

SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY

SCHOOL OF THEOLOGY

THE ROLE OF THE PROEM IN EARLY CHRISTIAN LETTERS:

WITH SPECIAL FOCUS ON 1 PETER 1:3-12

SUBMITTED TO DR. LORIN L. CRANFORD

IN PARTIAL FULFILLMENT OF THE

REQUIREMENTS FOR THE SEMINAR

NEW TESTAMENT CRITICAL METHODOLOGY

NEW TESTAMENT 651-772

BY

STEVE MANESS

FORT WORTH, TEXAS

APRIL 4, 1994

TABLE OF CONTENTS

INTRODUCTION	1
Chapter	
1. PROEM: DEFINED, TRACED AND ILLUSTRATED.....	3
Introduction	
Definition	
Proem Studies	
Comparable Extra-biblical Examples	
Biblical Parallels	
Phil. 1:3-4, 9-11	
2 Cor. 1:3-7	
Eph. 1:3, 15-16	
2. EXEGESIS OF 1 PETER 1:3-12	17
Establishing the Context	
Dynamic-Equivalent Translation	
Exegetical Outline	
Exegesis	
Part I: Future/Present Aspects of Regeneration	
Part II: Regeneration Present: Suffering and Joy	
Part III: Regeneration Past: The Role of the Prophets	
3. CONCLUSIONS	30
Appendices	
A. BLOCK DIAGRAM	32
B. WORKSHEET FOR TEXTUAL VARIANT ANALYSIS (1 PETER 1:7)	33
C. WORKSHEET FOR TEXTUAL VARIANT ANALYSIS (1 PETER 1:8)	34
D. WORKSHEET FOR TEXTUAL VARIANT ANALYSIS (1 PETER 1:12).....	35
SELECTED BIBLIOGRAPHY	36

INTRODUCTION

The letters of the New Testament represent one of the distinctive forms of biblical literature. As a genre, the letter is the larger classification for the group of numerous component parts which comprise it. These elements include the generic categories of introduction, body and conclusion, yet the letters illustrate more specialized, obscure sub-units which impact the structure, meaning and significance of the overarching form.¹

This paper will explore the role of the proem, the prayer of thanksgiving, in the early Christian letters, with specific focus on 1 Peter 1:3-12. The first chapter will provide further definition of the form and examine comparable examples of it in Hellenistic letter-writing. In addition to this, primary attention will be given to the existence and importance of the form in the Pauline corpus. The second chapter will employ these foundations with a particular emphasis on 1 Peter 1:3-12 in an attempt to determine the significance of the proem on the subsequent themes and structures surfacing in the letter. The final chapter will serve as a summary and final conclusion on the function of proem throughout the New Testament.

¹A practical starting point for the discussion of "letter" is David E. Aune, The New Testament in Its Literary Environment (Philadelphia: Westminster Press, 1987), 158-82, "Letters in the Ancient World," and 183-225, "Early Christian Letters and Homilies."

CHAPTER ONE

PROEM: DEFINED, TRACED AND ILLUSTRATED

Introduction

The revival of scholastic research in 1 Peter in the last two decades² has underscored time and again the problems surrounding the literary structure of 1 Peter, particularly in terms of the relationship of its component parts.³ One of the units of greatest contention has been 1 Peter 1:3-12, with reference to its preceding introduction (1:1-2) and the subsequent main portion of the letter (1:13-5:11).⁴ In order to pinpoint its function and significance here, it is necessary to define the formula and list its characteristics, examine background studies pertaining to it, and to juxtapose the formula with comparable New Testament and extra-biblical examples.

²John H. Elliott, "The Rehabilitation of an Exegetical Step-child: 1 Peter in Recent Research," Journal of Biblical Literature 95:2 (1976): 243-44, evidences the "benign neglect" of 1 Peter (as well as Hebrews, the other Catholic Epistles and the Johannine apocalyptic material) in the brevity of New Testament introductions and theologies and in the paucity of articles and monographs, citing the date and the question of its dependence on Pauline sources as contributors to the neglect. While crediting specific commentaries with having greater respect for 1 Peter, by the mid-1970's such primary treatments had failed to change prevailing scholastic currents; see E. G. Selwyn, The First Epistle of St. Peter (London: Macmillan, 1946); and Francis Wright Beare, The First Epistle of Peter (Oxford: Basil Blackwell, 1947).

³See David W. Kendall, "The Literary and Theological Function of 1 Peter 1:3-12," in Perspectives on First Peter, ed. Charles H. Talbert (Macon, GA: Mercer University Press, 1986), 103-104; Elliott, 243-54; R. P. Martin, "The Composition of 1 Peter in Recent Study," in Vox Evangelica: Biblical and Historical Essays by Members of the Faculty of the London Bible College, ed. R. P. Martin (London: Epworth, 1962), 29-42; and Dennis Sylva, "1 Peter Studies: The State of the Discipline," Biblical Theology Bulletin 10 (1980): 155-63.

⁴Kendall, 104.

Definition

1 Peter 1:3-12 is distinguished as a proem, a sub-unit of the larger epistolary convention. The proem is basically a prayer of thanksgiving which is positioned after the prescript and prior to the body of the letter.⁵ Despite this basic description, the proem should not be construed merely as such, since it employs a variety of themes and syntactical expressions within its confines, even in the New Testament.

The Pauline proems themselves exhibit a degree of these variations. The primary distinction of "thanksgiving" in these proems has been attributed to the frequent appearance of eucharistein in the letters (e.g., Rom. 1:8-17; 1 Cor. 1:4-9; Phil. 1:3-11), yet a change in idiom occurs in the Pastorals (charin + the verb "I have"; 1 Tim. 1:12-17; 2 Tim. 1:3-5). A further divergence in formula surfaces in 2 Corinthians and Ephesians, where a benediction replaces or is added to the thanksgiving.⁶ This device mirrors that of the proem in 1 Peter.⁷

Some Hellenistic personal letters contain prayers of thanksgiving, often mixed with or subsequent to the conveyance of best wishes or health wishes. The significance of these "wish" formulas for proem

⁵Aune, 185; Paul Schubert, The Form and Function of the Pauline Thanksgiving, Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 20 (Berlin: Töpelmann, 1939), 1-4; and John L. White, "Introductory Formulae in the Body of the Pauline Letter," Journal of Biblical Literature 90 (1971): 91.

⁶Aune, 185-86, calls 2 Cor. 1:3-7 and Eph. 1:3-14 "eulogies" rather than thanksgivings. Since the latter passage is followed by a thanksgiving (1:15-23), Ephesians actually employs both blessing and thanksgiving conventions.

