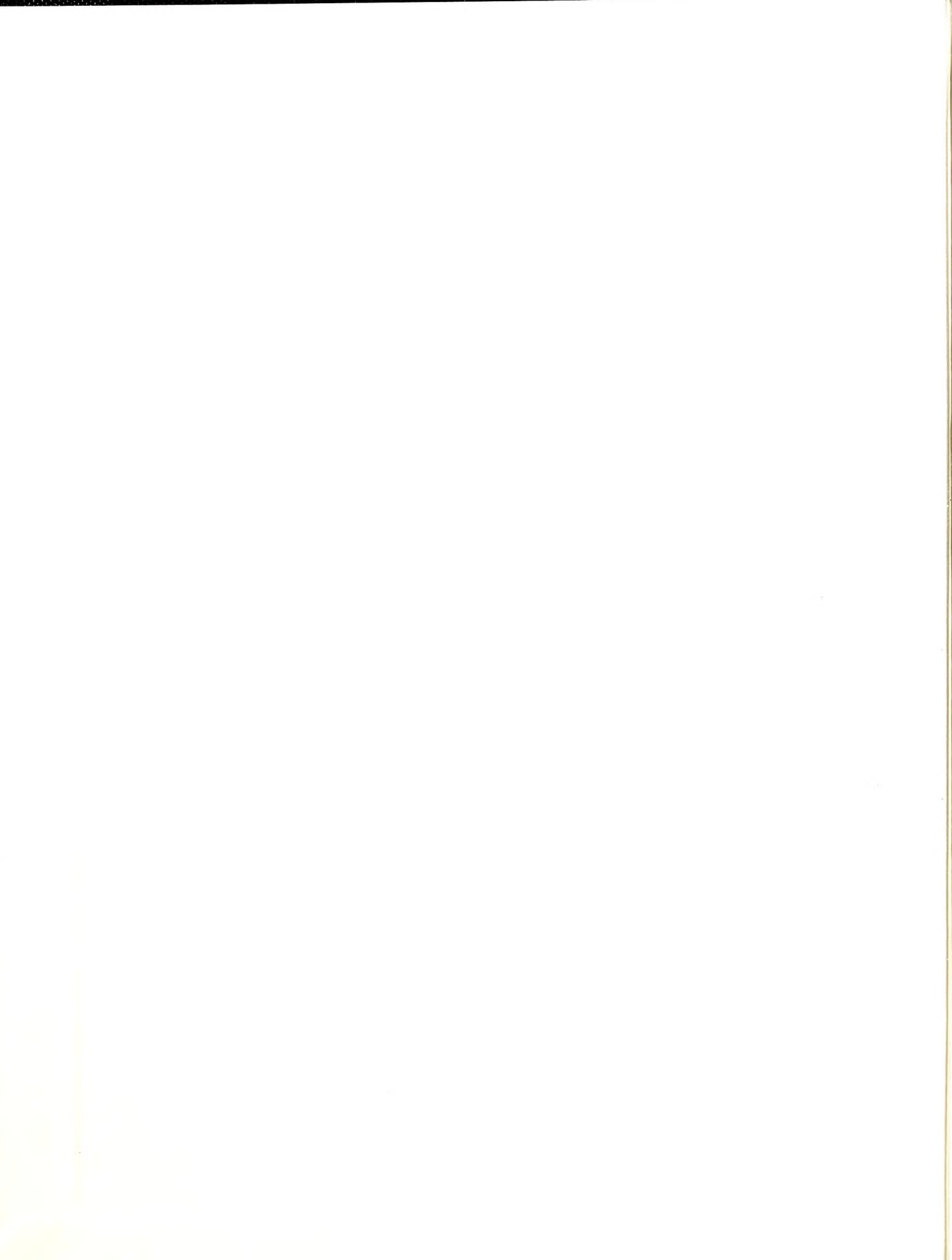


UPON THIS ROCK: AN ANALYSIS OF  
REGISTER IN THE PETRINE TEXTS

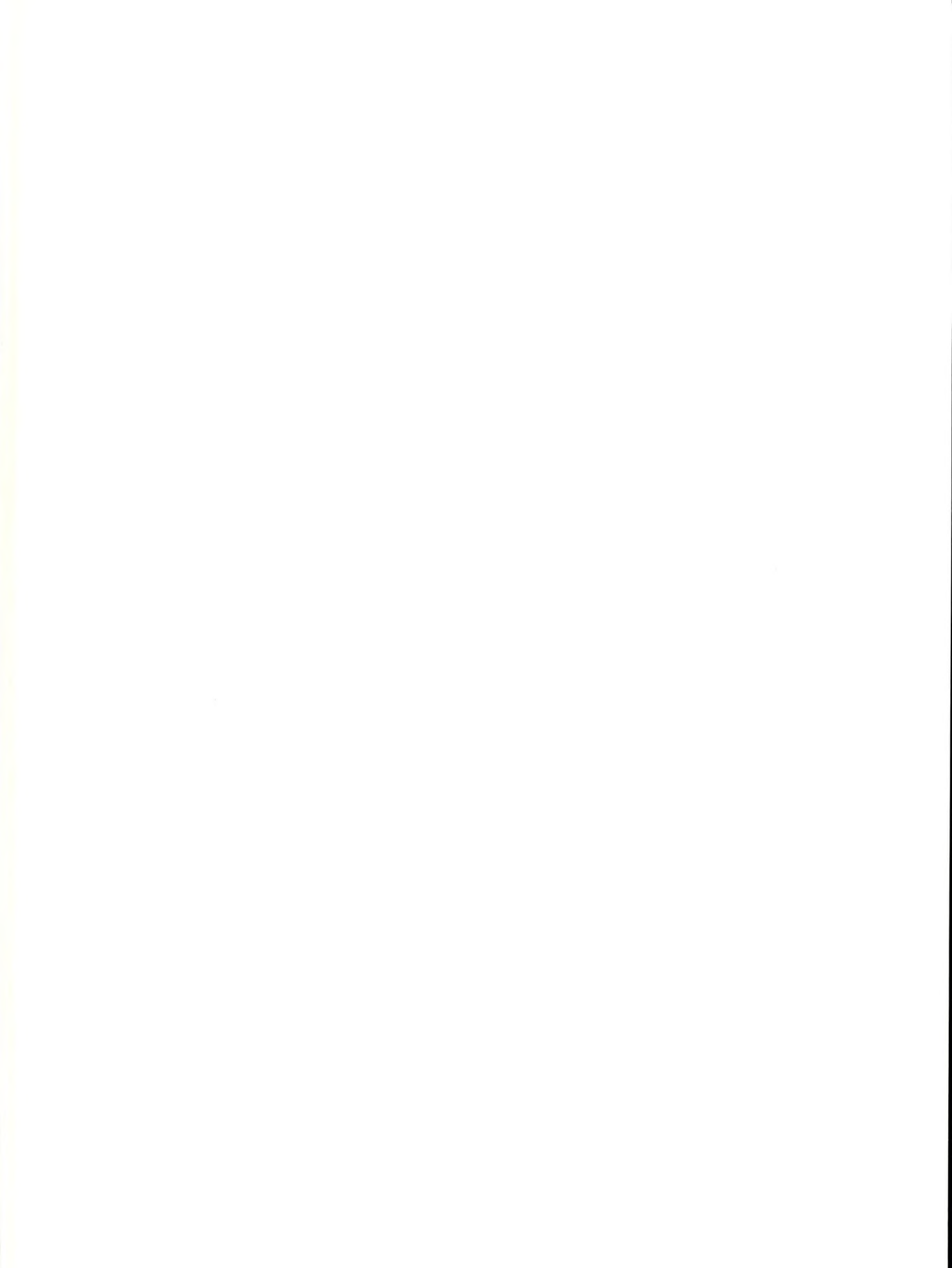
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UPON THIS ROCK: AN ANALYSIS OF REGISTER IN THE PETRINE TEXTS

by

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A dissertation submitted to  
the Faculty of McMaster Divinity College  
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for the degree of Doctor of Philosophy (Christian Theology)

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## ABSTRACT

“Upon this Rock: An Analysis of Register in the Petrine Texts”

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A great deal of effort has been made on the study of Peter since the thesis of Ferdinand Christian Baur raised the question whether there was a severe conflict between a Pauline (non-Judean) group and a Petrine (Judean) group in the early church. The harmony or dichotomy between the Petrine and Pauline Christianity provides the picture of Christian origins. Scholars have probed into the study of the historical and literary Peter, focusing on past events and the descriptions of Peter in literary works, especially the book of Acts. In addition, the memory of the church about Peter is also indicated in order to reconstruct one’s understanding of this character. What seems to be lacking, however, is a more detailed study of the Petrine text itself. In the New Testament, there are two epistles which are attributed to Peter as the author, and both letters can provide more significant sources than any other books. Nevertheless, the relationship between 1 Peter and 2 Peter is still under debate, although both books are attributed to Peter. Few scholars analyze these texts together due to their literary differences. In the book of Acts,

on the other hand, there are also several speeches delivered by Peter. One still needs to consider whether the speeches are from Peter or Luke. The question now arises: the common ground of all studies points to the use of language in the texts within which one can find both similarities and dissimilarities, although they are all attributed to Peter. This study, therefore, aims to employ an analysis from Systemic Functional Linguistics (SFL) to demonstrate the components of registers which offers the key to an understanding of the language in use in the texts that are attributed to Peter.



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## ABBREVIATIONS

ABRL	Anchor Bible Reference Library
ANTC	Abingdon New Testament Commentaries
<i>ANRW</i>	<i>Aufstieg und Niedergang der römischen Welt</i>
<i>ATR</i>	<i>Anglican Theological Review</i>
BAFCS	The Book of Acts in Its First Century Setting
<i>BAGL</i>	<i>Biblical and Ancient Greek Linguistics</i>
<i>BBR</i>	<i>Bulletin for Biblical Research</i>
BETL	Bibliotheca Ephemeridum Theologicarum Lovaniensium
BHT	Beiträge zur historischen Theologie
<i>BibInt</i>	<i>Biblical Interpretation</i>
<i>BibSac</i>	<i>Bibliotheca sacra</i>
<i>BJRL</i>	<i>Bulletin of the John Rylands University Library</i>
<i>BTB</i>	<i>Biblical Theology Bulletin</i>
<i>Bul</i>	<i>Bibel und Leben</i>
<i>BZ</i>	<i>Biblische Zeitschrift</i>
BZNW	Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft
<i>CELEA</i>	<i>Journal of China English Language Education Association</i>
<i>CJ</i>	<i>Concordia Journal</i>

CNT	Commentaire du Nouveau Testament
CTJ	<i>Christian Teachers Journal</i>
CTR	<i>Criswell Theological Review</i>
CurBR	<i>Currents in Biblical Research</i>
ETL	<i>Ephemerides theologicae Lovanienses</i>
EHPR	Études d'Histoire et de Philosophie religieuses
EncJud	<i>Encyclopedia Judaica</i>
ExAuditu	<i>Ex auditu</i>
FN	<i>Filología Neotestamentaria</i>
GTJ	<i>Grace Theological Journal</i>
HNT	Handbuch zum Neuen Testament
HTR	<i>Harvard Theological Review</i>
Int	<i>Interpretation</i>
JBL	<i>Journal of Biblical Literature</i>
JBR	<i>Journal of Bible and Religion</i>
JETS	<i>Journal of the Evangelical Theological Society</i>
JGRChJ	<i>Journal of Greco-Roman Christianity and Judaism</i>
JLIABG	<i>Journal of the Linguistics Institute of Ancient and Biblical Greek</i>
JSNTSup	<i>Journal for the Study of the New Testament, Supplement Series</i>
JSOTSS	Journal for the Study of the Old Testament Supplement Series
JTS	<i>The Journal of Theological Studies</i>

NCBC	New Cambridge Bible Commentary
NICNT	New International Commentary on the New Testament
NIVAC	The NIV Application Commentary
NSBT	New Studies in Biblical Theology
NTM	New Testament Monographs
NTTS	New Testament Tools and Studies
<i>NovT</i>	<i>Novum Testamentum</i>
<i>NTS</i>	<i>New Testament Studies</i>
<i>RE</i>	<i>Review and Exposition</i>
<i>RES</i>	<i>Anthropology and Aesthetics</i>
<i>ResQ</i>	<i>Restoration Quarterly</i>
<i>Scrb</i>	<i>Scripture Bulletin</i>
SB	Subsidia Biblica
SBLDS	Society of Biblical Literature Dissertation Series
SNTSMS	Society for New Testament Studies Monograph Series
<i>SNTU</i>	<i>Studien zum Neuen Testamen und seiner Umwelt</i>
<i>StVTQ</i>	<i>Saint Vladimir's Theological Quarterly</i>
<i>SWJT</i>	<i>Southwestern Journal of Theology</i>
<i>TB</i>	<i>Tyndale Bulletin</i>
THNTC	Two Horizons New Testament Commentary
TSAJ	Texte und Studien zum antiken Judentum



<i>TZTh</i>	<i>Tübinger Zeitschrift für Theologie</i>
<i>USQR</i>	<i>Union Seminary Quarterly Review</i>
<i>VoxEv</i>	<i>Vox Evangelica</i>
WBC	Word Biblical Commentary
WUNT	Wissenschaftliche Untersuchungen zum Neuen Testament
<i>WTJ</i>	<i>The Westminster Theological Journal</i>
<i>ZNW</i>	<i>Zeitschrift für die neutestamentliche Wissenschaft</i>
<i>ZTK</i>	<i>Zeitschrift für Theologie und Kirche</i>

## CHAPTER 1: INTRODUCTION

The purpose of this study is to demonstrate linguistic components of registers in the texts which are attributed to Peter. Although a large number of studies have been made on the inquiry into Peter, little is known about the study of the Petrine text itself. The investigation of the leaders in the early church has been widely reached since Ferdinand Christian Baur argued that there was a severe conflict between a Pauline (non-Judean) group and a Petrine (Judean) group.<sup>1</sup> The book of Acts, however, is viewed as the composition of materials that aims to harmonize the diversity in early Christianity, especially to resolve the divisions between the Petrine and Pauline groups.<sup>2</sup> There was a different reaction to Baur outside Germany. Joseph B. Lightfoot, for instance, led the way with the critique of Baur and rejected the proposal of the conflict between Paul and Peter.<sup>3</sup> Bruce Kaye states that Baur and Lightfoot have been contrasted in many ways: Baur's approach was "synthetic and analytical," whereas Lightfoot's was "descriptive and textual."<sup>4</sup> Robert Morgan and Charles Barrett, however, denies that Lightfoot destroyed Baur's reconstruction.<sup>5</sup> There remains no synthesis between the speculative-critical and the confessional-critical ways of thinking.

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<sup>1</sup> Baur, "Christlichen Kirche," 1–185.

<sup>2</sup> Baur, "Die Christuspartei in der korinthischen Gemeinde," 142; Baur, "Über der Ursprung des Episcopats," 133; Van Unnik, "Luke-Acts," 16.

<sup>3</sup> Lightfoot proposes that the opponents behind Colossians, Romans, 1 Corinthians, and the Pastorals were part of a "Christian Essene" movement which was more gnostic in orientation than the traditional Pharisaic Judaizers. See Lightfoot, *St. Paul's Epistles to the Galatians*, 294–374.

<sup>4</sup> Kaye, "Lightfoot and Baur," 198–99.

<sup>5</sup> Morgan, "Historical Criticism and Christology," 95; Barrett, "Quomodo," 310.

Nevertheless, one thing is certain that Baur's thesis places a great emphasis on the dichotomy between the Petrine and Pauline Christianity. Therefore, the studies of Peter and Paul have been increasingly important.<sup>1</sup> Scholars have employed various approaches to understanding Paul, whose works have played an essential role in the early church, including his life, writings, and theology for hundreds of years.<sup>2</sup> On the other hand, one should not overlook the Petrine studies for a better understanding of Christian origin.<sup>3</sup> Pursuing the historical reconstruction, however, one must not ignore the language of Peter in the text itself, and therefore, this study attempts to tease out differences and similarities in the texts that bear the name of Peter as the implied author to find a key to understand Peter.<sup>5</sup>

To seek the historical Peter is an important and challenging question because although the definition of the Petrine text has been an object of study for a long time, there is little agreement on the conclusion. It must be recalled here that in the New Testament, there are two epistles which are attributed to Peter as the implied author and can provide significant resources.<sup>6</sup> Nevertheless, scholars disagree about the issue of the

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<sup>1</sup> Baur, "Christlichen Kirche," 1–185; Perkins, *Peter*, 1–3; Schneckenburger, *Über den Zweck der Apostelgeschichte*, 52–58; Schwegler, *Das Nachapostolische Zeitalter*, II:76–81.

<sup>2</sup> In antiquity, Clement, Ignatius, Irenaeus, and Augustine have paid attention to the influence of Paul while understanding Christianity. In the modern period, F. C. Baur and Karl Barth have worked on the study of Paul. Later on, different approaches have been employed to wrestle with Paul's theology. W. D. Davies, Johannes Munck, and Christiaan Beker focus on Paul in the context of Rabbinic Judaism and the reconstruction of earliest Christianity. E. P. Sanders, James Dunn, and N. T. Wright have worked on different angles of the new perspective on Paul.

<sup>3</sup> Lutz Doering proposes that the study of Peter recently has shifted the focus from the earlier polarized anti-Pauline mode. See Doering, "First Peter as Early Christian Diaspora Letter," 441–57. James Dunn indicates that Peter is the bridge to hold together the diversity of Christianity. See Dunn, *Unity and Diversity*, 385–86; Hurtado, "The Apostle Peter in Protestant Scholarship," 1–19.

<sup>5</sup> For some other scholars, the epistles of 1 and 2 Peter share very little regarding the content, theological focus, or source. See Kraftchick, *Jude and 2 Peter*, 76; Reese, *2 Peter and Jude*, 15; Bauckham, "2 Peter," 3716.

<sup>6</sup> Joel Green argues for a narrative reading of these two books for a fuller Christological portrait. The text of 2 Peter invites theological reflection concerning 1 Peter. See Green, "Narrating the Gospel in 1 and



authorship of both books since they are literarily different.<sup>7</sup> In other words, it is not an easy task to find the literary connection between two epistles, which becomes an obstacle for people to decide the material to study. In addition, there are several speeches of Peter in Acts which reflect another trajectory to understand Peter. Nevertheless, since they are public speeches in narratives, they function differently.<sup>8</sup> The core of all the questions is that there are many dissimilarities in terms of wording, function, and style in these texts. This problem has been touched from time to time but not explored is how to provide a framework to deal with these different literary features.

This dissertation employs a register analysis from Systemic Functional

2 Peter,” 262–77. In addition, Paul Himes proposes that there are some common themes in both Peter’s speeches in Acts and the two epistles of Peter, especially the prophetic word. He traces the discourses in the second and third chapters of Acts as well as 1 and 2 Peter and finds a unity of a Petrine theology of prophecy which is related to both Christology and pneumatology, as well as the doctrine of inspiration. See Himes, “Peter and the Prophetic Word,” 227–44. Larry Helyer indicates the concatenation between the commonly shared concepts in the speeches of Peter in Acts and the letters of 1 and 2 Peter. He argues that in these texts, the speaker of the speeches and the author(s) of 1 and 2 Peter both describe similar essential attributes of Jesus as the righteous one, the holy one, or the author of life, and all these texts emphasize the keynote of Jesus’ identity and work. Furthermore, Peter is a powerful worker (Acts 5:1–11 and 8:9–24), and, therefore, Peter consistently stands as a Christian leader who rails against false teachers (2 Pet 2:19–20 and 2:3). In Helyer’s idea, the term Babylon in 1 Pet 5:13 is a symbol of the city of Rome where this book is written, while the origin of 2 Peter is the same place as 1 Peter since it was written to the same group of recipients (2 Pet 3:1). See Helyer, *The Life and Witness of Peter*, 83–85; Helyer, *Exploring Jewish Literature*, 221–24; Walls, “Simon Magus,” 1104–105; Harris, “Simon Magus,” 442–44; Schreiner, *1, 2 Peter, Jude*, 37; Michaels, *1 Peter*, xlvii; Achtemeier, *1 Peter*, 63–64; Goppelt, *Commentary on 1 Peter*, 48; Thurston, “Interpreting First Peter,” 174; Lapham, *Peter*, 149–71; Davids, *Letters of 2 Peter and Jude*, 143–49.

<sup>7</sup> Chester and Martin, *The Theology of the Letters of James, Peter, and Jude*, 90; Winbery, “Introduction to the First Letter of Peter,” 12–13; Jobes, *1 Peter*, 14–19; Jobes, *Letters to the Church*, 276–82; Schreiner, *1, 2 Peter, Jude*, 26–36; Grudem, “Scripture’s Self-Attention,” 19–59; Grudem, *1 Peter*, 21–34; Kümmel, *Introduction to the New Testament*, 423–24; Elliott, *1 Peter*, 120–30; Falconer, “Is Second Peter a Genuine Epistle to the Church of Samaria?” 47–56; Dillenseger, “L’Authenticité de la Ila Petri,” 193–94; Green, *The Second Epistle General of Peter and the General Epistle of Jude*, 16–22; Guthrie, *New Testament Introduction*, 839–40.

<sup>8</sup> The speeches are included in Acts from Luke. Following several scholars, such as Paul A. Himes and Jonathan W. Lo, this dissertation will indicate that Luke represents his own theology, but at the same time, he has preserved the speaker’s theology in the individual speech. Several speeches in Acts, 1 Peter, and 2 Peter develop a coherent Petrine theology. Peter in the gospels can be another source to understand Peter as a figure. See Lo, “Did Peter Really Say That?” 62–75; Himes, “Peter and the Prophetic Word,” 227–44. On the other hand, the speeches of Peter in the gospels do not represent complete speeches, but rather parts of dialogues which lead to different understandings. One can see that the major discussions in the speeches in Acts 2, 3, and 10 are complete, although speeches in Acts 3 and 10 are interrupted (Acts 4:1 and 10:44). See Perkins, *Peter*, 8.

Linguistics (SFL) to demonstrate different grammatical and lexical components of the Petrine texts. In this analysis, the study of field focuses on grammatical and lexical usage. The review of tenor teases out the relationship between the discourse giver and receiver. The examination of mode develops an understanding of cohesion and discourse markers. The study of field helps to understand the differences of the language and style; the analysis of tenor points out the relationship between participants to depict the multiple identities of the implied author and the implied reader; and the report of mode provides more details of how different types of cohesive devices are used. The texts focus on knowledge, especially what the audience has already known in the past or the present. Also, grammatical elements emphasize the work of God through Jesus, while many persons in history stand as supporting examples. The speeches of Peter in Acts point out the particular identity of Jesus; the letter of 1 Peter focuses on following the steps of Jesus so that the believer can stand firm in sufferings; and the letter of 2 Peter emphasizes the comparison between the teachings of Christ and false teachers. Although external (1 Peter) and internal (2 Peter) threats are different problems, these texts focus on the interaction between Christ and the audience/recipient, which provides solutions to deal with the issues.<sup>9</sup> Also, the recipient refers to a varied range of groups of people, and therefore, it is reasonable for the author to adopt different lexical and grammatical elements. Since the background of the audience and the subject matters are different, it is inevitable for the speaker or the author to employ distinct literary elements to highlight markedness. All these things make it clear that a detailed study of the register of the Petrine texts will provide more understandings to locate the differences and to depict a

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<sup>9</sup> Both 1 and 2 Peter call the believer to holiness which is reflected in relationship with Christ. See Howe, "The Christian Life in Peter's Theology," 304–305.

bigger picture of the early church. These results lead to the conclusion that demonstrates the linguistic components of the Petrine texts.



## CHAPTER 2: PREVIOUS STUDIES OF PETER

### **Studies of Peter**

This chapter offers a summary of the scholarly discussion of Peter. The thesis of F. C. Baur provides a starting-point to pay attention to the contrast between Peter and Paul in the early church. Over the decades, a considerable number of studies have been made on the historical and literary Peter, but opinions are divergent on this point. Later on, the church's memory of Peter became a significant angle, but this perspective has provoked a great deal of controversy. The main question which has been touched from time to time but not explored is the literary differences in the texts. This chapter provides reasons to identify the scope of the study and indicates that a more synthetic method to reconstruct the language pattern is required.

#### Brief Survey of the Study of the Historical and Literary Peter

##### ***A Dichotomy between Petrine and Pauline Groups***

After Baur's thesis which attempts to explain the phenomena of the Paul-Peter parallels, Matthias Schneckenburger is a pioneer who works on the details of the similarities between Peter and Paul: they both performed miracles and gave apologetic and evangelical speeches.<sup>1</sup> Furthermore, Albert Schweigler adopts the list of Schneckenburger

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<sup>1</sup> Schneckenburger takes Paul as the one who fulfilled the requirements of the Law, and Peter had an agreement with Paul on the mission to the non-Jews. See Schneckenburger, *Über den Zweck der Apostelgeschichte*, 52–58.



and asserts that in Acts, Peter and Paul were portrayed as less Judean/Pauline and more non-Judean/Petrine.<sup>1</sup> There is a transition from the historical quest to the literary study, which leads the analysis of the book of Acts to provide significant materials and as a battlefield for the reconstruction of the history.<sup>2</sup> The notion of the unity among early followers of Jesus Christ has been challenged, and the diversity in different Christian communities has gradually come to the stage.<sup>3</sup> Within the variety, however, Peter stood as an apostle of the universal churches and was a bridge among discrete faith groups and communities of Jesus followers in the early church.<sup>4</sup> Peter held an unusual position in the church as an apostle who provided his unique contribution to the development of Christianity by the understanding of Jesus and his crucifixion.

### ***Peter in History***

The first scholar to give much attention to the inquiry of the historical Peter is Oscar Cullmann who focuses on Peter's primacy in the early church through the records in the New Testament. He attests that Jesus gave Peter a remarkable place, and later Peter played the central role for the establishment and leadership of the early church. Along with archaeological evidence, and the works of the New Testament and the early Christian writings, Cullmann concludes that Peter was an unrepeatable foundational

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<sup>1</sup> Peter is portrayed as "Paulinization" and "dejudaization," and Paul as "Petrinization" and "Judaization." For further details of this discussion, see Schwegler, *Das nachapostolische Zeitalter*, 2:76–99.

<sup>2</sup> Willem van Unnik regards Luke-Acts as "one of the great storm centers of New Testament scholarship." See Van Unnik, "Luke-Acts," 16.

<sup>3</sup> Schneckenburger, *Über den Zweck der Apostelgeschichte*, 52–58; Schwegler, *Das nachapostolische Zeitalter*, II: 76–81, 99; Ritschl, *Die Entstehung der Altkatholischen Kirche*, 128–40; Sanders, "Peter and Paul in Acts," 142.

<sup>4</sup> Schillebeeckx, *Jesus* 592–601; Scott, "Parties in the Church of Jerusalem as Seen in the Book of Acts," 217–27; Dschulnigg, *Petrus im Neuen Testament*, 116; Meier, *A Marginal Jew*, 3:244–45; Perkins, *Peter*, 13.

figure in the early church whose position was not successfully passed on to James.<sup>5</sup> Peter was primus only during the old days, but since Peter encountered imprisonment, he left the role as a leader of the Jerusalem community for the mission, and after that, James the brother of Jesus took the position of leadership.<sup>6</sup> Cullmann confirms Peter's unrepeatable role of Rock in the early church, but his role was not restricted to one form of leadership or office.<sup>7</sup>

A different trajectory is indicated by Martin Hengel, who elucidates that the Protestant tradition has underestimated Peter theologically for a long time in terms of his unique place.<sup>8</sup> He points out that Peter did play the leading mediating role of the Rock to connect the development of both Jewish and Gentile Christian communities. Hengel argues that Peter should be understood as a powerful preacher who was filled with the Spirit from the early days, and he has "participated in giving decisive shape to *the development of the pre-Pauline beginnings of Christology and soteriology.*"<sup>9</sup> The apostle Peter stood as "a *successful organizer and 'mission strategist,'*" who played "an important role in the conflict between the two opponents [Paul and Peter]."<sup>10</sup> In contrast to Cullmann's argument, Hengel proposes that Peter's position on the inclusion of Gentiles compelled the deterioration of his prestige in Jerusalem after his departure to the

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<sup>5</sup> Different from the traditional Roman Catholic perspective, Cullmann argues that Peter's leading position only lasted when he was still in Jerusalem. On the other hand, Protestant churches underestimate the place of Peter. Peter received a significant position from Jesus that is irreplaceable. In Cullmann's argument, after Peter left the city, James became the head of the church, but Peter's situation is unique and could not be replaced. See Cullmann, *Peter*, 36–39; Baker, "Peter and Paul," 353; Michaels, "I Peter," 916.

<sup>6</sup> Cullmann's work focuses on the development of ecumenical theology. Nevertheless, one should not ignore that Peter has interacted with James, Paul, and John. Peter represents the focus of the unity of the whole Christian community. See Cullmann, *Peter*, 36–39.

<sup>7</sup> Cullmann, *Peter*, 213–14.

<sup>8</sup> Hengel's study reflects Peter's status as an eyewitness of Jesus Christ and indicates how Peter's work and family contribute to the spread of the gospel. He argues that Peter's family situation stands as an example of a Christian family for the community to follow. See Hengel, *Saint Peter*, 14–27, 133–34.

<sup>9</sup> Hengel, *Saint Peter*, 34 (emphasis original), 36.

<sup>10</sup> Hengel, *Saint Peter*, 89 (emphasis original).



West.<sup>11</sup> In other words, Cullmann proposes that the dwindling position of Peter's leadership derived from the issues of missionary work. It would be better to say that Peter left his position in Jerusalem for the sake of missions, not because of conflicts. Hengel, on the other hand, indicates that Peter relied on the Judean customs in Christian communities, which led to the conflict between Paul and Peter and eventually caused Peter to leave Jerusalem.<sup>12</sup> Namely, the conflict between Peter and Paul stands as the main issue for Peter's departure. While the debate about the contrast between Peter and Paul is still burning, some other scholars continue to work on the reconstruction of the historical figure of Peter. Michael Goulder proposes a reappraisal of Baur's theory to argue that Paul is a liberal with commonsense and Peter is a rigid conservative of the Jerusalem community. In his idea, therefore, the only thing Peter and Paul both agree on is the significance of Jesus.<sup>13</sup> Pheme Perkins attempts to put aside the contrast between Peter and Paul but focuses on Peter as the apostle for the whole church. She states that this apostle has unified the diverse forms of Christianity based on his prominent position among disciples as well as his weaknesses and strengths that represent him as a figure closer to average Christians.<sup>14</sup>

In order to dig deeper into the issue of Peter's departure to the West, one should not neglect the shift of the focus from Peter to Paul after Acts 15. Furthermore, the author mentions the persecution from the hand of Herod Agrippa which is one of the reasons for Peter's departure in Acts 12. The mission to the house of Cornelius opens a new door to

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<sup>11</sup> Hengel, *Saint Peter*, 48–65.

<sup>12</sup> The significant differences between the notions of Cullmann and Hengel are the reasons why Peter left Jerusalem. In Hengel's understanding, however, although Peter stood as a salient apostolic witness for the foundation of the Christian faith, the office of Peter did not exist, meaning that Peter was not the rock where the papal office rests. See Hengel, *Saint Peter*, 99.

<sup>13</sup> Goulder, *St. Paul versus St. Peter*, 16.

<sup>14</sup> Perkins, *Peter*, 4–5.

spread the gospel to the Gentiles in Acts 10. Peter's speech to Cornelius is a special material because in this case, Peter speaks about the gospel to a special group (Gentiles). The investigation of Peter has been a tremendous scholarly interest in recent decades.<sup>15</sup> Nevertheless, the study of the language pattern of Peter himself has been ignored by critics, and therefore, a more detailed method to analyze the text will be helpful to explore the study of Peter.

### ***Peter in Memory***

As the conflict between the apostles is still under debate, Markus Bockmuehl acutely points out a footprint in the memory of early Christianity which the New Testament figure Peter has made.<sup>16</sup> Whereas many scholars seek archaeological works along with other scriptural data to deal with historical questions, Bockmuehl turns the focus to how Peter was described in Christian traditions in the first two centuries.<sup>17</sup> By doing this, Bockmuehl discusses memories from different historical and geographical locations to trace early Christian traditions about Peter.<sup>18</sup> In Bockmuehl's investigation, there are "the Eastern Peter" (references to Peter in Serapion of Antioch, Justin Martyr, Ignatius of Antioch, the Syrian Noncanonical Gospels, the Pseudo-Clementines, the Gospel of John, the Gospel of Matthew, 2 Peter, and Galatians) and "the Western Peter" (references to Peter in Rome, Dionysius of Corinth, Marcion, Phlegon of Tralles, Clement of Rome, Luke-Acts, 1 Peter, the Gospel of Mark, and Romans). He suggests that after putting

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<sup>15</sup> James Dunn indicates Peter is "probably in fact and effect the bridge-man who did more than any other to hold together the diversity of first-century Christianity." See Dunn, *Unity and Diversity in the New Testament*, 385.

<sup>16</sup> Bockmuehl, *Remembered Peter*, 15–29.

<sup>17</sup> Bockmuehl, *Simon Peter*, xiv–xv.

<sup>18</sup> Bockmuehl argues that the ministry of Peter is one thing, but the Roman Catholic proclamation about the authority of the papal office is another. See Bockmuehl, *Simon Peter*, 177–80.



together all pieces of how different faith communities in both the Western and the Eastern regions remember Peter, one can develop a more versatile method to depict a picture of Peter.<sup>19</sup> While dealing with how the church remembers Peter, the two Petrine epistles are essential materials. Since both the epistles of Peter are derived from places other than Jerusalem (no matter who the real author is), these books provide clues which reflect the memory of the churches outside Jerusalem.

It follows from what has been said that Baur raises the issue of the conflict between Peter and Paul which is followed by Goulder to depict the differences between the apostles. Perkins regards Peter as a harmonizing character in diverse traditions in the early church. Cullmann focuses on the role of Peter in the early church who left for missions from Jerusalem, and his departure was not the consequence of the conflict to share the gospel to non-Jewish people.<sup>20</sup> Hengel asserts that Peter stood as a tolerant, liberal, and broad-minded mediator to balance the role of Jewish customs in the Christian community. After his departure from Jerusalem, the influence of Peter extended to non-Jewish Christian communities in the regions in Western Asian Minor.<sup>21</sup> Bockmuehl places emphasis on how Peter was remembered in different faith communities to acquire a picture of the historical Peter.

In summary, scholars have raised significant issues of whether Peter stood as an opponent against Paul in the early church, and how the Christian community remembered Peter. These issues drive us to an unsettled question about why Peter left Jerusalem. Before moving on the main issue of the conflict between Peter and Paul (if any), or

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<sup>19</sup> Bockmuehl, *Simon Peter*, 177–80.

<sup>20</sup> Cullmann proposes that Peter's viewpoint should be close to Paul's in terms of the universality of the gospel. See Cullmann, *Peter*, 33–42; Cullmann, "Dissensions within the Early Church," 87.

<sup>21</sup> Hengel, *Acts and the History of Earliest Christianity*, 81–98; Hengel, *Saint Peter*, 97–100.

before turning to a closer examination of how the faith community remembered Peter, one must draw attention to the method of interpreting the text itself. It is desirable to seek for a more integrated analysis to probe into the language in the texts to see how Peter is recorded in the canon. In this case, the attention shifts from historical reconstruction to the search for the literary Peter and Paul. Nevertheless, the emphasis upon the literary analysis does not abandon the search for the historical Peter. On the contrary, literary approaches can be used as a means of historical reconstruction. In Ernst Haenchen's study, both Peter and Paul are depicted as figures who are "instigators and leaders of the Christian mission" to the non-Judean group without leaving the Jewish Law.<sup>22</sup> Subsequently, the study of the historical and the literary Peter is still on the stage, while Peter in the memory is never absent since he is the key figure of the bridge to hold together the diversity of Christianity in the early church.<sup>23</sup> In this case, the book of Acts and letters of Peter become the core works.

### Studies of Peter in Acts and the Epistles

#### *Materials of Study*

##### The Speeches of Peter in Acts

In order to understand a character in literary works, one should pay attention to what this person has done or has said. Nevertheless, what this person has done in narratives reflect the style of the narrators, not this person. This result leads to the attention to the latter: what has been said by this figure to understand the language pattern or style. While

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<sup>22</sup> Haenchen, *The Acts of the Apostles*, 100; Vielhauer, "On the 'Paulinism' of Acts," 43–44; Brown, *Peter in the New Testament*, 2–50; Cadbury, *The Making of Luke-Acts*, 232; Kobayashi, *The Role of Peter*, 309–21; Kayama, *The Image of Paul*, 13.

<sup>23</sup> Dunn, *Unity and Diversity*, 385–86; Bockmuehl, *The Remembered Peter*, 8.

analyzing how the author depicts Paul and Peter in the book of Acts, one can find that the descriptions of the ministry of the apostles reflect the language pattern of Luke with his theological or literary method with ancient and modern literary techniques.<sup>24</sup> More than one-fifth of the entire work is in the form of speeches which will be essential materials for understanding the theologies of the characters. Nevertheless, the analysis of these speeches is more intricate since it raises the issue of the nature of speeches in the Lucan corpus, meaning that whether the author of Acts writes down direct quotations from the characters or the author has created his literary works.<sup>25</sup> It is reasonable to consider whether the speeches of Peter in Acts should be included as essential resources, or view them as Luke's invention and exclude these texts in the study. One needs to be aware of several factors to deal with this issue. First, one should pay attention to the possible source behind the speeches to determine whether they are reliable materials of Petrine theology. Since the majority of the leading figures in Acts (including Peter) are Jews, it is logical to focus on the quest of Aramaic or Semitic origins in the text. Therefore, while probing into the Aramaic source behind the book of Acts, some scholars argue that Peter's speeches do not represent Luke's best Greek. Charles Torrey shows in full detail that there was an Aramaic source behind chapters 1–5 of the book of Acts, and F. F. Bruce explores the evidence for this Aramaic source which is not only in Acts 1–5, but

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<sup>24</sup> Phillips, "Narrative Characterizations," 139–57; Lentz, *Luke's Portrait of Paul*, 3; Shipp, *Paul the Reluctant Witness*, 25; Rosenblatt, *Paul the Accused*, 11–15; Perkins, *Peter*, 54.

<sup>25</sup> Some scholars, such as Martin Dibelius and Richard Zehnle, question the accuracy of the speech, whereas some other scholars, such as W. Ward Gasque or Henry Cadbury, accept the correctness. See Dibelius, *Studies in the Acts of the Apostles*, 141; Gasque, "The Speeches of Acts," 243–44; Zehnle, *Peter's Pentecost Discourse*, 136–38; Cadbury, *The Beginning of Christianity*, 5:403–404; Gäertner, *The Areopagus Speech and Natural Revelation*, 17; Marshall, *The Acts of the Apostles*, 72; Dodd, *The Apostolic Preaching and its Development*, 72–74.



also 9:31–11:18, as well as parts of chapters 12 and 15.<sup>26</sup> In this case, the argument pushes into the direction that Luke has preserved the language patterns of different characters carefully. Namely, the speeches in Acts manifest not only Luke’s locution but also represent the wording of the source. Nevertheless, one can find Aramaic features in many other Greek works, and some of them have nothing to do with Aramaic or Semitic sources. Therefore, the perspective of Aramaic background is unsound since the grammatical marks could not be sufficient evidence to argue for the origin of the speeches (from Luke or Peter). Hence, tracing of the sources behind the book of Acts is not a sufficient means to determine whether Luke’s works are reliable.<sup>27</sup>

Second, there is a strong connection between the book of Acts and classical historiography. The length of sermons and the occasion of some speeches denotes that they cannot be records. The speeches may not fully represent Peter’s rhetorical skills, but they may be brief summaries since speeches in Lucan works are much shorter than those in other ancient historical writings.<sup>28</sup> The speeches would reflect Luke’s techniques as skills of a Hellenistic historian, and these phenomena indicate that Luke did not record the speeches completely, or even that these are his creation.<sup>29</sup> Martin Dibelius suggests that the studies of the speeches in Acts should focus on “discovering what place the speeches in the Acts of the Apostles take among the quite varied types of speeches recorded by historians,” and “determining the meaning to be attributed to the speeches in

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<sup>26</sup> Torrey, *The Composition and Date of Acts*, 3–41; Bruce, *The Speeches in the Acts*, 8–9.

<sup>27</sup> Cadbury, “Luke-Translator or Author?” 463–65.

<sup>28</sup> David Aune indicates that Luke shortens the length of a speech. See Aune, *Literary Environment*, 128; Foakes-Jackson, *Peter*, 77; Keener, *Acts*, 260, 300.

<sup>29</sup> Plümacher, “Lukas als hellenistischer Schriftsteller,” 235–64.



the work as a whole.”<sup>30</sup> He takes the speeches as Luke’s compositions with some examples of ancient writers, and concludes that Luke “follows the great tradition of historical writing in antiquity in that he freely fixes the occasion of the speech and fashions its contents himself.”<sup>31</sup> Also, the speeches in Acts are interdependent, and this phenomenon reflects the theology of Luke. John Townsend pays attention to the similarities between Acts 2:25–32 and 13:35–37, and 3:22 and 17:23 to argue that the speeches in Acts are the compositions of Luke.<sup>32</sup> Furthermore, Franz Overbeck, Adolf Jülicher, and James Dunn propose that the speeches are creations of the author, which are placed in the mouths of different heroes.<sup>33</sup> In this case, one can argue that the similarity between the speeches of Peter and Paul indicates that these discourses should belong to Luke.

Third, some historians attempted to record speeches faithfully while others invented their own discourses in antiquity.<sup>34</sup> Stylistic criteria are not sufficient to make a historical judgment because the speeches represent a more complex usage of form and style.<sup>35</sup> For those who argue that the speeches with the historian’s style are not authentic, the speeches of Thucydides are exceptions, and the speeches of Herodotus are also

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<sup>30</sup> Dibelius, *Studies in the Acts of the Apostles*, 145.

<sup>31</sup> For instance, Dibelius proposes that Tacitus wrote down the speech of Claudius to Gaul but this speech reflects a different language style from other text of Tacitus. See Dibelius, *Studies in the Acts of the Apostles*, 155.

<sup>32</sup> Townsend, “The Speeches in Acts,” 150–59; Zeller, *Die Apostelgeschichte*, 250–75.

<sup>33</sup> Overbeck, *Kurze Erklärung der Apostelgeschichte*, LII–LIX; Jülicher, *Einleitung in das Neue Testament* 404–405; Dunn, *The Acts of the Apostles*, xviii–xix; Ward, “The Speeches of Acts in Recent Study,” 197–98.

<sup>34</sup> Arnold Gomme argues that in the antiquity, the records of speeches are not free compositions but reflect “the general sense of what was actually said” with the historian’s voice. See Gomme, *A Historical Commentary on Thucydides*, 141–48. Porter argues that the argument based on Thucydides’s statement about speeches, however, is still problematic. There is a debatable relationship between the delivery of speeches and their record. On the other hand, what one has in Acts is a later summary. See Porter, *Paul of Acts*, 109–25; Gempf, “Public Speaking and Published Accounts,” 266.

<sup>35</sup> Soards, “The Speeches in Acts in Relation to Other Pertinent Ancient Literature,” 72–75.

problematic.<sup>36</sup> Arisoula Georgiadou and David Larmour suggest three steps for ancient authors to write history. The first is the collection of source materials, and the second is the rearrangement of these materials in the right order. The third step is to transmit the work by providing “the charms of expression, figure, and rhythm.”<sup>37</sup> Therefore, one needs to reconsider two issues: whether Luke writes as a historian or a writer, and which historiographical methods he would follow.<sup>38</sup> When the method of how Luke uses other literary works is taken into consideration, one can see Luke’s works are more complicated. For example, the method of prosopopoeia is used for practicing fictions, which is the art of “composing speeches in character.”<sup>39</sup> In this exercise, writers had to place themselves in the situations of other persons, such as the fictive letter authors, and they need to imitate their ways of speaking. Luke could employ prosopopoeia when he intersperses fictive letters into his narrative, when he uses mimesis in the speeches in Acts, and when he shows the patina of the early days of Christianity.<sup>40</sup> Luke’s word is much closer to the pattern of a certain speaker than one can expect.<sup>41</sup> In Acts 17, for instance, Luke indicates the setting of Paul’s speech in the Agora which represents the Pauline situation, but the structure of this speech is unclear due to the abbreviation, which manifests the eager of the speaker (Acts 17:16). This ambiguity indicates that as a writer, Luke would want to adopt a clearer expression to represent Paul’s original speech. Furthermore, this passage demonstrates the first-hand knowledge of Athens, and this

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<sup>36</sup> Aune, *Literary Environment*, 126.

<sup>37</sup> Georgiadou and Larmour, “Lucian and Historiography,” 1449–1509.

<sup>38</sup> Gäertner, *The Areopagus Speech and Natural Revelation*, 11–17.

<sup>39</sup> Aune, *Literary Environment*, 125. The book of Quintilian, *Institutio oratoria*, clearly indicates this skill. See Quintilian, *Inst.* 3.8.49–54, 6.1.25–7, 9.2.29–39, II.1.39–41.

<sup>40</sup> Lampe and Luz, “Post-Pauline Christianity and Pagan Society,” 242–80.

<sup>41</sup> Luke used Mark as a source of his works. See Bock, *Acts*, 23.

phenomenon points to the perspective of Paul rather than of Luke.<sup>42</sup> In this case, one needs to consider that Luke can record what Paul literally said.

Moreover, Luke seems to stand between two extremes (faithfully record or new invention). In fact, Luke does not merely record history, but in addition, his works represent his own theology. He adopts different methods from various traditions: the form of these speeches in the book of Acts reflects the features of Greco-Roman historiography; the language and themes point out the relation to the LXX with the function of presenting particular religious convictions which are different from some Hellenistic Jewish literature.<sup>44</sup> Since the main characters are not the prominent ones in the society, Acts is different from ancient historiography but stands as a more sophisticated literary work.<sup>45</sup> Besides, although the length shows that they are not complete discourses, it is not necessary to assume that Luke created them. In other words, although Luke did not record every detail of the speeches, it does not mean that these discourses are not derived from the original speech.<sup>46</sup> Furthermore, it is not necessary to assume that the similarity between speeches of Peter and Paul point to the author's free composition, but this phenomenon can result from the common ground of the same gospel. One can find differences in these speeches in terms of their foci of theological concepts.<sup>47</sup>

One can find some features in the speeches that Luke records. John Arthur Thomas Robinson finds two different ideas of Christology in the speeches in the second and third chapters of Acts. In his analysis, the speech in Acts 2 represents Jesus as “a

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<sup>42</sup> Hemer, “The Speeches of Acts II,” 243–47.

<sup>44</sup> Soards, “The Speeches in Acts in Relation to Other Pertinent Ancient Literature,” 85–89.

<sup>45</sup> Cadbury, *The Making of Luke-Acts*, 232.

<sup>46</sup> Arnold, *Acts*, 18.

<sup>47</sup> One can see that the use of the Old Testament not directly cited in Acts 10, and the titles of Christ are different in the speeches: Messiah, Holy One, or servant to Lord or judge of the living and dead. See Bock, *Acts*, 21; Bruce, *The Acts of the Apostles*, 37–39.



present Christ, active in his Church through the Spirit,” and the speech in Acts 3 indicates an “absent Christ” because he has not yet been sent and there is no mention of the Spirit.<sup>48</sup> Therefore, one can argue that at least one of them does not come from Luke directly (or none of them derive from Luke). Also, when Jesus calls Paul on the way to Damascus, the author uses the Hebrew name Σαούλ, not the Greek form Σαῦλος. Furthermore, Governor Festus alludes to Emperor Nero as ὁ Σεβαστός and ὁ κύριος within a Roman setting.<sup>49</sup> These examples make it clear that it is more plausible for Luke to record from the sources cautiously. In addition, historicity is more reliable when historians had access to traditional materials. Since the sources were accessible for some historians, it would be easier for them to preserve the general sense of what the speakers said.<sup>50</sup> As Stanley Porter states, “The historian must sift the data, scrutinize it to purge it of error or bias, and then analyze it to fill lacunae and to discover significance.”<sup>51</sup> In Paul’s cases, there are particular features in his speeches which are not found elsewhere, including terms of address and the structure and shape of the argument. This phenomenon indicates a close dependence of the book of Acts to the speaker.<sup>52</sup> In the book of Acts, Luke was acquainted with Paul and other characters in the narrative for a long time.<sup>53</sup> Therefore, it is not too difficult for Luke to maintain the language pattern of the speeches carefully.<sup>54</sup>

It is not an easy task to isolate a distinctive Petrine theology in Acts since what

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<sup>48</sup> Robinson, “The Most Primitive Christology of All?” 188.

<sup>49</sup> Kistemaker, “The Speeches in Acts,” 33.

<sup>50</sup> Gempf, “Public Speaking,” 283–85.

<sup>51</sup> Porter, “Thucydides 1.22.1 and Speeches,” 142.

<sup>52</sup> Porter, *Paul in Acts*, 150.

<sup>53</sup> Luke combines certain pieces of research and memory. See Aune, *Literary Environment*, 125.

<sup>54</sup> Bock, *A Theology of Luke and Acts*, 53.



Luke has written communicates his theology at the same time.<sup>55</sup> Nevertheless, although it is uncertain regarding authorship of 1 and 2 Peter, these books carry the legacy of Peter because they bear the name of Peter. Therefore, although it is an issue whether the speeches are from Peter or Luke, it is still reasonable to include the speeches to understand Peter. One needs to be aware that there is a Lucan theology, but at the same time, Luke indeed employs different materials in his work.<sup>56</sup> Albeit Luke does not intend to reproduce what Peter literally said completely, Peter's speeches in Acts indeed confirm the identification of Peter as a prominent witness of the risen Jesus.<sup>57</sup> These speeches are not only a literary device, a historiographic convention, or a theological vehicle, but they also unify the diverse passages. One should understand these pieces as a whole to achieve specific goals without denying the value of individual speech.<sup>58</sup> One can see that the author of Acts has reconstructed the speech so that the final form reflects what the author thought to be appropriate to the individual.<sup>59</sup> The speeches in Acts can be a well-preserved document by the author who expresses his theology conservatively and soberly.<sup>60</sup> These results lead to the conclusion that one should not exclude the speeches which reflect the language pattern of Peter.

### The First Epistle of Peter

The epistles of first and second Peter are paramount materials to understand Peter, which

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<sup>55</sup> C. Clifton Black indicates that the theology of 1 Peter, which is reflected in the book of Acts should be seen "through a glass darkly." See Black, *Mark*, 65. D. Horrell indicates that the books of 1 and 2 Peter are so different, and the speeches of Peter in Acts reflect Luke's idea. In other words, the argument of establishing a Petrine tradition is weak. See Horrell, "The Product of a Petrine Circle?" 44–45.

<sup>56</sup> Zehnle, *Peter's Pentecost Discourse*, 16.

<sup>57</sup> Lo, "Did Peter Really Say That?" 73–75.

<sup>58</sup> Soards, *The Speeches in Acts*, 9–13.

<sup>59</sup> Talbert, *Reading Acts*, 47.

<sup>60</sup> Padilla, *The Acts of the Apostles*, 146.

no other writings could offer since these books are directly attributed to the name of Peter. Nevertheless, the issue of the identity of the reader and the author is still debatable, which becomes an obstacle for the study of the epistles.<sup>61</sup> There are three different views regarding the origin of 1 Peter: (1) written by the apostle Peter directly, (2) indirect Petrine authorship through Silvanus (a scribe or secretary), and (3) pseudonymous.<sup>62</sup> Among contemporary scholars, not many people insist that 1 Peter is written directly by Simon Peter. Most of them argue for pseudonymity due to theological and stylistic reasons since this book was written in a good Greek style.<sup>63</sup> It is argued that Peter was a Galilean fisherman who had never learned to write and read well in Greek because he is regarded as an uneducated person (ἀγράμματος in Acts 4:13), whereas it is also suggested

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<sup>61</sup> Some reformers, such as John Calvin and John Wesley, understand the book of 1 Peter as a letter to Jewish recipients, whereas others, such as William Tyndale, Johann Bengel, Martin Luther, Fenton Hort, Charles Cranfield, Daniel Doriani, and Alan Stibbs, regarded the reader to be related to the converted pagan. See Calvin, *Commentaries on the Catholic Epistles*, 26; Wesley, *Explanatory Notes upon the New Testament*, 842; Tyndale, *The Work of William Tyndale*, 163; Bengel, *Gnomon of the New Testament*, 5:45; Luther, *Luther's Work*, 30:6; Hort, *The First Epistle of Peter*, 7, 16; Cranfield, *The First Epistle of Peter*, 14; Doriani, *1 Peter*, 6; Stibbs, *The First Epistle General of Peter*, 72; Lapham, *Peter*, 244; Chester and Martin, *The Theology of the Letters of James, Peter, and Jude*, 90.

<sup>62</sup> Some scholars argue that Peter is the author of 1 Peter, such as Karen Jobes, Peter Davids, and Wayne Grudem, whereas other scholars argue against this position, such as Werner Kümmel, Ramsey Michaels, and John Elliott. See Jobes, *1 Peter*, 14–19; Davids, *The First Epistle of Peter*, 198; Chester and Martin, *The Theology of the Letters of James, Peter, and Jude*, 90; Winbery, “Introduction to the First Letter of Peter,” 12–13; Forbes, *1 Peter*, 183; Jobes, *Letters to the Church*, 276–82; Schreiner, *1, 2 Peter, Jude*, 26–36; Grudem, “Scripture’s Self-Attention,” 19–59; Grudem, *1 Peter*, 21–34; Kümmel, *Introduction to the New Testament*, 423–24; Elliott, *1 Peter*, 120–30; Michaels, *1 Peter*, 306–307; Achtemeier, *1 Peter*, 340–50; Doriani, *1 Peter*, 234–35; Donelson, *I & II Peter and Jude*, 154. A. M. Hunter, however, argues that Silvanus might play a large part in the authorship of 1 Peter. When the style and the language are considered, Silvanus is more than an amanuensis. Nevertheless, the preposition διὰ before Σιλβανουῦ in 1 Pet 5:12 is not enough to support the idea that Silvanus was involved in authorship. This preposition refers to the letter carrier rather than the writer, which is a standard way of indicating a carrier. Also, this letter contains complex sentences, suggesting a skillful and painstaking composition. There is no evidence that Silvanus had literary training. See Hunter, *The First Epistle of Peter*, 78; Nesbitt, “What Did Become of Peter,” 14.

<sup>63</sup> Moulton, *Grammar of New Testament Greek*, 124–30; Bigg, *Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, 225; Schutter, *Hermeneutic and Composition*, 5–6; Boring, *1 Peter*, 30–31; Achtemeier, *1 Peter*, 2–9; Sargent, *Written to Serve*, 164; Witherington, *Letters and Homilies for Hellenized Christians*, 42–43; Selwyn, *The First Epistle of St. Peter*, 499–501; Lapham, *Peter*, 244; Chester and Martin, *The Theology of the Letters of James, Peter, and Jude*, 90; Harrison, *Introduction to the New Testament*, 404.



that Peter can rely on Paul and therefore he could have written 1 Peter.<sup>64</sup> Regarding the issue that Peter was not literate, one needs to consider that literacy has been widespread among the people in Jewish Palestine. The term ἀγράμματος (un schooled) is used to describe a person without formal education or theological training, but it is not necessary to consider it as being illiterate. Besides, although 1 Peter was written in excellent Greek, it does not mean this book is a masterpiece of literary works.<sup>65</sup> There are clear features in 1 Peter which reflect the influence of a Semitic language, suggesting that Greek is the second language of the author.<sup>66</sup> In this case, the description of Peter as uneducated and ordinary is not sufficient to argue that Peter must not be the author of Petrine letters.<sup>67</sup> Another primary objection to Petrine authorship is that scholars argue this letter was written in the 80s when Peter was not alive.<sup>68</sup> This objection regarding 1 Peter as a later work is based on the content of 1 Peter, meaning that this book involves the idea of official persecution by the government which takes place later. Nevertheless, the material about suffering in 1 Peter can be understood as a general statement for Christians in

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<sup>64</sup> Beare, "The Teaching of First Peter," 285–86; Kraus, "'Uneducated,' 'Ignorant,' or even 'Illiterate?'" 434–49; Barrett, *Acts 1–14*, 234; Haenchen, *The Acts of the Apostles*, 218; Grappe, *Images de Pierre aux deux premiers siècles*, 206; Bar-Ilan, "Illiteracy in the Land of Israel in the First Centuries C.E.," 46–61; Hezser, *Jewish Literacy in Roman Palestine*, 496–504; Rius-Camps and Read-Heimerdinger, *Message of Acts in Codex Bezae*, 250, 262; Kraus, "Uneducated," 444–46; Barrett, *Acts*, 233–34; Bock, *Acts*, 195; Hengel, *Saint Peter*, 13; Selby, *Introduction to the New Testament*, 437–39.

<sup>65</sup> Karen Jobes argues that the Greek of 1 Peter is not as good as of Polybius or Joseph, and therefore, the author of 1 Peter is not a native Greek speaker. Regarding the perspective of rhetoric, 1 Peter represents a style that was widely used in western Asia Minor in the first century, meaning that this book is not as unusual as expected. See Jobes, *1 Peter*, 7; Jobes, "The Syntax of 1 Peter," 159–73.

<sup>66</sup> Jobes examines the criteria of Raymond Martin and concludes that the first language of the author of 1 Peter is not Greek. See Jobes, "The Syntax of 1 Peter," 160–162; Martin, *Syntax Criticism of Johannine Literature, the Catholic Epistles, and the Gospel Passion Accounts*, 169; Martin, *Syntactical Evidence of Semitic Sources in Greek Documents*, 16–76.

<sup>67</sup> Codex Bezae does not include the term ἰδιῶται, meaning that those who are unskilled or not professional. This term could imply the lack of the ability to read or write, but the focus should be other more in-depth pieces of training. See Adams, "The Tradition of Peter's Literacy," 131–34; Blevins, "Introduction to 1 Peter," 402.

<sup>68</sup> Michaels, "Inerrancy or Verbal Inspiration? An Evangelical Dilemma," 49–70; DeSilva, *An Introduction to the New Testament*, 844–78; Stewart-Sykes, "The Function of 'Peter' in 1 Peter," 8.

localized persecution, which was common in the first century in Asia Minor.<sup>69</sup> In other words, the influence of the persecution does not help in dating the book as later work.<sup>70</sup> Therefore, the language pattern is an unsettled issue which needs to be clarified in relation to the issue of the authorship.

### The Second Epistle of Peter

The issue of authorship of 2 Peter is also problematic, although “Simon Peter” is indicated as the author.<sup>71</sup> There are three significant reasons to doubt the authorship of 2 Peter: (1) lack of external attestation in the early church, (2) historical and doctrinal problems which point to a late date of the book, and (3) stylistic and literary connections between 2 Peter and other New Testament documents.<sup>72</sup> There is no record that the book of 2 Peter was accepted in the early church until the citation from Origen in the fourth century.<sup>73</sup> Although the lack of evidence of the authenticity of this book is still under

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<sup>69</sup> Moule, “The Nature and Purpose of 1 Peter,” 7–9; Grudem, *1 Peter*, 32.

<sup>70</sup> There are well known persecuted emperors, such as Nero (CE 54–68), Domitian (CE 81–96), or Trajan (CE 98–117). In other words, persecutions are frequent in the first and second centuries. One cannot locate this book precisely into a specified period. See Jobes, *1 Peter*, 8; Williams, *Persecution in 1 Peter*, 280.

<sup>71</sup> Thomas Schreiner, Michael Kruger, Bigg, Michael Green, and Douglas Moo argue for the authenticity of 2 Peter, whereas Werner Kümmel, Bo Reicke, Charles Cranfield, Joseph Mayor, and William Wand argue the opposite. See Schreiner, *1, 2 Peter, Jude*, 259–70; Kruger, “Authenticity of 2 Peter,” 645–71; Bigg, *Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, 199–247; Green, *Second Epistle General of Peter*, 13–39; Moo, *2 Peter, Jude*, 21–26; Kümmel, *Introduction to the New Testament*, 430–434; Reicke, *James, Peter, and Jude*, 143–44; Cranfield, *I and II Peter and Jude*, 148–49; Mayor, *The Epistles of Jude and II Peter*, cxxiv; Wand, *General Epistles of Peter and Jude*, 143–44.

<sup>72</sup> Some scholars argue for a connection between the book of 2 Peter and Gnostics, while others take 2 Peter as a book that fails to express the heart of the gospel, but indicates an accommodation of Christianity to pagan cultures. In the 70s, Karl Hermann Schelkle and Anton Vögtle stated that 2 Peter was written long after Simon Peter’s death. See Käsemann, “An Apologia for Primitive Christian Eschatology,” 169–95; Schelkle, “Spätapostolische Briefe als frühkatholisches Zeugnis,” 225–32; Vögtle, “Kirche und Schriftprinzip nach dem Neuen Testament,” 153–62; Bauckham, *Jude, 2 Peter*, 8–9.

<sup>73</sup> Comparing to Origen’s Latin work, *Homily upon the book of Numbers*, one can see that the book of 2 Peter is regarded as Scripture. See Guthrie, *New Testament Introduction*, 806; Kruger, “Authenticity of 2 Peter,” 649.



debate, one should be aware that in the fourth century, church Fathers had no problem with the canonicity of 2 Peter.<sup>74</sup> Therefore, one should reconsider whether the lack of earlier citations from this book is sufficient to doubt the authorship. In addition, the difference in wording and style of 2 Peter from 1 Peter could push the date of the book later and question the authorship of Peter. Nevertheless, the literary analysis does not indicate the historical context of the book but only points out the literary context.<sup>75</sup> In other words, the unique characteristics of vocabulary and style can only manifest the special literary features of the book, but cannot be the basis for pushing the origin of this book to a later date. Another major problem for the authorship is the relationship between 2 Peter and other books in the New Testament. Some scholars (19th century to early 20th century), such as B. Weiss, J. R. Lumby, E. Plumptre, B. B. Warfield, E. Selwyn, C. Bigg, and K. Henkel, have suggested that the similarities between 1 and 2 Peter are enough to establish a common ground for authorship. Nevertheless, this idea is not appreciated in recent scholarship.<sup>76</sup> One needs to consider, however, that the indication of authorship can be the only common connection between these two books since the stylistic

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<sup>74</sup> Origen, *Commentary on John* 5.3; Eusebius, *Eccl. Hist.* 6.25.8.

<sup>75</sup> Bauckham, for instance, proposes that more than half of the vocabulary of 2 Peter cannot be found elsewhere in the New Testament but can be found in the writings of the apostolic fathers (1 Clement, 2 Clement, and the Shepherd of Hermas), and only twenty-five of them are used in the LXX, while fifteen of the words are found in the works of Hellenistic Jewish writers (Philo and Joseph). See Bauckham, *Jude, 2 Peter*, 135–37, 149–50. Watson indicates that 2 Peter is written in “the grand style,” which is attributed to Asian rhetoric (opposed to Attic rhetoric which tried to copy classical models) by Bauckham and Reicke. Watson states that this book “is not the best example of Asian style but does possess several of its characteristics.” Nevertheless, this is not evidence for dating the book since both Asian and Attic styles were used in the first century. See Watson, *Invention, Arrangement, and Style*, 145–56; Riecke, *The Epistles of James, Peter and Jude*, 146–47; Davids, *The Letter of 2 Peter and Jude*, 131.

