He (1966:l) adds that it sometimes looks back to the general situation and not to any particular set of words. It 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.

- * 5:1ff is marked as an inferential exhortation on the basis of the statement in 1:3ff that God has given us new life.

3.2.2.4.3 ὡστε

Louw and Nida (1988,II:267) distinguish two meanings of ὡστε: a) as a result; b) in order to. ὡστε^a is a marker of result, often implying an intended or indirect purpose (Louw & Nida 1988,I:784). ὡστε^b is a marker of purpose, with the implication that what has preceded, serves as a means (Louw & Nida 1988,I:785). Only ὡστε^a functions in First Peter as an inter-sentence relational particle. In terms of the classification of meaningful relations between internuclear structures by Nida, et al (1983:99-104) ὡστε^a marks subordinate logical basis-inference relation.

ὡστε is used only once in First Peter, namely in 4:19. The sentence in 4:19 is marked as the inferential exhortation, which has as basis the statement in 4:13 on the participation in the sufferings of Christ. It therefore marks basis-inference relation between portions of text which are not larger than sentences.

3.2.2.4.4 Asyndeton

Asyndeton functions twice as basis in a basis-inference relation, namely in 1:1-2 and in 1:3. The first instance is part of the formal letter heading, and therefore not crucial to the determination of the macro-structure of the letter. The asyndeton in 1:3, however, is of utmost importance. The statement that God has given us new life, serves as the basis of all the main inferences later in the letter.

Asyndeton functions eight times as inference in a basis-inference relation, namely in 1:14, 2:11, 2:13, 2:17, 2:18, 3:1, 4:12, and in 5:11. In the case of 2:17²⁵ and 5:11 the relations are between single sentences and are therefore not crucial to the determination of the macro-structure of the letter.

In the case of the other six asyndeta the relation is between larger sections of the text, and are therefore of crucial importance to the determination of the macro structure of the letter:

- * 1:14: It is an inference with the exhortation in 1:13 as basis. The inference covers the Section 1:14-16.
- * 2:11: The vocative, as well as the παρακαλῶ-construction, which serves as a transitional formula,²⁶ 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.
- * 2:13: It is an inference, which has the exhortation in 2:11-12 as basis. The inference covers the whole of 2:13-17.
- * 2:18: It is a second inference which has the exhortation in 2:11-12 as basis. The inference covers the whole of 2:18-25.

²⁵ The semantic content of the sentence signifies that no new section starts here. It rather wraps up the present section, viz 2:13-17.

²⁶ Aune (1987:188) gives several examples of the transitional function of this formula.

- * 3:1: It is a third inference which has the exhortation in 2:11-12 as basis. ὁμοίως serves as a connective to the previous inference. The present inference covers the whole of 3:1-7.
- * 4:12: The vocative, especially in combination with the doxology in 4:11²⁷, marks the beginning of a new section. It is an inference which has 3:13-17 as basis.

3.2.2.5 Concession-Result

The concession-result relation between sentences does not occur in First Peter.

4 THE STRUCTURE OF 1 PETER, ARGUED FROM THE USE OF RELATIONAL PARTICLES AND ASYNDETON

The function of the relational particles and asyndeton in the heading (1:1-2), the conclusion (5:12-14), and in the different quotations are not discussed, since these sections of the letter are clearly demarcated.

4.1 The section 1:3-12

The asyndeton in 1:3 is of utmost importance. It is interpreted to mark 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.

4.2 The section 1:13-25

Διό 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 (τελείως ἐλπίζατε... χάριτι). On semantic grounds it seems best to regard the whole of 1:3-12 and especially the statement in 1:3 that God has given us new birth (ἀναγεννήσας ἡμᾶς) as the basis for the inference of 1:13ff. The next marker of transition used is οὖν in 2:1. It therefore seems valid to demarcate 1:13-25 as pericope and to state that the force of διό is effective from 1:13 to 1:25. The section 1:13-25 is marked as inference of 1:3-12.

The section 1:13-25 is made up of three sections, namely 1:14-16, 1:17-21, and 1:22-25.