⁷A striking feature of proems of thanksgiving in Colossians and 2 Thessalonians and the benedictions of 2 Corinthians, Ephesians and 1 Peter is a concluding reference to the return of Christ, which in the latter form is believed to be an indication of a liturgical setting; see John L. White, "New Testament Epistolary Literature in the Framework of Ancient Epistolography," in Aufstieg und Niedergang der römischen Welt II.25.2, ed. Hildegard Temporini und Wolfgang Haase (Berlin: Walter de Gruyter, 1984), 1753; and Troy W. Martin, Metaphor and Composition in 1 Peter, Society of Biblical Literature Dissertation Series (Atlanta: Scholars Press, 1992), 48.

studies lies in their common position between the salutation and the body of the letter as well as their inherent, intercessory overtones:

The health wish, along with related expressions of good will and statements of intercession on the recipient's behalf, are common in familiar letters but are not used in petitions or legal documents in letter form. When the wish for health is stated independently of the opening salutation, it commonly conveys concern about the recipient's welfare and offers assurance regarding the sender's own well-being. Though the phraseology is similar in intent within each period, and from one period to another, there is considerable variety and texture to the diction.⁸

While the "wish" formulas demonstrate similarities of position and personal concern with proems, the latter convention is predominant in the New Testament.⁹

Proem Studies

Proem research for most of this century has been focused primarily on the Pauline thanksgivings, beginning with general assessments of his recorded prayers.¹⁰ One of the first of these was Alfred Juncker, who, at the turn of the century in his brief study Das Gebet bei Paulus, discovered several fun-

⁸White, "Epistolary Literature," 1734-35. Francis Xavier J. Exler, "The Form of the Ancient Greek Letter: A Study in Greek Epistolography" (Ph.D. diss., Catholic University of America, 1923), 101, identifies three types of "wishes" in Greek letters: (1) those expressing joy, (2) good-will wishes, and (3) those conveying a greeting or welcome. Exler classifies these at the beginning of the letter body; cf. Aune, 163, who subsumes them under the salutation or the body of the letter. Contra White, Light from Ancient Letters (Philadelphia: Fortress Press, 1986), 198, who regards them as independent formulas which, like the salutation and conclusion, "serve the same broad purpose of enhancing the correspondents' relationship"; see also Martin, 47-48. Heikki Koskeniemi, Studien zur Idee und Phraseologie des griechischen Briefes bis 400 n. Chr., Soumalaisen Tiedeakatemia Toimituksia: Annales Academiae Scientiarum Fennicae 102.2 (Helsinki: Akateeminen Kirjakauppa, 1956), 156, upholds White's assessment.

⁹Ibid.

¹⁰A brief historical sketch of proem studies in the Pauline material can be found in Peter Thomas O'Brien, Introductory Thanksgivings in the Letters of Paul (Leiden: E. J. Brill, 1977), 4-15.

damentals of Paul's prayers: (1) the influence of the book of Psalms; (2) the focus of prayer on God the Father; and (3) the multi-faceted reasons for his thanksgiving (salvation, hope, religious activity of the early Christians).¹¹ Juncker's central contribution in his examinations was the distinction among "praise" and "thanksgiving" in these prayers, the latter being more personal and less ovational in nature.¹²

In the early 1930s two additional studies highlighted rudimentary elements of Paul's prayers. J.-A. Eschlimann concurred with his predecessors on the recurring theme of thanksgiving in the letters, noting joy, humility and confidence as inherent characteristics of his gratefulness. Günther Harder explored the role of the Old Testament and Jewish sources in the prayers, underscoring the simplicity and specificity of the thanksgivings.¹³

The most extensive critical treatment of the Pauline thanksgivings emerged at the hands of Paul Schubert, who studied the form and function of the passages through cognate comparisons of their "thanksgiving" vocabulary with that of the Hellenistic and Jewish material. Schubert discovered two basic syntactical forms of thanksgiving in Paul, each employing an initial "thanksgiving" clause. The difference in the forms was the use of subsequent, modifying participles in one type, while the second utilized

¹¹Alfred Juncker, Das Gebet bei Paulus (Berlin: 1905), 4.

¹²Ibid., 4-5; cf. E. von der Goltz, Das Gebet in der ältesten Christenheit (Leipzig, 1901), 105. Other subsequent treatments note the terminological variety as well as the prominence given to the activity of giving thanks; see e.g., G. H. Boobyer, "Thanksgiving" and the "Glory of God" in Paul (Leipzig, 1929), 1-4. Boobyer moves away from the idea of thanksgiving as a public offering to God occasioned by the reception of a benefit and attempts to determine the place of thanksgiving in increasing God's glory; idem, 84. In this connection, Ernst Lohmeyer, "Probleme paulinischer Theologie. I. Briefliche Grussüberschriften, Zeitschrift für die neutestamentliche Wissenschaft 26 (1927): 158-73, credited early Christian worship as the source of the Pauline thanksgivings.

¹³See J.-A. Eschlimann, La Prière dans saint Paul (Lyon, 1934), 109; and Günther Harder, Paulus und das Gebet (Gütersloh, 1936), 4-129, 163-214. Harder concluded that the LXX Psalter played a significant role in the three-fold emphasis ("in the Spirit," "through Christ" and "to the Lord") of Christian prayer.

a causal clause. Schubert found the former type to be the standard in most of Paul's introductory sections, though some passages represented a combination of these forms.¹⁴

Schubert's functional conclusions were equally as crucial as his form determinations. In spite of the unique stylistic quality of each of the thanksgivings, he argued that the proems had a distinct role in each letter and were not "negligible . . . meaningless devices." That basic function was to reveal the occasion and contents of the main body of the letter.¹⁵

Though the contributions of Schubert have received wide acceptance among scholars,¹⁶ some have taken issue with his proposals, while others have modified them. To the charge that Paul was an indigenous Hellenist, Robinson and McFarlane have argued that the exchange of ideas and forms in the first-century world would not necessarily constitute such a conclusion.¹⁷ Along these lines, Fitzmyer and

¹⁴Schubert, 1-25, called these exceptions "mixed types"; cf. Rom. 1:8f.; 1 Thess. 1:2f.; 2 Thess. 1:3f.; see also O'Brien, 6-8.

¹⁵Schubert, 25-27. One of the functions of the proem highlighted by modern scholars is its indication of Paul's relationship with the various congregations. The presence of a thanksgiving and its lengthiness may illustrate a cordial association with a group, whereas the absence (Galatians) or modification of a thanksgiving (2 Cor. 1:3-7, to a blessing), may signal strained relations; see Aune, 186; William G. Doty, Letters in Primitive Christianity (Philadelphia: Fortress Press, 1973), 31; and White, "Epistolary Literature," 1742. An additional conclusion of Schubert's was that Paul "was not just a Jew who was 'exposed' to Hellenistic 'influences,' but was an indigenous Hellenist"; Schubert, 184.

¹⁶See e.g., J. T. Sanders, "The Transition from Opening Epistolary Thanksgiving to Body in the Letters of the Pauline Corpus," Journal of Biblical Literature 81 (1962): 348-62; White, "Introductory Formulae," 91-97; T. Y. Mullins, "Petition as a Literary Form," Novum Testamentum 5 (1962), 46-54; idem, "Disclosure: A Literary Form in the New Testament," Novum Testamentum 7 (1964): 44-50; and C. J. Bjerkelund, Parakalô: Form, Funktion und Sinn der parakalô-Sätze in den paulinischen Briefen (Oslo: Universitetsforlaget, 1967), 20-23; O'Brien, 10.

¹⁷James M. Robinson, "Die Hodajot-Formel in Gebet und Hymnus des Frühchristentums," in Apophoreta: Festschrift für Ernst Haenchen, ed. Walther Eltester and F. H. Kettler (Berlin: Alfred Töpelmann, 1964), 194-235, derives this "interactive" hypothesis from an examination of hodayah and berakah forms and the hymns and prayers of early Christianity and Judaism. In general, he argues for closer Jewish connections with the biblical material (e.g., the Tefillah as evidence of a petition +

Delling assume a mediating position, considering the Pauline thanksgivings basically Hellenistic in structure, yet inherently Jewish in thought and content.¹⁸

In accordance with Schubert's functional view of the thanksgivings, Fred Francis has suggested that the formulae of thanksgiving / blessing seen in the New Testament represent certain stages in the overall development of the phenomenon¹⁹:

Stage 1: The general thanksgiving statement went through a period of succession in which "blessing" and "rejoicing" became clearly demarcated from the thanksgiving (e.g., Josephus, Philemon 4-7).

Stage 2: An alternative form of thanksgiving emerged in 1 Macc. 10:25-45.

thanksgiving/praise); see also D. J. McFarlane, "The Motif of Thanksgiving in the New Testament" (Th.M. thesis, St. Andrews University, 1966).