<sup>76</sup> Weiss, “Die petrinische Frage,” 286–300; Lumby, “On the Epistles of St Peter,” 374–81; Plumptre, *The General Epistles of St. Peter and St. Jude*, 75–76; Warfield, “The Canonicity of Second Peter,” 70–71; Selwyn, *St. Luke the Prophet*, 113–60; Bigg, *A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude*, 225–32; Henkel, *Der zweite Brief des Apostelfürsten Petrus geprüft auf seine Echtheit*, 51–74.

differences are apparent.<sup>77</sup> Indeed, there are thematic differences between 1 and 2 Peter: the former focuses on the situation of persecution, whereas the latter indicates the crisis of false teachers. It is not surprising that an author would change the choices of a theme depending on the situation of the audience, and this explanation provides certain clues to understand the differences.<sup>78</sup>

To summarize, there are two different positions to consider: (1) these books were written by Peter himself or (2) they were written by other(s) who adopted Peter's name.<sup>79</sup> All these things make it clear that the language is still the main issue regarding the authorship of 2 Peter, both the style and vocabulary, as well as the differences between 1 and 2 Peter.<sup>80</sup> The register analysis, however, will provide information to explain the differences and the common ground.

### Summary

This chapter contains a brief history of the study of the historical Peter. Baur and the Tübingen school propose the dichotomy between Paul and Peter. Some scholars, such as Goulder or Hengel, focus on the conflict between Paul and Peter, whereas other scholars, such as Cullmann or Perkins, put stress upon the unity between Gentiles and Jews which

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<sup>77</sup> Falconer, "Is Second Peter a Genuine Epistle to the Church of Samaria?" 47–56; Dillenseger, "L'authenticité de la IIa Petri," 193–94; Green, *The Second Epistle General of Peter and the General Epistle of Jude*, 16–22; Guthrie, *New Testament Introduction*, 839–40.

<sup>78</sup> The historical differences enrich theological reflections. In fact, there are common emphases in both letters, including the concept of eschatology, the relationship between the past and the future, and worldframing. See Davids, *The Letters of 2 Peter and Jude*, 126–27; Davids, *The First Epistle of Peter*, 7–9; Green, "Narrating the Gospel in 1 and 2 Peter," 275–77.

<sup>79</sup> Bauckham indicates that the book of 2 Peter is written in the spirit of Peter, no matter who the real author was. See Bauckham, *2 Peter, Jude*, 131–35, 161; Blevins, "Introduction to 1 Peter," 402.

<sup>80</sup> Watson, *Invention, Arrangement, and Style*, 144–46; Davids, *A Theology of James, Peter, and Jude*, 201; Witherington, *Letters and Homilies for Hellenized Christians*, 41–43; Kennedy, *New Testament Interpretation Through Rhetorical Criticism*, 32; Donelson, *I & II Peter and Jude*, 209; Green, *Jude & 2 Peter*, 144.

is connected by Peter. While the issue is still under debate, Bockmuehl indicates a shift to understand Peter in memory. After that, there is a shift from the study of the historical Peter to the literary Peter. In this case, the scope of the study becomes a critical issue for the study. The role of Peter in the book of Acts is an important material, although the issue of the source of the speeches is problematic: it can come from the speaker or Luke. After probing the writing pattern in antiquity, one can see that Luke has preserved the speeches from individual figure carefully. In other words, the speeches can reflect the language pattern of the character. In addition, there are two epistles which are attributed to Peter while there is no consensus among scholars in terms of authorship. Nevertheless, the primary reason for doubting authorship focuses on the uses of language, including Greek vocabulary and style. A more careful analysis of the use of language, therefore, will be helpful to understand Peter.



## CHAPTER 3: THEORY AND METHODOLOGY

### Framework and Methodology

This chapter demonstrates the methodology to understand field, tenor, and mode in the framework of Halliday's work. The primary point of this chapter is to introduce the components (field, tenor, and mode), and to point out the marked elements which highlight the inner context of the text.

It is not an easy task to integrate various kinds of methods to interpret the New Testament, but since the Scripture is handed down as literary works to communicate from individual authors to readers, it is inevitable to study their languages.<sup>1</sup> The meaning of a given text should be understood from its context, and therefore, a linguistic study is a useful tool to address the relationship between text and context, while there is a dialectical relationship between these two. A language is functional because it is doing some jobs in the context.<sup>2</sup> As Jay Lemke states, "All meaning is made by contextualization; the actual occurrence-meaning, use-meaning or text-meaning of a word or phrase depends entirely on its contextualization."<sup>3</sup> The strength of SFL, therefore, is that it attempts to understand a given text with a viewpoint of discourse and to understand

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<sup>1</sup> Amidst various kinds of linguistic approaches, many scholars propose that the analysis of discourse emphasizes language in use which makes a significant contribution to biblical interpretation. See Brown and Yule, *Discourse Analysis*, 26; De Beaugrande and Dressler, *Introduction to Text Linguistics*, 1–12; Porter, *Linguistic Analysis*, 136; Rudolph, "Beyond Guthrie?" 27–47; Porter, "Discourse Analysis," 24–34; Porter and Pitts, "New Testament Greek Language and Linguistics in Recent Research," 214–55; Halliday, *Learning How to Mean-Explorations in the Development of Language*, 123–24; Green, "Discourse Analysis and New Testament Interpretation," 218–39.

<sup>2</sup> Halliday and Hasan, *Language, Context and Text*, 10, 47; Lyons, *Introduction to Theoretical Linguistics*, 1; Halliday and Matthiessen, *An Introduction to Functional Grammar*, 3; Green, "The Challenge of Hearing the New Testament," 12; Green, "Discourse Analysis and New Testament Interpretation," 218–39.

<sup>3</sup> Lemke, "Text Structure and Text Semantics," 165.



a language within a certain context.<sup>1</sup> A text does not produce and transmit in a vacuum, and on the contrary, its historical background, cultural environment, and social situation are factors to influence one's choices in communications.<sup>2</sup> All these circumstances that form a background of an event, idea, or statement can be identified as contexts, and people tend to use particular lexical items in certain semantic domains or employ proper grammatical usages to describe their experiences in different contexts.<sup>3</sup> Michael Halliday and Ruqiyi Hasan state that a "text is language active in a context of situation and

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<sup>1</sup> Among the scholars, one can conclude two aims of SFL: language as system and language as an institution, and this model provides a framework to systematize the choices of words and to "integrate interdisciplinary research from linguistics." Semantic stratum, lexico-grammatical stratum, and phonological stratum are subcategories of the concept of language as a system. Ideational meanings (both experiential and logical), interpersonal meanings, and textual meanings are analyzed within these three strata. Language as an institution emphasizes the diversity of language within social contexts. This type of discourse analysis provides more important elements for study. See Halliday, "An Interpretation of the Functional Relationship between Language and Social Structure," 183–92; Halliday and Hasan, *Language, Context, and Text*, 26; Westfall, *Hebrews*, 28; Brown and Yule, *Discourse Analysis*, 26; De Beaugrande and Dressler, *Introduction to Text Linguistics*, 1–12; Porter, *Linguistic Analysis*, 136; Rudolph, "Beyond Guthrie?" 27–47; Porter, "Discourse Analysis," 24–34; Porter and Pitts, "New Testament Greek Language and Linguistics in Recent Research," 214–55; Halliday, *Explorations*, 65; De Saussure, *Course in General Linguistics*, 141; Mathesius, "On the Potentiality of the Phenomena of Language," 22; Firth, *Papers in Linguistics 1934–1951*, 182; Halliday, "An Interpretation of the Functional Relationship between Language and Social Structure," 183–92.

<sup>2</sup> There is no interpretation without contextualization. Modern linguistics which focuses on a synchronic approach is derived from the environment where scholars begin to look at meanings from the perspective of the speaker in the context. According to John Barton and Robert Morgan, readers have considerable flexibility to interpret the text and the most important "context" for interpretation shifts to the present context of the reader. Nevertheless, there are two kinds of reader-response approaches: the "conservative" one pays attention to how the text interacts with the reader to produce the meaning, but the "radical" one thinks that the ideology or position of the reader is more important than that of the author. See Morgan and Barton, *Biblical Interpretation*, 7; Borkowski, "What Is the 'Cultural Context' of a Literary Text," 1–8; Sampson, *Schools of Linguistics*, 37; Vanhoozer, "The Reader in New Testament Interpretation," 265.

<sup>3</sup> Halliday proposes that "language is as it is because of its function in social structure," and his work is derived from many sources. Halliday who was inspired by the Prague School adopted the system in Louis Hjelmslev of the Linguistic Circle of Copenhagen and worked with Firth of the London School. He sees language as one system coded and recoded, and his model regards language as a social semiotic which represents different types of sign systems, and linguistics is "an aspect of the study of meaning." He further extends this realizational concept to consider the semantic system as the foundation to realize the behavioral system or the social semiotic. See Halliday, *Explorations*, 65; Halliday and Hasan, *Language, Context, and Text*, 3–4; Halliday, *Language as Social Semiotic*, 39–42; De Saussure, *Course in General Linguistics*, 141; Mathesius, "On the Potentiality of the Phenomena of Language," 22; Firth, *Papers in Linguistics 1934–1951*, 182.

contexts are ultimately construed by the range of texts produced within a community.”<sup>4</sup>

Therefore, the study of a text and its context will help understand the function of specific language patterns in terms of lexical and grammatical usages.

There are five periods of text and context to which people should pay attention: text, context of situation, context of culture, intertextual context, and intratextual context which can be integrated into the understanding of the interaction between the text and three-level contexts: context of culture, context of situation, and text.<sup>5</sup> There are strong interactions among these levels of context for teasing out the meanings of the text. “The context for an instance of language (text) is an instance of culture (situation),” and the concept of the context of culture regards language as a system while situation regards language as a text.<sup>6</sup> Therefore, in order to grasp the meaning of a given text, one needs to analyze “the ongoing situation from which the text is constructed, the wider culture – including the social institutions and ideologies with constitute this – from which the immediate situation is derived, and the context of the text itself, with specific linguistic variables.”<sup>7</sup> The concern of this study is to examine the linguistic system(s) of the texts where the interpretive value can be teased out by paying attention to the language and structure.<sup>8</sup>

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<sup>4</sup> Halliday and Hasan, *Language, Context, and Text*, 117.

<sup>5</sup> Scholars state that the intertextuality refers to the relationships with other texts, and the intratextual context indicates the coherence within the text. The context of text includes the analyses of the text, intertextual context, and intratextual context. See Halliday and Hasan, *Language, Context, and Text*, 48–49; Leckie-Tarry, *Language and Context*, 3, 18.

<sup>6</sup> Halliday, “The Notion of ‘Context’ in Language Education,” 274–75.

<sup>7</sup> Leckie-Tarry, *Language and Context*, 17.

<sup>8</sup> Lyons, *Introduction to Theoretical Linguistics*, 1; Halliday and Matthiessen, *Functional Grammar*, 3; Green, “The Challenge of Hearing the New Testament,” 12.



## Context of Culture, Context of Text, and Context of Situation

In order to understand a text, one needs to consider the interaction among different levels of contexts. The context of culture refers to the background environment, which influences the speaker or the author to choose specific grammatical and lexical usages. The context of text is “the linguistic environment of a particular segment of the text.”<sup>9</sup> The context of situation, however, is the essential link between the context of culture and the text, and it is where the linguistic system is practiced for a register to denote the contextual significance.<sup>10</sup>

### ***Context of Culture***

People use languages within a broader background against which the text is interpreted. A culture is “the potential behind all the different types of situation that occur,” and every language functions as a part of the different human culture within which grammatical systems are established, although the influence can be abstract and indirect.<sup>11</sup> The context of culture is a system where a certain activity takes place, and it refers to the relationship between a text and its environment, which determines the cultural purpose.<sup>12</sup>

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<sup>9</sup> Leckie-Tarry, *Language and Context*, 159.

<sup>10</sup> Halliday, *Language as Social Semiotic*, 147; Halliday and Hasan, *Language, Context and Text*, 46; Matthiessen, “Register in the Round,” 238.

<sup>11</sup> No individual can operate without social networks within which there are organizations and social groups. Robins proposes that a language is “embedded in the life and culture of its speakers,” and when a language is used, there will be ideological assumptions to support what is written or spoken. See Robins, “General Linguistics in Great Britain 1930–1960,” 17. Widdowson indicates that people use terms such as “schemata,” “rhetorical routines,” or “conventional sequences of speech acts” to describe the structures of the organization of the knowledge or assumptions. See Widdowson, *Learning Purpose and Language Use*, 34–57; Dijk, *Text and Context*, 158; Leckie-Tarry, *Language and Context*, 22; Halliday, “The Notion of ‘Context’ in Language Education,” 276.

<sup>12</sup> Vian and Lima-Lopes state, “The context of culture (genre) should be seen as a more general and more abstract plan than the context of situation (register). As a consequence, while a genre is instantiated through language, this realization is mediated through the realization of the register.” See Vian and Lima-Lopes, “A perspectiva teleológica de Martin para a análise de gêneros textuais,” 35; Leckie-Tarry, *Language and Context*, 17–20; Eggins, *Introduction to Systemic Functional Linguistics*, 55.



In order to make sense, one needs to pay attention to schemata that are set up in certain cultures to interpret various situations.<sup>13</sup> According to Helen Leckie-Tarry, one can see interactions between the context of situation and the context of culture that “Cultural meanings or sets of knowledges [*sic*] tend to involve the world of ‘ideas,’ knowledge gained both Experientially and Textually,” and the “Interpersonal meanings or sets of knowledges [*sic*] tend to involve knowledge of previous interactions ... and Textual meanings involve knowledge of linguistic means of realizations of registers and genres.”<sup>14</sup> It is important to build up some cultural background and assumptions to describe the context of situation more clearly, but at the same time meanings which come from specific situations can be systematized and generalized to “pass to the level of the cultural context to be incorporated by means of Ideational schemata into cultural knowledge.”<sup>15</sup>

Since the New Testament was written in a human language within the community of a particular culture, one needs to consider the context of culture before digging into the text itself. After the rise of Alexander’s Empire, Koine Greek has played the central role for the communication, and the literary works of the New Testament reflect the influence of the Hellenist culture. Therefore, theories of rhetorical forms and Greco-Roman epistolary conventions could provide clues to understand generic structures of the text. In order to understand the text, some scholars adopt rhetorical approaches to read the New

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<sup>13</sup> There are two points about schemata. Firstly, when reading a text, readers need to apply their required knowledge, which is absent in the text, and this knowledge forms the understanding of schemata. Secondly, the historical, cultural, and social circumstances are essential factors to establish schemata. See Hühn, “Narration as Textual Practice,” 25.

<sup>14</sup> Leckie-Tarry states that the genre is one of the levels of context, and the context of culture is the backdrop to the interaction, and “constituting as semiotic potential.” See Leckie-Tarry, *Language and Context*, 23; Vian and Lima-Lopes, “A perspectiva teleológica de Martin para a análise de gêneros textuais,” 35; Figueiredo, “Context, Register and Genre,” 137.

<sup>15</sup> Leckie-Tarry, *Language and Context*, 24.

Testament.<sup>16</sup> The art of rhetoric in the ancient world, however, aimed to persuade the audience, and this practice can go beyond the speech, but any communication.<sup>17</sup> In antiquity, ideas could be pointed out through the description of characters and their expressions. For narrators, a speech had the same aim to communicate with the audience as a story, but a speech “clarifies and vivifies the preceding action in a way that is not completed apart from the narration itself.”<sup>18</sup> Traditional rhetoricians understood literary works as different types of genus: judicial (or forensic), deliberative (or advising), and epideictic (or panegyric).<sup>19</sup>

Apart from speeches, letters also stood as a popular form for communication in antiquity, and different wordings, structures or purposes classify the letters into various types.<sup>20</sup> The desire of the author for the reader is indicated in the disclosure formula and the formula of “now about” replies to specific questions or problems. Lexical content, morphology and literary form, information content, and dialogic communication are important elements of disclosure formulas which function at the discourse, paragraph,

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<sup>16</sup> The Greek term rhetoric originally refers to the art of speaking, while Betz applies this approach to study a letter in which the opening and the closing are cut. See Betz, *Galatians*, 5; Betz, “The Literary Composition and Function of Paul’s Letter to the Galatians,” 353–79. Nevertheless, the work of Hans Betz does not sustain for a long time because the letter to Galatians is not a speech. See Muilenburg, “Form Criticism and Beyond,” 1–18.

<sup>17</sup> Thurén, “Epistolography and Rhetoric,” 153.

<sup>18</sup> Penner, *In Praise of Christian Origins*, 209.

<sup>19</sup> Many scholars talk about the art of rhetoric based on ancient understandings (Aristotle, Quintilian, or Cicero). Judicial rhetoric is concerned with accusation and defense, particularly in the legal setting, concerning just and unjust. It was the rhetoric of the “courtroom,” and was used to attack or defend a past action, focusing on the past. Deliberative rhetoric is advice-giving, persuasion, and dissuasion, and its end is the possible or impossible, advantageous or harmful, necessary or unnecessary, expedient or inexpedient. This type of rhetoric was the rhetoric of the “governing assembly or council,” and was used to motivate an audience for or against a future action concerning the future. Epideictic rhetoric was used for “customary occasions,” differentiating honor and shame, and focusing on the present. Not every speaker in Acts receives the training of the traditional rhetorical skills, but since the categories of judicial, deliberative, and epideictic types reflect general purposes of the speech, one can still see certain clues in the speeches in Acts. See Mack, *Rhetoric and the New Testament*, 34; Stowers, *Letter Writing in Greco-Roman Antiquity*, 51; Stowers, *Letter Writing in Greco-Roman Antiquity*, 51.

<sup>20</sup> Doty, *Letters*, 5–8; White, “Ancient Greek Letters,” 90–93; Klauck, *Ancient Letters*, 194–205; Dahl, “Letters,” 539; Malherbe, *Ancient Epistolary Theorists*, 30–66.



and clause levels.<sup>21</sup> The common ground of these frameworks includes the opening, the body, and the closing, while the sections of thanksgiving, background, requests, and appreciation are a part of the body section. In a letter, when they wish for health is in the opening part, there is a degree of intimacy or familiarity, and when the recipient's name is placed before the sender, the letter belongs to the type of a petition.<sup>22</sup> Furthermore, if the opening is longer, the letter is written between family members or close friends, whereas if the opening is short, the letter is probably a business one.<sup>23</sup> In this case, the arrangement of the sentences and sections reflects the relationship between the author and the recipient.<sup>24</sup> There are three essential parts of a letter: opening, body, and closing.<sup>25</sup> Most ancient Greek or Latin letters begin with "A to B, greetings," and end with words of "Farewell" or "Best wishes."<sup>26</sup> The body of a letter can be divided into three parts: body-opening, body-closing, and body-middle, and the criteria to differentiate these parts

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<sup>21</sup> Porter and Pitts, "The Disclosure Formula in the Epistolary Papyri and in the New Testament," 421–38.

<sup>22</sup> There are several features in a petition letter: (1) the opening formulaic address, (2) a lineage item, (3) a vocation item, (4) a residence item. In addition, there are elements in a petition letter: (1) the petition verb, (2) a conjunction, (3) a pronominal object, representing the official addresses, (4) an infinitive clause which requests the official to act indirectly in the petitioner's behalf either by commanding an inferior official to do something or by writing an inferior or by commanding an inferior to write an additional inferior to act in the petitioner's behalf, (5) the desired action anticipated conveyed by an infinitive clause requesting the accused to be brought before the official or by a purpose clause requesting that an investigation be made regarding the matter in question or by an infinitive clause requesting the accused be brought before the official and a purpose clause requesting that an investigation be conducted when he is brought before the official, (6) the desired action qualified even further through either an infinitive clause or a purpose clause or both, (7) a final unit conveyed by either a conditional construction or by a purpose clause or both. See White, *Form and Function*, 13–17.

<sup>23</sup> White, *Light from Ancient Letters*, 19.

<sup>24</sup> Wall, *Colossians and Philemon*, 193.

<sup>25</sup> Aune, *Literary Environment*, 162; Murphy-O'Connor, *Paul the Letter-Writer*, 45; Richards, *Paul and First-Century Letter Writing*, 45; White, "Ancient Greek Letters," 45; White, *Form and Function*, 7.

<sup>26</sup> Ancient letters usually adopted the usages of salutations: *χαίρειν*, *ἔρρωσθαι*, *ὕγιαίνειν*, or some combinations. These salutations were more frequently used in personal letters. In addition, the expression *χαίρειν καὶ ἔρρωσθαι* was commonly used in the second to first century BCE, and the expression *χαίρειν καὶ ὕγιαίνειν* was limited to the first century BCE and first century CE. The use of *χαίρειν* or *ἔρρωσθε* expresses the Semitic well-being greetings. See Muir, *Life and Letters in the Ancient Greek World*, 1; Aune, *Literary Environment*, 163; Reed, "Language of Change," 133; Doering, *Ancient Jewish Letters and the Beginnings of Christian Epistolography*, 80.



would be stereotyped phraseology and position.<sup>27</sup> The body-opening introduces the primary motivation for the writing with particular forms, while the body-closing is followed by the closing part of the letter to reemphasize the motivation.<sup>28</sup> Regarding the body-middle, one can identify numerous transitions through the use of phraseology.<sup>29</sup> These usages formed epistolary formulae which were commonly used in the ancient Greco-Roman world.<sup>30</sup> Jeffrey Weima proposes four parts to make up ancient letters: the opening,<sup>31</sup> the thanksgiving,<sup>32</sup> the body,<sup>33</sup> and the closing.<sup>34</sup> Chan-Hie Kim indicates

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<sup>27</sup> Heikki Koskeniemi indicates three functions of the body of a letter: (1) to maintain the friendship, (2) to substitute for the writer's presence, and (3) to continue a discussion. See Koskeniemi, *Studien*, 34–47.

<sup>28</sup> White, *Form and Function*, 8–65. The body-opening usually employs the disclosure forms: (1) the fuller form, (2) the imperative form, and (3) the motivation for writing formula; the fuller form is frequently used in private letters, while the imperative form and the motivation for writing formula are found in business letters.

<sup>29</sup> There are conjunctions, such as οὖν, διό, or ὅθεν, to point out the transition from background to request, while the prepositional phrase, περί δέ with the genitive, is used to reply to some inquiry. Some discourse formulae, such as γίνωσκε and γίνωσκαι σε θέλω ὅτι, can be used to begin a new section within the body. See White, *Form and Function*, 15.

<sup>30</sup> Epistolary formulas disclosing information usually contains the forms: γέγραφα οὖν ὅπως..., γίνωσκε (ἴσθε, μάθε) ὅτι (ὡς)...., and γινώσκαι σε θέλω ὅτι. In the type of γινώσκαι σε θέλω ὅτι, there are four elements: (1) θέλω, (2) noetic verb in the infinitive, (3) personal addressed, and (4) information. In addition, the author usually uses conditional clauses to provide examples in the body of a letter, and the author employs the vocative and περί with the genitives to address the recipient and the issue. See White, *Light from Ancient Letters*, 207; White, *Form and Function*, 26–32.

<sup>31</sup> In the opening section, there are the sender formula, the recipient formula, and the greeting formula. The sender formula indicates the position of the author, and the recipient formula points out the identity of the reader as well as the petition. Three elements can be found in his framework of the opening section: the greeting, the recipient, and the divine source. See Weima, *Paul the Ancient Letter Writer*, 42.

<sup>32</sup> The thanksgiving section contains the pastoral, exhortative, and foreshadowing functions to give statements, manners, causes, and explanations of thanksgiving. The author provides different assertions to be distinct elements of thanksgiving. See Weima, *Paul the Ancient Letter Writer*, 51–89.

<sup>33</sup> In the body section, there are different types of formulas and liturgical forms to describe epistolary conventions: appeal formula, disclosure formula, “now about” formula, vocative form of address, autobiographical section, apostolic parousia, confidence formula, paraenesis, liturgical forms, and other literary forms. The appeal formula requests that the readers should take actions, while the discourse formula focuses on asking the readers to know a sure thing. The appeal formula contains the verb of appeal, the recipients of the appeal, a phrase to indicate the source of authority and the content of the appeal. On the other hand, there are five words to mention the idea of knowing in Greek: γινώσκω, οἶδα, ἐπιγινώσκω, γνωρίζω, and ἀγνοέω. Weima pays attention to the vocative forms of address, autobiographical sections, the concepts of apostolic parousia, and the paraenetic usages. See Weima, *Paul the Ancient Letter Writer*, 90–164.

<sup>34</sup> In the closing section, there is the peace and grace benediction, the hortatory part, the final greeting, and the autograph. In a peace benediction, there are the introductory element, the divine source, the wish, and the recipient. In his framework, Weima proposes that the features in the closing section highlight the

five parts in a letter: (1) the opening,<sup>35</sup> (2) the background,<sup>36</sup> (3) the request period,<sup>37</sup> (4) the appreciation,<sup>38</sup> and (5) the closing.<sup>39</sup>

The epistolary analysis focuses on how letters are arranged within certain conventions, based on the content, the relationship between the author and the recipient, and the structure.<sup>40</sup> From the understanding of the content or purpose, there are familiar letters, business letters, petitions and applications, and official letters: familiar letters are written between relatives and friends, expressing a certain degree of familiarity, and business letters are used for commercial affairs.<sup>41</sup> Petitions and applications are addressed to officials, and official letters are used for official persons.<sup>42</sup> Also, a letter reflects three types of relationships between the sender and the reader. First, there are hierarchical relations between subordinates and superordinates to represent a client-patron relationship. Second, there are relationships of friendship, pointing out an

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key themes and issues. See Weima, *Paul the Ancient Letter Writer*, 165–204; Weima, “The Pauline Letter Closings,” 184–87; Weima, *Neglected Endings*, 238–9; Adams, “Paul’s Letter Opening and Greek Epistolography,” 47; Fee, *The First and Second Letters to the Thessalonians*, 17; Faw, “On the Writing of First Thessalonians,” 221.

<sup>35</sup> The opening consists of salutation formula and formula valetudinis. The salutation formula follows the expression “A to B, greetings.” The opening formula valetudinis occurs after the opening salutation before the main body. See Kim, *Form and Structure of the Familiar Greek Letter of Recommendation*, 10–25.

<sup>36</sup> The background section contains an identification formula and background proper. The identification formula points out the person or persons recommended, and the background proper states “reasons, motives, circumstances, and necessities of recommendation or commendation.” See Kim, *Form and Structure of the Familiar Greek Letter of Recommendation*, 36–37.

<sup>37</sup> The request period contains request clause, circumstantial clause, and purpose or causal clause. See Kim, *Form and Structure of the Familiar Greek Letter of Recommendation*, 65–87.

<sup>38</sup> Kim, *Form and Structure of the Familiar Greek Letter of Recommendation*, 89–97.

<sup>39</sup> The closing consists of closing formula valetudinis and closing salutation. See Kim, *Form and Structure of the Familiar Greek Letter of Recommendation*, 21–34.

<sup>40</sup> Robert Funk, for instance, states, “The first order of business is to learn to read the letter as a letter. This means above all to learn to read its structure.” See Funk, “The Form and Function of the Pauline Letter,” 8. Other scholars, such as Richard Longenecker, Ann Jervis, and Calvin Roetzel, have adopted the term “epistolary analysis” to focus on the purposes of letters and clues of the intentions of the authors. See Longenecker, *Galatians*, ci; Jervis, *The Purpose of Romans*, 35; Roetzel, *The Letters of Paul*, 30.

<sup>41</sup> In the categories of business or official letters, people also used letters to deal with the matters of dispatch of goods and persons or halakhic questions (Halakha is a collective corpus of Jewish laws from written or oral traditions, and the typical formula is “sent and asked”). See Doering, *Ancient Jewish Letters and the Beginnings of Christian Epistolography*, 374.

<sup>42</sup> Exler, *Form of the Ancient Greek Letter*, 23.



equal connection. Third, there are social relationships of the household, with a combination of both hierarchical and equitable relations.<sup>43</sup> The official letters can be classified as those where kings communicate with officials, and those where citizens communicate with officials, or can be categorized as letters of friendship, family letters, letters of praise and blame, letters of exhortation and advice, letters of mediation, and accusing, apologetic, and accounting letters.<sup>44</sup>

The literary environment of the text which can be tracked by extralinguistic factors will be important materials for understanding the meaning of the text.<sup>45</sup> A great deal of effort has been made on this approach to understand the New Testament, but it is open to questions. In the first place, it is not easy to determine whether the Greco-Roman culture, the Jewish backgrounds, or both would have influenced the authors in the New Testament.<sup>46</sup> Since most of the authors of the New Testament would have come from a

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<sup>43</sup> Aune, *Literary Environment*, 161–69.

<sup>44</sup> Stirewalt, *Paul*, 30–31; Aune, *Literary Environment*, 161–69; Stowers, *Letter Writing*, 27–57.

<sup>45</sup> Apart from the use of different person and number, there are indications of distinct social relationships from extra-linguistic or intra-linguistic elements. Different from intra-linguistic roles which are identified in the language system, extra-linguistic functions can be defined from non-language elements, but through the language which represents role-projecting behaviors, one can realize the extra-linguistic parts. Intra-linguistic roles can be identified as questioner, informer, responder, doubter, and contradicter. See Halliday, *Language as Social Semiotic*, 144.

<sup>46</sup> Regarding the epistles of Peter, Erik Peterson and Carl Andresen propose an analysis of the epistolary character in a letter to study Peter, whereas Peter Davids and James Hoppe challenge the genre of a Diaspora letter. See Peterson, “Das Praescriptum des 1. Clemens-Briefes,” 129–36; Andresen, “Zum Formular frühchristlicher Gemeindebriefe,” 243; Davids, *The First Epistle of Peter*, 13–14; Davids, “Palestinian Traditions in the Epistle of James,” 41–42; Hoppe, “Der Jakobusbrief als briefliches Zeugnis hellenistisch und hellenistisch-jüdisch geprägter Religiosität,” 173–75. Moreover, Lutz Doering adopts an early Jewish Diaspora letter format to read 1 Peter. In his study, Doering argues that group cohesion is established by a “reference to a common salvific metanarrative, mutual concern (not least in prayer), or the ‘brothers’ address.” The principal definition in his framework is that “Jewish Diaspora letters are letters that involve attribution (factual or fictitious) to an authoritative addressor and communication with Judeans or Jews resident outside the Land of Israel or on its fringes.” Responding to Georg Strecker and Irene Taatz, Doering proposes features of an early Christian Diaspora letter. Strecker states, “that recourse to early Jewish letter-writing will contribute little to our comprehension of early Christian letters.” Doering indicates that Strecker might underestimate “the significance of the text-pragmatic use of authoritative letters to Jewish communities or groups of Jews (and, earlier, Judeans). As such, they are much more similar to ‘official’ Greco-Roman letters than to the private letter tradition, without of course belonging to the Hellenistic or Roman administration; one might perhaps label their use *quasi-official*.” Taatz proposes that Paul’s use of letters develops the Jewish concept of leadership. Doering indicates that Taatz might



Hebrew background, their books would have contained Jewish features. In the second place, the authors of the New Testament may not fully follow epistolary conventions or rhetorical skills. Take the book of Acts for example, the speakers do not directly use traditional rhetorical skills, but some of the speeches reflect other features. The characters who deliver speeches in the book of Acts usually use the Scripture (the Old Testament) as the essential proof-text for the argument, meaning that individual speeches preserve Jewish styles. Therefore, the speech in the early church was created as an amalgam to reflect features of both the Hebrew and Greco-Roman cultures, and both the Jewish and Hellenistic cultures are the background for the analysis of the speeches. Lawrence Wills explores the phenomena of the mixed background. He proposes that there is a common form of the Hellenistic Jewish and early Christian sermons which help understand the structure of the speeches: (1) “an indicative or exemplary section,” (2) “a conclusion,” and (3) “an exhortation.”<sup>47</sup> The section of examples (which he calls “exempla”) is usually expressed with “scriptural quotations, authoritative examples from past or present, or reasoned exposition of theological points.”<sup>48</sup> His research arrives at a conclusion to reemphasize the significance of the exemplary section with a participle and particles or conjunctions, and an exhortation is usually expressed with an imperative or hortative subjunctive and is often accompanied with the conjunction οὐν.<sup>49</sup> In this framework, the

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neglect the impact of common Hellenistic epistolography in Paul. See Doering, “First Peter as Early Christian Diaspora Letter,” 216–66; Strecker, *Literaturgeschichte des Neuen Testaments*, 75; Taatz, *Frühjüdische Briefe*, 112–14; Michaels, *1 Peter*, xlvi–xlix; Schnider and Stenger, *Studien zum neutestamentlichen Briefformular*, 33–41; Tsuji, *Glaube zwischen Vollkommenheit und Verweltlichung*, 29–32; Schnelle, *Einleitung in das Neue Testament*, 452; Elliott, *1 Peter*, 12; Thurén, *The Rhetorical Strategy of 1 Peter*, 81–83; Verseput, “Wisdom, 4Q185, and the Epistle of James,” 702; Prasad, *Foundations of the Christian Way of Life According to 1 Peter*, 13–25; Lieu, “Grace to You and Peace,” 445–56.

<sup>47</sup> Wills, “Form of the Sermon,” 279.

<sup>48</sup> Wills, “Form of the Sermon,” 279.

<sup>49</sup> Smith, *Tannaitic Parallels*, 98–101; Nauck, “Das οὐν-paraneticum,” 134–35; Wills, “Form of the

speeches in Acts can follow the same format that the speaker tends to employ the idea of prophecy as supporting evidence to prove the significance of Jesus' crucifixion. The following serves as an example: after a series of questions, Peter focuses on the authority of Jesus and the rejection by the Jews with a concluding exhortation in 2:38 and 3:19.<sup>50</sup> This analysis provides specific insights into the understanding of the text. Nevertheless, the differences between a speech and a sermon is still an issue to be solved.<sup>51</sup> A more detailed analysis in terms of the grammatical and lexical usages, the interaction among different participants as well as the arrangement of the clauses are required. A linguistic analysis of the speeches in Acts provides more clues in terms of the content, the interaction among participants, and the arrangement of the structure.<sup>52</sup>

Furthermore, the vocabulary and wording of a book reflect the idiolect of a particular author, influencing the production and processing of a discourse.<sup>53</sup> The classification of ancient epistles or speeches, however, does not clearly reflect the situation of the New Testament letters. There is a good illustration: through the analysis of the content, one can view the New Testament letters as petitions or official letters,

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Sermon," 286.

<sup>50</sup> Wills, "Form of the Sermon," 286.

<sup>51</sup> Alexander MacDonald proposes that almost all speeches are missionary sermons to outsiders, and some take these as literary sermon reports. This study, however, takes these passages as speeches rather than sermons since sermons need a more neat structure assessment. See MacDonald, *Christian Worship in the Primitive Church*, 85–86; Smith, *Tannaitic Parallels to the Gospels*, 84–114; Heinemann, "Preaching," 460–70.

<sup>52</sup> Wills also includes the letters of 1 and 2 Peter into his framework. In his idea, the letters of 1 and 2 Peter reflect this exhortation form, and in this case, the transition from an oral form into a written composition in both 1 and 2 Peter should be taken into consideration while one is analyzing the texts. He proposes that 1 Pet 1:12, 21 and 25 are conclusions which relate the exempla to the recipients' situation. In addition, there is a conclusion in 1 Pet 2:9–10, and exhortations begin in 2:11. A new cycle starts at 1 Pet 3:18 as the exempla, and the conclusion and exhortation are at 4:1a and 4:1b–3. Furthermore, the exhortation in 2 Pet 1:5 is based on a conclusion in 1:3–4. Verse 11a is the conclusion, while verses 11b–12 would be the exhortation. There are other cycles at 3:13, 3:14a, and 3:14b–15a, as well as 3:15b–16, 3:17a, and 3:17b–18a. Nevertheless, this hypothesis goes too far since the differences between letters and sermons have been neglected in his discussion. In addition, he develops the framework first and reaches the goal by placing different passages into his categories later. See Wills, "Form of the Sermon," 289–91.

<sup>53</sup> For example, Paul's idiolect influences cognitive and emotive responses from the audience in the book of 2 Corinthians (2 Cor 10:10). See Reed, *Philippians*, 53.



whereas through the interaction between the participants or the structure of the letter, one can classify different letters from the viewpoint of the social relationship.

A different line of thinking is developed by scholars, such as Wilhelm Wuellner, Lars Hartman, and Lauri Thurén, who suggest studying the New Testament epistles with both ancient epistolography and ancient rhetoric, as well as a functional perspective.<sup>54</sup> This combination helps to understand the argumentation, the theological thinking, the historical issues, the appreciation of the pragmatic view, and the function of epistolary phrases.<sup>55</sup> This method represents the creativity with a compositional approach: with an epistolary analysis, this method concentrates on realizing the format of a letter which is explained by the rhetorical perspective. Nevertheless, this approach is still problematic because the functions of rhetorical skills and epistolary conventions are different.<sup>56</sup> There are gaps between these two perspectives, and one needs to point out reasons for when and why epistolary conventions or rhetorical skills are employed in different parts of the text first. Duane Watson, for instance, indicates that the letters of 1 and 2 Peter manifest the complex interaction of epistolary and rhetorical features, but both letters do not follow the conventions precisely.<sup>57</sup> The epistolary or rhetorical analysis will not provide enough elements to analyze the book in the New Testament because of its complicated backgrounds. In the ancient world, what a letter writer and a speechmaker did were different, meaning that they followed various conventions and aimed after different goals. Besides, the analysis of the classifications and the functions of these conventions focus on the format, and the delimitation is based on a specific lexical term or a specific

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<sup>54</sup> Wuellner, "Paul's Rhetoric of Argumentation in Romans," 330–51; Hartman, "On Reading Others' Letters," 137–46; Thurén, "Epistolography and Rhetoric," 153.

<sup>55</sup> Thurén, "Epistolography and Rhetoric," 156–59.

<sup>56</sup> Porter, *Paul in Acts*, 125.

<sup>57</sup> Watson, "The Epistolary Rhetoric of 1 Peter, 2 Peter, and Jude," 47–62.



function of the section. The authors of the New Testament letters, however, can employ different usages for the needs of the moment to represent specific ideas which do not fully follow the basic epistolary conventions.<sup>58</sup> The letters in the New Testament contain similar teachings or exhortations to other literary works, but they become a collection with complicated rhetorical skills.<sup>59</sup> They can fit in specific recognizable contexts, but they are marked as a new type of literary work. In this case, the analysis of context of situation provides instances for understanding the context of culture.<sup>60</sup> Furthermore, the relationship between the author and the recipient is complicated, and the main reason is that they have multiple identities at the same time.<sup>61</sup> Therefore, it is reasonable to conclude that one needs to provide a more detailed analysis of the function of the distinct linguistic component while analyzing the text.

These phenomena make the task of analysis more demanding in terms of the

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<sup>58</sup> In Jewish letters, for instance, some authors extended the wish of well-being from the recipient to the entire house of Israel. The Pauline letters do not mention physical well-being but point out the good faith in God, the fellowship in Christ, and the imitation of the apostle in the blessing section. These letters do not always use thanksgivings for confirming a good relationship with the recipient, but again point out the central issue of the whole letters. Regarding the relationship between the sender and the receiver, the Pauline letters follow the opening formulae for specific purposes, and the letters are related to the royal correspondence since they are addressed to communities, not just individuals. In Paul's letters, although one can see some characteristics from the friendly letter, there is a strong family ethos since the church is often described as a household. In addition, Paul follows the basic tripartite structure (opening, body, and closing), but for emphasizing the main argument. These three parts can be further divided as (1) salutation (sender, addressee, and greeting), (2) thanksgiving, (3) body, composed of a formal opening, connective and transitional formulae, concluding "eschatological climax" and apostolic parousia, (4) paraenesis, and (5) closing items (greetings, doxology, and benediction). As Adams indicates, Paul opens his letters with modifications: "(1) to reinforce and draw upon the positive relations existing between Paul and his recipients; (2) to reinforce Paul's authority within the context of reconciliation and advice; and (3) to claim apostolic authority either within a heightened context of conflict or as a form of self-recommendation or introduction." Paul often adopts the structure and diction of the private Greek letter, and this differentiates Paul's letters from the Greek letter-essays which expounded moral philosophies and exploited philosophical propaganda. See White, *Form and Function*, 71; White, "Ancient Greek Letters," 96.

<sup>59</sup> Stowers, *Letter Writing in Greco-Roman Antiquity*, 97; Watson, "The Three Species of Rhetoric and the Study of the Pauline Epistles," 42.

<sup>60</sup> The context of situation is the instance of the contextual culture. See Halliday, "The Notion of 'Context' in Language Education," 275; Hasan, "The Place of Context in a Systemic Functional Model," 169.

<sup>61</sup> It is said that Paul's letter is too long as a private letter, but it is too personal as an official letter. See Thurén, "Epistolography and Rhetoric," 148.

influence of the context of culture which is accessed through the knowledge system that participants bring into the situations. Unfortunately, a linguistic model of the context of culture does not yet exist since there are still many obstacles which need to be overcome. The conventions which have been established, however, are helpful tools to identify what to analyze in a text.<sup>62</sup> One needs to deal with the context of situation (instance) to provide more materials to reconstruct the context of culture (system). Although the system of culture is not merely the inventory of all its situation, the study of the context of situation can provide socially recognizable permutations for the understanding of the context of culture.<sup>63</sup> In addition, one culture can preserve different registers for distinct purposes, but situational features can characterize the same register in different cultures.<sup>64</sup> Along with analyzing the variations in many books in the New Testament which are different from other texts in the Greco-Roman world, one needs a more detailed analysis of the context of situation of the texts to identify and describe the linguistic features of the text and its context.

### ***Context of Situation***

Bronislaw Malinowski is the pioneer who proposed the idea of the context of situation to examine the “conditions under which a language is spoken.”<sup>65</sup> The context of situation refers to “features which are relevant to the speech that is taking place.”<sup>66</sup> John Rupert Firth indicates several features of the description of the context of situation: the participants in the situation, the action of the participants, other relevant features of the

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<sup>62</sup> Ong, “Sociolinguistics and New Testament Exegesis,” 54.

<sup>63</sup> Hasan, “The Place of Context in A Systemic Functional Model,” 169.

<sup>64</sup> Biber and Conrad, *Register, Genre, and Style*, 36.

<sup>65</sup> Malinowski, “The Problem of Meaning in Primitive Language,” 306.

<sup>66</sup> Halliday, *Language as Social Semiotic*, 29.



situation, and the effects of the verbal action.<sup>67</sup> Dell Hymes points out a set of concepts about the context of situation: the form and content, the setting, the participants, the intent and effect of the communication, the key, the medium, the genre, and the norms of interaction.<sup>68</sup> Halliday proposes a synthetic analysis to understand the context of situation, indicating that “language comes to life only when functioning in some environment.”<sup>69</sup> In Hallidayan framework, there is a semiotic structure of the situation, including the understandings of the social action, the role structure, and the symbolic organization; these terms can be identified as field, tenor, and mode.<sup>70</sup> Since a text communicates functionally within a certain context, Halliday develops a register theory which can “interpret the social context of a text, [and] the environment in which meanings are being exchanged.”<sup>71</sup> A register is identified by the tripartite semiotic structure of the situation (field, tenor, and mode) which is “the configuration of semantic resources that the member of culture typically associates with a situation type.”<sup>72</sup> In order to understand the context of situation, therefore, it is necessary to probe into a study of the register components of the text.

### ***Context of Text***

Every text is a context to other texts, and the context of text is characterized by coherence to which cohesion contributes. Therefore, one needs to consider two angles: the

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<sup>67</sup> Participants refer to persons and personalities, and the action includes both verbal and non-verbal actions. See Firth, “The Technique of Semantics,” 36–72.

<sup>68</sup> Hymes, “Models of the Interaction of Language and Social Setting,” 8–38.

<sup>69</sup> Halliday, *Language as Social Semiotic*, 28.

<sup>70</sup> Halliday and Webster, *The Essential Halliday*, 57–58.

<sup>71</sup> Context of situation is different from the context of culture and the context of text (co-text). The context of culture includes linguistic factors, such as setting, behavioural environment, etc. Co-text, on the other hand, refers to units in a particular linguistic environment. See Halliday and Hasan, *Language, Context, and Text*, 12; Halliday, “Context of Situation,” 10.

<sup>72</sup> Halliday and Webster, *The Essential Halliday*, 445.



intratextual and intertextual contexts.<sup>73</sup> The intratextual context refers to “coherence within the text, including the linguistic cohesion that embodies the internal semantic relationships.”<sup>74</sup> Cohesion which stands as a significant contribution to coherence plays an important role to describe the relationship between discourse and its co-text.<sup>75</sup> It is established by the links which connect elements within a given text and indicates “relations of meaning that exist within the text and that define it as a text.”<sup>76</sup> Geoff Thompson states that “Cohesion refers to the linguistic devices by which the speaker can signal the experiential and interpersonal coherence of the text—and is thus a textual phenomenon—we can point to features of the text which serve a cohesive function.”<sup>77</sup> In the framework of SFL, cohesion plays a significant role in the analysis of textual metafunction which corresponds to the mode analysis.<sup>78</sup>

The intertextual relationship “may belong to the same activity structure (but not the same text), or to other texts of the same genre, or of the same Thematic or discourse formation.”<sup>79</sup> Furthermore, Lemke states that finding words commonly shared is not enough to establish intertextuality because these words can be used “with different thematic meanings in the different texts.” It does not mean the words repeatedly used are useless, but it emphasizes thematic equivalent terms, including the use of synonyms, other semantic patterns, and elements beyond the use of words. He indicates that “Each

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<sup>73</sup> Halliday and Hasan, *Language, Context, and Text*, 48.

<sup>74</sup> Leckie-Tarry, *Language and Context*, 156.

<sup>75</sup> Halliday and Hasan, *Language, Context and Text*, 48.

<sup>76</sup> Halliday and Hasan, *Cohesion in English*, 4.

<sup>77</sup> Thompson, *Introducing Functional Grammar*, 177.

<sup>78</sup> Lemke indicates that the repeated patterns are essential factors for cohesion, such as elements in transitivity, nominal group, conjunctive system, clause complex, verbal aspect, and lexical taxonomic relations. Apart from the conjunctive system and clause complex, this study will move other elements to the category of field/ideational metafunction. The lexical terms in semantic domains, however, highlight the subject matter which is related to the analysis of the field, but at the same time, the repetitions of these terms indicate devices of cohesion which is related to the study of mode. See Lemke, “Intertextuality and Text Semantics,” 91–92.

<sup>79</sup> Lemke, “Text Structure and Text Semantics,” 163.

community, each discourse tradition, has its own canons of intertextuality, its own principles, and customs regarding which texts are most relevant to the interpretation of any one text.”<sup>80</sup> The idea of intertextuality, however, does not mean that original texts merely provide sources or influences, but we should pay attention to the thematic relations, typical genres, and language-using activities.<sup>81</sup> Lemke states that the Hallidayan semantic grammar is a good place to start, especially works on the genre, register, and cohesion. For Lemke, the genre is the “forms of sequential discourse that people in a community use for a particular purpose.” In Lemke’s framework, three respects are worth noting: (1) “talking about the same things,” (2) “from the same point of view,” and (3) “in the same genre.” The analysis of registers of texts which are connected may be the foundation for the study of the context of situation. Cohesion is an analysis of how the text hangs together intertextually. In order to understand intertextuality, Lemke proposes the concept of thematic formation, which indicates the semantic pattern of how an author describes a specific topic from text to text. There are three types of thematic formations: co-thematic, co-actional, and heteroglossic relations. Based on the idea of thematic formation, Lemke indicates the concept of intertextual thematic formation (ITF) which refers to co-thematic texts which “construct the same semantic relations among the same or equivalent objects” to determine the role of grammar and textual cohesion. Co-thematic relations link texts which state the same thing in the same manner and are at the semantic level. The concept of activity structures

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<sup>80</sup> Lemke, *Textual politics*, 41.

<sup>81</sup> The idea of influence is different from intertextuality. The distinction between these two is that the former refers to a diachronic concept, while the latter indicates a synchronic one. When a text has borrowed some features from another text, such as themes, structures, or signs, then the “influence” takes place, which can be drawn from literary, social, or psychological understandings. Intertextuality, on the other hand, indicates the connection between texts by these features, but focusing on the relationship which the reader brings to the text. See Lemke, “Discourses in Conflict,” 30–31; Lemke, “Ideology, Intertextuality, and the Notion of Register,” 28.



(co-actional relation) can be constructed by similarities between discourses on the same topic. Heteroglossic relations refer to the relationship between patterns of people who are in different positions in a community (economic, gender, age differences, etc.). Before analyzing the co-actional, heteroglossic, and co-thematic relations, one needs to consider field, tenor, and mode (register) of different texts. Lemke's theory, however, is based on register theory and further aims to capture the dynamic social voices in a community.<sup>82</sup>

Nevertheless, before the analysis of the intertextuality between texts, one needs to probe into the components of each text itself first and integrate the result of the study to the intertextual level. In addition, there is an overlap between the context of culture and intertextual context since the form of the influence from the culture can be literary works which lead to the intertextuality. Both the context of culture and the intertextual context can influence one's use of language in different situations. At the same time, however, the understandings of the context of situation will reshape the developing and changing of the context of culture, while the study of the context of situation can tease out the

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<sup>82</sup> In Lemke's framework, thematic formations refer to common elements which address the same topic in different texts, referring to the "shared and repeated patterns of semantic relationships." ITFs combine ideational elements at clause (Actor-Process-Goal) and group levels (Epithet-Thing) in a nominal group with interpersonal factors (modality and evaluative lexis). Co-actional relations connect texts which belong to the same social activities and are at the structural or genre level. Heteroglossic analysis discerns how the global semantic and rhetorical coherence of text is achieved and provides the essential link between the grammatical semantics of a clause and clause-complex, and cohesive textual resources. The wider social functions of discourse achieved by rhetorical and genre devices are also important factors. The social construction of ideological oppositions, alliances, and co-optations can be determined within this framework. Heteroglossic analysis indicates the mechanisms of semantic neogenesis whereby new thematic formations, new ways of speaking, and new discursive objects are produced. It renders material "intelligible and perhaps palatable, policed and fought over, and in time rejected, neutralized, co-opted, or accepted." Lemke proposes two types of heteroglossic relations: opposition and alliance. The concept of opposition refers to texts which propose the same topic but in conflict evaluation, whereas apropos the idea of the alliance, the same value-system is employed. See Lemke, "Intertextuality and Educational Research," 3–16; Lemke, "Intertextuality and Text Semantics," 87–91; Lemke, *Talking Science*, 203; Lemke, "Ideology, Intertextuality and the Communication of Science," 34; Lemke, "Intertextuality and the Project of Text Linguistics," 223; Achugar, *What We Remember*, 26; Porter, "Dialect and Register," 200–207; Hatina, "Intertextuality and Historical Criticism in New Testament Studies," 37–41; Lemke, "Multimedia and Discourse Analysis," 82; Thibault, *Agency and Consciousness in Discourse*, 34–35; Kress, *Linguistic Processes in Sociocultural Practice*, 18.



elements from an intratextual perspective and provide a foundation for further digging into the study of intertextuality. In this case, there is an interaction among the three levels of contexts, and the context of situation is a helpful tool to comprehend understandings of the other two categories.<sup>83</sup> The function and meaning of a text should be teased out from the interaction of factors of all levels of context. The function can be understood as extending beyond the “speaker’s purpose,” and language function is attributed by the grammatical components in a text, especially the marked elements.<sup>84</sup>

### Markedness and Prominence

There are various linguistic components in a text, and some of them are more emphatic than others. According to Edwin Battistella, “the notion of markedness posits that the terms of polar oppositions at any level of language are not mere opposites, but rather that they show an evaluative nonequivalence that is imposed on all oppositions.”<sup>85</sup> On the other hand, prominence describes “the *motivated* phenomenon of linguistic highlighting, whereby some feature of the language of a text stands out in some way.”<sup>86</sup> As Robert Longacre states, “discourse without prominence would be like pointing to a piece of black chalkboard and insisting that it was a picture of black camels crossing black stands

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<sup>83</sup> Michael Gregory states that the use of register reflects “the user’s purposive role relating to the field of discourse, medium relationship relating to the mode of discourse and address relationship relating to the tenor of discourse.” In his category, there is a distinction between “personal addressee relationship and functional addressee relationship,” meaning the personal tenor reflects the interpersonal metafunction, and the functional tenor points out the role that “language is playing in the situation, or what language is being used for in the situation.” See Gregory, “Aspects of Varieties Differentiation,” 184; Gregory and Carroll, *Language and Situation*, 51–53. The idea of functional is equivalent to the idea of rhetorical function. In the argument of Jean Ure and Jeffrey Ellis, there are “field, mode, role and formality,” and the concepts of role and formality are associated with Gregory’s functional tenor and personal tenor. See Ure and Ellis, “Register in Descriptive Linguistics and Linguistic Sociology,” 244; Leckie-Tarry, *Language and Context*, 26.

<sup>84</sup> Leckie-Tarry, *Language and Context*, 28.

<sup>85</sup> Battistella, *Markedness*, 1.

<sup>86</sup> Halliday, “Linguistic Function and Literary Style,” 339–40.

at midnight.”<sup>87</sup> Reed defines prominence as “semantic and grammatical elements of discourse that serve to set aside certain subjects, ideas or motifs of the author as more or less semantically and pragmatically significant than others.”<sup>88</sup> According to Cynthia Westfall, the idea of prominence is “restricted to highlighting or emphasis at the discourse level.”<sup>89</sup> There are different planes of discourse to indicate the notion of grounding. The background is the basis of a discourse.<sup>90</sup> Foregrounding, in addition, is “prominence that is motivated,” and “a feature that is brought into prominence will be ‘foregrounded’ only if it relates to the meaning of the text as a whole.”<sup>91</sup> Other than foreground and background, Porter introduces foreground as the third category at the most marked level.<sup>92</sup> According to Porter, “Markedness refers to the formal characteristics, and grounding to the semantic significance.”<sup>93</sup> “Prominent features in a discourse may be selected for grammatical as well as conceptual emphasis.”<sup>94</sup> Therefore, these terms can be interchangeable while prominence functions at the semantic level and markedness at the lexicogrammatical level.<sup>95</sup> The idea of prominence is related to markedness theory.<sup>96</sup> This study, however, will focus on the concept of Markedness and Prominence, while Foregrounding is another term for Prominence to point out the emphasis.<sup>97</sup>

Edna Andrews states that “Markedness theory is a theory of qualitative

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<sup>87</sup> Longacre, “Discourse Peak as Zeno of Turbulence,” 83.

<sup>88</sup> Reed, *Discourse Analysis*, 106.

<sup>89</sup> Westfall, “Method for the Analysis of Prominence,” 77.

<sup>90</sup> Porter, *Idioms*, 23.

<sup>91</sup> Halliday, “Linguistic Function and Literary Style,” 339.

<sup>92</sup> Porter, *Idioms*, 23.

<sup>93</sup> Porter, “Prominence,” 52.

<sup>94</sup> Porter, *Idioms*, 302.

<sup>95</sup> Chau, “The Markedness of Oĩđa,” 53.

<sup>96</sup> Porter, “Prominence,” 47.

<sup>97</sup> Dry, “Foregrounding,” 435–50.

oppositions that enables linguists to analyze the inherently asymmetrical relationships by which linguistic signs (*signum*, *signans*, and *signatum*) are created and thus point a model for defining linguistic meaning in terms of invariant conceptual relations.”<sup>98</sup> Jakobson states that “A marked category tends to be interpreted in relation to the unmarked one as a compound-complex category opposed to a simple one.”<sup>99</sup> In this case, one of the ideas of markedness is to find asymmetrical elements which are different from one another.<sup>100</sup> According to Battistella, “the notion of markedness posits that the terms of polar oppositions at any level of language are not mere opposites, but rather that they show an evaluative nonequivalence that is imposed on all oppositions.”<sup>101</sup> Furthermore, there are different important concepts to understand markedness values. Material markedness is constrained by the morphological substances, while implicational markedness points out the irregularities.<sup>102</sup> Distributional markedness is related to the general statistical patterns, and positional markedness focuses on the position of an element. Frequency indicates the value of markedness, and semantic markedness indicates semantic features.<sup>103</sup> Therefore, the idea of irregular becomes the core value to determine markedness which is identified by the study of distribution and relevance.<sup>104</sup> Irregularity refers to elements against the natural expression. The foregrounded element, for instance, stands against a background which is “the norm of the standard language and the traditional esthetic canon.”<sup>105</sup> The foreground can be achieved through two perspectives: (1) “the same general kind of

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<sup>98</sup> Andrews, *Markedness Theory*, 1.

<sup>99</sup> Jakobson, *Selected Writings*, 2:266.

<sup>100</sup> Moravcsik and Wirth, “Markedness,” 3.

<sup>101</sup> Battistella, *Markedness*, 1.

<sup>102</sup> Comrie, *Aspect*, 114–15; Battistella, *Markedness*, 27.

<sup>103</sup> Comrie, *Aspect*, 116–17; Andrews, *Markedness Theory*, 136–39; Battistella, *Markedness*, 38.

<sup>104</sup> Catherine Chvany points out two aspects to determine markedness: “specification of asymmetric syntactic or semantic features” and “markedness values that are relative to context.” See Chvany, “Backgrounded Perfectives and Plot-line Imperfectives,” 248–49.

<sup>105</sup> Mukařovský, “Standard Language and Poetic Language,” 22.



meaning,” and (2) elements that “occur at a textually important point,” which is “some significant point in the organization of the text as a unity.”<sup>106</sup> Distribution is an important concept in the determination of markedness values, and unmarked elements have “greater freedom of occurrence and a greater ability to combine with other linguistic elements.”<sup>107</sup> Markedness, however, is not the study of statistical frequency, but the phenomenon that marked elements occur less frequently than unmarked components represents a tendency, not the basis of the determination.<sup>108</sup> Stephen Wallace suggests a theory to classify components as semantically more salient and less salient items. The assumptions of his categories are: (1) “People are more interested in human beings than other creature,” (2) “People tend to place themselves at the centre of attention,” (3) “Individuated—especially concrete, definite, singular, countable – entities are more apt to attract interest than their opposites,” and (4) “The real, the certain, the positive, the immediate, the bounded, the completed, and the dynamic are more effective in moving a discourse forward (i.e. to constitute the thematic portion of a text) than their respective contrasting properties, which form the supportive background.”<sup>109</sup>

The key for markedness, therefore, is the idea of information, meaning that markedness concerns the information content and information value of an element.<sup>110</sup> The “unmarked elements are less elaborate in form than their counterparts.”<sup>111</sup> Components that receive more explanations are more relevant to the context, and they stand as marked elements which create prominence. In this case, parameters in the

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<sup>106</sup> Hasan, *Linguistics, Language and Verbal Art*, 95.

<sup>107</sup> Battistella, *Markedness*, 26.

<sup>108</sup> Andrews, *Markedness Theory*, 138.

<sup>109</sup> Wallace, “Figure and Ground,” 213.

<sup>110</sup> Chvany, “Backgrounded Perfectives and Plot-line Imperfectives,” 248.

<sup>111</sup> Battistella, *Markedness*, 27. Battistella uses the term “simplicity” to describe this notion.

background will be less marked than those in the foreground. Terms in the irregular form which is more elaborate in the context or elements that are used less frequently will carry higher marked value. While indicating components of field, tenor, and mode, this study will indicate markedness to identify the significant prominence in a discourse. The combination of the marked elements will provide clues to create “zones of turbulence” to point out prominence.<sup>112</sup> Therefore, this study will demonstrate different components of field, tenor, and mode, and provide more details to describe how marked elements point out the job that language is doing to describe human experiences in the interaction between the message giver and receiver in the context. This study will focus on the framework that the register establishes to restrict the word context to the semiotic environment.

#### Field, Tenor, and Mode

The elements of field, tenor, and mode identify a certain type of register. Halliday states, “register ... refers to the fact that the language we speak or write varies according to the type of situation ... so that we can begin to understand *what* situational factors determine *what* linguistic features.”<sup>113</sup> Registers are different “varieties of language used in different *situation types*,” and registers are “part of an individual’s ‘communicative competence’ in the sense that s/he can write or speak a number of such varieties.”<sup>114</sup> Language is a composition of different registers, and language variety identifies “distinctive and recognized form of language which has a specific communicative role in

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<sup>112</sup> Westfall, “Analysis of Prominence,” 76.

<sup>113</sup> Halliday, *Language as Social Semiotic*, 31–32.

<sup>114</sup> Fowler, *Linguistic Criticism*, 190.

a society.”<sup>115</sup> From the perspective of language in use, registers indicate similar constellations of features in groups of texts, and from the standpoint of theory, registers refer to subsystems of the language system.<sup>116</sup>

A register aims to “uncover the general principles which govern, so that we can begin to understand what situational factors determine what linguistic features.”<sup>117</sup> It points out how participants interact with one another through what one is doing, meaning that register analysis deals with the “whatness,” “whoness,” and “howness.”<sup>118</sup> One needs to analyze the text itself to point out the features of the context of situation, meaning that the function of the use of language provides elements to realize field, tenor, and mode. Halliday proposes the concept of metafunctions to realize the register: ideational, interpersonal, and textual metafunctions which stand as a functional component of a semantic system.<sup>119</sup> The ideational metafunction refers to how one understands the world as experiences.<sup>120</sup> The field activates ideational meanings, indicating what is happening, what is going on, or what is being talked about through the analysis of different words and grammatical patterns.<sup>121</sup> The concept of tenor is realized by the interpersonal meanings, dealing with who is taking part in the discourse and his or

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<sup>115</sup> Matthiessen, “Register In the Round: Diversity,” 282; Fowler, *Linguistic Criticism*, 186.

<sup>116</sup> Neumann, “Cross-linguistic Register Studies,” 37.

<sup>117</sup> Hudson, *Sociolinguistics*, 49; Halliday, *Language as Social Semiotic*, 64; Porter, *Romans*, 25.

<sup>118</sup> Field concerns what the subject matter is, tenor refers to the roles of speech, and mode indicates how the language is used. See Halliday, *Language as Social Semiotic*, 64; Hudson, *Sociolinguistics*, 49; Porter, *Romans*, 25.

<sup>119</sup> Halliday and Matthiessen, *Functional Grammar*, 29–30; Halliday, MacIntosh, and Stevens, *The Linguistic Sciences and Language Teaching*, 90.

<sup>120</sup> Experiential components aim to “understand the processes being referred to, the participants in these processes, and the circumstances – time, cause, etc. – associated with them.” Logical components “understand the relationship between one process and another, or one participant and another, that share the same position in the text.” See Halliday and Hasan, *Language, Context, and Text*, 45; Halliday and Matthiessen, *Functional Grammar*, 29.

<sup>121</sup> Experiential and logical components determine notions of ideational meanings which are reflected by the idea of the field of discourse. See Gregory and Carroll, *Language and Situation*, 28; Thompson, *Introducing Functional Grammar*, 40; Land, *Integrity of 2 Corinthians*, 60; Halliday and Webster, *The Essential Halliday*, 74.



her statuses and roles.<sup>122</sup> The interpersonal metafunction which focuses on networks among different participants is both interactive and personal.<sup>123</sup> The analysis of mode in discourse is associated with the textual metafunction of “ensuring that each instance of text makes contact with its environment.”<sup>124</sup> The textual metafunction points out the internal organization and communicative nature of a text, and the use of mode refers to what part the language is playing and what language is expected to do.<sup>125</sup> The ideational metafunction reflects the contextual value of field which “is expressed through the experiential function in the semantics,” indicating the social process in which the language is implicated.<sup>126</sup> The interpersonal metafunction reflects the contextual value of tenor, and the textual metafunction relates to the mode which focuses on how a text is organized.<sup>127</sup> From a situational perspective, the field is expressed by the functional component of ideational meanings, the functional element of interpersonal meanings reflect the tenor, and the functional component of textual meanings realize the mode. In any event, there are participants (tenor), types of activity underway (field), and the role of

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<sup>122</sup> Porter proposes that there are extra-linguistic and intra-linguistic elements. The former refers to the participants who can be identified apart from the discourse itself, but from a broader context, whereas the latter deals with participants within the linguistic system. In this paper, however, we will first start from the text itself, which refers to the intra-linguistic factors. See Porter, “Dialect and Register,” 205; Halliday and Hasan, *Language, Context and Text*, 26.