- * The section 1:14-16 is an asyndetic inference, which has 1:13 as basis.
- * Καί^b marks the section 1:17-21 as being in an additive consequential relation to 1:14-16.
- * Like 1:17-21, 1:22-25 is additive consequential to verses 14-16. The asyndeton suggests verses 22-25 to be a (second) result of the execution of the exhortations in verses 14-16.

4.3 The section 2:1-10

The section 2:1-3 is marked by οὖν as an inferential exhortation. It has the statement in 1:3ff that God has given us new life, as basis. The asyndetic additive equivalent coordination of 2:4-10 to 2:1-3 shows that

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Aune (1987:193) states that such doxologies usually conclude a section of text. He actually mentions 1 Peter 4:11 in this regard.

the inference is continued in 2:4-10. The relative pronoun marks the connection.

4.4 The section 2:11-4:19

The vocative, as well as the παρακαλῶ-construction in 2:11 mark the beginning of a new section. It is the third inference which has as basis the statement in 1:3ff that God has given us new life.

The section 2:11-12 serves as basis for a series of inferences which start at 2:13:

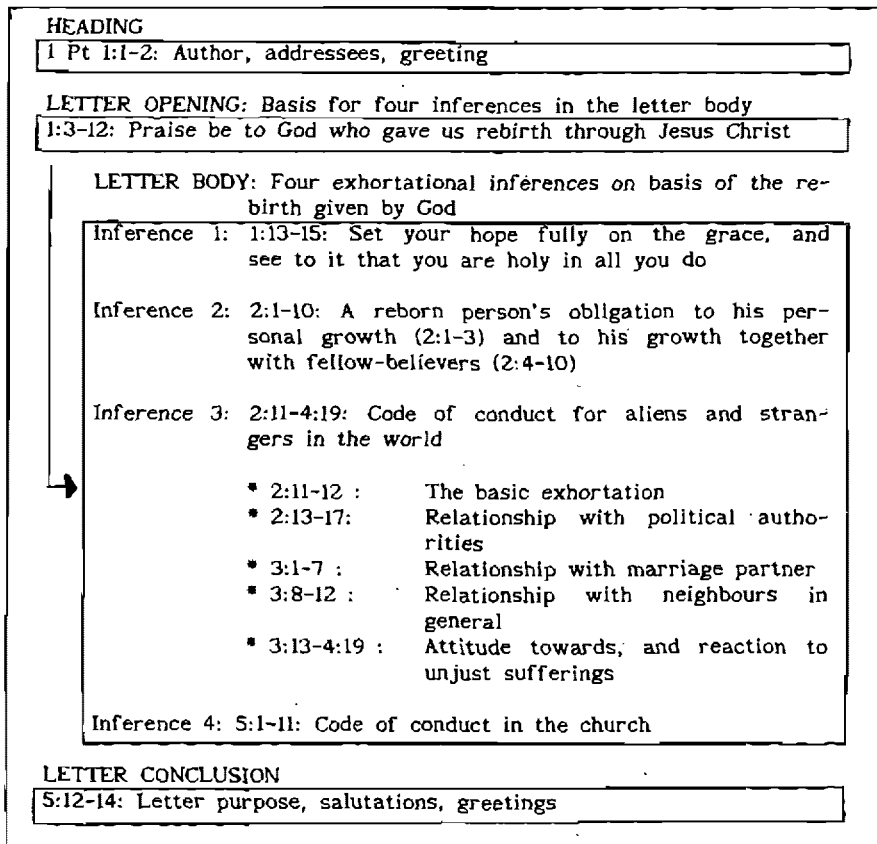
- * The asyndeton in 2:13 serves to mark the section 2:13-17 as the first inference which has the exhortation in 2:11-12 as basis.
 - * The asyndeton in 2:18 serves to mark the section 2:18-25 as the second inference which has the exhortation in 2:11-12 as basis.
 - * The asyndeton in 3:1 serves to mark the section 3:1-7 as the third inference which has the exhortation in 2:11-12 as basis.
 - * The combination of δέ with τὸ τέλος in 3:8 serves to mark the section 3:8-12 as the fourth inference which has the exhortation in 2:11-12 as basis. The combination of δέ with τὸ τέλος also signifies that the section 3:8-12 marks a turning point in the application of the basic exhortation of 2:11-12. In the preceding, the basic exhortation of 2:11-12 has been applied to different human relationships, namely the relation with the political authorities (2:13-17), with employers (2:18-25) and with marriage partners (3:1-7). The section 3:8-12 summarises the guidelines for relationships with other people. From 3:13 the topic shifts to the attitude towards and handling of unjust suffering.
 - * The καί in 3:13 coordinates verse 13 in equivalence to the conclusory character of τὸ δὲ τέλος in 3:8. This implies that the section starting at 3:13 is another inference, the fifth (parallel with 2:13-17, 2:18-25, 3:1-7 and 3:8-12) which has 2:11-12 as basis. This section comprises the whole of 3:13-4:19. The (sub)section 3:13-17 serves as the basis for the rest of 3:13-4:19.
- ** In 3:18 ὅτι^b marks 3:18-22 as the reason for 3:13-17.
 - ** In 4:1 οὖν^a marks 4:1-6 an inferential exhortation, which has as basis the statement in 3:18ff that Christ has suffered for sins.
 - ** In 4:7 δέ^a marks 4:7-11 as coordinated in equivalence to the subordinate logical γάρ-sentence in verse 6. The γάρ-sentence in verse 6 serves as the first reason for the statement in verse 5 that discriminators will have to give account to Christ who is ready to judge the living and the dead. Δέ^a in verse 7 marks 4:7-11 as the second reason.
 - ** The asyndeton in 4:12 serves to mark the section 4:12-19 as an inference which has 3:13-17 as basis.²⁸