¹⁸See J. A. Fitzmyer, "New Testament Epistles," in The Jerome Biblical Commentary, ed. R. E. Brown (London, 1968), 223-26, who concurs with Schubert concerning Paul's employment of Hellenistic letter style, yet without mimicking the literary form; cf. Gerhard Delling, Worship in the New Testament (London: ET, 1962), 51; contra McFarlane, 20. John L. White, "The Structural Analysis of Philemon: A Point of Departure in the Formal Analysis of the Pauline Letter," in Society of Biblical Literature: 1971 Seminar Papers (Chico, CA: Scholars Press, 1971), 1-47, proposes the following Pauline modifications to the Hellenistic thanksgiving statement: (1) the occasion of the gratitude is altered from deliverance by the god(s) to the commitment of the recipient congregation; and (2) a prayer of intercession (petition for the addressee) is incorporated into the thanksgiving. Furthermore, White agrees with Schubert that the thanksgiving sections capsule the contents of the body of each letter. The concept and delineation of intercession in general in the Pauline prayers (the seven "authentic" letters) has been explored by Gordon P. Wiles, Paul's Intercessory Prayers: The Significance of the Intercessory Prayer Passages in the Letters of St. Paul (London: Cambridge University Press, 1974), 17. He classifies Paul's prayers into four categories: (1) intercessory wish-prayers; (2) intercessory prayer-reports; (3) paranetic references to intercessory prayer (requests for and exhortations to such prayer); and (4) didactic and speculative references to intercessory prayers. In this rubric, the majority of the Pauline thanksgivings are subsumed under intercessory prayer-reports. See also Beda Rigaux, The Letters of St. Paul, trans. Stephen Yonick (Chicago: Franciscan Herald Press, 1968), who sees the Pauline thanksgiving as a written adaptation of his preaching.

¹⁹Fred O. Francis, "The Form and Function of the Opening and Closing Paragraphs of James and 1 John," Zeitschrift für die neutestamentliche Wissenschaft 61 (1970): 110-26.

Stage 3: Specific thanksgiving sections surfaced in Paul's early letters (1 and 2 Thessalonians), some containing elements of rejoicing (Phil.). These sections set the parameters for the body of each letter.

Stage 4: The blessing/thanksgiving of certain letters match the opening and closing statements of the letter itself (2 Cor.).

Stage 5: The initial statement of the proem is expounded through a combination of blessing and thanksgiving (Eph.) or by pairs of thanksgivings (Col.) or rejoicings (3 John).

Stage 6: The form of the letter is characterized by "double-thanksgiving" formulae, minus the typical thanksgiving terminology (Josephus, 1 John).

While Francis's developmental theory remains open to question, he succeeds in illustrating the varied nature of the Pauline proems, yet under the rubric of a "thanksgiving" motif. Furthermore, Schubert's indication of the position and purpose of the proems leads to the possibility that their significance lies beyond the content recorded inside the form boundary.

Comparable Extra-biblical Examples

The first two chapters of 2 Maccabees contain several of the closest parallels to the proems of the New Testament. The following are excerpts from 2 Maccabees 1:

May God do good to you, and may he remember his covenant with Abraham and Isaac and Jacob, his faithful servants. May he give you all a heart to worship him and to do his will with a strong heart and a willing spirit. May he open your heart to his law and his commandments, and may he bring peace. May he hear your prayers and be reconciled to you, and may he not forsake you in time of evil. We are now praying for you here . . . Greeting, and good health. Having been saved by God out of grave dangers we thank him greatly for taking our side against the king. For he drove out those who fought against the holy city . . . Blessed in every way be our God, who has brought judgment upon those who have behaved impiously.²⁰

²⁰This entire section (2 Macc. 1:2-6, 10b-12, 17) is addressed generally to Jews in Jerusalem and Judea, but the latter portions of the excerpt are also directed to Aristobulus, the priest and teacher of Ptolemy, as well as Egyptian Jews.

A similar doxology occurs in 2 Maccabees 2:

It is God who has saved all his people, and has returned the inheritance to all, and the kingship and priesthood and consecration, as he promised through the law. For we have hope in God that he will soon have mercy upon us and will gather us from everywhere under heaven into his holy place, for he has rescued us from great evils and has purified the place [Solomon's temple].²¹

The significance of these passages lies in the various aspects of proem form that are illustrated.

The first half of the former citation contains an intercession-petition, while the second part includes a health wish, an expression of thanksgiving and a blessing. The passage from 2 Maccabees 2 reiterates themes from Pauline and Petrine material: (1) hope, (2) mercy, (3) inheritance, and (4) the promise of the future. However, the emphasis and tone of these thanksgivings and blessings contrast that of the New Testament letters, which exhibit an edificatory quality toward the churches in which God is moving in a progressive way. The starting point for the Maccabean reference is the vindication of the Jewish people via the activity of God.

The pseudepigraphal source Paraleipomena of Jeremiah also echoes the proem form, though with limitations:

Greetings! Rejoice, for God has not allowed us to depart from this body grieving for the city which was laid waste and outraged. Wherefore the Lord has had compassion on our tears, and has remembered the covenant which he established with our fathers Abraham, Isaac and Jacob. And he sent his angel to me, and he told me these words which I send to you.²²

²¹2 Macc. 2:17-18.

²²See Paraleipomena of Jeremiah 6.20-23, in Paraleipomena Jeremiou, ed. and trans. Robert A. Kraft and Ann-Elizabeth Purinton (Missoula, MT: Society of Biblical Literature, 1972), 31. The context of this citation is the Babylonian captivity, in which Baruch supposedly corresponds with Jeremiah. In spite of the limited similarities of this example with other proems, it does display some epistolary qualities: (1) a greeting, (2) an element of joy, and (3) praising God. Not only is God's activity empha-

Another example of thanksgiving in an extra-biblical source is a personal letter from Seneca to one of his friends:

I thank you for writing to me so often; for you are revealing your real self to me in the only way you can. I never receive a letter from you without being in your company forthwith. If the pictures of our absent friends are pleasing to us, though they only refresh the memory and lighten our longing by a solace that is unreal and unsubstantial, how much more pleasant is a letter, which brings us real traces, real evidences, of an absent friend!²³

Perhaps the most noteworthy facet of Seneca's letters (including this one) is the tendency to initiate his correspondence with a real event or element yet follow with discussions of various, "abstract" topics. In other words, Seneca's proem-like introductions appear disjointed from the main sections of his letters. In fact, the address subsequent to this citation covers the rhetorical inadequacies of the philosopher Serapio.²⁴

Records of the speeches of Dio Chrysostom also reflect elements of praise and thanksgiving. On one occasion, he expresses gratitude to a city magistrate who allows an assembly,²⁵ and much of the "thanksgiving" verbage in his speeches mirrors that of the Pauline introductory material.²⁶

sized, but also such aspects as his love and faithfulness.

²³See Seneca, Moral Epistles 40.1, in Richard M. Gummere, Seneca IV: Ad Lucilium Epistulae Morales I (Cambridge, MA: Harvard University Press, 1979), 262-65. Seneca was born in 4 B.C. and was the son of a rhetorician and brother of Gallio, proconsul of Achaia (Acts 18).

²⁴Ibid., x, 265.

²⁵Dio Chrysostom, Oration 48.1; Aune, 186.

²⁶See e.g., G. Mussies, Dio Chrysostom and the New Testament (Leiden: E. J. Brill, 1972), 137, in comparison with Rom. 1:8 and other epistolary introductory passages.