<sup>123</sup> Halliday and Matthiessen, *Functional Grammar*, 30.

<sup>124</sup> Halliday and Matthiessen, *Construing Experience*, 528.

<sup>125</sup> Halliday indicates the structure of theme and rheme. The theme is the point of departure which is placed at the beginning of a clause, whereas rheme refers to the rest of the element. The word order in Greek, however, is more flexible than in English. Although many scholars have attempted to employ different methods or to approach this issue from distinct perspectives, there is still no consensus in this field. In this case, the structure of theme-rheme cannot be applied. James Dvorak and Stanley Porter use terms prime and subsequent to discuss theme and rheme at the level of clause-complex. Prime refers to “who or what that clause is focused upon, realized by the first group element in the clause.” Subsequent is “the development of the prime.” See Halliday and Hasan, *Language, Context and Text*, 12; Halliday and Matthiessen, *Functional Grammar*, 65; Porter, “Prominence,” 74; Dvorak, “Thematization, Topic, and Information Flow,” 19–20; Dvorak and Walton, “Clause as Message,” 42–43.

<sup>126</sup> Halliday and Hasan, *Language, Context, and Text*, 25.

<sup>127</sup> Halliday and Hasan, *Language, Context, and Text*, 25.

the text itself within the situation (mode).<sup>128</sup> One needs to synthesize the elements of ideational, interpersonal, and textual meanings to understand field, tenor, and mode.

### ***Field Analysis and Ideational Metafunction***

The analysis of field focuses on what is happening which can be identified by the ideational metafunction in a text.<sup>129</sup> The ideational metafunction provides access to depict actions of human experiences within the transitivity network, containing the verb and everything which depends upon it to represent the subject matter/topic (what discourse is about or the idea of “arena/activities”) from the selection of transitivity structure.<sup>130</sup> The root of transitivity contains two parts: agent and process type.<sup>131</sup> The analysis of transitivity system that provides clues for determining which scenario the text can be located can be determined by different types of processes with participants, circumstances, verbal aspect, and ergativity to represent the experiential perspective to events and usually is formed by the verbal group in clauses.<sup>132</sup> The system of transitivity analyzes the use of process types, which provide their schema for the experience. There are six types of processes: material, mental, verbal, relational, existential, and behavioral ones, and one can classify these six types into four. Material process refers to the “process of doing,” including doing something to some other entity and is common in the New Testament. A material process has an obligatory participant Actor who does the action, and the second participant Goal refers to the one to which the action is done.

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<sup>128</sup> Fowler, *Linguistic Criticism*, 191.

<sup>129</sup> Halliday and Hasan, *Language, Context, and Text*, 12.

<sup>130</sup> In this study, the terms topic and subject matter are interchangeable. See Brown and Yule, *Discourse Analysis*, 70.

<sup>131</sup> Caffarel-Cayron, “Simone de Beauvoir’s Construal of Language,” 141.

<sup>132</sup> Halliday and Matthiessen, *Functional Grammar*, 175, 264–73; Thompson, *Functional Grammar*, 88.



Mental process refers to how participants feel, think, and the participant in this kind of process is usually referred to the Sayer.<sup>133</sup> A verbal process involves verbs of “saying,” and usually this type of process includes two layers: the main clause (Sayer + Process) and the dependent clause (the content of what is said). A relational process is another kind of process which indicates the concept of “being,” representing the ascriptive and identifying ones.<sup>134</sup> Existential processes represent what exists or happens, and the subject of this type of process is usually identified as “there.” There is an overlap between relational processes and existential processes since they both reflect the existence. The significant difference is that there are two entities in the relational process, but there is only one entity in the existential process. Therefore, one can classify the existential process into the subcategory of the relational process which contains Value, process, and Token. Behavioral process stands as an intermediate between mental and material processes, and since there is a fine line between them, one can use material process or mental process to describe this type of process.<sup>135</sup>

Apart from the process, there are other elements in the transitivity: participant and circumstance. Participants bring their physical and mental attributes as well as the knowledge to the event or setting, and the “participant element” can provide access from the context of situation to the context of culture.<sup>136</sup> Where the participant is located in a

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<sup>133</sup> There are three types of mental process: perception (seeing), reaction (liking), and cognition (knowing), which shade into one another.

<sup>134</sup> In the ascriptive process, the Attribute is a noun or an adjective, but will not be a personal pronoun. The identifying process can be understood as the equative one, which indicates the identity by reference to another. In this type of process, the entity is either being described through the ascribing to it of some attribute or being identified by being equated with something else.

<sup>135</sup> In the behavioral process, the participant is the behavior. This type of process reflects physiological and psychological behaviors, such as breathing, coughing, smiling, dreaming, staring, giving, etc. See Halliday and Webster, *Text Linguistics*, 52–80.

<sup>136</sup> Actor and Goal are the participants in the material process, Sayer in the mental process, Sayer or Target in the verbal process, Carrier and Token in the relational process (existential process as well). See



clause can represent the marked element since in many languages, the new information is usually placed in the end, and this idea is related to the analysis of mode.<sup>137</sup>

Circumstantial elements are associated with the process and realized by adverbial groups or prepositional phrases, reflecting their background function and modifying the process.<sup>138</sup> Among different types of processes, there is a diminishment in the degree of dynamism from material (most dynamic) to relational (least dynamic). Registers that focus on the event in the actual world (language in action) will employ more material processes, whereas those that are abstracted from events (language as reflection) will use more relational processes.<sup>139</sup> In the system of transitivity, the clause whose subject is identical with the main participant or topical entity is more important.<sup>140</sup> The analysis of semantic domain in terms of the frequency of occurrences defines the major characters.<sup>141</sup> This study will focus on processes whose participants are major characters.

In Greek, the analysis of a process also pays attention to verbal aspect and ergativity which would manifest the author's perspective on depiction. Aspects may reflect the attitude of the speaker towards the importance of events, and verbal aspect contains three categories: perfective, imperfective, and stative, being identified by the form of the verb.<sup>142</sup> Aorist tense belongs to the perfective aspect, while the present and

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Halliday and Webster, *Text Linguistics*, 138; Leckie-Tarry, *Language and Context*, 37.

<sup>137</sup> In the examples "George gave Anne *the flowers*," "George gave *the flowers* to Anne," and "Anne was given *the flowers* by George," the italics are the information focus. Of course, one can emphasize Anne by saying, "George gave *Anne* the flowers," but it is not usually the case. See Halliday and Webster, *Text Linguistics*, 121.

<sup>138</sup> Halliday and Webster, *Text Linguistics*, 128–37; Halliday and Matthiessen, *Functional Grammar*, 170–269; Thompson, *Introducing Functional Grammar*, 100–104; Porter, *Linguistic Analysis*, 148–53.

<sup>139</sup> Leckie-Tarry, *Language and Context*, 112–13.

<sup>140</sup> Lee, *Paul's Gospel in Romans*, 80.

<sup>141</sup> Lee, *Paul's Gospel in Romans*, 85.

<sup>142</sup> For participles, the verbal aspect is also essential. Perfective participles present actions wholistically, imperfective participles depict activities progressively, and stative participles present a state resulting from a previous action. The tense-form of a participle adds the semantic features of its respective verb. A similar concept can be applied to infinitives. Nevertheless, the time of the infinitive or participle is

imperfect tense forms belong to the category of the imperfective aspect. Stative aspect contains the tense forms of perfective and pluperfect. The perfective aspect signals the least marked verb, whereas the stative form is the most emphatic aspect. The perfective aspect provides the background material which the author does not attempt to highlight, whereas the imperfective aspect is employed to present foreground material and the author usually uses these forms to propose an assertion, direction, and projection. The stative aspect is used to highlight foreground element and depict “*the action as reflecting a given (often complex) state of affairs.*”<sup>143</sup> The future tense is a rare usage concerning an anticipated temporal sphere, and it is associated with the attitude of the mood system in the analysis of tenor.<sup>144</sup> According to Porter, “The planes of discourse as indicated by use of the verbal aspects are a means by which the points of emphasis or peaks of a discourse may be indicated.”<sup>145</sup> The stative aspect is the most marked type formally, distributionally and semantically, and forms an opposition with the perfective and imperfective aspects.<sup>146</sup>

Ergativity focuses on the voices of verbs: active, passive, or middle in Greek.<sup>147</sup> The interpretation of ergativity reflects the shift of the emphasis of agents, and in conjunction with other elements of transitivity, it provides information to explain “the pattern of organization of the other participants and circumstances in the clause.”<sup>148</sup> The active voice focuses on the subject, whereas the passive voice focuses on the recipient.<sup>149</sup>

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not based on its tense-form, but the context. See Porter, *Verbal Aspect*, 99, 181–83; Köstenberger, Merkle, and Plummer, *Going Deeper with New Testament Greek*, 321, 359.

<sup>143</sup> Porter, *Idioms*, 39.

<sup>144</sup> Porter, *Verbal Aspect*, 163–81; Adams, “A Fresh Look,” 67.

<sup>145</sup> Porter, *Idioms*, 302.

<sup>146</sup> Porter, *Verbal Aspect*, 90.

<sup>147</sup> Porter, *Verbal Aspect*, 92–93; Porter, “Dialect and Register,” 206; Adams, “A Fresh Look,” 63.

<sup>148</sup> Halliday and Webster, *Text Linguistics*, 42.

<sup>149</sup> Porter, *Idioms*, 64.



The passive voice is more emphatic than the active one.<sup>150</sup> In Greek, however, the middle voice is the most marked one which “expresses more direct participation, specific involvement, or even some form of benefit of the subject doing the action.”<sup>151</sup> In order to trace the analysis of field, one can determine the choice of lexis and the grammatical patterns or elements of the verb to identify arenas. In other words, the use of semantic domains and transitivity network which provides information of the action itself as well as different participants in it contain two factors to determine the subject matter which indicates the field in a discourse.<sup>152</sup> Therefore, along with the marked features from the perspectives of verbal aspect and ergativity, this study will focus on transitivity where the more important participant is the subject of the action.

Lexical choices indicate the understandings of the author in terms of semantic domains which organize lexical material with respect to the number and types of shared semantic features of the lexemes.<sup>153</sup> A semantic domain can provide clues to understand “the general subject matter or content of the specific language event.”<sup>154</sup> When different lexical items in various semantic domains are analyzed, one can see distinct semantic chains which are formed by words in the same domains within a given text. As Reed states, “The labels for the semantic chains and the glosses of individual words are not intended to represent ‘core meanings’ but rather to suggest that there are ‘chains of meaning’ shared by lexical forms in the discourse.”<sup>155</sup> The semantic chains can be

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<sup>150</sup> Stein, *Studies*, 125.

<sup>151</sup> Porter, *Idioms*, 67.

<sup>152</sup> Halliday, *Language as Social Semiotic*, 142–43; Leckie-Tarry, *Language and Context*, 36.

<sup>153</sup> Halliday and Matthiessen, *Functional Grammar*, 571–76; Pickering, *A Framework for Discourse Analysis*, 35; Reed, *Philippians*, 98–99; Porter, *Studies in the Greek New Testament*, 70–72. Discussions on this theory can be seen as follows: Lyons, *Semantics*, 230–69; Cruse, *Lexical Semantics*, 15–20; Louw and Nida, *Lexicon*, 1:vi; Porter, *Linguistic Analysis*, 378–84.

<sup>154</sup> Leckie-Tarry, *Language and Context*, 37.

<sup>155</sup> Reed, *Philippians*, 297.



classified as (1) objects or entities, (2) events or processes, and (3) abstracts.<sup>156</sup> The analysis of the semantic domain helps the basis for the study of the field, and the semantic chain provides elements for establishing cohesion in the study of mode.

### ***Tenor Analysis***

The study of tenor indicates the nature of the interaction between the participants, which can be realized by the interpersonal metafunction.<sup>157</sup> Whereas the ideational metafunction analyzes the elements in actions, the interpersonal metafunction provides access to depict the interaction between participants through different processes within certain circumstances. The analysis deals with the systems of the attitudinal semantics, the grammatical indications of the person, and the lexical specifications to see the relationships of the participants.<sup>158</sup> Mood forms express the perspective of the language user “on the relation of the verbal action to reality,” meaning the attitude to the event.<sup>159</sup> Polarity contains the positive and negative expressions, used in either statements or answers, and both the reader and writer can be realized by the use of different person and number.<sup>160</sup> Different usages of person represent how the author communicates with the reader since the sentence is “not only a representation of reality,” but also “a piece of interaction between speaker and listener.”<sup>161</sup>

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<sup>156</sup> The classification of discourse referential can be composed into the category of the objects or events. There is also a category of discourse markers, which is about the use of conjunctions and particles. This analysis will be discussed in the section of mode. Reed, *Philippians*, 331.

<sup>157</sup> Halliday and Hasan, *Language, Context, and Text*, 12.

<sup>158</sup> Porter, “Dialect and Register,” 205; Halliday, *Language as Social Semiotic*, 132.

<sup>159</sup> Porter, *Idioms*, 50.

<sup>160</sup> Porter indicates that the future tense form in Greek is related morphologically to mood to express the semantic feature of expectation. See Porter, *Idioms*, 43–44; Halliday and Hasan, *Language, Context and Text*, 33.

<sup>161</sup> There is a tendency to use different persons to locate the social relationship between the sender and the receiver. From the Dead Sea Scroll, one can see the preference of using the third or first person, rather

Speech functions refer to a system of the clause as an exchange, differentiating how speech roles (giving or demanding) and daily products are exchanged (goods-&-services or information), and this system defines the four primary functions of offer, command, statement, and question.<sup>162</sup> In Greek, other than giving and demanding, speech roles are projecting, wishing, and enquiring.<sup>163</sup> In this case, the Greek attitude system includes assertion (realized by indicative), projection (subjunctive or optative), direction (imperative), and expectation (future form), and these forms represent the interaction among participants.<sup>164</sup> An indicative leads to a declarative statement or an open question (positive or negative), and describes what the speaker or writer sees as the condition of reality.<sup>165</sup> An imperative introduces a command to direct one's action, and a subjunctive creates "a situation or realm which is held up for consideration," pointing out a projective statement, projective question (with or without interrogative pronouns).<sup>166</sup> A speaker or writer will use the subjunctive to point out one's visualization.<sup>167</sup> An optative can lead to a projective contingent statement or a projective contingent question (with or without interrogative pronouns).<sup>168</sup> According to Porter, however, the indicative is linguistically the "unmarked" form of mood.<sup>169</sup> The subjunctive is more marked than the imperative, while the optative is the more emphatic form in terms of mood.<sup>170</sup>

The marked forms are represented in the combination of the system of number

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than I-thou formula. In other words, the second person is seldom used in these documents, and this indicates that there is a distance in the relationship of the participants. See Doering, *Ancient Jewish Letters and the Beginnings of Christian Epistolography*, 214.

<sup>162</sup> Halliday and Matthiessen, *Functional Grammar*, 106–107.

<sup>163</sup> Porter, "Systemic Functional Linguistics and the Greek Language," 29.

<sup>164</sup> Porter, *Romans*, 33.

<sup>165</sup> Gonda, *The Character of the Indo-European Moods*, 3; Palmer, *Mood and Modality*, 16

<sup>166</sup> Boyer, "A Classification of Imperatives," 33–54; Turner, *A Grammar of New Testament Greek*, III: 94. Reed, *Philippians*, 82.

<sup>167</sup> Gonda, *Character*, 70.

<sup>168</sup> Porter, "Systemic Functional Linguistics and the Greek Language," 28; Porter, *Idioms*, 61, 276–80.

<sup>169</sup> Porter, *Idioms*, 51.

<sup>170</sup> Westfall, "Analysis of Prominence," 80.

and person. The plural (verb or pronoun) is more marked than the singular, and the first person is more marked than the others when the focus is the author, but the second person is more marked when the attention turns to the recipient.<sup>171</sup> In addition, there are different layers of participants in the text. There are two parts of contexts: inner and outer contexts. The outer context indicates the nature of “the relationship between author and actual reader.”<sup>172</sup> The inner context reveals tenor values which are “all features of literature.”<sup>173</sup> In the speech in a narrative, the major participants are the author and the reader, while the secondary participants are the speaker and the audience in the story. In the discourse itself, there is the third layer of participants that refer to the figures in the discussion. In a letter, primary participants include the author and the recipients of a letter, while secondary participants refer to those which are pointed out in the content or are hidden as background information, especially divine figures and other humans (Patriarchs or prophets).<sup>174</sup> The analysis of tenor represents the social relationship and the speech roles between the author(s) and the recipient(s). The interaction between tenors in the Petrine letters represents significant factors to see whether they fit these epistolary conventions since the tenor analysis would indicate the relationship between the speaker and the audience.

### ***Mode Analysis***

The study of mode refers to “what part the language is playing, what it is that the participants are expecting the language to do for them in that situation” which is realized

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<sup>171</sup> Westfall, *Hebrews*, 62.

<sup>172</sup> Lukin, “Language, Linguistics and Verbal Art,” 17.

<sup>173</sup> Lukin, “Language, Linguistics and Verbal Art,” 18.

<sup>174</sup> Porter, *Romans*, 31.



by the textual metafunction.<sup>175</sup> Speech/writing differences will play an important role to understand how languages are used and will determine the channel of communication.<sup>176</sup> Additionally, the mode within its textual framework contains the factors of setting, cohesion, and information structure.<sup>177</sup> The setting of the event will influence on the issue of planning, including the time and place of the event.<sup>178</sup> Furthermore, cohesion represents how the elements in a text are bound together as a whole where information is expressed, and it indicates the “relations of meaning that exist within the text and that define it as a text.”<sup>179</sup> It is necessary, therefore, to analyze cohesion in this discourse, which is helpful to demonstrate a clear understanding of the role that a language plays in a discourse.

In order to identify cohesion in a given text, there are two categories within the framework: lexical items and grammatical usages, and both of them point out the links in discourses. In terms of lexical items, there are two devices: lexical repetition and collocation, and these two concepts can be integrated as the notion of reiteration. Reiteration is a semantic perspective for identifying cohesion and refers to the “repetition of a lexical item, or the occurrence of a synonym of some kind, in the context of reference; that is, where the two occurrences have the same referent.”<sup>180</sup> Therefore, when

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<sup>175</sup> Halliday and Hasan, *Language, Context, and Text*, 12.

<sup>176</sup> “Speech is highly constrained in its typical linguistic characteristics, while writing permits a wide range of linguistic expression.” Speech and writing discourses, however, are different but probably is one-directional, meaning that apart from the communicative purpose, writers can make a broader range of discourses. See Biber and Conrad, *Register, Genre, and Style*, 261–62.

<sup>177</sup> Porter, *Romans*, 35.

<sup>178</sup> Leckie-Tarry, *Language and Context*, 45.

<sup>179</sup> Halliday and Hasan, *Cohesion in English*, 4.

<sup>180</sup> Based on Halliday’s framework, there are five types of terms to express semantic connections: repetition, synonymy, hyponymy, hyperonymy, and meronymy. See Halliday and Hasan, *Cohesion in English*, 318–19; Porter, *Studies in the Greek New Testament*, 71–72; Halliday and Matthiessen, *Functional Grammar*, 571–76; Pickering, *A Framework for Discourse Analysis*, 35; Reed, *Philippians*, 98–99; Black, *Linguistics for Students of New Testament Greek*, 125–28.

two words involve repetition, are cognates, or share the same semantic domain,<sup>181</sup> they form a cohesive tie.<sup>182</sup> The use of collocation, which traces the understanding of grouping words beyond lexical and semantic domains, indicates patterns or words which occur together.<sup>183</sup>

As to the grammatical usages, there are four devices: reference, substitution, ellipsis, and conjunction.<sup>184</sup> Reference signals for retrieval to establish cohesion and involves two categories: exophora and endophora.<sup>185</sup> There are two types of endophoric information, anaphoric reference, and cataphoric reference. Anaphora means that the reference can be found in the previous text whereas cataphora indicates the reference which is in the following paragraph.<sup>186</sup> Since in Greek, the subject can be embedded in

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<sup>181</sup> Semantics is concerned with meaning; determining meaning must be one of the primary interests when dealing with any linguistic utterance. Semantic domains are organized in terms of the number and types of shared semantic features of lexemes. The major divisions of these domains are entities, activities, characteristics, and relations. See Louw, *Semantics of New Testament Greek*, 1–4; Louw and Nida, *Lexical Semantics of the Greek New Testament*, 83.

<sup>182</sup> Stoddard states, “Cohesion occurs ‘where the interpretation of some element in the discourse is dependent on another,’ because one presupposes the other so that each pair of dependent/independent elements creates a ‘cohesive tie.’” See Stoddard, *Text and Texture*, 15.

<sup>183</sup> From a practical point of view, some scholars suggest that one should examine four words before and four words after the keyword. The necessary steps for collocational analysis are to build up a list of the number of times words surround the keyword, and the result will indicate the habitual lexical company of this keyword. For Halliday, this concept refers to those words with “co-occurrence tendency.” For instance, when people talk about a *pipe*, it is easy for them to think of the other word *smoke*, though they are not in the same semantic domain. These two words are collocated. See Halliday and Hasan, *Cohesion in English*, 319; Halliday and Matthiessen, *Functional Grammar*, 576–7; O’Donnell, *Corpus Linguistics and the Greek of the New Testament*, 340–341; Sinclair, *Corpus, Concordance, Collocation*, 115–21.

<sup>184</sup> Halliday and Matthiessen, *Functional Grammar*, 43–46; Gledhill, “The ‘Lexicogrammar’ Approach,” 7; Halliday and Hansan, *Language, Context and Text*, 73–84; Porter, *Romans*, 28; Westfall, “Blessed Be the Ties that Bind Semantic Domains in Hebrew 1:1—4:16,” 11.

<sup>185</sup> Exophoric information can be found in the context of situation or context of culture, and endophoric information is located within the text.

<sup>186</sup> In a discourse, personal reference, demonstratives, and comparatives can be used to indicate the reference. In terms of personal reference, there are three classes: personal pronouns, possessive determiners, and possessive pronouns. In Greek, the use of these items can be found when the personal verbal suffixes or personal pronouns are used, whereas the use of genitive form represents the idea of possessive usages. The demonstrative reference is “a form of verbal pointing.” Nominal demonstratives offer the view of the direction of the action, and demonstrative adverbs represent the locative or temporal concept of the action. The comparative reference indicates the relationship between two or more items, referring to their identities, similarities, differences, numeratives, or epithets. See Halliday and Hasan, *Cohesion in English*, 57–76; Reed, *Philippians*, 94.



the verb, the pronouns as subjects become redundant which will indicate prominence.<sup>187</sup>

Substitution and ellipsis are two variational types of reference. Whereas reference indicates the cohesive relationship in the meaning, substitution represents the relationship in the wording.<sup>188</sup> On the other hand, an ellipsis is “substitution by zero,” and there are also nominal, verbal and clausal ellipses.<sup>189</sup> Furthermore, cohesion is also set up by various usages of conjunctive elements. The choice of grammatical usage and the repetition of specific grammatical patterns allow readers to develop an understanding of collocation in a discourse, and a conjunctive system provides cohesive devices to demonstrate how they relate to each linguistic item. This study will focus on redundant pronouns and the use of referential pronouns which will indicate markedness.

Furthermore, the conjunctive system stands as an essential device to establish cohesion which is widely used (particular in Greek) as organic ties, and one of its functions is to combine textual elements into a cohesive unit.<sup>190</sup> According to Porter and O’Donnell, conjunctions (1) forms a functional system of discourse markers to create cohesion, (2) are procedural and functional words other than content words, (3) contribute minimal semantic content, and (4) provide a cline of markedness.<sup>191</sup> A conjunctive system which contains conjunctions and particles in Greek provides cohesive devices to demonstrate how they relate to each linguistic element.<sup>192</sup> The choice of

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<sup>187</sup> Porter, *Idioms*, 303.

<sup>188</sup> Halliday and Hasan, *Cohesion in English*, 88–91. There are three types of substitutions, including nominal, verbal and clausal substitutions. Nominal and verbal substitutions take place by changing the head of a nominal or a verbal group, and clausal substitution refers to the replacement of an entire clause.

<sup>189</sup> Halliday and Hasan, *Cohesion in English*, 142–225.

<sup>190</sup> Thompson, *Introducing Functional Grammar*, 189.

<sup>191</sup> Porter and O’Donnell, “Conjunctions, Clines and Levels of Discourse,” 3–14.

<sup>192</sup> There are four types of conjunctions, including additive, adversative, causal, and temporal conjunctions. Additive and adversative are conjunctions which connect clauses by either adding or contracting. Causal conjunction indicates the logic relationship, and temporal conjunction offers the temporal relationship between clauses. See Halliday and Hasan, *Cohesion in English*, 227–73.



words, however, also indicates how the author structures and shapes the discourse to represent the information, and this would include what words are used and how these items are placed in clauses.<sup>193</sup> The structure of discourse is arranged with different clauses, and authors will employ different clauses to represent their relationship: interdependency or taxis (parataxis and hypotaxis), and logico-semantic relation (expansion and projection).<sup>194</sup> In Greek, the essential types of hypotaxis are displayed by infinitives, participles, and finite verbs headed by a certain kind of conjunction.<sup>195</sup> The system of logico-semantics contains extension, elaboration, and enhancement. In the extension, there are parataxis (discontinuous or continuous conjunction) and embedded (concessive participle), in the elaboration, there are parataxis (discontinuous continuous conjunction, or the use of apposition), hypotaxis (relative pronoun), and embedded (participle or infinitive in nominal word-group), and in the enhancement, there are hypotaxis (logical-semantic conjunction), and embedded (participle or infinitive in adjunct word-group).<sup>196</sup> By definition, hypotaxis refers to secondary clauses which function to give an interpretation, and therefore, parataxis provides the major information of the argument while hypotaxis offers explanations. Some will argue that in human language, hypotaxis is usually more in written documents than in spoken ones. In other

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<sup>193</sup> Porter, *Linguistic Analysis*, 224–27.

<sup>194</sup> Parataxis is the relationship between two equal elements, whereas hypotaxis represents a dependent element and its dominant clause. Projection is related to verbal and mental clauses (say or think), whereas expansion corresponds to relational clauses (intensive, possessive, or circumstantial). In projection, the secondary clause is projected through the primary one by two types, locution or idea. In Greek, locution occurs with verbs of saying or hearing, both the infinitive or finite verb forms with particles. The idea covers a broader range of projections, in which the secondary clause presents “an idea, a projection of meaning.” The use of the conjunctive system helps to identify different types of hierarchization. Also, some epistolary formulae provide a basic understanding of the structure. See Halliday and Matthiessen, *Functional Grammar*, 367–8; 486–504.

<sup>195</sup> Van Emde Boas and Huitink, “Syntax,” 142.

<sup>196</sup> Although embedded clauses are different from hypotactic clauses, they are not paralleled to the other clauses in terms of the logical relationship. Regarding the rank shift, the embedded clause and the hypotaxis are different, but regarding the relation with other clauses, the embedded clause could be regarded as a type of hypotaxis. See Halliday, “The Concept of Rank,” 122; Hunt, “Meaning in Bulk,” 405.

words, spoken texts prefer parataxis over hypotaxis, whereas written texts favor hypotaxis over parataxis.<sup>197</sup> Nevertheless, in Halliday's framework, the spoken language is "no less structured and highly organised than the written."<sup>198</sup> Halliday states that speech and writing are used in different contexts, for various purposes.<sup>199</sup> The general agreement is that "written language is structurally elaborated, complex, formal, and abstract, while spoken language is concrete, context-dependent, and structurally simple."<sup>200</sup> There are more parallelism and less complexity in a written form.<sup>201</sup> A spoken language is verbal in nature, whereas a written language is nominal, meaning that a written language includes more content words into phrases or clauses than a spoken language (lexical density).<sup>202</sup> Halliday proposes that "the highly information-packed, lexical dense passages of writing often tend to be extremely simple in their grammatical structure, as far as the organization of the sentence (clause complex) is concerned."<sup>203</sup> Furthermore, there are some overlaps between a spoken and a written text. Douglas Biber states that "written language is structurally elaborated, complex, formal, and abstract, while spoken language is concrete, context-dependent, and structurally simple."<sup>204</sup> The primary concern is the intention of interaction between the author/speaker and the

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<sup>197</sup> Berg, *Structure in Language*, 300; Matthiessen, "Combining Clauses into Clause Complexes, 300.

<sup>198</sup> Halliday, *Spoken and Written Language*, 79.

<sup>199</sup> Halliday, *Spoken and Written Language*, 93.

<sup>200</sup> The frequency of first and second person forms in Acts 2:14–36 (31.25%) and 3:12–26 (32.26%) is higher than that in 1 and 2 Peter (28.89%, 15.38%). Usually, written documents will use less first and second person forms, but the frequency of this form in Acts 10: 34–43 is 5.2%, which is lower than that in the letters. There are fewer passive forms in the speeches in Acts 2:14–36, 3:12–26, and 10: 34–43 (12.5%, 6.5%, 0%) than in 1 and 2 Peter (22.2%, 17.9%). The ratio of the uses of perfective forms in Acts 2:14–36, 3:12–26, 10: 34–43, 1 Peter, and 2 Peter are 41.7%, 61.3%, 57.9%, 30%, and 25.6%, imperfective forms are 29.2%, 19.3%, 36.8%, 43.3%, and 46.2%, and stative forms are 2.1%, 6.5%, 4.3%, 3.3%, and 9%. The tense form does not provide much information to differentiate the written and spoken documents. The differences between the written and spoken documents are constrained by the situational consideration rather than a single quantitative dimension. See Biber, *Variation across Speech and Writing*, 5.

<sup>201</sup> Halliday, *Language as Social Semiotic*, 148.

<sup>202</sup> Halliday, *Language as Social Semiotic*, 224.

<sup>203</sup> Halliday and Matthiessen, *Functional Grammar*, 87.

<sup>204</sup> Biber, *Variation across Speech and Writing*, 5.



reader/listener. In this case, although the public speech is in the oral form, it shows written situational characteristics because it functions to share personal knowledge among participants. Personal letters, on the other hand, represent oral situational characteristics for “shared personal knowledge, effort expended to maintain the relationship, and informational load, and intermediate situational characteristics concerning most of the other differences.”<sup>205</sup> Therefore, it is not necessary to assume that spoken and written languages are doing the same things, but one should not neglect that there is still complexity in spoken language. In this study, one can see that speeches and letters are two different types of the channel to communicate, but one can still find that both of them contain various complex lexical and grammatical usages. The combination of different sentences or clauses establishes a clause complex which leads the information flow.<sup>206</sup> A conjunctive system provides cohesive devices to demonstrate how they relate to each linguistic element.<sup>207</sup> Along with the relative pronoun *ὅς*, there are conjunctions which represent hypotaxis: *ὡς*, *καθώς*, *καθό*, *ὅπου*, *ἕως*, *ὥσπερ*, *ὅτε*, *εἰ*, *ἐάν*, *ὅτι*, *διότι*, *ἵνα*, *ὅπως*, *καίπερ*, *εἴτε*, *ὅπως*, *καθότι*, and *ὥστε*. Regarding paratactic constructions, the following chart represents continuous and discontinuous conjunctions.<sup>208</sup>

Continuous Conjunctions			Discontinuous Conjunctions		
<i>καί</i>	<i>τέ</i>	<i>γάρ</i>	<i>δέ</i>	<i>μέν</i>	<i>ἀλλά</i>

Westfall divides conjunctions into various categories to depict the markedness, and the basic concept is that the most common ones are unmarked while the less common

<sup>205</sup> Biber, *Variation across Speech and Writing*, 45.

<sup>206</sup> Lyons, *Theoretical Linguistics*, 178; Matthiessen, “Lexicogrammar in Discourse Development,” 4.

<sup>207</sup> Reed applies Halliday and Hasan’s *organic ties* to Greek and explains that “Organic ties primarily concern the conjunctive systems, such as particles which are markers of transition (e.g., *γάρ*, *ἀλλά*, *δέ*, *καί*), and are also signaled by prepositions, grammatical structure (e.g., genitive absolute using *γίνομαι*) and conventionalized lexical items (e.g., *λοιπόν*).” See Reed, *Philippians*, 89–93.

<sup>208</sup> Hunt, “Meaning in Bulk,” 399–400.



are marked.<sup>209</sup> In addition, the formal marking which refers to augmented or compound forms should be marked.<sup>210</sup> In this case, the markedness increases for the rarer conjunctions or particles which are used less frequently or in the more irregular forms. This study, therefore, will focus on the conjunctive elements that are used less or in a compounded form.

### Function of Conjunctions in the Petrine Texts

<b>Elaboration (+)</b>	
Apposition: Expository	ὅτι, ἵνα
Clarification: Corrective	ἀλλά, ὅτι
Clarification: Summative	οὖν
<b>Extension (=)</b>	
Addition: Positive	καί, δέ, τέ, καί...καί, τε...καί, τε...τε
Addition: Negative	οὐδέ, οὐτέ
Adversative	ἀλλά, δέ
Variation: Replacive	μέν...δέ
Variation: Alternative	ἢ, ἢ... ἢ
<b>Enhancement (x)</b>	
Spatio-Temporal: Following	καί, δέ
Spatio-Temporal: Simultaneous	ώς, καθώς
Spatio-Temporal: Preceding	πρίν
Spatio-Temporal: Terminal	ἕως, ὅτε
Comparative: Positive	ώς, ὡσπερ, καθώς, καθό, καθότι
Comparative: Negative	ἢ, ὅπου
Causal-Conditional: Result	διό, ἵνα, οὖν, ὡς, ὥστε
Causal-Conditional: Purpose	ἵνα, ὅπως, ὥστε
Causal-Conditional: Reason	ὅτι, γάρ, διότι
Conditional :Positive	εἰ, ἐάν, εἴτε...εἴτε
Conditional: Concessive	καίπερ

<sup>209</sup> Westfall, "Analysis of Prominence," 84–86.

<sup>210</sup> Bettistella, *Markedness*, 34–40.

## Frequency of Conjunctions in the Petrine Texts

Conjunction	Frequency in the New Testament
καί	9161
δέ	2792
ὅτι	1296
γάρ	1041
ἵνα	663
ἀλλά	638
ὡς	504
εἰ	502
οὖν	499
ἐάν	350
ἤ	343
τέ	215
καθώς	182
ἕως	146
οὐδέ	143
ὅτε	103
οὔτε	87
ὥστε	83
ὅπου	82
εἴτε	65
ὅπως	53
διό	53
διότι	23
πρίν	13
καθότι	6
καίπερ	5
καθό	4

Hierarchical Categorization of Inter-Sentential Conjunctions<sup>211</sup>

Emphatic	Conjunction/Particle	Marked
Adversative/Discountinuity	δέ	
	ἀλλά	↓
Inferential/Summative	οὖν	
	ὥστε	↓
	διό	↓

<sup>211</sup> This chart focuses on conjunctions in the Petrine texts. See Westfall, *Hebrews*, 66.

Continuity	καί	
Addition/Positive	Asyndeton	↓
Addition/Negative	οὐδέ	
De-Emphatic	γάρ	
	μέν	↓

According to the frequency of the usage, there are some rare conjunctions which can carry more marked value. In addition, καθότι and διότι are variations of ὅτι, the term ὥστε comes from ὡς, and εἴτε comes from εἰ. These conjunctions should be more marked since there are more uncommon. Furthermore, the paired conjunctions καί...καί, τε...καί, τε...τε, and ἤ... ἤ are used in more marked clauses which represent more elaborations. Therefore, this study will discuss clauses that are introduced by the conjunctions with the more marked value, or it is more accurate to say that this study will indicate what kind of conjunction is used in clauses where marked elements are used.

Although in Greek the subject is not always explicit because it may not be grammaticalized, the choice of expressing subjects in sentences is still essential for representing the author's concept of information flow.<sup>212</sup> While analyzing the text, one can see that the unit of the formal and syntactical subject and predicate (functional) includes groupings "on the basis of clausal configurations, and utilizes the kinds of transitions indicated by typical ordering devices (e.g. conjunctions, enumeration, etc.), epistolary conventions (e.g. specification of sender and receiver), and epistolary formulas (e.g. discourse formulas)."<sup>213</sup> With the analysis of the subjects of certain participles and infinitives, the major shift of subjects can be traced in order to identify the flow of information. From the study of mode, one can focus on different cohesive devices and the

<sup>212</sup> Halliday and Hasan, *Language, Context and Text*, 35; Porter, "Dialect and Register," 201.

<sup>213</sup> Porter, "A Functional Letter Perspective," 16.



arrangement of the clause complex. One can trace how a given text is connected, and locate the information by identifying the shift of the subject. This study, therefore, will put stress upon clauses where the more marked features are indicated to determine how the prominence is introduced.

### Scope

Before probing into the analysis of the text, it is necessary to point out the scope of the analysis. This study examines the texts which are directly attributed to Peter in the canonical books, including the speeches of Peter and the two epistles of Peter. In the book of Acts, there are 8 speeches that are delivered by Peter: Acts 1:16–22; 2:14–36; 2:38–39; 3:12–26; 4:8–12; 4:19–20; 5:29–32; 10:34–43; 11:5–17; and 15:7–11. Some passages, however, belong to a part of a conversation with others which provide more complex concepts since these texts interact with others as a dialogue, not a monologue. The speech in Acts 2:14–36 seems to be interrupted by the crowd in 2:37, meaning that the speech may not be completed until 2:39.<sup>214</sup> It is unclear, however, whether the speaker tends to conclude at this point, or he is interrupted by the listeners. Since the speaker has demonstrated the prophecy of Joel and the promise of David, both the pouring out of the Holy Spirit and the coming of the Messiah are explained. It is not necessary to include 2:38–39, since 2:14–36 can be seen as a complete unit.<sup>215</sup> The speech in Acts 10, on the other hand, is interrupted by the coming of the Holy Spirit. Although the narrative uses the same pattern of the perfective verbs (εἶπεν and ἐπέπεσεν, say and fall upon), the participle λαλοῦντος (saying, imperfective form) with the adverb ἔτι denotes the

<sup>214</sup> James Dunn indicates an echo of Joel 2:32 in 2:39. See Dunn, *The Acts of the Apostles*, 27.

<sup>215</sup> Schnabel, *Acts*, 161.

interruption. The event in 10:44–48 is the surprising divine bestowal of the Holy Spirit which is a confirmation of the speech.<sup>216</sup> This study, therefore, will focus on the three significant speeches of Peter in Acts (2:14–36; 3:12–26; and 10:34–43) and both epistles of 1 and 2 Peter to point out the components of field, tenor, and mode.

Furthermore, there are significant differences between the Petrine speeches in Acts and both epistles of Peter since the former are public speeches, and the latter are letters in the written form. Nevertheless, the relationship between the spoken and written text is complicated in terms of different situational, functional, and processing considerations.<sup>217</sup> Although there are differences between a speech and a written text, there are elements that are shared, especially that both create related contexts.<sup>218</sup> The two literary genres (speech and letter) reflect different channels of communication, but there are close lines between these two.<sup>219</sup> Therefore, this study will point out the components of the texts that are attributed to Peter (both spoken and written documents) in terms of the interaction between the speaker/author and the audience/reader to talk about a certain topic through different devices of mode.

### **Procedure**

The analysis for this study will focus on the analysis of field, tenor, and mode so that one can understand the social activities in Peter's speeches in Acts (2:14–36; 3:12–26; and 10:34–43), 1 Peter, and 2 Peter. As to the analysis of field, the study will highlight the subject matter by tracing the uses of transitivity and semantic domains where content

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<sup>216</sup> Bock, *Acts*, 381.

<sup>217</sup> Biber, *Variation across Speech and Writing*, 25.

<sup>218</sup> Bakker, "Pragmatics," 166.

<sup>219</sup> Porter, *Paul in Acts*, 199.

words will play the central role.<sup>220</sup> In order to understand the subject matter, this study will deal with different types of the process along with their participants, verbal aspect, and ergativity to analyze the transitivity. This study will put stress upon the transitivity whose subjects are more identical participants (the author or the speaker gives more information and explanations about these participants). The study of semantic domain can narrow down the tendency to use vocabulary in a particular activity by the participants. Although the frequency of the use of words does not indicate the subject matter, it can point out the preference of lexical choices. The relationship among the Petrine speeches and the Petrine letters can go beyond the use of the same words but to lexical items in the same semantic domains. The processes whose subjects are the highly frequently items will become the more marked components. Furthermore, this study will also point out the actions which are emphasized with the marked elements from the idea of verbal aspect and ergativity. The interactions of these elements will highlight the indication of the field. Regarding the analysis of tenor, the system of mood, and the use of person and number will be the foci. The social relationships among different participants can be identified through the analysis of the interactions of marked elements in terms of the use of different mood, person, and number. As to the analysis of mode, this study will discuss different devices of cohesive ties in every unit in order to identify how the text hangs together. This study will point out referential and redundant pronouns to indicate markedness. The clause complex will be included to trace the logical relationship

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<sup>220</sup> Function words are sometimes called grammatical words, and they belong to "closed categories," which means that members in these categories will not borrow or invent new words. Words as determiners, pronouns, prepositions, and quantifiers are in this classification. On the other hand, content words are sometimes called lexical words. They belong to "open categories," and represent the major parts of speech, including nouns, verbs, and adjectives. Function words indicate the ways content words are related to each other and help us understand what the words mean. See Gee, *An Introduction to Discourse Analysis*, 129.



between clauses, meaning that the clause type represents the degree of preparedness.<sup>221</sup> The analysis of mode will indicate clauses with certain kinds of conjunctive elements where marked elements (verbal aspect, ergativity, mood, parataxis) are used. It follows from what has been said that the study of field provides a common ground of using certain types of transitivity and lexical items. The survey of tenor helps locate the multiple relationships between the participants to depict the attitudes while various issues are addressed. The investigation of mode provides information on how marked elements are used.<sup>222</sup> Subsequently, this study will list the components of the register of the text to tease out the markedness. By the survey of the elements of the field, tenor, and mode, this study will trace similar grammatical and lexical patterns which establish intertextual thematic formation to determine the same and dissimilar elements.

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<sup>221</sup> Willi, *The Language of Aristophanes*, 48–50.

<sup>222</sup> Halliday and Webster, *The Essential Halliday*, 365–78.

## CHAPTER 4: ANALYSIS OF PETER'S SPEECHES IN ACTS

### **Petrine Speeches in Acts**

This chapter analyzes the linguistic components of field, tenor, and mode in the Petrine speeches in the book of Acts. There are three significant speeches attributed to Peter in the book of Acts (2:14–36; 3:12–26; and 10:34–43). Peter is narrated as taking the opportunity to share the gospel in speeches which are related to specific events (Pentecostal event, a healing event, and a vision). There are two layers of the contexts of the speeches of Peter in Acts: the real world and the narrative world. Regarding the real world, the passages are a part of the document, being written down as records of Peter's speeches in different contexts. The passages are speeches embedded in narratives in the book of Luke to Theophilus, reporting what has happened after the ascendance of Jesus.<sup>1</sup>

Regarding the level of the literary world, there are different details about the context of each passage. Both the Pentecost speech and the speech in Solomon's Portico show that the speaker employs the Old Testament as the proof text, reemphasizing the importance of the correct understanding about Jesus' identity, and indicating the exhortation. The speech in Acts 10 is slightly different since the primary audience should be Gentiles, and the speech is interrupted by the Holy Spirit (Acts 10:44).<sup>2</sup> There are fewer cases of the use of the Old Testament, and the speaker puts more stress upon God's

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<sup>1</sup> Bock, *Acts*, 24; Haenchen, *The Acts of Acts*, 103; Thielman, *Theology of the New Testament*, 112; Rowe, *Word Upside Down*, 4; Avemarie, "Acta Jesu Christi," 539–62.

<sup>2</sup> Bock, *Acts*, 395.

attributes instead. This study will focus on the components of the field, tenor, and mode of each passage to establish the semiotic environment. Analysis of Acts 2:14–36

This section focuses on the linguistic components of field, tenor, and mode of the speech in Acts 2:14–36 to set up literary contexts.

### ***Field Analysis of Acts 2:14–36***

This section analyzes lexical choices and transitivity, focusing on the types of processes, verbal aspect, and ergativity to identify the marked elements. In Acts 2:14–36, the major lexical items of objects or entities are God and Jesus, who are also major participants of the processes. Names in the Old Testament (Joel and David) are used to indicate the prophecy which puts the spotlight upon Jesus as one of the names in this passage. Many other names of persons are used to confirm what has been talked about, and the kinship terms are related to these persons. The term “Lord” is in a powerful position in the quotations from the Old Testament, and now this title is used for Jesus.<sup>1</sup> This Jesus is the most significant person in history, especially for God’s chosen people. All the house of Israel (2:36) should consider that Jesus is the one who will bring salvation and restore Israel.<sup>2</sup> Therefore, the events of Jesus represent that he is the Lord and Messiah whose death on the cross was a necessary stage to indicate his unique identity. Also, the geographical objects and features, as well as the body and body parts, manifest the power of God in the prophecy. The cosmic signs stand as an analogy to refer to the darkness and reaction of creation of the crucifixion of Jesus. The descriptions of the signs are also

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<sup>1</sup> Bock, *Acts*, 136; Dunn, *The Acts of the Apostles*, 29.

<sup>2</sup> Schnabel, *Acts*, 151.



related to Joel's prophecy concerning the day of the Lord.<sup>3</sup> The interaction among these elements emphasizes Jesus as the one who fulfills the prophecy to exhibit God's work. It is not surprising that the domain of communication is the paramount component because this is a speech concerning words of different people and God. Within the idea of non-verbal communication, visions (33.488) and dreams (33.486) are two instruments of divine inspiration to emphasize the fulfillment of the prophecy which is also supported by the wonders (33.480) in the sky and signs (33.477) on earth.<sup>4</sup> Many names of people are used to confirm the power of God who works on the creation, including the wonders within geographical objects and human beings. In this case, the audience is encouraged to accept Jesus as the anointed Christ. It would be better to say that the speaker asks the listener to have a correct attitude toward Jesus, which is based on what God has done for Jesus, to Jesus, and through Jesus. Regarding the category of abstracts, terms in the domain of time point out the connection between the prophecy and the event at once, and the linking point is the fulfillment in Jesus Christ. The common ground of the uses of these terms highlights the connection between Jesus and the figures in the Old Testament, the current event and the ancient prophecy, and God and Jesus as Christ. The speaker describes that God had practiced specific actions: starting from the prophecy in the ancient time (Joel and David). In the current time, the works of God are transiting to the action of bringing Jesus from the dead and ending with the wonders that the hearers are witnessing.

In this passage, the dominant type of process is the material process which focuses on either the works of God or on the response of the audience. The speaker

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<sup>3</sup> Bock, *Acts*, 116–17

<sup>4</sup> The order of wonders and signs can relate to Jesus' ministry. See Schnabel, *Acts*, 137–38.

explains the extraordinary work of God upon Jesus by demonstrating the Pentecostal phenomenon, and there are many elaborations about God's work. Therefore, the processes where God is the actor stand as marked elements in this passage. The primary usage of the third person singular form is linked to what God does by Himself or through His servants. The speaker claims that God works through His servants by proclaiming different parts of the prophecy and fulfills them. Peter cites Joel that God speaks of the pouring out of the Holy Spirit to His children who will see visions or have dreams (2:17–18). The text adds the pronoun *μου* (my) to emphasize that the slaves in Joel's prophecy refer to God's servants.<sup>5</sup> God again is the prime mover of Jesus' work, while God's foreknowledge is the foundation of Jesus' suffering and resurrection from the dead (2:24).<sup>6</sup> In 2:30, the speaker points out that God puts His words into the mouth of David to deliver the message, which proves the identity of Jesus. Therefore, God stands as the actor who pours out the Spirit (2:17–18), shows wonders (2:19–20), saves those who call on the name of the Lord (2:21), brings Jesus back from the dead (2:32), and makes Jesus both Lord and Christ (2:36). God stands as the main actor of material processes, and most of them emphasize the actions that God has done through Jesus.

Process	Actor	Verse	Verb
Material	God	17	ἐκχεῶ
		18	ἐκχεῶ
		19	δώσω
		22	ἐποίησεν
		24	ἀνέστησεν
		25	σαλευθῶ

<sup>5</sup> Pervo, *Acts*, 79.

<sup>6</sup> Jewish resurrection was different from Jesus' resurrection. The former takes place at the end of history, whereas the latter was a singular event within history, involving only one person. See Bock, *Acts*, 123.

		27	ἐγκαταλείψεις
		27	δώσεις
		28	πληρώσεις
		32	ἀνέστησεν
		33	ἐξέχεεν
		35	θῶ
		36	ἐποίησεν

The second-most dominant type of process is the mental process. Most of the mental processes in this passage emphasize the understandings of the audience. Apart from the quotation from the Old Testament, the speaker points out that people need to recall what they have heard and known (2:22). Based on their understandings, they need to pay attention to what the speaker is saying about Jesus and receive a piece of new information about the connection between the Pentecostal event and the prophecy which both highlight the resurrection of Jesus.

Process	Senser	Verse	Verb
Mental	People	14	ἐνωτίσασθε
		17	ὄψονται
		17	ἐνυπνιασθήσονται
		22	ἀκούσατε
		22	οἶδατε
		33	βλέπετε
		33	ἀκούετε
		36	γινωσκέτω

There are quotations in this passage which are introduced by verbal processes (said Joel and David). The quotations in Acts 2:17–21 explain the Pentecostal phenomenon as the fulfillment of the prophecy. A series of quotations from the Old Testament can be found in 2:31–35 to establish a connection between the prophecy of the



Spirit and the unique identity of Jesus who has received and poured out this Spirit.<sup>7</sup>

There is only one verb whose subject is Jesus. In 2:24, there is a relational process with the verb ἦν (be) to denote that Jesus cannot be grasped by death. The speaker emphasizes the resurrection of Jesus to connect his identity to Christ in the prophecy. Since the source of wonders is God who exalts Jesus, the interaction between the processes provides a clue for the subject matter: people need to know that the focus of the wonders is Jesus' resurrection from the dead which has been proclaimed by the prophecy of God's servants (Joel and David). The distribution of different types of processes indicates that this passage pays more attention to the event of Jesus than its reflection.<sup>8</sup>

Regarding verbal aspect, one can see that when the speaker talks about what Jesus has done or what God has done through Jesus, the perfective form is used. Jesus is described as a historical person "Jesus of Nazareth" who is a man (ἄνδρα) that is proved (ἀποδεδειγμένον) by God in 2:22. The speaker points out that God accredits Jesus with deeds of power, wonders, and signs, and the audience knows these actions. Also, this Jesus is handed over to lawless people and killed, but God raises him from the dead in 2:23.<sup>9</sup> In the passage 2:29–34 where the perfective form appears more frequently, the speaker compares Jesus to David, focusing on the resurrection of Jesus: David is dead, but Jesus is raised from the dead. The perfective verbs provide background information, whereas the imperfective verbs indicate foreground information. Apart from the Old

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<sup>7</sup> Talbert, *Reading Acts*, 47; Dunn, *The Acts of the Apostles*, 27–28; Merida, *Acts*, 27–30; Bock, *Acts*, 108.

<sup>8</sup> The ratio of the usages: material process (25/56); mental process (12/56); verbal process (4/56); relational process (10/56).

<sup>9</sup> The speaker indicates that some of the listeners have participated in the execution of Jesus, especially those who have been involved in the Jewish leadership and those who had shouted for crucifixion (Luke 23:18, 21, 23). In other words, it is not necessary to include all Jews to be responsible for Jesus' death. See Weatherly, *Jewish Responsibility for the Death of Jesus in Luke-Acts*, 83–85.

Testament quotations, the imperfective form focuses on the current situation that the audience has seen and heard things about what happened to Jesus (Acts 2:33). Therefore, the speaker tends to highlight the fulfillment of the Old Testament prophecy on the basis of the event of Jesus. In other words, the prophecy and the reality about David are the backgrounds while what people have seen and heard about the current ministry of Jesus is in the foreground. There is only one stative verb in the finite form in this passage to point out the foreground information. The speaker uses the term *οἶδατε* (know) in 2:22 to emphasize that it is “you (plural form) know,” and this term is accompanied by the pronoun *αὐτοί* which supports the accentuation. There is a contrast between what the crowds have known and what they do not know: what they understand is the ministry and work of Jesus, whereas what has been denied is that they have participated in the action of killing Jesus with the help of wicked people (2:23). The audience knows well about how the ministry of Jesus displays God’s mighty works, but at the same time, what people have done to Jesus did not reflect their understanding since they are responsible for the death of Jesus.<sup>10</sup> This accusation becomes the main issue to trigger the response of the audience to be cut to the heart which leads to repentance. Therefore, one can see that the speaker emphasizes God’s works through Jesus to establish a specialized knowledge about the current events to draw the prophecy of the Old Testament into the fulfillment upon Jesus in the present time. One can represent the use of verbal aspect diagrammatically as follows:

Verbal Aspect	Content
Stative	What people have known about Jesus
Imperfective	Current situation that people have seen and heard things about Jesus, as well as Quotations from the Old Testament

<sup>10</sup> Bock, *Acts*, 120



Perfective	What Jesus has done and what God has done through Jesus, as well as a comparison between David and Jesus
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As to ergativity, the passive form in this passage points out God's action: (1) what God has done through Jesus, and (2) what God will do in the last days.<sup>11</sup> The passive verb μεταστραφήσεται (change) in 2:20 indicates that the source of the wonders in the last days is God, derived from whom salvation is provided (σωθήσεται in 2:21).<sup>12</sup> The use of ἐτάφη (being buried) in 2:29 is an instance which highlights the powerless of the ancestor David who is dead, in contradistinction to the resurrection of Jesus. Being a prophet and foreseeing the messianic resurrection, David was not brought back from the dead, but on the contrary, Jesus is dead and is resurrected (2:24) who is made Lord and Christ. The arrangement of ergativity also highlights the contrast between David and Jesus: people have buried the former, whereas God has brought the latter back from the dead.

The middle form describes what God would do in the last days or what God has done through David. The middle verb ἐπικαλέσεται (call) in Acts 2:21 points out the faithful reaction toward what would happen in the last days and its consequence.<sup>13</sup> This quotation stands as an example for Peter to encourage the audience to have a correct response. The speaker uses different forms of ergativity to emphasize God's work and to provide reasons for the listener to respond accordingly. In this case, one can see that although the audience would have known the work and ministry of Jesus among people, they did not understand the resurrection of Jesus. The prophecy of the servants of God in

<sup>11</sup> The passive term σωθήσεται in 2:21 shows that it is the Lord who forgives sins. See Schnabel, *Acts*, 140.

<sup>12</sup> Malina and Pilch, *Social-Science Commentary on the Book of Acts*, 33.

<sup>13</sup> Marshall indicates that this is a Hebrew idiom which underscores the fact "this is not an unknown god, but rather the God whose character and reputation are known." See Marshall, "Acts," 536.



the quotations from the Old Testament points out the resurrection, which becomes the climax of God's work in history to bring in the exaltation of Jesus. The use of ergativity can be schematized as follows:

Ergativity	Content
Middle	Faithful reaction towards what will happen in the last days
Passive	What God has done through Jesus and what God will do in the last days

This speech explains the manifestation of sound and wonders as the fulfillment of the Old Testament that the Spirit is poured out through the work of the crucified, risen, and exalted Jesus who stands as the climax of God's work. The subject matter highlights how God transforms what people have done to Jesus from the past to the present (personal witness), and emphasizes what God's servants foresaw and reacted (what Joel and David have said in the Scripture).<sup>14</sup> Now the speaker indicates a new era where the Holy Spirit is given to renew the covenant and to restore Israel through the death and the resurrection of Jesus Christ.<sup>15</sup> Therefore, this passage represents a speech from the speaker to the audience: The speaker grasps the opportunity to clarify the misunderstanding of the audience that the apostles are not drunken but are filled with the Holy Spirit. He further explains that the Pentecostal phenomenon is a fulfillment of the prophecy and confirms the resurrection of Jesus. Although the audience may have participated in the crucifixion of Jesus, after listening to the speech, now they have to make their own decision whether to recognize Jesus as Christ or not. The chart of markedness in terms of verbal aspect and ergativity would look something like this:

<sup>14</sup> Padilla, *The Acts of the Apostles*, 155.

<sup>15</sup> Padilla, *The Acts of the Apostles*, 152.

Verbal Aspect	Ergativity	
Understanding about Jesus What people have heard, seen, or read Works of Jesus	Faithful reaction Works of God	Marked ↑ Unmarked

### *Tenor Analysis of Acts 2:14–36*

In this speech, the major participants are the apostle Peter and the audience (men of the Jews and all who live in Jerusalem, men of Israel, and all Israel), talking about God, the Holy Spirit, Jesus, and the servants of God. Since there is no optative verb in this passage, the subjunctive form is the most marked mood, while indicative is the less marked. The speaker gives assertions and imperatives, while the speech focuses on his interaction with the audience, who is the diaspora Jews by indicating God's work through Jesus.<sup>16</sup> The first two imperatives (ἔστω and ἐνωτίσασθε, be and listen) are found at the beginning of the speech in 2:14 to draw the attention of the audience who is addressed as fellow Jews and the diaspora Jews.<sup>17</sup> The audience is first indicated as fellow Jews (ἄνδρες Ἰουδαῖοι) in 2:14, and this expression focuses on those who dwell in Jerusalem.<sup>18</sup> These people, however, are the diaspora Jews who have come from the regions in foreign places (2:9–11). They have come to Jerusalem, which is the home of the promise and the center of Israel spiritual journey.<sup>19</sup> The third-person verb ἔστω (be) is a formula to direct the activities of the audience and to reinforce the request (in a more polite way) that whoever

<sup>16</sup> The only imperative in the content can be found in 2:34 which is a quotation from David, and the subject who gives commands is God himself.

<sup>17</sup> The term ἐνωτίζομαι is used only here in the New Testament. Since the audience has misunderstood what happened to the disciples, the speaker attempted to correct their thoughts after drawing for attention. This is a common rhetorical skill in antiquity. See Bock, *Acts*, 110–111.

<sup>18</sup> This is the only instance that the phrase ἄνδρες Ἰουδαῖοι is used in Acts. The phrase ἄνδρες Ἰουδαῖοι καὶ οἱ κατοικοῦντες Ἱερουσαλὴμ πάντες which refers to those living in Jerusalem are not only Jews but includes Gentiles.

<sup>19</sup> Bock, *Acts*, 110; Schnabel, *Acts*, 135.

wants an explanation should pay attention to what Peter says.<sup>20</sup> After the interpretation of the prophecy of Joel, the speaker employs another imperative ἀκούσατε (listen) in 2:22 to draw the attention of the audience again so that he can further prove the fulfillment of the prophecy by Jesus. Following the appeal, the speaker denounces the audience as those who have participated in the crucifixion of Jesus in 2:23. The last imperative γινώσκετω (know) in 2:36 confirms that the work of God upon Jesus Christ should be known by the entire house of Israel which is emphasized by the use of the present form.<sup>21</sup> There is a shift from the second to the third person, which gives a weakened indirect command with politeness.<sup>22</sup> In this case, what the speaker says should be considered seriously for those who recognize the authority of the Old Testament.<sup>23</sup> The speaker attempts to attest the relationship between who Jesus is and what happened to Jesus. The speaker wants the audience to understand that Jesus is made both Lord and Christ, and this fulfills the prophecy to bring salvation.<sup>24</sup> While the speaker gives these imperatives, he claims himself to be Peter with the eleven. The apostle is pointed out as “standing with the eleven” (2:14), meaning that his witness is a shared one. The first person plural form which is the most marked element in terms of person and number is used once in this passage which supports the main argument by pointing out the witness of Peter and other apostles. They are described as those who are regarded as drunken but are filled with the Holy Spirit in reality (2:15–18). This group of people is the witness of the fact that Jesus has been raised by God (2:32).

The listeners, on the other hand, are addressed as those who think the disciples are

<sup>20</sup> Porter, *Idioms*, 55; Fantin, “May the Force Be with You,” 191.

<sup>21</sup> Porter, “Aspect and Imperatives Once More,” 157.

<sup>22</sup> Fantin, “May the Force Be with You,” 191.

<sup>23</sup> This phrase also indicates that most of the audience should be Jews. See Gaventa, *Acts*, 79.

<sup>24</sup> Talbert, *Reading Acts*, 47; Bock, *Acts*, 108.



drunk (2:15), who know miracles, wonders, and signs from Jesus (2:22), who participate in the crucifixion of Jesus (2:23), who now see and hear what God has done to Jesus (2:33), and who should know that Jesus has been made both Lord and Christ (2:36). In 2:14, the audience is indicated by the terms “fellow Jews,” while in 2:22 the term “fellow Israelites” (Ἀνδρες Ἰσραηλιῖται) is used. The term Israelites puts stress upon the membership from the promise of God in the people of God.<sup>25</sup> The comparison between the two phrases leads to a shift of emphasis from focusing on their ethnic status to the viewpoint of seeing them as Abraham’s descendants, being the people of God.<sup>26</sup> The audience is pointed out in the second person plural form to set up an encouragement or a contrast. In an encouragement, this form emphasizes what a correct response of the audience should be like, whereas in a contrast, this form focuses on an incorrect answer that the crowd had done in the past.<sup>27</sup> In 2:15–16, the speaker contrasts the phenomena between drunkenness and the filling of the Holy Spirit. He points out this specific time (the third hour in the morning, 2:15) and quotes from the Old Testament to explain the situation. In 2:23–24, the speaker marks another comparison between what people have done and what God has done to Jesus. People have put Jesus to death by nailing him to the cross, but God has raised him from the dead, freeing him from the agony of death. These two cases point out the misunderstanding of the audience towards Jesus. There is a continuous connection in which the speaker directs the audience to pay more attention to

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<sup>25</sup> Kurz, *Acts of the Apostles*, 54.

<sup>26</sup> Schnabel, *Acts*, 141.