²⁸

I agree with Talbert (1986:252) that the literary or historical discontinuity between 4:11 and 4:12 is not at all certain.

4.5 The section 5:1-11

In 5:1 οὖν^a, in combination with the παρακαλῶ-formula (cf Aune 1987:188), marks 5:1-11 as the fourth inferential exhortation, which has as basis the statement in 1:3ff that God has given us new life. Asyndeta in 5:2, 5:5, and 5:8 serve to mark 5:2-4, 5:5-7 and 5:8-11 in a qualificational substance relation as three different sets of content of the παρακαλῶ-appeal in 5:1.

4.6 Synopsis of the macro-structure of First Peter²⁹

²⁹ The structure which Combrink (1975:34-63) presents, agrees more or less with the present structure. The interrelations of the pericopes of the letter body, especially of 2:11-4:19, is much more explicit here. This result still has to be tested through the application of rhetorical criticism.

5 THE NEED FOR A SYNOPSIS OF THE USE IN THE NEW TESTAMENT OF RELATIONAL PARTICLES AND ASYNDETON

A synopsis of the use of relational particles and asyndeton in the New Testament, more or less along the lines of the above exposition, will be a great translational and general interpretational help to New Testament students. The classification of meaningful relations between internuclear structures proposed by Nida et al in their book *Style and discourse; with special reference to the text of the Greek New Testament* (1983:99-104) and the information in Domain 89 (Relations) of the Louw-Nida Lexicon (Louw & Nida 1988,1:777-796) and Domain 91 (Discourse Markers) (Louw & Nida 1988,1:811-813) provide a new opportunity to make data on intersentence relational particles and asyndeton available in away which the user will find pragmatic and useful.³⁰

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³⁰

Such a synopsis could be of assistance in other aspects as well, e.g. Denniston (1966:ix1) states that the study of particles may be of occasional value in determining, within broad limits, the date and authorship of a work. This has actually been done by Poythress in an article entitled 'Testing for Johannine authorship by examining the use of conjunctions' (1984a), a sequel to another article in the same year, viz 'The use of the intersentence conjunctions *de*, *oun*, *kal* and asyndeton in the gospel of John.'

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