The significance of his life and activity in this connection lies in the fact of his birth around 40 A.D. and his personal association with the Greek populaces (e.g., at Prusa, his birthplace) and with Roman emperors, including Domitian and Trajan.²⁷

Biblical Parallels

As aforementioned, the closest New Testament comparisons to the proem in 1 Peter are in the Pauline epistles. The following cites three of these, including ones nearest to this form:

Phil. 1:3-4, 9-11

I thank my God upon every remembrance of you, always in my every petition making petition on behalf of all of you with joy . . . And this I pray, that your love may abound more and more in full knowledge and every perception, that you may be able to discern various sincere and unoffensive things unto the day of Christ, having been filled with the fruit of righteousness through Jesus Christ, to the glory and praise of God.

This example initiates with a typical characteristic of Pauline proems, an introductory thanksgiving using the common "eucharistic" verb. Paul's thanksgiving derived from (1) the Philippians' steadfast partnership in the gospel task, (2) God's faithfulness to complete the work he had started in them and (3) the Philippians' remembrance of Paul through monetary contributions.²⁸ The proem section concludes with an intercessory prayer for the increase of their love in knowledge and perception. Thus, the proem

²⁷Ibid., x-xi. Chrysostom's public outspokenness landed him banishment at the hands of Domitian, but later in life he became a close friend of Trajan. Chrysostom's influence burgeoned from literary training funded by his wealthy father, an education which delved him into the works of Euripides, Homer, Herodotus, Thucydides and the like; cf. Christopher P. Jones, The Roman World of Dio Chrysostom (Cambridge, MA: Harvard University Press, 1978), vi, and esp. 133-40, which summarizes the content and occasion of his numerous speeches.

²⁸O'Brien, 23.

can be classified as an intercessorial-thanksgiving prayer, with God and the recipients as the basis for the thanksgiving.²⁹

2 Cor. 1:3-7

Blessed be the God and Father of our Lord Jesus Christ, the Father of compassion and the God of all comfort, who comforts us in our every affliction, so that we are able to comfort those in every affliction through the comfort by which we are comforted by God. For as the sufferings of Christ abound in us, so our comfort also abounds through Christ. And if we are afflicted on behalf of your comfort and salvation, [and] if we are comforted, [it is] on behalf of your comfort working in endurance of the same sufferings that we also suffer, and our hope for you is firm, knowing that as you are sharers of the sufferings, just as [you] also [are] of the comfort.

While exhibiting a doxological formula akin to Ephesians and 1 Peter, this proem is unique its subject matter, comfort. Unlike Philippians and other Pauline letters, it contains no official giving of thanks, and God is the one extolled for his comfort and mercy. It shares with 1 Peter the common theme of suffering and includes brief references to "hope" and "salvation."

Eph. 1:3, 15-16

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly realms in Christ . . . For this reason I, hearing of your faith in the Lord Jesus and your love for all the saints, do not cease giving thanks on your behalf, making mention [of you] in my prayers.

The Ephesian proem could be categorized as two proems in one, since it begins with a blessing/doxological section (1:3-14) and continues into a bonafide thanksgiving (1:15-23). The thanksgiving follows the pattern of many other Pauline letters in expressing gratitude to God for the people and offering intercession for them. The latter part of this second division turns doxological (1:18b-23), and

²⁹In 1 Peter 1:3-12, no intercession or official thanksgiving exists, and God is the central focus (salvation being the main theme).

like 1 Peter, gives passing reference to "hope" and "inheritance." The initial section (blessing) initiates with a praise formula, and though it incorporates such subjects as hope and salvation, it is laden with predestinarian thought.

CHAPTER TWO EXEGESIS OF 1 PETER 1:3-12

Establishing the Context

Granted its place in the letter, the key to the proem's context is the material subsequent to it, particularly 1:13-5:11. The proem itself opens with a doxology to God (1:3), who is lauded for his regeneration of men, an act via Christ's resurrection resulting in hope and heavenly inheritance (1:4). The recipients of these blessings are guarded by God's power and through faith for the ultimate disclosure of salvation in the last time (1:5), and this "salvation" represents the theme for the latter portion of the passage (1:9-12). The object of the doxology, God, is reiterated in 1:6 in the critical phrase "in whom," for it is God who enables regenerated men to endure amid difficult circumstances. These perilous trials provide the proof of faith as well as enhance the glory of Jesus at his revelation (1:7). The appositional character of 1:8 reflects the believer's attitude and commitment to Christ based on the state of regeneration. 1:9 demonstrates that salvation is not only an eschatological reality, but one which is experienced equally in the present.

The final verses of the proem section (1:10-12) return to the theme of salvation from the standpoint of the role of the prophets. These aided in the revelation of Christ to the world, which benefitted

those who followed them much more than the prophets themselves. Their obedience in proclaiming the message given them had an abiding impact on future generations.³⁰

At first glance, the body of 1 Peter might seem to be a collection of eclectic topics with no relation to the proem section. Closer examination, however, reveals the opposite. The theme of salvation surfaces several times in the initial section of the letter-body, with specific references to redemption (1:18-19) and regeneration (1:23) as well as salvation explicitly (2:2).³¹ In addition to this, the second major division (2:4-12), in its description of the people of God, echoes the mercy of God (2:10) and the need to speak praises and demonstrate his glory (2:9, 12). Furthermore, the suffering motif emerges twice in the letter, in the contexts of doing good (3:8-22), being a Christian (4:12-19) and standing amid satanic resistance (5:8-9).

Thus, the proem, which could be construed as a disjointed part of the letter, appears to unlock the central ideas of the larger correspondence.³²

Dynamic-Equivalent Translation

³⁰Leonhard Goppelt, Commentary on 1 Peter, trans. John E. Alsup, ed. Ferdinand Hahn (Grand Rapids: Eerdmans, 1993), 79, sees the proem as "one complete sentence-thought, structured with stylistic care in a series of relative clauses," blitzed with sophisticated verbage; cf. T. Martin, Metaphor, 52.

³¹Furthermore, 1:18-19 and 1:23 speak of the imperishable quality of such salvation (cf. 1:7).

³²A convincing structural scheme for 1 Pet. 1:3-12 is found in Kendall, 106-14, who relates the proem directly to the three major sections of the letter body. In his paradigm, the exhortations of 1:13-2:10 correlate the description of saving grace in 1:3-5, and the application of the exhortations (2:11-4:11) to actual situations in which the readers/hearers must appropriate their salvation equates to the suffering /conflict motif of 1:6-7. The reiteration of the suffering motif and the expression of God's sovereignty (two themes in 4:12-5:11) recalls the similar motif and doxological emphasis of the proem, respectively.

3 Blessed (be) the God and Father of our Lord Jesus Christ, the one who regenerated us according to his great mercy unto a living hope through the resurrection of Jesus Christ from the dead, 4 to an incorruptible, undefiled and unfading inheritance, kept in the heavens for you 5 the ones being guarded by the power of God through faith to a salvation ready to be revealed at the last time. 6 In whom you rejoice, yet grieving for a little while if necessary because of various trials, 7 in order that the proving of your faith, much more precious (than) perishing gold, through fire yet being proved, may result in praise and glory and honor at the revelation of Jesus Christ, 8 Whom you love, though you have not seen (him), in whom you believe, yet without seeing, and you rejoice with unspeakable and glorious joy, 9 obtaining the end of (your) faith, (which is the) salvation of (your) souls.

10 Concerning such salvation, the prophets sought out and searched out concerning the grace prophesied unto you, 11 trying to determine clearly what or what sort of time the Spirit of Christ bore witness in them (about) the sufferings of Christ and the glories after these things. 12 To whom it was revealed that not to themselves, but to you they were serving the same things, which were announced to you at this time through the ones evangelizing you by the Holy Spirit sent from heaven, things in which angels long to look.

Exegetical Outline

Central Idea: GOD, AS THE GIVER OF NEW LIFE, IS WORTHY OF PRAISE, THANKSGIVING AND BLESSING.