<sup>27</sup> In Acts 2:5 and 2:14, one can see that some of the audience has been part of the crowd who participate in the crucifixion of Jesus. The verb ὑπολαμβάνετε in 2:15 to correct the original thought of the audience, and the verb οἶδατε in 2:22 concludes the assertion, asking them to focus on Jesus as the fulfillment of the prophecy. The verb ἀνείλατε in 2:23, however, shifts the discussion to accuse them as the indirect executor of crucifying Jesus. The verbs βλέπετε and ἀκούετε in 2:33 reshape the focus about Jesus who is crucified (ἐσταυρώσατε). He is the one whom God made both Lord and Messiah, and the apostles have witnessed his resurrection. See Schnabel, *Acts*, 142.

the pouring out of the Holy Spirit, to recall the witness of the death of Jesus, and to understand the relationship between these two so that they can realize Jesus as the Lord Christ. Although the crowds did not directly kill Jesus, they indirectly put him to death by the hands of those outside the law. Twice the speaker calls for the attention of the audience in 2:14 and 2:22: the former calling explains the phenomenon of the Spirit which is different from drunkenness; the latter stands as an accusation to regard the audience as the murderer who needs to repent. There is an imperative *κάθου* (sit) in 2:34 which is a quotation from the Old Testament, pointing out the prophecy that God has invited the Lord to sit at the right hand. Since David did not go up into heaven, the commandment is for the Lord, who is the risen Jesus.<sup>28</sup>

Here is a chart which shows the use of the imperative:

Verb	Commander	Receiver	Content
ἔστω	Peter with the eleven	Fellow Jews and all who live in Jerusalem	The explanation of the event
ἐνωπίσασθε	Peter with the eleven	Fellow Jews and all who live in Jerusalem	The speech
ἀκούσατε	Peter with the eleven	Men of Israel	The speech
κάθου	The Lord	My Lord	At the right hand
γινωσκέτω	Peter with the eleven	All the house of Israel	Jesus is Christ

Subjunctives in 2:21 and 2:35 are used with the conditional particle *ἄν* to establish an “assumed general conditional clause,” which belongs to the third class.<sup>29</sup> In 2:21, the term *ἐπικαλέσγται* (call) represents that whoever calls on the Lord will be saved, and the speaker applies the prophecy to the present situation and points out that the Lord refers to Jesus.<sup>30</sup> In 2:25, the speaker quotes from David who has prophesized about the Messiah,

<sup>28</sup> Kurz, *Acts of the Apostles*, 57.

<sup>29</sup> Porter, *Idioms*, 206, 261.

<sup>30</sup> In the context of Joel, the Lord is YHWH, but for Peter, he has no problem seeing Jesus of Nazareth



while the term *σαλευθῶ* (shake) in 2:25 is placed after the conjunction *ἵνα*, showing the confidence that God will always help him.<sup>31</sup> The subjunctive *θῶ* (place) in 2:35 is not made to David, but to the greater king who is the Davidic Messiah.<sup>32</sup> In these verses, David stands as an example which contrasts to Jesus the Messiah (2:34–35). The interaction among different forms of person and number manifests that in this speech, the speaker talks about different actions of God and His servants, and all these become examples of history to support Peter's argument and to enhance the authenticity of Jesus' work. The interaction among the participants shows that the speaker emphasizes the prophecy in the Old Testament is fulfilled in the event of Jesus and now is exposed in the Pentecost. In this case, these descriptions indicate that the most significant servant of God is Jesus. The speaker tends to describe Jesus as the servant of God on the one hand, but also manages to address Jesus as the Lord, who is equal to God on the other. Since the audience is now listening to the speech, the new understanding of Jesus and the real purpose of the prophecy offer these people a new identity. There is a tendency that the speaker wants to encourage the audience to be saved by calling on the name of Jesus (2:21); Christ (Messiah) is a unique title to represent deliverance, and now God has made Jesus both Lord and Christ (2:36). The indicative form describes the events of Jesus, which reflect the prophecy in the past. Imperatives in 2:14 draw the attention of the audience so that they can concentrate on what the speaker is going to say, explaining the connection between the prophecy and the phenomenon. The future-tense form is distributed in the quotations from or allusions to the Old Testament, which leads to the

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as the Lord since the explanations are given in the following verses (2:22–36). See Kurz, *Acts of the Apostles*, 53.

<sup>31</sup> Bock, *Acts*, 123.

<sup>32</sup> Schnabel, *Acts*, 149.



confirmation of the identity of Jesus (Acts 2:17–21, 26–28).<sup>33</sup> Subjunctives represent the unique relationships between God and Jesus as well as between Jesus and those who call on the name of the Lord. There is no clear indication, however, that this group of people forms a school or a particular community since they only participate in the work of the Holy Spirit and witness the resurrection of Jesus, meaning that they are directly engaging in the speech.<sup>34</sup>

Here is a chart which represents the use of the subjunctive:

Verb	Actor	Result
ἐπικαλέσῃται	All	Saved
σαλευθῶ	The Lord	Unshaken
θῶ	The Lord	Enemy as footstool

The following chart summarizes the use of the mood system:

Mood	Content
Subjunctive	The special status of Jesus and salvation from him
Imperative	The discussion about what Jesus has done or what God has done through Jesus and ask the audience to respond

Therefore, the interaction between different moods in this speech indicates that the audience indeed misunderstood the ministry and work of Jesus, and the speaker explains that the resurrection of Jesus is the paramount work of God. The speaker points out God's work through Jesus, which is supported by the quotations of the prophets to expect the audience to have a proper response. Therefore, the speaker emphasizes the misunderstandings of the audience and asks the audience to refocus on God's work upon Jesus. The audience should understand their status as the people of God who need to have

<sup>33</sup> The use of future form reflects the quotation from the Old Testament, representing the prospective idea, but it is not necessary to take it as future-time referring. See Porter, *Idioms*, 43–44.

<sup>34</sup> Helyer, *The Life and Witness of Peter*, 71.

a more accurate understanding of Jesus as Christ the Lord. In this case, the special status of Jesus, which is proved by God's work is now the core issue to which the audience is asked to respond. The tenor of this passage is an interaction between Peter to the diaspora Jews: the speaker uses imperatives to draw the attention of the audience and employs indicatives to describe the experience of understanding what Jesus has done. The future form and subjunctive form are used in the Old Testament quotation, standing as the commonly shared experience in order to further point out that the speaker wants the audience to pay attention to the uniqueness of Jesus and to respond accordingly.

### *Mode Analysis of Acts 2:14–36*

Since in Greek, the subject can be embedded in the verb, the demonstrative and personal pronouns stand as marked elements. In addition, the relative pronoun functions to provide more explanations for the antecedent. The relative pronoun οἷς in 2:22 establishes a hypotactic clause of elaboration to modify the description of Jesus. The stative participle ἀποδεδειγμένον (prove) does not directly point out the temporal reference but focuses on the identity of Jesus, providing a concept of permanent attestation.<sup>35</sup> In addition, this usage represents that God has done great things through Jesus of Nazareth, and the following phrase εἰς ὑμᾶς (for you) confirms that the miracle of Jesus is for the benefit of the audience.<sup>36</sup> These arrangements highlight the stative verb οἶδατε to emphasize that the audience indeed has known Jesus' works which have proved his special identity. The relative pronoun ὃν in 2:24 provides further descriptions of Jesus and establishes a comparison between what God and people have done to Jesus. The relative pronoun οὗ in

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<sup>35</sup> Bock, *Acts*, 119.

<sup>36</sup> Schnabel, *Acts*, 141.

2:32 indicates a hypotactic clause of elaboration to point out the connection between this event and the audience.

The pronoun *τοῦτο* in 2:14 is cataphoric, drawing the attention of the audience so that they can focus on what the speaker is going to say rather than the phenomenon of speaking in tongues. In other words, the apostle wants the audience to pay attention to the explanation of the phenomenon as the fulfillment of the prophecy which points to the salvation brought by the Lord (2:22). After responding to the accusation of drunkenness in 2:14, the speaker uses the pronoun *τοῦτο* cataphorically in 2:16 to introduce the first exemplary section from the quotation in the book of Joel, focusing on the relationship between the current phenomenon and the prophecy (what is said in the Scripture and the explanation of the Pentecost event).<sup>37</sup> The pronoun *τούτους* in 2:22 indicates a conclusion to point out that what God has done to Jesus stands as the fulfillment of the prophecy in the Old Testament. In this verse, a locution is introduced after the phrase *ἀκούσατε τοὺς λόγους τούτους* (listen to these words), which brings in an enhancement cataphorically. The speaker further explains how the prophecy of Joel applies to Jesus' ministry which leads to the manifestations of Pentecost of the Holy Spirit.<sup>38</sup> After the imperative to draw the attention of the audience, the speaker uses the emphatic pronoun highlights God's mighty works through Jesus to prove his messianic identity, accompanying the stative verb "know". The anaphoric usage of the pronoun *τοῦτον* in 2:23 introduces the prediction of Joel, emphasizing the importance of what the speaker is going to say. This

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<sup>37</sup> The format "this is that" is similar to peshar style in the Qumran community. Here the speaker uses this phrase to connect the Scripture and the Pentecost. See Bock, *Acts*, 111.

<sup>38</sup> The text in the New Testament slightly changes the phrase *καὶ ἔσται μετὰ ταῦτα* in Joel 2:28 to *καὶ ἔσται ἐν ταῖς ἐσχάταις ἡμέραις* in Act 2:17 to indicate that the Pentecostal event opens a new age. See Horner, "The Credibility and the Eschatology of Peter's Speech at Pentecost," 28; Zehnle, *Peter's Pentecost Discourse*, 29.



pronoun with the participle *ὠρισμένη* (determine) leads to a further explanation of what happened to Jesus in an embedded clause of extension. What people have done to Jesus is depicted by the verb *ἀνείλατε* (kill).<sup>39</sup> The anaphoric pronoun *τοῦτο* in 2:26 introduces further detail about the prophecy in a hypotactic clause of elaboration in the quotation of the Old Testament. The reason for the gladness and unshakeness of David (the subjunctive in 2:25) are based on the presence and help of YHWH which points to the resurrection of Jesus.<sup>40</sup> The anaphoric pronoun *τοῦτον* in 2:32 draws the attention from the Old Testament quotation back to Jesus. This pronoun introduces a paratactic clause of enhancement where the finite verb is omitted to emphasize the event of the resurrection of Jesus as the result of God's intervention. After that, the last part of exhortation is indicated in 2:36 where the conjunction *οὖν* is used, and the anaphoric pronoun *τοῦτον* in 2:36 brings back to the focus about Jesus as Christ. This pronoun indicates a contradiction between what people do to Jesus and how God glorifies Jesus (Jesus is the one who is crucified by people but is made both the Lord and Messiah by God). The speaker employs anaphora to emphasize what the audience has known is the ministry of Jesus and the prophecy in the Old Testament. The speaker uses various anaphoric clauses to connect this passage so that the focus remains on the work of God through the prophets, David, and Jesus. On the other hand, the speaker uses cataphora to put stress upon the resurrection and Jesus being anointed as Christ which is what the audience has not known. Therefore, along with anaphora, the exemplary section from the Old Testament in highlighted, cataphora emphasizes the information about Jesus as the Messiah. The

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<sup>39</sup> Both terms *ὠρισμένη* and *προσπῆξαντες* are a part of the dative of the cause, pointing out that Jews in Jerusalem and the pagans could not explain what happened to Jesus, but people should understand the whole event as a part of the divine plan. See Schnabel, *Acts*, 142.

<sup>40</sup> Schnabel, *Acts*, 144.

following chart indicates the uses of anaphora and cataphora:

Type	Verse	Pronoun
Anaphora	2:23	τούτον
	2:26	τούτο
	2:32	τούτον
	2:36	τούτον
Cataphora	2:14	τούτο
	2:22	τούτους

Parataxis points out the details of God's marvelous deeds, and hypotaxis explains the prophet message and the event of Jesus. In other words, parataxis highlights the works of God. Infinitives and participles establish embedded clauses while there are quotations from the Old Testament which become projections at the level of the subordinary clause. The chart below points out the paratactic clauses in this passage.

Verse	Conjunction	Finite Verb
14	Asyndeton	ἔστω
14	καί	ἐνωπίσασθε
16	ἀλλά	ἐστίν
17	καί	λέγει
22	Asyndeton	ἀκούσατε
23	Asyndeton	ἀνειλάτε
31	οὖν	ἐλάλησεν
32	Asyndeton	Omission
33	οὖν	ἐξέχεεν
34	δέ	λέγει
36	οὖν	γινωσκέτω

Let us now attempt to extend the observation into the use of conjunctions where marked elements are used. Regarding verbal aspect, in 2:15, the imperfective verb ὑπολαμβάνετε (receive) is introduced after the conjunction ὡς to indicate the misunderstanding of people, while the imperfective verb μεθύουσιν (be drunken) is in the clause led by the conjunction γάρ to explain the Pentecostal phenomenon that the



disciples are not drunken. In this speech, the speaker tends to use the conjunction *καί* to guide the sequence of his sayings in the quotation from the book of Joel (2:17–21).<sup>41</sup> The imperfective verb *λέγει* (say) where God is the subject in 2:17 is used in asyndeton. Furthermore, the imperfective verb *λέγει* (say) in 2:25 follows the conjunction *γάρ* to elaborate the resurrection with what David says. The verb *λέγει* (say) lead to two hypotactic clauses in 2:25, while the conjunctions *ὅτι* and *ἵνα* establish two hypotactic clauses of elaboration in 2:25 to emphasize the situation.<sup>42</sup> The imperfective verbs *βλέπετε* (see) and *ἀκούετε* (listen) in 2:33 are linked by the conjunction *καί* as extensions. The term *καθώς* indicates the ministry of Jesus as what the audience has known. This conjunction highlights the stative verb *οἶδατε* (know) in 2:22 to emphasize that people indeed have known about the great power of God through Jesus.

Verbal Aspect	Conjunction
Stative	<i>καθώς</i>
Imperfective	<i>ὡς, γάρ, asyndeton, καί</i>

Regarding ergativity, let us start with the passive verbs. The term *μεταστραφήσεται* (change) in 2:20 is used in a clause of asyndeton, and the term *σωθήσεται* (saved) in 2:21 is in the clause led by the conjunction *καί* to make a

<sup>41</sup> The phrase *καὶ ἔσται* in 2:17 is a Midrashic link to tease out the relationship between the prophecy and the current event. In 2:17, the conjunction *καί* before the verb *προφητεύουσιν* (prophecy) explains the consequence after God pours out the Spirit, while the usage which links the verbs *προφητεύουσιν*, *ὄψονται*, and *ἐνυπνιασθήσονται* (prophecy, see, and dream) introduce three hypotactic clauses of extension to point out the details of the saying. These verbs are used in the parallels between sons and daughters, young and old persons, and male and female servants. The use of *καί* in 2:18 before the particle *γε* establishes a hypotactic clause of extension to correspond to the first clause in 2:17. The first *καί* introduces another paratactic clause in 2:19 as a clause of extension, shifting to God's activity. The clauses which are connected by *καί* in 2:20 are used to elaborate the wonders, and these two paratactic clauses point out what would happen to the darkened sun and the blood moon. See Bock, *Acts*, 111–14.

<sup>42</sup> The speaker quotes from the psalm to further explain his argument that God made Jesus the Lord and Messiah through the death and resurrection, and this event provides reasons for believers to be glad and rejoice. See Bock, *Acts*, 123.



comparison between the wonders and the saving miracle. The passive verb *ἐτάφη* (being buried) in 2:29 is in the clause with the conjunction *καί*. Therefore, the passive verb is introduced with the conjunction *καί* or asyndeton. Furthermore, the conjunction *καί* paves a way the middle verb *ἐπικαλέσθαι* (call) in 2:21 to emphasize the promise of salvation.<sup>43</sup> As to tenor, now one should consider the mood system. While the speaker wants to draw the attention of the audience, he tends to use asyndeton with imperatives in 2:14 and 2:22. In the quotation in 2:34, the imperative *κάθου* (sit) is also used in a clause of asyndeton. The imperative *γινωσκέτω* (know) in 2:36 is in the third person, and along with the conclusive conjunction *οὖν*, this clause points out the last commandment that the speaker asks the audience to do. The conjunction *οὖν* in this passage indicates the inferential sense. In 2:30, the speaker employs the conjunction *οὖν* to introduce a paratactic clause of enhancement, summarizing the issue: David is dead, and his tomb can be found, and therefore, his prophecy cannot point to himself. In 2:33, the conjunction *οὖν* is used to make the application of Peter's points as a paratactic clause of enhancement.<sup>44</sup> In 2:36, the conjunction *οὖν* introduces a conclusion of bringing assurance to the audience as a paratactic clause of elaboration. The subjunctives in 2:21 and 2:35 are used with the conditional particle *ἄν*. In 2:25, the subjunctive *σαλευθῶ* (shake) is pointed out after the conjunction *ἵνα*, indicating the unshakeness as the result of the presence of the Lord. The following charts indicate the use of conjunctions where

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<sup>43</sup> A hypotactic of extension is introduced by the term *ἔσται* (be) in 2:21 to make a comparison between the wonders and the saving miracle. Peter tends to emphasize that the Lord is Jesus of Nazareth, and his ultimate point is salvation upon those who call on the name of the Lord. The term *πάντες* refers to all human beings, whether male or female, young or old, slaves or free (2:17–18). See Schnabel, *Acts*, 140.

<sup>44</sup> There are three points that Peter makes in 2:33, including (1) Jesus was exalted to the right hand of God, (2) Jesus received the promise of the Spirit, and (3) Jesus has poured out the gift of Spirit. See Bock, *Acts*, 130–131.

markedness is introduced.

Voice	Conjunction
Middle	καί
Passive	Asyndeton, καί

Mood	Conjunction
Subjunctive	ἄν, ἵνα
Imperative	Asyndeton, οὖν

Regarding the use of conjunctions, enhancement stands as the primary usage. In the three speeches of Peter, the conjunctions καθώς, ἕως, καθότι, and ἵνα are found only in the Pentecostal speech, while καί, ὡς, and ὅτι are shared in all speeches. The conjunction καθώς in 2:22 introduces the emphatic stative verb. In 2:24, there is a conjunction καθότι which is a variation of ὅτι to explain (hypotactic clause of elaboration) why death was unable to hold Jesus. This usage establishes a cause and effect relationship between events. It takes a similar function as γάρ to provide a causal or inferential connection of hypotaxis of enhancement. The conjunction ὅτι which is the most common conjunction other than καί and δέ offers various explanations for the argument (2:24; 2:25; 2:27; 2:29; 2:30; 2:31; and 2:36), while the conjunction οὖν concludes different sections and indicate the challenge to the audience (2:30; 2:33; and 2:36).<sup>45</sup> The conjunction οὕτε, ἕως, and ἵνα are used in the quotation of the Old Testament. The conjunction οὕτε is used twice in 2:31 to highlight the resurrection of Christ. The conjunction ἕως in 2:35 indicates the temporal sense to emphasize the victory of the Messiah by the use of the subjunctive θῶ (place), pointing out a hypotactic clause of enhancement.

<sup>45</sup> The final οὖν conjunction in 2:36 indicates the end of the speech. See Padilla, *The Acts of the Apostles*, 156.

Only in Acts 2:14–36	Shared conjunctions in Petrine texts	Quotations in Acts 2:14–36
καθώς, ἕως, καθότι, ἵνα	καί, ὡς, ὅτι	οὔτε, ἕως, ἵνα

The conjunction καί (52.7%) is the most common element in this passage, while the conjunction δέ (3.6%) is used in the quotation from the Old Testament. The quotations in 2:17–21 follow the conjunction καί, while the quotations in 2:25–28 are introduced as a projection of David. Apart from the quotations, the speaker uses the conjunction καί to point out the contemporary situation. The conjunction δέ is only used twice in this passage (2:26 and 2:34), and both are quotations from the prophecy of David. The phrase ἔτι δὲ καὶ in 2:26 also introduces a paratactic clause of extension to describe the situation. The conjunction δέ in 2:34 points out two contrast statements to highlight what David did not do but said.<sup>46</sup> The conjunction οὐδέ in 2:27 which introduces a hypotactic clause of enhancement explains that the abandonment of the soul to the realm of the dead is related to the experience of corruption.<sup>47</sup> The speaker suggests the reason with the conjunction γάρ (2:15, 25, and 34), and points out the contrast with the conjunction ἀλλά (2:16) to clarify the Pentecostal phenomenon.<sup>48</sup> Verbal processes (λέγει and εἶπεν, say and speak) provide two hypotactic clauses of locution in 2:34 to contrast the situation of David and the Messiah. The conjunction ἀλλά in 2:16 introduces the alternative explanation of the event by denoting the prophecy of Joel by pointing out

<sup>46</sup> Runge, *Discourse Grammar of the Greek New Testament*, 28.

<sup>47</sup> The term ἰδεῖν is used as the object of the verb δώσεις.

<sup>48</sup> The primary function of ἀλλά is to point out the discontinuous. See Lunn, “Categories of Contrast in New Testament Greek,” 49; Brannan, “The Discourse Function of ἀλλά in Non-Negative Contexts,” 7.



the adversative sense as a paratactic clause of the extension.<sup>49</sup> This usage contrasts the misunderstanding of the drunkenness to the fulfillment of Joel's prophecy about the pouring out of the Spirit, and the participle *εἰρημένον* (speak) in 2:16 introduces the prophecy of Joel.<sup>50</sup> It is not realistic to understand the disciples as drunk because it is the third hour in the morning, and along with the enhancement led by the conjunction, this explanation shows that there is a similarity between wine and the Spirit although this juxtaposition is incorrect.<sup>51</sup>

The particle *πρίν* (again) in 2:20 introduce a hypotactic clause to enhance the certainty by indicating the temporal sense, while the phrase "the great and glorious day of the Lord" (*ἡμέραν κυρίου τὴν μεγάλην καὶ ἐπιφανῆ*) stands as the subject of the infinitive *ἔλθειν* (coming), which refers to a dramatic intervention of God in history.<sup>52</sup> The parallel clauses which are introduced by the pattern *οὔτε...οὔτε* emphasize that Christ is not seized by the death to highlight the core issue of resurrection which brings salvation for all who believe.<sup>53</sup> The paratactic clauses extend the special contrast between what people have done and what God has done. The use of hypotaxis, on the other hand, focuses on explaining the meaning of the prophecy and on elucidating the significance of Jesus of Nazareth. The participant chains in this passage include the chain of the audience, God (God, the Spirit, and Christ), and God's servants (prophets and apostles). The speaker includes himself into the group of God's servants, and now he carries on the prophecy and explains the phenomena of the fulfillment. The status of those who are filled with the

<sup>49</sup> Porter, *Idioms*, 205.

<sup>50</sup> The term *εἰρημένον* is a passive participle which refers to the work of God who speaks through the words of Joel. See Schnabel, *Acts*, 135.

<sup>51</sup> Bock, *Acts*, 111.

<sup>52</sup> The preposition *πρίν* is used to a subsequent time, pointing out that the eschatological clock is ticking. See Bock, *Acts*, 117.

<sup>53</sup> Schnabel, *Acts*, 147.

Spirit represents the power of God and emphasizes the promise in the Old Testament.

Apart from the use of the conjunctive system, infinitives and participles form various embedded clauses to provide more explanations for the main clause. The speaker uses infinitives to depict what God will do which has been prophesied in the Old Testament, and now the peak of God's work is seen in the event of Jesus. The participles depict what happened to Jesus which fulfilled the utterances of God's servants. The use of participles leads to the emphases of the new identity of the audience, the new understanding of Jesus, and the real purpose of the prophecy. The shift of the actors of these verbal nouns points out the focus from the audience to Jesus who fulfills the prophecy of the ancestors. The following table represents the uses of infinitives and participles.

Infinitives	Participles
God's work in the events of Jesus	New identity of the audience from Jesus' resurrection

This speech takes place on the day of Pentecost which is the feast to remember the third month after Hebrews left Egypt (Exod 19:1) when the Law was given. This festival context implies that a new era is open: the Law was given, and three thousand people were killed in the Old Testament, whereas the Spirit is given and three thousand people are baptized in the New Testament. The extension emphasizes God's power in wonders, the elaboration is used to explain the special work of God upon Jesus further, and the enhancement focuses on the events that are around the resurrection of Jesus. On the one hand, the cataphoric clause turns the emphasis to draw the attention of the audience. Anaphora, on the other hand, focuses on Jesus as a unique figure, whereas cataphora puts stress upon the content of the resurrection and anointment of Christ. This

passage is in a spoken form, while the anaphoric reference points to what has been talked about in the text. Apart from the quotation, anaphora is used in clauses of asyndeton. The cataphoric references are indicated in asyndeton after forms of address as “Men of Judea and those who live in Jerusalem” (2:14) and “Men of Israel” (2:22). In addition, the speaker employs the stative verb in a clause with the conjunction *καθώς*. Imperfective verbs are used in clauses linked by the conjunctions *ὡς*, *γάρ*, and *καί* or in asyndeton. Middle and passive verbs are used in clauses linked by the conjunction *καί*. Subjunctives are used after the conjunctions *ἄν* or *ἵνα*. Imperatives are used in either asyndeton or the conclusive conjunction *οὕτως*. Following the shift of the subjects of the infinitives, one can see that the speech emphasizes that the day of the Lord is prophesized in the ancient time and now is fulfilled by the death of the Holy One, and now the speaker links the death of Jesus to the whole picture of the promise in the Old Testament. The uses of the participle place stress upon the extraordinary events of Jesus, and the contrast between David and the Davidic Messiah. The fulfillment of God’s promises is revealed through Jesus Christ that although the wicked people have killed Jesus on the cross, God raises him from the dead to show the position of Christ Jesus. The Scripture supports the witness of the Twelve that Jesus is the one who was dead and brought back to life through resurrection.<sup>54</sup> This Jesus is the one whom God has made as both Lord and Christ who brings the new identity for the audience to enter the house of God.

### *Closing Summary*

This section demonstrates the components of the field, tenor, and mode in Acts 2:14–36.

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<sup>54</sup> Bock, *Acts*, 126.



Regarding the field of this discourse, the speaker focuses on the connection between the unique identity of Jesus and the Pentecostal phenomenon. This passage is about realizing Jesus as the peak of God's acting through the servants: the prophets in the Old Testament have proclaimed the special acts that God would do, and the disciples now are experiencing the pouring out of the Holy Spirit as the fulfillment. The whole speech starts from explaining what happened to the apostles is the work of the Holy Spirit, not drunkenness. By further elaborating this situation, the speaker attempts to link this event to the prophecy about Jesus who is dead and is brought back to life through resurrection to fulfill the prophecy in the Old Testament. This speech indicates that although people have misunderstood the ministry of Jesus or even have been involved his death, now the speaker entrusts the audience to pay attention to the uniqueness of Jesus as both the Lord and Messiah through the resurrection.

As to the analysis of tenor in this passage, the whole discussion is given by the speaker to the audience to talk about what Jesus has done or what God has done through Jesus. The speaker attempts to elucidate the phenomenon of the pour of the Holy Spirit, to lead the audience to understand who Jesus is, and to ask the audience to respond accordingly. When the speaker uses imperatives, he proclaims himself as Peter with the eleven. In this case, the speaker emphasizes the shared witness of the apostles while giving commands. The receivers of the imperatives are "men of Jews," "men of Israel," and "all the house of Israel," and the range expands from the ethical concept to the whole house of Israel. They misunderstood the phenomenon of Pentecost and now are included into the house of Israel to share salvation in Christ although they have participated in the execution of Jesus by the hands of those outside the law. They have heard about the

ministry of Jesus but have not known about the meaning of the crucifixion. Subjunctives indicate the coming of salvation which is brought through the resurrection of Jesus. Therefore, the speaker points out the witness of the resurrection and asks the audience to understand the unique identity.

The analysis of mode in this passage indicates that cohesive chains of reference manifest that Peter quotes from the Old Testament to argue for the identity of Jesus, pointing out that they are not drunken but filled with the Spirit. The speaker asks the audience to listen to what he wants to say with cataphoric usages and to prove God's words with anaphoric clauses. In other words, cataphora is used to introduce new information, whereas anaphora explains the sayings in the Old Testament; cataphora elucidates the significance of Jesus, whereas anaphora refers to the prophecy to prove the unique identity of Jesus. The stative form is placed after the conjunction *καθώς*, while the middle verb is put after the conjunction *καί*. The speaker tends to use asyndeton to indicate imperative, and subjunctives are used in clauses with the conjunctions *ἄν* or *ἵνα*. The speaker expresses events about Jesus and asks the audience to pay attention to the promise to which they should respond. Although the audience did not know they have participated in the crucifixion of Jesus, Peter reminds them about this issue and asks them to repent. The interactions between Jesus and God become the foundation for the audience to have a new identity.

#### Analysis of Acts 3:12–26

This section focuses on the linguistic components field, tenor, and mode of the speech in Acts 3:12–26.

### *Field Analysis of Acts 3:12–26*

In Acts 3:12–26, the significant objects or entities are God, Lord, and names of many persons. Every discussion should be based on the power of God, while many proper names appear at the sections of the beginning and end to affirm what has been talked about in the ancient time. God plays the most crucial role in this passage, standing as the subject of different processes. The primary person and number usage in this passage is the third person singular form, which is associated with God's actions. The use of the third person plural form also focuses on God's work through the prophets. God is addressed as being the God of the ancestors (3:13), bringing the author of life from the dead (3:15),<sup>55</sup> having foretold through all the prophets that the Messiah would suffer (3:18), sending the Christ (3:20), and giving promises (3:22–26). The term *θεός* is indicated in 3:13 and 3:15 as the subject of the verbs *ἐδόξασεν* (glorify) and *ἤγειρεν* (raise up). In 3:18, the term *θεός* is the subject of *προκατήγγειλεν* (foretell), and in 3:20, the phrase *προσώπου τοῦ κυρίου* (before the Lord) refers to the presence of God since Christ is indicated as the one who will be sent by God. In 3:21, God is described as the one who has spoken through the mouth of all his prophets. In the prophecy of Moses in 3:22, God is indicated as the subject who would send the prophet like Moses. In 3:25–6, the promise was made by God to the ancestors, and God is also the one who spoke to Abraham. God's (*αὐτοῦ*) servant would be raised by God to fulfill His work.

Jesus Christ is another crucial figure in this passage. Christ is described as the one who is the servant of God and rejected by people (3:13), is killed but brought back from the dead (3:15), is the source of the healing miracle (3:16), is prophesized to suffer (3:18),

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<sup>55</sup> The speaker connects the concept of the author of life with the resurrection to confirm that God has glorified Jesus. See Schnabel, *Acts*, 210.



and is the one who fulfilled the prophecy (3:22). In 3:13, Jesus is directly pointed out as the object of God's action to whom people respond. Although Pilate was determined to release Jesus and people denied him, God glorifies him. In 3:14, there is a contrast between the murderer and the one who is holy (Christ). In 3:15, Christ is described as the prince of life who was killed and is the one that God has raised from the dead. In 3:16, the speaker emphasizes that it is the faith of this Jesus Christ that heals the man. In 3:18, the prophecy of Christ's suffering is introduced, and in 3:20, Christ becomes the gift from God to be sent to people. In 3:22, the prophet like Moses refers to Christ, who stands as the subject of the verb *λαλήσῃ* (say). Moses and Abraham stand as examples who say the promises from God in the quotations of the Old Testament. The prophet is indicated in 3:23, and in 3:25, Christ is modified as the seed of Abraham. In 3:26, the phrase *τὸν παῖδα αὐτοῦ* (his servant) refers to Jesus Christ, and he is the one sent to bless. Terms about communication highlight a contrast between different understandings and responses towards Jesus: God has glorified Jesus, but people have rejected him. The speaker leads the focus from people to God, meaning that it is not people's piety which heals, but it is because of the name of Jesus who has been claimed by the prophets in the Old Testament. In the category of abstract, the idea of "all" or "every" is emphasized to represent a public witness, pointing out what God will do in the last days, especially in the prophecy about Christ. In addition, the speaker talks about the event in the last days to indicate the connection of the time and God's prophecy.

In this passage, material processes describe the actions of God and of people towards Jesus. Verbal processes in this passage point out people's attitude towards the event of Jesus' crucifixion and point out the prophecy about the relationship between the

Jesus' event and God's promise. The interaction between material and verbal processes consistently manifests the actions of people out of ignorance, but now Peter points out a different result if they follow the divergent path because of God's sayings and actions. The processes where God stands as the actor represents a contrast between God's works and people attitudes towards Jesus. There are two verbs whose subject is Jesus. In 3:16, the verbs ἐστερέωσεν (strengthen) and ἔδωκεν (give) are practiced by Jesus to explain the healing event. In other words, the speaker emphasizes the healing event is based on the work of Jesus. There are two mental processes where people stand as the senser in 3:12 to indicate their amazement from the healing event. Two mental processes in 3:16 emphasize the witness of the people about the lame person. Material processes in 3:13 and verbal processes in 3:14 where people are the actor put stress upon the accusation that people have rejected Jesus. The material processes in 3:19 where people are the actor point out repentance, while the material process formed by the verb ἀποστείλη (send) in 3:20 indicates the fulfillment of the prophecy. The mental and material processes where people stand as the subject in 3:23 indicate the prophecy of the authority of the one who is raised by God. There is only one mental process where God is the senser in 3:13 to emphasize that Jesus is glorified. The verbal processes where God is the senser refer to the prophecy in the Old Testament. Material processes can be separated into two categories. The first category indicates what God has done to anoint Jesus as Christ (3:13, 18, 20, and 22) and the second focuses on salvation from Jesus (3:25 and 26). The interaction of these processes is surrounded by the work of God upon Jesus which brings salvation for those who believe, as well as people's different attitudes towards Jesus. Below is a table which represents the uses of different types of processes:

Process	Subject	Verse	Verb	
Material	God	15	ἤγειρεν	
		18	ἐπλήρωσεν	
		20	ἀποστείλη	
		22	ἀναστήσει	
		25	διέθετο	
		26	ἀπέστειλεν	
	People	13	παρεδώκατε	
		13	ἤγειρεν	
		15	ἀπεκτείνατε	
		19	μετανοήσατε	
		19	ἐπιστρέψατε	
		23	ἐξολεθρευθήσεται	
Mental	People	12	θαυμάζετε	
		12	ἀτενίζετε	
		16	θεωρεῖτε	
		16	οἶδατε	
		22	ἀκούσεσθε	
		23	ἀκούση	
	God	18	προκατήγγειλεν	
		21	ἐλάλησεν	
		25	εὐλογηθήσονται	
		Moses	22	εἶπεν
		Christ	22	λαλήση
		Prophets	24	ἐλάλησαν
24	κατήγγειλαν			
Verbal	People	14	ἠρνήσασθε	
		14	ἠτήσασθε	
	God	18	προφητεύσουσιν	
		21	ἐλάλησεν	
		25	εὐλογηθήσονται	
	Moses	22	εἶπεν	
	Christ	22	λαλήση	
	Prophet	24	ἐλάλησαν	
24		κατήγγειλαν		

There are two major parts of quotations from the Old Testament in this passage (3:22–23 and 3:25), and both of them are introduced by verbal processes (Moses said,



and God said). The prophecy from Moses explains that Jesus is the prophet who is raised (*ἀναστήσει*) by God and everyone should listen (*ἀκούσεσθε*) to him. One can see the interaction between material processes of what God has done and mental processes of what people should react. In addition, the speaker uses verbal processes to indicate the proclamation of the last day from the prophets since Samuel. The promise to Abraham in 3:25 indicates that God has made (*διέθετο*) the promise to bless (*ευλογηθήσονται*) people who are (*ἐστε*) heirs of the prophets. God now arises (*ἀπέστειλεν*) his son to fulfill this promise to bless people by turning them from wicked ways. Therefore, the distribution of the types of process represents that this passage focuses on the language in action: what really happened to Jesus in the actual world, while the reflection of the event is less indicated.<sup>56</sup>

Regarding verbal aspect, the speaker uses the perfective form to describe what has happened to Jesus and employs the future form to point out the prophecy which are quotations from the Old Testament. There are three imperfective verbs in 3:12 and 3:16 (excluding *ἐσμεν* in 3:15, *δεῖ* in 3:12, and *ἐστε* in 3:25) which highlight the reactions of the audience. In 3:12, the speaker asks why the crowd marvels (*θαυμάζετε*) and stare at (*ἀτενίζετε*) the apostles who practice miracles, while in 3:16, the speaker emphasizes that the audience has seen (*θεωρεῖτε*) the healing event. These terms point out that the audience has difficulty understanding what is happening about the healing event. There are two stative forms in 3:16 and 3:17. In 3:16, the term *οἶδατε* (know) emphasizes that the audience has known this lame person, and now through the name of Jesus he is healed.

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<sup>56</sup> The ratio of the usages: material process (16/38); mental process (8/38); verbal process (10/38); relational process (4/38).

In 3:17, however, the stative form οἶδα (know) emphasizes that the apostles indeed know that people have rejected Jesus out of ignorance. The speaker establishes a contrast between the previous ignorance and the present understanding, and this parallel introduces the encouragement of expecting the audience to give up the rejection, but to accept Jesus based on their new knowledge through the healing event. Here is a chart which shows the use of verbal aspect.

Verbal Aspect	Content
Stative	What apostles and the audience have known
Imperfective	Current situation that people have witnessed the healing event
Perfective	The crucifixion of Jesus by the rejection of the people

As to ergativity, there are two passive forms in this speech. The first is used in 3:23 to indicate the consequence of those who do not listen to the prophet is that they would be utterly rooted out of the people. The second one points out the outcome of God's promise to Abraham in 3:25 that all the descendants of Abraham will be blessed. In both cases, God stands as the divine subject, while human beings are the real object of these actions. In addition, there are seven middle verbs in this passage. Apart from the terms which can only be in the middle form, the verb ἠρνῆσασθε (deny) in 3:14 emphasizes that the Jews by themselves have denied the holy one and desired a murderer, but God responds to their actions by raising Jesus from the dead. In addition, the middle form ἀκούσεσθε (listen) in 3:22 points out the willingness of hearing and obeying the prophet like Moses. People have participated in the crucifixion of Jesus due to their ignorance, but by God's prophecy or covenant through prophets or ancestors, people are expected to take better action after listening to the speech. In these cases, the speaker tends to highlight people's reaction by the middle form. Here is a chart which represents

the use of ergativity.

Ergativity	Content
Middle	People have participated in the rejection of Jesus by themselves
Passive	God will punish and bless when people have different responses

This passage records Peter's speech to continue explaining God's fulfillment of the promise to Abraham's offspring that points out the focus of Jesus' death and resurrection. The speaker talks about people's ignorance which results in their rejection of Jesus being crucified on the cross, but now the healing event manifests the power of Jesus' resurrection. Now, every Jew of Jerusalem is called to listen to the speech and to know Jesus as God's messianic Servant who fulfills God's promise to Israel. The teaching of resurrection also stands as the reason for the arrest and the interrogation which lead to the next scenario. At the same time, many have believed after listening to the speaker, who are numbered about five thousand (Acts 4:4). The resurrection is the central topic of the discourse which brings up different responses based on different understandings about the speech. The interaction among various participants shows that the healing is in the name of Jesus who had been rejected by people out of ignorance, but the speaker appeals the turning point is now here. The miracle manifests the significance of Jesus who fulfills the promises that God would bless people by turning each of them from the wicked ways. The primary interaction focuses on the unique identity of Jesus, including how the apostles heal the lame person in the name of Jesus, how people made the wrong choice to reject Jesus, and how God would reverse the situation by blessing the descendants of Abraham after the suffering, the death, and the resurrection of Christ. This speech indicates that the preacher asks the listeners to repent and to turn to God although they have participated in the crucifixion of Jesus. The speaker emphasizes that the apostle



indeed understands that people who have known this lame person for a long time have rejected Jesus out of ignorance and participated in the crucifixion. Now the event of the healing in the name of Jesus provides a new understanding of God's words and deeds, indicating that God has exalted Jesus.<sup>57</sup> Therefore, this speech points out the interactions among Jesus, the audience, and the prophets in the Old Testament which highlight the expectation of the speaker: the audience should respond accordingly since they have now known the connection between Jesus and the prophecy. This discourse focuses on God's action through Jesus and people's response to Jesus. The following chart shows the markedness of verbal aspect and ergativity.

Verbal Aspect	Ergativity	
What the audience and apostles have known	Participation in the rejection	Marked
Witness of the audience	God's punishment and blessings	↑ Unmarked
People's rejection of Jesus		

### ***Tenor Analysis of Acts 3:12–26***

The major participants are the speaker and the audience (the crowd in Solomon's Portico, Men of Israel, brothers, and the children of the prophets). An essential participant who does not say or do anything in the speech but stands as the key figure to trigger Peter's speaking is the lame person who is crippled from birth.<sup>58</sup> He is initially introduced in 3:2 and is indicated in 3:12 after the healing event. The healing event points out the significance of Jesus as well as the whole event of crucifixion and resurrection.

The speaker is indicated as Peter who sees the amazement of people (3:12) and

<sup>57</sup> Merida, *Acts*, 48.

<sup>58</sup> Luke's description manifests features with the physiognomic consciousness of the Greco-Roman world. See Parsons, *Body and Character in Luke and Acts*, 109–23; Goodman, *Roman and Jerusalem*, 279.

has witnessed the killing of the author of life (3:15–17).<sup>59</sup> The first person plural form in 3:15 emphasizes the witness of the death and the resurrection of Jesus. Therefore, the group to which the speaker belongs has witnessed that people reject Jesus due to their lack of correct knowledge, but now they need to respond accordingly because they have seen and heard the witness. The speaker employs the first plural form to extend the range of the witness regarding Jesus, meaning that it is not the witness of his own, but the corporate witness shared by all apostles. The whole speech begins with two questions in 3:12 with the particle τί in order to point out that the fantastic healing event takes place in the name of Jesus who is the proclaimed Messiah. The first person singular form in 3:17 points out that the inappropriate action toward Jesus is based on ignorance and the speaker knows this. There is no optative form in this passage, and there are two imperatives in 3:19 which are placed after 3:17. The number changes from plural to singular to express that the speaker emphasizes that it is his understanding of the ignorance of people, and also it is the speaker who wishes the audience to respond properly. The commands μετανοήσατε (repent) and ἐπιστρέψατε (turn) ask the audience to response: repent and turn to God (3:19).

Here is a chart which shows the use of the imperative:

Verb	Commander	Receiver
μετανοήσατε	Peter	Brothers
ἐπιστρέψατε	Peter	Brothers

There are two subjunctives in 3:20 after the conjunction ὅπως to indicate the

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<sup>59</sup> Healing and salvation are two different things but can be related to each other. See Talbert, *Reading Acts*, 54.

purpose clauses.<sup>60</sup> The subjunctives in this verse point out the purpose of following the commands in 3:19. In other words, to repent and return brings the coming of the times of refreshing and the coming of Messiah. Two subjunctives *λαλήση* (say) and *ἀκούση* (listen) are used in 3:22–23 to emphasize whatever the prophet like Moses would say, people should listen to him. Along with these subjunctives in 3:22–24, the future-tense verbs *ἀναστήσει* (arise), *ἀκούσεσθε* (listen), *ἔσται* (be), and *ἐξολεθρευθήσεται* (root out) express expectancy of certainty which focuses on what the prophecy of the prophet like Moses. The future-tense verb *ἐνευλογηθήσονται* (bless) brings the audience back to the time of Abraham. The future-tense and subjunctive forms emphasize the prophecy and to establish a setting to affirm the authenticity of the promise in the prophecy.

Here is a chart which represents the use of the subjunctive:

Verb	Actor	Result
<i>ἔλθωσιν</i>	Times of refreshing	Messiah is sent
<i>ἀποστείλῃ</i>	God	Messiah is sent
<i>λαλήσῃ</i>	The prophet	Listen
<i>ἀκούσῃ</i>	The prophet	Those who do not listen will be destroyed

The following chart summarizes the use of the mood system:

Mood	Content
Subjunctive	Point out the fulfillment of the prophecy
Imperative	Ask people to repent and to turn to God

The listeners are addressed as those who are surprised by the miracle (3:12), handed Jesus over to be killed, rejected Jesus in the presence of Pilate (3:13), asked to have a murderer to be released (3:14), killed the author of life out of ignorance (3:15–17), witnessed the healing miracle (3:16), and called the children of the prophets who should

<sup>60</sup> Porter, *Idioms*, 232.



turn to God (3:19–25). The second person plural form links to four things: (1) the action of the audience, (2) their reaction toward the healing event, (3) what they have done to Jesus, and (4) how they are expected to react after witnessing this event and listening to Peter’s speech. When the speaker refers to the prophet like Moses in the Old Testament, he must presume that the audience should understand this quotation in order to make the argument convincing. In this case, this usage suggests that a significant part of the audience should be Jews rather than Gentiles.<sup>61</sup> The Jewish audience is called “Men of Israel,” which refers to the entire people of Israel, the people of God.<sup>62</sup> This form of address emphasizes the status as “God’s chosen people and descendants of Jacob,” through which the speaker wants to shift the focus from people’s ability to God’s power for healing.<sup>63</sup> Apart from the use of the pronoun, the participant “you” (plural) stands as the subject of many verbs. It is the subject of the verbs θαυμάζετε (marvel) and ἀτενίζετε (gaze) in 3:12 which represent the amazement of the people. In 3:13, it plays the role of the subject of the verbs παρεδώκατε (hand over) and ἡρνήσασθε (deny) where the pronoun ὑμεῖς is indicated which emphasizes that the crowds would be the same group of people who deny Jesus in the presence of Pilate. The pronoun ἡμῶν in 3:13 emphasizes the shared Jewish identity of the speaker with the audience, which focuses on God’s work through both the ancestor and the apostles.<sup>64</sup> Furthermore, the pronoun ὑμεῖς is used again in 3:14, serving as the subject of the verbs ἡρνήσασθε (deny) and ἠτήσασθε (ask). This pronoun puts stress upon “you” to be the ones who deny the Holy One and the ones

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<sup>61</sup> This speech takes place in the temple which also indicates that the audience should be Jews. See Juel, “Hearing Peter’s Speech in Acts 3,” 48.

<sup>62</sup> The term “you” first refers to the crowds in the court, but also the entire people of Israel (3:12).

<sup>63</sup> Kurz, *Acts of the Apostles*, 71.

<sup>64</sup> Kurz, *Acts of the Apostles*, 71.

who ask for a murderer. Therefore, these verses create a contrast between God and the audience, especially their actions towards Jesus. The pronoun ἡμεῖς is indicated at the end of 3:15 to form a contrast between “you” and “we,” meaning that “you” are the ones who deny, but “we” are those who witness the whole event. Also, the subject “you” is embedded in the verbs θεωρεῖτε (look) and οἶδατε (know) in 3:16, pointing out the genitive form of the pronoun ὑμῶν at the end of the verse. In 3:17, the term “you” again is the subject of ἐπράξατε (perform) where the pronoun ὑμῶν is pointed out who is addressed as “brothers” to reflect their shared Jewish identity.<sup>65</sup> In 3:20, the pronoun ὑμῖν is used to point out that Christ is the one who was appointed for “you.” In 3:22, the pronoun “you” is employed three times, while the subject of the verb ἀκούσεσθε (listen) is also “you.” In 3:25, the pronoun ὑμεῖς which is the subject of the verb ἐστε (be), and the pronoun ὑμῶν is pointed out to link “you” and “your ancestor.” The pronoun of “you” is used three times as ὑμῖν, ὑμᾶς, and ὑμῶν in 3:26 to highlight the relationship between God’s promise and the audience. Therefore, the interaction between different participants in this speech indicates that the audience has participated in the rejection of Jesus out of ignorance. The speaker points out that the healing event is an extension of the power of the resurrection of Jesus. People need to take the chance to respond correctly. The tenor of this passage focuses on Peter and Jews who come to the temple. The speaker uses the mood system to recall the prophecy of the Old Testament and to ask the audience to repent.

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<sup>65</sup> Bock, *Acts*, 173.

### *Mode Analysis of Acts 3:12–26*

This discourse is a speech of Peter, meaning that the whole passage is a projection. Different types of pronouns and conjunctive elements are used several times in this passage to establish cohesive chains of reference. The relative pronoun is anaphoric to introduce more information of the antecedent. The relative pronoun  $\delta\upsilon\iota$  in 3:13 is anaphoric, pointing to Jesus who is glorified by God. This pronoun brings forth two hypotactic clauses of elaboration formed by  $\text{παρεδ\omega\kappa\alpha\tau\epsilon}$  (hand over) and  $\text{\u0397\r\nu\~\nu\eta\sigma\alpha\sigma\theta\epsilon}$  (deny), and both verbs point out the attitude of the crowd toward Jesus. The pronoun  $\delta\upsilon\iota$  in 3:15 is anaphoric in a hypotactic clause to point back to the one whom they killed, focusing on God's work upon Jesus. In addition, the relative pronoun  $\text{\u03c9\~\nu}$  is anaphoric to indicate that they have witnessed the whole event. After the main clause in 3:15, there are two hypotactic clauses of elaboration which are formed by  $\delta\upsilon\iota$  with  $\text{\u0397\gamma\epsilon\iota\text{r}\epsilon\upsilon\text{v}}$  (raise up) and  $\text{\u03c9\~\nu}$  with  $\text{\u03b5\sigma\text{m}\epsilon\upsilon\text{v}}$  (be). In this case, the healing story manifests the power of Jesus. In addition, In 3:16, another hypotactic clause of elaboration is used with the verb  $\text{\u0395\delta\omega\kappa\epsilon\upsilon\text{v}}$  (give) in company with the relative pronoun  $\text{\u0397}$ , and in 3:18, there is another hypotactic clause of elaboration which is formed by the verb  $\text{\u03a0\text{r}\text{o}\kappa\alpha\tau\~\eta\gamma\gamma\epsilon\iota\lambda\epsilon\upsilon\text{v}}$  (foretell) accompanied by the relative pronoun  $\text{\u0391}$  which is anaphoric to indicate that what God fulfilled is foretold through all prophets. The relative pronoun  $\delta\upsilon\iota$  in 3:21 is anaphoric to emphasize that this is the one who must remain in heaven. The relative pronoun  $\delta\upsilon\iota$  starts another hypotactic clause of elaboration with the verb  $\text{\u0394\epsilon\iota}$ , and the relative pronoun  $\text{\u0399\~\nu}$  starts another hypotactic clause of elaboration with the verb  $\text{\u0395\lambda\~\alpha\lambda\eta\sigma\epsilon\upsilon\text{v}}$  (say). In the saying of Moses in 3:22, the relative pronoun  $\text{\u038c\sigma\alpha}$  establishes a hypotactic clause of elaboration



with the verb *λαλήσῃ* (say). In 3:24, the verb *ἐλάλησαν* (say) is used as a hypotactic clause of elaboration which follows the relative pronoun *ᾧσοι*. In 3:25, the relative pronoun *ᾧς* establishes a hypotactic clause of elaboration with the verb *διέθετο* (ordain).

The pronoun *τούτῳ* in 3:12 is exophoric to refer to the healing of the lame person.<sup>66</sup> The term *αὐτόν* at the end of this verse is anaphoric, referring to this person who is healed. Starting from 3:13, the work of Pilate opens the discussion about the event of Jesus. Peter indicates that God has glorified Jesus, and through the name of this Jesus, Peter and John heal the man who was lame from birth. Peter brings up the questions by the term *τί* in 3:12 with two verbs in the imperfective form to indicate the reaction of the healing event. The pronoun *τοῦτον* in 3:16 is cataphoric, describing that this person is the one they have seen (imperfective aspect) and known (stative aspect). Furthermore, the adverb *οὕτως* is used in an ellipsis to point back the event itself, which would point out the way that is through the death of Jesus on the cross, emphasizing God's work upon Jesus. It is reasonable to conclude that anaphora and cataphora serve different functions: anaphora points out the witness the audience has seen (about Jesus and the lame man); cataphora emphasizes God's work through Jesus. The uses of the referential devices highlight the major figures: Jesus and the lame person who is healed in the name of Jesus. The following chart indicates the uses of anaphora and cataphora.

Type	Verse	Pronoun
Anaphora	3:12	<i>αὐτόν</i>
Cataphora	3:16	<i>τοῦτον</i>
	3:23	<i>ἥτις</i>

Hypotaxis anaphorically states the attitude of the audience towards the witnesses

<sup>66</sup> This pronoun should be masculine. See Bock, *Acts*, 168.

of Jesus and towards the testimony of the lame person, while parataxis cataphorically indicates the contrast between what people have done and what God has done to Jesus.

The chart below points out the paratactic clauses in this passage.

Verse	Conjunction	Finite Verb
12	ἥ	ἀτενίζετε
13	Asyndeton	ἐδόξασεν
14	δέ	ἠρνήσασθε
14	καί	ἠτήσασθε
16	καί	ἐστερέωσεν
16	καί	ἔδωκεν
17	καί	οἶδα
18	δέ	ἐπλήρωσεν
19	οὖν	μετανοήσατε
19	καί	ἐπιστρέψατε
24	δέ	ἐλάλησαν
24	καί	κατήγγειλαν
25	Asyndeton	ἐστε
26	Asyndeton	ἀπέστειλεν

Let us now attempt to extend the observation into the use of conjunctions where marked elements are used. Regarding verbal aspect, in 3:12, the imperfective verbs θαυμάζετε (marvel) and ἀτενίζετε (stare at) are connected by the conjunction ἥ, while the first clause is asyndeton. The conjunction ἥ in 3:12 points out the explanation of the amazement in a paratactic clause which is based on the idea that the crowd thought that the apostles practiced the healing miracle by themselves. In other words, this conjunction links the two questions to challenge the audience about their thought. The imperfective verb θεωρεῖτε (seen) in 3:16 is in an embedded clause led by a relative pronoun which is also modified by the stative verb οἶδατε (know). In 3:17, the conjunction καί starts a paratactic clause of extension along with the verb οἶδα (know), while the phrase καὶ οὖν

(and now) leads the clause of enhancement to develop the argument.<sup>67</sup> The following charts indicate the use of conjunctions where markedness of verbal aspect is introduced.

Verbal Aspect	Conjunction
Stative	καί
Imperfective	ἤ

Regarding ergativity, let us start with the passive verbs. The passive verb ἐξολεθρευθήσεται (root out) in 3:23 is in the apodosis while the protasis emphasizes the authority of the prophet. Another passive verb ευλογηθήσονται (bless) is found in 3:25 in a clause led by the conjunction καί. Both cases are parts of Old Testament quotations, focusing on the prophecy fulfilled by God. The middle verb ἡρνήσασθε (deny) in 3:14 is used in a clause led by the conjunction καί. The middle form ἀκούσεσθε (listen) in 3:22 is led by the conjunction ὡς to compare Jesus to the prophet like Moses. In addition to the conjunction δέ in 3:14, the verse starts with parataxis of extension which is introduced by the verbs ἡρνήσασθε and ἠτήσασθε (deny and ask, middle voice, connected by καί), indicating the subsequent actions of the people. As to tenor, now one should consider the mood system. The imperatives μετανοήσατε (repent) and ἐπιστρέψατε (turn) in 3:19 follow the conjunction οὖν and are connected by the conjunction καί. In this verse, there are two paratactic clauses led by two verbs μετανοήσατε and ἐπιστρέψατε (repent and turn, jointed by the conjunction καί) to conclude the sections and indicates the challenge to the audience with the imperatives. The subjunctive λαλήσῃ (say) in 3:22 is introduced by the particle ἄν and the subjunctive ἀκούσῃ (listen) in 3:23 is used in the protasis. There is a

<sup>67</sup> This phrase is used ten times in the book of Acts which is used as a transition to the application of the speech. See Bock, *Acts*, 173; Peterson, *The Acts of the Apostles*, 178.



hypotactic clause formed by the pattern *ἐάν* with the subjunctive *ἀκούσῃ* (listen) to lead the third class conditional hypothetical consideration. The following charts indicate the use of conjunctions where markedness of ergativity and mood is introduced.

Voice	Conjunction
Middle	<i>καί, ὡς</i>
Passive	Asyndeton, <i>καί</i>

Mood	Conjunction
Subjunctive	<i>ἄν, ἐάν</i>
Imperative	<i>οὔν, καί</i>

Regarding the use of conjunctions, enhancement stands as the primary usage. In the three speeches of Peter, the conjunctions *ὡσπερ* and *ὅπως* are found only in the speech in the Solomon Portico, while *καί, ὡς,* and *ὅτι* are shared in all speeches. The conjunction *ὡσπερ* in 3:17 shows the ignorance of the leaders just like the audience. In 3:20, the phrase *ὅπως ἄν* emphasizes the positive enhancement about the result of repentance to point out the purpose of the previous discussion, meaning that the goal of repentance and being converted is the coming of Christ and the days of refreshing.

Only in Acts 3:12–26	Shared conjunctions in Petrine texts	Quotations in Acts 3:12–26
<i>ὡσπερ, ὅπως</i>	<i>καί, ὡς, ὅτι</i>	<i>ὡς, δέ, καί</i>

One can see that the conjunction *δέ* is used five times in this passage (3:14, 15, 18, 23 and 24), and the use in 3:18, 23 and 24 are a part of a quotation. In 3:23, the conjunction *δέ* is used in the citation, and in 3:24, this conjunction follows the quotation and points out the fulfillment of the days after Samuel in a paratactic clause. The conjunctions *δέ* in 3:14, 15, and 18 point out the sequence of what the audience has done

as a part of the fulfillment of the prophecy. The conjunctions *δέ* in 3:14 and 15 introduce the series of the contractive actions of the audience: they denied the Holy One but accepted a murderer; they killed the author of life, but God brings him back to life.<sup>68</sup> In 3:18, the conjunction *δέ* starts a paratactic clause alongside the verb *ἐπλήρωσεν* (fulfill). This clause is used as an adversative extension since the subject shifts to God changes the discussion to focus on God's prophecy concerning the suffering of Christ. The speaker uses the conjunction *καί* (50%) to emphasize the contemporary situation, including what the audience did. The conjunction *δέ* (18%), on the other hand, indicates a deeper situation of what happened, introducing Jesus as the Righteous One and the author of life, pointing out the contrast between who Jesus is and who people think he is. In 3:12, there are two interrogatives which are connected by the conjunction *ἤ* to establish paratactic clauses of extension, and the conjunction *ὡς* introduces an embedded clause of enhancement accompanied by the participle *πεποιηκόσιν* (do). This participle is followed by an articular infinitive *περιπατεῖν* (walk) which points out the purpose and result of the healing and serves the function of enhancement to indicate the further explanation of why they gaze the apostles.<sup>69</sup> The conjunction *ὅτι* points out the understanding of the apostles and the saying of Moses, and the term *οὖν* emphasizes repentance as the response after listening to the speech. The terms *γάρ*, *ἵνα*, and *ἀλλά* are missing in this speech. This speech uses conjunctions to put stress upon the action of repentance to leave ignorance, but not many explanations are given probably because the audience should have known the work of God due to their Jewish background. The conjunction *οὖν* in 3:19 points out

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<sup>68</sup> Lunn, "Categories of Contrast in New Testament Greek," 40.

<sup>69</sup> Bock, *Acts*, 168.

the resultant extension, introducing the problem based on the preceding argument to repent and be converted which are connected by an additional extension with the conjunction *καί*.<sup>70</sup> The conjunction *ὅτι* provides various explanations for the argument (3:17 and 22), while the conjunction *οὖν* concludes the accusation but turns to the call to repentance. In the first place, the audience was expecting the explanation of the healing event, but not they are asked to turn to God.<sup>71</sup> In the projection of what Moses said, there is a hypotactic clause of enhancement formed by *ἀναστήσει* (arise).

Apart from the conjunction, there are infinitives, participles, and asyndeton which form different types of clauses. The infinitive points out the influence of God's work on Jesus, modifying the actions of God as well as the witnesses of Jesus. The primary subjects of the infinitive are God or Jesus, and the infinitives explain the result of God's action by modifying different processes. The participles explain the starting point and the result of the gospel: God sends the message of peace through Jesus who is ordained by God, and those who believe will be saved. This way of the expression matches the argument to prove the unique identity of Jesus through whom God's work is done. In 3:13, a clause of asyndeton is formed by the verb *ἐδόξασεν* (glorify) to find a paratactic clause of extension where the subject *ὁ θεός* (God) is placed before the verb as the emphasis. The speaker employs this verb to indicate that Jesus is the servant of God in the prophecy and God has glorified Jesus so that he has the power to do signs and wonders.<sup>72</sup> The participle *κρίναντος* (judge) in 3:13 introduces an embedded of enhancement of hypotaxis which is a genitive absolute with the genitive *ἐκείνου* to

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<sup>70</sup> Peterson, *The Acts of the Apostles*, 179; Dunn, *The Acts of the Apostles*, 42.

<sup>71</sup> Schnabel, *Acts*, 214.

<sup>72</sup> Bock, *Acts*, 175; Porter, *Idioms*, 199.



modify Pilate's decision about Jesus which is indicated by the infinitive ἀπολύειν (release). The demonstrative pronoun ἐκείνου is used to not only refer to Jesus but to introduce an intervening statement.<sup>73</sup> The infinitive χαρισθῆναι (give free) denotes what the people ask, and this contrast implies the blindness of choice.<sup>74</sup> Following the verb δεῖ, there is an infinitive δέξασθαι (receive) which belongs to the catenative construction, pointing out affirmation of Jesus remaining in heaven.<sup>75</sup> The participle λέγων (say) in 3:25 introduces an embedded clause of enhancement with the verb ἐνευλογηθήσονται (bless), pointing to God who made the covenant with ancestors and said to Abraham. Furthermore, the participle ἀναστήσας (arise) points out the temporal relationship between events, and God is the implied subject.<sup>76</sup> The actors of the participles shift from the speaker to God, while actors of the infinitives put more emphasis upon the audience. In this case, the speaker tends to modify God's different works and to ask the listener to respond differently based on the new understanding of Jesus which was missed before. The subjects of the infinitives and participles indicate that the speaker tends to emphasize that Christ is rejected in front of Pilate by people, but God has raised him from the dead. In this case, the speaker tends to modify God's different works and to ask the listener to respond differently because of the new understanding of Jesus which was missed before. The following table represents the uses of infinitives and participles.

Infinitives	Participles
People's different attitudes towards Jesus	The special identity of Jesus

Asyndeton is used to form a paratactic clause of extension with the verb

<sup>73</sup> Porter, *Idioms*, 135.

<sup>74</sup> Bock, *Acts*, 170.

<sup>75</sup> Porter, *Idioms*, 197.

<sup>76</sup> Peterson, *The Acts of the Apostle*, 185.

*ἀπέστειλεν* (send) in 3:26 which modifies the blessing from Christ. Regarding the repetition, the participant connections include chains of the audience, God (Lord and Christ), and the servants of God (ancestors in the Old Testament and the speaker). These usages indicate that the speaker tends to emphasize that the whole healing event is in the name of Jesus Christ who God has glorified, but it is just a sign to point out the fulfillment of the prophecy of God through His servants (ancient and contemporary times).

This speech takes place after the healing event in a spoken mode. The speaker uses anaphora in asyndeton. The cataphoric clauses are placed after the accusation of the participation of the people in the crucifixion of Jesus. Cataphoric clauses focus on the work of God through Jesus while the anaphoric clause highlights the witness about Jesus as well as the healing event. Furthermore, the speaker describes the attitudes towards Jesus in hypotaxis, while points out the contrasts between the actions of God and people in parataxis. Stative verbs are introduced in an embedded clause or in a clause after the conjunction *καί*, while imperfective verbs are used in asyndeton or linked by the conjunction *ἦ*. Passive verbs are used in asyndeton or after the conjunction *καί*, while middle verbs are placed after the conjunctions *καί* and *ὡς*. Subjunctives are placed after the conjunctions *ἄν* or *ἐάν*, while imperatives are in clauses after the conjunctions *οὕτως* and *καί*. This passage is a public speech to the people of Israel who have witnessed the healing event in the temple. They are amazed by the healing event but do not know its meaning.<sup>77</sup> Out of ignorance, they have rejected the Holy One and the Just, and they are asked to turn away from the wicked ways. In addition, they are called children of the

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<sup>77</sup> Merida, *Acts*, 48.

prophets who will listen to the prophecy of Moses to recognize the unique identity of Jesus.

### ***Closing Summary***

This section represents the analysis of field, tenor, and mode of Acts 3:12–26. Regarding the field of this discourse, the transitivity analysis emphasizes the relationship between God’s work or word and people’s understanding or response. Material and verbal processes highlight that what people have done and said needs to reflect based on what God has said and done. The use of the stative form represents an aspect of focusing on the subject since the speaker employs the term οἶδα (know).<sup>78</sup> Therefore, the speaker describes his argument by contrasting “you know” (plural form) and “I know.” In other words, the apostle knows that they rejected Jesus out of their ignorance, but now they know and see the healing event. Therefore, they are expected to make an appropriate response. The arrangement of ergativity manifests that the speaker tends to use middle and passive voices to denote the interaction between what people have done or should do and what God would do or have done. The contrast between how people reject Jesus and how God glorifies Jesus stands as the central point of this passage, and it also indicates that human beings become the obstacle of denying God’s work.

As to the analysis of tenor in this discourse, the major participants are Peter and the audience. Regarding the secondary participants, the interaction between God and people is still the focus. God’s action is the foundation to which people respond, and how people react should be based on their understanding of the assertions that God has made

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<sup>78</sup> Porter, *Idioms*, 40.



through his servant(s). The usages of person and number also represent the interaction between God and “you” (the audience) which can be separated into two different groups: those with correct and incorrect responses to God. The whole speech starts from the amazement and doubt about the healing, and Peter attempts to link this event to the power of Jesus. In addition, this Jesus who is rejected is the one that the prophet spoke about in the ancient time. The correct response of the apostle leads to healing, and this pattern stands as an example to encourage people to respond appropriately. The usages of the person and number also support the idea of the interaction between God’s work and people’s response. The system of tenor in this passage represents that the speaker encourages the listeners to have a proper response since they have witnessed the events of the healing in the name of Jesus. Also, the audience understands the prophecy in the Old Testament about the coming prophet, and now Jesus is the one who is expected to come (3:20–26). The speaker delivers messages of people’s attitudes toward Jesus which reflect their positions to God. People (the crowd) have rejected Jesus because of their ignorance, but now the speaker brings them back to Jesus who is proved by God through significant sayings of the prophets in the past and amazing healing event in the present.

The analysis of mode in this passage indicates that the speaker employs cohesive devices of reference to depict the healing event is the fulfillment of God’s promise through Jesus. Anaphora in this passage functions to indicate the witness, whereas cataphora pays attention to the work of God through Jesus. The repetition of individual lexical items highlights different responses of people. People of God should recognize the true meaning of the healing event based on their understanding of God’s prophecy which is now fulfilled in Jesus. The cohesive devices propose that Peter describes the people

who are astonished by the amazement as the same group of people who participate in the crucifixion of Jesus. Peter asks them to repent and be converted so that their sins can be blotted out. The use of paratactic clauses establishes contrasts between what people do and what God does to Jesus. The hypotactic clauses, on the other hand, points out the attitude of the audience toward the witnesses (about Jesus and the lame man) or points out further explanations about the unique identity of Jesus. In this passage, God is the backstage driving force for foretelling and fulfilling the prophecy, and people need to be converted based on the core of this prophecy which is brought by Christ. The speaker points out how people do to Jesus because of ignorance, but at the same time indicates the evidence of Jesus' particular identity to expect the audience to respond differently. Therefore, this is a well-structured speech after the healing event from Peter as the speaker to the Jews in the temple as the audience, talking about people's rejection out of ignorance and now repentance is expected since Jesus fulfills the prophecy in the Old Testament.<sup>79</sup>

#### Analysis of Acts 10:34–43

This section focuses on the linguistic components field, tenor, and mode of the speech in Acts 10:34–43.

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<sup>79</sup> This passage belongs to the Lucan description of the beginning of the new people of God and concludes the miracle of healing the lame man in the name of Jesus Christ of Nazareth (Acts 3:1–26). This speech, according to Talbert, can be separated into two parts: 12–16 and 17–26. The primary point of the first part is to explain that the healing happened by the name of Jesus whom the Jerusalemites denied but God raised from the dead. The second part focuses on repentance of the Jerusalemites for several reasons: (1) for their former actions of denying and killing Jesus, (2) for the sin that can be blotted out, (3) for their not being cut off from the people, (4) for the fulfillment of the covenant with Abraham, and (5) for the advantage of the privileged position. It testifies the fulfillment of God's promise to Abraham's descendants and adverts repentance of the people. The second part of the speech is usually formed as the climax of the other speech (2:38), although this speech demonstrates the new movement under the name of Jesus which is the primary concern of Luke's works. Being healed is not the same as being saved, but healing evokes faith and brings salvation. See Talbert, *Reading Acts*, 54–56.

***Field Analysis of Acts 10:34–43***

The passage in Acts 10:34–43 is a speech of Peter which is delivered to Cornelius, his relatives and close friends in his house, as well as some of the believers from Joppa, and later it is written down as a document. In this passage, the principal objects and entities are God, Lord, Spirit, and the speaker focuses on the proof in the first part of his speech by pointing out many names of persons. In this discourse, God is depicted as the one who shows no partiality (10:34), accepts those who fear him and do what is right (10:35), delivers the good news through Jesus Christ (10:36), has appointed Jesus of Nazareth with the Holy Spirit and power (10:38), has raised up Jesus from the dead (10:40), and has chosen people as witnesses (10:41). Jesus is described as the one who preaches peace (10:36), does good things and heals all who under the power of the devil (10:38), is killed on a cross and brought back from the dead (10:39–40), reveals to witnesses after resurrection (10:41), commands the apostles to preach to the people about his identity (10:42), is the judge of the living and the dead (10:42), and is testified by the prophets (10:43). In this case, the main characters are God and Jesus who are introduced by the speaker in various processes. The audience can understand who Jesus is not only by listening to the speech, but also by what these people have known for a long time. In this passage, the speaker emphasizes that the audience has understood the message of preaching the good news of peace through Jesus' work which represents the guidance of God for people to know the special identity of Jesus that is witnessed by the apostles and is confirmed by God. The speaker applies the title the Lord to Jesus and emphasizes that Jesus' ministry, crucifixion, and resurrection provide salvation for everyone who believes in him. Jesus is brought back from the dead by God who also influences the moral life of



people so that they become godly people, both Jews and Gentiles.

Material processes in this passage focus on the work of God or Jesus, and relational processes are used to point out the identity of Jesus or God's attribute. The speaker employs many finite verbs to emphasize the attributes of God and the events of Jesus. The first verb with the third person singular form is ἔστιν (be) in 10:34 where the speaker points out an attribute of God, and the next ἔστιν (be) is used in 10:35 to describe that God accepts everyone who fears Him and does right things. In 10:36, God stands as the subject of the verb ἀπέστειλεν (send), and by using the next ἔστιν (be), the speaker shifts the subject to Jesus who also stands as the subject of the verb ἐκήρυξεν (proclaim). In 10:38, God again becomes the subject of the verb ἔχρισεν (anoint) and the verb ἦν (be), while Jesus is the subject of the verb διήλθεν (pass through).<sup>80</sup>

Furthermore, the pronoun αὐτός is used frequently to refer to God and Jesus. In this speech, there is an interaction between the action of God and the moral life, as well as the issue of life and death and the resurrection of Jesus. Jesus is the subject of the verb ἐποίησεν (do), while God becomes the subject of the verbs ἤγειρεν (raise up) and ἔδωκεν (give). In 10:42, the subject of both the verbs παρήγγειλεν (command) and ἔστιν (be) is Jesus. In this case, the speaker attempts to interweave the usages of God and Jesus as subjects of different verbs to compare what Jesus has done to God's work in order to prove that Jesus is the one in whom should be believed. Therefore, the speaker shows that the impartiality of God is known through what happened to Jesus.

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<sup>80</sup> Jesus is placed at the beginning of the clause, and this arrangement represents the emphatic feature. See Bock, *Acts*, 398.

Process	Subject	Verse	Verb
Material	God	36	ἀπέστειλεν
		38	ἔχρισεν
		40	ἤγειρεν
		40	ἔδωκεν
	Jesus	38	διῆλθεν
		39	ἐποίησεν
		23	ἀνείλατε
		26	ἠγαλλιάσατο
		26	κατασκηνώσει
		36	ἐσταυρώσατε
Relational	God	34	ἔστιν
		38	ἦν
	Those fear God	35	ἐστιν
	Jesus Christ	36	ἐστιν
		42	ἐστιν

In this passage, mental processes in 10:34 and 10:37 indicate what the speaker discerns and what the audience understands, while verbal processes point out the testimonies about Jesus by John the Baptist and the prophets in the Old Testament. Verbal process in 10:42 establishes a link for the apostles who are the witnesses to proclaim that the special relationship between God and Jesus confirms salvation based on God's impartiality.

Process	Subject	Verse	Verb
Mental	The apostle	34	καταλαμβάνομαι
	The audience	37	οἴδατε
Verbal	John	37	ἐκήρυξεν
	Jesus	42	παρήγγειλεν
	The prophets	43	μαρτυροῦσιν

Material processes in this passage focus on the work of Jesus or God's action through Jesus, while God stands as the major actor of these processes. In addition, relational processes indicate the identity of Jesus, especially how God's confirmation of

the witness that Jesus is the special anointed one. The interaction among these processes reports the central role of Jesus, whose unique identity is confirmed by God's different works. Material processes where God is the actor focus on what God has done through Jesus to bring salvation, while relational processes where God is the subject indicate God's impartiality and relationship with Jesus (being with him). On the other hand, material processes where Jesus is the actor pay attention to the ministry of Jesus who did good and made witnesses. The identity as the Lord and the judge of the living and the dead is highlighted in relational process. In this passage, the distribution of different types of process indicates that this speech begins to talk about reflection of Jesus' events than other Petrine speeches in Acts.<sup>81</sup>

Regarding verbal aspect, the perfective form focuses on the events of Jesus, including the promise of God and what happened in history as a shared background to support the main argument. In 10:34, there is an imperfective verb *καταλαμβάνομαι* (apprehend) in 10:34 to denote what the speaker has understood after knowing the story of Cornelius. Apart from the verb of *εἰμί* (be), the imperfective form is *μαρτυροῦσιν* (bear witness) in 10:43 which focuses on the witnesses of the prophets in the past and the witnesses of the apostles in the present. There is only one stative verb in 10:37, and there is no future form in this speech. The stative form *οἶδατε* (know) emphasizes the mental status of the subject which is pointed out as *ὕμεῖς* at the beginning of this clause. The audience has known about Jesus and his works for a long time which becomes the basis of their understanding of Peter's speech. In this case, the whole argument that Peter makes is based on the truth that "you" (the audience) know. In other words, the apostle

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<sup>81</sup> The ratio of the usages: material process (9/18); mental process (2/18); verbal process (3/18); relational process (4/18).



emphasizes that “you” are those who know the message of God and the work of Jesus, and at the same time, “you” are the ones who now listen to the speech. One can represent the use of verbal aspect diagrammatically as follows:

Verbal Aspect	Content
Stative	The truth that the audience knows
Imperfective	Witnesses of the prophets and apostles
Perfective	The events of Jesus

As to ergativity, there is no passive verb in this passage. The only middle form *καταλαμβάνομαι* (apprehend) can be found in 10:34 where Peter opens his mouth to emphasize his amazement of God’s impartiality because Cornelius who receives God’s vision is a Gentile. This emphasis leads to the following proclamation of the gospel of Jesus to Gentiles and opens a new era for the mission. The middle form points out the participation of the speaker himself to understand the guidance of God which leads both the speaker and the audience to the stage to see the impartiality of God. The following chart shows the markedness of verbal aspect and ergativity.

Verbal Aspect	Ergativity	
The truth that the audience knows	Participation to understand	Marked
Witnesses of the prophets and apostles	God’s guidance	↑
The events of Jesus		Unmarked

### *Tenor Analysis of Acts 10:34–43*

This passage is a speech of Peter to the Gentiles, especially Cornelius and his relatives as well as friends in Caesarea. The first person singular verb *καταλαμβάνομαι* (overtake) is used only once in 10:34 where the speaker emphasizes that God’s impartiality is now seen and understood by him. In addition, the speaker belongs to a group of people who are witnesses of Jesus (a verbless clause in 10:39). This group of people does not only

witness the crucifixion event, but they also eat (συνεφάγομεν) and drink (συνεπίομεν) with Jesus after his resurrection (10:41). Furthermore, they belong to the same category with the prophets in terms of the witness of salvation (10:43). Regarding the audience, the primary participant is Cornelius who is a centurion of the Italian Cohort (10:1). He is described as a devout man that fears God, gives much alms, and prays to God (10:2). After receiving a vision, Cornelius sends two of his household servants and a devout soldier to Joppa. Then he calls his relatives and close friends to listen to the speech who become the dominant group of the audience. The term οἶδατε (know) in 10:37 points out that what the audience indeed understands is the good news of peace through Jesus Christ. In 10:39, the speaker indicates that there are people who killed Jesus on a cross, but the speaker tends to separate them from the listeners. The audience, however, is different from those in Acts 2 and 3 but refers to those in the nations who can be accepted by the Lord for fearing God and doing what is right. In this passage, the dominant mood is the indicative form while there are no imperative nor subjunctive forms in this discourse. It is not necessary for Peter to summon the audience because the reason Cornelius and his companions come to Peter is to listen to his words. One can expect that other imperatives which point out what the speaker encourages the audience to do will appear after indicating the work of God through Jesus, but the situation is more complicated: the Spirit of God intervenes by falling upon all who listen to the speech before Peter finishes his speech.<sup>82</sup> The lack of the subjunctive denotes that the speaker wants to avoid confusion but to give positive statements since this is the first time for him to share the

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<sup>82</sup> In 10:48, Peter gives instructions that the audience should be baptized in the name of Jesus. This situation shows that Peter would want to use the imperative to ask the audience to be baptized and the believers should practice this ceremony, but the speech is interrupted by the pouring down of the Holy Spirit. This phenomenon also responds to Peter's comment that no one can withhold the work of the Holy Spirit. See Padilla, *The Acts of the Apostles*, 169.

gospel to the Gentiles. It is not necessary to use subjunctives to set up hypothetical situations or to use modal forms, but instead, Peter wants to make authentic affirmations.

There is a parallel between this speech and the speech in Acts 2:14–36. In Acts 2, the speech is interrupted by the question of the audience (2:37), but the speaker immediately gives commands (2:38).<sup>83</sup> One can expect that the speaker wants to indicate what the audience should do, but since the Holy Spirit intervenes in the speech, the speaker stops. In the speech, the speaker leads the audience to focus on Jesus Christ from whom the good news is given, and the forgiveness is provided (10:36, 43). Furthermore, the speaker shows that the acceptance of the people in all nations (including Gentiles) results from God's impartiality which is revealed now.<sup>84</sup>

### ***Mode Analysis of Acts 10:34–43***

This passage is a speech of Peter in the book of Acts, and therefore, it is a projection from 10:34. In addition, various types of pronouns provide referential purposes. The relative pronouns offer more details to modify the antecedent. The relative pronoun ὃν in 10:36 explains what Jesus has done, and the participle εὐαγγελιζόμενος (bring good news) introduces an embedded clause of elaboration to clarify that God sends the message by preaching peace through Jesus Christ. In 10:37, the relative pronoun ὃ indicates the temporal reference. Along with the conjunction ὡς, a paratactic clause of extension is

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<sup>83</sup> Dunn, *The Acts of the Apostles*, 27.

<sup>84</sup> In this speech, according to Dunn, allusions to the Old Testament bring an entrance to the dominant theme of the death and resurrection of Jesus to point out God's impartiality. Peter tells that usually, a Jew should not interact with a Gentile, and here is the beginning of the association with Gentiles. See Dunn, *The Acts of the Apostles*, 140. Talbert indicates that Peter explains that the one who gives the forgiveness of sin to Israel also provides salvation to the Gentiles because God never shows predilection. Peter first shows the impartiality of God, and further indicates God's mercy to everyone humble before God. Then he focuses on Jesus through whom salvation of God can be received to both Jews and Gentiles. See Talbert, *Reading Acts*, 110.



found in 10:38, and the relative pronoun  $\delta\varsigma$  establishes a hypotactic clause of elaboration to explain Jesus' work. The conjunction  $\omega\varsigma$  provides an analogy to indicate similar cases of the argument. The pronoun  $\omega\tilde{\nu}$  in 10:39 introduces a hypotactic clause to elaborate the content of the witness. In 10:39, there is another pronoun  $\delta\upsilon\tilde{\nu}$  which refers to Jesus, and the participle  $\kappa\rho\epsilon\mu\acute{\alpha}\sigma\alpha\nu\tau\epsilon\varsigma$  modifies how people kill him. The relative pronoun  $\omicron\tilde{\iota}\nu\epsilon\varsigma$  in 10:41 establishes a hypotactic clause of elaboration to denote that they have been eaten and drank with the Lord.

The pronoun  $\omicron\tilde{\iota}\tau\omicron\varsigma$  in 10:36 is anaphoric usage, pointing back to Jesus Christ who preaches peace. This pronoun starts a paratactic clause of extension as an asyndeton clause near the end of 10:36, and this clause emphasizes the range of salvation through Jesus which is for all people.<sup>85</sup> The term  $\tau\omicron\upsilon\tilde{\tau}\omicron\nu$  in 10:40 is cataphoric, indicating this is the one whom God raises from the dead, and along with the term  $\mu\acute{\alpha}\rho\tau\upsilon\sigma\iota\nu$  (witness) in 10:41, the wording opens a court or judicial context.<sup>86</sup> The nominative  $\omicron\tilde{\iota}\tau\omicron\varsigma$  in 10:42 is anaphoric, indicating that this same person who is ordained by God is the one who commands the apostles to preach. The term  $\tau\omicron\upsilon\tilde{\tau}\omega$  in 10:43 is cataphoric to point out that he is also the one about whom all prophets testify with the imperfective aspect.<sup>87</sup> Therefore, the rationale of using these clauses is what follows: cataphora is used to indicate God's work, whereas anaphora is used to put stress upon the unique identity of Jesus. The speaker focuses on God's impartiality which is the central idea, and the rest of the texts elaborate on this concept. The following chart shows the uses of anaphora and cataphora:

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<sup>85</sup> Schnabel, *Acts*, 501.

<sup>86</sup> Padilla, *The Acts of the Apostles*, 171–72.

<sup>87</sup> Bock, *Acts*, 399.

Type	Verse	Pronoun
Anaphora	10:36	οὗτος
	10:42	οὗτος
Cataphora	10:40	τούτον
	10:43	τούτω

The following chart indicates the paratactic clauses in this speech.

Verse	Conjunction	Finite Verb
35	ἀλλά	ἐστιν
36	Asyndeton	ἀπέστειλεν
36	Asyndeton	ἐστιν
39	καί	Omission
40	Asyndeton	ἤγειρεν
40	καί	ἔδωκεν
41	ἀλλά	Omission
42	καί	παρήγγειλεν
43	Asyndeton	μαρτυροῦσιν

This passage contains hypotaxis and parataxis to deliver the message about the extraordinary works of Jesus and their meanings to emphasize the impartiality of God, meaning that this discourse is a well-structured record and is an interaction between Peter and Cornelius and other members of the audience (mostly Gentiles). The speaker emphasizes salvation which is for both Jews and Gentiles in parataxis and uses hypotaxis to explain more details about Jesus. In 10:43, the imperfective verb μαρτυροῦσιν (bear witness) is in a clause of asyndeton, while the stative form οἶδατε (know) in 10:37 is also in a clause of asyndeton. Furthermore, the imperfective middle verb καταλαμβάνομαι (overtake) in 10:34 is in asyndeton. Therefore, in this passage, the speaker tends to use asyndeton to emphasize marked elements. The following charts indicate the use of conjunctions where markedness is introduced.

Verbal Aspect	Conjunction
Stative	Asyndeton
Imperfective	Asyndeton

Voice	Conjunction
Middle	Asyndeton
Passive	None

Enhancement stands as the primary function of the use. In addition, the speaker uses the conjunction *καί* (59%) to depict the contemporary actions and does not use *δέ* in this speech. Among the three speeches of Peter in Acts, there is no specific conjunction that is used only in Acts 10. No *οὐν* is found in this discourse which represents that the speaker has not yet concluded. Furthermore, the speaker indicates the further elaboration with the conjunction *ὅτι* (10:34, 38, and 42), and points out the contrast with the conjunction *ἀλλά* (10:35 and 41). The conjunction *ὡς* is used in 10:38, where the speaker explains the comparison between the work of John the Baptist and Jesus. Therefore, this speech uses different conjunctions to indicate God's work in the current time to show his impartiality. Based on what the audience has known and the witness of the apostle, the speaker emphasizes the death and resurrection of Jesus which brings in salvation.

The conjunction *ἀλλά* in 10:35 establishes a paratactic clause of extension to point out the adversative meaning of partiality as well as to indicate the alternative understanding of impartiality is that God accepts anyone who fears God and does what is right in all nations. This conjunction describes what equality means, and the phrase *ἐν παντί ἔθνεσι* (in every nation), which is placed forward, emphasizes this idea.<sup>88</sup> The conjunction *ἀλλά* in 10:41 provides a paratactic clause of extension to contrast with all

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<sup>88</sup> Bock, *Acts*, 396.



people and those who were chosen (us) modified by the participle *προκεχειροτονημένοις* (choose beforehand) to describe the witness with an emphatic stative form. The use of this conjunction emphasizes the issue of the witness, which is not revealed to all people but to those who are chosen. Both cases indicate that the speaker puts stress upon that the impartiality was neglected but now is exposed. The conjunction *ὅτι* in 10:34 which provides a hypotactic clause of elaboration to introduce the content of what Peter apprehends which is that God shows no favoritism and accepts people in every nation. The conjunction *ὅτι* in 10:38 which adds a hypotactic clause of enhancement to point out the reason of how Jesus works through those in need. Along with the participle *ὠρισμένος* (determine) in 10:42, the conjunction *ὅτι* after the infinitive *διαμαρτύρασθαι* (testify solemnly) introduces an embedded clause of enhancement to point out the purpose of the testimony.

Apart from the conjunction, there are infinitives, participles, and asyndeton which form different types of clauses. The shifting of the subjects of the infinitives and participles reflects the information flow that the speaker emphasizes Jesus is the revelation of God's impartiality. The major subjects of the infinitive are God or Jesus, while the participles manifest the figures in the discussion, from God, Jesus, to those who believe. The speaker employs infinitives to modify the actions of God as well as the witnesses of Jesus. Participles represent the work of God but later are used to give exhortation for the audience to believe in Jesus. The mode in this passage indicates that the speaker uses different devices to point out the work of Jesus which represents God's impartiality because everyone can receive salvation through this Jesus, both Jews and the Gentiles. The following table represents the uses of infinitives and participles.

Infinitives	Participles
The influence of God's work on Jesus	The actions of God and the witnesses of Jesus

In this passage, one can see that the hypotactic clause led by the relative pronoun  $\delta\upsilon$  in 10:36 opens a series of explanations to point back the impartiality of God, and the clauses after that (both hypotactic and paratactic clauses) serve to elaborate/develop the point that the speaker makes. To put it differently, the passage in Acts 10:38–43 becomes a completion of the central idea about God's impartiality which is not just an abstract concept, but now is operating in this situation.<sup>89</sup>

### ***Closing Summary***

This section represents the analysis of field, tenor, and mode of Acts 10:34–43.

Regarding the field of this discourse, Peter understands that the members in the audience should be mostly Gentiles, and therefore, the topic of this speech focuses on the attributes of God rather than the prophecy in the Old Testament to represent the ministry of Jesus and to witness his resurrection. The arrangement of verbal aspect shows that the special identity of Jesus can be understood not only based on what the audience would be hearing now but also based on what the audience would have known before. Ergativity manifests that the middle voice puts stress upon the amazement of how God gives grace to a Gentile officer, representing the impartiality of God. Verses 36–37 prove God's fairness by sending the message to Israel through the Messiah who is the Lord of all. Again, the qualifier "all" points out that there is no distinction between Jew and Greek to

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<sup>89</sup> Conzelmann, *Acts of the Apostles*, 84.

know God as the Lord of all.<sup>90</sup> Subsequently, the speaker focuses on what Jesus has done and how Peter and his companions become witnesses to develop the significant concept of God's fairness. It is this God who provides salvation through anointing Jesus, and it is the same God who chooses the apostles to witness the death and resurrection of Jesus. Now Peter, as one of the witnesses, shares this gospel to the Gentile audience.<sup>91</sup> As to the analysis of tenor in this passage, the speaker focuses on delivering the message to encourage the audience to rethink the relationship between God and the people. The attributes of God stand as the foundation of the whole discussion, meaning that the audience should respond according to the understanding of God and the identity of Jesus. There are two reasons for the lack of the use of the imperative form: (1) it indicates that the speech is interrupted by the pouring out of the Holy Spirit before Peter uses imperatives to instruct people to repent, or (2) it manifests the equal relationship between Peter and the audience, while the central part of the audience would be Gentiles, not Jews. In other words, this passage employs indicatives to show the relationship between the speaker and the audience, which represents that Peter wants to use more accurate assertions without hierarchical expression (imperatives). Furthermore, the interaction between placing God as the actor and placing Jesus as the subject argues that Jesus is the one ordained by God, and through this Jesus, one can receive salvation which represents God's impartiality. The usages of the person and number also support the idea of the attributes of God is the foundation on which God manifests His work through Jesus.

The speaker uses cataphora to focus on the work of God, whereas he employs anaphora to put stress upon Jesus. In addition, the speaker tends to use asyndeton to point

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<sup>90</sup> Johnson, *The Acts of the Apostles*, 192.

<sup>91</sup> Being a witness is a central feature of Peter's preaching. See Keener, *Acts*, 2:1804.



out stative, imperfective, and middle verbs. The term *καί* is the most common conjunction in this passage, and no conclusive conjunction *οὖν* is found. Following the changing of the subjects of infinitives and participles, the speaker provides more details to point out Jesus as the revelation of God's impartiality.

### **Conclusion**

In this chapter, one can see the field, tenor, and mode of the Petrine speeches. The field of 2:14–36 is about God's extraordinary work through Jesus, being testified by the ancestors who had experienced God's work and by various phenomena in the Pentecostal event. The field of 3:12–26 points out that although people once have rejected Jesus out of ignorance, now they have a new opportunity to know who Jesus is. The field of 10:34–43 represents the attributes of God, and the work of Jesus who provides salvation for the believers reflect these unique characteristics.

The tenor of 2:14–36 consists of Peter and the audience (people who live in Jerusalem). The tenor of 3:12–26 focuses on the relationship between the speaker and the audience (the crowd in the porch called Solomon's Portico). The tenor of 10:34–43 consists of the speaker and the audience (Cornelius and his relatives). The significant difference among these speeches is the identity of the audience. In 2:14–36, the audience refers to those who come to Jerusalem from all nations as the Diaspora and have participated in the crucifixion indirectly. The speaker explains the connection between Pentecost and the resurrection of Jesus as the fulfillment of the prophecy in the Old Testament. In 3:12–26, the audience is in the temple, meaning that they are Jews who directly rejected Jesus and put him to death. The speaker puts stress upon the accusation

that it is the audience who reject the Holy and Righteous One but ask for a murderer out of ignorance, and now the healing event which links to the power of the resurrected Jesus indicates a new way for people to repent. In 10:34–43, the primary members of the audience points to Gentiles who knew about the ministry of Jesus. The speaker uses indicatives without imperatives nor subjunctives to point out the impartiality of God which is manifested through the resurrection from the dead of Jesus. The speaker emphasizes his identity as a member of the witnesses in all speeches.

The mode of all passages represents a written form which records a vocal speech. Distinct identities of the audience influence the use of various clauses, and stick on different topics of the speeches, focusing on the power of God upon Jesus and on people's responses in 2:14–36, paying attention to the unique identity of Jesus in 3:12–26, and indicating God's impartiality in 10:34–43. The wonders of God's work in 2:14–36, the contrast between what people have done and what God has done to Jesus in 3:12–26, and on salvation for both Jews and Gentiles in 10:34–43 are demonstrated in parataxis. The identity of Jesus in 2:14–36, the encouragement of comprehending more details about Jesus in whose name the healing takes place in 3:12–26, and the witness of the events of Jesus in 10:34–43 are depicted in hypotaxis. Since in the speeches, hypotactic clauses are more than in written documents, hypotaxis provides more details about the main issues in these texts: Jesus' special identity in 2:14–36, leaving ignorance in 3:12–26, and God's impartiality through Jesus in 10:34–43. All these focus on the new understanding of Jesus with different types of clauses.

In the speeches of Peter, the most general function of the conjunction is enhancement, while the conjunction *καί* is the most common element. The speaker uses

ὡς to point out the previous understandings of the audience, and the conjunction ὅτι to provide further information. Among the speeches, the conjunctions καθώς, ἕως, καθότι, and ἵνα are used only in Acts 2:14–36. Apart from the use of ἕως and ἵνα in the quotations, the conjunction καθώς points out the old information, whereas καθότι indicates the reason for the new understanding. The whole argument focuses on the identity of Jesus, and the audience is those who witness the Pentecostal event. Therefore, the use of conjunctions highlights the way of explaining how unique Jesus is, which is emphasized by the incident. In Acts 3:12–26, the conjunction ὡσπερ emphasizes the past situation that people rejected Jesus out of ignorance, and ὅπως points out the outcome of repentance which is the core expectation from the speaker. The whole discussion focuses on the ignorance and repentance, and the audience is accused of being those who participate in the crucifixion, but their action is out of ignorance. Therefore, the conjunction highlights the problem of ignorance and puts stress upon repentance. In Acts 10:34–43, the conjunction ἀλλά points out the contrast between the previous understandings and the meaning of resurrection as the new information. The conjunction ὅτι, in addition, explains the meaning of Jesus' ministry and resurrection. The audience is Gentiles who know about Jesus' ministry, but they need to know salvation of Jesus' death and resurrection. Therefore, the conjunction leads to the understanding of the connection.

The passage in 2:14–36 manifests a speech between the apostle and the audience after the Pentecostal event to explain its phenomenon. This is a speech from Peter the apostle to the audience (Jewish Diaspora, devout Jews from every nation under heaven), which is talking about different attitudes towards Jesus: God has confirmed the identity of Jesus through the wonders of creation and the sayings of the ancestors, but there are



still people who reject this Jesus. The system of the transitivity emphasizes that their understanding should lead to a proper response. The figure Jesus plays the central role to reflect how God and people interact, meaning that because God has done many actions to confirm the unique identity of Jesus, and the audience is expected to respond accordingly. People should act according to what they sense, meaning that when they have witnessed the work of God, they should recognize Jesus as the anointed one. The Pentecostal event is a fulfillment of the Old Testament prophecy which asks the audience to pay attention to Jesus. A new era is open for people to have an appropriate response to Jesus.

The speech in 3:12–26 again is a speech between the apostle and the audience, while the audience refers to the Jews that go up to the temple after the healing event. Peter grasps the opportunity to explain the meaning of the healing miracle and link it to the unique identity of Jesus.<sup>92</sup> This speech indicates what God has said should be the foundation of the reaction of people, meaning that they should pay more attention to God's utterance through different prophets in ancient times, and should not reject Jesus out of ignorance. The interaction between God and people is still the focus of this passage, and Jesus stands as the bridge to show this interaction. People killed Jesus out of ignorance, but now they have known the identity of Jesus as well as the connection between the prophecy and Jesus. The healing event is the manifestation of God's promises fulfilled in Jesus. Therefore, the speaker expects the audience to respond appropriately.

The speech in 10:34–43 is a speech from the apostle to the audience, but the significant difference between this speech and the previous ones is the majority of the

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<sup>92</sup> Salvation is provided through the work of Jesus, and there is a strong link between the eschatological themes and the understandings of Christology in this section. See Bock, *Acts*, 165–66.

members of the audience to be Gentiles. This speech indicates that knowing God is the basis for people to react, and the ancestors stand as examples for confirming this concept. Since the participants include Gentiles, this discourse does not pay much attention to the actions of God in the Old Testament but puts stress upon the attributes of God, especially the equality of preparing salvation for all nations. The interaction between God and people is still the focus, but the speaker uses indicatives to provide assertions to elucidate the understandings of God and to establish the connection between God and Jesus, meaning that Jesus is the one who God sent to bring salvation to represent impartiality. The speaker points out how God accepts Gentiles into salvation: through Jesus.

## CHAPTER 5: ANALYSIS OF THE FIRST EPISTLE OF PETER

### Introduction

This chapter analyzes the linguistic components of field, tenor, and mode of the first epistle of Peter. The first epistle of Peter claims to be a letter from Peter, an apostle of Jesus, to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, which is written through Silvanus.<sup>1</sup> In the first epistle of Peter, the author teaches the reader to know how to rejoice in the suffering and how to prepare for the end of time since salvation is prepared by God for believers to receive the inheritance in heaven which manifests the unfading glory.

### Analysis of 1 Peter

#### *Field Analysis of 1 Peter*

The author emphasizes the teachings that are shared by all Christians and encourages the reader to praise God. The main reason for glorifying God is the living hope prepared by God through which the reader can rejoice in sufferings because the believer will receive

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<sup>1</sup> Doering states that the idea of Diaspora refers to (1) the Jewish Diaspora or (2) Christian Diaspora analogous to the Jewish Diaspora. In the first epistle of Peter, one can see that the Gentiles are included as members of the elect people, not by virtue of birth. These provinces, however, are mentioned in Acts 2 as the places from which those who have heard the preaching of Peter have come. See Doering, "First Peter as Early Christian Diaspora Letter," 231; Winbery, "Introduction to the First Letter of Peter," 5.



the inheritance in heaven.<sup>1</sup> The major lexical items of objects or entities are God, the Spirit, and Jesus. God chooses and protects His people; the Spirit sanctifies believers and moves them to witness or share the gospel; Jesus stands as the foundation and the goal of the faith for the reader to go through suffering, death, and resurrection. The author employs names of persons or places, especially names of the ancestors in antiquity, to support the main argument. In addition, Christ is an essential lexical usage in the domain of religious activities which is associated with God. The author employs a comparison between what happened in ancient time and the contemporary events to establish examples in order to encourage the reader to live by the will of God. In addition, the author employs words with temporal connotations to point out that God has given new life to believers, and therefore, they should not follow their past behaviors.<sup>2</sup> Instead, they should live in reverent fear during the time of sufferings. Both what God has done in the past and will do in the future influence one's attitudes, emotions, and moral behaviors in the present. God has prepared the unfading glory to Christ and to those who follow Jesus. The author sets up a contrast between how the believer behaved before and the new eternal life, which is now given to them; the purpose of this contrast focuses on the proper attitudes which are highly expected. One's understanding of God and His work stands as the foundation of one's moral life, especially in suffering.

In addition, one can see that the author interweaves the concepts of God, Lord, and Jesus Christ together so that the reader will pay attention to their relationship and be

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<sup>1</sup> The participle ζῶσαν (life) which introduces another hypotaxis describes the hope as a living one, not a dead one. See Grudem, *1 Peter*, 55.

<sup>2</sup> God the Father gave new birth as a new creation to provide an entrance into a new order of existence. See Jobes, *1 Peter*, 83; Hort, *The First Epistle of St. Peter*, 33.

able to focus on the work that God has done through Lord Jesus Christ.<sup>3</sup> Subsequently, the reader will know that the term “Lord” was used to refer to God but now can also be used to refer to Jesus Christ, realizing that there is a special relationship between God and Jesus. The author employs the genitive term θεοῦ to highlight the relationship between God and His people (1:2; 1:5; 1:23; 2:10; 2:15; 2:16; 2:19; 3:4; 3:17; 3:20; 3:22; 4:2; 4:10; 4:11; 4:14; 4:17; 5:2; 5:6; and 5:12), emphasizing the strong background of the work of God. There is a shift, however, from God or Christ to the believer who stands as the actor in the discussion. Again, one can see that the author employs different devices to depict what God has done to support the command to the reader. Also, the third person singular verb is used to set up a contrast between temporality and eternity, as well as the response to either one of them. The author indicates that all flesh is grass which withers and falls in a short time, whereas the word of God remains forever.<sup>4</sup> This type of verb emphasizes that the one who loves life should find it in the example of Jesus. Subsequently, there is a shift from the actions of the reader to those of God in 5:5–6. The section in 5:7–14 is the final word where God stands as the principal participant who blesses the reader. The primary usage of the third person singular verb is linked to what God would do by Himself or through His servants, while the third person plural verb focuses on the actions of those within whom the Spirit dwells. That is to say, the singular form puts stress upon God’s work, whereas the plural form emphasizes the actions of people who are moved by God.

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<sup>3</sup> The term θεός is indicated 39 times, the term κύριος is used 8 times, and the term Ἰησοῦς or Χριστός can be found 32 times.

<sup>4</sup> The participles ζώντος (live) and μένοντος (remain) introduce two other embedded clauses of elaboration, carrying the attribute values to modify the word of God. These two participles can modify either the word of God or God. There are minor differences between these two. This study, however, adopts the option of modifying the word of God because the word of God is the focus of the discussion. See Michaels, *1 Peter*, 77.

In this epistle, material processes represent different responding activities of human beings to God's work. Since the major lexical usage focuses on God and Jesus, the author points out them as the major actors in this letter. Therefore, the analysis of transitivity will focus on the processes where they stand as the major subjects. In the first two chapters, material processes indicate the actions of the reader to match the new status of being God's people. Near the end of the second chapter, the author employs material processes to describe Christ's actions as an example for the reader to follow. Later on, the primary actor turns to the reader again to focus on what he wants the reader to do after providing descriptions about God's work. Regarding mental processes, human beings stand as the main sener to represent love, joy, and to understand salvation. Through this type of process, the author depicts the redemption from Jesus as the center of what the prophet has proclaimed in antiquity and how people should react in the current day. Mental processes focus on what certain positions the reader should have in the imperative form. Subsequently, the author continues to pay attention to the reader who should have a better understanding regarding following the example of Jesus while facing the sufferings.

Process	Actor	Verse	Verb
Material	God	1:2	πληθυνθείη
		3:20	ἀπεξεδέχετο
		3:20	διεσώθησαν
		4:6	κριθῶσι
		5:6	ὑψώση
		5:7	μέλει
		5:10	καταρτίσει
		5:10	στηρίξει
		5:10	σθενώσει
		5:10	θεμελιώσει
	The reader	1:17	ἀναστράφητε
		1:18	ἐλυτρώθητε



		2:2	αὐξηθῆτε
		2:5	οἰκοδομεῖσθε
		2:11	στρατεύονται
		2:21	ἐπακολουθήσητε
		2:24	ζήσωμεν
		2:24	ιάθητε
		2:25	ἐπεστράφητε
		3:5	ἐκόσμουν
		3:9	κληρονομήσητε
		3:15	ἀγιάσατε
		4:1	ὀπίσασθε
		4:10	ἔλαβεν
		4:11	διακονεῖ
		4:11	χορηγεῖ
		4:13	κοινωνεῖτε
		5:2	ποιμάνατε
		5:4	κομειῖσθε
		5:5	ἐγκομβώσασθε
		5:5	ἀντιτάσσεται
		5:5	δίδωσιν
		5:9	ἀντίστητε
		5:12	στήτε
	Jesus Christ	2:21	ἔπαθεν
		2:22	ἐποίησεν
		2:23	παρεδίδου
		2:24	ἀνήνεγκεν
		3:18	προσαγάγη

Process	Senser	Verse	Verb
Mental	The reader	1:6	ἀγαλλιᾶσθε
		1:7	εὐρεθῆ
		1:8	ἀγαπᾶτε
		1:8	ἀγαλλιᾶσθε
		1:13	ἐλπίζατε
		1:22	ἀγαπήσατε
		2:2	ἐπιποθήσατε
		2:3	ἐγεύσασθε
		2:6	καταισχυνθῆ
		2:13	ὑποτάγητε
		2:17	τιμήσατε
		2:17	ἀγαπᾶτε

		2:17	φοβεῖσθε
		2:17	τιμᾶτε
		2:20	ὑπομενεῖτε
		2:20	ὑπομενεῖτε
		3:6	ὑπήκουσεν
		3:14	πάσχοιτε
		3:14	φοβηθῆτε
		3:14	ταραχθῆτε
		4:7	σωφρονήσατε
		4:7	νήψατε
		4:12	ξενίζεσθε
		4:13	χαίρετε
		4:15	πασχέτω
		4:16	αἰσχυνέσθω
		4:16	δοξαζέτω
		5:5	ὑποτάγητε
		5:6	Ταπεινώθητε
		5:8	νήψατε
		5:8	γρηγορήσατε
	Jesus Christ	2:22	εὐρέθη
		3:18	ἔπαθεν

Verbal processes emphasize the words of the prophets who receive the Spirit to confirm the identity of the people from God which is the foundation to ask believers to have a godly life. In addition, verbal processes point out examples of Jesus when he was facing persecution, meaning that the author encourages the reader to have proper verbal responses in persecution by speaking no deceit just as Jesus did. The quotations from the Old Testament are introduced by verbal processes. Relational processes describe the nature of God's word and God's people as well as the attributes of Christ. This type of process states the essential beauty of those who follow the will of God as well as their rewards. The interactions among these processes manifest that people need to have decent reactions or attitudes towards God's work based on the understanding of Jesus. The example of following the steps of Jesus to obey God's will stands as the groundwork to

direct the believer.

Process	Subject	Verse	Verb
Verbal	The prophets	1:11	ἐδήλου
		1:12	ἀνηγγέλη
	The reader	1:17	ἐπικαλεῖσθε
		2:9	ἐξαγγείλητε
		2:21	ἐκλήθητε
		3:9	ἐκλήθητε
		4:11	λαλεῖ
		4:14	ὀνειδίζεσθε
		5:14	ἀσπάσασθε
	Jesus Christ	2:23	ἀντελοιδόρει
		2:23	ἠπειλεῖ
		3:19	ἐκήρυξεν
Relational	The reader	1:15	γενήθητε
		1:16	ἔσεσθε
		2:25	ἦτε
		3:6	ἐγενήθητε
		3:13	γέννησθε
		3:20	ἔστιν
	Jesus Christ	3:22	ἔστιν
		4:1	πέπαυται
		4:11	ἔστιν

Among all processes, God plays the major character in the exhortation, and the members in every chosen church share the teachings about Jesus Christ so that they can stand firm in the fiery trial, manifesting love, joy, and representing their desire to understand salvation.<sup>5</sup> The reader, on the other hand, stands as the major senser to represent the responses towards Jesus Christ. Relational processes describe the attribute of God and God's work which have been proclaimed by the prophets in verbal processes. The distribution of the uses of process indicates that this letter focuses on the event in the

<sup>5</sup> The joy and love become the result of one's faith. See Moody, "1 Peter 1:3-9," 23.



actual world.<sup>6</sup>

Regarding verbal aspect, the perfective form shows the certainty that salvation from Jesus has been revealed, being declared by the prophets within whom dwells the Spirit of Christ. This form points out the commands which are related to the attitudes towards Jesus, including the encouragement to the reader but at the same time what people have done to Jesus in the past. Furthermore, when the reader stands as the major actor in the perfective form, these verbs point out what the author expects the reader to do. The imperfective form, on the other hand, indicates the emotional response of people to salvation (present tense) and points out how this salvation is proclaimed (imperfect tense). Regarding the description of the examples of Jesus in chapter two, both the perfective and imperfective forms describe the actions that Jesus has done with slight differences: the perfective form focuses on the nature of Jesus' innocence, whereas the imperfective form pays attention to how Jesus responds to the persecutor. The perfective verbs where Jesus stands as the subject introduce the backdrop that Jesus did not sin and no deceit was found in his mouth, whereas the imperfective form with the same subject views the actions from within as a whole, seeing it as an ongoing action in progress where Jesus did not return abuse nor threaten. In other words, when the author depicts the reality that Jesus committed no sin, the perfective form is used; when he portrays some details of specific actions, the imperfective form is employed.<sup>7</sup> This contrast agrees with the use of different types of process to encourage the reader to speak no evil due to the faith of Jesus. The stative verb emphasizes that because of what the Scripture has said, one needs to have a godly living style in sufferings on the basis of being aware of the nearness of the

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<sup>6</sup> The ratio of the usages: material process (59/144); mental process (49/144); verbal process (18/144); relational process (18/144).

<sup>7</sup> Köstenberger, Merkle, and Plummer, *Going Deeper*, 264–65.

end of all things. The stative verb *γέγραπται* (write) in 1:16 points out what has been written in the Scripture stands as the foundational command of being holy.<sup>8</sup> The stative verb *πέπαυται* (cease) in 4:1 emphasizes the satiation that those who have suffered in the flesh are done with sin, following the example of Christ. Furthermore, the stative verb *ἤγγικεν* (come near) in 4:7 indicates that the end is near, emphasizing that one needs to discipline oneself to follow the gospel which the Scripture has declared.<sup>9</sup> Therefore, the author represents his argument from the certainty of God's word to expect the reader to have a suitable response, especially in the time when the end is near. Under this circumstance, the desire to know and to experience the salvation that God has prepared has become the key to the correct lifestyle.

One can represent the use of verbal aspect diagrammatically as follows:

Verbal Aspect	Content
Stative	The Scriptures exhorts to be holy and done with sin while the end is near
Imperfective	How salvation is proclaimed and people's responses to it
Perfective	The certainty that salvation is revealed through Jesus who committed no sin

As to the pattern of ergativity, the passive form points out the actions that God has done by Himself or through His servants, addressing the actions of human beings under the inspiration or movement of God. In other words, God stands as the divine sources of these actions to lead certain human behaviors. The middle form, on the other hand, indicates the rejoicing of people which focuses on the participation of people into the joy as a response to salvation.<sup>10</sup> It also focuses on the actions of partaking in God's work,

<sup>8</sup> Doriani, *1 Peter*, 46.

<sup>9</sup> The verb *νήφω* can be found in 1 Pet 1:13 and 4:7 which is used to encourage the reader to focus on the grace that Jesus Christ will bring when he is revealed, and this hope is attested and proclaimed in the word of the prophets.

<sup>10</sup> The verb *ἀγαλλιάω* is usually used in the middle form, but it can be used in the active form (Luke

and most of the middle verbs are found in the last part of the letter where the author indicates what one should do as a follower of Christ in the last days. The middle term *ἀναπαύεται* (refresh) in 4:14 emphasizes that the believers now share the same Spirit which rests upon the Messiah while they are insulted because of the name of Christ. The terms *αἰσχυνέσθω* (shame) in 4:16, *φανεῖται* (shine) in 4:18, *παρατιθέσθωσαν* (entrust) in 4:19, *κομιεῖσθε* (receive) in 5:4, and *ἀντιτάσσεται* (resist) in 5:5 point out the direct interest or involvement of the subject.<sup>11</sup> The term *ἐγκομβώσασθε* (clothe) in 5:5 emphasizes one's humility to prepare for the due time. The middle term *λογίζομαι* (reckon) in 5:12 expresses the personal recommendation of the faithfulness of Silvanus, and the term *ἀσπάξεται* (greet) in 5:13 reveals a personal greeting. Therefore, the author uses the passive form to emphasize the divine source, indicating the actions that human beings submit themselves under the power of God. The middle form highlights the participation of the reader in God's work, which refers to the activities that people make themselves involved for the benefit of themselves to prepare themselves because of the eschatological judgment. The interaction between God's work and people's response is based on what God has done. The use of ergativity can be schematized as follows:

Ergativity	Content
Middle	People participate themselves to the benefit to prepare for the end day
Passive	People submit themselves under the power of God

The author emphasizes the proper conduct during persecution, pointing out the feature of the new identity and the consequences of obeying or disobeying the commands of God, which result in one's attitude in suffering. In this case, the believer can have

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1:47 and Rev 19:7).

<sup>11</sup> Jobes, *1 Peter*, 288.



better moral and ethical behaviors to prepare oneself in order to face the nearness of the end, and this eschatological understanding motivates the reader to become a good steward of God. The whole argument focuses on the encouragement for the reader to stand firm against the threat. The chart of markedness in terms of verbal aspect and ergativity would look something like this:

Verbal Aspect	Ergativity	
The Scripture and the near of the end Responses to salvation in Jesus' example Salvation revealed through innocent Jesus	Participate to prepare the end Actions under divine power	Marked ↑ Unmarked

### *Tenor Analysis of 1 Peter*

The major layer of tenor highlights the interaction between the author and the reader. The shift from the first person plural form to the second person plural form represents the intention that the author wants to involve the reader into the group where God works: the author has been in this group, and now the reader is also included. There are some instances where the third person form is used to depict the identity of the people of God, which include the reader. The author is indicated as Peter, an apostle of Jesus Christ (1:1), an elder among the congregation (5:1), and a spiritual father to Mark (5:13). There is only one verb in the first person plural form *ἰάθητε* (heal) in 2:24 which denotes the concept that it is our sin that Jesus bears.

The recipients are described as the Diaspora (1:1), those who are chosen (1:2), those who will receive the inheritance in heaven (1:4), those who are shielded by the power of God (1:5), those who love the Lord and rejoice (1:8), obedient children (1:14), those who are redeemed by the precious blood of Christ (1:19), those who believe in God (1:21), a chosen race, a royal priesthood, a holy nation, a people of God (2:9), aliens and

strangers of the world (2:11), servants of God and living as free people (2:16), those who are called to follow the step of Jesus (2:21), sheep (2:25),<sup>12</sup> beloved (4:12), and Christians (4:16). The author indicates that the reader was formerly in ignorance and once went astray (1:14), but now is ransomed from the futile ways inherited from the ancestors and walks away from the sinful path of Gentiles (1:18). The description indicates that the recipient belongs to a group of the Diaspora and has a mixed pagan background.<sup>13</sup> Now, the readers have a new identity, and they are expected to follow the example of Jesus so that they can stand firm in persecution and fight against the attack of the devil. The descriptions of the readers indicate that the author emphasizes the inheritance in heaven which gives them a new identity and becomes the foundation of glory, honor, and joy.<sup>14</sup> Nevertheless, it is inevitable to follow the path of Christ in suffering, death, and resurrection. The recipients were redeemed from the futile ways inherited from the ancestors (1:18) and were doing what the Gentiles like to do.<sup>15</sup> The use of the second-person pronoun in the plural form puts stress upon the new identity of the reader to receive mercy and to proclaim mighty acts of God. The verbs in the second person plural form indicate the situation of the reader and stand as an encouragement from the author to expect the recipient to stand firm in the oppression and agony. The second person plural form focuses on the imperatives that the author expects the reader to do and

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<sup>12</sup> The participle *πλανώμενοι* (lead astray) in 2:25 which introduces an embedded clause of enhancement is a part of the periphrastic construction to carry the imperfective force. See Köstenberger, Merkle, and Plummer, *Going Deeper*, 343.

<sup>13</sup> Davids, *A Theology of James, Peter, and Jude*, 103–104.

<sup>14</sup> The participle *δεδοξασμένη* (glorify) is used in an embedded clause of enhancement which is accompanied by the term *ἀνεκλάλητος* (inexpressible) to modify the noun *χαρᾶ* (joy), and this participle is intensive in force to emphasize the passionate language. See Campbell, *Indicative Mood*, 161–211.

<sup>15</sup> Several scholars argue that the term *ματαία* is argued for a reference to the pagan cultural heritage. Israelites have been engaged in idolatry as Gentiles. This description is not enough to identify the reader as Gentiles. “Gentiles” does not refer to pagans but applies to those who are not Christians. See Selywn *The First Epistle of St. Peter*, 145; Hort, *The First Epistle of St. Peter*, 76; Bigg, *The Epistles of St. Peter and St. Jude*, 119; Achtemeier, *1 Peter*, 128; Elliott, *1 Peter*, 721; Grudem, *1 Peter*, 176.



to gather the believers together as a group to resist the devil.<sup>16</sup> Along with the expression ἐν κόσμῳ (in the world) in 5:9 and the connection between the author, Silvanus, the church in Babylon, and the reader in the final greeting, the author expects the readers not to see them as isolated, but a part of God's nation.<sup>17</sup> The third-person singular form indicates the comparison between the temporal life that people have and the eternal life that God gives. The pronoun "you" focuses on the grace and the faith of the reader in 1:7 and 1:10. In 1:12, the author emphasizes that it is the reader (you in the plural form) that the angels serve, and it is also the reader (you in the plural form) who receives the gospel. The new identity leads to a unique living style which is confirmed to be Christians by following the step of Jesus, even if there are persecutions and the attack of the enemy.<sup>18</sup>

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<sup>16</sup> Doriani, *1 Peter*, 232.

<sup>17</sup> Some manuscripts have the word "church," especially Codex Sinaiticus. Nevertheless, the word συνεκλεκτή is in the singular feminine form which indicates that Peter is referring to a specific individual female believer, whereas Achtemeier argues that Peter is identifying a specific church along with the reference from 2 John 13. This study takes the elective way to view at least there is a well-known figure in the Christian community of the area that will take the broader meaning of the concept of church. See Achtemeier, *1 Peter*, 353; Maggitti, "1 Peter 5:12–14," 161; Jobes, *1 Peter*, 315.

<sup>18</sup> Scholars, such as Peter Davids, Donald Senior, and Daniel Harrington, suggest that 1 Pet 2:10 alludes to Hos 2:23. The future restoration in Hosea's prophecy is now fulfilled in God's people in Christ. The covenantal connection with God is emphasized through the intertextual usage of Hosea. Nevertheless, since in Hos 2, one cannot find the same pattern of interpersonal usages as that in 1 Pet 2:1–10, the idea of allusion needs a minor adjustment. There are also scholars who argue that the lexical choice provides a link between 1 Peter and the passage in Isaiah. The term λαός is frequently used to describe Israel as God's chosen people, and Peter adopts this notion to indicate that the church represents the chosen status which was applied to Israel. See Davids, *The First Epistle of Peter*, 130; Senior and Harrington, *1 Peter, Jude and 2 Peter*, 62–63. Lewis Donelson indicates that the concept of mercy brings the focus back to God's characteristics rather than human behaviors, and this reinforces the assurance of God's salvation work. See Donelson, *I & II Peter and Jude*, 67. In antiquity, according to Francis Beare, a civic religion played a central role for building up a city, and therefore, Christians were disqualified from participating in nation, race, or official religious rites. See Beare, *The First Epistle of Peter*, 102–103. In Marshall's idea, Peter indicates that his readers are loved by God and called to be holy representatives of the new race of God's people. See Marshall, *1 Peter*, 76. Also, F. F. Bruce proposes that Israel had broken the covenant with God, but the promise to be God's people now becomes a universal principle. Peter applies the idea of "exodus" to Christians for their experience of salvation, and one can find a typological concept of God's deliverance to point to salvation by Jesus Christ. People who receive deliverance will become a new race, which follows the ideas of obedience and holiness that set Israel apart from other nations in the world to serve God. Since the discussion indicates a new race which is not restricted in Jews, the author of 1 Peter is not Peter himself because his mission focuses on Jews. Nevertheless, the apostle to the Gentiles, Paul, also cares about Jews (Rom 9–11). See Bruce, *The New Testament Development of Old Testament Themes*, 67. Karen Jobes and Steve Moysé indicate that this argument is weak. See Jobes, *1 Peter*, 159–61; Moysé, *The*



In 2:7, the pronoun ὑμεῖς along with the conjunction οὖν indicates the contrast and points out a series of descriptions to identify those who accept God's provision.<sup>19</sup> In 2:9, the subject turns to the reader as highlighted by the pronoun ὑμεῖς. Along with the conjunction δέ, this structure indicates a new step for the argumentation and emphasizes the contrast between those who reject Jesus and those who are chosen.<sup>20</sup> The author shifts the spotlight from the reader to God so that the reader will understand that it is God who gives the reader a new identity and it is the power of God which helps the reader truly observe the commands. The forms of address and the use of person and number include the reader to the group to which the author belongs. The pronouns ἑαυτοῖς, ἀπτά, and ὑμῖν in 1:12 establish a contrast between the prophets and the reader to indicate that the ancient prophecy has now fulfilled in the group of the believers. Ultimately, the focus has been shifted from Jesus to the one who loves life and should be joyful. The joy is a manifestation of the faith being tested in trials, and this faith results from loving and believing in the Jesus whom they have not seen. The author tends to include the reader into the group which shares the same core faith of Christ: prophecy in the past and witness of the apostles.

The mood system points out the commands and the situation of growth in spirituality. The author shows an equal relationship without hierarchical expressions to

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*Later New Testament Writings and Scripture*, 49.

<sup>19</sup> Dubis, *1 Peter*, 51.

<sup>20</sup> Many scholars argue that the idea of chosenness can be found in 1:2 which pervades the whole book. In addition, this idea provides a connection to the chosen stone in 2:4. Since "holy" represents that the new race "belongs" to the Redeemer who is a cornerstone chosen and precious, there is a connection between the uses of "chosen" and "holy." This expression cannot be found an exact allusion in the Old Testament, and a similar language is in Exod 19:5, Isa 43:21, or Mal 3:17. Nevertheless, many scholars argue that the context in Isa 43:21 is preferred because the next phrase fits well in 1 Peter, which refers to the idea of declaring the wonderful deeds. See Davids, *The First Epistle of Peter*, 90; Donelson, *I & II Peter and Jude*, 66; Goppelt, *1 Peter*, 149; Feldmeier, *The First Letter of Peter*, 141; Grudem, *1 Peter*, 118; Best, "1 Peter II 4–10," 276.

encourage the reader to have a correct lifestyle due to the new identity based on God's holiness. The author gives the commands which are based on the real situation that one needs to make an account to God in the end days, and describes what the reader should do in suffering in which Jesus is the example for the reader to follow. The interaction between the author and the reader is indicated, while God stands as the source for the author to have the authority to provide different commands. The imperatives underscore the proper lifestyle because of the holiness of God. The example of Jesus triggers the motivation of observing the commandments which focus on the appropriate attitude toward God and toward the end of all things. The imperatives ἀγαλλιᾶσθε (rejoice) in 1:6 and ἀγαπᾶτε (love) in 1:8 serve the exhortative function to ask the recipient to live up to the praise of salvation for they are sharing the sufferings of Christ. The verb ἀγαπᾶτε (love) indicates the foundation of joy which does not depend on knowledge.<sup>21</sup> In 1:13–25, the pronoun “you” is pointed out to emphasize the subject of the imperatives and to connect the changes of believers to the grace and gospel given to them. The holiness of God stands as the foundation for believers to know that their relationship with God has made them holy, and the reason for living in fear is based on the father-child relationship between God and believers.<sup>22</sup> In 2:2, the author further encourages the reader to long for spiritual milk in order to grow into salvation, and the verb ἀξιοθῆτε (increase) indicates the result of the command.<sup>23</sup> The verb ἐγεύσασθε (taste) in 2:3 provides an understanding for the reader to know that those who have tasted grace will follow the command and

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<sup>21</sup> Donelson, *I & II Peter and Jude*, 34–35.

<sup>22</sup> Holiness is a gift which is based on the relationship with God, and therefore, the author indicates that the reader who has been sanctified (1:2) is called a holy priesthood (2:5). See Muradyan, “1 Peter 1:13–21,” 35.

<sup>23</sup> The spiritual milk refers to the living and enduring word of God; it includes what Christ offers us: sacrament, Scripture, fellowship, and love. See Mazotti, “1 Peter 1:22–2:3,” 49.



result in growth which is a quotation from the Old Testament to support the argument. The conditional clause is indicated to further justify the following command with one's experience to God.<sup>24</sup> In this case, the author states that the reader has tasted (*γεύομαι*) that God is good, and this needs to be a firsthand experience.<sup>25</sup> This acknowledgment in the statement emphasizes the reader's knowledge of Christ supporting the legitimacy of the command in the previous verses. In 2:1–3, the reader is required to abandon evil doings which is a command.<sup>26</sup> The author elaborates the Lord who gives grace is the living stone, and all who come to him would be built into a spiritual house by being a holy priesthood. In 2:6–8, the author again quotes from the Old Testament to support the paradoxical understanding of the living stone. In 2:9, the new birth results in the new situation which is to be a chosen generation, a royal priesthood, a holy nation, and God's own people, while the purpose of the new status is to proclaim the mighty acts of this God, meaning that they will become God's chosen race.<sup>27</sup>

The imperative *υποτάγητε* (endure) in 2:13 governs the participles in the following verses and control the Household Code until 3:17. In 2:17, there are four imperatives: *τιμήσατε* (honor), *ἀγαπάτε* (love), *φοβεῖσθε* (fear), and *τιμᾶτε* (honor), which denote the attributes of the servants of God towards both Christians and non-Christians.<sup>28</sup> There are two imperatives *ἔστω* (be) in 3:3 and *παυσάτω* (cease) in

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<sup>24</sup> The use of *εἰ* is supported by the Alexandrian type of text, which can be the original reading, rather than *εἴπερ* which can be the usage of Paul. This is a first class conditional clause which states a true hypothesis, and the reader remains the Subject. See Metzger, *Textual Commentary*, 619; Porter, *Idioms*, 256.

<sup>25</sup> Goppelt, *1 Peter*, 133.

<sup>26</sup> The term *ἀποθέμενοι* is literally used to the removal of clothing, but here it explains the idea of the shedding of inappropriate behaviors from a Christian point of view. See Jobes, *1 Peter*, 131.

<sup>27</sup> Giblet, "God's People," 55–57.

<sup>28</sup> The first two verbs refer to actions in two social groups (society and the Christian community); the last two verbs focus on two authorities (God and the emperor). See Jobes, *1 Peter*, 177.



3:10 in the quotations from the Old Testament which stand as a summary for people to know the means of receiving life and good days. There are four imperatives in 3:11: ἐκκλινάτω (turn away), ποιησάτω (do), ζητησάτω (seek), and διωξάτω (pursue) which are located after the author addresses the issue of being a good person or doing good things among others. The imperatives ἀγιάσατε (sanctify) in 3:15 and ὀπλίσασθε (equip) in 4:1 are used to ask the reader to have a proper attitude towards Christ, whereas the imperatives σωφρονήσατε (be of sound mind) and νήψατε (be sober) in 4:7 are used to encourage believers to prepare themselves for the end of all things. Near the end of the letter, the author focuses on the commandments as an appeal for the reader to remain true during suffering and persecution. The author encourages the reader to have a proper response towards persecution and to hold an appropriate attitude to prepare for the end of all things. The high frequency of the usage of imperatives in the last part of the letter manifests that the author emphasizes different actions or attitudes in suffering.<sup>29</sup> The imperative ποιμάνατε (tend) in 5:2 advises the shepherds of the next generation to follow those who had gone before them, and one should tend the flock by following the example of Christ who is the chief shepherd.<sup>30</sup> The following imperatives ὑποτάγητε (subject) and

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<sup>29</sup> One can see that the sequence of the imperatives represents the pattern of requiring holiness which is practiced by proper ways of loving one another, while the daily relationships become the area of this exercise. Subsequently, since the end of time is near, the reader is asked to review the attitude toward Christ so that he or she can act adequately in different trials. The imperatives ξενίξεσθε (entertain) in 4:12, χαίρετε (rejoice) in 4:13, and πασχέτω (suffer) in 4:15 further denote the encouragement for the reader to have a proper attitude towards trials. Two imperatives αἰσχυνέσθω (dishonor) and δοξαζέτω (glorify) in 4:16 and the term παρατιθέσθωσαν (entrust) in 4:19 provide instructions for the reader to do in the suffering. The imperatives ποιμάνατε (rule), ὑποτάγητε (subject), ἐγκομβώσασθε (put on), and ταπεινώθητε (humble) in 5:2, 5:5, and 5:6 turn to the commands for the leaders in the church, especially elders. Three perfective imperatives νήψατε (be sober), γρηγορήσατε (keep watch), and ἀντίστητε (oppose) in 5:8 and 5:9 turn from the appeal to the church leader to the reader in general in order to stand against the devil. Near the end of the letter, the author uses the terms στῆτε (stand) in 5:12 and ἀσπάσασθε (greet) in 5:14 to ask the reader to show love within the grace of God.