- I. The salvation/regeneration God provides is a future event as well as a present reality. (1:3-5)
 - A. God's regenerative activity has given mankind a living hope.
 - B. This regeneration comes via the resurrection of Jesus from the dead.
 - C. An imperishable, unfading inheritance awaits all regenerated people.
 - D. Through faith and God's power, the regenerate anticipate a salvation to be revealed at the last time.
- II. The present aspect of salvation is its outworking through suffering, which evidences faith. (1:6-9)
 - A. Suffering for God's people is diversified and temporary.
 - B. Present suffering proves faith and will bring glory to Jesus when he is revealed.
 - C. The outworking of faith produces a joy and love for Jesus.
- III. The prophets played an important role in mankind's present orientation to salvation. (1:10-12)
 - A. The prophets searched out the time and parameters of Christ's suffering and glory as the Spirit revealed it to them.
 - B. Prophetic ministry, in this paradigm, was done in behalf of the generations to follow and not for themselves.
 - C. The precedent and essence of prophetic proclamation came to be the heart of the Christian message announced via the Spirit and through the apostles.

Exegesis

Part I: Future/Present Aspects of Regeneration

1 Peter 1:3-5

As aforementioned, the theme and syntax of 1 Peter 1:3-12 bears close resemblance to the opening portions of two Pauline letters, Ephesians and 2 Corinthians. In addition to this, the proem recalls certain "baptismal" passages throughout the New Testament (Tit. 3:5-7; Rom. 8:14-24; Col. 3:1-4; 1 Jn. 2:29-3:2). This latter similarity has led some to propose the proem and its subsequent divisions as a derivative of baptismal liturgy or liturgical blessing or hymn which was reproduced into the text.³³ Still others equate it to a baptismal discourse.³⁴ While the congruence of these passages cannot be overlooked, more recent examinations, which have highlighted compositional devices in the letter, seem to conclude otherwise.³⁵

³³Such are the positions of H. Preisker, Die Katholischen Briefe (Tübingen: J. C. B. Mohr, 1951); F. L. Cross, 1 Peter: A Paschal Liturgy (London: Mowbray, 1954); M.-E. Boismard, Quatre hymnes baptismales dans la première épître de Pierre (Paris: Editions du Cerf, 1961); and J. Coutts, "Ephesians I.3-14 and I Peter I.3-12," New Testament Studies 3 (1956-57): 115-27; cf. J. N. D. Kelly, A Commentary of the Epistles of Peter and Jude (London: A. & C. Black, 1969), 46. Reference to such views appears in Elliott, 250; and Peter H. Davids, The First Epistle of Peter, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1990), 51: "It is because of the widespread nature of blessing formulas in both Judaism and Christianity and the paucity of demonstrated parallels that we cannot agree with J. Coutts . . . that both passages he cites depend on a common liturgical blessing." In this connection, George R. Beasley-Murray, The General Epistles (Nashville: Abingdon Press, 1965), 47, supports a disjointed view of the 1 Peter as two unbalanced sections (1:1-4:11 and 4:12-5:14) divided by a climactic doxology: "Whereas the first part is fairly wide ranging in scope, setting forth almost exultantly the blessings of redemption and the responsibilities of Christians in society, the second part is dominated by the theme of persecution."

³⁴See Beare, 25-28, who holds for the discourse's insertion into a later, epistolary framework; cf. Elliott, 250.

³⁵Elliott, 250; idem, The Elect and the Holy (Leiden: E. J. Brill, 1966), 199-218; and F. W. Danker, "1 Peter 1:24-2:17--A Consolatory Pericope," Zeitschrift für die neutestamentliche Wissenschaft 58 (1967): 93-102. O. S. Brooks, "1 Peter 3:21--The Clue to the Literary Structure of the

The Petrine proem opens with a eulogistic convention, which mirrors Old Testament and Jewish prayers of blessing/benediction. This feature was known as the berakah, a blessing formula recited to God in the course of normal synagogue activity.³⁶ Though the proem employs the essence of the berakah, the blessings are by no means identical:

The Christian benediction is richer than the Jewish both in its conception of God and in its idea of immortality. God is now revealed and known as "the God and Father of our Lord Jesus Christ"; not as God only, but as God revealed by relation to His only begotten Son, and not as His Father only, but also as His God, for the incarnation does not exhaust God's manifestation of Himself.³⁷

In addition to this, the Old Testament eulogistic form, unlike the Petrine proem, usually places its blessing in the context of some saving act of God, which serves as the basis for the praise.³⁸

If Petrine dependence on a source can be argued, the strongest case is the Pauline convention in 2 Corinthians and Ephesians, since the eulogistic formulas of the three books are identical. While the material following the eulogies in each is characterized by relative clauses and appositional modifiers, the eulogies themselves serve as comparative points of departure. Like 1 Peter, 2 Cor. 1:3-7 echoes the theme of Christian suffering, yet with only a passing reference to salvation. In Ephesians, the theme of salvation is much more prominent, but the parallelism with 1 Peter is complicated by the separation of

Epistle," Novum Testamentum 16 (1974): 290-305, proposes both sermon and literary unity in this connection.

³⁶Selwyn, 121-22, defines berakah as a thanksgiving directed to God according to the content of a certain formula. The berakah were eventually concentrated in the Shemoneh 'Esreh (Eighteen Benedictions), spoken three times each day in the synagogue.

³⁷Ibid. Cf. Goppelt, 78, notes the use of the second person in most berakah, contrasting the third person of 1 Peter.

³⁸Ibid.; cf. 2 Macc. 1:17.

blessing and thanksgiving sections. Thus, any theory of source or dependence would have to reconcile the seeming use of blessing in different styles or for various emphases.³⁹

The doxological nature of 1 Peter 1:3-12 is merely the overarching framework for the agenda/opportunity of the letter, which is previewed specifically in 1:3b-9. The appositional phrase in 1:3b seems to introduce the central theme, salvation, by qualifying it in a future/present sense.⁴⁰ This salvation has been effected by God through the resurrection of the Son and, therefore, is the foundation by which all Christians bless God.⁴¹

The future aspects of regeneration are described in 1:4-5 as an inheritance and a salvation waiting to be revealed. Three adjectives portray the type of inheritance received: it is (1) "eternal and incorruptible," (2) "incapable of pollution" and (3) "like a flower that never fades."⁴² The perfection and pu-

³⁹Authorial freedom in shaping the blessings, according to the existing formulas, constitutes the most likely conclusion.

⁴⁰Alan M. Stibbs, The First Epistle General of Peter (Grand Rapids: Eerdmans, 1959), 74, notes the use of this verbal form ("to regenerate") as unique to 1 Peter, absent in the rest of the NT and in the LXX: "it first expresses a decisive change of status and prospect." The closest parallel to the idea of regeneration outside the New Testament emerges from the Essene community, which characterized entry into their ranks in terms of personal transformation, but with an eschatological relevance. To this end transformation involved complete repentance and was depicted as resurrection and new creation, but not new birth; see Goppelt, 82-83.

⁴¹See Ernest Best, 1 Peter, New Century Bible Commentary (Grand Rapids: Eerdmans, 1971), 74-75. Reinhard Deichgräber, Gotteshymnus und Christushymnus in der frühen Christenheit (Göttingen: Vandenhoeck & Ruprecht, 1967), 77, believes the three eiV phrases of 1:3-5 describe the purpose of regeneration: "Besonders zu beachten . . . die dreifache Angabe des Heilsziels jeweils durch eiV ktl., ähnlich wie Eph 1,10.14." T. Martin, Metaphor, 52, responds contra to the parallelism of the eiV phrases in Ephesians. Cf. Goppelt, 83. The block diagram in Appendix A places "hope" and "inheritance" as modifiers of the "one who has regenerated us," whereas "salvation" modifies the preceding participle "being guarded."