<sup>30</sup> Perkins, *Peter*, 121; Michaels, *1 Peter*, 278–80; Martin, *Metaphor and Composition in 1 Peter*, 257.

ἐγκομβώσασθε (put on) indicate the detail of tending the flock. In 5:6–9, the imperatives ταπεινώθητε (humble), νήψατε (be sober), γρηγορήσατε (keep watch), and ἀντίστητε (resist) summarize the exhortation concerning how to stand firm in suffering although the attack from the devil is massive. In the final section, the author again encourages the reader to stand in the true grace of God and to greet each other with a holy kiss. The true grace refers to the living hope through the resurrection of Jesus who has gone through suffering and conquered all evil.<sup>31</sup> In this case, the final commands are connected to the previous requirement of following the example of Jesus. There is a huge difference between following and violating God's commands which will lead to distinct lifestyles. In order to stand firm in the final days, the reader should focus on what God has done for the believers so that the commands are applicable. The author expects the reader to have a proper attitude in persecutions because the final judgment is near. The actions of Christ provide motivations and reasons for the reader to live by the will of God. The commands in 1:6; 1:8; 1:13; 1:15; 1:17; 2:2; 2:5; 3:3; 4:1; 4:7; 4:12; 4:13; 4:15; 4:16; 4:19; 5:6; 5:8; 5:9; and 5:12 point out the personality, whereas those in 1:22; 2:13; 2:17; 3:10; 3:11; 3:15; 5:2; 5:5; and 5:14 indicate the relationship to others. In 1:22; 2:17; 5:2; 5:5; and 5:14, the target group is the believers, whereas the rest targets the outsiders. This phenomenon shows that the author not only pays attention to how a believer should interact with another believer but also to how to live in a society where not all members are Christians. While giving commands to the leaders, the author includes himself as a fellow elder among them.

Here is a chart which shows the use of the imperative:

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<sup>31</sup> Jobes, *1 Peter*, 323–24.



Verb	Commander	Receiver
ἀγαλλιᾶσθε	Peter, an apostle of Jesus Christ	Those shielded by God's power
ἀγαπᾶτε	Peter, an apostle of Jesus Christ	Those who have not seen Jesus
ἀγαλλιᾶσθε	Peter, an apostle of Jesus Christ	Those who have not seen Jesus
ἐλπίζετε	Peter, an apostle of Jesus Christ	Those who receive salvation
γενήθητε	Peter, an apostle of Jesus Christ	Obedient children
ἀναστράφητε	Peter, an apostle of Jesus Christ	Children of the one who judges
ἀγαπήσατε	Peter, an apostle of Jesus Christ	People purified by obeying
ἐπιποθήσατε	Peter, an apostle of Jesus Christ	People purified by obeying
οικοδομεῖσθε	Peter, an apostle of Jesus Christ	Those to the living stone
ὑποτάγητε	Peter, an apostle of Jesus Christ	Those as aliens and strangers
τιμῆσατε	Peter, an apostle of Jesus Christ	Servants of God
ἀγαπᾶτε	Peter, an apostle of Jesus Christ	Servants of God
φοβεῖσθε	Peter, an apostle of Jesus Christ	Servants of God
τιμᾶτε	Peter, an apostle of Jesus Christ	Servants of God
ἔστω	Peter, an apostle of Jesus Christ	Christian wives
παυσάτω	Peter, an apostle of Jesus Christ	Those who love life
ἐκκλινάτω	Peter, an apostle of Jesus Christ	Those who love life
ποιησάτω	Peter, an apostle of Jesus Christ	Those who love life
ζητησάτω	Peter, an apostle of Jesus Christ	Those who love life
διωξάτω	Peter, an apostle of Jesus Christ	Those who love life
ἀγιάσατε	Peter, an apostle of Jesus Christ	People eager to do good
ὀπλίσασθε	Peter, an apostle of Jesus Christ	Those who suffer in the flesh
σωφρονήσατε	Peter, an apostle of Jesus Christ	Those who suffer in the flesh
νήψατε	Peter, an apostle of Jesus Christ	Those who suffer in the flesh
ξενίζεσθε	Peter, an apostle of Jesus Christ	Beloved
χαίρετε	Peter, an apostle of Jesus Christ	Beloved
πασχέτω	Peter, an apostle of Jesus Christ	Beloved
αἰσχυνέσθω	Peter, an apostle of Jesus Christ	Those who are Christians
δοξαζέτω	Peter, an apostle of Jesus Christ	Those who are Christians
παρατιθέσθωσαν	Peter, an apostle of Jesus Christ	People suffer with God's will
ποιμάνετε	A fellow elder	Elders
ὑποτάγητε	A fellow elder	Young people
ἐγκομβώσασθε	A fellow elder	The reader
ταπεινώθητε	A fellow elder	The reader
νήψατε	A fellow elder	The reader
γρηγορήσατε	Peter, the author	The reader
ἀντίστητε	Peter, the author	The reader
στῆτε	Peter, the author	The reader
ἀσπάσασθε	Peter, the author	The reader



Subjunctives indicate the purpose of the new life of the believer and points out the means of its growth. By employing subjunctives, the author includes himself into the command and points out the scenario of persecution as well as the purpose of God's works and commandments. Subjunctives depict the result or outcome of one's faith through following the example of Jesus in trials so that the exceptional value of sanctifying Christ as Lord in one's heart will be emphasized. The subjunctive εὑρεθῆ (find) in 1:7 points out that the testing of the faith will result in praise, glory, and honor.<sup>32</sup> The subjunctive αὐξηθῆτε (increase) in 2:2 is accompanied by the conjunction ἵνα to point out the purpose of longing for the spiritual milk. In 2:6–7, the author employs a quotation from the Old Testament, using the third person singular form to compare the consequences of those who believe and who do not believe in the cornerstone. In 2:6, the author uses the subjunctive καταισχυθῆ (put to shame) accompanied by οὐ μὴ to emphasize the negation, highlighting the unique understanding of Christ as the cornerstone.<sup>33</sup> The text shows that God offers a stone in Zion, and the subject in the last clause refers to those who believe in this stone where the combination of the adjunct with the verb highlights the result of acceptance: they will not be put to shame.<sup>34</sup> A comparison is indicated in 2:7 where the author contrasts acceptance and rejection. The primary participant in these verses is God who will make what some people reject to be a stone of stumbling, a rock of offense accordingly. In 2:8, the subject turns to those who stumble, and the reason for their falling is the rejection of the word. Furthermore, there is

<sup>32</sup> Michaels, *1 Peter*, 56; Achtemeier, *1 Peter*, 119.

<sup>33</sup> Moulton, *Prolegomena*, 187–92; Porter, *Idioms*, 59.

<sup>34</sup> Since this study focuses on the connection between God's people in the past and present, the use of the imagery of the stone in Zion in the Old Testament will not be analyzed here. The Adjunct οὐ μὴ serves the function of emphatic negation.

a comparison between their situation in the past and the status quo.<sup>35</sup> The contrast between those who follow God's commands and those who violate them stands as a reason for the reader to listen carefully.

The subjunctive ἐξαγγείλητε (proclaim) is used in 2:9, where the author conjures up a sense of mission. This term which follows the term ὅπως to point out the purpose of the new identity and the term εἰς carries a dynamic, directional thrust.<sup>36</sup> Therefore, there is a twofold understanding of God's people: on the one hand, they belong to God, and on the other hand, they are estranged from the world.<sup>37</sup> In addition, the author emphasizes that what should be proclaimed is not the experience of God's people, but the virtues of this God.<sup>38</sup> These people maintain the position of Israel: Israel's identity as royal priests, and the mission of Israel which is to proclaim their God.<sup>39</sup> God's people fulfill the priesthood by declaring Christ's sacrifice along with bringing God's grace to the whole world. God's people in Peter's model is identified by the notions of priesthood, sacrifice, and the temple which will become God's dwelling place. The idea of the priesthood is something that is given, not striven after, and it is directed towards God.<sup>40</sup> The change of the status of the readers indicates that the new identity should stand as the foundation for them to act accordingly.<sup>41</sup> The subjunctive δοξάσωσιν (glorify) in 2:12 points out the

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<sup>35</sup> Peter indicates that in Christ, the covenant persists, shifting from the blood of a sacrifice to the blood of Jesus. See Jobes, *1 Peter*, 161.

<sup>36</sup> Halas, "Sens dynamique de l'expression λαὸς εἰς περιποίησιν en 1 Pet 2:9," 255–56.

<sup>37</sup> Scholars propose that the goal of proclaiming God's excellencies is developed in 1 Pet 3:14–15 to encourage Christians not to be afraid of others' opposition. Peter changes the pronoun "him" into "them" so that the discussion can be applied to the enemies of the Christians. Belonging becomes the purpose of holiness. See Wells, *God's Holy People*, 240–44; Beale, *The Temple and the Church's Mission*, 331; Davids, *The First Epistle of Peter*, 130.

<sup>38</sup> Davids, *A Theology of James, Peter, and Jude*, 135.

<sup>39</sup> Michaels, *1 Peter*, 107; Davids, *A Theology of James, Peter, and Jude*, 172.

<sup>40</sup> Green, "Living as Exiles," 319; Seland, "The 'Common Priesthood' of Philo and 1 Peter," 87–119; Ellingworth, "Proleptic Priests," 700.

<sup>41</sup> In 2:9, there is a hypotactic clause of enhancement which is led by ὅπως to point out the purpose of



situation of the purpose that when the rulers see the good deeds, they will glorify God. In addition, the subjunctive ζήσωμεν (live) in 2:24 points out that the effect of the work of Jesus who bore the sins is life. Both the subjunctives έπακολουθήσητε (follow after) in 2:21 and κληρονομήσητε (inherit) in 3:9 are placed after the conjunction ίνα, indicating the goal of the example of Jesus and indicating the aim of the calling to follow Jesus. The subjunctive γένησθε (become) in 3:13 stands as the third class conditional usage to show an event for a hypothetical consideration to highlight the outcome of doing what is right.<sup>42</sup> Two subjunctives φοβηθήτε (fear) and παραχθήτε (trouble) can be found in 3:14, where the author emphasizes that he also needs to follow the commands.<sup>43</sup> In 3:16, the subjunctive καταισχυνθῶσιν (put to shame) after ίνα expresses the purpose of the gentle defense of the Christian hope, and the subjunctive προσάγαγη (bring) in 3:18 is also placed after ίνα to explain the meaning of Christ's suffering. The subjunctives in 2:9, 12, and 3:16 focus on the influence on non-believers. Therefore, one can see that the author uses devices of tenor to propose that who Jesus is and how he reacts in sufferings become an example for the believer to follow, and all details of how Jesus would do are described and explained by these devices.

Two subjunctives (κριθῶσι and ζῶσι, judge and live) in 4:6 indicate the purpose of the contrast between in the flesh and the spirit. The subjunctive δοξάζηται (glorify) in 4:11 stands as another example to point out the purpose, and the subjunctive χαρῆτε (rejoice) in 4:13 is used to set up the scenario of the appearance of Christ's glory and is modified by the participle ἀγαλλιώμενοι (exult) to further elaborate the joy for those who

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the new identity, while the participle καλέσαντος (call) establishes an embedded clause of enhancement.

<sup>42</sup> Porter, *Idioms*, 262.

<sup>43</sup> Köstenberger, Merkle, and Plummer, *Going Deeper*, 204.



partake Christ's sufferings.<sup>44</sup> The subjunctive ὑψώση (exalt) in 5:6 is in the dependent clause to point out the consequence of observing the commandment. The subjunctive emphasizes the purpose or result of following the example of Jesus in his step and indicates the situation while one is facing persecutions and the goals of God's actions as well as various commands to the reader.

Here is a chart which represents the use of the subjunctive:

Verb	Actor	Result
εὐρεθῆ	You who come through trials	Praise, glory, and honor
αὐξηθῆτε	Newborn babies	Grow up in salvation
καταισχυνθῆ	Those who trust in the stone	Not put to shame
ἐξαγγείλητε	The chosen ones	Declare the praise of God
δοξάσωσιν	The Gentiles	Glorify God
ἐπακολουθήσητε	Servants of God	Follow the step of Jesus
ζήσωμεν	Saved by Jesus	Live for righteousness
κληρονομήσητε	Husbands and wives	Inherit blessings
γένησθε	The righteousness	Eager to do good
φοβηθῆτε	The righteousness	Do not fear
ταραχθῆτε	The righteousness	Do not be intimidated
καταισχυνθῶσιν	Those who speak maliciously	Put to shame
προσαγάγη	Christ	Bring people to God
κριθῶσι	The dead	Be judged in the flesh
ζῶσι	The dead	Live in the spirit
δοξάζεται	God	Be glorified in all things
χαίρετε	Those who share sufferings	Be destroyed
ὑψώση	Elders	Be exalted

There are three verbs in the optative form in this letter. The optative πληθυνθείη (multiply) in 1:2 is the volitive usage to indicate the wish of the author in the section of greetings.<sup>45</sup> The optative πάσχοιτε (suffer) in 3:14 is accompanied by the conjunction εἰ to establish the fourth class conditional clause which "grammaticalizes the semantic

<sup>44</sup> Forbes, *1 Peter*, 155.

<sup>45</sup> Porter, *Idioms*, 60.

feature of projection, with an element of doubt or contingency introduced.”<sup>46</sup> It points out the common type of statement in light of the actual situation. The author emphasizes that those who do what is right will be blessed by God, even in the hypothetical case of encountering persecutions.<sup>47</sup> The next optative *θέλοι* (will) can be found in 3:17 where the conjunction *εἰ* is placed before the verb to set up another fourth class conditional clause which denotes another general type of statement to encourage the reader to suffer for doing what is right.<sup>48</sup> Therefore, the optative depicts scenarios of suffering for the righteousness’ sake.

Here is a chart which represents the use of the optative:

Verb	Subject	Receiver
<i>πληθυνθείη</i>	God	The Diaspora who are chosen and destined by God the Father and sanctified by the Spirit to be obedient to Jesus Christ and to be sprinkled with his blood
<i>πάσχοιτε</i>	The author	Those who are eager to do good
<i>θέλοι</i>	God	You who have good conduct in Christ

The interaction among participants is indicated in the imperative form and the subjunctive form, while optative is the most emphatic form. The author uses imperatives to indicate the commandments and employs subjunctives to point out the foundation of observing the commands in the teaching. The author tends to employ imperatives to give exhortations and use subjunctives to build up the foundation of the value of observing

<sup>46</sup> Porter, *Idioms*, 263.

<sup>47</sup> Dubis, *Messianic Woes in First Peter*, 75.

<sup>48</sup> The participle *ἀγαθοποιούντας* (do good) is used in an embedded clause. Also, the infinitive *πάσχειν* (suffer) and the participle *κακοποιούντας* (do evil) introduce two embedded clauses of enhancement. The participles *ἀγαθοποιούντας* (do good) and *κακοποιούντας* (do evil) carry the causal value to indicate the comparison between doing good and doing evil works. This contrast reflects the concept in the Old Testament wisdom literature as well as Jesus’ teaching in the Synoptics to compare which is better. It reflects the Greek wisdom tradition. Although it is difficult to determine which tradition the author employs, one can see that Greek moral philosophy is indicated in this epistle many times. In addition, this comparison also represents eschatological alternatives. See Achtemeier, *1 Peter*, 237–38.



these commands. The following chart summarizes the use of the mood system:

Mood	Content
Optative	Indicate the scenarios of the proper attitudes in suffering for the righteousness' sake
Subjunctive	Point out the testing of the faith, being holy by following the example of Jesus in his step, and how to build up the foundation of the value of observing the command
Imperative	Ask the reader to be holy by being a good person or doing good things among others on the basis of the appropriate attitude towards God and towards the end of all things

The future form ἔσεσθε (be) in 1:16 conveys the imperatival force from the allusions to the Old Testament.<sup>49</sup> The term ὑπομενεῖτε (endure) is used twice in 2:20, and another future verb κερδηθήσονται (gain) is used in 3:1. Along with these particles εἰ and ἵνα, the author employs the future forms to carry the function of the subjunctive.<sup>50</sup> Furthermore, the term φανεῖται (appear) in 4:18 points to the final judgment, where the author warns the reader to take the appeal seriously. Another future verb κομιεῖσθε (receive) in 5:4 carries the sense of acquiring for oneself, focusing on the eschatological hope.<sup>51</sup> In addition, there are four other verbs in the future form καταρτίσει (mend), στηρίξει (establish), σθενώσει (strengthen), θεμελιώσει (found) in 5:10 where the author builds the sense that God will work to save people as a promise.<sup>52</sup> These future terms are used to fortify the strength of observing the teachings while the works of God and the devil keep taking place. In this case, looking to the strength that God provides will be the motivation of following the commandments.

The interaction between different participants in this letter indicates that the

<sup>49</sup> Carson, "1 Peter," 1018.

<sup>50</sup> Porter, *Idioms*, 43, 264.

<sup>51</sup> Donelson, *I & II Peter and Jude*, 142.

<sup>52</sup> Calara, "1 Peter 5:8–11," 154; Donelson, *I & II Peter and Jude*, 151.



author wants the reader to do good things because of a proper attitude to face God and encounter the end of all things. The author uses the example of Jesus to encourage the reader to understand the correct reactions in suffering. The future form represents that the eschatological understanding is a motivation to follow the will of God, while the actions of Jesus and the essence of Jesus' immaculateness become the foundation to support different commands. Therefore, the tenor of this text focuses on a letter from Peter to the diaspora Jewish Christians. Imperatives represent the lifestyle that the author asks the reader to have, especially in persecutions. Subjunctives point out the means of spiritual growth to the goal of the new life. Optatives depict the requirements of God for those who are willing to do good in Christ through the sufferings. The future form carries the imperatival force to ask the reader to be holy as what the Scripture said, or bears the function of subjunctives to point out the scenarios of God's will to strength believers with eschatological hope. The components of tenor in this letter manifest that the author tends to encourage the reader to have a proper attitude in suffering because they are in a group with a new identity. The readers are not facing persecution or the attack of the devil alone, but they can follow the step of Jesus because they belong to the group of the prophecy and witness of the resurrection of Christ.

### *Mode Analysis of 1 Peter*

Regarding the analysis of mode, the text is a letter from the author to the reader, standing as a written document to address issues. The opening of 1 Peter indicates the pattern of "A to B, greetings" where A refers to Peter, an apostle of Jesus Christ, and B applies to the strangers in different places (1 Pet 1:1). In the opening section, the term *χαίρις*

indicates the greeting instead of *χαίρειν* following the Christianized greeting. Similar to the situation in the Pauline letter, the greeting part points out grace and peace from God. The body-opening introduces the motivation for the writing, and the author of 1 Peter emphasizes specific commands for the reader to prepare the mind and to discipline himself or herself. The main reason for the commandments is the divine holiness which requires those who follow God should be holy so that they can stand firm in persecution. The body-closing section reemphasizes the motivation, encouraging the reader to stand in the grace of God which is testified in the letter.

Apart from relative pronouns which establish clauses of anaphora, there are different types of referential pronouns which set up cohesion. The pronoun *ταῦτα* in 1:11 is cataphoric, emphasizing the glory in the prophecy as well as the glory brought from Christ Jesus. The pronoun *αὐτοί* in 1:15 carries the intensive force to emphasize the idea of the holiness of oneself as an anaphora to contrast evil desires.<sup>53</sup> In 1:21, the third person singular pronoun is used three times to be anaphoric usages, pointing back to Christ in 1:20. The pronoun *αὐτῆς* in 1:24 is anaphoric, referring to the feminine term *σάρξ* (flesh), and the pronoun *τοῦτο* in 1:25 is anaphoric, referring to the good news. In 2:2, the pronoun *αὐτῷ* is anaphoric to point back to the pure milk. In 2:6, the pronoun *αὐτῷ* is anaphoric, pointing back to the cornerstone. The term *οὗτος* in 2:7 is anaphora which carries the emphatic and ironic value also to point back to the cornerstone.<sup>54</sup> In 2:9, the pronoun *αὐτοῦ* is anaphoric, referring to God who is indicated in the previous discussion.

<sup>53</sup> Mounce, *A Living Hope*, 19.

<sup>54</sup> Forbes, *1 Peter*, 65.

The pronoun τοῦτο in 2:19 is anaphoric, pointing back the attitude of obedience towards the masters, and the pronoun τοῦτο in 2:20 is also anaphoric, referring to the grace of God would be enduring when one does good and suffers for it. The pronoun τοῦτο in 2:21 is anaphoric, pointing back to the patient endurance of unjust suffering. The pronoun τοῦτο in 3:9 is cataphoric while the conjunction ἵνα carries the explanatory function. The pronoun τοῦτο in 3:20 is anaphoric, pointing to the term ψυχαί (soul). The pronoun τοῦτο in 4:6 looks forward to the clause as a cataphora. The pronoun τούτῳ in 4:16 is anaphoric usage, pointing back to the name of being a Christian. The pronoun ταύτην in 5:12 refers to the letter as a whole which is an exophora.<sup>55</sup> Therefore, the rationale of the endophora focuses on the anaphoric usage to point to the previous discussion so that a further explanation can be given. The anaphora emphasizes the fulfillment of Christ's work and indicates the situation that one needs to resist the devil on the ground of the grace of God. It connects what has happened in the past to what is expected now. The cataphora, on the other hand, focuses on the situation that Christians will go through, including persecution, the danger of the devil, and the grace of God, especially the extraordinary work of Christ and the glory in the future. The following chart indicates the uses of anaphora and cataphora:

Type	Verse	Pronoun
Anaphora	1:15	αὐτοί
	1:21	αὐτοῦ
	1:21	αὐτὸν
	1:21	αὐτῶ
	1:24	αὐτῆς
	1:25	τοῦτο
	2:2	αὐτῶ

<sup>55</sup> Although this pronoun agrees with the χάριν, this can be tautologous. See Achtemeier, *1 Peter*, 352.



	2:6	αὐτῶ
	2:7	οὗτος
	2:9	αὐτοῦ
	2:19	τοῦτο
	2:20	τοῦτο
	2:21	τοῦτο
	3:20	τοῦτο
	4:16	τούτῳ
Cataphora	1:11	ταῦτα
	3:9	τοῦτο
	4:6	τοῦτο

Hypotaxis elucidates the nature of God, explains how God preserves the prophecy of salvation, and expounds the work of the Spirit. The hypotactic clause depicts the scenario of persecution and explains how salvation has been prepared, proclaimed, and provided, indicating expository information. This type of clause focuses on elucidating the nature of God, explaining how God preserves the prophecy of salvation through prophets, and expounding how the Spirit works as witnesses. It provides the significance of the commands (either reason of the importance or the consequence of observing/violating the commandments), establishing the scenarios of persecuted situations, and focuses on the expository clues of the actions of Christ as well as the unique identity of Christ as the foundation of the commands. On the other hand, the author tends to employ paratactic clauses to focus on the contrast between those who follow the commandments of the Lord and those who violate them.<sup>56</sup> Parataxis depicts

<sup>56</sup> The participles ζῶντα (live) and ἀποδοκιμασμένον (reject) introduce to two other embedded clause of elaboration which is in the stative form highlights the state of rejection, indicating a contrast. The μὲν...δὲ structure highlights the distinction between the attitudes toward the living stone of mortals and that of God. The verb οἰκοδομέω can be either an imperative or an indicative. Nevertheless, the indicative form fits the context of 2:4–10 better because there is no imperative, and the author focuses on the reader's identity. The use of the indicative represents the author's understanding that his readers have tasted the goodness of the Lord. There is a similar usage in Psa 34:9. In the LXX, the translator uses the imperative mood. This is either a change from imperative to indicative, or writing without echoing the Old Testament

the contrast between different responses towards Jesus, and gives priority to the concept of how people react to what God has done under certain circumstances. Furthermore, it establishes contrasts between the proper and improper responses to Jesus and focuses on what the author expects the reader to be or to do. Participles and infinitives introduce embedded clauses as hypotaxis, and along with conjunctions, participles, and infinitives, the author establishes a structure of clause complex. The following chart points out the paratactic clauses in this letter.

Verse	Conjunction	Finite Verb
1:2	Asyndeton	πληθυνθείη
1:3	Asyndeton	Omission
1:15	ἀλλά	γενήθητε
1:22	Asyndeton	ἀγαπήσατε
1:25	δέ	μένει
2:1–2	οὖν	ἐπιποθήσατε
2:7	Asyndeton	ἐγενήθη
2:9	δέ	Omission
2:11	Asyndeton	παρακαλῶ
2:17	Asyndeton	τιμήσατε
2:17	Asyndeton	ἀγαπάτε
2:17	Asyndeton	φοβεῖσθε
2:17	Asyndeton	τιμᾶτε
2:20	Asyndeton	Omission
2:25	ἀλλά	ἐπεστράφητε
3:8	δέ	Omission
3:11	δέ	ἐκκλινάτω
3:11	καί	ποιησάτω
3:11	Asyndeton	ζητησάτω
3:11	καί	διωξάτω
3:13	καί	Omission
3:14	ἀλλά	Omission
3:14	δέ	φοβηθήτε
3:15	δέ	ἀγιάσατε
4:1	οὖν	ὀπλίσασθε

text. According to the wording, this is an allusion. Nevertheless, from the viewpoint of interpersonal analysis, the patterns are different. Therefore, it is necessary to redefine the relationship between this passage and the text in Ps 34. See Jobes, *1 Peter*, 138–39.



4:7	δέ	ἤγγικεν
4:7	οὖν	σωφρονήσατε
4:7	καί	νήψατε
4:12	Asyndeton	ξενίζεσθε
4:13	ἀλλά	χαίρετε
4:14	Asyndeton	Omission
4:16	δέ	αἰσχυνέσθω
4:16	δέ	δοξαζέτω
4:17	Asyndeton	Omission
4:18	καί	φανεῖται
5:1	οὖν	παρακαλῶ
5:2	Asyndeton	ποιμάνατε
5:4	καί	κομιεῖσθε
5:5	Asyndeton	ὑποτάγητε
5:5	δέ	ἐγκομβώσασθε
5:6	οὖν	ταπεινώθητε
5:8	Asyndeton	νήψατε
5:8	Asyndeton	γρηγορήσατε
5:8	Asyndeton	περιπατεῖ
5:10	Asyndeton	καταρτίσει
5:10	Asyndeton	στηρίξει
5:10	Asyndeton	σθενώσει
5:10	Asyndeton	θεμελιώσει
5:11	Asyndeton	Omission
5:12	Asyndeton	στήτε
5:13	Asyndeton	ἀσπάζεται
5:14	Asyndeton	ἀσπάσασθε
5:14	Asyndeton	Omission

Apart from embedded clauses, the imperfective verbs are in the clauses after various conjunctions. In 2:5, the verb *οικοδομεῖσθε* (build) is used in the clauses after the conjunction *καί*. The imperfective verbs *ἀγαλλιᾶσθε* (rejoice) in 1:8, *διηκόνουν* (serve) in 1:12, *μένει* (remain) in 1:25, *παρεδίδου* (hand over) in 2:17, *αἰσχυνέσθω* (dishonor) and *δοξαζέτω* (glorify) in 4:16, and *δίδωσιν* (give) in 5:5 are placed in clauses with the conjunction *δέ*. Regarding the conjunctions which indicate reasons, the imperfective



verbs ἀγαλλιᾶσθε (rejoice) in 1:6, ἀγαπᾶτε (love) in 1:8, and ἐλπίζετε (hope) in 1:13 are after the conjunction διό, while the verb πασχέτω (suffer) in 4:15 is introduced by the conjunction γάρ. As for conditional clauses, the verbs ἐπικαλεῖσθε (call) in 1:13, ὑποφέρει (endure) in 2:19, ἀπειθοῦσιν (disobey) in 3:1, πάσχετε (suffer) in 3:14, θέλοι (will) in 3:17, λαλεῖ (say) and διακονεῖ (serve) in 4:11, ὀνειδίζεσθε (reproach) in 4:14, and σώζεται (save) in 4:18 are in clauses after the conjunction εἰ, while the verbs καταλαλοῦσιν (slander) in 2:12, καταλαλεῖσθε (slander) in 3:16, and ζῶσι (live) in 4:6 are introduced by the conjunction ἵνα. The verb ἀπεξεδέχετο (await eagerly) in 3:20 is in the clause after the conjunction ὅτε, the verb καλύπτει (cover) in 4:8, ἀναπαύεται (refresh) in 4:14, ἀντιτάσσεται (oppose) in 5:5, and μέλει (remain) in 5:7 are in the clause after the conjunction ὅτι, and the conjunction διότι introduces the verb περιέχει (seize) in 2:6. The verb παρακαλῶ (beseech) in 5:1 is used in the clause after the conjunction οὖν. The verb κοινωνεῖτε (have a share of) in 4:13 is placed after the conjunction καθό while the verb χαρῆτε (rejoice) is used after the conjunction ἀλλά. The verb παρατιθέσθωσαν (entrust) is placed after the conjunction ὥστε, while the verb λογίζομαι (reckon) is used after the conjunction ὡς. The imperfective verb ἐδήλου (declare) in 1:11 is linked by the conjunction ἥ. The imperfective verbs παρακαλῶ (beseech) in 2:11, ἀγαπᾶτε (love), φοβεῖσθε (fear), and τιμᾶτε (honor) in 2:17, ξενίζεσθε (entertain) in 4:12, περιπατεῖ (walk) in 5:8, and ἀσπάζεται (greet) in 5:13 are used in asyndeton. The stative verb γέγραπται (write) is used after the conjunction διότι to introduce scriptural citations. The stative verb πέπαυται (cease) in 4:1 is used after the conjunction ὅτι which represents a casual sense

to provide the reason for arming oneself.<sup>57</sup> The stative verb ἤγγικεν (near) in 4:7 is introduced by the conjunction δέ to connect to the idea of the final judgment. The following chart indicates the use of conjunctions where markedness is introduced.

Verbal Aspect	Conjunction
Stative	διότι, ὅτι, δέ
Imperfective	καί, δέ, διό, γάρ, εἰ, ἵνα, ὅτε, δι(ὅτι), οὖν, καθό, ἀλλά, ὥστε, ὡς, ἤ, asyndeton

The passive verbs are introduced in the clauses introduced by the conjunctions καί, δέ, ἀλλά, διότι, ὅτι, ἵνα, γάρ, οὐδέ, and εἰ. The passive verb can also be found in asyndeton and embedded clauses. The middle verbs, on the other hand, are used in clauses where the conjunctions δέ, ὅτι, καί, εἰ, ἐάν, ὅτε, οὖν, ὥστε, and ὡς are used. They can also be found in embedded clauses and asyndeton. Imperatives are found in clauses where the conjunctions δέ, διό, καί, οὖν, ἀλλά, γάρ, and ὥστε are used, as well as in asyndeton and embedded clauses. In addition, the author prefers to use asyndeton to denote a new clause of parataxis and to point out imperatives. There is a paratactic clause of extension with asyndeton with the verbs ἀγαπήσατε (love) in 1:22. There are four paratactic clauses of extension which are in the asyndeton usage in 2:17. The parallel verb ζητησάτω (seek) in 3:11, the imperative ξενίζεσθε (bewilder) in 4:12, the imperative ὑποτάγητε (subject) in 5:5, the verbs νήψατε (be sober) and γρηγορήσατε (keep watch) in 5:8, and the verb στῆτε (stand) in 5:12 are used in asyndeton. Subjunctives, on the other hand, are used in clauses led by the conjunctions δέ, ἵνα, καί, ὅπως, and ἐάν are used, while most cases are in clauses after the conjunction ἵνα or in clauses of asyndeton. Regarding the optative form,

<sup>57</sup> Goppelt, *1 Peter*, 280; Michaels, *1 Peter*, 226.

there are only three instances in this letter and two of them can be found in the clauses after the conjunction *εἰ*. The conjunction *εἰ* in 3:14 establishes a fourth-class condition since the verb after this conjunction is in the optative form. The fourth-class conditional structure indicates that the suffering can be a real possibility to urge the reader to do good.<sup>58</sup> The structure of *εἰ* + optative can be found again in 3:17 where the author indicates that God might possibly will a Christian to suffer for doing good although it is not God's purpose to make Christians suffering.<sup>59</sup> Therefore, the encouragement of asking the reader to do good in every circumstance even though suffering is inevitable. The following charts indicate the use of conjunctions where markedness is introduced.

Voice	Conjunction
Middle	δέ, ὅτι, καί, εἰ, ἐάν, ὅτε, οὖν, ὥστε, ὡς, asyndeton
Passive	καί, δέ, ἀλλά, διότι, ὅτι, ἵνα, γάρ, οὐδέ, εἰ, asyndeton

Mood	Conjunction
Optative	εἰ, καί
Subjunctive	δέ, ἵνα, καί, ὅπως, ἐάν, asyndeton
Imperative	δέ, διό, καί, οὖν, ἀλλά, γάρ, ὥστε, asyndeton

Regarding the conjunctive system, enhancement stands as the primary function of the use. The conjunctions *ὅτε*, *καθό*, *διότι*, *εἴτε*, and *ὥστε* are found only in 1 Peter, while the conjunctions *οὖν*, *ὅτι*, *ὡς*, *καθώς*, *διό*, *γάρ*, *ἵνα*, and *ἀλλά* are shared in both 1 and 2 Peter.

1 Peter	1 and 2 Peter	Petrine texts
ὅτε, καθό, διότι, εἴτε, ὥστε	καί, δέ, οὖν, ὅτι, ὡς, καθώς, διό, γάρ, ἵνα, ἀλλά	καί, ὡς, ὅτι

<sup>58</sup> Jobes, *1 Peter*, 227.

<sup>59</sup> Jobes, *1 Peter*, 232.



The conjunction ὅτε in 3:20 brings the scenario back to the time of Noah to emphasize the disobedience. The conjunction καθό in 4:13 points out the participation in Christ's sufferings. The whole discussion focuses on the similarities between the painful trial of the believer and the sufferings of Christ.<sup>60</sup> The conjunction διότι brings in the quotation from the Old Testament in this letter. In 1:16, this conjunction brings in a hypotactic clause of enhancement to point out the reason for the previous command of being holy. In 1:24, the conjunction διότι is used in a hypotactic clause of enhancement to provide reasons for the earlier statements with the verb ἐξηράνθη (dry up). In 2:6, the conjunction διότι introduces a hypotactic clause of enhancement with the main verb περιέχει (seize) to provide the reason for the previous statements. The conjunction εἴτε (from εἶ) in 2:13–14 indicates the practice of submission to the king or to governors for the Lord's sake. The conjunction ὥστε denotes the correct responses towards Jesus. The conjunction ὥστε provides clues to understand the result of the faith. In 1:21, the conjunction ὥστε points out the expectation of believing in God who raised Jesus from the dead. In 4:19, the conjunction ὥστε indicates the purpose of suffering according to God's will. Therefore, the use of this conjunction puts much stress upon the example of Christ Jesus. Although persecution is real, the coming of the final judgment is near, and therefore, one needs to focus on following Jesus instead of paying attention to the oppression.

Regarding the conjunctions shared in both letters of Peter, the conjunction καί which focuses on the paratactic usage is preferred: the conjunction καί is used 71 times

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<sup>60</sup> Porter, *Idioms*, 242.

(34.3%), while the conjunction *δέ* is used 28 times (13.5%). In 3:11, the conjunction *καί* introduces two paratactic clauses where the verb *ποιησάτω* (do) and *διωξάτω* (pursue) are introduced, while in 3:13, the conjunction *καί* starts a new section with a paratactic clause of extension where the finite verb is omitted. In 4:7, a paratactic clause of extension where the imperative *νήψατε* (be sober) is the main verb is connected by the conjunction *καί* which is a positive extension. In 5:4, the conjunction *καί* brings in a paratactic clause of the positive extension with the verb *κομιεῖσθε* (receive). In 1:25, there is a paratactic clause of extension which is used in a clause with the conjunction *δέ* where the main verb *μένει* (remain) establishes an adversative extension to contrast the previous verb *ἐξέπεσεν* (fall away), while the second *δέ* in this verse provides another paratactic clause of extension which parallels the clause introduced by the verb *ἐστιν* (be). In 2:9, the conjunction *δέ* establishes a paratactic clause of adversative extension where the finite verb is omitted. In 3:8, the conjunction *δέ* introduces a paratactic clause of positive extension where the finite verb is omitted. In 3:11, along with the conjunction *δέ*, the imperative *ἐκκλινάτω* (turn away) is used in a paratactic clause of extension, and another paratactic clause of extension is introduced by *ποιησάτω* (do). The same pattern can be found in this verse where two other paratactic clauses of extension are used. In 3:14, the conjunction *δέ* indicates a positive extension of a paratactic clause while the conjunction *μηδέ* introduces a negative extension of a paratactic clause. In 3:15, the conjunction *δέ* indicates an adversative extension of a paratactic clause and the substantive participle *αἰτοῦντι* (ask) is used in an embedded clause of enhancement. In 4:7, the conjunction *δέ* indicates a positive extension of a paratactic clause with the verb *ἤγγικεν* (be near). In

4:16, the conjunction *δέ* introduces a paratactic clause of adversative extension with the term *δοξαζέτω* (glorify). In 5:5, the conjunction *δέ* introduces to a paratactic clause of positive elaboration with the verb *ἐγκομβώσασθε* (put on).

The conjunction *ὅτι* provides different explanations for the argument, while the conjunction *οὖν* concludes different sections. The use of *ὅτι* indicates the precious salvation that brings in the calling of a new life as the reason for the commands; the conjunction *οὖν* concludes the salvation which will be revealed in the end days. The conjunction *ὅτι* in 2:15 brings in a hypotactic clause of elaboration to point out the reason for doing good things which is the will of God. The phrase *ὅτι οὕτως* provides content of doing good retrospectively. The author provides the reason for the requirement in 2:12, illustrates a further instruction to indicate the nature of disobedience as the sinful desire in 2:13–14, and suggests the reason in 2:15. In 2:1, the conjunction *οὖν* is a summative elaboration with the paratactic value. Following this conjunction, the author elaborates that the fulfillment of purification and brotherly love can be transformed into a practical exercise of laying aside all malice, guile, insincerity, envy, and slander. On the contrary, the believer should long for the spiritual milk to grow in salvation as those who have tasted the grace of God. In 4:1, the conjunction *οὖν* paves the way for a paratactic clause of summative elaboration with the imperative *ὀπλίσασθε* (equip). In 4:7, along with the conjunction *οὖν*, the verb *σωφρονήσατε* (be of sound mind) is used in a paratactic clause of summative elaboration. This conjunction summarizes the comparison between the previous sinful conducts and the current actions of following the will of God. In 5:1, the conjunction *οὖν* brings in a paratactic clause of summative elaboration. The conjunction



ὡς points out analogies to show the reader what the new identity is like, while the conjunction καθὼς indicates that this new identity brings in a status of receiving gifts to serve. In 1:14, the conjunction ὡς is in a paratactic clause of enhancement of result where the finite verb is omitted. In 2:16, there is a contrast between the phrases μὴ ὡς and ἀλλ' ὡς to highlight the paradox of being a slave of God.<sup>61</sup> In 3:7, the infinitive ἐγκόπτεσθαι (detain) with the conjunction ὡς indicates the purpose of showing consideration for the wife. The discussion in 3:5 provides an example of this relationship between Abraham and Sarah, and the conclusion is provided in 3:7. In 4:12, an embedded clause is indicated by the participle συμβαίνοντος (happen) which is connected by the conjunction ὡς as an enhancement, pointing out a continuation of the real suffering instead of the new situation of distress.

The author indicates the reason with the conjunction γάρ which is used frequently in the middle of the letter, meaning that the ideas of arguments are pointed out after the author states important commands or indicates the significant event. In 2:20–25, the author uses the conjunction γάρ to denote the further rationale to endure unjust suffering. In 3:5, the phrase οὕτως γάρ looks both cataphorically and anaphorically to provide examples of subjections to husbands and wives.<sup>62</sup> In 3:10, 17, and 4:3, the conjunction γάρ again serves to enhance the commandments that the author asks the reader to do. In 4:6, the phrase εἰς τοῦτο γάρ connects 4:5 and 4:6 closely to introduce an enhancement of hypotactic clause with the verb εὐηγγελίσθη (bring good news). The whole argument helps the reader prepare for the final judgment. In 4:15, the conjunction γάρ introduces a

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<sup>61</sup> Forbes, *1 Peter*, 82.

<sup>62</sup> Forbes, *1 Peter*, 101.

hypotactic clause of enhancement to point out the detail to manifest the dwelling of God's Spirit. The conjunction ἵνα points out the purpose or result, which follow commands to emphasize Jesus' work helps the reader to be saved, to grow, and to follow his step. This conjunction, however, focuses on the results of those who follow or violate God's commands. The conjunction ἵνα brings in a hypotactic clause of elaboration within which the conjunction εἰ introduces another hypotactic clause of extension in 3:1. The author points out the contrast with the conjunction ἀλλά, suggesting a comparison between the correct and incorrect behaviors: both the previous sinful actions and current new life, as well as the unfair treatment from others and the characteristics of God's servants. In 1:15, the conjunction ἀλλά paves the way for a paratactic clause of an adversative extension where the imperative γενήθητε (become) stands as the main verb. In 2:25, the conjunction ἀλλά paves the way for a paratactic clause to compare the situation of the astray sheep to be led to the shepherd of the soul.

In addition, there are clauses as asyndeton, or clauses which are established by participles and infinitives. The author tends to use infinitives to indicate the purpose of the commands, to modify the main verb by elaborating the content of the discussion, to modify the elaborate the nature of the salvation, to emphasize the purpose and result of being God's chosen people, and to indicate the intent of the devil or the content of what certain figures have said. The infinitive form explains the will of God and what the author would like to say and describes the intent of the devil or the content of the teaching. On the other hand, the author employs participles to modify the nature of God, the situation of the believers, and the work of God through His servants (carrying the imperative force). The inheritance is emphasized as a prominent point by the stative participle

τετηρημένην (keep) in 1:4.<sup>63</sup> The participles πιστεύοντες (believe) and ὁρῶντες (see) in 1:8 set up another contrast to emphasize that although the readers did not see Jesus at present, they believe in him. In addition, the consequence of the faith is the salvation of the soul which is emphasized by the stative participle δεδοξασμένη (glorify) in 1:8. The participle προφητεύσαντες (prophecy) in 1:10 indicates the prophecy in the past to modify the noun χάριτος (grace) which has been prepared a long time ago. The prophets were inspired by the Spirit of Christ to foretell the sufferings, and now the prophecy has been fulfilled since Christ has experienced the suffering.<sup>64</sup> The participle ἀποσταλέντι (send) in 1:12 attributes with the noun πνεύματι (the Spirit), using the passive form to refer to the Pentecostal experience. In 1:18, along with the conjunction ὅτι, the participle εἰδότες (know) provides reasons of a series of imperatives, and it adopts the stative form to emphasize the idea of knowing which is the rationale of observing the commands, focusing on the subject.<sup>65</sup>

The participle ἀποθέμενοι (put off) in 2:1 establishes an embedded clause which enhances the main verb ἐπιποθήσατε (long for) in 2:2. In 2:15, the participle ἀγαθοποιούντας (do good) and infinitive φιμοῦν (muzzle) manifest how the means for the foolish people to be silenced and to explain the content of the will of God. The participle πάσχων (suffer) in 2:19 brings in an embedded clause of enhancement which provides a temporal concept to emphasize the pain in suffering which connects to Christ's sufferings.

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<sup>63</sup> This participle emphasizes the activity of God in the passive voice; its stative form (perfect tense) is used to highlight the secure nature. The participle ἀπολλυμένου (destroy) stands as a substance which is an embedded hypotactic clause of enhancement to stand as the apposition of χρυσίου (gold), modifying the gold to set up the comparison with the faith. See Forbes, *1 Peter*, 19, 24.

<sup>64</sup> Jobes, *1 Peter*, 101–102.

<sup>65</sup> Porter, *Idioms*, 40.



The participles λοιδορούμενος (abuse) and πάσχων (suffer) in 2:23 carry the concessive concept to depict the picture of Jesus who refuses to revile even in agonies.<sup>66</sup> In 3:6, the participle καλοῦσα (call) stands as a manner with the pronoun αὐτόν as the direct object to modify the verb ὑπήκουσεν (subject), whereas the participles ἀγαθοποιῶσαι (do good) and φοβούμεναι (fear) are used to explain the concept of being Sarah's children. In 3:18, in the construction μέν...δέ, the participles θανατωθεῖς (put to death) and ζωοποιηθεῖς (make live) indicate two replacive elaborations of embedded clauses.<sup>67</sup>

The participle παθόντος (suffer) in 4:1 introduces an embedded clause of enhancement. The participle ἀγαλλιώμενοι (rejoice) introduces to another embedded clause of enhancement to intensify the verb to explain the joy in 4:13. There is a tendency of the author to use participles to highlight the status of people, to bring the causal value for the imperative. Participles show the means of achieving specific actions, different responses to the suffering, and the consequences of these responses, and to establish the contrasts between doing good or evil deeds, and between those who follow God and those who follow pagans. The participle form describes what Jesus has experienced in persecution and further explain the reason or purpose of the suffering, as well as particular concepts of the new identity as the one who follows God's will. The author puts stress upon the interaction between Jesus and the reader and highlights the interaction between the example that Jesus brings and the proper reactions to the

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<sup>66</sup> Dubis, *1 Peter*, 78.

<sup>67</sup> These two participles are followed by contrasting datives σαρκί and πνεύματι. There are debates among scholars of how these datives should be interpreted, and at least four ways can be considered: as locatives, as datives of respect or reference, as instrumental, and as a simple conjunction. See Grudem, "Christ Preaching through Noah," 21; Achtemeier, *1 Peter*, 236; Goppelt, *1 Peter*, 255; Clark, *New Heavens, New Earth*, 126; Feinberg, "1 Peter 3:18–20," 315; Jobes, *1 Peter*, 240; Scharlemann, "He Descended into Hell," 316; Selwyn, *The First Epistle of St. Peter*, 196; Clowney, *The Message of 1 Peter*, 157.

eschatological judgment. The following table represents the uses of infinitives and participles.

Infinitives	Participles
Details about the salvation, the purpose of the commands, and explanations of contents of certain actions, including details and intentions	The use of imperatives, the nature and work of God, the situation of the believers, the means of achieving certain actions, contrasts between doing good or evil deeds in suffering, and the consequences of these responses

Regarding the repetition of the terms in the same semantic domains, domain 33 is about communication which is commonly used in letters. Domain 92 and domain 58 indicate different types of pronouns to establish referential ties, while the semantic chains of domain 89 and domain 64 denote conjunctions to point out organic ties. The chains of domains 88, 67, and 12 are used almost everywhere throughout the letter. In other words, the author uses these chains to remind the reader to pay attention to God's power and work through Jesus which help the believer to have a proper moral life to prepare for the end time. Domain 23 is highly used at the end of chapter one and the beginning of chapter two, where the author focuses on explaining the Lord as the Living Stone to ask the believer to have a holy life. Domains 13, 15, and 57 focus on God's works through which the reader is asked to live according to the new identity. These chains highlight the relationship between Jesus' works and the commands for the believer. Moral and ethical behaviors can be realized through one's emotions and communication, and terms in this domain are used most in chapter three after the author depicts the example of Jesus. Terms in domain 53 are seldom found between 2:10–3:14, where the author describes interactions among people in one's daily life. The view of believing influences one's attitudes and emotions, as well as influence one's moral behaviors. The relation between

people and God, as well as relationships among one another, will reflect one's belief.

This text is written in a letter form. Anaphora points out the fulfillment of the prophecy in Christ and one needs to stand against the devil on the ground of God's grace. Cataphora provides information about the current situation of Christians, focusing on one's lifestyle to follow the example of Jesus in sufferings. In addition, stative verbs are introduced by the conjunctions *διότι*, *ότι*, and *δέ*; imperfective verbs are in asyndeton or clauses after the conjunctions *καί*, *δέ*, *διό*, *γάρ*, *εἰ*, *ἵνα*, *ότε*, *διότι*, *ότι*, *οὖν*, *καθό*, *ἀλλά*, *ώστε*, *ώς*, and *ἦ*. Apart from asyndeton, passive verbs are introduced after the conjunctions *καί*, *δέ*, *ἀλλά*, *διότι*, *ότι*, *ἵνα*, *γάρ*, *οὐδέ*, and *εἰ*, while middle verbs are introduced after the conjunctions *δέ*, *ότι*, *καί*, *εἰ*, *ἐάν*, *ότε*, *οὖν*, *ώστε*, and *ώς*. Most imperatives are used in asyndeton, while some of them are used in clauses after the conjunctions *δέ*, *διό*, *καί*, *οὖν*, *ἀλλά*, *γάρ*, and *ώστε*. Subjunctives are used in asyndeton or clauses after the conjunctions *δέ*, *ἵνα*, *καί*, *όπως*, and *ἐάν*. Furthermore, optatives are introduced by conjunctions *εἰ* and *καί*.

### **Conclusion**

This letter is about showing the right attitudes in the pains and persecutions of one's daily life. In order to focus on the importance of the proper manner in suffering, the author establishes a contrast between the statuses of the believer before and after being converted to Christ. After conversion, one should follow the actions of this innocent Jesus in persecution, and this becomes the primary foundation for the reader to act discreetly and tactfully in daily life. The reader is asked to pay attention to the eschatological perspective so that people need to respond accordingly based on what God expects. The



author emphasizes that the end of all things is near, and one needs to live by the will of God. The nature of Jesus and how the responses to persecutions are the groundwork of the requirements that the author expects the reader to obey. Although the devil brings in a tough situation for the reader to go astray, the author shifts the focus from the reader to God so that the recipients can understand that it is God who helps them to follow the commands truly. God has the authority to give promises and has prepared salvation through Jesus as the unfading inheritance in heaven. Jesus provides a clear model for the believer to know how to interact with each other, and to understand the appropriate response to persecutions. One should learn how to follow in the steps of Jesus in order to prepare himself or herself for the final days. In addition, the author indicates the involvement of both the reader and the author, as well as other Christian groups so that every believer needs to listen to the teachings. This letter is an exhortation that the author expects the reader to know on how to stand firm in persecution.<sup>68</sup> The author leads the discussion from God's attributes to the reality of how God reveals His goodness through salvation. Since every Christian shares the suffering of Christ, the teachings and commands should be observed by everyone who follows Jesus. Ultimately, following the example of Jesus is the core reason that one can stand firm facing persecution, the attack of the devil, and the coming of the end time.

In this letter, the author indicates that God has prepared salvation through Jesus: the prophets who were inspired by the Holy Spirit have proclaimed the Christ who brings salvation. Besides, the author emphasizes what the Scripture has said as well as the nearness of the end. This epistle focuses on the interaction between the author and the recipient. When commands are given, the author indicates that God's work through Jesus

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<sup>68</sup> Watson, "The Epistolary Rhetoric of 1 Peter, 2 Peter, and Jude," 52.

is the foundation for the reader to obey. When the readers follow the example of Jesus, especially the models in sufferings, they are practicing their faith in daily life to do what is right because they have a different identity now. Two different consequences are clear when they choose to observe or to violate the commands while God gives the strength to the believers and restore them even in persecutions. The author indicates the significance of Jesus as the foundation for the reader to follow so that proper reactions can be expected for the eschatological judgment.

The tenor of 1 Peter indicates the interaction between the author and the reader while trusting God is the reason for the author to encourage the reader. When the readers participate in the suffering of Jesus, they will know how to interact with each other (the relationships between rulers and servants, and husbands and wives stand as illustrations) to represent one's following the step of Jesus.<sup>69</sup> The mode of 1 Peter is a written form of Peter's letter to the churches, focusing on the real joy in persecution, and the author employs different types of clauses and various conjunctions to point out the manner, reason, and the consequence of rejoicing in suffering. The use of parataxis focuses on the contrast between those who follow the commands of the Lord and those who violate them. The hypotactic clause denotes the significance of the commandments. Using hypotaxis, the author emphasizes that God stands as the background force to reveal salvation while the suffering is real and indicates that the members in the chosen church share the same commands.

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<sup>69</sup> The idea of husband and wife indicates that some of the readers are free-born because slaves were not married. See Shutter, *Hermeneutic and Composition in 1 Peter*, 11; O'Rourke, "Law," 177.

## CHAPTER 6: ANALYSIS OF THE EPISTLE OF SECOND PETER

### **Introduction**

This chapter analyzes the linguistic components of field, tenor, and mode of the second epistle of Peter. The second epistle of Peter is a letter from Simon Peter, a servant and an apostle of Jesus Christ to those who have obtained a faith as precious as the apostles through the righteousness of God.

### Analysis of the Second Peter

#### ***Field Analysis of 2 Peter***

The field represents the importance of participating in the divine nature which is the promise of God for the reader to express the proper attitude to face the great danger to the church from the false teachers. One needs to know that Jesus is the Lord, but at the same time, he is the Savior, and the author has witnessed the confirmation of this unique identity from God. Therefore, Jesus reigns so that the commands are required, while Jesus saves so that the commandments are applicable. The reader should not follow the ways of the false teachers, despite the influence upon many people. The author points out the eschatological works, and therefore, one needs to pay more attention to what has been written by God's servants so that one knows what to prepare for the final judgment. The author emphasizes the contrast between what the scoffers would say and what God would



do to point out the real situation why the Lord has not come yet. This situation also represents a love relationship through the manifestation that the Lord is patient to wait for people to come to repentance. The false teachers will bring severe damages to the Christian community, but God is the one who will judge in the last days. The understanding of eschatology becomes the core reason for every command and assertion while God is the authority for everything in the final days. The incorrect eschatological knowledge, on the other hand, is the major issue of wrong teachings.

The use of vocabulary reflects an arrangement of the author to express certain concepts more clearly. The language such as “divine power,” “virtue,” “knowledge,” “participation in the divine nature,” and “eyewitness” reflects Hellenistic concepts.<sup>1</sup> This usage matches a broader understanding of the recipient as those who share the same precious faith, meaning that the reader either includes Gentiles or is a group of people under the great influence of the Hellenistic culture. The terms of objects or entities elevate the situation to a religious level. The geographical objects and features stand as a means to describe the states of the false teachers and those who follow them, and the idea which leads people to go astray points out the desire of those who sin. The geographical objects and features further describe God’s deeds, especially the destruction of the heavens and earth. Regarding the category of events or processes, within different religious activities, one represents proper attitudes and emotions through communications. The ways of communication and different moral behaviors would manifest one’s desire. The author encourages the reader to hold a proper faith in one’s religious activities, albeit there are assaults from scoffers. In the category of abstracts, one can see that the concept of time is emphasized, and more specifically, the author tends to employ different terms

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<sup>1</sup> Schelkel, *Die Petrusbriefe, der Judasbrief*, 180; Kümmel, *Introduction to the New Testament*, 431.

about time to indicate the works of God in the past, present, and future.<sup>2</sup> The author adopts the concepts of space and time to depict the astonishing actions of God in the last days. Various ways of proclamation reflect moral behaviors and one's attitudes. In other words, some scoffers will come to question the final judgment, whereas the author expects the reader to interpret the timing of the coming of the Lord properly and to follow God's work faithfully. The author uses specific semantic domains to indicate that the partaker of the divine nature will represent proper moral and ethical behaviors as well as attitudes through communications in religious activities.

God, the Spirit, Lord, and Jesus stand as the steady force for the reader to know that it will be a great mistake to follow the false teachers regardless their enormous influence, and is unchangeable in the past, present, and future. God stands as the source of the divine work, especially the source of the prophetic words (1:21). In 1:1, the text represents that the terms θεοῦ (God) and σωτηῆρος (savior) share the same article τοῦ, meaning that the Savior Jesus Christ and God are suggested to be one person in the author's perspective.<sup>3</sup> The usages in 1:2, however, depict God and Jesus as different persons, while both of them are the objects that the author expects the reader to know. In 1:17, God the father stands as the source to vouch for the unique identity of Jesus, and this witness becomes the groundwork for the author to attest the certitude of his assertions. The title "Lord" is applied directly to Jesus, who also stands as the divine source to make clear the time of the death of the author to him. In 3:2 and 3:18, the terms

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<sup>2</sup> There are three positions, according to C. Gutenson, to view God's relationship with time: (1) God is outside of time and interacts with it; (2) God is outside of time but can view all time; and (3) God is inside time and all time is present to God as an undivided reality. In 2 Peter, the author shows that God is always unchangeably himself, meaning all time is present to God. See Gutenson, "Being," 194–233; Pannenberg, *Systematics*, 401.

<sup>3</sup> Neyrey, *2 Peter, Jude*, 147–48; Davids, *The Letters of 2 Peter and Jude*, 163.

κυρίου (Lord) and σωτήρ (savior) share the same article, meaning that they can point to one person.<sup>4</sup> Therefore, the author connects the ideas of God, the Lord, and the Savior, suggesting that Jesus is depicted as both the one who reigns and saves. Furthermore, in 3:8–10, and 3:15, the author views the Lord as the one who judges in the final days. In 3:8, the author confirms the assurance of the coming of the Lord by indicating a different perspective to understand that the Lord has controlled time. In 3:9, the author demonstrates that the Lord is not slack but is patient, and therefore, the coming of the Lord has not taken place yet. In 3:10, the conviction of the arrival of the Lord is again emphasized, and further, the suddenness of the Parousia is indicated. The author points out the particular relationship between God and Lord Jesus, in which the understanding of God and Jesus is viewed equally. In this case, to enter the kingdom of the Lord and Savior Jesus Christ becomes the goal and purpose of participating in the divine nature.<sup>5</sup> The Lord plays the role of the judge in the final days, while the author employs many verbs with the creation or the work of God as their subjects. In other words, the might of the Lord is emphasized by these verbs, meaning that the Lord also stands as the one who has excellent power. The author employs different names of persons and places to confirm the certainty of God's work. The reader should have a correct faith as the saints in the history so that the final judgment will not be a problem and should be careful with the coming of the false teachers as well as their dangerous influence.

On the other hand, the violence or harm that the false teachers will bring into the church stands as a contrast to warn the reader to prepare for their influence by holding a correct view of one's belief. The false teachers and the scoffers are indicated in the

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<sup>4</sup> Porter, *Idioms*, 110–111.

<sup>5</sup> Kraftchick, *Jude, 2 Peter*, 99.



third-person singular and plural forms, noting that the significant interaction between the participants (God and false teachers) focuses on the description of the false teachers who cannot stand in God's final judgment. There are different characteristics about these people: (1) they will introduce destructive heresies, (2) they will deny the sovereign Lord, (3) their destruction will come quickly, (4) many people will follow their shameful ways, (5) they will bring dishonor to the path of truth, and (6) they will exploit the church out of greed. In the first place, the author compares those who bring the current crisis to the false prophets in the Old Testament.<sup>6</sup> They will be gathered as a group and will secretly introduce heresies (*παρεισάξουσιν*).<sup>7</sup> The nature of this group, however, is that these teachers once belonged to the Christian community, but now they deny Christ Jesus who will lead to soon-coming destruction. Unfortunately, many people will follow their shameful ways, meaning that these teachers will become models so that many would deny the coming of Christ and salvation.<sup>8</sup> After indicating different examples to support the assurance of the eschatological judgment, the author describes the critical statements of opponents. They are characterized as irrational animals to represent their stupidity; they conduct immoral behaviors which point out their sensuality; and they follow the heretic way which manifests their greed.<sup>9</sup> In addition, the author indicates the harmful effects on others and themselves and emphasizes the damage that the false teachers will bring to the church. At the same time, however, he pays attention to the work of God as

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<sup>6</sup> Harvey and Towner, *2 Peter & Jude*, 74–75; Watson and Callan, *First and Second Peter*, 179.

<sup>7</sup> The plural concept represents that this passage alludes to the teaching of Jesus. See Bauckham, *Jude, 2 Peter*, 239–40.

<sup>8</sup> Davids, *The Letters of 2 Peter and Jude*, 222–23; Neyrey, *2 Peter, Jude*, 192; Fornberg, *An Early Church in a Pluralistic Society*, 37–38.

<sup>9</sup> Senior and Harrington, *1 Peter, Jude and 2 Peter*, 274–75.

the foundation of the teaching about the proper response to them.<sup>10</sup>

Apart from the author and the reader, the major characters are God, Jesus Christ, and the opponents (false prophets, false teachers, scoffers, people who follow the flesh, and uncleaned people). Therefore, the analysis of transitivity will focus on the processes with these figures as the subjects. In this epistle, material processes emphasize the participation in the divine nature which is based on the comparison between God's work in the past, present, and future. On the contrary, the deeds of the false teachers and their followers lead to swift destruction. Being a partaker of God's nature becomes the motivation for the reader to attain the knowledge of Christ with certain virtues which lead to the foundation of the witness to the works and words of God. The distribution of the uses of processes indicates that this letter focuses on the event in the actual world, while a great number of lower-dynamic processes are used than those in the first letter of Peter.<sup>11</sup> There is a shift of the actors from the author to God, and later to the reader; the author indicates what he expects the reader to do, and God will act in the day of the final judgment which becomes the motivation of obeying the commands. In other words, after the author provides essential information, God is the primary subject of the actions in the first section, and subsequently, the reader becomes the main actor. God has done different works to which the reader is expected to respond, and the witness of the author stands as the basis to confirm that his testimony.

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<sup>10</sup> Some scholars propose that God is the one who judges, who saves, and who establishes standards of ethical behaviors. In addition, the faith of Christianity is bound up with historical events as the fulfillment of God's promises through Jesus Christ. See Reese, *2 Peter & Jude*, 180; Watson and Callan, *First and Second Peter*, 184.

<sup>11</sup> The ratio of the usages: material process (43/90); mental process (22/90); verbal process (5/90); relational process (20/90).

Process	Subject		Verse	Verb	
Material	God		1:2	πληθυνθείη	
			1:4	δεδώρηται	
			2:4	ἐφείσατο	
			2:4	παρέδωκεν	
			2:6	κατέκρινεν	
			2:7	ἐρρύσατο	
	The reader		1:5	ἐπιχορηγήσατε	
			1:10	πταίσητέ	
			1:11	ἐπιχορηγηθήσεται	
			1:19	ποιεῖτε	
			3:17	φυλάσσεσθε	
			3:17	ἐκπέσητε	
	Opponents	False prophets		2:1	παρεισάξουσιν
				2:3	ἐμπορεύσονται
		People follow flesh		2:12	φθαρῆσονται
				2:15	ἐπλανήθησαν
				2:20	ἡττώνται
		Scoffers		3:3	ἐλεύσονται
Ulearned people		3:16	στρεβλοῦσιν		

Mental processes put stress upon both the author and the reader. The author belongs to a group of apostles and has seen the work of God with his own eyes. This type of process pays attention to the sensation of those who follow the flesh. The author emphasizes the contrast between the group to which the author belongs and the group to which the false teachers and their followers belong, denoting different consequences. Relational processes describe the attributes of the false prophets or false teachers, as well as their followers who will cause severe damages in the church. The subjects of both relational and mental processes represent the shift from God to the reader, pointing out the proper actions while facing the final judgment. The interaction among these processes puts stress upon the witness of the author which becomes the foundation to confirm his command for the reader to partake into the nature of God in order to be found spotless,



blameless, and at peace with the Lord which is what God has promised.