⁴²Charles Bigg, A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude,

rity of the inheritance lies in stark contrast to corruptible and temporary nature of human acquisitions.⁴³

Furthermore, the inheritance equates to something eternally reserved, "being kept in the heavenlies."

While the theme of salvation in the New Testament often denotes a present reality, 1:5 blends this idea with a forward focus. The point of crossover between present and future salvation lies in the experiencing of it now and then, yet salvation remains something partially hidden, pending and unknown.⁴⁴

Part II: Regeneration Present: Suffering and Joy

1 Peter 1:6-9

Even though the themes and terminology of the previous section surface on many occasions throughout the remainder of 1 Peter, the focus of this section represents the best "preview" of what is to follow. Addressing the apparent occasion of the letter, Christian persecution,⁴⁵ it underscores and defines the essence of Christianity--suffering, faith, testing, and love--themes which emerge repeatedly in the body of the letter.⁴⁶

The doxological framework is reiterated in 1:6 in the phrase "in whom," which refers back to "God" in

International Critical Commentary (Edinburgh: T & T Clark, 1961), 100.

⁴³Goppelt, 86.

⁴⁴Kenneth Wuest, First Peter in the Greek New Testament (Grand Rapids: Eerdmans, 1942), 22, understands salvation in 1:5 as the glorification of the body upon presence with the Lord. C. E. B. Cranfield, 1 and 2 Peter and Jude (London: SCM Press, 1960), 40, sees the eschatological nature of salvation as prominent in the New Testament as the present aspect: "there are no occurrences of 'save', or 'salvation', which (when carefully considered) invalidate the statement that salvation in the New Testament is always regarded as something of the future--eschatological."

⁴⁵Cranfield, 33, depicts the ensuing Neronian persecution in terms of "gathering storm-clouds."

⁴⁶This is especially true of the suffering motif.

1:3.⁴⁷ This interpretation seems fitting in view of the subsequent verb "to rejoice," which contextually would explain the action toward the subject of the prepositional phrase.⁴⁸ The following appositional phrase states the present context for the exultation, "suffering grief in all kinds of trials."⁴⁹

The purpose for the temporary period of suffering is indicated in 1:7. The structure of the clause seems to place "proving/testing" as the subject, the subjunctive form of "found" or "result" as the verb (following the appositional modifier), and the accusatives "praise," "glory" and "honor" as the direct objects. The phrase "much more precious than gold" appears to qualify the preceding noun "faith." If this arrangement is correct, then the working-out/testing of faith, not merely faith itself, brings praise and glory to God.⁵⁰

⁴⁷The masculine - disqualifies "faith" and "salvation" in 1:5 as antecedents.

⁴⁸The present tense of the verb also lends credence to this interpretation. This position is certainly not among the accepted theories, which interpret the prepositional phrase in one of three ways: (1) as "therefore," in an absolute sense without an antecedent (see S. F. N. Morus, Praelectiones in Jacobi et Petri Epistolas, ed. C. A. Donat [Leipzig: Sumtibus Sommeri, 1794], 105); (2) as "this," underscoring all of 1:6 as the antecedent (see Conrad Homeius, In Epistolam Catholicam Sancti Apostoli Petri Priorem Expositio Litteralis [Braunschweig: Andrea Duncker, 1654], 16); and (3) the more traditional view, which points to the preceding phrase, "at the last time," as antecedent (see e.g., Didymus Alexandrinus, Enarratio in Epistolas Catholicas, in Patrologia Graeca 39, ed. J. P. Migne, 1756; T. Martin, Metaphor, 62). In this writer's opinion, the best evidence for the traditional view is the appositional phrase following "rejoice" in 1:6, contrasting the "last time" (1:5) to "a little while."

⁴⁹J. L. de Villiers, "Joy in Suffering in 1 Peter," in Essays on the General Epistles of the New Testament (Pretoria: New Testament Society of South Africa, 1975), explores the question of the source of suffering/persecution in 1 Peter by summarizing research. Of the four references given in the book (1:6; 3:13-17; 4:12-19; 5:9), some argue that the first two indicate a general public-type persecution as opposed to Roman intervention in the last two. The context, adjectival modifier, and the meaning of the Greek term point to the general nature of suffering; see Joseph H. Thayer, A Greek-English Lexicon of the New Testament (Grand Rapids: Zondervan, 1982), s.v. "πειρασμος."

⁵⁰Contra T. Martin, Metaphor, 64, who places "much more precious than gold" as the predicate adjective of the accepted noun and verb. The interpretation of the verse points to the textual critical problem in 1:7. Bruce Metzger, A Textual Commentary on the Greek New Testament (New York:

The clear antecedent to masculine relative pronoun initiating 1:8 is "Jesus Christ" (1:7), the object and source of Christian love and the reason for joy. The verbs in the verse are indicative, describing the present condition of believers.⁵¹

As a conclusion to the second section, the doxology returns to the central theme, salvation (1:9), with a primary emphasis on its present state. Nevertheless, the future aspect is implied:

The context suggests that the joy that suffering Christians experience is the joy of the end time overflowing into the present . . . It is a present experience. We do not now receive in full all that salvation means to us, but that which will be consummated in eternity is even now being experienced in foretaste.⁵²

Part III: Regeneration Past: The Role of the Prophets

1 Peter 1:10-12

The final verses of the proem (1:10-12) probably represent the most difficulty in terms of interpretation, yet they magnify the richness of Petrine theology in a nutshell. In this brief section, christology, pneumatology, eschatology and Old Testament traditions are effectively interwoven to set the stage for

United Bible Societies, 1971) admits that in Koine Greek the meaning of the text reading ("proving/testing") became equivalent with that of the variant ("approved/genuine"), yet either word seems to point to the same conclusion. Thus, "faith" in its essence is what is "more precious than gold," and "proving" or "genuineness" of faith represent what brings glory and honor to God; see Appendix B.

⁵¹Bo Reicke, The Epistles of James, Peter, and Jude (Garden City, NY: Doubleday & Co., 1964), 80, suggests that these verbs are imperatives. While it would be fitting with the purpose of the letter to encourage Christians to love and rejoice in Jesus, the context seems to favor an existing reality as much as what they should be doing.

⁵²Curtis Vaughan and Thomas D. Lea, 1, 2 Peter, Jude, Bible Study Commentary (Grand Rapids: Zondervan, 1988), 27; cf. Robert Mounce, A Living Hope: A Commentary on 1 and 2 Peter (Grand Rapids: Eerdmans, 1982), 15: "something more than eschatological deliverance."

the body of the letter.⁵³ The context centers around the main theme of salvation with special reference to the role of the prophets in the present and future aspects of it.⁵⁴

The opening identification of prophets with salvation in 1:10 implies their fulfillment of God's ultimate purpose.⁵⁵ In this connection, salvation formed the basis for the prophetic endeavor. This overarching task is defined in 1:10-12 as follows: (1) a forecast of the coming suffering and glory of the Messiah, through the agency of the Spirit; (2) an attempt to discern the time and circumstances of the things they prophesied; and (3) the provision of such knowledge in behalf of future generations.⁵⁶

The chief problems surrounding 1:10-12 constitute the agency of revelation, particularly the "spirit of Christ" (1:11) and "angels" (1:12). Schutter suggests that the "spirit of Christ" may be identified as either (1) the exalted Lord in his spiritual being, (2) the Holy Spirit, (3) a spirit appointed to bear witness

⁵³William L. Schutter, Hermeneutic and Composition in I Peter (Tübingen: J. C. B. Mohr, 1989), 100-109, considers 1:10-12 the hermeneutical key to 1 Peter. Though he admits the textual difficulties of the section, Schutter asserts (102) that the passage signifies the prominence of "revelatory media in service to the unfolding of God's eschatological plan of salvation (the prophets via the Spirit) in which knowledge plays a decisive role." His underlying presupposition is the influence of the Jewish hermeneutical tradition on the Christian community; e.g., the similarities of 1:13-2:10 to the methods of homiletic midrash.

⁵⁴In this connection, the past/present/future schema of the three divisions of the proem (with reference to salvation) can be discerned:

1:3-5: predominantly future idea, mixed with present aspects

1:6-9: predominantly present idea, mixed with future aspects

1:10-12: predominantly past idea, incorporating future and particularly present aspects into the discussion.

⁵⁵Goppelt, 96.

⁵⁶Vaughan and Lea, 28-29.

to Christ, or (4) the pre-existent Christ in his spiritual being.⁵⁷ Discussions concerning angels normally try to equate this reference to the "spirits in prison" in 3:19 or the supplanted beings in 3:22.⁵⁸

The significance of the prophets of old to the present aspect of salvation is that their message entailed the essence of Christian preaching (1:12).⁵⁹ This prophetic dissemination was passed down to the present age via the Spirit and through the apostles.⁶⁰

⁵⁷Schutter, 103-104. Most scholars opt for the pre-existent Christ or the Holy Spirit as the proper interpretation; for the former, see Bigg, 109-10; Goppelt, 97-98; and Kelly, 60. For the latter, see Davids, 62; and Cranfield, 43.

⁵⁸Schutter, 104, magnifies the "multiplicity of spirit-beings" who mediate spiritual wisdom and knowledge in the passage rather than state a specific viewpoint. Beare, 94, notes the correlation of 1:12 with 3:22 in this respect but does not restrict the interpretation of 1:12 to it; cf. Best, 83.

⁵⁹Vaughan and Lea, 29.

⁶⁰Goppelt, 100; cf. Kelly, 63.

CHAPTER THREE CONCLUSIONS

The definitive theme from this study on the proems of the New Testament, especially 1 Peter 1:3-12, is their place and significance in early Christian epistolary correspondence. Before they can be dismissed as disjointed pieces or inserted portions of material, the proems should be given careful consideration as compositional elements prepared by the writers of the New Testament.

The initial chapter of this study revealed that the proem was basically a prayer of thanksgiving, a form which was not restricted to the pages of the New Testament. In extra-biblical literature, it was combined occasionally with a health wish, and in biblical correspondence, elements of blessing or intercession often characterized the form. Furthermore, particularly for Paul and Peter, the form underwent adaptation according to the specific occasion and intention of the letter. While similarities of vocabulary, syntax and theme emerged from the proems examined, no overarching unanimity was established between them. In this sense, each proem displayed its own unique character.

The exegesis of 1 Peter 1:3-12 revealed that the position and content of the proem played a significant role for the understanding and interpretation of the entire letter. In this connection, many of the themes introduced by the proem (e.g., hope, suffering, love) were expounded in the letter-body; thus, the proem could be construed as a type of "preview" to the subsequent material. In addition to this, the proem defined the characteristics as well as the parameters of its central theme, salvation, and placed them in a doxological framework. In sum, the discussion highlighted salvation as future in terms of in-

heritance and what is to be revealed, present in light of its outworking in suffering, love and joy, and past in the sense of the role of the prophets. However, each of these time elements is so well-blended within the poem subdivisions that no aspect of salvation is emphasized to the chagrin of the others.

These findings seem to lend credence to the traditional view of 1 Peter as persecution literature; furthermore, they support the conclusion that the readers/hearers of the letter needed to understand not only how to respond to difficult situations, but (more importantly) to discover the true meaning of being Christians. These determinations would constitute some of the most appropriate applications of this passage to the modern trends/practices of churches and individual Christians.

Beyond this, 1 Peter 1:3-12 succinctly traces salvation history from a specific point in the past to the present, pointing to its ultimate revelation at the end of time. The personalities involved in the divine task change, but the message, its power and agency do not.

**Appendix A:
BLOCK DIAGRAM**

1 103 *Euloghto" o qeo"*
 kai
 pathr
 tou kuriou hmwn !Ihsou Cristou,
 kata to polu autou eleo"
 o...anagennhsa" hma"
 ei" elpida zwsan
 di! anastasew" !Ihsou Cristou
104 ek nekrwn,
 ei" klhronomian
 afqarton
 kai
 amianton
 kai
 amaranton,
 tethrhmenhn
 en ouranoi"
 ei" uma"
105 en dunamei qeou
 tou"...frouroumenou"
 dia pistew"
 ei" swthrian
 /-----|
 etoimhn apokalufqhna
 en kairw escatw.
106 en w agalliasqe,
 oligon arti
 ei deon »estin¼
 luphqente"
 en poikiloi" peirasmoi",
107 /-----|
 ina to dokimion umwn th" pistew"... eureqh
 polutimoteron
 crusiou
 tou apollumenou
 dia puro"
 de
 dokimazomenou,
 ei" epainon
 kai
 doxan
 kai
 timhn
 en apokaluyei
 !Ihsou Cristou:
 /-----|
108 ouk idonte"
 on...agapate,
 arti

mh orwnte"
 de
 pisteuonte"
 ei" on...agalliasqe
 cara
 aneklalhtw kai dedoxasmenh
 109 komizomenoi to telo" th" pistew"»umwn¼
 swthrian yucwn.

1010 Peri h" swthria"
 2 *exezhthsan*
 kai
 3 *exhraunhsan profhtai*
 oi peri th" ei" uma" carito" profhteusante",
 1011 eraunwnte"
 ei" tina
 h
 en autoi"
 poion kairon edhlou to...pneuma Cristou
 ei" Criston
 promartuomenon ta...paqhmata
 kai
 meta tauta
 ta"...doxa".

4 1012 *oi" apekalufqh*
 oti ouc eautoi" umin de dihkoun auta,
 /-----|
 a nun anhggelh umin
 dia tw'n euaggelisamenwn uma"
 »en¼ pneumatì agiō
 apostolēti
 ap! ouranou,
 ei" a epìqumousin aggeloi parakuyai.

SELECTED BIBLIOGRAPHY

- Alexandrinus, Didymus. Enarratio in Epistolas Catholicas. In Patrologia Graeca 39. Edited by J. P. Migne.
- Aune, David E. The New Testament in Its Literary Environment. Philadelphia: Westminster Press, 1987.
- Beare, Francis Wright. The First Epistle of Peter. Oxford: Basil Blackwell, 1947.
- Beasley-Murray, George. The General Epistles. Nashville: Abingdon Press, 1965.
- Best, Ernest. 1 Peter. New Century Bible Commentary. Grand Rapids: Eerdmans, 1971.
- Bigg, Charles. A Critical and Exegetical Commentary on the Epistles of St. Peter and St. Jude. International Critical Commentary. Edinburgh: T & T Clark, 1961.
- Bjerkelund, C. J. Parakalô: Form, Funktion und Sinn der parakalô-Sätze in den paulinischen Briefen. Oslo: Universitetsforlaget, 1967.
- Boismard, M.-E. Quatre hymnes baptismales dans la première épître de Pierre. Paris: Editions du Cerf, 1961.
- Boobyer, G. H. "Thanksgiving" and the "Glory" of God in Paul. Leipzig: 1929.
- Brooks, O. S. "1 Peter 3:21--The Clue to the Literary Structure of the Epistle." Novum Testamentum 16 (1974): 290-305.
- Coutts, J. "Ephesians I.3-14 and I Peter I.3-12." New Testament Studies 3 (1956-57): 115-27.
- Cranfield, C. E. B. 1 and 2 Peter and Jude. London: SCM Press, 1960.
- Cross, F. L. 1 Peter: A Paschal Liturgy. London: Mowbray, 1954.
- Danker, F. W. "1 Peter 1:24-2:17--A Consolatory Pericope." Zeitschrift für die neutestamentliche Wissenschaft 58 (1967): 93-102.