Process	Subject	Verse	Verb	
Mental	The reader	1:10	σπουδάσατε	
		3:14	σπουδάσατε	
		3:15	ἡγεῖσθε	
	Opponents	Scoffers	3:5	λανθάνει
		People follow flesh	2:10	τρέμουσιν
			2:12	ἀγνοοῦσιν
	Balaam	2:15	ἠγάπησεν	
	Apostles	The author	1:12	μελλήσω
			1:13	ἠγοῦμαι
			1:15	σπουδάσω
Apostles		1:16	ἐγνωρίσαμεν	
		1:18	ἠκούσαμεν	
Relational	The reader	1:4	γένησθε	
		3:18	αὐξάνετε	
	Apostles	The author	1:13	εἰμί
		Apostles	1:19	ἔχομεν
	Opponents	False prophets	2:1	Ἐγένοντο
			2:1	ἔσονται
		Balaam	2:16	ἔσχεν
		People follow flesh	2:17	εἰσιν
			2:20	γέγονεν
		Ungodly people	3:7	εἰσίν

Regarding verbal aspect, God's deeds in history are in the perfective form, the imperfective form highlights the eschatological commands, and the stative form emphasizes the promise that God has given. The author employs the perfective form to indicate what God has done to angels and people who sinned in the past. The imperfective form depicts the actions of those who follow the flesh and puts stress upon the end of the false teachers and those who support them. The first and third chapters of 2 Peter, the present tense emphasizes what the author has in mind to encourage the reader to do before his death comes, while in the second chapter of this letter, the present tense describes the false teachers. There is one imperfect verb *ἐβασάνιζεν* (torment) in 2:8. The

author uses this term to describe the situation of those who stand against God (false teachers and scoffers). The author delineates the scenario of the actions of scoffers and the judgment of God in the final days. The stative form points out a series of contrasts between God's work and the deeds of the sinners. This form emphasizes that God has given the promise for the believer to become the partaker of the divine nature and establishes the contrast between the severe and dangerous influence of the false teachers and the high power of God. There is a series of distinctions between the righteous deeds of God and the severe impact of sin. The stative form emphasizes the difference between the influence of sin of the opponent and the powerful saving ability of God. The stative verb *δεδώρηται* (give) in 1:4 emphasizes that God has given the great promise to believers so that they can flee from corruption and become participants of the divine nature. In 2:9, the verb *οἶδεν* (know) indicates that God knows how to deliver the godly ones out of temptations, which gives priority to the ability of God to rescue the righteous.<sup>13</sup> In 2:17, the term *τετήρηται* (keep) indicates that the final judgment of God is reserved for the heretic. In addition, there are two stative forms, *ἡττηται* (be overcome) and *δεδοῦλωται* (enslave), in 2:19 where the author underlines the effects of sin that endure.<sup>14</sup> The verb *γέγονεν* (become) in 2:20 focuses on the influence of sin to those who once followed the savior Jesus but now have gone astray. The verb *συνέβηκεν* (come together) in 2:22 describes the situation of the scoffers. One can see that the stative verbs are not scattered but are mostly gathered in the second chapter of the letter which is talking about the influence of the false teachers from an eschatological perspective, while the only exception in 1:4 focuses on the promise that God gives. Verbal aspect helps the reader

<sup>13</sup> Green, *Jude and 2 Peter*, 262.

<sup>14</sup> Senior and Harrington, *1 Peter, Jude and 2 Peter*, 277.

turn the focus to the correct understanding of the eschatological situation, highlighting the problems of the false teachers. At the same time, the author puts stress up the mighty of God to show that although the false teachers are horrible, God still reigns. It shows that the author wants to emphasize the final judgment, and in this case, the reader is expected to pay more attention to the orbit of God's actions in the history of the ancestors and the writings of other apostles. One can represent the use of verbal aspect diagrammatically as follows:

Verbal Aspect	Content
Stative	God's promise
Imperfective	Eschatological commands
Perfective	What God has done to angels and people in history

The arrangement of ergativity emphasizes warning to those who claim to be Christians in the first place but later go astray from the Christian faith, including the consequences of the false teachers and the expectations that the author asks the reader to do. The author indicates that in the last days, the reader should hold a position to know God's tolerance and to keep himself or herself from the error of the wicked. The author gives priority to the participation of believers to develop the proper viewpoints from themselves so that they will know how to live in the last days. The passive and middle verbs highlight the appeal of the concepts to which the reader should pay attention to the blessing of God. God stands as the background force, and the reader is expected to be a partaker of the nature of God. The passive form focuses on the divine source in the actions: in the ancient time, the Holy Spirit has given the prophecy which will be fulfilled in the last days that the reader can enter the kingdom of God with a rich welcome by the work of God. This form emphasizes the actions where God stands as the divine source



and indicates the destruction of the false teachers (God is the divine source). The passive form βλασφημηθήσεται (blaspheme) in 2:2 suggests that those who follow the pernicious ways will malign the truth. The term φθαρήσονται (spoil) in 2:12 indicates that those who commit sin will be destroyed, and the same pattern can be found in the usages of ἐπλανήθησαν (lead astray) in 2:15, τετήρηται (keep) in 2:17, as well as ἤττηται (be overcome) and δεδούλωται (enslave) in 2:19. The verbs λυθήσεται (loose) and εύρεθήσεται (find) in 3:10, and λυθήσονται (loose) and τήκεται (keep) in 3:12 emphasize that in the final days, the heavens, earth, and every element will be destroyed by God.

The middle verbs, on the other hand, puts stress upon the participation of the reader in the divine promises and emphasizes the change that these false teachers were once members of Christian groups but later went astray. In this case, the threat is in the Christian community from which the false teachings raise, but God stands as the final authority to terminate the crisis. The middle form pays attention to the reader's participation in God's promise, whose foundation is the prophecy without any private interpretation. Furthermore, the terms παρελεύσονται (pass by) and λυθήσεται (loose) in 3:10 which are in the future form indicate what the world will end, while the participation of the subjects themselves are emphasized. Two middle forms, ἡγεῖσθε (think) in 3:15 and φυλάσσεσθε (keep) in 3:17, which are both in the imperative form put stress upon that the author expects the reader to have proper perspectives. The reader is asked to consider the patience of the Lord as salvation as the previous imperative σπουδάσατε (eager) in 3:14, and both are given on the basis of the accomplishments of the first coming and the

consummation of the second coming of Christ.<sup>15</sup> The idea of φυλάσσεσθε (keep) focuses on the preparation for the second coming of the Lord.<sup>16</sup> The author uses the passive and middle forms to emphasize the consequence of the false teachers and their followers, especially the situation that they were once Christians but now would go astray.

Furthermore, the author expects the reader to participate in the commands so that he or she can stand firm in the final days, not being influenced by the mockers who deny the Parousia. The use of ergativity can be schematized as follows:

Ergativity	Content
Middle	The reader participates in the promise while the false teachers go astray
Passive	God stands as a divine force to punish the sin

The author emphasizes the differences between the partaker of the divine nature and the false teacher. God has given promises in history, whereas those who stand against God continue to induce the people of God. In this case, a correct understanding of Jesus Christ becomes the central issue to differentiate these two groups of people. One can picture two essential participants in the letter: the unlearned people who scoff at the promises of the Lord, and the servants of God who are pointed out as the holy prophets, the apostles, and Paul the beloved brother. The servants of God emphasize that they are the means from which the word of God has been passed on but at the same time the scoffers through whom a great influence will come to the church highlight the doubt of the promise of the Lord. The author employs different examples of judgment to support the argument, and therefore, one should pay attention to several cases, including (1) angels, (2) Noah and the world, (3) Sodom, and (4) Lot and the world. The examples of

<sup>15</sup> Giese, *2 Peter and Jude*, 203.

<sup>16</sup> Giese, *2 Peter and Jude*, 209.

innocent angels and Balaam are indicated. In the first case, the main point is the certitude of judgment rather than the reason why the angels were judged.<sup>29</sup> The author further points out innocent angels who are higher in strength and power do not bring slanderous judgment against the sinful people before the Lord; this case establishes a contrast between the heretics in stark and the sinless angels.<sup>30</sup> Besides, the fact of Noah emphasizes the shift from angels to ungodly people who were judged in flood. Subsequently, the author turns the focus to Sodom and Gomorrah, where the biblical description of the fate of the sinful cities takes place. The last case is about Lot, who is depicted as a righteous person who saw and heard bad events. The author emphasizes that the judgments are doubtless, but at the same time, God knows who to rescue from trials.<sup>31</sup> The author encourages the reader to participate in the divine nature, especially in the dangerous situation that the false teachers are coming. Knowing Christ in a rich understanding becomes the key to escape from the sin in the past to the eternal kingdom of God. Appropriate moral behaviors, attitudes, and ways of communication will reflect this understanding with which one may be the partaker of the divine nature with God's help. The chart of markedness in terms of verbal aspect and ergativity would look something like this:

Verbal Aspect	Ergativity	
God's promise	Participation of God's people and false teachers	Marked
Eschatological commandments		↑
God's work in the history	Punishment from the divine power	Unmarked

<sup>29</sup> Several books, such as Jubilees and 1 Enoch, indicate that the reason that angels were judged was the crossing of species lines. See Hamilton, *Mythology*, 39.

<sup>30</sup> Green, *Jude and 2 Peter*, 271.

<sup>31</sup> Watson and Callan, *First and Second Peter*, 182.



### *Tenor Analysis of the Second Peter*

The major layer of tenor emphasizes the interaction between the reader and the author. The author tends to draw the attention of the reader to focus on Jesus who becomes the Lord and Savior so that the reader can participate in the divine nature by following the command of God. The reader needs to pay attention to understand that the patience of God is the real reason why the coming of the Lord is not yet fulfilled. At the same time, however, the reader should prepare himself or herself to follow the words that are given through the servants of God; in this case, the influence of the incorrect understanding is the problem for the reader. The author has participated in the witness of God's extraordinary work, and he knows that the command can be fulfilled because God has abundantly provided what the reader needs.

The author points out the experience he had with other apostles to stand as the foundation for the argument. In other words, the author belongs to the group of the apostles who had witnessed the event of transfiguration in which Jesus stands as another essential participant who has a special relationship with God.<sup>32</sup> The participation of the witness of the transfiguration and the nature of the teachings of the apostle and the false teachers highlight their differences.<sup>33</sup> In 3:2, the author indicates "your apostles" who are on the same level of the holy prophets to point out a close relationship between the reader and the apostles (Paul, Peter, and other apostles).<sup>34</sup> The author accepts the inspiration from God since he has witnessed the event of transfiguration. In this case, the author

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<sup>32</sup> The transfiguration refers to a particular Petrine gospel tradition which is denied by the false teachers, but now the author indicates that he can confirm as an eyewitness of Jesus who will lead the Parousia. See Perkins, *Peter*, 123.

<sup>33</sup> Here is the only case where the concepts of "mountain" and "holy" are connected. It is God's presence and revelation about the Son on the mountain to make this event holy. See Giese, *2 Peter and Jude*, 84–85.

<sup>34</sup> Perkins, *Peter*, 122; Bauckham, *Jude, 2 Peter*, 287–88.

warns the coming of the damage from the false teachers, as well as the challenges of the scoffers about the Parousia. The reader would know how to react in this tough situation when he or she wants to understand the will of God as the foundation. The author indicates the event of transfiguration to prove his authority, and the main issue for the reader to listen to his words locates at the second and third chapters where that author warns about the false teachers and the scoffers. The author combines the transfiguration of the eschatological king with the words that the Father said at Jesus' Baptism, where Jesus began his ministry. In other words, Jesus is not only glorified at Calvary but also on the last day.<sup>35</sup>

The primary participants are the author and the recipient. The author is indicated as Simon Peter (*Συμεών* rather than *Σίμων*) who is a servant and an apostle of Jesus Christ.<sup>36</sup> The title "apostle" marks out the letter as an official letter instead of a friendly one, and the title "slave" stands as an expression of total devotion to Jesus Christ as his master.<sup>37</sup> There are verbs in the first person singular form, which directly points to the author, and there are verbs in the first person plural form to show that there is a group to which the author belongs. The first three instances where the author uses the first person plural form are in 1:16–19 where the text emphasizes that the author and his companions were witnesses of transfiguration. In 3:13, the author highlights the promise of God, which is for a group of people. In these cases, the author includes himself in a group which shares the promise and become witnesses, but these cases show nothing about the

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<sup>35</sup> Giese, *2 Peter and Jude*, 83.

<sup>36</sup> Scholars state that the spelling Simon is a Greek name, and the name Simeon is a Semitic form. This spelling indicates cultural awareness. See Davids, *The Letters of 2 Peter and Jude*, 159–60; Fitzmyer, "The Name Simon," 105–12.

<sup>37</sup> Harris, *Slave of Christ*, 190; Collins, *Diakonia*, 92–95; Davids, *The Letters of 2 Peter and Jude*, 161.

identity of the author or the recipient. The first person form emphasizes the witness of the author and the inclusion of the author into the commands of what he expects the reader to observe, meaning that the author includes himself into the group of the apostles who have witnessed God's work through Jesus with their own eyes. The author gives commands with the reasons, and the core of his authority stands at his participation in the transfiguration event. Therefore, his witness to the majesty of Jesus becomes the basis to confirm the commands of asking the reader to become the partaker of the divine nature.

The recipient is described as those who receive precious faith (1:1), and those who partake in the divine nature (1:4). Participating in the divine nature includes the idea of sharing wisdom and knowledge as well as the precious faith, while this expectation becomes the central goal for the whole letter.<sup>38</sup> In 3:1, the author indicates that this is the second letter, meaning that there is a previous letter. Therefore, the recipient should have read another letter from the author, saying that the reader is familiar with his work.

Although this indication is not clear to recognize whether it refers to 1 Peter or not, this reference emphasizes the understanding of the reader about the apostolic teaching.<sup>39</sup>

Also, the author points out that the recipients have read Paul's letters which function as the Scripture in 3:15. Although there is no clear indication of what these letters are, the certain thing is that the recipient has understood some parts of Christian doctrine.<sup>40</sup> The second person plural form usually refers to the reader as a whole. In addition, the author uses the terms ἀδελφοί (brothers) in 1:10 and ἀγαπητοί (beloved) in 3:1, 8, 14, and 17 to

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<sup>38</sup> Gross, *La divinisation du chrétien d'après les Pères grecs*, 86–94; Mayor, *The Epistles of Jude and II Peter*, 87–88; Wolters, "Partners of the Diety," 28–44.

<sup>39</sup> Watson, *Invention, Arrangement, and Style*, 125.

<sup>40</sup> Scholars would consider the first letter to be Jude, first two chapters of 2 Peter, or 1 Peter. See Chaine, *Les épîtres catholiques*, 32–33; Grundmann, *Der Brief des Judas und der zweite Brief des Petrus*, 58; Harink, *1 & 2 Peter*, 175; Bauckham, 285–86; Harvey and Towner, *2 Peter & Jude*, 111; Green, *2 Peter and Jude*, 134; Senior and Harrington, *1 Peter, Jude and 2 Peter*, 281; Watson and Callan, *First and Second Peter*, 139; Knoch, *Der erste und zweite Petrusbrief, Der Judasbrief*, 199.



describe the reader; these terms represent that the author views the reader as people in the same home (household of God) within a close relationship. While discussing the false teachers, the author attempts to avoid including the reader to the group of false teachers or their followers but to focus on describing the situations.

The mood system reflects the primary interaction between the author and the reader. The author employs indicatives as a significant type to express what happened in the past and what the apostles have witnessed. One can see that plenty of indicatives are used in the middle of the letter (mostly in chapter two) where other moods disappear. The use of the indicative form emphasizes the real danger that the false teachers are about to bring into the church. No imperatives are used in chapter two because the author does not put any stress upon the commands to direct the reader. Therefore, the author avoids showing confusion between the apostolic authority and the influence of the false teachers. No subjunctives are found in chapter two because the author is not talking about any mental image but focuses on the real facts. The author employs plenty of indicatives to concentrate upon the events that the false teachers will bring in severe damages to the church. At the same time, the author points out different examples in history to show the righteous judgments of God and to indicate the judgment of the false prophets, asserting the authority of God. In other words, the author emphasizes that the false teachers will not be able to escape from justice forever. Before the judgment comes, however, the author warns the reader to be conscientious of the danger of these people. The rescue from God will be the foundation for the reader to stand against the invasion of the false teachers, meaning that the final judgment will be the ultimate hope for the reader to stand firm and to have faith to protect the church. Therefore, the author pays attention to the

estate of the false teachers in the church who bring in heresies of destruction.<sup>41</sup>

Other than the middle part of the letter, there are seven imperatives in this letter which focus on having a correct understanding of eschatology and growing in the precious salvation, and there are different steps of transitions of the imperatives. First, the author encourages the reader to focus on preserving the supplement of God's abundance, refocusing on the features of God's nature. Secondly, the author warns that the reader should not follow the way of the scoffers who ignore God's work, being on guard so that he or she will not support the incorrect path. Thirdly, the author urges the reader to make an effort to be found spotless and blameless, growing in order to understand the Lord more clearly within the abundant grace and correct knowledge.<sup>42</sup> The term ἐπιχορηγήσατε (supply) in 1:5 refers to God's abundant supply, encouraging the reader to make an effort to support the faith.<sup>43</sup> The verb σπουδάσατε (hasten) in 1:10 asks the reader to make every effort to confirm the calling so that obligations can be fulfilled.<sup>44</sup> There is an echo between 1:5 and 1:10 that the verb σπουδάσατε (hasten) repeats the root of the term σπουδῆν (haste), and therefore, the author combines the command to the provision from God.<sup>45</sup> The term λανθανέτω (escape notice) in 3:8 shares the same root with the term λανθάνει (escape notice) in 3:5 to highlight the opposite attitude from the scoffers who ignore the evidence of God's work.<sup>46</sup> In 3:14, the author expresses the urgency of the appeal that the reader needs to be eager to be discovered to be spotless and

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<sup>41</sup> Reese, *2 Peter & Jude*, 146.

<sup>42</sup> Reese, *2 Peter & Jude*, 176.

<sup>43</sup> Donelson, *I & II Peter and Jude*, 218.

<sup>44</sup> Green, *Jude & 2 Peter*, 200.

<sup>45</sup> Donelson, *I & II Peter and Jude*, 223.

<sup>46</sup> Kraftchick, *Jude, 2 Peter*, 160.

blameless, using the imperative *σπουδάσατε* (be eager).<sup>47</sup> In 3:15, the imperative *ἡγεῖσθε* (think) represents a proper way of understanding the Lord's patience which stands as an indication that the Parousia will indeed take place because the salvation is a promise which will be fully completed at the coming of Jesus.<sup>48</sup> The verb *αὐξάνετε* (increase) in the final blessing in 3:18 encourages the reader to grow in the grace and knowledge of the Lord which echoes the beginning of the letter.<sup>49</sup> Therefore, the imperative encourages the reader to observe the commands due to the abundant supply of God, while the imperative emphasizes the proper attitude or reactions to the Parousia. In other words, the author encourages the reader to focus on God's provision so that one can give the diligence to make the calling and election sure. The author warns the readers not to follow the scoffers but encourages them to be spotless by observing specific commands. Here is a chart which shows the use of the imperative:

Verb	Commander	Receiver
<i>ἐπιχορηγήσατε</i>	Simon Peter, a servant and an apostle	Those share the precious faith
<i>σπουδάσατε</i>	Simon Peter, a servant and an apostle	Brothers
<i>λανθανέτω</i>	Simon Peter, a servant and an apostle	Beloved
<i>σπουδάσατε</i>	Simon Peter, a servant and an apostle	Beloved
<i>ἡγεῖσθε</i>	Simon Peter, a servant and an apostle	Beloved
<i>φυλάσσεσθε</i>	Simon Peter, a servant and an apostle	Beloved
<i>αὐξάνετε</i>	Simon Peter, a servant and an apostle	Beloved

Apart from imperatives, there are five subjunctives in this letter which indicate the result, the challenge, the purpose of faith. The subjunctive *γένησθε* (become) in 1:4

<sup>47</sup> Some scholars propose that the concept of being spotless and blameless represents the meaning of sacrifice in the Old Testament. Here the author uses the terms to express the identity of the believer as the offering to Christ. In addition, the term *σπουδάσατε* is also used in 1:10. In other words, the author emphasizes the enthusiastic attitude to confirm the calling and to make oneself spotless and blameless. See Harvey and Towner, *2 Peter & Jude*, 132; Green, *Jude & 2 Peter*, 337; Watson and Callan, *First and Second Peter*, 215.

<sup>48</sup> Davids, *The Letters of 2 Peter and Jude*, 297.

<sup>49</sup> Green, *Jude and 2 Peter*, 343.



leads to the goal since this clause is placed after the conjunction ἵνα.<sup>50</sup> This subjunctive points out the purpose of receiving the great and precious promise which is to escape from the corruption of the world and to participate in the nature of God. Another subjunctive *πταίσητε* (stumble) in 1:10 indicates the emphatic negation since the double negative phrase οὐ μὴ is used and leads to the purpose of being all the more eager to confirm the calling that is never to stumble.<sup>51</sup> In 1:19, the indicative *ποιεῖτε* (do) is used to encourage the reader to pay attention to the prophetic message, while two subjunctives *διαυγάση* (shine through) and *ἀνατείλη* (cause to raise) describe the metaphors of God's work (shining lamp and rising star). In these metaphors, both the lamp and the morning star are personalized where the purpose of the prophetic message is indicated.<sup>52</sup> The subjunctive *ἐκπέσητε* (fall away) in 3:17 is placed after the conjunction ἵνα to state the purpose of the imperative *φυλάσσεσθε* (keep).<sup>53</sup> In other words, the aim of being on one's guard is to prevent one from falling from the stability of the faith. Therefore, the author employs different types of subjunctives to indicate the purpose of specific actions of God, pointing out the result, purpose, or consequence of standing on the grace or the promise of God. The subjunctive also denotes the scenarios of the meaning of the commands which are given based on the love relationship between the author and the reader (beloved ones).

Here is a chart which shows the use of the subjunctive:

Verb	Actor	Result
<i>γένησθε</i>	Those who receive promise	Partake in the divine nature
<i>πταίσητέ</i>	Brothers	Never fall

<sup>50</sup> Porter, *Idioms*, 235.

<sup>51</sup> Porter, *Idioms*, 59.

<sup>52</sup> Donelson, *I & II Peter and Jude*, 231; Davids, *The Letters of 2 Peter and Jude*, 247.

<sup>53</sup> Porter, *Idioms*, 235.

διαυγάση	Prophetic message	Shine like light
ἀνατείλη	Prophetic message	Raise like a morning star
ἐκπέσητε	Beloved	Loose one's own stability

There is only one optative in the second letter of Peter. In the greeting in 1:2, the optative πληθυνθείη (multiply) is used and carries the volitive usage to indicate the wish of the author in the section of greetings. This usage is the same as that in 1:2 in the first letter of Peter. Here is a chart which shows the use of the optative:

Mood	Content
Optative	Represent the greeting from the author
Subjunctive	Indicate the result, challenge, and purpose of persisting in the true faith
Imperative	Ask the reader to make every effort to be the partaker of the divine nature in order to stand firm in the final judgment

Furthermore, the future tense-form indicates what the author is willing to deliver, reports what will happen in the last days, and describes the actions of those who are indulged in sin as a part of the influence in the church, including false teachers, false prophets, and those who follow them.<sup>54</sup> The interaction between the author and the reader is based on the divine source of God, and the author stands as the authority to give commands because he has witnessed the transfiguration. The participation of the witness of the transfiguration and the nature of the teachings of the apostle and the false teachers highlight their differences. The usages of different forms of tenor give priority to the appeal on which the author expects to work with the reader. The rationale of these usages indicates that the author himself participates in the witness of God's extraordinary work through Jesus, and he understands that the commands can be fulfilled because of God's abundant supply. The author encourages the reader to hold a proper attitude because of

<sup>54</sup> Davids, *The Letters of 2 Peter and Jude*, 219.

the evidence of the work of God in the history, and this view of faith would be different from that of the people who stand against the Lord or who scorn his promises.

### *Mode Analysis of the Second Peter*

Apart from relative pronouns which establish anaphoric clauses, there are different types of referential pronouns to set up cohesion. The pronoun *τούτων* in 1:4 introduces anaphoric to point back to the features of the virtues. The use of *τοῦτο* in 1:5 is anaphoric, looking back to the purpose of being partakers of the divine nature. Also, the pronoun *ταῦτα* in 1:8 is anaphoric, leading back to the virtues in the previous list.<sup>55</sup> The pronoun *ταῦτα* in 1:9 is used in an anaphoric clause, and the pronoun *ταῦτα* in 1:10 is anaphoric, referring to the previous commands. The pronoun *τούτων* in 1:15 is anaphoric to advert back to the content of 1:3–11.<sup>56</sup> In 1:17, the pronoun *οὗτός* is cataphoric to refer to the one they should obey. The pronoun *τοῦτο* in 1:20 is cataphoric to refer to the teaching of what the author expects the reader to know in the next clause. In addition, the pronoun *αὐτοῦς* in 2:1 is anaphoric, referring to the false teachers. In 2:8, the pronoun *αὐτοῖς* is anaphoric to point back to the lawless in 2:7. In 2:12, the pronoun *οὗτοι* is anaphoric, referring to the persons who walk after the flesh in 2:10. In 2:17, the pronoun *οὗτοι* is anaphoric, pointing back to those who have forsaken the right way in 2:15. Furthermore, the terms *αὐτοῖς* and *αὐτοί* in 2:19 are also anaphora usages to refer to the evildoers. The pronoun *τούτω* is anaphoric, sharing the same people who are slaves. In 2:20, the pronoun *τούτοις* is anaphoric, referring to those who have escaped the pollutions of the

<sup>55</sup> The list of virtue is different from early Christian paraenesis but reflects a Hellenized treatment. See Perkins, *Peter*, 123.

<sup>56</sup> Davids, *The Letters of 2 Peter and Jude*, 193.



world, and the pronoun *αὐτοῖς* is anaphoric, sharing the same antecedent with *τούτοις*.

The same case can be found in the usages of *αὐτοῖς* which are used twice in 2:21 and once in 2:22, standing as anaphora to point back to the ones who once escaped from the corruption.

In 3:1, the pronoun *ταύτην* is cataphoric, pointing out the letter he is writing now. The pronoun *τοῦτο* in 3:3 and 3:15 are cataphoric whose reference is indicated in the following text. In 3:8, the pronoun *τοῦτο* is cataphoric which is explained by the clause after the conjunction *ὅτι*. The pronoun *τούτων* in 3:11 is anaphoric, looking back to the situation of the dissolution of everything. In 3:14, the pronoun *ταῦτα* is anaphoric, pointing back to the eschatological promise. In 3:16, the pronoun *τούτων* is anaphoric, referring to the coming judgment and the new creation in 3:12–14.<sup>59</sup>

Type	Verse	Pronoun
Anaphora	1:4	τούτων
	1:5	τοῦτο
	1:8	ταῦτα
	1:9	ταῦτα
	1:10	ταῦτα
	1:15	τούτων
	2:1	αὐτούς
	2:8	αὐτοῖς
	2:12	οὗτοι
	2:17	οὗτοι
	2:19	αὐτοῖς
	2:19	αὐτοί
	2:20	τούτοις
	2:20	αὐτοῖς
	2:21	αὐτοῖς
	2:22	αὐτοῖς
	3:11	τούτων
	3:14	ταῦτα

<sup>59</sup> Green, *Jude & 2 Peter*, 339.

	3:16	τούτων
Cataphora	1:17	οὗτός
	1:20	τοῦτο
	3:1	ταύτην
	3:3	τοῦτο
	3:5	τοῦτο
	3:8	τοῦτο

The author prefers to use anaphora to point out pieces of supporting evidence for the whole argument for the reader to achieve the goal of the participation in the divine nature, and to provide explanations of what has been indicated in the preceding text about the eschatological situation. Anaphora points out the status of those who follow the corruption of the world and highlights the descriptions of what will happen in the final days and what has been emphasized in Scripture. The cataphora, on the other hand, draws the attention of the reader so that the following teaching can be noticed. It asks the reader to pay attention to the instructions and requirements, depicts the slavery of those who follow the false teachings and indicates God's works.

In this letter, the hypotactic clauses focus on the divine nature, and the paratactic clauses put stress upon what people should do to become partakers of this divine nature. Hypotaxis suggests the contrast between the attributes of the divine nature and the features of the false teachers. The participation in the divine nature also highlights the scenario of the problems of the false teachers and provide the expository information about the declarations of the mockers and the certainty of God's works through the prophetic words. This type of clause describes the rationale of following God's ways and resisting those of the false teachers, and provides details of the commands or to give reasons to support the commandments. In summary, the hypotactic clause denotes that the participation in the divine nature, which stands as the key for the reader to stand against

the false teachers and their teachings. In this case, the author can use hypotaxis to indicate that in order to solve the issue of the false teachers and the judgments of God, one should participate in the divine nature. Parataxis, on the other hand, points out the real situation of God's work and indicates the reason for the reader to be cautious with the coming of the threat. It denotes the instructions of following God's will and of the way to resist the attack of the false teachers. The following chart points out the paratactic clauses in this letter.

Verse	Conjunction	Finite Verb
1:2	Asyndeton	πληθυνθείη
1:5	δέ	ἐπιχορηγήσατε
1:13	δέ	ἡγοῦμαι
1:15	δέ	σπουδάσω
1:18	καί	ἠκούσαμεν
1:19	καί	ἔχομεν
2:1	δέ	ἐγένοντο
2:2	καί	ἐξακολουθήσουσιν
2:3	καί	ἐμπορεύονται
2:9	Asyndeton	οἶδεν
2:12	δέ	Omission
2:12	καί	φθαρήσονται
2:15	Asyndeton	ἐπλανήθησαν
2:16	δέ	ἔσχεν
2:16	Asyndeton	ἐκώλυσεν
2:17	Asyndeton	εἰσιν
2:19	Asyndeton	Omission
2:20	Asyndeton	γέγονεν
2:22	Asyndeton	συμβέβηκεν
3:1	Asyndeton	γράφω
3:8	δέ	λανθανέτω
3:9	Asyndeton	βραδύνει
3:10	δέ	ἥξει
3:10	δέ	λυθήσεται
3:10	καί	εὔρεθήσεται
3:11	Asyndeton	δεῖ
3:13	δέ	προσδοκῶμεν
3:17	οὖν	φυλάσσεσθε



3:18	δέ	αύξάνετε
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Apart from embedded clauses and verbs which only can be in the imperfective form, the imperfective verbs are in the clauses after various conjunctions. The verbs *καθίστησιν* (put in charge) in 1:8, *πάρεστιν* (be present) in 1:9, *έβασάνιζεν* (torment) in 2:8, *δελεάζουσιν* (lure) in 2:18, and *λανθάνει* (escape notice) in 3:5 are placed in clauses with the conjunction *γάρ*. The verbs *ήγοῦμαι* (think) in 1:13, *τρέμουσιν* (tremble) in 2:10, *λανθανέτω* (escape notice) in 3:8, *προσδοκῶμεν* (look for) in 3:13, and *αύξάνετε* (increase) in 3:18 are in clauses with the conjunction *δέ*. The verb *έχομεν* (have) in 1:19, *τήκεται* (melt) in 3:12, *ήγεισθε* (think) in 3:15, and *στρεβλοῦσιν* (distort) in 3:19 are placed in clauses after the conjunction *καί*. The verb *γίνεται* (become) in 1:20 is in a clause after the conjunction *ὅτι*, while the verb *ήττώνται* (be defeated) in 2:20 is placed in a clause after the conjunction *εί*. The verb *φυλάσσεσθε* (keep) is in a clause after the conjunction *οὖν*. The verb *ήγοῦνται* (think) in 3:9 is placed after the conjunction *ὡς*, while the verb *μακροθυμεῖ* (be patient) in 3:9 is in a clause after the conjunction *ἀλλά*. The verb *φέρουσιν* (carry) in 2:11 is placed in a clause after the conjunction *ὅπου*. The verbs *γράφω* (write) in 3:1, *διαμένει* (remain) in 3:4, *βραδύνει* (hesitate) in 3:9, *δεῖ* (it is necessary) in 3:11 are in asyndeton. The stative verb *δεδούλωται* (enslave) in 2:19 is in a clause after the conjunction *γάρ*. The stative verbs *δεδώρηται* (bestow) in 1:4, *οἶδεν* (know) in 2:9, *γέγονεν* (become) in 2:20, and *συμβέβηκεν* (happen) in 2:22 are in asyndeton. The optative verb *πληθυνθείη* (increase) is in a clause after the conjunction *καί*. The following chart indicates the use of conjunctions where markedness is introduced.

Verbal Aspect	Conjunction
Stative	γάρ, asyndeton
Imperfective	καί, δέ, γάρ, εἰ, ὅτι, οὖν, ἀλλά, ὡς, ὅπου, ἤ, asyndeton

The passive verbs are introduced in the clauses introduced by the conjunctions γάρ, καί, and δέ. The passive verb can also be found in asyndeton and embedded clauses.

The middle verbs, on the other hand, are used in clauses where the conjunctions δέ, ὅτι, καί, and γάρ are used. They can also be found in embedded clauses and asyndeton.

Imperatives are found in clauses where the conjunctions δέ, διό, καί, and οὖν are used, as well as with asyndeton and in embedded clauses. Subjunctives, on the other hand, are used in clauses introduced by the conjunctions γάρ and ἵνα are used. Regarding the optative form, there is only one case this letter in a clause after the conjunction καί. The following charts indicate the use of conjunctions where markedness is introduced.

Voice	Conjunction
Middle	δέ, ὅτι, καί, γάρ, asyndeton
Passive	καί, δέ, γάρ, asyndeton

Mood	Conjunction
Optative	καί
Subjunctive	ἵνα, γάρ
Imperative	δέ, ὅτι, καί, γάρ, asyndeton

Regarding the conjunctive system, enhancement stands as the primary function of the use. The conjunctions ὅπου and καίπερ are found only in 2 Peter, while the conjunctions οὖν, ὅτι, ὡς, καθώς, διό, γάρ, ἵνα, and ἀλλά are shared in both 1 and 2 Peter.

2 Peter	1 and 2 Peter	Petrine texts
ὅπου, καίπερ	καί, δέ, οὖν, ὅτι, ὡς, καθώς, διό, γάρ, ἵνα, ἀλλά	καί, ὡς, ὅτι

Among the Petrine texts, the conjunctions *ὅπου* and *καίπερ* are found only in 2 Peter: the former emphasizes the self-control of the angels to establish a contrast to the false teachers, and the latter puts stress upon the importance of the teaching for the reader to refresh the memory. The conjunction *ὅπου* in 2:11 brings in a hypotactic clause of enhancement where the term *φέρουσιν* (carry) stands as the main verb. The conjunction *καίπερ* brings in a hypotactic clause of enhancement along with the participle *εἰδότας* (know). Therefore, the conjunctive system in this letter bring in the purpose, importance, and means to participate in the nature of God which is different from the path of the false teachers. Regarding the conjunctions shared in both letters of Peter, the conjunction *καί* is used 63 times (50.8%), while the conjunction *δέ* is used 21 times (16.9%). The author indicates the reason with the conjunction *γάρ* which is used more frequently at the beginning of the letter than in the end, meaning that the author points out important reasons before depicting the threat of the false teachers. In addition, the author points out the contrast with the conjunction *ἀλλά*, and the conjunction *ὅτι* provides different explanations for the argument. The conjunction *εἰ* indicates the conditional situation which states the case of a judgment. The conjunction *ἵνα* focuses on the promise of God, and the conjunction *ὡς* reports the analogies of how God and how people view things. The conjunction *διό* concludes the previous discussion and provides further appeal for the reader to be established and to look forward to the end days.

Along with the participle *παρεισενέγκαντες* (apply), the conjunction *καί* in 1:5 paves the way for an embedded clause of enhancement to indicate further details of the



imperative.<sup>60</sup> The conjunction *καί* introduces a paratactic clause of positive extension along with the verb *ἠκούσαμεν* (hear) in 1:18, and indicates a paratactic clause of positive extension along with the verb *ἔχομεν* (have) in 1:19. The conjunction *καί* introduces a paratactic clause of extension with the verb *ἔσονται* (be) in 2:1. In 2:2, along with the conjunction *καί*, the term *ἔξακολουθήσουσιν* (follow) paves a way for the paratactic clause. In 2:3, the verbs *ἐμπορεύσονται* (engage in business) and *νυστάζει* (become drowsy) introduce two paratactic clauses of extension which are connected by the conjunction *καί*. In 2:5, along with the conjunction *καί*, the verb *ἐφείσατο* (spare) introduces a paratactic clause of extension. In 2:6, the conjunction *καί* paves the way for a paratactic clause of extension with the verb *κατέκρινεν* (condemn). In 2:7, the conjunction *καί* introduces a paratactic clause of extension along with the verb *ἐρρύσατο* (deliver). In 2:12–13, the conjunction *καί* is used in a paratactic clause of extension with the main verb *φθάρησονται* (spoil). In 3:5, along with the conjunction *καί*, the participle *συνεστῶσα* (command) introduces an embedded clause of enhancement. In 3:10, the conjunction *καί* brings in a hypotactic clause of extension with the verb *εὑρεθήσεται* (find). In 3:15, the conjunction *καί* introduces a paratactic clause of extension where the imperative *ἡγεῖσθε* (think) stands as the main verb. The conjunction *δέ* is used six times in 1:5–7 to point out six paratactic clauses of extension which share the term *ἐπιχορηγήσατε* (supply) as the usage of ellipsis. In 1:13, the conjunction *δέ* brings in a paratactic clause of positive extension along with the verb *ἡγοῦμαι* (be chief). In 1:15, along with the verb *σπουδάσω*

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<sup>60</sup> The phrase *αὐτὸ τοῦτο* which is an adverbial accusative is placed between the conjunction and particle *καί...δέ*. This usage indicates that the realization of the character and works of God is reflected in moral commands. See Green, *Jude & 2 Peter*, 189.

(be eager), the conjunction *δέ* is used in a paratactic clause of positive extension. In 2:10, the conjunction *δέ* introduces a paratactic clause of positive extension where the finite verb is omitted. In 2:12–13, the conjunction *δέ* indicates a paratactic clause of adversative extension where the finite verb is omitted. In 2:16, the conjunction *δέ* paves the way for a paratactic clause of positive extension with the verb *ἔσχεν* (have). In 3:7, the conjunction *δέ* indicates a paratactic clause of adversative extension with the main verb *εἰσίν* (be). In 3:8, the conjunction *δέ* brings in a paratactic clause of positive extension with the imperative *λανθανέτω* (escape notice). In 3:10, the conjunction *δέ* indicates a paratactic clause of adversative extension with the verb *ἥξει* (become). Also, the conjunction *δέ* is used again to pave the way for a paratactic clause of positive extension with the verb *λυθήσεται* (loose). In 3:13, the conjunction *δέ* indicates a paratactic clause of adversative extension with the verb *προσδοκῶμεν* (look for). The conjunction *δέ* in 3:18 brings in a paratactic clause of adversative extension where the imperative *αὐξάνετε* (increase) is the main verb.

The conjunction *γάρ* in 1:8 indicates the reason for the commandments as a hypotactic clause of enhancement where the finite verb is omitted. The author begins to describe the application of the virtues, while the participles with the pronoun *ὁμῶν* articulate how the virtues belong to Christians.<sup>61</sup> In 1:9, the conjunction *γάρ* points out the reason for the commands as a hypotactic clause of enhancement with the verb *ἐστίν* (be). In 1:10, the conjunction *γάρ* introduces a hypotactic clause of enhancement along with the verb *πταίσητε* (stumble). Along with the verb *ἐπιχορηγηθήσεται* (supply), the

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<sup>61</sup> Giese, *2 Peter and Jude*, 56.

conjunction *γάρ* brings in a hypotactic clause of enhancement in 1:11. In 1:16, the conjunction *γάρ* brings in a hypotactic clause of enhancement with the verb *ἐγνωρίσαμεν* (make known). In 1:17, the conjunction *γάρ* introduces a paratactic clause of enhancement where the main verb is omitted. In 1:21, along with the verb *ἠνέχθη* (carry), the conjunction *γάρ* paves the way for a paratactic clause of enhancement. In 2:4, along with the conjunction *γάρ*, the verb *ἐφείσατο* (spare) introduces to a hypotactic clause of enhancement to indicate the reason. In 2:8, along with the conjunction *γάρ*, the verb *ἐβασάνιζεν* (torment) brings in a hypotactic clause of enhancement. In 2:18, the conjunction *γάρ* brings in a hypotactic clause of enhancement with the main verb *δελεάζουσιν* (lure). The conjunction *γάρ* points out a hypotactic clause of enhancement with the verb *δεδούλωτα* (enslave) in 2:19. The conjunction *γάρ* introduces a hypotactic clause of enhancement with the verb *γέγονεν* (become) in 2:20, and paves the way for a hypotactic clause of enhancement where the term *ἦν* is the main verb in 2:21. The conjunction *γάρ* introduces a hypotactic clause of enhancement with the main verb *διαμένει* (remain) in 3:4, and brings in a hypotactic clause of enhancement where the term *λανθάνει* (escape notice) stands as the main verb in 3:5.

The conjunction *ἀλλά* paves the way for a clause of adversative extension which is paralleled with the clause with the participle *ἐξακολουθήσαντες* (follow) in 1:16, and points to a paratactic clause of adversative extension where the term *ἐλάλησαν* (speak) stands as the main verb in 1:21. The conjunction *ἀλλά* brings in a paratactic clause of an adversative extension where the term *παρέδωκεν* (hand over) stands as the main verb in 2:4, and is used in a paratactic clause of an adversative extension with the verb *ἐφύλαξεν*



(guard) in 2:5. In 3:9, the conjunction *ἀλλά* brings in a paratactic clause of an adversative extension with the verb *μακροθυμεῖ*. Also, the infinitive *ἀπολέσθαι* (destroy) which introduces another embedded clause of enhancement stands as a contrast between what some people count and what the Lord expects along with the infinitive *χωρῆσαι* (hold) after the conjunction *ἀλλά* in an embedded clause of enhancement. In 1:13, the conjunction *ὅτι* is used in a hypotactic clause of elaboration where the verb *ἐστίν* (be) stands as the main verb. In 1:20, the conjunction *ὅτι* introduces a hypotactic clause of elaboration where the term *γίνετα* (become) stands as the main verb. In 3:3, the conjunction *ὅτι* paves the way for a hypotactic clause of elaboration to represent the content of what the author expects the reader to know with the main verb *ἐλεύσονται* (mocking). In 3:4, a hypotactic clause of elaboration is introduced by the conjunction *ὅτι* where the term *ἦσαν* (be) stands as the main verb. In 3:8, the conjunction *ὅτι* is used in two hypotactic clauses of elaboration where the finite verbs are omitted. The conjunction *οὖν* is only used once in 3:17, which paves the way for a summative elaboration with the paratactic value where the imperative *φυλάσσεσθε* (keep) is the main verb. The author tends to use the conjunction *ὅτι* to point out what one should know, and the conjunction *οὖν* is placed at the end of the letter, serving as an appeal for the reader not to underestimate the influence of the false teachers.

The conjunction *εἰ* is used in an embedded clause of enhancement with the participle *ἀμαρτησάντων* (sin) in 2:4, and paves the way for a hypotactic clause of enhancement with the verb *ἠττώντα* (be defeated) in 2:20. The conjunction *ἵνα* in 1:4 and 3:17 points out the purpose of following God's promise. In 1:4, the conjunction *ἵνα* points

out the purpose and establishes a hypotactic clause of enhancement with the verb *γένησθε* (become). In 3:17, the verb *ἐκπέσητε* (fall away) after the conjunction *ἵνα* brings in a hypotactic clause of enhancement to point out the purpose of the command. In 1:3, along with the participle *δεδωρημένης* (give), the conjunction *ὥς* is used in a hypotactic clause of a positive enhancement to emphasize the nature of Christian faith as a divine gift which modifies the main verb *πληθυνθείη* (multiply) in 1:2. In 2:1, along with the verb *ἐγένοντο* (become), the conjunction *ὥς* introduces a hypotactic clause of enhancement. In 3:9, the conjunction *ὥς* introduces a hypotactic clause of enhancement with the verb *ἡγοῦνται* (consider). In 3:16, the conjunction *ὥς* introduces an embedded clause of enhancement along with the participle *λαλῶν* (speak) to emphasize the authority of the letters of Paul. Furthermore, the conjunction *διό* paves the way for a hypotactic clause of enhancement to draw a summary from the preceding discussion which concludes with an imperative *σπουδάσατε* (be eager) in 1:10.<sup>62</sup> In 1:12, the conjunction *διό* is placed in a hypotactic clause of enhancement with the verb *μελλήσω* (be about to). In 3:14, the conjunction *διό* points out the result in a hypotactic clause of enhancement with the imperative *σπουδάσατε* (be eager). In 1:14, the conjunction *καθώς* paves a way for a hypotactic clause of enhancement with the verb *ἐδήλωσέν* (declare). In 3:14, the conjunction *καθώς* is used in a hypotactic clause of enhancement with the verb *ἔγραψεν* (write).

Apart from the use of the conjunction, the clause in 1:2 stands as asyndeton of the paratactic clause of extension along with the verb *πληθυνθείη* (multiply). In 2:9, there is asyndeton clause of paratactic usage of extension. A paratactic clause of asyndeton of

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<sup>62</sup> Green, *Jude & 2 Peter*, 200.

extension can be found in the last clause of 2:10 where the term *τρέμουσιν* (tremble) stands as the main verb. In 2:15, a paratactic clause of extension is introduced as asyndeton with the verb *ἐπλανήθησαν* (lead astray). In 2:17, a paratactic clause of extension is introduced as asyndeton with the verb *εἶσιν* (be). In 2:19, a paratactic clause of extension is indicated as asyndeton where the finite verb is omitted. In 2:22, a paratactic clause of extension is introduced as asyndeton with the verb *συμβέβηκεν* (come together). In 3:1, asyndeton is used to add a paratactic clause of extension where the finite verb is omitted. Asyndeton of a paratactic clause of extension can be found in 3:9 with the main verb *βραδύνει* (hesitate). Asyndeton of a paratactic clause of extension can be found in the next clause with the verb *δεῖ* (it is necessary) in 3:11.

Regarding participles and infinitives, they introduce embedded clauses as hypotaxis, and along with conjunctions, participles, and infinitives, the author establishes different types of clause. The participle *λαχοῦσιν* (obtain) in 1:1 is used in an embedded clause of enhancement to include those who receive the same faith into the group of believers. In 1:3, the participle *καλέσαντος* (call) introduces another embedded clause of enhancement.<sup>63</sup> In 1:4, the participle *ἀποφυγόντες* (escape) brings in an embedded clause of enhancement to point out the further explanation of the purpose of giving the precious and magnificent promises and of becoming the partakers of the divine nature.<sup>64</sup> After pointing out the identity of the author and the recipient, 2 Peter focuses on describing the commands of the expectation of the author from the reader because of the witness of God's work through Jesus. One can see in 1:3–4 that the author tends to encourage the

<sup>63</sup> Senior and Harrington, *1 Peter, Jude and 2 Peter*, 243; Green, *Jude & 2 Peter*, 181.

<sup>64</sup> Bauckham, *Jude-2 Peter*, 182; Davids, *The Letters of 2 Peter and Jude*, 173–74.



reader to pay attention to the Lord who has given great and precious promises to believers so that they will be partakers in the divine nature. In 1:8, while the participles *ὑπάρχοντα* (exist) and *πλεονάζοντα* (make to abound) are used in two embedded clauses of enhancement.<sup>65</sup> Also, the participles *μυωπάζων* (nearsighted) and *λαβῶν* (take) are in another two embedded clauses of enhancement.<sup>66</sup> The discussion in 1:5–9 explains the concept of being partakers of the divine nature. In 1:10–11, the author points out the addition of the ultimate goal of being partakers of the divine nature which is to enter the eternal kingdom. The author points out the importance of the commands from two perspectives: (1) he is about to leave the world, and (2) he has participated in the group of the witnesses of the honor and glory from God to Jesus Christ.

In 1:12, the infinitive *ὑπομιμνήσκειν* is used in an embedded clause of enhancement as a part of the catenative construction after the main verb *μελλήσω* (be about to) while the future aspect is taken into consideration.<sup>67</sup> The phrase *ἐφ' ὅσον* with the verb *εἰμί* (be) in 1:12 introduces a hypotactic clause of enhancement which carries the temporal sense, and the infinitive *διεγείρειν* (stir up) is used as an epexegetic use to drive to the content of important issues which the author wants to refresh the memory of the reader.<sup>68</sup> Based on the witness, the author indicates a development in 1:19–21 where the seriousness of the prophecy is indicated. Since the author has participated in the group to witness Christ's glory, he stands with the prophets who have declared the prophetic message which now it is fulfilled. Therefore, the reader is expected to differentiate the

<sup>65</sup> Senior and Harrington, *1 Peter, Jude and 2 Peter*, 245.

<sup>66</sup> The participle *λαβῶν* carries the function to explain the idea of short-sighted. The phrase *λήθην λαβῶν* indicates a lapse of memory. Peter, however, takes the concept of the ignorance of the blind person who intentionally forget the past sin. See Green, *Jude & 2 Peter*, 198.

<sup>67</sup> Porter, *Idioms*, 197.

<sup>68</sup> Porter, *Idioms*, 198.

teaching because of the witness to Jesus. In 2:1, the participles ἀγοράσαντα (buy), ἀρνούμενοι (deny) and ἐπάγοντες (bring upon) introduce three embedded clauses of enhancement.<sup>69</sup> In this verse, the author states the warning about the false teachers who just like the false prophets were among the people. In 2:2, the author explains the influence of the false teachers, whereas in 2:3, the author adds details about the false teachers and their destruction. In 2:4–11, the author proposes examples in Jewish literature as the development of the discussion to confirm the final judgment. The author leads the reader to pay attention to the angels that sinned, the world of Noah, the cities of Sodom and Gomorrah, the world of Lot, and the innocent angels who wait for the judgment of the Lord. In 2:12–14, the author further describes the situation of the sinful people and points out how these people do evil and how they influence others so that more people will follow their ways. In 2:15, another example of Balaam is indicated to describe the ways of the sinful people. In 2:16, the author points out that the donkey stands as a means of the turning point in the story of Balaam to represent the judgment of the Lord. Subsequently, the author turns the focus from the way of Balaam to the judgment of the evildoers (both the false teachers and their followers) in 2:17. In 2:18, the participles ἀποφυγόντες (escape) and ἐμπλακέντες (involved in) introduce two embedded clauses of enhancement to set up a real condition to describe the previous situation of the false teachers.<sup>70</sup> In 2:21, the participles ἐπιγνοῦσιν (come to know) and παραδοθείσης (hand over) point to two other embedded clauses of enhancement.<sup>71</sup> In 2:18–19, the author indicates the features of these sinful people to emphasize their

<sup>69</sup> Green, *Jude and 2 Peter*, 241.

<sup>70</sup> Davids, *The Letters of 2 Peter and Jude*, 248.

<sup>71</sup> Senior and Harrington, *1 Peter, Jude and 2 Peter*, 278; Davids, *The Letters of 2 Peter and Jude*, 304; Porter, *Idioms*, 197.

influence on others. In 2:20, the author points out the change of astray of these people and the worse state of them. The author proposes the final comment on these people in 2:21–22 to further explain why it is worse for them to be entangled again.

In 3:2, the participle *προειρημένων* (say beforehand) and the infinitive *μνησθήναι* (remember) which points out the purpose of the letters that the author wrote to the recipients are used in two embedded clauses of enhancement.<sup>72</sup> The pure mind is for the reader to remember the tradition from the prophet and the apostle (the words spoken in the past by the holy prophets and the command of the Lord and Savior spoken through the apostles). In 3:3, the participle *γινώσκοντες* (know) introduces an embedded clause of enhancement, carrying the imperative value to indicate what the author expects the reader to understand.<sup>73</sup> In 3:5, the participle *θέλοντας* (wish) is used in an embedded clause of enhancement, showing the intention of the scoffers. The author employs this participle to shift the attention to the earth which is sustained by the power of God.<sup>74</sup> In 3:6, while the participle *κατακλυσθείς* (flood) introduces an embedded clause of enhancement. The participle *τεθησαυρισμένοι* (store up) is in an embedded clause of enhancement as a part of a periphrastic participial construction to emphasize the divine preservation of the created order, while the participle *τηρούμενοι* (keep) which points to another embedded clauses of enhancement becomes a synonym of the term *τεθησαυρισμένοι* (store up) to highlight the waiting of God's purposive judgment of disobedience.<sup>75</sup> In 3:3, the author provides the reason for being mindful of the words; the idea is that many scoffers will arise to lead people astray. The author indicates the content of what the mockers would

<sup>72</sup> Senior and Harrington, *1 Peter, Jude and 2 Peter*, 281.

<sup>73</sup> Senior and Harrington, *1 Peter, Jude and 2 Peter*, 282.

<sup>74</sup> Green, *Jude & 2 Peter*, 319.

<sup>75</sup> Kraftchick, *Jude, 2 Peter*, 159.



say in 3:4–6, while the real situation is stated in 3:7–9 where the author explains the reason why the coming of the Lord has not yet been fulfilled. In 3:11, the participle *λυομένων* (loose) introduces an embedded clause of enhancement, to indicate the future event, leading to the final assize.<sup>76</sup> In 3:12, the participles *προσδοκῶντας* (wait for) which points out the firm expectation of hope and *σπεύδοντας* (hurry) which indicates the expectation of the coming of the Lord along with the direct object *τὴν παρουσίαν* (presence) point to two embedded clauses of enhancement. Furthermore, the participles *πυρούμενοι* (burn) and *καυσούμενα* (burn with great heart) point to two embedded clauses of enhancement to modify the two finite verbs.<sup>77</sup> In 3:10–13, the author indicates the certainty of the Parousia and what will happen in the last days. In 3:14–16, the author uses the teachings of Paul to support the exhortation, and at the same time, he indicates that the unlearned and ignorant people twist the teaching. The author concludes the letter with the final exhortation in 3:17–18 to support the commands for the reader to grow in the grace and knowledge of the Lord and Savior Jesus Christ (1:3–11; 3:8–13; and 3:18).

Some participles point out the situations of the false teachers, but at the same time, other participles indicate different actions of God to do the judgment and the rescue. The infinitive emphasizes the details of what the author expects the reader to do in the final days; the eschatological situations are described by employing various participles. The author puts stress upon the interaction between the reader and the false teachers and highlights the understanding of the false teachers which become the central issue of the discussion, especially about eschatology. The following table represents the uses of infinitives and participles.

<sup>76</sup> Green, *Jude & 2 Peter*, 322.

<sup>77</sup> The participle *πυρούμενοι* agrees with the term *οὐρανοί* to point out the end of the heavens.

Infinitives	Participles
Depicts the declination of the situation of the false teachers, describes the destruction of the false teachers, and points out that the author's expectations for the reader are from the desire of the Lord	describes the situation of the final judgment, including the estate of the scoffers, the state of the creation in the last days, and the supporting information for the reader to observe specific commands

Regarding the repetition of the terms, the terms in domain 67 about time are used to indicate God's works in the past to stand as evidence of God's judgment in chapter two, while one can see that the author seldom uses terms in this domain to describe the false teachers to emphasize the argument about moral issues of these people. Scoffers, on the other hand, are portrayed to mock at the delay of the coming of the Lord, and therefore, the frequency of using terms in this domain increases. In addition, words in domain 25 are centralized in 1:4–7 and 3:13–15 where the author encourages the recipient to have a proper attitude towards God and others, whereas in describing the false teachers and scoffers, the author uses fewer terms in this domain to emphasize a contrast. Furthermore, the name of Jesus is the primary term in domain 93 that is used, and apart from this name, terms in this domain are used in 2:5–7; 2:15; and 3:15 where the author highlights the confirmation of God's works which are done by Himself or through His servants.

Regarding the analysis of mode, the text is a letter read to the churches in public as a written document. The mode depicts the crisis of the false teachers in the church, but also point out the final judgment of the Lord as what he has done to the false prophets in history. The author employs different devices of mode to emphasize the certainty of the Parousia, although there will be many people who scoff and misunderstand, while the reader should follow what the Scripture has said in order to face the eschatological judgment.

## Conclusion

The field of this letter is about that one should be aware of the differences between the witness of the apostles and the influence of the false teachers. The author warns about the coming of the false teachers and their damage to the eschatological understanding. One should partake in the divine nature which is the promise of God and is a clear indication of distinction from those who deny the Parousia. God gives the promise for the reader to be a partaker of the divine nature to prepare for the final judgment. Therefore, obeying the commandments from this God is an essential key for the reader to face the end days, while the figures in the past stand as examples to prove the justice of God. The author depicts the difference between God's servants and God's opponents. Numerous examples about the false prophets and teachings are indicated so that God's consistent interventions become the reason for the reader not to follow these people, but to remain righteous. The tenor in this epistle focuses on the interaction between the author and the recipient. The reader is expected to take participation in the divine nature, and the author delivers God's will because of two reasons: witnessing the transfiguration event which represents a special relationship between Jesus and God and being about to leave the world. Before his leaving, therefore, the author needs to give necessary instructions which stand on the witness of God's revelation. The author focuses on inviting and asking the reader to be the partaker of the divine nature. He also puts stress upon the comparison between what the scoffers understand and the real reason of God's work; it is God's love so that people are still waiting for the Parousia so that they will have the chance to repent. The tenor of the second letter of Peter indicates that the author attempts to avoid using imperatives and subjunctives to manifest hypothetical situations while describing the false teachers.



Instead, the author uses indicatives to focus on the facts about the damage that the false teachers would bring into the church. Also, God would show no mercy in the final judgment since just judgments have taken place in history. The challenges that the scoffers would bring in become the fuse for the author to point out the correct eschatological view that the reader needs to understand what God wants. The author uses different devices to lead the discussion from the emphasis of the divine nature to providing different commands through which one can be the participant of the divine nature. The mode represents that the author of 2 Peter uses hypotaxis to indicate that in order to solve the issue of the false teachers and the judgments of God, one should participate in the divine nature. Parataxis points out the prophecy is now fulfilled in Jesus and expects the reader to be holy in the proper reaction and attitude to God's deeds as the participation in God's work, especially the comparison between what happened in antiquity and the contemporary events which become evidence of the encouragement for the reader to live by the will of God, as well as the threat of the devil in the final days. In addition, the use of conjunctions puts stress upon the comparison between the identities and teachings of these two parties.

## CHAPTER 7: COMPONENTS OF REGISTERS IN THE PETRINE TEXTS

### **Introduction**

This chapter provides a synthetic study of the previous analyses to describe the field, tenor, and mode in the Petrine texts, focusing on the intertextual relationship of both differences and commonly shared elements. What follows will point out the similarities and differences of the components of registers in the Petrine texts. When all the texts are put together (Acts 2:14–36; 3:12–26; 10:34–43; 1 and 2 Peter), one can see different and similar components of registers in the Petrine texts.

### Field of the Petrine Texts

The main elements of field are the structure of transitivity and the use of semantic domains. The following charts represent the components of the system of transitivity of the Petrine texts.

Verbal Aspect	Text	Content
Stative	Acts 2:14–36	What people have known about Jesus
	Acts 3:12–26	What apostles and the audience have known
	Acts 10:34–43	The truth that the audience knows
	First Peter	The Scriptures exhorts to be holy and done with sin while the end is near
	Second Peter	The Lord knows whom to save and people know promises
Imperfective	Acts 2:14–36	Current situation that people have seen and heard about Jesus, as well as Quotations from the Old Testament
	Acts 3:12–26	Current situation that people have witnessed the healing event
	Acts 10:34–43	Witnesses of the prophets and apostles
	First Peter	How salvation is proclaimed and how people's responds
	Second Peter	Eschatological commands
Perfective	Acts 2:14–36	What Jesus has done and what God has done through Jesus, as well as a comparison between David and Jesus
	Acts 3:12–26	The crucifixion of Jesus by the rejection of the people
	Acts 10:34–43	The events of Jesus
	First Peter	The certainty that salvation is revealed through Jesus who committed no sin
	Second Peter	What God has done to angels and people in history

Ergativity	Text	Content
Middle	Acts 2:14–36	Faithful reaction towards what will happen in the last days
	Acts 3:12–26	People have participated in the rejection of Jesus by themselves
	Acts 10:34–43	The speaker's amazement of God's impartiality
	First Peter	People participate themselves to the benefit to prepare for the end day
	Second Peter	The reader participates in the promise while the false teachers go astray
Passive	Acts 2:14–36	What God has done through Jesus and what God will do in the last days
	Acts 3:12–26	God will punish and bless when people have different responses
	Acts 10:34–43	None
	First Peter	People submit themselves under the power of God
	Second Peter	God stands as a divine force to punish the sin



There are some similarities in these texts. There is an important case where stative verbs emphasize the understanding which stands as the core for the Petrine texts. The action of knowing a particular event or concept becomes the same social activity. In Acts 2:14–36, the subject of “knowing” is the crowd and the content of what they know is the ministry of Jesus of Nazareth. In Acts 3:12–26, the subjects of “knowing” are the audience and the apostles. The audience has known the lame person, and the apostles have known that the crowd has participated in the crucifixion out of ignorance. In Acts 10:34–43, the subject of “knowing” is the audience and the content of what they know is the ministry of Jesus of Nazareth. In this case, the new understanding of Jesus becomes a significant element in the Petrine speeches. What people have known about Jesus or about the present events should be the foundation for the audience to turn to God. Stative verbs emphasize the things that the reader has known already, meaning that the understanding of God is a significant element in both Petrine letters. What people have known, including their knowledge of the contemporary event, the Scripture, or the eschatological perspectives, would become the foundation for the reader to obey the command. In 1 Peter, the author focuses on the understandings of the Scripture and eschatology, while in 2 Peter, the author pays attention to the promise of God and to the influence of the false teachers who hold a wrong eschatological perspective. The whole point of the knowledge of God can be located at one’s understanding about Jesus to be the Christ as well as the eschatological understanding about the Parousia. The book of 1 Peter emphasizes the innocence of Jesus, whose example sets up a model for the reader to follow, especially in the persecution. People need to show proper attitudes and appropriate moral behaviors because of their understanding of the divine attributes and

the salvation which have been proclaimed by the servants of God. The believer should praise God, prepare oneself to live in reverent fear and to abstain from sinful desires, although there will be severe persecutions and sufferings. In order to stand against the threat of the devil and prepare oneself for the end of everything, one needs to focus on following the example of Jesus as the central key. The text of 2 Peter focuses on the knowledge of Lord Jesus Christ, which stands as the goal for becoming partakers of the divine nature. In the epistle of 2 Peter, the author severely warns about the coming of the false teachers and asks the reader to prepare for their damage with a proper eschatological understanding. This letter deals with the issue inside the faith community and provides an appeal that the author expects the reader to know how to have a correct understanding of Jesus, especially the Parousia. Therefore, both letters put stress upon the knowledge about God through Jesus which will direct one's attitudes, emotions, and behaviors while dealing with the crisis externally (persecutions) and internally (false teachers).

Imperfective verbs focus on the current situation and the witnesses of people, while perfective verbs point out background understandings of the events of Jesus and God's works in the past. Imperfective verbs in the speeches highlight the witnesses of people, and in the letters, this aspect describes people's responses towards salvation which has been proclaimed in the past and the commandments of the Lord. That is to say in the speeches, imperfective verbs explain what people have seen or heard. In the letters, imperfective verbs portray ones' attitudes towards God's promises and commandments. Perfective verbs in the speeches depict the events of Jesus on earth. In the letters, perfective verbs describe God's works in history. Namely, perfective verbs put stress upon what God has done in history from different angles. Middle verbs describe people's

participation in certain events, and passive verbs highlight the divine power of God. Middle verbs indicate different reactions to the current situations, including a faithful response (Acts 2:14–36), the rejection to Jesus (Acts 3:12–26), the amazement of God’s impartiality (Acts 10:34–43), the coming of the end days (1 Peter), and the promises of God (2 Peter). Passive verbs, on the other hand, focus on what God has done through Jesus in the past or will do towards those who have different responses.

These passages focus on the earthly life of Jesus, which is a different part of the eschatological understandings. Nevertheless, the speaker expects the audience to respond according to their new knowledge of Jesus.<sup>1</sup> In other words, the event of Jesus fulfills the prophecy in the Old Testament and manifests God’s impartiality, while this part of the eschatological understanding provides a foundation for the audience to repent and turn to God. This matches the notion of entrusting one’s soul to God but does not directly connect to doing good works. The knowledge of the example of Jesus in the letters and the understanding of the new identity of Jesus in the speeches provides parallel elements: the eschatological perspective to understand Jesus as the fulfillment of the prophecy in the Old Testament in the speeches, and the eschatological idea of the end of time in the letters. The paradigm of using the Old Testament in the speeches focuses on depicting the special identity of Jesus.

Furthermore, here is a chart which represents the use of semantic domains (terms which appear in more than 20 instances in letters and 5 instances in speeches).

Domain	Acts 2:14–36	Acts 3:12–26	Acts 10:34–43	First Peter	Second Peter
33	●	●	●	●	●
12	●	●	●	●	●

<sup>1</sup> Soards states that the spread of the gospel is “the result of an eschatological (miraculous) act of God.” See Soards, *The Speeches in Acts*, 31.



93	●	●	●	●	●
13	●		●	●	●
8	●				
1	●				●
67	●	●		●	●
24	●				
83	●				
90	●				
23	●		●	●	
69	●				
10	●				
25	●				●
59		●			●
53		●		●	●
88		●	●	●	
58			●	●	
92				●	
89				●	
15				●	
64				●	
24				●	
57				●	●
15					●
14					●
20					●
59					●

From the analysis of semantic domains, one can see the repetitions of certain lexical items.<sup>2</sup> The semantic domains 88, 33, 67, 13, 57, 53, 12, 15, and 93 stand as

<sup>2</sup> Holzmeister indicates that the relationship between 1 and 2 Peter in terms of the use of words is even higher than that between 1 and 2 Corinthians. See Holzmeister, "Vocabularium secundae Epistolae S. Petri erroneus quidam de eo divulgata," 339–55. Bauckham indicates that although the words common to 1 and 2 Peter are ubiquitous words, certain characteristic terminology of either letter reappears in the other. See Bauckham, *Jude, 2 Peter*, 143–5. Morton indicates that the common words in 1 and 2 Peter are not significantly different. See Morton, "Statistical Analysis and New Testament Problems," 52; Davidson, *An Introduction to the Study of the New Testament*, 546–49; Chase, "Peter, Second Epistle of," 2: 812–14; Mayor, *The Epistle of St. Jude and the Second Epistle of St. Peter*, cv; James, *The Second General of Peter and the General Epistle of Jude*, xxii–xxv; Moffatt, *An Introduction to the Literature of the New Testament*, 364–65; Chaîne, *J. Les épîtres catholiques*, 24–28; Sidebottom, *James, Jude and 2 Peter*, 96–97; McNeile, *An Introduction to the Study of the New Testament*, 247.

prominent types from which the words are used in both letters. In addition, the author of 1 Peter addresses the status of the recipient according to the foreknowledge (πρόγνωσις) of God in 1:2, and in 2 Peter, the author emphasizes the knowledge (ἐπιγνώσις) of God. In addition, terms γνώσις (1 Pet 3:7, 2 Pet 1:5–6, 3:18), γνωρίζω (2 Pet 1:16), γνώσκω (2 Pet 1:20, 3:3), ἐπιγνώσις (2 Pet 1:2, 1:3, 1:8, 2:20), and ἐπεγνώσκω (2 Pet 2:21) show the concern of the Petrine community.<sup>3</sup> These terms belong to the same semantic domain 28 (28.1–28.16, know) which link the two letters together.<sup>4</sup> Regarding the paradigm of infidelity or apostasy, terms in domain 93 are frequently used in both letters. Nevertheless, the second epistle of Peter uses these names to indicate negative examples (especially in chapter two), but in the first epistle of Peter, these terms are used to show good examples in faith.<sup>5</sup> In 1 Peter, the ethics of love and forbearance represent the truth of the gospel, while in 2 Peter, the author condemns false teachers on account of their morality.<sup>6</sup> Both the epistles of Peter indicate the event of the flood, which emphasizes the story of Noah where immoral behaviors are emphasized. It is significant that both books put stress upon God's deliverance of the righteous and judgment of the wicked.<sup>7</sup>

The field of Acts 2:14–36 is about the particular identity of Jesus, who is the anointed one and fulfills the prophecy in the Old Testament. This speech highlights the identity of Jesus to indicate that people can receive salvation. The main point is the

<sup>3</sup> Green, "Narrating the Gospel in 1 and 2 Peter," 267.

<sup>4</sup> Lockett, *Letters from the Pillar Apostles*, 179; Soards, "1 Peter, 2 Peter, and Jude as Evidence for a Petrine School," 3842–844; Culpepper, *School*, 258–59.

<sup>5</sup> Both epistles of Peter adhere to tradition (1 Pet 1:10–12, 2 Pet 1:12), interpret the Scripture with authority (1 Pet 1:12, 2 Pet 1:20), share a similar eschatological expectation, and provide paradigms from the Old Testament to point out infidelity and apostasy. Sanders summarizes these features as a pattern of religion which establishes the basis of a Petrine school. See Sanders, *Paul and Palestinian Judaism*, 17.

<sup>6</sup> The patterns which link the letters in a Petrine school are: (1) the notion that the Holy Spirit leads the tradition, (2) the concept of the combination of truth and righteousness, and (3) the idea of the relationship between ethics, sanctification, and eschatology. See Counet, "Pseudepigraphy and the Petrine School Spirit and Tradition in 1 and 2 Peter and Jude," 412–19.

<sup>7</sup> Lockett, *Letters from the Pillar Apostles*, 161.



explanation of Jesus being the anointed one who fulfills the prophecy in the Old Testament, and the Pentecostal event is a piece of significant evidence to prove the identity of Jesus. This understanding stands as an essential theological declaration in the New Testament to testify the messianic role of Jesus. The field of the speech in the Solomon Portico in Acts 3:12–26 is about the repentance from ignorance and the new understanding about who Jesus is. This speech explains that the healing in the name of Jesus is a fulfillment of God's promise. The healing action demonstrates the continuation of God's power through Jesus Christ, and the speech clarifies the meaning of the miracle and develops to evangelistic assertions. The field of Peter's speech to Cornelius in Acts 10:34–43, which is a part of the Caesarea episode indicates that Jesus brings salvation for all nations, and it manifests God's impartiality. This speech takes place after the vision in which the Lord calls Peter to eat unclean animals. The speaker emphasizes that the audience has known about Jesus, but now the speaker explains his significant identity as the Lord. After that, Peter delivers this speech which leads to the conversion of Cornelius but is intervened by the Spirit intervened. This event also stands as a significant turning point of the mission from the Jewish people to the pagans, meaning that now the gospel is for the Gentiles as to Jews. The field of 1 Peter focuses on following Jesus' example in the suffering of persecution to stand against the attack of the devil in the end days. This letter is talking about the real joy in the persecution which comes from the inheritance in heaven. The reader needs to have a right reaction and attitude towards God's work based on their understanding of Jesus who has brought the believer a new identity. The author explains the abundance of salvation through Jesus and indicates the proper or improper responses and encourages the readers to follow the step of Jesus so that they can rejoice



while facing the sufferings in the final days. When believers hold a view to follow God's guidance, they represent appropriate emotional attitudes and moral behaviors. God has given new life for the reader to avoid the sinful actions in the past but to practice correct behaviors. Although there are persecutions, the believer will be saved by God since God did not give up on His people in history. Salvation invites those who hold the view of obeying God's guidance to participating in the rejoicing, although one needs to go through the trial and the suffering. The field of 2 Peter indicates the threat of the false teachers in the church in terms of the influence from different eschatological understandings. This letter is talking about the issue of the false teachers who lead to severe problems, but God will bring in justice as what God has done in history. The author expects the reader to hold a proper belief and faith by practicing different religious activities, regardless of assaults from scoffers. God has prepared teachings in the apostolic works, and one needs to differentiate these from the false ones so that the believer can grow in grace and knowledge of the Lord and Savior Jesus Christ for the final judgment.

#### Tenor of the Petrine Texts

The major elements of tenor are the system of mood and the identity of the message givers (the speaker or the author) and receivers (the audience or the recipient). Here is a chart which represents the system of mood in the Petrine texts.

Mood	Text	Content
Optative	Acts 2:14–36	None
	Acts 3:12–26	None
	Acts 10:34–43	None
	First Peter	Indicate the scenarios of the proper attitudes in the suffering for the righteousness' sake

	Second Peter	Represent the greeting from the author
Subjunctive	Acts 2:14–36	The special status of Jesus and salvation from him
	Acts 3:12–26	Point out the fulfillment of the prophecy
	Acts 10:34–43	None
	First Peter	Point out the testing of the faith, being holy by following the example of Jesus in his step, and how to build up the foundation of the value of observing the command
	Second Peter	Indicate the result, challenge, and purpose of persisting in the true faith
Imperative	Acts 2:14–36	The discussion about what Jesus has done or what God has done through Jesus and ask the audience to respond
	Acts 3:12–26	Ask people to repent and to turn to God
	Acts 10:34–43	None
	First Peter	Ask the reader to be holy by being a right person or doing good things among others on the basis of the appropriate attitude towards God and towards the end of all things
	Second Peter	Ask the reader to make every effort to be the partaker of the divine nature in order to stand firm in the final judgment

Here is a chart which shows the identity of the author or speaker and of the reader or the audience.

Category	Text	Participant
Author/Speaker	Acts 2:14–36	Peter with the eleven
	Acts 3:12–26	Peter
	Acts 10:34–43	Peter
	First Peter	Peter, an apostle of Jesus Christ, a fellow elder
	Second Peter	Simon Peter, a servant and an apostle
Recipient/Audience	Acts 2:14–36	Fellow Jews and all who live in Jerusalem, men of Israel, all the house of Israel
	Acts 3:12–26	The crowd in Solomon's Portico, men of Israel, brothers, and the children of the prophets
	Acts 10:34–43	Cornelius and his relatives
	First Peter	Those who are shielded by God's power, those who receive salvation, obedient children, people purified by obeying, those who come to the living stone, those as aliens and strangers, servants of God, those who love life, those who are eager to do good, those who suffer in the flesh, beloved, those who are Christians, elders



	Second Peter	Those who share the precious faith, beloved brothers
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The texts use the indicative, imperative, and subjunctive differently to depict the relationship between the speaker and the audience, as well as the author and the recipient. The speeches employ indicatives to focus on numerous events of Jesus. In addition, imperatives in these speeches emphasize the expectation of the speaker that the audience should have a proper response. Subjunctives provide explanations of the core understanding of the faith, indicating the special identity of Jesus who fulfills the prophecy to bring salvation and the tests to those who persists in the true faith. Also, in both letters, the imperative is used to ask the reader to understand eschatology correctly by focusing on the special relationship with God, while the subjunctive focuses on the result or reason of the command. There is no optative verb in the speeches, while in the letters, this type of verb introduces the greetings. The speeches employ indicatives to depict the event of Jesus, whereas the letters focus on the situation of the crisis. The speeches use imperatives to ask the audience to have a correct understanding about Jesus who is the one being prophesized in the Old Testament, whereas the letters use imperatives to focus on how to stand in faith within different crises. Furthermore, all texts give commands distinctively: the speeches use imperatives mainly after the discussion of the event of Jesus or the fulfillment of the Old Testament prophecy, whereas the letters place imperatives at the beginning of each section and the further explanation is given after the commands. The speeches ask the audience to act according to what the speaker has said, meaning that the imperative indicates responses. The letters, on the other hand, give commands because of what God has done to the believer and provides more details



for the reader to achieve the goal. The speeches adopt subjunctives to point out the fulfillment of the prophecy, whereas the letters use subjunctives to indicate the result of following or violating the commands. In other words, the speeches pay attention to the connection between the prophecy in antiquity and the identity of Jesus. The letters, on the other hand, put stress upon what one should do after confirming the special identity of Jesus in crises.

Here are charts which represent the identity of the speaker/author and the audience/reader:

Text	Speaker/author	Audience/reader
Acts 2:14–36	Peter with the eleven	Those who think the disciples are drunk, those who know miracles, wonders, and signs from Jesus, those who participate in the crucifixion of Jesus, those who now see and hear what God has done to Jesus, those who should know that Jesus has been made both Lord and Christ (2:36), men of the Jews and all who live in Jerusalem, men of Israel, and all Israel
Acts 3:12–26	Peter	Those who are surprised by the miracle, those who handed Jesus over to be killed, those who rejected Jesus in the presence of Pilate, those who asked to have a murderer to be released, those who killed the author of life out of ignorance, those who witnessed the healing miracle, those who called the children of the prophets who should turn to God, brothers, and men of Israel
Acts 10:34–43	Peter	Cornelius and his relatives
First Peter	Peter, an apostle of Jesus Christ, an elder among the congregation, and a spiritual father to Mark	the Diaspora, those who are chosen, those who will receive the inheritance in heaven, those who are shielded by the power of God, those who have not seen Jesus Christ, those who love the Lord and rejoice, obedient children, those who are redeemed by the precious blood of Christ, those who believe in God, a chosen race, a royal priesthood, a holy nation, a people of God, aliens and strangers of the world, servants of God and living as free people, those who are called to follow the step

		of Jesus, sheep, beloved, Christians, those who receive salvation, those who come to the living stone, those who suffer in the flesh,
Second Peter	Simon Peter, a servant and an apostle of Jesus Christ, who witnessed the transfiguration,	those who receive precious faith, those who partake in the divine nature, those who are attacked by the false teachers, those who have read another letter from the author, those who have read Paul's letters, brothers, beloved, people in the same home, and those who receive promise

The common ground of tenor is the author who is claimed to be Peter with different titles. In the speeches, the speaker emphasizes that he is with the eleven, meaning that he focuses on the shared witness of the apostles. The idea of the witness of the speaker stands as the central element, although there is a slight difference. In the speeches, the speaker applies the witness from himself to the audience (Acts 2:22; 2:33; 3:13; 3:17; and 10:38), but this expression also includes the preacher into the group of witness (Acts 2:32; 3:15; 3:17; 10:34; 10:39; 10:41; and 10:45). The author of 1 Peter is described as Peter, an apostle of Jesus Christ, while the author of 2 Peter is mentioned as Simon Peter, a servant and apostle of Christ. In the first epistle of Peter, the author calls himself a fellow elder and a witness of the sufferings of Christ (1 Pet 5:1). In the second epistle of Peter, the author refutes the damage of the false teachers with the eyewitness experience (2 Pet 1:16) to emphasize his apostolic authority. The witness of the author and his loyalty to the Lord establish his authority as God's servant to compare to the false teachers. In other words, since the severe influence within the church is the focus of 2 Peter, the author puts more effort upon the contrast between the teaching of his own and false teachers. Both letters indicate the author as Peter to be an apostle of Jesus, who uses the indicative to describe the crisis of the church. The book of 1 Peter suggests the role of

apostle while 2 Peter adds the concept of the servant which focuses not only on the authority but also the allegiance to the Lord. In other words, the book of 2 Peter reflects a more dangerous situation since the issue is not from outside, but inside. This issue is severe that the author needs to address with a more serious attitude. Therefore, the idea of witnesses of the author(s) links the two books which stand as the central element for the authority of the author.

The primary reader of the letters would be converted Christians, but the speeches were delivered to non-Christians (some of them have not heard about Jesus before). In Acts 2:14–36, the accusation is that the audience thought the apostles were drunken. The audience of this speech points to Jews, but not all of them were in Jerusalem since they are from Parthians, Medes, Elamites, and Mesopotamia. The speeches focus on various ways of communication to point out God's works, while the speaker points out events or sayings of ancestors and prophets to support the main argument. In Acts 3:12–26, the speaker blames the audience more directly since they should be Jews in the temple who have known well about the Old Testament and the event of Jesus. The speaker questions the audience about the healing in the name of Jesus. In Acts 10:34–43, the speaker explains the doubts of the attitudes towards Gentiles. The recipient of 1 Peter refers to the exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, while the reader of 2 Peter refers to those who have received a faith as precious as the apostles through the righteousness of our God and Savior Jesus Christ. Furthermore, the epistles of the first and second Peter pay much attention to the example of Jesus for the reader to stand firm in the crises externally and internally, meaning that both letters expect the recipients to know that the interaction between Jesus and himself or herself should be the



key to resist in difficulty. There is only one first-person plural form in the first letter of Peter where the author emphasizes that he includes himself into a group as the range that is covered by the salvation of Christ (1 Pet 2:24). The first person plural form in the second letter of Peter denotes the promise shared among a group of people or describes that the author is not the only one who has witnessed the transfiguration. Both letters point out the author as Peter, an apostle of Jesus Christ, who indicates the crises of the church: a crisis from outside in the 1 Peter (the persecutions) and a threat from inside in the 2 Peter (false teachings). In the first letter of Peter, one can see the characteristics of the family relationship; this particular relationship is based on the same salvation that both the author and the reader share. There are significant differences between tenors of letters and speeches due to the distinction of the recipients (probably also the differences between genres). The audience in the speeches is described as people of Israel (Acts 2:22) and brothers (Acts 3:17), but in Acts 10, there is no precise form of the addressee. The recipients of both letters of Peter indicate the catholic nature which denotes a community of Peter.<sup>8</sup> The recipients of both letters are described as beloved (1 Pet 4:12; 2 Pet 3:1; 3:8; 3:14; and 3:17), which implies the ideas of *φιλία* (brotherly love) and *κοινωνία* (fellowship) to become a characteristic of the faith community.<sup>9</sup> In Acts 2:37, the speaker further points out that repentance is a key to become a member of the community of faith. The same criterion can be found in Acts 3:19 and a further explanation is given in Acts 10:43 that repentance is manifested by believing in Jesus.<sup>10</sup> Furthermore, the

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<sup>8</sup> The book of 1 Peter addresses large parts of Asia Minor, while 2 Peter is sent to those who have obtained a faith of equal standing with ours (the group to which the author belongs). The recipients of 2 Peter probably include those who are in Asia Minor. See Knoch, "Gab es Petruschule in Rom?" 118.

<sup>9</sup> Soards, "1 Peter, 2 Peter, and Jude as Evidence for a Petrine School," 3830.

<sup>10</sup> This provides information about membership of the faith community which reflects to the seventh criterion of Culpepper. See Culpepper, *School*, 258–59.

distance from the rest of society is more apparent in the letters. Nevertheless, the speeches represent a friendlier attitude towards the non-converted people, especially in the speech in Acts 10. Therefore, the speaker draws near the distance from Jews to Gentiles in the Christian community. It does not mean Christians should stay away from other people but should focus on preserving oneself from the contamination of sins.

The speech of Acts 2:14–36 is an interaction between Peter who is among the apostles and the audience who are non-Christian Jews from all nations. This passage is a speech between Peter and the audience who are Diaspora Jews, talking about the events of Jesus and their significances based on which people are asked for proper responses. The audience refers to the Jews from all nations who have known about Jesus but participated in the crucifixion. Explanations of the connection between what the audience has known about Jesus and the prophecy in the Old Testament are given so that they can connect the Old Testament prophecy to the current situation. After the speech, the audience is pricked in the heart. The speech of Acts 3:12–26 is an interaction between Peter as the speaker who practiced a healing miracle and the audience who are non-Christian Jews in the temple. The event takes place in the temple, which indicates that the audience refers to those who have directly participated in the execution of Jesus out of ignorance. In this speech, the healing miracle is linked to the event of Jesus' death and resurrection, and the request of repentance is given in Acts 3:19. The passage indicates the connection between the healing event and salvation, and it also provides an apostolic witness to Jesus. The speech of Acts 10:34–43 is an interaction between Peter, the speaker who witnessed the resurrection of Jesus and the audience who are non-Christian Gentiles. The audience has known the ministry of John the Baptist and

Jesus but has not understood the crucifixion of Jesus. The speaker, as a witness, points out the resurrection which brings in salvation for everyone who believes in Jesus.

Therefore, before the speech finishes, the Holy Spirit comes on all who heard the word to prove the message. The letter of 1 Peter is an interaction between Peter the implied writer who is a part of the Christian community and the recipient which refers to Christians under the suffering of the persecutions. This is a letter from Peter, an apostle of Jesus Christ to those who are under persecutions and scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood. The author emphasizes his authority without other companions but what he says has been attested by the prophets in the past who have proclaimed salvation. The letter of 2 Peter is an interaction between Peter the implied writer who has witnessed the transfiguration to confirm his apostolic authority and the recipient which refers to Christians who are under the influence of the false teachers. This letter is for those who share the precious faith but under the attack of the false teachers. God's work encourages the reader to participate in the divine nature, while the details of the differences between the natures of God and the of the false teacher are explained. The author confirms his authority with the witness of transfiguration, focusing on being effective and productive in the knowledge of Lord Jesus Christ. He encourages the reader to flee from the corruption of the world which reflects what the false teachers proclaim. God stands as the divine source for the reader to observe instructions in order to be the partaker of the divine nature while facing the final judgment.



### Mode of the Petrine Texts

The major elements of mode are the cohesive devices (anaphora and cataphora, and the system of conjunctions), and the structure of clause complex (parataxis, hypotaxis, and embedded clause). Here are charts which represent the use of cohesive devices:

Text	Anaphora	Cataphora
Acts 2:14–36	Proof of God's work through Jesus	Calling people to listen
Acts 3:12–26	The witness	The work of God through Jesus
Acts 10:34–43	Events of Jesus	Work of God
First Peter	The fulfillment of Christ's work, indicating the situation that one needs to resist the devil on the ground of the grace of God which is pointed out in the letter that was written to the reader	The situation that Christians would go through, including the persecution, the danger of the devil, and the grace of God, especially the special work of Christ and the glory in the future
Second Peter	Supporting evidence for the whole argument for the reader to achieve the goal of the participation into the divine nature and to provide further explanations of what have been indicated in the preceding text about the eschatological situation	The descriptions of what will happen in the final days and what has been emphasized in the Scripture, including the teachings of the apostles and of the false teachers

Text	Conjunctions
Acts 2:14–36	καθώς, ἕως, καθότι, ἵνα, οὐτε, ἕως, καί, ὡς, ὅτι, γάρ, ἀλλά, πρίν, δέ, οὐδέ, οὖν, τε
Acts 3:12–26	ὥσπερ, ὅπως, ὡς, δέ, καί, ὅτι, ἤ, οὖν
Acts 10:34–43	δέ, καί, ὅτι, ἀλλά, ὡς, ὅτι, τε
First Peter	καί, ὅτε, καθό, διότι, εἴτε, ὥστε, δέ, οὖν, καθώς, διό, γάρ, ἵνα, ἀλλά, ὡς, ὅτι, εἰ, ἤ, ὅπως, εἴτε, οὐδέ, ἐάν
Second Peter	καί, δέ, οὖν, ὅτι, ὡς, καθώς, διό, γάρ, ἵνα, ἀλλά, ὅπου, καίπερ, οὐδέ, εἰ

Here are charts which represent the uses of conjunction where parataxis and marked elements are indicated:

Text	The use of conjunctions where paratactical clauses are used
Acts 2:14–36	καί, δέ, οὖν, ἀλλά, asyndeton
Acts 3:12–26	καί, δέ, οὖν, ὥσπερ, ὅπως, ὡς, ὅτι, ἤ, asyndeton

Acts 10:34–43	καί, ἀλλά, asyndeton
First Peter	καί, δέ, οὖν, ἀλλά, asyndeton
Second Peter	καί, δέ, οὖν, asyndeton

Text	Category	Form	Conjunction	
Acts 2:14–36	Verbal Aspect	Stative	καθώς	
		Imperfective	Asyndeton, καί, ὡς, γάρ	
	Ergativity	Middle	καί	
		Passive	Asyndeton, καί	
	Mood	Subjunctive	ἄν, ἵνα	
		Imperative	Asyndeton, οὖν	
Acts 3:12–26	Verbal Aspect	Stative	καί	
		Imperfective	ἢ	
	Ergativity	Middle	καί, ὡς	
		Passive	Asyndeton, καί	
	Mood	Subjunctive	ἄν, ἐάν	
		Imperative	οὖν, καί	
Acts 10:34–43	Verbal Aspect	Stative	Asyndeton	
		Imperfective	Asyndeton	
	Ergativity	Middle	Asyndeton	
		Passive	None	
	Mood	Subjunctive	None	
		Imperative	None	
First Peter	Verbal Aspect	Stative	διότι, ὅτι, δέ	
		Imperfective	Asyndeton, καί, δέ, διό, γάρ, εἰ, ἵνα, ὅτε, διότι, ὅτι, οὖν, καθό, ἀλλά, ὥστε, ὡς, ἢ	
	Ergativity	Middle	Asyndeton, καί, δέ, ὅτι, εἰ, ἐάν, ὅτε, οὖν, ὥστε, ὡς	
		Passive	Asyndeton, καί, δέ, ἀλλά, διότι, ὅτι, ἵνα, γάρ, οὐδέ, εἰ	
	Mood	Optative	εἰ, καί	
		Subjunctive	Asyndeton, καί, δέ, ἵνα, ὅπως, ἐάν	
		Imperative	Asyndeton, καί, δέ, διό, οὖν, ἀλλά, γάρ, ὥστε	
	Second Peter	Verbal Aspect	Stative	Asyndeton, γάρ
			Imperfective	Asyndeton, καί, δέ, γάρ, εἰ, ὅτι, οὖν, ἀλλά, ὡς, ὅπου, ἢ
Ergativity		Middle	Asyndeton, καί, δέ, ὅτι, γάρ	
		Passive	Asyndeton, καί, δέ, γάρ	
Mood		Optative	καί	



		Subjunctive	ἵνα, γάρ
		Imperative	Asyndeton, καί, δέ, ὅτι, γάρ

The speaker uses paratactic clauses to indicate the main issues and employs hypotactic clauses to explain the details of the unique identity of Jesus. Both epistles of Peter indicate the chief command at the beginning and point out stories in history to confirm the certainty of the final judgment, but 1 Peter uses more direct quotations from the Old Testament than 2 Peter. In 2 Peter, the allusions to the Old Testament provide examples for the reader to pay attention to the false prophets and the judgment. The author(s) of 1 and 2 Peter uses paratactic clauses to emphasize the main issues about the commands in the attack outside and inside and employs hypotactic clauses to indicate details of these commands.

The preference of using the conjunction καί is the most common element in all these Petrine texts. In the speeches of Peter, parataxis focuses on the contrast between what people have done and what God has done, while hypotaxis pays attention to describe the identity of Jesus. Anaphora explains the current situation and what people have understood, and cataphora indicates new information about which the recipient should know.<sup>11</sup> The author(s) of 1 and 2 Peter uses parataxis to highlight the persecution from outside and the false teaching from inside and uses hypotaxis to depict details of the reason for obeying the commands to stand against these attacks externally and internally. The conjunctions οὖν, ὡς, καθώς, διό, γάρ, ἵνα, ὅτι, and ἀλλά are shared in both 1 and 2

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<sup>11</sup> Cataphora indicates new information about Jesus in Acts 2:14–36, the new understanding about Jesus in Acts 3:12–26, and the new knowledge of God’s work in Acts 10:34–43. Cataphora points out the new information about the threat and grace in 1 Peter, and the influence about the false teachers in 2 Peter. Anaphora points out the Old Testament prophecy that the audience has known in Acts 2:14–36, what the audience have witnessed in Acts 3:12–26, and what the audience has known about Jesus in Acts 10:34–43. Anaphora focuses on the fulfillment of Christ’s work in 1 Peter, and the current situation from an eschatological perspective in 2 Peter.



Peter. The conjunctions ὅτε, καθό, διότι, εἴτε, and ὥστε are found only in 1 Peter which focus on the situations in the Old Testament and on the proper reaction in the suffering for the sake of the Lord. The book of 1 Peter emphasizes the example of Jesus for the reader to follow. The reader refers to those who are under persecutions and those who need to live according to the new identity. The use of conjunctions, therefore, puts stress upon this argument to point out that to follow Jesus' example by responding to the suffering with joy reflects the new identity of God's people. The conjunctions ὅπου and καίτερ are found only in 2 Peter. These conjunctions focus on the contrast between the false teacher and the apostles as well as their teachings. The book of 2 Peter emphasizes the attack of the false teachers, and the reader refers to those who were once brothers and sisters of these false teachers. They have heard different sayings from the apostles and the false teachers, but now they need to differentiate them carefully. The author emphasizes his witness of the transfiguration with other apostles to proof his authority which should be taken seriously by the reader. The use of conjunctions, therefore, puts stress upon the comparison between the identities and teachings of these two parties. The following chart indicates the usages of conjunctions in the Petrine texts. The following charts indicate the uses of conjunctions where markedness is introduced.

The mode of Acts 2:14–36 indicates that it is a public speech to explain the identity of Jesus which the audience did not understand. The mode of Acts 3:12–26 indicates that it is a public speech to ask the reader to leave their ignorance and repentant. The mode of Acts 10:34–43 indicates that it is a public speech to manifest God's impartiality through the work upon Jesus. The mode of 1 Peter indicates that it is a written letter to explain why and how Jesus becomes the center of salvation to help the

audience to stand against suffering. The mode of 2 Peter indicates that it is a written letter to compare the teachings of the apostles and the false teachers to help the audience to have a correct eschatological understanding.

### **Conclusion**

The subject matters of these texts are distinct, meaning that the field is different. The understanding of Jesus, the crucifixion and resurrection as well as the Parousia, and stands as the key for the reader to stand against persecution from the rulers by following the example of Jesus in the suffering and against the influence of the false teachers by preparing for the final judgment. In this case, the letters focus on how one should stand against crises internally and externally, whereas the speeches testify the unique identity of Jesus. The speeches use prophecy to prove the identity of Jesus, whereas the letters assume the identity of Jesus is doubtless which stands as the foundation for further arguments. The tenor is the interaction between the author/speaker and the reader/audience. The common ground is the author or the speaker who is indicated as Peter. The audience or the recipient, however, can be separated as non-Christians and Christians while in the speeches it can also divide into the groups of Jews and Gentiles. The mode of the text manifests two different types: speech and letter. From the analysis above, one can see that the registers of the speeches of Peter in Acts and the Petrine letters reflect some significant elements. The Petrine texts focus on knowledge about Scripture, the contemporary situation, and understanding of the Parousia.<sup>12</sup> God's

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<sup>12</sup> Scholars propose that the idea of the Parousia in 2 Peter does not only focus on the second coming in the future but also emphasizes the earthly life of Jesus. In other words, the powerful coming in 2 Pet 1:16 can be understood as the coming in divine manifestation which corresponds to the witness of the transfiguration. See Webb, "The Rhetoric of 2 Peter," 471–80; Spicq, *Les Épîtres de Saint Pierre*, 219–20;

attributes and works remain the primary subject matter. Furthermore, commands stand as an essential element in these texts, although they are placed differently. Since the speeches aim to prove the unique identity of Jesus, the commandment is a requirement for the audience to respond to their understanding about Jesus, responding to the Pentecostal event, the healing event, and the guidance of God for the Gentiles to come to the Lord. The letters, on the other hand, focus on dealing with different crises externally and internally. The first epistle of Peter asks the reader to stand firm in the persecution and, therefore, the command pays attention to the true rejoicing based on God's eternal salvation. The second epistle of Peter warns the reader to stand against the false teachers, and therefore, the focus locates the true divine nature. The interaction between Jesus and the believer stands as the center of the Petrine text, focusing on leaving ignorance. In the speeches, one needs to recognize that Jesus is the Messiah, while in the letters, the correct understanding about Jesus (the suffering and the Parousia) is the key for the reader to know how to deal with the painful situation. Since all the texts follow certain characteristics of different literary genres in the Greco-Roman world, one can see that the features of mode are different.



## CHAPTER 8: CONCLUSION

This dissertation employs a register analysis of SFL to deal with the texts attributed to Peter. The components of registers provide various pieces of evidence to explain similarities and dissimilarities, while the commonly shared elements indicate the relationship of the texts. The registers of the first and second epistles of Peter can be indicated in the analysis. From the perspective of field, the speaker employs the stative form to focus on the knowledge, including what is written in the Scripture, the great promise from God, and the awareness of the end. From the aspect of tenor, the author uses indicatives to depict the situation of the persecution and to indicate the ways of following God in the final days. The imperative asks the reader to act according to the new identity, to actively participate in the divine nature by being hold and kind to others, and to hold a proper attitude towards God and the end of all things. The subjunctive provides the value and payoff when one is observing God's commandments, and the second person plural form describes the situation of the reader as well as the third person singular form to pay attention to God, to Jesus Christ, and to the one who follows or violates the command. From the perspective of mode, the letters give the command first, and later provides the foundation and the reason. After the explanation, the text points out the supporting evidence, including God's work, the Old Testament as the proof text, and the final judgment. Furthermore, the knowledge of Jesus (including the crucifixion and resurrection as well as the Parousia which points out the awareness of the end of time)

becomes the central issue for the reader to stand against the persecution and the false teachers. In other words, since the final day is coming soon, one needs to pay attention to the Lord, who stands ready to judge the living and the dead. The conjunction *καί* is the most common element in all the Petrine texts, while others conjunctions are used to point out different emphases, such as following the example of Jesus and the contrast between apostles and false teachers. Parataxis emphasizes the differences of the work of God and of people (persecution outside and false teachings inside), while hypotaxis puts stress upon the understandings of Jesus, which provide reasons to follow God's commands. Anaphora focuses on the current situation, whereas cataphora provides new information.

According to the differences between the written and spoken channels, as well as according to the recipients to be Christians and non-Christians, there are two significant registers of the letters and the speeches. The former are letters in the written form between Peter, and the recipients who are Christians in different places, talking about one's understanding about God's work through Jesus upon the believers will represent a great promise to help them stand against the crises outside (persecutions) and inside (false teachers). The latter refers to records of speeches between Peter and the audience who will include Jews and Gentiles, but all of them have not been converted as Christians, talking about how people should have a new understanding about Jesus which helps them have a proper response to God towards conversion. Both the letters and the speeches adhere to certain traditions from ancient time. The only exception is the speech in Acts 10, which is delivered to the Gentiles, and therefore, less direct Old Testament quotations can be found. Nevertheless, the speaker emphasizes God's work through Jesus, which the audience has known for a long time. Therefore, the idea of using the Old Testament

quotation reflects the understanding of the viewer or the reader. The Petrine texts focus on what the recipient has known, including the Scripture of the Old Testament or contemporary events. The eschatological understanding, however, needs to be expanded from the second coming to the first coming as a complete understanding. In other words, the eschatological perspective of the Petrine texts should include the crucifixion, ascension, and the Parousia, which fulfill the prophecy. Also, the lexical usage in different semantic domains provides more information to connect the Petrine texts. In the letters, the feature of fellowship is more visible, while in the speeches, the speaker denotes instructions to enter the faith community. In this study, one can see the components of the registers in the Petrine texts which provide more linguistic information to explain the variations between the texts.



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## APPENDIX

## Acts 2:14–36

	Verb	Participants	Process	Verbal Aspect	Ergativity	Mood
14	ἔστω	This	Relational	Imperfective	Active	Imperative
14	ἐνώτισασθε	People	Mental	Imperfective	Active	Imperative
15	ὑπολαμβάνετε	People	Material	Imperfective	Active	Indicative
15	μεθύουσιν	Disciple	Material	Imperfective	Active	Indicative
15	ἔστιν	This	Relational	Imperfective	Active	Indicative
16	ἔστιν	This	Relational	Imperfective	Active	Indicative
17	ἔσται	This	Relational	Imperfective	Active	Indicative
17	λέγει	God	Verbal	Imperfective	Active	Indicative
17	ἔκχεῶ	God	Material	Future	Active	Indicative
17	προφητεύουσιν	God's children	Verbal	Future	Active	Indicative
17	ὄψονται	People	Mental	Future	Middle	Indicative
17	ἐνυπνιασθήσονται	People	Mental	Future	Passive	Indicative
18	ἔκχεῶ	God	Material	Future	Active	Indicative
18	προφητεύουσιν	God's children	Verbal	Future	Active	Indicative
19	δώσω	God	Material	Future	Active	Indicative
20	μεταστραφήσεται	God's work	Material	Future	Passive	Indicative
21	ἔσται	This	Relational	Future	Middle	Indicative
21	ἐπικαλέσθαι	People	Verbal	Perfective	Middle	Subjunctive
21	σωθήσεται	People	Material	Future	Passive	Indicative
22	ἀκούσατε	People	Mental	Perfective	Active	Imperative
22	ἐποίησεν	God	Material	Perfective	Active	Indicative
22	οἴδατε	People	Mental	Stative	Active	Indicative
23	ἀνείλατε	People	Material	Perfective	Active	Indicative
24	ἀνέστησεν	God	Material	Perfective	Active	Indicative
24	ἦν	Jesus	Relational	Imperfective	Active	Indicative
25	λέγει	David	Verbal	Imperfective	Active	Indicative
25	προορώμην	David	Mental	Imperfective	Middle	Indicative
25	ἔστιν	The Lord	Relational	Imperfective	Active	Indicative
25	σαλευθῶ	God	Material	Perfective	Passive	Subjunctive
26	ἠύφρανήθη	David	Mental	Perfective	Passive	Indicative
26	ἠγαλλιάσατο	People	Material	Perfective	Middle	Indicative
26	κατασκηνώσει	People	Material	Future	Active	Indicative
27	ἐγκαταλείψεις	God	Material	Future	Active	Indicative
27	δώσεις	God	Material	Future	Active	Indicative
28	ἐγνώρισάς	God	Mental	Perfective	Active	Indicative
28	πληρώσεις	God	Material	Future	Active	Indicative
29	ἐτελεύτησεν	David	Relational	Perfective	Active	Indicative
29	ἐτάφη	David	Material	Perfective	Passive	Indicative
29	ἔστιν	Tomb	Relational	Imperfective	Active	Indicative
30	ᾤμοσεν	God	Verbal	Perfective	Active	Indicative
31	ἐλάλησεν	David	Verbal	Perfective	Active	Indicative
31	ἐγκαταλείφθη	Christ	Material	Perfective	Passive	Indicative
32	ἀνέστησεν	God	Material	Perfective	Active	Indicative
32	ἔσμεν	Apostles	Relational	Imperfective	Active	Indicative
33	ἐξέχεεν	God	Material	Perfective	Active	Indicative
33	βλέπετε	People	Mental	Imperfective	Active	Indicative
33	ἀκούετε	People	Mental	Imperfective	Active	Indicative
34	λέγει	David	Verbal	Imperfective	Active	Indicative
34	εἶπεν	God	Verbal	Perfective	Active	Indicative

34	κάθου	The Lord	Material	Imperfective	Middle	Imperative
35	θῶ	God	Material	Perfective	Active	Subjunctive
36	γινωσκέτω	People	Mental	Imperfective	Active	Imperative
36	ἐποίησεν	God	Material	Perfective	Active	Indicative
36	ἑσταυρώσατε	People	Material	Perfective	Active	Indicative

## Acts 3:12–26

	Verb	Participants	Process	Verbal Aspect	Ergativity	Mood
12	θαυμάζετε	People	Mental	Imperfective	Active	Indicative
12	ἀτενίζετε	People	Mental	Imperfective	Active	Indicative
13	ἐδόξασεν	God	Mental	Perfective	Active	Indicative
13	παρεδώκατε	People	Material	Perfective	Active	Indicative
13	ἤγειρεν	People	Material	Perfective	Middle	Indicative
14	ἠρνήσασθε	People	Verbal	Perfective	Middle	Indicative
14	ἠτήσασθε	People	Verbal	Perfective	Middle	Indicative
15	ἀπεκτείνατε	People	Material	Perfective	Active	Indicative
15	ἤγειρεν	God	Material	Perfective	Middle	Indicative
15	ἔσμεν	Apostles	Relational	Imperfective	Active	Indicative
16	θεωρεῖτε	People	Mental	Imperfective	Active	Indicative
16	οἴδατε	People	Mental	Stative	Active	Indicative
16	ἑστερέωσεν	Jesus	Material	Perfective	Active	Indicative
16	ἔδωκεν	Jesus	Material	Perfective	Active	Indicative
17	οἶδα	Apostle	Mental	Stative	Active	Indicative
17	ἐπράξατε	Leaders	Material	Perfective	Active	Indicative
18	προκατήγγειλεν	God	Verbal	Perfective	Active	Indicative
18	ἐπλήρωσεν	God	Material	Perfective	Active	Indicative
19	μετανοήσατε	People	Material	Perfective	Active	Imperative
19	ἐπιστρέψατε	People	Material	Perfective	Active	Imperative
20	ἔλθωσιν	Time	Material	Perfective	Active	Subjunctive
20	ἀποστείλη	God	Material	Perfective	Active	Subjunctive
21	δεῖ	Christ	Relational	Imperfective	Active	Indicative
21	ἐλάλησεν	God	Verbal	Perfective	Active	Indicative
22	εἶπεν	Moses	Verbal	Perfective	Active	Indicative
22	ἀναστήσει	God	Material	Future	Active	Indicative
22	ἀκούσεσθε	People	Mental	Future	Middle	Indicative
22	λαλήση	Christ	Verbal	Perfective	Active	Subjunctive
23	ἔσται	This	Relational	Future	Middle	Indicative
23	ἀκούση	People	Mental	Perfective	Active	Subjunctive
23	ἐξολεθρευθήσεται	People	Material	Future	Passive	Indicative
24	ἐλάλησαν	Prophets	Verbal	Perfective	Active	Indicative
24	κατήγγειλαν	Prophets	Verbal	Perfective	Active	Indicative
25	ἔστε	People	Relational	Imperfective	Active	Indicative
25	διέθετο	God	Material	Perfective	Middle	Indicative
25	εὐλογηθήσονται	God	Verbal	Future	Passive	Indicative
26	ἀπέστειλεν	God	Material	Perfective	Active	Indicative



## Acts 10:34–43

	Verb	Participants	Process	Verbal Aspect	Ergativity	Mood
34	καταλαμβάνομαι	The apostle	Mental	Imperfective	Middle	Indicative
34	ἔστιν	God	Relational	Imperfective	Active	Indicative
35	ἔστιν	All fear God	Relational	Imperfective	Active	Indicative
36	ἀπέστειλεν	God	Material	Perfective	Active	Indicative
36	ἔστιν	Jesus Christ	Relational	Imperfective	Active	Indicative
37	οἶδατε	The audience	Mental	Stative	Active	Indicative
37	ἐκέρυξεν	John	Verbal	Perfective	Active	Indicative
38	ἔχρισεν	God	Material	Perfective	Active	Indicative
38	διήλθεν	Jesus	Material	Perfective	Active	Indicative
38	ἦν	God	Relational	Imperfective	Active	Indicative
39	ἐποίησεν	Jesus	Material	Perfective	Active	Indicative
39	ἀνείλαν	They	Material	Perfective	Active	Indicative
40	ἤγειρεν	God	Material	Perfective	Active	Indicative
40	ἔδωκεν	God	Material	Perfective	Active	Indicative
41	συνεφάγομεν	The witnesses	Material	Perfective	Active	Indicative
41	συνεπίομεν	The witnesses	Material	Perfective	Active	Indicative
42	παρήγγειλεν	Jesus	Verbal	Perfective	Active	Indicative
42	ἔστιν	Jesus	Relational	Imperfective	Active	Indicative
43	μαρτυροῦσιν	The prophets	Verbal	Imperfective	Active	Indicative

## First Peter

	Verb	Participants	Process	Verbal Aspect	Ergativity	Mood
1:2	πληθυνθείη	God	Material	Perfective	Passive	Optative
1:6	ἀγαλλιᾶσθε	The reader	Mental	Imperfective	Middle	Imperative
1:7	εὐρεθῆ	The reader	Mental	Perfective	Passive	Subjunctive
1:8	ἀγαπάτε	The reader	Mental	Imperfective	Active	Imperative
1:8	ἀγαλλιᾶσθε	The reader	Mental	Imperfective	Middle	Imperative
1:10	ἐξεζήτησαν	The prophets	Mental	Perfective	Active	Indicative
1:10	ἐξηράννησαν	The prophets	Mental	Perfective	Active	Indicative
1:11	ἐδήλου	The prophets	Verbal	Imperfective	Active	Indicative
1:12	ἀπεκαλύφθη	The prophets	Material	Perfective	Active	Indicative
1:12	διηκόνουν	The prophets	Material	Imperfective	Passive	Indicative
1:12	ἀνγγέλη	The prophets	Verbal	Perfective	Active	Indicative
1:12	ἐπιθυμοῦσιν	Angels	Mental	Imperfective	Passive	Indicative
1:13	ἐλπίζατε	The reader	Mental	Perfective	Active	Imperative
1:15	γενήθητε	The reader	Relational	Perfective	Active	Imperative
1:16	γέγραπται	The Scripture	Material	Stative	Passive	Indicative
1:16	ἔσεσθε	The reader	Relational	Future	Passive	Indicative
1:17	ἐπικαλεῖσθε	The reader	Verbal	Imperfective	Middle	Indicative
1:17	ἀναστράφητε	The reader	Material	Perfective	Middle	Imperative
1:18	ἐλυτρώθητε	The reader	Material	Perfective	Passive	Indicative
1:22	ἀγαπήσατε	The reader	Mental	Perfective	Passive	Imperative
1:24	ἐξηράνθη	People	Material	Perfective	Active	Indicative
1:24	ἐξέπεσεν	People	Material	Perfective	Passive	Indicative
1:25	μένει	Word of God	Relational	Imperfective	Active	Indicative
1:25	ἔστιν	Word of God	Relational	Imperfective	Active	Indicative
2:2	ἐπιποθήσατε	The reader	Mental	Perfective	Active	Imperative
2:2	αὐξηθήτε	The reader	Material	Perfective	Active	Subjunctive
2:3	ἐγεύσασθε	The reader	Mental	Perfective	Passive	Indicative



2:5	οικοδομείσθε	The reader	Material	Imperfective	Middle	Imperative
2:6	περιέχει	The Scripture	Material	Imperfective	Passive	Indicative
2:6	τίθημι	God	Material	Imperfective	Active	Indicative
2:6	καταισχυνθή	The reader	Mental	Perfective	Active	Subjunctive
2:7	ἀπεδοκίμασαν	Non-believer	Mental	Perfective	Passive	Indicative
2:7	ἐγενήθη	Corner stone	Relational	Perfective	Active	Indicative
2:8	προσκόπτουσιν	Non-believer	Mental	Imperfective	Passive	Indicative
2:8	ἐτέθησαν	Non-believer	Material	Perfective	Active	Indicative
2:9	ἐξαγγείλητε	The reader	Verbal	Perfective	Passive	Subjunctive
2:11	παρακαλῶ	The author	Verbal	Imperfective	Active	Indicative
2:11	στρατεύονται	The reader	Material	Imperfective	Middle	Indicative
2:12	καταλαλοῦσιν	Non-believer	Verbal	Imperfective	Active	Indicative
2:12	δοξάσωσιν	Non-believer	Mental	Perfective	Active	Subjunctive
2:13	ὑποτάγητε	The reader	Mental	Perfective	Passive	Imperative
2:17	τιμῆσατε	The reader	Mental	Imperfective	Active	Imperative
2:17	ἀγαπάτε	The reader	Mental	Imperfective	Active	Imperative
2:17	φοβεῖσθε	The reader	Mental	Imperfective	Active	Imperative
2:17	τιμᾶτε	The reader	Mental	Imperfective	Middle	Imperative
2:19	ὑποφέρει	Everyone	Mental	Imperfective	Active	Indicative
2:20	ὑπομενεῖτε	The reader	Mental	Future	Active	Indicative
2:20	ὑπομενεῖτε	The reader	Mental	Future	Active	Indicative
2:21	ἐκλήθητε	The reader	Verbal	Perfective	Active	Indicative
2:21	ἔπαθεν	Jesus	Material	Perfective	Passive	Indicative
2:21	ἐπακολουθήσητε	The reader	Material	Perfective	Active	Subjunctive
2:22	ἐποίησεν	Jesus	Material	Perfective	Active	Indicative
2:22	εὔρεθη	Jesus	Mental	Perfective	Active	Indicative
2:23	ἀντελοιδόρει	Jesus	Verbal	Imperfective	Active	Indicative
2:23	ἠπειλεί	Jesus	Verbal	Imperfective	Active	Indicative
2:23	παρεδίδου	Jesus	Material	Imperfective	Active	Indicative
2:24	ἀνήνεγκεν	Jesus	Material	Perfective	Active	Indicative
2:24	ζήσωμεν	The reader	Material	Perfective	Active	Subjunctive
2:24	ιάθητε	The reader	Material	Perfective	Active	Indicative
2:25	ἦτε	The reader	Relational	Imperfective	Passive	Indicative
2:25	ἐπεστράφητε	The reader	Material	Perfective	Active	Indicative
3:1	ἀπειθοῦσιν	Non-believer	Mental	Imperfective	Passive	Indicative
3:1	κερδηθήσονται	Non-believer	Material	Future	Active	Indicative
3:3	ἔστω	Beauty	Relational	Imperfective	Passive	Imperative
3:4	ἐστιν	Beauty	Relational	Imperfective	Active	Indicative
3:5	ἐκόσμου	The reader	Material	Imperfective	Active	Indicative
3:6	ὑπήκουσεν	The reader	Mental	Perfective	Active	Indicative
3:6	ἐγενήθητε	The reader	Relational	Perfective	Active	Indicative
3:9	ἐκλήθητε	The reader	Verbal	Perfective	Passive	Indicative
3:9	κληρονομήσητε	The reader	Material	Perfective	Passive	Subjunctive
3:10	παυσάτω	Those love life	Relational	Perfective	Active	Imperative
3:11	ἐκκλινάτω	Those love life	Material	Perfective	Active	Imperative
3:11	ποιησάτω	Those love life	Material	Perfective	Active	Imperative
3:11	ζητησάτω	Those love life	Mental	Perfective	Active	Imperative
3:11	διωξάτω	Those love life	Mental	Perfective	Active	Imperative
3:13	γένησθε	The reader	Relational	Perfective	Middle	Subjunctive
3:14	πάσχοιτε	The reader	Mental	Imperfective	Active	Optative
3:14	φοβηθήτε	The reader	Mental	Perfective	Passive	Subjunctive
3:14	ταραχθήτε	The reader	Mental	Perfective	Passive	Subjunctive
3:15	ἀγιάσατε	The reader	Material	Perfective	Active	Imperative
3:16	καταλαλείσθε	Non-believer	Verbal	Imperfective	Passive	Indicative
3:16	καταισχυνθῶσιν	Non-believer	Material	Perfective	Passive	Subjunctive



3:17	θέλοι	God	Mental	Imperfective	Active	Optative
3:18	ἔπαθεν	Christ	Mental	Perfective	Active	Indicative
3:18	προσαγάγη	Christ	Material	Perfective	Active	Subjunctive
3:19	ἐκήρυξεν	Christ	Verbal	Perfective	Active	Indicative
3:20	ἀπεξεδέχετο	God	Material	Imperfective	Middle	Indicative
3:20	ἔστιν	The reader	Relational	Imperfective	Active	Indicative
3:20	διεσώθησαν	God	Material	Perfective	Passive	Indicative
3:21	σώζει	Baptism	Material	Imperfective	Active	Indicative
3:22	ἔστιν	Christ	Relational	Imperfective	Active	Indicative
4:1	ὀπίσασθε	The reader	Material	Perfective	Middle	Imperative
4:1	πέπνυται	Christ	Relational	Stative	Active	Indicative
4:4	ξενίζονται	Non-believer	Mental	Imperfective	Passive	Indicative
4:5	ἀποδώσουσιν	Non-believer	Material	Future	Active	Indicative
4:6	εὐηγγελίσθη	Dead people	Verbal	Perfective	Passive	Indicative
4:6	κριθῶσι	God	Material	Perfective	Passive	Subjunctive
4:6	ζῶσι	God's work	Relational	Imperfective	Active	Subjunctive
4:7	ἤγγικεν	End time	Material	Stative	Active	Indicative
4:7	σωφρονήσατε	The reader	Mental	Perfective	Active	Imperative
4:7	νήψατε	The reader	Mental	Perfective	Active	Imperative
4:8	καλύπτει	Love	Material	Imperfective	Active	Indicative
4:10	ἔλαβεν	The reader	Material	Perfective	Active	Indicative
4:11	λαλεῖ	The reader	Verbal	Imperfective	Active	Indicative
4:11	διακονεῖ	The reader	Material	Imperfective	Active	Indicative
4:11	χορηγεῖ	The reader	Material	Imperfective	Active	Indicative
4:11	δοξάζεται	Everyone	Mental	Imperfective	Passive	Subjunctive
4:11	ἔστιν	Christ	Relational	Imperfective	Active	Indicative
4:12	ξενίσεσθε	The reader	Mental	Imperfective	Passive	Imperative
4:13	κοινωνεῖτε	The reader	Material	Imperfective	Active	Indicative
4:13	χαίρετε	The reader	Mental	Imperfective	Active	Subjunctive
4:14	ὀνειδίξεσθε	The reader	Verbal	Imperfective	Passive	Indicative
4:14	ἀναπαύεται	God's Spirit	Material	Imperfective	Middle	Indicative
4:15	πασχέτω	The reader	Mental	Imperfective	Active	Imperative
4:16	αἰσχυνέσθω	The reader	Mental	Imperfective	Middle	Imperative
4:16	δοξαζέτω	The reader	Mental	Imperfective	Active	Imperative
4:18	σώζεται	The righteous	Material	Imperfective	Passive	Indicative
4:18	φανεῖται	The righteous	Material	Future	Middle	Indicative
4:19	παρατιθέσθωσαν	Those suffer	Material	Imperfective	Middle	Imperative
5:1	παρακαλῶ	The author	Mental	Imperfective	Active	Indicative
5:2	ποιμάνετε	The reader	Material	Perfective	Active	Imperative
5:4	κοιμείσθε	The reader	Material	Future	Middle	Indicative
5:5	ὑποτάγητε	The reader	Mental	Perfective	Passive	Imperative
5:5	ἐγκομβώσασθε	The reader	Material	Perfective	Middle	Imperative
5:5	ἀντιάσσεται	The reader	Material	Imperfective	Middle	Indicative
5:5	δίδωσιν	The reader	Material	Imperfective	Active	Indicative
5:6	ταπεινώθητε	The reader	Mental	Perfective	Passive	Imperative
5:6	ὑψώση	God	Material	Perfective	Active	Subjunctive
5:7	μέλει	God	Mental	Imperfective	Active	Indicative
5:8	νήψατε	The reader	Mental	Perfective	Active	Imperative
5:8	γρηγορήσατε	The reader	Mental	Perfective	Active	Imperative
5:8	περιπατεῖ	Demon	Material	Imperfective	Active	Indicative
5:9	ἀντίστητε	The reader	Material	Perfective	Active	Imperative
5:10	καταρτίσει	God	Material	Future	Middle	Indicative
5:10	στηρίξει	God	Material	Future	Active	Indicative
5:10	σθενώσει	God	Material	Future	Active	Indicative
5:10	θεμελιώσει	God	Material	Future	Active	Indicative



5:12	λογίζομαι	The author	Verbal	Imperfective	Middle	Indicative
5:12	ἔγραψα	The author	Material	Perfective	Active	Indicative
5:12	σῆτε	The reader	Material	Perfective	Active	Imperative
5:13	Ἀσπάζεται	The church	Verbal	Imperfective	Middle	Indicative
5:14	ἀσπάσασθε	The reader	Verbal	Perfective	Middle	Imperative

## Second Peter

	Verb	Participants	Process	Verbal Aspect	Ergativity	Mood
1:2	πληθυνθείη	God	Material	Perfective	Passive	Optative
1:4	δεδώρηται	God	Material	Stative	Middle	Indicative
1:4	γένησθε	The reader	Relational	Perfective	Middle	Subjunctive
1:5	ἐπιχορηγήσατε	The reader	Material	Perfective	Active	Imperative
1:8	καθίστησιν	Knowing Christ	Material	Imperfective	Active	Indicative
1:9	πάρεσιν	People	Material	Imperfective	Active	Indicative
1:9	ἐστιν	People	Relational	Imperfective	Active	Indicative
1:10	σπουδάσατε	The reader	Mental	Perfective	Active	Imperative
1:10	πταισῆτέ	The reader	Material	Perfective	Active	Subjunctive
1:11	ἐπιχορηγηθήσεται	The reader	Material	Future	Passive	Indicative
1:12	μελλήσω	The author	Mental	Future	Active	Indicative
1:13	ἡγοῦμαι	The author	Mental	Imperfective	Active	Indicative
1:13	εἰμί	The author	Relational	Imperfective	Active	Indicative
1:14	ἐστιν	Death	Relational	Imperfective	Active	Indicative
1:14	ἐδήλωσέν	Christ	Verbal	Perfective	Active	Indicative
1:15	σπουδάσω	The author	Mental	Future	Active	Indicative
1:16	ἐγνωρίσαμεν	Apostles	Mental	Perfective	Active	Indicative
1:17	ἐστιν	Christ	Relational	Imperfective	Active	Indicative
1:17	εὐδόκησα	God	Mental	Perfective	Active	Indicative
1:18	ἠκούσαμεν	Apostles	Mental	Perfective	Active	Indicative
1:18	ἔχομεν	Apostles	Relational	Imperfective	Active	Indicative
1:19	ποιεῖτε	The reader	Material	Imperfective	Active	Indicative
1:19	διαυγάζη	Star	Material	Perfective	Active	Subjunctive
1:19	ἀνατείλη	Star	Material	Perfective	Active	Subjunctive
1:20	γίνεται	Prophecy	Relational	Imperfective	Middle	Indicative
1:21	ἠνέχθη	Prophecy	Material	Perfective	Passive	Indicative
1:21	ἐλάλησαν	People	Verbal	Perfective	Active	Indicative
2:1	Ἐγένοντο	False prophets	Relational	Perfective	Middle	Indicative
2:1	ἔσονται	False prophets	Relational	Future	Middle	Indicative
2:1	παρεισάξουσιν	False prophets	Material	Future	Active	Indicative
2:2	ἐξακολουθήσουσιν	Many people	Mental	Future	Active	Indicative
2:2	βλασφημηθήσεται	Many people	Verbal	Future	Passive	Indicative
2:3	ἐμπορεύσονται	False prophet	Material	Future	Middle	Indicative
2:3	ἀργεῖ	Punishment	Material	Imperfective	Active	Indicative
2:3	νυστάζει	Punishment	Material	Imperfective	Active	Indicative
2:4	ἐφείσατο	God	Material	Perfective	Middle	Indicative
2:4	παρέδωκεν	God	Material	Perfective	Active	Indicative
2:5	ἐφείσατο	God	Mental	Perfective	Middle	Indicative
2:5	ἐφύλαξεν	God	Mental	Perfective	Active	Indicative
2:6	κατέκρινεν	God	Material	Perfective	Active	Indicative
2:7	ἐρρύσατο	God	Material	Perfective	Middle	Indicative
2:8	ἐβασάνιζεν	God	Mental	Imperfective	Active	Indicative
2:9	οἶδεν	God	Mental	Stative	Active	Indicative
2:10	τρέμουσιν	People follow flesh	Mental	Imperfective	Active	Indicative



2:11	φέρουσιν	Angels	Material	Imperfective	Active	Indicative
2:12	ἀγνοοῦσιν	People follow flesh	Mental	Imperfective	Active	Indicative
2:12	φθαρήσονται	People follow flesh	Material	Future	Passive	Indicative
2:15	ἐπλανήθησαν	People follow flesh	Material	Perfective	Passive	Indicative
2:15	ἠγάπησεν	Balaam	Mental	Perfective	Active	Indicative
2:16	ἔσχεν	Balaam	Relational	Perfective	Active	Indicative
2:16	ἐκάλυσεν	Donkey	Verbal	Perfective	Active	Indicative
2:17	εἰσιν	People follow flesh	Relational	Imperfective	Active	Indicative
2:17	τετήρηται	Darkness	Material	Stative	Passive	Indicative
2:18	δελεάζουσιν	People follow flesh	Verbal	Imperfective	Active	Indicative
2:19	ἤττηται	Whoever	Material	Imperfective	Passive	Indicative
2:19	δεδοῦλται	Whoever	Material	Stative	Passive	Indicative
2:20	ἤττωνται	People follow flesh	Material	Stative	Passive	Indicative
2:20	γέγονεν	People follow flesh	Relational	Stative	Active	Indicative
2:21	ἦν	The situation	Relational	Imperfective	Active	Indicative
2:22	συμβέβηκεν	The situation	Material	Stative	Active	Indicative
3:1	γράφω	The author	Material	Imperfective	Active	Indicative
3:1	διεγείρω	The author	Material	Imperfective	Active	Indicative
3:3	ἐλεύσονται	Scoffers	Material	Future	Middle	Indicative
3:4	ἔστιν	Promise	Relational	Imperfective	Active	Indicative
3:4	ἐκοιμήθησαν	Fathers	Material	Perfective	Passive	Indicative
3:4	διαμένει	All things	Relational	Imperfective	Active	Indicative
3:5	λανθάνει	Scoffers	Mental	Imperfective	Active	Indicative
3:5	ἦσαν	Heavens	Relational	Imperfective	Active	Indicative
3:6	ἀπώλετο	World	Material	Perfective	Middle	Indicative
3:7	εἰσὶν	Ungodly people	Relational	Imperfective	Active	Indicative
3:8	λανθανέτω	The situation	Mental	Imperfective	Active	Imperative
3:9	βραδύνει	Lord	Mental	Imperfective	Active	Indicative
3:9	ἡγούνται	Some people	Mental	Imperfective	Middle	Indicative
3:9	μακροθυμεῖ	God	Mental	Imperfective	Active	Indicative
3:10	Ἦξει	Day of the Lord	Material	Future	Active	Indicative
3:10	παρελεύσονται	Heavens	Material	Future	Middle	Indicative
3:10	λυθήσεται	Elements	Material	Future	Middle	Indicative
3:10	εὑρεθήσεται	Earth and work	Mental	Future	Passive	Indicative
3:11	δεῖ	The situation	Relational	Imperfective	Active	Indicative
3:12	λυθήσονται	Heavens	Material	Future	Passive	Indicative
3:12	τήκεται	Elements	Material	Imperfective	Passive	Indicative
3:13	προσδοκῶμεν	Apostles	Material	Imperfective	Active	Indicative
3:13	κατοικεῖ	Righteousness	Material	Imperfective	Active	Indicative
3:14	σπουδάσατε	The reader	Mental	Perfective	Active	Imperative
3:15	ἡγεῖσθε	The reader	Mental	Imperfective	Middle	Imperative
3:15	ἔγραψεν	Paul	Material	Perfective	Active	Indicative
3:16	ἔστιν	Letter	Relational	Imperfective	Active	Indicative
3:16	στρεβλοῦσιν	Unlearned people	Material	Imperfective	Active	Indicative
3:17	φυλάσσεσθε	The reader	Material	Imperfective	Middle	Imperative
3:17	ἐκπέσητε	The reader	Material	Perfective	Active	Subjunctive
3:18	αὐξάνετε	The reader	Relational	Imperfective	Active	Imperative