- Davids, Peter H. The First Epistle of Peter. The New International Commentary on the New Testament. Grand Rapids: Eerdmans, 1990.
- de Villiers, J. L. "Joy in Suffering in 1 Peter." In Essays on the General Epistles of the New Testament, 64-86. Pretoria: New Testament Society of South Africa, 1975.
- Deichgräber, Reinhard. Gotteshymnus und Christushymnus in der frühen Christenheit. Göttingen: Vandenhoeck & Ruprecht, 1967.
- Delling, Gerhard. Worship in the New Testament. London: ET, 1962.
- Doty, William G. Letters in Primitive Christianity. Philadelphia: Fortress Press, 1973.
- Elliott, John H. The Elect and the Holy. Leiden: E. J. Brill, 1966.
- _____. "The Rehabilitation of an Exegetical Step-Child: 1 Peter in Recent Research." Journal of Biblical Literature 95:2 (1976): 243-54.
- Eschlimann, J.-A. La Prière dans saint Paul. Lyon: 1934.
- Exler, Francis Xavier J. "The Form of the Ancient Greek Letter: A Study in Greek Epistolography." Ph.D. diss., Catholic University of America, 1923.
- Fitzmyer, J. A. "New Testament Epistles." In The Jerome Biblical Commentary, ed. R. E. Brown, 223-26. London: 1968.
- Francis, Fred O. "The Form and Function of the Opening and Closing Paragraphs of James and 1 John." Zeitschrift für die neutestamentliche Wissenschaft 61 (1970): 110-26.
- Goppelt, Leonhard. Commentary on 1 Peter. Translated by John E. Alsup. Edited by Ferdinand Hahn. Grand Rapids: Eerdmans, 1993.
- Gummere, Richard M. Seneca IV: Ad Lucilium Epistulae Morales I. Cambridge, MA: Harvard University Press, 1979.
- Harder, Günther. Paulus und das Gebet. Gütersloh: 1936.
- Horneius, Conrad. In Epistolam Catholicam Sancti Apostoli Petri Priorem Expositio Litteralis. Braunschweig: Andrea Duncker, 1654.
- Jones, Christopher P. The Roman World of Dio Chrysostom. Cambridge, MA: Harvard University Press, 1978.

- Juncker, Alfred. Das Gebet bei Paulus. Berlin: 1905.
- Kelly, J. N. D. A Commentary of the Epistles of Peter and Jude. London: A. & C. Black, 1969.
- Kendall, David W. "The Literary and Theological Function of 1 Peter 1:3-12." In Perspectives on First Peter, ed. Charles H. Talbert, 103-20. Macon, GA: Mercer University Press, 1986.
- Koskenniemi, Heikki. Studien zur Idee und Phraseologie des griechischen Briefes bis 400 n. Chr. Suomalaisen Tiedekatemian Toimituksia; Annales Academiae Scientiarum Fennicae 102.2. Helsinki: Akateeminen Kirjakauppa, 1956.
- Kraft, Robert A. and Ann-Elizabeth Purinton, ed. Paraleipomena Jeremioi. Missoula, MT: Society of Biblical Literature, 1972.
- Lohmeyer, Ernst. "Probleme paulinischer Theologie. I. Briefliche Grussüberschriften." Zeitschrift für die neutestamentliche Wissenschaft 26 (1927): 158-73.
- Martin, R. P. "The Composition of 1 Peter in Recent Study." In Vox Evangelica: Biblical and Historical Essays by Members of the Faculty of the London Bible College, ed. R. P. Martin, 29-42. London: Epworth, 1962.
- Martin, Troy. Metaphor and Composition in 1 Peter. Society of Biblical Literature Dissertation Series. Atlanta: Scholars Press, 1992.
- McFarlane, D. J. "The Motif of Thanksgiving in the New Testament." Th.M. thesis, St. Andrews University, 1966.
- Metzger, Bruce. A Textual Commentary on the Greek New Testament. New York: United Bible Societies, 1971.
- Morus, S. F. N. Praelectiones in Jacobi et Petri Epistolas. Edited by C. A. Donat. Leipzig: Sumtibus Sommeri, 1794.
- Mounce, Robert H. A Living Hope: A Commentary on 1 and 2 Peter. Grand Rapids: Eerdmans, 1982.
- Mullins, T. Y. "Disclosure: A Literary Form in the New Testament." Novum Testamentum 7 (1964): 44-50.
- _____. "Petition as a Literary Form." Novum Testamentum 5 (1962): 46-54.
- Mussies, G. Dio Chrysostom and the New Testament. Leiden: E. J. Brill, 1972.

- O'Brien, Peter Thomas. Introductory Thanksgivings in the Letters of Paul. Leiden: E. J. Brill, 1977.
- Preisker, H. Die Katholischen Briefe. Tübingen: J. C. B. Mohr, 1951.
- Reicke, Bo. The Epistles of James, Peter, and Jude. Garden City, NY: Doubleday & Co., 1964.
- Rigaux, Beda. The Letters of St. Paul. Translated by Stephen Yonick. Chicago: Franciscan Herald Press, 1968.
- Robinson, James M. "Die Hodajot-Formel in Gebet und Hymnus des Frühchristentums." In Apophoreta: Festschrift für Ernst Haenchen, ed. Walther Eltester and F. H. Kettler, 194-235. Berlin: Alfred Töpelmann, 1964.
- Sanders, J. T. "The Transition from Opening Epistolary Thanksgiving to Body in the Letters of the Pauline Corpus." Journal of Biblical Literature 81 (1962): 348-62.
- Schubert, Paul. The Form and Function of the Pauline Thanksgiving. Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft 20. Berlin: Töpelmann, 1939.
- Schutter, William L. Hermeneutic and Composition in I Peter. Tübingen: J. C. B. Mohr, 1989.
- Selwyn, E. G. The First Epistle of St. Peter. London: Macmillan, 1946.
- Stibbs, Alan M. The First Epistle General of Peter. Grand Rapids: Eerdmans, 1959.
- Sylva, Dennis. "1 Peter Studies: The State of the Discipline." Biblical Theology Bulletin 10 (1980): 155-63.
- Thayer, Joseph H. A Greek-English Lexicon of the New Testament. Grand Rapids: Zondervan, 1982.
- Vaughan, Curtis and Thomas D. Lea. 1, 2 Peter, Jude. Bible Study Commentary. Grand Rapids: Zondervan, 1988.
- von der Goltz, E. Das Gebet in der ältesten Christenheit. Leipzig: 1901.
- White, John L. "Introductory Formulae in the Body of the Pauline Letter." Journal of Biblical Literature 90 (1971): 91-97.
- _____. Light from Ancient Letters. Philadelphia: Fortress Press, 1986.

- _____. "New Testament Epistolary Literature in the Framework of Ancient Epistolography." In Aufstieg und Niedergang der römischen Welt II, 25.2, ed. Hildegard Temporini und Wolfgang Haase, 1730-56. Berlin: Walter de Gruyter, 1984.
- _____. "The Structural Analysis of Philemon: A Point of Departure in the Formal Analysis of the Pauline Letter." In Society of Biblical Literature: 1971 Seminar Papers, 1-47. Chico, CA: Scholars Press, 1971.
- Wiles, Gordon P. Paul's Intercessory Prayers: The Significance of the Intercessory Prayer Passages in the Letters of St. Paul. London: Cambridge University Press, 1974.
- Wuest, Kenneth. First Peter in the Greek New Testament. Grand Rapids: Eerdmans, 1942.